

Cleanness

[peer-reviewed by MESA]

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Nero A.x. (Art 3): A Critical Edition

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Introduction

[Note that a full introduction will be published when the critical editions of the four poems are in place, and that the current introductory materials are intended primarily to explain features of my editorial practice in *Cleanness*, including in the bottom-of-the-page textual variorum.]

Previous Editions and their Treatment of *Cleanness*

There have been ten previous editions of *Cleanness*: five separate editions (Menner 1920; Gollancz 1921; Anderson 1977; Taguchi and Yokoyama 1993; and Gustafson 2010) and five editions in which *Cleanness* appears with other poems from the same manuscript (Morris 1864; Moorman 1977; Andrew and Waldron 1978; Vantuono 1984; and Putter and Stokes 2014).¹

The first edition of *Cleanness*—primarily a transcription of the manuscript—was Richard Morris’s 1864 edition, published by the Early English Text Society along with *Pearl* and *Patience*, in a collection entitled *Early English Alliterative Poems in the West Midland Dialect of the Fourteenth Century, Edited from the Unique Manuscript British Museum MS. Cotton Nero A.x.* Morris’s Preface includes an introductory section, where questions concerning authorship and dialect are considered (v-x) and the contents of the three poems are summarized (xi-xx). Morris correctly asserts that the three poems are in the same handwriting and dialect as *Sir Gawain and the Green Knight*, referring to both his own 1864 edition of *SGGK* and Sir Frederic Madden’s edition of *Syr Gawayn and the Grene Knyzt in Syr Gawayne; a Collection of Ancient Romance-Poems, by Scottish [sic] and English Authors, Relating to that Celebrated Knight of the Round Table* published by the Bannatyne Club in 1839 (Morris v). Morris notes that the authorship of the manuscript’s contents is unknown (vii) and refutes Madden’s claim that the author of *SGGK* (and by extension the author of *Pearl*, *Patience*, and *Cleanness*) was Scottish, asserting that the

¹ Cawley and Anderson’s edition of *Cleanness* in their 1976 omnibus edition *Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*, should be considered a modernised (and less precise) precursor of Anderson’s more exhaustive 1977 edition of *Cleanness*. The edition was therefore not considered or its readings noted in my critical edition of *Cleanness*.

scribe of the poems copied them in his own Midland dialect: “I conclude, therefore, that these poems were not transcribed from the Scotch dialect into any other, but were written in their own West-Midland speech in which we now have them” (ix). Instead, based on a comparison of vocabulary, inflections, and style, Morris suggests that the unknown author of “the Troy Book” is the same as that of the Cotton Nero A.x. poems (ix). Morris’s Preface also includes a section entitled *Remarks Upon the Dialect and Grammar* (xxi-xl), and a *Description of the Manuscript Used in the Present Volume* (xli-xliii).

Cleanness is the second of the poems in the edition, following *The Pearl*. It is worth noting that *The Pearl*, *Cleanness*, and *Patience* were first given these titles by Morris (Morris xliv), as the manuscript itself has no titles. In his Preface, Morris divides the poem into ten sections according to subject matter (not marked in the manuscript): I. The Parable of the Wedding Feast; II. The Fall of the Angels; III. The Wickedness of the Antediluvian World; IV. The Destruction of Mankind by the Flood; V. The Visit of Three Angels to Abraham; VI. The Destruction of Sodom and Gomorrah; VII. The Invasion of Jerusalem by Nebuchadnezzar and the Captivity of Judah; VIII. Belshazzar’s Impious Feast and the Handwriting Upon the Wall; IX. The Story of Nebuchadnezzar’s Pride and its Punishment, and the Interpretation of the Handwriting by Daniel; and X. The Invasion of Babylon by the Medes (Morris xiii-xviii). Additionally, running titles appear at the top of that page, summarizing the details of the poem appearing on each page, and summaries and interpretations of the poem’s events are provided in the marginal notes, at a sequence of approximately every four or five lines. The poem itself is presented without stanzaic division, but Morris divides the lines into thirteen sections that correspond to the poem’s thirteen decorated initials: I. 1-124; II. 125-192; III. 193-248; IV. 249-344; V. 345-484; VI. 485-556; VII. 557-600; VIII. 601-688; IX. 689-780; X. 781-892; XI. 893-1156; XII. 1157-1356; XIII. 1357-1812.

Morris notes the original folio numbering system, capitalises the beginning of each line, marks expanded abbreviations with italics, adds punctuation, and marks (some) additions to manuscript readings with square brackets. The scribe’s use of the tironian nota (abbreviation for *and*) is signified by the ampersand; ‘long *i*’ is treated as *I* when on its own, but no distinction is made between consonantal or vocalic *i*. Following the manuscript, the symbol ȝ (minuscule yogh) is printed both when it represents the alveolar or velar spirant and when it represents the voiced sibilant. Capitalisation of place names and proper names is not imposed. A very limited number of unclear manuscript readings are noted in the text,

and corrected readings are suggested in the marginal notes. Because Morris does not include such suggestions in the text proper, the text is generally a punctuated (sometimes incorrect) transcription of the manuscript; even obvious errors, such as dittography, are not corrected. A limited number of explanatory notes are provided at the back of the edition, but these are mostly restricted to translations of select words or phrases. A glossary is provided following the text.

Of the early editions of *Cleanness*, Robert J. Menner's 1920 edition is unique in its consideration of scholarship and detailed recording of previous editorial suggestions. Menner uses the title *Purity*, after Osgood² (Menner *Preface*), instead of Morris's title *Cleanness*. The edition proper is preceded by a thorough introduction that includes the following subsections: I. The Manuscript; II. The Works of the Author of *Purity*; III. The Alliterative School and the Poet of *Purity*; IV. Date; V. Sources; VI. Literary Art; VII. Metre and Alliteration; VIII. Dialect and Language. Explanatory notes, often suggesting similarities with other Middle English texts, are included. In addition to his edition, Menner includes a glossary and an appendix that prints relevant passages from the Vulgate.

Menner's edition follows the more recent pencilled pagination system, marking the text as beginning at folio 61a. The text is not printed with stanzaic divisions; rather it has been divided into thirteen titled sections (not marked in the manuscript), that generally correspond to the thirteen decorated initials in the manuscript except that the eleventh, twelfth, and thirteenth sections are given further divisions, marked a-c: I. Christ's Praise of Purity; The Wedding Feast (ll. 1-124); II. The Punishment of the Man in Foul Clothes (ll. 125-192); III. God's Vengeance on Lucifer and on Adam (ll. 193-248); IV. God's Warning to Noah (ll. 249-344); V. The Flood (ll. 345-484); VI. The Departure from the Ark (ll. 485-556); VII. A Warning of God's Wrath Against Sinners (ll. 557-600); VIII. Abraham Entertains the Three Angels (ll. 601-688); IX. Abraham's Plea for Lot (ll. 689-780); X. Lot Entertains the Two Angels (ll. 781-892); XI. The Destruction of the Cities (ll. 893-1048); XIa. Exhortation to Purity (ll. 1049-1156); XII. The Capture of Jerusalem (ll. 1157-1260); XIIa. The Seizure of the Holy Relics (ll. 1261-1356); XIII. Belshazzar's Feast (ll. 1357-1528); XIIIa. The Writing on the Wall (ll. 1529-1640); XIIIb. Daniel's Prophecy (ll. 1641-1740); XIIIc. Belshazzar's End (ll. 1741-1812). The beginning of each line is capitalised, the text is punctuated, and editorial emendation is (usually) marked in the text with square

² Charles G. Osgood (*The Pearl: A Middle English Poem* [Boston: Heath, 1906], viii).

brackets. Abbreviations are expanded silently. Proper and place names are capitalised, as are all synonyms for *God*, such as *Kyng*, *Hym*, or *Lorde*. ‘Long *i*’ is represented as *I* when on its own, and *J* when a consonant is represented (e.g., *Jues*). There is a distinction made for the symbol ȝ (minuscule yogh) as representative of the alveolar and velar spirant (printed ȝ) and the voiced sibilant (printed z). Textual notes appear at the bottom of the page, noting various palaeographic details and previous editorial commentary between 1864, the publication date of Morris’ edition, and 1920. Of the group of authorities cited, Morris’s 1864 edition (and its 1869 reprint) in *Early English Alliterative Poems* is the only study that includes the entire text of *Cleanness*; however, Menner is careful to include suggestions for *Cleanness* occurring in four separate studies that focus on the language and alliterative long line poems of the *Gawain*-poet: Knigge (1885), Fischer (1901), Thomas (1908), and Schumacher (1914). Menner’s textual apparatus also notes the editorial suggestions about particular lines, published in article form, by Bateson (1918), Gollancz (1919), and Emerson (1919), and the decisions actualized in lines 235-544, 947-972, and 1009-1051 of *Cleanness* as printed in Morris and Skeat’s 1872 *Specimens of Early English*; Menner does not consider Morris’s earlier individual treatment of these same lines of the poem in his 1867 publication of *Specimens of Early English*.

Israel Gollancz’s 1921 edition of the text, with marked emendations, offers more of an edited text than Morris’s edition, but many of the editorial decisions are not satisfactorily explained. The text was published under the title *Cleanness*, and followed by the separate 1933 posthumous publication of Gollancz’s glossary to the poem, prepared for publication by Mabel Day. The glossary volume also includes “illustrative passages,” such as those relevant passages from the Vulgate, *Cursor Mundi*, and Mandeville’s *Travels*, considered to have influenced the *Gawain*-poet in writing *Cleanness*. The Preface to the edition immediately discusses the question of division within the poem; Gollancz prints his text in quatrains, suggesting not only that both the author of the Cotton Nero A.x. poems and the manuscript’s scribe indicate quatrain divisions in their work (Gollancz ix), but also that by adopting the quatrain arrangement, the “interpretation of the poem from beginning to end is helped forward, and many difficulties are cleared up by the knowledge of the poet’s metrical method” (x). The Preface also discusses issues such as date of composition, the poem’s structure, and literary sources.

In Gollancz's edition, the poem is divided into three main sections: I. The Prologue and The Flood and the Antediluvian World (ll. 1-556); II. The Destruction of Sodom and Gomorrah (ll. 556-1156); III. The Holy Vessels and the Temple (ll. 1157-1812). These sectional titles are Gollancz's; however, the sectional division follows the placement of three larger capital letters in the manuscript itself. The folio numbering follows that of the earlier ink numerator (running from 57a-82a), punctuation is imposed, and proper names, place names, and the first word of each line are capitalised. 'Long *i*' is treated as *I* in all cases. Following the manuscript, the symbol ȝ (minuscule yogh) is printed both when it represents the alveolar or velar spirant and when it represents the voiced sibilant. Expanded abbreviations are italicised, though the scribe's use of the tironian nota (abbreviation for *and*) is signified by non-italicised ampersand. Emendations are marked in the text with square brackets, and the dagger, †, marks the omission from the edition of words that are in the manuscript, though I have found this system to be inconsistent. Textual notes summarising such emendations and notes on the manuscript appear at the back of the edition; they are followed by a list of suggested emendations *metri causa* not adopted in the text (most of these involve addition of final *e*), and explanatory notes that discuss the difficulty of particular passages, or their possible relationship to other literary texts. None of the notes shows careful effort to record (or credit) previous editorial suggestion or treatment and Gollancz has therefore been credited by subsequent editors with more original textual work in this poem than he actually did.

In 1977 Charles Moorman published an edition of *Cleanness* in his omnibus edition *The Works of the Gawain-Poet*. The edition of *Cleanness* offers no new interpretations of the poem, and did not even build upon the available editions to date—not all previous editions were consulted. The introduction to the poems contains a description of the manuscript, a discussion of the Alliterative Revival, consideration of *Cleanness*'s author, place and date of composition, a discussion of the nature of each poem including possible literary sources, and a brief discussion of the *Gawain*-poet's language. The poems are not presented in the order that they appear in manuscript (*Pearl*, *Cleanness*, *Patience*, *SGGK*), but rather appear *Patience*, *Purity* (following Menner's title for the poem), *Pearl*, and finally *SGGK*, an order that Moorman takes to be the chronological order of their composition (5).

Moorman's *Purity* is edited from the Gollancz facsimile, though "cruces" are said to be edited from the manuscript itself; however, readings for which the editor consulted the manuscript itself are not

indicated. The text is presented in quatrains, follows the original folio numbering, and reproduces the sectional division of Morris's edition. Capitalisation is imposed for the beginning of lines, names, place names, and *God* or *Kryst* (or *Christ*), but synonyms for God (such as *drȝtyn*) are not capitalised. The edition follows the manuscript in distinguishing between *u* and *v*, and 'short' or 'long' *I* (therefore 'long' *i* is indicated by *j*, except when the first person pronoun, *I*, is represented). Following the manuscript, the symbol ȝ (minuscule yogh) is printed both when it represents the alveolar or velar spirant and when it represents the voiced sibilant. Punctuation is not imposed, and abbreviations are expanded silently. Editorial decisions and processes (emendations and/or their originators) are not made transparent, as emendations are not marked in the text and the textual apparatus at the foot of the page only indicates "MS readings not adopted in the text and what [Moorman] consider[s] to be significant variants adopted by previous editors" (6), without explanation of for what reasons a variant reading might be deemed "significant." Moorman consulted only Menner's and Gollancz's editions – no explanation is given for the omission of Morris's text.

These decisions are unfortunate – some readings in the Menner and Gollancz editions should be credited to Morris, or in the case of Gollancz should be credited to other scholars; therefore, Moorman's decision to include only Menner's and Gollancz's editions provides an incomplete illustration of *Cleanness*'s editorial history, and in a sense can be understood to be regressive compared to Menner's attempt at a thorough recording of editorial suggestions in his own edition. Some glossing of difficult words appears in the margin of the text itself, and explanatory notes appear at the bottom of the page—these appear to be, at best, a summary of Gollancz's more thorough explanatory notes. A brief glossary is provided for all four poems at the back of the text, but is of no genuine assistance, in reality, to student or scholar, as etymology, line of occurrence, and parts of speech are not recorded.

J.J. Anderson's 1977 edition of *Cleanness* is the most conscientious and thorough recent separate edition of the poem. The introduction to the edition includes a brief discussion of the manuscript, authorship, the structure and intent (meaning) of the poem, and the poem's relationship to the Vulgate. Following the introduction is the Bibliography, which is restricted to works dealing centrally with *Cleanness*, but includes those studies that are cited in the thorough Explanatory notes. The appendix that

follows the explanatory notes discusses the poem's language, and a thorough glossary appears after the appendix. The glossary records meanings, etymologies, and occurrences by line number.

The edition was based on the Gollancz facsimile, but was checked against the manuscript, and ultra-violet photographs were used where the ink was thought to be faded (Anderson "Preface"). The edition follows the original folio numbering system, and the text is presented in quatrains, after the scribe's notation in the left-hand margin, at every four lines, a slanting double line (2). Like Gollancz, and following the manuscript's largest capitals, Anderson notes three sectional divisions (at lines 1, 557, and 1157), but unlike previous editors does not impose subtitles on these sections. Punctuation is applied, and first word of a line is capitalised, as are proper names, place names, and the word *God* (but not its synonyms). 'Long' *i* is printed as *i* when vocalic, *j* when consonantal, and *I* when on its own and indicating the first person pronoun. Following the manuscript, the symbol ȝ (minuscule yogh) is printed both when it represents the alveolar or velar spirant and when it represents the voiced sibilant. Abbreviations are expanded silently. Emendations from manuscript readings are not marked in the text, but the manuscript reading is recorded at the foot of the page, as are select palaeographic notes. When the manuscript readings recorded in the notes include an abbreviation, the abbreviation is not expanded; rather, typography is used to illustrate the abbreviation itself. Anderson refers to all of Morris's texts of *Cleanness*, including the *Specimens of Early English* Morris edited with Skeat, Gollancz's edition, and Menner's edition; however, previous editorial treatment is not easily discernable as variant readings from previous editions are not all recorded in the footnotes. When a suggestion adopted by Anderson is credited to a previous editor, this is done in the Explanatory Notes at the back of the edition, amongst discussions of difficult words, passages, possible etymologies, and relationships with other literary texts.

Malcolm Andrew and Ronald Waldron offer a critical edition of *Cleanness* with select explanatory notes in their 1978 (rev. 1987, 1996, 2002, 2007) omnibus *The Poems of the Pearl Manuscript*. A select bibliography for all four poems precedes the introduction to the edition, and a section on the language and metre of the poems precedes the poems. The introduction gives brief attention to the manuscript, questions of authorship, and then discusses each poem in turn—summaries are provided, and their structures and meanings considered.

The poems are presented in the same order as in the manuscript, and the edition is based on Gollancz's facsimile of the manuscript (the original manuscript was consulted only in places of doubt) and compared with earlier editions of the individual poems. In the case of *Cleanness*, in their revised editions, Andrew and Waldron cite the texts edited by Morris, Menner, Gollancz, Anderson, and Vantuono (1984). Moorman's edition is not referred to, but an additional seven scholarly textual studies are referred to in the textual apparatus. The textual notes below the text record emendations (unmarked in the text itself), provide credit in parentheses, and record the manuscript reading – alternative editorial treatment or suggestion is not recorded. The accrediting system is sometimes incorrect, especially when the editors are misled by Gollancz's omission of indication in his edition that a reading he adopts is not his own. Additional discussion, including interpretation of passages, translations, or suggested literary sources, is in the brief explanatory notes below the textual notes. The text itself is printed in continuous verse (Andrew and Waldron 49)—not quatrains—despite a recognition that the marginal double stroke occurs in *Cleanness* at the beginning of every fourth line (Andrew and Waldron 49); the original ink folio numbering system is followed. There is a distinction made for the symbol ȝ (minuscule yogh) as representative of the alveolar and velar spirant (printed ȝ) and the voiced sibilant (printed z); 'long' *i* is printed as *i* when vocalic, *j* when consonantal, and *I* when on its own and indicating the first person pronoun. The text is punctuated, and abbreviations are expanded silently. The initial word of each line is capitalised, as are place names, proper names, and the word *God* and its synonyms, including *Hym*, *King*, or *Lorde*. A glossary of difficult words recording meaning, part of speech, and occurrence by line number (for some words only), is included after the edition. The appendix, a gathering of Vulgate passages used as sources to the poems, completes the edition.

The first volume of William Vantuono's two-volume omnibus edition *The Pearl Poems* contains *Cleanness*—all texts have facing page translation. The introduction to the edition (vol. 1) has four sections: "History of the Manuscript," "Possible Dates and Order of Poems," "The Poet and His Audience," and "Thematic Unity of *Patience*, *Cleanness*, *Gawain*, and *Pearl*." In editing *Cleanness*, Vantuono consulted six previous editors: Morris (not including either edition of *Specimens of Early English*), Menner, Gollancz, Anderson, Moorman, and Andrew and Waldron. The text is based on an initial transcription

from enlarged photostats of the Gollancz facsimile (ix), but difficult readings were compared against the original manuscript in a single visit to the British Library (xi).

Vantuono's edition of *Cleanness* follows the more recent pencil folio numbering system (beginning at 61r instead of 57r), and the text is presented in verse paragraphs of varying numbers of lines, not in quatrains, although Vantuono admits that the marginal double slashes appear regularly every four lines (li). Following the manuscript, the symbol ȝ (minuscule yogh) is printed both when it represents the alveolar or velar spirant and when it represents the voiced sibilant; 'long' *i* is printed as *i* when vocalic, *j* when consonantal, and *I* when on its own and indicating the first person pronoun. Punctuation is imposed, and initial words of lines are capitalised, as are names (proper and place) and *God* and its synonyms. Emendations are unmarked in the text though recorded in textual notes. Vantuono avoids emendations as much as possible, even of obvious errors such as dittography. There are only twenty-two textual emendations adopted in the whole of *Cleanness*. The textual footnotes record previous editorial suggestions (of the six editors consulted) and MS readings. Further commentary at the back of the edition justifies particular readings (more often than not these notes serve to offer unconvincing justifications for retaining a manuscript reading), expands on other editorial suggestions, and also offers additional discussion on select words or passages. After the commentary is a collection of appendices, offering further discussion on the poems not included in the introduction(s), including a section listing literary sources for *Pearl* and *Cleanness*. The bibliography occurs at the end of the volume.

Cleanness with Japanese Translation edited by Taguchi and Yokoyama is intended for Japanese students (3) and includes in an appendix a short introduction in Japanese (233 - 236) and a full translation into Japanese (237 - 298). The editors worked from "an enlarged photostat of a microfilm" of the MS but did consult the manuscript itself (3), though it not clear for what purpose or to what extent. The English part of the edition includes a brief "Note on the Text"; a full edition in which emendations are marked by italicizing the entire word emended; brief textual notes in which the readings of Morris, Menner, Gollancz, Anderson, Moorman, Vantuono and Andrew and Waldron are noted; explanatory and longer textual notes; and a bibliography. Taguchi and Yokoyama describe their edition as conservative (3), and they largely follow the editorial decisions of previous editors, especially Vantuono and Andrew and Waldron, but they do make independent suggestions in some places.

Taguchi and Yokoyama divide the poem into quatrains following the marginal markings. They number folios according to the earlier ink numbering. Following the manuscript, they print *ȝ* for both velar and palatal spirant and the sibilant. Long *i* is printed as *j* when a consonant and *i* when a vowel (and *I* when the pronoun). Punctuation is imposed, and initial words of lines are capitalised, as are names (proper and place) and *God* and *Kryst* but not synonyms. Abbreviations are expanded silently.

Designed as a reading text for university students, Kevin Gustafson's edition of *Cleanness* with facing-page translation includes an Introduction discussing literary aspects of the poem, together with brief notes on the text, the translation, and Middle English alliterative verse. Largely literary commentary, but some brief textual argumentation, is presented in footnotes to the translation. An appendix contains Douay-Rheims translations of relevant biblical passages, translated passages from the *Roman de la rose* and Mandeville, and a short section of "Background Materials." The edition was prepared on the basis of the Gollancz facsimile alone, but other editions were consulted, "notably those by Menner, Anderson, and Andrew and Waldron" (35). Bottom of the page numbered footnotes record (most) divergences from the manuscript text, but many emendations that depend on the scholarship of earlier students of the poem are not credited to their sources, and (along with other editors) Gustafson is misled by Gollancz's similar practices into crediting Gollancz for emendations that can be traced to earlier scholars. I have located only a very few instances where Gustafson makes an independent suggestion for emendation, and in general his text is very similar to that of Andrew and Waldron.

Gustafson is aware of the marginal markings indicating stanza divisions but prints the poem as a continuous whole. He modernizes *u/v* and *i/j* to conform to modern usage, but retains *þ*; prints *ȝ* for palatal and velar spirant and *ȝ* for the sibilant. Punctuation and capitalization are modernized; all nouns and pronouns referring to the deity are capitalized.

Ad Putter and Myra Stokes include an edition of *Cleanness* in their recent omnibus edition of the poems of the manuscript. They indicate that they have edited the poems "from the original manuscript" (xxxiv), though their modernization and regularization of the text subsequent to their transcription of it somewhat obscure any advantage they may have gained thereby. Their Introduction includes sections on The Poems and the Poet, Dialect and Inflections, The Alliterative Metre, and Editorial Practice. *Cleanness* (83 - 193) is accompanied by notes (467 - 573), largely explanatory but with some textual argumentation,

and there is a separate section listing "Editorial Emendations" (very incomplete, as explained xxxi - xxxii), and a glossary. Their edition divides the poem into quatrains, and is innovative in printing each line as two half-lines, with white space separating these as in editions of Old English poetry, in accordance with their theory that the poem follows a strict series of metrical rules.

Putter and Stokes present the only edition of *Cleanness* that carries out a thoroughgoing program of modernization of the text. This includes replacement of *þ* with *th*; of *ȝ* with *y*, *gh*, *w*, or *s*; of word-final *tȝ* with *-s*; of vocalic *w* with *u* (in words like *remwe*); and complete regularization of *u/v* and *i/j*. Spelling has also been regularized across the manuscript, by replacing all instances of a particular word with "whichever scribal form is least likely to confuse a modern English reader" (xxix) or sometimes with forms that do not occur in the manuscript. Putter and Stokes also emend the text freely for metrical reasons, particularly by adding or removing final *-e*, which they assume to have been pronounced. Substantive emendation is not always recorded among "Editorial Emendations," and frequently also not argued for.

In the ten editions of *Cleanness* available, two considerable problems are apparent: none has thoroughly recorded the editorial scholarship on *Cleanness* in such a way that previous editorial treatment is made wholly transparent and acknowledged; and only the earliest editors (and Putter and Stokes, who change the text dramatically) have established their entire text from the original manuscript itself, most working from the 1923 facsimile instead and deferring to previous editorial treatment for difficult readings, instead of looking to, and providing, the manuscript reading in the first instance. By making both the unedited manuscript reading available in its entirety in the accompanying diplomatic edition, and recording all available editorial decisions, I have provided the reader not only with a critical text of the poem that is informed by a concentration on the manuscript itself and a thorough collation of all available editorial scholarship, but also with an unaltered representation of the manuscript readings.

Introduction to the Critical Edition

Offering a new critical edition of *Cleanness*, I hope to provide a thorough, manuscript-grounded understanding of its text as a resource for further research by the literary, cultural and textual scholars who are increasingly turning to it for study. My edition respects the poem's manuscript as no previous edition has done, because it is based on prolonged study of the manuscript itself and of the recent high-resolution

photographs, not the 1923 facsimile as has been the case with almost all editions after 1923, and because my full transcription and photographs of the manuscript pages on which it is based are presented on the project Web site. This decision reflects the growing importance of manuscript awareness to recent studies in Middle English literature; additionally, despite its increased fading and fragility, the manuscript is usually (but not always) a more reliable or discernable witness to the text than the Gollancz facsimile. The edition presented here therefore offers several readings and some interpretations of the manuscript context that differ from assertions previously made by editors.

In order to credit the efforts of past editors properly, I have included a textual variorum. That is, the varying decisions of previous principal editors are recorded in the textual notes. No previous edition but Menner's (1920) offers a correct recording of the efforts of previous editorial scholarship and Menner's efforts are thorough, but can only account for editorial treatment to the very early twentieth century. Additionally, more recent editors have been misled by Gollancz's (1921) failure to cite previous editorial contributions that influenced his own edition; subsequent editors, therefore, have erroneously credited Gollancz for readings and suggestions that were first made by others. My edition aims to clarify *Cleanness's* editorial history, in that the readings of all the principal editions to date (as well as textual suggestions that first appeared in article form or in important partial editions) are scrupulously recorded in the textual notes.

The poem itself is presented in quatrains, in accordance with the scribe's habit of marking the first, fifth, and subsequent four lines with a marginal double virgula.³ Punctuation, capitalisation, and regularised word spacing are imposed in the edition. In order to ease their identification as such, I have capitalised proper and place names. Similarly, *God* and *Kryst* (or *Christ*) and other nouns used for the deity are capitalised in accordance to modern practice, but pronouns referring to the deity are not. Word spacing

³ The scribe uses the marginal double virgula symbol to define stanzaic breaks in *SGGK*, *Pearl*, and *Patience*, as well as in *Cleanness*, although the presence of the virgula in *Cleanness* is not always consistent. The virgula, where visible in *Cleanness*, is indicated by the paraph sign, ¶, in my diplomatic edition.

is regularised silently, as the diplomatic transcription bears witness to the word division in the manuscript. For example, in the manuscript prefixes such as *vn* or *un* are often detached from their stem or word proper—words such as these are joined without indication. Compound words that are interpreted as independent lexical units (instead of phrases), such as *withinne*, are similarly represented silently (without a marking hyphen). Importantly, modern punctuation has been imposed in the text in order to moderate and represent interpretation of meaning. As such, *Cleanness* is punctuated according to the modern understandings of indicators such as the period (full-stop), comma, quotation mark, colon, semi-colon, dash, and so on.

Most of the abbreviations in *Cleanness* are unproblematic, being typical abbreviations in medieval English or Latin manuscripts, though a few abbreviations and their interpretations deserve mention here.⁴ The abbreviation *ȝ*, a ‘long s’ that is crossed, common in Latin texts for *ser* or *sir* (Cappelli xiv), is here expanded to *sir*. The scribe writes out *syre* when the word is used independently to indicate a form of address or means lord, but when the word is used as a title preceding a name (modern ‘sir’) it is always abbreviated; however, in *SGGK* the word is written out twice as *sir* (ll. 387, 554) therefore the expanded abbreviation in the edition follows this practice. The scribe’s usual form of *w* with a superscript *t*, *w^t*, is expanded here to *with*, though the word is spelled both *wyth* and *with* when not abbreviated. The abbreviation *q̄*, a crossed *q*, a common abbreviation for *quod* in Latin manuscripts (Capelli 302), is here expanded to *cope* because the scribe writes *cope* (*SGGK* 776) in the only instance where the word is not abbreviated in the manuscript; additionally, the form *cope* or *cothe* is attested as a Northern form in the *MED* (“quethen”). The abbreviation *o*, an *o* with a curved stroke above it, is here expanded to *our*, though previous editors have treated the abbreviation differently; for example Menner expands this sign as only

⁴ See also the "Abbreviations" and "Word Symbols" at www.gawain-ms.ca, publications tab.

ur.⁵ Similarly, , an *h* with a curved stroke off the ascender, is here treated not as an abbreviation for *-he* (as done by some past editors)⁶, but rather as a flourish similar to *h*, a variant of the scribe's usual *h* with an additional narrow stroke off the ascender. As noted by Anderson, this form of *h* commonly occurs after *g* (and is expanded by some editors as *-ghe*), but the curved stroke *h* form occurs at line 1303 in *innoghe*—indication by the flourish of an additional *e* is therefore unlikely (Anderson 11), but cf. *wyrle* at line 475, where I interpret a similar mark attached to the *l* as an abbreviation. The spelling of the manuscript is retained, except when there are obvious errors such as dittography. Following the manuscript, the symbol ȝ (minuscule yogh) is printed both when it represents the alveolar or velar spirant and when it represents the voiced sibilant. In the case of some letter forms signifying more than one vocal sound, this edition makes distinctions: *j* is printed when minim *i* indicates a consonant, and *i* is printed when the vowel is represented.

Textual Variorum

Textual apparatus is presented at the bottom of the page in the following sequence: line number, lemma, manuscript reading, previous editorial treatment. The manuscript readings provided in the textual notes are given in the same typographic form as they have in the diplomatic edition. By providing the manuscript reading in this way (e.g. *ȝ*, rather than *in* or *im*), emendations of the manuscript original that are adopted in the text are indicated; additionally, various editorial manuscript readings are made clear. Emendations in the form of additions or alterations are marked by square brackets, [], in the recording of previous editorial decision; emendations in the form of deletions are marked by a dagger, †. For example, the edited text of line 49 of *Cleanness* reads:

And if ynwelcum he were to a worldlych prynce,

The textual apparatus for line 49 includes square brackets, as follows:

49	worldlych] wo ȝlych MS; worȝlych Mo (suggests 'worldlych'), An, Vn, TY; wor[d]lych Me, Mm,
	AW; w[e]r[d]lych GzC; wor[l]lych Gs

⁵ See Menner (x n.3).

⁶ See Menner (x n.2).

This note shows the lemma, “worldlych,” and the manuscript’s reading, “wo þlych,” from which it can be discerned that I have emended the manuscript reading in the text. The manuscript reading also shows that the scribe has written the word *worþlych* with an *r* of the ‘Arabic-2’ shape.⁷ Following the manuscript reading, “worþlych Mo . . . An, Vn, TY” shows that Morris, Anderson, Vantuono and Taguchi/Yokiyama have retained the manuscript reading in their texts. The next variant, “wor[d]lych Me, Mm, AW,” indicates that Menner, Moorman, and Andrew/Waldron have all substituted *d* for the *þ* of the manuscript reading. The variant, “w[e]r[d]lych Gz,” shows that Gollancz has emended *o* to *e*, and *þ* to *d*. Finally, “wor[ld]lych Gs” shows that Gustafson has emended as I have.

Emendations in the form of deletions are illustrated in line 1211 and its textual apparatus. The line reads:

By þat wat3 alle on a hepe hurlande swyþe,

The textual apparatus for the line is as follows:

1211 swyþe] fwyþee MS; swyþee Mo, GzC, An, AW, Vn, TY, Gs; swyþe† Me, Mm; swithe
PS

Again, “swyþe” is shown to be the lemma, followed by the manuscript reading, which indicates the scribe’s use of ‘long-s’ at the beginning of the word. The first variant, “swyþee Mo, Gz, An, AW, Vn, TY, Gs” indicates that Morris, Gollancz, Anderson, Andrew and Waldron, Vantuono, Taguchi and Yokoyama, and Gustafson agree in accepting the manuscript reading. The second variant, “swyþe† Me, Mm,” shows that Menner and Moorman have deleted the final *e* (indicated by ‘†’) in their texts. This note also indicates that Menner’s edition is the first to emend to *swyþe*, followed by Moorman (I agree, and have therefore adopted the emendation). Finally, the Putter and Stokes reading is recorded as an emendation (without the apparatus

⁷ See also “The Alphabet” in the project “Transcription Policy” at gawain-ms.ca/publications tab.

of brackets and daggers, which would grow wearisome for their heavily-altered text) on the suspicion, rather than the knowledge, that it is intended as an such. The explanatory notes immediately following the edition proper provide further commentary on, or explanation of, individual words, complete passages, problematic interpretations, or editorial interpretation and emendation.

My policy for recording editorial variants in the textual variorum follows that described by McGillivray and Stook for their similar work with *Pearl* (see www.gawain-ms.ca, publications tab). I do not typically record variants resulting from differences of policy about representing textual facts (such as division of instances of manuscript *ȝ* into word-initial and word-medial *ȝ* and word-final *z* by some editors), though I have tried to be scrupulous about recording such differences when a form is cited for another reason. Word-division variants including hyphenation, provided they do not impact the sense of a line or sentence, are also not recorded. I have had the same conceptual difficulties with the heavily modernized, regularized, and emended text of Putter and Stokes as McGillivray and Stook record for *Pearl*, and have proceeded similarly.

Editions Cited

The following editions (and textual studies published as articles or volumes) are those cited in the textual variorum and in the textual and explanatory notes. In the textual variorum, they are identified with the sigla which here begin each entry; in the discursive notes, with editor's name and date of edition for editions, with fuller bibliographical information for articles and books.

An Anderson, J.J., ed. *Cleanness*. Manchester: Manchester UP, 1977.

AW Andrew, Malcolm, and Ronald Waldron, eds. *The Poems of the Pearl Manuscript: Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*. London: Arnold, 1978. [and subsequent editions]

Ba Bateson, Hartley. "The Text of *Cleanness*." *Modern Language Review* 13 (1918): 377-86.

Em Emerson, Oliver Farrar. "Middle English *Clannesse*." *Publications of the Modern Language Association* 34 (1919): 494-522.

Fi Fischer, Joseph. *Die Stabende Langzeile in den Werken des Gawaindichters*. Bonner Beitrage zur Anglistik. Bonn: 1901.

GzC¹ Gollancz, Israel. "The Text of 'Cleanness.'" *Modern Language Review* 14 (1919): 152-62.

GzC ---, ed. *Cleanness: An Alliterative Tripartite Poem on the Deluge, the Destruction of Sodom, and the Death of Belshazzar, by the Poet of Pearl*. 2 vols. London: Oxford UP, 1921, 1933.

Kn Knigge, F. *Die Sprache des Dichters von Sir Gawain and the Green Knight, der Sogenannten Early English Alliterative Poems, und De Erkenwalde*. Marburg, 1885.

Me Menner, Robert J., ed. *Purity: A Middle English Poem*. New Haven: Yale UP, 1920.

Mm Moorman, Charles, ed. *The Works of the Gawain-Poet*. Jackson: UP of Mississippi, 1977.

Mo Morris, Richard, ed. *Early English Alliterative Poems in the West-Midland Dialect of the Fourteenth Century*. Early English Text Society, Original Series, 1. London: Oxford UP, 1864. 2nd ed. 1869.

Mo² ---, ed. *Specimens of Early English*. Oxford: Clarendon, 1867.

MoSk Morris, Richard, and Walter W. Skeat, eds. *Specimens of Early English, Part II*. Oxford: Clarendon, 1872.

PS Putter, Ad, and Myra Stokes, eds. *The Works of the Gawain Poet: Pearl, Cleanness, Patience, Sir Gawain and the Green Knight*. London: Penguin, 2014.

Sch Schumacher, Karl. *Studien über den Stabreim in der Mittelenglischen Alliterationsdichtung*. Bonner Studien zur Englischen Philologie. Vol. 2. Bonn: Hanstein, 1914.

Th Thomas, Julius. *Die Alliterierende Langzeile des Gawayn-Dichters*. Coburg: Rossteutscher, 1908.

Vn Vantuono, William, ed. *The Pearl Poems: An Omnibus Edition*. The Renaissance Imagination, 5 and 6. 2 vols. New York: Garland, 1984.

Cleanness

edited by Kenna L. Olsen

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Clannesse who-so kyndly cowþe comende, [f. 57r/61r]
 and rekken vp alle þe resounȝ þat ho by riȝt askeȝ,
 fayre formeȝ myȝt he fynde in forþering his speche,
 4 and in þe contrare kark and combraunce huge.

For wonder wroth is þe Wyȝ þat wroȝt alle þingeȝ
 wyth þe freke þat in fylþe folȝes hym after,
 as renkeȝ of relygioun þat reden and syngen
 8 and aprochen to hys presens, and presteȝ arn called.

Thay teen vnto his temmple and temen to hymselfen,
 reken with reuerence þay rychen his auter,
 þay hondel þer his aune body and vsen hit boþe.
 12 If þay in clannes be clos, þay cleche gret mede.

Bot if þay conterfete crafte and cortaysye wont
 as be honest vtwyth and inwith alle fylþeȝ,
 þen ar þay synful hemself, and sulpen altogeder
 16 boþe God and his gere, and hym to greme cachen.

He is so clene in his courte, þe Kyng þat al weldeȝ,
 and honeste in his housholde, and hagherlych serued
 with angeleȝ enourled in alle þat is clene
 20 boþe withinne and withouten, in wedeȝ ful bryȝt,

3 forþering] fo eȝ MS; forering Mo, Vn; for[p]ering Me, Th, Ba, GzC¹, GzC, Mm, An, AW, TY, Gs; forthering PS

5 wonder] first minim of *n* resembles *r*, as noted by Vn; TY incorrectly read MS as *woȝider* and 'emend' to 'wonder'

10 reken] reken MS; Reken[ly] GzC

rychen] rychen MS, An; r[y]chen AW, TY; r[ec]hen Mo, Me, Mm, Vn; re[c]hen GzC.; r[e]chen Gs; despite rubbing damage *y* and *c* are legible in MS

15 sulpen] fulþed MS; sulped Mo, Me, Mm, An, Vn, TY; sulpe[n] GzC, AW, Gs, PS

16 boþe] b^oþe MS; Boþe Mo, GzC, An, AW, TY, Gs; Bothe PS; Loþe Me, Vn; [Lo]þe Mm

- 17 courte] co te MS; courte Mo, GzC, Mm, An, AW, Vn, TY; corte Me, Gs
 18 housholde] h^o h^old^e MS; householde PS
 hagherlych] h^oagherlych MS; hawerly PS

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nif he nere scoymus and skyg and non scape louied,
 hit were a meruayl to much, hit mo3t not falle.
 Kryst kydde hit hymself in a carp one3,
 24 þer as he heuened a3t happe3 and hy3t hem her mede3.

Me myne3 on one amonge oþer, as Maþew recorde3,
 þat þus of clannesse vnclose3 a ful cler speche:
 “Þe habel clene of his hert hapene3 ful fayre,
 28 for he schal loke on oure Lorde with a loue chere.”

As so sayt3, to þat sy3t seche schal he neuer
 þat any vnclannesse hat3 on auwhere abowte,
 for he þat flemmez vch fylþe fer fro his hert
 32 may not byde þat burre, þat hit his body ne3e.

Forþy hy3 not to heuen in hatere3 totorne,
 ne in þe harlate3 hod and hande3 vnwaschen.
 For what vrbly habel þat hy3 honour halde3,
 36 wolde lyke if a ladde com luperly attyred,

- 21 nif] Nif MS; [And] 3if Vn (reads MS as *3if*); [N]if TY (cannot distinguish majuscule *N* in MS)
 louied] louied MS; loved PS
 22 mo3t] mo3t MS; myghte PS
 26 clannesse] first *s* corrected from *3*, as noted by Me
 28 a loue chere] aloue ch[^]ere MS a loue chere An; a love-chere PS; a bone chere Mo, Me, Mm, TY;
 a lovly? chere Sch; a [le]ue chere GzC, AW; a louf-chere Vn; a [lev]e chere Gs
 30 auwhere] auwh[^]ere MS; anywhere Mo; a[†]where Fi
 abowte] Me correctly notes that the last three letters are difficult to read, as are many words in the
 lines 26-36 due to rubbing damage.
 32 burre] burre MS, GzC, An, AW, TY; bur[n]e Mo, Me, Mm; burye Vn; burne Gs (reads MS as
burne)
 ne3e] ne3en MS, Mo, Me, Mm, Vn; ne3e[†] GzC, An, AW, TY, Gs; neghe PS

- 33 hy3] An says that uv is necessary to read the 3, but it is visible to my eye with magnification.
 34 harlatez] harlatez MS; harlotez Mo; harlotes PS; Me correctly notes that the second a is blurred
 and is therefore difficult to discern
 35 vrply] vrply MS; urthely PS
 36 luperly] lup ly MS; lyperly all eds. What must have appeared to other eds. to be the tail of a
 first 'y' partly covered by the British Museum stamp seems in fact to be discoloration of the
 parchment. The letter in question is either a 'u' or an open-topped 'o' (as we first transcribed it).

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- when he were sette solempnely in a sete ryche, [f. 57v/61v]
 abof duke3 on dece, with dayntys serued?
 Pen þe harlot with haste helded to þe table
 40 with rent cokre3 at þe kne, and his clutte trasche3,

 and his tabarde totorne, and his tote3 oute,
 oþer ani on of all þyse, he schulde be halden vtter,
 with mony blame ful bygge, a boffet peraunter,
 44 hurled to þe halle dore and harde þeroute schowued,

 and be forboden þat bor3e, to bowe þider neuer,
 on payne of enprysonment and puttyng in stokke3;
 and þus schal he be schent for his schrowde feble,
 48 þa3 neuer in talle ne in tuch he trespas more.

 And if vnwelcum he were to a worldlych prynce,
 3et hym is þe Hy3e Kyng harder in heuen;
 as Mapew mele3 in his masse of þat man ryche
 52 þat made þe mukel mangerye to marie his here dere,

 and sende his sonde þen to say þat þay samne schulde,
 and in comly quoyntis to com to his feste:
 “For my boles and my bore3 arn bayted and slayne,
 56 And my fedde foule3 fatted with sclazt,

 38 duke3] duke3 MS; dukes Mo
 39 helded] h[^]eld[^]ed MS; helde† Em
 40 clutte] clutte MS; clutte[3] GzC
 trasche3] traf[^]ch[^]e3 MS trasches Mo; trasche[d] GzC
 43 peraunter] aūt MS; peraunter all eds but Vn; paraunter Vn
 49 worldlych] wo þlych MS; worþlych Mo (suggests ‘worldlych’), An, Vn, TY; wor[d]lych Me, Mm,
 AW; w[e]r[d]lych GzC; wor[ld]lych Gs
 50 heuen] h[^]er euen MS; her euen Mo, Vn; [her-in]? Fi; [heven] Me, Gs, PS; [heuen] GzC, Mm, An,
 AW, TY
 54 to com] to com MS; to-com Ba

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my polyle þat is penne-fed and partryke3 boþe,
 wyth schelde3 of wylde swyn, swane3 and crone3,
 al is roþeled and rosted ry3t to þe sete;
 60 come3 cof to my corte, er hit colde worþe.”

When þay knewen his cal þat þider com schulde,
 alle excused hem by þe skyly he scape by mo3t.
 On hade bo3t hym a bor3, he sayde by hys trawþe:
 64 “Now turne I þeder als tyd þe toun to byholde.”

Anoþer nayed also and nurned þis cawse:
 “I haf 3erned and 3at 3okke3 of oxen,
 and for my hy3e3 hem bo3t, to bowe haf I mester—
 68 to see hem pulle in þe plow aproche me byhoue3.”

“And I haf wedded a wyf,” so wer hym þe þryd,
 “Excuse me at þe court, I may not com þere.”
 Þus þay dro3 hem adre3 with daunger vchone,
 72 þat non passed to þe place þa3 he prayed were.

Thenne þe ludyh lorde lyked ful ille, [f.
 58r/62r]
 and hade dedayn of þat dede, ful dry3ly he carpe3.
 He sayt3: “Now for her owne sor3e þay forsaken habbe3;
 76 more to wyte is her wrange þen any wylle gentyl.

62 he] he MS; [þay] Fi
 skyly] skyly MS; skylle PS
 64 turne] tne *or* tue MS; t[ur]ne Mo, Me, GzC, Mm, An, AW, TY, Gs, PS; tue Vn
 67 hy3e3] hy3e3 MS; by3e3 Vn; byes PS
 69 so wer] fower MS; sower Mo, Em, Vn; [so werp] Fi; so wer[ned] or [so werp] or [so weres hym]
 Ba; so wer Me, GzC, Mm, An, AW, TY, Gs, PS

72 place] plate MS, Em, Vn; pla[c]e Mo, Me, GzC, Mm, An, AW, TY, Gs, PS (TY reads MS as *place*)

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Penne got3 forth my gome3, to þe grete streete3,
 and forsette3 on vche a syde þe cete aboute
 þe wayferande freke3, on fote and on hors,
 80 boþe burne3 and burde3, þe better and þe wers.

Laþe3 hem alle luflyly to lenge at my fest,
 and brynge3 hem blyþly to bor3e as baroune3 þay were,
 so þat my palays plat ful be py3t al aboute;
 84 þise oþer wreche3 iwysse worþy no3t wern.”

Pen þay cayred and com þat þe cost waked,
 bro3ten bachlere3 hem wyth þat þay by bonke3 metten,
 swyere3 þat swyftly swyed on blonke3,
 88 and also fele vpon fote, of fre and of bonde.

When þay com to þe courte, keppte wern þay fayre,
 sty3tled with þe stewarde, stad in þe halle,
 ful manerly with marchal mad for to sitte,
 92 as he wat3 dere of degre dressed his seete.

Penne segge3 to þe souerayn sayden þerafter:
 “Lo, lorde, with your leue, at your lege heste
 and at þi banne we haf bro3t, as þou beden habbe3,
 96 mony renischche renke3, and 3et is roum more.”

86 metten] metten MS (with the left stroke of 'n' consisting of a partially erased '3'); TY, Gs read
 MS as *mette*₃

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Sayde þe lorde to þo lede3, “Layte3 zet ferre,
 ferre out in þe felde, and feche3 mo geste3;
 wayte3 gorste3 and greue3, if ani gome3 lygge3;
 100 what kyn folk so þer fare, feche3 hem hider;

be þay fers, be þay feble, forlote3 none,
 be þay hol, be þay halt, be þay onyzed,
 and þa3 þay ben boþe blynde and balterande cruppele3,
 104 þat my hous may holly by halke3 by fylled.

For, certe3, þyse ilk renke3 þat me renayed habbe,
 and denounced me ‘No3t now at þis tyme,’
 schul neuer sitte in my sale my soper to fele,
 108 ne suppe on sope of my seve, þa3 þay swelt schulde.”

Thenne þe sergaunte3 at þat sawe swengen þeroute, [f. 58v/62v]
 and diden þe dede þat demed as he deuised hade,
 and with peple of alle plyte3 þe palays þay fyllen;
 112 hit weren not alle on wyue3 sune3 wonen with on fader.

Wheþer þay wern worpy oþer wers, wel wern þay stowed,
 ay þe beste byfore and bry3test atyred,
 þe derrest at þe hy3e dese, þat dubbed wer fayrest,
 116 and syþen on lenþe bilough lede3 inogh.

98 ferre] ferre MS; Ferre Mo, Me, Mm, An, Vn, TY, Gs; Fer[k]e[3] GzC; Fer[k]e[z] AW; Ferkes PS
 101 forlote3] fo lote3 MS; for[-]let[e]3 GzC
 104 halke3] h[^]alke3 MS; halkes Mo
 by (2nd)] by MS, all eds.; b[e] Fi
 105 certe3] certe3 MS; redily PS
 108 þa3 þay] þa3 þa3 þay MS, Mo¹; þa3 † þay all other eds
 110 þat demed] þat d[^]emed MS; þat demed Em, An, Vn, AW, TY, Gs; þat [is] demed Mo, Me, Mm;
 þat [wat3] demed GzC; þat [he] demed Fi; that was demed PS
 111 fyllen] MS fyllen; fylle PS

116 biloogh] biloogh (with comma-shaped mark on shoulder of 'h') MS; biloogh An, PS; bilooghe
 Mo, Me, GzC, Mm, Vn, AW, TY, Gs

Peer-reviewed by MESA

And ay as segges serly semed by her wede3,
 so with marschal at her mete mensked þay were;
 clene men in compaynye forknowen wern lyte,
 120 and 3et þe symplest in þat sale wat3 serued to þe fulle,

boþe with menske and with mete and mynstrasy noble,
 and alle þe layke3 þat a lorde a3t in londe schewe.
 And þay bigonne to be glad þat god drink haden,
 124 and vch mon with his mach made hym at ese.

Now inmydde3 þe mete þe mayster hym biþo3t
 þat he wolde se þe semble þat samned was þere,
 and rehayte rekenly þe riche and þe poueren,
 128 and cherisch hem alle with his cher, and chaufen her joye.

Þen he bowe3 fro his bour into þe brode halle,
 and to þe best on þe bench, and bede hym be myry,
 solased hem with semblaunt and syled fyrre,
 132 tron fro table to table and talkede ay myrþe.

Bot as he ferked ouer þe flor, he fandē with his y3e,
 hit wat3 not for a haly day honestly arayed,
 a þral þry3t in þe þrong vnþryuandely cloped,
 136 ne no festiual frok, bot fyled with werkke3.

117. ay as segges] MS; ay a segge Mo, Me, Mm, An; ay a[s] segge[s] Em, GzC, AW. TY, Gs; aye as segges PS; ay a segge Vn

serly] foerly MS; soerly Mo, Me, Mm, Vn; s[e]erly GzC; soberly An; s†erly Em, AW, TY, Gs; serely PS

127. poueren] þouen MS; poueuer Em, Vn; pou[eren] Mo, Me, GzC, Mm, AW, Gs; pouer An, TY; pore PS

- 134-5.** PS exchange these two lines.
134. hit] hit MS; He PS
136. no] no MS; [in] no GzC, Gs (without comment)

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Pe gome wat3 vngarnyst with god men to dele,
 and gremed þerwith þe grete lorde, and greue hym he þo3t.
 “Say me, frende,” coþe þe freke with a felle chere,
 140 “hov wan þou into þis won in wede3 so fowle?

Pe abytt þat þou hat3 vpon, no halyday hit menske3:
 þou, burne, for no brydale art busked in wede3.
 How wat3 þou hardy þis hous for þyn vnþap to ne3e,
 144 in on so ratted a robe, and rent at þe syde3?

Pow art a gome vngoderly in þat gown febele; [f.
 59r/63r]
 þou praysed me and my place ful pouer and ful nede,
 þat wat3 so prest to aproche my presens hereinne.
 148 Hope3 þou I be a harlot, þi erigaut to prayse?”

Þat oþer burne wat3 abayst of his broþe worde3,
 and hurkele3 down with his hede, þe vrþe he biholde3;
 he wat3 so scoumfit of his scylle, lest he skaþe hent,
 152 þat he ne wist on worde what he warp schulde.

Þen þe lorde wonder loude laled and cryed,
 and talke3 to his tormenttoure3: “Take3 hym,” he bidde3,
 “Bynde3 byhynde at his bak boþe two his honde3,
 156 and felle fettere3 to his fete festene3 bylyue;

143 vnþap to ne3e] vnh[^]ap ne3e MS; vnþap ne3e An, Vn; vnþap [to] ne3e Mo, Me, GzC Mm, AW,
 TY, Gs; unþap to neghe PS

- 145 febele] feb^hele MS; feble PS
- 146 pouer] pou MS; pore PS
 nede] ned^he MS; nede An, TY; [g]nede Mo, Me, GzC, Mm, AW, Gs, PS; nedé Vn
- 148 erigaut] erigaut *or* erigant MS; erigaut Me, GzC, Mm, An, Vn, AW, TY, Gs; erigant Mo, GzC¹;
 [h]erigaut Ba
- 151 scoumfit] f^hcoūfit MS; scomfit PS
- 155 honde3] h^hond^he3 MS; hande3 Mo, GzC, Mm, An, Vn, TY; handez Me, AW, Gs; handes PS
- 156 fettene3] fett e3 MS; fettres PS
 festene3] felftene3 MS; festnes PS

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stik hym stifly in stoke3, and steke3 hym þerafter
 depe in my doungeoun þer doel euer dwelle3,
 greuing and gretynge and gryspyng harde
 160 of teþe tenfully togeder, to teche hym be quoynt.”

Thus comparisune3 Kryst þe Kyndom of Heuen
 to þis frelych feste þat fele arn to called;
 for alle arn laped luflyly, þe luþer and þe better,
 164 þat euer wern ful3ed in font þat fest to haue.

Bot war þe wel, if þou wylt, þy wede3 ben clene
 and honest for þe halyday, lest þou harme lache,
 for aproch þou to þat prynce of parage noble,
 168 he hate3 helle no more þen hem þat ar sowle.

Wich arn þenne þy wede3 þou wrappe3 þe inne,
 þat schal schewe hem so schene, schrowde of þe best?
 Hit arn þy werke3, wyterly, þat þou wro3t haue3,
 172 and lyned with þe lykyng þat ly3e in þyn hert.

Þat þo be frely and fresch, fonde in þy lyue,
 and fetyse of a fayr forme to fote and to honde,
 and syþen alle þy oþer lyme3 lapped ful clene—
 176 þenne may þou se þy sauior and his sete ryche.

159 gryspyng] gryf^hpȳg MS; grysp[yt]yng GzC. PS

161 Heuen] h^heueñ (with macron over ‘n’) MS; heueñ (with macron over ‘n’) Mo; heve[n] Me; heuen
 GzC, An, Mm, AW, TY (TY notes abbreviation mark over *n* in MS); heuenn Vn; heven Gs, PS

168 sowle] fowle MS; [soudly] Fi; souly PS

172 lyned] lyued *or* lyned MS; lyued Mo, Me, GzC, Mm, Vn, AW; lyned An, TY, AW⁵, PS, Gs
 175 py] py MS; thyn PS

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For feler fauteȝ may a freke forfete his blysse,
 þat he þe souerayn ne se, þen for slaue one,
 as for bobaunce and bost and bolnande pryde,
 180 þroly into þe deueleȝ þrote man þryngeȝ bylyue.

For couetyse, and colwarde and croked dedeȝ, [f.
 59v/63v]

for monsworne and mensclaȝt and to much drynk,
 for þefte and for þrepyng vnþonk may mon haue,
 184 for roborrye and riboudrye and resouneȝ vntrewe,

and dysheriete and depyue dowrie of wydoeȝ,
 for marryng of maryageȝ and mayntnaunce of schreweȝ,
 for traysoun and trichcherye and tyrauntre boþe,
 188 and for fals famacions and fayned laweȝ.

Man may mysse þe myrþe þat much is to prayse
 for such vnþeweȝ as þise, and þole much payne,
 and in þe creatores cort com neuer more,
 192 ne neuer see hym with syȝt for such sour tourneȝ.

Bot I haue herkned and herde of mony hyȝe clerkeȝ,
 and als in resouneȝ of ryȝt red hit myseluen,
 þat þat ilk proper prynce þat paradys weldeȝ
 196 is displesed at vch a poynt þat plyes to scape;

- 179 pryde] p yd^he MS; priyde Mo, GzC, An, Vn, AW, TY, Gs; pryde Me, Mm
 180 in to] ī to MS; in PS
 184 resoune3] refoūe3 MS; resouns PS
 194 resoune3] refoūe3 MS; resouns PS

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bot neuer ȝet in no boke breued I herde
 þat euer he wreke so wyþerly on werk þat he made,
 ne venged for no vilte of vice ne synne,
 200 ne so hastyfly watz hot for hatel of his wylle,

ne neuer so sodenly soȝt vnsoundely to weng,
 as for fylþe of þe flesch þat foles hau vsed;
 for, as I fynde, þer he forȝet alle his fre þewez,
 204 and wex wod to þe wrache for wrath at his hert.

For þe fyrste felonye þe falce fende wroȝt,
 whyl he watz hyȝe in þe heuen houen vpon lofte,
 of alle þyse aþel aungelez attled þe fayrest,
 208 and he vnkyndely as a karle kydde a reward,

he seȝ noȝt bot hymself how semly he were,
 bot his Souerayn he forsoke and sade þyse wordez:
 "I schal telde vp my trone in þe tramountayne,
 212 And by lyke to þat Lorde þat þe lyft made."

With þis worde þat he warp, þe wrake on hym lyȝt:
 Dryȝtyn with his dere dom hym drof to þe abyme.
 In þe mesure of his mode, his metz neuer þe lasse,
 216 bot þer he tynt þe type dool of his tour ryche.

- 201 weng] weng MS; weng[e] Me
 202 hau] hau MS; han all eds. but PS; haf PS
 203 þewez] þeweȝ MS; þewes Mo
 204 wrache] wrach^e MS; wrake PS
 208 a reward] areward MS, Mo; are Ward Vn
 211 tramountayne] tramoūtayne MS; tra mountayne Mo
 215 metz] metȝ MS; met[h] Ba; methe PS

- þa3 þe feloun were so fers for his fayre wede3, [f.
60r/64r]
and his glorious glem þat glent so bry3t,
as sone as dry3tyne3 dome drof to hymselfen,
220 þikke þowsande3 þro þrwen þeroute,

fellen fro þe fyrmament fende3 ful blake,
sneued at þe fyrst swap as þe snaw þikke,
hurled in to helle hole as þe hyue swarme3.
224 fylter fenden folk forty daye3 lenceþ,

er þat styngande storme stynt ne my3t;
bot as smylt mele vnder smal siue smoke3 forþikke,
so fro heuen to helle þat hatel schor laste,
228 on vche syde of þe worlde anywhere ilyche.

Þis hit wat3 a brem brest and a byge wrache,
and 3et wrathed not þe Wy3 ne þe wrech sa3tled,
ne neuer wolde for wylfulnes his worþy God knawe,
232 ne pray hym for no pite, so proud wat3 his wylle.

Forþy þa3 þe rape were rank þe rawþe wat3 lyttel;
þa3 he be kest into kare, he kepes no better.
Bot þat oper wrake þat wex, on wy3e3 hit ly3t,
236 þur3 þe faut of a freke þat fayled in trawþe:

217 were] were MS; was PS
220 þikke] þikke MS; Thikke Mo¹
222 sneued] fweued MS; [S]weued Ba, Me; Sweued GzC, Mm, An, Vn, AW, TY; Sweved PS, Gs;
Weued Mo; Sweyed Fi
224 fylter] fylter MS (confirmed by UV and offset); Fylter Mo1, Gs, AW⁵; Fy[lt]er Me, Mm, An, Vn,
AW; Fyltyr Mo, GzC; fylter[ed] Em
226 smoke3] fmoke3 MS; smokes Mo
forþikke] fo þikke MS; forþikke Me, Mm, AW, TY, Gs; forthikke PS; for-þikke Mo; for þikke
Em, GzC, An, Vn
228 worlde] wo ld[~]e MS; worlde; [erþe] Sch; erde PS

- 229 þis hit] þis hit MS; 3isse, hit GzC; 3is, hit Fi, Vn, AW, TY, Gs
 wrache] wrach^e MS; wrake PS
- 230 wrathed] wrath^ed MS; [wroth] GzC^l; wrathe† Ba
- 231 wylfulnes] wylnefful MS; wylnesful Mo, GzC, An, Vn, TY, PS; w[i]l[fulness] Fi; wyl[fulnes] Me,
 Mm, AW, Gs
- 233 lyttel] lyttlel MS; lytt†el all eds.

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Adam inobedyent, ordaynt to blysse.
 Per pryuely in paradys his place wat3 devised,
 to lyue þer in lykyng þe lenþe of a terme,
 240 and þenne enherite þat home þat aungele3 forgart,

 bot þur3 þe eggyng of Eue he ete of an apple
 þat enpoysened alle peple3 þat parted fro hem boþe,
 for a defence þat wat3 dy3t of dry3tyn seluen,
 244 and a payne þeron put and pertly halden.

 Þe defence wat3 þe fryt þat þe freke towched,
 and þe dom is þe deþe þat drepe3 vus alle;
 al in mesure and meþe wat3 mad þe vengiaunce,
 248 and efte amended with a mayden þat make had neuer.

 Bot in þe pryd wat3 forþrast al þat þryue schuld;
 þer wat3 malys mercyles and mawgre much scheued,
 þat wat3 for fylþe vpon folde þat þe folk vsed
 252 þat þen wonyed in þe worlde with outhen any mayster3.

 Hit wern þe fayrest of forme and of face als,
 þe most and þe myriest þat maked wern euer,
 þe styfest, þe stalworþest þat stod euer on fete,
 256 and lengest lyf in hem lent of lede3 alle oþer.

[f. 60v/64v]

244 pertly] pertly MS; apertly PS
 247 and meþe] meþe MS; and in methe PS
 vengiaunce] vengiaunce MS; vengiaunce Me
 248 had] had MS; hade Mo, MoSk
 252 wonyed] wonyed MS; woned PS
 with outhen] w¹ outhen MS; withoute PS

255 styfest] ftyfelt MS; stytest Mo²

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For hit was þe forme foster þat þe folde bred,
 þe aþel auncetere3 sune3 þat Adam wat3 called,
 to wham god hade geuen alle þat gayn were,
 260 alle þe blysse bout blame þat bodi my3t haue,

and þose lykkest to þe lede þat lyued next after—
 forþy so semly to see syþen wern none.
 Per wat3 no law to hem layd bot loke to kynde,
 264 and kepe to hit and alle hit cors clanly fulfyll.

And þenne founden þay fylþe in fleshlych dede3,
 and controeued agayn kynde contrare werke3,
 and vsed hem vnþryftyly uchon on oþer,
 268 and als with oþer, wylsfully, upon a wrange wyse.

So ferly fowled her flesh þat þe fende loket
 how þe de3ter of þe douþe wern derelych fayre,
 and fallen in felaschyp with hem on folken wyse,
 272 and engendered on hem ieaunte3 with her jape3 ille.

Þose wern men meþele3 and ma3ty on vrþe,
 þat for her lodlych layke3 alosed þay were;
 He wat3 famed for fre þat fe3t loued best,
 276 and ay þe bigest in bale þe best wat3 halden.

257 forme foster] fo me fofter MS; forme-foster Mo, Mo², MoSk, Me, GzC, Mm; forme-foster[ez] Fi;
 forme foster An, AW, Vn, TY, Gs, PS
 258 auncetere3] aūcetere3 MS; auncesteres PS
 Adam] adm^a MS; Addam Vn
 266 agayn] agayn MS; agayns PS

- 267 with oþer] with oþ MS; wymmen with other PS
 269 fende] fend[^]e MS; fende[s] Em; fende[3] MoSk
 271 fallen] fallen MS; f[e]llen or f[e]lle† Em
 273 meþele3] meþele3 MS; methles PS
 274 lodlych] lodlych MS; lothelyche PS

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And þenne eueleȝ on erþe earnestly grewen,
 and multiplyed mony folde inmongeȝ mankynde,
 for þat þe maȝty on molde so marre þise oþer
 280 þat þe Wyȝe þat al wroȝt ful wroþly bygynneȝ.

When he knew vche contre corruppte in hit seluen,
 and vch freke forloyned fro þe ryȝt wayeȝ,
 felle temptande tene towched his hert,
 284 as wyȝe wo hym withinne werp to hymself:

"Me forþynkeȝ ful much þat euer I mon made,
 bot I schal delyuer and do away þat doten on þis molde,
 and fleme out of þe folde al þat flesch wereȝ,
 288 fro þe burne to þe best, fro bryddeȝ to fyscheȝ.

Al schal doun and be ded and dryuen out of erþe [f. 61r/65r]
 þat euer I sette saule inne, and sore hit me rweȝ
 þat euer I made hem myself; bot if I may hereafter,
 292 I schal wayte to be war her wrencheȝ to kepe."

Þenne in worlde watȝ a wyȝe wonyande on lyue,
 ful redy and ful ryȝtwys and rewled hym fayre,
 in þe drede of Dryȝtyn his dayeȝ he vseȝ,
 296 and ay glydande wyth his God; his grace watȝ þe more.

279 maȝty] maȝty MS; myghty PS
 marre] marre MS; marre[d] MoSk, GzC

281 corrupte] co u^hp_upte MS; corrupte Mo, Mo², MoSk

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Hym wat3 þe nome Noe, as is innogh knawen.
 He had þre þryuen sune3, and þay þre wyue3:
 Sem sobly þat on, þat oþer hy3t Cam,
 300 and þe iolef Japheth wat3 gendered þe þryd.

Now God in nwy to Noe con speke
 wylde wrakful worde3, in his wylle greued:
 "Þe ende of alle kyne3 flesch þat on vrþe meue3
 304 is fallen forþwyth my face, and forþer hit I þenk.

With her vnworþelych werk me wlate3 withinne;
 þe gore þerof me hat3 greued and þe glette nwyed.
 I schal strenkle my distresse and strye altogeder,
 308 boþe lede3 and londe and alle þat lyf habbe3.

Bot make to þe a mancioun, and þat is my wylle,
 a cofer closed of tres, clanlych planed;
 wyrk wone3 þerinne for wylde and for tame,
 312 and þenne cleme hit with clay comly withinne,

and alle þe endentur dryuen daube withouten.
 And þus of lenþe and of large þat lome þou make:
 þre hundred of cupyde3 þou holde to þe lenþe,
 316 Of fyfty fayre ouerþwert forme þe brede,

297 innogh] inog MS (with comma-shaped stroke on 'h'); innoghe many eds.

300 iolef] iolef MS; joly PS

- 312 withinne] wⁱme MS; with-in[n]e Mo, An, AW; with-inne Mo², MoSk; within[n]e Me, An, AW;
 wyth-in[n]e GzC; wythin[ne] Mm, Vn (GzC, Mm and Vn expand all instances of MS wⁱ as *wyth*);
 the scribe has added an extra minim on what was meant to be the second *n*

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and loke euen þat þyn ark haue of he3þe þrette,
 and a wyndow wyd vpon, wro3t vpon lofte,
 in þe compas of a cubit kyndely sware;
 320 a wel dutande dor don on þe syde.

Haf halle3 þer inne and halke3 ful mony,
 boþe bolke3 and boure3 and wel bounden pene3;
 for I schal waken vp a water to wasch alle þe worlde,
 324 and quelle alle þat is quik with quauende flode3.

Alle þat glyde3 and got3 and gost of lyf habbe3 [f. 61v/65v]
 I schal wast with my wrath, þat wons vpon vrþe;
 bot my forwarde with þe I festen on þis wyse,
 328 for þou in reysoun hat3 rengned and ry3twys ben euer:

þou schal enter þis ark with þyn aþel barne3,
 and þy wedded wyf; with þe þou take
 þe make3 of þy myry sune3; þis meyny of a3te
 332 I schal saue of monne3 saule3, and swelt þose oþer.

Of vche best þat bere3 lyf busk þe a cupple,
 of vche clene comly kynde enclose seuen make3,
 of vche horwed in ark halde bot a payre,
 336 for to saue me þe sede of alle ser kynde3.

318 vpon (1st) vpon MS; vpon Mo, Mo², MoSk, Me, Mm, Vn, TY; vpon[ande] GzC, AW, An;
 upon[ande] Gs; openande PS
 lofte] fMS; lofte all eds.
 320 dutande] MS dutand^e; ditande PS

- 322 bolke3] b^olke3 MS; bolkes PS; boske3 Mo, Mo², MoSk, Mm, An, Vn; boskez Me; boske[n]z
GzC, AW, Gs;
- 324 pat] pat ~~pat~~ MS (the crossing out done in the ink of the hand that has done refreshing of some
letters in this area of the MS); pat pat Mo¹, Mo²; pat † Mo, MoSk, Me, GzC, Mm, An, AW, Vn
- 326 wons] wons MS; wones PS

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And ay þou meng with þe maleȝ þe mete hobesteȝ,
 vche payre by payre to plese ayþer oþer;
 with alle þe fode þat may be founde frette þy cofer,
 340 for sustnaunce to yow self and also þose oþer."

Ful grayþely gotȝ þis god man and dos Godeȝ hestes,
 in dryȝ dred and daunger, þat durst do non oþer.
 Wen hit watȝ fettled and forged and to þe fulle grayþed,
 344 þenn con Dryȝttyn hym dele dryȝly þyse wordeȝ:

"Now Noe," coþe oure Lorde, "art þou al redy?
 Hatȝ þou closed þy kyst with clay alle aboute?"
 "Ȝe, lorde, with þy leue," sayde þe lede þenne,
 348 "al is wroȝt at þi worde, as þou me wyt lanteȝ."

"Enter in þenn," coþe he, "and haf þi wyf with þe,
 þy þre suneȝ, withouten þrep, and her þre wyueȝ;
 besteȝ, as I bedene haue, bosk þerinne als,
 352 and when ȝe arn staued styfly, stekeȝ yow þerinne.

Fro seuen dayeȝ ben seȝed I sende out bylyue
 such a rowtande ryge þat rayne schal swyþe,
 þat schal wasch alle þe worlde of werkeȝ of fylþe;
 356 schal no flesch vpon folde by fonden on lyue,

god man] god mā MS; god-man or God-man Ba; god man Mo, Mo², MoSk, GzC¹, Me, GzC, Mm, Vn, AW, TY, Gs; godman Em, An; good man PS

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outtaken yow aȝt in þis ark staued,
 and sed þat I wyl saue of þyse ser bestez."
 Now Noe neuer styntez, þat nyȝt he bygynnez,
 360 er al wer staued and stoken as þe steuen wolde.

Thenne sone com þe seuenþe day, when samned wern alle, [f. 62r/66r]
 and alle woned in þe whichche, þe wylde and þe tame.
 Pen bolned þe abyme and bonkez con ryse,
 364 waltez out vch walle-heued in ful wode stremez.

Watz no brymme þat abod vnbrosten bylyue;
 þe mukel lauande logh to þe lyfte rered.
 Mony clustered clowde clef alle in clowtez;
 368 torent vch a rayn ryfte and rusched to þe vrþe,

Fon neuer in forty dayez, and þen þe flod rysez,
 ouerwaltez vche a wod and þe wyde feldez;
 for when þe water of þe welkyn with þe worlde mette,
 372 alle þat deth moȝt dryȝe drowned þerinne.

Þer watz moon for to make when meschef was cnowen,
 þat noȝt dowed bot þe deth in þe depe stremez;
 water wylger ay wax, wonez þat stryede,
 376 hurled into vch hous, hent þat þer dowelled.

359 styntez] ftyfte₃ MS; stystez Mo, Mo², MoSk, Vn; sty[n]tez Fi, Me, GzC, Mm, An, AW, TY, Gs,
 PS
 nyȝt] my₃ MS; niy₃[t] Mo, Mo², MoSk, An, AW, TY, Gs (reads MS as *niy*); [n]y₃[t] Me, Mm,
 GzC; [ni]y₃ Vn
 363 ryse] ryfe MS; ryfe PS

- 364 walle-heued] walle h[^]eued MS; walle-heued Mo, Mo², MoSk, GzC, An, AW, Vn, TY; w[e]lle-
 heued Me, Mm; walle-heved Gs; welle-hed PS
- 366 logh] log (with comma-shaped additional stroke on 'h') MS; loghe many eds.
- 372 mo3t] mo3t MS; myght PS
- 376 dowelled] d[^]owelled MS; d[†]welled MoSk, PS

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Fyrst feng to þe flyȝt alle þat fle myȝt;
 vuche burde with her barne þe byggyng þay leuez
 and bowed to þe hyȝ bonk þer brentest hit wern,
 380 and heterly to þe hyȝe hyllez þay haled on faste.

Bot al watz nedlez her note, for neuer cowþe stynt
 þe roȝe raynande ryg, þe raykande wawez,
 er vch boþom watz brurdful to þe bonkez eggez,
 384 and vche a dale so depe þat demmed at þe brynkez.

Þe moste mountaynez on mor þenne were no more dryȝe,
 and þeron flokked þe folke forferde of þe wrake.
 Syþen þe wylde of þe wode on þe water flette;
 388 summe swymmed þeron þat saue hemself trawed,

summe styȝe to a stud and stared to þe heuen,
 rwly wyth a loud rurd rored for drede;
 harez, herttez also to þe hyȝe runnen,
 392 bukkez, bausenez, and bulez to þe bonkkez hyȝed;

and alle cryed for care to þe Kyng of heuen;
 recouerer of þe Creator þay cryed vchone—
 þat amounted þe mase—his mercy watz passed,
 396 and alle his pyte departed fro peple þat he hated.

379 bonk] b^honk MS; bonk[es] Ba, GzC¹

wern] wern MS; wer[e] MoSk, Me; weren PS

380 haled] aled MS, Mo¹, Me, Mm, An, Vn; [h]aled Mo, Mo², MoSk, GzC, AW, TY, Gs, PS

382 ryg, þe] ryg þe MS, Mm; ryg, þe Me, An, Vn, AW, TY, Gs; ryg [&] þe Mo, Mo², MoSk; ryg [ne]
 þe GzC

385 þenne were no more] þēne watz no more MS; þenne watz no more Mo, Mo², MoSk, Me, Mm,
 AW, TY, Gs; þenne † [on] more GzC; þenne w[ere] no more An; þenne, watz no more Vn; then was no
 more PS

386 forferde] fo ferd^he MS; for ferde Mo, Mo², MoSk, Me, Mm, An, AW, TY, Gs, PS; forferde GzC,
 Vn

395 amounted þe mase - his] amoūted þe maffe þe mafe his MS; amounted þe masse, þe mase his Mo,
 Mo²; amounted † þe mase - his Me; amounted † þe mase his MoSk, GzC, Mm; amounted † þe
 mase. His AW, Gs; amounted † þe mase, his An, TY; amounted † þe mase; his Vn

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[f. 62v/66v]

Bi þat þe flod to her fete floȝed and waxed,
 þen vche a segge seȝ wel þat synk hym byhoued;
 frendeȝ fellen in fere and faþmed togeder,
 400 to dryȝ her delful deystyne and dyȝen alle samen;

luf lokeȝ to luf, and his leue takeȝ,
 for to ende alle at oneȝ and foreuer twynne.
 By forty dayeȝ wern faren, on folde no flesch styryed
 404 þat þe flod nade al freten with feȝtande waȝeȝ;

for hit clam vche a clyffe cubiteȝ fyftene,
 ouer þe hyȝest hylle þat hurkled on erþe.
 Þenne mourkne in þe mudde most ful nede
 408 alle þat spyrakle in-spranc, no sprawlyng awayled,

saue þe habel vnder hach and his here straunge,
 Noe þat ofte neuened þe name of oure Lorde,
 hym aȝtsum in þat ark, as aþel God lyked,
 412 þer alle ledeȝ in lome lenged druye.

Þe arc houen watȝ on hyȝe with hurlande goteȝ,
 kest to kytheȝ vncouþe þe clowdeȝ ful nere;
 hit waltered on þe wylde flod, went as hit lyste,
 416 drof vpon þe depe dam, in daunger hit semed,

400 deystyne] d^eeyfytne MS; deystyne Me, Mm, An, TY; deystyné Mo, Mo², MoSk, Vn; de†styne
 GzC; de†styné AW, Gs; destine PS
 407 nede] ned^e MS; nedes PS

408 in-spranc] i f-pranc MS; in-spranc Mo, Mo², MoSk; inspranc Me, GzC, Mm, An, Vn, AW, TY,
Gs; in sprang PS

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withouten mast oþer myke oþer myry bawelyne,
 kable oþer capstan to clyppe to her ankre3,
 hurrok, oþer hande-helme hasped on roþer,
 420 oþer any sweande sayl to seche after hauen,

bot flote forthe with þe flyt of þe felle wynde3,
 whederwarde so þe water wafte hit rebounde;
 ofte hit roled on rounde and rered on ende.
 424 Nyf oure lorde hade ben her lode3mon, hem had lumpen harde.

Of þe lenþe of Noe lyf to lay a lel date,
 þe sex hundreth of his age and none odde 3ere3
 of secounde monyth þe seuentenþe day ry3te3,
 428 towalten alle pyse welle-hede3 and þe water flowed,

and þrye3 fyfty þe flod of folwande daye3;
 vche hille wat3 þer hidde with yþe3 ful graye.
 Al wat3 wasted þat þer wonyed þe worlde withinne,
 432 þer euer flote, oþer flwe, oþer on fote 3ede,

that ro3ly wat3 þe remnaunt þat þe rac dryue3, [f. 63r/67r]
 þat alle gendre3 so ioyst wern ioyned wythinne.
 Bot quen þe lorde of þe lyfte lyked hymself
 436 forto mynne on his mon his meth þat abyde3,

417 withouten] with oute MS; withoute PS

419 hurrok] burrok MS; hurrok al eds. (reading hurrok)

421 flote] flote MS; flote[d] Em

rebounde] reb^hoūd^he MS; rebounde[d] Fi

427 seuentenþe] feuēþe MS; seuenþe Mo, Mo², MoSk, Me, Vn; seuen[te]þe GzC, Mm, An, TY;
 seuen[ten]þe AW; seven[ten]þe Gs, sevententhe PS

430 yþe3] yre3 MS, Mo, Vn; y[p]e3 Mo² (suggested), MoSk, GzC, Mm, An, TY; yþez Me, AW, Gs;
 ythes PS

431 þat þer] þat þer MS; þat † GzC, AW
 wonyed] wonyed MS; woned PS

432 þer] þer MS; Þ[at] GzC, AW, Gs; That PS

þen he wakened a wynde on wattereȝ to blowe;
 þenne lasned þe llak þat large watȝ are;
 þen he stac vp þe stangeȝ, stoped þe welleȝ,
 440 bed blynne of þe rayn: hit batede as fast.

Þenne lasned þe loȝ lowkande togeder,
 after harde dayeȝ wern out an hundreth and fyfte,
 as þat lyftande lome lugged aboute
 444 where þe wynde and þe weder warpen hit wolde,

hit saȝtled on a softe day, synkande to grounde;
 on a rasse of a rok hit rest at þe laste,
 on þe mounte of Ararach, of Armene hilles,
 448 þat oþerwayeȝ on Ebrv hit hat þe Thanens.

Bot þaȝ þe kyste in þe crageȝ were closed to byde,
 ȝet fyned not þe flod, ne fel to þe boþemeȝ,
 bot þe hyȝest of þe eggeȝ vnhuled wern a lyttel,
 452 þat þe burne bynne borde byhelde þe bare erþe.

Þenne wafte he vpon his wyndowe and wysed þeroute
 a message fro þat meyny, hem moldeȝ to seche.
 Þat watȝ þe rauens so ronk, þat rebel watȝ euer;
 456 he watȝ colored as þe cole, corbyal vntwre.

441 lasned] lasned MS; la[u]sned GzC

447 Ararach] mararach MS, Mo; †Ararach GzC, An, AW, Gs; Mararach Mo², Me, Mm, Vn TY, PS

449 were] wern MS, Mo, Mo², Vn; wer[e] MoSk, Me, GzC, Mm, An, AW, TY, Gs, PS

451 wern] wern MS; were PS

452 borde] b^o d^e MS; lorde Mo¹

456 cole, corbyal] cole corbyal MS; cole, corbyal Mo, Mo², Me, Mm, An, AW, TY, Gs; cole, corby al Em, GzC¹, GzC; cole corby, al Vn, cole · corbyal MoSk; cole, corbel PS

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And he fonge3 to þe fly3t and fanne3 on þe wynde3,
 hale3 hy3e vpon hy3t to herken tyþynge3;
 he crouke3 for comfort when carayne he fynde3,
 460 kast vp on a clyffe þer costese lay drye;

he hade þe smelle of þe smach and smolte3 þeder sone,
 falle3 on þe foule flesch and fylle3 his wombe,
 and sone 3ederly for3ete 3isterday steuen,
 464 how þe cheuetayn hym charged þat þe kyst 3emed.

Þe rauen rayke3 hym forth þat reches ful lyttel
 how alle fode3 þer fare, elle3 he fynde mete;
 bot þe burne bynne borde, þat bod to hys come,
 468 banned hym ful bytterly, with beste3 alle samen.

He seche3 an oþer sonde3mon and sette3 on þe doue, [f.
 63v/67v]

brynge3 þat bry3t vpon borde, blessed, and sayde:
 “Wende, worþelych wy3t, vus wone3 to seche;
 472 dryf ouer þis dymme water; if þou druye fynde3,

bryng bodworde to bot, blysse to vus alle.
 Þa3 þat fowle be false, fre be þou euer.”
 Ho wyrle3 out on þe weder on wynges ful scharpe
 476 dre3ly alle a longe day þat dorst neuer ly3t.

457 And] MS; [þen] Mo² (Mo² records MS as illegible)
 458 hale3] hale3 MS; Hale3 GzC, An, Vn, TY; Halez AW, Gs; Hales PS; H[ou]e3 Mo, Mo², MoSk.
 Mm; H[ov]ez Me; uv clearly shows *hale3*.
 tyþynge3] tyþyge3 MS; tyþynges Mo, Mo², MoSk
 460 costese] costese; costes† An
 464 cheuetayn] cheuetayn MS; cheftayn PS
 kyst] kyst; [ch]yst Fi, Sch, GzC, AW, Gs, PS
 467 borde] b^o d^e MS; lorde Mo¹

- 469 doue] d^ho^he MS; douue Kn; doune Mo, Mo², MoSk, Vn, TY; dou[v]e Em, Me, Gs, PS; dou[u]e
GzC, Mm, AW; do[u]e An
- 475 wyrle3] wyrle ? MS; wyrle[d] GzC, AW, Gs; whyrled PS; wyrle Mo, Mo², Me, Mm, Vn, TY;
wyrles MoSk, An
- 476 a longe] alonge MS, Mo, Mo², Me, Mm, An, AW, TY, Gs; a-longe GzC; a longe MoSk, Vn;
along PS

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- And when ho fynde3 no folde her fote on to pyche,
 ho vmbekeste3 þe coste and þe kyst seche3.
 Ho hitte3 on þe euentyde and on þe ark sitte3;
 480 Noe nymmes hir anon and naytly hir staue3.
- Noe on anoþer day nymme3 efte þe dove,
 and bydde3 hir bowe ouer þe borne efte bonke3 to seche;
 and ho skyrme3 vnder skwe and skowte3 aboute,
 484 tyl hit wat3 ny3e at þe na3t, and Noe þen seche3.
- On ark on an euentyde houe3 þe dowue;
 on stamyn ho stod and styлле hym abyde3.
 What! ho bro3t in hir beke a bronch of olyue,
 488 gracyously vmbegrouen al with grene leue3.
- Þat wat3 þe syngne of sau3te þat sende hem oure lorde,
 and þe sa3tlyng of hymself with þo sely beste3.
 Þen wat3 þer ioy in þat gyn where jumpred er dry3ed,
 492 and much comfort in þat cofer þat wat3 clay daubed.
- Myryly on a fayr morn, monyth þe fyrst,
 þat falle3 formast in þe 3er, and þe fyrst day,
 lede3 lo3en in þat lome, and loked þeroute
 496 how þat wattere3 wern woned and þe worlde dried.

- 481 dove] d^oveue *or* d^ovene MS; dovene Mo, Mo², MoSk, Vn, TY; do[wv]e Me, Mm, Gs; doveue
 GzC; do[ve]† Em, An; do[w]ue Knigge 1885, AW; douve PS
 484 na3t] na3t MS; night PS
 490 sa3tlyg] fa3tlȳg MS; saghtelyng PS

491 where] where MS; where [wat3] GzC;
 dryged] dryged MS; dryge† GzC; dryge[he]d Em

Vchon loued oure Lorde, bot lenged ay styлле
 tyl þay had tyþyng fro þe tolke þat tyned hem þerinne.
 Þen Gode3 glam to hem glod þat gladed hem alle,
 500 bede hem drawe to þe dor, delyuer hem he wolde.

Þen went þay to þe wykket hit walt vpon sone;
 boþe þe burne and his barne3 bowed þeroute;
 her wyue3 walke3 hem wyth and þe wylde after,
 504 þroly þrublande in þronge, þrowen ful þykke.

Bot Noe of vche honest kynde nem out an odde,
 and heuened vp an auter and hal3ed hit fayre,
 and sette a sakerfyse þeron of vch a ser kynde
 508 þat wat3 comly and clene: God kepe3 non oþer.

[f. 64r/68r]

When bremly brened þose beste3, and þe breþe rysed,
 þe sauour of his sacrafyse so3t to hym euen
 þat al spede3 and spylle3; he speke3 with þat ilke,
 512 In comly comfort ful clos and cortays worde3:

“Now, Noe no more nel I neuer wary
 Alle þe mukel mayny on molde for no manne3 synne3,
 For I se wel þat hit is sothe þat alle segge3 wytte3
 516 To vnþryfte arn alle þrawen with þo3t of her hertte3,

- 498 tyl] tyl MS; Til that PS
 tyned] t yned MS; tyned all eds.
- 505 Bot Noe] Bot Noe MS; Noe PS
- 506 an] air MS; an all eds.
- 514 mayny on molde] mayny mold^e MS; mayny molde Em, Vn, TY; mayny [on] molde Mo, Mo²,
 MoSk, Me, Mm, AW, Gs; mayny-molde GzC, An; mayne molde PS
- 515 segge3] māne3 MS; manne3 Mo, Mo², MoSk, Mm, Vn, TY; mannez Me; [segg]e3 GzC, An;
 [segg]ez AW, Gs; segges PS

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and ay hat3 ben, and wyl be 3et fro her barnage.
 Al is þe mynde of þe man to malyce enclyned.
 Forþy schal I neuer schende so schortly at ones
 520 as dysstrye al for mane3 dede3 daye3 of þis erþe.

Bot waxe3 now and wende3 forth and worþe3 to monye,
 multiplye3 on þis molde, and menske yow bytyde.
 Sesoune3 schal yow neuer sese of sede ne of heruest,
 524 ne hete, ne no harde forst, vmbre ne dro3þe,

ne þe swetnesse of somer, ne þe sadde wynter,
 ne þe ny3t, ne þe day, ne þe newe zere3,
 bot euer renne restle3: rengne3 3e þerinne.”
 528 Þerwyth he blesse3 vch a best, and byta3t hem þis erþe.

Þen wat3 a skylly skyualde, quen scaped alle þe wylde,
 vche fowle to þe fly3t þat fyþere3 my3t serue,
 vche fysch to þe flod þat fynne coupe nayte,
 532 vche beste to þe bent þat byte3 on erbe3;

wylde worme3 to her won wryþe3 in þe erþe,
 þe fox and þe folmarde to þe fryth wynde3,
 hertte3 to hy3e heþe, hare3 to gorste3,
 536 and lyoune3 and lebarde3 to þe lake ryfte3;

- 520 mane3 dede3] mane3^{syne} MS; mane3 synne Mm, An, Vn, TY; mane3 synne [in] Mo, Mo², MoSk;
 manez [dedes] Me; manez [dedez] AW, Gs; [þe douþe] GzC
- 522 menske] menfke MS; menske[3] Em
- 527 rengne3 3e] rengne33e MS, Mo¹
- 529 skyualde] fkyualdē MS, Mo, Mo², MoSk, Me, Mm, An, AW, TY; sky[lnade] GzC; skyu alde Vn
 a skylly skyualde] afkyllly fkyuald[~]e MS; a skaylyng and skylnade PS
- 532 þat] þat þat MS, Mo¹, Mo², Vn; þat † Mo, MoSk, Me, GzC, An, AW, Gs, TY; that PS

herneȝ and hauekeȝ to þe hyȝe rocheȝ,
 þe hole foted fowle to þe flod hyȝeȝ
 and vche best at a brayde þer hym best lykeȝ;
 540 þe fowre frekeȝ of þe folde fongeȝ þe empyre.

Lo, suche a wrakful wo for wlatsum dedeȝ, [f. 64v/68v]
 parformed þe hyȝe fader on folke þat he made;
 þat he chyfly hade cherished he chastysed ful harde,
 544 in devoydyngȝ þe vylanye þat venkquyst his þeweȝ.

Forþy war þe now, wyȝe, þat worschyp desyres
 in his comlych courte þat kyng is of blysse,
 in þe fylþe of þe flesch þat þou be founden neuer,
 548 tyl any water in þe worlde to wasche þe fayly.

For is no segge vnder sunne so seme of his crafteȝ,
 if he be sulped in synne þat sytteȝ vnclene,
 on spec of a spote may spede to mysse
 552 of þe syȝte of þe souerayn þat sytteȝ so hyȝe.

For þat schewe me schale in þo schyre howseȝ
 as þe beryl bornyst byhoueȝ be clene,
 þat is sounde on vche a syde and no sem habes,
 556 withouten maskle oþer mote, as margerye perle.

Syþen þe souerayn in sete so sore forþoȝt
 þat euer he man vpon molde merked to lyuy,
 for he in fylþe watȝ fallen felly he uenged,
 560 quen fourferde alle þe flesch þat he formed hade.

- 543 chyfly] chyfly, MS; chysly all eds.
 harde] hard^{ee} MS; hardee Mo, GzC, An, Vn, AW, TY, Gs; harde† Mo², MoSk, Me, Mm
 550 þat sytteȝ] þat fyttȝ MS; þat [ne] sytteȝ Mo
 551 spec] f^{pet} MS; spec all eds.
 553 me] me MS; [we] Fi
 560 fourferde] fo ferd^e MS; forferde Me

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Hym rweð þat he hem vprerde and raȝt hem lyflode,
 and efte þat he hem vndyd, hard hit hym þoȝt.
 For quen þe swemande sorȝe soȝt to his hert,
 564 he knyȝt a couenaunde cortaysly with monkynde þere,

in þe mesure of his mode and meþe of his wylle,
 þat he schulde neuer for no syt smyte al at oneȝ,
 as to quelle alle quykeȝ, for qued þat myȝt falle,
 568 whyl of þe lenþe of þe londe lasteȝ þe terme.

Þat ilke skyl for no scape ascaped hym neuer;
 wheder wonderly he wrak on wykked men after,
 ful felly for þat ilk faute forferde a kyth ryche,
 572 in þe anger of his ire þat arȝed mony.

And al watȝ for þis ilk euel, þat vnhappen glette,
 þe venym and þe vylanye and þe vycios fylþe
 þat bysulpeȝ manneȝ saule in vnsounde hert,
 576 þat he his saueour ne see with syȝt of his yȝen,

þat alle illeȝ he hates as helle þat stynkkeȝ;
 bot non nuyeȝ hym, on naȝt ne neuer vpon dayeȝ,
 as harlottrye vnhonest, hepyng of seluen:
 580 þat schameȝ for no schrewedschyp, schent mot he worþe.

f. 65r/69r]

572 arȝed] arȝed MS; arwede PS

573 þis] þis MS; that PS

577 ɸat alle] ɸat alle MS; ɸat alle Mo, Me, Vn, TY; † Alle Em, GzC, Mm, AW, Gs; ɸ[us] alle An;
 Thus all PS

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Bot sauyour, mon, in þyself, þa3 þou a sotte lyuie,
 þa3 þou bere þyself babel, byþenk þe sumtyme
 wheþer he þat stykked vche a stare in vche steppe y3e,
 584 3if hymself be bore blynde hit is a brod wonder;

and he þat fetly in face fettled alle eres,
 if he hat3 losed þe lysten hit lyfte3 meruayle:
 trave þou neuer þat tale, vntrwe þou hit fynde3.
 588 Þer is no dede so derne þat ditte3 his y3en;

þer is no wy3e in his werk so war ne so styлле
 þat hit ne þrawe3 to hym þre er he hit þo3t haue.
 For he is þe gropande God, þe grounde of alle dede3,
 592 rypane of vche a ring þe reynye3 and hert.

And þere he fynde3 al fayre a freke wythinne,
 þat hert honest and hol, þat hapel he honoure3,
 sende3 hym a sad sy3t, to se his auen face,
 596 and harde honyse3 þise oþer and of his erde fleme3.

Bot of þe dome of þe douþe for dede3 of schame,
 he is so skoymos of þat skape he scarre3 bylyue;
 he may not dry3e to draw allyt bot drepe3 in hast,
 600 and þat wat3 schewed schortly by a scape one3.

581 sauyour] fauyo MS; sauyour Mo, GzC, Vn, AW; sa[vor] Me, Mm; sau⁺our An, TY; savour PS
 lyuie] lyuie MS; lyve PS

584 hymself] hȳ fele MS; hym sel[f] Mo, GzC; hymself[f] Me, Mm, An, Vn, TY; Hymself[f] AW, Gs
 bore] b^o e MS; born PS

586 he] he he MS, Mo¹; he † Mo, Me, GzC, Mm, An, TY; He † AW, Gs, PS

590 þre] þre MS, *e* looks to be corrected from *o* with an independent stroke to close the compartment;
 þre Mo, Ba; þ[er] Fi; þr[o] Me, GzC, Mm, Vn, AW, TY, Gs; þro An; thro PS

594 pat] pat MS; pat Mo, Mm, An, Vn, TY; that PS; [Wyth] GzC, AW; [With] Gs
600 sape] sape MS; sc[h]ape Fi, GzC, AW, Gs

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Olde Abraham in erde oneȝ he sytteȝ,
 euen byfore his hous dore, vnder an oke grene;
 bryȝt blykked þe bem of þe brode heuen,
 604 in þe hyȝe hete þerof Abraham bideȝ.

He watȝ schunt to þe schadow vnder schyre leueȝ;
 þenne watȝ he war on þe waye of wlonk wyȝeȝ þrynnē;
 if þay wer farande and fre and fayre to beholde,
 608 hit is eþe to leue by þe last ende.

For þe lede þat þer laye þe leueȝ anvnder,
 when he hade of hem syȝt he hyȝeȝ bylyue,
 and as to God þe good mon gos hem agayneȝ,
 612 and haylsed hem in onhede, and sayde: "Hende Lorde,

ȝif euer þy mon vpon molde merit disserued, [f. 65v/69v]
 lenge a lyttel with þy lede, I loȝly biseche;
 passe neuer fro þi pouere ȝif I hit pray durst,
 616 er þou haf biden with þi burne and vnder boȝe restted.

And I schal wyne yow, Wyȝt, of water a lyttel,
 and fast aboute schal I fare your fette wer waschene;
 restteȝ here on þis rote and I schal rachche after
 620 and brynge a morsel of bred to baume your hertte."

607 fre and fayre] fre fayre MS; fre fayre Gs (perhaps in error)

608 eþe] eþe MS; ful ethe PS

614 pouere] þou e MS; pore PS

- 616 haf] haf MS; has PS
 618 wer waschene] wer waf^hchene MS; [forto] [waschen] Fi
 620 baume] banne *or* baune MS; banne Mo, Me, TY, PS; bau[m]e GzC, Mm, An, AW, Gs; baune Vn

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"Fare forthe," coþe þe Freke3, "and fech as þou segge3;
 by bole of þis brode tre we byde þe here."
 Penne orppedly into his hous he hyged to Sare,
 624 comaunded hir to be cof and quyk at þis one3:

"Pre mette3 of mele menge, and ma kake3;
 vnder aske3 ful hote happe hem byliue;
 quyl I fete sumquat fat, þou þe fyr bete,
 628 prestly at þis ilke poynte sum polment to make."

He cached to his covhous and a calf brynge3,
 þat wat3 tender and not to3e, bod tyroe of þe hyde,
 and sayde to his seruaunt þat he hit seþe faste;
 632 and he deruely at his dome dy3t hit bylyue.

þe burne to be bare heued buske3 hym þenne,
 cleche3 to a clene cloþe and keste3 on þe grene,
 þrwe þryftyly þer on þo þre þerue kake3,
 636 and brynge3 butter wythal and by þe bred sette3.

Mete messe3 of mylke he merkke3 bytwene,
 syþen potage and polment in plater honest;
 as sewer in a god assyse he serued hem fayre,
 640 wyth sadde semblaunt and swete of such as he hade.

625 menge, and ma kake3] menge makake3 MS; mengand ma kakes PS
 629 covhous] covho MS; cobhous Mo, Ba

630 bod] b^od MS; bede PS
 tyroe] tyroe *or* tyrne MS; tyrne Mo

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And God as a glad gest mad god chere,
 þat wat3 fayn of his frende and his fest prayed;
 Abraham, al hodle3, with arme3 vp folden,
 644 mynystred mete byfore þo Men þat my3tes al welde3.

Þenne þay sayden as þay sete samen alle Þrynne,
 when þe mete wat3 remued and þay of mensk speken:
 "I schal efte hereaway, Abram," þay sayden,
 648 "3et er þy lyue3 ly3t leþe vpon erþe,

and þenne schal Sare consayue and a sun bere, [f.
 66r/70r]

þat schal be Abrahame3 ayre and after hym wyne
 with wele and wyth worschyp þe worþely peple
 652 þat schal halde in heritage þat I haf men 3arked.

Þenne þe burde byhynde þe dor for busmar la3ed,
 and sayde sothly to herself, "Sare þe madde
 may þou traw for tykle þat þou teme mo3te3,
 656 and I so hy3e out of age, and also my lorde?"

For sobely, as says þe wryt, he wern of sadde elde,
 boþe þe wy3e and his wyf, such werk wat3 hem fayled
 fro mony a brod day byfore, ho barayn ay bydene
 660 þat selue Sare withouten sede into þat same tyme.

647 hereaway] here away MS, Mo, Me, Mm, PS; hereaway An, AW, TY, Gs; here-away GzC, Vn
 652 men] men MS; [hem] GzC

3arked] 3ark MS, Mo, Vn; 3ark[ed] Fi, Me, GzC, Mm, An, AW, TY, Gs; yarked PS

654 sothly] fothly MS; sotþly Fi; sothly Mo, Em, Vn, AW, TY, Gs, PS; sot[y]ly GzC, Mm, An

655 teme] tōne MS; tonne Mo, GzC, Vn; t[em]e Em, Me, Mm, An AW, TY, PS, Gs (An t[erm]e a
 misprint as indicated by an errata slip in some copies; his notes also show t[em]e)

657 he] he MS; hit An, PS

- 659 bydene] by ene MS; byene Mo, Vn; [bene] Me; by[d]ene GzC, Mm, AW, Gs; [had bene] An, TY;
 bileved PS
- 660 withouten] w^louten MS; withoute PS

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Penne sayde oure Syre þer he sete: "Se, so Sare lazes,
not trawande þe tale þat I þe to schewed.
Hope3 ho o3t may be harde my honde3 to work?
664 And 3et I avow verayly þe avaunt þat I made;

I schal 3eþly a3ayn and 3elde þat I hy3t,
and sothely sende to Sare a soun and an hayre."
Penne swenged forth Sare and swer by hir trawþe
668 þat for lot þat þay laused ho la3ed neuer.

"Now innogh, hit is not so," þenne nurned þe Dry3tyn,
"For þou la3ed alo3 bot let we hit one."
With þat þay ros vp radly as þay rayke schulde,
672 and setten toward Sodamas her sy3t alle at one3.

For þat cite þerbysyde wat3 sette in a vale,
no myle3 fro Mambre mo þen tweyne,
Whereso wonyed þis ilke wy3 þat wende3 with oure Lorde,
676 For to tent hym with tale and teche hym þe gate.

Þen glyde3 forth God, þe godmon hym fol3e3;
Abraham helde3 hem wyth, hem to conueye
in towarde þe cety of Sodamas þat synned had þenne
680 in þe faute of þis fylþe; þe Fader hem þretes,

664 avaunt] avaūt MS; vaunt PS

666 soun] foū MS; soñ Mo

667 by] by MS; hy Mo

669 innogh] inog MS (with comman-shaped stroke on 'h'); innoghe most other eds.

- 672 setten] fetten MS; set PS
679 in towarde] ī toward^e MS; † Towarde AW, Gs

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and sayde þus to þe segg þat sued hym after:
 "How myȝt I hyde myn hert fro Habraham þe trwe,
 þat I ne dyscouered to his corse my counsayl so dere,
 684 syþen he is chosen to be chef chyldryn fader,

 þat so folk schal falle fro to flete alle þe worlde, [f. 66v/70v]
 and vche blod in þat burne blessed schal worþe?
 Me bos telle to þat tolk þe teme of my wyllle,
 688 and alle myn atlyng to Abraham vnhaspe bilyue.

 The grete soun of Sodamas synkkeȝ in myn ereȝ,
 and þe gult of Gomorre gareȝ me to wrath.
 I schal lyȝt in to þat led and loke myseluen
 692 if þay haf don as þe dyne dryueȝ on lofte.

 Þay hau lerned a lyst þat lykeȝ me ille,
 þat þay hau founden in her flesch of fauteȝ þe werst;
 vch male matȝ his mach a man as hymselfe,
 696 and fylter folyly in fere on femmaleȝ wyse.

 I compast hem a kynde crafte and kende hit hem derne,
 and amed hit in myn ordenaunce oddely dere,
 and dyȝt drwry þerinne, doole alþerswetest,
 700 and þe play of paramoreȝ I portrayed myseluen,

682 myn] myn MS; my PS
 Habraham] habraham MS; Abraham PS
 684 chyldryn] chyldryn MS; childeryn PS
 685 so folk] fo folk MS; so [fele] folk GzC
 687 teme] tene MS, all eds.
 689 in myn eres] ī mȳ ereȝ MS; to my herte PS

692 if] īf MS; [I]f all eds.
 693 hau] hau MS; han all eds. but PS; haf PS
 694 hau] hau MS; han all eds. but PS; haf PS
 696 fylter] fylt MS; fylter[e3] Em

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and made þerto a maner myriest of oþer.
 When two true togeder had tyged hem seluen,
 bytwene a male and his make such merþe schulde come,
 704 welnyge pure paradys mozt preue no better.

Elle3 þay mozt honestly ayþer oþer welde,
 at a styлле stollen steuen vnstered wyth sy3t,
 luf lowe hem bytwene lasched so hote
 708 þat alle þe meschefe3 on mold mozt hit not sleke.

Now haf þay skyfted my skyl and scorned natwre,
 and hentte3 hem in hepyng an vsage vnclene.
 Hem to smyte for þat smod smartly I þenk,
 712 þat wy3e3 schal be by hem war worlde withouten ende."

Þenne ar3ed Abraham, and alle his mod chaunged,
 for hope of þe harde hate þat hy3t hat3 oure Lorde.
 Al sykande, he sayde: "Syr, with yor leue,
 716 schal synful and sakle3 suffer al on payne?

Weþer euer hit lyke my lorde to lyfte such dome3,
 þat þe wykked and þe worþy schal on wrake suffer,
 and weye vpon þe worre half þat wrathed þe neuer?
 720 Þat wat3 neuer þy won þat wro3te3 vus alle.

703 come] conne MS, Mo, Vn; co[m]e Me, GzC, Mm, An, AW, TY, Gs, PS
 704 mozt] mozt MS; myght PS
 705 mozt] mozt MS; myght PS

- 708 mo3t] mo3t MS; myght PS
 712 withouten] w^l outen MS; withoute PS
 713 ar3ed] ar3ed MS; arwed PS
 chaunged] chaūge MS; chaunge[d] Mo, all eds. but Vn; chaunge Vn

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[f. 67r/71r]

Now fyfty fyn frendeȝ wer founde in ȝonde toune,
 in þe Cety of Sodamas, and also Gomorre,
 þat neuer lakked þy laue bot loued ay traupē,
 724 and reȝtful wern and resounable and redy þe to serue —

schal þay falle in þe faute þat oþer frekeȝ wroȝt,
 and ioynē to her iuggement her iuise to haue?
 Pat nas neuer þyn note, vnneuened hit worþe,
 728 þat art so gaynly a God and of goste mylde."

"Nay, for fyfty," coþe þe Fader, "and þy fayre speche,
 and þay be founden in þat folk of her fylþe clene,
 I schal forgyue alle þe gylt þurȝ my grace one,
 732 and let hem smolt, al unsmyten, smobely atoneȝ."

"Aa, blessed be þow," coþe þe burne, "so boner and þewed,
 and al haldeȝ in þy honde, þe heuen and þe erþe.
 Bot, for I haf towched þis talke, tatȝ to non ille
 736 ȝif I mele a lyttel more, þat mul am and askeȝ.

What if fyue faylen of fyfty þe noumbre,
 and þe remnaunt be reken, how restes þy wylle?"
 "And fyue wont of fyfty," coþe God, "I schal forȝete alle
 740 and wythhalde my honde for hortying on lede."

721 Now fyfty] Now [if] fyfty Em
 727 neuer] neū MS; neuer all eds. (transcribing as *neuer*)
 730 founden] foūdē MS; founde PS

735 I haf towched] I haf MS, Mo, Me, GzC, Mm, An, Vn, TY; I [towched] haf AW, Gs; I have tan up
PS

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- "And quat if faurty be fre and fauty þyse oþer?
Schalt þow schortly al schende and schape non oþer?"
"Nay, þa3 faurty forfeete, 3et fryst I a whyle,
744 and voyde away my vengauce, þa3 me vyl þynk."
- Pen Abraham obeched hym, and lo3ly him þonkke3:
"Now, sayned be þou, Sauour, so symple in þy wrath —
I am bot erþe ful euel and vsle so blake,
748 forto mele wyth such a Mayster as my3te3 hat3 alle.
- Bot I haue bygonnen wyth my God, and he hit gayn þynke3:
3if I forloyne as a fol, þy fraunchyse may serue.
What if þretty þryuande be þrad in 3on toune3?
752 What schal I leue of my Lorde if he hem leþe wolde?"
- Þenne þe godlych God gef hym onsware:
"3et for þretty in þrong I schal my þro steke,
and spare spakly of spyt, in space of my þewe3,
756 and my rankor refrayne for þy reken worde3."
- "What for twenty," coþe þe tolke, "vntwyne3 þou hem þenne?" [f. 67v/71v]
"Nay, 3if þou 3erne3 hit 3et 3ark I hem grace.
If þat twenty be trwe, I tene hem no more,
760 bot relece alle þat regioun of her ronk werkke3."

743 forfeete] fo fete MS; forfeete not PS

745 Abraham] abraham MS; [þe burne] GzC

lo3ly] lo3ly MS, Mo, Mm, An, Vn, AW, TY, Gs; [he]3ly Fi; [hy]3ly Me; [b]o3[som]ly GzC;

highly PS

747 vsle] vfle MS; usles PS

- 749 bygonnen] by gōnen MS; begonne PS
 752 of] if MS, Mo, Vn; [o]f Em, Me, GzC, Mm, An, AW, TY, Gs, PS
 if] if MS; [n]if GzC
 758 3erne3 hit] 3erne3 hit MS; hit yernes PS

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"Now, aþel Lorde," coþe Abraham, "oneȝ a speche,
and I schal schape no more þo schalkkeȝ to helpe.
If ten trysty in toune be tan in þi werkkeȝ,
764 wylt þou mese þy mode and menddyng abyde?"

"I graunt," coþe þe grete God, "graunt mercy," þat oþer;
and þenne arest þe renk and raȝt no fyrre.
and godde glydeȝ his gate by þose grene wayeȝ,
768 and he conueyen hym con with cast of his yȝe,

and as he loked along þere as oure lorde passed,
ȝet he cryed hym after with careful steuen:
"Meke Mayster, on þy mon to mynne if þe lyked,
772 Loth lengeȝ in ȝon leede, þat is my lef broþer.

He sytteȝ þer in Sodomis, þy seruaunt so pouere,
among þo mansed men þat hau þe much greued.
ȝif þou tyneȝ þat toun, tempre þyn yre
776 as þy mersy may malte, þy meke to spare."

Þen he wendeȝ his way, wepande for care,
toward þe mere of Mambre, mornande for tene,
and þere in longyng al nyȝt he lengeȝ in wones,
780 whyl þe Souerayn to Sodamas sende to spye.

769 as] as MS (scribe has imperfectly corrected *s* from *l*; *s* is written directly over the *l*); as Me, Mm,
PS; als Mo, GzC, An, Vn, AW, TY, Gs

773 Sodomis] fod^oomís MS; Sodomas PS
pouere] þou e MS; pore PS

774 hau] hau MS; han all eds. but PS; haf PS

777 wendeȝ] wend^eeȝ wend^eeȝ MS; wendeȝ, wendeȝ Mo; wendeȝ † Me, AW, Gs; wendeȝ † GzC,
Mm, An, Vn, TY; wendes PS

778 mornande] weþand^e MS; wepande Mo, Mm, Vn, TY; [murn]ande GzC; [morn]ande Me,
An, AW, Gs; mournande PS

tene] fo ewe MS, in different hand over an erasure; sorewe Mo¹, GzC, An, Vn, AW, TY; so[r3e]
Mo, Me, Mm; sorwe PS

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His sondes in to Sodamas wat3 sende in þat tyme,
in þat ilk euentyde, by aungels tweyne,
meuande mekely togeder as myry men 3onge,
784 As Loot in a loge-dor lened hym alone,

in a porche of þat place py3t to þe 3ate3,
þat wat3 ryal and ryche, so wat3 þe renke3 seluen.
As he stared in to þe strete þer stout men played,
788 he sy3e þer swey in asent swete men tweyne.

Bolde burne3 wer þay boþe, with berdles chynne3,
royl rollande fax, to raw sylk lyke,
of ble as þe brere flour where so þe bare schewed.
792 Ful clene wat3 þe countenaunce of her cler y3en;

wlonk whit wat3 her wede, and wel hit hem semed; [f. 68r/72r]
of alle feture3 ful fyn, and fautle3 boþe.
Wat3 non aucly in ouþer, for aungels hit wern,
796 and þat þe 3ep vnder3ede þat in þe 3ate sytte3.

He ros vp ful radly and ran hem to mete,
and lo3e he loute3 hem to, Loth, to þe grounde
and syþen, "Soberly, syre3, I yow byseche
800 þat 3e wolde ly3t at my loge and lenge þer inne.

781 sondes] fond^{es} MS; sondes Mo, Me, Mm, An, Vn, TY; sonde† GzC, AW, Gs, PS
783 meuande] meuand meuand^e MS; meuand meuande Mo; † Meuande Me, GzC, Mm, An, Vn, TY;
Meuand † AW; Mevand Gs; Mevande PS
790 royl] royl MS; Royl Mo, Me, Mm, An, Vn, TY; R[yo]l GzC, AW, Gs; Ryal PS
791 schewed] f^{schewed} MS; scheweed Mo, GzC, An, AW, TY, Gs; schew†ed Me, Mm, PS
795 aucly] autly MS, Ba, Mo, Vn; au[c]ly Me, An, AW, TY, Gs; aucly GzC, Mm, PS
ouþer] ouþ MS; ayther PS

799 soberly, syre3, I] fob[~]erly fyre3 I MS; soberly [sat3] “syre3 I Mo; soberly he says: 'Syres, I
PS

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Come3 to your knaue3 kote, I craue at þis one3—
 I schal fette yow a fatte your fette forto wasche.
 I norne yow bot for on ny3t ne3e me to lenge,
 804 and in þe myry mornyng 3e may your waye take."

And þay nay þat þay nolde ne3 no howse3,
 bot stylly þer in þe strete, as þay stadde wern,
 þay wolde lenge þe long na3t, and logge þeroute,
 808 hit wat3 hous inno3e to hem þe heuen vpon lofte.

Loth laped so longe wyth luflych worde3,
 þat þay hym graunted to go, and gru3t no lenger.
 Þe bolde to his byggyng brynge3 hem bylyue,
 812 þat wat3 ryally arayed, for he wat3 ryche euer.

Þe wy3e3 wern welcom as þe wyf couþe.
 His two dere do3tere3 deuoutly hem haylsed,
 þat wer maydene3 ful meke, maryed not 3et,
 816 and þay wer semly and swete and swyþe wel arayed.

Loth þenne ful ly3tly loke3 hym aboute
 and his men amoneste3 mete forto dy3t:
 "Bot þenkke3 on hit be þrefte, what þynk so 3e make,
 820 for wyth no sour ne no salt serue3 hym neuer."

801 knaue3 kote] knaue3 kote MS; kuchie3-kote Mo¹

807 na3t] na3t MS; night PS

810 gru3t] gru3t MS; gruched PS

812 wat3 ryally arayed] ryally arayed MS, Mm, Vn; [watz] ryally arayed Me, AW, Gs; [wat3] ryally
arayed GzC, An, TY; ryally [wat3] arayed Mo; was ryally arayed PS

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Bot 3et, I wene þat þe wyf hit wroth to dyspyt,
 and sayde softely to hir self, "Þis vnsauere hyne:
 loue3 no salt in her sauce, 3et hit no skyl were
 824 þat oþer burne be boutē, þa3 boþe be nyse."

Penne ho sauere3 with salt her seue3 vchone,
 agayne þe bone of þe burne þat hit forboden hade,
 and als ho scelt hem in scorne, þat wel her skyl knewen.
 828 Why wat3 ho wrech so wod? Ho wrathed oure Lorde!

Penne seten þay at þe soper, wern serued bylyue, [f. 68v/72v]
 þe geste3 gay and ful glad, of glam debonere,
 welawynnely wlonk, tyl þay waschen hade,
 832 þe treste3 tylt to þe wo3e, and þe table boþe.

Fro þe segge3 haden souped and seten bot awhyle,
 er euer þay bosked to bedde, þe bor3 wat3 al vp,
 alle þat weppen my3t welde, þe wakker and þe stronger,
 836 to vmbely3e Lothe3 hous þe lede3 to take.

In grete flokke3 of folk, þay fallen to his 3ate3,
 as a scowtewach scarred so þe asscry rysed.
 with kene clobbe3 of þat clos þay clater on þe wowe3,
 840 and wyth a schrylle scharp schout þay schewe þyse worde3:

821 wroth] wroth MS; [wro3te] Fi

822 softely] foftely MS; softly PS

vnsauere] vnfau e MS; vn[-s]auere Mo, GzC; un[s]auere Me, Mm, An, TY; vn[s]aueré AW;
 unfauere Vn; un[s]averé Gs; unsauere PS

838 a scowtewach] af[~]cowte wach MS; a scowt-wache PS

839 clater] clat3 MS, Mo, Mm, Vn; clatz Me; clat[er]3 GzC; clat[re]z AW, Gs; clat[er] An, TY, PS

840 þyse] þyfe MS; þys† An
 wordez] wo d^he MS; worde Mo, Me, Mm, An, Vn; worde[z] Fi, GzC, AW, Gs, TY; wordes PS

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"If þou louye3 þy lyf, Loth, in þyse wones,
 3ete vus out þose 3ong men þat 3ore whyle here entred,
 þat we may lere hym of lof, as oure lyst bidde3,
 844 as is þe asyse of Sodomas to segge3 þat passen."

Whatt! þay sputen and speken of so spitous fylþe!
 What! þay 3e3ed and 3olped of 3estande sor3e,
 þat 3et þe wynd and þe weder and þe worlde stynke3
 848 of þe brych þat vpbrayde3 þose broþelych worde3.

Þe god man glyfte with þat glam and gloped for noyse.
 So scharpe schame to hym schot he schrank at þe hert,
 for he knew þe costoum þat kyþed þose wreche3,
 852 he doted neuer for no doel so depe in his mynde.

"Allas!" sayd hym þenne Loth, and ly3tly he ryse3,
 and bowe3 forth fro þe bench in to þe brode 3ate3.
 What! he wonded no woþe of wekked knaue3
 856 þat he ne passed þe port þe peril to abide.

He went forthe at þe wyket and waft hit hym after,
 þat a clyket hit cle3t clos hym byhynde.
 Þenne he meled to þo men mesurable worde3,
 860 for harlote3 with his hendelayk he hoped to chast:

843 hym] hym MS; [hem] Fi, PS

846 3estande sor3e] 3eftand^e fo 3e MS; 3estande [sore] or 3estande [sour] Ba

855 wonded no] wond^ed no MS; wonded [for] no GzC, PS

856 peril] pil MS, Vn; p[er]il Mo, all other eds.

"Oo my frendez so fre, your fare is to strange—
dotz away your derf dyn, and derez neuer my gestez.
Avoy! Hit is your vylayne, 3e vylen your seluen—
864 and 3e ar iolyf gentylnen, your japez are ille.

Bot I schal kenne yow by kynde a crafte þat is better: [f.
69r/73r]

I haf a tresor in my telde of tow my fayre de3ter,
þat ar maydenez vnmard for alle men 3ette,
868 in Sodamas, þa3 I hit say, non semloker burdes;

hit arn ronk, hit arn rype, and redy to manne.
to samen wyth þo semly þe solace is better;
I schal biteche yow þo two þat tayt arn and quoynt,
872 and laykez wyth hem as yow lyst, and letez my gestez one."

Þenne þe rebaudez so ronk rerd such a noyse,
þat a3ly hurled in his erez her harlotez speche:
"Wost þou not wel þat þou wonez here a wy3e strange,
876 an outcomlyng, a carle?—we kille of þyn heued!

Who joyned þe be jostyse, oure japez to blame,
þat com a boy to þis bor3, þa3 þou be burne ryche?"
Þus þay þrobled and þrong and þrwe vmbe his erez,
880 And distresed hym wonder strayt with strenkþe in þe prece.

Bot þat þe 3onge men so 3epe 3ornen þeroute,
wapped vpon þe wyket and wonnen hem tulle,
and by þe hondez hym hent and horyed hym withinne,
884 and steken þe 3atez ston harde wyth stalworth barrez.

- 862 your] yo MS; yor Gs (possibly in error)
 874 a3ly] a3ly MS; awly PS
 879 þrwe] þrwe MS; threwen PS
 883 horyed] ho yed MS; heryed PS

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Pay blwe a boffet in blande þat banned peple,
 þat þay blustered as blynde as Bayard wat3 euer.
 Pay lest of Lote3 logging any lysoun to fynde,
 888 bot nyteled þer alle þe ny3t for no3t at þe last.

Penne vch tolke ty3t hem þat hade of tayt fayled,
 and vchon ropeled to þe rest þat he reche mo3t,
 bot þay wern wakned al wrank þat þer in won lenged,
 892 of on þe vglokest vnhap þat euer on erd suffred.

Ruddon of þe dayrawe ros upon v3ten,
 when merk of þe mydny3t mo3t no more last.
 ful erly þose aungele3 þis hapel þay ruþen,
 896 and glopnedly on gode3 halue gart hym vp ryse.

Fast þe freke ferke3 vp ful ferd at his hert.
 þay comaunded hym cof to cach þat he hade:
 "Wyth þy wyf and þy wy3e3, and þy wlonc de3tters,
 900 for we laþe þe, syr Loth, þat þou þy lyf haue.

Cayre tid of þis kythe, er combred þou worþe,
 with alle þi here vpon haste tyl þou a hil fynde.
 Founde3 faste on your fete, bfore your face lokes—
 904 bot bes neuer so bolde to blusch yow bihynde,

[f. 69v/73v]

885 banned peple] b^āned p^eple MS; banned the peple PS
 890 mo3t] mo3t MS; myghte PS
 891 wakned] wakned MS; wakened PS

- al wrank] al wrank MS (*l* has wavy line through it); a†wrank An (An reads wavy line through *l* as strikethrough)
- 892 vnhap þat euer] vnhap þat eu MS; vnhap þat euer Mo, Me, Mm, Vn; vnhap † euer GzC, An,
 AW, TY, Gs; unhap ever PS
- 894 mo3t] mo3t MS; myght PS
- 899 de3tters] d[~]e3tters MS; deghter PS
- 900 haue] haue MS; save PS

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And loke 3e stemme no stepe, bot streche3 on faste;
til 3e reche to a reset rest 3e neuer.

For we schal tyne þis toun and trayþely disstrye,
908 wyth alle þise wy3e3 so wykke, wy3tly devoyde,

and alle þe londe with þise lede3 we losen at one3.
Sodomas schal ful sodenly synk in to grounde,
and þe grounde of Gomorre gorde in to helle,
912 and vche a koste of þis kyth clater vpon hepes."

Pen laled Loth: "Lorde, what is best?
If I me fele vpon fote þat I fle mo3t,
hov schulde I huyde me fro hym þat hat3 his hate kynned
916 in þe brath of his breth þat brenne3 alle þinke3,

to crepe fro my creatour, and know not wheder
ne wheper his fooschip me fol3e3 bifore oper bihynde?"
Þe freke sayde: "No foschip oure Fader hat3 þe schewed,
920 bot higly heuened pi hele fro hem þat arn combred.

Nov wale þe a wonnyng þat þe warisch my3t,
And he schal saue hit for þy sake þat hat3 vus sende hider,
For þou art oddely þyn one out of þis fylþe,
924 And als Abraham, þyn eme, hit at him self asked."

906 rest] reft MS; restes PS

912 kyth] kyt MS (with comma-shaped extra stroke on ascender of 'h'); kyth Mo¹, Me, Mm, An, Vn, TY, Gs, PS; kythe Mo, GzC, AW

913 Þen laled] þē laled MS; Þen [lo3ly] laled Fi

best] b[^]eft MS; the best PS

914 mo3t] mo3t MS; myghte PS

- 915 hym] hem MS, Mo, Me, Mm, Vn; h[y]m Em, GzC, An, TY; Hym AW, Gs; Him PS
kynned] kȳned MS; kynded PS
- 917 and] MS; and Mo, Me, Mm, An, Vn, TY, PS; [I] GzC, AW, Gs
- 924 þyn eme] þy b op MS (b op written over a partial erasure, no space after þy, and the 'b' apparently over a previous 'n'; the other letters that are written over are illegible even under UV but might be 'one', the text prior to correction then being repetition in error of 'þyn one' from the line above); þy[n em] Mo; þy[n eme] Me, GzC, Mm, An, AW, Gs; thyn em PS; þy broþer Vn, TY

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"Lorde loued he worþe," coþe Loth, "vpon erþe!
 Þer is a cite her bisyde þat Segor hit hatte,
 here vtter on a rounde hil hit houe3 hit one.
 928 I wolde, if his wylle wore, to þat won scape."

"Penn fare forth," coþe þat fre, "and fyne þou neuer,
 with þose ilk þat þow wylt þat þrenge þe after,
 and ay goande on your gate, wythouten a gayntote,
 932 for alle þis londe schal be lorne longe er þe sonne rise."

Þe wy3e wakened his wyf and his wlonk de3teres,
 and oþer two myri men þo maydene3 schulde wedde,
 and þay token hit as tait and tented hit lyttel:
 936 þa3 fast laped hem Loth þay le3en ful styll.

Þe aungele3 hasted þise oþer and a3ly hem þratten, [f. 70r/74r]
 and enforsed alle fawre forth at þe 3ate3:
 þo wern Loth and his lef, his luflyche de3ter—
 940 þer so3t no mo to sauement of cities aþel fyue.

Þise aungele3 hade hem by hande out at þe 3ate3,
 prechande hem þe perile, and beden hem passe fast:
 "Lest 3e be taken in þe teche of tyraunte3 here,
 944 loke 3e bowe now bi bot, bowe3 fast hence."

926 Þer] þē MS; Þen Mo, Vn; Þ[er] Me, GzC, Mm, An, AW, TY, Gs; There PS
 931 a gayntote] a gayn tote MS; agayn-tote Mo, GzC, AW, Vn, TY, Gs, PS; agayntote Me, Mm, An
 933 de3teres] d^e3t es MS; deghter PS

935 as tayt] as tyt MS, Mo, GzC; as t[a]yt Me, Mm, An, AW, TY, Gs, PS; as-tyt Vn
 937 a3ly] a3ly MS; awly PS
 938 3ate3] 3ate3 MS; gatez Gs
 939 Loth] loth MS; Lōp Gs
 944 bowe3] bōwe3 MS; bo[sk]e3 GzC

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And þay kayre ne con and kenely flowen,
 erly er any heuen glem þay to a hil comen.
 Þe grete God, in his greme, bygynne3 on lofte
 948 to wakan wedere3 so wylde: þe wynde3 he calle3,

and þay wroþely vp wafte and wrastled togeder
 fro fawre half of þe folde, flytande loude,
 clowde3 clustered bytwene, kesten vp torres
 952 þat þe þik þunder þrast þirled hem ofte.

Þe rayn rueled adoun, ridlande þikke,
 of felle flaunkes of fyr and flakes of soufre,
 al in smolderande smoke, smachande ful ille,
 956 swe aboute Sodamas and hit syde3 alle,

gorde to Gomorra þat þe grounde laused.
 Abdama and Syboym—þise ceteis all faure—
 al birolled wyth þe rayn, rostted and brenned,
 960 and ferly flayed þat folk þat in þose fees lenged

for when þat þe helle herde þe hounde3 of heuen,
 he wat3 ferlyly fayn vnfolded bylyue,
 þe grete barre3 of þe abyme he barst vp at one3,
 964 þat alle þe regioun torof in riftes ful grete,

945 kayre ne con] kayre ne con MS; kayren hem con PS
 946 comen] comen MS; come PS
 948 wakan] wakan MS; wak[e]n GzC, AW, Gs, PS
 956 swe] fwe MS; Swe[yed] Fi; Swe[d] or Swe[led] Ba
 957 laused] laufed *or* lanfed MS; lanced Mo, MoSk; laused Mo², all other eds.

and clouen alle in lyttel cloutes þe clyffeȝ aywhere,
as lauce leueȝ of þe boke þat lepes in twynne.
þe brethe of þe brynston bi þat hit blende were,
968 al þo citees and her sydes sunkken to helle;

rydelles wern þo grete rowtes of renkkes withinne.
When þay wern war of þe wrake þat no wyȝe achaped,
such a ȝomerly ȝarm of ȝellyng þer rysed,
972 þer of clatered þe cloudes þat Kryst myȝt haf rawþe.

þe segge herde þat soun, to Segor þat ȝede, [f. 70v/74v]
and þe wenchis hym wyth þat by þe way folȝed.
Ferly ferde watȝ her flesch, þat flowen ay ilyche,
976 trynande ay a hyȝe trot þat torne neuer dorsten.

Loth and þo luly-whit, his lefly two deȝter,
ay folȝed here face bifore her boþe yȝen;
bot þe balleful burde þat neuer bode keped
980 blusched byhynden her bak þat bale for to herkken.

Hit watȝ lusty Lothes wyf, þat ouer her lyfte schulder
ones ho bluschet to þe burȝe, bot bod ho no lenger
þat ho nas stadde a stiffe ston, a stalworth image,
984 Al so salt as ani se—and so ho ȝet standeȝ.

966 lauce] lauce *or* lance MS; lauce GzC, An, Vn, AW, TY, Gs; lause PS; lance Mo, Mo², MoSk, Me, Mm

980 byhynden] by hyndē MS; bihinde PS

981 her] he MS, Vn; he[r] Mo, all other eds.

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Pay slypped bi and sy3e hir not, þat wern hir samen feres,
 tyl þay in Segor wern sette and sayned our lorde.
 Wyth ly3t loue3 vplyfte þay loued hym swyþe
 988 þat so his seruauntes wolde see, and saue of such woþe.

Al wat3 damped and don and drowned by þenne;
 þe lede3 of þat lyttel toun wern lopen out for drede
 in to þat malscrande mere, marred bylyue,
 992 þat no3t saued wat3 bot Segor þat sat on a lawe,

þe þre lede3 þerin, Loth and his de3ter.
 For his make wat3 myst, þat on þe mount lenged
 in a stonen statue þat salt sauor habbes,
 996 for two fautes þat þe fol wat3 founde in mistraupe:

on ho serued at þe soper salt bifore dry3tyn,
 and syþen ho blusched hir bihynde þa3 hir forboden were.
 For on ho standes a ston, and salt for þat oper,
 1000 and alle lyst on hir lik þat arn on launde bestes.

Abraham ful erly wat3 vp on þe morne,
 þat alle na3t much niye hade nomen in his hert,
 al in longing for Loth leyen in a wache,
 1004 þer he lafte hade oure Lorde he is on lofte wonnen.

989 damped] dāmp_p^ed MS; dampned PS

993 lede3 þer in] leðe3 þer ī MS; lede3 [lent] þer-in GzC; ledez þerin [lent] AW, Gs

1002 alle na3t much] alle na3t much MS; alle na3t [so] much Mo; † na3t much Fi;
 nomen] no mon MS, Mo, Vn; nom[e]n Me, GzC, Mm, An, AW, TY, PS; nomon Em

He sende toward Sodomas þe syȝt of his yȝen,
 þat euer hade ben an erde of erþe þe swettest,
 as aparaunt to Paradis þat plantted þe Dryȝtyn;
 1008 nov is hit plunged in a pit like of pich fylled.

Suche a roþun of a reche ros fro þe blake, [f. 71r/75r]
 askeȝ vpe in þe ayre and vselleȝ þer flowen,
 as a fornes ful of flot þat vpon fyr boyles,
 1012 when bryȝt brennande brondeȝ ar bet þeranvnder.

Þis watȝ a uengaunce violent þat voyded þise places,
 þat foundered hatȝ so fayr a folk and þe folde sonkken.
 Þer fyue citees wern set is nov a see called,
 1016 þat ay is drouy and dym and ded in hit kynde,

blo blubrande and blak, vnblyþe to neȝe,
 as a stynkande stanc þat stryed synne,
 þat euer of synne and of smach smart is to fele.
 1020 forþy þe derk Dede See hit is demed euer more,

for hit dedeȝ of deþe duren þere ȝet;
 for hit is brod and bopemleȝ, and bitter as þe galle,
 and noȝt may lenge in þat lake þat any lyf bereȝ,
 1024 and alle þe costeȝ of kynde hit combreȝ vchone.

1009 roþun] roþū MS; roþum An; roþun all other eds.

blake] blake MS; blake [pit] Mo²

1010 vselleȝ] vfelleȝ MS; usles PS

1015 Þer fyue] þe faure MS (the second word over an erasure in a different script and ink except for 'f', the first with 'er' refreshed; Þer faure Mo, Mo², MoSk, Me, Vn, TY; Þer [þe] [fyue] GzC, AW; Þer [fyue] Mm; Þer[e] [fyue] An; Þer [fyue] Gs; There fyve PS
 is nov a see] nov^{is}afee MS; nov is a see all eds.

1019 synne] f̃yne MS; synne Mo, Mo², MoSk, An, Vn, TY; [smelle] Me, GzC, Mm, AW, Gs, PS

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For lay þeron a lump of led, and hit on loft fleteȝ,
 and folde þeron a lyȝt fyþer, and hit to founs synkkeȝ,
 and þer water may walter to wete any erþe,
 1028 schal neuer grene þeron growe, gresse ne wod nawþer.

If any schalke to be schent wer schowued þerinne,
 þaȝ he bode in þat boþem broþely a monyth,
 he most ay lyue in þat loȝe in losyng euermore,
 1032 and neuer dryȝe no dethe to dayes of ende;

and as hit is corsed of kynde, and hit coosteȝ als,
 þe clay þat clenges þerby arn corsyes strong,
 as alum and alkaran, þat angre arn boþe,
 1036 soufre sour and saundyuer and oþer such mony.

And þer walteȝ of þat water, in waxlokes grete,
 þe spumande aspaltoun þat spysereȝ sellen;
 and suche is alle þe soyle by þat se halues,
 1040 þat fel fretes þe flesch and festred bones.

and þer ar tres by þat terne of traytours,
 and þay borgouneȝ and beres blomeȝ ful fayre,
 and þe fayrest fryt þat may on folde growe,
 1044 as orange and oþer fryt and apple garnade,

1027 And þer water] þ wat MS; And þer [þat] water Mo², MoSk

1038 spumande] f^u puniandē MS; spuniande Mo, Mo², MoSk, Vn; spu[m]ande Ba, Me, GzC, Mm, An, AW, TY, Gs, PS

1040 fretes þe] fretes þe MS; fretes [and] GzC

festred] feltred MS; festred Mo, Mo², MoSk, GzC, Vn; festre[s] Mo?, Me, Mm, An, AW, TY, Gs; festeres PS

1041 traytours] trayto es MS; traytours Mo, Mo², Mm, An, Vn, AW, TY, PS, Gs; traytores Me; traytours [kynde] MoSk, GzC, PS

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also red and so ripe and rychely hwed [f.
71v/75v]
as any dom myȝt deuice of dayntyȝe oute;
bot quen hit is brused oȝer broken oȝer byten in twynne,
1048 no worldeȝ goud hit wythinne bot wyndowande askes.

Alle þyse ar teches and tokenes to trow vpon ȝet,
and wittnesse of þat wykked werk and þe wrake after
þat oure fader forpered for fylþe of þose ledes—
1052 þenne vch wyȝe may wel wyt þat he þe wlonk louies.

And if he louyes clene layk þat is oure lorde ryche,
and to be coupe in his courte þou coueytes þenne,
to se þat semly in sete and his swete face,
1056 clerrer counsayl con I non bot þat þou clene worpe.

For Clopyngnel in þe compas of his clene *Rose*
þer he expouneȝ a speche to hym þat spede wolde
of a lady to be loued: "Loke to hir sone
1060 of wich beryng þat ho be, and wych ho best louyes,

and be ryȝt such in vch a borge, of body and of dedes,
and folȝ þe fet of þat fere þat þou fre haldes.
And if þou wyrkkes on þis wyse, þaȝ ho wyk were,
1064 hir schal lyke þat layk þat lyknes hir tylle."

- 1048 wyndowande] wȳdōwandē MS; wyȝdowande Mo, Mo², MoSk; wyndowande Ba, Me, GzC, Mm,
An, AW, Vn, TY, Gs, PS
1051 forpered] fo ferdē MS; forferde Mo, Mo², Me, Mm, Vn, TY, PS; for[þ]erde GzC; for[þ]er[e]d An;
for[þ]rede AW, Gs
1052 louies] louies MS; loves PS
1053 clene layk] clene layk MS; clenelayk Em
1056 counseyl counsayl] coufeyl coufayl MS; counseyl counsayl Mo, Vn; counseyl † Me, Mm, AW,
TY, Gs; † counsayl GzC, An; counsel PS

1057 For] for MS; For [so] GzC
1060 louyes] louyes MS; loves PS

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If þou wyl dele drwrye wyth Dryȝtyn þenne,
 and lelly louy þy Lorde and his leef worþe,
 þenne confourme þe to Kryst, and þe clene make,
 1068 þat euer is polyced als playn as þe perle seluen.

For loke—fro fyrst þat he lyȝt withinne þe lel mayden,
 by how comly a kest he watȝ clos þere,
 when venkkyst watȝ no vergynyte, ne vyolence maked,
 1072 bot much clener watȝ hir corse God kynned þerinne.

And efte when he borne watȝ in Beþelen þe ryche,
 in wych puryte þay deperted, þaȝ þay pouer were.
 Watȝ neuer so blysful a bour as watȝ a bos þenne,
 1076 ne no schroude-hous so schene as a schepon þare,

ne non so glad vnder God as ho þat grone schulde,
 for þer watȝ seknesse al sounde þat sarrest is halden,
 and þer watȝ rose reflowr where rote hatȝ ben euer,
 1080 and þer watȝ solace and songe wher sorȝ hatȝ ay cryed.

For aungelles with instrumentes of organes and pypes,
 and rial ryngande rotes, and þe reken fypel,
 and alle hende þat honestly moȝt an hert glade,
 1084 aboutte my lady watȝ lent, quen ho delyuer were.

[f. 72r/76r]

1074 pouer] p̄ou MS; pore PS

1075 a bos] aḃos MS; abos Mo; a bos Ba, Me, GzC, Mm, An, AW, Vn, TY, Gs, PS

1083 mo3t] mo3t MS; myght PS

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Penne wat3 her blyþe Barne burnyst so clene
 þat boþe þe ox and þe asse hym hered at ones;
 þay knewe hym by his clannes for Kyng of nature,
 1088 for non so clene of such a clos com neuer er þenne.

And 3if clanly he þenne com ful cortays þerafter,
 þat alle þat longed to luper ful lodly he hated.
 By nobleye of his norture, he nolde neuer towche
 1092 o3t þat wat3 vngoderly, oþer ordure wat3 inne.

3et comen lodly to þat lede, as lazares monye,
 summe lepre, summe lome, and lomerande blynde,
 poysened and parlatyk and pyned in fyres,
 1096 drye folk and ydropike and dede at þe laste.

Alle called on þat Cortayse and claymed his grace;
 he heled hem wyth hynde speche of þat þay ask after,
 for whatso he towched also tyd tourned to hele,
 1100 wel clanner þen any crafte cowþe devyse.

So clene wat3 his hondelyng vche ordure hit schonied,
 and þe gropyng so goud of God and man boþe
 þat for fetys of his fyngeres fonded he neuer
 1104 nauþer to cout ne to kerue with knyf ne wyth egge.

1099 also tyd] alfo tyd MS; al so tyd Em

1101 clene] clene MS, Mo, Me, Mm, An, Vn; [hende] GzC, AW, Gs, PS

1103 fyngeres] fyngeres MS; fyngres PS

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Forþy brek he þe bred blades wythouten,
 for hit ferde freloker in fete in his fayre honde,
 displayed more pryuyly when he hit part schulde,
 1108 þenne alle þe toles of Tolowse moȝt tyȝt hit tokerue.

Þus is he kyryous and clene, þat þou his cort askes.
 Hov schulde þou com to his kyth bot if þou clene were?
 Nov ar we sore and synful and sovly vch one,
 1112 how schulde we se, þen may we say, þat Syre vpon throne?

Ȝis, þat mayster is mercyable, þaȝ þou be man fenny,
 and al tomarred in myre whyl þou on molde lyuyes,
 þou may schyne þurȝ schryfte, þaȝ þou haf schome serued,
 1116 and pure þe with penaunce tyl þou a perle worþe.

Perle praysed is prys þer perre is schewed, [f. 72v/76v]
 þaȝ ho not derrest be demed to dele for penies;
 quat may þe cause be called bot for hir clene hwes,
 1120 þat wynnes worschyp abof alle whyte stones?

For ho schynes so schyr þat is of schap rounde,
 wythouten faut oþer fylþe ȝif ho fyn were,
 and wax euer in þe worlde in weryng so olde,
 1124 ȝet þe perle payres not whyle ho in pyese lasttes.

- 1107 pryuyly] pryuyly MS; pry[st]lyly GzC
 1108 tokerue] tokerue MS; to kerue Mo, Me, GzC, Mm, An, AW, Vn, TY, Gs; to kerve PS
 1111 Nov] nov MS; Nov Mo GzC, An, AW, Vn, TY; Nou Me, Gs; Now Mm (it is unclear if Mm reads MS as 'Now', as MS reading is not recorded), PS
 sovly] fovly MS; sov[er]ly Mo; souly Me, Gs, PS; sovly Em, GzC, Mm, An, AW, Vn, TY;
 [soudly] or [solwy] Fi
 1114 lyuyes] lyuyes MS; lyves PS
 1115 haf] haf MS; has PS

- 1118 ho] hỹ MS; hym Mo, Me, Mm, Vn; [hit] GzC, PS; [ho] An, TY; [hyt] AW, Gs
 1123 wax euer] wax eu MS; wax euer Mo, Em, Me, Mm, AW, Vn, TY; wax [ho] euer Fi, GzC, An, PS
 1124 pyese] pyefe MS; pyese Mo, Me, GzC, Mm, An, Vn, TY; pye[r]e Ba; [pryse] AW, Gs; pece PS

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And if hit cheue þe chaunce vncheryst ho worþe,
 þat ho blyndes of ble in bour þer ho lygges,
 no bot wasch hir wyth wourchyp in wyn as ho askes;
 1128 ho by kynde schal becom clerer þen are.

So if folk be defowled by vnfre chaunce,
 þat he be sulped in sawle, seche to schryfte,
 and he may polyce hym at þe prest by penaunce taken,
 1132 wel bryȝter þen þe beryl oþer browden perles.

Bot war þe wel if þou be waschen wyth water of schryfte,
 and polysed als playn as parchmen schauen,
 sulp no more þenne in synne þy saule þerafter,
 1136 for þenne þou Dryȝtyn dyspleases with dedes ful sore,

and entyses hym to tene more trayþly þen euer,
 and wel hatter to hate þen hade þou not waschen,
 for when a sawele is saȝtled and sakred to dryȝtyn,
 1140 he holly haldes hit his and haue hit he wolde.

Þenne efte lastes hit likkes he loses hit ille,
 as hit were rafte wyth vnryȝt and robbed wyth þewes.
 War þe þenne for þe wrake, his wrath is achaufed,
 1144 for þat þat ones watȝ his schulde efte be vnclene.

Paȝ hit be bot a bassyn, a bolle oþer a scole,
 a dysche, oþer a dobler þat Dryȝtyn oneȝ serued,
 to defowle hit euer vpon folde fast he forbedes,
 1148 so is he scoymus of scape þat scylful is euer.

And þat watȝ bared in Babyloyn in Baltaȝar tyme,
 hov harde unhap þer hym hent, and hastyly sone,
 for he þe vesselles avyled þat vayled in þe temple,
 1152 in seruyse of þe Souerayn sum tyme byfore.

1132 browden] browden MS; braydene PS

1143 is] is MS; [hat3] GzC

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[f. 73r/77r]

3if 3e wolde ty3t me a tom, telle hit I wolde,
 hov charged more wat3 his chaunce þat hem cherych nolde,
 þen his fader forloyne þat feched hem wyth strenþe,
 1156 and robbed þe relygioun of relykes alle.

Danyel in his Dialoke3 devysed sum tyme,
 as 3et is proued expresse in his Profecies,
 hov þe gentryse of Juise and Jerusalem þe ryche
 1160 wat3 disstryed wyth distres and drawen to þe erþe,

for þat folke in her fayth wat3 founden vntrewe,
 þat haden hy3t þe hy3e God to halde of hym euer;
 and he hem hal3ed for his and help at her nede,
 1164 in mukel meschefes mony þat meruayl is to here.

And þay forloyne her fayth, and fol3ed oper goddes,
 and þat wakned his wrath and wrast hit so hy3e
 þat he fylsened þe faythful in þe falce lawe
 1168 To forfare þe falce in þe faythe trewe.

Hit wat3 sen in þat syþe þat Zedechyas reigned
 in Juda þat iustised þe Iuyne kynges.
 he sete on Salamones solie on solemne wyse,
 1172 bot of leaute he wat3 lat to his Lorde hende.

He vsed abominaciones of idolatrye,
 and lette ly3t bi þe lawe þat he wat3 lege tylle.
 forþi oure Fader vpon folde a foman hym wakned:
 1176 Nabigodeno3ar nuyed hym swyþe.

1162 haden] haðen MS; had PS

1164 þat meruayl is to] þat meruayl to MS, Vn; þat meruayl [is] to Mo, Me, Mm, AW, Gs; þat [is]
 meruayl to GzC, TY; þat meruayl [were] to An; and mervayl to PS

1165 forloyne] fo loyne MS; forloyne[d] Em; forloyne all other eds.

1166 wakned] wakned MS; wakened PS

- 1169 Zedechyas] 3edethyas MS; 3ede[c]hyas Mo; Zede[c]hyas Me, AW, Gs, PS; 3ede[c]hyas GzC,
Mm, Vn; 3edethyas An, TY
- 1175 wakned] wakned MS; wakened PS
- 1176 Nabigodeno3ar] Nabigo ðe no3ar MS; Nabugo de nozar PS

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He pursued in to Palastyn with proude men mony,
 and þer he wast wyth werre þe wones of þorpes.
 he herȝed vp alle Israel and hent of þe beste,
 1180 and þe gentylest of Judee in Jerusalem biseged,

vmbewalt alle þe walles wyth wyȝes ful stronge,
 at vche a dor a doȝty duk and dutte hem wythinne,
 for þe borȝ watȝ so bygge baytayled alofte,
 1184 and stoffed with stout men to stalle hem þeroute.

Penne watȝ þe sege sette þe cete aboute;
 skete skarmoch skelt; much skaþe lached –
 at vch brugge a berfray on basteles wyse,
 1188 þat seven syþe vch a day asayled þe ȝates.

[f. 73v/77v]

Trwe tulkkes in toures teueled wythinne,
 in bigge brutage of borde, bulde on þe walles.
 Þay feȝt, and þay fende of, and fylter togeder,
 1192 til two ȝer ouertorned, ȝet tok þay hit neuer.

At þe laste, vpon longe, þo ledes wythinne,
 faste fayled hem þe fode, enfamed monie;
 þe hote hunger wythinne hert hem wel sarre
 1196 þen any dunt of þat douthe þat dowelled þeroute.

1178 wast] waft MS; wasted PS

wyth] wyth with MS; † with all eds. but TY; wyth † TY

1183 batayled] baytayled MS; baytayled Mo, An, Vn, TY, PS; ba†tayled Me, GzC, Mm, AW, Gs

1184 stoffed with stout] stoffed wyth īne wⁱ ftout MS; stoffed wythinne with stout all eds.

1186 skaþe lached] fkaþe lachēd MS; scathe was lached PS

1189 teueled] teueled *or* teneled MS; teneled Mo¹; teueled Mo, Me, GzC, Mm, An, AW, Vn, Ty;
 teveled Gs, PS

- 1191 fe3t] fe3t MS; fyght PS
- 1194 enfamined] enfannined MS (there are 7 minims in a row, the 5th is dotted); enfaminied Mo, Me, Mm, An, Vn, TY (Mo, Me, Mm, Vn and An read MS as enfaminied); enfa[m]ined GzC, AW, Gs (GzC, AW, Gs correctly read MS as enfannined), PS

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Penne wern þo rowtes redles in þo ryche wones;
 fro þat mete wat3 myst megre þay wexen,
 and þay stoken so strayt þat þay ne stray my3t
 1200 a fote fro þat forselet to forray no goudes.

Penne þe kyng of þe kyth a counsayl hym takes,
 wyth þe best of his burnes, a blench forto make.
 Pay stel out on a styлле ny3t er any steuen rysed,
 1204 and harde hurles þur3 þe oste er enmies hit wyste,

bot er þay atwappe ne mo3t þe wach wythoute,
 hi3e skelt wat3 þe askry þe skewes anvnder.
 Loude alarom vpon launde lulted wat3 þenne;
 1208 ryche, ruped of her rest, ran to here wedes;

hard hattes þay hent and on hors lepes;
 cler claryoun crak cryed on lofte.
 By þat wat3 alle on a hepe hurlande swyþe,
 1212 fol3ande þat oþer flote, and fonde hem bilyue,

ouertok hem as tyd, tult hem of sadeles,
 tyl vche prynce hade his per put to þe grounde,
 and þer wat3 þe kyng ka3t wyth Calde prynces,
 1216 and alle hise gentyle foriusted on Jerico playnes,

1198 wexen] wexen MS; waxed PS

1200 goudes] all eds. but Vn who reads 'gouerdēs,' due to an ink mark between *o* and *u*

1203 rysed] ryfed MS; rys[e]d GzC (GzC incorrectly reads MS as *rysod*)

1205 mo3t] mo3t MS; myght PS

1211 swyþe] fwyþee MS; swyþee Mo, GzC, An, AW, Vn, TY, Gs; swyþe† Me, Mm; swithe PS

and presented wern as presoneres to þe prynce rychest,
 Nabigodeno3ar, noble in his chayer;
 and he þe faynest freke þat he his fo hade,
 1220 and speke spitously hem to, and spylt þerafter.

þe kynges sunnes in his sy3t he slow euervch one,
 and holkked out his auen y3en heterly boþe,
 and bede þe burne to be bro3t to Babyloyn þe ryche,
 1224 and þere in dongoun be don to dre3e þer his wyrdes. [f.74r/78r]

Now se! so þe souerayn set hat3 his wrake.
 Nas hit not for Nabugo ne his noble nauþer
 þat oþer depryued wat3 of pryde, with paynes stronge,
 1228 bot for his beryng so badde agayn his blyþe lorde.

For hade þe fader ben his frende, þat hym bifore keped,
 ne neuer trespass to him in teche of mysseleue,
 to colde wer alle Calde and kythes of Ynde,
 1232 3et take Torkye hem wyth, her tene hade ben little.

3et nolde neuer Nabugo þis ilke note leue
 er he hade tyrued þis toun and torne hit to grounde.
 He ioyned vnto Jerusalem a gentyle duc þenne—
 1236 his name wat3 Nabu3ardan—to noye þe Iues.

1218 Nabigodeno3ar] Nabigo ðe no3ar MS; Nabugo de nozar PS

1220 spylt] fpylt MS; spylt [hem] GzC, PS

1224 dongoun] ðōngoū MS; do[u]ngoun GzC, Gs (perhaps reading a slight thickening of a ruling line as
 a macron)

1225 souerayn] fou ay MS; soueray[n] Mo, GzC, Mm, An, AW, TY; Soveray[n] Me, AW, Vn, Gs, PS

1226 noble] noble MS; noble[s] Em

- 1227 paynes strong] páynes ftronge MS; paynes ful stronge PS
 1230 Ne] ne MS; No Gs
 1231 Colde] Colde MS; C[a]lde Me
 1234 tyrued] tuyred MS, Mo, Vn; t[yr]ued GzC, Mm, An, Me, AW, TY, Gs; tyrved PS
 torne] to ne MS; torne[d] Em

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He wat3 mayster of his men and my3ty him seluen,
 þe chef of his cheualrye his chekkes to make.
 He brek þe bareres as bylyue and þe bur3 after,
 1240 and enteres in ful earnestly in yre of his hert.

What! þe maysterry wat3 mene, þe men wern away,
 þe best bo3ed wyth þe burne þat þe bor3 3emed,
 and þo þat byden wer so biten with þe bale hunger,
 1244 þat on wyf hade ben worþe þe welgest fourre.

Nabizardan no3t forþy nolde not spare,
 bot bede al to þe bronde vnder bare egge.
 Pay slowen of swettest semlych burdes,
 1248 baped barnes in blod and her brayn spyllid.

Prestes and prelates, þay presed to deþe,
 wyues and wenches, her wombes tocoruen,
 þat her boweles out borst aboute þe diches
 1252 and al wat3 carfully kylde þat þay cach my3t.

And alle þat swypped vnswol3ed of þe sworde kene,
 þay wer caged and ka3t on capeles al bare,
 festned fettres to her fete vnder fole wombes,
 1256 and broþely bro3t to Babyloyn þer bale to suffer,

to sytte in seruage and syte. Pat sum tyme wer gentyle
 now ar chaunged to chorles and charged wyth werkkes,
 boþe to cayre at þe kart and þe kuy mylke,
 1260 þat sum tyme sete in her sale, syres and burdes.

[f.74v/78v]

1243 so] fo MS, Vn; [s]o Mo, all other eds.

1244 welgest] welgeft] weliest PS

1253 alle [pat swypped] alle fwyp_⊃p[^]ed MS; alle swypped An, Vn, TY; alle [pat] swypped Mo, Me,
 GzC, Mm, AW, Gs; all that swypped PS
 1257 To] to MS; So Me, Mm

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- And ȝet Nabuzardan nyl neuer stynt,
 er he to þe tempple tee wyth his tulkkes alle;
 betes on þe barers, brestes vp þe ȝates,
 1264 slouen alle at a slyp þat serued þerinne,

 pulden prestes bi þe polle and plat of her hedes,
 digten dekenes to deþe, dungen doun clerkkes,
 and alle þe maydenes of þe munster maȝtyly hokyllen
 1268 wyth þe swayf of þe sworde þat swolȝed hem alle.

 Penne ran þay to þe relykes as robbors wylde,
 and pyled alle þe appparent þat pented to þe kyrke,
 þe pure pyleres of bras pourtrayd in golde,
 1272 and þe chef chaundeler charged with þe lyȝt,

 þat ber þe lamp vpon lofte þat lemed euermore
 bifore þe Sancta Sanctorum, þer selcouth watȝ ofte.
 Þay caȝt away þat condelstik and þe crowne als,
 1276 þat þe auter hade vpon, of aþel golde ryche,

 þe gredirne and þe gobloteȝ garnyst of syluer,
 þe bases of þe bryȝt postes, and bassynes so schyre,
 dere disches of golde and dubleres fayre,
 1280 þe vyoles and þe vesselment of vertuous stones.

- 1267 hokyllen] hokyllen MS, Mo, GzC, Mm, An, AW, TY, Gs; [he] kyllen Me; ho kyllen Vn; ho[m]
 kyllle[d] Em; hem kyllen PS
 1269 robbors] robbo s MS; robbores PS
 1271 of] f MS; [o]f all eds.
 1274 þe Sancta Sanctorum] þsancta f^{co} MS; þ[e] sancta sanctorum all eds.

Now hat3 Nabuzardan nomen alle þyse noble þynges,
 and pyled þat precious place and pakked þose godes;
 þe golde of þe ga3afylace to swyþe gret noumbre,
 1284 wyth alle þe vrnmentes of þat hous he hamppred to geder.

Alle he spoyled spitously in a sped whyle
 þat Salomon so mony a sadde 3er so3t to make.
 Wyth alle þe coyntyse þat he cowþe clene to wyrke
 1288 deuised he þe vesselment, þe vestures clene;

wyth sly3t of his ciences his souerayn to loue,
 þe hous and þe anournementes he hy3tled to gedere.
 Now hat3 Nabuzardan nummen hit al samen,
 1292 and syþen bet doun þe bur3 and brend hit in askes.

Þenne wyth legiounes of ledes ouer londes he rydes,
 her3e3 of Israel þe hyrne aboute.
 Wyth charged chariotes þe cheftayne he fynde3,
 1296 bikennes þe catel to þe kyng þat he ca3t hade, [f.
 75r/79r]

presented him þe presoneres in pray þat þay token,
 moni a worþly wy3e whil her worlde laste,
 moni semly syre soun, and swyþe rych maydenes,
 1300 þe pruddest of þe prouince, and prophetes childer,

1287 wyrke] wyrke MS; worke PS

1291 nummen] nūnēd MS; numnend Mo; num[men] Em, Me, GzC, Mm, An, AW, TY, Gs;
 n[i]m[m]end Vn; nomen PS

- 1294 hyrne] hyrne MS, Mo, Me, Mm, An, Vn; hyrne[3] GzC; hyrne[z] AW, Gs; hyrnes PS
- 1295 charged] An says that *rged* requires uv, but it is visible to my eye without it.
fyndez] fyndē MS; fynde[z] *or* fynde[3] all eds.
- 1298 a worply] awo ply MS; a worthely PS
laste] lafte MS; lasted PS
- 1299 Moni semly] moní femly MS; Mony a semely PS
soun] foū MS; sone Mo; soun Mo¹, Me, GzC, Mm, An, AW, TY, Gs; sonn Vn; son PS

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- as Ananie, and Azarie, and als Mi3ael,
 and dere Daniel also, þat wat3 deuine noble,
 with moni a modey moderchylde mo þen innoghe.
 1304 And Nabugodeno3ar makes much ioie,
- nov he þe kyng hat3 conquest and þe kyth wunnen,
 and dreped alle þe do3tyest and derrest in armes,
 and þe lederes of her lawe layd to þe grounde,
 1308 and þe pryce of þe profecie presoners maked.
- Bot þe joy of þe juelrye, so gentyle and ryche,
 when hit wat3 schewed hym so schene, scharp wat3 his wonder;
 of such vessel auayed þat vayled so huge
 1312 neuer 3et nas Nabugodeno3ar er þenne.
- He sesed hem with solemnete, þe souerayn he praysed
 þat wat3 aþel ouer alle, Israel dry3tyn.
 Such god, such gounes, such gay vesselles
 1316 comen neuer out of kyth to Caldee reames.
- He trussed hem in his tresorye in a tryed place,
 rekenly, wyth reuerens, as he ry3t hade,
 and þer he wro3t as þe wyse, as 3e may wyt hereafter,
 1320 for hade he let of hem ly3t hym mo3t haf lumpen worse.

1302 Mi3ael] mī3ael MS; Mighael PS

1303 innoghe] ī nog e MS; innoghee Vn

1304 Nabugodeno3ar] nabugo ðe no3ar MS; Nabugo de nozar PS

1305 wunnen] wūnen MS; wonne PS

- 1308 profecie] fecie MS; profecie Mo, Me, GzC, Mm, AW, Vn, PS; profetie An (An and AW
incorrectly read MS as profetie); profe[c]ie Gs (who reads MS as profetie)
- 1312 Nabugodeno3ar] nabugo ðe no3ar MS; Nabugo de nozar PS
- 1315 god] god MS; god[es] GzC
gounes] gomes MS, Mo, Me, Mm, Vn, PS; go[un]es GzC, An, AW, TY, Gs
- 1320 mo3t] mo3t MS; myght PS

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Pat ryche in gret rialte rengned his lyue;
as conquerour of vche a cost he cayser wat3 hatte,
emperour of alle þe erþe, and also þe saudan,
1324 and als þe god of þe grounde wat3 grauen his name.

And al þur3 dome of Daniel, fro he deuised hade
þat alle goudes com of God, and gef hit hym bi samples,
þat he ful clanly bicnv his carp bi þe laste,
1328 and ofte hit mekned his mynde, his maysterful werkkes.

Bot al drawes to dy3e with doel vpon ende;
bi a habel neuer so hy3e, he heldes to grounde,
and so Nabugodeno3ar as he nedes moste,
1332 for alle his empire so hi3e, in erþe is he grauen. [f. 75v/79v]

Bot þenn þe bolde Baltazar, þat wat3 his barn aldest,
he wat3 stalled in his stud, and stabled þe rengne
in þe bur3 of Babiloyne, þe biggest he trawed,
1336 þat nauþer in heuen ne on erþe hade no pere.

For he bigan in alle þe glori þat hym þe gome lafte,
Nabugodeno3ar, þat wat3 his noble fader —
so kene a kyng in Caldee com neuer er þenne.
1340 Bot honoured he not hym þat in heuen wonies,

1329 vpon] vpon MS; vp[o]n all eds.

1331 Nabugodeno3ar] nabugo ðe no3ar MS; Nabugo de nozar PS

1336 on] no MS, Mo, Vn; [on] Em, Me, GzC, Mm, An, AW, TY, Gs, PS
hade] haðe MS; hade [he] GzC

1338 Nabugodeno3ar] Nabugo ðe No3ar MS; Nabugo de nozar PS;

1340 wonies] wonies MS; wones PS

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bot fals fantummes of fendes, formed with handes
 wyth tool out of harde tre and telded on lofte,
 and of stokkes and stones, he stoute goddes call3,
 1344 when þay ar gilde al with golde and gered wyth syluer.

And þere he kneles and calle3 and clepes after help;
 and þay reden him ry3t, rewarde he hem hetes,
 and if þay gruchen him his grace, to gremen his hert,
 1348 he cleches to a gret klubbe and knokkes hem to peces.

Pus in pryde and olipraunce his empyre he haldes,
 in lust and in lecherye, and lopelych werkkes,
 and hade a wyf forto welde, a worpelych quene,
 1352 and mony a lemman neuer þe later þat ladis wer called.

In þe clernes of his concubines and curious wede3,
 in notyng of nwe metes and of nice gettes,
 al wat3 þe mynde of þat man on misschapen þinges,
 1356 til þe Lorde of þe lyfte liste hit abate.

Thenne þis bolde Baltazar bipenkkes hym ones
 to vouche on avayment of his vayneglorie;
 hit is not innogh to þe nice, al no3ty þink vse,
 1360 bot if alle þe worlde wyt his wykked dedes.

1347 him his] hī his MS; him † GzC

1358 on avayment] on a vayment MS, Mo; [a]n avayment Ba, PS; on avayment Em, Me, Mm, An, Vn, AW, TY; on a-vayment GzC

vayne glorie] vayne go ie MS; vayne g[l]orie Mo; vayneg[l]orie Me, Mm, An, AW, TY, Gs; vayne glory PS; vayne-g[l]orie Ba, GzC; vayne gorie Vn

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Baltazar þur3 Babiloyn his banne gart crye,
 and þur3 þe cuntre of Caldee his callyng con spryng,
 þat alle þe grete vpon grounde schulde geder hem samen,
 1364 and assemble at a set day at þe saudans fest.

Such a mangerie to make þe man wat3 auised,
 þat vche a kythyn kyng schuld com þider.
 Vche duk wyth his duthe and oþer dere lordes,
 1368 schulde com to his court to kyþe hym for lege,

[f. 76r/80r]

and to reche hym reuerens and his reuel herkken,
 to loke on his lemanes and ladis hem calle.
 To rose hym in his rialty rych men so3tten,
 1372 and mony a baroun ful bolde, to Babyloyn þe noble.

Þer bowed toward Babiloyn burnes so mony,
 kynges, cayseres ful kene, to þe court wonnen,
 mony ludisch lordes þat ladies bro3ten,
 1376 þat to neuen þe noumbre to much nye were.

For þe bour3 wat3 so brod, and so bigge alce,
 stalled in þe fayrest stud þe sterre3 anvnder,
 prudly on a plat playn, plek alþer fayrest,
 1380 vmbesweyed on vch a syde with seuen grete wateres,

with a wonder wro3t walle, wruxeled ful hi3e,
 with koynt carneles aboue, coruen ful clene,
 troched toures bitwene, twenty spere lenþe,
 1384 and þiker þrowen vmbepour with ouerþwert palle.

1371 so3tten] fo3tten MS; soghte PS

1377 bour3] bo 3 MS; bor3 Me, Gs

1381 wruxeled] wruxeled MS; wruxled PS

1384 And þiker þrowen vmbeþour with ouerþwert palle] þiker þrowen vmbe þo w' ou þwert palle
 MS; And þiker þrowen vmbe þour-with ouerþwert palle Mo; And þiker þrowen vmbe-þour with
 ouerþwert palle Em; And thikker throwen umbethour with overthwert palle PS; And þiker þrowen
 vmbeþour with ouerþwert palle all other eds.

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Pe place þat parlyed þe pursaunt wythinne
 wat3 longe and ful large, and euer ilych sware,
 and vch a syde vpon soyle helde seuen myle,
 1388 and þe saudans sete sette in þe myddes.

Pat wat3 a palayce of pryde, passande alle oþer,
 boþe of werk and of wunder, and walled al aboute,
 he3e houses withinne, þe halle to hit med,
 1392 so brod bilde in a bay þat blonkkes my3t renne.

When þe terme of þe tyde wat3 towched of þe feste,
 dere dro3en þerto and vpon des metten,
 and Balta3ar vpon bench was busked to sete;
 1396 stepe stayred stones of his stoute throne.

Þenne wat3 alle þe halle flor hiled with kny3tes,
 and barounes at þe sidebordes bounet aywhere,
 for non wat3 dressed vpon dece bot þe dere seluen,
 1400 and his clere concubynes in cloþes ful bry3t.

When alle segges were þer set, þen seruyse bygynnes;
 sturnen trumpen strake, steuen in halle,
 aywhere by þe woves wrasten krakkes,
 1404 and brode baneres þerbi, blusnande of gold; [f. 76v/80v]

1385 parlyed] lyed MS; plyed all eds.

pursaunt] purfaūt MS; pursa[y]nt Ba; poursent PS; pursaunt all other eds.

1390 walled] walle MS, Mo, Me, Mm, Vn; walle[d] GzC, An, AW, TY, Gs; wal PS

1391 med] med MS; m[a]d Me

1393 towched of þe feste] towched of feste ('feste' written one line above to avoid poor vellum, see diplomatic edition) MS; [tousched] of þe feste Kn, Em; to vsched of [þe] feste Mo; to vsched of [þe] feste Em; towched of [þe] feste Me, GzC, Mm, An, AW, Vn, TY, Gu; touched of the feste PS; ('þe' is not present in the MS, probably because of a defect in the vellum, but editors have so misinterpreted a first attempt at 'feste' by the scribe written on the defective vellum; 'feste' is written one line above at 1392 to avoid the poor vellum, see diplomatic edition)

1402 Sturnen] fturnen MS; Sturnen Mo, Me, Mm; Sturne† Em, GzC, An, AW, TY, Gs, PS

trumpen] trumþen MS; trumpes PS

1403 wrasten krakkes] wraften krakkes MS; wrasten out crakkes PS

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burnes berande þe bredes vpon brode skeles
 þat were of sylueren sy3t, and served þerwyth,
 lyfte logges þerouer, and on lofte coruen,
 1408 pared out of paper and poynted of golde;

broþe baboynes abof, besttes anvnder,
 foles in foler flakerande bitwene,
 and al in asure and ynde enaumayld ryche,
 1412 and al on blonkken bak bere hit on honde;

and ay þe nakeryn noyse, notes of pipes,
 tymbres and tabornes tulket among,
 symbales and sonete3 sware þe noyse,
 1416 and bougoun3 busch bateded so pikke.

So wat3 serued fele syþe þe sale alle aboute,
 with solace at þe sere course, bifore þe self lorde.
 Þer þe lede and alle his loue lenged at þe table,
 1420 so faste þay we3ed to him wyne, hit warmed his hert,

and breyþed vppe in to his brayn, and blemyst his mynde,
 and al waykned his wyt, and wel ne3e he foles—
 for he wayte3 on wyde, his wenchis he byholdes
 1424 and his bolde baronage aboute bi þe wo3es.

1405 þe] þe þe MS; þe † all eds.

1406 sylueren] fylu en MS; syluer† [in] GzC

sy3t] fy3t MS; s[uy]t GzC

served] fe ved MS; seerved Mo, Vn; served Me, Mm, AW, Gs; seve[s] GzC, An; sewed TY; sewes

PS (some eds. interpret the mark above 'v' as an abbrev. for 'er')

1408 golde] glolde MS; g†olde all eds.

1410 foler] foler MS; f[e]lor or [felour] Ba

1413 nakeryn] nakeryn MS; nakryne PS

1414 tulket] tulket MS; tu[k]ket Ba, GzC

among] amōg MS; amonges PS

1416 bougoun3] bōugoū3 MS; bougounes PS

1419 loue] loue MS; l[e]ue GzC

1423 wenches he] wenches he MS; wenches † GzC

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Penne a dotage ful depe drof to his hert,
 and a caytif counsayl he caȝt bi hymself.
 Maynly his marschal þe mayster vpon calles,
 1428 and comaundes hym cofly coferes to lauce,

and fech forþ þe vessel þat his fader broȝt,
 Nabugodenoȝar, noble in his strenþe,
 conqwerd with his knyȝtes and of kyrk rafte
 1432 in Jude, in Jerusalem, in gentyle wyse:

"Bryng hem now to my borde, of beuerage hem fylles;
 let þise ladyes of hem lape, I luf hem in hert.
 þat schal I cortaysly kyþe, and þay schin knawe sone,
 1436 þer is no bounte in burne lyk Baltaȝar þewes."

Penne towched to þe tresour þis tale watȝ sone,
 and he with keyes vncloses kystes ful mony.
 Mony burþen ful bryȝt watȝ broȝt into halle,
 1440 and couered mony a cupborde with cloþes ful quite.

[f. 77r/81r]

þe iueles out of Jerusalem with gemmes ful bryȝt,
 bi þe syde of þe sale were semely arayed.
 þe apþel auter of brasse watȝ hade into place,
 1444 þe gay coroun of golde gered on lofte.

þat hade ben blessed bifore wyth bischopes hondes,
 and wyth besten blod busily anoynted,
 in þe solempne sacrefyce þat goud sauor hade,
 1448 bifore þe Lorde of þe lyfte, in louyng hymself,

1429 forþ þe] fo þe MS; forþe Mo, Me, Mm, Vn; forþ [þ]e GzC, An, AW, TY, Gs; forth the PS

1430 Nabugodenoȝar] nabugo ðē noȝar MS; Nabugo de nozar PS

1434 luf] luf MS; lovy PS

1444 on lofte] on lofte MS; alofte PS

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now is sette forto serue Satanas þe blake,
 bifore þe bolde Balta3ar, wyth bost and wyth pryde.
 Houen vpon þis auter wat3 aþel vessel,
 1452 þat wyth so curious a crafte coruen wat3 wyly.

Salamon sete him seuen 3ere and a syþe more,
 with alle þe syence þat hym sende þe souerayn lorde,
 for to compas and kest to haf hem clene wro3t—
 1456 for þer wer bassynes ful bry3t of brende golde clere,

enaumaylde with a3er, and eweres of sute,
 couered cowpes foul clene, as casteles arayed,
 enbaned vnder batelment with bantelles quoynt,
 1460 and fyled out on fygures of ferlyle schappes.

Þe coperounes of þe couacles, þat on þe cuppe reres,
 wer fetysely formed out in fylyoles longe;
 pinacles py3t þer apert þat profert bitwene,
 1464 and al bolled abof with braunches and leues,

pyes and papeiayes purtrayed withinne,
 as þay prudly hade piked of pomgarnades;
 for alle þe blomes of þe bo3es wer blyknande perles,
 1468 and alle þe fruyt in þo formes of flaumbeande gemmes,

1452 so] fo MS; [s]o all eds.

1453 seuen] seuen MS verified by uv

1460 on] of MS; of Mo, Me, GzC, AW, Vn, TY, Gs, PS; o[n] An
 ferlyle] ferlyle MS; ferly[ch]e Me; ferlyly PS

1461 coperounes] co oñes MS; coprounes PS

couacles] cauacles *or* canacles MS; canacles Mo; c[o]uacles GzC, Mm, An, AW, TY, Gs;

c[ov]acles Me, PS; cauacles Vn (Me, Mm read MS as canacles)

cuppe] cup_up^e MS; cuppe[s] GzC

reres] reres MS; rere† GzC

1466 pomgarnades] pom garnaðes MS; pomegarnades PS

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ande safyres and sardiners and semely topace,
 alabaundeirynes and amaraunȝ and amastised stones,
 casydoynes, and crysolytes, and clere rubies,
 1472 penitotes and pynkardines, ay perles bitwene.

So trayled and tryfled atrauerce wer alle,
 bi vche bekyr ande bolle, þe brurdes al vmbe;
 þe gobelotes of golde grauen aboute,
 1476 and fyoles fretted with flores and fleeȝ of golde. [f. 77v/81v]

Vpon þat avter watȝ al aliche dresset;
 þe candelstik bi a cost watȝ cayred þider sone,
 vpon þe pyleres apyked þat prayed hit mony,
 1480 vpon hit baseȝ of brasse þat ber vp þe werkes.

Þe boȝes bryȝt þerabof, brayden of golde,
 braunches bredande þeron, and bryddes þer seten,
 of mony comly kyndes, of fele kyn hues,
 1484 as þay with wynges vpon wynde hade waged her fyþeres.

- 1470 Alabaundeirynes] alabaundeirynes MS; Alabaundeirynes An; Alabaunderrynes Ba, Mo¹;
 Alabaunderynes Mo; Alabaund[a]rynes Me, Mm, PS; Alabaundarynes AW, Vn, TY, Gs (read as
 MS reading); Alabaunda-rynes GzC; Mm records MS as illegible for "the letters following d."
 amastised] amaffifed MS; amaffised Mo, Me, GzC, Mm, AW, TY, Gs; amattised Vn (reads MS
 thus); ama[st]ised An; amatyst PS
- 1472 Penitotes] penitotes MS; Pe[r]itotes Ba, PS
 pynkardines] pynkardines MS; py[r]kar[n]dines Ba
- 1474 bekyr ande bolle] bekyrande þe bolde MS; bekyrande þe bolde Mo; bekyr ande † bol[l]e Em, Me,
 GzC, Mm, An, AW, TY, Gs, PS; bekyr ande þe bolde Vn
- 1475 gobelotes] gobelotes MS; goblotes PS
- 1479 Vpon] vpon MS verified in original, uv unnecessary
- 1483 mony comly kyndes] mony kyndes MS, Mo, An, AW, TY, PS; mony kyndes [colored] Ba; mony
 [cler] kyndes GzC; mony [curious] kyndes Me, Mm, Gs; many [koynt] kyndes AW

Inmong þe leues of þe launces lampes wer grayþed,
 and oþer louflych lyȝt þat lemed ful fayre,
 as mony morteres of wax, merkked withoute
 1488 with mony a borlych best, al of brende golde.

Hit watȝ not wonte in þat wone to wast no serges,
 bot in temple of þe traupe trwly to stonde
 bifore þe Sancta Sanctorum, þer soþefast Dryȝtyn
 1492 expounded his speche spiritually to special prophetes.

Leue þou wel þat þe Lorde þat þe lyfte ȝemes
 displesed much at þat play in þat plyt stronge.
 þat his iueles so gent wyth iaeues wer fouled,
 1496 þat presyous in his presens wor proued sumwhyle.

Soberly in his sacrafyce summe wer anoynted,
 þurȝ þe somones of himselfe þat syttes so hyȝe;
 Now a boster on benche bibbes þerof,
 1500 tyl he be dronkken as þe deuel and dotes þer he syttes.

So þe Worcher of þis worlde wlates þerwyth,
 þat in þe poynt of her play he poruayes a mynde,
 bot er harme hem he wolde in haste of his yre
 1504 he wayned hem a warnyng þat wonder hem þoȝt.

- 1485 þe launces lampes] þe lampes MS; þe lampes Mo, Vn; þe [lefsel] lampes GzC; þe [launces]
 lampes Me, Mm, An, TY, Gs, PS; þe [lyndes] lampes AW
 1486 louflych] louflych; lou[e]lych Mo, GzC (GzC misreads MS)
 1491 sanctorum, þer soþefast] f̃co soþefast MS; sanctorum soþefast Mo; sanctorum [þer] soþefast Me,
 Mm; sanctorum, [þer] soþefast Em, GzC, Mm, An, AW, TY, Gs; Sanctorum, soþefast Vn;
 sanctorum, there sothefaste PS
 1492 spiritually] f̃pūally MS; specially Mo¹; spiritually Mo, Me, GzC, Mm, An, AW, TY, Gs, PS;
 spun ally Vn

- 1494 stronge] ftronge MS; str[a]nge GzC, PS
1501 worcher] wo ch̄er MS; Worker PS

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Nov is alle þis guere geten glotounes to serue,
stad in a ryche stal, and stared ful bryȝt.
Baltaȝar in a brayd: "Bede vus þerof!
1508 Weȝe wyn in þis won! Wassayl!" he cryes.

Swyfte swaynes ful swyþe swepen þertylle,
kyppe kowpes in honde kyngeȝ to serue,
in bryȝt bolleȝ ful bayn birlen þise oþer,
1512 and vche mon for his mayster machches alone.

[f. 78r/82r]

Per watȝ rynging on ryȝt of ryche metalles
quen renkkes in þat ryche rok rennen hit to cache,
clatering of couacleȝ þat kesten þo burdes
1516 as sonet out of sauteray songe als myry.

Þen þe dotel on dece drank þat he myȝt;
and þenne derfly arn dressed dukeȝ and prynces,
concubines and knyȝtes, bicause of þat merthe;
1520 as vchon hade hym inhelde, he haled of þe cuppe.

So long likked þise lordes þise lykores swete,
and gloryed on her falce goddes and her grace calles,
þat were of stokkes and stones stille euer more—
1524 neuer steuen hem astel so stoken is hor tonge.

1506 bryȝt] bryȝtȝ MS; bryȝtȝ Mo; bryȝt[e] Me, GzC, Mm, AW, Vn; bryȝt† An, TY, Gs; bryghte PS
1507 vus] v MS; vus Mo, Em, GzC, An, AW, Vn; [b]us Me, Mm; us PS
1513 on ryȝt] on ryȝt MS; aryght PS
1515 couacleȝ] couacleȝ MS; conacleȝ Mo; covacleȝ Me
1516 sauteray] fau ay MS; sau[t]eray all eds.
songe] fonge MS; songen PS

- 1518 þenne derfly arn dressed] þēne arn dreffed MS; þenne arn dressed [dere] Ba; þenne [derely] arn
dressed Em; þenne arn dressed Mo, Mm, An, Vn, TY; þenne [þat derrest] arn dressed GzC; þenne
[drinkez] arn dressed [to] Me; þenne [derfly] arn dressed AW, Gs; then are dressed PS
- 1524 is] Is MS; i†s all eds.

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Alle þe goude golden goddes þe gauleȝ ȝet neuenen,
 Belfagor, and Belyal, and Belssabub als,
 heyred hem as hyȝly as heuen wer þayres,
 1528 bot hym þat alle goudes giues, þat God þay forȝeten.

For þer a ferly bifel þat fele folk seȝen—
 fyrst knew hit þe kyng, and alle þe cort after—
 in þe palays pryncipale vpon þe playn wowe,
 1532 in countrary of þe candelstik, þat clerest hit schyned,

þer apered a paume, with poyntel in fynGRES,
 þat watȝ grysly and gret, and grymly he wrytes;
 non oþer forme bot a fust, faylande þe wryste,
 1536 pared on þe parget, purtrayed lettres.

When þat bolde Baltazar blusched to þat neue,
 such a dasande drede dusched to his hert
 þat al falewed his face and fayled þe chere.
 1540 Þe stronge strok of þe stonde strayned his ioyntes:

his cnes cachches to close and cluchches his hommes,
 and he with plattyng his paumes displayes his lernes,
 and romyes as a rad ryth þat roreȝ for drede,
 1544 ay biholdand þe honde til hit hade al grauen,

1525 /goude/ goude MS; goude all eds. but goudee Vn

1527 Heyred] heyred MS; He[ry]ed GzC, Gs

1529 For þer] fo þer MS; For þer Mo, Me, Mm, An, TY; For-þ[y] GzC; Forþ[y] AW, Gs; For, þer Vn;
 For there PS

seȝen] seȝen MS; sawen PS

1532 countrary] coutrary MS; contrary all eds. The mark over the 'u' is in text ink, though it does not
 quite form a bar.

þat] þat MS; þ[er] GzC, AW

- 1541 and cluchches] cluchches MS; and cluchches Mo, Me, Mm, An, AW, Vn, PS; and [he] cluchches
GzC
- 1542 And he with] he w^l; and he with Mo, Me, Mm, An, AW, PS; and † wyth GzC; And he, with Vn
displayes] dif[~]playes MS; displayes Mo, Me, GzC, Mm, An, Vn, PS; dis[pyses] AW, Gs
lernes] le^rs MS; [lers] Mo, Me, Mm; ler[u]s GzC; ler[e]s An, AW, Gs; lerns Vn, TY; lerns PS

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- and rasped on þe roȝ woȝe runisch saueȝ.
 When hit þe scription hade scraped wyth a scrof penne,
 as a coltour in clay cerues þo forȝes,
 1548 þenne hit vanist verayly and voyded of syȝt, [f. 78v/82v]
- bot þe lettres bileued ful large vpon plaster.
 Sone so þe kyng for his care carping myȝt wyne,
 he bede his burnes boȝ to þat wer bok-lered,
 1552 to wayte þe wryt þat hit wolde, and wyter hym to say:
- "For al hit frayes my flesche, þe fynȝres so grymme."
 Scoleres skelten þeratte þe skyl for to fynde,
 bot þer watȝ neuer on so wyse coupe on worde rede,
 1556 ne what ledisch lore ne langage nauþer,
- what tyþyng ne tale tokened þo draȝtes.
 Þenne þe bolde Baltazar bred ner wode,
 and sende þe cete to seche segges þurȝout,
 1560 þat wer wyse of wychecraftes, and warlaȝes oþer
- þat con dele wyth demerlayk and deuine lettres.
 "Calle hem alle to my cort, þo Calde clerkkes,
 Vnfolde hem alle þis ferly þat is bifallen here,
 1564 And calle wyth a hiȝe cry: 'He þat þe kyng wysses

1546 scrof] ftrof MS; s[c]rof all eds.

1547 þo] þo MS; þ[e] GzC, AW, Gs

1551 wer] wer MS (with additional pen trail and pen rest, probably not intended as an abbreviation sign); were Mo, GzC, AW, Vn, PS; wer Mm, An, TY, Gs; wer† Me (reads MS as were)

1559 sende] eðe MS; ede Mo, Em, Vn; [eþ]ede GzC; [b]ede Me, Mm, An, AW, TY, Gs, PS

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in expounyng of speche þat spredes in þise lettres,
and make þe mater to malt my mynde wythinne,
þat I may wyterly wyt what þat wryt menes,
1568 he schal be gered ful gaye in gounes of porpre,

and a coler of cler golde clos vmbe his þrote.
He schal be prymate and prynce of pure clergie,
and of my þreuenest lordez þe þrydde he schal,
1572 and of my reme þe rychest to ryde wyth myseluen,

outtaken bare two, and þenne he þe þrydde.”
Þis cry wat3 vp caste, and þer comen mony
clerkes out of Caldye þat kennest wer knauen,
1576 as þe sage sathrapas þat sorsory coupe;

wyche3 and walkyries wonnen to þat sale,
deuinores of demorlaykes þat dremes cowþe rede,
sorsers of exorsismus and fele such clerkes.
1580 And alle þat loked on þat letter as lewed þay were

as þay had loked in þe leper of my lyft bote.
Þenne cryes þe kyng and kerues his wedes.
What he corsed his clerkes and calde hem chorles;
1584 to henge þe harlotes he he3ed ful ofte;

[f. 79r/83r]

1566 make] make MS, Mo, Me Mm, Vn, PS; make[s] Ba, GzC, An, AW, TY, Gs
1571 he schal] he ſchal MS; he schal [be] GzC; he schal hatte PS
1573 þenne] þēne MS; tee PS
1579 of] MS; and Mo, Me Mm, Vn, TY; [of] GzC, An, AW, Gs, PS
1583 calde] caldē MS; called PS

1584 heʒed] hēʒed MS; h[y]ʒed Ba; hyed PS

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so wat3 þe wy3e wytles he wed wel ner.
 Ho herde hym chyde to þe chambre þat wat3 þe chef quene;
 when ho wat3 wytered bi wy3es what wat3 þe cause,
 1588 such a chaungande chaunce in þe chef halle,

þe lady, to lauce þat los þat þe lorde hade,
 glydes doun by þe grece and gos to þe kyng.
 Ho kneles on þe colde erþe and carpes to hymselfen
 1592 wordes of worchyp wyth a wys speche:

"Kene kyng," coþe þe quene, "kayser of vrþe,
 euer laste þy lyf in lenþe of dayes!
 Why hat3 þou rended þy robe for redles hereinne,
 1596 þa3 þose ledes ben lewed lettres to rede,

and hat3 a hapeþ in þy holde, as I haf herde ofte,
 þat hat3 þe gostes of God þat gyes alle soþes?
 His sawle is ful of syence, sa3es to schawe,
 1600 to open vch a hide þyng of aunteres vncowþe.

Þat is he þat ful ofte hat3 heuened þy fader
 of mony anger ful hote with his holy speche;
 when Nabugodeno3ar wat3 nyed in stoundes,
 1604 he devysed his dremes to þe dere trawþe.

1585 wel ner] welner MS; ful nere PS

1594 in] ī MS; into PS

- 1595 for redles] fo redles MS; for-redles Mo¹; for redles Mo GzC, An, AW, Vn, TY, Gs, PS; forredles Me, Mm
- 1598 gostes] goftes MS; gost† GzC, AW, Gs
- 1603 Nabugodeno3ar] nabugo ðe no3ar MS; Nabugo de nozar PS

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He keuered hym with his counsayl of caytyf wyrdes;
 alle þat he spured hym in space he expowned clene,
 þur3 þe sped of þe spyryt þat sprad hym withinne,
 1608 of þe godelest godde3 þat gaynes aywhere.

For his depe diuinite, and his dere sawes,
 þy bolde fader Baltazar bede by his name,
 þat now is demed Danyel of derne coninges,
 1612 þat ca3t wat3 in þe captyuide in cuntre of Iues.

Nabuzardan hym nome, and now is he here,
 a prophete of þat prouince, and pryce of þe worlde.
 Sende in to þe cete to seche hym bylyue,
 1616 and wynne hym with þe worchyp to wayne þe bote,

and þa3 þe mater be merk þat merked is 3ender,
 he schal declar hit also as hit on clay stande."
 Þat gode counseyl at þe quene wat3 cached as swyþe;
 1620 þe burne byfore Baltazar wat3 bro3t in a whyle.

[f. 79v/83v]

When he com bifore þe kyng and clanly had halsed,
 Baltazar vmbebrayde hym, and "Leue syre," he sayde,
 "Hit is tolde me bi tulkes þat þou trwe were
 1624 Profete of þat prouynce þat prayed my fader,

1608 godelest] godēleft MS; godel[i]est GzC, AW, Gs

1616 þe (1st)] þe MS; þ[i] GzC

wynne hym with þe] wȳne hȳ w' þe MS; wynne him thee with PS

wayne] wayne *or* wayue MS; wayne Mo, Me, GzC, Mm, An, AW, TY, Gs, PS; wayue Vn

1618 also as] alfo as MS; also, as Mo; also as Me, Mm, An, AW, Vn; also [cler], as GzC, AW, TY, Gs,
 PS

stande] ftandē MS; stande[3] GzC; stande[s] An, PS

1619 as] as as MS, Mo¹; as † all other eds.

1621 halsed] halfed MS; haylsed PS

1622 leue] leue MS; leue Mo; Leue Me, Mm, An, Vn, TY; [B]eue GzC, AW, Gs; Beau PS

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ande þat þou hat3 in þy hert holy connyng,
 of sapyence þi sawle ful, soþes to schawe.
 Goddes gost is þe geuen þat gyes alle þynge3,
 1628 and þou vnhyles vch hidde þat Heuenkyng myntes.

And here is a ferly byfallen, and I fayn wolde
 wyt þe wytte of þe wryt þat on þe wowe clyues,
 for alle Calde clerkes hau cowwardely fayled.
 1632 If þou with quayntyse conquere hit, I quyte þe þy mede.

For, if þou redes hit by ry3t and hit to resoun brynges,
 fyrst telle me þe þe tyxte of þe tede lettres,
 and syþen þe mater of þe mode meue me þerafter,
 1636 and I schal halde þe þe hest þat I þe hy3t haue:

apyke þe in porpre cloþe palle alþerfynest,
 and þe by3e of bry3t golde abowte þyn nekke,
 and þe þryd þryuenest þat þrynges me after,
 1640 þou schal be baroun vpon benche, bede I þe no lasse."

Derfly þenne Danyel deles þyse wordes:
 "Ryche kyng of þis rengne, rede þe oure Lorde!
 Hit is surely soth, þe Souerayn of heuen
 1644 fylsened euer þy fader and vpon folde cheryched,

gart hym grattest to be of gouernores alle,
 and alle þe worlde in his wylle, welde as hym lykes.
 Whoso wolde wel do, wel hym bityde,
 1648 and quos deth so he de3yre, he dreped als fast.

1625 connyng] cōnȳg MS; connynges PS

1631 hau] hau MS; han all eds.

1632 conquere] cōquere MS (in our reading); con quere GzC, AW, Gs (all reading the MS as cō quere)

1635 meue] meue *or* mene MS; mene all eds.

- 1640 schal] ſchal MS; schalt PS
 1646 lykes] lykes MS; lyke[d] Em, GzC, AW
 1648 de3yre] de3yre MS; de[s]yre[d] Em; de3yre[d] GzC

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Whoso hym lyked to lyft, on lofte wat3 he sone,
 and quoso hym lyked to lay, wat3 lo3ed bylyue.
 So wat3 noted þe note of Nabugodeno3ar;
 1652 styfly stabled þe rengne, bi þe stronge Dry3tyn,

for, of þe Hy3est he hade a hope yn his hert
 þat vche pouer past out of þat Prynce euen;
 and whyle þat clanesse wat3 cle3t clos in his hert,
 1656 þere wat3 no mon vpon molde of my3t as hym seluen,

Til hit bitide on a tyme towched hym pryde,
 for his lordeschyp so large and his lyf ryche.
 he hade so huge an insy3t to his aune dedes
 1660 þat þe power of þe hy3e Prynce he purely for3etes. [f. 80r/84r]

Þenne blynnes he not of blasfemy on to blame þe Dry3tyn,
 his my3t mete to Goddes he made with his wordes:
 "I am god of þe grounde, to gye as me lykes,
 1664 As he þat hy3e is in heuen, his aungeles þat weldes.

If he hat3 formed þe folde and folk þervpone,
 I haf bigged Babiloyne, bur3 alperrychest,
 stabled þerinne vche a ston in strenkþe of myn armes,
 1668 mo3t neuer my3t bot myn make such anoþer."

1651 Nabugodeno3ar] nabugo ðe no3ar MS; Nabugo de nozar PS

1654 past] paft MS; passed PS

1655 þat clanesse wat3] þat wat3 MS, Mo, Me, Mm, An, Vn, TY; þat watz Me; that was PS; þat
 [coyntise] wat3 GzC; þat [counsyl] watz AW, Gs

- 1661 blasfemy on to] blasfemyon to MS; blasfemyon to Mo; blasfemy on to Mo¹, Em, Me, GzC, Mm,
 AW, Gs; blasfemy, on to An, TY; blasfemy, onto Vn
- 1668 Mo3t] Mo3t MS; Myght PS

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Wat3 not þis ilke worde wonnen of his mowþe one
 er þenne þe souerayn sa3e souned in his eres:
 "Now Nabugodeno3ar inno3e hat3 spoken.
 1672 Now is alle þy pryncipalte past at ones,

 and þou, remued fro monnes sunes, on mor most abide,
 and in wasterne walk, and wyth þe wylde dowelle,
 as best byte on þe bent of braken and erbes,
 1676 with wroþe wolfes to won, and wyth wylde asses."

Inmydde þe poynt of his pryde departed he þere
 fro þe soly of his solempnete, his solace he leues,
 and carfully is out kast to contre vnknawen,
 1680 fer into a fyr fryth þere frekes neuer comen.

His hert heldet vnhole, he hoped non oper
 bot a best þat he be, a bol oper an oxe;
 he fares forth on alle faure, fogge wat3 his mete,
 1684 and ete ay as a horce when erbes were fallen.

þus he countes hym a kow, þat wat3 a kyng ryche,
 quyle seuen syþe3 were ouerseyed, someres I trawe.
 By þat mony pik thy3e pry3t vmbe his lyre,
 1688 þat alle wat3 dubbed and dy3t in þe dew of heuen;

1669 worde wonnen of his mowþe one] wo ðe wōnen of his mowþe one MS ('one' in text ink and hand
 but cursive script); worde [one] wonnen of his mowþe † GzC; worde wonnen of his mowþe † An,
 TY, Gs; word wonnen of his mouthe PS (these eds. take the word 'one' to be a later addition)
 1671 Nabugodeno3ar] nabugo ðe no3ar MS; Nabugo de nozar PS
 1672 past] þaft MS; passed PS

- 1674 wasterne] waft ne MS; wasterne Mo¹; wasturne Mo, Me, GzC, Mm, An, AW, Vn, TY, Gs, PS
dowelle] dōwelle MS; dwelle PS
- 1682 oþer] oþ MS; or PS
- 1684 ay] ay MS; hay PS
- 1686 ouerseyed] ou feyed MS; ouer-s[y]3ed Ba
- 1687 thy3e] thy3e MS; th[e]3e GzC; thye PS; [fytherez] AW, Gs

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faxe fyltered and felt flosed hym vmbe,
 þat schad fro his schulderes to his schyre-wykes,
 and twentyfolde twynande hit to his tos razt,
 1692 þer mony clyuy as clyde hit cly3t togeder.

His berde3 brad alle his brest to þe bare vrþe,
 his browes bresed as breres aboute his brode chekes, [f.
 80v/84v]

hol3e were his y3en, and vnder campe hores,
 1696 and al wat3 gray as þe glede, with ful grymme clawres,

þat were croked and kene, as þe kyte paune.
 Erne-hwed he wat3 and al ouerbrawdē,
 til he yst ful wel who wro3t alle my3tes,
 1700 and cowþe vche kyndam tokerue and keuer when hym lyked.

Þenne he wayned hym his wyt þat hade wo soffered,
 þat he com to knawlach and kenned hym seluen.
 Þenne he loued þat Lorde and leued in trawþe
 1704 hit wat3 non oþer þen he þat hade al in honde.

Þenne sone wat3 he sende agayn, his sete restored;
 his barounes bo3ed hym to, blyþe of his come;
 hazerly in his aune hwe his heued wat3 couered,
 1708 and so 3eþly wat3 3arked and 3olden his state.

1689 flosed] flofed MS; flo[3]ed Fowler 1973, AW, Gs

1690 schyre-wykes] ſchyre wykes MS; schyre wykes Mo; sch[e]re-wykes Me, GzC, Mm, AW, Gs;
 schyre- wykes An, Vn, TY, PS

1692 cly3t] cly3t MS; cliched PS

1693 berde3 brad] bērdē3 brad MS; berd ibrad PS; berde ibrad *or* i-brad *or* I-brad all other eds.

1695 hores] ho es MS; hayres PS

1696 clawres] clawres MS; clawres An

1697 paune] páune MS; paune Mo, Me, Mm, AW, TY, Gs; pauue GzC, Vn, PS; pau[m]e Ba, An

1698 ouerbrawdē] ou brawdēn MS; overbrayden PS

- 1703 loued] loued MS; laued Mo; l[o]ved Me, Mm; loued GzC, An, AW, Vn, TY; loved Gs, PS; An
correctly notes that the second letter looks like an *o* that has been altered from an *e*; Mo, Me, and
Mm read the MS as *laued*.
- 1707 hwe] hwe MS; hwe[f] AW, Gs

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Bot þou, Baltazar, his barne and his bolde ayre,
 se3 þese syngnes with sy3t and set hem at lyttel,
 bot ay hat3 hofen þy hert agaynes þe hy3e Dry3tyn,
 1712 with bobaunce and with blasfame bost at hym kest,

and now his vessayles avyled in vanyte vnclene,
 þat in his hows hym to honour were heuened of fyrst.
 Bifore þe baroun3 hat3 hom bro3t and byrled þerinne
 1716 wale wyne to þy wenches in waryed stoundes.

Bifore þy borde hat3 þou bro3t beuerage in þ'ede
 þat blyþely were fyrst blest with bischopes hondes,
 louande þeron lese godde3 þat lyf haden neuer,
 1720 made of stokkes and stone3 þat neuer styry mo3t.

And for þat froþande fylþe, þe Fader of heuen
 hat3 sende in to þis sale þise sy3tes vncowþe,
 þe fyste with þe fyngeres þat flayed þi hert,
 1724 þat rasped renyschly þe wo3e with þe ro3 penne.

Þise ar þe wordes here wryten withoute werk more,
 by vch fygyre, as I fynde, as oure Fader lykes:
 'Mane, techal, phares,' merked in þrynne,
 1728 þat þretes þe of þyn vnþryfte vpon þre wyse.

1710 se3] fe3 MS; saw PS

1711 dry3tyn] dry3tn MS; dry3t[y]n Mo, GzC, Mm, An, TY; Dry3t[y]n Me, AW, Vn, Gs; Dryhtyn PS

1717 þ'ede] þeðe MS; þede Mo, Me, Mm, An; þ[']ydres] GzC; þ[']ed[é] AW, Vn, Gs; þe ede TY; thede PS

1718 blest] bleft MS; blessed PS

- 1720 mo3t] mo3t MS; myghten PS
 1722 Hatz sende] hat3 fendē hatz3fendē MS; Hatz sende hatz sende Mo¹; Hatz *or* hat3 sende † † all
 other eds.

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- Now expowne þe þis speche spedly I þenk—
Mane menes als much as maynful gode [f. 81r/85r]
 hat3 counted þy kyndam bi a clene noumbre,
 1732 and fulfylled hit in fayth to þe fyrre ende.
- To teche þe of *techal* þat terme þus menes:
 þy wale rengne is walt in we3tes to heng,
 and is funde ful fewe of hit fayth dedes;
 1736 and *phares* fol3es, for þose fawtes, to frayst þe trawþe.
- In *phares* fynde I forsoþe þis felle sa3es:
 departed is þy pryncipalte, depryued þou worþes;
 þy rengne rafte is þe fro and razt is þe Perses;
 1740 þe Medes schal be maysteres here, and þou of menske schowued."
- Þe kyng comaunded anon to cleþe þat wyse
 in frokkes of fyn cloþ, as forward hit asked;
 þenne sone wat3 Danyel dubbed in ful dere porpor,
 1744 and a coler of cler golde kest vmbe his swyre.
- Þen wat3 demed a decre bi þe duk seluen:
 bolde Baltazar bed þat hym bowe schulde
 þe comynes al of Calde þat to þe kyng longed,
 1748 As to þe prynce pryuyest preued þe þrydde,

- 1740 maysteres] mayft es MS; maysters PS
 1742 hit] hit MS; his TY (apparently an error)
 1743 porpor] pō po MS; purple PS
 1744 coler] cloler MS, Mo¹; c[†]oler all other eds.

1746 Balta3ar] balta3a MS; baltaza[r] Mo; Baltaza[r] Me, GzC, Mm, An, AW, TY, Gs, PS; Baltaza Vn
 1747 al of] alof MS, Mo¹; a lof Ba, Mo

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heȝest of alle oþer, saf onelych tweyne,
 to boȝ after Baltaȝar in borȝe and in felde.
 Pys watȝ cryed and knawen in cort als fast,
 1752 and alle þe folk þerof fayn þat folȝed hym tylle.

Bot howso Danyel watȝ dyȝt, þat day ouerȝede;
 nyȝt neȝed ryȝt now with nyes fol mony;
 for dazed neuer anoþer day þat ilk derk after
 1756 er dalt were þat ilk dome þat Danyel deuȝsed.

Þe solace of þe solempnete in þat sale dured,
 of þat farand fest tyl fayled þe sunne.
 Þenne blykned þe ble of þe bryȝt skwes,
 1760 mourkenes þe mery weder and þe myst dryues,

þorȝ þe lyst of þe lyfte bi þe loȝ medoes.
 Vche hapel to his home hyȝes ful fast,
 seten at her soper and songen þerafter,
 1764 þen foundeȝ vch a felaȝschyp fyrre at forþ naȝteȝ.

Baltaȝar to his bedd with blysse watȝ caryed,
 reche þe rest as hym lyst, he ros neuer þer after— [f. 81v/85v]
 for his foes in þe felde in flokkes ful grete,
 1768 þat longe hade layted þat lede his londes to strye,

now ar þay sodenly assembled at þe self tyme;
 Of hem wȝst no wyȝe þat in þat won dowelled.
 Hit watȝ þe dere Daryus, þe duk of þise Medes,
 1772 þe prowde Prynce of Perce, and Porros of Ynde,

- 1766 þe] þe MS; þe[r] GzC, Mm? (Mm intends to emend as GzC, but does not)
1770 dowedled] ðowedled MS; dwelled PS

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with mony a legioun ful large with ledes of armes,
 þat now hat3 spyed a space to spoyle Caldee3.
 Pay þrongen þeder in þe þester on þrawen hepes,
 1776 asscaped ouer þe skyre watteres and scaled þe walles,

lyfte laddres ful longe and vpon lofte wonen,
 stelen styilly þe toun er any steuen rysed.
 Withinne an oure of þe ny3t an entre þay hade,
 1780 3et afrayed þay no freke—fyrre þay passen,

and to þe palays pryncipal þay aproched ful styлле.
 Penne ran þay in on a res on rowtes ful grete;
 blastes out of bry3t brasse brestes so hy3e,
 1784 ascry scarred on þe scue þat scomfyted mony.

Segges slepande were slayne er þay slyppe my3t;
 vche hous heyred wat3 withinne a honde-whyle.
 Balta3ar in his bed wat3 beten to depe,
 1788 þat boþe his blod and his brayn blende on þe cloþes.

The kyng in his cortyn wat3 ka3t bi þe heles,
 feryed out bi þe fete and fowle dispysed.
 Þat wat3 so do3ty þat day and drank of þe vessayl
 1792 now is a dogge al so dere þat in a dych lygges.

1776 scaled] Tcaped MS; scaped Mo, Em, Vn, TY; sca[yl]ed GzC, AW, PS; sca[l]ed Ba, Me, Mm, An, Gs

1779 ny3t] my3t MS; [n]y3t Mo, Me, Mm, GzC (eds. read MS as *my3t*, which is possible – the MS shows 3 minims in a row); niy3t An, AW, Vn, TY, Gs; night PS
 an oure] anoure MS, Vn; an oure Mo, Me, GzC, Mm, An, AW; an heure PS

1786 heyred] heyred MS; he[ry]ed GzC
1789 The] The MS; Þe Gs

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For þe mayster of þyse Medes on þe morne ryses,
dere Daryous þat day, dyȝt vpon trone,
þat cete seses ful sounde and saȝtlyng makes
1796 wyth alle þe barounȝ þeraboute þat bowed hym after.

And þus watȝ þat londe lost for þe lordes synne,
and þe fylþe of þe freke þat defowled hade
þe ornementes of Goddeȝ hous, þat holy were maked.
1800 He watȝ corsed for his vnclannes, and cached þerinne,

done doun of his dyngnete for dedeȝ vnfayre,
and of þyse worldes worchyp wrast out foreuer, [f. 82r/86r]
and ȝet of lykynges on lofte letted, I trowe,
1804 to loke on oure lofly Lorde late bitydes.

Þus, vpon þrynne wyses I haf yow þro schewed
þat vnclannes tocleues in corage dere
of þat wynnelych Lorde þat wonyes in heuen,
1808 entyses hym to be tene telled vp his wrake.

Ande clannes is his comfort and coyntyse he louyes,
and þose þat seme arn and swete schyn se his face.
þat we gon gay in oure gere þat grace he vus sende,
1812 þat we may serue in his syȝt þer solace neuer blynneȝ. Amen

1795 saȝtlyng] faȝtlyȝ MS; saghtelyng PS

1802 þyse] þyfe MS; this PS

1803 of] of MS, the 'o' malformed; uf Vn, who believed he saw this reading using UV

1804 bitydes] bityðes MS; betydes GzC

1807 lorde] lo ðe MS; Wye PS

- wonyes] wonyes MS; wones PS
- 1808 telled] telled MS, Mo, GzC, An, Vn; telle[s] Em; tel[des] Me, Mm, AW, TY, Gs, PS
- 1810 se his face] fe his face MS; see His owne face PS
- 1811 pat (2nd)] pat MS; [his] GzC

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EXPLANATORY NOTES

1 *clannesse* Vantuono (1984) correctly notes that “one should interpret *clannesse* widely.”

Clannesse has all the connotations of ModE “cleanness”, both physical and moral, and more: cf. *MED*,

n., 1a, “freedom from admixture or adulteration, purity; cleanliness,” *MED*, n., 1b “health”, and 2a,

“moral purity, sinlessness, innocence; uprightness, integrity,” also *MED*, n. 2b, “chastity, continence;

celibacy, virginity; also, self-restraint in marital relations,” and 1c, “modesty, propriety.”

2 *rekken* From the OE *gerecc(e)an* (*MED*). The main sense here is “reckon” or “count” and also

anticipates the additional connotation, noted by Vantuono (1984), of ‘narratives’ in *resounz*; see

OED *reason*, n1. 3a. For *rekken vp alle þe resounz* both Menner (1920) and *MED* cite *The Wars of*

Alexander 1280, “Rekens him þar resons.”

3 *formez* Vantuono (1984) notes that *MED* *forme* n., sense 6b “literary device or idea,” cites *Cl* 3.

Given the poet’s emphasis throughout the poem on outward conduct and appearance (also

physicality) as signifying inward purity, *MED* sense 1b, “outward appearance,” should be noted,

as should the *MED* sense 11a “model of life or conduct, example to be imitated,” given the poet’s use

of Biblical exempla.

forpering MS reads *fo ærīg*. Emendation to *forpering* first suggested by J. Thomas (1908).

8 Cf. Isaiah 52.11: “Recedite, recedite, exite inde, pollutum nolite tangere; exite de medio

ejus, mundamini qui fertis vasa Domini” (Depart, depart, go ye out from thence; touch no unclean

thing, go out of the midst of her, be ye clean, you that carry the vessels of the Lord); Lev. 22.2, “Loquere

ad Aaron et ad filios ejus, ut caveant ab his quae consecrata sunt filiorum Israel, et non

contaminent nomen sanctificatorum mihi, quae ipsi offerunt. Ego Dominus." (Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel, and defile not the name of the things sanctified to me, which they offer. I am the Lord.)

9 *temen* See *MED* s.v. *temen* v. sense 2c, "to give allegiance (to Christ)"; cf. *Handlyng Synne* 9545

(*MED*); *Pat* 316, "Efte to trede on þy temple and teme to þyseluen"; and *Erken* 15, "He turnyd temples þat tyme þat temyd to þe deuell"

10 *rychen* Editors have disagreed on the MS reading but it is clear on personal inspection of the MS.

11 The priests "handle his own body and use it as well," because of transubstantiation; Andrew and Waldron (1978+) note that the same idea occurs in *Everyman* 739, "And handeleth his Maker bytwene his hande."

12. "Here begins an extended 'clothing' metaphor—continued in *vtwyth...inwyth* (14) *withinne*

and *withouten* (20), *hatz on* (30), etc.—which prepares the ground for the explicit parable of the Wedding Feast" (Andrew and Waldron [1978]). This metaphor may also be connected to an understanding of the body as a signifier, as is clothing in the poem, of cleanness or filth; this may extend to the poet's interest in sexual relations. A connection with vessel imagery (see Morse [1971] and [1978]) may also be evident here, as the poet both opens and closes the poem with physical vessels sanctified by God—the body might be read, then, as another metaphoric vessel.

21 *Nif* Menner (1920) notes that the combination of negatives is confusing, and paraphrases, "If he were not scrupulous in his abhorrence (of evil), and (if it were not true that he) loved no sin, it would very strange."

- 23-26** *carp* As Anderson (1977) and Andrew and Waldron (1978+) both note, the *carp* is Christ's Sermon on the Mount and the allusion is specifically to the Beatitudes; cf. *Pat* 9-28, where all eight of the Beatitudes are quoted, closely paraphrasing Matthew 5: 3-10.
- 27-28** "Beati mundo corde: quoniam ipsi Deum videbunt." ("Blessed are the clean of heart: for they shall see God"—Matthew 5: 8).
- 28** *loue* Menner (1920) and Andrew and Waldron (1978+) read the MS as 'bone', which does not alliterate; Vantuono (1984) incorrectly reads 'louf' which he understands to be a spelling of *love*; see *MED loue* adj. 5d sense a, "humble, meek, unpretentious of persons, the heart, spirit, countenance."
- 32** *burre* See *MED* s.v. *bir* n1 sense 2b, "a blow or stroke; a shock"; cf. *Pat* 7 and *SGGK* 290, 374. Menner (1920) mistakenly believes the MS reads *burne*—the stroke closing the compartment for *e* extends back to the *r* beside, perhaps causing this mistake.
- neze* Gollancz (1921) and others emend MS *nezen* to the subjunctive singular for sense, a reading that I have adopted here—cf. *CI* 1017.
- 40** *clutte trasche*₃ The reading here follows Anderson (1977), who notes *OED* s.v. *trash* n1 sense 1b, "an old worn-out shoe," understanding *clutte* as *OED* *clouted* ppl.a. sense 1, "mended with a patch".
- 41** *tote*₃ The meaning is not clear; *OED* s.v. *tote*, n3 records this as the only instance of the word and suggests MDu etymology from *tote*, *toten* (pl.), "the point or toe of a shoe" (so Gollancz [1921]). See also Skeat ("Rare Words in Middle English," *Transactions of the Philological Society* (1892): 372).

- 43 *a boffet peraunter* The same phrase occurs in *SGGK* 2343, "Iif I deliuer had bene, a boffet paraunter."
- 49 *worldlych* MS reads *woꝛþlych*. Editors who emend to *worldlych*, "wordly," or to *wordlych*, understood as a spelling of the same word, do so after Morris's (1964) suggestion not implemented in his text. Andrew and Waldron (1978+) conclude that "the emendation restores the contrast between the earthly ruler in this line and the king of heaven in the next." One might add that it creates a link to the same contrast introduced at the beginning of this section of the poem, where the word used is *vrþly* (35). The MS reading is to a degree sensible since it serves to emphasize the degree of unwelcome a man would receive in heaven from the *Hyȝe King* if he is not welcome to a noble prince, a *worþlych prynce*. The spelling "word" for "world" is not at all unexampled in Middle English, and it is even possible that MS *worþlych* itself represents *MED worldli* adj. (see forms), but the MS spelling is simply "worlde" for the noun (18 times in *Cleanness*), arguing for emendation to the form I suggest.
- 51 *as Mapew meleȝ* Menner (1920) provides a helpful summary of the poet's combination of Matthew's (22: 1-14) and Luke's (14: 16-24) versions of the Parable of the Wedding Feast: "the excuses given by those invited (61-72), the Lord's commanding his servants to gather in the wayfarers a second time (93 ff), and the description of them (100 ff), are given only in Luke; the account of the maltreatment of the Lord's messengers and his slaying of the guests first invited (Matthew 22: 6-7) is omitted, as in Luke. But several details, l. 84 and the entire passage (125-162) about the man without a wedding garment, are given only in Matthew."

in his masse Matthew 22:1-14 is the mass reading for the twentieth Sunday after Pentecost (York and Sarum), although the allusion to the mass may be called up primarily by the demands of alliteration. Cf. *Pearl* 497: “As Mathew meleze in your messe.”

59 *ropeled* See *MED* s.v. *rothelen* v1, “To sear (meat), roast “ where *Cl.* 59 is cited as the only example—but the definition seems unlikely. Vantuono (1984) suggests that the word might have the same meaning as in *SGGK* 2294: “one may conclude that here the roasted meats are ‘brought together’ to form a variety for serving, in line 890 the Sodomites ‘mingle’ with one another for sinful pleasure, and in *SGGK* 2294 ‘rapeled’ describes a stump with roots ‘entwined’”; see also *OED* *raddle*, v1, “to weave or twist together,” which lists *rathel* as an alternate spelling.

sete *MED* provides *sete* n4, “In phrase: to the ~, ?appetizingly; ?for the meal,” citing *Cl.* 59 as the only example, following Menner (1920); Anderson (1977) and Andrew and Waldron (1978) translate “ready for men to sit down”, or “ready for the sitting,” see *OED* *seat* sense 1, “the action of sitting: also an assembly at a banquet.”

64 *turne* MS reads *tne*.

67 *hy3e3* For *hy3e3*, “servants” see *MED* *hine*, n sense 1a; however, it is not impossible that the MS reading is (the alliterating) *by3ez*, ‘servants, attendants,’ with an initial *b* with a poorly formed compartment; see *MED* s.v. *boie* n1., where *bye* is listed as a variant spelling.

69 *so wer* The reading here follows Menner (1920), understanding *wer* as the past 3rd sing. of *werian* (*MED* s.v. *weren* v1), “to defend, ward off”; see also *MED* *weren* v1, sense 5b, “offer an excuse for, justify, exculpate; usu. refl.”

72 *place* MS reads *plate*.

- 73** *ludych* See *MED ledish* adj, from *lede* n2, “Of a land, of a people.” Cf. *Cl* 1375, 1556. Anderson (1977) glosses *ludych* and *ludisch* 1375 as “princely, noble” noting that OE *leod*, n. can mean both ‘prince’ and ‘people.’
- 76** *wylle gentyl* Anderson’s (1977) translation, “gentile wilfulness,” is to be preferred, as it nicely articulates the deliberate, willful action referred to. See *MED* s.v. *gentil* adj., sense 4, “Pagan, heathen” where *Cl* 76 is cited; cf. *Cl*. 1432.
- 78** *forsettez* The preferable interpretation follows Anderson’s (1977) suggestion to take *þe wayferande freke*3 as the object here, giving “waylay travelers on every side about the city,” rather than reading *þe cete* as the object.
- 83** *plat ful* The reading here follows agrees with Menner (1920) and other eds., and that given by *MED plat* adv, sense 2c, “entirely, quite; ~ful, quite full,” which takes the phrase to be an adv. and adj. combination.
- 87** *swyed* Gollancz (1921) notes this is a form of *sued*, ‘followed’. See *MED seuen* v1.
- 92** *As he watz dere of degree dressed his seete* Editors agree that the meaning here is that each man is assigned a seat according to his rank. As Menner (1920) notes, seating arranged according to rank should be expected, cf. *SGGK* 73, “Þe best burne ay abof, as hit best semed.”
- 97-104** Luke 14: 23 “Et ait dominus servo: Exi in vias, et sepes: et compelle intrare, ut impleatur domus mea.” (“And the lord said to the servant: Go out into the highways and hedges: and compel them to come in, that the house may be filled.”)
- 98** *ferre* Gollancz (1921) and Andrew and Waldron (1978+) emend to *ferkez* ‘go’, understanding the repetition of *ferre* from the previous line to be scribal error, but emendation is unnecessary.

- 101** *forlotez* See *MED* s.v. *forloten* v., “to overlook or omit,” citing *Cl* 101 as the only instance of this spelling. Cf. *ON lata* ‘omit’
- 110** *bat demed* The reading here follows Anderson (1977), who translates ‘And they carried out the task, making proclamation as he had ordained’. See *OED deem* v., sense 10, “to pronounce, proclaim, celebrate, announce, declare.”
- 117** *ay as segges serly* MS reads *ay afegge foerly*. The emendation here follows Emerson (“Middle English *Clannesse*,” *PMLA* 34 [1919]: 496-7), and offers a plausible solution to the obscure MS reading, Emerson translating, “And always as befitted men individually according to their clothes.”
- 119** *forknowen* The meaning here is that the “men in the company recognized (known) earlier to be clean were few.”
- 127** *poueren* (Morris). MS reads *þouen*.
- 134** *hit watz* The meaning here is that *þral* is not suitably dressed for a festival. See *MED hit* pr, sense 4b for *hit watz*, “there was.”
- 143** *vnhap to ne3e* (Morris). MS reads *vnh ap ne3e*. The emendation follows that of most editors, who supply *to* before *ne3e* in order to complete an infinitive construction. See also *Cl* 1017, where the MS reads *to ne3e*.
- 145** *vngoderly* *MED* s.v. *ungoderli*, adj., “base, vile, filthy,” suggests that word is from “*godre*, *godere*, sg. gen. and dat., respectively, of *god*, adj.”—as with *OED*, only *Cl* 145 and 1092 are cited.
- 146** *nede* (so MS). Most editors emend to *gnede*, “niggardly, stingy” (following Morris [1864]). The reading here follows Anderson’s (1977) suggestion of retaining the MS reading, understanding the

- word as an adjective, and translating, "You set a very poor and meagre value on me and my house"
- 157** Andrew and Waldron (1978) appropriately suggest that the punishment described is an allegorical representation of suffering of hell; cf. *Pat* 79, "Pynez me in a prysoun, put me in stokes."
- 160** *quoynt* See *MED* s.v. *queint(e)* adj. 'Well-dressed,' seems to be the most fitting translation as the guest angers the lord because of his inappropriate dress, though 'courteous,' is also an appropriate meaning here, as the lord seems to interpret the man's improper outfit as a sign of lack of consideration.
- 167** *for aproch þou* Menner (1920) correctly notes that the construction here is unusual. Andrew and Waldron (1978) give "for if you approach" which conveys the idea expressed at 165 (*Bot war þe wel, if þou wylt, þy wedez ben clene*) that cleanness is mandatory for those who desire an opportunity to meet Christ in heaven.
- 172** *lyned* MS reads *lyued* or *lyned* and early editors up to Andrew and Waldron (1978+) understood the former ("lived"). Anderson (1977) pointed out that the latter ("lined" as a garment) "carries on the identification of *wede3* and *werke3*, the lining of the garment corresponding to the good disposition (*lykyng*) which may not be visible but which nevertheless lies behind a man's good actions.
- 177** *feler* The emendation from the MS reading, *fele*, follows Gollancz (1921) and Andrew and Waldron (1978+), as the reading at 178, *þen for slauþe one*, 'than for sloth alone,' suggests that a comparative is required.

- 179** *pryde* The MS reading, *p yd e* (see transcription), is likely scribal error; Menner (1920) emends on the basis that the scribe added the *y* in error, after writing the abbreviation mark. It seems equally likely that the scribe skipped the necessary *r*, and placed the mark above the *p* to signify it. The word is usually spelled *pryde* in the poem.
- 180** *deuelez þrote* I.e. the mouth of Hell, as represented in churches and scriptural art after the tenth century, including in mystery cycle performance. This tradition may rest upon Isaiah 5:14: “Propterea dilatavit infernus animam suam, et aperuit os suum absque ullo termino; et descendent fortes ejus, et populus ejus, et sublimes, gloriosique ejus ad eum” (“Therefore hath hell enlarged her soul, and opened her mouth without any bounds: and their strong ones, and their people, and their high and glorious ones shall go down into it.”) For further discussion on the hell mouth in decorative art and drama see M.D. Anderson (81-164) and Schmidt (32-178).
- 181** *colwarde* See *MED* s.v. *culvert*, adj. & n., sense a, “villainous, base, treacherous”; therefore the translation is, “For covetousness, and villainous and wrong deeds.”
- 185** *dysherite* and *depryue*] Gollancz (1921) notes that the forms used here are infinitives used as verbal nouns; translate “disinheriting and depriving.”
- 192** *sour* See *MED* s.v. *sour* n1, sense a, “mud, mire, slime; also, muddiness,” and s.v. *sour*, adj., sense 3b, “vile, base,” where *Cl* 192 is cited, and the OE *sur* is listed for origin.
- 194** *resounz of ryȝt* “discourses about righteousness” (Andrew and Waldron [1978])
- 195** *þat ilk proper prynce þat paradys weldeȝ* Apparently a commonplace of alliterative verse. Both Menner (1920) and Andrew and Waldron (1978) note that similar descriptive phrases for God appear in *Saint Erkenwald* 161, “Toward þe prouidens of þe prince þat paradis weldes,” and *Death and Life* 13,

“If thou haue pleased the Prince þat paradise weldeth”; Menner (1920) additionally lists *Wynnere and Wastoure* 296, “It es plesynge to the prynce”; Andrew and Waldron (1978) compare *Cl* 17, 644 and 1664.

197ff This passage demonstrates the poet’s pattern of presenting God as an emotional deity, who often expresses himself in terms of human emotion; cf. *Cl*. 281-92, 557-600, 1143-52, 1501-02. The poet’s unconventional method of describing God in human terms has received much scholarly attention: see Cindy Vitto (“Feudal Relations and Reason in Cleanness,” *The Rusted Hauberk: Feudal Ideals of Order and Their Decline*, [Gainesville: UP of Florida, 1994], 5 - 28), who describes the relationship presented in *Cl* between God and man as feudal; see also Malcolm Andrew (“The Realizing Imagination in Late Medieval English Literature,” *English Studies* 76.2 [1995]: 113-128), Lawrence M. Clopper (“The God of the *Gawain*-Poet,” *Modern Philology* 94 [1996]: 1-18), Theresa Tinkle (“The Heart’s Eye: A Beatific Vision in *Purity*,” *Studies in Philology* 85 (1988): 451-470), and David Wallace (“*Cleanness* and the Terms of Terror,” *Text and Matter: New Critical Perspectives of the Pearl Poet* [New York: Whitson, 1991], 93-104).

202 *hau* Other editors have read the MS as *han*, as a form of *haven*, ‘to have,’ but given the difficulty in determining between *u* and *n* in this MS, and the plural form *haf* of the verb in the poem (see *Cl* 95 and 1455), it is likely that *hau* is the intended form. Cf. *Cl* 693, 694, 774, and 1631.

205-34 Cf. Isaiah 14.12-15: “Quomodo cecidisti de caelo, lucifer, qui mane oriebaris? corruisti in terram, qui vulnerabas gentes? Qui dicebas in corde tuo: In caelum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti in lateribus Aquilonis. Ascendam super altitudinem nubium, similes ero Altissimo. Verumtamen ad infernum detraheris in profundum laci.” (“How

art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the
earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt
my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the
north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt
be brought down to hell, into the depth of the pit.")

211 tramountayne] Andrew and Waldron (1978) best summarize editorial comment here, all of which
follows Menner (1920): "*OED* glosses, 'the north pole star,' adding the explanation, 'so called in
Italy and Provence, because visible beyond the Alps.' The context suggests that the word may here
simply mean north. The devil is traditionally associated with the north, an idea probably based on
Isaiah. 14.12-13" (see note to ll. 205-34); cf. *Cursor Mundi* 459, "In þe norþ side shal sitte my
sette" (Trinity MS), *The Friar's Tale* (Chaucer *Tales* III.1413-16), "'Brother,' quod he, 'fer in the north
contree, / Whereas I hope some tyme I shal thee see. / Er we departe, I shal thee so wel wisse /
That of myn hous ne shaltow nevere mysse,'" *Piers Plowman* (Langland C.I.112), "Luppen alofte in þe
north syde," and Milton's *Paradise Lost* V.754-60."

215 *metz* The precise meaning is uncertain but this is probably either a spelling of *MED* *mes*, n. 1, "a
stroke or shot" (see also *OED* s.v. *mes* n.) or more likely *MED* *metz* n., "moderation,
?compassion" as suggested by Gollancz (1921) comparing *mesen* v. (see *MED* s.v.). God, though
enacting severe judgement, is still a compassionate God. Cf. *mese* v. *Cl* 764 and *amesying*, *Pat* 400.

216 *tour* Gollancz translates 'entourage, company of angels,' as an aphetic form of the OF
atour, which is followed by *MED* s.v. *tour* n3, "An entourage," but the evidence presented for this
meaning is slim as *Cl* 216 is the only line cited for this meaning. Morris (1969) translates 'tower,'

and Menner's (1920) gloss agrees, but applies the meaning for this line 'to heaven.' Anderson (1977) notes the Biblical tradition of the ten orders of angels, "one of which was lost in the Fall; its place was to be taken by mankind." The meaning provided for *MED* s.v. *tour* n1, sense b, "the dwelling place of God, heaven," should be considered for this line; see especially the use in *Cursor Mundi* 487 (Trinity MS), "And þus he lost þat heȝe tour," where the subject is, as it is here in *Cl*, Lucifer's fall.

220 *þrwen* See *MED* s.v. *throuen* v.1 sense 3b, "to exile (sb.), banish; separate (sb. from his heritage, the love of God)," which suggests an appropriate translation is "Teeming thousands were violently banished out of there."

222 *sneued* Editors have had trouble with the MS reading, *sweued*, and adopted various explanations and emendations. The emendation here to *sneued*, 'fell,' parallels the rest of the line, as *þe snaw þikke*, 'like the thick snow,' as the meaning of the verb *sneuen* is used to refer to falling snow or clouds that produce snow—the 'teeming thousands' (220) 'fell from the firmament' (221), just as snow falls from a cloud; see *MED* s.v. *sneuen* sense 1b, "of snow: to fall; of a cloud: produce snow." The MS form can easily be explained had the proposed reading been present in the exemplar and subjected to u/n confusion.

as þe snaw þikke Cf. *Fall and Passion* 25-8, "Seue daies and seue niȝt, / As ȝe seep þat fallip snowe, / Vte of heuen hi aliȝt / And in to hell ewer iprow" (qtd. in Menner [1920]).

224 *fylter* *OED* *felter*, v. (OF *feltrer*) sense 3 gives, "a. To be huddled together, b. To mingle in carnal intercourse, c. To join in strife; also, *to felter together*."

forty dayez Menner (1920) notes that the number is a result of alliteration, cf. *Fall and Passion*, seven days, and *Piers Plowman* and *Paradise Lost*, nine days; Anderson (1977) notes,

additionally, that in *Cursor Mundi* 510 it is stated, "on the supposed authority of Bede, that to travel from earth to Heaven would take seven thousand seven hundred years at the rate of forty miles a day."

226 *smylt mele* "fine meal" Menner (1920) translates "strained meal," believing *smylt* the past part of OE *smyltan*; Gollancz (1921) glosses "fine meal," but notes that the origin of *smylt*, "fine," is unknown. Anderson (1977) suggests "perhaps a participial adjective from Mdu., MLG *smilten*, a variant of *smelten*, 'smelt' here in the developed sense 'refined.'" For the sense, cf. that recorded for the modern verb in the dialects of Cumberland, Yorkshire, and Cheshire by *EDD* (s.v. *smelt*):

"Preparing lime by mixing it with water, and pouring it through a sieve, to remove impurities."

Vantuono's (1984) suggestion, OE *smelt*, 'sardine' seems entirely unlikely. I cautiously follow

Gollancz's suggestion, "fine meal." The *MED* listing is similarly influenced by Gollancz, see s.v. *smilt*, adj., "Finely sifted," where *Cl* 226 is the only example cited.

forpikke The meaning here is most likely "very thickly"; see Menner (1920). Some editors follow Emerson's suggestion ("Middle English *Clannesse*," *PMLA* 34 [1919], 499), that *pikke* should be understood "as a substantive." The *smylt mele*, then, would smoke *for pikke*, "on account of being concentrated."

229 *Pis* My uv examination confirms Anderson (1977)'s reading, though Vantuono (1984) reports *3is*, also from uv inspection.

230 Menner (1920) suggests Wy3 is a reference to God, not Satan, and translates: "And yet God did not become angry, nor did the wretch (Satan) ever become reconciled, nor would he ever acknowledge, because of wilfulness, his worthy God."

- 231** *wylfulnes* (suggested by Gollancz [1921]) MS reads *wylnesful*. Anderson (1977) suggests the MS reading is a unique form “best explained as an adjective formed on OE *gewilnes* ‘desire,’” but wilfulness rather than desire seems more consonant with the context.
- 233** *rape* All eds. but Anderson (1977) gloss ‘rap’ or ‘blow,’ from Sw. *rappa*. Anderson’s suggestion, that a “more exact sense is given by ON *hrap* ‘falling down, ruin’; the related verb *hrapa* ‘fall headlong, fall in ruin’ is used of Satan’s fall in the Icelandic version of Luke x. 18”—“Ég sá Satan hrapa af himni sem eldingu” (*Bibliá* Luke 10.18—“I saw Satan fall from Heaven like lightning”)—is to be preferred.
- 235** *þat oþer wrake* “the second vengeance,” God’s vengeance for Adam’s sin. Cf. *Pearl* 637-45.
- 242** *empoysened alle peplez* Cf. *Saint Erkenwald* 296, “Þat mony a plyztles pepul has poysned for euer,” a correspondence pointed out by Menner (1920).
- 245** *defense* See *MED* s.v. *defense* n., sense 5b, “a prohibited thing,” proposed by Anderson (1977). But see also *MED* sense 5c, “an offense; don ~ (to), to commit an offense, offend (sb.).”
- 249** *þe þryd* I.e. the third vengeance, the Flood (see note to *Cl* 235).
- 256** *lengest lyf in hem lent* Menner (1920) notes that this is a common alliterative formula; cf. *Pat* 260, “Þat any lyf myȝt be lent so longe hym withinne?”
- 264** *cors* Anderson (1977) calls *co(u)rs of kynde* a standard ME phrase; this is confirmed by the examples listed in *MED* s.v. *cours* n., sense 10, “A process; ~ of kinde, a natural process or way, natural behavior.”
- 267** *vsed hem* Menner (1920), Gollancz (1921), and Andrew and Waldron (1978+) understand the verb as reflexive, “had sexual intercourse,” but Anderson (1977) correctly notes that there are no other

examples of such a reflexive use. The phrase here means "practiced them" (the fleshly deeds and contrary works—*MED* sense 7g, "to perform (an action or activity, a gesture, deed, work, etc.), do,").

269 *fende* Cf. Genesis 6:2: "Videntes filii Dei filias hominum quod essent pulchrae, acceperunt sibi uxores ex omnibus, quas elegerant" ("The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.") The usual explanation of "the sons of God" is the descendants of Seth, as opposed to the "daughters of men," the descendants of Cain.

Anderson (1977) explains that "the interpretation of 'filii Dei' in Genesis 6:2 as *fendes* may go back to Augustine, who raises the possibility of such an interpretation in *De Civitate Dei* xv.23.

275 *pat fe3t loued best* Genesis 6:4: "illaeque genuerunt, isti sunt potentes a saeculo viri famosi" ("they brought forth children, these are the mighty men of old, men of renown"). Anderson (1977) compares *Genesis and Exodus* 546, where the giants born to the daughters of men are "Mighti men and figti."

284 *as wy3e* "As a man"; see note to *Cl* 197 for further discussion of the presentation of God in human terms in *Cl*.

296 *ay glydande wyth his God* Cf. Genesis 6:9: "Noe vir justus atque perfectus fuit in generationibus suis, cum Deo ambulavit" ("Noe was a just and perfect man in his generations, he walked with God.").

301-44 This passage is based on Genesis 6:13-22.

303 - 4 *pe ende . . . fallen forþwyth my face* A translation of Gen. 6:13: "Dixit ad Noe: Finis universae carnis venit coram me" ("He said to Noe: 'The end of all flesh is come before me.'").

- 307** *strenkle my distresse* "Scatter my trouble about." Anderson (1977) understands this line as 'scatter (put forth) my power'; Menner (1920) and Moorman (1977) favour 'dispel my grief.'
- 308** *ledez and londe* Cf. Gen. 6:13: "ego disperdam eos cum terra" ("I will destroy them with the earth").
- 310** *a cofer* Used as a word for the ark here and at *Cl* 339 and 492; Menner (1920) provides a helpful list of other names for Noah's ark used in *Cl*: *kyste* (346, 449, 464, 478), *lome* (314, 412, 443, 495; cf. *Pat* 160, *lome*).
- 311** *for wylde and for tame* A similar phrase is used at *Cl* 362, *þe wylde and þe tame*.
- 318** *vpon* The reading here follows Menner's (1920) suggestion to take *upon* as 'open'; cf. *Cl* 453, 882. Gollancz's (1921) emendation to *vponande* is for parallelism with the clause, *wel dutande dor*, at *Cl* 320 (cf. *Cl* 382); he suggests that 'and' was originally intended in the line, but being represented by an abbreviation, was accidentally omitted.
- lofte* (Morris). MS reads *lofte*.
- 322** *bolke3* (Putter and Stokes). MS reads *bolke3*. This suggestion from Putter and Stokes (2014) (see *MED* s.v. *bulk*, senses 2a [hold of a ship] and 2b [stall, enclosure]) solves a long-standing textual conundrum. Gollancz (1919) emends to *boskenz* (from *boskin EDD*), "the divisions of a cow-house which separate the animals from each other"; Anderson (1977) suggests the word as it stands in the MS is a variant of *bos* (*Cl* 1075) "cow-house," whereas the most likely reading of the word is "bushes". Menner (1920), Moorman (1977) and Vantuono (1984) agree with Morris (1864) in retaining the MS reading. I cannot see how the meaning can be 'bushes,' and Anderson's

suggestion is only slightly and indirectly evidenced; therefore the emendation of Putter and Stokes is preferable.

325 *gost of lyf* Cf. Genesis 6:17: "spiritus vitae" (translated "the breath of life" in Douay-Rhiems).

332 *of monnez saulez* Anderson (1977) translates "from amongst mankind", "lit. 'from amongst human souls,' with *saule* in the sense of 'person, being' as *ame* is commonly used in OF."

333 *pat berez lyf* Cf. *Cl* 1023, "pat any lyf berez" and *SGGK* 1229, "with alle pat lyf bere."

333ff Anderson (1977) notes that this is a conflation of Genesis 6:20 and 7:2, the two accounts of God's injunction to Noah. Genesis 6:20: "De volucris juxta genus suum, et de jumentis in genere suo, et ex omni reptili terrae secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere." ("Of fowls according to their kind, and of beasts in their kind and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live."); and Genesis 7:2: "Ex omnibus animantibus mundis tolle septena et septena, masculum et feminam." ("Of all clean beasts take seven and seven, the male and female.")

359 *ny3t* The scribe appears to struggle when copying several minims in a row; I read the MS as *my3*

(so Menner [1920] and others); Morris (1864) and others read MS as *niy3*; all emend.

Vantuono (1984) preposterously suggests that no emendation is necessary, arguing that "*niy3* 'arduous activity' (OF *anui*) suits this context."

364. *walle-heued* Menner (1920) emends to *welle-heued* (see *Cl* 428) but as Anderson (1977) notes,

walle is an attested variant; see *MED* s.v. *wel(le)* n. The phrase translates Genesis 7:11, "fontes abyssi magnae" ("the fountains of the great deep").

380. *haled* (Morris). MS reads *aled*. Editors agree that the MS form *aled* is a variant of the 3rd person pret. pl. form of *halen*, v. from OF *haler*. The emendation adopted here is consistent with the spelling at *Cl* 1520, "he haled of þe cuppe."

385 *þenne were no more dryȝe* (Anderson). MS reads *þēne watz no more dryȝe*. Gollancz (1921) ascribes the MS reading to scribal "misunderstanding 'on more,' and changing it into 'no more,' and further inserting the erroneous 'watz' in order to make sense." He therefore emends the line, providing his translation, "the highest mountains on the moor then alone were more dry." Anderson's (1977) emendation of *watz* to *were* seems required by the plural subject, but I retain *no more dryȝe*, as this indicates not only the extent of the deluge, as not even the tallest mountains have dry land, but the futility of the creatures' attempt at survival: the hills are already wet, indicating they will soon be flooded or submerged; translate, 'The tallest mountains on earth were no longer dry.' (Anderson glosses *dryȝe* as 'secure', arguing that the ME equivalent of *dry* is spelled *dr(u)ye* in the MS, and suggesting that *dryȝe* adj. represents OI *drjuġr*, 'lasting'.)

395 *þat amounted þe mase* "that increased the confusion" MS reads *þat amoūted þe maffe þe mafe*, clearly dittography. For the meaning see *MED* s.v. *mase* n., 1a, which gives "A source of confusion or deception; vision, fantasy, delusion; deceit." The understanding here follows sense 1b, "confusion, bewilderment, disorder" which cites this line from *Cl* as an example.

403-04 *By forty dayeȝ . . . feȝtande waȝeȝ* Andrew and Waldron (1978+) translate, "By the time forty days were ended, no flesh stirred on earth which the flood had not entirely devoured with contending waves," noting that there is a "slight inconsistency in this last statement: the poet means that the flood has killed all living creatures."

- 406** *hurkled* *MED* lists the form as an error for *hurtelen*, v, but see *OED hurkle*, v., sense 1 “intr. To draw the limbs and parts of the body closely together, esp. with pain or cold; to contract the body like a beast in a storm; to cower, crouch, squat; to shrink, shudder. Said also of the limbs: To be contracted or drawn together.” For etymology, see *OED* s.v., “Now dial. [app. closely related MLG, LG, and Du. *hurken* to squat, held by Dutch etymologists to be an intensive formation with -k suffix from MHG. *hûren*, dial. Ger. *hauern*, *hûren* to squat, sit bowed together...]”
- 408** *Alle þat spyrakle in-spranc* The form *in-spranc* is adopted here on the basis that the word is constructed from *in*, used as an adverbial prefix, and a past form of OE *springan*, *spranc*. See s.v. *MED springen*, v. and *OED in*, adv., sense 11b., “With pa. pple., as *in-burnt*, that is burnt in; so *in-built*, *in-moulded*, *in-set*, etc.” See also *MED* s.v. *inspringen*, v., “To leap in, dwell in” where *Cl* 408 is the only example provided. This passage translates Genesis 7:22: “Et cuncta, in quibus *spiraculum vitae* est in terra, mortua sunt” (“And all things wherein there is *the breath of life* on the earth, died.); cf. also Genesis 2:7: “Formavit igitur Dominus Deus hominem de limo terrae, et inspiravit in faciem ejus *spiraculum vitae*, et factus est homo in animam viventem” (“And the Lord God formed man of the slime of the earth: and breathed into his face *the breath of life*, and man became a living soul.”).
- 419** *hurrok* MS reads *burrok* (but has been read as *hurrok*). The precise meaning of this word is uncertain. *OED* and *MED* define it as part of a boat between the sternmost seat and the stern. The best discussion of this perplexing term is provided by Anderson (1977) in his note to *Pat* 185: “J.Jakobsen *An Etymologiccal Dictionary of the Norn Language in Shetland*...derives the Shetland word from Norw. *hork* ‘osier ring, handle of a basket’, comparing Shetland *hank* ‘loop,

handle' and *hoddek* 'basket with two loops', both of which are also used in the sense 'junction of a boat's planks to the stern-post, stern-compartment'. Sandahl (*Middle English Sea Terms*. i, Uppsala, 1951, 126-7) notes Jakobsen's derivation and suggests that at one stage *hurrock* (and *hank*, *hoddek*) could mean a rudder-band, shaped like a basket-handle, which encircled the neck of the stern-rudder to keep it in position." Cf. *Pat* 185, "Onhelde by þe hurrock, for þe heuen wrache." *MED* *hurrok* and *OED* *hurrock* both cite *Pat* 185, and Edmonston's *Shetland & Orkney Glossary* as examples; *MED* cites *Cl* 419. *DALF* (Godefroy, ed.) s.v. *hurque* notes "a transport boat." However, instead of *hurrok*, the MS appears to read *burrok* which is an attested ME word for some sort of fish-trap. See *MED* s.v. *burrok*, n., and *DMLBS* s.v. *burrochius*.

425-8 Cf. Genesis 7: 10-11, "Cumque transissent septem dies, aquae diluvii inundaverunt super terram. Anno sexcentesimo vitae Noe, mense secundo, septimodecimo die mensis, rupti sunt omnes fontes abyssi magnae, et cataractae coeli apertae sunt." ("And after the seven days were passed, the waters of the flood overflowed the earth. In the six hundredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened."); Gen. 7: 24, "Obtinueruntque aquae terram centum quinquaginta diebus" ("And the waters prevailed upon the earth a hundred and fifty days.").

427 *seuentēþe* (Andrew and Waldron). MS reads *seuēþe*. Gollancz (1921) emends to "seuenteþe" according to the OE etymon for *seventeenth*, *seofonteoða*, but MS *seuēþe* is more likely scribal error by homeoteleuton for "seuentēþe" than for Gz's suggested "seuenteþe."

430 *yþe3* (suggested by Morris). MS reads *yre3*. The emendation here follows that of all editors (with the exception of Vantuono (1984)—and Morris (1864) who suggested "yþez (?)", but did not emend

his text), understanding *yrez* as an error for *ybez*, ‘waves.’ Vantuono resists emendation on the improbable basis that “*yrez* may be a variant of *ayre* ‘air’ 1010.”

432 *per euer flote* My reading here follows Anderson’s (1977) reasoning, that “it is possible to make sense of the MS as it stands by taking *per euer flote*, etc. as dependent on *pat* 431 in the same way as *per wonyed*, etc.: ‘Everything was destroyed that lived there in the world, (that) ever swam there, or flew, or went on foot.’”

433 *ro3ly* Editors agree only that the meaning is not clear: suggested explanations for *ro3* include: *rough* (Morris [1864], Menner [1920], Bateson [1918]); *fortunate*, from OE *row*, ‘mild’ (Gollancz [1921], Andrew and Waldron [1978]); *sorrowful*, taking *ro3ly* as an error for *rwly* (Morris [1864], Moorman [1977]). Anderson (1977) suggests *troubled*, after OE *hreoh*, ‘rough, fierce’. Vantuono (1984) chooses the same etymology, but prefers “tottering,” to “troubled,” noting “the description in 421-3 and the use of *ro3(e)* to denote the turbulent movement in *Pat.* 144 and 147.” Menner (1920) notes that ‘fortunate’ or ‘sorrowful’ works contextually, but does not emend, on the basis that *roglych* at *Pat.* 64 “is a presumption in favour of *ro3ly*, adj., here, however difficult it may be to fit the meaning to the context.” The manuscript nearly consistently uses *ro3(e)* for ‘rough’, cf. *Cl.* 382, 1545, *SGGK* 745, 2198.

rac see *MED* s.v. *rak*, n.1a, “a rain cloud, storm cloud, storm”; *MED* cites *Pat.* 139 and 176, *SGGK* 1695; see also *OED* s.v. *rack*, n1, sense 3a, “clouds, or a mass of cloud, driven before the wind in the upper air (the main use)”; see also sense 2, “a rush of wind; a gale, storm,” and sense 3b, “Driving mist or fog.” *EDD* (s.v. *rack*, sb sense 6) confirms the Northern usage and defines, “flying clouds, thick broken clouds driven by the wind; scud; driving mist.” Concerning the

origin, *MED* suggests OE *racu* ‘cloud, storm’ with retention of short *a* perh. due to influence of ON;

OED proposes an ON *rak, "parallel to OE *wræk* from *wrecan* wreak."

446 *rasse* The origin and meaning of the word is not known. See *OED rasse* 2, “? A peak, projection,” where *Cl.* 446 is the only example provided. Anderson (1977) suggests OF etymology, from *ras(s)e*, ‘ditch’. Cf. *SGGK* 1570, “Of a rasse, be a rokk þer rennez þe boerne.”

447 *Ararach* (Gollancz). MS reads *Mararach*. The French Mandeville reads, “Et la delez y ad vn autre montaigne qad a noun ararach, mes ly Iuys lappellent Thanez, ou larche Noe se arresta” (qtd. in Menner (1920)); the English Mandeville, “another hille that men clepen Ararath (but Iewes clepen it Taneez) where Noes schipp rested (Seymour 109).” Perhaps the scribe writes *mararach* in an attempt to fix the perceived defective alliteration of the line.

449 *were* (Morris and Skeat, *Specimens of Early English, Part II*). MS reads *wern*.

455 *þat rebel watz euer* Emerson (“Middle English *Clannesse*,” 1919) notes that “Hebrew legend . . . says that the raven rebelled at going from the ark, and proclaimed his hostility to both God and Noah, the former for placing him among the unclean animals. The raven even accused Noah of trying to get rid of him for personal reasons.” For further discussion see Ginzberg, *The Legend of the Jews*, Baltimore: Johns Hopkins UP, 1998, 163.

456 *corbyal*] The form has been accepted by all editors with the exception of Gollancz (1921) who emends to *corby al*, suggesting the MS form is an erroneous form of *corbel*: “I very much doubt the form ‘corbyal’; the poet uses the correct ‘corbel,’ *SGGK* 1355.”

- 459** *croukez for comfort when carayne he fynde*³ Emerson ("Middle English *Cleanness*," 1919) notes that "the story of the carrion, a part of the Hebrew legend, is found in the OE. *Genesis* and in Wyntoun's *Original Chronicle* 413-16."
- 469** *douue* (Knigge, *Die Sprache des Dichters von Sir Gawain and the Green Knight* . . . [Marburg, 1885]). MS reads *d oūe*, which must be scribal error. The scribe has mistaken a *u* for an *n*—this would explain the use of the macron abbreviation (to indicate a following nasal, *n* or *m*) over the *u*. Morris (1864), encouraged by a mistaken reading, *dovene*, at 481 (MS reads *doveue*), suggests the form may be an alternative of a female form of the word, *dovene*; Vantuono (1984), perhaps too ingeniously, asserts that both MS readings illustrate "retention of the early ME *n*-declension of fem. nouns for the dative and accusative forms," and further attributes the *ne* ending of *doune* to metathesis. Andrew and Waldron (1978) suggest that because the word is spelled differently three times on the folio, *doune* (469), *doveue* (481), *dowue* (485), the scribe may have had difficulty with the word: "it may be inferred that the spelling of the word in his exemplar was strange to him and that only at the third encounter did he recognize it and convert it to his usual spelling."
- 473** *bryng bodworde to bot* Gollancz (1919) understands *bot* as 'help' (*n*), whereas Menner (1920) and Andrew and Waldron (1978+) understand the form as a variant of *bod(e)n*, 'announce, proclaim'. Morris and Skeat (1872) and Moorman (1977) prefer 'to boot', 'for our good,'; Anderson (1977) and Vantuono (1984) (following P.G. Thomas, "Notes on Cleanness," *Modern Language Review* 17 [1922] 64-6) prefer 'the boat', noting that *bot* is used in *Pat.* 184 for Jonah's ship. I also prefer Thomas's suggestion of 'boat,' as Noah calls on the dove (469) specifically because the raven does not return to the boat.

- 475** *wyrlez* The MS reading shows an abbreviation that has been variously understood by previous editors (see Textual Notes). I read the comma shaped mark on *l* as a possible abbreviation for *e*, and emend to *wyrlez*. Gollancz (1919) unnecessarily emends to a preterite form; the reading here is understood to be the Northern form for present third person, *wyrlez*, "She whirls out . . .," corresponding to the following descriptions of the dove's actions, which are given in the present tense in this quatrain, with the singular exception of *dorst* 'dared' at 476.
- 481** *dove* (Emerson, "Middle English *Clannesse*," 1919). MS reads *dovoue*, a scribal error by dittography. See note to *Cl* 469.
- 491** *where jumpred er dryzed* A phrase that has caused difficulties and provoked ingenuity in editors. Anderson (1977) (Andrew and Waldron [1978+] agree) suggests that *jumpred* is a participial adjective from ME *jumpren*, "a verb found in Chaucer and Thomas Usk in a sense close to that of the obviously related ModE *jumble*, i.e. 'mix together inappropriately' (see *MED* s. *jumperen*)." See *OED* s.v. *junper*, v1, "to introduce incongruously or discordantly; to jumble together." Following Anderson, I understand the passage to mean, "where those jumbled together suffered before."
- 498** *tyned* All editors read *tyned*, understanding "enclosed," without comment, but the MS clearly reads *tȳned* (see diplomatic transcription). The MS reading is unlikely to be the intended meaning: *MED* s.v. *trinen* sense 1 lists, "a. to lay a hand (on sb), run a hand (over sb.); also, touch (sb.); b. to make mention of (smth. to sb.), touch upon; *MED* s.v. *trinen* sense 2 gives, "a. to go, step, proceed...b. to approach (smth.), go near to...follow the track of (sb.); c. to strike up, proceed to play." I emend to *tyned*, 'enclosed,' given that the MS reading is a probable error ('Arabic-2'

shaped *r* is an unusual form after *t*, and it is possible the graph remains from an aborted *t*₃ error); see

MED s.v. *tinen* v1 sense 2a, “to make an enclosure or a hedge; enclose (sb. or sth.), confine.”

504 *prublande* The origin of the word is not clear, but editors agree the meaning is “pressing,

jostling”; cf. *Cl* 879. See *MED* s.v. *thrublen*, v. ppl. *thrublande*, sense a “to jostle, crash together;

press”; *MED* also note that the origin is uncertain, but suggests a blend of *thrumblen* (v) or *thrumen* (v)

and *troublen* (v).

514 *mayny on molde* (Morris). MS reads *mayny mold e*. (“Middle English *Clannesse*,” 1919) would

preserve MS reading, taking *mayny* as an adjective, meaning ‘great, powerful.’ Gollancz (1921)

emends to *mayny-molde*, for ‘mainland’; Anderson (1977) agrees with Gollancz, further noting that

“there are many OE compounds in *mægen* and ON compounds in *megin*,” but he admits that “the

dictionaries do not record any with ‘earth’ as the second element.” On this basis, I prefer the reading

mayny on molde, ‘host on earth,’ suggested by Morris (1864) and followed by all editors except

Vantuono (1984), Gollancz, and Anderson. Predictably resistant to emendation, Vantuono explains

the MS reading as ‘household of earth,’ and says it “may be retained by considering *molde* an uninflected

gen. in post[poned] c[onstruction].”

515 *seggez* (Gollancz). MS reads *mannez*, but this interrupts alliteration; I agree with Gollancz

(1921—followed by Anderson [1977] and Andrew and Waldron [1978+]), who attributes the MS reading

to eyeskip, as ‘mannez’ occurs directly above in the previous line.

516 *po3t of her herttez* This translates “cogitatio humani cordis” in Genesis 8:21: “Odoratusque est

Dominus odorem suavitatis, et ait: Nequaquam ultra maledicam terrae propter homines: sensus

enim et cogitatio humani cordis in malum prona sunt ab adolescentia sua: non igitur ultra

percutiam omnem animam viventem sicut feci.” (“And the Lord smelled a sweet savour, and said:
 ‘I will no more curse the earth for the sake of man, for the imagination and thought of man’s heart
 are prone to evil from his youth, therefore I will no more destroy every living soul as I have done.’”)
520 *manez dede3* (Menner). MS reads *manez sȳne* (with the second word added above the line with a
 caret for insertion—see diplomatic transcription). I emend for alliteration, following Menner
 (1920); presumably Gollancz (1921) also emends to *pe doupe* for alliteration, suggesting precedent for *pe*
doupe because of its appearance at *CI* 270, 597.
521-22 This passage is based on Genesis 8.17: “ingredimini super terram: crescite et multiplicamini super
 eam” (“go ye upon the earth, increase and multiply upon it.”).
524 *vmbre* Menner (1920) suggests the etymology AN *umbre*, OF *ombre*, noting that the meaning,
 ‘shade’ “makes a good contrast to ‘drought.’” The phrase *umbre ne dro3pe* is the poet’s addition
 to the series of contrasted words in Gen. 8:22: “Cunctis diebus terrae, sementis et messis, frigus et
 aestus, aestas et hiems, nox et dies non requiescent.” (“And all the days of the earth, seed-time and
 harvest, cold and heat, summer and winter, night and day, shall not cease.”)
529 *skyllly skyualde* “wise separation.” Andrew and Waldron (1978+) provide a thorough summary of
 the adopted reading and various editorial understandings: “Though it is a noun in 62, *skyllly* here
 appears to be an adj. After Luttrell [“Gawain-Group” 1956], *skyualde* would derive from ON *skifald*, a
 noun related to *skifa* ‘to cut into slices.’ Morris and Menner, on the other hand, interpret *skyllly* as a
 noun, and take *skyualde* as past tense of a verb, glossing ‘ordered (or manifested) design (or separation).
 Gollancz emends to *skylnade*, relating this to Oícel *skilnaðr* ‘separation.’” Vantuono (1984)’s
 peculiar suggestion of *skyllly skyu alde* ‘old capacity to proceed’ does not fit the context.

532 *pat* (Morris). MS reads *pat pat*.

540 *þe fowre frekez* I.e. Noah and his three sons.

543 *chyfly* MS reads *chyfly*, which editors accept and attempt to explain, though *MED chis* adj.

("fastidious"; "critical, petty"; "solicitous"; "choice") is not close enough in sense to what would be required here. See *MED* s.v. *chisli*, adv., "With favour, fondly," a probable lexicographical ghost, where this line is the only example provided.

544 *þewes* Anderson (1977) notes that Morris (1864), Menner (1920), and *OED* (s.v. *thew*, n1 sense

1b) gloss 'ordinances,' Gollancz glosses 'noble qualities', but the sense here and again in *Cl* 755 and

1436 is clearly 'good disposition, good nature.' *OED* sense 2b, "without qualification: a good quality

or habit; a virtue; courteous or gracious action" supports Anderson's suggestion; however,

'ordinances' (also preferred by Moorman [1977] and Vantuono [1984]) is fitting, because the flood is

God's punishment against people who sinned by living against God's laws.

549-52 *For is no segge . . . sytte3 so hy3e*. "For there is no man under the sun so seemly in his manners, if

he is polluted by sin and remains unclean, one speck of a spot may make [him] miss the sight of the

sovereign that sits so high." Editors provide several interpretations, because of difficulties arising

from lack of (grammatical) sequence. Menner (1920) translates, "For there is no man under the

sun so goodly in his deeds, if he is soiled by unclean sin a speck of a spot . . ."; Gollancz (1921), "For

no man under the sun is goodly enough in words, If he be defiled in sin, befitting him foully . . .";

Anderson (1977), "For there is no man under the sun so seemly in his manners, (but that) if he is

polluted by sin that remains uncleansed . . ."

551 *spec* (Morris, reading *spec*). Though the MS appears to read *spet*, 'spec' is undoubtedly meant here. *t* and *c* are easily confused in this script; it is likely the scribe copied *c* sloppily, thus the curve stroke extends past the horizontal stroke.

553-54 *For þat schewe me schale . . . byhoue3 be clene* Line 553 has been interpreted variously. The poet is undoubtedly suggesting that cleanness (like a shining pearl or bright beryl) is necessary in order to gain entrance to heaven; therefore the translation suggested by Andrew and Waldron (1978+), "so that one shall appear in those bright dwellings, it is necessary to be pure like the shining beryl," is appropriate.

554 *beryl* Cf. *Pearl* 1011, "þe beryl cler and quyrt". Citing *The London Lapidary* (ed. Evans), Anderson (1977) notes that "the beryl was thought of as a stone like crystal: 'Berill shulde not be shape, but hit behoueth to be plain and polished'" (28).

556 *withouten maskle oþer mote* Cf. *Pearl* 726, 843.

564ff Cf. *CI* 519-20. Menner (1920) notes that these lines "reflect Gen.9.11": "Statuam pactum meum vobiscum, et nequaquam ultra interficietur omnis caro aquis diluvii, neque erit deinceps diluvium dissipans terram." ("And I will establish my covenant with you, and neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.")

576 *þat he his saueour ne see with sy3t of his y3en* "So that he will not see his saviour with the sight of his eyes"; the poet reminds the reader of the reward in the sixth Beatitude (cf. *CI* 27-8, 594-5, 1054-55, 1810).

577 Emendation is not necessary here if one considers *þat* 'who,' as continuing the sentence from the previous line.

579 *heþyng of seluen* Menner (1920) argues that the meaning here is "scorning (i.e. violating the purity) of one's body," not "contempt of God's self" as Morris (1864) had suggested. Anderson's (1977) understanding, "contempt for one's person" is similar. Menner's suggestion is influenced by *Cl* 709- 10.

581-6 Anderson (1977) notes that these lines are based on Psalms 93 (94):8-9, also quoted in *Pat* 121-4: "Intelligite, insipientes, in populo: et, stulti, aliquando sapite. Qui plantavit aurem, non audiet? aut qui finxit oculum, non considerat?" ("Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see?"

581 *sauyour* Gollancz (1921) suggests this is an alternate form for *saueour*, 'apprehend.' See *OED* s.v. *savour*, *savor*, v. sense 12, "To perceive, apprehend; to discover traces of. Also, to experience"; see especially *MED* s.v. *savouren* v., sense 8a, "to know, comprehend, understand," where *Cl* 581 is cited. The spelling here is no doubt influenced by that of the noun "saviour."

590 *pre* Because the MS form looks as though the *e* has been corrected from *o* with an independent stroke to close the compartment (many editors read *pro* here), I retain the MS reading understanding *pre* meaning 'punishment' (after Emerson, "Middle English *Clannesse*," 1919)), thus, "that it does not draw punishment to him before he could have thought (realized) it"; see *MED* *thre* n, 'punishment'; etymology, OE *prea*, 'threat, abuse, rebuke.' All other editors, except Morris (1864), prefer *pro*; Anderson (1977) glosses 'quickly' for *pro*, Gollancz (1921) has 'the whole distance'.

598 *scarrez* The meaning understood here, 'rise up,' corresponds to Andrew and Waldron's (1978+) gloss; see *MED* s.v. *skerren* sense b., "to become alarmed; of clamor: rise up."

- 599** *draw allyt* "delay" See *MED* s.vv. *alite*, *lit(e)* n.2. The term *allyt* is more usually spelled *on lyte* in the MS. Cf. *SGGK* 1463, "And mony arȝed þerat and on lyte droȝen," and 2303, "I wyl no lenger on lyte lette þin ernde . . . "
- 601ff** The story of Abraham's reception of the Deity in Mambre is recounted in Genesis 18.
- 612** *in onhede* Either "in the singular" or "as a Unity" as opposed to the Trinity (see *MED* s.v.).
- 615-18** *passe neuer . . . fette wer waschene* Andrew and Waldron (1978+) translate, "if I dare ask for it, never go from Your poor servant until You have stayed with Your man and rested under the bough (i.e. in the shade), and I shall quickly get You a little water, and swiftly set about having Your feet washed."
- 620** *baume* (Gollancz). MS reads *banne* or *baune* (etc.). The reading is complicated by the scribe's often indistinguishable *u*'s and *n*'s; editors variously read the MS as *banne* or *baune* (see Textual Notes). The MS clearly shows 4 minims followed by *e*. The emendation here follows Gollancz's (1921) suggestion of 'baume' (OF *baume*) for the "confortate cor vestrum" ("strengthen ye your heart") of Genesis 18: 5. Menner (1920) offers *banne* 'fortify, strengthen', which Putter and Stokes (2014) take up, suggesting that it is a "metaphorical application of such recorded senses as 'assemble forces' . . . to mean 'fortify'"; Morris (1864) suggested Old Scots origin for *banne* (OSc. *bawne* 'comfort'); Vantuono (1984) supposes *baune* is a variant spelling of ME *bounen* 'prepare.'
- 626** *vnder askez ful hote happe hem byliue* "Cover them quickly under very hot ashes."
- 646** *þay of mensk speken* "they spoke courteously"; *MED* s.v. *mensk(e)* n., sense 2b.
- 647** *I schal efte hereaway* "I will [come] here again" Genesis 18:10: "Revertens veniam ad te tempore isto" ("I will return and come to thee at this time."). See *MED* s.v. *heraway* adv.

- 652** *3arked* (Fischer, *Die stabende Langzeile in den Werken des Gawaindichters*, Bonn, 1901). MS reads *3ark*.
- 654** *sothly* "foolishly, stupidly" Gollancz (1921—followed by Moorman [1977] and Anderson [1977]) emends to *sotyly* 'privily' on the basis that the word stands for Latin *occulte* 'secretly' in Genesis 18:12; Andrew and Waldron (1978+) retain the MS form but translate 'softly,' noting the same meaning at *SGGK* 673; Vantuono (1984), understanding 'truly' argues that the poet wishes to emphasize "that Sara was 'indeed' guilty of lack of faith." I suggest that the MS form be read as an adverbial form of *soth* 'stupid, foolish'; see *MED* s.v. *sot* adj., (also *sotte*, *soth*) "stupid, foolish." See also *OED* s.v. *sotly*, adv. and a.; *MED* *sotli* adv.
- 655** *teme* (Emerson, 1919) MS reads *tonne*. See *MED* s.v. *temen* v1, sense 1, "to produce offspring, breed; of a woman: conceive, bear a child."
- 659** *bydene* (Gollancz). MS reads *by ene*. I follow Gollancz's suggestion for emendation to *bydene* for 'continuously.' Various other emendations have been proposed for the nonsensical MS reading.
- 679** *in towarde* Andrew and Waldron (1978+) and Gustafson (2010) are the only eds. to emend to *Towarde* after Gollancz's (1921) suggestion that the 'in' from the MS reading (retained here) was caught up by the scribe from the following line.
- 683** *to his corse* "to him" Despite slightly fevered discussion of *SGGK* 1237 (where the lady tells Gawain "3e ar welcum to my cors"), this is a common perphrasis, discussed at considerable length in the Davis 1967 revision of the Tolkien and Gordon *SGGK*.

685 *folk* Gollancz's (1921) emendation to *fele folk* 'many people' is to more closely translate the Vulgate *in gentem magnam*, but is not necessary—the poet does not always render a faithful translation of Vulgate passages.

687 *teme* MS reads *tene*, which all previous editors retain. The emendation to *teme*, 'subject, theme,' is based on the logic of this and the following line, where God states his intent to 'tell,' *telle*, Abraham his 'intention,' *atlyng*. The meaning here is that God intends to tell Abraham the 'subject of [his] plan'; see *MED* s.v. *teme* n2, sense a and *MED* s.v. *wil(le)* n. sense 5a, "Intention, purpose; a plan, project." Both "þe teme of my wylle" and "alle myn atlyng" translate Genesis 18:17, "Num celare potero Abraham *quae gesturus sum*" ("Can I hide from Abraham *what I am about to do*").

693 *hau* See note to *Cl* 202.

694 *hau* See note to *Cl* 202.

693-712 "The poet's own elaboration" (Menner, 1920). This imagination of the Divine by the poet as not just endorsing heterosexual lovemaking, but almost revelling in its intimacies without the necessary mention of 'sex for the purposes of procreation,' is somewhat startling to modern readers. Andrew and Waldron (1978+) suggest that this description is merely an attempt to "exempt heterosexual behaviour from the stigma of 'fylþe', and is written in an age in which sexuality even within marriage is normally treated with suspicion" (23). For further discussion of the tolerance of heterosexual love in *Cl* see Michael Calabrese and Eric Eliason ("The Rhetorics of Sexual Pleasure and Intolerance in the Middle English *Cleanness*," *Modern Language Quarterly* 56 ([1995]: 247-75), Elizabeth B Keiser (*Courtly Desire and Medieval Homophobia: The Legitimation of Sexual Pleasure in Cleanness and its Contexts* [New Haven: Yale UP, 1997], especially 1-16), and

A.V.C. Schmidt ("Kynde Craft' and the 'Play of Paramorez': Natural and Unnatural Love in Purity," *Genres, Themes and Images in English Literature from the Fourteenth to the Fifteenth Century* [Tübingen: Narr, 1988], 105-124).

700 Gollancz (1921) refers this line to the establishment of human marriage between Adam and Eve in Genesis 2:21-4, and to Christ's reference to that passage in Matthew 19:4-9, which Anderson (1977) implicitly supports by arguing that the word *portrayed* has the sense 'formed, devised,' but the allusion of "þe play of paramore; I portrayed myseluen" is more likely to the Christian exegetical reading of the *Song of Solomon*, in which God's love for the Church is portrayed as a human sexual relationship.

703 *come* (suggested by Morris). MS reads *conne*.

706 *stille stollen steuen* Cf. *SGGK* 1659, "Wyth stille stolen countenaunce, þat stalworth to plese," which expresses similar sexual content; also cf. *CI* 1778.

711 *smod* Morris (1864) and Gollancz (1921) both translate 'stain, filth' after the Scots *smot*, *smad*; see *SND* s.v. *smut* n.II sense 1, "a spot, stain, smudge,"; see also *EDD* s.v. *smud*, sense 1, "A dirty speck or mark; a stain of any kind" and sense 2, "to stain discolour, blacken." *MED* s.v. *smod* v., sense a, "obscene behavior, filth," where *CI* 711 is the only cited example. *MED* compares to ModE "dial. *smud*, *smod* 'a dirty mark, stain; MDu, *besmodden*, *smoddich*, and MLG *smudden*." See also *OED* s.v. *smut*, v., sense 1a, "To mark with some black or dirty substance; to blacken, smudge," and 1b, "To stain with some fault or imperfection."

719 *and weye vpon þe worre half* "And to weigh on the wrong side (of the balance)" (Anderson, 1977).

- 735** The line's alliteration is imperfect: Gollancz (1921) argues that a 't-word' has been lost here, and suggests emending to *teueled in þis talke*; the addition of *towched* here follows Andrew and Waldron (1978+) who note that the "emendation is conjectural, [and] there are in fact relatively few words in the vocabulary of the MS which would fit both the alliterative pattern and the sense." They note also that *Cl* 1437, "Þenne towched to þe tresour þis tale watz sone," and *SGGK* 1541, "And towche þe temez of tyxt and talez of armez," alliterate *towche* and *temez*—*towche* 'tell, relate,' is chosen here on this basis.
- 740** *for hortying on lede* "so as not to hurt a single person (Anderson, 1977).
- 743** *forfete* There is some doubt over the meaning of *forfete*: Gollancz (1921) reads "losing in the sense of paying a forfeit, in this case unduly" and translates, "Though only forty (righteous people) were to perish." Menner (1920) suggests two readings: the first, "though only forty be without (sin)"; the second, "though (the number be only) forty." Anderson's (1977) translation, "if forty are to be lost", is preferred; see *MED* s.v. *forfeten* v., sense 4, "Of persons: to be lost, undone."
- 745** A line without obvious alliteration, but the emendations of other editors are also not terribly convincing.
- 747** "The idea is repeated from *Cl* 736, where it corresponds regularly to Gen[esis] 18.27" (Menner, 1920): "Respondensque Abraham, ait: Quia semel coepi, loquar ad Dominum meum, *cum sim pulvis et cinis*." ("And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, *which am but dust and ashes*.")
- 751** *þrad* Gollancz (1921) suggests 'constant', cf. ON *þrask* 'to persevere'; but *MED* s.v. *thraien* v., sense b., "to strike down, afflict, oppress," cites this line with two other examples. The meaning

- supported by *MED* gives, ‘What if thirty worthy people would be struck down in those towns (cities)?’
- 752** Gollancz (1921) emends second *if* to *nif*, citing *Cl* 21 and *SGGK* 1769 as precedent, but emending only the first *if* in the MS to *of* (as done here) makes for clear sense.
- 768-76** This passage is the poet’s addition, as Lot is not mentioned in the Biblical account. Anderson (1977) suggests that Genesis 19: 29 provides a “hint” of the addition.
- 772** *broþer* Cf. Genesis 13: 8, where Abram says to Lot “fratres enim sumus” (“for we are brethren”); Abraham is, however, Lot’s uncle—as An notes, *broþer* is for the biblical ‘kinsman’.
- 774** *hau* see note to *Cl* 202.
- 778** *mornande for tene* The MS reads *wepande for sorewe*, with *sorewe* written in a different hand over another word, which I cannot make out, even under uv light. Given that the previous line reads *wepande for care* it is likely that this was a case of complete dittography resulting in repetition of *wepande for care* here, then imperfectly fixed by a “corrector.” Emendation to *mornande*, first suggested by Schumacher (1914)—as *mourninge*—fits the alliterative pattern. My emendation to *tene* is influenced by the similar line at *Pat* 90 (“Jonas toward Port Japh, ay janglande for tene”); the “correction” to *sorewe* has no authority. It should be noted that this folio displays much scribal inattention, see further dittography at *Cl* 777, 783. Vantuono (1984) retains the MS reading here, implausibly suggesting that the repetition of *wepande* emphasizes Abraham’s anguished state.
- 795** *aucly* (Menner). MS reads *autly*. Gollancz (1921) and Moorman (1977) read the MS as *aucly*, but it is unquestionably *autly*. As Menner (1920) notes, the scribe might have easily copied *t* for *c* as in *plate* for *place* at 72. The emendation here follows Menner, and is also accepted by *MED* s.v.

aukli (adj. and adv.) where *autly* is noted as an error (the only example being this line); *MED* sense a. is

“amiss, unbecoming,” sense b. is “wrongly, perversely.” Cf. *OED* s.v. *oughtly*, adv. which lists *autly* as an acceptable form, but sense B. (adj.), “worthy, estimable” only lists *Cl* 795 as an example.

805 *þay nay* Cf. *SGGK* 1836, “And he nay þat he nolde neghe in no wyse”; Anderson (1977) notes that

“These two lines contain the only instances in English of *nay* as a past tense form, probably by analogy with *lie, lay*”; see *MED* s.v. *naien* v., “Also *nai(e)*; p. *naied & nai*” sense a, “To refuse; refuse (to do sth.).”

817-28 Most editors note that the episode where Lot’s wife puts salt into the food does not occur in the Bible, but as noted by Emerson (“A Note on the M.E. *Cleanness*,” *Modern Language Review* 10 [1915], 373-4), in Hebraic tradition the story and its link to her fate of turning into a pillar of salt is well known.

819 *þrefte* A variant form of *þerf*, ‘unleavened’; see also *MED* s.v. *therf*. where *Cl* 819 is listed.

Vantuono (1984) suggests instead that the word may be a variant of *OED* *thrifty*.

831 *tyl þay waschen hade* During the Middle Ages it was the custom to wash before and after meals (Menner [1920]); the meaning is, then, ‘until the end of the meal.’

839 *clater* (Anderson). MS reads *clatz*. *MED* follows Menner (1920) in proposing a verb, s.v. *claten*, “to beat (sth.),” but *Cl* 839 is the only instance recorded. Gollancz (1921) emends to *claterz*

presumably because forms of *clateren* are more usual in the poem (see *Cl* 912 and 972) and *clatz* is unattested; Andrew and Waldron (1978+) similarly emend to *clatrez*.

846 *ʒestande sorʒe* Bateson (“The Text of *Cleanness*,” *Modern Language Review* 13 [1918], 382)

suggests emendation from MS reading, *ʒestande sorʒe*, to *ʒestande sore* or *sour*, ‘filth.’ Gollancz

(1919) argues that *sore* or *sour* from the ON *saurr* would be incorrect here, and suggests that *sor3e* is an “adaptation from ON *saurgan*, ‘defilement,’ or perhaps the ON adj. *saurigr*, ‘filthy, dirty.’” See *MED* s.v. *yestinge* adj., “Frothing, festering”; see also *MED* s.v. *sor3e* n1, which gives the sense “Filth, pollution,” and suggests the form is from ON *saurgan*, ‘pollution, defilement.’

856 *peril* (Morris). MS reads *pil*. Vantuono (1984) resists emendation, suggesting that the MS reading is a genitive form, meaning ‘of the dwelling.’ As Anderson (1977) notes, the scribe appears to have omitted the abbreviation for *er* (a horizontal stroke through the descender of *p*).

886 *blynde as Bayard* A common reference to a bumbling blind horse. See Chaucer's *CYT* 1413 and *OED*, *MED* s.v.

888 *nyteled* stumbled about witlessly? As Anderson (1977) notes, this is “a unique and obscure form which has not been satisfactorily explained.” Anderson (1977) and Vantuono (1984) agree that the meaning may be connected to *OED* *nutelness* (*MED* *nutelnesse*), n, ‘ignorance,’ from OE **nytol*, negative of *witol*. *MED* lists *nitelen* v., “to busy oneself ignorantly, blunder about” (deriving from *nytan*, negative of OE *witan*) with this line as the only example.

890 *ropeled to þe rest* See note to *Cl* 59.

891-2 *al wrank* MS reading appears to be *al wrank* but the *l* has a wavy line through it. Anderson (1977) interprets the line as strikethrough, and therefore reads the MS as *awrank*, ‘awry, wretchedly.’ Andrew and Waldron (1978+) similarly gloss ‘awry,’ but read the MS as *al wrank*.

893 *Ruddon* ‘Redness’; *MED* lists this instance as unique.

895 *rupen* As Anderson (1977) notes, the verb only occurs in this line, at *Cl* 1208, *ruped of her rest*, and *SGGK* 1558, “Then rupes hym þe renk and ryses to þe masse.” See *MED* s.v. *ruthen* v1, “To

awaken (sb.), disturb; refl. get up from bed.” The origin is unclear; *MED* suggests ON origin perhaps from

OI *hryðja*.

907 *trayþely* See *OED* *traythly*, adv., “Etymology and meaning obscure,” where this line and *Cl* 1137

are listed. Menner (1920) posits ‘quickly.’ Gollancz (1921) suggests a connection to ON *trauð*

‘hindrance’ and *trauða* ‘to impede’, but notes that the ON adj. *trauðr* ‘loath, reluctant’ does not

match the sense of the two passages. Anderson (1977) suggests a connection between ME *tray*

‘grief, pain’ and ON *tregi* ‘grief, pain,’ suggesting that ON *tregða* came “to be regarded as more

or less synonymous with *tregi*,” and therefore posits ‘pitilessly, violently’ from ON *tregða*.

918 Cf. Genesis 19: 19: “ne forte apprehendat me malum.” (“lest some evil seize me.”)

923 *oddely þyn one* ‘Peculiarly or entirely alone’ (Menner, 1920)

924 *þyn eme* The emendation from MS *broþer* was first suggested by Morris (1864), who writes *þyn*

em in his text, noting that “*broþer* is written over in a later hand.” *broþer* is certainly written in darker

ink than the rest of the text and appears to be in a different hand, but I cannot make out any

reading underneath the word, even in uv light, though the ‘b’ of *broþer* does seem to be over a previous ‘n’.

Still, *þyn eme* ‘your uncle’ is a suitable emendation, and is adopted here; Menner (1920) notes that

“the corrector who wrote *broþer* was probably thinking of *Cl* 772, where Abraham speaks of Lot

as ‘my lef broþer’”. The MS text before “correction” must not have been as sensible as *þyn eme* or

there would not be a sufficient motive for emendation by the second hand; perhaps the reading before

interference was *þyn one* by dittography from the line above.

- 931** *a gayntote* "a backward look." MS reads *a gayn tote*. Editors have divided this as *agayn-tote* or *agayntote*, but see *MED* *yen-* pref. and *toten* v. 1, and nominal compounds such as *MED* *yencome* ('return'), *yenrase* ('returning in one's course, rushing back').
- 933** Menner (1920) notes that the poet has reversed the Biblical account here, where Lot attempts to waken the household (Genesis 19: 14) before his conversation with the angels (Genesis 19: 15-22).
- 935** *token hit as tayt* (Menner). "treated it as a joke." MS reads *token hit as tyt*. See *MED* *tait(e)* n., sense a, "joy, high spirits; also, a state of joy or eagerness; sense b., "a contest or sport; as a joke"; sense c, "pleasure, sexual gratification." *MED* lists *Cl* 935 under sense b., and *Cl* 889 for sense c.
- 945** *kayre ne con* My understanding here follows Gollancz's (1921) gloss, 'turn,' after ON *keyra*, 'drive' which suits the context; Morris (1864) and Menner (1920) extrapolate the meaning to 'return', while Anderson (1977) posits 'dither, hesitate', "based on the ModE dialect (especially Scottish) senses such as 'push backwards and forwards, rake, stir about.'"
- 959** *birolled* As Anderson (1977) notes, this appears to be a unique form; *MED* s.v. *birolled* cites only *Cl* 959 s.v. *birolled*, "drenched or flooded." Vantuono (1984) implausibly suggests the form is a variant of *broilen* 'to burn, broil.'
- 961** *hounde₃ of heuen* Menner (1920) suggests that "the use of the phrase here was probably also influenced by the contrasting idea of the 'hound(s) of Hell', which was common [in the Middle Ages]"; see *OED* s.v. *hound* n1, sense 3, which lists "the hounds of hell" among other figurative senses.

966 *lauce* Editorial readings of the MS vary due to the common difficulty in determining between *u* and *n* in this MS; indeed, *MED* lists *lance* and *lanse* as erroneous forms of *losen*, v3. Morris (1864), Menner (1920), and Moorman (1977) read *lance*, translating ‘spring forth’; other editors read *lauce*, translating ‘loosened, gave way’, after Gollancz (1921).

980 *bale* "ruin, disaster." See *MED* s.v. *bale* n1, sense 1, “evil-doing; a misdeed,” sense 2a, “Threatened evil, danger; misfortune; harm, disaster, ruin,” sense 2b, “destruction of life, death, and sense 3, “torment, pain, anguish; misery, grief, sorrow.” It is possible that the poet was more specifically referring to the destructive fire that destroyed Sodom and Gomorrah, see *MED* *bal(e)* n2, “A blazing fire, esp. one for burning victims or corpses,” and cf. Genesis 19: 28, “Intuitus est Sodomam et Gomorrham, et universam terram regionis illius: viditque ascendentem favillam de terra quasi fornacis fumum.” (“He looked towards Sodom and Gomorrah, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.”)

981 See Bateson (“Looking Over the Left Shoulder,” *Folklore* 34 [1923], 241-2) for the belief that looking over the left shoulder is a bad omen.

982 - 3 *bod ho no lenger/ þat ho nas* "she did not remain any longer without being" i.e. she became a statue at once; Anderson (1977) explains that the pleonastic negative in *nas* is from OF, comparing with *Pat.* 231: ‘He watz no tytter outtulde þat tempest ne sessed’.

987 *louez* Eds. gloss ‘palms, hands’ after ON *lofi*. Vantuono's (1984) suggestion of a double-entendre with *louen* (from OE *lofian*, ‘to praise’) here is possible, as Lot and his daughters lift up ‘praises’ with ‘palms’ raised.

- 989** *dampned* Gollancz (1921—so *MED* s.v. *dampen* and Andrew and Waldron [1978+]) translates ‘stifled,’ but this line is the only example in the *MED* for this meaning; I agree with Vantuono (1984) that ‘condemn’ (first proposed by Menner [1920]) from *MED dampnen* is preferable.
- 993** Gollancz’s (1921) insertion of *lent* ‘dwelled’ (so Andrew and Waldron [1978+]) is required due to his punctuation at 992, where a full stop is inserted at the end of the line, and therefore 993 lacks a verb. The punctuation here carries the meaning over the end of the quatrain from 992 to 993 and avoids emendation, though I admit the alliteration is still faulty.
- 1002** *nomen* (Emerson, “Middle English Clannesse”). MS reads *no mon*.
- 1004** Based on Genesis 19: 27: “Abraham autem consurgens mane, ubi steterat prius cum Domino.” (“Abraham gat up early in the morning to the place where he stood before the Lord.”)
- 1007** Based on Genesis 13: 10: “Elevatis itaque Lot oculis, vidit omnem circa regionem Jordanis, quae universa irrigabatur, antequam subverteret Dominus Sodomam et Gomorrhā, sicut paradisus Domini, et sicut Aegyptus venientibus in Segor.” (“And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout before the Lord destroyed Sodom and Gomorrah as the paradise of the Lord, and like Egypt as one comes to Segor.”)
- 1009** *a ropun of a reche* “‘a pall of red smoke’, lit. ‘a redness belonging to a pall of smoke’” (Anderson, 1977).
- ropun* Anderson (1977) expands the macron abbreviation mark over the *u* to *m* whereas all other eds. expand to *n*. Morris (1864) glosses as ‘rush’; Menner (1920) as ‘?rotten,’ reading the MS form as a variant of *rotun*; Gollancz (1921) as ‘redness’ after ON *roðna* ‘to become red’; Anderson’s (1977) *ropum* is based on ON *roðmi* ‘become red’. *MED* s.v. *ruthun* n reads “? a redness, ruddiness” but

this line is the only example provided; *OED* s.v. *rothun* reads “meaning uncertain,” and this line is the only example. Vantuono (1984) favours Menner’s translation, but *rothun* or *roþun* is unattested as a variant of ME *rotten* (see *MED* s.v. *rotten* adj.). My understanding of the word follows Gollancz’s suggestion (so Andrew and Waldron [1978+]), although Anderson’s suggested etymology is also seems possible.

1015 *Per fyue* MS reads *per faure*, which, however, appears to have been altered from an original reading. The *r* of *per* and the curved stroke here understood to indicate *re* of *faure* seem to be in another hand, similar to that ‘corrector’s’ hand at 924 (see especially form of *r*). Although Menner (1920) retained the MS reading in his edition, his notes suggest emendation to indicate that five cities were destroyed, and all subsequent eds. (Vantuono [1984] an exception) have followed the suggestion. The ‘corrector’ appears to have altered the original reading for consistency with *Cl* 956-8, where the poet names four cities that were destroyed—Sodom, Gomorrah, Abdama and Syboym. In *Cl* 926 God promises Abraham that he will spare *Segor* (Zoar, which would be the fifth city), but in *Mandeville’s Travels* (the poet’s main source for this passage) the number of submerged cities is five, “And into that see sunken the v. cytees be wratthe of God, that is to seyne, Sodom, Gomorre, Aldama, Seboym, and Segor, for the abhomynable synne of sodomye that regned in hem” (Seymour XII. 13-16).

is nov a see MS reads *nov is a see*, where superscript *is* has been written in a script not that of the text. The emendation improves the metre of the line.

1019 *synne* MS reads *fȳne*. Menner (1920), followed by some others, emends to *smelle* on the basis that the poet habitually alliterates *sm* with itself, not with *s* alone (see *Cl.* 226, 461, 771, 732, 955; *SGGK*

407, 1763, 1789), and posits *synne* has been picked up from 1018; Anderson (1977) retains the MS reading on the basis that *synne* connects contextually with both the previous line, as the Dead Sea is said to have *stryed synne*, and the following line, as the “sin of the cities is transferred to the sea which engulfs them, and it is for this reason that the sea is *ded in hit kynde*.”

1022-48 Based on *Mandeville’s Travels*. See Chapter XII, *Of the Dede See* (Seymour 71-95).

1035 *angre* Early editors Morris and Gollancz questioned if this is an error for, or variant of, *aigre*, but the form is well attested. See *MED angri* adj., sense 2, “Of things and events; noisome, vexing; fierce (battle); severe (cold); sharp or corrosive (substance); inflamed (wound); the meaning here should be understood to be ‘corrosive, poisonous’.

1038 *spumande* (Menner). MS reads *f puniand e*. The MS shows five minims between *p* and *a*, and the scribe has indicated one of these minims to be an *i* by a stroke above (see diplomatic edition), therefore the MS reading is recorded here as *spuniande*. Morris (1864) retains the MS reading, reading the form as a variant of *spinnande* and glossing ‘sticky, cleaving’; all other eds (but Vantuono (1984)) follow Menner’s (1920) suggested emendation to *spumande* ‘spuming, foaming’ from OF *espumer*, which seems to emphasize the quality of decay of the Dead Sea, and the pungency of its products.

1048 *wyndowande* Menner (1920) glosses ‘scattering in the wind,’ and Anderson (1977) ‘winnowing, swirling’; Cf. *Mandeville’s Travels*: “And there let Iulianus Apostata dyggen him vp and let brennen his bones, for he was that tyme emperour, and let wyndwe the askes in the wynd” (Seymour XII. 6- 9).

1051. *forpered* (Gollancz, spelling *forperde*). MS reads *fo ʒferd e*. Several editors retain the MS reading *forferde* glossing ‘destroyed’, but this does not match well with *þe wrake after* (‘the vengeance afterwards’) as object. Gollancz’s (1921) emendation to *forperde* ‘carried out’ is persuasive. Andrew and Waldron (1978+) spell this *forþrede*; Anderson (1977) *forpered*.

1057-66 As the poet notes, this passage is based on the *Roman de la Rose* ll. 8021 ff.

1061 *in vch a borȝe* Cf. *Roman de la Rose* 7789.

1067 *confourme* As noted by Menner (1920), *confourme* is borrowed from *Roman de la Rose* 8024.

1068 *as þe perle seluen* As Menner (1920) notes, the comparison of Christ with the pearl is derived from the parable of the Pearl of Price in Matthew 13: 45-6, where the pearl is associated with salvation and heaven; Cf. *Cl* 553-56, 1116-32; *Pearl* 730-35, “And solde all hys goud, boþe wolen and lynne, / To bye hym a perle watz mascellez. / ‘This makellez perle þat boȝt is dere, / Þe joueler gef fore alle hys god, / Is lyke þe reme of heuenesse clere”

1075-80 As Menner (1920) notes, the notion of the Virgin’s painless delivery is traditional (cf. *Pearl* 423 ff., 453 ff, *SGGK* 647 ff.); Menner notes the many hymns on the Five Joys of the Virgin that include Christ’s birth as one of the five joys; Andrew and Waldron (1978+) also note this as a familiar theme in the mystery plays.

1078 *seknesse al sounde* Cf. *Roman de la Rose* 4441-2.

1086 Menner (1920) notes that the “adoration of the ox and the ass, like the singing of the angels (1080 ff.), had become traditional.”

1095 *pynded in fyres* 'tortured by inflammations' See *MED* s.v. *fir n*, sense 11, "*Med.* (a.) inflammation, or its painful effects; (b) any one of several diseases of the skin and flesh, as erysipelas or gangrene."

1096 *drye folk and ydropike* As Gollancz (1921) notes, *Drye folk* refers to those who were believed to 'suffer' an excess of dry humours (melancholy and choler); Anderson (1977) notes that *ydropike* 'dropsy' was produced by excessive moist humour. For further discussion see Rosemary Horrox, *The Black Death*, especially 104-6.

1101-2 Anderson (1977) translates "So clean was His handling that every filthy thing fled from before it, and so good was the touching of Him who was both God and man." Gollancz (1921) and Andrew and Waldron (1978+) emend *clene* to *hende* 'gracious' for alliteration, but *his* provides for alliteration (though unstressed) and *clene* emphasises the theme of *clannesse* so important to the poem as a whole.

1103-8 As noted by Menner (1920), Christ's clean breaking of the bread is also mentioned in the Towneley play *Thomas of India* 265 ("Ther bred he brake as euen as it cutt had been") and both must have a common source based on Luke 24:35: "Et ipsi narrabant quae gesta erant in via: et quomodo cognoverunt eum in fractione panis." ("And they told what things were done in the way: and how they knew him in the breaking of bread.")

1107 *displayed* See *MED* s.v. *displaien* v., sense 2c, "of wings, hair: spread out; of a body: with limbs extended, sprawling; of a crane: carved; of bread broken", and sense 3a, "to reveal or exhibit." *pryuyly* Gollancz's (1921) emendation to *prystyly* ('prestly,' 'readily, soon') seems unnecessary; see *MED* *previ* adj., sense a, "proven, tested" and also *OED* *privy* a., n. (adv), sense 4b, "possessing

esoteric knowledge of; versed or skilled (in some subject).” The meaning of *displayed pryuyly* should be understood to be ‘broken cleanly (skilfully).’

1108 *ty3t hit tokerue* "quickly cut it apart." Previous editors have understood *ty3t* as a part of the MED *tighten* verb 2 sense 1b, "make an effort (to)," or "manage (to)" (Andrew and Waldron 1978+), where this line would be the only example of that sense in a verb that usually means "to intend, plan."

1109 *kyryous and clene* See MED s.v. *curious* adj., sense 1a, "Of persons: careful, meticulous; fastidious, and sense 1b, "skilful, ingenious, expert, learned" As Menner (1920) notes, *kyryous* here refers both to Christ's skilful ability in the cutting of the bread, and to his 'particularity' in his "abhorrence of everything vile."

1118 *ho* (Anderson). MS reads *hȳ*.

1121 Cf. *Cl* 555ff, *Pearl* 737ff.

1123 *wax euer* Morris (1864), in reference to the MS reading, 'wax euer', comments that "the sense seems to require that we should read 'and wax ho euer.'" Menner (1920) sensibly suggests that the idea of the condition is carried over from the preceding clause, making repetition of the pronoun unnecessary.

1124 *in pyese* Morris (1864) glosses 'whole'; Menner (1920) retains the MS reading, but suggests that the original reading was *in pryse* 'esteemed, valued,' and Andrew and Waldron (1978+) emend on this basis; Bateson ("The Text of *Cleanness*," 383) suggests emending to *pyere*, "i.e. [in use] among precious stones." Gollancz (1921) does not emend but suggests that the reading is a variant of ME *o pece* 'still, yet'; Gollancz ("The Text of *Cleanness*," 158) and Anderson (1977) comment that the

- meaning in the line is ‘while she still endures’; *in pyese* is from OF *en piece* ‘for a long time’ (in negative constructions), here reduced to a mere intensive. Cf. examples of ME *a pece*, *o pece* in *OED* (s.v. *piece* senses 14a, b). *MED* follows Menner s.v. *pece* n. sense 9, “Error for *preise* n or *pris* n; ? in esteem, in honor”, but the only example listed is this line, making Menner’s suggestion doubtful. Anderson’s suggested meaning is therefore preferable.
- 1130** *seche to schryfte* "(let him) seek out confession."
- 1131** Cf. *SGGK* 2391-3, “Pou art confessed so clene, beknowen of þy mysses, / And *hat3 þe polysed of þat ply3t* and pured as clene / As þou hade3 neuer forfeþet syþen þou wat3 first borne.” Andrew and Waldron (1978+) note that “the figure of ‘polishing the soul’ is a commonplace of religious instruction.”
- 1134** Andrew and Waldron (1978+) note the similarity between the comparison drawn in this line and that in a 12th century sermon “designed to appeal to illuminators of manuscripts” (see R.A.B Mynors, *Durham Cathedral Manuscripts* 9, where an extract of a sermon on *Audivi vocem de caelo* is quoted: “Let us consider then . . . how we may become scribes of the Lord. The parchment on which we write for him is a pure conscience, whereon all our good works are noted by the pen of memory, and make us acceptable to God. The knife wherewith it is scraped is the fear of God, which removes from our conscience by repentance all the roughness and the unevenness of sin and vice. The pumice wherewith it is made smooth is the disciple of heavenly desires...” The author and source of this sermon are not clear in Mynors).

- 1141** *likkes* Menner (1920) and Gollancz (1921) gloss ‘likes,’ but Anderson (1977) persuasively suggests ‘tastes’ after OE *liccian* ‘lick,’ noting that *OED* s.v. *lick*, v. sense 3, “refers to many ‘specialized uses’ of the verb in a figurative sense.” Translate *lastes hit likkes* as ‘it tastes sins.’
- 1142** *pewes* Despite the spelling, the meaning here is likely ‘thieves’ from OE *peof*. Morris (1864) and Vantuono (1984) alternatively suggest ‘virtues’ from OE *peawas*, and P.G. Thomas (“Notes on *Cleanness*,” *Modern Language Review* 17 [1922], 64-66) likewise glosses ‘in respect of its qualities.’ Translation: ‘as though it were wrongfully seized and stolen by thieves.’
- 1155** *forloyne* *MED* s.v. *forloinen* v., “To stray from (something), to forsake (a person, a belief); ~ fro, to wander from (a path).” *MED* suggests OF etymology from *forloignier* ‘at a distance.’ The only examples listed include *Pearl* 368, *CI* 282 and 1165. (See also *OED* s.v. *forloin*, v, sense 1, “To leave behind at a distance, forsake,” *Pearl* 368, *CI* 165 listed as examples; sense 1b, “To stray, err,” *CI* 282 cited. See also *OED* sense 2, “To leave (the pack) far behind. Said of the stag, or of individual hounds.” Gollancz (1921) suggests the word, as used in the MS for ‘stray or leave behind’ is derived from the hunting term.
- 1157-8** *Dialoke3*, *Profecies* The two halves of the biblical book of Daniel, the first (Chapters 1 - 6) an account of Daniel's captivity in Babylon, which includes his verbal exchanges with Nebuchadnezzar and Belshazzar ("dialogues"), and the second (Chapters 7 - 12) a series of prophecies or apocalyptic visions. Chapters 13 (Susanna and the Elders) and 14 (Bel and the Dragon) are not considered in this division.
- 1157** *Danyel in his Dialoke3* As noted by Menner (1920), the account of the siege and destruction of Jerusalem is based on Jeremiah 52, not the summary in Daniel 1.

1172-4 The reference to Zedekiah's idolatry is based on 2 Chronicles 36: 12-14: "Fecitque malum in oculis

Domini Dei sui, nec erubuit faciem Jeremiae prophetae, loquentis ad se ex ore Domini. A rege quoque Nabuchodonosor recessit, qui adjuraverat eum per Deum: et induravit cervicem suam et cor, ut non reverteretur ad Dominum Deum Israel. Sed et universi principes sacerdotum, et populus, praevaricati sunt inique juxta universas abominations Gentium, et polluerunt domum Domini, quam sanctificaverat sibi in Jerusalem." ("And he did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord. He also revolted from king Nabuchodonosar who had made him swear by God: and he hardened his neck and his heart, from returning to the Lord the God of Israel. Moreover all the chief of the priests, and the people wickedly transgressed according to all the abominations of the Gentiles: and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.")

1175-1292 The poet's account of the Babylonian conquest is based largely on Jeremiah 52: 4-19; cf. also 2 Kings 24, 25.

1176 *Nabigodenoazar* MS reads *Nabigo d e nozar*, spaced as three separate words. The scribe always separates the name as if it were a French name; and the poet uses *Nabugo* alone as if a personal name at *Cl* 1226 and 1233. Only Putter and Stokes (2014) among editors follow scribal practice in separating the name.

1184 *stuffed with stout* MS reads *stuffed wyth tne w' ftout*. The emendation is for metrical reasons.

1189 *teueled* MS reads *teueled* or *teneled*. Various definitions by editors, but Anderson (1977)

'laboured' from OE *tæfl(i)an*, ON *tefla*, fits the context here, as the 'faithful men', the *trwe tulkkes*, were apparently fighting, therefore they 'laboured' inside the towers, *toures*.

- 1205** *atwappe* *MED* s.v. *atwap(p)en* v., “slip away or escape from”; examples only include poems in this MS, including *Cl* 1205, *SGGK* 1167.
- 1226** *Nabugo* See note to *Cl* 1176. Menner (1920) notes that Gower uses *Nabugod* twice, in *Mirour de L’Omme* 1887, 10338.
- 1231** *colde* I understand the MS reading *colde* to mean ‘dimished’ (see *MED cold* adj. sense 5); cf *Pat* 264. Menner’s (1920) emendation to *To Calde wer alle calde* ‘called’ is (in part) due to the scribe’s habit of capitalising ‘c’ indiscriminately. The poet is describing the powerful quality of the Lord’s protection by conjecturing the comparative weakness of those who *trespast* to the Lord (*Cl* 1230).
- 1234** *tyrued* *MED terven*, v.; see sense a, “To throw down; level (a town); also , fig. of the world: toss about; ~ to ground.”
- 1243** *so* MS reads *fo*. Vantuono (1984) argues that the MS reading should be retained, glossing ‘terribly,’ and comparing the form with that in *SGGK* 1304, 1344, and 2326. *SGGK* 1304, and 1344 are generally considered instances of the same scribal error as in this line, but *foo* in *SGGK* 2326 has been accepted by editors.
- 1244** *welgest* *MED*, probably relying on Gollancz (1921) calls this form the NWM form of the superlative of *weli*, adj; see sense 1b, “mighty, powerful; of rushing water: forceful.”
- 1245-60** Based on 2 Chronicles 36: 17-21.
- 1253** *alle þat swypped* (Morris). MS reads *alle fwyp_p ed*. The additional of *þat* to the MS reading supplies the missing relative pronoun, giving the translation, ‘all who managed to escape.’

1264 *at a slyp* *MED* provides two senses for *slip* n., a., “the edge of a garment,” and b., “a blow, cut, slash; at a ~, at a blow,” citing *CI* 1264 as the only instance of sense b, and suggesting *MLG* *slippen* ‘to slash, cleave’ as origin.

1267 Cf. *Death and Life* 205 (noted by Menner [1920]): “Merry maydens on the mold shee mightilye killethe.”

hokyllen A well-known crux. The MS reading is retained here, following Gollancz (1921).

Hokyllen is taken as a form of *hockle* ‘to cut up stubble,’ in this case ‘to cut to pieces.’” Gollancz also notes that the earliest instance of *hockle* ‘to cut up stubble,’ in *OED* is 1746 from the *Complete Farmer* (see *OED* s.v. *hockle*, v2), and comments that “the verb is evidently from OE *hoc*, a reaping-hook, the meaning being that they cut down these maidens as though they were grass” see *MED* s.v. *hokelen* v2, “to strike down” – only *CI* 1267 is cited as example.

1269-80 Cf. Jeremiah 50.17-19, but Anderson (1977) notes that the poet bases his list of Temple furniture (here and at 1441-88) on biblical descriptions of the Temple in 1 Kings 7: 15-50 and 2 Chronicles 3: 15 – 4: 22.

1272-3 Anderson (1977) notes that “the lampstand in Ex[odus] 25.31-9 and 37.17-24 has a base and shaft, six branches and seven lamps. In Lev[iticus] 24.1-4, God requires Moses to ensure that a light is always kept burning on the lampstand.”

1274 *Sancta Sanctorum* The Holy of Holies, or inner sanctuary of the Temple.

per selcouth watz ofte “where wonders often occurred.” Cf. *CI* 1491-2.

1275 *pe crowne als* Exodus 37: 27: “Fecitque ei coronam aureloam per gyrum, et duos annulos aureos sub corona per singula latera, ut mittantur in eos vectes, et possit altare portari.” (“And he made to it a

- crown of gold round about, and two golden rings under the crown at each side, that the bars might be put into them, and the altar carried.")
- 1283** *gazafylace* 'treasury'; see *OED* s.v. *gazophylacium*, "the box in which offerings to the Temple were received; a strong-box or treasure chest."
- 1291** *nummen* MS reads *nūnēd*. Menner (1920), followed by all editors but Vantuono, emends to *nummen* after Morris (1864) who suggests the emendation in his notes, but does not emend in his text. Vantuono (1984) gives *nimmend* for the MS reading, which is not paleographically impossible as the MS shows 6 minims in a row, but his description of that form as a past participle is surprising at least.
- 1293-1419** Andrew and Waldron (1978+) note that this passage is not based on the Biblical narrative.
- 1301** See Daniel 1: 6, 11, "Fuerunt ergo inter eos de filiis Juda, Daniel, Ananias, Misael, et Azarias" ("Now there were among them of the children of Juda, Daniel, Ananias, Misael, and Azarias."); "Et dixit Daniel ad Malasar, quem constituerat princeps eunuchorum super Danielelem, Ananiam, Misaelem, et Azariam" ("And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias.")
- 1304** Gollancz (1921) points out that the alliterative pattern "fails" here, suggesting that 'much' has been recorded instead of an *n* word: "*nouthe* 'then, indeed', might easily be read as *muchē*."
- 1311-2** "Nebuchadnezzar had never before then been informed of such vessels, which were worth a huge amount."
- 1315.** *god* 'wealth', therefore Gollancz's (1921) emendation, *godes*, is unnecessary. *gounes* (Gollancz)] MS reads *gomes* ('men').

1317-20 The poet sets up a contrast here between Nebuchadnezzar's treatment of the holy vessels and Belshazzar's (at *Cl* 1357-1804).

1327 *bicnv* The form is a variant of *bicneu*, 'acknowledged,' from OE *becnawan*.

1324 *god of þe grounde* Cf. 1663, "I am god of þe grounde."

1327 *bi þe laste* Menner (1920) glosses 'at last, finally,' noting that although the *OED* records the phrase (s.v. *last*) as meaning 'by the latest,' it is used here as a variant of *at þe laste*, which occurs at *Cl* 446, 888, 1096.

1346 *And þay reden him ry3t* 'if they deal well with him.' Cf. *SGGK* 373: "And if þou redez hym ry3t."

1349 *olipraunce* Morris (1864) glosses 'vanity, fondness for gay apparel' and quotes its use in *Handlyng Synne* (c.1303): 'Of rych atyre ys here avaunce, Prykyng here hors with olypraunce' (4581); *MED* gives AF etymology s.v. *olipraunce*, n. "pomp, ostentation; vanity, pride"; cf. *AND* s.v. *orprance*.

1357ff Menner (1920) notes that, "Belshazzar's feast is frequently cited in illustration of the sin of sacrifice [sic: recte 'sacrilege'], for example, in Robert Mannyng's *Handlyng Synne* 9347-434, and Gower's *Confessio Amantis* 5. 7012-31, where Nebuzaradan, Nebuchadnezzar, and Belshazzar are all three demed guilty of sacrilege, and in the *Mirour de L'Omme* 7177-88, where Gower mentions only Nebuzaradan and Belshazzar."

1358 *vouche on avayment* "to make a display"; see *MED* s.v. *vouchen* v., sense 2a, "to provide, make available, proffer; ~ *avaient*, make a display."

1371-2 *To rose hym . . . rych men soztten . . . to Babyloyn* "To praise him . . . rich men travelled . . . to Babylon."

1376 Cf. *SGGK* 58: 'Hit were now gret nye to neuen'

1381 *wruxeled* See *MED* s.v. *wrixlen*, v., sense c, "ppl. *wruxeled*, adorned, clad; ?also built up [1st quot]" where the 1st quotation is *Cl* 1381; the only other example given of this sense is *SGGK* 2191: "þe wyȝe wruxled in grene."

1383 *troched* See *MED* *trochen* v., where the first sense given is as a hunting term, "to develop a *troche*," from the noun, *troche*, sense a., "a cluster of three or more tines at the summit of a deer's antlers." *trochen* sense b gives, "embellished with pinnacles or crenelations" and is only recorded as occurring in *Cl*. 1383 and *SGGK* 795.

1384 *piker þrowen* "set at closer intervals".

ouerþwert palle "wooden platform placed crosswise." See *MED* *overthwert* adj., sense 1a.

1385 *þe place þat parlyed þe pursaunt wythinne* "The space that the wall enclosed within." Previous editors have missed or ignored the clear *par* abbreviation and transcribed *plyed*, and for this and other reasons have had considerable difficulty with the line; the word is most likely from OF *parliër*, to bind or tie up completely (see Godefroye s.v.), here to enclose completely. Menner (1920) glosses *pursaunt* as 'space, enclosed ground'; Gollancz (1921) glosses 'precinct,' and compares it with *poursent* in *Pearl* 1035. See *MED* *purseint*, n., though Gordon and Gordon (1953—in their note on *Pearl* 1035) and Anderson (1977—in his on this line in *Cleanness*) are surely correct when they take the word as a reference not to enclosed space as in *MED*, but to the enclosing wall itself.

1391 *med* Menner (1920) emends the MS reading *med* to *mad*, ‘made’; Gollancz (1921) thinks the MS form is a variant of *met*, ‘measure’; Anderson (1977) understands *med* from OE *gemede*

‘agreeable, appropriate (to)’; Andrew and Waldron (1978+) read *med* as a variant of *mete*

‘proportionate.’ Given that the previous lines (1377ff) detail the ‘blueprint’ of the hall, or palace, and its surroundings, contextually I also prefer reading *med* as a variant of *mete*, adj, ‘well-fitting, proportionate.’

1392 Andrew and Waldron (1978+) translate, "built with so broad a space between the columns that horses might run there."

1396 *stepe stayred stones* "Bright(ly) shone the stones" (after Morris [1864], so Moorman [1977] and Anderson [1978]); Gollancz (1921) and Andrew and Waldron (1978+) translate "He ascended the stepped stones."

1398 *bounet* Gollancz (1921), followed by Anderson (1977) and Andrew and Waldron (1978+) glosses pp. ‘prepared’ from ON *buinn* ‘prepared, fit adapted’. My understanding follows Morris’s (1864) suggestion (so Menner [1920], Moorman [1977]) of ‘proceeded.’ See *MED bounen* v., sense 4a, “To go, proceed, betake oneself.”

1402 *sturnen* The *en* ending for this adjective is unusual and prompted Gollancz (1920), followed by other editors, to emend, speculating that *en* was picked up from *trumpen*.

1406 *of sylueren sy3t* "of silver appearance."

served The MS reads *seved*, with a squiggle mark above the *v* (see diplomatic transcription). Though eds. read the mark as a possible ‘er’ abbreviation mark and transcribe *severed* (and then emend), the flourish is not similar to the scribe’s usual ‘er’ notation (cf. *per* directly beside). Alternatively,

Morris (1864) and Vantuono (1984) expand the mark to make *seerved*, but because the mark is connected on bottom left to the first *e*, I think it is possible to read it as a leaning superscript *r* (form ‘*ʳ*’, as is usual in medial position after *o* in this MS) for insertion as a correction.

1407-12 As Morris (1864) notes, these lines illustrate the “table subtleties of the fourteenth century.”

1408 *pared out of paper* Cf. *SGGK* 802. See also Robert W. Ackerman (“‘Pared Out of Paper’: *Gawain* 802 and *Purity* 1408,” *JEGP* 56 (1957), 410-17) for a discussion of the possible allusion to food and table decorations.

1410 *foler* *MED* cites only this instance in ME, s.v. *foler*, n. and gives, “?foliage” with AF etymology, ultimately from L *foliarium*. *OED* s.v. *feloure* suggests OF *fueilleure*, -ure, f. *fueil* ‘leaf’ etymology, and cites two examples from *Wars Alex.* (4821, 5004). Additionally, Anderson (1977) notes that the “normal OF forms are *fueillier*, *fueilleur(e)*, but spellings in *o* exists for related words in OF (as *follu* ‘with leaves’, beside *foillu*, *fueillu*).

flakerande “fluttering”; as noted by Anderson (1977), the word is especially used of birds’ wings; see *MED* s.v. *flakeren*, v., sense a.

1416 *bougounz busch* “drumsticks beat”? The suggestion is ultimately from Cyril Brett, “Notes on *Cleanness* and *Sir Gawayne*,” *Modern Language Review* 10 (1915): 188-9; both words are listed as unique forms in *MED*.

1417-1660 Based, in part, on Daniel 5: 1-20.

1421 *breybed* All eds. but Andrew and Waldron (1978+) gloss ‘rushed’; see *MED* s.v. *breithen*, v. where *Cl* 1421 is the only example cited. I prefer Andrew and Waldron’s ‘breathed’ from ME

brethen. See *MED* s.v. *brethen* v1, sense 3a, “to vaporize.” They also note that “it was believed that the effect of wine on the mind was caused by vapours rising from the stomach into the brain.”

1423 *on wyde* Anderson (1977) suggests that this is a unique variation of *on brod(e)*, which can mean ‘on every side, around’, but *MED* s.v. *wide* n. sense a. gives “width, breadth” as the dominant meaning but includes, “*waiten on ~*, to look all around,” and cites *Cl* 1423 as example among other examples of *on wide* meaning ‘far and wide, throughout, etc.’

1426 Cf. *Cl* 1619 and *The Destruction of Troy* 3192: “When counsel was kaght of knightes and oper.”

1445 Cf. *Cl* 1718, where similar phrasing is used: “Pat blypely were fyrst blest with bischopes hondes.”

1453 *seuen* The MS clearly reads only *f...en* in natural light, but uv light confirms *leuen*.

1459 *enbaned* There is confusion over the meaning and etymology of this word. See *OED* s.v.

enbaned, “?fortified.” On etymology *OED* adds, “etymology and meaning obscure...[cf.]

Pr[ovencal] *embanamen* ‘a kind of defensive work’, f. *en-* + *bana* ‘horn’; and lists *Cl* 1459 and

SGGK 790 as examples.

bantelles The only known occurrence of this word in English (as with *enbaned*) is in this MS.

See *OED* s.v. *bantel*, “? A post, pillar,” where *Pearl* 991, 1016 and *Cl* 1459 are cited examples; *MED*

s.v. *bantel* n. cites the same lines and defines, “A course of masonry, either one of a series of

foundation tires or a course projecting at the top of a wall.” See also Gordon and Onions, “Notes on

the Text and Interpretation of *Pearl*,” *Medium Aevum* 2 (1933): 183.

1461 *couacles* MS reads *cauacles* or *canacles*. Emendation to *couacles* follows the suggestion of

Menner (1920), to agree with the form used at 1515. See *MED* s.v. *covercle*, n., sense a., “a cover for a

vessel; lid of a cup, tankard, bowl, or pot.” *MED* gives OF etymology from *covercle*. See also A.

Trampe Böttker, "Covacle, NOT Conacle," *Modern Language Notes* 25 (1910): 127.

1464ff As Menner (1920) notes, the poet augments his description of Belshazzar’s feast with details from

Mandeville’s description of the Great Chan’s palace and the land of Prester John: “the ‘richly enamelled birds’... and those which seem to be waving their feathers on the ornamental boughs of the candlestick...as well as the ‘fruit of flaming gems’...are all found in Mandeville” (see Seymour XXV. 167-77).

1469 *sardiners* ‘sardonix,’ from OF *sardine*; *MED* lists this form (s.v. *sardin(e)*, n) among erroneous forms, but Anderson (1977) suggests the form is genuine, comparing the ME form *alemandres* beside *alabaundine*.

1470 *alabaundeirynes* I agree with Anderson’s (1977) reading of the MS as *alabaundeirynes*. See *MED* s.v. *alaba(u)ndine* n., “a reddish or violet precious stone, prob. some variety of garnet,” where eight examples (various spellings) are cited. See also *OED* s.v. *alabandine*, “a precious stone known to the ancients; now called *alamandine*.”

amaraun3 A variant of ME *emeraudes*. Gollancz (1921) notes that, “the form, though anomalous, can hardly be a scribal error. It represents ‘amaraunts’, i.e. ‘amaraunds’ = ‘amaraudes’ or ‘emeraudes’, with intrusive *n*, a form found in ME.” See *MED* s.v. *emeraude* n.

amastised (Anderson). MS reads *amaffified*. Both Menner (1920) and Gollancz (1921) suggest *amattised*, ‘amethystine’, but do not emend in their own texts. I agree that the MS form, *amaffised*, is more likely scribal error for *st* (with long *s*) than *tt*, and therefore follow Anderson’s (1977) emendation to *amastised*.

- 1472** *penitotes* In choosing not to emend, I follow Gollancz (1921), who suggests that *penitotes* is a genuine form, given the tendency to modify OF *r* to *n* in English. See *MED peridot* n., “a gem stone of a green colour; peridot, a form of chrysolite” where *penitotes* is listed among “erroneous” forms.
- pynkardines* It is clear that some kind of a gem or precious stone is indicated here, though the meaning and origin is uncertain, as this is the only occurrence of the word (see *MED* s.v. *pinkardine*). Menner (1920) suggests that the word might be a corruption of *pintadine*.
- 1473** *tryfled* Menner (1920, also Anderson [1977]) considers this a variant of *trefoiled*—see *OED trefoiled*, a., “(Chiefly Arch.) Ornamented with a trefoil or trefoils.” Anderson suggests comparison with *SGGK* 165 and 960: “Ȕat were to tor for to telle of trifles þe halue,”; “Toret and treleted with tryflez aboute.”
- 1483** *mony comely kyndes* MS reads *mony kyndes*. As noted by Andrew and Waldron (1978+), it seems that the line lacks an alliterating adj. here. See textual notes for other editorial suggestions.
- 1485** *þe launces lampes* (Menner). MS reads *þe lampes*. The passage requires another noun—the addition of *launces*, ‘branches’, between *þe* and *lampes* follows Menner’s (1920) adoption of Bulbring’s (qtd. in Karl Schumacher, *Studien über den Stabreim in der Mittelhenglischen Alliterationsdichtung* [Bonn: Hanstein, 1914]) suggestion. Anderson notes that the word is used in *Pearl* 978: “launceþ so lufly leued.”
- 1494** *stronge* Emendation to *strange* (Gollancz [1921]) is not necessary. As Anderson (1977) notes, the word is a variant of *stra(u)nge*, ‘alien, foreign,’; cf *SGGK* 1028, “Vchon to wende on his way þat watz wyȝe stronge,” and see *MED* s.v. *straunge*, adj.

- 1507** *vus* The usual spelling in the MS for the second person plural pronoun accusative or dative. Menner (1920—so Moorman [1977] and *MED*) emend to *bus*, ‘drink’. Morris (1864) and Gollancz (1921) understood *vus* as meaning ‘use,’ but the sense of the line was still mysterious. Anderson (1977) suggested beginning Belshazzar’s speech at *bede*, instead of at line 1508, which resolves the confusion: “Serve us from them! Bring wine in this house! Wassail!”
- 1512** Anderson (1977) suggests that the idea is “that the servants compete with each other in racing to seize the vessels and fill them with drink for their masters (cf. 1509, 1514).” See *MED* s.v. *macchen*, v., sense 3.
- 1514** *rok* Morris (1864) and others gloss ‘crowd’ (see *OED* *ruck*, n1 sense 4b), but Menner (1920) and others gloss ‘palace, castle,’ which is preferable contextually. See *MED* *rok(ke)* n1, sense d, “a citadel, stronghold, castle.”
- 1518** *penne derfly arn dressed dukez* (Andrew and Waldron)] MS reads *pēne arn drefled*. The line is too short metrically, and is missing an alliterand at the beginning.
- 1526** *Belfagor* Andrew and Waldron (1978+) note that “*Belfagor* is a false god associated with pride (see Num 25.3, 5).”
- 1527** *heyred* Cf. *heyred* *Cl* 1786. Anderson (1977) notes that the form *heyre* instead of *herie* (OE *herian* ‘to praise, commend’) occurs in one MS of *Piers Plowman*. (A XI 247).
- 1532** *In countrary of þe candelstik* See Daniel 5: 5: “contra candelabrum” (“against the candlestick”).
- 1536** Cf. *Cl* 1408, *SGGK* 802.

1541 Anderson (1977) notes that this is an inversion of Daniel 5: 6: "et compages renum ejus solvebantur, et genua ejus ad se invicem collidebantur" ("and the joints of his loins were loosed and his knees struck one against the other").

1541 - 1592 Some editors who divide the poem as I do into stanzas have been disturbed that the four-line stanzas marked by the scribe cause several enjambments of sense across stanza boundaries in this section of the poem and have reacted by adjusting the stanzas. Gollancz (1921) has a five-line stanza at 1541 - 1545, another at 1586 - 1590, and then a two-line stanza at 1591 - 1592; the same scheme is followed by Anderson (1977). Moorman (1977) follows Gollancz in printing five-line stanzas at 1541 - 1545 and 1586 - 1590, but then prints four-line stanzas until 1663 - 1668, which he prints as a six-line stanza. Putter and Stokes (2014) print a five-line stanza at 1541 - 1545, then a three-line stanza at 1586 - 1588, and thereafter return to four-line groups. It is possible that there is some textual disturbance at this spot in the poem, but I think it most unlikely that these aberrant stanza lengths were planned by the poet, and at least possible that the poet was willing to contemplate the enjambments, so I have not adjusted.

1542 *displays his lernes* The emendation from MS 'leŕs' (see diplomatic transcription) follows McGillivray's suggestion, giving 'and he reveals his emptiness (stupidity) with his beating fists.' Anderson (1977) emends to 'leres,' (so Andrew and Waldron [1978+]) giving, 'and he tears his cheeks by beating his fists (against them).' The emendation here is supported by *Cl* 1584, where Baltazzar's absence of reason is emphasized.

1544 *til hit hade al grauen* "till it had finished engraving"

1552 *to wayte þe wryt þat hit wolde* "To scrutinize the writing, what it might mean" (Gollancz [1921]).

1556-7 "Nor (to understand) what people's lore or language, what message or meaning those characters represented."

1559 *sende* MS reads *ed e*. Emendation to *sende* (suggested by McGillivray) retains alliteration, and it is possible that the scribe missed copying a long-*s* and a macron over the first *e*. Cf. *Cleanness* 1615.

Gollancz (1921) emends to *epede* 'ordered with an oath'; Morris (1864) suggests emendation to *bede* 'command, ask' in his notes. Vantuono's (1984) suggestion that the MS reading as it stands means 'proceeded' is just possible; see *MED* s.v. *yede*, v., sense 11a., "set out for the purpose of engaging in an activity; set out (to do sth.); also, proceeded (to do smth.)."

1564-73 Based on Daniel 5: 7: "Exclamavit itaque rex fortiter ut introducerent magos, Chaldaeos, et aruspices. Et proloquens rex ait sapientibus Babylonis: Quicumque legerit scripturam hanc, et interpretationem ejus manifestam mihi fecerit, purpura vestietur, et torquem auream habebit in collo, et tertius in regno meo erit" ("And the king cried out aloud to bring in the wise men, the Chaldeans and the soothsayers. And the king spoke, and said to the wise men of Babylon: 'Whosoever shall read this writing, and shall make know to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom").

1576 *sathrapas* Menner (1920) glosses 'governor,' but the meaning seems to be (as in Gollancz [1921]) 'wise man'. See *MED* s.v. *satrap(e)* n., "a governor, leader; also, a governor of a province of ancient Persia, a satrap; a wise man; a prelate." Gollancz notes that the precise meaning of 'governor or protector of the country' was not understood, and the word was inferred to mean 'wise man', as it

is glossed in Wycliff's Bible Daniel 3.2: 'And so nabugodonosor sent for to gedre satrapis, *or wijse men*, magistrates, and iugis . . . '

1577 *wychez and walkyries* Gollancz (1921) suggests that the phrase was an OE alliterative formula, because "the only passages outside the glosses where the words occur give us the formula 'wiccean and waelcyrian.'" Gollancz further suggests that the sense in OE (and here in *Cl*) is used for "enchanters in general, without any particular emphasis of sex."

1579 *sorsers of exorsismus* (Gollancz). MS reads *sorsers exorsismus*. These are 'sorcerers who called up spirits' (Andrew and Waldron [1978+]), or 'exorcists.' Anderson (1977) notes that the *us* ending is infrequent for plural nouns, but the word does not necessarily need to be a plural form, and the *-us* ending could perhaps be the Latin ending.

1584 *hezged* Menner (1920) glosses 'hasten' from OE *higian* and Gollancz (1921) glosses 'shouted' from ME interjection *hei*. I think Andrew and Waldron (1978+) (following David C. Fowler, "Cruxes in *Cleanness*," *Modern Philology* 70 (1973): 334) must be correct in glossing 'vowed,' a pp. of *hete*; see *MED hoten*, v. where *hez* is listed as a variant form. See especially sense 4b, "To promise (sth.) as a threat, threaten," etc. The line means, "He threatened very often to hang the knaves."

1586 *chambre* Anderson (1977) is most likely correct in suggesting that *chambre* here does not mean 'private room', but rather 'officers of the chamber, household', translating *optimatibus* in Daniel 5: 10: "Regina autem pro re, quae acciderat regi, et optimatibus ejus, domum convivii ingressa est: et proloquens ait: Rex, in aeternum vive: non te conturbent cogitationes tuae, neque facies tua immutetur." ("Then the queen, on occasion of what had happened to the king, and his nobles,

came into the banquet-house and she spoke and said, ‘o king, live for ever, let not thy thoughts trouble thee, neither let thy countenance be changed.’”)

1598 Cf. *Cl* 1608 and 1627. Gollancz (1921), Andrew and Waldron (1978+) and Gustafson (2010),

emend to *gost* from MS *gostes*. As Menner (1921) notes, the Vulgate has *spiritum deorum sanctorum*,

‘spirit of the holy gods’ (*Daniel* 5: 11) and *spiritum deorum* ‘spirit of the gods’ (*Daniel* 5: 14),

therefore the plural form *gostes* should stand.

1610 Daniel in captivity was given the name Belshazzar (*Daniel* 1: 7): “Et imposuit eis praepositus

eunuchorum nomina: Danieli, Balthasar . . .” (“and the master of the eunuchs gave them names: to Daniel, Baltassar . . .”).

1616 wayne Vantuono (1984)’s reading of *wayue* in the MS, rather than *wayne* (all other eds.) is due to

the difficulty of distinguishing between *u* and *n* in this MS. Reading *wayue*, Vantuono (1984)

translates, ‘And persuade him with honour to offer you [the] remedy’; see *MED* s.v. *weiven*, v.,

sense 3g., “to give (sth. to sb), grant, convey.” *Wayne* ‘give’ is well attested in *ME—MED* s.v. *wainen*

v1; for this line see especially sense 1b, “to cause (sb. or sth) to go, send; send or give (sth. sb).” Cf.

Cl 1504.

1622 *vmbebrayde* Not ‘accosted’ (Morris [1864], Menner [1920], Gollancz [1921]), but ‘embraced’

(Anderson [1977]).

leue syr Gollancz (1921) and others emend the MS reading, *leue syr*, ‘dear sir’ to *beue syr*, ‘fine,

handsome’ for alliteration.

1631 *hau* see note to *Cl* 202.

- 1634** *tede lettres* As Menner (1920) notes, Gollancz's (1921) suggestion (heard by Menner in a paper delivered to the Philological Society) of 'tied' is most likely correct, as the expression is based on *Daniel* 5: 16: "et ligata dissolvere" ("resolve difficult things" lit. "[things] tied"); Cf. *SGGK* 35: "With lel letteres loken."
- 1635** *mode* Menner (1920) glosses 'thought, idea', (accepted by all later eds. save Gollancz [1921]) after OE *mod* 'heart, mind, spirit, mood, temper', which suits the context of this line. See *MED* s.v. *mod* n., especially sense 4c, "speech, words; also, that which is written."
- meue* Earlier editions transcribed as *mene*, which is possible, but *MED* *meven* v. sense 6b ("present, raise, discuss") seems contextually more likely.
- 1638** Cf. *Piers Plowman*: "Bere byȝes of bryȝt gold al aboute hure neckes" (Langland C.1.178).
- 1641-1708** This passage is based on *Daniel* 5: 18-21 and 4: 25-34.
- 1647** *Whoso wolde wel do, wel hym bityde* "Whoever would behave well, good came to him."
- 1655** *pat clannesse wat3* MS reads only *pat wat3*. It appears that an alliterating word may be missing after *pat*—*clannesse* has been adopted here.
- 1661** *blasfemy on to blame* As Gz suggests, the caesura of this line should occur after *on*: 'He ceases not from blasphemy, so as to disparage the Lord.'
- 1663-4** These lines are based on *Daniel* 4: 27-9.
- 1681ff** Cf. *Daniel* 5: 21: "Et a filiis hominum ejectus est, sed et cor ejus cum bestiis positum est, et cum onagris erat habitatio ejus: foenum quoque ut bos comedebat . . ." ("and he was driven out from the sons of men and his heart was made like the beasts; and his dwelling was with the wild asses; and he did eat grass as like an ox . . .").

- 1684** ay Menner (1920) and Gollancz (1921) incorrectly gloss ‘ever,’ instead of ‘hay’ (first suggested by Morris [1864]) which is clearly correct, for the *foenum* in Daniel 5: 21.
- 1687** Editors have struggled with the meaning of this line. Morris (1864) glosses ‘his thighs grew thick’, while Anderson (1977) translates the line literally as ‘By then many a thick thigh crowded about his flesh’ (after P.G. Thomas, “Notes on *Cleanness*,” *Modern Language Review* 17 [1924]: 66) and comments that the meaning is an exaggeration, but that Nebuchadnezzar is now four legged, referring to 1683. Gollancz (1921) emends from the MS reading *thyze* ‘thigh’ to *theze* ‘thew’, but admits that the word in the sense of ‘sinew’ is not recorded at this early date, though the word is recorded in *Lazamon* 6361—this emendation still does not improve the sense here. Andrew and Waldron (1978+) emend *thyze* dramatically to *fytherez* and translate, ‘many thick feathers crowded,’ relying on Daniel 4: 30: “donec capilli ejus in similitudinem aquilarum crescerent . . . ,” (“till his hairs grew like the feathers of eagles . . .”), but the emendation bears no resemblance to the MS reading despite their suggestion that a mark above the y should be interpreted as an *er* sign; and their emendation does not alliterate. Vantuono (1984) reads *thyze* as ‘plant stems’ (*OED* s.v. *thigh*, sense 3), and *lyre* as ‘lair,’ translating, “By then, many thick plant stems pressed around his lair, Which was entirely adorned and dressed with the dew of heaven,” a rendering that seems to altogether ignore that the passage here focuses on the changes occurring to Nebuchadnezzar’s body, and that the Vulgate states that it is Nebuchadnezzar’s body—not the place—that is wet with the dew of heaven: “rore caeli corpus ejus infectum est” (“and his body was wet with the dew of heaven”). Menner (1920) interprets *thyze* as a verb—pret. third person plural of *the* ‘to grow,

- increase,' translating, 'By that time many thick (tufts of hair) were growing about his flesh,' which seems to lend the most appropriate rendering without heavy emendation; see *MED* s.v. *then*, v.
- 1689** Andrew and Waldron's (1978+) emendation to *flozed* 'flowed', from the MS reading *flosed*, though contextually suitable, seems unnecessary. Menner (1920) suggests the plausible 'be shaggy' after ON *flosna* 'hang in threads'; Anderson (1921) suggests the same ON origin, translating 'fell in strands.' See also *MED* s.v. *flosen* v., sense b., "*flosen umbe*, ?to envelope? to droop about (someone)," but the only example cited is *CI* 1689.
- 1690** *schyre wykes* Unable to explain *schyre*, both Menner (1920) and Gollancz (1921) emend from the MS reading, *schyre wykes*, to *schere-wykes*, rendering *schere* as 'groin, private parts,' after OE *scearu*, 'share'- bone, groin,' and *wyke* as 'corner, angle' from ON *vik*, OE *wik* 'dwelling-place, lodging.' Menner notes that *wick* sometimes refers body parts (cf. *SGGK* 1572, where it means 'mouth').
- Concerning *schyre*, Anderson (1977) argues that the MS form is genuine, from *scyru*, which is an attested variant of OE *scearu* 'groin' - *schyre-wykes* can therefore be understood as 'groin, middle of the body'.
- 1691-2** *and twentyfolde twynande . . . cly3t togeder* Andrew and Waldron (1978+) translate, 'and entwining twenty-fold it reached to his toes, where many (hairs) clung as though plaster stuck it together.'
- 1691** *twentyfolde* Anderson (1977) refers to *OED* s.v. *twenty*, sense 1d., "used vaguely or hyperbolically for a large number."
- 1692** as *clyuy clyde* 'as if plaster stuck', see *MED* s.v. *clithe* (n)., "a plaster, poultice."

- 1693** *His berde3 brad alle his brest to þe bare vrþe* "The breadth of his beard [covered] all his breast to the bare earth." Previous editors have read the stroke extending downwards from the second 'e' of berde3 as belonging to the following word forming "berde ibrad," with resulting meaning "His beard spread [over] all his breast to the bare earth." Instead, I interpret the stroke as one of several examples in the MS of a letter yogh that is simply drawn as a more-or-less straight vertical line after 'e'.
- 1695** *campe hores* 'shaggy hairs (eyebrows)'; see *MED* s.v. *camp*, adj. which lists *Cl* 1695 as the only example, but Menner (1920) notes that in his *Knight's Tale* (1276) Chaucer uses the same expression to describe Lycurgus: 'And lyk a griffon loked he aboute, / With kempe heres on hise browes stoute.' *MED* (following Gollancz [1921]) gives ON etymology, *kampr* 'moustache' or 'the beard or whiskers of a cat or lion.'
- 1697** *paune* Anderson (1977) is correct in his palaeographic note: the word shows *pa* + 4 minims + *e*— the difficulty of discerning between letters composed of multiple minims in a row complicates the reading of this line. Gollancz (1921) reads *pauue*, 'paw,' meaning 'claw,' but there is not one example of *uu* standing as *w* in this MS. Anderson (1977) suggests *paume*, but *paume* requires 5 minims. Menner (1920) (so *MED* s.v. *pau*e, n., sense b.) reads *paune*, as a plural form of *pau(e)* 'claw,' which seems the most likely of the editorial suggestions; cf. *clawres* at *Cl* 1696.
- 1698** *ouerbrawden* 'covered over', from OE *oferbregdan*, to spread over, be spread over, cover over', but Anderson (1977) suitably suggests that the meaning here may extend to 'over-braided', referring to the eagle's plumage: cf. *Daniel* 4.30: "donec capilli eius in similitudinem aquilarum crescerent" ("till his hair grew like the feathers of eagles").

1701 *he* refers to God in this line, who ‘sent him his wit.’

1704 *þat hade al in honde* "who had all in hand," i.e. "controlled everything" (Andrew and Waldron [1978+])

1707 *hwe* Gollancz (1921) defines as ‘colour’ which cannot be entirely correct; Menner (1920) and Anderson (1977) gloss ‘form, aspect’ and ‘shape’ from OE *heow*, *hiw* ‘appearance, form’.

Andrew and Waldron (1978+) emend from *hwe* to *hwef* after OE *hufe* ‘head covering’, suggesting that the line refers to the “solemn reinstatement of Nebuchadnezzar (Daniel 4.33) which is symbolized by a new coronation.” While Andrew and Waldron’s suggestion is provoking, the line does not require emendation to give this implication and means, “Properly in his own appearance his head was covered,” in reference both to the new coronation in *heued watz couered*, and the return from his altered physical form in *in his aune hwe*.

1717 *p’ede* The MS reading, *þed e*, is mysterious. Morris (1864) glosses ‘vessel,’ noting that a *thead* is a strainer used in brewing. Gollancz (1921) emends to *p’ydras* ‘the vessels’ from Latin ‘hydria’, and though this certainly suits the context of the passage the emendation seems to be a weighty departure from the MS reading. Andrew and Waldron’s (1978+) suggestion of *p’edé*, rendering a substantive use of *ede*, *edi*, ‘blessed’ as ‘the blessed vessels’ is preferable. As noted by Andrew and Waldron, this “interpretation has the advantage of maintaining the contrast between the sacredness of the vessels and the blasphemous use to which they are being put.” See also *MED* s.v *edi*, sense 2.

1725 *werk* Gollancz (1921) glosses ‘pain, effort’ from ON *verkr*, ‘pain,’ but Menner (1920, followed by Anderson [1977]) glosses ‘ado,’ which seems especially appropriate for the context. See

MED s.v. *werk* n., senses 6a (d), 11.

1730-2 Cf. Daniel 5: 26: “Et haec est interpretatio sermonis: Mane: numeravit Deus regnum tuum, et complevit illud.” (“And this is the interpretation of the word. Mane: God hath numbered thy kingdom and hath finished it”).

1733-5 Cf. Daniel 5: 27: “Thecel: appensus es in statera, et inventus es minus habens” (“Thecel: Thou art weighed in the balance, and art found wanting.”)

1735 *fewe* ‘wanting, short of.’ This use of the word is not recorded in the *MED*, but s.v *fewe* *MED* does attest to many instances of word meaning ‘small in number,’ etc. Both Gollancz (1921) and Anderson (1977) note the parallel with ON *fatt* with numerals to mean ‘short of’, e.g. *vetri fatt i fjora tigu*, ‘forty years save one.’

1736-40 Cf. Daniel 5: 28: “Phares: divisum est regnum tuum, et datum est Medis et Persis.” (“Phares: thy kingdom is divided, and is given to the Medes and Persians.”)

1748 *pryuyest . . . þe prydde* “the third most important” (in rank).

1761 *lyst of þe lyfte* “edge of the sky” All eds. but Vantuono (1984) gloss ‘path, edge’ for *lyst*; see *MED* s.v. *list(e)*, n.2, sense 1, “border, edge, rim; hem; band, stripe.” Vantuono’s translation, “at the will of the wind”, gives an unlikely meaning to *lyfte*, which does not elsewhere refer to wind.

1762 *Vche habel* Anderson (1977) helpfully explains that this refers, not to Belshazzar’s guests, “but to the ordinary people of the town who hurry home to escape the worsening weather, and whose simple pleasures contrast with the luxury of the palace.”

- 1764** Anderson translates, "Then later on in the night each party (of guests) departs," but I think Andrew and Waldron (1978+) and Vantuono (1984) are correct in extending this line from the sense in
- 1762: "then each finds (forms) fellowship (companionship) further into the late night" (Vantuono [1984]); this understanding gives a more pointed contrast with *Cl* 1765—after eating and singing, more intimate fellowship marks the evening for those who have returned home, but Belshazzar is helped to his bed alone.
- 1772** *Porros of Ynde* Menner (1920) comments that "Porus of India does not appear in the Bible, but his association with Darius was familiar through the Alexander legend; cf. *The Wars of Alexander*
- 3182- 3: 'How þat ser Dary with his dukis eft drissis him to fiȝt, / Had prayd eftir powere to Porrus of ynde.'"
- 1776** *scaled* (Morris). MS reads *scaped*, "injured." Vantuono (1984) suggests that "two activities are taking place: some of the enemy are breaching the walls; others are entering the city by means of ladders (1777)," but it seems very clear that the enemies scale the walls *by* 'lifting very long ladders . . .'
- 1779** *nyȝt* (Morris) MS reads *myȝt*. See note to *Cl* 359.
- an oure* Vantuono (1984) prints as *anoure*, glossing 'domain'.
- 1784** *scarred* See note to *Cl* 598.
- 1786** Cf. note to *Cl* 1527.
- 1803** *of* Vantuono's (1984) assertion of *uf*, 'if, ' by uv light is not verified by my uv inspection—the MS reads *of*, though the bowl of *o* is difficult to distinguish.
- 1804** *late bitydes* "happens late (for him)": i.e. he will never be granted the sight of the Lord.

1805 *vpon þrynne wyses* With the exempla of the Flood, the Destruction of Sodom and Gomorrah, and Belshazzar's Feast.

1806 *to cleues* Not satisfied with the traditional editorial gloss, 'cleft asunder in', Anderson (1977) glosses 'adhere, sticks in, strongly affects' from OE *to cleofan*; Vantuono (1984) prefers 'penetrates.' I think the sense here is that *unclannesse* causes the Lord's heart to *to cleue* 'to crack, split'; see *MED* s.v. *to cleven*, v., especially sense b., "to crack, split, crumble; also split open," sense d., "fig. of the heart: to break," and sense e., "fig. to make a wound in (God's heart), penetrate into."

1808 *telled vp his wrake* Although Menner (1920), Moorman (1977) and Andrew and Waldron (1978+) emend from the MS reading *telled* to *teldes* for tense, the change is unnecessary, as the construction is absolute, meaning, "his hostility aroused" (Anderson [1977]); see *OED* s.v. *teld*, tild, v., sense 1, "to 'spread,' set up, pitch (a tent); hence, to erect, to build, to raise. Also fig[urative]."

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