Alexander and Dindimus.

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1878.
Alexander and Dindimus:

or,

THE LETTERS OF ALEXANDER

to

Dindimus, King of the Brähmans,

WITH THE REPLIES OF DINDIMUS;

BEING A SECOND FRAGMENT

OF THE ALLITERATIVE ROMANCE OF

Alisaunder;

TRANSLATED FROM THE LATIN, ABOUT A.D. 1340-50;

RE-EDITED FROM THE UNIQUE MS. IN THE BODLEIAN LIBRARY, OXFORD.

BY THE

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* * * Fragment A (of the same poem) is printed at pp. 177—218 of the Romance of William of Palerne, &c., ed. by the Rev. Walter W. Skeat; E. E. T. S., Extra Series, 1867.
§ 1. In An Essay on Alliterative Poetry, written by myself, and prefixed to vol. iii of The Percy Folio MS., ed. Hales and Furnivall, I have explained that there are no less than three poems (all fragmentary) in alliterative verse on the subject of the Romance of Alexander the Great. These I denote by the letters A, B, and C; and they are as follows.¹

A. A fragment preserved in MS. Greaves 60, in the Bodleian library, beginning—"Yee þat lengen in londe · Lordes and ooper." This was edited by me for the E. E. T. S. in 1867, being printed in the same volume with William of Palerne, pp. 177—218. It has never been printed elsewhere.

B. A fragment preserved in MS. Bodley 264, beginning—"Whan þis weith at his wil · wedurinc hadde." This was edited by Mr. Stevenson for the Roxburghe Club in 1849, and is now reprinted in the present volume.

C. A fragment preserved in MS. Ashmole 44, in the Bodleian library, of which a portion is also found in MS. Dublin D. 4. 12. It begins—"When folk ere festid & fed · fayñ wald þai here," and was also printed by Mr. Stevenson at the same time and in the same volume; without, however, collation with the Dublin MS., which is of later date than the Ashmole MS.

It will be understood that the remarks I have now to make relate to fragment B only, unless the contrary be expressed.

§ 2. There is but one copy of fragment B, and it is imperfect both at the beginning and the end. The portion preserved has been handed down to us in rather a curious way. The MS. in which it

¹ See also p. xxx of my Preface to William of Palerne, &c.
occurs (Bodley 264) is the well-known copy of the French Romans d’Alixandre, to which is appended a copy, in another hand, of Marco Polo’s travels. It is remarkable for the number and beauty of the illuminations contained in it, which have been frequently admired. Nine similar illustrations (of a later date) refer to the present poem, and are described particularly in § 17.

§ 3. The text of this French romance is mainly the same as that printed in Li Romans d’Alixandre par Lambert li Tors et Alixandre de Bernay, edited by H. Michelant, and published by the Literary Society of Stuttgart in 1846. The French version of the story varies from the English one, and our three English fragments have, I believe, little to do with it. But the condition of fol. 67 of the French MS. is very remarkable. The page is divided, as usual, into two columns. Of these, the first ends with the line—“Li veillant lieue sus si li vuet afier;” followed by the rubric—“Comment les gens alixandre firunt noies pur le moure des femmes demorant en le lew.” But the second column of the page, originally left blank, contains the following note in a later hand—“Here faylep a prosesse of pis rommance of alixander; pe wheche prosesse pat fayleth 3e schulle fynde at pe ende of pis bok y-wrete in engelyche ryme; and whanne 3e han radde it to pe ende, turnep hedur azen, and turnep ouyr pis lef, and bygynnep at pis reson: Che fu el mois de may que li tans renouele; and so rede forp pe rommance to pe ende whylis pe frenche lastep.”

This note of course only occupies a few lines of the second column of the page, the rest being blank. The verso of fol. 67 is also blank. Fol. 68, col. 1, begins, as the above note states, with the line: “Che fu el mois de may que li tans renouele.”

§ 4. But the really remarkable point is, that, notwithstanding the vacant three columns in the MS., there is not a “failing of a process;” there is nothing omitted whatever. At p. 333 of Michelant’s edition above referred to, we read as follows:—

“Li viellart salent sus, se li vont afier.
Ce fu è l’mois de Mai que li tans renouele.”

1 The first half of this note, down t: “ryme,” is printed in Warton’s Hist. of Eng. Poetry, ii. 103, ed. 1840. The whole note appears, with four errors, in Weber’s Metrical Romances, i. xxxi; and again, with the same four errors and six more, at p. iv of Mr. Stevenson’s edition.
And this plainly shews that the story runs on without any break, as may yet more easily be seen by looking at the context. Moreover, since nothing is lost, the writer of the English note is clearly in error in saying that the English alliterative poem supplies the deficiency. It is not quite easy to account for the blank space, but there it is. We can hardly suppose it was left for the purpose of introducing an illumination, because the shape of the slender column is unsuited for this. It is more likely that the scribe of the French romance imagined there was a defect in the MS. from which he was copying, and that he left a space in case he should be able to supply it.

§ 5. The truth is, that the English fragment and the French romance belong to different versions of the story. And even if the English fragment could have been introduced, it is not introduced quite in the best place; neither does it fit properly either at the beginning or the end. If the English scribe had before him a long English poem, we should have been more obliged to him if he had preserved for us more of it; but, as it is, we are thankful that he has given us a part of it. It is not difficult, by a probable conjecture, to account for the present state of things. It would appear that the English scribe, for some reason or other, set some store by the portion of the story which includes the letters of Alexander to Dindimnus, and of Dindimnus to Alexander. Now he could not find these epistles in the French romance, not because a "process" had "failed," but because that particular version does not, in any case, include them. Turning to the point where he expected to find them, he observed, not a great way from the most fitting place (but still not quite at the fittest place), a blank page and a half. From this he concluded that the French scribe had omitted the epistles, and thought that the best way of supplying the supposed defect was by copying out a sufficient portion of the English version which he possessed. At the same time, he wished to preserve further a short account of the Gymnosophists, because of the similarity between these philosophers and those of which Dindimnus was the king or master. Hence the result which we have in the present poem. It contains just the whole account of the Gymnosophists, and the whole account of the letters between Alexander and Dindimnus, but
purposely omits a portion of the narrative which comes between these, as pointed out in the footnote on p. 5. This is, however, not quite all. The scribe was determined not to lose the curious account of the trees which grew every day while daylight lasted, but disappeared every night; and, thinking this short account would seem out of place if merely added at the end of the Letters, boldly inserted it in the middle; at ll. 111—136. If this be not quite the right history of the matter, it is perhaps as nearly so as we can guess, and is quite sufficient for the purpose of understanding the present state of the text.

§ 6. I have said that the French romance follows, in the main, one form of the story, and the English romances another. The French romance is all printed, as explained above, and may now be dismissed, as we have nothing more to do with it. The three English fragments are all connected, and are founded mainly on the same Latin version. Repeating from p. xxxvii of my Introduction to William of Palerne and Alisaunder, I may remind the reader that the principal basis of these fragments is the Greek text known as the Pseudo-Callisthenes, whence three principal Latin versions are derived. These are (1) that by Julius Valerius; (2) the Itinerarium Alexandri (relating to Alexander's wars); and (3) that by the Archpresbyter Leo, which is also known as the "Historia de preliis." It is with the third of these that the three English fragments have most to do. This version begins with the words—"Sapientissimi egiptii scientes mensuram terre," and an edition of it was printed in 1490, which has been my guide throughout, and from which I have given numerous citations. It is from this edition that the Latin text is quoted which appears at the foot of pages 1—42.

§ 7. All three English fragments are founded mainly on this Latin version, but the manner of translation is not the same in all. Fragment C may be taken first, as it is much the easiest to understand. This is a close translation of the Latin, with a brief original prologue of 22 lines only. It is of great length, extending to 5680 lines,\(^1\) and is only slightly imperfect at the end.\(^2\) As a result, it

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\(^1\) Only 5678 lines in Mr. Stevenson's edition, which omits two lines.

\(^2\) That is, at first sight. But there is a gap after l. 722, where some leaves of the MS. have been lost.
contains both of the passages which exist also in fragments A and B. Fragment A corresponds to ll. 23—722 of C; and fragment B to ll. 4020—4067 and 4188—4715 of C. It is clear from this and from the manner of translation that C is independent of A and B, in the sense that it was made by a different translator.

§ 8. The next question is, whether there were two translators or three. As fragments A and B do not cover the same ground, but are taken, the former from a portion of the story near the beginning and the latter from a portion near the end, there is a chance that they may belong to the very same translation, and may have come from the same hand. In my Essay on Alliterative Poetry, I have observed that "the language of fragment B approaches that of fragment A, though I hardly think they belong to the same poem." In my Preface to William of Palerne, I have observed that "fragments A, B, and C, seem to be distinct from each other, and by different authors, the last bearing traces of a northern, the former two of a western dialect." That is to say that, though I had observed a similarity, both of language and dialect, between fragments A and B, I had not, at that time, made myself so closely acquainted with them as to feel sure that they could be definitely pronounced to be from the same hand. This hesitation gave rise to a paper by Dr. Moritz Trautmann, entitled "Ueber Verfasser und Entstehungszeit einiger Alliterirender Gedichte des Altenglischen," in which a great number of resemblances between these fragments are insisted upon, and there can now be little doubt about the matter. The result is satisfactory, as it introduces a simplification, reducing the number of independent versions from three to two. It may henceforth be understood that fragments A and B are by the same author, and that they are taken, presumably, from one and the same poem, which must, when complete, have been of very great length. It is, possibly, partly owing to this circumstance that only two fragments of it have come down to us.

§ 9. The following are a few of the more striking resemblances between fragments A and B, as pointed out by Dr. Trautmann.

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

§ 10. But though these coincidences are striking and of considerable force, the argument from them is less conclusive than the argument derived from the peculiarities of alliteration. This point is well and carefully worked out by Dr. Trautmann, and we may, I think, accept his conclusion, against which there is no antecedent probability. I ought to add here that another result of his more careful investigation is to shew that these two Alexander-fragments are not by the author of William of Palerne, as was supposed by Sir F. Madden, and as, at one time, believed by myself. Dr. Trautmann also expresses an opinion that the date of these fragments is later than I should put it; but here I am not convinced.

§ 11. It appears to me that there is another argument which is
also of weight. I have said that fragment C is a close translation from one Latin text, but the others are not so. In both of them, however, the same treatment of the Latin versions is observed. The text of the "Alexander de preliis" is taken as a general guide, on which account it is here printed at the foot of every page of the English text, with a summary of the latter chapters on p. 43. It is, however, supplemented from other sources, and the author seems to have aimed at telling the story in his own way, plainly with the intention of making it more interesting and attractive.1 Even where he follows the text "de preliis," he by no means translates closely, but gives rather the general sense of the passage, with poetical interpolations ad libitum. Take, for example, a couple of lines from the Latin text printed at the foot of p. 6; and observe the result.

Latin text. "Deinde amoto exercitu venit ad flunium braganorum magnum, vocatum ga[n]gei; et castra metata sunt ibi."

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

"Æn rade he in array remowis his ostis, To þe grete flode of gangem & graythid þer his tents."

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

"As sone þe king sai þat it so ferde, He dide him forþ to flod þat phison is called, þat writen is in holi writh & wrouht so to name. From perlese paradis þæs þe stronde; 2 In cost þere þe king was þen called it gena, As was þe langage of þe lond þe ludus of inde."

It is evident that our author has here had further access to some other text, whence he acquired the notion of identity between the rivers Phison and Ganges. The following passage from Palladius de Bragmanibus (of which more hereafter) shews the source of his knowledge. In speaking of Alexander's approach to the Ganges, the remark is made:—"Fluvius vero Ganges iste est qui nobis vocatur Phison, ferturque in S. Literis fluviorum quatuor Paradiso excentium unus;" ed. Bisse, p. 2.

§ 12. This point being perceived, we next proceed to consider the supplemental sources of information possessed by our author. I have

1 For numerous examples of this in fragment A, see the Notes in my edition of it.
2 i.e. stream; not strand.
already pointed out that, for fragment Α, he used a compilation by Radulphus of St. Alban's extant in MS. no. 219 in the library of Corpus Christi College, Cambridge, and also the history of Orosius. I now point out that, for fragment C, he made use of certain Latin texts, of which three were printed by E. Bisse in 1665. These tracts, all of which bear more or less upon the matter in hand, are as follows.

(1) Palladius de Gentibus Indiae et Bragmanibus; begins—"Η πολλή φιλοπονία σου, καὶ φιλομαθία," with a Latin version—"Tua indefatigabili industria."

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

(3) Anonymus de Bragmanis; begins—"Sæpius ad aures meas fando pervenit."

The last gives the text of the letters between Alexander and Dindimus, of which there are five, viz. these.

(a) First letter of Alexander to Dindimus; see ll. 191—242 of our English poem.

(b) First answer of Dindimus to Alexander; see ll. 249—811.

(c) Second letter of Alexander; see ll. 822—966.

(d) Second answer of Dindimus; see ll. 973—1071.

(e) Third letter of Alexander; see ll. 1078—1127.

There is a MS. copy of these letters in the MS. C. C. C. no. 219, just mentioned above; and there are other MS. copies in the same library, viz. in MS. no. 370, at fol. 38, back, and in MS. no. 450, p. 279;¹ but these copies are imperfect. As Bisse's printed edition is a convenient one for reference, I take the opportunity of recording here the contents of a sentence which, owing to the imperfect state of the MS. used by him, he was unable to give properly. The gap occurs in col. 2, of p. 102, as indicated by dots, and may be filled up by help of the following. "Nonnunquam etiam suavitate odoris uel gustu dulcedinis aut contactus bland a mollicie refouemur. Quorum omnium suggester nobis elementa materiarum, que eciam uite nostre creduntur esse principia. Quorum permixtione contraria

¹ Described in Nasmith's Catalogue, p. 414, as "Epistola Originaniorum (sic) ad Alexandrum magnum;" certainly an odd rendering of the "Bragmanorum" of the MS.
humani generis structura conditur," &c. 1 By help of these tracts, I have been able to find, as far as can be found, the original of almost every sentence of our poem, and I have pointed out the principal results of this research in the Notes.

§ 13. For further information, see Zacher, Pseudo-Callisthenes, Halle, 1867; the editions of Julius Valerius by Angelo Mai (Milan, 1817), and Karl Müller (Paris, 1846); the Old High-German version edited by H. Weismann (Frankfort-on-the-Main, 1850), the second volume of which, in particular, contains much information; the introduction to Kyng Alisauder in Weber’s Metrical Romances; the remarks on the Alexander Romances in Col. Yule’s edition of Marco Polo, p. cxxxvii; Vincent of Beauvais, Spec. Hist. iv. 66—71, &c. I give two passages, by way of example, for comparison with the English poem. The former, from Julius Valerius, answers to ll. 1—22. The latter, from the Old High-German Romance, written by Lamprecht in the twelfth century, and edited by Weismann, corresponds to ll. 111—136.

From Julius Valerius, De Rebus Gestis Alexandri, ed. Mai; Milan, 1817, lib. iii. cc. xvi—xxii.

"xvi. Quare domitis hostibus avectaque praeda, ad Oxydracontas, quae gens exim colit, iter suum dirigit. Non illam quidem gentem hesticam incursatur (neque enim illis studia sunt armorum) sed quod celebre esset, Indos, quos gymnosophistas appellant, hisse in partibus versari, opum quidem omnium et cuiusque pretii neglegentes, solis vero diversoriis sapientissimi, quae humi manu exhauriunt aditibus perangusta, enimvero subter capacibus spaciata, quod id genus aedium neque pretii silicet indigenis, et ad flagrantiam solis aestivam aptius habeatur. Iī igitur cum conperissent Alexandrum ad sese contendere, primates suos, quos silicet a sapientiae modo censent, obviare adventanti iübent cum litteris huiuscemodi."

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

"Do sluge wir unze gezelt
uf an ein breit felt
groz wonder ih da sah :
des morgenes, do uns quam der tach
do sah ih wassen boume—
des nam ih rehte goume—
di wohszen harte scone
ucer erde unz an di none;

Then we pitched our tent
Upon a broad field
A great wonder I saw there;
In the morning, when day came to us,
I then saw trees grow—
Of it I took good heed—
Which grew very finely
Out of the earth until noon;

1 MS. C. C. C. 370 fol. 47 back; cf. MS. C. C. C. 219, fol. 70.
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Thereunder (were) flowers and grass.
When noon was past,
Then sank the trees down
Deep under the earth again.
On the trees grew good fruit;
Then I did a great evil.
I ordered my servants
To break off for me some of the fruit.
A great peril came of it.
Whoever rashly took the fruit,
He was so severely beaten
That it must repent him
That ever he was born.
They were also upon the way
With whips severely struck.
They knew not whom to accuse,
Since they saw no one,
But they heard a voice
Which commanded and said,
That no one was to harm
The fruit nor the trees;
That they should take heed of it,
Both as to weapon and man.
If aught were done against this,
The man would suffer pain for it
And bitter death
Or very great harm,
And still would not taste the fruit.
We also saw there
Little birds—it is true—
Which were of gentle mood,
And feared death no whit.
He was to suffer great pain
Whoever should harm them;
Heaven's fire should burn him;
Life should be very bitter for him.

ABSTRACT OF THE CONTENTS OF FRAGMENT B.

§ 14. The general contents of fragment B may be briefly described. After Alexander had slain Porus, king of India, he came to the country of the Oxydrace, the people of which go naked, and are called Gymnosophists. Their king sends a letter to Alexander, representing that he has nothing to gain by subduing them. Alexander offers them peace, and promises to grant them a boon; upon which they ask him, by way of taunt, to give them everlasting life. He replies that he cannot do that, but must still fulfil his destiny. Next he sees the wonderful trees which only grew during sunlight, and at sundown disappear. These trees were guarded by birds that spat
deadly fire. He next comes to the Ganges, a river impassable except in July and August. He sees men on the other side of the river, and sends a message by boat to their king, who is called Dindimus. The rest of the poem concerns the five letters which pass between him and Alexander.

First letter; Alexander to Dindimus (pp. 8—10). Tell me some of your customs; it is good to impart knowledge; for a torch whence another is lighted loses none of its own brightness thereby.

Second letter; from Dindimus (pp. 10—30). I comply with your request. We live a simple life; we neither plough, fish, nor hunt. We live frugally, and die at a fixed age. We use no fire, avoid lusts, eat fruit, drink milk or water, speak truth, and never covet nor make war. Our wives neither paint their faces, nor use gay apparel. We dwell in caves; we dislike mirth. We admire the suns, stars, and sea, feed on the scent of flowers, and love the woods. But ye are evil; ye sacrifice your children, and make war. Your gods likewise are evil; Jupiter was lecherous; ye have as many false gods as the body of man has members. Each one presides over some member; thus Mercury is god of the tongue, Bacchus of the throat, and so of the rest. Your idols lead you into sins, for which ye shall suffer hereafter endless torment. Ye are like Cerberus or Hydra, and are born to sorrow.

Third letter; from Alexander (pp. 31—36). Why do you blame us? Your account of yourselves is a miserable one, neither to be envied nor imitated. Ye are as beasts, but we as men. We intersperse hard work with well-earned pleasure. Ye lose many joys, and dishonour the Creator. Your deeds are but folly.

Fourth letter; from Dindimus. We are but pilgrims upon earth. Your boastful deeds only make you proud. The gold which you prize cannot satisfy thirst, and we are wiser in treading it under foot. Ye know not how much ye err, and it is a kindness to tell you. The man who lives as if there were no death deserves to be struck down by lightning, as was Salmoneus.

Fifth letter; from Alexander. Ye are so set in an island, that no strangers can come to you; ye are like wretched prisoners. God Alexander.
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has decreed for you misery in this life, and pain hereafter. Your deeds are a woe to you.

After the letters are ended, Alexander erects a pillar of marble to mark the furthest spot which he had succeeded in reaching. His men then begin their homeward journey; and the fragment ends.

§ 15. It thus appears that the poem is principally concerned with the correspondence that passed between Alexander and the king of the Brahmans. This correspondence has really nothing to do with the story of Alexander's adventures, but is a mere excrescence. It is easy to see that it originated with an ecclesiastic, and was introduced with a moral purpose. There are two leading ideas in it, both of them theological. The former is, the common and favourite contrast between the Active Life and the Contemplative Life, which so often meets us in mediaeval literature; and the latter, the contrast between the Christian life and that of the heathen worshippers of idols. The arguments are so managed that the bias of one counteracts that of the other. We are led, on the one hand, to favour the Active Life as being more useful than the Contemplative; but, lest the scale should preponderate in its favour, it is linked with Heathenism as opposed to Christianity. The life of Dindimus, in as far as it is assimilated to that of a Christian, is preferable to that of Alexander. The life of Alexander, in its Active aspect, enlists our sympathies rather than that of Dindimus. The author of this ingenious arrangement strove rather for oratorical effect than sought to inculcate a lesson. To regard the various arguments in this light is to regard them rightly. It is merely a question of seeing what can be said on both sides. There is nothing else to be learnt from the story of it.

ON THE NAME "DINDIMUS."

§ 16. Though the poem deals with India, and attempts an account of the life of the Brahmans, there is little that is eastern about it. Bisse has pointed out the references to the Gymnosophists that occur in Strabo, lib. 15; in Plutarch's Life of Alexander; in Arrian, De Expedit. Alexandri, lib. 7; in Clement of Alexandria, Stromata, lib. 3; in Porphyrius, De Abstinentia, lib. 4; in Philostratus, Vita Apollonii lib. 3, capp. 4 and 5; and in other authors. The chief point of interest
is in the name Dindimus, given to the supposed king of the Brahmans. It should rather be Dandamis, answering to Dandamis in the Latin, and Δανδάμης in the Greek texts. It is not really a proper name, but a sort of title. It is the Sanskrit dandin, signifying 'bearing a staff,' or, as a sb., 'mace-bearer.' It occurs in the sense of 'warder' or 'door-keeper' in the Tale of Nala, iv. 25. It is an adj. formed from the sb. danda, a staff, mace, sceptre of justice; and this again is from the root dand, to chastise. It thus has the sense of 'sceptre-bearer' or 'dispenser of justice.' Even in Sanskrit it is used as an epithet of Yama, and also as a proper name. The compound tri-damh'ri, lit. 'three-staves-bearing,' was applied in particular to an ascetic, as being one who has command over the three seats of action, viz. mind, speech, and body; see Benfey's Dict., p. 385. Hence the particular application of the epithet to a chief of ascetics is very appropriate. However, the simple form dandin was likewise used to signify an ascetic; and Prof. Cowell kindly refers me to a passage shewing that it was, in fact, a name for a man in the fourth (and highest) stage of Brahmanical life—the religious devotee. "His nails, hair, and beard being clipped, bearing with him a dish, a staff, and a waterpot, his whole mind being fixed on God, let him wander about continually, without giving pain to any living thing."—Manu, vi. 32.

ACCOUNT OF THE PICTURES.

§ 17. I here attempt an account of the illuminations or coloured pictures which occur in the MS. There are nine of these, viz. at ll. 137, 249, 355, 568, 681, 822, 973, 1078, and 1139, as indicated in the text itself. The subjects of them are as follows.

I. King Alexander stands just before his tent. At his feet flows a stream, in which swims a large eel, to represent the 'hound-fish' (l. 164), and just on the further bank stand two dragons (156). A man is rowing across the stream in a boat (168); two others, both naked, stand a little back from the stream, one of them bearing an offering of fruits (165).

1 Printed Duidimus, in five places, in Warton's Hist. of Eng. Poetry, ed. 1840, p. 104; this misspelling is not corrected in the edition of 1871.
II. A tent. Alexander receiving a letter from a man who kneels before him (248).

III. Two naked men, of whom one is Dindimus, who bears a crown, and sits at the mouth of a cave, writing. The other, half hid in the cave, is the messenger to whom he is to entrust his letter.

IV. King Alexander before his tent. Before him stand four naked men, of whom the foremost, bearing a crown, is Dindimus.

V. In the middle of the picture is an idol, seated on a pillar or pedestal. The idol is in a constrained posture, pointing, apparently, towards its stomach. It probably represents Cupid (686). On the right of the idol stands Alexander. On the left of it stands Dindimus, naked but crowned, who is administering a reproof.

VI. Dindimus, naked but crowned, is receiving a letter presented to him by Alexander's messenger.

VII. Alexander is seated before his tent. He receives a letter from a naked messenger.

VIII. Alexander's page is kneeling down and offering a letter to Dindimus, behind whom are four men, one of whom is issuing from the mouth of the cave. In this picture Dindimus and his men are apparently naked, but are curiously tattooed or marked all over with something that almost gives them the appearance of wearing coats of mail.

IX. Alexander is setting up a large white pillar (1135).

CONJECTURAL DATE OF THE POEM.

§ 18. The chief value of the poem is in the language of it. It is a good specimen of Alliterative English, and contains, in common with all other such poems, a number of curious and characteristic words. My original impression was that it might be referred to about the year 1340; Dr. Trautmann argues that the date should rather be about 1370. It is hardly possible to decide the matter either way; and, if it may be argued on the one hand, that there are reasons for putting it earlier than William of Palerne (written about 1350), it may be said, on the other, that alliterative poems, by their retention of archaic forms, have an appearance of antiquity which is rather deceptive.\(^1\) It is not of much consequence either way; and it is

\(^1\) The French romance, in MS. Bodley 264, was written out in 1338, and
quite sufficient to know the date approximately. The dialect, which is more particularly discussed in § 22, is apparently that of the West of England. On account of the usefulness of references to good specimens of Middle English, I have attempted, in the Glossarial Index, to make a list of all the words in the poem, but omitting multiplication of references in the case of every word. See the note prefixed to the Glossarial Index on p. 61.

EDITION FOR THE ROXBURGHE CLUB.

§ 19. The poem has been printed before, as I have said, by Mr Stevenson, for the Roxburghe Club, in 1849; but the number of copies printed was limited, and the book is scarce; for which reason it is now reprinted for the Early English Text Society. Mr. Stevenson's text is not free from faults; it would seem to have been printed from an imperfect transcript without collation of the proofs with the MS. itself. The MS. itself has also several faults. In the following list of the variations from the MS. in Mr. Stevenson's edition, the former of the two forms gives the word as it stands in the MS.; the latter the word as it stands in his edition; the numbers referring to the lines. It does not include the editor's numerous substitutions of u for a, of th for ð, and of capital letters for small ones. 1. MS. weduring; Stevenson prints wedering. 2. rommede—roumede. 4. woundurful—wonderful. 31. might—night. 32. wele—wel. 39. werrede—wercede. 44. sikured—sikured. 51. hidden—hidden hem (evidently an editorial correction; but no notice is given). 55. Aftur—After. 65. speche—speche. 74. my silf—myselfe. 81. skile—skill. 82. kingus—kingus. 88. wreccheli—wrethelie. 100. seruauntus—servantus. 106. Whan—When. 107. enchesoun—enchesonn; opur—other; kingus—kingus. 108, &c. onur—over. 109. opure—othur. 124. &—In. grounede—grouned. 127. &—In. 136. spildin. 142. ludus—ludis. 143. masedonius—Masedomus; (cf. l. 1073). 145. masedonius—Mastredomus (sic). 148. hem—him.

illuminated in 1344. The English copy was written out perhaps about a century later, but then it was evidently copied from an older original.

1 The chief of these are pointed out in the margin of the present edition; see ll. 51, 69, &c. Some others are discussed in the Notes.
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§ 20. In several of these instances the MS. may, no doubt, be read either way. In particular, the scribe often makes but little difference between y and p, or between c and l, and sometimes none at all between u and n, or between m and in or ni. Yet in most cases there can be no doubt about the matter, and I think the reader will in general be able to tell for himself why the readings in the present edition are preferable to those in the former. Thus, in l. 88, we must read wrecheli, i.e. wretchedly, miserably, not wretheli, i.e. wrathfully. In l. 124, gronwede—growsede, i.e. grew; but gronwede cannot well be explained. In l. 250, loud = land; but loud makes no sense. In l. 281, we must of course read time, not tune. In l. 467, the sense is ‘to read stories,’ not ‘to read storms.’ In l. 478, the sun and stars are visible on pe skius, in the skies; but not on pe skurus, which is explained to mean ‘in the tempests.’ In l. 578, kature, not an uncommon word, must be preferred to ke cere, which does not exist. In l. 659, iawdewin can be explained, but jawdewin
cannot. In l. 729, *sprainus*, sprays, is better than *sprainus*, giving no meaning. In l. 816, *annied* means 'annoyed'; the sense of *annied* we are not told, whilst the alliteration is then lost. In l. 846, the M. E. word for 'to till' is, of course, *tulge*, not to *talthe*. In l. 875, *comine peple* means 'common people,' but *comine peple* makes no sense. In l. 928, days are *dimme*, i. e. dim, rather than *dunne* or brown. In l. 1074, *seye* means seen, i. e. read over; *sethe* does not exist as a past participle, but means 'to boil.' In some cases the alliteration is a guide to the right reading, giving us, in l. 573, *Miche* for *Swiche*; in l. 929 and 947, *siht* for *riht*; and in l. 1017, *burnus* for *tunus*. In all four of these places, the MS. is quite right. Perhaps the most curious variation is in l. 347, where the MS. reading *not no gome procre* (= will procure no man) appears as *nc of no gome prince*. And in l. 769 the reading of the former edition an *y* is explained in the glossary to mean 'an egg;' that is to say, "when the gods are loath to hear your prayers, the fact that they will not hear you hatches an egg for you." The reading in the MS. is *any*, i. e. annoyance, vexation; and the right sense is "breeds annoyance for you."

§ 21. A glossary is appended to Mr. Stevenson's edition, but it is not a very full one. The number of words explained in it is 63; and, for the reader's convenience, I here reprint it, with the references, as given.


1 The glossary to the former edition explains *nozecheth* by *paineth not*. This is hardly fair; and, even then, the sense comes out just the opposite of what it should do. Besides, *norsechep* occurs again, in l. 509.

In the references here given three corrections must be made; karre occurs in l. 986; licham in l. 592; and lite in l. 932; as noted above. And the explanations may, I think, be improved in at least 13 instances. Dreche = to afflict. Jandewin should rather be jandewin; see my Glossary. Lai in l. 465 is a sb., not a verb. For lileth (the MS. reading) read liketh. Lisse is a sb., signifying joy. Lite means ‘little;’ ille can lite = knows little ill; or, more strictly, knows evil (but a) little. Ludene is not an adj., but the genitive plural. Norched = nourishes. Sake is simply sake. Skurus is an error for skius = skius, skies. Traie is a sb., meaning ‘a vexation.' Wond is rather ‘to shun, avoid.’ Y is due to an error; the word is any. The explanation of reke is, besides, hardly satisfactory; if ‘extended’ be meant, the form should rather have been rauht or raust.

ON THE DIALECT OF THE POEM.

§ 22. One difficulty in the way of studying the dialect of an old poem is that, when it presents mixed forms, we cannot well tell whether some of its peculiarities may not have been due merely to the scribe. We want to know which forms are original, and which have crept into the poem in course of transcription. Singularly enough, we have in the present instance a short sentence by the
SCRIBE himself, which tells us, at any rate, something. I allude to
the note mentioned in § 3, which gives us the following hints.
The scribe writes *tayle*<sup>p</sup>, *laste*<sup>p</sup>, in the 3rd
person singular of the present tense; *turnc*<sup>p</sup>, *bygynne*<sup>p</sup>, but also *rede*, in the 2nd person plural of
the imperative mood; *y-crete* and *radde* appear as past particibles
of strong verbs; and we have also the phrases *3e schulle* and *3e hau*.
These indications are not to be disregarded; but point to a southern
dialect, or to a midland dialect strongly marked by southern forms.
It seems fair to infer that the numerous western forms found in
the poem, such as the suffix *-us* for the present singular or for the
imperative plural, are not due to the scribe, but to the original which
he had before him; which makes some observations upon the forms
in the poem all the more necessary and useful, as well as trustworthy.
The bias of the scribe towards southern forms being ascertained,
we can see our way more clearly than we could have done otherwise.

§ 23. For convenience, I consider the various peculiarities of the
text in much the same order as I have done those found in William
of Palerne; the present remarks may therefore be compared with
those in my Preface to that poem, p. xxxviii. For references to the
words cited below, see the Glossarial Index.

The plurals of nouns generally end in *-us*, as *wynterus*, *somerus*,
*holus*, *answerus*, *ludus*, *costomus*, &c.; but this ending is also
curiously varied to *-us*, as in *skiuus*, *kingius*, *weihius*, *foliuus*; or
else to *-eus*, as in *seggeus*, *dedeus*; or even to *-ous*, as in *pouhtous*
(767), *godous* (772). In some cases, we find plurals in *-ys*, as in
*heiys* (hues), *cauys* (caves), *stormys*; rarely in *-es*, as in *lettres*,
*veics*, *dedes*; very rarely in *-is*, as in *holis* (57). Other plurals
worth notice are *oxen* (296), *hous* (134), *fon* (foes), *tren* (trees,
853), *erene = eren* (ears), *eldrene*, *eldren* (elders), *breperen*, *soulen*
(souls). The pl. of ‘fish’ appears as *fihs*, *fihes*, *fikch*, and *fikches*.
The genitive singular also commonly ends in *-us*, as in *godus* (315),
*catelus* (370), *licamus* (555). The genitive plural is found ending in
*-ene*, as in *hapelene*, *briddene*, *bestene*, *ludene*; cf. *wommenmen* (1016).

As regards adjectives, we find plurals in *-e*, as *mekes*, *pore*; and *e*
is commonly added to past participles in the plural, as in *clene-
mindede*, *corsesde*, *bannede*; though it is also wrongly added to past
participles of weak verbs in the singular, a mark of the lateness of
the transcription or of ignorance of spelling. We find the com-
paratives bliperi, schenure, beture, keture, comedukur; as also husse,
verse; and the superlatives kiddeste, egrest, grymmest, grettest (see
975, 976). The endings -ly, -li, and -liche are used both for adverbs and
adjectives without distinction; thus we have cogliche, cogli, and cogly.

As to pronouns, for I the forms are i, y, and ich (1137); for thou,
we have thou; pl. 3e in the nominative, 3ou, 3ow, in the dative and
accusative; see l. 540. The third personal pronoun is he, gen. his,
is, dat. and acc. him; though in one instance (l. 703) the acc. is
written hin, more likely by an error of the scribe than by a preserva-
tion of the n in the A.S. hine. The feminine of the third person is
huue (as in Alexander A.), but sche occurs once, in l. 309; acc. hure.
The neuter is commonly hit. The plural nom. isthey or hei; gen.
hure, hur: dat. and acc. hem. We find everych a = every (86).
Huo, used for who, occurs interrogatively (941); huo-so or ho-so
occurs for who-so (1001, 1060).

In the case of verbs, the infinitive ends in -en, as reden, maken,
forleten; in -e, as bereue, tine; in -ien, as tilien; in -e, as polie,
or -ye, as tulye; very rarely in -yn, as helyn (320). In the present
tense, 2nd pers. sing., we find -est, as in berest, bringest, lettest,
sentest(e), wilnest; cf. the contracted form wost (516). In the 3rd
pers. sing., we most often find -us, as farus, kairus, lepus, wendus,
romwus; but also -es, as fowdes; and even -ep, as sesep, askep, with
which compare the contracted forms biclipth and et (= eteth, 862).
The plural ends in -en or -e; rarely in -in, as wctin (99), worchun,
361; once in -on, as sanouron (496), probably by an error of the
scribe for sanoure; see numerous examples in ll. 712—733.

The imperative plural (2nd person) ends in -us, as in givus (972);
in -es, as in 3ernes (67); but also in -ep (190), which is possibly due
to the scribe. Of past tenses, we may note the use saie and sie, in
the sense of saw, in the singular; and saien and sithen, in the same
sense, in the plural; sew (sing.) in the sense of sowel seed; and
wretan (pl.) in the sense of wore. The 2nd person singular of strong
verbs ends in -e, as pou bude (511). Examples of weak verbs are, in
the singular, helde, wente, brente, wiste, with the fuller forms askede,
biggede, busked; and, in the plural, ténlide, spatten, spilden. Of past participles, those of strong verbs end properly in -en, as holden (16), coren (chosen), doluen, i-boren; but the final n often drops off, as in holde (13), grave, i-zoulde, schape, i-founde, smite (smitten). Examples of past participles of weak verbs are listned, i-eged, y-sustained, ydemed, ending in -ed; wastid, ending in -id; also i-kid, tenl, ipnt, iset, kild, maad, contracted forms. In two cases we actually find the ending -ep; viz. in yhankep, 988, vnwestep, 236; these are probably errors. The prefix i- or y- is by no means uncommon, especially in weak verbs, as i-kid, i-said, ipnt, i-set, i-eged, y-kid, y-maad, y-sustained, y-demed; it is even found in strong verbs, as i-zoulde, i-boren, ifounde. Cf. iset (454) with set (181). The present participles end in -inge, as rydinge, likinge, wastinge. Substantives of verbal origin also end in -inge, as wachinge, housinge, lesinge, swaginge, handlinge, heringe, queminge; see ll. 948—952. We once find -in for -inge, as in affrin, l. 718. It is, perhaps, worthy of remark, that in the plural of the present tense of the verb signifying to be, we find both are and ben. Both forms are due to the author, as is proved by the alliteration. In ll. 333, 423, 904, we find ben, as the alliteration requires; whilst in ll. 338, 345, 506, 1007, we find are, also as required. A similar peculiarity occurs in Piers the Plowman. In ll. 446, 634, we have examples of the verb worpen, to become. Some peculiarities of spelling may be noted. For fish, we have the curious forms, fíhcs, fíhs, fích, fíches. For strength, we find strenke; for strengthen, strenkpen; for drinking, drinkinke; for nought, noukt. In the word wordl, the l is frequently dropped, giving word or vorde; but we also find the curious form worlde, as in some MSS. of Piers the Plowman. This form is still found in Somersetshire, as in the phrase béeyaen aut dhu daiz een dhu wuuard (beyond all the days in the world), to quote from the representation of Somersetshire speech in glossic spelling, given by Mr. Elworthy in his Grammar of the Dialect of West Somerset, p. 103. We may also note the loss of ð after l, as in gol for gold; as well as the use of scl for sl, as in schlepe, sclowpe, sclain, all in l. 344. Also the use of sch for ch, as in schast for chast (894), suggesting that ch had occasionally the sound of sh. The aspirate is sometimes misused, as
in *holde* for *old*, l. 327; *haunter* for *altar*, l. 728. The number of curious words in the poem is considerable, not the least remarkable being the word *done* in l. 999, on which see the note. We also see that *to punch* is short for *punish*.

It hence appears that the dialect is much the same as that of William of Palerne, the chief difference being that there are no present participles in *- unde* as well as in *-inge*; but there are not many examples to judge from. I think the dialect is plainly West Midland, but not so far north as Lancashire; rather in the direction of Shropshire or Gloucestershire, as in William of Palerne.

**ON THE ALLITERATION OF THE POEM.**

§ 24. I note here a few peculiarities of alliteration.¹ Perhaps the most remarkable is the run upon *vowels*, which is also a marked feature of the Alexander A-fragment; see ll. 22, 27, 230, 240, 268, 290, 415, 461, 498, 500, &c. of that text. So here, we find an alliteration of *different* vowels in ll. 3, 15, 24, 157, 251, 338, 343, 345, 440, 442, 468, 506, 526, 568, 718, 720, 754, 812, 851, 936, 975, &c. We also find alliteration of the *same* vowel in many instances. Ex: *a, a, a*; 55, 63, 170, 198, 244, 377, 701, 822, 1007; *e, e, e*; 86, 201, 262, 360, 539, 744, 757, 862, 981, 1008; *o, o, o*; 327, 533, 711, 743. To these add l. 588, in which there are but *two* vowels, both *e*; also 153, in which we have *o, e* (in *eight* = *viij.*), *a*; also 518, in which *a* rimes with the diphthongs *au* and *eu*. The most remarkable instance is in ll. 1007, 1008, in which two *consecutive* lines have the vowel-rime. The letter *h* is also *sometimes* associated with vowels, as in these instances; 155, 219 (where *hapel* is for *apel*), 277 (where *hapel* is again for *apel*), 320 (*hapelene* for *apelen*), 348 (*hapel* for *apel*), 669, 728, 799, 842, 856 (*hapel* for *apel*), 1137. This is the more remarkable, because *h* is also found as an alliterative letter, as in l. 16, 51, &c.

¹ I may further refer the reader to a careful dissertation entitled *Die Alliterierende Englische Langzeile im xiv. Jahrhundert*, by F. Rosenthal; Halle, 1877. This contains an analysis of the alliterations in the three texts of Piers Plowman, a work of great labour. Most of the remarks here made were written before I received a copy of this dissertation, which was kindly forwarded to me by the author.
C of course answers to k; as in 13, 26, 29, 38, 42, 48, &c. Also
\( \text{ph} \) to \( f \); as in 457, 1070. Also soft e to s; as in the word Ceres,
724; cf. syte, written for cyte, i. e. city, in l. 9; see the note. Also
soft g to i \((=j)\); 656. Scarce rimes are those with \( i \) \((=j)\); 462,
553, 659, 697, 1118: with \( qu \); 541, 608, 950, 1047: and with \( v \);
671, 693.\(^1\) Examples of double rime-letters are numerous; examples
are bl, 411, 523, 543, 624; br, 134, 287, 393, 430, 503, 521, 586, &c.;
ch, 107, 110, 417, 727, 894,\(^2\) 941, 1080; cl, 489, 625, 636, 899, &c.;
\( dr \), 156, 529, 1032; gl, 676, 790; gr, 7, 87, 124, 133, 252, 254, 447,
502, &c.; pl, 296, 495, 847, 853; pr, 5, 161, 225, 280, 366, 509, 547,
&c.; sch, 294, 330, 401, 412, 416, 421, 432, &c., especially the con-
ssecutive lines 959 and 960; scf. 641; sk, 159, 871, 1020; sm,
1063; sp, 136, 172, 367, 699; st, 97, 114, 429, 487, 609, 686; sw,
310, 493, 719, 855, 921; tr, 513, 829; wr, 139, 660, 777, 814, 1136.
There are even examples of triple rime-letters, as spr, 123, 729; and
str, 756; but we must not include amongst these \( sch \) and \( scf \), already
mentioned, since these are merely ways of writing \( sh \) and \( sl \)
respectively. But it was not thought at all necessary that, if a
double consonant began one rime-word, the same sound should occur
throughout the line. We have br riming with b, 175, 683, 714,
723; \( fr \) with \( f \), 352; \( gl \) with g, 391; gr with g, 193, 274, 525, 824,
1025; \( sp \) with spr, 623; \( st \) with str, 530; and numerous other
examples. The strangest example is an apparent rime of \( br \) with \( pr \),
1075; but the word \textit{prest} may be wrong.

We sometimes find \textit{four} rime-letters in the line; as in 499, 544,
546; these lines are not very common, and the fourth letter is not
needed.

Occasionally there is a failure of one of the sub-letters, as in l. 11,\(^3\)
22 (where it is easy to supply \textit{tial}); 81, where \( k \) seems to answer (by
poetical licence) to \( sk \); 290; 302 (where \textit{rfe} should be \textit{bruten}, see
note); 558; 782 (where \textit{you lif} should perhaps be \textit{you silf}); 793
(unless the \( t \) in \textit{Tricerberus} is counted in); 815. One or other of

\(^1\) No example of the rime of \( v \) with \( f \), as in Piers Plowman and Richard
the Redcless.

\(^2\) The writing of \textit{schast} for \textit{chast} is a mere freak of the scribe.

\(^3\) A bad line; the \( g \) in \textit{genosophistien} is soft, and does not well rime with
\textit{gomes}. 
the sub-letters is often out of place, as in ll. 12, 47, 67, 106, &c.; but a certain amount of variation of this character is rather a beauty than a blemish, as it prevents the metre from being too painfully regular. Yet this licence is sometimes carried too far; in ll. 12, 47, 130, and some others, the accent has to be rather forced to bring out the rime. The worst is when the chief-letter fails, as in ll. 6, 1046; in the latter case, there is something wrong. Other unmusical lines are those where the chief-letter is ill placed, as in ll. 54, 163, 904, where the word bi is too weak to bear the whole weight of the verse. Similarly, l. 363 is bad. In l. 73, we may excuse the strong emphasis upon not, by supposing that Alexander meant to express his refusal unmistakeably. We may note ll. 31, 50, 394, 971, as examples in which the chief-letter comes nearer than usual to the end of the line.

As usual, prefixes are commonly neglected in the alliteration; thus, in l. 19, the accent is on the syllable beginning with s in for-saide, the prefix for being neglected. Other examples are: the rime with m in amongus, 28; h in bi-holden, 46; and with the italicised letters in the following, viz. aboute, 54; bi-reue, 82; agayn, 83; isaid, 100; a-pere, 104; enchesoun, 107; astored, 114; fordon, 118; askafe, 159; aspien, 172; alovep, 212; vnharmed, 227; vnvaaste^\_p, 236; en^\_\^u^\_tinge, 243; alosed, 250; rihte^\_wisnesse, 258 (an odd instance); alove, 259; impossible, 268; vn\_\_ich, 271; bi\_\_ene, 272; &c., &c.

This neglect of the prefix is, of course, right; as it brings the accented syllable into play. But we sometimes find a very objectionable variation, viz. cases in which, contrary to the whole spirit of alliterative poetry, the rime-letter begins an unaccented syllable. Examples of this occur, not only in the present poem, but (as I have before observed) in other alliterative poems also. As this point probably presents a difficulty to such as do not clearly apprehend the fact, I cite some instances.

And saide, seg, to us siff ' soisen ðis causus; 61.
That us derye no dep ' desire we noupe; 71.
Bigat on olimpias ' ðe onurable quene; 194.
That we discöreden of dede ' in many done ðinguns; 222.
Alle ðe deedes þat ze ðon ' discöreden til oure; 273.
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Ne oðir dainteys dere · desire we none; 306.
To him þat schop us to schap · schal fàre to blisse; 330.
And deliten in no dele · þat doþ men to sinne; 505.
Michel holde ȝe of miht · Minërea pe falce; 553; cf. 722.
Diuisede here on his day · a dosain of wondrus; 670.
That han no rewârd to riht · but redlese wirchen; 907.
Þis sonde þat y saide haue · sire alixandre riçhe; 967.

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

Of mé þat míghteles am · my-sílf so to kepe;
I am síkur of my-sílf · to süffre mín ende.

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

No doubt our pronunciation has changed greatly since the fourteenth century, but accent is a much more persistent thing. No one will be so hardy as to maintain that such accentuations as désirë, òlimpias, déliten, miñerva, diuisedë, rëwârd could ever have been possible; and, for this reason, I refuse to believe in sôñsen, or disçorden either. And I am prepared to maintain, as always, that even the chief-letter in the alliterative poetry of our forefathers sometimes fell on wholly unaccented and unimportant syllables, such as schal in l. 330, and sire in l. 967. So much the worse for the poetry, no doubt; but we must not shut our eyes to plain facts by pretending that poets could not err. Besides, it is easy to see why these unimportant syllables sometimes received the rime-letter. What the poet really wanted was a help to the memory; and this was attained quite as easily (now and then) by help of an unimportant syllable as by close attention to rule. The use of the word schal in l. 330 (as of sire in l. 967) was to give the reciter a start for his second half-line. The cue was quite sufficient for this purpose, and thus the line, though slip-shod, was allowed to pass. This is the simple explanation of the whole matter.

§ 25. I add a list (perhaps imperfect) of the principal words of French or Latin origin in the poem; omitting proper names. The list is as follows; the references to the lines where they occur will be found in the Glossarial Index.² Acorde, age, air, alowe, anterus

¹ We cannot shift the accent in a word like my-sílf, as Chaucer does in the case of French words like honour and fortune. The case is quite different.
² The order of such words as are still in use is the alphabetical order of them in modern English; the obsolete words follow these, letter by letter.
(altars), amende, anied (annoyed), apere, armus, arante, ascent, asininged, auowen. **Obs.:** adouted, alosed, ascelcl, askaife, aspien, astored, auaunt. Bal, best (beast), bochours (butchers). **Obs.:** bourde. Carien, cache, catel, cauys (caves), ses (cease), sertaine, sertefied, chalis, chauence (chance), changede, chase, chaste, chere, chef (chief), chois, syte (city), claimen, cleergie, clos(e), cost (coast), colour, commondeede, comine (common), conquorour, conscience, contre (country), cours, cortais (courteous), couaite, couaitous, cocodrillus (crocodiles), corone (crown), crye, cust. **Obs.:** certes, chariteus, chue.

Dainte, damned, degré, deliten, desire, dispit, destenc, distroie, diuisede, discorden, dismembre, dite (ditty), diuerse, doctour, dolfinus, doute, dosain (dozen), dragonus, duk, dure. **Obs.:** defoule, dul (dool). Egre, ese, emperour, endite, endure, enemis, enforcep, engendrep, enquire, ensample, enuie (envy), erren, errours, echue (eschew), exkused. **Obs.:** enchessoun, englaymed, enoine (anoine). Fablus, face, failede, falce, faute (fault), fauure (favour), figure, fin (fine), flourus (flowers), folie, fol (foot), fourne (form), frut. **Obs.:** fenked, folliche; and cf. faip. Gay, gentil, gin (a trap), glose, glotenye, glotounius, grace, graciouce, graunt, vb., graunte, vb., grauntinge, gref (grief), greue (grieve), gruche, gile, gise. **Obs.:** gien, giour, gournance. Hardy, haste, hastiliche, haunte, eritage, ypotamus, onurable, ost, huge. Idolus, impossible, innocent, yle (isle). Iangle, iargoun, ioie (with ioiful, ioiles), iuge, sb., iuggen, iuggement. **Obs.:** iaudewin. Langage, large, lecherie, lechour, lechourus, lettres. **Obs.:** los. Mentaine (maintain), manere, marbyl or marbre, meruaiious, maistrus, maistrie (mastery), matere, mangre, megre, men (mean), mesure (measure), medle, medisine, membrays, mercy, message, minstralus, mischef, meven (move). **Obs.:** maumentrie. Nacion, nisete (nicely), noble, noblete, noschep. **Obs.:** noy, nien (or nye). Oxian (ocean), ordre. **(Add offren, offeringus, from a Latin root.)** Pacen, paine, sb., painede, paradis, part, sb., parte, vb., passe, pay, sb., paiép, pes (peace), perles (peerless), penance, peple, peril, perichen, philozofrus, pilegrimus, piler, pinchen (?), place, plain, plaunte, plente, point, pore, pouerte, pouur, power, praisen, praien, praiere, pres, praie (prey), prince, prented, presoun, preuey, proere (procure), profre, profit, profitep; proud (?), prove,

**ALEXANDER.**

An inspection of these words may teach us some useful lessons. It is remarkable to what extent, in some cases, the language from which an English word is derived is indicated merely by its initial letter. Imperfect as is this list, and unsafe as it may be to generalise from so short a list of words as those which are included in the present glossary, I yet believe that the proportion of French to Anglo-Saxon words in Middle English is, approximately, capable of being ascertained from the above list. Thus the different words in the Glossarial Index beginning with the letter A are, roughly speaking, about 72; whilst the French words in the above list beginning with the same letter are 20. This gives a percentage of 27, neglecting fractions. Following out a similar calculation for the other letters, we obtain, merely as a rough guide, the following results.

Percentage of French words for each letter.

<table>
<thead>
<tr>
<th>Letter</th>
<th>French Words</th>
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<tr>
<td>A</td>
<td>27</td>
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<td>B</td>
<td>3</td>
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<tr>
<td>C</td>
<td>46(^1)</td>
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<td>D</td>
<td>29</td>
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<td>E</td>
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<tr>
<td>V</td>
<td>100</td>
</tr>
<tr>
<td>W</td>
<td>2</td>
</tr>
</tbody>
</table>

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

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\(^1\) Uncertain to some extent, because some words are written with initial s. Similarly, the percentage of the S-words is not quite clear.
find French words in fourteenth-century English are, J, V, P, C, and E; after which, probably, come D, I, A, and G. On the other hand, we may least expect to find French words under K, W, B, L, U, and H; after which, probably, come Q, O, F, N, and M. If we further take into account initial combinations, we may observe that SCH, SW, TH, WR, and WH are surely indicative of English origin, whilst CH is indicative of a French one.

I have little doubt that, in modern English, the percentage of French and Latin words under each letter has, in some cases, undergone a considerable change. To take an example, this is particularly the case with the letter A. Whilst the number of English words beginning with A remains much the same as it was, we have received a large number of additions to the French and Latin ones; the result being that the latter are now in a considerable majority. This change is due, in particular, to the very great influence of the Latin *ad* as a prefix. An investigation of this particular question is not without a certain interest, and it is of some use to the young to be told that K, W, TH, and SH, regarded as beginning a word, are essentially English, whilst J, V, P, and CH are essentially un-English. And the remark, as regards K, W, and TH, is almost equally true, in whatever part of the words those letters\(^1\) be found. It is a good plan, with beginners, to learn the alphabet; which is not quite so easy a matter as it is commonly said to be.

\(^1\) TH is really a *letter*, not a digraph. Add, that GH is a purely English combination, introduced into the word *delight* by a sheer blunder.
ERRATA AND ADDENDA.

P. viii, l. 14. For Li veillant read Li veillart.
P. 10, l. 240. Dele stop at end of line.
P. 17, l. 430. The sense of home is not quite certain here. See the note and Glossary.
P. 27, l. 708. Insert a comma after godus.
P. 28, l. 738. ’y of reed’ is the reading of the MS., as printed.
   Read y-offred; see note to the line.
P. 29, l. 774. After schalle insert [wreche]; see note to the line.
P. 30, l. 805. Insert two commas, and read:—& al is, burnus, aboute, &c.
P. 31, l. 834. The word ne is so in the MS.; it should rather be no; see note to the line.
P. 34, l. 920. The ‘tenen’ of the MS. should rather be ‘tene’; see note to the line.
P. 35, l. 930. For oþur-wise read oþur wise; two words.
P. 37, l. 979. Insert a comma before namkoupe.
P. 39, l. 1042. The reading helpe of the MS. is certainly an error for yelpo; see note to the line.
Alexander.

How alixandre partyd pennys.

When pis weith at his wil, weduring hadde,
Ful rape rommede he, rydinge pedirre.
To oridrace wip his ost, alixandre wendus,
Here wilde contre was wist, & wondrouful peple,
That weren proude ful proude & prys of hem helde.
Of bodi wente pei bar, wip-oute any wede,
& hadde graue on pe ground, many grete cauys,
Here here wonnynge was, wyntyrys & somerus.
No syte nor no sur stede, so pli pei ne hadde,
But holus holwe in pe ground, to hiden hem inne.
That proude genosophistiens were pe gomus called;
Now is pat name to mene, pe nakid wise.
Wan pe kiddeste of pe cauys, pat was king holde
Hurde tipinge telle & toknynge wiste,
That alixandre wip his ost, atlede pidire,
To be holden of hem, hure hiezest prynce,

História Alexandri magni regis macedonie de préliis;
ed. 1490; leaf g iii. back.

Quomodo alexander inuenit Exidraces qui dicuntur Gymnosophiste.


Alexander comes to the Oxydracae.

This people go naked, and live in caves. They are called the Gymnosophists.
Their king sends a letter to Alexander, which he reads.

"The Gymnosophists greet Alexander.

If you come to fight with us, you will get nothing by it.

We have nothing to lose.

We shall hide in our caves.

Alexander lets them know that he will come in peace.

Their weies of worship & quaintie Wip his lettres he let to pe lud sende. 20

Panne southte pei sone & pe forsaide prynce, & to pe schamlese schalk & schewden hur lettres;

Panne rape let pe rink & reden pe sonde,

Pat newe tipinge [tid] it tolde in pis wise.

"Pe gentil genosophistiens Pat goode were of witte,

To pe emperour alixandre here answerws wreten,

Pat is worshippe of word & worri to haue,

& is conquerour kid in contres manie.—

Vs is sertefied, seg as we sop heren,

But if vs pou, king, to us come with caire to fi^hte,

Of us getist vs no good gome, we pe warne.

For what richesse, rink & vs might pou bi-reue

Whan no wordliche wele is wip us founde?

We ben sengle of us silf & semen ful bare,

Nouht welde we now but naked we wende;

& pat we happili her hauen of kynde

May no man but god maken us tine.

Pei pou fonde wip pi folk to fi^hte wip us alle,

We schulle us kepe on-cau3t oure caus wip-inne;

Neure werrede we wip wizth up-on erpe,

For we ben bid in oure holis or we harm lacche.

Bus saide sopli pe sonde Pat pei sente hadde;

& al so cof as pe king kende pe sawe,

Newe lettres he let pe ludus bi-take,

& wip his sawus of sop he sikured hem alle,

Pat he wolde fare wip his folk in a faire wise

"[C]Orruptibiles gimnosophiste homini Alexandro scribimus. Audiuimus quod super nos venis pugnaturus, de quo miramur non modicum, quia nihil a nobis poteris extorquere. Nam cum nihil habemus vnde corpora nostra sustentantur, quid a nobis eripies? Quod si nobiscum pugnare volueris, simplicitatem nostram nullatenus dimittemus."

Qualiter alexander scripsit gimnosophiste.

[P]Erlecta igitur, alexander epistolam misit illis dicendo quod ad
To bi-holden here hom & non harm wirke. 
So hāp þe king to hem sente & sipe wip his peple 
Kairus coflī til hem to kenne of hure fare. 

But when þei sien þe segt wip so manie ryde, 
þei were a-grisen of his grym & wende gref polie. 
Faste heiede þei to holis & hidden hem hāre, 
& in þe causus hem kepte þro þe king sterne. 
ðanne weren from hem went wiþ wifes & children, 
Wip opur bestus aboute þat hem bi ferde. 

Aftur ferde alexandrei & askeðe hem sone, 
By ludus of þe langage how þei leue mîghte? 
And sif þei ne hadde none holis on þe how lip erpe, 
As hadde þe weies þat were here wordliche makus? 
ðanne þei caire wip þe king & hur causus to schwewe, 
& kennæ þe conquerour & hur costomus alle, 
& saide ÿ segt to us sîlf: soðes þis causus, 
Of opur hous þan her arne þa huwe no nede." 
When alle þei til alexandre hadde answere i-soulede, 
Þe king cor-tais i-kid: coflīche saide, 
"For i haue founde you folk: faiþful of speche 
Me to lere of your lif: with-oute les tale, 
ðernes now of my sîft: þat you leue were, 
& what it be þat þe bids: þour bonus i graunte." 
ðanne saide þei, œ wordliche weil: we wische of þi sîfte 
Ai-lastinge lif: to lachen up-on erpe; 
þat us derye no dep: desire we nouþe, 
For opur wordliche won: at wilde we haue." 

"Nai, sertus," saide þe noble: “þat may not be graunted 
Of me, þat mîghtele am: my sîft so to kepe. 

But they are afraid, 
and hide themselves. 
[† MS. hidden, an error for hidden hem] 
Their wives and children remain visible. 
Alexander asks why they too do not hide in caves? 
They say that they dwell in the caves too. 
Alexander promises to grant them any boon whatever. 
They ask for everlasting life. 
He replies that he himself is but mortal.

eos cum pace alacriter venit et ingressus est ad eos. Alexander autem intuens illos nudos ambulare et habitare in abditis tuguriiis et speluncis, filios vero et vexores separatos cum animalibus ambulantes, interrogavit eos dicens: "Non sunt sepulcræ vobis?" At illi ostenderunt tuguriae et speluncae in quibus habitabant, et dixerunt: —"Hic per dies singulos requiescimus." Deinde dixit Alexander, "Quid vultis petere, dabō vobis." Illi autem dixerunt, "Da nobis immortalitem, quia nihil aliud peroptamus." Quibus Alexander Respondit,
They ask, "why then do you want to conquer the world?"

They says he is king by the grace of God, and must fulfill his destiny.

How might thou keep he of his sake with skile & with troupe Azeins ryhts to bi-reve rengnas of kinguws?"

He saide he gone wi a good chere, "herou he grace of god i gete pat i. haue. He han demed me, or dep herou dintus of mighte, Of erpe to be emperour in everych a side.1 Sin i hane grace of pat graunt grimnest to worpe, I wrouthe wreheli now & wrapede drihten, 3ifi i for dul of any dep my destene fledde, pat is markid to me & to no mo kinguws. Men sep wel pat see sees & stintep, But when he wind on he watur he wawus arecep. 92 So wolde i. reste me rape & ride erpe, Neure to gete more good no no gore derie, Bute as he heic heunene goodus wi herteli pouhtus So a-wecchen my wit & my wil chaungen, pat i. mai stinte no stouende stille in o place, pat i ne am temted ful tid to turne me penus. & sin we wetin hur wil to worchen2 on erpe, We mowe be sopliche isaid hur sernantus hende. 100 Zifi god sente every gome pat gop on molde Wordliche wisdam & wittus iliche, Betur mightho no burn be fan an opur;

A-prene mightte pe pore 'to parte wiþ pe riche. 104

\[ \text{all would be equal, like beasts.} \]

\[ \text{But some must be kings, and Alexander their chief.} \]

\[ \text{For pat enchesoun god ches 'opur chief' kingtus,} \]
\[ \text{pat scholde maistrus be maad 'ouer mene peple ; 108} \]

\[ \text{And me is markid to be 'most of alle opure,} \]
\[ \text{For-y chase to chue 'as chauce is me demed.'—} \]

\[ \text{Whan pis sawe was said 'as semliche prynce} \]
\[ \text{Fro pe fore-saide folk 'fondes to ride. 112} \]

\[ \text{Alexander sees some trees, which bear fruit} \]
\[ \text{while the sun shines,} \]

\[ \text{& al so sone as pe sonne 'sesede to schine,} \]
\[ \text{pat don}^1 \text{ was pe day 'fordon of pe cloudbus,} \]

\[ \text{[1 MS. 'pat sijt don']} \]

\[ \text{pe tres seseden of signt ' & sonken to gronde,} \]
\[ \text{pat frokus mightt no friþ ' no no frut kenne. 120} \]

\[ \text{As rape as pe sonne ros ' & reed gan schine,} \]
\[ \text{but disappear when it is dark.} \]

\[ \text{spiritem, qui meo sensui tam fortiter dominaturn, quod nullo modo} \]
\[ \text{hoc facere me permittit.' Et hee diences dimisit eos illesos.} \]

\[ \text{[A portion of the story is here omitted in the English poem; it} \]
\[ \text{relates to the finding of the pillars of Hercules and a nation of Ama-} \]
\[ \text{zons; to elephants in the woods of India; to a nation of bearded} \]
\[ \text{women; and a nation of men and women walking about unclothed.} \]

\[ \text{Then comes a description of intolerable cold and severe snowstorms, so} \]
\[ \text{terrible that five hundred soldiers died; there was also a great fall of} \]
\[ \text{rain, after which it seemed as if burning torches fell from heaven.} \]
\[ \text{Alexander offers sacrifices, and the storms cease. The story then goes} \]
\[ \text{on with the arrival of Alexander at the river Ganges; see l. 137 of} \]
\[ \text{our English version. The substance of ll. 111—136 occurs further} \]
\[ \text{on in the Latin, being evidently taken from the chapter I here tran-} \]
\[ \text{scribe, which begins on leaf h 6, back.]} \]

\[ \text{Quomodo alexander inuenit arbores que nascebantur cum sole.} \]

\[ \text{[I]Nde amoto exercitu deuenit ad alium campum in quo arbores} \]
\[ \text{consistebant mire magnumdinis, que cum sole oriebantur et cum sole} \]
\[ \text{occidebant. A prima siquidem hora diei egrediebantur de sub terra et} \]
\[ \text{vsque ad horam sextam cressebant (sic) altissime. A sexta vero hora} \]
\[ \text{vsque ad occasum solis intantum descendebant, vt nullatenus super} \]

\[ \text{altissime. A sexta vero hora vsque ad occasum solis intantum descende-} \]
\[ \text{bant, vt nullatenus super} \]
He sends for some of the fruit, [1 Ms. 'siec']
[2 A word omitted; see l. 135.]
[3 Ms. 'as'; see l. 117.]
The man who attempts to pluck it is slain.

In each tree sat a bird,
that spat sparks of deadly fire.

How alixandre remewid to a flod pat is called phison.

[A picture. I.]
Alexander comes to the Pison,
a river of Paradise, also called the Ganges,

Quomodo alexander venit ad fluuium braganorum, vbi habitabant yppotami, cocodrili, et serpentes.
[D]Einde amoto exercitu venit ad fluuium braganorum magnum,
DRAGONS AND CROCODILES.

Jjat he is sopli to saie pe sesoun of iuli, Except in July and August, And after of alixandre askep his wille. A

vocatum gagei (sic); et castra metata sunt ibi. Et respicientes ultra flumen viderunt tres homines, quos iussit alexander indica lingua inquiri qui essent. At illi dixerunt, “Bragmani sumus.” Desiderabat autem alexander cum eis loqui, sed ipsam latitudinem fluminis nemo poterat preterire; eo quod erant ibi yppotami multi et scorpiones agrestes et cocodrilli, qui per ipsum fluuium omni tempore discurrebant, excepto mense iulii et augusti. Cumque vidisset alexander quod nullo modo poterat ipsum fluuium transire, tristabatur valide. Statimque iussit vt nauculam de viminibus fabricarent, et vestirent

pere made pe mascedonius king1· his men for to stinte,
And bi pe banke of pe streynes he biggede his tentus.
Jjanne pe mascedonius men· in pe men tymo
Bi·zonde phisonus flod· saien folk rome.
For·pi bad pe bolde king· pat burnus of inde
Scholde talaen hem til· & tidliche enquere
Jjat is made pe name of hire nation· nedli to knowe;
For miche wilned pe weight· to witen of here fare.
Ride myghte nouht pe rink· ouur pe romme stronde
For pe wormus pat were· bi pe watir founde.
For, out·taken viij. wokus· of al pe twelf mon·—
pat is sopli to saie· pe sesoun of iuli,
And herecest pat hastily aftyr him folwep—
Dredful dragonus· drawen hem piddire,
Addras & ypotamus· & opure ille wormus,
& careful cocodrillus· pat pe king3 lette.
For skape of pe scorpionus· askape pei ne myghte;
So rie romede pei· pe riuere bi·side.
As prest1 as pe pris king1· sai his pres stinte,
pat1 he fer wip his folk1· fare ne myghte,
For pe bestus of bale· pat1 bi pe watir ferde,
& harm of pe hound·fich· pat1 houede per·inne,
Of pe seggus pat he sai· bi·zonde pe side stronde
Ho dide calle for to come· to carpen him tille.
Whan pei hurden [h]is houp· hastiliche aftur
A lud to a litil boot· lepus in haste,
And rape to pe riche king3· romwus alone,
And aftur of alixandre· askep his wille.
ALEXANDER'S FIRST LETTER.

He asks who they are.

They say they are Brahmans, and their king is Dindimus.

Alexander gives the stranger a letter, for Dindimus.

Contents of the letter.

"Alexander, son of Ammon, greets king Dindimus."

We have often heard of you. You never plough.

[1 Ms. cren] For 3e non erpe ne eren 1.  [2 Ms. 'flok'] Fode for to fare wip 2 as opur folk 2 vsen.

A wel-langaged lud · let 1 pe king 2 sone
Aspien ful spedliche · bi speche of 1 pe lande, 172
In what' kyj were 1 pei kid · & what' hit 1 called were, & ho were lord of hur land · & ledere of 1 alle.

" We were in bragmanie bred " · saide pe burn 1ianne,
" & dindimus 1 pe dere king 2 · our demere is holde."

"Sertus," saide alixandre · "pi sawe me quemos, 177
Me hap longe to 3our land · liked to wende ;
Wip 3ou to carpe in pis kyj 1 couaitede y 3orne ;
For miche ludus of 3our lif · listned ich haue." 180

ianne let 1 pe lordliche king 2 · lettres endite,
& pere-on settus his sel · & sipen hem takus
To pe burn on his bot · & bad him in haste
To pe king 1 of hur kyj · carien his sonde. 184
ianne whith 1 pe weiht 1 ouer 1 pe watyr sterus,
And 1 pe lettrus to his lord 1 ledus ful sone.

As sone as his king 1 say · pat 1 sonde him yprofred,
He hit 1 lacchus of 1 pe lud 1 & lokus per-inne ; 188
& zif 2 pe ludus haue list 1 · pe lettrus to knowe,
Tendep how pis tale · is titeled per-inne.

"pe kidde king 1 alixandre · pat coup 1 is in erpe,
pat 1 name hap of 1 noblete · & neuere man dradde, 192
pat 1 grete god amon · in graciovce timus
Bi-gat 1 on olimpias · pe onurable quene,

Dindimus 1 pe dere kyj · dop for to grete,
pat lord of bragmanus lond · & ledere is holde, 196
& in pis same wise saip · & sendep him gon,
& til alle pat 1 arm · aftur him pare.—

We han, ludus, of 3our lif · listned ful ofte, 199
pat 1 michil ben 3our manerus · fram opur men varied.

eam de coriis animalium vt per ipsum fluuium transirent. Factum est, et intrauit in eam vnus miles, cui dedit alexander literas, vt portaret cas didimo regi Bragmanorum, continentes ita:—

[1] Ex regum et dominus dominantium Alexander filius dei
On se saile 3e nouht in sesoun of 3ere, 204 nor shi.
For to filche on pe fom or finde any praye.
Bat litil leue we pat lud, i pe warne, 207
For þi bi-seche y þe, segst 3if it sop were,
Send me typinge tid & tel me þe sop, 212
pat y may witen of 3our werk & of 3our wonus alle.
For 3if men saiþ bi 3ow sop þe sawe þat y hirde,
Of more meruailouse men ðe mighte i nouht kenne.
3if y wisdam or wit in 3our werk finde,
pat god alowe þour lif & like þour dedes,
Y shal 3our costomus, king couaite to holde,
& fonds for bi2 might & 3our fare to sinke.3
For fram þe soupe of my ser zerned ich hane
Of wide werkus to wite & wisdam lere; 216
We weren tauht in oure time & tendide lorus,
Of oure doctours dere demed for wise,
pat non hapel vnvar heuene so holi is founde,
pat milhte a-legge any lak of our lif to reproue. 220
But for y, ludus, of 3oure lif swich a los hurde,
pat we discorden of dede in many done þinguus,
And þat 3our doctours dere don 3ou to knowe
þe best lorus of lif & lawus of wise, 224
And we 3ou praie, sire prince prestly me sende
Alle þe lorus of 3our lif in lettres a-seled;
And þi bi-hote 3ou her vnharmed to leue.
For more may hit, in cas 3ou menske þan greue; 228
Whan may hit greuen a man þat mich good knowþ It cannot harm

Amonis et regine Olimpie Didimo regi Bragmanorum gaudium. 9
Postquam ad tantam etatem peruenimus quod inter bonum et malum potius discernere qualitercunque, desiderauimus repellere ignorantiam et replere sapientia mentem nostram; quia, vt nostrorum philosophorum doctrina declarat, 'Eloquentia sine sapientia nocere valet potius quam prodesse.' Hinc est quod ad anres nostras relatione plurium peruenit quod mores vestri a ceterorum nostrorum moribus sunt divisi ita, quod nec in terra nec in mari aliquod auxilium requiratis;iam doctrinam quam a nostris doctoribus didicimus observantes. Quapropter attentius deprecamur quodque universam doctrinam vestram et sapientiam nobis in vestris literis intimitis. Poteri-
any one to impart knowledge.

To carpe of his konninge & kenne hit till opure?  
For þe wers is no weih · wis zift he seime,  
þou3 he finde opur folk · folwen his dedus.  

Of a torche þat is tend · tak an en-sample;  
þatþ þou3 ludus of þe lem · ichtede an hundred,  
Hitþ scholde nouhtþ lesen his liht þo no þe latur brenne,  

While þe weke & þe waxe¹ · vn-wasteþ lastþ.  
& so itþ farus bi folk² · þatþ fain is to teche;  
Hitþ wasteþ no wisdam · weihes to lere.  
For þi busiliche, burn · we bidde þe nouþe  
Wip-oute tariginge of þe time · tíþinge sende.  
Of þat we zernen ofþ þou · ful þare to kenne,  
To witen ofþ þe wisdam · þat þe wip faren.”  

Whan dereworþe dindimus · þe enditinge hurde  
Ofþ alixandre askinge · as he write hadde,  
Oþir lettrœs he letþ · ofþ hur liht write,  
& agyn to þe gome · goodliche he sente.  
As cofþ as hitþ come was · þere þe kingþ dwelde,  
In þis manere dide þe man · þe massage arede.  

How king dindimus sente lettrœs to king alixandre.  

[þe dere king dindimus · þe doctour ofþ wise,  
þatþ lord ofþ bragmanus lond · alosed is þare,  

To emperour alixandre · egrestþ ofþ princis,  
þatþ is grimmestþ igrowe · and grettestþ ofþ kingus,  
Sendeþ lettres ofþ lowe · & to þe lud writes  
Miche gretþipinge ofþ grace · & grauntinge ofþ ioie.—

mus quoque ex vestris manibus comprehendere bonitatem. Nee vestra sapientia in aliquo minuetur. Talis enim est sollicitudo sapientie, qualis natura accense facule comprobatur; a qua cum plures facule ignem recipient, nihilominus ipsa candet que facit alios coruscare.

Respensiua regis Bragmanorum missa Alexandre.  

[D]Idimus Bragmanorum didascolus alexandro — Salutem; per tuarum tenorem cognouimus literarum, quod animus tuus cupit vera
Bi pi message, man · pat' pou to me sentest',
When we sihen pi sonde · wip pi sel pretend,
We kenden pi couaitise · & pat' pou, king', wilnest'
pe rihte-wisnesse wite · pat' to a weih longus.
In pat' alowe i pe, lud · pat' pe left were
pe beste lawe to lere · & lorus of witte ;
For riht' wisdam is worp · al pe world riche.
For non emperour on erpe · pat' enure was founde,
pat' wantede wisdam · his wihes to gye,
Mihte lordschipe lache · of of pur low peple ;
Bute pe loweste pat' liuede · his lord mihte worpe,
And wip him fare as a fol · pat' failede his wittws.
Nepes, sire noble king' · y pe now warne,
To oure painede peple · in-possible hit' semep,
pat' 3e oure manerus mihte · mekliche endure,
Or in pe lif' pat' we liue · laste any while.
For oure lif' & oure lawe · vnlich is to 3oure,
And al lpsur bi-leue · we lopen in herte.
Al pe dedes pat' 3e don · discorden til oure;
For we ne grete noht' pe godus · pat' 3e gode holden.
Of pat' pou senteste, sire king' · to say pe tru[t]he
Of al pe lore of' our lif' · wip-oute longt' dwelle,
Hapel, for pin hendschipe · haue vs exkused,
For we ne konne pe nouht' kenne · our costomus alle.
Rough '1', lud, of' our lif' · lettrus pe sende,
Prince, hit' profitep nouht' · to preche of' our dedus;
3e ne haue no tome no time · to tende my sawus,
For 3e so busiliche ben wip' · aboute pe werre.
But' say pou nouht', sire king' · for sake of' enuie,
scientia et sapientia perfecta informari, que omni regno meliores exis-
tunt, et nequeunt precio computari; de quo discretionem tuam non
modicum commendamus. Imperator enim qui sapientiam ignorat
non imperat subiectis, Sed subiecti suo dominantur imperio. Scrip-
sisti siquidem vt vitam moresque nostros indicaremus tibi per literas
seriatim; quod impossibile reputamus. Et si tibi de vita nostra ali-
quid scriberemus, nullatenus tamen mens tua enucleare posset sapo-
rem, eo quod mentem tuam cause bellice obtenebrarunt. Sed ne
Yet think not I grudge telling you.

We are poor Brahmans.

[² MS. 'wolde']

We live a simple life, in all poverty.

We plough not.

[² MS. 'fled']

We sow not.

We fish not.

We hunt not.

We desire no dainties.

[² MS. 'vks']

The earth sustains us.

But me were lop of our life & ludus to teche; 284
For as michel as y may in minde bi-tenke, Bi pis a-selede sonde & sopliche i telle.

We, bredde breburne in god & brammanus pore, Leden clanliche our life & libben as simple. 288

We ne wilne in pis world to weilde no more,

Wip no scharpede schar & to schape pe forwes;

Ne sette solow on pe feld & ne sowe none erpe,

In ony place of pe plow to plokke wip oxen;

Ne in no side of pe se to saile wip nettus,

Of pe finneded fitches our fode to lache.

For to hauke ne hunte hauwe no leue, Ne foure-fotede best & ferke to kille;

Ne to faren in pe feld & fonde wip slyhpe

For to refre pe brod of briddus of heuene.

& whan we faren to fed we finde no faute,

We han so michel at pe mel & wip we no more wilne.

Opir goodis to gete giue we no tente,

Ne opir dainteys dere desire we none,

pan oure modur of mete may vs forp bringe,

pat we kennen for kinde & callen pe erpe.

Sche vs norschepe at rede & i-now sendep;

Wip-outte swet opur swink which as we hauen.

Hit ne is no leue in our land wip ludus per-inne

credas quod inuidia moueamur, quantum poterimus tibi de moribus nostris duximus indicandum. nos siquidem bragmani simplicem et puram vitam deductimus; peccata non committimus, nec ultra volumus habere quam ratio nature requirit. Omnia patimur et omnia sustinimus. Id apud nos dicimus optimum, quod superfluum non probatur. Terras nostras non aramus, et ipsis semina non immittimus. Boves currui non iungimus. Retia in mari ad comprehendendum pisces non ponimus. Uenationes aligaus quadrupedum aut auiium non facimus. Nihil etiam ad manducandum querimus nisi quod terra sine labore hominum producit. His etiam cibis non implemur,
Schole more of hure mete: \( \text{fan mesure take} \) 312 \( \text{We never eat too much,} \) [1 MS. \text{For-pel}'] and are always in health.

For-pi sounde we be seie: \( \& \) sike in no time, Bute helpe haue we hir: \( \text{til we henne passe.} \) To godus pay is our peple: \( \text{in better point founde,} \) Him to louen as hur lord: \( \& \) like him to serue, \( \text{fan fale o\'ir folk ben: "pat" fillen hure wombe,} \) \& nimen more \( \text{fan i-now: "whan no ned were.} \)

We maken no medisine: \( \text{no no man prayen} \)
Wip ony hapelene help: \( \text{to helyn oure bodius.} \) We han a sertaine somme: \( \text{a-singned oft 3erus,} \) When we schulle lese \( \text{"pis lif: \& laste no more;} \)
For we mowe tellen our time: \( \text{"whan \"pe time fallus.} \)
For litil lengure a lud: \( \text{\"line\" \( \text{fan an o\'ir;} \) But: bi comminng2 of kynde: \( \text{as heuene king\" demonus,} \)
We schal doute \( \text{\"pe dep: \"whan \"pe day fallus;} \)
Bi an ordre oft oure kinde: \( \text{\"when we holde waxen,} \)
When mihte lakken our limus: \( \& \) lesen our hete, 328 \( \text{We grow old,} \)
We schulle for-leten our leit: \( \& \) leue \( \text{pat\" pe soule} \)
To him \( \text{pat\" schop vs to schap: \"schal fare to blisse.} \)
For no cold \( \text{\"pe vs come\" \in oure kinde age,} \)
We ne faren to no fir: \( \text{\"our fyngrs to warme;} \)
Of\( \text{dodi hole we ben: \& no bale fele.} \)
Ay we founden to fle: \( \text{\"flechliche lustus;} \)
We maken porou mekenesse: \( \text{alle manir \"pingus} \)
\( \text{\"pat\" mihte vs soile wip sinne: \"sese in a while.} \)
I rede \( \text{\"pe,3 riche emperour: \"ful rape \"pat you founde} \)
To ouyr-comen enemis: \( \text{\"pat\" arn \"pe4 wip-inne;} \)

Thou lightest against outward foes, we slay the foes within us.

We fear no one, and desire to conquer none.

We eat fruit and drink milk.

For haddest thou fenked pe fon \( \cdot \) pat in \( \pi^1 \) flech dwellen, None mihte pe now \( \cdot \) nye wip-oute.

But thou fihest wip \( \pi^1 \) fon \( \cdot \) pat faren pe biseide, & hem pat in \( \pi^1 \) bodi ben \( \cdot \) ay berest wip pe. But if we ouy enimis \( \cdot \) wip-inne vs aspie, We ne olle slepe in no sclowpe \( \cdot \) til we hem sclain haue; per-for we al ouurcomen \( \cdot \) pat\textsuperscript{b} arm vs wip-inne, We ne haue fere of\textsuperscript{n} no fon \( \cdot \) pat faren wip-oute, Ne we agayn hem to\textsuperscript{2} go \( \cdot \) nol no gome procre, Ne of\textsuperscript{n} no ha\textsuperscript{p}el vndur heuene \( \cdot \) any help seche; We ne doute none douhtie \( \cdot \) ne no dede sterne, Ne we no wilne no win \( \cdot \) of watur no of\textsuperscript{l} onde. Wip trene bowus we ben \( \cdot \) on pe body keuered, & vs finde\textsuperscript{p} pe frut \( \cdot \) fode at\textsuperscript{o} oure nede. Of\textsuperscript{m} mylk haue we miche when \( \cdot \) amongus our peple, pat\textsuperscript{t} we no wante no wite \( \cdot \) of\textsuperscript{t} wordliche fode.

How dindim\textsuperscript{u}s enditid to alixandre of\textsuperscript{h} here leuy\textsuperscript{[n]}\textsuperscript{g}.

[A picture. III.]

We drink of the river \( \cdot \) Thabeus.'

Han we lud\textsuperscript{us} in \( \pi\)s land \( \cdot \) liste to drinke, We turnen tid to flod \( \cdot \) thabeus is called. \[356\] here-of we taken a tast\textsuperscript{t} \( \cdot \) what\textsuperscript{t} time pat\textsuperscript{t} vs nedep, And herie pe heie god \( \cdot \) with herte \& with tounge. What\textsuperscript{t} so we worchen in \( \pi\)s worlde \( \cdot \) or waken \( \cdot \) or slepe, Or in erpeliche ese \( \cdot \) eten opur drinke. \[360\] We do all for the sake of God, For his sake pat\textsuperscript{t} it\textsuperscript{t} sente \( \cdot \) so\textsuperscript{l}i we worchin, To sustaine his servanti \( \cdot \) as him-silft likus, We hopen haue pe lift \( \cdot \) pat\textsuperscript{t} come schal her-aftur, oribus impugnatur. Tu autem, imperator, cum exterioribus pugnas, vt quidem nunc poreos demones nutriens et conservus. Securi semper viuimus; \( \cdot \) in mari in terra, nullum adiutorium postulamus. Corpora nostra frondibus arborum, quorum fructibus vestimur, sunt operata. Aquam tebaliansi fluminis semper bibimus et gustamus. Unum solum deum altissimum colimus, sibique assidue laudes predicamus. Uitam venturi seculi concupiscimus. Rem aliquam que utilitati non
& derely wip-out de\p • dure schal euere. 364
Tale tende we non • pat\p turnep to harne,
But\p hit\p be preched for prow • & proced to goode.
We no spende no speche • but\p whan we speke weele ;
We ne sain but so\p • & sesen by time. 368
We no recche of\p • no riccbesse • no renoun of\p landus,
No cateclus couaitise • comyp at\p oure herte ;
For pat is sopliche a sinne • pat\p seggus hauntep,
& to mich\p mische\p • many men bringeth. 372
Al we libben in loue • & loben enuie,
We ne sain but* • & sesen by time.
We always speak truth.
We ne sain but so\p • & sesen by time.

We no spende no speche • but\p whan we speke weele ;
We ne sain but so\p • & sesen by time. 368
We no recche of\p • no riccbesse • no renoun of\p landus,
No cateclus couaitise • comyp at\p oure herte ;
For pat is sopliche a sinne • pat\p seggus hauntep,
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We no recche of\p • no riccbesse • no renoun of\p landus,
No cateclus couaitise • comyp at\p oure herte ;
For pat is sopliche a sinne • pat\p seggus hauntep,
& to mich\p mische\p • many men bringeth. 372
Al we libben in loue • & loben enuie,
We ne sain but* • & sesen by time.

We never indulge in tale-bearing.
We always speak truth.
We are not covetous.

We holden hit\p a vertu • at\p hom in oure lande,
Among\p pe men of\p our march • mercy vnknowe ;
For we ben moved to no man • mercy to gran[t]e.
We ne gilte noht god • no no gone here,
Where-fore we mosten haue in minde • mercy to crye,

We never do any sin for which we have to ask for mercy.

As 3e dulfully don • to deelus of\p paine,
pertinet, nullatenus audire affectamus. Non multum loquimur, et
cum ad loqueland pronocamur dicimus veritatem et ipsam continue
predicamus. Diuitias non amamus. Inter nos nullus linor nullaque
inuidia dominatur. Nullus etiam inter nos altior vel fortior reperit-
tur. Ex paupertate quam habemus diuites sumus, quam communiter
omnes supportamus. Litem non habemus, nec arma corporalia occu-
pamus. Pacem semper ex consuetudine retinemus. Judicia non
habemus, quia mala non facimus, vnde ad iudicium vocemur.

Una vestra lex est contraria nostre, quia misericordiam nullam
facimus, eo quod nulla committimus quibus misericordiam consequi
mereamur. Nullum laborem qui avarie pertineat sustinemos,
To make hem glad of 3oure gilt & glose you here!
Alle lecheries lust vs lopeth to founde,
Or to bringe vs in brigge for to breke spouce;
Or any mis-dede make where-fore we miht aftur
Ben y-punched in paine & parte [fram] blisse.
& tus we gayn-saie 3oure gilt & 3our godus false,
As 3e wolle fare by 3oure fon pat 3e fals knewe.
We ben rihtful of red & resoun alowen;

We flee lusts.

We gainsay your guilt and your false gods.

[1 MS. 'For pe']
For pe ne se we no seg' sodainly deie
For we ne lyst the noth' our lif' wiip no luthur dede,
Where-fore we scholdewi't schame be schortedof daies.

We dye no cloth.

[2 MS. 'worshipful']
No in no worschipful2 wede our wiue a-tiren,
Where-fore a lud mihte like to louew hem pe bettere,
Or pei fairere pei a-fore [to] folk3 miht' seme;
So to hihten hem her we holden hit sinne,
To maken hem comelokw' corn pei hur kynde askyp.

Our wives never paint their faces,

nor try to look better than they are by nature.

Or hem schenure to schiene pei schape were
Of him pei lente hem hur lif' & hure limus made.
For pei pat' cranen by craft' comelokur seme
peyn pei ben kindeli coren as heuene king' likus,
God scholde pei schop schine by rihte
For his children hem to chese pei changede his schappus.

[For be he burn opur burde pei hure bodi hihten

membra nostra libidini non tradimus. Adulterium non committimus, nec aliquod vicium facimus vdne ad penitentiam retrahamur. De defectibus non quirimus, quia quod rectum est omnes facimus et tractamus. Subitaneam mortem non facimus, quia per sordida facta aereum non sordidamus. Aer noster nullatenus est corruptus. Nullum colorem nostris vestimentis tradimus. Femine nostre non ornantur vt placeant, cum ispis non causa libidinis sed causa procerande sobolis commiscemus. Ipse autem nullum ornamentum querunt nisi quod eis divina providentia concessit. Et quis auderet diuinium opus mutare?
THEY LIVE IN CAVES.

Opir-wise ãn it was · in ãs word schape,
þey gayn-sain hurc saniuour · ñat' hem so made, 420
& ben aschamed of' his schap · & schewen hem ellus.
þou douhty doute ñe king³ · we don þe to knowe,
þat' our bodies ne ben · in no baþ wæche.
We han while we here ben · hete of' þe sonne, 424
& vs by-dewen aday · þe dewus of heuene.
We ben busy of' no swink · nor no burn maken
For to wirchen our wi· & wordliche serue.
Vs no likeþ of' no lud · lordschipe hauë;
Non is sternere of' stat· ne stouter ban opir.
Sin we ben breþer of' brôd · brouht into þis worde,
Alle coruen of a king · þat' kid is in blisse,
Whi scholde any schalk · þat' god schop on erþe 432
Haue maistrie of men · more þan an-opir?
We ne han none hous bote holus · in þe holou cauus,
Ândur hillus ful hie · to holden us inne; 435
þere comeþ no wawe of' þe wind · no watre of' þe rainus.
Hie boldus¹ to bulde · be we not' snelle;
To legge lym opur ston · loþ is us alle;
Vs ne likeþ no lome · in oure land vse,
As opir erþliche men · owen aboute. 440
We lin, whan us sclëpe list· lowe ândur erthe,
Al wiþ-oute any swink · of' ertz[þ]liche werkus;
Swich housinge we han · to holde oute þe weðeres,
& lëden þerinne our lift · þe lengþe of' our daies. 444
Whan god likeþ from lift · lede vs to blisse,
We liggen doun in our den · þere we ded worþen.
þanne is vs of[r]ayþed no graue · in þe grounde doluen, 450
When we die,

Si quis autem naturam mutare voluerit, criminalre reputamus. Bal-
nea non facimus ut corpora nostra sanemus. Solis ardore calcearem et
aeris more perfundamur. Nullam cogitationem habemus nec homini-
bus nec animalibus dominabimur. Crudele dicimus hominem ad
seruitium premere, quia divina dispositio sic nos liberos liberavit et
creavit. Lapides in calcem non resoluimus ut nobis domos et pal-
cia fabricemus. Usascula de terra non facimus. In fossis sine soli-
citudine aliqua repausamus. Nos enim tales domos habemus in qui-

ALEXANDER.
We lie where we lay.

But theyere we lin as we laie. when we lift hadde. 448

Wip us schinep euer schalk. in schippus for to saile,

For to winne on pe watur. wordliche fode.

For pei pat' sailen on pe see. as we sop knowen,

In grete peril ben iput. & perichen ful ofte. 452

We ben lered in oure land. lore of no scole,

Ne to no sience i-set. vs silue to wisse,

Pat' mihhte vs kenne in pis kip. to carpen as wise,

But pat' comep us by kinde; we konne noth ellsus. 456

We ne faren to no philozofrus. to fonden hure lorus;

For ay longep pat' lore. to lesinge & iangle.

Alle oure sawus ben simple. pat' we sop tellen,

& for to lie is us lop. or lupuly wirche;

But' swiche wordus of wise. we wilnen to lere,

here nis no iargoun no iangle. ne iuggeme[n]tis falce.

Vs ne schewip no schalk. schamfule tacchus,

Where-wip we mihhte mis-do. or ouy man gile. 464

We dislike play and mirth.

We ne louen in our land. no laik nor no mirthe;

But whanne we meuen our mynde. mirpe to here,

We raiken to oure romanuncus. & reden pe stornius,

Pat' oure eldrene on erpe. or pis time wroughte. 468

& whan we tenden any tale. pat'turne[bp] to bourde,

Pat' were game for a gome. or good of to launze,

We sesen of solas. & sorwen in herte;

& maken mourninge of mirthe. whan men scholde glade.

Of opur wondrus we witen. in pis word here,

[1 MS. 'lifep']

Pat' likep[bp] us to loken on. on pe loft heie;

We sen selkoupe ping. pat' is ta sain. heuene,

bus dum viuimus habitamus, et dum morimur in ipsis sepolimur.
Ad negociandum maria non nauigamus. Artem huius loquendi non
discimus, sed simplicitate qua fruimus que nos mentiri non sinit om-
nia enarramus. Philosophorum scolas non frequentamus, quorum
doctrina discors est, nihilque certum aut stabile, sed super mendacia
discurrunt. Ludos non amamus. Dum nero ludrica volumus exer-
cere, nos nostra et nostrorum predecessorum facta perlegimus; et cum
deberemus ridere, plangimus et turbamur. Alia vero videmus quibus
corda nostra letantur. Uidemus siquidem celum stellis innumerabi-
libus choruscantem, solem rubicundum, cuius claritate totus mundus
They can feed on the sight of flowers.

Here as lem is of loft° & lisse to gode;
Be sonne set' in his cours ° & be seene sterres,
And alle ° pat seggeus move sen ° sopen on ° pe skiuus,
° pat' to hure shappere hem schewen ° schining' rede,
& sopen liht° fro ° pe loft° ° to ° pe land caste.

We observe the sun and the seven stars,

The wide and purple sea,

Which has no waves.

We see therein dolphins and other fish.

We can feed on the scent of flowers.

We love the woods,

And the songs of birds.

These are our customs.

Splendet et calet. Mare purpureum semper videmus; Et quando tempestate moneter non dissipat vicinam terram, sicut accidit in partibus vestris. Illud vt sororem ampleximur et congilat (sic), et ibi varia genera piscium contemplamur. Delectamur etiam videre florigeros campos ex quibus in nostros nares suauissimus odor intrat. Delectamur etiam in optimis locis siluarum et fontium in quibus iocundissimas
BE NOT ANGRY.

Mend thy life.

Thou preventest the sun from shining by thine armies.

Thou hast robbed two streams of gold.

Thine armies drink up the Nile.

Bope oure reule & our rihts; pat we pe rede holde. 311 if pe our lift wolde alowe & oure lawe vse, 508 Hit schal pe profite, prince; whan pi pres failep.
Hit is noht; long in us, lud pe hit; lop seme, For y hane sent pe my soude; as peu pei-selfe bade.
But be peu nouht, bolde kinge; balful no tened, 512 pat peu miht tyrstli trye; pe treweste lawe.
For we schulle minnge pe, man; swiche maner lorus, pat peu miht lihtliche, lud pe beste lawe kenne. When peu hit; wisliche wes; wilne hit in herte, 516 & lowe pei lordschipe; & pi lift mende.

Asie & aufrick; & europ pe grete peu hast; lowed to pe, lud; in a litil while.
pe lem of pe sonne-liht; peu lettest to schine, 520 So brem bringest; peu pi men; alle in bryht armus;
& pe guldene fer; peu pi gomus vsen
Wip pe blasinge ble; blenden pe sonne.
peu hast; robbed wip pi rout; ij. riche strondus, 524 pere pe grauel of pe ground; was of gold ore.
pat on was called erenus; & pat opur large
pe peple callede paccolws; pat peu pore madest;
So fale folwen pe folk; to fonde pei heste, 528 pat with hure drinkinke drawht; whan pei drie pirsten,
3e maken stinte of; his streem; a stronde ful huge,
pat nilus pe noble flod; namned is wide. 531 So miche holdest; peu pe, man; of miht & of strenke,
pat peu miht ouur oxian; wip pin ost saile.
So wis wenst; peu pe be; pat peu by wit mihtest

auium audimus cantilenas. Istas siquidem naturas et consuetudines obtinemus, quas si tenere volueris, tibi vident asperum et amarum. Si autem eas obtinere nolueris et imitari, nobis aliam imponere non valebis, quia secundum tenorem tue epistole actus nostros et doctrinam tibi per presentem mittimus. Uolumus autem tibi de tua natura paululum enarrare, quia vita tua nobis dura esse videtur. Tu asyam Affricam et Europam paruo tempore te dicis concludere. Tu lumen solis facis deficere dum cursus sui terminos armatorum rabie postulas. Tu pactoli et herimi flumios splendentes auro arentes et absque colore et pauperes reddidisti. Tu bibendo nilum fluumium minuisti; tu mon-
WICKEDNESS OF THE GREEK GODS.

Thou makest
Cerberus to sleep.

Ye never fast.

Ye sacrifice your children.

Ye make war ever.

Ye cannot have enough.

Your gods used to work all evil.

Jupiter was lecherous.

Jupiter was equally wicked.

strasti vt horribile mare navigatur; tu tartareum custodem, id est canem cerberum supra posse precio confirmasti; tu in sacrificio tuo filios occidis tuos; tu inter homines humiles semper discordiam semin- nas. Suades hominibus vt nequaquam spacia terrarum sufficiant, sed celorum querere habitacula preparata. Per dies tuos multa committis ut illi faciunt, et fecerunt. Nam testimonium potest accipi a iouve deo tuo et proserpina dea tua quois colis. Jupiter enim multas adulteratus est feminas; Prosperina vero multos fecit sui adulterii perticipes (sic). Miserrime ergo colis deos tuos et aduersos et adulteros.
THE GREEKS ARE ALL UNJUST

& many lud by hure lay • hur lust to ful-fille.

Many men vp-on molde • made hue1 by slithe
To haunte hure in hordom • hur hole lift-time.

Ye imitate her.

Of hure tenful tach • 3e taken ensample,
& ay wilnen hire wone • in werkus to fonde!

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

[A picture. IV.]

Ye are all unjust.

Alle 3e vsen vnrih • and aftur pat wirchen; 568
3e ben lupur of• 3our lif • & lawus 3e chaunge.
Of more make 3e anaunti • pan 3e mow forpen;
Wis holde 3e no whi • but 3if he wel conne
Faire tempren his tounge • his tale to schew.
Miche matere of wit • minegep 3our tounge;
But beture holde y a burn • pat berep him al stille.
3e geduren 3ou gret3 won • of3 gol • of3 siluer,
& miche likus 3ou lache • lordliche holdeus,
& sipen many servautus • 3ou-silue to abowe,
To be keture y-kid • pan any koup peple.
& 3if y liue pat3 3e liue • porou lasse fode
Pan opur seggus pat3 semen • simple [in] mirthe.
Of richesse & of renoun • romme be 3e kidde,
& ben baldere y-wist3 • pan any burn elles;
But3 ourle kinde konninge • 3ou ourr-comep noupe
In alle dedus pat3 3e don • in 3oure daies time.

We surpass you in all things.

We witen, weies, ful wel • pat3 3e were alle

Nec permittis homines in sua viuere libertate, sed illos in seruitutem
redigis et retorques. Recta judicia minime iudicas. Leges indicis
commutari. Bona dicis, et ipsa nullatenus imitari nec operaris.
Neminem reputas sapientem nisi loquendi habebat facundiam. Omnem
sensum in lingua tua habes, et tota sapientia in ore tuo consistit.
Aurum diligis, domos maximas construis, et habere peroptas copiam
seruitorum. Intantum manducas et bibis, quod stomachus nimia
perturbatione concussus in varias egritudines commutatur, et sic ante
tempus mortis periculum sustentas. Omnia vis tenere, deinde omnia
tenent te vt seruum. Sola Bragmanorum scientia vnuiuerse sapientie
Bremliche y-brouht forp & bred of pat modur
pat is stable to stonde & sttones engendrep,
And pe crpe is called pat every man helped.
When god demep 3ou deie 3our daies to tine,
Grauus of gret pryss 3e graype 3ou tille—
& but hit fair be & fin folie 3e holden—
To legge in 3our licam pat lodlich is founde.
& so 3our bodies 3e buren pat bettur riht hadde
In rouh erpe to be reke to roten hure bonus.
And by pe dedeus that men don to pe dede bodies,
Ludus keneb huo hem louen to hure liuus ende.
We, for love of pe lord pat we leuen inne,
None bestus i-boren balfulli kille,
Ne no tidi a-tir in templws a-raie,
No figure of fin gold fourme per-inne;
Where-fore pe heie heuene god heren us scholde,
Whan any burn to him bad [h]is bone graunte.
But 3e, folliche folk 3our fals godus alle
Wil-fully worschipen wip wordliche godus,
For pe scholde hasteli 3ou here & 3ou help kipe,
Whan 3e greden 3our grace to graunte 3our wille,
Whan 3e for sake of 3oure sinne sacrifice maken,
& quellen any quik best to queme pe develus.
3e ne vnurstonde nouht pat stounde pe storie of pis
wordus,
pat god herep no gome but for his goode dedus,
& for no bestene blod pat any burn quellp,
No6ir of kide, no6ur of calf no6ur of kild oxe.

Ye are but earth-born.
[fol. 312, back]
Ye build fine tombs.
[3 ms. "bodilech"]

We, for love of God, kill no beasts,
Nos autem in honore deorum pecudes non occidimus, templa non construimus vbi status auras vel argenteas erigamus. Tu solemn legem habeas vt de omnibus bonis tuis imolationem facias vt exaudiant preces tuas. Nonne intelligis quod deus non precio nec sanguine vitulorum nec arietis aut hirci, sed

Theo dominatur. Quia si bene consideramus, illa mater te genuit que lapides et arbores procreauit. Tu ornas sepulcra tua et in vasa gema puluerem tui corporis collocas et recondis. Quid peius esse po-test quam essa que terra recipere debit, non sinis ipsam terram de corpore recipere alimentum? Nos autem in honore deorum pecudes non occidimus, tempus non construimus vbi statuis auras vel argenteas erigamus. Tu solemn legem habeas vt de omnibus bonis tuis imolationem facias vt exaudiant preces tuas. Nonne intelligis quod deus non precio nec sanguine vitulorum nec arietis aut hirci, sed
GOD IS A SPIRIT.

But he here receive every haçel • pat hertely biddeç, & wiþ mekenesse of minde • minegeç his nede.

Godus worpliche1 word • as we wel trowen, Is some sopliche of man • pat in him-silf dwelleç, 616

By which molde is y-maad • & man vp-on erpe, & al pat weihes in pis word • scholde wiþ fare; Al bestus per-by • pat lif bere move,

Ben sopliche i-sustained • as him-silf likus;

pat ilke worpliche word • we worschipen alle, & hit lelliche louen • as our lif likus.

All are sustained by Him.

God is a Spirit.

Ye are all fools,

Where-fore we holde 3ou folk • folus echone, pat 3e ne leuen in pat lord • pat lengep in blisse, 628 & lede clanly 3our lif • & no lupur wirche, As 3e hap of us herd • holly pe dedus.

and live in lust.

But 3e in lechoures lust • al 3our lif spende, And serue sory idolus • pat 3ou in sinne brynge. 632

Wip opur folies fale • 3e foulen 3our soulen ; & so 3e dureñ in 3our dede • til 3e ded worpeç. 636

Janne schulle 3e2 for 3our sinne • soffre paine, For 3e3 uncene bi cleped • & cleuen in 3our sinne. 636 bere may 3ow borewen of bal • no bost nor no pride, No no god pat 3e giuen • to 3our godus falce, No no sory sacrifice • pat 3e so maken

Wip any bestene blod • pat euire burn schadde. 640

propter bona opera et orationis eloquium moueatur? Ex eo audit deus hominem propter verbum, quia ex verbo deo similes efficimus; deus verbum est, et ex hoc verbo omnia vivunt permanent et consistunt; nos hoc verbum semper amamus et hoc etiam veneramus. Qua propter reputamus te nimium infelicem, quia credis naturam deorum vel cum diis communicationem habere, cum ad deum fornicatione et idolorum servitute quotidianne sordides; cum hec facis, hec amas, et post mortem inde tormenta innumerabilia sustinebis. Nos vero contraria facimus et amamus, vt post mortem divina gloria potiamur. Tu non seruis
VARIUS LIMBAS DEDICATVS AD GRÆRVM DEOS. 25

3e ne herien nouht e herteli · pe heie god alone,
pat heune holde p & hap · to his hole regne,
But al so fale falce godus · 3e fonden to queme
As a burn bera p now · in his body membrys.
For 3e likne a lud · to a litil wordle,
& this sawe 3e sain · sopliche echone,
pat, al so many as a man · hap membrys y-schape,
Him falle p al so fale godus · faifsuly herie;
& so 3e sacrifice don · to selkoupe fendus!
For every lime pat a lud · longe p to haue,
3e kypen carefule godus · & kallen hem now pe,
Aftur dedeus pat pei dede · divers names.
Michel holde 3e of miht p· minerva pe falce,
For hue1 founvede first p folies manye;
& pis is, seggus, 3our sawe · as 3e sain alle.
Hue was engendred wip gin · of iubiterus hele;
For fi2 3e holden hue wis · & hollyche segge,
pat hue pe hilpe of pe heed · hap for to kepe.
Pe iandewin iubiter · ioiful 3e holde;
For he was wrathful i-wrouht · & wired in angur,
Gomus holden him god · pat giep pe herte;
For pe arisep in a rink · pe rotus of wrappe.
A god mihtful of main · martis 3e holden;
For he was shitere fel · & foundur of werre,
He is alosed in lande · lord of pe breste;
For pe miht of a man · most is i-sene.
For mercurie mihe spak · to mentaine iangle,
3e holden him galful & god · & god of te townge.
For hercules pe endelesse · pat euere is in paine,
Diuisede here on his day · a dosain of wondrus,
Bacchus presides over the throat.

Pat' 3e a-uowen verraie • & vertuus holden,
Pat' a man moste do • wiþ multe of' his armus,
A god holde 3e him • helplich of' grace,
Pat' hap 3our armus to 3eme • & may 3ou 3ine strenke.

For bacus þe bollere • pat' 3e abowen alle,
Englaymed was in glotenye • & glad to be drounke,
3e callen him kepere of þe prote • & kinde god holden,
& wis witiere of' wiþ • pat' alle won bryngus.

Cupidus þe corsede þat is in care punched,
3e worchen al worshipe • & in þis wise tellen—

How he telleþ alixandre of his maumentrie.

[A picture. V.]

Dat', for he lecherie louede • in his lif-te time,
And þat folie pur • foundede on erthe,
A bryht brenninge brond • he bereþ on his hondis,
And alle lechurus lust • of þe lem tendep.

And so 3e sain þat he is • a sop' god iproued,
Pat' hap þe stomak in stat • stifly to kepe;
For þere þe hete þat men han • is holden wiþ-inne,
Pat' enforceþ þe flech • folie to wirche!

Also, seggus, 3e sain • þat' ceres þe falce
Is a goodesse god • & gieþ þe wombe;
For hue tyled in hur time • on þe touh erþe,
& whete sopliche sew • or any seggus ellus.

Ceres, over the womb.

Venus, over the privy members.

Ful verrai of' vertue • venus 3e holden,
& for hue lady was alosed • of lecherouse dedens,
3e holden hure a goodesse god • þat hap for to kepe
þe preueþi' membrus of' a man • þat marke is of' kingus.

Juno can

Iuno þe ioilese • 3e iuggen for noble;

chiorum eo quod duodecim virtutes exercuit preliando. Bachum deum
gutturis esse putas, eo quod ebrietatem primus innuit; cupidinem
esse deam (sic) dicis, eo quod fornicatrix extitit; tenere dicis facem
ardentem cum qua libidinem exitat (sic) et ascendit [lege accedint],
et ipsam deam iecoris existimas. Cererem deam ventris esse dicis;
et venerem, eo quod fuit mater luxurie, deam genitalium membrorum
& wei-huus sain pat he witep in his worde one,
A spild spirit of pe air pat may speke wondres,
& telle what bi-tide schal of tene of welpe. 700
3e leuen alle in appolin & also 3e tellen
pat, for he medisine made & minstralus craftus,
3e holde hin giour ful good & god of pe handus.
So per leuept no lime lasse no more,
pat in your power is put but parted to fendus.
3e ne leuen not on a lord pat lengus in heune,
pat al pe membras of a man made at his wille.
And 3ou 3e faile godus folk founded to serve,
3e ni graunte no grace but greuen 3ou ofte,
& taken oft 3ou tribit pat trae is to paie,
Of soure offringus alle ofte in pe 3ere.

To martis pe mithtecese men ofren in time
A gret bor & a bold as burnus han vsed.
To bacus pe balful men bringen in temple
A kide, as is costum of comine peple.
A fair pokok of pris men paie to iuno,
& him wirchen per-wip worschipe vn erthe.
pe offrin oft appolin as 3e alle knowe,
YS a swan swipe whit as 3e bryngen.
3e schullen bi ordre oft vse ofren to venus,
A ful derworpe doune on his den take.
Minerna men worshipen in opur maner also,
& bringen hure a niht-hrid a bakke or an oule.
To ceres pe sorwful pe sacrifice maken,
& carien bi costum corn to hure temple.
3e mensken alle mercurie wip mirthe & wip ioie,
& him a chalis ful chois wip good chere bringen.

esse profers. Totum siquidem corpus hominis in deos diuidis, nullam in te particulum reservando. Nee credis quod vnus deus qui est in celo corpus tuum creanerit. Deos colis alienos qui te in seruitatem redigunt, Et ipsis offers tributa. Marti enim offers aprum, Baccho hirecum, Innouni paunenem, Ioii thaurum, Appollini agnum, Ueneri columbam, Minerne noctuam, Cereri farra, Mercurio mella, Alta ria hereuli ex frondibus arborum plurimum coronata. Templum
Ye put boughs on Hercules' altar; be hauter of he[c]ules · alle 3e hihten, 728
and flowers on Cupid's. & hit spreden wiþ spraiuus · of springinge braunchus.

Ye cannot serve them all at once. Cupies þe corses · wiþ comeliche flourus
3e herien ful hertely · & hihten [h]is temple. 732
þus manye mihteles godus · & mo þan y telle, For þe hope of hur help · 3e herien on erfe.
& siþ may þer no man · in any maner wise
Wip solepne sacrifice · serue hem atþ onus,
Butþ eueri wiþe ofþ a wechy · his owene wone haue, 736
Be it bole opur bor · betur opur worse.
Ofs swiche bestus þat ben · of burnus y of reed, Of swiche bestus þat ben · of burnus y of reed,
þei han mihtþ vp-on molde · & ofþ no mo þingus. Whit fauure 3e þanne falce godus · & folliche seggen
þatþ þei han power of þeþ · þatþ pacen on molde, Whan þei ne han miht ofþ no mor · nor no maistrio[n] erfe,
þatþ of hur owne offringe · & onliche ofþ bestes?
For þour errours on erthe · sire empearour riche, For þour errours on erthe · sire empearour riche,
& for þe dedus vn-dingne · þat 3e don alle, 744

Ye shall be punished.
[† MS. 'worþei'] As 3e ben worþi ofþ woe · whan þe word failus,
3e schulle be punched & putþ · in paine for euer! 748
þour godus ful of gile ben · þatþ 3e so good holden, On hem is help ofþ non harm · no hap ofþ no grace,
þatþ bochours ben þei echon · þour body to dismembre, & euerich pinchen his partþ · þere paine is vnended.
As many mihteles godus · as 3e on molde seruen, 752
As fale painus in fir · þou fallus to drie.
Your gods are butchers.
[Fol. 213, back] For þour ydii idolus · don þou ille wirche;
Summe to lechorus lustþ · þour likinge turnþ, Summe 3ou strenkþen to striue · & straiten þour minde,
& somme eggen in ese · to eten & to drinke.
þei by-sette þou so · in sinne & in gile,

cupidinis rosis et floribus siue frondibus ornas. Totam potestatem tuam ponis in illis, et non est in corpore tuo membrum quod illis non attribuas. Reuera non deos quos vocas adiutores, sed carnifices sunt vocandi; quoniam membra tua diversis tormentis affligunt. Oportet enim vt tot tormenta subeas quot deos seu deorum culturas agis. Unus deus instruit te fornicari, alter bibere, alter.
litigare. Omnes tibi imperant, et omnibus obedis; quia mala facis et non vis a malo villatenus respicere. Igitur talis diis seruis qui mala facere hortantur. Si exaudierint te dii tui, mala tibi euenient, quia de malo rogas eos. Si vero non exaudierint te, tuis desideris obuiabunt. Ergo si te exaudierint vel non, semper tibi inferunt detrimentum. Tales sunt de tue que furie nuncupantur, que et peccata hominum per furorem post mortem vindicant. Hec sunt tormenta tua que tibi doctores tui dixerunt, que te velut mortuum cruciant et tormentant. Quot si vis recte considerare, nil peius quis sustinere valet quam tu sustines; quecunque enim sigua doctores tui apud inferos esse dixerunt, certissime cognoscuntur pene tue in in-

Ye work their will.
Ye serve them by sin.
When ye pray, they harm you.
Whether they hear you or not, ye suffer.
Your elders speak of torment to come.
Ye shall dwell in endless torment.

\(*\)

\(\text{THE GREEKS ARE FOR EVER DOOMED.}\)
THE GREEKS ARE LIKE HYDRA.

Ye commit murder, adultery, and theft.

Ye are like Cerberus.

There is an adder in hell called Hydra, never glutted.

Ye are like him.

[1 MS. 'sain']

[2 MS. 'panne']

Ye were born to sorrow."

When Alexander heard this, he was wroth.

Alexander Replies Again.

But noufeles anon riht · anied in his herte, 816 Being annoyed, sone sente he again · his sel & his lettrus. 
Wip-out tariyng tjd · pis tipingus come 817 Hear it!
To dindimus pe dere king · pat pe dite radde. 
Now lipus, ze pat listene welo · pe lettrus to pe ende, 
For pus redely pe rink · a-radde pe sonde. 821

How alixandre sente answere to dindimus by letter. 822

[A picture. VI.]

"E apel king· alixandre · of armus alosed, 823
pat· noble is · name-koup · & neuere man dradde, 
pat· grete god amon · in gracipouse timus 824 son of Ammon, 
By·gat on olimpias · pe onorable quene, 
Ful derely to dindimus · endi()p his sonde, 
& his saue to the seg· saip in pis wise.— 827 
3if alle pe lorus pat· pou, lud · in lettrus me sentest 
Ben trewe to be trowen on · & trysty to leue, 
panne be ye sykur1 to be saft · for sake of 3oure werkvs. 832 [Fol. 211] 
For 3e ben burnus of lift · best vp-on erpe, 
3if 3e nouht· wirche but· wel · in pis word here; 
Hit· come() jou bi custom · so clanly to libbe. 
Whi deme panne pat· we don · ne dede vp-on erpe 836 
But sinne pat· is sorwful · o"re soule to spille? 
Whi seye 3e seggus also · pat· sinne 3e holden 
Any werkus to wirche · of wordliche craftus? 
Whi be 3e, ludus, so lef· to lakke pe werkus 

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

Responsio Alexandri ad regem Bragmanorum.

[R]Ex regum et dominus dominantium Alexander filius dei Hamonis et regine olimpie dindimo salutem. Si omnia in vobis reperiu-
tur que nobis vestris literis intimasti, soli potestis homines nuncu-
pari, qui, vt dicitis, nulla facinora perpetratis. Sed pro certo sciatis 
quod huiusmodi vitam non ex virtute sed ex consuetudine obtine-
tis, quia secundum consuetudinem aut dicitis vos deos esse aut inui-
Ye are envious.

Ye say that ye plough not,

nor build.

Ye have no iron.

Ye have no tools.

Ye must live hard.

A hungry wolf must eat earth.

Ye have to do the same.

\[ \text{mouemini contra nos. Dixistis siquidem; Non aratis, non funditis semina, et non scinditis vites aut arbores plantatis. Edificia fabricare non vultis. Manifesta ratio est, quia ferramenta quibus laborare posseditis penitus indigitis. Unde laborare, nauigare, construere, et seminare nobis} \]

\[ \text{ed. nobis} \] omni modo \[ \text{ed. mode} \] denegatur. Ideo pascentes herbas oportet vos vt pecora vitam ducere ari-dam et agrestem, quia frumenta, nec carnes, nec pisces habere potestis. Nonne lupi hoc faciunt, qui cum nequeunt carnibus saturari de terre penuria saturabantur? Quot si liceret vobis ingredi terram nostram,
MISERIES OF THE BRAHMANS.

\&, be 3ou lef opur lop · libben in wante.
\(\text{here-fore no like no lud · of his lu}^\text{ur} \ \text{fare,} \quad 868\)
No hope for his harde lift · to haue no mede.
For almus-dede do 3e non · as 3e demen alle,
But skarsete & skape · vn-skillfully fonden. \(871\) Our beasts would scorn your life!
3if we lengede in 3oure land · ful lop were oure bestus
To ben so simple of vs silf · & suffre pat tene!
We scholde folewe opur folk · & fonden echone
To a-corde of oure custom · wiþ comine peple;
But 3e han dainte in dul · 3oure daies to spene,
& ben y-sustained so · wiþ sorwe in pis worde.
But 3e ben litil to a-lowe · of joure lupur fare;
Ye are not to be praised.
For nouht 1 but 1nisete nedful 3ou makus!
3oure owne folie, folk · dop 3ou ful ofte
In hungur & in hard lift · to holde 3oure peple.
Also 3e sain in 3our sonde · pat· soply 3oure wiuus
Ne gon in no gay tyr · as gise is of opure,
& pat ludus in 3oure land · no lechurie haunten,
But· sparen alle spouse-breeche · be space of hure liuus;
& 3ou 3e wonde swich werk · me wndrus ful lite!
How mih\(\text{t} \quad 880\)
Whan lu\(\text{ur} \quad 888\)
\(\text{pat} \quad 880\)
For 3e so simple ben seie · & semen so pore,
3ou wantus wordliche won · 3oure wiuus to hihte.
\text{here-fore as bestus 3e ben · & of body chast,} \quad 892\)

\begin{align*}
\text{Ye do no alms.} \\
\text{Your wives use no gay apparel,}
\end{align*}

\begin{align*}
\text{Ye are not to be praised.} \\
\text{Your wives use no gay apparel,}
\end{align*}

\begin{align*}
\text{and no man com-}
\text{mits adultery.} \\
\text{with such fare?}
\end{align*}

\begin{align*}
\text{How can he,}
\end{align*}

\begin{align*}
\text{How mih\(\text{t}\)}
\end{align*}

\begin{align*}
\text{Whan lu\(\text{ur} \quad 888\)}
\end{align*}

\begin{align*}
\text{pat\(\text{e megre ben maad · wiþ mischief · hungur?} \quad 889\)}
\end{align*}

\begin{align*}
\text{For 3e so simple ben seie · & semen so pore,}
\end{align*}

\begin{align*}
\text{3ou wantus wordliche won · 3oure wiuus to hihte.}
\end{align*}

\begin{align*}
\text{Ye are chaste perforce.}
\end{align*}

\begin{align*}
\text{non recipercemus sapientiam de vestra penuria quam habetis, sed ipsa}
\text{fames in suis finibus remaneret. Si vero in fines [ed. finines] vestros}
\text{nostra tabernacula figeremus, paupertate sicut vos potiremur. Non}
\text{enim est laudandus vir qui semper in angustia viuit, sed qui tem-}
\text{perate diuitiis perruitur. Quot si laudandi [ed. laudendi] essent}
\text{viri in angustia positi, Ceci claudi et leprosi deberent super ceteros}
\text{homines commendari. Dixistis etiam quod femine vestre non}
\text{ornantur, et cuiusmodi ornamenta portabunt, quia non habent}
\text{et nullatenus possunt habere. Item quod adulteria non com-}
\text{mittitis, sed semper in castitate manetis; quomodo fornicatebuntur}
\text{qui non comedunt? Libido enim non procedit nisi ex calore epatis}
\text{et ciborum; vos autem non comeditis nisi herbas sicut porci, et fa-}
\end{align*}

ALEXANDER.
HAPPINESS OF THE GREEKS.

Vn-mihty, for mischef to medle wip burdus, 
pat' is no chariteus chois so schast for to libbe; 
Sin 3e maugray your miht mote hit wip-drawe!

Also 3e sente vs to saie in the same time

Of opur manere no miche for to lakke;

pat' 3e no stidie in no stounde ne no stat wilne
Of clergie pat' clene is to claimen in scole;

& pat' 3e mercy on molde in no maner wilne,

No mercy don to no man amongus founde.

Pat' kindely 3oure consience a-corde bestus.

For as bestes 3e ben by no skile reuled;

Ne hem of kinde no comep no konninge of witte;

So be 3e, ludus, by-lad & lawe-les alse,

pat' han no reward to riht but red-lesse wirchen.

But we faipful folk pat' faren as wise,

Ben y-demed to do dedus of rihte.

For-by vs kennep our kinde to a-corde in trowpe,

In swiche lawus to liue pat' longen to gode;

We are wise.

For to sowe & to sette in the sad erthe,

& opur wordliche werk wisly to founde.

Sin man-kinde is y-maad so michel & so riue,

Among so perles a peple in-possible hit were—

But somme were reuled by ryht as resoun hit axe—

Hem-self to sostaine wip selkowe pingus,

For to liue by the land as ludus ben schape
To haue welpe aftur wo as the word farus.

We sow and plant.

Some men ought to work.

For tenen sum-time tid & sumtime mithe;

[1 MS. 'swine'] & aftur swaginge of swine swipe comeå ioie.

mem [ed. famen] non expellitis et ideo nullum potestis habere stimulum luxurie et coeundi. Studium non habetis discendi nec miseri-cordiam queritis, et hec omnia cum bestiiis communiter retinetis; quia sicut a natura non habent vt aliquod bonum faciant, ita nec in bono aliquo delectantur. Nobis autem rationabilibus qui liberum habemus arbitrium in ipsa natura multe blandicie sunt concessae. Impossibile enim est vt maxima mundi machina possit absque mobilitatem consistere, vt post tristiciam non succedat leticia. Humana
But so, weihues, as ye witen • pat weduringe chaungep, seasons change,
Now broun & now briht • & now breme stormys,
So is pe witt • pe wil • of wordliche peple
In selkoupe sesounus • seen 1 for to chaunge.
When wedur waxep al bryht • pat wel is to like,
Mirie ben men of mod • in minde & in herte ;
But when pe daies dimme ben • hit dop hem to mourne,
For siht • of • pe sesoun • pat semus vnblipe.
3it chaungep wit • of a weih • in opur-wise also,
Porou pe grete gre-ge • pat grewep in age.
For when he is innocent • pat ille can lite,
Panne hap he solas of him-silf • simple to worpe ;
For betur likede him a bal • pan a borou riche ;
& he is hardy to non harm • but hauntus his gamus.
When he is eldure of age • pat auht is his strenke, 936
Panne wol he prouen him proud • & prys of him holde,
& wexe wilde of his wil • & wikke to staunch.
When he is fare so forp • fer in his age,
Pan 2 stoute is he, stedefast • & stille of his herte. 940
Huo wole a cherched child • chese for hardy,
Or a young man meek • pat mirpe couaitep ?
Huo wolde wene pat a weih • woxen on elde
Were wist • for vnstedefast • of word or of dede ?
944
Manie mirpes on molde • pat opur men vsen,
3e leuen porou your lupur wit • pat longen to peple.
Summe in siht • pat we sen • & saur of moupe,
Summe in handlinge of hond • & heringe of ere, 948
Summe pat longen to a lud • of likinge smellus,
& queminge of quaintise • pat quenchep our tene,
Ye omit many joys,
of sight, savour,
handling, hearing,
and smelling.
siquidem voluntas variabilis est que cum celi mutatione mutatur,
quoniam scincerus dies scineeram mentem reddit hominis et gauden-
tem. Tenebrosa autem dies tristem reddit sensum hominis et obscu-
rum. Et per diversas etates similitur variatur. Infantia siquidem
in simplicitate letatur, inuentus presumptione, senectus stabilitate
commode gratulatur. Multa delectabilia visui nostro occurrunt que
nobis penitus denegantur. Alia per visum contemplatur, alia percipi-
minus per auditum, alia attrahimus per odorem, alia sentimus per
Dindimus replies again.

We enjoy fruit.

We find fish.

Ye dishonour the Creator.

Your deeds are folly."

Dindimus replies.

Hear his reply!

How dindimus sendyd an answere to alixandre by letter.

[A picture. VII.]

"Dindimus pe dere king  the docktour of wise,
pat lord of bragmanus land  & ledere is holde,
tactum, et per gustum alia saporamus. De terra etiam omnes fructus attrahimus, de mari pisces, de aere volucre, et aium deliciis gratulamus. Si autem ab his volueritis [ed. nolueritis] abstineret, aut superbia vos tenebit aut inuidia contra nos torquebimini, eo quod nobis et non nobis ista sunt donata. Ego autem secundum oppinionem meam iudico quod mores vestri ad stultieiam magis quam ad sapientiam retrahuntur.—Recepta epistola dindimus legit, et statim alexandre secundo more scripsit hoc modo.

[D]Idimus bragmanorum didascolus Alexandro salutem. Non
To emperour alixandre · ergest of princes, to Alexander,
pat is grymmest y-growe · & grettest of kingus, [1 MS. 'grettest']
Ioie graipus wip grace · & gretinge of moupe,
As to pe kiddeste y-core · pat corone weldus!
We do pe namkoupe king · to kenne & to here, 979
pat in pis wastinge word · we ne wone nouht enere ;
For erpe is nouht our eritage · pat enere schal laste,
Ne we ne ben nouht ibor · to abide pe-inne.
But we ben pore pilegrimus · put in pis worde,
For we by destene of dome · schulle de pe polie ; 984
panne schulle we hie to pe hous · pat hie is in blysse,
& karre to oure kinus nie · to kenne of oure fare.
We ben of-set wip no sinne · for vnsely godus,
Ne we sitte in no sete · pere sinne is y-hantep. 988
But for oure kinde consience · pat kenne pse to goode,
We wonde wikked werk · & wende fro skape.
We ne sain noukt, king, be pou sur · for sake of ouf pride,
pat we bolde godus ben · burmus to gie, 992
Ne enuye to hem han · ne hate in pis worde.
For we ne giue vs to no gilt · pat scholde god wrape,
Ne nouht nien him her · by niht no by day.
God, pat alle gomus schop · & alle gode pingus, 996
Made here vp-on molde · many manere choisus ;
For maad mihte hit nouht be · pere men scholde dwelle
Wip-oute diuerce dedus · of many done pingus.
But al pat badde is for a burn · here abouen erpe, 1000
Huo so hap chaunce to echue · & chese pe betture—
As men han wit · for to wite · pe wikke & pe gode—
He may nouht claime to be eleped · elene god of mihte,

DINDIMUS DEFENDS HIS CUSTOMS.

It is not pride or envy that makes us such as we are.
We are pilgrims on earth.
We do not always live in this world.
We do no sin.
To Alexander, greeting.
God made men of many kinds.
He who avoids evil
[Fol. 215]
THE WORTHLESSNESS OF GOLD.

is God's friend. But godus frend may þe freke • fresly be calleth; 1004
For we leden wel our lif • & louen to be simple.
Ye say we are as gods. In þoure sonde, sire king • þe saide þis wordus;—
þat we alle godus arn • as þe deme noupe,
Or euere elles til hem • enuye we haue. 1008
But þe same þat ze so • by vs silf • trowe Longeþ, ludus, to you • þat luen so in ese.
But ye are so rather, For þe leden 3oure lif • in lordschiue & in myrthe,
being rich, Of noble kinde for þe come • & kid ben of grete. 1012
and guly clad. In clene clonus þe gon • & claimew to be ricbe;
Your boastful Your boastful deeds will make you proud.
deeds will make you proud.
Gold feeds no one. Gold fedep no gone • ne no good soule;
We spurn it. We spurn it. But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat corsed is founde,
and guly clad. We faren alle to þe flod • þere we finde mowe 1024
But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat Corsed is founde,
Your boastful deeds will make you proud.
Your boastful deeds will make you proud.
Gold feeds no one. Gold fedep no gone • ne no good soule;
We spurn it. We spurn it. But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat Corsed is founde,
and guly clad. We faren alle to þe flod • þere we finde mowe 1024
But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat Corsed is founde,
Your boastful deeds will make you proud.
Your boastful deeds will make you proud.
Gold feeds no one. Gold fedep no gone • ne no good soule;
We spurn it. We spurn it. But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat Corsed is founde,
and guly clad. We faren alle to þe flod • þere we finde mowe 1024
But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat Corsed is founde,
Your boastful deeds will make you proud.
Your boastful deeds will make you proud.
Gold feeds no one. Gold fedep no gone • ne no good soule;
We spurn it. We spurn it. But, burnus, be ze ful sur • þo hostful dedeus,
þat þe selkoup • sen • & sopus mow knowe, And kenne þe kinde of þe gold • þat Corsed is founde,
Haue a man neuere so miche: mischef of houngur,  
He may hit staunche wip mete: & menden his paine.  
Houh first dreche him wip drouhte: drink may him helpe,  
A litil wetinge of watur: his wo wol amendes.  

3ift gold were to a gome: so good of his kinde,  
Whan men hit helde in here hand: or hadde in here warde,  
So scholde hit be to a burn: bote of his nede,  
His corsede couaytise: colly to seise.  

But now, be more pat: a man: may per of winne,  
Be more 3ernus he't: zit: to zeme ati his wille;  
& he is mensked be mor: amongus 3ou alle,  
For wel louus every lud: pat' liche is him tille.  

We sain pat' your sory godes: of' whom 3e so helpe,  
Mow no manyr ded ping: porou hure miht: hele.  
3e tenden michil in 3our time: templus to bulde,  
& riche auterus rine: rere pere-inne;  
Dannde founde 3e 3our falece godus: with sorw for to here,  
& quellen for to quemen hem: of' 3our quike bestus;  
& in pat' same sacrifice: 3e seggen 3e name  
Of' what' burn pat' hit: be: pat' wolde bone haue.  
Pin aldur-fadur, alixandre: al 3is hap vsed,  
& alle kydde of' 3our kin: kenden 3is dedus;  
3is is amongus 3ou men: in 3is manere knowe;  
For 3us 3e erren echon: in erpliche werkus.  
Where-fore, segguns, we sain: for sake of' 3our dedus,  
How luþurly 3e liuen her: litil 3e knowen.  
Bow 3e wip sinne be of-set': suffre 3e² nolle,  
Pat' we by-wepe in 3is word: 3our wikkede dedus!  
& miche, pinkep vs, a man: menskep anopur;  

A hungry man eats meat, not gold.  
A thirsty man drinks water.  
The more gold a man has, the more he wants.  
[1 MS. 'be']

Your gods cannot heal the dead.  
Yet ye sacrifice to them.  
Ye err, ye know not how much.  
To reprove you is a kindness.

biberet, sitis non reprimetur. Si esuriit et cibo refecto ex auro refectus fuerit, fames non repellitur. Si autem aurum esset bone [ed. hmôi (sic)] nature et acciperet illud homo, cupiditatis puniretur vicium. Quid ergo proficit aurum? non puragat, non reprimit, non satiat, non sustentat; nullam cordi humano confert sanitatem nec vilitatem. Quid inde vasa aurea componitis? Nonne vasa lutea tantundem proficiunt, nisi quod mentes vestre magis propter splendorem auri in superbiam elevantur? Malum siquidem aurum est, quia
ALEXANDER REPLIES AGAIN.

He who ignores death should be struck down by lightning, as Salmoneus was."

Pat a gone for his gilt by-wepe. 1059
For ho so wone in his word & wol nouh y-knowe pat him is demed to die & doom schal abide,
Hit is riht pat pe rink be reufullly ended, & smite to pe smepe ground wi a smart poudur;
As on sinful was seio pat saloniens histe, 1064
& euyl endid on erpe & wrout ful foule.
For pe lud on his lift a-losed him so noble, pat he heuene hadde miht with handus to reche;

This was Dindimus' last letter.

Alexander thus replies.

[1 MS. 'For pe']

For-pi hope for hur bost ben y-brend noupe, 1068
Wip fir in pe fir-hil to fendus by-tauhte.
Bus mowe je finden in fablus of philoziopus olde, pat spoken how spild men spenden hur time."
Bus was pe lettere of pe lud pat he last sente, 1072
& mascedonius mihty king menskliche hit radde.
When he pe sonde hadde seye he sente for newe, pat was to bragmanye brouht & prest for to rede.
Banne radde cosly pe king pis kariede sonde, 1076
Pat bus tipinge tolde & tauhte pis wordus:—

How alixandre sente dindimus anopur letter.

[1 picture. VIII.]

"Alexander, pe emperour alixandre of armus a-losed,
pat noble is & name-koup & neuere man dradde,
By godus chaunce pat ys chose chef ouur kingus, 1080
& of burnus y-bore baldest of mihte,
son of Ammon, to Dindimus.

pe amon pe grete god in graciose timus
By-gat on olimpas pe onurable quene,
Py-kennep king dindimus in kip pehe he dwellus, 1084

[2 MS. 'a fledde']

His a-seld sonde & saip in pis wise.—

3e sain, burnus, pat 3e ben best echone,
quanto maiori quantitate habetur, tanto magis illud habendi cupiditate augmentatur.

Responsiua alexandri didimo regi bragmanorum.

[Ex regum et dominus dominantium Alexander filius dei Hamonis et regine Olimpie Didimo dicendo mandamus. Quoniam in


\[\hat{\text{pat'}} \text{ in } \text{zoure lop-liche land} \cdot \text{libben by kynde.} \]

For so, 
\[\text{segges, } \text{3e ben} \cdot \text{by-set} \text{in an yle,} \]
\[\text{Ye are so set in an island, that no strangers come to you.} \]
\[\text{Ye say ye suffer by choice.} \]

\[\text{pat' per may come} \text{ in } \text{zour kip} \cdot \text{non vnkoupe peple;} \]
\[\text{Ye are like wretched prisoners.} \]

\[\text{Ne 3e ne mowe of} \text{ pat' march} \cdot \text{in no manere wende,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{But, be you lop ofur left} \cdot \text{lenge } \text{per-inne.} \]
\[\text{Ye shall suffer pain hereafter.} \]

\[\& \text{ for 3e, weihuus, of } \text{pat' won} \cdot \text{wende ne mowe,} \]
\[\text{Itaque secundum doctrinam vestram vita illorum qui in carceribus includuntur debet non medicum laudari, qui quandoque vitam penalem vsque ad exitum patiuntur. Et bona que habere dicitis cruciatibus illorum qui reducduntur in carceribus assimilantur. Et quicquid de malis hominibus lex nostra iudicat, vos ipsi naturaliter} \]

\[\text{Wel a-lowe 3e zour lift} \cdot \text{and zour land als!} \]
\[\text{Whanne} \text{pere-for pat' is wers} \cdot \text{wenden 3e schulle,} \]
\[\text{Ye shall suffer pain hereafter.} \]

\[\text{Al } \text{pe ne} \cdot \text{pe noy } \cdot \text{pat' 3e now suffren} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{By a-sent of } \text{zour-silf} \cdot \text{3e sain pat' 3e dryen;} \]
\[\text{Ye are like wretched prisoners.} \]

\[\& \text{ by } \text{pe sawe pat' 3e sente } \cdot \text{to segge of} \text{ zoure fare,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{3e arm liche of } \text{zour lif} \cdot \text{to swiche lope burnus,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{pat' ben in dep presoun don } \cdot \text{al hure daies time,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\& \text{han mirpus on molde} \cdot \text{missed ful clene!} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{Butl awe lereb vs } \cdot \text{skile } \cdot \text{pat 3e ben lepur alle,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\& \text{mow for } \text{zoure mischief } \cdot \text{no mede hane;} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{For it' comep 3ou of} \text{ kinde } \cdot \text{in care to libbe.} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{Sin 3e wonen in pat' won } \cdot \text{pere wante is of } \text{goodus,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{panne, seggus, semep hit' nouht' } \cdot \text{pat 3e so wirchen 1104} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{For sake of } \text{pe same god } \cdot \text{pat' sittus in blisse.} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{here-for to wo pat' is wers } \cdot \text{wenden 3e schulle,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{Whanne 3e parten fro } \text{pis paine } \cdot \text{pat pinuchep 3ou here.} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{panne be 3e men vp-on molde } \cdot \text{most' to be-wepe,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{pat' here to schame ben schape } \cdot \text{& ay schulle aftur.} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{3it' wolen wikkede men } \cdot \text{in } \text{pis word glade,} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{bou2 } \text{pei ben damned to dul } \cdot \text{whan hure day endus!} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{ho } \text{pat' ludus in } \text{oure land } \cdot \text{a-losed arm wise} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{3e holde folus in faip } \cdot \text{& falce of} \text{ by-lene;} \]
\[\text{It is natural to you to live in sorrow.} \]

\[\text{Hit longep, ludus, til us } \cdot \text{zour lift to by-wepe,} \]

\[\text{talia mundi pericula vestra sedes est ab initio constituta, quod extranei intrare non possunt nec vos ad eos villatenns potestis pervenire, Idecirio vestram observationem laudatis, et dicitis vos esse beatos quia taliter estis inclusi vt si exire velletis et aliorum consuetudinibus vti minime liceret; et ita volentes aut volentes vestram consuetudinem approbatis. Itaque secundum doctrinam vestram vita illorum qui in carceribus includuntur debet non medicum laudari, qui quandoque vitam penalem vsque ad exitum patiuntur. Et bona que habere dicitis cruciatibus illorum qui reducduntur in carceribus assimilantur. Et quicquid de malis hominibus lex nostra iudicat, vos ipsi naturaliter} \]
Alexander builds a marble pillar.

& make for you mischev · mowreinge sichus.
For wers faren no folk · founde vp· on erpe, 1116

God has decreed you pain hereafter, and misery in the present life.
God pat inge is of ioie · hap duged you alle
To lenge aftar your lif · in lastinge paine;
& he hap marked you men · mischev on erpe, 1120

Therefore, seggus, as y saide · for sake of your dedus
Mede mowe 3e of god · in no manere fange;
3e ben vn-blessed of lif · for, burnus, y warne 1124

Thus ends the letter.

Your deeds are but misery to you:"

Thus ends the letter.

God decreed you pain hereafter,
and misery in the present life.

Thus ends the letter.

Your deeds are but misery to you:

Thus ends the letter.

God decreed you pain hereafter,
and misery in the present life.

Thus ends the letter.

Alexander bids his men build a pillar of marble;

Alexander bids his men build a pillar of marble;

Alexander bids his men build a pillar of marble;

Alexander bids his men build a pillar of marble;

Alexander bids his men build a pillar of marble;


dedestis. Unde fit vt qui a vobis sapiens dicitur apud nos iudicio reus appellatur. Uere itaque non beatitudine sed miseria potest vita vestra decorari. Sed per deos immortales iuro quod si ad vos ingredi possemus, vestra miseria derelicta faceremus vos armis et equis militarius decorari.

Qualiter alexander fecit erigi columnam marmoream in signum victorie.

[1]Nterea precepit alexander vt in eodem loco columna marmorea mire magnitudinis figeretur, et iussit in eam hunc titulum literis grecis latinis et indicis conscribi: 'Ego alexander philippi Macedonis post obitum darii vsque ad hunc locum expugnando viriliter militari.'
CONCLUSION OF THE STORY.

[The following are all the rubrics from this point of the story to the end.]

Quomodo alexander inuenit homines magnos et gigantes.
Quomodo alexander inuenit hominem agrestem pilosum et vocem habentem vt porcas.
Quomodo alexander inuenit arbores que nasebantur cum sole.1
Qualiter alexander peruenit ad vallem obscuram et ibi inuenit basiliscum.
Quomodo alexander non potuit ultra ire.
Quomodo alexander ascendit in montem.
Qualiter alexander peruenit ad arbores solis et lune.
Epistola missa ab Alexandro filius [sic] dei Hamonis regine Candacis.2
Quomodo regina Candacis introduxit Alexandrum in triclinium et eius figuram sibi ostendit depictam in membrana.
Qualiter alexander venit ad speluncam in qua erant dii qui sibi locuti fuerunt.
Quomodo Alexander deuicit duodecim reges.
Qualiter alexander fecit se per griffones in aere leuari.
Quomodo alexander petiit profunda maris.
Quomodo alexander pugnauit cum Rinocephalis.
Quomodo equus alexandri bucifallus fuit mortuus.
Quomodo Alexander venit ad fluuium tyrum.
Quomodo Antipater emit venenum et misit illud filio suo.3
Testamentum alexandri.
De vita alexandri et eius statura.
Nomina ciuitatum quas construxit Alexander.
De sepultura Alexandri.

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

1 This and the paragraph to which it is a title have been already cited above. See p. 5.
2 A name evidently borrowed from Acts.
3 The story says that Alexander was poisoned by Cassander and Robeas, sons of Antipater.
NOTES.

[In these Notes, attention is drawn chiefly to a few of the more difficult phrases and constructions. For explanation of difficult words, see the Glossarial Index.]

1. 'When this wight found the weather to be such as he desired.' Cf. l. 922.

3. Oridrace. So in the MS.; it should rather have been Oxidrace. But the spelling of proper names is very corrupt in nearly all writings of the 14th century, and it is quite unnecessary to suppose that such a misspelling is to be laid upon the scribe. Even in the best MSS. of Chaucer, such names assume very singular forms, and we have no ground for supposing that the case would have been any different if Chaucer had written out his poems himself. Hence all such forms are best left as they stand, though it often happens that we can interpret them correctly by seeing through the disguise. Even in the Latin texts the spellings differ. We have Exidraces in the text of 1490 at the bottom of p. 1. In Julius Valerins (quoted in the Preface) we have "ad Oxydracontas iter suum dirigit."

4. There, i. e. where. Perhaps there are few things which cause more difficulty to a learner than his own inattention to the force of short words and particles of this kind. The whole force of a sentence frequently depends upon them, and the right perception of their value is often the clue to an apparently difficult sentence. This hint is applicable to the whole poem, and to all other poems. Cf. ll. 8, 495, 525, &c.

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

9. Syte, i. e. city, not site; Lat. 'ciuitates non habent.' Cf. selle, i. e. cell; Piers Plowman, C. i. 5, footnote.

13. Canus, caves; here put for 'the men of the caves.'

18. 'He commanded to be sent to the man with his letter.' Let sende, commanded (men) to send, i. e. to be sent; a common idiom in this and contemporary poems; cf. l. 21, 43. See note to l. 245.

20. Schamlese, shameless; because he was not ashamed to go naked.

22. Tid, quickly; inserted to make the line run better. All words and letters between square brackets are insertions.
25. Word, world; a common spelling in this poem; spelt ward in Lancelot of the Laik, 3184. The G. weil preserves the l, but it drops the r.

27. Seg, O man. The number of words for man in this poem is considerable; and many of them are in the vocative case. Cf. gone, l. 30; rink, l. 31; wei3, l. 69; &c.

28. Fare, to journey, to go about among us. To is not used before infinitives, but only before gerunds, implying purpose. See l. 45.

35. Happili, by any hap or chance, haply. Of kynde, naturally.

50. Wende gref jedie, expected to suffer harm.

54. That hem bi ferde, that walked beside them.

62. Of other houses than are here we have no need.'

65. For, because; cf. note to l. 4.

71. 'That no death may harm us, we now ask,'

80. 'And, in order to win the world, goest so far (from home);' cf. Lat. 'discurris.'

81. 'How can you keep yourself from harm by your discernment and truth, (whilst endeavouring) wrongfully to bereave kingdoms of their kings?'

85. Thei, they, i. e. the gods; a sudden change of number. So in l. 100, hur means their; whilst in l. 101, god is again in the singular.

87. 'Since I have favour, by virtue of that grant, to become the most dreaded, I should now act like a wretch and enrage the Lord, if, for pain of any death, I were to flee from my destiny, that is marked out for me (alone), and for no other king.' Wrouthe and whrødæ are past tenses subjunctive. So in l. 101 we have sente, i. e. were to send.

93. Ride ferpe, ride forth, ride away, go home.

110. 'Therefore I hasten to achieve (my lot), as my destiny is doomed for me.'

124. 'And fruit grew abundantly.' Grow is properly a strong verb; but growed is common in provincial English. 'Spec's I growed;' Uncle Tom's Cabin. Yet in l. 133 we have growe for grown, i. e. grown, the strong past participle.

132. 'That none should touch the trees, lest they should be delayed (in their way),' viz. by disease or death. On the verb trinen, to touch, see note to Piers Plowman, C. xxi. 27.

138. Phison, Pison; Gen. ii. 11. In l. 141 it is called Gena (Lat. text gatei, a misprint for acc. gagen). 'Fluvius vero Ganges iste est qui nobis vocatur Phison;' Palladins de Bragmanibus, ed. Bisse, p. 2.

"There beside, withouten lees,  
Hy founden a water y-boten Ganges.  
There ben inne eies strong[e],  
That beth thre hundreth fet longe;"  
King Alisaunder; ed. Weber, 5790.

"With regard to the Pison, the most ancient and most universally received opinion identifies it with the Ganges. Josephus, Eusebius, and many others held this;" Dict. of the Bible, ed. by Dr. Smith; art.
Edea. The Skt. form of Ganges is gaṅgā, i.e. the 'goer,' the flowing; from gam, to go.

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

151. Stroude, i.e. river; not ‘strand’ in the modern sense; cf. l. 165.

‘Forgane thir stannyris schane the beriall strandis;’

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

155. Hervest, harvest; here the month of August; see the Latin text. In Palladius de Bragmanibus, ed. Bisse, p. 9, it is explained that the months of July and August were colder than the rest, and therefore healthier. So also St. Ambrose; p. 62 of the same volume.

156. As to these dragons, cf. Palladius de Bragmanibus, ed. Bisse, p. 10; and p. 63 of the same volume.

158. ‘And grievous crocodiles, that hindered the king.’ Cocodrillo, is the usual old spelling; cf. cokedrill, King Alisaunder, ed. Weber, 5720. This spelling was almost universal, and not confined to English; cf. Low Lat. cocodrillus (see the Latin text), whence Span. cocodrillo, and Ital. cocodrillo. By a still further corruption the Low Lat. cocodrillus became cocatrix, whence our cockatrice; so that the common notion of the production of a cockatrice from an egg was no fable, but a fact.

171. ‘The king soon commanded a good linguist to enquire quickly, in the speech of the country,’ &c.

195. Dof for to grete, i.e. causes Dindinmus to be greeted; viz. by means of the letter.

197. Sendep him gon, sends (a man) to go to him.

198. Aftur him, i.e. below him, under him, his followers.

205. ‘But we little believe that.’

214. Obviously corrupt. The correction is easy; an old w looks extremely like lk or ilk, and the word sewe might easily have been read as seike, and then turned into sinke. Read—‘ and fonde, for mi might, zour fare to sewe,’ i.e. and endeavour, as far as I can, to follow your habit of life. The phrase for my might is the right idiom.

221. For, because. ‘Because I heard such a praise of your life.’ The anonymous Latin text edited by Bisse (p. 85) begins at this point with the words “Sæpius ad aures meas fando pervenit,” &c.

222. In many done pinguns, in things of many kinds; as in l. 990. Done is the pp. of do; lit. ‘made,’ and hence, make, fashion, kind; the pp. passing into a sb. by use. As to the phrase, it is an imitation of the common M.E. many kynes things, i.e. things of many a kind; a phrase which has been twisted into the modern form ‘many a kind of thing’ by a complete inversion of the form of construction. So also, we have alles kynes things, things of every kind, corrupted to ‘every kind of thing;’ and again, nones kynes things, things of no kind, corrupted to ‘no kind of thing;’ and again, what kynes things, things of what kind, or ‘what kind of thing.’ See further in the note to
Piers Plowman, C. xi. 128. See also note to the same, B. xviii. 298, for another example of *don* in the sense of ‘make;’ where, moreover, the gen. form *dones* is used.

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

236. *Vin-wasted*; so in the MS., probably due to the final sound of the word *lasted*, which the scribe had in his mind as the next word to be written. Read *vn-wasted*, unwasted. But cf. l. 988.

238—242. This is from the other Latin text, which has—‘Quapropter obsecro ut praebas responsa quesitis;’ ed. Bisse, p. 86.

240. *Sende*, to send; infinitive. Omit the full stop at the end of the line, accidentally inserted. The sense is—‘to send us tidings concerning that which we desire very readily to know from you, in order to ascertain the wisdom which ye exhibit,’ lit. go with. Properly, the verb *kennen* means ‘to make to know, to teach,’ but it is also used, like G. *kennen*, Icel. *kenna*, in the simple sense of ‘to know;’ see ll. 308, 515. In l. 910 the causal sense clearly appears.

245. ‘He bade (men) write a second letter concerning their life.’

Observe *spir*, i. e. second; and *lettrus*, i. e. a letter, like Lat. *literae*.

263. *Wantede*, lacked; as in Shakespeare.

265, 266. ‘But the humblest that lived might become his lord, and deal with him as with a fool that wants (lit. should want) his wits.’

275. ‘With regard to the message thou sentest, (which was) to tell the truth about all the teaching of our life without delay.’

281. ‘Ye have no leisure nor time to attend to my sayings.’

302. Alliteration imperfect. *Refe* is obviously a substitution for something else. The right word is *bruten*, to destroy, which see in the Glossary to Will. of Palerne, and cf. Alexander, fragment A., l. 888.

310. *We*; probably an error for *ye*; see note to l. 635.

313. ‘Therefore we are seen to be sound,’ i. e. hale.


325. ‘But, by the arrival of natural decay, as the king of heaven decrees, we must fear death when the day (for it) comes.’ *Comiunge*, i. e. coming, may stand as the reading; the sense is the same as in *bi orde of oure kinde*, l. 327; and cf. *comptes*, i. e. comes upon us, l. 331. These expressions answer to ‘secundum ordinem nativitatis eiuslibet’ in the Latin text.

327. *Holde*, old. So also *hauter* = *auter*, altar, 728; *hapel* = *apel*, noble, l. 856.

328. ‘When our limbs lack might, and (when) we lose our (natural)

heat.’

347. ‘Nor do we desire to procure any man to go against them.’ *Procere* was misprinted *prince* in Stevenson’s edition, thus destroying the sense. *Nol*, i. e. *ne vol*, was misprinted *ne of*. In l. 366, *procrede* was misprinted *proceed*. In l. 1019, it was printed correctly.

349. ‘We fear no doughty one, nor any stern (cruel) deed,’ i. e. attack. Or the reading may be—*ne no deade sterue*, i. e. nor to die any
death. Either sense will serve, and either may be read. As to *sterne*, cf. l. 429.

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

353. *Whon* = *von*, i. e. quantity; see l. 490. This curious word was once in common use; see Havelok, 1791, Piers Plowman, B. xx. 170. It occurs as late as in the old version of Chevy Chase, where it is spelt *wane*. The superfluous *h* in *whon* belongs to the word *wite*, i. e. *whit*, in the next line.

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

359. *What* so, whatsoever, whatever. Evidently copied from 1 Cor. x. 31.

360. *Proxered* to *goode*, procured for good, well intended.

363. 'We speak only the truth, and cease (keep silence) in good time,' i. e. before saying too much. *By time*, betimes.

371. *Lere haunte* appears to be in the singular, like *bringeth* in the next line. *That seggus haunte*, that haunts people. More commonly, *haunten* = to practise; and we should rather read—*pat seggus haunten*, which men practise.

375. 'For we count it (poverty) as being rich, and easily find that it follows (or accompanies) our people till they depart hence,' i. e. die.

380. 'Because we do no misdeed, so as to suffer judgments,' i. e. to be condemned for it; cf. Latin text.

381, 382. 'We consider it as a virtue, in our land at home, that mercy is unknown amongst the men of our country; because we are never moved to shew mercy to any.' This is a singular statement, but answers to the Latin text, and is explained in the next sentence. 'We never offend God, nor any man here, whereby we should have to think about craving mercy, that God might forgive us.' We never think about mercy, because we never commit faults worthy of punishment.

389. *Galfule*. The MS. has *galsule*, but there is no such word, and the MS, rightly has *galful* in l. 668. The prefix *gal-* is clearly the A.S. *gål*, merriness, joy, generally used as an adj. and in a bad sense, viz. luxurious, lascivious. Cf. Germ. *geil*, rank, luxurious, lascivious; but occasionally in a good sense, bold, merry, spirited (Flügel). So also Du. *geil*; and cf. Icel. *gáli*, *gála*, *gáll*. In both the passages in the present poem, we must give it a good sense, viz. joyous, full of bliss, blessed; or else joy-giving, bliss-imparting.

391. *Glose you here*, to gloss over your sins here, to speak to you smooth things.

392. 'We loathe to essay all the lust of lechery.'

393. *Brigge*, probably a bad spelling of *brike*, *briche* or *bruche*, A.S. *bryce*, a breach, rupture, violation. 'Or to bring us to a violation (of chastity), so as to commit adultery.' Mr. Stevenson explains the word by 'strife;' obviously with reference to F. *brigue*, which Cotgrave
explains by 'a canvas, private suite, underhand labouring for an office, &c.; hence, also, debate, contention, altercation, litigious wrangling about a matter.' But this is hardly the sense; rather compare brike in the sense of 'perilous state;' Chaucer, Cant. Tales, Group B, l. 3580. Breke spoue, to break espousal, is due to the (commoner) sb. spusbreche, i.e. spouse-breche, adultery; see ll. 787, 885; and cf. Ancen Riwle, p. 56; Ayenbite of Inwy, p. 37.

400, 401. 'For we lighten (i.e. recreate, amuse) not our life by any wicked deed, on account of which we ought to be shamefully cut short of our days.' But this is not satisfactory. It is obvious that līten is an error for līten, i.e. stain; a close translation of sordidamus in the Latin. The Latin text also has a strange error; for aerem read uitam.

402. Don deie, cause to be dyed.

405. The MS. talk is clearly miswritten for to folk.

406. Hyhten, explained by Stevenson to mean 'honour, adorn,' a rare word. So hyht = improved, l. 408. And see l. 418. It is difficult to find authority for the word; but it is probably a peculiar use of A.S. hyhtan or hihtan, a derivative from hyht, hope. Grein gives the senses of hyhtan as (1) to hope; (2) to exult. To these Bosworth adds 'to increase,' with a reference which clearly shews that it was considered as equivalent to Lat. augere. In Spelman's edition of the A.S. Psalter, Ps. civ. 22, we find 'he gehihte folc his' as a gloss upon 'auxit populum suum.'

407. Corn is for coren, i.e. chosen, as in l. 415. Comelokur corn, chosen as being comelier. Similarly in l. 415, kindeli coren is literally 'naturally chosen,' i.e. chosen to be by nature, shaped by nature. Than hur kyndé askyþ, than their nature requires; see note to Piers Plowman, C. i. 21.

415. 'As pleases the king of heaven.'

416. Schine, shun. So in l. 449, schineþ = shunneth.

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

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

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

437. The alliteration and l. 848 make the reading boldus (habitations) certain.

439. Lome, tool; cf. mod. E. loom. At least, such is the sense most readily suggested. But if it be intended as a translation of Uascula de terra non facimus, then lome may be loam, i.e. potter's clay. In l. 854, the word for 'tool' is tol.

440. Owen aboute, employ all round us.

442. The alliteration (a poor one) is on the vowels: Al, any, erthliche.

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

475. Ta saun, to say. The MS. really has ta.

477. Sene sterres, seven stars, i.e. the seven planets. We find, at different periods, three uses of this phrase. It means (1) the seven.
planets, as here and in Richard de Redeles, iii. 352; with which cf. Additional Note to Piers the Plowman, p. 460 (C. xviii, 98); (2) the Pleiades, as in Cotgrave's "Pleiade, one of the seven stars," and in Puttenham, Arte of Poesie, lib. ii. c. 11, ed. Arber, p. 122; and (3) the seven stars in the Greater Bear, of which I cannot adduce any decisive instance, though the phrase most readily suggests this sense. The Lat. word septentriones refers to the Lesser Bear.


485. The translation is at fault. The sense is that the waves, however boisterous, do not eat away the sea-coast.

489. The Lat. text is clearly corrupt; and the translator is also at fault, and has given us nonsense. For in the English text, he can only be the wind (cf. his in l. 488); which gives—'the wind embraces and encloses the clear water." He seems to have taken the reading amplectitur, and to have connected this sentence with the preceding one, with which it has no obvious connection beyond the reference of illud to mare. Instead of its being the wind which embraces the sea, the true reference is to the sea which embraces the land. This comes out more clearly in the other Latin text (see Preface) in Bisse's Palladius, p. 92. "Certamus etiam pelagum colorem purpureo venustare, quod placidis et amicis excitatur semper fluctibus; non ferre germanam terram creditur sed amplecti, cujus multiformes pisces vagique delphini sequoris maridas undas atque saltus innocenter exercerent." It is clear that it was this text which suggested the mention of dolphins in l. 492.

492. 'There dolphins make a din,' Mr. Stevenson prints duè, against which there are two reasons:—(1) the MS. has duè; and (2) maken duè is not a correct expression. It is explained by the next line, 'that there they swim very quickly, and lash about with their tails.' The expressive word swangen is not mentioned in Stratmann; but Halliwell duly records the provincial "swing, to swing with violence," as an East of England word. Cf. G. schwang, a swinging motion; schwanz, a tail.

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

507. That we the rede holde, which we advise thee to observe.

509. Thi pres, thy press, i. e. throng of men, host.

510. 'Though it seem disagreeable (to you), it is not owing to us.' Long in must be an error either for long on or long of; i. e. along of, owing to.

512. Balful no tened, injurious nor vexed.

524—527. Strondus, streams; cf. l. 151. By the river Erenus is meant the Hermus (Gk. Ἑρμος), a considerable river of Asia Minor, of which the still more celebrated Pactolus is a tributary.

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

533. Orian, the ocean; a singular corruption. But the Latin has horrible mare, which can mean nothing else. Still clearer is the
sentence "Tu vero dixisti te ad Oceanum venturum et postea ad alium orbem;" Palladius, p. 27.


540. 'Ye shew yourselves (to be) unnatural by killing your children.'

549. But zij, unless except. Also, also, as well.

550. Gilte, ye sin; see gullets in Stratmann. Instead of Per dies tuos, the translator has evidently had a text with the reading Per deos tuos, which is probably right; see deos tuos four lines lower down. Hence the sense is—'You greatly sin, O man, by example of (or by means of) your false gods, just as they were wont, when in this world, to act during their lives.' Bi here answers to the Latin per, instead of taking its commoner M.E. sense of 'with respect to,' as in l. 552.

552. 'For example, you may receive the truth as regards my saying, from (the instance of) Jupiter.'

553. As a lie, like a flame. See Piers Plowman, B. xvii. 207.

562. 'To her was lechery pleasing.'

570. 'Ye make boast of more than ye can perform.'

575. Gol, gold; the same spelling occurs in Havelok; see remarks in the Preface to my edition of that poem, p. xxxvii.

577. You-silue to above, to bow down to yourselves; cf. l. 675.

579. The first line, meaning 'believe,' is better spelt leue; cf. leuen in l. 597.

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

592. Lodlich = lothlich, loathsome; the MS. reading bodilech is clearly miswritten for this word.

596. 'People know who (are they that) love them.' This is here supposed to be a Greek opinion.

601. 'On account of which the great God of heaven would be expected to hear us, (so as) to grant a man's petition when any one prayed to him.'

605. For, with the expectation that. You help kipe, and vouchsafe help to you.

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

635, 636. The correction of wee to ye is obvious; see the Latin text.

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

645. A litil wordle, a little world; in allusion to the Gk. term μικρόκοσμος, a microcosm or 'little world,' a term by which the old astrologers denoted man, under the impression that the parts of his body corresponded to parts of the universe or macrocosm. Hence it followed, according to the present argument, that each part of the human body was especially under the protection of its appropriate deity. For a particular application of the same principle, compare the influence of the zodiacal signs upon parts of the human body, as
alluded to by Chaucer. "Euerich of thise 12 signes hath respecte to a certein parcelle of the body of a man and hath it in gouernance; as aries hath thin heued, & taurus thy nekke and thy throte, gemyni thy armholes & thin armes, & so forth;" On the Astrolabie, ed. Skeat, pt. i. sect. 21, l. 48. And see Additional Notes to the same, p. 79; and Plate VII, fig. 19. The following passage from Gower's Confessio Amantis, bk. v, is so precisely to the point here that I quote it entire, for the reader's convenience.

"The king of Bragmans, Dindimus, Wroot vnto Alisaunnder thus, In blaming of the grekes faith; And of the misbeleue he saith, How thei for euery membre hadden A sondry god, to whom thei spradden Her armes, and of help besoughten. Minerue for the heed thei soughten, For she was wys, and of a man The wit and reson which he can Is in the celles of the brayn Wherof thei made hir souerayn. Mercurie, which was in his dawes A gret speker of false lawes, On him the keping of the tonge Thei laiden, whan thei speke or songe. For Bacchus was a glotoun eke, Him for the throte thei biseke, That he it wolde washen ofte With sote drinkes and with softe. The god of shulders and of armes Was Hercules, for he in armes The myghtieste was to fyghte; To him the limmes thei bihyghte. The god, whom [that] thei clepen Mart, The brest to kepe hath for his part; For with the herte in his image That he addresse to his corage. And of the galle the goddessse, For she was ful of hastinesse Of wrath, and lyght to greue also, Thei made, and seide it was Iuno. Cupyde, which the brond of fyre Bar in his honde, he was the sire Of the stomak, which boileth euer, Wherof the lustes ben the leuer. To the goddessse Ceres Which of the corn yaf hir encrees, Upon the feith that tho was take, The wombes cure was betake. And Venus, through the lecherye For whiche thei hir deifye, She kepte al doun the remenant To thilke office apperteynent."
659. *Iubiter*, Jupiter. But the Lat. text has *Juno*, and it is remarkable that Gower follows it.\(^1\) Either the Lat. text must be wrong, or else *deum* must be changed to *deam*. Cf. l. 697.

670. 'A dozen of wonders;' i.e. his twelve labours.

675. *Bollere*, hard drinker. On this word, see Notes to Piers Plowman, C. x. 194.

679. *Cupidus* is here in the dative case; 'to Cupid ye do all worship.'

682. 'And essayed (or followed after), whilst upon earth, that foolish fire.' Here *folie*, lit. folly, is used as an adjective. Cf. l. 688.

684. 'And kindles with the gleam all the lust of lechers;' Lat. *libidinem* accendit.

692. *Or any segus ellus*, before any other persons besides. Ll. 691, 692 are due to the other Latin text—"Cererum frumenti datricem horrea ventris incolere;" ed. Bisse, p. 95.

696. The correction is obvious.

698. *He*; Juno is here supposed to be masculine, as in l. 717. 'And men say that he keeps a condemned spirit of the air, to speak wonders and foretell what is to happen, of wo or weal.' The sense of *in his worde one* is by no means clear; it may be 'by his word alone,' in which case *in* should rather have been *bi*. Or else it may mean 'in his world (sphere) alone;' only Juno was not reckoned as a planet or possessor of a sphere. *Spild* = condemned, ruined, fallen. Concerning spirits of the air, see Notes to Piers Plowman, C. ii. 127. The corresponding passage occurs in the text in Anonymous de Bragmanis, ed. Bisse, p. 95; which, however, gives quite a different turn to the passage, and makes Jupiter the god of the nose! "Jovem quasi aerem spiritum in naribus habere praetorium, Apollinem medicinæ et musice praecoptorem palmarum habitacula possidere."

703. *Hin*; perhaps a mere error for *him*; yet it is the right form of the accusative. Cf. A.S. *hine*, G. *ihm*, the accusative, as distinct from A.S. *him*, G. *ihm*, the dative.


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

710. *That traie is to paie*, which it is a vexation (to you) to pay.

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

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

720. The corrections are easy; the MS. has *on vs*, where *on* is plainly not wanted, and *vs = use* = use. And of course *vectus* is for *venus*; see Lat. text and cf. l. 693.

721. *On his den take*, taken in its den, i.e. nest.


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

\(^1\) So also in Bisse's Palladius, p. 95:—"*Junonem* iracundiae presidentem præeordia tenere."
736. Ill spelt. For *vile*, read *vol*. The sense is—'for every (one of them) expects to have from a man (i. e. worshipper) his own customary offering.' The passage in ll. 734—747 is not in the Latin text at the foot of the page, but it answers to the following passage in Bisse's edition of Palladius, p. 95: "Nec patiuntur idem, si necessitas exigit, commune sibi pulvinar offerri, sed unusquisque Deus proprios flamines et sorte sibi datum nummus assequitur, si tamen Dii appellandi sunt, quibus potestas non nisi in certis sibimet offerendis animalibus est data."

738. So in the MS., but it is nonsense. The right reading has since occurred to me, and is *obvious enough* when once guessed, though not easy to guess. For *y of reed* read *y-offred*; cf. ll. 711, 712, 718, 743. The sense is, of course—'Over such animals as are offered to them by men they have power, and over no other things.' The same thing is repeated below, in ll. 742, 743.

746. 'When the world fails,' i. e. comes to an end.

751. 'And every one (of them) is to pinch (or torment) that part of the body over which he presides, (in the place) where pain is unending,' i. e. in hell.

753. 'So many pains in the fire it will fall to your lot to endure.'

754. 'For your idle idols make you act ill.'

769. *Any*, annoy, annoyance, harm; cf. l. 816. 'It nourishes harm for you, because they hear you not.'


773. *Aftur*; either 'after' or 'according to'; here it is merely the former; cf. ll. 778, 781.

774. A corrupt line; alliteration and sense are at fault. The right reading is easily seen. We have merely to insert the missing word *wrecche* (cf. ll. 772, 777) after *schulle*. We thus get:—"For pei schulle wrecche in pis word wriche for sinne," i. e. for they will have to work vengeance for sin in this world. Even thus, the words *in pis word* are not in a very good position; but the same objection applies to l. 779 below, which see.

786. *Waken*, watch; cf. *vigilans* in the Lat. text.

788. 'To you is lechery dear, and (you like) to live by stealing.'

791—801. There is no mention of Cerberus nor Hydra in the Latin text at the foot of the page; but we find in Bisse's edition of Palladius, at pp. 96, 97, the following passage: "Tantalus est inexplebilis sem-perque sitiens cupiditatis aviditas; Cerberus mala ventris edaeitas, cui quia non sufficit unum, terna ora collata sunt. Hydra sunt vitiorum post satietatem renascentium foeditates; viperina corona est actuum sordidorum squalor horribilis."

794. *Foure hedus*, four heads (!). Read 'thre hedus.'

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

800. '(Who) is greedy to catch condemned souls.'

801. 'And, whether he gets few or many.'

803, 804. 'For ye are famed (for being) covetous, and can never cease (from being greedy), but ever go about to acquire worldly wealth.'
805. An obscure line. Insert a comma after is, and another after burnus, thus isolating burnus as being a vocative case. Then take al is = it is all; and we get—'and it is all about (i.e. it is all done with the object), O ye men, in order to feed your body;' i.e. ye do it all to pamper the body.

834. Ne; so in the MS. Better no. On the other hand, we have no for me very often; cf. l. 841.

842. Enuye; the correction is certain; see invidiam in the Lat. text.

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

851. You wantus, fails you. You cannot be a nominative. So in l. 891.

868. 'Wherefore let no man be pleased (satisfied) with his poor fare (in this life), nor expect to have any reward for his hard living.'

872. Leagede, were to remain (or dwell).

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

893. For mischief, on account of your hard lot.

907. Reward, regard; the original spelling.

916. But, except, unless, if it were not. The line is parenthetical.

918. As, according as; or, seeing that.

920. The MS. has 'tene,' i.e. 'tene.' But it should have been simply 'tene;' see l. 950. Tid is short for tide, i.e. betides, happens.

'For sometimes sorrow happens, and sometimes mirth.'

930. Read 'opur wise;' the hyphen was inserted accidentally.

The sense is—'in yet another way.'

941—952. This passage is from the other Latin text, in Bisse's edition of Palladius, p. 102: "Quis enim aut audaciam requirit in puero, aut in adolescentem constantiam, aut mobilitatem poscit in vetulo? Multa sunt qua visui nostrao, alia quaque auditui, nonnulla qua odoratui, vel tactui, vel sapori voluptuosa succurrunt, quibus aerumnarnm quas ex labore contrahimum mulceatur asperitas; et ita modo salatationibus, modo cantibus oblectamus, nonnullanquam [etiam]\(^1\) suavitate odoris vel gustu dulcedinis aut contactus [blanda mollitie refovemur. Quorum omnium suggestunt nobis elementa materiarum, quae etiam vite nostre creduntur esse principia. Quorum permixtione\(^1\) contraria humani generis structura conditur," &c.

941. Cherched, brought to church, "enrived into the church" after baptism; cf. Piers Plowman, B. i. 178, and the Notes upon it.

957. Wonde, fear; hence, refuse. Won, quantity, abundance.

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

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

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

\(^1\) The word 'etiam' and the passage 'blanda—permixtione' are denoted in Bisse only by dots; no doubt his MS. was imperfect. They are supplied from MS. C. C. C. Camb. no. 370, fol. 37, b.
988. *Yhanteb*, written for *ghanted*, practised; cf. note to l. 236.
992. 'That we are (as) bold gods, to guide men.'
999. 'Of things of many a fashion,' i. e. of various kinds of things; see note to l. 222.
1002. Parenthetical. 'According as men have wisdom to know the evil and the good.'

1007. The Latin text seems corrupt. The other text has—'Cur antem, queso, visum est tibi nos continentur et pie viventes dicere Diis [Deos?], vel certe invidere Deo, siquidem justius in vos cadit ista suspicio?" ed. Bisse, p. 98.
1020. 'But (will bring upon you) harm for your want of discernment, when ye depart hence,' i. e. die.
1029. 'To relieve any one of severe hunger or thirst.'
1041. 'For every one well loves that which is like himself.' An allusion to the old proverb—"like to like," quoted by Gascoigne; or, "like will to like," quoted by Heywood. See Hazlitt's Eng. Proverbs, p. 265; and, in particular, Ray's remarks on "Birds of a feather flock together;" id. p. 90.

1042—1071. There is nothing answering to this in the Latin text at the foot of the page. It corresponds in some extent to the following:

"Nam cum superbiae vestrae nimiae felicitatis tumor inflaverit, oblitique quod ex hominis estis, firmatis Deum non curare de mortibus. Vobisnumetipsi tempus atque aras ergisit, et immolationibus pecudum kætaminis vos [in] vocati; hoc patri videntur, hoc avo, cunctisque parentibus certum est fieri; hoc etiam tibi pyramidum forsitam primit in instructio. Quapropter furiosos vos esse dixerim, qui quod agitis ignoratis; . . . non sinitis ut miseriis vestris lachrymas saltem, quod est extremum munus pereuntium, dependamus (sic). Valde enim luneandii estis, quisbus inexpiables pro divinitatis injuria poenas preparantur: quorum certissimum documentum est Salmoinei justa damnatio, qui fulgorem superni luminis remulatus, quod imitatatur, expertus est; vel Enceladi sepulcru, qui dum violentis ausibus aggerdi celum manibus voluit, premitur tumulo montis igniti. Talibus remunerantur honoribus, qui se non cognoscunt esse mortales."—Anonymus de Bragmanis, ed. Bisse, pp. 98, 99.

1042. The reading *helpe* is absurd, and obviously corrupt; the word meant is plainly *zelpe*, i. e. boast. And the mis-writing of the word is easily accounted for, as the scribe's eye must have caught the last word of the next line, viz. *hele*.

1046. Perhaps corrupt. The stress of the alliteration falls upon *for*, which is not good; and the word *sowre* is suspicious. As it stands, it means—'And ye endeavour, with sorrow, to (make) your false gods hear;' and, even so, the construction is strained.

1058, 1059. 'And, it seems to us, one man much respects another, who righteously mourns for that other man on account of his sin.'

1 The translator seems to have taken *curare* very literally, in the sense of to cure (*hele*), l. 1043.
1064. **Salonienus**, Salmoneus. See note to ll. 1042—1071, where the Latin original is given. Of Salmoneus we know that “his presumption and arrogance were so great that he deemed himself equal to Zeus, and ordered sacrifices to be offered to himself; nay, he even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunderbolt, destroyed his town, and punished him in the lower world;” Smith's Classical Dictionary.

1068. *For-pi bope*, wherefore both of them, i.e. Salmoneus and Enceladus. But the scribe has omitted the mention of Enceladus by name; see note above.

1084. *By-kennep*, makes known to.

1085. The MS. has “His a fledde sonde;” but the correction is easy, by help of the alliteration and l. 286.

1088. *By-set in an yle*; one here thinks of England! One reason why Englishmen “allow their lives and land” is, apparently, because they cannot easily get away! The Latin text has an especially satirical look about it; as if we are all said to be undergoing penal servitude in a prison.

1108. *Most to be-wepe*, most to be mourned for. Cf. l. 1059.

1124—1126. ‘Ye are cursed in your life; for, men, I warn you that that which ye so esteem here to be a wholesome course of action is really great and woful penury and wretched pain.’ Note *pat* = that which, in l. 1125.

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


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

**ΑΑΕΣΑΛΟΝΔΡΟΣ. Ο. ΤΩΝ. ΜΑΚΕΔΟΝΩΝ. ΕΦΟΛΑΣΑ. ΜΕΧΠΙ. ΤΟΥ. ΤΟΙΟΥ. ΤΟΥΤΟΥ.**
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[The following Index, though not quite a full concordance, is very nearly so. Though I may not have cited every word, I have not willingly omitted any. For very common words, such as in, is, I have only supplied about a couple of references. In the case of more unusual words, I have inserted many references, but by no means all.

The following symbols are used in a special sense; viz. v. = infin. mood of a verb; pr. s. = third person sing. of present tense; pr. pl. = third person plu. of present tense; pt. s. = third person sing. of past tense; pt. pl. = third person plu. of past tense. In the case of other persons, the number 1 or 2 is added. Other symbols are the usual ones.

References to "Alex. A." are to the Alexander, fragment A, in my edition of William of Palerne.]

A, emphatic, one, 324, 706; emphatic, a, 45, &c.
A, art. a, 45, 105, 127, 131, &c.
Abide, to abide, 982; to endure, 1061.
A-boue, prep. above, 116; Abouen, 1000.
Aboute, adv. around, 54, 122, 440; round about, 843.
Above, ger. to bow down to (yourselves), 577; 2 p. pl. pr. Abowen, ye bow down to, ye worship, 675. It is not followed by to; hence to may be omitted in Alex. A. 1167. Sometimes, however, to occurs after it; see abouen in Stratmann, p. 2. A.S. ðúgan (Grein).
Acorde, ger. to agree, 910; acorde of, to agree in, 875; Acorde, pr. s. is like, 452; Acorde to, agrees with, 903. O. F. acorder.
Aday, adv. by day, 425.
Addr, s. adder, 799; pl. Addrux, adders, 157.
Adoutede, redoubt(d)ed, dreaded, 970; Adouted, 1130.
Afore, before, 405.
Aftur, after, 778, 781; afterwards, 167, 170, 1109; according to, 652, 773; Aftyr, after, 155.
Again, adv. in return, 817; again, 77; Agayn, prep. against, 347. See Agyn.
Age, s. age, 331, 931, 936, 939.
Agyn, again, 246. See Again.
Ai-lastinge, everlasting, 70.
Air, air, 699.
Al, all, 153; pl. Alle, 37, 701.
Alaid, laid down, put down, quenched, 888. A.S. ðécgan, to lay down.
Aldur-fadur, ancestor, 1050.
Alegg(e), v. to allege, 220.
Aliue, alive, 557.
Almus-deed, alms-deed, 870.
Aloft(e), on the top of, high amongst, 134; aloft, 503.
Alone, alone, 169, 641.
A-lose, v. to praise, 814; pt. s. Alosed, boasted (himself), 1066; pp. Alosed, renowned, 250, 554, 822, 1078, 1112; praised (as), renowned (as), 665, 694. O. F. áloser, to praise; from los, praise, Lat. laus.
Alowe, v. to approve of, 508; pres. s. Alowcep, approves of, 212; 1 p. s.
Alowe, I approve of, 259; 1 p. pl. Alowen, we approve of, praise, 395; 2 p. Alowe, ye praise, 1093; ger. Alowe, to praise = to be praised, 874. O. F. allowe, to praise.

Als, also, 549, 562, 722, 930, 1093. See Al-so.

Al-so, as, 42, 117; al-so = as, and is found alternating with it. See Alse.

Am, I am, 74, 75, 98, &c.

Amende, v. to amend, 1033.

Amongus, prep. amongst, 28, 353, 486, 845, 901, 1040.

And, conj. generally &; 4, 5, 7, &c.

Anger, anger, 660.

Anied, pp. annoyed, 816. See Any.

Anon, anon, 816.

Anopur, another, 1058.

Answere, s. answer, 63, 822 (rubric); pl. Answerus, 24.

Any, s. annoy, annoyance, sorrow, grief, 760. See Anied.

Any, any, 6, 220, &c.

Apere, v. to appear, 104.

Ar, we are, 377; they are, 775. See Arn.

Aradde, pt. s. read, 821. See Arde.

Araic, 1 p. pl. pr. we array, 599.


Arere, pr. s. rears, raises, excites, 92.

Arisce, pr. pl. arise, 662.

Armus, pl. (1) arms (of the body), 672, 674; (2) weapons, armour, 377, 521, 822.

Arn, pres. pl. are, 198, 338, 1112; Arne, 62; 1 p. we are, 1007; 2 p. ye are, 1097. See Ar, and Ben.

As, conj. as, 27, &c.; cf. al-so, 42.

Asched, pp. ashamed, 421.

A-seled, pp. sealed, 226, 1085; Aselede, 286. See Asele in Gl. to Alex. A.

Asent, assent, 1095.

Aisingued, assigned, 321.

Askape, v. to escape, 159.

Askeb, pr. s. asks, 170; Askyb, requires, 497; pt. s. Askede, 55. See Axeb.

Askinge, s. asking, question, 244.

Aspien, v. to espy, enquire, ask; let aspien, caused to make inquiries, 172; 1 p. pr. pl. Aspie, espy, see, 343.

Astored, pp. stored, 114.

At, to, 370; at, 1, 352.


Atir, attire, 599.

Atire, 1 p. pl. pr. we attire, 403.

Atlede, pt. s. essayed to go, 15. See Attele in Gloss. to Alex. A. Icel. ætla, to aim at.

Auant, boast, 570.

Auht, adj. good, excellent, i.e. full, complete (said of strength), 936. See æhte, øhte in Gloss. to Layamon, and aht in Stratmann; and cf. øhtlic = manfully, in A.S. Chron. an. 1071. [Mr. Stevenson explains it by 'increased'; but it is not easy to get the form auht out of A.S. eed or ge-eed.]

Auowen, ye avow to be, ye declare to be, 671.

Auterus, s. pl. altars, 1045.

A-wechen, pr. pl. awake, arouse, 96; pr. s. Awechep, awakes, 485.

Axeb, pr. s. requires, 916. See Askeh.

Ay, adv. ever, 334, 342, 377, 567, 1109.

A cius, prep. against, 82.

Bad, pt. s. subj. should pray, 602. A.S. biddan, to pray.


Badde, adj. bad, 1000.

Bakke, s. a bat, 723. Cf. Dan. aftebakke, a bat, lit. evening-bat.

Bal, ball, 934.

Baldere, bolder, 582; Baldest, boldest, 1081. See Bold.
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Bale, harm, evil, 163, 637; misery, 333; misfortune, 508.
Balful, adj. full of evil, angry, 512; grievous, 714.
Balfulli, cruelly, 598; Balfully, evilly, 775.
Banke, bank, 144.
Bannede, pl. cursed, 808.
Bar, adj. bare, 6; Bare, 33.
Baren, pt. pl. bore, 116. See Bere.
Bär, bath, 423.
Be, v. to be, 103; pr. s. subj. may be, 68; whether (he) be, 418; whether (it) be, 867. See Ben.
Ben, we be, are, 33; ye are, 1012; they are, 200, 794, 1098. See Be.
Best, best, 224, 531, 1086; def. Beste, 260, 515.
Best, beast, 300, 608; pl. Bestes, 105, 585; Bestus, beasts, cattle, 54, 163, 598, 619, 572; gen. pl. Bestene, of beasts, 611, 640.
Bettore; pe better, the better, 404.
Bettur, better, 315; Betture, 1001; Betur, 103, 934; Beture, 962.
Be-wepe, ger. to lament, i.e. to be lamented over, 1108. See By-wepe.
Bi, by, 325, 327; beside, 54, 144, 152; as regards, respecting; with regard to, 209, 550; By, 560.
Bi, for Be, ye are, 636.
Bi, an error for Mi, my, 214. See Might.
Biclith, pr. s. beclips, embraces, 489.
Bidle, pr. pl. subj. may ask, 68; 1 p. pr. pl. we ask, 239; pr. s. Bidde, prays, 613.
Bigat, pl. s. begat, 194; By-gat, 825, 1058.
Biggede, pl. s. built, pitched, 144. Cf. Dan. bygge, to build.
Bi-holden, ger. to behold, 46.
Bi-hote, 1 p. s. pr. I promise, 227. A.S. behátan.
Bihouus, pr. s. it behoves, 856.
Bilene, belief, 272.
Bi-reue, v. to deprive, bereave, 31; ger. rob, 82.
Bische, I p. s. pr. I beseech, 206.
Bi-sette, pr. pl. employ, keep busy, 758. See Bi-setten in Alex. A. 437.
Bi-side, prep. beside, 160, 341.
Bi-þeke, v. to think about, 255; 2 p. pr. pt. ye consider, 782.
Bitide, v. to happen, 700.
Bi-yonde, prep. beyond, 145.
Blasinge, blazing, 523.
Blastus, blasts, 488.
Ble, s. complexion, 411; appearance, brightness, 523. A.S. bleó, hue.
Bled, pp. bled, 543.
Blendeþ, pr. s. does away with, lit. blinds, 624; pr. pl. Blenden, blind, 523. A.S. blendan, to blind.
Blessed, blessed, 624.
Bliken, v. to shine, look bright, 411. A.S. blican, to shine. blink.
Blinne, v. to cease, 803. See Alex. A. 398.
Blisse, joy, 541; dat. 330, 395, 1105; Blyse, 955.
Blijure, more blithe, 411. See Blyþe.
Blod, blood, 611.
Blyse, bliss, 955. See Blisse.
Blyþe, adj. glad, happy, 624.
Bochours, pl. butchers (Lat. text carnifices), 750.
Bodius, pl. bodies, 320; Bodies, 423. See below.
Body, 644, 592; Bodi, 6. See above.
Boldus, pl. buildings, habitations, 437, 815, 852. A.S. bold, a dwelling; Grein.
Bole, bull, 737.
Bollere, s. lit. bowler, i.e. fond of the bowl, tippler, hard drinker, 675. See note.
Bone, s. boon, petition, 602, 764, 1019; pl. Bonus, 68, 768.
Bonus, pl. bones, 594.
Boot, boat, 165; Bot, 183.
Bor, s. boar, 713, 736.
Bore, pp. born, 508.
Borewen, v. to bail, give security for a person, release on security, 637.
Borou, borough, town, 934.
Bost, boast, pride, 637, 1068.
Bostful, boastful, 1017.
Bote, s. advantage, profit, 962; remedy, 1036. A.S. bōt.
Bote, but, except, 434.
Bourde, dat. jest, 469.
Bow, s. bough, 127, 135; pl. Bowus, 116, 351.
Braunchus, branches, 124, 134, 503, 729.
Brede, pp. bred, by birth, 257; Bred, 175, 586.
Breke, ger. to break; breke spoune, to break espousals, to commit adultery, 393. See Spousbreche.
Brem, adv. mightily, furiously, 521.
Brenlichæ, adv. briskly (but merely an expletive), 134, 586. See above.
Breste, dat. breast, 665.
Breferen, brethren, 430; Breþurne, 257.
Bríd, s. a bird, 134; pl. Briddus, 302, 956; gen. pl. Briddene, of birds, 503.
Brigge, dat.; must be an error for brieche, i.e. breach, violation of the marriage-vow, adultery, 393. See brieche in Strathmann, p. 78; and cf. A.S. bryce, a breach, violation. And see note to l. 393.
Briht, bright, 923; Bryht, 521, 683, 926.
Brode, s. brood, 302; kindred, 430.
Brond, brand, 683.
Broght, pp. brought, 430, 1075.
Broun, brown, dusky, 923.
Bryht, bright, 521, 683, 926.
Bryngen, ye bring, 719; pr. pl. Brynge, 632. See Bringe.
Burde, s. bride, woman, 418; pl. Burdus, 893.
Burn, s. man, 103, 135, 175, 426, 574, 582; burn opur burde = man or woman, 418; pl. Burnus, 147, 713.
Busiliche, adv. busily, 239.
Buskede, pl. s. got ready, endeavoured, 135. Icel. búa-sk, to prepare oneself.
Busy, busy, 426.
But, unless, 366; except, 10, 456; Butþif, unless, 519, 571.
By, as regards, 795; by means of, 50.
Bydewen, pr. pl. bedew, 425.
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In, prep. in, 10, 22, &c.
Inne, adv. within, in, 10, 435, 459; upon, 597.
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Lengre, ger. to lengthen, 76.

Lengure, adv. longer, 324.

Lente, pt. s. lent, i. e. gave, 413.

Lepus, pr. s. leaps, 168; pl. Lepen, 491.

Lere, (1) ger. to teach, inform, 66, 238; pr. s. Lere, teaches, 1100; 2 p. s. pl. Leredest, didst instruct, 850; pp. Lered, taught, 453; (2) Lere, ger. to learn, 260, 461; v. 216. A.S. lēvan, G. leken, to teach.


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Let, pt. s. caused; let sende = caused to be sent, sent, 18; let reden = caused to be read, 21; let bitake = caused to take, 43; and see 171, 181, 968.

Lettere, letter, 1072. See Lettres.

Lettrest, 2 p. s. pr. hinderest, 520; pt. pl. Lette, hindered, 158.

Lettres, s. pl. letters (used in the sing. sense, i. e. a letter), 18, 20, 43, 181, 226, 245; Lettrus, 817, 820.

Lejur, wicked, 1100. See leperly in Gl. to Wm. of Palerne.

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Leue, ger. to believe, 829; 1 p. pl. pr. we believe, 205, 329; Leuen, 597; 2 p. Leuen, ye believe, 628, 701, 706. A.S. lējan.

Leue, v. to live, 56.

Leue, s. leave, permission, 293, 299.

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Leuyng, s. living, 355 (rubric).

Libbe, ger. to live, 833, 843, 894, 1102, 1117; v. 374; 1 p. pl. pr. Libben, we live, 288, 373; 2 p. ye live, 539, 867; Liben, 788; 3 p. 1087.

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Liche, adj. like, 1041, 1097; adv. like; liche wel, equally well, 106.

Lie, ger. to tell lies, 460.

Lie, a flame, torch, 555. See Piers Plowman, B. xvi. 207. A.S. lig, flame; lêg, flame.

Lif, life, 66, 70, 76, 180, 1119.

Liftime, lifetime, 565, 681.

Ligge, v. to lie, 1025; 1 p. pl. Liggen, we lie, 446. A.S. liegan.

Liht, s. light, 235, 480.

Lihtede, pt. pl. subj. should light, 234.

Lihtethe, easily, 515.

Like, ger. to like, to be pleased, be glad, 316; v. to like, 404; we to like, very pleasant, 926; pr. s. Likep, likes, 212; pleases, 445; Likus, impers. it pleases, 352, 576; pr. s. subj. Like; no like, let him not be pleased, 568; pt. s. subj. Likede, would please, 934; pp. Liked, pleased, 178.

Likful, adj. pleasing, delightful, 498.

Likinge, pl. pleasing, 949.

Likinge, wish, will, desire, 755; pleasure, 785, 887. See below.

Likinge, a sufficient quantity, enough to satisfy, 956.

Likken, ye liken, 645; pp. Likned, likened, 802.

Lime, s. limb, 650, 704; pl. Limus, 328, 413.

Lin, 1 p. pl. pr. we lie, 441, 448.

Lisse, s. bliss, happiness, 476. A.S. lis, liss.

List, s. pleasure, desire, 189.

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Lil, little, 168, 615, 578.

Lilid, adv. little, 205, 324.

Lifus, imp. pl. listeu ye, 520.


Liue, I believe, 579.

Liue, dat. life, 551; pl. Liniuus, lives, 555; gen. pl. Linius, lives', 596.

Light, s. light, 122.

Light, 1 p. pl. pr. lit. lighten; but obviously an error for Liten, i.e. stain, 400. See note.

Lodlich, loathly, 592.

Lof, air; lorf briddus, birds of the air, 956. Written for loft. See below.

Loft, s. the sky, 450; air, 474; of loft, either (1) of the sky; or (2) put for on loft, aloft, 476; on be loft, aloft, 122. And see above.

Loken, ger. to look, 474; pr. s. Lukus, looks, 188.

Lome, s. either (1) tool (lit. loom); or (2) loam, clay (which better suits the context and the Lat. text; see note), 439.

Lond, land, 112; dat. Londe, 350. See Laud.

Long, adj. long, 276.

Long, in phr. long in is long of, i.e. along of, owing to, 510.

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Longef, pr. s. impers. it belongs: a lad longef, it belongs to a man, 650, 1114; belongs, 455, 1110; Longus, 255; pr. pl. Longen, belong, 946, 919.

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Lordliche, adj. lordly, 151, 576.

Lordschipe, dominion, lordship, power over, 76, 264, 425, 1011.

Lore, s. lore, learning, 453, 458; pl.

Lorus, teachings, lessons, 217, 224, 226, 457, 528, 1121.

Los, s. praise, 221.

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Lothic, loathsome, hateful, 1087.

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Low, low, subject, inferior, 264; pl. Lowe, 441.

Lowe, imp. s. lower, let down, lay aside, 517; pp. Lowed, subjected, 519.

Lowe, for Loue, love, 253.

Lowest, most inferior, humblest, 265.


Luf, adj. lief, dear, pleasing, 562, 788.

Lust, lust, 392, 555, 684; pl. Lustus, 334.

Luft, adj. bad, evil, 272, 400, 560, 773, 946; bad, meagre, 868, 578; as sb. evil, 629. See Lefur.

Lufturly, adv. wickedly, 460, 1055; evilly, 785. See above.

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Man-kinde, mankind, 839, 914.
Many, many, 7; *Manie, 26,* &c.
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Marbly, marble, 1139 (*rubric).*
March, *s.* mark, i.e. marches, boundary, country, 382, 845, 1090. *See Mark.*
Mare, s. march, i.e. region, country, 1139.
Mark, mark (?), 696.
Massage, message, 248.
Matere, matter, 573.
Maugre, s. ill will, 544; *cf.* Maugray, in spite of, 895. *F. malgrè.*
Mannentrie, idolatry, 651 (*rubric).* Lit. Mahomet-ry.
May, *pr.* s. 1 *p.* I can, 285; 3 *p.* he can, 36.
Me, *dat.* for me, 109, 178; *acc.* me, 177, &c.
Mede, reward, 869, 1101, 1123.
Medisine, medicine, 319, 702.
Medle, *ger.* to meddle, lie with, 893.
Medus, *pl.* meads, meadowds, 494.
Meck, *adj.* sober, staid, 942; *pl.* Mek, 516; Meke, 626.
Megre, meagre, thin, weak, 889.
Mekenesse, meekness, 614; *Mekeness, 334.*
Mekliche, meekly, 269.
Mcl, *s.* meal, 304.
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Mene, *adj.* mean, common, 108.
Mene, *ger.* to mean, 12.
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Menskinge, favour, graciousness, mannerliness, 951.
Menskliche, courteously, 1073.
Mentaine, *ger.* to maintain, 667.
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Meruailouse, marvellous, 210.
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Miihteles, nightless, powerless, 732.
Miihtful, mighty, 663.
Min, my, 75, &c.; *My, 67.*
Minde, mind, 1014; *dat.* 285, 612; *have in minde, have in our minds, have to remember, 355.*
Minegeb, pr. s. makes mention of, recounts, 573; states, 614. See munegen in Stratmann, p. 356.

Munge, v. to make mention, recount, 514. See above.

Minstralus, gen. pl. of minstrels, 702.

Miri, merry, 927.


Mischief, misfortune, 372; hardship, affliction, 1030; want, lack, 859; hard fare, 889, 993; evil fate, 1101, 1115, 1120.

Misdeed, misdeed, 394.

Mis-do, v. to act amiss, do wrong, 464.

Missed, pp. missed, lost, 1099.

Mihttelese, adj. might-less, i. e. weak, 712.

Miht, s. might, 214; for mi might, to the best of my power; Mihtte, 85.

Mihte, pt. s. might, could, 104; pl. 56; 2 p. Miht, mightest, 31.

Mihteles, mightless, unable, 74.

Mo, more, other, 90; more in number, besides, 732, 897. A.S. nú.

Mod, mood, 927.

Modur, mother, 307, 586.

Molde, mould, i. e. the earth, 101, 313, 791, 839, 900, 1099; the world, 617; mould, part, 739.

Mor, more (in quantity), 742; greater, 94, 704.

More, ade. more, 210; longer, 322; the mor, the more, 1040.

Most, adj. greatest, 109; ade. most, 666, 1105.

Mosten, 1 p. pl. pt. subj. should have to, 385. See below.

Mote, ye must, 859, 895. A.S. wéstan, to be obliged; pt. t. móste.

Mourne, ger. to mourn, 928.

Mouringe, pres.pl. mourning, mournful, 1115.

Mourninge, s. mourning, 472.

Mouʒ, mouth, 951; Mouʒe, 977.

Mowe, pr. pl. 1 p. we may, 290, 1024; we must, 100, 323; 2 p. ye may, can, 1090, 1092; Mowe, 554; Mowe, ye must, 858, 864; 3 p. Mowe, can, 475, 619, 791.

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Mylk, milk, 553.

Myrthe, mirth, 1011.

Nacion, nation, 149.

Nai, Nay, 73.

Nakid, naked, 12; Naked, 34.

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Name-kouʒ, known by name, renowned, famous, 823, 1079; Namkouʒe, 970.

Nammed, pp. named, 531. A.S. wmann, to name.

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Ne, for No, no, 834.

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Nedep, imper. it is necessary, 357.

Nedful, needly, poor, 879, 964; necessary, 292.

Nedfully, of necessity, 849.

Nedli, ade. by force of necessity, compulsorily, 149.

Nefele, nevertheless, 267.

Nettus, nets, 297.

Neuere, never, 39, 192.

Newe, new, 22; new (messages), 1074.

Nie, nigh, near; kins use, near of kin, 986.

Nien, we annoy, vex, 995. See Nye.

Niht-brid, night-bird, nocturnal bird, 723.


Nis, it is not, 894; is not, 379.

Nisete, folly, 579.

No, no, none, 9; Non, 46.

No, nor, 120, 235, 251, 403; not, 863; no no = nor no, i. e. not any, 94.
Noble, noble one, 73; noble, 531, 823, 1066.

Nobile, nobility, 192.

Nohl, not, 384.

Nolle, 1 p. pl. pr. we will not, we desire not, 344; Nol, 347; 2 p. ye will not, 1056.

Non, s. no, 46; pl. None, none, 340.

Nor, nor, 9, &c.

Norschel, pr. s. nourishes, 309; Norche, produces, 769.

Note, s. use, utility, usefulness, 549.

See Stratmann, p. 368.

Noxhr, neither, 612; Noxhr, nor, 612.

Nouht, nothing, 34, 998.

Nouht, not, 78, 151, 803, 1060; Nouk, 991; Nouht but, only, 625.

Nouxe, ade. now, 71, 239, 583, 1007, 1068; Nowxe, 651.

Nowxeles, nevertheless, 816.

Now, 12, 1094.

Noy, annoyance, grief, 1094. See below.


O, one, 97.

Of, prep. of (on the), 5, &c.; by, 74, 118; from, 119; some of, 126; concerning, 60, 750, 1056; out of, beyond, 1090; acorde of = agree in, 875; lauge of = to laugh at, 470; like of = be pleased with, 868.

Offreu, v. to offer, 720; pr. pl. Offren, 712.

Offrin, offering, 718; pl. Offringus, 711.

Offset, pp. beset, 987.

Offte, ade. often, 199, 452, 709, 711.

Olde, pl. old, 708.

On, prep. on, 7, &c.; in, 57, 548, 683, 721, 749; in the case of, 1064.

On, one, 794; but on, the one, 526. See One.

On-caunt, pp. uncaught, 38.

One, dat. adj. alone, by itself, 518; alone, only, 698.

Onliche, only, 745.

Onurable, honourable, 194, 1053; Onurable, 825.

Onus, once; at onus, at once, 735.

Ouy, any, 296, 320.

Or, ere, before, 40, 55, 468, 692, 1133.

Or ... or, either ... or, whether ... or, 359.

Ordre, order, rule, 327, 720.

Ore, s. ore, 525.

Ost, host, army, 3, 15, 533.

Opiritwise, otherwise, 419.

Opur, other, 54, 107; an oppur, another, 103; pl. Opure, other, 157.

Opur, or, 310, 360.

Oule, owl, 723.

Our, our, 176; Oure, 38, &c.

Out-taken, except, 153.

Ourr, prep. over, 108, 151, 533.

Ouyrcomen, ger. to overcome, 338; Ouercomen, we overcome, 345; Ouercomen, he overcomes, 583.

Owen, pr. pl. possess, 440.

Owne, own, 745, 880.

Oxe, ox, 612; pl. Oxen, 296.

Oxian, s. the ocean, 533. [Here is meant the great river Oceanus, running round the world.]

Pacen, pr. pl. pass, pace, walk, go about, 741.

Paie, (1) ger. to pay (tribute), 710; pr. pl. pay, 716; (2) pr. s. Paie, pleases, 374.

Paine, pain, punishment, torment, 390, 395, 537, 553; penalty, 809; pl. Painus, torments, 753.

Painede, pp. inured to hardships, 265.

Paradis, Paradise, 140.

Parte, ger. to share, 104; v. to part, 395; pl. s. Partyd, departed, fabric to l. 1; 2 p. pl. pr. ye depart, 807; Parten, 1107; pp. Parted, distributed, 705.

Passe, v. to pass, go away, depart, 1135; 1 p. pl. pr. subj. Passe, may pass, go, 314; pr. s. Passeth, passes, flows, 140.
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Prince, 225, 509, 965; Prinse, 811; pl. Princis, 251; Princes, 975.
Pris, value, 716.
Pris, adj. noble, 161.
Procure, v. to procure, cause, 347; to insure, 1019; pp. Proered, turned, 366.
Profit, 1019.
Profite, v. to profit, 509; pr. s. Profitef, 250.
Profere, ye profser, offer, 766.
Proud, 937; pl. Proude, 5, 11, 547.
Proude, no doubt an error for Proude, 547; see the word repeated in the same line. Or it may mean "approved." Cf. l. 5.
Prouen, v. to prove, 937; pp. Proued, proved, known to be, approved, 5. See Prove.
Prove, 1 p. s. pr. I prove, test, 560. See Prouen.
Prow, s. profit, 366. O.F. prou, profit; Cotgrave.
Pryde, pride, 1019.
Prynce, prince, 16, 19, 111. See Prince.
Prys, s. value, esteem, 590; prys holde of, esteem, 937; prys of hem holde, thought much of themselves, 5
Pulle, ger. to pull, pluck, 128.
Punched, pp. punished, 679, 747.
Purchas, s. acquisition, 807.
Purpur, s. purple colour, 482.
Put, pp. put, placed, 705, 983.
Quaunte, adj. pl. knowing, wise, 17.
Quaintise, s. daintiness, pleasurableness, 950. O.F. coint, quaint, dainty, trim.
Quellef, pr. s. kills, 611; 2 p. pl. Quellen, ye kill, 608, 1047. A.S. cwélan.
Quene, ger. to please, 541, 608, 643, 1014; pr. s. Quemem, pleases, 177. A.S. cwéman.
Queminge, s. pleasing, satisfaction, 950. A.S. cewman, to please.
Quenche, pr. s. quenches, does away with, 950; pl. Quenchen, destroy, 541.
Quene, queen, 194, 825.
Quik, adj. living, 608; Quike, 1047.
Raiken, 1 p. pl. pr. we wander, go, betake ourselves, 467. Icel. reikja, to wander.
Rainus, s. pl. rains, 436.
Rafe, adv. soon, 2, 21, 93, 136, 337, 969; As rafe, as soon as possible, 121; at so rafe, 129.
Reche, 1 p. pl. pr. we reck, 369. A.S. récan, récoon.
Reche, ger. to reach, 1067.
Red, s. counsel, 308. A.S. ród.
Rede, (1) ger. to read, i.e. to be read, 1075; v. Red, 971; Reden, 21; 1 p. s. pr. Reed, I read, speak, 738; pl. Reden, we read, 467; (2) to advise; 1 p. s. pr. Rede, I advise, 337; pl. we advise, 507. A.S. ródan, to read, to advise. See Radde.
Rede, pl. red, 479.
Redleeche, readily, easily, 375; Redely, 521.
Redlese, adj. devoid of rede, i.e. of counsel, 907.
Redy, ready, 789, 969.
Reed, adj. red; or rather adv. redly, 131.
Refe, to seize, 302. See note.
Regne, kingdom, 642; pl. Rengnus, 82.
Reke, pp. raked, raked over, buried slightly, 594.
Rekenen, 1 p. pl. pr. we reckon, account, 375.
Remewid, pt. s. removed, rubric to l. 137.
Rengnus, s. pl. kingdoms, 82. See Regne.
Renoun, s. renown, 369, 581.
Reproue, ger. to reprove, 230.
Hereth, pr. s. rears, 455; Rere, ye rear, 1045.
Resoun, s. reason, 398.
Reste me, rest myself, 93.
Reufelly, piteously, 1062.
Reule, s. rule, 507.
Reuled, pp. ruled, 904, 915.
Reward, regard, 907.
Riche, rich, 261, 337, 967; Richest, richest, 1131.
Richesse, riches, 31, 581; Ricchesse, 369.
Ride, ger. to ride, 112; v. 93; pp. Riden, ridden, travelled, experienced in travel, 1131.
Rif, adj. rife, full, 501; pl. Riu, abundant, 160.
Riht, adj. right, true, 261.
Riht, adv. right, 816.
Rihte, dat. right, justice, 416.
Rihte-wisnesse, righteousness, 258.
Rihtful, adj. righteons, just, 398.
Rink, s. man, 21, 31, 129, 151, 662, 821. A.S. rinc.
Ris, s. bough, 129, 501. See krís in Stratmann, p. 278.
Riue, adj.pl.rife, abundant, numerous, 160, 914, 1045. See Rif.
Riuuer, river, 160.
Romaneus, pl. romances, 467.
Romme, adv. far and wide, 50, 581; roome riden, much travelled, 1131. See above.
Ros, pt. s. rose, 121.
Roten, ger. to rot, 594.
Rotus, pl. roots, 662.
Rouh, rough, 594.
Rout, s. company, host, 524.
Ryde, v. to ride, 49; pr. s. Rydus, 1138; pres. pt. Rydunge, 2. See Ride.

Ryht, s. right, justice, 82. See Rhimte.
Ryngus, s. pl. rings, 1015.

Sacrifice, 358, 512, 1048.
Sad, adj. firm, heavy, thick, clayey (said of earth), 912.
Saddliche, adv. firmly, 1135.
Saf, safe, saved, 830.
Sai, pl. s. saw, 115, 137; pl. Saien, 146.
Said, pl. s. said, 41; pl. 61; 2 p. ye said, 1006; pp. Said, 111. See Sain.
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Sauouron, pr. pl. savour, give forth a scent, 496.
Saur, s. savour, taste, 947.
Sawe, s. saying, saw, 42, 111, 209, 553, 646, 1096; pl. Sawus, 44, 459, 798.
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Schal, 1 p. s. pr. must, 326; pr. s. is to, 700; shall, 213.
Schalk, s. man, wight, 20, 432, 449, 463. A.S. sceacle.
Schame, shame, 401, 1109.
Schamfull, shamefull, 463.
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Segge, ger. to tell, 1096; 2 p. pl. pr. ye say, 657, 740; Seggen, 1018.

Scie, pp. seen, 1064; seen (to be), 313, 990.

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

Selkoujé, adj. strange, various, 475, 649; Selcoujé, 490, 925; Selkoujé, 917. Cf. Alex. A. 130.

Selkoujus, wonders, 1022. See above.

Semo, v. to seem, 454, 414; 1 p. pl. pr. Semen, we seem, 33; pr. s. Seme, it seems, 840; Semus, 929; 2 p. pl. Semen, ye seem, 890; pr. s. subj. Seme, may seem (to be), 231.

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Sengle, single, i. e. simple, 33.

Sertaine, certain, 321.

Sertefled, certified, made known, 27.

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Sinne, sin, 336, 406, 957.

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Sire, sir, 225.

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Time, time, season, 217, 313, 323; in time, in due season, 712; by
time, in good time, soon enough, 365; pl. Timus, 193
Tine, v. to lose, 36; doies to tine, to lose your lives, 589. See Gl. to Wm. of Palerne.
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Tijinge, tidings, 14. 22, 513, 518, 1077. See Gl. to Wm. of Palerne.
To, prep. to, 3, 10, &c.
Tokne, token, 776.
Toknynge, tokening, token, 14.
Tol, s. tool, 854.
Toile, pl. s. told, 22, 1077; pl. 776; pp. 793.
Tome, s. leisure, 281. See Gl. to Wm. of Palerne, p. 312.
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Touch, tough, 691.
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Traie, s. vexation, anguish, 710. A.S. tregæ.
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Trene, adj. pl. treèn, of trees, 351.
Trewé, pl. true, 829.
Treweste, truest, 513.
Tribit, tribute, 710.
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Trysty, trusty, credible, 829.
Tuelf monæ, twelvemonth, year, 153.
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Tyne, time, 145. See Time.
Tyr, attire, 583. A.S. *tir, Icel. *tirr, glory, ornament; whence O.F. *attir, attire.
Tyïinge, tidings, 207; Tipinge, 240. See Tijinge.
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Vertue, divine power, 693; Vertu, virtue, 381; pl. Vertues, deeds of valour, 671.
Vn, for On, i. e. upon, 717.
Vn-blessed, unhappy, 1124.
Vnblesful, unhappy, sad, 543.
Vnblipe, adj. sad, 929.
Uncleene, unclean, 636.
Vndigne, unworthy, 745.
Vndur, under, 219, 435.
Vndurstonde, ye understand, 609.
Vnended, endless, 751.
Vnharmèd, unharmèd, 227.
Vnkinde, unnatural, 540.
Vnknowe, pp. unknown (an unknown thing), 382.
Vnkoupe, unknown, strange, foreign, 1089.
Vnlich, unlike, 271.
Vnmihftful, powerless, 762.
Vnmihfty, feeble, 893.
Vnrith, wrong, injustice, 568.
Vnsely, adj. unhappy, wretched, miserable, despicable, 987; wretched, 797.
Vnskile, want of skill, i. e. want of reason, folly, 1020.
Vnskillfully, without discernament, foolishly, 871.
Vnstedfast, unstedfast, 944.
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Wele, for Wole, ye will, 820.
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Werre, s. war, 282, 545, 664.
Werrede, 1 p. pl. pt. warred we, 39.
Wers, worse, 231, 783, 1106.
Wetin, 1 p. pl. pr. we know, we wit, 99.
Wetinge, wetting, moisture, 1033.
Whexe, v. to wax, grow, become, 938.
Wham, dat. whom, 793; pt. 750, 1042.
Whan, when, 1, 106; Whanne, 466, 1107.
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Wherefore, on which account, 355, 394, 401, 404, 601.
Wherewith, wherewith, 852.
Whete, wheat, 692.
Whi, s. man, 571. See Wei.
Whi, why, 79, 432, 834, 836.
Whiche; ïe whiche, which, 1127.
While, a time, period, while, 336; whilst, 236; ïe while, whilst, 562; in the mean while, 1132.
Whit, white, 719.
Whitli, for Witli, nimbly, quickly, 185.
Whon, for Won, abundance, 353.
Wide, wide, i. e. great, 216.
Wide, ade. far and wide, 531.
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Wikkednesse, wickedness, 786.
Wil, will, pleasure, 1, 96, 99, 427; Wile, 736; Wille, 72, 170, 606, 707.
Wilde, adj. wild, 4, 938.
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Winne, ger. to win, 80, 450, 804; conquer, 548; to get, acquire, 1038.
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Wise, s. way, manner, 22, 45, 197, 650, 1055.
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Wiste, pt. s. knew, 14; pp. Wist, known, 4, 944.
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Witf, pr. s. keeps, 698. See note, and Gloss. to Will. of Palerne.
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Wipinne, prep. within, 38, 338.
Wijoute, prep. without, 66, 240.
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Wittere, discoverer, 678.
Wittic, adj. wise, learned, 17, 1121.
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Wo, torment, 746; woe, pain, 857, 1033, 1106.
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Wolde, pl. s. would, 45.
Wole, 2 p. s. pr. subj. thou will, 508; pr. pl. Wolen, will, i. e. wish, 1110; Wollen, we will, 1026.
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Wombe, belly, 317, 690, 794, 797; pl. Wombis, 533.
Wommen, women, 557; gen. Wommenus, women's, 1016.
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