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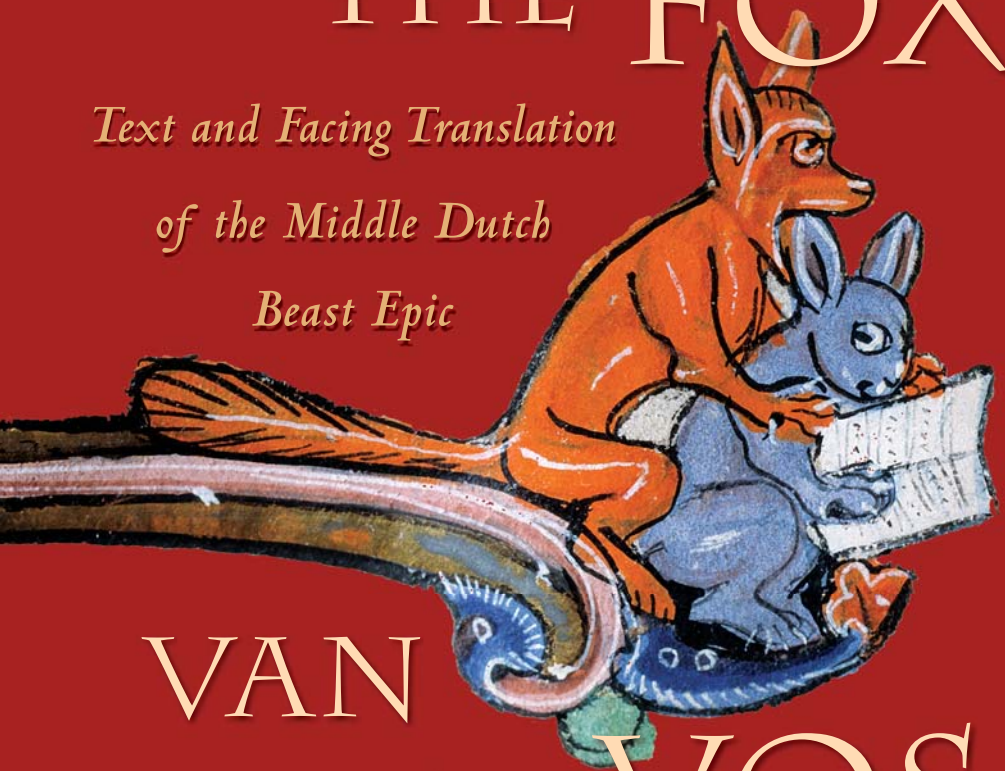
OF REYNAERT THE FOX

Text and Facing Translation of the Middle Dutch Beast Epic



VAN DEN VOS REYNAERDE

Edited by

ANDRÉ BOUWMAN *and* BART BESAMUSCA

AMSTERDAM UNIVERSITY PRESS

Of Reynaert the Fox

Die hem dicke wart te zuere
Ro en segghe no daer ouer houde
Dat loghene wesen soude
Want het leecht bescreuē in lattijne
In meneghē cloester fine
Eñ in menegher goeder stede
Daer ment hout in werdichedē
Want god toechde hem besondere
Van sinen heymelikē woudre
Die spieghele houdes oec orcondē
Ic claghe sine zonden
Den goedē sentē brandane
Den gods onderdane
Dat hi altoes eñ hedē
Voer ons allen moete bedē
Dies ē moet hi niet verghetē
Want hi tparadijs heeft bezetē
Dies moetē hoerē xp̄s onse hee
Dor siere lieuer moeder eere

~~Amen amē~~

Van den vos reynaerde

Willem die wlebouke maecte
Daer hi dicken oñe waecte
Hem vernoyde so haerde
Dat die auontuure van reynaerde
In dietsche ongheman ket bleuē
Die willem met heuet vulscreuē
Dat hi die vijtē van reynaerde souckē
Eñ hise na dē walschē bouckē
In dietsche dus heuet begonnē
God moete ons ziere hulpe jonnē
Ni keert hem daer toe mijn zin
Dat ic bidde in dit beghin
Beede dē dorprē enten dorē
Ofte si cōmē daer si horē
Dese rijme eñ dese woort
Die hē ommitte sijn ghehoort
Dat sise laten onbescauē
Ic vele slachtē si dē rauē
Die ōmer es al euē malsch
Si makē sulke rijme valsch

Daer si met meer of ne wetē
Dan ic doe hoe datsi heetē
Die nu in babilomē leuē
Dadē si wel si soudens beghenē
Dat ē segghic met dor minē wille
Mijns dichtens ware eē ghestille
Ic hads mi eene met ghebedē
Die in groeter houesschedē
Gherne keert hare sakē
Soe bat mi dat ic soude makē
Dese auontuere van reynaerde
Al begripic die grongaerde
Eñ die dorprē eñ die dorē
Ic wille dat die ghene horē
Die gherne pleghē der eerē
Eñ harē zin daer toe keerē
Datsi leuen hoofschelike
Sijn si arem sijn si rike
Diet vstaen met goedē sinne
Ni hoert hoe ic hier beghinne
Het was in eenen tsinxen daghe
Dat beede bosch eñ haghe
Met groenē louerē warē benaē
Robel die coninc hadde ghedaē
Sijn hof crayerē ouer al
Dat hi waende hadde hijs ghenal
Houden tē wel groetē loue
Doe quamē tes sconinx houe
Alle die diere groet eñ cleene
Sonder vos reynaert alleene
Hi hadde te houe so vele mesdaē
Dat hire met dorste gaē
Die hem besculdich kent ontsiet
Also was reynaerde ghesciet
Eñ hier ōmē scuwedi scox hof
Daer hi in hadde crancke lof
Doe al dat hof vsamet was
Was d' meme sond die das
Ime hadde te claghene ouer reynaerde
Dē fellen mettē grijsen baerde
Nu gaet hier up eene claghe
Isingrijn eñ sine maghe

Of Reynaert the Fox

Text and Facing Translation of the Middle Dutch Beast Epic

Van den vos Reynaerde

Edited with an introduction, notes and glossary
by André Bouwman and Bart Besamusca

Translated by Thea Summerfield

Includes a chapter on Middle Dutch
by Matthias Hüning and Ulrike Vogl

Amsterdam University Press

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Acknowledgements

Our plan to publish an edition and facing translation of *Van den vos Reynaerde* for non-Dutch readers dates back to the first half of the 1990s. But years went by, and it was not until the end of 2004 that we found the time one needs to carry out such a project. At that time, we were also happy to meet in Maria Vlaar an enthusiastic representative of the Foundation for the Production and Translation of Dutch Literature (NLPVF). This organization has financed the translation.

The structure of this book has benefited from the example of several predecessors. Adriaan J. Barnouw – translator of many Dutch texts (among them *Van den vos Reynaerde*) – published an edition of the Middle Dutch legend *Beatrijs* for foreign students as early as 1914, which includes a grammar and a glossary. The idea to add an extensive glossary to our edition and translation took shape while using Wendelin Foerster's *Wörterbuch zu Kristian von Troyes' sämtliche Werken* (5th ed. 1973), later also *The Earliest Branches of the Roman de Renart* (2001), edited by R. Anthony Lodge and Kenneth Varty.

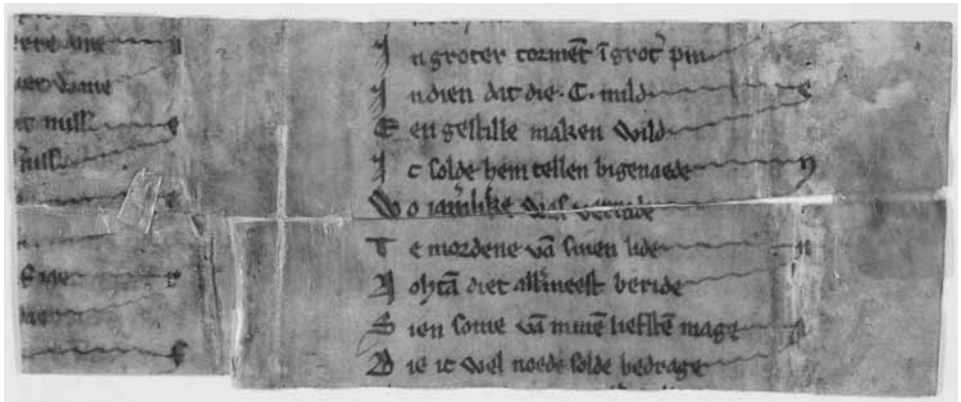
Thanks are due to our German colleagues Matthias Hüning and Ulrike Vogl, who contributed a chapter on Middle Dutch. Their introduction to Middle Dutch diversity, spelling, pronunciation and grammatical structures enhances the practical value of this volume considerably.

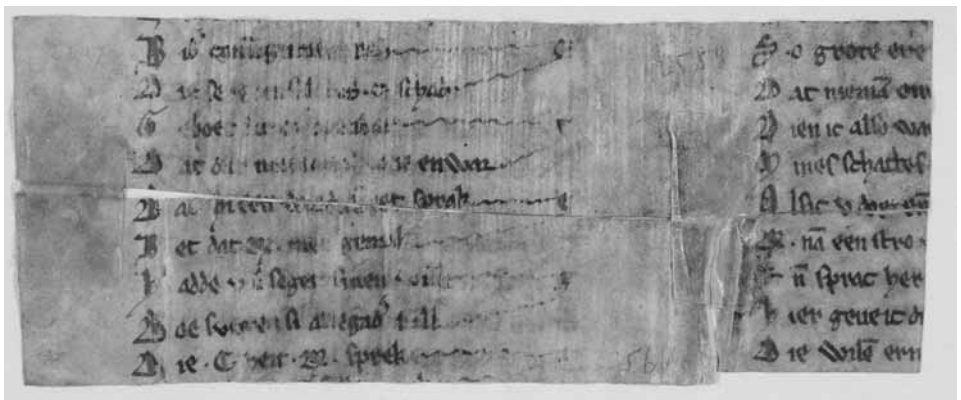
We owe the greatest debt to Thea Summerfield, who skilfully translated *Van den vos Reynaerde* and our accompanying texts into English. We thank her for the close and harmonious cooperation during the last two years. We cherish the memories of our monthly, all-day-long sessions in which the three of us discussed the exact meaning of hundreds of Middle Dutch lines and their English equivalents.

Finally, we should like to extend our gratitude to colleagues who graciously helped us with this edition.Douglas Kelly commented on the English translation of *Van den vos Reynaerde*; Peter Field did the same for the Introduction. Keith Busby, Karina van Dalen-Oskam, Marijke Mooijaart and Peter Raedts gave useful advice.

May this edition attract new readers to the undisputed masterpiece of Middle Dutch literature! We welcome all suggestions for improvement.

André Bouwman, Bart Besamusca





Introduction

If the *Times Literary Supplement* were to ask its readers which works they considered to be supreme masterpieces of medieval literature, what would be the result? No doubt the *Chanson de Roland* would figure prominently, as would the Arthurian romances by Chrétien de Troyes. In all probability *Sir Gawain and the Green Knight*, Wolfram von Eschenbach's *Parzival* and Gottfried von Strassburg's *Tristan* would also be listed. In addition, Dutch readers of the *TLS* would be certain to make a case for *Van den vos Reynaerde* (literally: 'Of Reynaert the Fox'). This Middle Dutch beast epic is famous among specialists, but is hardly known outside the Netherlands and Belgium as a result of the language barrier.

The present edition of *Van den vos Reynaerde* with its translation into English on facing pages hopes to bridge the gap between this thirteenth-century text and non-Dutch readers. They are likely to find it as fresh and entertaining as it was when it was first written. It will enable them to get acquainted with, for example, the author's composition technique, his lively style, his preference for striking descriptive details, his wit and his deeply cynical outlook on life. Text and translation are accompanied by explanatory notes (to be found at the bottom of the page). A glossary, short introduction to Middle Dutch and suggestions for further reading conclude this volume. First, however, this introduction will discuss the literary tradition of the medieval beast epic and facts known about the author. It will also provide a brief summary and note major features of the tale, the implied audience and the transmission and reception of the work.

1 Literary tradition

Our knowledge of medieval beast literature in western Europe is almost entirely limited to those stories that were written down, initially in Latin, later also in the vernacular languages.[1] No doubt stories about animals will also have been passed down by word

1 For an introduction in English based on recent research into nine centuries of Reynaert literature, see Varty 2000; for an introduction in Dutch, see Janssens & Van Daele 2001.

of mouth, but very little is known about this oral tradition. This makes it difficult to determine the relationship between the oral transmission of tales and written, literary culture or the extent to which the two traditions are rooted in popular and (Latin) scholarly cultures. Vehement debates about the origins of the western European beast epic have been the result.

As early as the nineteenth century the so-called 'folklorists' looked for the answer in folk poetry about animals that either had not been preserved, or had not been recorded until a much later date. This type of poetry was initially regarded by Jacob Grimm as an animal saga, already known by the Germanic tribes, which had developed independently from the classical fables. Later, Leopold Sudre was an exponent of the idea that orally disseminated medieval folk tales featuring animals were based in part on classical fables and Latin monastic poetry. The 'Aesopists', on the other hand, detected the direct examples of the Latin and vernacular beast epics from the twelfth and thirteenth centuries in these early medieval written animal stories.[2]

Lucien Foulet has shown convincingly that the authors of the earliest Old French Renart narratives did, in fact, frequently derive material directly from the *Ysengrimus*, a Middle Latin beast epic named after the wolf who, in confrontations with the cunning fox Reinardus, is continually worsted. The author of the *Ysengrimus*, too, creatively recycled a considerable amount of material from classical fables, so that the supposed dependence on folk tales is doubtful, to say the least.[3] Although the last word has not yet been said (or written) about the early history of the *Roman de Renart* and the *Ysengrimus*, these narratives are clearly essential to a proper understanding of the tradition of which *Van den vos Reynaerde* forms part. The author of this Middle Dutch beast epic, 'Willem', was familiar with at least part of the Old French corpus of texts and used it in the course of his composition. The Flemish poet was by no means exceptional in this. Nearly all medieval beast literature, both in Latin and in the vernacular, made creative use of existing texts.

The literary tradition to which *Van den vos Reynaerde* belongs, is ultimately, by way of various medieval stepping-stones, based on the Greek fable of the sick lion, ascribed to Aesop. It may well be that Willem did not know this fable in its original form. Nevertheless knowledge of this oldest of all sources is useful. As the paraphrase below shows, a number of motifs in *Van den vos Reynaerde* have a long and venerable ancestry:

> The lion had become old and lay sick in his den. All the animals visited their king, except the fox. Then the wolf took the opportunity to blacken the fox's reputation with the lion: the fox was said to despise the ruler of all animals

2 For the theories formulated by folklorists and Aesopists, see Grimm 1834; Sudre 1893; Foulet 1914.
3 For a discussion of the dependence of the *Ysengrimus* on classical fables, see Mann 1988.

> and had not come to see the king for that reason. At that moment the fox appeared; he had just managed to overhear to wolf's last words. The lion roared at him, but the fox asked for permission to say something in his defence and said: 'Which of all your visitors has done as much for you as I have? I traversed the whole world in search of a medicine for you – and now I have found it.' The lion commanded him to name the medicine at once. Then the fox said: 'You must flay a living wolf and wrap yourself in the skin while it is still warm.' And when the wolf lay there suffering, the fox laughed and said: 'Rulers should not be angered but be incited to good deeds.' The fable teaches that every sin brings its own punishment.[4]

This fable underwent a number of changes in the western European tradition. The most significant one is that King Lion's illness was gradually replaced by the proclamation of a court day as the reason for the animals to gather.[5] In the course of the Middle Ages this motif was developed in ever more voluminous writings. In the Middle Latin *Ysengrimus*, written just before 1150 in Ghent, the court day episode numbers some twelve hundred lines (book III), the Old French *Le Plaid* ('The Trial') has just under seventeen hundred, *Van den vos Reynaerde* has double that amount, and in *Reynaerts historie* ('The History of Reynaert'), the fifteenth-century Middle Dutch adaptation and continuation of *Van den vos Reynaerde*, this number is doubled again. From the *Ysengrimus* onwards the animals in the stories are not only the characteristic representatives of their kind, but also individuals. They are given fixed proper names: the wolf is called Ysengrimus, Ysengrin, Ysingrijn, the fox Reinardus, Renart, Reynaert. In addition situations and customs from the contemporary, real world are interpolated and sometimes satirized. It will not be accidental that the monk who wrote the Middle Latin *Ysengrimus* for a monastic audience, regularly presents the greedy wolf as an abbot and bishop. In *Le Plaid* and *Van den vos Reynaerde* the setting is that of a feudal, chivalric society: the wolf and the fox have become barons.

The title *Roman de Renart* refers to a complex of Old French stories called 'branches', rather than a single text. They have as their subject matter the conflicts between the fox Renart and his arch-enemy Ysengrin the wolf and the other animals in King Noble's realm. The oldest surviving story was probably written about 1175 by Pierre de Saint-Cloud (referred to as 'Perrot'; see p. 15) and relates the origin of the feud: the adultery between Renart and Ysengrin's wife Hersent, and later Renart's rape of Hersent,

4 The paraphrase of the fable of the sick lion is based on a German translation (Schnur 1985, p. 111) of the Greek text (Perry 1952, Aes. 258).

5 Changes in the fable of the sick lion in the western European tradition are discussed in Graf 1920, pp. 13-25; Bartelinck 1977; Goossens 1996b.

which led to legal proceedings at the court of King Noble.[6] This story must have been instantly successful, for between 1175 and 1180 six other narratives about Renart were written by different authors, up to 1205 there were another eleven, and even in the first half of the thirteenth century several more appeared. These Renart branches at first functioned independently (even though they responded to one another), but soon they were collected in compilations. Fourteen complete manuscript compilations are extant, as well as nineteen fragments and manuscripts containing one or more branches, dating mainly from the thirteenth and fourteenth centuries. Research into the *Roman de Renart* was long aimed at reconstruction: of the sources, or of the original texts, and of the *Ur*-compilation on which the compilation codices are based.[7] In the past few decades more attention has been paid to the diversity of the literary and manuscript forms of the extant branches.[8]

Editions of the compilation manuscripts A, B and C are available.[9] The most usual numbering of the branches is the one adopted in the edition by Ernest Martin. It is based on the sequence of the stories as they appear in manuscript A rather than on the date of composition. *Le Plaid*, also known as *Le Jugement* ('The Judgement') is branch I here. In this verse narrative – a sequel to branch II-Va – the fox Renart faces criminal charges by Ysengrin and Chantecler and is summoned three times. Sentenced to be hanged, he begs for mercy; he promises to better his life and to undertake a journey to the Holy Land. Moved by pity King Noble relents. However, as soon as Renart has left the court as a pilgrim, he maltreats Coart the hare and mocks the king. All the courtiers pursue the fox, who manages to reach Maupertuis in the nick of time.

It is not surprising that, when writing *Van den vos Reynaerde*, it was this branch I that Willem took as an example. From a literary point of view *Le Plaid* is one of the most attractive stories of the *Roman de Renart*, and, probably for that reason, the one surviving in the largest number of manuscripts. The story was also rewritten repeatedly by Old French poets. In *Le duel judiciaire* (branch VI) the fox stands trial once again for his crimes. This time this results in a judicial duel with Ysengrin, which Renart loses. In *Renart médecin* (branch X) the fox is summoned by orders of the king, at first by the dog Roonel, later by Brichemer the stag, but in both cases the mission fails through

6 For an edition of the earliest branches (II-Va), see Lodge and Varty 2001.

7 For research into the *Roman de Renart*, see Jauss 1959 ; Flinn 1963; Bossuat 1967; De Combarieu & Subrenat 1987 (motif and character indices); Nieboer & Verhulsdonck 1988; Varty 1998 (bibliography).

8 For examples of the 'récriture' and 'mouvance' of *Renart*-branches, see Varty 1988-1991 and Scheidegger 1989.

9 For an edition of the *Roman de Renart* according to compilation manuscript A, see Martin 1882-1887; according to ms. B, see Roques 1948-1963; according to ms C, see Fukumoto, Harano & Suzuki 1983-1985. For translations based on the edition by Martin (ms. A): Jauss-Meyer 1965 (German); Dufournet & Méline 1985 (French); Owen 1994 (English). For French translations based on the Roques edition (ms. B), see Toesca 1979; Rey Flaud & Eskénazi 1982.

Renart's doing. Not until Renart hears that Noble has fallen ill does he travel to the king's court with Grinbert. There he poses as a doctor and of course knows exactly how the king can be cured: by making him sweat heavily in Ysengrin's skin. It is sometimes difficult to see whether the author has conceived of a new story or presents a new version of an existing story. In two *Roman de Renart* manuscripts (B and H) *Le Plaid* contains a passage of approximately a hundred and thirty lines in which Renart's conviction and reconciliation with the king has been completely rewritten. This version particularly distinguishes itself by the detailed account of the barons' consultation that precedes the death sentence and by the role played by Grinbert, here presented as his nephew's saviour.[10]

The Middle Dutch author sticks to the broad outlines of the plot of his original, but in the details he goes his own way entirely. This means that, when plots are compared, the suspense factor in these stories no longer lies in the question *if* the fox will manage to keep out of the clutches of the king and his courtiers, but rather *how* that is achieved. This applies to us, the modern readers, and must also have been true for Willem's audience, in so far as it was familiar with other animal stories (see pp. 31-33). In comparison with *Le Plaid* and the other branches set during a court day, *Van den vos Reynaerde* distinguishes itself in particular by the superior manner of the Flemish fox's escape from execution. In *Le Plaid* King Noble takes pity on the fox and pardons him, which may be generous, but is hardly convincing from a psychological point of view. In Willem's poem the fox plays on Nobel's greed by weaving a brilliant concoction of lies. He misleads the king with the story of his unhappy childhood and by casually mentioning a treasure and a conspiracy to kill King Nobel. Even Reynaert's own relatives are said to have been involved in that plot. Next he gives a detailed description of the place where the treasure is to be found, which is confirmed by Cuwaert the hare, capping the deception by the tale of his excommunication which will enable him to flee the court as a pilgrim. A mere promise of profit – and nothing more substantial – is sufficient ground for Nobel to be reconciled with Reynaert. The French king may have been sentimental, the Flemish king proves to be immoral. This is also the reason why the reputation of the court is tarnished far worse at the end of Willem's poem than it is in *Le Plaid*.

Willem may have known the *Ysengrimus*, which was probably written in Ghent in 1148-1149, in other words, in roughly the same location as where, a century later, *Van den vos Reynaerde* was composed.[11] In this cleverly compiled Latin poem of more than

10 For the rewritten passage in branch I in mss B and H, compare lines 1339-1478 in the Roques edition (1948-1963) to lines 1313-1418 in the edition by Martin 1882-1887.

11 For an edition of the *Ysengrimus* (Latin text and English translation and commentary), see Mann 1987. A verse translation in Dutch was published in Van Mierlo 1946; see also the more recent prose translation by Nieuwenhuis (1997).

6,500 lines, divided into seven books, the greedy wolf takes centre stage. The best supporting role for a male character is for the fox, his enemy and evil counsellor. Their confrontations are primarily verbal in character, with Reinardus' illusory reality dominating that of the wolf. As a result Ysengrimus allows himself to be manipulated and, back in the real world, is severely punished for his credulity. He is repeatedly seriously wounded, is flayed to cure the sick king and is eventually torn apart by a herd of wild pigs.[12]

The literary tradition of writings about animals comprises not only the narrative, fictional beast epic – including the fable[13] – but also scientific writings about animals. In both categories animals are described not for their own sake, but to transmit a deeper meaning. Whereas in the beast epic the animals are authorial creations, meant to provide a moralising representation of human life, animals in Latin bestiaries or 'books of beasts' are seen as natural phenomena, in accordance with the medieval view that the created, transitory world refers to God's real, eternal world.[14] The outer characteristics and behaviour of the animals is interpreted allegorically. In this way they provide medieval mankind with lessons about God and the devil, about heaven and hell, about virtue and sin. In works on natural history – as in *De naturis rerum* by Thomas of Cantimpré, translated and adapted by the thirteenth-century Flemish author Jacob van Maerlant in his *Der naturen bloeme* – there is more emphasis on zoological knowledge. Information of this kind was not usually, however, the result of personal observation, but was derived from such authorities as the philosopher Aristotle (384-322 BC), who in the Middle Ages was seen as the greatest scholar of all time, Pliny (23/24-79), the Roman military commander, procurator and writer, and the archbishop and encyclopedist Isidore of Seville (ca. 565-636).[15]

2 *The author*

In *Van den vos Reynaerde* we meet a self-confident poet. He uses the first line of the prologue to state his name, Willem, and the title of an earlier work, *Madocke*: he is *Willem die Madocke maecte* ('Willem who made *Madock*'). At the end of the poem he again incorporates his first name by means of an acrostic, using the first letter of each of the last nine lines: *BI WILLEME* (3461-69). The two references to his name will have served to recommend the work to his audience; however, for the modern reader

12 For a survey of the Latin beast epic in the Middle Ages, see Knapp 1979; Ziolkowski 1993.
13 For a discussion of Middle Dutch fables, see Wackers 1993; Schippers 1995; Schippers 1999.
14 For an English translation of a Latin bestiary, see White 1980.
15 Bestiaries and encyclopedias (among them Maerlant's *Der naturen bloeme*) are discussed in Wackers 1986, section 2.3; Bouwman 1993b; Wackers 2001; Wackers 2005.

they remain obscure. No poem called *Madocke* has come down to us and of the author we know nothing more than can be deduced from the text of *Van den vos Reynaerde* itself. For example, the poem's language shows that Willem came from East Flanders.[16] He must have been well-educated and widely read, was familiar with Old French beast narratives, which provided material and inspiration, and was well-informed about legal procedures. He may have been a monk with considerable experience in worldly affairs.[17]

A few lines down a second author is mentioned in the prologue: 'Arnout' (6). He is said to have failed to complete or write one or more stories about Reynaert. Initially critics assumed a joint authorship and Arnout was seen as the writer who had started *Van den vos Reynaerde* but had not been able to complete it. Willem was supposed to have rewritten the section composed by his predecessor (approximately up to the conviction) and to have completed it by adding the section on Reynaert's reconciliation, revenge and escape.[18] Later, however, a greater appreciation of the unity displayed by the composition of the poem led to the view, now generally held, that the poem was the work of a single author: Willem. The similar ways in which the Old French sources were used in the first and second sections of *Van den vos Reynaerde* would seem to confirm this opinion.[19]

This conclusion obviously requires a different explanation for the second name. Some scholars associate Arnout with the prologue of Willem's most important Old French source, *Le Plaid*, in which an anonymous author mentions a certain 'Perrot' who is supposed to have 'forgotten' to record the story of Reynaert's trial.[20] Others hold it to be an invented name, made up for the sake of creating ambiguity or as an oblique hint at the Middle Dutch, thirteenth-century Arthurian *Roman van Walewein*, as this romance was written by two authors (Penninc and Pieter Vostaert).[21] It has also been suggested that Arnout is the author of a Flemish translation of the Old French beast narrative to which *Le Plaid* is a sequel.[22]

Van den vos Reynaerde must have been written after the composition of *Le Plaid*, for which, as we saw earlier, a date of composition is assumed of 1179, and before 1279, the

16 For a discussion of the author's East Flemish origin on the basis of linguistic forms, see Muller 1917, chapter III; Gysseling 1966/67.

17 Various historical persons have been suggested. Van Daele 2005 pleaded the case of the Cistercian lay brother Willem van Boudelo (died July 1261). However, conclusive evidence is lacking.

18 For arguments in favour of joint authorship, see Muller 1944, pp. 14-24.

19 For arguments in favour of single authorship, see Van Mierlo 1942; Arendt 1965. On implications of the adaptation technique for the question of authorship, see Bouwman 1991, pp. 418-420.

20 On Arnout as an Old French author (Perrot), see Van Mierlo 1942; Arendt 1965, pp. 3-6; Bouwman 1991, pp. 45-47.

21 For arguments that Arnout is an invented name, cf. Hellinga 1957, pp. 18-20 and Lulofs 1983, p. 200.

22 For Arnout as the Flemish translator of 'branch II-Va', see Delbouille 1929, pp. 46-47.

last year in which *Reynardus vulpes*, the Latin translation of *Van den vos Reynaerde*, can have been written (see p. 36). There have been several attempts at narrowing down this broad estimate with its margin of one hundred years by reading the poem to a greater or lesser degree as a *roman à clef*. Maurits Gysseling discerned allusions to historical events from the last years of the reign of Philip of Alsace, Count of Flanders (1168-1191), on the basis of which he dates the work before 1191. Leopold Peeters, on the other hand, wanted to assign a date of around 1260, as several passages were considered by him to refer to the struggle between two noble dynasties, the Dampierre and the Avesnes families, about the succession in Flanders and Hainault.[23]

A certain consensus has formed around the latter date, although on different grounds. It appears that Willem made use of an Old French compilation, the original version of which is dated after 1205. Aspects of his versification technique have also led to a date of around or just after the middle of the thirteenth century.[24] In addition there are several Middle Dutch works that allude to *Van den vos Reynaerde*. Jacob van Maerlant, for example, announces in his *Rijmbijbel* (completed in 1271) in connection with the truth value of his poem: *dit nes niet madox droem / noch reinard noch arturs boerden* ('this is not Madoc's dream, nor a wild story about Reinard or Artur'), perhaps referring to the story about Madoc mentioned in the first line of *Van den vos Reynaerde*. Here, Maerlant shows his contempt for the fictitious lies in *Van den vos Reynaerde* and other stories, which would seem to have been written reasonably recently.[25]

Positioning Willem in East Flanders does not automatically provide us with a clue as to the region where the poem originated. As is evident from the oeuvre of the Flemish author Maerlant, whose works were commissioned by patrons in the county of Holland, the author of *Van den vos Reynaerde* might have written for people in a region other than East Flanders. However, the Flemish origin of the work is confirmed by the author's use of place-names, such as 'Abstale' (802), 'Belsele' (2097), 'Elmare' (373 ff.), 'Hijfte' (2262-63), 'Hulsterloe' (2575 ff.), 'Kriekepit' (2578 ff.), 'Leye' (2640) and 'Waes' (2257). These toponyms from the Ghent area indicate that the work's primary audience must have been familiar with the geography of East Flanders (see also p. 28 and the Index of proper names).[26]

23 See for the early date Gysseling 1975; for the date around 1260, see Peeters 1973/74.

24 For a date in the third quarter of the thirteenth century, see Bouwman 1991, pp. 418-420 (on the basis of the Old French compilation); Van den Berg 1983, p. 224 (versification); Janssens 1991, pp. 174-175 (allusions; collected in Van Oostrom 1983).

25 Maerlant's *Rijmbijbel* (Gysseling 1983) , lines 34.813-14.

26 On toponyms, see Teirlinck 1910-1912; Van Daele 1994.

3 The text

3.1 The Prologue

In his prologue (1-40) Willem addresses 'peasants and fools' (13), urging them with considerable force to leave his text alone, as they will not understand it anyway (11-24). A few lines further down the poet makes clear that his work is intended for those who know how to appreciate it (34, 39): *Ic wille dat dieghene horen [...] Diet verstaen met goeden sinne* ('I wish it to be heard by those ... who will understand it properly'). But how is Willem's poem to be understood? [27]

A similar authorial attitude is found in *Esopet*. In the prologue to this late thirteenth or early fourteenth-century Middle Dutch collection of fables the author also discusses the way in which the work should be understood. The anonymous *Esopet* poet points out to his audience that, although his fables may not be a direct representation of the real world, they none the less contain truth:

> Ic sal u hier exemple maken
> Van beesten recht of si spraken.
> Maer merket ende hoert
> Meer die redene dan die woert.
> Ontdoet elc wort, ghi vinter in
> Redene ende goeden sin.[28]
>
> (I shall provide an example for you here of animals, as if they could speak.
> But mark and listen to the meaning rather than the words. Unlock each word,
> you'll find in it reason and a good meaning.)

Whereas in the fables, a fictional tale of limited size is closely connected with an explicitly formulated moral, the story in a full-blown beast epic such as *Van den vos Reynaerde* rises to a higher plane, while the moral meaning remains implicit. And yet Willem's desire that the audience may *verstaen met goede sinne* this new work of his is not far removed from the advice that they should discover the *goeden sin* in *Esopet*, or rather, it is its result. The readers and listeners of *Van den vos Reynaerde*, too, should first see through the 'lies' of the tale (that animals can speak and behave like human beings) before finding the deeper meaning of that story.[29]

27 For a study of prologues in Middle Dutch texts, see Sonnemans 1995.
28 *Esopet*; Stuiveling 1965, lines 17-22.
29 See for a discussion of the truth value and meaning of beast narratives, Wackers 1986, pp. 12-38.

3.2 *The plot*

Court day – At Whitsun King Nobel holds court. The lion sends for his subjects and everyone appears, with the exception of the fox Reynaert. Ysingrijn the wolf, the dog Cortoys and Pancer the beaver charge the absent baron before the king with rape, theft and physical abuse respectively. Reynaert's case is taken up by his nephew, Grimbeert the badger. The latter's eloquent defence is interrupted by the arrival of the cock Cantecleer, followed by a bier. Cantecleer accuses the fox of the multiple murders of his children; the dead body on the bier – it is his daughter Coppe – is the latest proof of Reynaert's crimes. The king decides, in particular on the grounds of this last complaint, to summon the fox. (41-496)

First summons – Bruun the bear departs as the king's messenger to Manpertuus, the fox's fortress, but fails in his task. Blinded by the desire for honey that Reynaert has promised him, he gets stuck in a half-split oak in the yard of the villager Lamfroyt. Before managing to escape, he is severely maltreated by the quickly assembled villagers. Badly injured and with nothing to show for his pains, he returns to the king's court. (497-1042)

Second summons – The king's next messenger, Tybeert the cat, is hardly more successful. Eager to have mice for his dinner, Tybeert allows himself to be led by Reynaert to a priest's barn. There he walks into a snare that had been prepared for the fox. The cat's loud cries wake the priest and his family, who give him a severe beating. He barely manages to extricate himself and flee. Blind in one eye he arrives at court. (1043-1358)

Third summons – After the second failed summons, King Nobel sends Grimbeert as his messenger. The badger persuades the accused to accompany him to the court. On the way there the fox confesses his sins to his nephew, as a result of which countless crimes come to light. He especially dwells extensively and full of malicious delight on his bad behaviour towards Ysingrijn. He recounts how the wolf, as a result of the fox's actions, got stuck in a priest's barn and later fell off a beam in the roof of a house and on each occasion was badly beaten. It is clear that Reynaert's contrition is not sincere, for when they pass the garden of a convent, the fox tries to grab a cockerel. His confessor indignantly calls him to order. (1359-1752)

Conviction and reconciliation – At court, Reynaert is tried and sentenced to death. Before being led to the gallows, the fox asks permission to make a public confession. Initially he describes how he came to live a life of sin. However, in a subtle way he works round to an (invented) story about a treasure and a conspiracy on the king's life. The wolf, bear and cat, as well as Grimbeert and Reynaert's own father are said to have made every effort to dethrone Nobel and to put Bruun on the throne. The conspiracy was foiled only because Reynaert managed to steal his father's treasure, which would have financed the rising. There is no one present at court to contradict this tale: Ysingrijn, Bruun and Ty-

beert are erecting the gallows somewhere else, Grimbeert has in the meantime left the court together with Reynaert's relatives, and Reynaert Sr is said to have died. In fear of his life, but especially eager to get his hands on the treasure, King Nobel believes Reynaert's words. In addition, the queen points out that Reynaert is accusing his own relatives. His story must, therefore, be true. The king promises to pardon Reynaert in exchange for the treasure. The fox describes the place where he has buried it: near the spring Kriekeputte, not far from Hulsterloe. Nobel is not entirely happy about it all, and asks the fox to come with him to dig up the treasure. Knowing that there is no such thing, Reynaert thinks up a new lie. He declares that three years earlier he was excommunicated by the pope and that it is now high time for him to travel to Rome to have the ban lifted. From there he will journey on to the Holy Land. In the course of the official reconciliation with Reynaert the king refrains from mentioning the treasure and the excommunication to his subjects, merely stating that the fox is about to go on a pilgrimage. (1753-2795)

Revenge and flight – On their return from the field where they have erected the gallows, the bear and the wolf are imprisoned. The fox has a scrip – a special bag for pilgrims – cut from the skin on Bruun's back. Ysingrijn and his wife suffer in a similar way when they are made to provide shoes made of wolf's skin for the fox's journey. In this way Reynaert revenges himself on his opponents. King Nobel orders Belin the ram, his court chaplain, to hand over the pilgrim's attributes to Reynaert during a church ceremony. Before leaving with all the accoutrements needed by a pilgrim, the fox persuades Belin and Cuwaert the hare to accompany him a little way on his pilgrimage. As soon as he arrives at his home Manpertuus, he kills Cuwaert and sends Belin, who was waiting outside, back to the court with a letter in Reynaert's bag. He advises the ram to say that he, Belin, is the author of the letter. This is what Belin does. However, when the letter proves to be nothing but Cuwaert's bloody head, Belin has unwittingly made himself responsible for the murder of the hare. Reynaert's deception is unmistakable. Nobel, humiliated, utters a terrible roar. His position has become precarious, for by his own fault he has become embroiled with his two mightiest barons. The leopard Fyrapeel manages to reconcile the king with Bruun and Ysingrijn: the bear and the wolf are allowed, in exchange for their loyalty, to pursue and kill all members and descendants of Belin's and Reynaert's families till the end of time. Peace appears to have been restored. (2796-3469)

3.3 Words and deeds

The action in *Van den vos Reynaerde* consists mainly of conflict situations in which characters are pitted against one another. The conflicts are caused by Reynaert. In his encounters with Cuwaert, with Canticleer and his children, with Ysingrijn in the priest's barn and on the roof beam of a house, with Cuwaert and Belin at Manpertuus,

he is always the aggressor. In the confrontation with Bruun and Tybeert as the king's messengers as well as with King Nobel himself, he responds to the court community that wishes to make him toe the line. Each time the fox manages to exploit the weaknesses of his opponents and to turn the situation to his own advantage by tricking them in an ingenious way.

The tricks follow more or less the same pattern. Reynaert greets his opponent with a great deal of flattery. In passing he mentions something that arouses a strong desire: honey, mice, a treasure, being literate. The opponent gets excited and flatters the fox, even promising him something in return for the coveted object or skill. Having made the deal, Reynaert leads his future victim to the trap. The opponent enters the trap, spurred on by Reynaert, with the result that he is humiliated and maltreated. Reynaert's confrontations with the representatives of the court community in particular run along the lines of this pattern, albeit that in the final, ultimate confrontation a number of motifs return at an abstract level: the king is led only in his mind's eye to the wilderness of Kriekeputte, where the so-called treasure is said to have been buried. He also suffers only symbolically from the usual taunts and maltreatment. Nevertheless the 'letter' that Reynaert gives Belin the ram for King Nobel, and the latter's desperate roar when he sees through Reynaert's deception and faces his own disgrace, leave little to the imagination.[30]

The author succeeds in varying the presentation of the tricks in a subtle way. At the beginning of the poem it is a character, Canticleer, who describes the way in which Reynaert misled him and killed and devoured the larger part of his feathered offspring. The people listening to *Van den vos Reynaerde* are as much part of the audience as the assembled animals at the king's court. Next the audience is informed at considerable length by the narrator about the two tricks that the fox plays on his victims Bruun and Tybeert, the king's messengers. In his confession Reynaert adopts the role of narrator and tells Grimbeert – and by implication the poem's readers or listeners – in great detail of two tricks played on Ysingrijn.

When, after his conviction, the fox addresses the court, the information known by the audience of *Van den vos Reynaerde* no longer corresponds to what Reynaert's animal audience knows: the former now see through the fox much more clearly than the latter group does. Now *two* tricks are revealed simultaneously – although at different levels. Reynaert tells the animals at the king's court of the trick by which he managed to end the conspiracy: the theft of the treasure. However, in the meantime the readers or listeners of *Van den vos Reynaerde* realize, as a result of the narrator's intervention,

30 The tricks used by the fox to manipulate appearance and reality during a confrontation with the opponent in the *Roman de Renart* have been discussed by Jauss 1959, p. 212. This idea was applied to *Van den vos Reynaerde* by Arendt who analyses the structure and action of the tricks (Arendt 1965, pp. 149-207). For some modification of Arendt's analysis, see Bouwman 1991, pp. 402-405.

that in fact a very different trick is in the process of being developed here, one which will enable Reynaert to mislead the king and save his own skin. That trick, too, is centred on the treasure.[31]

A characteristic aspect of the tricks in *Van den vos Reynaerde* is their extremely verbal nature. The fox paints with pretty words (*scone tale*, according to the narrator in line 1075) a picture of a world as his opponents would have it, but which deviates drastically from the events that are about to take place. Even when Reynaert mocks his victims, he exploits the gap between rhetoric and reality.[32] We see this for example in the following cases. Bruun has managed to pull himself free of the half-split oak and has escaped the villagers by jumping into the river. A fair way downstream he drifts to the river bank, where Reynaert sees him lying on the sand, badly hurt. The fox mocks Bruun by pretending that he does not recognize him and mistakes him for a priest, cynically taking the bear's bloody head and paws for the skull cap and gloves of an abbot or prior (941-51). Also, when Tybeert is caught by the throat in the snare, which is threatening to throttle him, he screams loudly. On that occasion Reynaert compliments the cat on the melodious way he is 'singing at the dinner table' (1218-19).

This process of renewed interpretation and narration is central to the structure of *Van den vos Reynaerde* (see p. 22-23). Earlier events in the story are described again by a particular character, most often by the fox, but also by other animals. Its function is always the same: the character in question presents a biased version of events that have been related earlier, as it were rewrites history along the lines of his own desires and interests, and thus characterizes himself. We see this, for example, when Reynaert chases a cockerel near a convent, but is stopped by Grimbeert. The narrator next tells us that the fox, continuing on his way, keeps looking back, licking his chops. This sinful action, about which he is quite rightly rebuked by Grimbeert, is turned by Reynaert into a pious action: he reproaches his confessor for disturbing his prayers for the salvation of the souls of all his feathered victims from the nunnery's garden (1726-44).

After Reynaert has left Nobel's court as a pilgrim, he takes Cuwaert and Belin along to Manpertuus. While the ram waits outside, the fox takes Cuwaert into his den. Once there he grabs the hare by the throat – who in mortal fear calls for Belin – and kills him. When Belin, full of suspicion, asks Reynaert why Cuwaert called out to him, the fox reinterprets the actual events here, too (3222-47). The audience, aware of what really happened, sees through the deception in these words. Similarly, from the very beginning Grimbeert presents Reynaert's theft of a sausage and his (first) attempt on Cuwaert's life as the confiscation of stolen goods and the chastisement of a stupid pupil by his

31 For a discussion of the different forms in which the tricks are presented, see Bouwman 1993a, p. 38.
32 According to Mann 1987, pp. 58-77 speculating on the discrepancy between words and deeds is already a prominent theme in *Ysengrimus*. Cf. also Wackers 1994.

master (99-169, 247-62). Grimbeert's evocation of the fox as a pious hermit who is doing penance for his sins is unmasked as a lie in retrospect when Canticleer's story shows that Reynaert, disguised as a hermit, has misled the cock and in this way has succeeded in devouring many of his children (263-81, 315-420). The characters thus try to manipulate the fictional reality of the poem by means of their verbal skills.[33]

The poem's audience is given the opportunity to gauge the gap between appearance and reality. It is regularly given more information than the characters receive by means of the narrator's commentary on events in the story and the fox's 'asides'. This enables them to see Reynaert's words in perspective. The procedure is presented emphatically in the episode of the First Summons, where readers and listeners are confronted for the first time with one of the fox's tricks, and for that reason are not yet used to Reynaert's intentions and way with words (542-46, 623-26, 634-43, 903-8). It also happens in other episodes, for example when Reynaert has been convicted and resorts to a complex trick (2034-49, 2164-78, 2227-38).

In other words, the author plays a sophisticated game with his audience. Sometimes he involves them in the story, at other times he sets them thinking about what has happened. In this way he alternately creates involvement and distance. On the one hand Reynaert impresses not only King Nobel's court, but also the readers or listeners of the beast epic with his ingenious fabrications; on the other hand the narrator encourages the audience by means of his asides to see through the 'lies' of the story, so that they 'will understand it properly' (*verstaen met goeden sinne*; 39).[34]

Willem's poem does not contain any reports of historical events; there is only the made-up story. The audience knows from the outset that the happenings in this beast epic have never taken place, indeed, that they never could take place (as is the case, of course, in many fictional accounts). That is why every 'attempt' by the narrator to forge a link with (historical) reality has an ironic effect (see, for example, 293-301, 3016-21). This also happens when the animals in direct speech set the scene for their fictional actions in contemporary Flanders. For example, when a cock claims to have been shown a pilgrim's scrip and mantle by Reynaert that have come from the priory at Elmare (367-374), the tale's implied audience from East Flanders will think of the nearby priory of that name, but it will also realize that no pilgrim's attributes are handed over to foxes there.

Perhaps the anthropomorphism in *Van den vos Reynaerde*, i.e. making animals act and speak like human beings and using objects intended for use by humans, should be explained in a similar way. The clash of animal and human components is likely to elicit at least a smile – about a fox wearing four(!) shoes, for example (2852-2934) – but with

33 On the subject of new interpretations and newly recounted events by the story's characters, see Bouwman 1998.

34 For further examples and the narrator's ironic comments on Reynaert's feigned distress, see 2897-98 and 2990-94.

the laugh comes the realization of the impossibility of the representation. This realization may even be a condition for the comic effect.

At moments of verbal high tension the author and his Reynaert character seem to coincide in their roles of 'narrator/tempter'. Both create a contrast between reality and appearance, create 'fiction', both 'lie' in their attempts to convince their audiences. Willem is certainly not unsympathetic in his description of Reynaert's tricks. Nevertheless an appreciation of the esthetic perfection of Reynaert's verbal skills does not necessarily imply a positive evaluation of his actions. This is evident from the negative epithet *fel* (wicked, vicious) that is frequently used by both the narrator and other characters when referring to the fox: *Reynaert, den fellen* (60), *dat felle dier* (88), *die felle ghebuere* (344), *die felle* (614) etc. Moreover, the author seems to be just as critical of the fox's behaviour as he is of that of the fox's opponents (see p. 24-27).

3.4 Literary space

Willem regularly makes his characters, and Reynaert in particular, refer to real places. Thus the narrative space in his poem acquires a sense of actuality for his audience, while at the same time the author creates an ironic effect, as was suggested earlier. In his fabrications, the fox uses a multitude of well-known place names to enhance the truth of his tale.[35] The Flemish names evoke a sense of proximity, whereas place-names like Aachen and Paris (2630-31) broaden the perspective to 'far away'. This is not to say, however, that the story is set in a realistic, historic landscape. It is a tell-tale sign that the narrator himself refrains from any kind of realistic topography. He never, or almost never, provides exact locations for the places that are really important – particularly King Nobel's court and Manpertuus, Reynaert's den (a literary place-name!). There is little point, therefore, in tracing Bruun's journey on a map of thirteenth-century Flanders, for example, as has at times been tried in traditional place-name research (which considered the stream that Bruun jumps into in order to escape from the villagers to be the river Scheldt). Rather than real geography, we are dealing in *Van den vos Reynaerde* with a literary space.[36]

The author consistently situates the conflicts between the court animals and Reynaert in two distinctive landscapes: the well-ordered world of the court as opposed to the trackless wilderness. Nobel's landscape is a protected area, a fenced-in park filled with the softness of spring and a blissful peace (41-43, 322-39), a space characterised by straight roads (1314-17, 1702-3, 1747-50). The landscape in which Reynaert lives

35 For a survey of the traditional research into the place-names, see Teirlinck 1910-1912; Van Daele 1994, pp. 7-175.

36 For literary approaches to the question of space, see Arendt 1965, pp. 73-148; Van Daele 1994, pp. 217-542; for modifications, see Bouwman 1991, pp. 392-396; Bouwman 1996.

is complex and threatening for the court animals: mountainous, with dark woods and desolate, wild regions; there are no paved roads, at best crooked paths (502-12, 632-33, 881-87, 891). In a number of respects the moral lapses of the court animals in their conflict with the fox are represented spatially, as crossing the line from the well-organised world of the court and/or entering the wilderness. To mention a few examples: Canticleer ventures with his children *bueten mure*, outside the walls (393), Bruun reaches the half-split oak with honey along a crooked path (632-33), Tybeert only regains the *rechte strate*, the straight road leading back to the court, after his beating at the village priest's house (1314-17), King Nobel is sent by the fox to the terrifying Kriekeputte wilderness to get hold of the treasure (2572-2697). When Reynaert plans to pounce on one of the convent's cocks, he is also said to be *buter rechter vaert*, 'beside the straight road' (1694) – only a short time after he had promised his confessor Grimbeert to better his life 'and to point the right way / to all those he would see stray' (1682-83).

The conclusion of the confrontations often takes place in an in-between area where human beings live: the village (and, to a lesser degree, the convent). The inhabitants of the village are presented as rough, coarse and ugly, and as a group behave with hostility towards the court animals. It is to this uncourtly place that Reynaert leads his victims, where they are beaten up and reduced to whining animals, stripped of all courtly ideals and without the power of speech (644-849, 1163-1317, 1508-1604, 1610-45). For Reynaert the village is part of his hunting ground; for the court animals it belongs to the wilderness.

The 'park and wilderness' landscape described in *Van den vos Reynaerde* is, therefore, to a certain extent a psychological landscape. The appreciation of the scenery is determined from a court perspective: the parks have a positive meaning, the wildernesses a negative one. However, for Reynaert it is exactly the other way round: when, at the end of the story, he departs for good with his family, he extols the virtues of a new wilderness where they will be able to hunt to their heart's content (3153-65, 3317-29).

3.5 *Justice and its perversion*

The action in *Van den vos Reynaerde* develops within a legal framework: against the fox, continuously in conflict with the other animals, criminal proceedings are initiated at the court of King Nobel.[37] The story begins with the assembly of the court at Whitsun, presided over by the king. The fox's victims or – in the case of Cuwaert and Coppe

37 The legal aspects of *Van den vos Reynaerde* have been compared to real legal practice in the thirteenth century, partly on the basis of Van Caenegem 1954 and 1956, by legal historians. See Hermesdorf 1955; Jacoby 1970; Van Dievoet 1975; Van den Brink & Van Herwaarden 1977.

– their relatives bring charges against the fox. The accused is not present and is defended by a relative, but to no avail. Reynaert is summoned. Not until after the third summons does the fox appear at court. He is tried and sentenced to death by the barons. However, he manages to persuade the king to pardon him and thus escapes execution. Even so, he is incorrigible and revenges himself on his enemies. One might expect that in a plot of this kind the trial would be central. Nothing could be further from the truth, however: the whole trial is described, one might even say dismissed, in less than twenty lines (1868-84). The story is only half-way through when the legal proceedings against the fox are concluded! We can hardly, therefore, consider the extensive fabricated story spun by Reynaert at the king's court as an *oratio judicialis*, a legal speech in the strict sense of the word.[38] After all, Reynaert's speech does not start until after the verdict has been read and the executioners are on their way to prepare the gallows. It may be concluded that, despite the legal narrative framework, the poet of *Van den vos Reynaerde* finds other aspects of his text more important.[39]

Of greater significance than Reynaert's legal trial is the moral 'trial' with which Willem presents his audience. In that trial it is not just Reynaert who is indicted, but also, or rather in particular, his opponents. In much the same way as the king urged his barons to judge Reynaert (1879-84), the poet wishes to induce the audience to judge his characters, placed as they are on opposite sides of a conflict. The weightiest conflict in *Van den vos Reynaerde*, between the fox and the king, causes new, feudal conflicts. They undermine the relationship between Nobel and his vassals, and thus the court community itself.

It is striking in this context that initially the king asks his barons' advice before taking any legal step and also acts upon their counsel (466-81, 1000-16, 1328-31). Even when Reynaert appears at court, feudal harmony still reigns there. After a proper trial the fox is sentenced to death by the highest barons, who have been urged to do so by the king (1868-84). However, when the fox appears to be the owner of a huge treasure, Nobel's interests no longer coincide with those of his barons. That at once marks the end of any proper legal procedures. The king leads Reynaert out of the circle of courtiers for private discussion (2491-95). He is reconciled with Reynaert without asking his barons' advice and without telling them that he stands to gain a treasure. For the first time in the story the court has become internally divided in a conflict with the fox. Fissures appear in the fabric of the feudal order.

When Reynaert appears at court, he presents himself as the king's loyal servant and – without mentioning any names – accuses a number of courtiers of being false (1786-

38 On the notion that Reynaert's pack of lies is not an *oratio judicialis*, see Bouwman 1991, pp. 278-281.
39 The point of view that the legal aspects have a literary as well as a historical context was suggested by Heeroma 1971 and Bouwman 1991, pp. 360-367 and 397-402. This section is based on that discussion.

92). At first the fox's accusations seem little more than empty slander and are dismissed resolutely by Nobel as such (1796-1801). However, the invented conflict between the king and his barons becomes reality when, eager to believe the existence of a treasure and a conspiracy, the king withdraws his protection from the alleged conspirators Bruun and Ysingrijn and, without a trial, has them taken prisoner and maltreated. This is a felony and a very serious breach of the king's obligations as liege lord. The king now enters into a feud with his most important vassals. In the end Nobel manages to resolve this internal conflict only by committing more injustices.

As part of the reconciliation it is determined that Bruun and Ysingrijn and their relatives will be allowed to hunt and kill Belin, Reynaert and the clans to which they belong for all eternity. In issuing this decree the king once again – and this time irrevocably – breaks his obligations towards his vassals. Nobel now keeps the peace by *excluding* Belin and Reynaert and their relations from the peace; he denies these vassals their right to protection and delivers them to the mercies of wolves and bears, 'from now until Doomsday' (3443). The feudal order, for the safeguarding of which Reynaert was tried and convicted, has now been suspended. In actual fact the court ceases to exist as an orderly society, a community where predator and prey might live together in peace.

It is no accident that an eschatological dimension opens up here. In the encounter with Reynaert, the satanic tempter, each opponent separately falls from grace and eventually the court community as a whole is degraded from paradise to wilderness. Reynaert has experienced that process too, or so he says, after his conviction in a public confession (2070-78). The fox describes his mild behaviour towards the lambs as the blissful state of paradise, and his killing of a lamb as the beginning of his 'fall'. Willem alludes here to the well-known verses in the Bible where the prophet Isaiah describes the future messianic peace (in fact in terms of the lost paradise from *Genesis*):

> Habitat lupus cum agno et pardus cum hedo accubabit vitulus et leo et ovis simul morabuntur et puer parvulus minabit eos; vitulus et ursus pascentur simul requiescent catuli eorum et leo quasi bos comedet paleas.[40]
>
> The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

The final passage of *Van den vos Reynaerde* – where the *leopard* tries to reconcile the *lion* with the *wolf* and the *bear* by delivering to them the *ram* and his descendants – is, in this

40 Is.II, 6-7 in the Douai-Rheims translation of the Vulgate (1581).

view, a cynical reversal of the biblical vision of peace. By doubling the 'paradise lost' motif, the author indicates that the court community now follows in Reynaert's footsteps. This insight is confirmed in yet other ways.

Fyrapeel explains to the king why Belin the ram has forfeited his life: 'he has admitted himself that he betrayed Cuwaert' (3418-19). These words cannot but remind one of Reynaert's words to Hermeline: 'The king acknowledged that Cuwaert was the first to accuse us falsely before him' (3108-10). Belin, like Cuwaert, is made a peace offering, a means of compensation in a reconcilation between third parties. Here, as was the case when Reynaert reported the king's decision to Hermeline, the audience may distinguish truth and untruth in what Fyrapeel says. It knows that Cuwaert did not treat Reynaert treacherously; it also knows that Belin was not the cause of Cuwaert's demise. But in the same way that Reynaert puts a very wide interpretation on the king's command to honour him (2780-83), the leopard understands Belin's confession that he has written the letter in a purely metaphorical way. This cross-current strengthens the audience's realization that in the end the actions of the court community are not hugely different from Reynaert's actions.

The wilderness encroaches on the court where predator and prey used to live harmoniously. Looking back from the end of *Van den vos Reynaerde*, we see that the theme of the lost paradise is also mirrored in the fable of which Reynaert reminds his listeners to illustrate how undesirable the usurpation of Nobel's throne by Bruun would have been (2299-2325). In this fable the frogs exchange their freedom entirely through their own fault for the tyranny of King Stork, 'who killed and devoured them wherever he found them, both in the water and in the field' (2311-13). In Reynaert's view, Bruun is like this devouring stork. Willem's audience knows that Reynaert is lying about the bear's role. But that same audience also knows after the bitter *denouement* of the story that Nobel, Bruun and Ysingrijn themselves are applicants for the role of King Stork when the sovereign has granted the wolf and the bear the right to persecute some of his subjects: 'In the field or in the woods, they will all be at your disposal and you may kill them as much as you like' (3444-46).

Van den vos Reynaerde is a story of animals that are wicked and stupid, and of one animal that is wicked and devious. Its readers and listeners must surely have admired the ingenuity of Reynaert's tricks. However, it is unlikely that their admiration prevented them from arriving at a moral judgement of the fox's behaviour. After all, the story is about animals and it is always someone else who is deceived. The story contains no character with whom the audience can effortlessly identify. In this respect *Van den vos Reynaerde* resembles the fable to which it indirectly owes its existence: its audience and readers are made to see in a mirror how to avoid 'beastly' behaviour themselves.

4. *The audience*

Earlier we saw that *Van den vos Reynaerde* was probably written in the third quarter of the thirteenth century, for an audience and/or readership likely to have enjoyed the fact that the action is situated by the characters themselves in the Flemish landscape. For example, the convent where Reynaert is said to have acquired his pilgrim's attributes and where Ysingrijn is said to have rung the bells is called Elmare (373, 1483, 1493), which was the name of a priory of Saint Peter's Abbey near Ghent. Also, the wolf and the fox are said to have sworn an oath of allegiance under a tree near Belsele (2097), and Reynaert claims that the conspirators gathered between Hijfte and Ghent (2263). There can be no doubt, therefore, that the implied audience of *Van den vos Reynaerde* is East Flemish. However, the poem contains no information – not even in the prologue – that allows a more precise identification of the person(s) for whom it was intended. Scholars of necessity have to make the best of indirect and often ambiguous data.

According to an old hypothesis *Van den vos Reynaerde* was written for a bourgeois audience. Its didactic tenor was thought to suit the mentality and cultural emancipation of the patricians in Flemish towns like Ghent and Bruges, which had enjoyed a marked economic boom in the twelfth and thirteenth centuries and had also gained in political influence. In addition, it has been observed that this urban elite seems to be the only social group that is not satirized in Willem's poem, whereas the aristocracy, clergy and country people are severely criticized and mocked. From this point of view Reynaert can be seen as a freedom-loving individualist whose quick-wittedness brings about the fall of the antiquated feudal system. King Nobel is considered as more or less mirroring the count of Flanders.[41]

However, other critics have argued that within the narrative reality of the text Reynaert should be regarded as belonging to the high aristocracy (like Bruun and Ysingrijn, for example) and is a criminal rather than a trickster by medieval standards. In their view *Van den vos Reynaerde* was written for a court audience, as has also been argued for the Old French *Roman de Renart*. In that case the story was not inspired by bourgeois resentment, but either by aristocratic self-mockery, or by a real concern for the decline of feudal society. The conflict of King Nobel with his vassal Reynaert might then mirror the tensions present among the Flemish aristocracy in the thirteenth century. The lower aristocracy had lost a sizeable part of its freedom and power in its dealings with the count. The count, moreover, was not only liege lord, he was also a vassal of the king of France. The two Flemish countesses, Johanna and her sister Margareta had to deal with liege lords (Philip Augustus, Louis VIII and IX) who aimed to limit the independence

41 For arguments in favour of a bourgeois interest in Middle Dutch literature, see Jonckbloet 1852, pp. 122-123.

of their mighty vassal as much as lay within their power, making clever use of the conflicts between the count and the aristocracy and the urban patricians. There is some evidence that the aristocratic Dampierre family was familiar with *Van den vos Reynaerde*.[42]

Various compromises have been proposed. It is not impossible, for example, that, as is suggested in lines 26-31 of the prologue, *Van den vos Reynaerde* had an aristocratic patron, but was listened to by a bourgeois audience. It should also be taken into account that the urban elite of the thirteenth century consisted of several layers, as the aristocracy by birth had mixed to a considerable degree with the more socially successful members of the bourgeoisie. The possibility that vernacular literature was aimed at different social communities as its intended audience has also been suggested. In that case the text will have appealed to both the bourgeois elite in the towns and the court aristocracy.[43]

It is tempting to scan the text for details which might be made to fit the reality of the time and in particular the political situation in Flanders. In an extreme form we see this in attempts to read *Van den vos Reynaerde* as a *roman à clef* (see p. 16). Another approach is to detect connections with contemporary literature – which, of course, may also have implications for determining the primary audience of the beast narrative. In this context it is striking that *Van den vos Reynaerde* pays far more detailed attention to the conflict between Reynaert and his liege lord Nobel than does the Old French *Le Plaid*. It is possible that the author plays here with a topical theme from contemporary chivalric romance.

In Old French and Middle Dutch Charlemagne epics dating from the period 1170-1260, the antagonism between king and vassal is a major theme. The feudal order is maintained by powerful and loyal vassals like Guillaume d'Orange. However, in a number of texts internal tensions threaten the court community, because the king treats one of his loyal vassals unjustly. In a number of so-called 'traitor epics' the king is bribed or driven to do so by a malicious traitor who falsely accuses the loyal vassal of having devised a plot to murder the king, which he only just managed to foil, or so the traitor pretends. In the 'epics of revolt' (works like the Old French *Renaut de Montauban* and the Middle Dutch adaptation of this text, *Renout van Montalbaen*) the king through his own malice causes the loyal vassals to rebel and to go into forced exile. Only at the end of the tale are king and vassal reconciled and traitors vanquished. Then,

42 A court audience was argued by Van Oostrom 1983. On the Dampierre milieu, see Bouwman 1991, pp. 65-66 (n. 34), 425-426 (n.194-195), and cf. Van Daele 1998, p. 139.

43 See Pleij 1983 and Van Hoecke 1987, who regard the rise of a Flemish literature as an endeavour by the counts to increase their prestige with the French king, their liege lord. On the multifunctionality of Middle Dutch texts, see Prevenier 1994; Besamusca 1998 studies the *Moriaen*, a Middle Dutch Arthurian romance, from this point of view. Cf. also Wackers 2000a and Van Oostrom 2006, pp. 227-72.

too, the feudal order is restored with God's help. Possibly well-known patterns from Charlemagne epics are reversed in *Van den vos Reynaerde*. The fox may then be seen as a (triumphant!) traitor who manages to persuade King Nobel to take his two loyal vassals, Bruun the bear and Ysingrijn the wolf, prisoner and to maltreat them by telling a brilliantly fabricated story of a conspiracy and of an equally imaginary treasure. Alternatively, Reynaert can be seen as a rebel vassal who is not reconciled with the king, but deliberately and successfully leaves the court community, preferring voluntary exile.

The implied audience of *Van den vos Reynaerde* must also have been familiar with a range of animal stories. In the prologue the author regrets that *die avonture van Reynaerde* (4) had not yet been made in Dutch. It is only after several tens of lines that the tale appears to be about a fox, when it is said that all animals come to King Nobel's court day, 'except for Reynaert the fox alone' (50). Between the appearance of *Nobel die coninc* (44) and the first reference to his status as a lion, there are more than 1800 lines: *Voert sprac Reynaert: 'Coninc lyoen'* (1833) ('Reynaert continued: "King Lion"'). When Ysingrijn is introduced, it is again not stated what kind of animal he is. The audience is informed of this only much later, when Reynaert confesses to his nephew Grimbeert his crimes against Ysingrijn among much else. On that occasion he mentions that it was his doing that the villagers noticed 'that there was caught in the priest's larder a wolf' (1574-75). The author clearly did not think it necessary to mention the kind of animal concerned when he introduced these characters; he assumed that the audience would already be familiar with them from other stories. Where one passage from the fox's confession is concerned, such foreknowledge can be demonstrated.[44]

In Bruges, around 1275, the *Reynardus vulpes* was written, a translation of *Van den vos Reynaerde* in Latin verse (see above). The author of this work, Balduinus Iuvenis, is a representative of the earliest audience ever to hear or read Willem's poem. In the course of his perusal of the Flemish beast narrative Balduinus came across a passage in the episode of the fox's confession in which Reynaert declares that he has deceived the wolf on many occasions:

> 'Sint dedic hem meerren scamp
> up thijs, daer icken leerde visschen,
> daer hi niene conste ontwisschen.
> Hi ontfincker meneghen slach' (1504-7).
>
> (Later I caused him more disgrace on the ice, when I taught him to fish in a place where he could not escape. There he received a severe hiding.)

44 Our discussion of intertextuality is based primarily on Bouwman 1998, which also contains a concise survey of story elements in *Van den vos Reynaerde* with parallels in other beast narratives.

The fox refers here to a story about a fishing expedition on the ice, which existed independently from *Van den vos Reynaerde*. The oldest versions are found in the Latin *Ysengrimus* (ca. 1150) and in branch III (*Les Poissons*, ca. 1178) of the *Roman de Renart*. In his *Reynardus vulpes* Balduinus extended the passage from his exemplar from four to sixteen Latin lines (663-78). However, the details of the interpolation were not of his own devising; too many narrative elements which are lacking in *Van den vos Reynaerde* are found in the version of the story from the *Ysengrimus* and branch III to make that likely. As Balduinus could not possibly know from the four Middle Dutch lines what Ysingrijn was fishing with, and why he could not escape (the wolf had followed the fox's advice one night and had hung his tail in a hole in the ice which froze over during the night), he must have been familiar with another story about the wintry fishing expedition, from which he could derive material for his interpolation.[45]

Like Balduinus, the implied audience of *Van den vos Reynaerde* (assuming it was familiar with contemporary literature) also knew a version of 'the fishing expedition on the ice' as well as other beast narratives to which the text alludes. Willem's poem refers in passing to various episodes which are lacking from its Old French source *Le Plaid*. These episodes must have been known in the thirteenth century as independent narratives. Some of these literary cross-currents may well have enhanced the appreciation of some characters' manipulative speeches by those among the audience who were acquainted with these narratives.

Grimbeert vigorously defends his absent uncle against the charges that have been brought against him. He blackens the reputation of Ysingrijn, Reynaert's chief opponent, by dwelling on the cases when the wolf treated the fox badly. On one of those occasions the wolf is said to have taken advantage shamelessly of Reynaert's courage. After the fox had thrown fish down from a cart to Ysingrijn, who was following at a safe distance, all Reynaert was offered as his share of the plunder by the greedy wolf were the bones of one single fish (206-16). This story of the fox and the cart loaded with fish is found outside Willem's beast narrative in two branches of the *Roman de Renart*, dating from ca. 1178. The oldest version features as part of branch III. Renart shams dead when he sees a fish cart approaching. The merchants throw him on to the cart, with the intention of skinning the dead body at a later stage and selling the pelt. While the cart rattles along, Renart gorges himself on fish. Eventually the fox jumps down off the cart, with garlands of eels around his body, and taunts the merchants. A later version of his story is found in branch XIV (*La Queue – Primaut*), in which Renart tells the tale of his success in the fish cart to the wolf Primaut, one of Ysengrin's brothers. Primaut then also lies down in the middle of the road shamming dead when

45 See for the episode of the fishing expedition on the ice in *Reynardus vulpes*, with a Dutch translation, Huygens 1968, pp. 86-87.

a fish cart approaches, but this time the merchants are on their guard and give the wolf a merciless beating.

Grimbeert's story does not agree with the two Old French versions. One might assume that a story is referred to here which has been lost. However, another explanation is also worth considering. This particular fish cart version is Willem's own invention, and a variation on well-known versions not unlike the story of the stolen ham which Grimbeert is going to produce next as an example of a deception practised by Ysingrijn (217-29). In the same way as the fox goes to great lengths to procure the ham for Ysingrijn and is rewarded on that occasion with the string that it hung from, Reynaert throws fish down from the cart to the wolf, who leaves just one single fish' bones (214). The Middle Dutch author has Grimbeert twist the well-known versions of 'the fox and the fish cart' so that his uncle will be acquitted. That is the function of the link. Those among the audience who know the French versions will see through the procedure, and will reach the conclusion that Grimbeert is lying.

Based on its prior knowledge of beast narratives the story's public will have been able to estimate the extent to which characters in *Van den vos Reynaerde* re-interpret and twist older stories. That is an essential aspect of the retelling of events from branch II-Va by Ysingrijn, Grimbeert and Reynaert respectively. This oldest branch of the *Roman de Renart*, which was probably written around 1175, relates the beginning of the conflict between the fox and wolf. After a number of adventures that did not go well for the fox, Renart accidentally enters the den of the she-wolf Hersent, who has recently given birth to a number of cubs. Renart's claim that her husband Ysengrin has been telling everyone that the fox is in love with her makes Hersent so angry that she turns the allegation into action and commits adultery. Ysengrin hears what has happened from the cubs, who have been befouled by the fox and called sons of a whore. The wolf is furious with his wife, who realizes that Renart has deceived her. When they hunt the fox, Hersent runs ahead in her eagerness, gets stuck in one of the entrances to the fox's den, and is subsequently raped by Renart, an action witnessed from a distance by her husband who arrives a little later. Ysengrin charges the fox at King Noble's court with rape, keeping quiet in the meantime about the earlier adultery. However, the fox is not sentenced, but it is decided that Renart is to swear his innocence on the bones of a saint. Ysengrin decides to take the law into his own hands, and devises an ambush. On the appointed day Renart is to swear on the teeth of the mastiff Roonel, who is told to feign death. Then, as soon as he has gripped the fox with his jaws, a pack of dogs will pounce on the fox. However, the fox notices the deception and manages to escape just in time.

If the audience of *Van den vos Reynaerde* is familiar with the events in these branches, it will understand why the wolf, in making his complaint, not only remains silent about the adultery between the she-wolf and the fox, but deliberately mentions the

rape of Hersint and the maltreatment of the cubs in one breath, suggesting in so doing that the two crimes took place in the wolf's lair (thus obviating the need to explain that Hersint was raped in the fox's den, which, from a legal point of view, would be suspicious). The listener sees through Ysingrijn's pretence at astonishment when he states that Reynaert was to swear his innocence with an oath and continues: 'as the relics were brought, he changed his mind, and escaped us in his stronghold' (83-85). After all, it was not Reynaert's wily character, but the ambush with Roonel and the other mastiffs that made the fox decide to run for it. The audience, armed as it is with its knowledge of other stories, also understands that Grimbeert ignores the rape and stresses the adultery, which he re-interprets as proof of a courtly love affair of more than seven years standing between Reynaert and Haersint (234-46). Reynaert, too, alludes in his confession and at court to the adulterous relationship (1648-69, 1970-92), which makes sense only if it is assumed that the audience already knew the popular story about it.

How do these literary cross-currents affect our ideas about the primary audience of *Van den vos Reynaerde*? As the beast narratives that Willem takes to be common knowledge are not extant in Middle Dutch, but only in Old French, a bilingual audience must be assumed in Flanders. The fact that it knows that *Nobel die coninc* is a lion, shows familiarity with the Old French literary tradition in which King Lion is called Noble for the first time (see branche II-Va). The fact that in Willem's poem the small dog Cortoys 'complained to the king in French' (100), a complaint that is clearly understood perfectly by the courtiers, as Tybeert's and Grimbeert's reactions show, is also indicative of familiarity with bilingualism among the primary listeners of *Van den vos Reynaerde*. This also furthers our understanding of the reason why Willem did not limit himself to making a translation when he turned *Le Plaid* into Dutch (see also the prologue, line 4 ff.), but instead wrote a reworked narrative with a brilliant ending in literary competition with his French colleagues. After the fox's conviction the Old French author concludes his story using about two hundred lines. However, from this point onwards Willem adds another 1500 lines or so, almost doubling the poem in size, focusing on Reynaert's escape from his sentence by means of an elaborate and ingenious collection of lies. A bilingual audience will no doubt have enjoyed the competitive spirit (see p. 13). This seems an additional argument to regard the patricians of Ghent as the implied audience, as the Flemish-speaking urban elite learned French in childhood to facilitate contacts in adult life with commercial partners and the high aristocracy.

5. *Transmission and reception*

Van den vos Reynaerde is extant more or less complete in two Middle Dutch manuscripts containing several texts. The codices are known among scholars by the names of the places where they used to be kept: the Comburg manuscript and the Dyck manuscript. In addition fragments of three other manuscripts have been found. When after several centuries the codices had lost their original function, bookbinders used strips or leaves from these volumes in the bindings of printed books, from which they were retrieved in later centuries. Reynaert scholars refer to these fragments as the Darmstadt, Rotterdam and Brussels fragments, according to the cities where they are kept. The five sources are frequently referred to simply by the letters A, F, E, G and J.

The first manuscript (A) was discovered at the end of the eighteenth century in the library of the Ritterstift Comburg near Schwäbisch Hall in Baden-Württemberg (now Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2° 22). It is a composite manuscript, assembled around 1540, that consists of six parts, all of which were produced in East Flanders (probably in Ghent) within a span of forty years (ca. 1380-1420) by ten different scribes. The volume numbers 346 parchment folios (267x195 mm) and contains some fifty different texts, among them *Die Rose* by a certain Heinric, poems by Jacob van Maerlant, *Van Sente Brandane*, sections from Jan van Boendale's *Der leken spieghel*, and the *Rijmkroniek van Vlaanderen*. The beast epic *Van den vos Reynaerde*, in total 3469 lines – on folios 192v°a – 213r°b – is part of the fourth manuscript, numbering 56 folios (179-234). It was copied at the beginning of the fifteenth century by scribe E with two columns of 42 lines per page in a Textualis, the usual formal bookscript.[46] The present edition is based on the text in this manuscript.[47]

The second complete manuscript (F) was not discovered until a century later, in 1907, again in a German aristocratic library, this time of Schloss Dyck near Neuss in Rheinland-Westfalen. The manuscript numbers 124 parchment folios (294/6x211 mm), written in two columns of 40 lines per page in a Textualis. It was probably produced in the period 1330-1360 in Nedersticht or the eastern part of the county of Holland. *Van den vos Reynaerde* numbers 3393 lines, covering folios 102r°b-123r°b, following Jacob van Maerlant's encyclopedia *Der naturen bloeme*. Since 1991 it has been kept in the Universitätsbibliothek Münster under shelfmark Ms. N.R. 381.[48]

46 Derolez 2006 distinguishes six basic types of gothic script: Textualis, Semitextualis, Cursiva antiquior, Cursiva, Hybrida, Semihybrida.

47 On ms. A (Comburg, now Stuttgart), see Brinkman & Schenkel 1997, pp. 9-111; cf. also Deschamps 1972, nr. 21; De Vos 1991.

48 On ms. F (Dyck, now Münster), see Muller 1908; Deschamps 1972, nr. 22; Overgaauw 1992; Overgaauw 1996.

The fragment of the third manuscript (E) – known since 1889 and now kept in Darmstadt, Hessische Landes- und Hochschulbibliothek under shelfmark Hs. 3321 – consists of a cropped and damaged parchment bifolium (now 216x148 mm), written with two columns of 36 lines per page in a Textualis. The manuscript from which the fragment originates must have been written in what is now the Dutch province of Limburg in the last quarter of the thirteenth century. The text comprises 287 lines, corresponding to lines 2588-2722, 3017-3158 in this edition.[49]

The fragments of the fourth manuscript (G) were presented in 1933 by Erik von Scherling, an antiquarian bookdealer in Leiden, to the codicologist Willem de Vreese, who acquired them for the Gemeentebibliotheek (Public Library) in Rotterdam, where they are kept under shelfmark 96 B 5 (*olim* 14 G 8). It consists of two and three strips of parchment, cut from two bifolia, filled with a single column of ca. 24 lines per page in a Textualis in an unusual lay-out: the last letter of each pair of rhyming words has been written only once (in the right margin at some distance from the rest of the text, at the level of the first rhyme word) and has been connected with the two rhyme words by wavy lines. This fourth manuscript was probably produced in the period 1260-1280, in the area around Geldern-Kleef, now in Germany. This makes it the oldest known source of *Van den vos Reynaerde*. The text numbers 63 partly damaged lines, which correspond to lines 2186-94, 2209-17, 2556-64, 2579-87, 3123-29, 3147-52, 3274-80, 3299-3305 in this edition.[50]

In 1971 fragments of a fifth Reynaert manuscript (J) were discovered in Brussels. Glued together with other fragments, they were used in the upper and lower covers of the binding of a printed book from the first half of the sixteenth century (now Brussels, Koninklijke Bibliotheek, ms. IV 774). It concerns six cropped paper folios (now 170x110 mm), written in a single column of 30/33 lines per page in a Cursiva, the cursive gothic bookscript. The manuscript to which the leaves originally belonged was produced in the first quarter of the fifteenth century in East Flanders. The text comprises 369 lines, roughly corresponding to lines 577-641, 830-91, 956-1023, 1465-1523, 1706-66, 2079-2142 in this edition.[51]

Van den vos Reynaerde must have been a popular text in the medieval Low Countries. This is indicated by the fact that it survives in five manuscripts, a relatively large number for a narrative work – at least by Dutch standards – from a number of different regions (Flanders, the county of Holland, Limburg, Geldern/Kleef), but also that a fellow author was twice inspired by Willem's work.[52]

49 On fragment E (Darmstadt), see Martin 1889; Gysseling 1980, nr. 30; Staub & Sänger 1991.

50 On fragment G (Rotterdam), see Muller 1940, pp. 204-9; Gysseling 1980, nr. 29. For fragment G as the remains of a minstrel's manuscript, see Besamusca 1987; this hypothesis was rejected in Gumbert 1989, pp. 117-19.

51 On fragment J (Brussels), see Deschamps 1975; Deschamps & Mulder 1998.

52 For a general survey, see Janssens & Van Daele 2001.

It was probably in Bruges that an author who called himself Balduinus Iuvenis wrote a Latin adaptation. He dedicated his *Reynardus vulpes* to Jan van Vlaanderen (1250-1291), son of the Flemish count Gwijde van Dampierre and prior of the chapter of Sint-Donaas in Bruges. Balduinus begins as follows: *Fabula Reynardi, sicut reor agnita multis teutonice scripta, metrificata sonet* ('may the history of Reynaert, known as I think to many in Dutch, now sound in Latin verse'). The poem was written between 1272-1279, but has been preserved only in a rather corrupt printed edition, produced in the workshop of Ketelaer and De Leempt in 1473 or 1474 in Utrecht, which is extant in two copies: Deventer, Stads- or Atheneumbibliotheek, Inc. VIII C 8 (4) and Mainz, Priesterseminar, Ms. 165 (8). Balduinus integrally adopted the narrative structure of *Van den vos Reynaerde* and often stayed close to the Flemish text with his choice of words. However, he definitely also added emphases that are entirely his own, mainly by means of abbreviations and moralisations, and placed himself in the Latin literary tradition. The *Reynardus vulpes* was – and still is – used mainly by literary historians as an early source (L) of *Van den vos Reynaerde*.[53]

Reynaerts historie, a poem of some 7800 lines, was written at least a century and a half later. In its first part the unknown Flemish poet follows *Van den vos Reynaerde* fairly accurately. However, in his version the fox does not flee into the wilderness, but stays at Mapertuus, while King Nobel extends the court day because of his reconciliation with Bruun and Ysegrim. A sequel of about 4300 lines has been added here, in which more charges are brought against Reynaert. At Nobel's court the fox defends himself against the accusations with the help of his clan. The trial ends in a judicial duel between Reynaert and Ysegrim, which the fox manages to decide in his favour. King Nobel next presents him with a high position in his realm. The text has been preserved in two manuscripts. The 'Brussels' manuscript (B), acquired in 1836 by the Koninklijke Bibliotheek in Brussels, where it is kept under shelfmark 14601, was produced around 1470 in the northern Low Countries, possibly in Utrecht, by a scribe who, according to two acrostics (in B 7805-7794) is called Claes van Aken.[54] The fragments (C), formerly in the possession of Hendrik van Wijn, were acquired by the Koninklijke Bibliotheek of The Hague in 1834, and are now kept under shelfmark 75 B 7. According to the colophon, these 'the Hague' fragments are the remnants of a manuscript that was produced

53 For a description of the incunabulum containing *Reynardus vulpes*, see Campbell 1874, nr. 978; ILC 1862. A diplomatic edition based on the Deventer copy was made by Hellinga 1952. A critical edition based on the same Deventer copy was made by Huygens 1968. For a study of the adaptation techniques used, see Jonkers 1985. For a survey of the *status quaestionis* and suggestions for further research, see Engels 1996a, 1996b.

54 For a description of ms. B (Brussels), see Deschamps 1972, nr. 23a. The text is available in a facsimile edition (De Keyser 1938), a diplomatic edition (Hellinga 1952) and the critical edition by Wackers (2002), which replaces two nineteenth-century editions (Willems 1836; Martin 1874). For an edition of the Middle Dutch text with a German translation, see Schlusemann and Wackers 2005.

in Holland in 1477. The text numbers 1055 lines, corresponding to B 6755-7793.[55] *Reynaerts historie* was long studied primarily as a 'textual link': on the one hand as an adaptation and, consequently, a source of *Van den vos Reynaerde*, on the other hand as an exemplar of the printed editions by Leeu, Caxton and others (see below). Only in the past few decades has literary appreciation of the text begun.

The verse text of *Reynaerts historie* was printed (probably unchanged) between 1487 and 1490 by Gheraert Leeu in Antwerp, illustrated with woodcuts, divided into chapters by Hinrek van Alckmer, and provided with summarizing chapter headings and prose moralisations.[56] Only seven leaves of this verse incunabulum (D) have survived (including four woodcuts), which are now kept in the University Library of Cambridge under shelfmark Inc. 4 F 6.2 (3367). The text corresponds to lines B 1513-88, 1639-55, 1753-72, 1780-890.[57] Hinrek van Alckmer's name occurs in the prologue to a Lower German adaptation of the verse incunabulum, *Reynke de vos* (R). The only complete copy of this edition, printed in Lübeck in 1498, which also has woodcuts, chapter headings and prose moralisations, is kept in the Herzog August-Bibliothek in Wolfenbüttel (shelfmark 32. / 4 Poet. rar.).[58] It should be noted that the text of *Reynke de vos* does not derive directly from D, but from a now lost Dutch printed edition.

As *Reynke de vos*, the poem made a triumphant conquest of Europe, now documented in great detail by Hubertus Menke in his international Reynaert bibliography.[59] The Low German text was reprinted up to 1660, translated into High German in 1544 and into Danish in 1555. Publications in Swedish and Icelandic were based on the Danish edition, while the High German translation was reprinted no fewer than twenty-one times up to 1617. It spawned a number of subgroups, among them a set of seven Latin printed texts (1567-1612). On the basis of Gottsched's High German prose translation of *Reynke de vos* from 1752, Goethe composed his famous adaptation in hexameters: *Reineke Fuchs, In zwölf Gesängen* (1794). This poem established a tradition of its own, with translations into many languages.

A Middle Dutch prose adaptation of *Reynaerts historie* had already been printed by Gheraert Leeu in Gouda in 1479 and by Jacob Jacobsz. van der Meer in Delft in

55 For a description of fragment C (The Hague), see Deschamps 1972, nr. 23b. For a diplomatic edition of the text, see Hellinga 1952.

56 For a survey of the printed Dutch Reynaert tradition from the 15th to 19th century, see Wackers 2000b (in English).

57 For a description of verse incunabulum D, see Campbell 1874-1890, 2nd Suppl., nr. 977a; ILC 1861. For a reconstruction, see *Naar de letter* 1972, pp. 31-39. The D text is available in a facsimile edition (Breul 1927) and a diplomatic edition (Hellinga 1952).

58 The text of *Reynke de vos* is available in a facsimile edition (Sodmann 1976) and in an edition that includes a corresponding selection from the Middle Dutch versions (Goossens 1983a). For the sources of *Reynke de vos*, see Witton 1980.

59 See Menke 1992.

1485 as *Die historie van Reynaert die vos* (Pg, Pd). Two copies are extant of the text that was printed in Gouda: The Hague, Koninklijke Bibliotheek, Inc. 169 G 98, and London, British Library, Inc. Grenville 10495. Of the book printed in Delft a single copy is extant: San Marino, Huntington Library, 100244 (PR 8873-5).[60] Two years after Leeu, William Caxton printed *The history of reynaerd the fox* (1481) in Westminster, translated by himself from a 'copye whiche was in dutche' (W); this is the beginning of an English Reynaert tradition that encompasses three centuries. It is likely that Pg was not the first printed prose *Reynaert*, as neither Pd nor W appear to derive directly from Pg. The prose editions share a division into chapters with summarizing headings, but lack the moralisations and the woodcuts that grace the rhymed version.[61]

The so-called Reynaert chapbooks produced in the Low Countries can be divided into three groups.[62] These are the sixteenth-century luxury publications by Plantijn (H1564, H1566), the chapbooks from the northern parts of the Low Countries (Hn: 16th-18th century) and those from the southern Low Countries (Hz: 17th- 20th century).[63] Various printed editions must have been lost; some are known only because they are referred to somewhere, or are hypothetical. Each of the three groups is in its own way based on a reconstructed printed edition (H), for which material is believed to have been derived from the tradition of both D (prologue and illustrations) and P (prose text).[64] The adaptation techniques used in the chapbooks – abbreviation, simplification, moralisation, alteration of offensive passages (a frequent phenomenon in printed texts in the Southern Low Countries which were subject to ecclesiastical censure) – have proved rewarding objects of research.[65]

The rediscovery at the beginning of the nineteenth century of the medieval manuscripts containing *Van den vos Reynaerde* in combination with the fascination with the past that Romanticism had aroused, created an immense interest in the Reynaert material. In the newly formed state of Belgium (dominated by a French-speaking elite) this

60 For a description of the printed editions in prose Pg and Pd, see Campbell 1874, nos. 976 and 977; ILC 1859, 1860. The text of Pg, based on the copy in The Hague, is available in a diplomatic edition (Hellinga 1952 and Rijns 2007); for variants in Pd as compared to Pg, see Rijns 2007.

61 For the printing history of the prose adaptations, see Hellinga 1965; Vriesema 1980; Witton 1980; Goossens 1983 (woodcuts); Schlusemann 1991.

62 For a bibliography of the so-called Reynaert chapbooks, see Verzandvoort & Wackers 1983; Menke 1992.

63 The text of a number of chapbooks has been published. For H1564, see Martin 1876, Rijns 2007; for H1566, see Sabbe and Willems 1924, Rijns 2007; for Hn1589, see Rijns 2007; for Hn, ca. 1780, see *Merlijn* 1975; for Hz, 1651, see Rijns 2007; for Hz, ca. 1700, see Verzandvoort and Wackers 1988, Rijns 2007. Rijns 2007 provides diplomatic and synoptic editions of the sources between 1479 (Pg) and 1700 (Hz).

64 On the relationships among the Reynaert chapbooks, see *Naar de letter* 1972, pp. 70-82; Goossens 1981.

65 For an analysis of adaptation techniques in Reynaert chapbooks, see Goossens 1988; Wackers & Verzandvoort 1989.

interest was further strengthened by the 'flamingants', a Flemish emancipatory movement that drew upon the cultural achievements of their medieval ancestors to demand equal rights. Editions of the Middle Dutch texts, as well as a large number of modern adaptations for the entertainment of both adult and young readers were the result.[66] In Dutch literary histories, *Van den vos Reynaerde* now takes pride of place.

66 For a survey of adaptations of *Van den vos Reynaerde* from the 19th and 20th centuries, see Goossens 1988; for an analysis of these texts, see Van Daele 1990, Goossens 1996a.

Ne salke de sprekene mere
Colvart dede enen wech legge
Een grint vang conincs man dar.
Si quam conincs here es waer
Dat ic segge sy niet
vgenuet mit scilde eger
Dat ic v. melt ronde it
Si gude vrint nu sit
Den raet dat gi met ons gaet.
Ten putte aldar die blic staet
Dar die scat legt begraven ond'
Si sprac here gi segt wond'.
Wandi unwaer alre vro.
Conic of et nu stonde so.
Dat ic met v. wandelé mohte.
Also alt ons wesen dohte
Ende gine wart here sinne sonde.
Neen ens alsic v. ontrade.
Een ic v. segge al sit stamme.
Doe slengrim inducte name.
In die ordene gint hire tenoren
Ende hi te moncke wart bestaen.
Doe ne cōsten nie dē prīēde genegē.
Dar ces moncke hēn met ledegē
Hi clagede van hongre en cranke.
So sere dat hi mi ontfarmde.
Doe hi crāke en wart cruk.
Doe droch ics rouwe alse en sin mach
En gaf hem niet dat hi mit ran.
Dar omme bin ic i gratiēs ban
Ende gen alle die sinne op gaet.
Vanlit te rome omme a[illegible]
Van rome quam ic oūza
Sonte tome te dan tiemb mee.
Ende se ucle hebbe gude geraden.
Conīc dat ic met v. mach gaen.

Dat minen so onspelic en es
Tuschen pollanen en scouden.
Die ysern vū lahgene hadde oerhoudē.
Den rouwe die hē mohte gescien
Hadde hi se der gesien.
Hoe wondelike hi henen ginc
En hoe gemakelike hem sinne
Hoepte en pakē ane sinen hals
En die scon oec als en als
Die hi droch ane sine boem.
Gewonden. saden dat hi sceen
Pelegrin gelic gencli
Si. hadde hire sinen toch.
Doe dat si alle met hem gingen.
Over sē groter samenongen.
Die hē tenoren wāre vreet
Doe sprac hi ten conīc mi es leet
Dat gi dit met mi gaet.
Se rechte er mali v. wesen saet
Si hebe geraden tue mordenaer
Gewallet dat si v. ontfaren
Si hebe v. te walde ne meer
Dan gi v. dadet noit eer
Si lit gade tenoren ic met gnaden.
Sprac dus se tale ginc hi stille.
Op sine echēsde tue poren gaet.
Ende maende den clenē en dē
Dat si alle wi hē laden.
Of si ane sine weldaden
Gerech deel hebben wunden.
Si lesen alle dat si souden.
Sine gedinge in hare gebede.
Si hort wat wart sy dede.
Dat hi nam den conīc scaet.
Se dreuelike hi na hē staet.
Dat er comē sach ontfarmede

Text, translation and notes

About the translation – The English translation of Willem's *Van den vos Reynaerde* aims to present readers who are not familiar with Middle Dutch with a narrative that may be enjoyed in its own right, while it follows at the same time the Middle Dutch text as closely as is reasonably possible. Lines are kept parallel, unless this would result in distorted grammar and style, but any lack of parallelism never extends beyond two or three lines. Thus readers of the translation will find it easy to refer to the original text. Tenses in medieval – including Middle Dutch – texts tend to sway between present and past. These alternations have mostly been preserved in the translation as they rarely hinder comprehension. The anthropomorphic animals are referred to by pronouns usually reserved for human beings. For the names of the animals one form is used consistently in the translation; this is the form listed as headword in the Index of proper names.

Thea Summerfield

Willem die *Madocke* maecte, [192va,22]
daer hi dicken omme waecte,
hem vernoyde so haerde
dat die avonture van Reynaerde
in Dietsche onghemaket bleven
– die *Arnout* niet hevet vulscreven –
dat hi die vijte *dede* soucken
ende hise na den Walschen boucken
in Dietsche dus hevet begonnen.
God moete ons ziere hulpen jonnen!
Nu keert hem daertoe mijn zin
dat ic bidde in dit beghin
beede den dorpren enten doren,
ofte si commen daer si horen
dese rijme ende dese woort
(die hem onnutte sijn ghehoort),
dat sise laten onbescaven.
Te vele slachten si den raven,
die emmer es al even malsch.
Si maken sulke rijme valsch,
daer si niet meer of ne weten [192vb]
dan ic doe hoe dat si heeten
die nu in Babilonien leven.
Daden si wel, si soudens begheven.
Dat en segghic niet dor minen wille.
Mijns dichtens ware een ghestille,
ne hads mi eene niet ghebeden
die in groeter hovesscheden

1 A Middle Dutch story about Madoc has not come down to us, but there are strong indications that a work with this title did at one time exist. Willem's earlier tale probably told of a dream that Madoc had, as seems to be suggested in Maerlant's *Rijmbijbel* (cf. p. 16). Madoc is sometimes considered to have been a story about a seafarer's adventures.
6 It has been suggested that *Van den vos Reynaerde* was written by two poets and that Willem completed Arnout's unfinished work. However, serious objections may be raised to this notion of joint authorship. Assuming that the name was not an invention, it seems probable, also in view of the emphatic *Walsch-Dietsch* (French-Dutch) contrast in the lines before and after the name, that Arnout was a French *Renart* poet (cf. p. 15).
13 *dorpren* ('peasants') refers to non-courtly persons.

Prologue

Willem who made *Madocke*,
which often kept him awake,
was so extremely annoyed
that the tales of Reynaert
– which Arnout has not finished –
remained unwritten in Dutch
that he had the life looked for
and, following the French books,
he began it in Dutch as follows.
May God favour us with his help!
    Now I am of a mind
to urge at this beginning
both peasants and fools
whenever they happen to hear
the rhyme and these words
(which are wasted on them),
that they leave them unchanged.
They too much resemble the raven
who always thinks he knows it all.
They claim that many verses are untrue
which they know no more about
than I know what the people are called
who now live in Babylon.
If they were sensible, they would give up.
    I am not saying this for myself.
I would not have written this poem
if a certain lady had not asked me
who likes to conduct her affairs

23 *Babilonien* ('Babylon') is used here in a hyperbolic comparison to indicate a proverbially distant, foreign place. It may well be the case that the oblique reference to biblical Babylon, the scene of linguistic 'babel', is intentional. *Genesis* 11 describes how building the tower of Babel led to the rise of multiple languages and the resulting confusion and incomprehension among people.
26 Literally the Middle Dutch phrase reads: 'my poetry writing would only be silence'.
26-31 Willem claims to have written his verse romance at the request of a courtly lady, whom he does not, however, name. It is usually assumed that, rather than having a real, existing person in mind, the poet parodied the medieval custom of dedicating writings to the nobility, and especially to noble women.

gherne keert hare saken.
Soe bat mi dat ic soude maken
dese avontuere van Reynaerde.
Al begripic die grongaerde
ende die dorpren ende die doren,
ic wille dat dieghene horen
die gherne pleghen der eeren
ende haren zin daertoe keeren
dat si leven hoofschelike,
sijn si arem, sijn si rike,
diet verstaen met goeden sinne.
Nu hoert hoe ic hier beghinne!

Het was in eenen tsinxendaghe
dat beede bosch ende haghe
met groenen loveren waren bevaen.
Nobel die coninc hadde ghedaen
sijn hof crayeren overal,
dat hi waende, hadde hijs gheval,
houden ten wel groeten love.
Doe quamen tes sconinx hove
alle die diere, groet ende cleene,
sonder vos Reynaert alleene.
Hi hadde te hove so vele mesdaen
dat hire niet dorste gaen.
Die hem besculdich kent, ontsiet.
Also was Reynaerde ghesciet
ende hieromme scuwedi sconinx hof,
daer hi in hadde crancken lof.
Doe al dat hof versamet was,
was daer niemen, sonder die das,
hi ne hadde te claghene over Reynaerde,

42-48 The initially harmonious atmosphere is evoked by means of a so-called 'Natureingang': it is spring and trees and hedgerows are covered in green leaves (see also 322-26). The

in a very courtly manner.
She asked me to make
this story about Reynaert.
Although I denounce the nit-pickers
and the peasants and the fools,
I wish it to be heard by those
who like to act honourably
and put their minds
to living in a courtly way,
whether they be poor or rich,
and who will understand it properly.
Now hear how I begin!

King Nobel holds court

It was on a day at Whitsuntide
when trees and shrubbery alike
were dressed all over with green leaves.
Nobel the King had had
his court-day proclaimed everywhere,
which, he thought, – all being well –
would greatly increase his fame.
Then came to the king's court
all the animals, large and small,
except for Reynaert the fox alone.
He had behaved so badly at court
that he did not dare go.
Whoever is knowingly guilty, is afraid.
This was the case with Reynaert
and that is why he avoided the king's court
where his esteem was low.
When the entire court had gathered
there was nobody, except the badger,
who did not have some reason for complaining of

opening scene of *Van den vos Reynaerde* stands in the tradition of many medieval Arthurian romances, in which the king holds court on Ascension Day or at Whitsun.

den fellen metten grijsen baerde.
Nu gaet hier up eene claghe.
Isingrijn ende sine maghe
ghinghen voer den coninc staen. [193ra]
Ysengrijn begonste saen
ende sprac: 'Coninc heere,
dor hu edelheit ende dor hu eere
ende dor recht ende dor ghenade,
ontfaerme hu miere scade
die mi Reynaert heeft ghedaen,
daer ic af dicken hebbe ontfaen
groeten lachter ende verlies.
Voer al dandre ontfaerme hu dies
dat hi mijn wijf hevet verhoert
ende mine kindre so mesvoert
dat hise beseekede daer si laghen,
datter twee noint ne saghen
ende si worden staerblent.
Nochtan hoendi mi sent.
Het was sint so verre comen
datter eenen dach af was ghenomen
ende Reynaerd soude hebben ghedaen
sine onsculde. Ende also saen
alse die heleghe waren brocht,
was hi andersins bedocht
ende ontfoer ons in sine veste.
Heere, dit kennen noch die beste
die te hove zijn commen hier.
Mi hevet Reynaert, dat felle dier,

62-71 In the course of the court day Ysingrijn the wolf, supported by his relatives, brings charges against Reynaert. Medieval feudal society initially lacked a strong, central source of authority. The authorities usually prosecuted only after the injured party had made a formal complaint. See also the 'complaint' made by Cortoys, and by Pancer/Cuwaert and Cantecleer later in the story.

72-77 In branch II of the *Roman de Renart* (Martin 1882-1887, 1027-1396) the fox finds himself in the wolves' lair by accident. After Haersint, the she-wolf, has agreed to have sexual intercourse with Reynaert, the latter urinates on her cubs and leaves the lair. Once her husband has returned, the she-wolf tries to convince him without much success that she has been raped. A few days later the two wolves chase the fox. When the she-wolf gets stuck in the

Reynaert, the scoundrel with the grey beard.
Now a charge is made against him.
Ysingrijn and his relatives
took up their positions before the king.
Ysingrijn began at once
and said: 'My Lord King,
for the sake of your nobility and of your honour,
and for the sake of justice and of mercy,
take pity on the harm
inflicted upon me by Reynaert,
through whom I have often incurred
great humiliation and loss.
Take pity especially because
he has had his way with my wife
and has maltreated my children so badly
that, by pissing on them where they lay,
two of them lost their sight
and are now totally blind.
In addition he later disgraced me.
It had by then come to such a pass
that a day had been appointed
when Reynaert should swear
his innocence in court. But as soon
as the relics were brought,
he changed his mind
and escaped us in his stronghold.
My lord, this is well known among the highest
of those who have come here to court.
Reynaert, that vicious animal,

narrow entrance to the fox's den, she is raped, in full view of the approaching wolf, by Renart who has left his den by another exit. Ysingrijn's complaint concerns the rape; for obvious reasons he remains silent about his wife's adultery (cf. pp. 32-33).

73 *verhoert* is ambiguous; apart from meaning 'raped', it refers to sexual fulfilment.

79-85 Reynaert's escape when about to swear his innocence is seen in a different light when the story of Ysingrijn's devious plan, recounted in branch Va of the *Roman de Renart*, is taken into account (Martin 1882-1887, 1091-1272). There the fox flees because he discovers just in time that the holy relics on which he was to swear were in fact the teeth of the dog Roonel, who was shamming death. The wolf's biased version of events clearly demonstrates that he is dissembling (cf. p. 33).

so vele te leede ghedaen,
ic weet wel al sonder waen:
al ware al tlaken paerkement
dat men maket nu te Ghent,
inne ghescreeft niet daeran.
Dies zwijghics nochtan,
neware mijns wives lachter
ne mach niet bliven achter,
no onversweghen no onghewroken.'
Doe Ysengrijn dit hadde ghesproken,
stont up een hondekijn, hiet Cortoys,
ende claghede den coninc in Francsoys
hoet so arem was wijleneere
dat alles goets en hadde meere
in eenen winter, in eene vorst,
dan alleene eene worst
ende hem Reynaert, die felle man, [193rb]
die selve worst stal ende nam.
Tybeert die cater die wart gram.
Aldus hi sine tale began
ende spranc midden in den rinc
ende seide: 'Heere coninc,
dordat ghi Reynaerde zijt onhout,
so en es hier jonc no hout,
hi ne hebbe te wroughene jeghen hu.
Dat Cortoys claghet nu,
dats over menich jaer ghesciet.
Die worst was mine, al en claghic niet.
Ic hadse bi miere lust ghewonnen
daer ic bi nachte quam gheronnen
omme bejach in eene molen,
daer ic die worst in hadde ghestolen
eenen slapenden molenman.
Hadder Cortoys yewet an,

97 *no onversweghen*: *onversweghen* may be a scribal error for *versweghen*, but it could also be argued that this is a slip of the tongue on Ysingrijn's part ("nor not hushed up").
107 *Tybeert die cater:* although the text specifies that Tybeert is a male cat or tomcat, we translate 'cater' as 'cat', in accordance with usual practice.

has done me so much harm;
I am quite convinced:
if all the cloth now made in Ghent
were parchment, I should not have
enough to describe it all.
That is why I prefer to be silent about it,
but my wife's disgrace
must neither be overlooked,
nor not hushed up, nor remain without revenge.'
When Ysingrijn had spoken thus
a small dog stood up, called Cortoys,
and complained to the king in French
how a while ago it had been so poor
that it had had nothing left
one winter when there was a frost
except for one sausage
and that Reynaert, the scoundrel,
had stolen that very sausage from him.
Tybeert the cat was roused to fury.
This is how he began his speech
and he jumped into the middle of the circle
and he said: 'My Lord King,
because you bear Reynaert ill will
there is no one here, young nor old,
or he has something to charge him with before you.
What Cortoys is complaining of now
happened many a year ago.
The sausage was mine, but I don't complain.
I had got hold of it craftily
when one night, looking for something to bag,
I went into a mill
where I stole the sausage
from a sleeping miller.
If Cortoys profited by it at all

107-25 Tybeert argues that Cortoys' complaint is not admissible: the sausage belonged to the cat, who in his turn had stolen it from a sleeping miller. As the miller was traditionally renowned for sexual prowess in the Middle Ages, the sausage may have ambiguous implications.
117 *lust* is ambiguous, meaning both 'clever trick' as well as 'lust'.

dan was bi niemene dan bi mi.
Hets recht dat omberecht zi
die claghe die Cortoys doet.'
Pancer de bever sprac: 'Dinct hu goet,
Tybeert, dat men die claghe ombeere?
Reynaert es een recht mordeneere
ende een trekere ende een dief.
Hi ne heeft oec niemene so lief,
no den coninc, minen heere,
hi ne wilde dat hi lijf ende eere
verlore, mochtire an winnen
een vet morzeel van eere hinnen.
Wat sechdi van eere laghe?
En dedi ghistren in den daghe
eene die meeste overdaet
an Cuwaerde den hase, die hier staet,
die noyt eenich dier ghedede?
Want hi hem binnen sconinx vrede
ende binnen des coninx gheleede
ghelovede te leerne sinen crede
ende soudene maken capelaen.
Doe dedine sitten gaen
vaste tusschen sine beene.
Doe begonsten si overeene
spellen ende lesen beede [193va]
ende lude te zinghene crede.
Mi gheviel dat ic te dien tijden
ter selver stede soude lijden.
Doe hoerdic haerre beeder sanc
ende maecte daerwaert minen ganc
met eere arde snelre vaerde.
Doe vandic daer meester Reynaerde,
die ziere lessen hadde begheven

140-41 King Nobel has proclaimed peace, which meant that his subjects were not allowed to carry weapons or to pursue old feuds. Reynaert's attempt on Cuwaert's life is, therefore, also a breach of the king's peace. This undermines Nobel's authority, as Pancer the beaver remarks at the end of his speech (165-69).
142-48 It has been suggested that the expressions *maken capelaen* ('make chaplain') and

this was entirely my doing.
It would only be right to dismiss
the complaint that Cortoys makes.'
Pancer the beaver spoke: 'Do you think it right,
Tybeert, that the complaint should be dismissed?
Reynaert really is a murderer
and a cheat and a thief.
Also, there is nobody he likes so much,
not even my lord the king,
that he would not wish him to lose
life and honour if that might get him
a succulent bite of a chicken.
And a trap, what do you say of that?
Did he not yesterday, in broad daylight,
perpetrate one of the worst crimes
ever committed by any animal
against Cuwaert the hare, standing here?
For at a time when the king's peace
and safe conduct have been proclaimed,
he promised to teach him the creed
and to make him chaplain.
Then he made him sit
tightly between his legs.
Together they began
to practice spelling and reading
and to sing the creed loudly.
It so happened that at this moment
I passed that place.
Then I heard them singing together
and went in that direction,
at a great speed.
Then I found master Reynaert there
who had finished

zingen crede ('sing the creed') should be read as scabrous allusions to masturbation and sexual intercourse respectively. If this is correct, Reynaert and Cuwaert committed the sin that should not be named in the Middle Ages (the *crimen nefandum*): homosexual love. See in this context also 144-45. This interpretation is supported by a marginal decoration, depicting a very frightened hare with a bloodied bottom, holding a book (cf. Meuwese 2006).

die hi tevoren up hadde gheheven,
ende diende van sinen houden spelen
ende hadde Coewaerde bi der kelen
ende soude hem thoeft af hebben ghenomen
waer ic hem niet te hulpen comen
bi avontueren in dien stonden.
Siet hier noch die verssche wonden
ende die teekine, heere coninc,
die Coewaert van hem ontfinc.
Laetti dit bliven onghewroken,
dat hu verde dus es tebroken,
ghi ne wreket als huwe mannen wijsen,
men saelt huwen kindren mesprijsen
hiernaer over wel menich jaer.'
'Bi Gode, Pancer, ghi secht waer,'
sprac Ysengrijn daer hi stoet.
'Heere, waer Reynaerd doot, het waer ons goet,
also behoude mi God mijn leven.
Neware wert hem dit vergheven,
hi sal noch hoenen binnen eere maent
sulken dies niet ne bewaent.'
Doe spranc up Grinbert die das,
die Reynaerts broedersone was,
met eere verbolghenlike tale:
'Heere Ysengrijn, men weet dat wale
ende hets een hout bijspel:
viants mont seit selden wel.
Verstaet, neemt miere talen goem:
ic wilde, hi hinghe an eenen boem
bi ziere kelen als een dief
die andren heeft ghedaen meest grief.

162-64 The person bringing the charge can strengthen his case by supplying evidence. That is why Pancer points to his relative Cuwaert's fresh wounds. A well-known example from Germanic legal practice is the complaint with the dead man: the victim's body is brought to the court of law by his relatives and is shown when the charge is made. This is also the reason why Cantecleer will bring his daughter Coppe's dead body to the court on a bier (283-90).

177-282 In his plea for the defence Grimbeert the badger first proposes a reconciliation between the fox and Ysingrijn, Reynaert's most powerful enemy. He argues that this is the

his earlier lesson
and was up to his old tricks
and he had Cuwaert by the throat
and would have bitten his head off
if I had not accidentally
come to his aid at that moment.
See here the fresh wounds
as evidence, lord king,
which Cuwaert sustained by his doing.
If you leave unpunished in this way
the disturbance of your peace,
ignoring the verdict of your barons,
it will be held against your children
for many years to come.'
'By God, Pancer, what you say is true,'
said Ysingrijn from where he stood.
'Lord, it would be a good thing for us all
if Reynaert were dead, so help me God.
But if he is pardoned for this,
he is sure to trick within a month
those of us who are not prepared for it.'
Then Grimbeert the badger jumped up,
who was Reynaert's brother's son,
and spoke these angry words:
'Lord Ysingrijn, as everyone surely knows
and it is an old saying:
Sweet words rarely fall from the enemy's mouth.
Listen, pay attention to my words:
I would wish that the one who
has caused the other most grief
were hanged by the neck from a tree like a thief.

more appropriate as in his view the wolf has caused Reynaert more harm than the other way around (177-202). When this clever counter-accusation is called a lie (203-4), Grimbeert takes the time to support his claim (205-32), after which he disproves the actual charges made against the fox. He interprets the rape as adultery between courtly lovers, the theft of the sausage as the confiscation of stolen goods, and dismisses the attack on Cuwaert as a master's chastisement of a recalcitrant pupil (233-62). Finally Reynaert is depicted as a redeemed sinner who now lives the life of a hermit and fasts (263-82). For the first time in the story the problem of the relationship between rhetoric and reality is raised (cf. pp. 21-22).

Heere Ysengrijn, wildi angaen
soendinc ende dat ontfaen,
daertoe willic helpen gherne. [193vb]
Mijn oem en saelt hem oec niet wernen.
Entie meest andren heeft mesdaen
sal den andren in baten staen
van minen oem ende van hu.
Al comt hi niet claghen nu,
ware mijn oem wel te hove
ende stonde in sconinx love,
heere Ysengrijn, als ghi doet,
en soude den coninc niet dincken goet
ende ghi ne bleves heden onbegrepen,
dat ghi sijn vel so hebt ghenepen
so dicwile met huwen scerpen tanden,
dat hi niet ne conde ghehanden.'
Ysengrijn sprac: 'Hebdi gheleert
an huwen oem dus lieghen apeert?'
'In hebbe daeran niet gheloghen.
Ghi hebt minen oem bedroghen
arde dicke in menegher wijsen.
Ghi mesleettene van den pladijse
die hi hu warp van der kerren,
doe ghi hem volghet van verren
ende ghi die beste pladijse uplaset,
daer ghi hu ane hadt versadet.
Ghi ne gaeft hem no goet no quaet,
sonder alleene eenen pladijsengraet
dat ghi hem te jeghen brocht,
dordat ghine niet en mocht.
Sint hoendine van eenen bake
die vet was ende van goeder smake,
dien ghi leit in huwen muzeele.

187-88 Grimbeert suggests that the wolf should make a promise of reconciliation and accept a similar promise on the fox's part.
208-16 In branch III of the *Roman de Renart* the fox shams death in the middle of the road when a cart with a load of fish approaches. When he has been tossed on to the cart on account of his valuable pelt, he makes a meal of the fish (Martin 1882-1887, 1-164). Grimbeert twists

Lord Ysingrijn, should you wish
to agree to a settlement,
I will be pleased to assist.
My uncle will not make objections either.
And whoever is the worst miscreant,
whether it be my uncle or you,
he will owe the other party compensation.
Even though he is not now appearing to make a complaint,
if my uncle's standing at court was high
and if he enjoyed the king's favour
– as you do, Lord Ysingrijn –
the king would not approve of it
and you would not escape punishment this time
for having ravaged his skin
so often with your sharp teeth,
while he had no way of taking revenge.'
Ysingrijn spoke: 'Have you learned
from your uncle to lie so blatantly?'
– 'I have not told any lies.
You have deceived my uncle
very often and in many different ways.
You cheated him when he threw you
the plaice from the cart,
while you followed him at a distance
and picked up the best plaice
with which you satisfied your hunger.
You gave him nothing at all,
except for the bones of one single plaice,
which you offered him
because you did not fancy them any more.
Later you cheated him with a side of bacon
that had much fat on it and was very tasty,
which you took between your jaws.

this story in such a way that it makes Ysingrijn appear in a bad light. In the badger's version Reynaert is in the wolf's company. In the same way as the wolf owes his success in appropriating a ham to the fox, showing his gratitude by leaving nothing but the string from which it was hung (217-19), he here devours the plaice that Reynaert throws down to him from the cart, leaving nothing but the bones of one single fish (cf. p. 31-32).

Doe Reynaert heesschede zijn deele,
andwoerdi hem in scerne:
"Hu deel willic hu gheven gherne,
Reynaert, scone jonghelinc!
Die wisse daer die bake an hinc,
becnause, so es so vet."
Reynaerde waes lettel te bet
dat hi den goeden bake ghewan
in sulker zorghen, dattene een man
vinc ende warpene in sinen zac.
Dese pine ende dit onghemac
hevet hi leden dor Ysengrijne [194ra]
ende ondert waerven meer dan ic hu rijme.
Ghi heeren, dinct hu dit ghenouch?
Nochtan om meer onghevouch
dat hi claghet om sijn wijf,
die Reynaerde hevet al haer lijf
ghemint; so doet hi hare.
Al ne *makeden* zijt niet mare,
ic dart wel segghen over waer
dat langher es dan VII jaer
dat Reynaert hevet hare trauwe.
Omdat Haersint, die scone vrouwe,
dor minne ende dor quade zede
Reynaert sinen wille dede,
wattan? So was sciere ghenesen.
Wat talen mach daeromme wesen?
Nu maket heere Cuwaert, die hase,
eene claghe van eere blase.
Of hi den credo niet wel en las,
Reynaerd, die zijn meester was,
mochte hi sinen clerc niet blauwen?
Dat ware onrecht, entrauwen.

217-29 After the distorted story of the theft of the fish Grimbeert relates a shortened version of the theft of the ham in branch V of the *Roman de Renart* (Martin 1882-1887, 1-148). In this way the badger emphasizes once again the greed and malice of the wolf, who broke the agreement to share the booty and fobbed Reynaert off with the string for hanging the side of bacon.
236 *al haer lijf* is ambiguous; it means both 'all her life' and 'with all her body'. Cf. also 1978, 1988.

When Reynaert demanded his share,
you mocked him and said:
"I should like to give you your share,
Reynaert, my dear young man!
The string from which the bacon was hung,
chew on it, it is very greasy."
Reynaert was little better off
for having got hold of the fine side of bacon,
with the risk that someone
would catch him and toss him into his bag.
This grief and this trouble
he suffered through Ysingrijn's doing
and a hunderd times more than I am telling you.
My lords, don't you think this is enough?
It is the more disgraceful
that he complains of his wife
who has loved Reynaert
all her life, and he her.
Even though they did not make it known,
I dare declare as the truth
that for more than seven years
Reynaert has had her faithful devotion.
If a beautiful woman like Haersint
accommodated Reynaert
on account of her love and lecherous habits,
so what? She soon got over it.
Why bother wasting words on it?
Now Lord Cuwaert, the hare,
is turning a trifle into a complaint.
If he failed to read the creed as he should,
why should not Reynaert, his master,
be allowed to beat his pupil?
Surely, that would not be right.

243 Manuscript F reads *dur hoveschede* instead of *dor quade zede*. The reading in the Comburg manuscript makes sense: by saying that the she-wolf loved Reynaert as she lacks decency, Grimbeert implies that he disapproves of Haersint's behaviour, hoping in this way to impress the king favourably. Nevertheless the reading in F fits the context better: after all, Grimbeert means to argue that the fox and the she-wolf are courtly lovers.
245 This line is ambiguous; it means both 'she soon got over it' and 'she soon reached a climax'.

Cortoys claghet om eene worst
die hi verloes in eene vorst.
Die claghe ware bet verholen:
ende hoerdi dat so was ghestolen?
Male quesite male perdite:
over recht wert men qualike quite
dat men hevet qualic ghewonnen.
Wie sal Reynaerde dat verjonnen
of hi ghestolen goet ghinc an?
Niemen die recht versceeden can.
Reynaert es een gherecht man.
Sint dat die coninc sinen ban
hevet gheboden ende sinen vrede,
so weetic wel dat hi ne dede
dinc negheene dan of hi ware
hermite ofte clusenare.
Naest siere huut draecht hi een hare.
Binnen desen naesten jare
so ne hat hi vleesch, no wilt no tam.
Dat seidi die ghistren danen quam.
Malcroys hevet hi begheven, [194rb]
sinen casteel, ende hevet upheven
eene cluse daer hi leghet in.
Ander bejach no ander ghewin
so wanic wel dat hi ne hevet
dan karitate die men hem ghevet.
Bleec es hi ende magher van pinen.
Hongher, dorst, scerpe karijnen
doghet hi voer sine zonden.'
Recht te desen selven stonden,
doe Grimbert stont in dese tale,
saghen si van berghe te dale
Canticler commen ghevaren,
ende brochte up eene bare
eene doode hinne ende hiet Coppe,

257 Garbled Latin for 'male quaesita male perdita', literally: 'badly acquired, badly lost goods', or 'stolen goods never thrive'.

Cortoys complains of a sausage
that he lost in a frost.
The charge had better not been made:
didn't you hear that it had been stolen?
Male quesite male perdite:
It is right to lose in an unlawful way
that which has been acquired by unlawful means.
Who will blame Reynaert
for confiscating stolen goods?
Surely no one conversant with the law.
Reynaert is a law abiding man.
Since the king proclaimed his peace
on pain of punishment,
I know for a fact
that he behaved no worse than
if he were a hermit or a recluse.
Next to his skin he wears a hair shirt.
Within the past year he ate no meat,
neither of wild nor tame animals.
So someone said who yesterday came from there.
He has left Malcroys,
his castle, and has built a cell
where he now lives.
He surely has no other possessions
or income
than the alms given him.
Pale he is and thin with doing penance.
Hunger, thirst, sharp chastisement
he suffers for his sins.'
Just at that moment
while Grimbeert thus stood pleading,
they saw Canticleer
coming down the hill,
who on a bier brought
a dead hen called Coppe;

273 Malcroys, i.e. evil hole, is one of Reynaert's fortresses, but it is not his strongest. See also the note to line 512.

die Reynaert hadde bi den croppe
hoeft ende hals afghebeten.
Dit moeste nu de coninc weten.
Canteclere quam voer de bare gaende,
sine vederen zeere slaende.
In wederzijden van der baren
ghinc een hane wijde mare.
Die een hane hiet Cantaert,
daer wijlen na gheheeten waert
Vrauwe Alenten goeden hane.
Die ander hiet, na minen wane,
die goede hane Crayant,
die scoenste hane die men vant
tusschen Portaengen ende Polane.
Elkerlijc van desen hanen
drouch eene berrende stallicht,
dat lanc was ende richt.
Dat waren Coppen broeders twee,
die riepen: 'O wy' ende 'wee'.
Om haerre sustre Coppen doot
dreven si claghe ende jammer groot.
Pinte ende Sproete droughen die bare.
Hem was te moede zware
van haerre suster die si hadden verloren.
Men mocht arde verre horen
haerre tweer carminghe.
Dus sijn si commen int ghedinghe.
Canticler spranc in den rijnc [194va]
ende seide: 'Heere coninc,
dor God ende dor ghenade,
nu ontfaermet miere scaden
die mi Reynaert heeft ghedaen
ende *minen kinderen* die hier staen
ende seere hebben haren onwille.

293-301 Cantaert is so famous that Lady Alente at one time named her cock after him. It is not impossible that historic persons (a noble lady and her lover?) are alluded to here, but part of the joke is also the interplay between fiction and reality. Cantaert is a fictional cock and owes his fame entirely to the story's author. In other words, in Willem's poem a 'cock'

Reynaert had bitten her head
and neck off by the throat.
This the king had to know.
Canticleer walked in front of the bier,
beating his wings vehemently.
On either side of the bier
walked a cock of renown.
One was called Cantaert,
whose name was in the past
given to Lady Alente's noble cock.
The other one was, if I am right,
the noble cock Crayant,
the handsomest cock one might find
between Brittany and Poland.
Each of these cocks
carried a lighted candle
that was tall and straight.
They were Coppe's two brothers,
crying 'woe' and 'welaway'.
For their sister Coppe's death
they loudly complained and lamented.
Pinte and Sproete carried the bier.
They were deeply saddened
by the loss of their sister.
From a very large distance
their joint lamentations might be heard.
In this manner they arrived at the court.
    Canticleer jumped into the circle
and said: 'Lord King,
for God's sake and the sake of mercy,
take pity on my distress,
caused by Reynaert on me
and on my children who are standing here
greatly aggrieved.

is named after a cock made famous by Willem's poem ... The other cock (just as much a literary creation) is called Crayant, *na minen wane*, 'if I am right', the narrator says, as if he is not quite sure and as if this cock really exists and struts around outside the poem, somewhere between Brittany and Poland.

Ten ingane van aprille,
doe die winter was vergaen
ende men siet die bloumen staen
over al die velde groene,
doe was ic fier ende coene
van minen groten gheslachte.
Ic hadde jongher zonen achte
ende jongher dochtren zevene,
dien wel lusten te levene,
die mi Roede die vroede
hadde brocht *tenen* broede.
Si waren alle vet ende staerc
ende ghinghen in een scone paerc,
dat was beloken in eenen muere.
Hierbinnen stoet eene scuere
daer vele honden toe hoorden.
Dat si menich dier fel scoorden,
dies waren mine kindre onvervaert.
Dit benijdde dus Reynaert
dat siere waren so vaste binnen
dat hire negheen conste ghewinnen.
Hoe dicken ghinc hi om den muere,
Reynaert, die felle ghebuere,
ende leide om ons sine laghen!
Alsene dan die honde saghen,
liepen si na met haerre cracht.
Eene waerf wart hi up de gracht
bi avontueren daer belopen,
dat ic hem sach een deel becoepen
sine diefte ende sinen roef,
dat hem die pelse zeere stoef.
Noch ontquam hi bi baraten.
Dattene God moete verwaten!
Doe waerwi zijns langhe quijte.
Sint quam hi als een hermijte,

322-420 The image of the enclosed, safe yard in springtime repeats the harmonious beginning of the tale (41-47) and contrasts sharply with the cruel conclusion of Cantecleer's story. By producing a proclamation of peace with the king's seal appended and by posing as a pious

In early April
when winter was gone away
and the flowers were seen
in all the green fields,
then I took pride and joy
in my large offspring.
I had eight young sons
and seven young daughters
that were full of life
and which the sensible hen Roede
had given me in one brood.
They were all plump and strong
and walked about in a fair courtyard
enclosed by a wall.
Inside it was a barn
where many dogs were kept.
As they cruelly tore apart many a beast,
my children felt no fear.
Reynaert could not bear the thought
that they were so safe in there
that he was unable to grab one.
How often did he walk around the wall,
Reynaert, that vicious neighbour,
and set his traps for us!
Whenever the dogs spotted him
they pursued him with all their might.
One day when they caught up with him
by accident, near the ditch,
I saw how he paid to some extent
for his thieving and robbing:
the hairs of his pelt went flying about.
Even so he escaped by a ruse.
May God put a curse on him!
Then, for a long time, he did not trouble us.
Later he appeared dressed as a hermit,

hermit (and pilgrim, which seems mutually exclusive), Reynaert lured the credulous cock and his children to the area outside the fence and killed one of them. Eventually the predatory fox made eleven victims. (See for the spatial aspects of the episode, pp. 23-24).

Reynaerd, die mordadeghe dief, [194vb]
ende brochte mi zeghele ende brief
te lesene, heere coninc,
daer hu seghele ane hinc.
Doe ic die letteren began lesen,
dochte mi daeran ghescreven
dat ghi haddet coninclike
over alle huwen rike
alle dieren gheboden vrede
ende oec allen voghelen mede.
Oec brochte hi mi ander niemare
ende seide dat hi ware
een begheven clusenare
ende hi hadde ghedaen vele zware
voer sine zonden meneghe pine.
Hi toechde mi palster ende slavine,
die hi brochte van der Elmare,
daeronder eene scerpe hare.
Doe sprac hi: "Heere Cantecleer,
nu mooghdi wel vorwaertmeer
van mi sonder hoede leven.
Ic hebbe bi der *stolen* vergheven
al vleesch ende vleeschsmout.
Ic bem voertmeer so hout,
ic moet miere zielen telen.
Gode willic hu bevelen;
ic ga daer ic hebbe te doene.
Ic hebbe middach ende noene
ende priemen te segghene van den daghe."
Doe nam hi neven eere haghe

361-66 The cock *thinks* that the sealed proclamation reads that King Noble has proclaimed his peace. The fact that he does not express himself with greater certainty indicates that he lacks sufficient proficiency as a reader. Cantecleer meant to ascertain whether he and his family had nothing more to fear, but his reading ability fell short of a proper understanding of the text. Could it be that he only recognized a few (Latin?) words?

373 Elmare was a monastery between Aardenburg and Biervliet, near present-day Waterland-Oudeman. Founded in 1144, it was a priory of St Peter's Abbey in Ghent from the thirteenth century onwards. For reasons unknown Willem considers this monastery important: later in the story Elmare is referred to again (cf. 1483 and 1493).

378 Reynaert underpins his story by claiming that he has had his oath to refrain from meat

Reynaert, the murdering villain,
and brought me a sealed writ
to read, Lord King,
to which your seal was appended.
When I began to read the letters
I took them to signify
that you, by your royal power,
had declared in your entire kingdom
peace to all the animals
and to all the birds as well.
He also brought me other news
and said that he had entered
a reclusive order
and that he had often and most severely
done penance for his sins.
He showed me his pilgrim's staff and mantle
that he had brought from Elmare Priory,
a rough hair shirt underneath.
Then he said: "Lord Canticleer,
from now on you will be able to live
without having to protect yourself from me.
I have sworn on the stole
to abstain from eating all meat and dripping.
I am so old now
that I must look after my soul.
I commend you to God's care;
I go where duty calls me.
I am still to recite the daily Hours
of sext, nones, and prime today."
Then, along a hedge

and fat confirmed by a priest. The latter is said to have put the stole, the long shawl worn over his surplice, on Reynaert's head.

384-85 Reynaert lists a few of the liturgical hours in the wrong order. The Divine Office or Liturgy of the Hours is a set of daily prayers, said every twenty-four hours and divided into eight canonical hours (although in practice not always at three-hour intervals): matins (prayers said at midnight), lauds (at dawn), the four minor offices in the daytime: prime, terce, sext and none (originally prayers said at six, nine and twelve, and at three in the afternoon), vespers (evensong at sundown) and compline (the evening prayer before retiring). The fact that Reynaert's incorrect list fails to arouse Cantecleer's suspicions, indicates that the cock is no better acquainted with ecclesiastical life than the fox.

sinen wech; te dien ghesceede
ghinc hi lesen sinen crede.
Ic wart blide ende onvervaert
ende ghinc te minen kindren waert
ende was so wel al sonder hoede
dat ic al met minen broede
sonder zorghe ghinc buten muere.
Daer gheviel mi quade avontuere,
want Reynaert, die felle saghe,
was ghecropen dor de haghe
ende hadde ons die porte ondergaen.
Doe wart miere kindre saen
een ghepronden huten ghetale; [195ra]
dat leide Reynaert in sine male.
Quade avontuere mi doe nakede,
want sint dat hise smakede
in sinen ghiereghen mont,
ne conste ons wachtre no onse hont
no bewachten no bescaermen.
Heere, dat laet hu ontfaermen:
Reynaert leide sine laghe
beede bi nachte ende bi daghe
ende roefde emmer mine kindre.
So vele es tghetal *nu* mindre
dant ghewone was te zine
dat die XV kindre mine
sijn ghedeghen al tote vieren;
so zuver heefse die onghiere
Reynaert in sinen mont verslonden.
Noch ghistren wart hem metten honden
ontjaghet Coppe die mare,
die hier leghet up dese bare.
Dit claghic hu met groeten zeere.
Ontfaremt hu mijns, wel soete heere!'
Die coninc sprac: 'Grimbeert die das,

416-37 As Cantecleer is able to support his complaint legally against Reynaert by showing Coppe's body, legal proceedings must now follow. The cock's story has made it abundantly clear that Reynaert has in no way bettered his life. Grimbeert, who finds his plea invalidated,

he went his way that time,
reciting the creed.
I was glad and free from fear
and went to my children
and was so completely off my guard
that, with all my brood,
I went outside the wall without a care.
There it was that disaster befell me,
for Reynaert, that evil piece of work,
had crept through the hedge
and had cut off our way to the gate.
Then one of my children
was rapidly taken from the group;
Reynaert led it into his stomach.
Evil events awaited me then,
for when he had had a taste of her
with his greedy mouth,
neither guards nor our dogs
were able to shield or protect us.
Lord, may this arouse your pity:
Reynaert set his traps
both by night and by day
and continually robbed me of my children.
Their number is now so diminished
from what it used to be
that my fifteen children
are now reduced to four;
so thoroughly has that cruel Reynaert
devoured them with his maw.
It was only yesterday that the dogs,
chasing him, retrieved Coppe of great repute
who is lying here on this bier.
With great distress I bring this charge before you.
Take pity on me, dear Lord!'
The king said: 'Grimbeert the badger,

remains silent. The king announces that he will consult his counsellors as to the proper way to punish Reynaert after Coppe's burial.

hu oem, die clusenare was,
hi hevet ghedaen so goede carine!
Levic een jaer, het sal hem scinen!
Nu hoert hier, Canticleer,
wat sal der talen meer?
Hu dochter leghet al hier versleghen.
God moet haerre zielen pleghen.
Wi ne moghense niet langher houden
– God moeter al ghewouden –
ende sullen onse vygelyen zinghen.
Daerna sullen wise bringhen,
den lichame, ter eerden met eeren.
Dan sullen wi met desen heeren
ons beraden ende bespreken
hoe wi *best* ghewreken
an Reynaerde dese moort.'
Doe hi ghesprac dese woort,
beval hi jonghe ende houden
dat si vygelyen zinghen souden.
Dat hi gheboet, was sciere ghedaen. [195rb]
Doe mochte men horen aneslaen
ende beghinnen harde ho
dat placebo domino
ende die verse die daertoe horen.
Ic seit oec in waren worden,
neware oec ware ons te lanc,
wie daer der zielen vers zanc
ende wie die zielenlesse las.
Doe die *vygelye* ghehent was,
doe leide men Coppen in dat graf,
dat bi engiene ghemaect was,

438-49 Noble gives orders for the *officium defunctorum*, the office for the dead, to be held (cf. the *Rituale Romanum*, Tit. VI, Cap. IV, dating prior to Vaticanum II). It concerns a wake (cf. *vygelyen*, 440), during which a prescribed series of texts and prayers was sung and recited for the soul of the deceased, spread over three liturgical hours: vespers, matins and lauds. The office begins with the antiphone 'placebo domino in regione vivorum' ('I will please the Lord in the land of the living'). These and other antiphones, short hymns, precede and follow the recitation of various psalms (cf. *der zielen vers*, 448); during matins three times three readings from the Book of Job (cf. *die zielen lesse*, 449) alternate with sung responses.

your uncle, who was a hermit,
certainly kept up his fast!
Give me a year and I'll show him!
Now listen, Canticleer,
what more is there to say?
Your daughter lies here murdered.
May God have mercy on her soul.
We cannot keep it here any longer
– it is now at God's command –
and we shall sing the vigil mass.
Afterwards we shall commit the body
to the earth honourably.
Next we shall take counsel
with these lords and discuss
how best to take revenge on
Reynaert for this murder.'
Having spoken these words
he ordered young and old
to sing the vigil mass.
What he ordered was done at once.
Then one could hear
how the *placebo domino*
was begun very loudly
as well as the verses following.
If it would not take too long
I would certainly also have mentioned
who sang the antiphones there
and who read the lesson.
When the vigil had ended
Coppe was laid in the grave
that had been made with ingenuity

446-49 For the first time in the story the narrator positions himself firmly as a commentator on the story. Using the pronoun 'I', he informs his public that he has shortened his account somewhat to avoid long-windedness. For other passages where the narrator addresses the public, using the personal pronoun 'I' to comment on his story, see 298, 648, 806, 1756, 1873-74, 2176-78, 2546-47, 2921-26, 3016-21, 3433. The narrator also guides the tale's reception by addressing his public directly, as in 702, 872, 2833-34, 2885-88. Questions serve to involve the public in the action, as in 647, 689, 747, 753, 961, 1075, 2548, 2926. He draws its attention with the formula *Nu hoert* (877, 970, 1430, 2164, 2238, 2799, 2841, 2849, 2899, 3049, 3317) or *Nu verneemt* (2227).

onder die linde in een gras.
Van maerbersteene *slecht was*
die saerc die daerup lach.
Die letteren die men daeran sach,
deden an tgraf bekinnen
wie daer lach begraven binnen.
Dus spraken die boucstave
an den zaerc up den grave:
'Hier leghet Coppe begraven,
die so wale conste scraven,
die Reynaert die vos verbeet
ende haren gheslachte was te wreet.'
Nu leghet Coppe onder mouden.
Die coninc sprac tsinen houden
dat si hem alle bespraken
hoe si alrebest ghewraken
dese groete overdade.
Doe waren si alle te rade
dat si daer den coninc rieden,
dat hine dan soude ombieden
dat hi te hove soude comen,
no dor scaden no dor vromen
ne lette, hi ne quame int ghedinghe,
ende men Brune van dien dinghe
die bodscap soude laden.
Dies was die coninc sciere beraden,
dat hi dus sprac te Bruun den beere:
'Heere Bruun, dit segghic voer dit heere,
dat ghi dese bodscap doet.
Oec biddic hu dat ghi zijt vroet,
dat ghi hu wacht van baraet; [195va]
Reynaert es fel ende quaet.
Hi sal hu smeeken ende lieghen.
Mach hi, hi sal hu bedrieghen
met valschen woorden ende met sconen.

462 Literally: 'who was so good at scratching'. The word *scraven* has sexual overtones.
466-78 King Nobel does not decide unilaterally what legal action needs to be taken. He sends for his barons who agree that Reynaert must be summoned to court for criminal

under the lime tree in a patch of grass.
Of polished marble was
the stone on it.
The letters that one saw on it
made it clear
who lay buried there.
This is what the letters
on the gravestone read:
'Here lies Coppe,
who ever joyfully ranged free,
bitten to death by Reynaert the fox
who did her family cruel injury.'
Coppe now lies under the soil.
The king said to his councillors
that they should discuss among themselves
how best to avenge
this great crime.
Then they all agreed
in their advice to the king
that he should order him
to come to court,
and that nothing, good or bad,
should prevent his attendance at the trial,
and that Bruun should be the one
to be charged with the message.
On this matter the king took a decision without delay,
addressing Bruun the bear therefore as follows:
'Lord Bruun, I say this before this assembly,
that you must take the message.
Also, I urge you to act wisely,
and to beware of deceit;
Reynaert is wicked and mischievous.
He will flatter you, and tell lies.
If he can, he will hoodwink you
with false and fine words.

prosecution, and that Bruun the bear is to deliver the summons. The king complies with their decision (cf. also 165-69, 432-37). Decisions are taken in feudal harmony during the trial and conviction. It is after the conviction that tensions arise (cf. p. 25).

Mach hi, bi Gode, hi sal hu honen.'
'Heere,' seit hi, 'laet hu castyen!
So moete mi God vermalendyen
of mi Reynaert so sal honen,
inne saelt hem wederlonen,
dat hijs an den dulsten zi.
Nu ne zorghet niet om mi.'
Nu neemt hi orlof ende hi sal naken
Daer hi zeere sal mesraken!

Nu es Brune up die vaert
ende hevet in ziere herten onwaert
ende het dochte hem overdaet
dat yement soude sijn so quaet
ende dat hem Reynaert hoenen soude.
Dort doncker van eenen woude
quam hi gheloepen dor eene wostine
daer Reynaert hadde de pade sine
ghesleghen crom ende menichfoude,
also als hi huten woude
hadde gheloepen om sijn bejach.
Beneden der woestinen lach
een berch oech ende lanc.
Daer moeste Bruun sinen ganc
te middewaerde over maken,
sal hi te Manpertus gheraken.
Reynaerd hadde so menich huus,
maer die casteel Manpertus
dat was die beste van sinen borghen.

495-96 The narrator comments that Bruun will meet a bad end. In this way, after Nobel's earlier warning that Bruun must beware of the wicked fox's tricks (482-88), he heightens the suspense for his public. Rather than asking themselves whether or not the bear is going to be duped, they will have wondered how this is going to happen. Various comments by the narrator in what follows (611, 638-43, 1075-80, 2164-78, 3295) and explicit asides by Reynaert (623-26, 2034-49) serve the same function (cf. p. 22).
502-12 By describing Bruun's journey through a variety of landscapes the narrator indicates

By God, he will disgrace you if he can.'
'My Lord,' said he, 'stop these admonitions!
May God's curse be upon me
if Reynaert disgraces me in such a way
that I shall not be able to repay in kind,
making him look silly.
Do not worry on my account.'
Now he takes his leave and will arrive
in a place where he will encounter much misfortune!

First summons

Now Bruun is on his way
and he considers it unlikely in his heart
and it seemed to him absurd
that anyone would be so wicked
and that Reynaert would disgrace him.
Through the darkness of a forest
he made his way through a wasteland
where Reynaert had made his tracks
crooked and manifold,
each time when he had left the forest
to go hunting.
On the other side of the wasteland
was a mountain, high and broad.
Bruun had to make his way
across it in the middle
to reach Manpertuus.
Reynaert had very many residences,
but the castle of Manpertuus
was the best of his strongholds.

that the bear now enters a different world. He leaves the ordered world of the court and enters the trackless wilderness where Reynaert is lord and master. Here and elsewhere, the spatial transition also clearly implies a moral lapse (cf. pp. 23-24).

512 In the *Roman de Renart*, Renart's strongest fortress is sometimes called Maupertuis in addition to Malpertuis. It is likely that the scribe of the Comburg manuscript (or a predecessor) took the third letter of the word for an *-n*. Like Malcroys the name means 'evil hole'.

Daer trac hi in als hi in zorghen
ende in noede was bevaen.
Nu es Brune die beere ghegaen
dat hi te Manpertuus es comen,
daer hi de porte hevet vernomen
daer Reynaerd hute plach te gane.
Doe ghinc hi voer die barbecane
sitten over sinen staert
ende sprac: 'Sidi in huus, Reynaert?
Ic bem Bruun, des coninx bode. [195vb]
Die hevet ghezworen bi sinen Gode,
ne comdi niet ten ghedinghe
ende ic hu niet voer mi bringhe,
recht te nemene ende te ghevene
ende in vreden voert te levene,
hi doet hu breken ende raden.
Reynaerd, doet dat ic hu rade
ende gaet met mi te hove waert.'
Dit verhoerde al nu Reynaert,
die *voer in* sine poerte lach,
daer hi vele te ligghene plach
dor waremhede van der zonnen.
Bi der tale die Bruun heeft begonnen
bekenden altehant Reynaert
ende tart bet te dale waert
in sine donckerste haghedochte.
Menichfout was zijn ghedochte
hoe hi vonde sulken raet
daer hi Bruun, den fellen vraet,
te scherne mede mochte driven
ende selve bi ziere eeren bliven.

522 The *barbecane* ('barbican') is a barricade which forms the outer defence of the castle.
531 *breken ende raden*: to break someone's bones and subsequently place him on a wheel.
547-622 Reynaert misleads Bruun by stressing the futility of his journey, saying that he would have gone to King Nobel's court day anyway, if only he had not eaten far too much of some new kind of food. Bruun reacts immediately. On his arrival the bear had addressed Reynaert formally (*Sidi in huus*? 524), as befits his role as the king's messenger. But now that his craving has been aroused, he forgets his official role and changes to an informal mode of address (*wat haetstu*, 562). The bear is no longer master of himself, as is also clear from

That is where he went when he was afraid
and found himself in dire straits.
    Now Bruun has walked so far
that he has arrived at Manpertuus,
where he spotted the gate
where Reynaert customarily went out.
Then, in front of the barbican,
he sat down on his tail
and said: 'Are you at home, Reynaert?
It's me, Bruun, the messenger of the king
who has sworn this oath by his God:
if you do not come to the trial
and if I fail to bring you with me
to subject yourself to the law
and to live in peace in the future,
he shall have you broken on the wheel.
Reynaert, do as I advise,
and come with me to court.'
All this was heard by Reynaert,
who was lying just inside his porch,
as he often did
on account of the warmth of the sun.
By the words that Bruun had begun to speak
Reynaert recognized him at once
and he withdrew further
into the darkest part of his den.
Many thoughts went through his mind
how to devise a plan
by means of which he might
trick Bruun, the greedy glutton,
without loss of honour to himself.

the fact that he addresses Reynaert as *neve*, 'nephew' (581), which does not refer to a family relationship, but to Bruun's intention to be on good terms with Reynaert. As Reynaert deliberately pretends to be unaware of what Bruun is trying to do (585, 588-91, 595, 601), Bruun gets increasingly worked up. A similar kind of dynamics is found in the superlatives by which the quantities of honey to be supplied or consumed are indicated (592-93, 598-600, 602-4, 619, 637). Reynaert's hyperbolic language serves the purpose of provocation, while Bruun's is coloured by greed and boastfulness. On the structure of Reynaert's tricks, see also p. 20.

Doe sprac Reynaert overlanc:
'Huwes goets raets hebbet danc,
heere Bruun, wel soete vrient.
Hi hevet hu qualic ghedient
die hu beriet desen ganc
ende hu desen berch lanc
over te loepene dede bestaen.
Ic soude te hove sijn ghegaen,
al haddet ghi mi niet gheraden,
maer mi es den buuc so gheladen
ende in so utermaten wijse
met eere vremder niewer spise,
ic vruchte in sal niet moghen gaen.
Inne mach sitten no ghestaen;
ic bem so utermaten zat.'
'Reynaert, wat haetstu, wat?'
'Heere Brune, ic hat crancke have.
Arem man dannes gheen grave;
dat mooghdi bi mi wel weten.
Wi aerme liede, wi moeten heten,
hadden wijs raet, dat wi node haten. [196ra]
Goeder versscher honichraten
hebbic couver arde groet.
Die moetic heten dor den noet,
als ic hel niet mach ghewinnen.
Nochtan als icse hebbe binnen,
hebbicker af pine ende onghemac.'
Dit hoerde Brune ende sprac:
'Helpe, lieve vos Reynaert,
hebdi honich dus onwaert?
Honich es een soete spijse
die ic voer alle gherechten prijse
ende voer alle gherechten minne.
Reynaerd, helpt mi dat ics ghewinne.
Edele Reynaert, soete neve,
also langhe als ic sal leven
willic hu daeromme minnen.
Reynaerd, helpt mi dat ics ghewinne.'
'Ghewinnen, Bruun? Ghi hout hu spot!'

Then Reynaert said after a long time:
'Many thanks for your good advice,
Lord Bruun, dear friend.
He did you a disservice,
the person who suggested that you make this journey
and had you cross
this mountain range.
I would have gone to court,
even if you had not advised me to do so,
but my stomach is so full
and in such an excessive way
with some strange new food
that I fear that I shall not be able to go.
I can neither sit nor stand,
I am so extremely full.'
– 'Reynaert, what did you eat? what?'
– 'Lord Bruun, I have eaten poor quality food.
A poor man is no count,
that is obvious when you look at me.
We poor people have to eat things that,
if we had the choice, we would never eat.
Good, fresh honeycombs
I have in stock aplenty.
Those I must eat out of necessity
when I cannot get anything else.
But when I have swallowed them,
I suffer pain and discomfort as a result.'
Bruun heard this and said:
'Help, my dear fox Reynaert,
do you despise honey so much?
Honey is delicious food,
which I appreciate above all other dishes
and love more than any other dish.
Reynaert, help me get it.
Noble Reynaert, dear nephew,
so long as I live
I shall love you for it.
Reynaert, help me get it.'
– 'Get it, Bruun? You must be joking!'

'In doe, Reynaert, so waer ic zot,
hildic spot met hu, neen ic niet.'
Reynaert sprac: 'Bruun, mochtijs yet?
Of ghi honich moghet heten,
bi huwer trauwen, laet mi weten.
Mochtijs yet, ic souts hu saden.
Ic saels hu so vele beraden,
ghi ne hatet niet met hu tienen,
waendic hu hulde daermet verdienen.'
'Met mi tienen? Hoe mach dat wesen?
Reynaert, hout huwen mont van desen
ende sijts seker ende ghewes:
haddic al thonich dat nu es
tusschen hier ende Portegale,
ic haet al up teenen male.'
Reynaerd sprac: 'Bruun, wat sechdi?
Een dorper, heet Lamfroit, woent hier bi,
hevet honich so vele tewaren,
ghi ne hatet niet in VII jaren.
Dat soudic hu gheven in hu ghewout,
heere Brune, wildi mi wesen hout
ende voer mi dinghen te hove.'
Doe quam Brune ende ghinc gheloven
ende sekerde Reynaerde dat: [196rb]
wildine honichs maken zat
– des hi cume ombiten sal –
hi wilde wesen overal
ghestade vrient ende goet gheselle.
Hieromme louch Reynaert die felle
ende sprac: 'Bruun, heelt mare,
verghave God dat mi nu ware
also bereet een goet gheval
alse hu dit honich wesen sal,
al wildijs hebben VII hamen.'
Dese woort sijn hem bequame,
Bruun, ende daden hem so sochte,
hi louch dat hi nemmee ne mochte.

611 Understatement, meaning that he will not eat anything at all.

– 'I am not, Reynaert, I'd be a fool
to joke with you, no, not me.'
Reynaert said: 'Bruun, would you like some of it?
If you want to eat honey,
on your word of honour, let me know.
If you want some, I could make you eat your fill.
I shall give you so much
that ten of you would not be able to eat it
if in that way I would earn your loyal support.'
– 'Ten of us? How can that be?
Reynaert, say no more about this
and know for certain and a fact:
if I had all the honey
between here and Portugal,
I would eat it all up in one go.'
Reynaert said: 'Bruun, what's that you're saying?
A villager, who is called Lamfroyt, lives near here,
and he has so much honey, truly,
that you could not eat it in seven years.
I would put it at your disposal, provided,
Lord Bruun, that you are prepared to take my side
and plead for me at court.'
Then Bruun solemnly promised
and assured Reynaert
that if the latter was prepared to stuff him with honey
– of which he will hardly have a taste –
he would be willing, in all circumstances,
to prove a loyal friend and good companion.
This amused that scoundrel Reynaert,
and he said: 'Bruun, hero of renown,
if only God were to afford me
as much happiness
as this honey will give you,
even if you wanted seven barrels of it.'
These words pleased Bruun much,
and he found them so agreeable
that he laughed himself silly.

Doe peinsde Reynaerd daer hi stoet:
'Bruun, es mine avonture goet,
ic wane hu daer noch heden laten
daer ghi sult lachen te maten.'
Na dit peinsen ghinc Reynaert huut
ende sprac al overluut:
'Oem Bruun, gheselle, willecome!
Het staet so: suldi hebben vrome,
hier ne mach zijn gheen langher staen.
Volghet mi; ic sal voeren gaen.
Wi houden desen crommen pat.
Ghi sult noch heden werden zat,
saelt na minen wille gaen.
Ghi sult noch heden hebben sonder waen
also vele als ghi moghet ghedraghen.'
Reynaert meende van groten slaghen;
dit was dat hi hem beriet.
Die keytijf Bruun ne wiste niet
waer hem Reynaerd die tale keerde,
die hem honich stelen leerde
dat hi wel seere sal becoepen.
Al sprekende quam dus gheloepen
Reynaert met sinen gheselle Brune
tote Lamfroits bi den tune.
Wildi horen van Lamfreyde?
Dat *was, eist waer* so men mi seide,
een temmerman van goeden love,
ende hadde bi sinen hove
eene eecke brocht huten woude [196va]
die hi ontwee clieven soude
ende hadde twee wegghen daerin ghesleghen,
also temmermans noch pleghen.
Die eecke was ontdaen wel wijde.
Des was Reynaert arde blide.
Te Brunen sprac hi ende louch:
'Siet hier hu grote ghevouch,

626 Understatement, meaning that he will not find anything to laugh about at all.
629 By addressing Bruun as 'uncle' Reynaert follows the example of the bear, who earlier

Then Reynaert thought to himself:
'Bruun, if all goes well for me,
I think I'll leave you even today
in a place where you will not laugh much.'
Having thought this, Reynaert went outside
and said loudly:
'Uncle Bruun, dear friend, welcome!
The matter is this: if you wish to profit
we should not stay here any longer.
Follow me; I'll lead the way.
We follow this crooked path.
You will have your fill today
if all goes as I wish.
Without doubt, this very day you will get
as much as you can bear.'
Reynaert meant a severe beating;
that was what he had in mind for him.
Bruun the dunce did not get
the meaning of Reynaert's words,
who was teaching him to steal honey
that he will pay for dearly.
Talking in this way Reynaert
arrived with his companion Bruun
at the fence around Lamfroyt's house.
Do you want to hear about Lamfroyt?
He was – if it is true what people told me –
a carpenter of good repute,
and had brought to his yard
an oak tree from the forest
that he intended to split in two
and in which he had knocked two wedges,
as carpenters do to this day.
The oak had been split open very wide.
That pleased Reyneart greatly.
Laughing, he said to Bruun:
'See here your heart's desire,

called him 'nephew' (581). At the same time their hierarchical positions are highlighted: the bear is mightier than the fox.

Brune, ende nemet wel goem.
Hier in desen selven boem
es honichs utermaten vele.
Prouft of ghijs in huwe kele
ende in huwen buuc moghet bringhen.
Nochtan suldi hu selven dwinghen:
al dincket hu goet die honichraten,
hetet te zeden ende te maten,
dat ghi hu selven niet verdervet.
Ic ware ontheert ende onthervet,
wel soete oem, mesquame hu yet.'
Brune sprac: 'Reynaert, ne sorghet niet.
Waendi dat ic bem onvroet?
Mate es tallen spele goet.'
'Ghi secht waer,' sprac Reynaerd.
'Waeromme bem ic oec vervaert?
Gaet toe ende crupet daerin.'
Reynaert peinsde om zijn ghewin
ende Brune liet hem so verdoren
dat hi thoeft over die horen
ende die twee voerdere voete instac.
Ende Reynaert poghede dat hi brac
die wegghen beede huter eecken,
die daertevoren ghinc so smeeken.
Bruun bleef ghevanghen in den boem.
Nu hevet de neve sinen oem
in boesheden bracht met sulker achte
dat hi met liste no met crachte
in gheere wijs ne can ontgaen
ende bi den hoefde staet ghevaen.
Wat raeddi Brunen te doene?
Dat hi was sterc ende coene
sal hem niet ghehelpen moghen.
Hi sach wel, hi was bedroghen.
Hi began briesschen ende dulen. [196vb]
Hi was ghegrepen bi zier mulen

672 The bear is quite able to quote the proverb about moderation (a peculiarly courtly virtue), but he does not know how to apply it in what follows. In a subtle way the author has

Bruun. Now take note.
Here in this very tree
there is an exceptional amount of honey.
Try to get it down your throat
and into your stomach.
But you will have to control yourself:
however tasty you think the honeycombs,
mind your manners and eat moderately,
so it does not disagree with you.
I would be disgraced and dishonoured,
dearest uncle, if any mishap befell you.'
Bruun said: 'Reynaert, don't worry.
Do you take me for a fool?
Moderation in everything.'
'What you say is true,' said Reynaert.
'Anyway, why should I worry?
Go, and get inside.'
    Reynaert pondered his good luck
and Bruun allowed himself to be fooled
to such an extent that he inserted his head,
ears and all, as well as his two front paws.
And Reynaert did his utmost
to wrench the two wedges out of the oak –
he who had earlier talked so smoothly.
Bruun ended up caught in the tree.
Now the nephew has caused his uncle
such problems with his devious plans
that, neither by ingenuity nor by force,
is there an escape for him in any way,
and he is held captive by the head.
    What would you advise Bruun to do?
That he was strong and brave
will not be any help to him now.
He realized that he had been duped.
He started to howl and to growl.
He had got trapped with his muzzle

already been playing with the moderation-immoderation alternation before this (557, 561, 626, 661, 666).

so vaste ende bi den voeten voren,
al dat hi pijnde, was verloren.
Hi ne waende nemmermeer ontgaen.
Van verren was Reynaert ghestaen
ende sach commen Lamfreyde,
die up sinen hals brochte beide
een scaerpe haex ende eene baerde.
Hier mooghdi horen van Reynaerde,
hoe hi sinen oem ghinc rampineeren:
'Oem Brune, vaste gaet mineeren!
Hier comt Lamfroyt ende sal hu scijncken.
Haddi gheten, so souddi drincken!'
Na der talen so ghinc Reynaert
weder te sinen casteele waert,
sonder orlof. Ende mettien
hevet Lamfroyt den beere versien
ende vernam dat hi was ghevaen.
Doe ne was daer gheen langher staen.
Hi liep wech metter haest
daer hi die hulpe wiste naest,
daer dat naeste dorp stont,
ende dede hem allen cont
dat daer stont ghevaen een beere.
Doe volchde hem een mekel heere:
int dorp ne bleef man no wijf.
Den beere te nemene sijn lijf
liept al dat loepen mochte.
Sulc was die eenen bessem brochte,
sulc eenen vleghel, sulc een rake,
sulc quam gheloepen met eenen stake,
so si quamen van haren werke.
Selve die pape van der kerke
brochte eenen cruusstaf,
die hem de coster noede gaf.
Die coster drouch eene vane

705-6 Preparing and pouring or drinking beverages is a sarcastic reference to inflicting or experiencing physical abuse (see also 1955, 2173-78 and 2801). Making sauces (1216) also belongs to this type of 'special treat' metaphors.

and front paws so tightly
that all his efforts were in vain.
He thought he'd never escape.
Reynaert stood at a distance
and saw Lamfroyt coming,
who carried on his shoulder both
a sharp hatchet and a battle axe.
Here you may hear of Reynaert
and how he began to mock his uncle:
'Uncle Bruun, tuck in!
Here comes Lamfroyt, ready to pour.
Having eaten one should drink!'
Having said this, Reynaert
returned to his castle,
without taking leave. And just then
Lamfroyt saw the bear
and noticed that he had got trapped.
He did not hesitate for a moment.
He hurriedly made his way
to where he knew help was at hand
in the nearest village,
and told everyone
that a bear stood trapped.
Then a huge army followed him:
in the village neither man nor woman stayed behind.
To take the bear's life
all who could walk came along.
One brought a broom,
another a flail; one brought a pitchfork,
another came running with a stick,
just as they left their work.
Even the priest from the church
brought a staff with a crucifix,
which the verger had reluctantly given him.
The verger carried a church banner

722-30 The weapons carried by the villagers are ludicrous. They want to attack the bear with objects used in the home and in the fields. In this context it is not surprising that the priest intends to attack Bruun with a crucifix.

mede te stekene ende te slane.
Des spapen wijf, vrauwe Julocke,
quam gheloepen met haren rocke,
daer so omme hadde ghesponnen.
Voer hem allen quam gheronnen
Lamfroyt met eere scerper haex. [197ra]
Al hadde Brune lettel ghemaex,
hi ontsach meer ongheval
ende sette al jeghen al,
doe hi dat gheruchte hoorde.
Hi spranc up sodat hem scorde
van sinen aensichte al die huut.
Al brochte Brune dat hoeft huut
met aerbeide ende met pinen,
nochtan liet hi daer van den zinen
eene oere ende beede sine lier.
Nye maecte God so leelic dier!
Hoe mochte hi zeerre sijn mesrocht?
Al haddi thoeft hutebrocht,
eer hi die voete conde ghewinnen
blever alle die claeuwen binnen
ende sine twee anscoen beede.
Dus gherochte hi huut met leede.
Hoe mochte hi zijn ontheert meer?
Die voete waren hem so zeer
dat hi tloepen niet conste ghedoghen.
Dat bloet liep hem over die hoghen,
dat hi niet wel conste ghesien.
Hi ne dorste bliven no vlien.
Hi sach suut onder die zonne
Lamfroyt commen gheronnen;
daerna die priester, die heere,
hi quam gheloepen vele zeere;
daerna die coster metter vane;
daerna alle die prochiane,

731 Priests were forbidden to enter into a sexual relationship, although the reality was often different in the Middle Ages. This means that officially the *pape* who has a wife (or concubine) and children (cf. 1171 and 1236) lives in sin. It is likely that he enjoyed considerable sexual favours,

with which to hit and to prod.
The priest's wife, Lady Julocke,
came running up with her distaff
with which she had been spinning.
In front of them all ran
Lamfroyt with a sharp axe.
    Even though Bruun was not very comfortable,
he feared more misery
and made a tremendous effort
when he heard the noise.
He jumped up, so that
all the skin was torn from his face.
Although Bruun extricated his head
with a great deal of trouble,
he nevertheless lost in the process
one ear and both his cheeks.
Never did God create such a hideous animal!
How could he possibly fare worse?
Even though he had pulled out his head,
before he could free his paws
his nails as well as
his two gloves stayed behind.
In this way he got out with great pain.
How could he have been more dishonoured?
His feet hurt so badly
that he could not bear to walk.
Blood ran into his eyes,
so that he could not see properly.
He dared neither stay nor flee.
    Under the sun, from the south, he saw
Lamfroyt come running up,
followed by the priest, that worthy,
who came running fast;
after him the verger with the banner;
and after him all the parishioners,

as Julocke's name characterizes her as a temptress: *ju lokke** literally means 'you I tempt'.
751 With the reference to the two gloves, the skin on Bruun's paws is meant.
758 The point here is that Bruun is paralyzed by fear.

die houde lieden metten jonghen.
Daerna quam up haren stap ghespronghen
sulke quene die van houden
cume eenen tant hadde behouden.
Wie so wille, wachte hem dies:
die scade hevet of verlies
ende groet ongheval,
over hem so willet al!
Dit sceen arem man Brunen wel.
Sulc dreechdem nu an sijn vel
die des ghesweghen hadde stille,
hadde Bruun ghestaen tsinen wille.
Dit was beneden eere riviere [197rb]
dat Brune, onsalichst alre diere,
van meneghen dorper was beringhet.
Doe was daer lettel ghedinghet.
Hem naecte groet onghemac:
die een slouch, die ander stac,
die een slouch, die ander warp.
Lamfroyt was hem alrescaerpst.
Een hiet Lottram Lancvoet;
hi drouch eenen *verhoernden* cloet
ende stacken emmer na dat hoghe.
Vrauwe Vulmaerte scerpe loghe
ghinckene koken met eenen stave.
Abelquac ende mijn vrauwe Bave
laghen beede onder die voete
ende streden beede om eene cloete.
Ludmoer metter langher nese
drouch eenen loedwapper an een pese
ende ghincker met al ommezwinghen.
Ludolf metten crommen vingheren
dede hem alles tevoren,
want hi was best gheboren,

777-819 The way Bruun is maltreated is a parody on skirmishes during battle in medieval narratives. A famous example is the *Chanson de Roland*, in which the rearguard of Charlemagne's army is ambushed near Roncevaux. In one episode the narrator explains at great length how the Frankish commander Roland and his companions Gerin, Gerer, Sansun, Anseïs, Engeler, Oton, Berenger and Margariz exert themselves in the first few fights with the Saracens (cf. Segre & Tys-

old people as well as young.
Next there came, leaning on a stick,
many an old hag with barely
a tooth left in her mouth from old age.
If you're interested, pay heed to this:
he who suffers harm or loss
and great distress
is everyone's butt!
Poor Bruun soon found this out.
Many were after his skin
who would have kept very quiet
if Bruun could have done as he wished.
    It was on the bank of a river
that Bruun, most miserable of all animals,
was surrounded by many villagers.
Little was said at that time.
Great discomfort was in store for him:
some hit him, others stabbed him,
some hit him, others threw things at him.
Lamfroyt caused him the sharpest pain.
Lottram Lancvoet, as one man was called,
carried a stick with horn cladding
which he constantly aimed at his eye.
Lady Vulmaerte wielded a stick
until the pain made him piss himself.
Abelquac and my Lady Bave
both lay on the ground
and together fought for one of his balls.
Ludmoer with the long nose
was carrying a lead ball on a cord
and was swinging it around.
Ludolf with the crooked fingers
set an example to all of them,
for he was of the highest birth,

sens 2003, laisse XCVI-CIV). The participants in the fight in *Van den vos Reynaerde* are no knights, but villagers with comical and suggestive names. Moreover, their weapons and their actions – they try to put out one of Bruun's eyes and fight over one of his testicles – are totally unchivalric. By this kind of uncourtly struggle Bruun, who left the court as a confident hero, is made ridiculous.
788-89 Literally: 'Lady Vulmaerte boiled sharp lye / for him with a stick'.

sonder Lamfroy alleene.
Hughelijn metten crommen beene
was zijn vader, dat weet men wale,
ende was gheboren van *Abstale*
ende was sone vrauwe Ogernen,
eens houtmakigghe van lanternen.
Ander wijf ende ander man,
meer dan ic ghenomen can,
daden Brunen groet onghemac,
sodat hem zijn bloet huutlac.
Brune ontfinc al sulc payment
als hem elc gaf daeromtrent.
Die pape liet den cruusstaf
ghedichte slaen, slach in slach,
ende die coster metter vane
ghinc hem vastelike ane.
Lamfroyt quam ter selver wijlen
met eere scerper bijlen
ende slouchene tusschen hals ende hoeft,
dat Brune wart zeere verdoeft,
dat hi verspranc van den slaghe [197va]
tusschen der riviere enter haghe
in eenen trop van houden wiven
ende warper een ghetal van viven
in die riviere die daer liep,
die wel wijt was ende diep.
Des papen wijf wasser eene.
Des was spapen bliscap cleene.
Doe hi zijn wijf sach in die vliet,
doe ne luste hem langher niet
Bruun te stekene no te slane.
Hi riep: 'Siet, edele prochiane,
ghindre vloot vrauwe Julocke
beede met spillen ende met rocke.
Nu toe, die haer helpen mach!
Ic gheve hem jaer ende dach

826-36 Bruun owes his escape entirely to the fact that in his anguished state he pushes five women into the river. When the priest sees that Julocke is one of them, he abuses the clerical

with the sole exception of Lamfroyt.
Hughelijn with the crooked legs
was his father, as is well-known,
and was born in Abstale
and he was the son of Lady Ogerne,
who mended lanterns for a living.
    Other men and women
more than I can name,
caused Bruun great distress,
so that he lost much blood.
Bruun was on the receiving end
from every side.
The priest brought down the staff and crucifix
ceaselessly upon him, blow upon blow,
and the verger with the banner
attacked him with gusto.
Lamfroyt approached at that moment
with a sharp axe
and hit him between neck and head;
Bruun was so dazed
that he jumped aside because of the blow,
between the river and the hedge,
into the middle of a group of old women,
and pushed five of them
into the river that ran there
and that was quite wide and deep.
The priest's wife was one of them.
That little pleased the priest.
When he saw his wife in the river
he was no longer interested in
stabbing or hitting Bruun.
He shouted: 'Look, worthy parishioners,
there floats Lady Julocke
with her spindle and her distaff.
Whoever can help her, go!
I will give him for a year and a day

means of obtaining grace by promising the villagers pardons for sins (yet to be committed) in return for getting his wife back onto dry land.

vul pardoen ende aflaet
van alre sondeliker daet.'
Beede man ende wijf
lieten den aermen keytijf
Brune ligghen over doot
ende ghinghen daer die pape gheboot,
beede met stringhen ende met haken.
Die wijle dat si die vrauwe huut traken,
so quam Brune in die riviere
ende ontswam hem allen sciere.
Die dorperen waren alle gram:
si saghen dat hem Brune ontswam,
dat si hem niet mochten volghen.
Upt ouver stonden si verbolghen
ende ghinghen na hem rampineren.
Bruun die lach in die ryviere
daer hi vant den meesten stroem.
Al dryvende bat hi dat God den boem
moeste verdrouven ende verwaten
daer hi zijn hoere in hadde ghelaten
ende beede sine lier.
Voert vloucte hi dat felle dier,
den boesen vos Reynaerde,
diene met sinen brunen baerde
so diepe in die eecke dede crupen.
Daerna Lamfroyt van der stupen
daer hi hem so leede dede. [197vb]
In aldustanen ghebede
lach Brune also langhe wijle
dat hi wel een halve mile
van der stede was ghedreven
daer die dorpers waren bleven.
Hi was verpijnet ende moede
ende ondercommen van den bloede,
sodat hi hadde crancke vaert.
Doe zwam hi te lande waert

860 The *stupen*, the stocks or pillory, refers to the half-split oak in which Bruun is caught with his head and paws.

a full pardon and absolution
for all his sinful actions.'
    Man and wife both
left the miserable creature
Bruun lying there for dead
and went where the priest told them
to go with ropes and with hooks.
While they pulled the woman out,
Bruun reached the river
and quickly swam away from them all.
All the villagers were angry:
they saw that Bruun swam away from them,
so that they could not follow him.
They stood on the river bank, incensed,
and started to hurl abuse at him.
    Bruun was lying in the river
where the current was strongest for him.
Floating along, he prayed that God
would curse and damn the tree
in which he had left his ear
and both his cheeks.
Next he cursed that vicious animal,
the wicked fox Reynaert,
who, with his brown beard,
had so deeply made him dive into that oak.
Next Lamfroyt, on account of the stocks
by means of which he had suffered so.
Engaged in prayers of this nature
Bruun floated for such a long time
that he had drifted at least half a mile
from the place
where the villagers had been left behind.
He was exhausted and tired
and weakened by loss of blood,
causing him to make slow progress.
Then he swam towards the land

862 *ghebede* is an ironic euphemism for curses.

ende croep ligghen in dat hoever.
Ghi ne saghet noint droever
gheen dier no gheenen man!
Hi lach jammerlic ende stan
ende slouch met beede sinen lancken.
Des mochte hi al Reynaerde dancken.
Nu hoert wat Reynaert heeft ghedaen!
Hi hadde een vet hoen ghevaen
bi Lamfroyts an der heyden
eer hi danen was versceiden.
Hi hadt up eenen berch ghedreghen
verre huut allen weghen,
daer het eenlic was ghenouch.
Dat was wel zijn ghevouch,
dordat daer was niemens ganc
ende hi dor niemens bedwanc
sine proye dorste rumen.
Doe hi dat hoen toten plumen
hadde gheleit in sine male,
doe ghinc hi neder te dale
eenen verholenliken pat.
Hi was utermaten zat.
Dat weder was scone ende heet.
Hi hadde gheloepen dat hem dat zweet
nederliep neven die liere.
Daeromme liep hi ter riviere,
dordat hi hem vercoelen soude.
In bliscap arde menichfoude
was sijn herte doe bevaen.
Hi hopede wel al sonder waen
dat Lamfroyt hadde den beere versleghen
ende hine thuuswaert hadde ghedreghen.
Doe sprac hi: 'Hets mi wel ghevaren. [198ra]
Die mi te hove meest soude daren,
die hebbic doot in desen daghe.

875 Bruun is shaking because he is out of breath.
903-8 Reynaert's monologue provides important information about his intentions. He had planned to kill the bear in such a way that he could not be held accountable. He intended to remove a redoubtable opponent through Lamfroyt, which would have enabled him to insist

and crawled up on the bank to lie down there.
You never saw a more pitiable
animal or human being!
He lay there moaning woefully,
shaking with both his sides.
He had Reynaert to thank for it all.
Now hear what Reynaert did!
He had caught a plump chicken
in the field near Lamfroyt's house
before going on his way.
He had carried it to a hill,
far from any road,
where it was completely deserted.
That was what he wanted,
because no one went there
and he would not be forced by any one
to give up his prey.
When he had led the chicken
into his stomach, except for the feathers,
he went down the hill
along a secret track.
He was extremely full.
The weather was fine and hot.
He had been running until the sweat
ran down his cheeks.
That is why he went to the river,
so that he might cool off.
His heart was filled
with very great joy for many reasons.
He felt pretty sure
that Lamfroyt had killed the bear
and had dragged it to his house.
Then he said: 'It went well for me.
The one who would harm me most at court
has been killed today through my doing.

later at court that he knew nothing of the summons. However, it immediately becomes clear that Reynaert's plan has come to nothing: Bruun is still alive. The narrator thus sheds an ironic light on Reynaert's plans and character.

Nochtan wanic sonder claghe
ende sonder wanconst bliven.
Ic mach te rechte bliscap driven.'
Doe Reynaert was in dese tale,
sach hi nederwaert te dale
ende vernam Bruun daer hi lach.
Enten eersten als hine sach,
hadde hijs rauwe ende toren.
Daer die bliscap was tevoren,
daer lach *nu* thoren ende nijt
ende sprac: 'Vermalendijt,
Lamfroyt, moet dijn herte sijn!
Du best dulre dan een zwijn,
Lamfroyt, ergher putensone!
Lettel eeren bestu ghewone.
Hoe es di dese beere ontgaen,
die di tevoren was ghevaen?
Hoe menich morseel leghet deran,
dat gherne hetet menich man.
O wy, Lamfroyt, verscroven druut,
hoe rikelike een beerehuut
heefstu heden verloren,
die di ghewonnen was tevoren!'
Dit scelden hevet Reynaert ghelaten
ende ghinc neder bi der straten
dor te siene hoet Bruun stoet.
Doe hine sach ligghen al een bloet
ende ziec ende onghesont,
den aermen beere, te dier stont
– Dat sach Reynaert arde gherne –
doe bescalt hine te sinen scherne:
'Siere priester, dieu vo saut!
Kendi Reynaert, den rybaut?
Wildine scauwen, so siettene hier,
den roden scalc, den fellen ghier.

930 The *strate* ('road') offers a contrast with the secret track that the fox used earlier (891).
936-51 When Reynaert's tricks have been successful, he mocks his victims, a common feature of beast tales. This also happens in Bruun's case, whose impending beating was earlier compared to a drinking bout (704-6). Here he is likened to a cleric on account of the lack of

And yet I do not expect
to be charged or suspected.
I have every reason to be glad.'
While speaking these words
Reynaert looked down
and saw Bruun lying there.
And as soon as he saw him,
he felt sad and angry.
His earlier joy
now gave way to fury and irritation
and he said: 'Damned,
Lamfroyt, you deserve to be!
You have less sense than a pig,
Lamfroyt, horrible son of a whore!
Even a little respect is too much for you.
How did this bear escape you,
which earlier had been caught for you?
There are many delicious morsels on it
which many would like to eat.
Dear me, Lamfroyt, useless fellow,
what a precious bearskin
did you lose today
which earlier had been won for you!'
Reynaert stopped his abuse
and went down to the road
to see how Bruun was doing.
When he saw him lying there,
the poor bear, covered in blood
injured and in a bad state,
– Reynaert took pleasure in seeing it –
he taunted him for his amusement:
'My lord priest, Dieu vos saut!
Do you know the villain Reynaert?
If you want to see him, then you see him here,
the red scoundrel, the wicked glutton.

skin on his scalp and skinless paws. His head injury is compared by Reynaert to a skull cap and an outsize tonsure, while the wounds on his paws are associated by the fox with discarded gloves (cf. p. 21).

937 Old French *dieu vos saut* means: 'may God protect you'.

Seght mi priester, soete vrient,
bi den Heere dien ghi dient,
in wat ordinen wildi hu doen,
dat ghi *draghet* roeden capproen?
So weder sidi abd so pryhore? [198rb]
Hi ghinc hu arde na den hore
die hu dese crune hevet bescoren!
Ghi hebt huwen top verloren,
ghi hebt hu anscoen afghedaen:
ic wane ghi wilt zinghen gaen
van huwen complete dat ghetijde.'
Dit hoerde Brune ende wart omblijde,
want hi ne const doe niet ghewreken.
Hem so dochte sijn herte breken
ende slouch weder in die riviere.
Hi ne wilde van den fellen diere
nemmeer hoeren die tale.
Hi liet hem neder daer te dale
metten strome dryven tehant
ende ghinc ligghen up dat zant.
Hoe sal nu Brune te hove comen?
Al mocht hem al de weerelt vromen,
hi ne ghinghe niet over sine voete.
Hi was ghenoopt so onsoete
in die eecke, daer hi tevoren
van tween voeten hadde verloren
alle die claeuwen ende dat vel,
hi ne conste niet ghepeinsen wel
hoe hi best ten coninc gaet.
Nu hoert hoe hi die vaert bestaet!
Hi zat over sine hamen
ende began met groter scamen
rutsen over sinen staert.
Ende als hi dus moede waert,

950-51 For the liturgical hours, see the note to lines 384-85.
954 In other words: he could no longer stand it.
961-81 After the painful escape from the half-split oak, the beating by the villagers and Reynaert's cruel taunts, Bruun's humiliation is still not over. His front paws lack skin and

Tell me, priest, dear friend,
by the Lord that you serve,
which Order do you intend to join,
as you are wearing a red hat?
Are you an abbot or prior?
Whoever gave you this tonsure
sheared very close to your ears!
You have lost the hair on your crown,
you have taken off your gloves:
I take it that you intend
to sing the Hour of compline.'
Bruun heard this and was not amused,
for he could not at that moment take revenge.
It seemed to him his heart would break
and he plunged back into the river.
He no longer wanted to hear
the words of that vicious animal.
He let himself float
downriver on the current at once
and lay down on the sandy riverbank.
How is Bruun to reach the court now?
Nothing in the world
would induce him to go on foot.
He had been caught in the oak
so painfully – where earlier he had lost
from his two paws
all the nails as well as the skin –
that he was at a loss
how best to go to the king.
Now hear how he undertakes the journey!
He sat on his behind
and began, feeling very ashamed,
to move himself forward on his tail.
And if, doing this, he became tired,

claws, so that once he has crawled out of the water, he can only move in unorthodox fashion, by sliding on his tail and rolling over and over from his back to his stomach. This is how he approaches the court, where some wonder *what* (not: who) it is that comes spinning down the road.

so wentelde hi dan eene wile.
Dus dreef hi meer dan eene mile
eer hi tes coninx hove quam.
Doe men Brune vernam
in derre wijs van verren comen,
wart ghetwifelt van hem zomen
wat daer quam ghewentelt zoe.
Dien coninc wart de herte onvroe,
die Brune bekende tehant,
ende seide: 'Dit es mijn serjant,
Brune; hem es dat hoeft so roet,
hi es ghewont toter doot.
Ay God, wie heeftene so mesmaect?' [198va]
Binnen desen so was Brune ghenaect
dat hi den coninc claghen mochte.
Hi stan ende versuchte onzochte
ende sprac: 'Coninc, edel heere,
wreket mi dor hu selves eere
over Reynaerde, dat felle *dier*,
die mi mine scone lier
met ziere lust verliesen dede
ende daertoe mine *hoere* mede
ende hevet mi ghemaect als ghi siet.'
Die coninc sprac: 'Of ic dit niet
ne wreke, so moetic zijn verdoomt!'
Ende hierna so hevet hi ghenoomt
alle die hoechste bi namen
ende ontboet dat si quamen
allegader an sinen raet
ende rieden hoe dese daet
best werde gherecht tes conincs eere.
Doe rieden die meeste heeren
dat menne twee waerven daghen soude,
Reynaerde, of die coninc woude,
ende horen tale ende wedertale.
Oec seiden si, si wilden wale

1009 *tale ende wedertale*: literally: 'tale and countertale', here: charge and defence.

he would roll for a while.
He did this for more than a mile
before reaching the king's court.
    When Bruun's approach
in this manner was spotted from a distance,
some could not make out what it was
that came rolling there.
The king, who recognized Bruun at once,
felt very sad at heart
and said: 'This is my servant,
Bruun; his head is so red
that he must be mortally injured.
Dear God, who has maltreated him so?'
Meanwhile Bruun had come so near
that he could complain to the king.
He moaned and sighed loudly
and said: 'King, noble lord,
revenge me for the sake of your own honour
on Reynaert, that vicious animal
who, with his nasty trick,
has made me lose my fair cheeks
and my ear to boot,
and has made me as you see me.'
The king said: 'May I be damned
if I don't avenge this!'
    And afterwards he called
all the mightiest lords by name
and ordered them all to attend his council
and to advise him how this deed
might best be dealt with by law
in accordance with the king's honour.
Then the highest in the land suggested
that Reynaert should be summoned a second time,
if the king agreed,
so that both sides of the story might be heard.
They also said that they would like

dat Tybeert die cater van desen
tote Reynaerde bode soude wesen.
Al ware hi cranc, hi ware vroet.
Dese raet dinct den coninc goet.
Doe sprac die coninc: 'Heere Tybeert,
gaet wech. Eer ghi wederkeert,
besiet dat Reynaert met hu come.
Dese heeren segghen some,
al es Reynaert andren dieren fel,
hi gheloevet hu so wel
dat hi gherne doet huwen raet.
Ne comt hi niet, hets hem quaet.
Men salne drie waerven daghen
te lachtre alle sinen maghen.
Gaet Tybeert, dit secht hem.'
'Ay heere,' sprac Tybeert, 'ic bem
een arem wicht, een cleene dier.
Heere Brune, die staerc was ende fier,
ne conste Reynaert niet ghewinnen. [198vb]
In welker wijs salics beghinnen?'
Doe sprac die coninc: 'Heere Tybeert,
ghi zijt wijs ende wel gheleert.
Al sidi niet groet, nochtan
hets menich die met luste can
dat werken ende met goeden rade
dat hi met crachte niet ne dade.
Gaet, doet sciere mijn ghebod.'
Tybeert sprac: 'Nu helpe mi God
dat het mi moete wel vergaen.
Ic sal eene vaert bestaen
die mi doet zwaer in minen moet.
God ghevere mi af al goet!'

1023-24 According to medieval legal procedures an accused had to be summoned three times before he could be sentenced *in absentia*. By staying away the accused showed that he had a bad conscience and wished to stay out of the clutches of the law.

Tybeert the cat to be
the messenger to Reynaert.
Although he was weak, he was clever.
The king thought this good advice.
Then the king said: 'Lord Tybeert,
on your way. Make sure, before you return,
that Reynaert comes with you.
Some of these lords say
that, although Reynaert is hostile towards
other animals, he trusts you so much
that he will do as you tell him.
If he fails to appear, he will be the worse for it.
He will be summoned a third time,
to the disgrace of all his relatives.
Go, Tybeert, tell him this.'
'Please, lord,' Tybeert said, 'I am
a poor creature, a small animal.
Lord Bruun, who was strong and brave
could not get the better of Reynaert.
How am I to tackle this?'
Then the king said: 'Lord Tybeert,
you are wise and experienced.
You may not be big, yet often
many with cunning and discretion
reach results
that with violence they would not.
Go, quickly do as I tell you.'
Tybeert said: 'Now may God help me,
that it will end well for me.
I must undertake a journey
that presses heavily on me.
God give that I may fare well!'

Nu moet Tybeert doen die vaert,
die zeere es drouve ende vervaert.
Ende als hi up den wech quam,
sach hi van verren ende vernam
Sente Martins voghel, ende quam ghevloghen.
Doe wart Tybeert vroe ende in hoghen
ende riep an: 'Sente Martins voghel,
keer herwaert dinen vlogel,
nu vliech te miere rechter hant!'
Die voghel vloech daer hi vant
een haghe daer hi in wilde lijden
ende vloech Tybeert ter luchter zijden.
Dit teekin ende dit ghemoet
dochte Tybeert niet wesen goet.
Hadde hi ghesien den voghel lijden
scone ter rechter zijden,
so waende hi hebben goet gheval.
Nu was hi dies onthopet al.
Nochtan maecte hi hem selven moet
ende gheliet hem, als menich doet,
bet dan hem te moede was.
Dus liep hi henen sinen pas,
tes hi quam te Manpertus
ende vant Reynaerde in zijn huus
alleene staen verweendelike.
Tybeert sprac: 'God die rike
moete hu goeden avont gheven.
Die coninc dreecht hu an hu leven,
ne comdi niet te hove met mi.'
Reynaert sprac: 'Tybeert, helet vry, [199ra]
neve, ghi zijt mi willecome.
God gheve hu eere ende vrome.
Bi Gode, dat jan ic hu wale!'

1043-59 According to medieval superstition it was bad luck to be passed on one's left by a Saint Martin's bird. The frightened cat has, therefore, been warned. In the Middle Ages the left had negative connotations, a result of biblical influence. It is not known which bird is

Second summons

Now Tybeert has to undertake the journey,
feeling very anxious and fearful.
And when he had started on his road,
he saw and noticed from a distance
a Saint Martin's bird, which came flying towards him.
This made Tybeert glad and cheerful
and he called out: 'Saint Martin's bird,
wend your wing this way,
now fly along my right hand side!'
The bird flew to where it found
a bush into which it wished to go
and flew along Tybeert's left hand side.
This omen and this encounter
did not seem good news to Tybeert.
If he had seen the bird pass
him nicely on his right,
he would have imagined himself in luck.
Now he had lost all hope of success.
Nevertheless he pulled himself together
and pretended – as many do –
to be more confident than he felt.
And so he walked on at a steady pace
until he reached Manpertuus
and found Reynaert at home,
standing there full of confidence.
Tybeert said: 'May the Almighty God
give you a good evening.
The king is threatening to take your life
if you do not come to court with me.'
Reynaert said: 'Tybeert, noble hero,
nephew, you are welcome here.
God give you honour and prosperity.
By God, that would I wish for you!'

meant by the Saint Martin's bird. Suggestions have ranged from a crow, a kite, a goose and a hen harrier. The bird was probably associated with impurity and deadly danger.

Wat coste Reynaerde scone tale?
Al seghet sine tonghe wale,
sine herte die es binnen fel.
Dit wert Tybeerde ghetoghet wel
eer die lijne wert ghelesen
ten hende. Ende met desen
sprac Reynaert: 'Neve, ic wille dat ghi
tavont herberghe hebt met mi
ende morghen willen wi metten daghe
te hove waert sonder saghe.
In hebbe oec onder alle mine maghe
niement, Tybeert, daer ic mi nu
bet up verlate dan up hu.
Hier was commen Bruun de *vraet*.
Hi toechde mi so fel ghelaet
ende dochte mi so overstaerc
dat ic omme dusent maerc
den wech met hem niet hadde bestaen.
Dat sal ic met hu, al sonder waen,
maerghin metter dagheraet.'
Tybeert sprac: 'Hets beteren raet
ende het dinct mi beter ghedaen
dat wi noch tavont te hove gaen
dan wi tote morghin beiden.
Die mane scijnet an der heiden
also claer alse die dach.
Ic wane, niemen ne sach
beter tijt tote onser vaert.'
'Neen, lieve neve,' sprac Reynaert,
'sulc mochte ons *dages* ghemoeten,
hi soude ons quedden ende groeten,
die ons nemmermee dade goet,

1079-80 These lines mean literally: 'before the line has been read to the end'. Possibly *lijne* suggests a string of prayer beads.

1081-1158 After the first summons the day has advanced. Tybeert already wishes Reynaert 'good evening' (*goeden avont*, 1068) and intends to return at once with the fox to the king's court. Reynaert, however, wishes to wait until the next morning and offers Tybeert hospitality, which means that a meal will have to be eaten. When Tybeert himself mentions the evening meal (1109-10), Reynaert answers that all he has in the house is honey, knowing that cats do not like honey.

What does the smooth talking cost Reynaert?
Even though his tongue speaks fine words,
within his heart he is wicked.
This will become clear to Tybeert
before the story has been read
to its conclusion. And then
Reynaert said: 'Nephew, I want you
to be my guest tonight,
and tomorrow, at light of day,
we will go to court without further ado.
After all, among all my relatives
I have no one, Tybeert, in whom
I put more trust than I do in you.
Bruun the glutton came here.
He had such an aggressive attitude
and I considered him so immensely strong
that I would not for a thousand marks
have walked along the way with him.
But I will with you, definitely,
tomorrow morning at dawn.'
Tybeert said: 'It is more advisable
and it seems better to me
if we went to court this evening
than waiting until tomorrow.
The moon is shining on the heath
as brightly as if it were day.
I think that no one could find
a better time for our journey.'
'No, dear nephew,' Reynaert said,
'Those who, if met during the day,
would address and greet us,
would most certainly not treat us well

By means of these clever manipulations Reynaert induces the cat to name his favourite food himself (fat mice). In turn, this provides an opening for suggesting that the guest's food should be procured elsewhere. Reynaert's proposition – in which the number of mice in the priest's barn is of a hyperbolic size (1123-26) – is met by Tybeert in equally exaggerated terms (1134-41, 1149-50, 1155-56). The fox increases Tybeert's excitement by pretending not to understand his enthusiasm (1121-22, 1131-32, 1142, 1147). On the structure of Reynaert's tricks, see also p. 20.

1091 A *marc* is a gold or silver coin.

quame hi snachts in ons ghemoet.
Ghi moet herberghen tavont met mi.'
Tybeert sprac: 'Wat souden wy
eten, Reynaert, of ic hier bleve?'
'Daeromme zorghe ic, lieve neve.
Hier es der spijsen quaden tijt.
Ghi mocht heten, begheerdijt, [199rb]
een stic van eere honichraten,
die bequamelic es utermaten.
Wat sechdi, moochdi shonichs yet?'
Tybeert sprac: 'Mi ne roukes niet.
Reynaert, hebdi niet in huus?
Gavedi mi eene vette muus,
daermede liet ic hu ghewaert.'
'Eene vette muus,' sprac Reynaert,
'soete Tybeert, wat sechdi?
Hier woent noch een pape bi;
een scuere staet noch an sijn huus,
daer in es meneghe vette muus.
Ic waense niet ghedroughe een waghen,
so dicken hoere ic den pape claghen
dat sine dryven huten huuse.'
'Reynaert, zijn daer so vette muse?
Verghave God, waer ic nu daer.'
'Tybeert,' seit hi, 'sechdi waer?
Wildi muse?' 'Of icse wille?
Reynaert, doet dies een ghestille.
Ic minne muse voer alle saken.
Weetti niet dat muse smaken
bet dan eenich venisoen?
Wildi minen wille doen
dat ghi mi leet daer si zijn,
daermede mochti die hulde mijn
hebben, al haddi minen vadre
doot ende mijn gheslachte algadre.'
Reynaert sprac: 'Neve, houddi hu spot?'
'Neen ic, Reynaert, also helpe mi God.'
'Weet God, Tybeert, wistic dat,
ghi soutter sijn noch tavont sat.'

if they met us at night.
You must stay and be my guest tonight.'
Tybeert said: 'What would we
eat, Reynaert, if I stayed here?'
'That is what worries me, dear nephew.
Food is scarce here at the moment.
You might, if you like,
eat a piece of honeycomb,
which is quite delicious.
What do you say, you like honey perhaps?'
Tybeert said: 'I don't care for it.
Reynaert, don't you have anything else in your house?
If you gave me a fat mouse,
I would be content with that.'
'A fat mouse,' Reynaert said,
'sweet Tybeert, what are you saying?
Now near here lives a priest;
a barn is built against his house
in which there are many fat mice.
I believe they would not fit into a cart,
so often do I hear the priest complain
that they are driving him from house and home.'
– 'Reynaert, are there really such fat mice there?
God give that I was there now.'
'Tybeert,' he said, 'Is this true?
Do you want mice?' – 'Do I want them?
Reynaert, be silent about it.
I love mice above anything.
Don't you know that mice taste
better than any kind of game?
If you are willing to do as I wish
by leading me to the place where they are,
you would be assured of my friendship,
even if you were the murderer
of my father and all my kin.'
Reynaert said: 'Nephew, are you joking?'
– 'Not me, Reynaert, so help me God.'
– 'God is my witness, Tybeert: if I was sure of that
you would eat your fill there even tonight.'

'Sat, Reynaert? Dat ware vele!'
'Tybeert, dat sechdi thuwen spele.'
'In doe, Reynaert, bi miere wet.
Haddic een muus ende waer so vet,
in gaefse niet omme eenen busant.'
'Tybeert, gaet met mi tehant.
Ic leede hu daer ter selver stat
daer icker hu sal maken zat,
eer ic nemmermeer van hu sceede.'
'Ja ic, Reynaert, up die gheleede [199va]
ghinghe ic met hu te Mompelier.'
'So gaen wi dan. Wi sijn hier
al te langhe,' sprac Reynaert.
Doe so namen si up die vaert,
Tybeert ende sijn oem Reynaert,
ende liepen daer si loepen wilden
dat si nye toghel uphilden
eer si quamen tes papen scuere,
die met eenen erdinen muere
al omme ende omme was beloken,
daer Reynaert in was tebroken
des ander daghes daertevoren,
doe die pape hadde verloren
eenen hane, die hi hem nam.
Hieromme was tornich ende gram
des papen sone Martinet,
ende hadde voer dat gat gheset
een strec den vos mede te vane.
Dus gherne wrake hi den hane.
Dit wiste Reynaert, dat felle dier,
ende sprac: 'Neve Tybeert, hier
crupet in dit selve gat.
Ne weset traghe no lat.
Gaet al omme ende omme gripen.

1156 In the Middle Ages Montpellier in the south of France was the place to study medicine. It was a widely known town, mentioned by Tybeert because it is far away.
1171 Martinet is the result of a forbidden relationship. He is the son of a priest, someone not allowed to enter into a sexual relationship with a woman (see also the note to 731). His

– 'My fill, Reynaert? That would be nice!'
– 'Tybeert, you are only saying this in jest.'
– 'I am not, Reynaert, by my faith.
If I had a mouse, and if it was fat,
I would not part with it for a piece of gold.'
– 'Tybeert, come with me straightaway.
I shall lead you to this place
where I shall make you get your fill
before I ever leave your side again.'
– 'Yes, Reynaert, with that assurance
I would even go with you to Montpellier.'
– 'Well, then, let's go. We have been here
too long already,' Reynaert said.
Then they set out on their journey,
Tybeert and his uncle Reynaert,
and ran where they wanted to run,
with unbridled speed,
until they reached the priest's barn,
which had been enclosed
all round with an earthen wall,
which Reynaert had broken into
the day before
when the priest had lost
a cock, which the fox had taken from him.
For this reason the priest's son Martinet
was fuming and irate,
and before the hole he had
set a snare to catch the fox.
So badly did he want to avenge the cock.
Reynaert, that evil animal, knew this,
and said: 'Nephew Tybeert,
crawl through this hole here.
Don't dawdle or be slow.
Grab everything about and around you.

name is reminiscent of the Saint Martin's bird that gave a first indication of Tybeert's impending misfortune (1047) brought about by the priest's son. He is the one who discovers the cat in the snare, wakes the people in the house, and throws the stone that puts out Tybeert's eye.

Hoert hoe die muse pipen!
Keert weder huut als ghi zijt sat.
Ic sal hier bliven voer dit gat
ende sal hu hier buten beiden.
Wi ne moghen niet tavont sceiden.
Morghin gaen wi te hove waert.
Tybeert, siet dat ghi niet en spaert.
Gaet heten ende laet ons keeren
te miere herberghen met eeren.
Mijn wijf sal ons wel ontfaen.'
'Willic te desen gate ingaen?
Wat sechdi, Reynaert, eist hu raet?
Die papen connen vele baraet,
ic besteecse arde noode.'
'O wy, Tybeert, twi sidi bloode?
Wanen quam huwer herten desen wanc?'
Tybeert scaemde hem ende spranc
daer hi vant groet ongherec, [199vb]
want eer hijt wiste, was hem een strec
omme sinen hals arde vast.
Dus hoende Reynaert sinen gast!
Alse Tybeert gheware wart
des strecs, wart hi vervaert
ende spranc voert. Dat strec liep toe.
Tybeert moeste roupen doe
ende wroughede hem selven dor den noot.
Hi makede een gheroup so groot
met eenen jammerliken ghelate
dat Reynaert hoerde up der strate
buten, daer hi alleene stoet,
ende riep: 'Vindise goet,
die muse, Tybeert, ende vet?
Wiste nu dat Martinet,

1190-99 Once arrived at the hole in the wall around the priest's barn, Tybeert hesitates despite his greedy appetite. The delay in the action serves to heighten the suspense: is Tybeert going to discover the danger that is in store for him after all? However, Reynaert overcomes Tybeert's suspicions by accusing him of cowardice. Ashamed of himself the cat jumps through the hole, and gets caught in the snare. The same procedure is used to an even more marked degree in the case of the deception of King Nobel (cf. 2200, 2514-17, 2623-35).

Hear how the mice are squeaking!
Come outside again when you've had enough.
I shall stay by this hole
and shall wait for you here outside.
We must stay together tonight.
Tomorrow we will go to court.
Tybeert, take care not to be slow.
Go and eat and let us return
to my hospitable dwelling, as is fitting.
My wife will receive us gladly.'
– 'Should I go in through this hole?
What do you say, Reynaert, is that your advice?
Priests are cunning;
I don't like to cross them.'
– 'Oh dear, Tybeert, why are you such a coward?
What caused this change of heart?'
Tybeert was ashamed of himself and jumped
into a place where he experienced great misery,
because, before he knew it, a snare
was very tight around his neck.
In this way Reynaert deceived his guest!
When Tybert became aware
of the snare, he took fright
and jumped forward. The snare pulled tight.
Tybeert then had to scream
and betrayed himself by his distress.
He uttered such loud screams
and cried out so pitifully
that Reynaert heard it in the street,
outside, where he stood by himself,
and he shouted: 'Are the mice to your liking,
Tybeert, and are they fat?
If only Martinet knew

1200 By stating that Reynaert disgraces his guest, the narrator shows disapproval of the fox's behaviour. Reynaert violates the rules governing hospitality in order to get rid of Tybeert (cf. 1108, 1187-89).

1210-25 As was the case where it concerned Bruun, Reynaert rejoices in Tybeert's suffering when his scheme has worked. The sauce (1216) refers to the physical abuse at Martinet's hands (see note to lines 705-6) .

dat ghi ter taflen satet
ende dit wiltbraet dus hatet,
dat ghi verteert, in weet hoe,
hi sauder hu saeuse maken toe.
So hovesch een cnape es Martinet!
Tybeert, ghi singhet in lanc so bet.
Pleecht men tes coninx hove des?
Verghave God, die gheweldich es,
dat, Tybeert, daer met hu ware
Ysingrijn die mordenare
in sulker bliscap als ghi zijt!'
Dus heeft Reynaert groot delijt
dor Tybeerts ongheval.
Ende Tybeert stont ende ghal
so lude dat Martinet ontspranc.
Martinet riep: 'Ha ha, God danc!
Ter goeder tijt heeft nu ghestaen
mijn strec: ic hebber met ghevaen
den hoenredief na minen wane.
Nu toe, ghelden wi hem den hane!'
Met desen wart hi toten viere
ende ontstac eenen stroewisch sciere
ende wecte moedre ende vadre
ende die kindre allegadre
ende riep: 'Nu toe, hi es ghevaen!'
Doe mochte men sien porren saen
alle die in dien huus waren. [200ra]
Selve die pape ne wilde niet sparen,
quam hute sinen bedde moedernaect.
Martinet hi was gheraect
tote Tybeert ende riep: 'Hijs hier!'
Die pape spranc an dat vier
ende ghegreep zijns wijfs rocke.
Een offerkeersse nam vrouwe Julocke

1236 The scandalous relationship in which the priest is engaged with Julocke has, as we find here, led to more children. This may well be mentioned to discredit the priest even more.
1245-49 In this scene Willem alludes to the motif of the *mundus inversus*, the world turned upside down. The priest and his wife each reach for objects (the distaff and the church candle) which are part of their partner's daily business: Julocke carries the heavy candle, and the priest

that you were at table
and eating this game in this way
– how you can stomach it I don't know –
he would make you a sauce with it.
Such a well-mannered boy is Martinet!
Tybeert, you are singing better all the time.
Is that customary at the king's court?
If only it had pleased the almighty God
that that criminal Ysingrijn
had been with you, Tybeert,
and as full of joy as you are!'
In this way Reynaert delights
in Tybeert's mishap.
And Tybeert stood screaming
so loudly that Martinet woke up.
Martinet shouted: 'Ha, ha, thank God!
My snare was set at the right time:
it seems to me that I have caught
the chicken thief with it.
Let's go now and settle the score for the cock!'
At once he moved to the fire
and quickly lit a wisp of straw,
and woke his mother and father
and all the children
and shouted: 'Let's go, he's caught!'
Then all those who were in the house
could be seen to shift themselves immediately.
The priest himself, not wishing to stay behind,
left his bed as naked as the day he was born.
Martinet had reached Tybeert
and shouted: 'He is here!'
The priest jumped towards the fire
and grabbed his wife's distaff.
Lady Julocke took a church candle

runs out wielding the distaff, an object strongly associated with femininity and, in the hands of a man, with a marked lack of masculinity. A little later Julocke says that she would have been quite prepared to give up the alms money of a whole year to have prevented the priest's injury, again assuming her husband's role (1272-75). The comic role reversal is concluded with the image of Julocke carrying her injured husband to his bed in her arms when, like a woman, he has fainted.

ende ontstacse metter haest.
Die pape liep Tybeert naest
ende ghincken metten rocke slaen.
Doe moeste Tybeert daer ontfaen
wel meneghen slach alineen.
Die pape stont, als hem wel sceen,
al naect ende slouch slach in slach
up Tybeert die voer hem lach.
Daer ne spaerdene haer negheen.
Martinet ghegreep eenen steen
ende warp Tybeert een hoghe huut.
Die pape stont al bloeter huut
ende hief up eenen groeten slach.
Alse Tybeert dat ghesach,
dat hi emmer sterven soude,
doe dedi een deel als die boude,
dat dien pape verghinc te scanden.
Beede met claeuwen ende met tanden
dedi hem pant, alsoet wel scheen,
ende spranc dien pape tusschen die been
in die burse al sonder naet,
daer men dien beyaert mede slaet.
Dat dinc viel neder up den vloer.
Die vrauwe was zeerich ende zwoer
bi der zielen van haren vader,
si ne wilde wel om algader
die offerande van eenen jare
dat niet den pape ghevallen ware
dit vernoy ende dese scame.
So sprac: '*In* sleets duvels name
moete dit strec sijn gheset!
Siet, lieve neve Martinet,
dit was van huwes vader ghewande.
Siet hier mijn scade ende mijn scande

1260-69 As was the case during the first summons, it is the sensuality of the relationship between the priest and Julocke which enables the messenger to save himself. Because Tybeert, fearing for his life, jumps up into the priest's crutch and tears off a testicle, all members of the family stop maltreating the cat and concentrate on the priest. This enables Tybeert to

and hastily lit it.
The priest went towards Tybeert
and started to hit him with the distaff.
Then Tybeert had to accept
many blows in a short time.
The priest stood, as all could see,
completely naked and, blow upon blow,
hit Tybeert lying before him.
Nobody spared themselves there.
Martinet picked up a stone
and threw it at Tybeert, which cost him an eye.
The priest stood dressed only in his skin
and raised his arms for a mighty blow.
When Tybeert realised
that he was sure to die,
he summoned the little courage he had,
which led to dishonour for the priest.
With both his claws and his teeth
did he injure him, as was obvious,
and jumped up between the priest's legs,
at the purse that has no seam,
with which the bells are rung.
The thing fell down on to the floor.
The wife was distressed and swore
by her father's soul
that she would gladly have given
the alms of an entire year
for the priest not to have suffered
this sorrow and this shame.
She said: 'In the name of the hideous devil
this snare must have been set!
See, my dear Martinet,
this was part of your father's tools.
See here my loss and my shame

tear the snare apart with his teeth and escape (1308-16).
1276-83 Julocke regrets the priest's loss, fearing he will become impotent and unable to satisfy her sexual needs. Once again the priest's forbidden relationship is highlighted.
1278 Julocke's use of the word *neve* expresses intimacy. See also 3075.

emmermeer voert in allen stonden. [200rb]
Al ghenase hi van der wonden,
hi blivet den soeten spele mat.'
Reynaert stont noch doe voer tgat.
Doe hi dese tale hoerde,
hi louch dat hem bachten scorde
ende hem crakede die taverne.
Doe sprac hi te sinen scherne:
'Swijghet, Julocke, soete vrouwe,
ende laet zijncken desen rauwe
ende laet bliven huwen toren!
Wattan, al hevet hu heere verloren
eenen van den clippelen zinen?
Al te min so sal hi pinen!
Laet bliven dese tale achtre.
Gheneset de pape, en es gheen lachtre
dat hi ludet met eere clocken!'
Dus troeste Reynaert vrauwe Julocken,
die haer arde zeere mesliet.
Die pape mochte langher niet
ghestaen; hi viel in ommacht.
Doe hiefsene up met haerre cracht
ende drouchene recht te bedde waert.
Hierbinnen keerde Reynaert
alleene ter herberghen waert
ende liet Tybeert zeere vervaert
ende in zorghen van der doot.
Al was Tybeerts zorghe groet,
doe hise alle onledich sach
over dien pape, die daer lach
ghewont, doe ghinc hi hem pinen
so dat hi metten tanden zine
die pese midden beet ontwee.
Doe ne wildi letten nemmee
ende spranc weder hute ten gate
ende dede hem up die rechte strate,

1288-97 Rey'naert's taunts are not limited to his victim Tybeert. Julocke, too, is comforted sarcastically by the fox on account of her lamentations. According to the fox her husband will

for ever and a day.
Even if he recovers of his injuries,
he still won't be up to our sweet game.'
Reynaert was still standing before the hole.
When he heard these words,
he laughed until his belly nearly burst
and a fart cracked from his backside.
Then he said, mockingly:
'Be silent, Julocke, dear lady,
and restrain these lamentations
and put a stop to your distress!
What does it matter that your lord has lost
one of his clappers?
The less he will need to exert himself!
Be quiet about this.
If the priest recovers, it will be no dishonour
that he rings with one bell!'
In this way Reynaert comforted Lady Julocke,
who carried on very noisily.
The priest could no longer
stand; he fainted.
Then she lifted him up with a great effort
and carried him straight to bed.
Meanwhile Reynaert returned
to his dwelling alone,
leaving Tybeert in great anguish
and mortal fear.
Even though Tybeert's worries were great,
when he saw that all were occupied
with the priest who was lying there
injured, he made such an effort
that with his teeth
he bit the cord in two.
Then he did not hesitate for a moment
and jumped back out of the hole
and took the straight road

be capable of performing satisfactorily in bed with just one testicle. In the course of the first summons Bruun was mocked twice.

die tes conincx waert ghelach.
Eer hi daer quam, so waest dach
ende die zonne begonste rijsen.
In eens arems ziecs wijsen
quam Tybeert in thof gheronnen,
die tes papen hadde ghewonnen
dat hi langhe claghen mach. [200va]
Alse die coninc dit versach,
dat hi hadde dat hoeghe verloren,
doe mochte men vreeselike horen
den coninc dreeghen den dief Reynaert.
Die coninc doe niet langher ne spaert,
hi ne riep sine baroene te rade
ende vraechde wat hi best dade
jeghen Reynaerts overdaet.
Doe wart ghindre menich raet
hoe men Reynaert ter redenen brochte,
die dese overdaet wrochte.
Doe sprac Grimbeert die das,
die Reynaerts broedersone was:
'Ghi heeren, ghi hebt meneghen raet.
Al ware mijn oem noch also quaet,
sal men vry recht voertdraghen,
men salne drie waerven daghen,
also men doet eenen vryen man.
Ende en comt hi niet dan,
so es hi sculdich alre dinc
daer hi af voer den coninc
van desen heeren es beclaghet.'
'Wie wildi, Grimbeert, dattene daghet?'
sprac de coninc. 'Wie es hier
die sijn hoeghe ofte sijn lier
wille setten in avontueren
omme eene felle creatuere?
Ic wane hier niemene en es so zot.'
Grimbeert sprac: 'So helpe mi God!
Siet mi hier; ic bem so coene

1340-45 According to the medieval law of litigation Reynaert can be sentenced *in absentia* if

that led to the king's court.
Before he arrived there, it was day
and the sun began to rise.
Pitiful and weak,
Tybeert came running into the court;
at the priest's house he had gained
something he might long complain of.
When the king noticed
that he had lost an eye,
the king could be heard to threaten
that criminal Reynaert fearfully.
The king then lost no time
in summoning his barons to council
and he asked what he might best do
as regards Reynaert's offence.
Then many a proposal was made
how Reynaert, who had perpetrated this offence,
should be made to see reason.
Then Grimbeert the badger,
who was Reynaert's brother's son, said:
'My lords, you have given much advice.
Even if my uncle were twice as bad,
if the law for the free is to be maintained,
he will have to be summoned three times,
as is done where it concerns a free man.
And if he fails to appear then,
he will be found guilty of everything
of which he has been accused
by these lords before the king.'
'Who, according to you, Grimbeert,
should serve the summons?' said the king.
'Which of those present is willing
to risk his eye or cheek
for a fiendish creature?
I reckon that no one here is fool enough.'
Grimbeert said: 'So help me God!
Look at me here, I am so brave

he also fails to respond to the third summons without a lawful excuse. See the note to 1023-24.

dat ic wel dar bestaen te doene
dese bodscap, ghebiedijt.'
'Grimbeert, gaet wech ende zijt
vroet ende wacht hu jeghen mesval.'
Grimbert sprac: 'Coninc heere, ic sal.'

Dus gaet Grimbeert te Manpertuus.
Als hire quam, vant hi in huus
sinen oem ende vrauwe Ermelijnen,
die bi haren welpekijnen
laghen in die haghedochte.
Ende ten eersten dat Grimbeert mochte,
groette hi sinen oem ende ziere moyen. [200vb]
Hi sprac: 'En sal hu niet vernoyen
des onrechts daer ghi in zijt?
Dincket hu noch niet wesen tijt
dat ghi trect, oem Reynaert,
tote des conincs hove waert,
daer ghi wel zeere zijt beclaghet?
Ghi zijt III waerven ghedaghet.
Vermerrendi maerghin den dach,
so zorghic dat hu ne mach
negheene ghenade me ghescien.
Ghi sult in den derden daghe sien
huwen casteel bestormen, Manpertuus.
Ghi sult gherecht sien voer hu huus
eene galghe ofte een rat.
Over waer segghic hu dat:
beede hu kindre ende hu wijf

1364-1406 Grimbeert's announcement that ignoring this third summons will result in the storming of Manpertuus after three days and the death of Reynaert with his wife and children is in accordance with medieval law. Three days after the final summons has been served the breaker of the peace is declared an outlaw. The fox seems impressed by these arguments and states that he will follow Grimbeert to the king's court (1399-1506). When, at the end of the story, Reynaert has fled with his family to a new wilderness (3140-65, 3317-29), the reader may wonder why he did not do this as soon as Grimbeert issued his summons. One explanation might be that

that I dare take
this message, if you tell me to.'
– 'Grimbeert, be on your way and act
cautiously and beware of mishaps.'
Grimbeert said: 'Lord King, so I shall.'

Third summons

And so Grimbeert goes to Manpertuus.
When he arrived there, he found
his uncle and Lady Hermeline at home,
lying with their cubs
in their den.
And as soon as Grimbeert could,
he greeted his uncle and his aunt.
He said: 'Are you not worried
about your present uncertain legal position?
Don't you think it time yet,
uncle Reynaert, to go
on your way to the king's court
where serious accusations are made against you?
You have been summoned three times.
If you fail to appear tomorrow,
I fear that you will not find
any mercy anymore.
On the third day you will find
your castle Manpertuus stormed.
You will see in front of your house
a gallows or wheel erected.
I assure you of this:
both your children and your wife

Reynaert goes to court to defend the interests of his clan (small predators), but that explanation does not fit the facts. After all, Reynaert's lies and bad behaviour at court and later at Manpertuus result in himself and all his relatives being made outlaws. There is, of course, a narrative explanation: if Willem does not let the fox go to court, the story will reach an abrupt and untimely end. Moreover, it later becomes clear that Reynaert has sought the confrontation with the court deliberately, as may be deduced from his admission in 2042-49. It would seem that Reynaert had already decided to go to the king's court before Grimbeert's arrival, but does not tell him this.

sullen verliesen haer lijf
lachterlike, al sonder waen.
Ghi ne moghet selve niet ontgaen.
Daeromme es hu de beste raet
dat ghi met mi te hove gaet.
Hets messelic hoet ghevallen mach:
hu es dicken up eenen dach
vremder avontueren ghevallen
dan ghi noch, *quite* van hem allen,
met des conincx orlove
maerghin sciet huten hove.'
Reynaert seide: 'Ghi secht waer.
Nochtan, Grimbeert, comme ic daer
onder des conincs ghesinde,
dat ic binnen den hove vinde
es up mi verbolghen al.
Quame ic danen, het ware gheval.
Nochtan dinct mi beter wesen
– Ghenese of ic mach ghenesen –
dat ic met hu te hove vare
dan het al verloren ware:
casteel, kindre ende wijf
ende daertoe mijns selves lijf.
In mach den coninc niet ontgaen.
Alse ghi wilt, so willic gaen.
Hoert,' seit hi, 'vrauwe Hermelijne, [201ra]
ic bevele hu die kindre mine,
dat ghire wale pleghet nu.
Voer alle dandre bevelic hu
minen zone Reynaerdine.
Hem staen wel de gaerdeline
in zine muulkine overal.
Ic hope dat hi mi slachten sal.
Hier es *Rossel, een* scone dief,
die hebbic nochtan harde lief,
ja, als yement sine kindre doet.
Al eist dat ic nu van hier moet,
ic salt mi nemen arde na,
updat ic mach, dat ic ontga.

will most certainly lose their lives
in a dishonourable way.
You will not escape yourself.
Therefore your best advice is
to come with me to court.
It is uncertain how it will end:
you have many a day
had stranger things happen to you
than leaving, acquitted of all accusations,
the court tomorrow
with the king's approval.'
Reynaert said: 'You are right.
Nevertheless, Grimbeert, when I join there
the king's retinue,
everyone I shall meet at court
bears me a grudge.
To get away from there would be real luck.
Even so, I think it better
– however it will end for me –
that I should go to court with you
than that all should be lost:
castle, children and wife,
and my own life as well.
I cannot escape the king.
If you wish, I shall go.
Listen,' he said, 'Lady Hermeline,
I entrust my children to you,
that you may take good care of them.
Especially I entrust to you
my son Reynardijn.
The whiskers on his little muzzle
suit him well.
I hope that he will take after me.
Here is Rossel, a fine scoundrel,
whom I love dearly nevertheless,
yes, as much as anyone loves his children.
Even though I must leave here
I shall do the best I can,
if it is within my powers, to escape.

Grimbeert, neve, God moet hu lonen.'
Met hoofschen woorden ende met sconen
nam Reynaert an de sine orlof
ende ruumde sijns selves hof.
Ay, hoe drouve bleef vrauwe Hermeline
ende hare cleene welpekine,
doe Reynaert sciet huut Manpertuus
ende hi hof liet ende huus
aldus omberaden staen.
Nu hoert wat Reynaert heeft ghedaen
teerst dat hi quam an der heyden!
Hi sprac te Grimbeerte ende zeide:
'Grimbert, *scouwet*, soete neve,
van zorghen suchtic ende beve.
Ic ga in vresen vander doet.
Mijn berouwenisse is so groet
van sonden die ik hebbe gedaen.
Lieve neve, ic wille gaen
te biechten hier te di:
hier nes ander pape bi.
Hebbic mine biechte ghedaen,
hoe so die saken sijn vergaen,
mine ziele sal te claerre wesen.'
Grimbeert andwoerde na desen:
'Oem, wildi te biechten gaen,
so moetti dan verloven saen
alle diefte ende allen roef,
of en diet hu niet een loef.'

1421 It is strange that Reynaert, having just said these words to his wife, suddenly addresses Grimbeert. Why does he abruptly thank the badger? It is likely that something went wrong at some stage in the textual history of the Comburg redaction. In the original work the fox will probably have continued speaking to Hermeline, as he does in other redactions.

1430-1691 The author uses the fox's confession to refer from the main story to existing beast narratives and side stories, thus creating a kind of collage. Here follows a survey of the sins Reynaert confesses: he deceived Bruun (1463-64) as well as Tybeert (1465-67), kidnapped and killed Canticleer's children (1468-72), sneered at the king and queen (1473-77), and tricked Ysingrijn the wolf on many occasions: about their family relationship (1482), as a monk at Elmare (1483-98), with a tonsure (1499-1503), on the ice (1504-7), with the priest of Bloys (1508-1605), at a trapdoor (1606-45), with his wife Haersint (1648-69). Within the reality of the narrative this confession serves two important functions. By making the fox refer to events that (are supposed to) have occurred at an earlier stage of the story or in well-known

Grimbeert, nephew, may God reward you.'
With courtly and with fine words
Reynaert took leave of his family
and departed from his own residence.
Oh, how sadly did Lady Hermeline
and her little cubs stay behind,
when Reynaert left Manpertuus,
leaving home and estate
entirely unprotected.
Now hear what Reynaert did
as soon as he reached the heath!
He addressed Grimbeert and said:
'Grimbeert, look, dear nephew,
I sigh and tremble with anxiety.
I am in fear of my life.
My remorse concerning the sins
that I have committed is so great.
Dear nephew, I wish
to confess them here to you:
there is no one else near here to act as priest.
Once I have made my confession,
whatever may befall,
my soul will be that much cleaner.'
Grimbeert answered to this:
'Uncle, if you want to go to confession
you must abjure immediately
all thieving and stealing,
otherwise it will do you no good at all.'

beast narratives, the author provides his public with additional information. Partly on the basis of this confession, readers and listeners are thus able to see that Reynaert's claims later in the story are a pack of lies (1820-32, 2095-2105, 2706-16). At the same time the fox throws light on his character by the nature of his confession. Two 'sins' in particular are dwelled on at great length, with Reynaert rendering the dialogues between himself and the characters involved in direct speech (1508-1645). By recounting these adventures, which are at odds with the confession framework on account of their length and wealth of detail, the fox may well be suspected of glorying in his wicked ways.

1433-38 Reynaert claims to be *in periculum mortis*, in mortal fear of his life. That is a valid reason for making a confession. As there is no priest anywhere near, the fox wishes to confess his sins to the badger. This kind of lay confession was allowed in exceptional circumstances. As becomes clear from what follows, Reynaert lies when he says that he feels perfect contrition (*contritio*).

'Dat weet ic wel,' sprac Reynaert.
'Grimbeert, nu hoert haerwaert
ende vandet mi gheraden. [201rb]
Siet, ic comme hu te ghenaden
van allegader *mire mesdaet*.
Nu hoert, Grimbeert, ende verstaet:
confiteor pater, mater,
dat ic den otter ende den cater
ende alle diere hebbe mesdaen.
Daeraf willic mi in biechten dwaen.'
Grimbeert sprac: 'Oem, walschedi?
Of ghi yet wilt, spreect jeghen mi
in Dietsche, dat ict mach verstaen.'
Doe sprac Reynaert: 'Ic hebbe mesdaen
jeghen alle diere die leven.
Bidt Gode dat hijt mi moete vergheven.
Ic dede minen oem Brune
al bloedich maken sine crune.
Tybeert dede ic muse vaen
daer ickene zeere dede slaen
tes papen huus, daer hi spranc int *strec*.
Ic hebbe ghedaen groet ongherec
Canticleer ende sine kindre:
waren si meerre ofte mindre,
dicken makedicse los.
Dor recht beclaghet hi den vos.
Die coninc en es mi oec niet ontgaen.
Ic hebbe hem toren oec ghedaen
ende mesprijs der coninghinne,
dat si spade sullen verwinnen
also vele eeren van mi.
Oec hebbic, dat segghic di,
Grimbeert, mee liede bedroghen
dan ic di soude ghesegghen moghen.

1452-59 The standard formula to begin a confession is: 'Confiteor, pater, peccavi' ('I confess, father, for I have sinned'). Reynaert corrupts the Latin and continues in the vernacular. The badger holds the corrupt Latin for French. Both animals are treated ironically here.

'I am well aware of it,' Reynaert said.
'Grimbeert, now listen carefully
and advise me, please.
See, I come to you for absolution
for all my offences.
Listen, now, Grimbeert, and take note:
Confiteor pater, mater,
that I have wronged
the otter and the cat and every animal.
Of that I desire to cleanse myself through confession.'
Grimbeert said: 'Uncle, are you speaking French?
If you please, speak to me
in Dutch, so I can understand it.'
Then Reynaert said: 'I have misbehaved
towards all living animals.
Pray God that he may pardon me.
I caused my uncle Bruun
to end up with a very bloody crown.
I induced Tybeert to catch mice
where I had him badly beaten,
at the priest's house, where he jumped into the snare.
I have caused Canticleer
and his children much grief:
whether there were many or few,
often I made away with them.
He is right to accuse the fox for it.
Nor did the king escape me.
I caused him distress
and the queen such great shame
that it will be a long time
before they get as much honour from me.
Also I have – I am telling you,
Grimbeert – cheated more persons
than I could tell you.

1473-77 After Reynaert has admitted his cruel treatment of Bruun, Tybeert and Canticleer, he confesses a heinous deed against Nobel and his wife. What event the fox is alluding to is not altogether clear. Perhaps Reynaert is thinking of his rape of the queen, described in branch Ia of the *Roman de Renart*. Cf. Martin 1882-1887, 1783-1800.

Ende Ysengrijn, dat verstaet,
hiet ic oem dor baraet.
Ic maectene moonc ter Elmaren,
daer wi beede begheven waren.
Dat wart hem al te zeere te pinen.
Ic dede hem an die clockelijnen
binden beede sine voete.
Dat luden wart hem doe so soete
dat hijt emmer wilde leeren.
Dat verghinc hem tonneeren,
want hi luudde so utermaten [201va]
dat alle die ghinghen bi der straten
ende waren binnen der Elmare,
waenden dat die duvel ware
ende liepen daer si luden hoerden.
Eer hi doe conste in corten woerden
ghespreken "Ic wille mi begheven,"
hadsi hem na ghenomen tleven.
Sint dedic hem crune gheven.
Hem maechs ghedincken al zijn leven,
dat weetic wel over waer.
Ic dede hem afbernen dat haer,
sodat hem die zwaerde cramp.
Sint dedic hem meerren scamp
up thijs, daer icken leerde visschen,
daer hi *niene* conste ontwisschen.
Hi ontfincker meneghen slach.
Sint leeddickene up eenen dach

1481-82 The fact that Reynaert calls the wolf 'uncle' is a feature found in many branches of the *Roman de Renart*. The animals are supposed to be related and the wolf is considered to be superior in status to the fox. The fox addresses Ysingrijn in this way to win his confidence. Even though the wolf is deceived time and time again, he continues to believe in his pseudo-nephew's sincerity.

1483-98 It is likely that Willem put together the succinct story of the wolf who has joined a monastic order and, tied to the bell rope, rings the bells and is maltreated, from narrative elements found in various branches of the *Roman de Renart*. In a number of Old French narratives an animal is made a monk, and other tales refer to the ringing of the bells. It is only in branch VIII of the *Roman de Renart* that the two elements occur together: Ysingrijn is made a monk and is maltreated after having rung the bells. Cf. Martin 1882-1887, 119-134. On the monastery of Elmare, see the note to 373.

And Ysingrijn, understand me well,
I called uncle for a deception.
I made him a monk in Elmare
which we had both entered.
That led to a painful time for him.
I had him tie his two feet
to the bell ropes.
Ringing the bells he liked so much then
that he was eager to practice it.
That caused him great shame,
for he rang the bells so loudly
that all who were walking outside in the street
and all who were inside Elmare
thought that it was the devil
and ran to where they heard the bells ringing.
Then, before he could quickly say
"I want to enter the order",
they had just about taken his life.
Subsequently I gave him a tonsure.
He will remember it all his life,
I am sure of that.
I burned away his hair
as a result of which his scalp shrivelled up.
Later I caused him more disgrace
on the ice, where I taught him to fish
in a place where he could not escape.
There he received a severe hiding.
At a later time I took him one day

1499-1503 Reynaert refers to an adventure told in branch III of the *Roman de Renart* (cf. Martin 1882-1887, 165-372). There the fox persuades the hungry wolf that he can have an abundance of delicious eels to eat if he decides to become a monk. When Ysingrijn declares that he wants to join the order, the fox gives him a tonsure by scalding him with boiling water, causing the skin to peel off his scalp.

1504-7 The story of the fishing expedition on the ice features in several branches of the *Roman de Renart*. In branch III the adventure immediately follows the tale of the tonsure (cf. Martin 1882-1887, 373-510). One winter the fox makes the wolf believe that he can catch fish by hanging his tail, with a bucket tied to its end, in a hole in the ice. The next morning the wolf finds his tail frozen fast in the ice. He is assaulted by a passing nobleman and his pack of dogs (cf. pp. 30-31).

1508-1605 The story of Ysingrijn's misfortune in the barn of the priest of the (unknown)

tote des papen van *Bloys*.
In al dat lant van Vermendoys
so en woende gheen pape riker.
Die selve pape hadde eenen spijker
daer menich vet bake in lach.
Des haddic dicken goet ghelach.
Onder dien spijker haddic een gat
verholenlike ghemaect. In dat,
daer dedic Ysingrijn incrupen.
Daer vant hi rentvleesch in cupen
ende baken hanghende vele.
Des vleesch dedi dor sine kele
so vele gheliden utermaten.
Als hi weder huten gate
waende keeren huter noet,
hem was dien leeden buuc so groet
dat hi beclaghede zijn ghewin.
Daer hi was commen ongherich in,
ne condi *sat* niet commen huut.
Ic liep, ic maecte groet gheluut
int dorp ende maecte groet gherochte.
Nu hoert wat ic daer toebrochte.
Ic liep aldaer die pape zat
te ziere taflen ende hat.
Die pape hadde eenen cappoen, [201vb]
dat was dat alrebeste hoen
dat men in al dat lant vant.
Hi was ghewent al toter hant.
Dien prandic in minen mont
voer die tafle daer hi stont,
aldaert die pape toesach.
Doe riep die pape: "Nu *vanc*, slach!

village of Bloys consists of two parts. First the tale is told how the wolf, having entered the barn through a gap, gobbled up so much meat that he got stuck on trying to leave. Next Reynaert led the villagers to Ysingrijn by stealing the priest's cock. For the second story Willem may have made use of the *Ysengrimus*, in which, by stealing a cock, the fox leads a priest and the congregation to the wolf, who at that moment is stuck in the ice by his tail (cf. Mann 1987, book 1, 529, and book 2, 158). Just how false Reynaert's feelings of remorse are, is evident from

to the priest of Blois.
In the entire region of Vermendois
there was not a richer priest.
This particular priest had a larder
where many sides of good bacon were stored.
I often had a good taste of them.
Under the larder I had made a hole
in a hidden place. Into that hole,
that is where I made Ysengrijn crawl in.
There he found beef in barrels
and many sides of bacon hanging up.
He bolted down an enormous
amount of meat.
When he thought to return
to safety back through the hole,
his damn belly had become so big
that he regretted what he had gained.
The place he had entered hungry
he could not leave now he was full.
I ran away; I made a lot of noise
in the village and made a great racket.
Now hear how I brought that about.
I went to where the priest
was at table, eating his dinner.
The priest had a capon,
it was the very best chicken
to be found anywhere in the region.
It was quite used to being hand fed.
That one I grabbed with my mouth
while it stood before the table,
before the priest's eyes.
Then the priest shouted: "Quick, grab him, hit him!

the obvious pleasure with which he describes the way the wolf is attacked.

1510 Vermendois is a county in Northern France that belonged for some time (1156-1186) to the county of Flanders. It has been suggested that the *lant van Vermendoys* is a concise reference to the area of Oostkerke, between Bruges and Sluis, where the abbey of St.-Quentin (located in the county of Vermendois) had certain possessions.

1527 What is meant here is that the wolf has got stuck.

Helpe! Wie sach dit wonder nye?
Die vos comt daer ic toezye
ende roeft mi in *mijn* huus.
So helpe mi Sancta Spiritus.
Te wers hem dat hire quam!"
Dat tafelmes hi upnam
ende stac de tafle dat so vloech
verre boven mi arde hoech
in middenwaerde up den vloer.
Hi vloucte zeere ende zwoer
ende hi riep lude "Slach!" ende "Va!"
Ende ic voeren ende hi na.
Sijn tafelmes haddi verheven
ende brochte mi ghedreven
up Ysingrijn daer hi stont.
Ic hadde dat hoen in minen mont,
dat arde groet was ende zwaer.
Dat so moestic laten daer,
waest mi leet ofte lief.
Doe riep die pape: "Ay, heere dief,
ghi moet den roef hier laten!"
Hi riep ende ic ghinc miere straten
danen, daer ic wesen woude.
Alse die pape upheffen soude
dat hoen, sach hi Ysingrine.
Doe naecte hem eene grote pine.
Hi warpene int hoeghe metten messe.
Den pape volchden si zesse,
die alle met groeten staven quamen.
Ende als si Ysingrijn vernamen,
doe maecten si een groet gheluut
ende die ghebuere quamen huut
ende maecten grote niemare
manlic andren, dat daer ware
in spapen spijker een wulf ghevaen, [202ra]
die hem selven hadde ghevaen
bi den buke in dat gat.

1544 The priest invokes the Holy Spirit in corrupt Latin: 'Sancta Spiritus' instead of

Help! Whoever saw a marvel like this?
Even as I watch that fox comes in
and robs me in my house.
So help me Sancta Spiritus.
It will be the worse for him for coming here!"
He grabbed the table knife
and knocked against the table so that
it flew high over my head
and came down in the middle of the floor.
He swore heavily and raged
and shouted loudly "Hit him!" and "Grab him!"
And I was off and he after me.
His table knife he held up high
and he chased me
to where Ysingrijn was standing.
In my mouth I had the chicken
which was very big and heavy.
I had to leave it there,
whether I wanted to or not.
Then the priest shouted: "There, sir thief,
you have to leave your spoils behind here!"
He shouted and I made off
and went on my way.
When the priest was about to pick up
the chicken, he spotted Ysingrijn.
    Then great trouble was in store for him.
The priest threw the knife, hitting him in the eye.
Six men followed the priest,
who all came carrying big clubs.
And when they saw Ysingrijn
they made a lot of noise
and the neighbours came out of their houses
and told one another about the big news
that there was caught
in the priest's larder a wolf
that had got itself trapped
by its belly in the hole.

'Spiritus Sanctus', thus highlighting his virtual illiteracy.

Als die ghebuere ghevreescheden dat,
liepen si dat wonder bescauwen.
Aldaer wart Ysingrijn teblauwen,
sodat hem ghinc al huten spele,
want hi ontfincker arde vele
groete slaghe ende groete worpe.
Dus quamen die kindre van den dorpe
ende verbonden hem die hoghen.
Het stont hem so, hi moest ghedoghen.
So zeere slouchsi ende staken
dat sine huten gate traken.
Doe ghedoghedi vele onghevals.
Ende bonden hem an sinen hals
eenen steen ende lietene gaen
ende lietene *dien* honden saen,
diene ghinghen bassen ende jaghen.
Oec diende men hem met groten slaghen
so langhe dat hi ghelove was.
Doe viel hi neder up dat gras
of hi ware al steendoot.
Doe was dier kindre bliscap groot.
Ghindre was groete niemare.
Si namene ende leidene up eene bare
ende droughene met groten ghehuke
over steene ende over struke.
Buten dien dorpe in eene gracht
bleef hi ligghende al dien nacht.
Inne weet hoe hi danen voer.
Sint verwervic dat hi mi zwoer
sine hulde een jaer al omtrent.
Dat dedi up sulc convent
dat icken soude maken hoenre sat.
Doe leeddickene in eene stat
daer ic hem dede te verstane
dat twee hinnen ende eenen hane
in een groet huus an eere straten

1602 This is the waste land outside the village.
1606-45 The story of Ysingrijn's failed chicken theft from a house where the wolf falls off a roof beam as a result of Reynaert's machinations, is an adventure not found anywhere in the *Roman de*

When the neighbours heard that
they came to see that marvel.
There Ysingrijn was beaten,
so that it was no fun for him at all,
for he received many hard blows there
and big stones that were thrown at him.
Then the children from the village came along
and blindfolded him.
He had little choice, he had to allow it.
So violently did they beat and stab him
that they managed to pull him out of the hole.
Then he had to suffer a great deal of misery.
And they tied a stone
to his neck and let him go
and at once set the dogs on him,
that barked at him and chased him.
He was also treated to severe beatings
for such a long time that he became exhausted.
Then he fell down on the grass
as if he were as dead as a stone.
Then the children were overjoyed.
There was much excitement all round.
They picked him up and laid him on a bier
and carried him with much clamour
across a stony and scrubby waste land.
Outside the village in a ditch
he lay all that night.
I don't know how he got away from there.
Afterwards I managed to make him
swear his friendship for an entire year.
He did this on condition
that I would stuff him with chickens.
Then I led him to a place
where I told him
that, in a large house along the road,
two hens and a cock

Renart. Willem probably composed this story, basing himself on traditional story elements like the nocturnal break-in and the entrapped burglar betraying his presence by the noise he makes.
1607 *sine hulde* refers to Ysingrijn's loyalty as a vassal.

up eenen aenbalke saten,
recht teere valdore bi.
Daer dedic Ysingrijn bi mi
up dat huus clemmen boven. [202rb]
Ic seide, ic wilde hem gheloven,
wildi crupen in die valdore,
dat hire soude vinden vore
van vetten hoenren sijn ghevouch.
Ter valdore ghinc hi ende louch
ende croep daerin met vare
ende began tasten harenthare.
Hi taste ende als hi niet en vant,
sprac hi: "Neve, hets hier bewant
te zorghen, ic ne vinder niet."
Ic sprac: "Oem, wats hu ghesciet?
Cruupter een lettel bet in!
Men moet wel pijnen om ghewin.
Ic hebse wech diere saten voren."
Dus so liet hi hem verdoren,
dat hi die hoenre te verre sochte.
Ic sach dat icken hoenen mochte
ende *hortene* so dat hi voer
van daerboven up den vloer
ende gaf eenen groeten val,
dat si ontspronghen overal
die in dien huse sliepen.
Die bi den viere laghen, si riepen,
daer ware in huus si ne wisten wat
ghevallen voer dat *vyergat*.
Si worden up ende ontstaken lecht.
Doe sine daer saghen echt,
wart hi ghewont toter doot.
Ic hebben brocht in menegher noot,
meer dan ic ghesegghen mochte.
Nochtan, al dat ic nye ghewrochte

1648-69 Reynaert had sexual intercourse with the she-wolf twice: the first time she committed adultery, the second time he raped her (see note to 72-77). The fox's confession concerns the adultery, which, as he states in cryptic terms (1654-55), he would like to repeat

were sitting on a roof beam
right next to a trapdoor.
There I made Ysingrijn climb with me
up to the top of that house.
I said that I assured him that
if he would crawl in through the trapdoor,
he would find just inside
as many fat hens as he liked.
Laughing he went to the trapdoor
and carefully crawled through
and began to grope around here and there.
He groped around and when he did not find anything
he said: "Nephew, I fear there is something
wrong, I can find nothing here."
I said: "Uncle, what's up with you?
Crawl a little further in!
One needs to take trouble to succeed.
I have taken away the ones sitting at the front."
In this way he let himself be fooled
and looked for the chickens too far off.
I saw that I could play a nasty trick on him
and pushed him so that he fell
from up there on to the floor
and his fall was so loud
that everyone woke up
who was asleep in the house.
Those who were lying by the fire shouted
that something in the house, they did not know what,
had dropped in front of the fireplace.
They got up and made light.
When they next saw him there,
he was given mortal injuries.
I have brought great trouble on him,
more than I can say.
But all the things that I ever perpetrated

some time. This makes it clear once again that Reynaert's confession is insincere. The badger reacts like a serious confessor, not as someone secretly enjoying the story in all its details. His serious attitude is evident from his admonitions in 1678-87.

jeghen hem, so ne roucke ic niet
so zeere, als dat ic verriet
vrauwe Yswenden, sijn scone wijf,
die hi liever hadde dan sijns selfs lijf.
God die moet mi vergheven.
Haer dedic dat mi liever ware bleven
te doene dant es ghedaen.'
Grimbeert sprac: 'Of ghi wilt gaen
claerliken te biechten tote mi
ende zijn van huwen zonden vry,
so suldi spreken ombedect. [202va]
In weet waerwaert ghi dit trect:
"Ic hebbe jeghen sijn wijf mesdaen."
Oem, dat en can ic niet verstaen,
waer ghi dese tale keert.'
Reynaert sprac: 'Neve Grimbeert,
ware dat hoofschede groot
of ic hadde gheseit al bloot:
"Ic hebbe gheslapen bi miere moyen"?
Ghi zijt mijn maech, hu souts vernoyen
seidic eeneghe dorperheit.
Grimbeert, nu hebbic hu gheseit
al dat mi mach ghedincken nu.
Gheeft mi aflaet, dat biddic hu,
ende settet mi dat hu dinct goet.'
Grimbeert was wijs ende vroet
ende brac een rijs van eere haghe
ende gaffer mede XL slaghe
over alle sine mesdaden.
Daerna, in gherechten raden,
riet hi hem goet te wesene
ende te wakene ende te lesene
ende te vastene ende te vierne
ende te weghe waert te stierne
alle die hi buten weghe saghe

1654-55 Reynaert's comment is ambiguous. He seems to be saying that he did something to the she-wolf that he would sooner not have done, but his words can also be taken to mean that he would prefer still having to do what he is referring to, rather than having already accomplished it.

against him I do not regret so much
as the fact that I betrayed him with
Lady Haersint, his beautiful wife,
whom he loved more than his own life.
May God forgive me!
With her I did something I like having to do better
than having done it.'
Grimbeert said: 'If you want to
confess sincerely to me
and be free from your sins,
you must speak openly.
I do not know what you mean with:
"I have behaved badly towards his wife".
Uncle, I do not understand
what you mean with these words.'
Reynaert said: 'Nephew Grimbeert,
would it be very civilised
if I had bluntly said:
"I have slept with my aunt"?
You are my relative, it would disturb you
if I used a coarse expression.
Grimbeert, now I have told you
all that I can remember at present.
Give me absolution, I pray you,
and set me the penance that you think fitting.'
Grimbeert was wise and sensible
and broke a twig off a bush
and gave Reynaert forty stripes with it
for all his transgressions.
Afterwards he urgently
advised him to be good
and to wake and to pray
and to fast and to attend
and to point the right way
to all those he would see stray

1675-76 The forty stripes or blows which the fox has had administered by Grimbeert are in accordance with ecclesiastical usage, based on the Bible (*Deut.* 25, 3 and 2 *Cor.* 11, 24).
1681 *te vierne* means to observe holy days.

ende hi voert alle sine daghe
behendelike soude gheneeren.
Hierna so dedi hem verzweeren
beede roven ende stelen.
Nu moet hi siere sielen pleghen,
Reynaert, bi Grimbeerts rade,
ende ghinc te hove up ghenade.
Nu es die biechte ghedaen.
Die heeren hebben den wech bestaen
tote des conincs hove waert.
Nu was buter rechter vaert
dien si te gane hadden begonnen
een pryoreit van zwarten nonnen,
daer meneghe gans ende menich hoen,
meneghe hinne, menich cappoen
plaghen te weedene buten muere.
Dit wiste die felle creatuere,
die onghetrauwe Reynaert,
ende sprac: 'Te ghenen hove waert [202vb]
so leghet onse rechte strate.'
Met dusdanen barate
leedde hi Grimbeert bi der scueren,
daer die hoenre buten muere
ghinghen weeden harenthare.
Den hoenre wart Reynaert gheware.
Sine oghen begonden omme te ghane.
Buten den andren ghinc een hane
die arde vet was ende jonc.
Daerna gaf Reynaert eenen spronc,
sodat dien hane die plumen stoven.
Grimbeert sprac: 'Oem, ghi dinct mi doven!
Onsalich man, wat wildi doen?
Wildi noch om een hoen
in alle die groete zonden slaen
daer ghi te biechten af zijt ghegaen?

1694-1748 Reynaert attempts to steal one of the convent's chickens but is stopped just in time by Grimbeert, who reprimands him severely. The narrator leaves no doubt about Reynaert's evil intentions (1700-7). The fox strays from the straight and narrow

and for the rest of his days
to make an honest living.
After this he made him abjure
both robbing and stealing.
Now Reynaert has to look after his soul
following Grimbeert's advice,
and he went to court in the hope of mercy.
Now the confession is over.
The two lords went on their way
to the king's court.
Now beside the straight road
they had started out on,
there was a priory of black nuns
where many a goose and many chickens,
many a hen, many capons
used to range for food outside the walls.
The scoundrel knew this,
that devious Reynaert,
and said: 'Towards that court
the straight road leads us.'
With this deception
he led Grimbeert to the barn,
where, outside the walls, the hens
were pecking here and there.
Reynaert noticed the hens.
His eyes began to rove around.
At a distance from the others walked a cockerel
that was very fat and young.
Reynaert leapt in its direction,
scattering the cockerel's feathers.
Grimbeert said: 'Uncle, I think you're mad!
Misguided man, what are you doing?
Do you want for the sake of a chicken
to lapse into all the great sins
which you have just confessed?

immediately after his confession (cf. 1694, 1747 and p. 23-24) and is clearly, therefore, a hypocrite.

1702 *hove* refers to the convent's garden.

Dat moet hu wel zeere rauwen!'
Reynaert sprac: 'Bi rechter trauwen,
ic hads vergheten, lieve neve.
Bidt Gode dat hijt mi vergheve.
Het ne ghesciet mi nemmermeer.'
Doe daden si eenen wederkeer
over eene smale brugghe.
Hoe dicken sach Reynaert achter rugghe
weder daer die hoenre ghinghen!
Hi ne conste hem niet bedwinghen,
hi ne moeste ziere zeden pleghen.
Al hadde men hem thoeft afghesleghen,
het ware ten hoenren waert ghevloghen
also verre alst hadde ghemoghen.
Grimbeert sach dit ghelaet
ende seide: 'Onreyne vraet,
dat hu dat hoghe so ommegaet!'
Reynaert andwoerde: 'Ghi doet quaet
dat ghi mine herte so *verseert*
ende mine bede dus verstorbeert.
Laet mi doch lesen II paternoster
der hoenre zielen van den cloester
ende den gansen te ghenaden,
die ic dicken hebbe verraden,
die ic desen heleghen nonnen
met miere lust af hebbe ghewonnen.'
Grimbeert balch, newaer Reynaert [203ra]
hadde emmer zine oghen achterwaert,
tes si quamen ter rechter straten
die si tevoren hadden gelaten.
Daer keerde si te hove waert
ende arde zeere beefde Reynaert,
doe hi began den hove naken,
daer hi waende seere mesraken.

1744 *lust* is ambiguous, meaning both clever trick and physical desire.

That you will regret dearly!'
Reynaert said: 'In all truth,
I had forgotten it, dear nephew.
Pray God he may forgive it me.
It shall never happen again.'
    Then they turned back
across a narrow bridge.
How often did Reynaert look back
to where the chickens were!
He could not restrain himself,
he had to follow his instincts.
Even if they had knocked off his head,
it would have flown to the hens,
as far as it possibly could.
Grimbeert noticed this behaviour
and said: 'Filthy glutton,
for having such a roving eye!'
Reynaert answered: 'You are doing wrong
by hurting my feelings so
and by disturbing my prayer.
Allow me to recite two pater nosters
for the salvation of the souls of the convent's
hens and geese,
which I have frequently attacked
and which I have often caught
by tricking these pious nuns.'
    Grimbeert was angry, but Reynaert
kept looking back,
until they arrived at the straight road
that they earlier had left.
There they turned towards the court
and Reynaert trembled very much
when he approached the court
where, he feared, he would fare very badly.

Doe in sconinx hof was vernomen
dat Reynaert ware te hove comen
met Grimbeerde den das,
ic wane daer niemene ne was
so arem no van so crancken maghen,
hi ne ghereedde hem up een claghen.
Dit was al jeghen Reynaerde.
Nochtan dedi als die onvervaerde,
hoe so hem te moede was,
ende hi sprac te Grimbeerte den das:
'Leedet ons die hoechste strate.'
Reynaerd ghinc in dien ghelate
ende in also bouden ghebare
ghelijc of hi sconinx sone ware
ende hi niet en hadde mesdaen.
Boudeliken ghinc hi staen
voer Nobele dien coninc
ende sprac: 'God die alle dinc
gheboet, hi gheve hu, coninc heere,
langhe bliscap ende eere!
Ic groet hu, coninc, ende hebbe recht.
En hadde nye coninc eenen knecht
so ghetrauwe jeghen hem
als ic oyt was ende bem.
Dat es dicken worden anschijn.
Nochtan die sulke die hier zijn,
souden mi nochtan gherne roven
huwer hulden, wilde ghi hem gheloven.
Maer neen, ghi niet. God moete hu lonen!
Het ne betaemt niet der cronen
dat si den scalken ende den fellen
te lichte gheloven dat si vertellen.
Nochtan willics Gode claghen:
dier es te vele in onsen daghen

1773-95 Reynaert pretends to be one of the king's loyal vassals. The adoption of this stance is connected with the trick which he later uses to deceive Nobel. In the same way as Bruun and Ysin-

Conviction and reconciliation

When it became known at the king's court
that Reynaert had arrived at court
with Grimbeert the badger,
I reckon there was no one
– however poor or of inferior family –
who did not prepare himself for a complaint.
All this was aimed at Reynaert.
Nevertheless he acted as if he had nothing to fear,
whatever his real feelings,
and he said to Grimbeert the badger:
'Lead us along the high street.'
Reynaert presented an attitude
and such bold behaviour
that it looked as if he were the king's son
and had done nothing wrong at all.
    Boldly he took up his position
in front of Nobel the king
and said: 'God who has created
everything, may he give you, Lord King,
enduring joy and honour!
I greet you, king, as is only right.
Never did a king have a servant
as loyal towards him
as I am and have ever been.
This has often become clear.
Yet some of those who are here
would with pleasure rob me
of your favour, if you were willing to believe them.
But no, not you. God reward you!
It is not fitting for crowned heads
to put credence too lightly
in tales told by false counsellors and villains.
Yet I wish to complain of this to God:
there are in this day and age too many plotters

grijn are deluded by promises of honey and mice, the fox will make Nobel believe that he has escaped a conspiracy and that it is Reynaert, his most devoted servant, whom he has to thank for it.

der scalke die wroughen connen, [203rb]
die *nu* ter rechter hant hebben ghewonnen
overal in rike hove.
Dien sal men niet gheloven.
Die scalcheit es hem binnen gheboren,
dat si den goeden lieden doen toren.
Dat wreke God up haer leven
ende moete hem eewelike gheven
al sulken loen als si zijn waert!'
Die coninc sprac: 'O wy, Reynaert!
O wy, Reynaert, onreyne quaet,
wat condi al scone ghelaet!
Dat en can hu niet ghehelpen een caf.
Nu comt huwes smeekens af.
In werde bi smeekene niet hu vrient.
Hets waer, ghi sout mi hebben ghedient
van eere saken in den woude,
daer ghi qualic in hebt ghehouden
die eede die ic hadde ghezworen.'
'O wy, wat hebbic al verloren!'
sprac Canticleer, die daer stont.
Die coninc sprac: 'Hout huwen mont,
heere Canticleer, nu laet mi spreken;
laet mi antwoerden sinen treken.
Ay, heere dief Reynaert,
dat ghi mi lief hebt ende waert,
dat hebdi sonder huwe pine
mine boden laten anschine:
arem man Tybeert, heere Brune,
die noch bloedich es zijn crune!
Ic ne sal hu niet scelden;
ic waent hu kele sal ontghelden
noch heden al up eene wijle.'
'Nomine patrum, christum filye!'
sprac Reynaert, 'of mijn heere Brune
noch al bloedich es die crune,

1820 After Nobel's furious reaction Reynaert begins his answer with a garbled formula used when making the sign of the cross (here to ward off approaching evil): In nomine Patris,

capable of making false accusations
who now have gained the upper hand
everywhere at powerful courts.
They should not be believed.
Villainy is their nature;
as a result they cause all good people distress.
May God revenge it upon their lives
and may He give them in eternity
such reward as they deserve!'
    The king said: 'Woe upon you, Reynaert!
Woe, Reynaert, foul piece of evil,
what a fine front you put on!
That will not help you one bit now.
Stop your flattery now.
Flattery won't make me your friend.
The truth is that you should have served me
concerning a certain affair in the wood,
whereas you did not keep
to the peace that I had proclaimed.'
– 'Alas, to think of all I have lost!'
said Cantecleer, who was standing there.
    The king said: 'Hold your tongue,
Lord Canticleer, now let me speak;
let me respond to his nasty tricks.
Well, Lord villain Reynaert,
that you love and respect me,
this you have shown without much trouble
to my messengers:
poor Tybeert and Lord Bruun
whose crown is still covered in blood!
I shall not find fault about it with you;
I suspect that your throat will suffer for it
even today, before long.'
    'Nomine patrum, christum filye!'
Reynaert said, 'If my Lord Bruun's crown
is still bloody all over,

et Filii, et Spiritus Sancti ('in the name of the Father , the Son and the Holy Ghost'). The fox's words mean something like 'in the name of the Fathers and Christ the Son'.

1822a *her coninc, wat bestaet mi dat*?
1822b *Of hi Lamfreits honich at*
1822c *ende hem die dorper laster dede,*
1822d *noch heft Brune so grote lede.*
Was hi teblauwen of versproken,
waer hi goet, hi ware ghewroken
1825 eer hi noint vloe int water.
Banderzijde: Tybeert die cater,
dien ic herberghede ende ontfinc,
of hi hute om stelen ghinc
tes papen sonder minen raet [203va]
1830 ende hem die pape dede quaet,
bi Gode, soudic dat ontghelden?
So mochtic mijn gheluc wel scelden!'
Voert sprac Reynaert: 'Coninc lyoen,
wien twifelt des, ghi ne moghet doen
1835 dat ghi ghebiet over mi?
Hoe groot mine *sake* zi,
ghi moghet mi vromen ende scaden.
Wildi mi zieden ofte braden
ofte hanghen ofte blenden,
1840 ic ne mach hu niet ontwenden.
Alle diere zijn in hu bedwanc.
Ghi zijt groet ende ic bem cranc.
Mine hulp es cleene ende dhuwe groet.
Bi Gode, al slouchdi mi doot,
1845 dat ware eene crancke wrake.'
Recht in dese selve sprake
doe spranc up Belin de ram
ende sine hye, die met hem quam;
dat was dame Hawy.
1850 Belin sprac: 'Gawy
alle voert met onser claghen.'
Bruun spranc up met sinen maghen
ende Tybeert die felle

1845 Reynaert means that if he were to be executed, this would be retribution unworthy of a mighty king.
1846-85 Having listed the plaintiffs who have the fox taken prisoner in the king's presence (1846-67), the narrator summarizes the account of Reynaert's trial and conviction

1822a Lord King, what's that to me?
1822b Even if he did eat Lamfroyt's honey
1822c and even if those peasants did beat him up,
1822d surely Bruun is big and strong enough.
When he was beaten or ridiculed,
he should, had he been brave, have revenged himself
1825 before finally escaping into the water.
And then: that Tybeert the cat,
whom I received hospitably,
went out stealing
at the priest's house against my advice
1830 and was badly treated by the priest,
by God! am I to suffer for it?
Then I can really say goodbye to my luck!'
Reynaert continued: 'King Lion,
who doubts that you can do
1835 whatever you command with me?
However strong my case,
you can make or break me.
Whether you want to boil or roast
or hang or blind me,
1840 I cannot escape you.
All animals are in your power.
You are mighty and I am weak.
I get little support and you get much.
By God, if you put me to death,
1845 that would be a poor revenge.'
Just as this was being said
Belin the ram jumped up
and his ewe that accompanied him;
that was Lady Hawy.
1850 Belin said: 'Let all of us
present our charges.'
Bruun jumped up with his relatives
and nasty Tybeert

in a few lines (1868-85, and see pp. 24-25). This summary will be followed by an extensive description of Reynaert's escape from execution, which numbers more than four hundred lines (2052-2490). In this way the emphasis is on the lies with which the fox will gain Nobel's favour.

ende Ysingrijn sijn gheselle,
Fortadent dat everzwijn
ende die raven *Tiselijn*,
Pancer die bever, och Bruneel,
dat watervar, dat butseel,
ende dat eencoren, heere Rosseel,
die *wesel, mijn* vrauwe Fine,
– Cantecleer ende die kindre zine
makeden groten vederslach –
dat foret Cleenebejach,
liepen alle in dese scare.
Alle dese ghinghen openbare
voer haren heere den coninc staen
ende daden Reynaerde vaen.
Nu ghinct ghindre up een playdieren.
Nye hoerde man van dieren
so scone tale als nu es hier
tusschen Reynaerde ende dandre dier [203vb]
orconde denghenen die dat horden!
Soudic die tale entie worden
voertbringhen die men brochte daer,
het ware mi pijnlic ende zwaer.
Daeromme corte ic hu de woort.
Die beste redenen ghinghen daer voort.
Die claghen die de dieren ontbonden,
proufden si met goeden orconden,
als si sculdich waren te doene.
Die coninc dreef die hoeghe baroene
te vonnesse van Reynaerts saken.
Doe wijsden si dat men soude maken
eene galghe, sterc ende vast,
ende men Reynaerde den fellen gast
daeran hinghe bi ziere kelen.
Nu gaet Reynaerde al huten spele!
Doe Reynaert verordeelt was,

1886-1914 Grimbeert leaves the court with Reynaert's relatives; they disagree with the verdict of the death sentence (1886-93). If a conflict with this group were to arise, this would certainly undermine Nobel's position, as he is dependent on his vassals. However, a death sentence has been pronounced that cannot easily be ignored by Nobel, who, although he

and Ysingrijn his companion,
Fortadent the boar
and Tiecelin the raven,
Pancer the beaver, as well as Bruneel,
the bittern, that shapeless bag,
and the squirrel, Lord Rosseel,
the weasel, my Lady Fine,
– Cantecleer and his children
wildly flapped their wings –,
the ferret Cleenebejach,
they all joined the crowd.
All of them took up their positions
before their lord the king
and had Reynaert taken prisoner.
Now the pleading started there.
Never did anyone hear animals
utter such eloquent words as they did here
in the case between Reynaert and the other animals,
as witnessed by those who heard it!
If I had to report the speeches and the words
that were presented there,
it would be difficult and troublesome for me.
That is why I shall shorten the tale for you.
The best arguments were brought forward there.
The charges that the animals presented
were supported by reliable witnesses,
as was expected of them.
The king urged the mighty barons
to pronounce the verdict in Reynaert's case.
Then they passed as their judgement
that a gallows should be made, strong and solid,
and that Reynaert, that felonious fellow,
was to be hanged from it by his throat.
Now the game is up for Reynaert!
When Reynaert had been sentenced,

administers justice and presides over the court of law, can pass no judgement: he is bound to pass sentence as his vassals *wijsen*, 'advise' (165-69). Facing this dilemma, the king – called *arde vroet*, 'very perceptive' (1894) – makes a veiled attempt at postponing the execution. In a pseudo-reproachful tone he addresses the executioners Ysingrijn and Bruun thus: 'how slow

orlof nam Grimbeert die das
met Reynaerts naeste maghen:
si ne consten niet verdraghen
no si ne consten niet ghedoghen,
dat men Reynaerde voer haren oghen
soude hanghen alse eenen dief.
Nochtan waest hem somen lief.
Die coninc, hi was arde vroet.
Doe hi mercte ende verstoet
dat so menich jonghelinc
met Grimbeerte huten hove ghinc,
die Reynaerde na bestoet,
doe peinsdi in sinen moet:
'Hier mach inloepen andren raet.
Al es Reynaert selve quaet,
hi hevet meneghen goeden maech.'
Doe sprac hi: 'Twi sidi traech,
Ysingrijn ende heere Bruun?
Reynaerde es cont menich tuun
ende hets den avonde bi.
Hier es Reynaert; ontsprinct hi,
comt hi III voete huter noot,
sinen lust die es so groot
ende hi weet so meneghen keer,
hi ne wert ghevanghen tsjaermeer.
Sal men hanghen, twi ne doet ment dan?
Eer men nu ghereeden can [204ra]
eene galghe, so eist nacht.'
Ysingrijn was wel bedacht
ende sprac: 'Hier es een galghe bi.'
Ende mettien woerde versuchte hi.
Doe sprac die cater, heere Tybeert:
'Heere Ysingrijn, hu es verzeert

you are (1903-4); surely you can see it is nearly evening and Reynaert is so familiar with the terrain that he would not be caught for a considerable time if he escaped (1905-11); if Reynaert is to hang, why don't you get on with it; it is now too late to hang him' (1913-14). The time of day is important as death sentences had to be executed before sun down. Nobel's indirect way of addressing the executioners is a tactical move according to this interpretation. For the first time in the story the king's interests and the interests of the barons do not

Grimbeert the badger took his leave
with Reynaert's next of kin:
they could neither bear to see
nor could they accept
that Reynaert should before their eyes
be hanged like a thief.
Yet some it suited very well.
The king now, he was very perceptive.
When he noticed and realized
that many a youngster
who was closely related to Reynaert
left the court with Grimbeert,
he thought to himself:
'Here something else needs to be considered.
Even if Reynaert himself is wicked,
he has many a good relative.'
Then he said: 'Why do you dawdle,
Ysingrijn and Lord Bruun?
Reynaert is familiar with many hedgerows
and it is nearly evening.
Here we have Reynaert; if he escapes,
if he manages to get three feet of freedom,
his cunning is so great
and he knows so many byways
that he will never be caught in a year.
If he is to hang, why is it not done?
Before a gallows can be got
ready now, it will be night.'
Ysingrijn had a thought
and said: 'There is a gallows near here.'
And with these words he sighed.
Then the cat, Lord Tybeert, spoke:
'Lord Ysingrijn, your heart

run completely parallel (see p. 25).

1905 The king means that Reynaert is acquainted with numerous hedgerows in which to hide.

1906 The second day, which started with Tybeert's return to court (cf. 1318-19) was spent delivering the third summons and with Reynart's trial and death sentence at court. Now it is nearly evening.

hu herte, in wanconst hu niet.
Nochtan Reynaert diet al beriet
ende selve medeghinc
daer men huwe twee broeders hinc,
Rumen ende Wijdelancken.
Hets tijt, wildijs hem dancken.
Waerdi goet, het ware ghedaen,
hi ne ware noch niet onverdaen.'
Ysingrijn sprac tote Tybeert:
'Wat ghi ons algader leert!
Ne ghebrake ons niet een strop,
langhe heden wist zijn crop
wat zijn achterhende mochte weghen.'
Reynaerd, die langhe hadde ghesweghen,
sprac: 'Ghi heeren, cort mine pine.
Tybeert heeft eene vaste lijne,
die hi bejaghede, an sine kele,
daer hi vernoys hadde vele
int huus daer hi den pape beet,
die voer hem stont al sonder cleet.
Her Ysingrijn, nu maect hu voren;
ende sidi nu daertoe vercoren,
ende ghi, Brune, dat ghi sult dooden
Reynaert huwen neve, den fellen roden!'
Doe so sprac die coninc saen:
'Doet Tybeerte medegaen.
Hi mach clemmen. Hi mach de lijne
updraghen sonder huwe pijne.
Tybeert, gaet voren ende maect ghereet.
Dat ghi yet let, dats mi leet.'
Doe sprac Ysingrijn tote Brune:
'So helpe mi de cloestercrune

1923-27 At Reynaert's instigation two of the wolf's brothers have in the past been hanged. A story of this kind is not found in the *Roman de Renart*. It is not clear whether Willem is alluding to a story not known today, or whether he invented the hanging.
1929 Ysingrijn means that Tybeert is talking nonsense.
1943 The intimation of friendly intimacy, *neve,* contrasts sharply with the characterization of Reynaert as a scoundrel.
1944 In redactions other than Comburg it is not the king but Reynaert who tells Tybeert

is troubled, I shall not hold it against you.
Yet it was Reynaert who had thought it all out
and went along himself
to where they hanged your two brothers,
Rumen and Wijdelancken.
It's time that you thank him for it.
If you were strong, it would be over by now,
he would no longer be alive.'
Ysingrijn said to Tybeert:
'What would we do without your advice!
If we weren't short of a noose,
his throat would long ago have known
what his behind weighs.'
Reynaert, who had long been silent,
said: 'You lords, shorten my anguish.
Tybeert has a strong rope
around his throat, which he acquired
where he had much to endure
in the house where he bit the priest
who stood before him without any clothes.
Lord Ysingrijn, make haste now;
after all you have been appointed,
and you, Bruun, that you should kill
Reynaert, your nephew, the red scoundrel!'
Then the king spoke at once:
'Let Tybeert go along.
He can climb. He can take the rope
to the top without the difficulty it would cause you.
Tybeert, hurry and get it ready.
It pains me to see you so slow.'
Then Ysingrijn said to Bruun:
'May the tonsure

to accompany Bruun and Ysingrijn. The wolf's late and inadequate reaction (1953-54) suggests that the redaction in which the fox is the sole speaker is probably closer to the original. It is also primarily in Reynaert's interest that the cat – whom he will accuse a little later – leaves the scene.

1951-52 The wolf swears on his tonsure. This is reminiscent of one of his earlier mishaps. Reynaert scalded his scalp with boiling water, thus making the skin come off (see note to 1499-1503).

die boven up mijn hoeft staet,
in hoerde nye so goeden raet
alse Reynaert selve ghevet hier.
Hem langhet omme cloesterbier. [204rb]
Nu gaen wi voeren ende bruwen hem!'
Bruun sprac: 'Neve Tybeert, nem
die lijne. Du salt medeloepen.
Reynaert die salt nu becoepen,
mijn scone liere ende dine hoghe.
Ghawi ende hanghene so hoghe
dats lachter hebben al sine vrient.'
'Ghawi, hi heves wel verdient,'
sprac Tybeert ende nam de lijne.
Hi ne dede nye so lieve pine.
Nu waren die drie heeren ghereet
die Reynaerde hadden harde leit.
Dat was die wulf ende Tybeert
ende der Bruun, die hadde gheleert
honich stelen te zinen scaden.
Ysingrijn was so beraden,
eer hi van den hove sciet,
hi ne wilde des laten niet,
hi ne vermaende nichten ende neven
ende alle die binnen den hove bleven,
beede ghebuere ende gaste,
dat si Reynaerde hilden vaste.
Vrauwe Arsenden, zinen wive,
beval hi bi haren live
dat so stonde bi Reynaerde
ende soene name bi den baerde
ende van hem niet ne sciede,
no dor goet no dor miede,
no dor niet no dor noet,

1955 By way of revenge for his tonsure, Ysingrijn suggests brewing monastic beer, a metaphor indicating the preparation of physical abuse (Reynaert will be hanged). In 2173-78 the narrator returns to the brewing metaphor. In 2801 the raven calls Reynaert master butler. Cf. also the note to 705-06.

1977-92 Ysingrijn is described in ironic terms here. By using ambiguous phrases, he inadvertently gives the impression of conducting a marriage between his wife and the fox: he asks her

on top of my head help me;
I never heard such good advice
as Reynaert gives here himself.
He has a fancy for the monks' beer.
Let us hurry now and brew it for him!'
Bruun said: 'Nephew Tybeert, take
the rope. You shall come along.
Reynaert will now pay
for my fine cheeks and your eye.
Let's go and hang him so high
that all his friends will be disgraced.'
'Let's go, he has certainly deserved it,'
Tybeert said, and took the rope.
Never did he exert himself with more pleasure.
Now the three lords,
who hated Reynaert intensely, were ready.
These were the wolf and Tybeert
and Lord Bruun, who had learned
to his cost to steal honey.
Ysingrijn was so determined
that, before leaving the court,
he insisted on urging that
his nieces and nephews
and all those who remained at court
– both acquaintances and strangers –
should keep Reynaert prisoner.
Lady Haersint, his wife,
he ordered on her life
to stand at Reynaert's side
and to take him by his beard
and never to part from him,
not for goods and not for riches,
not for better and not for worse,

to stay with Reynaert for better and for worse until death will part them (1981-84). Reynaert realizes this and continues the ambiguity by hinting that he did not rape the she-wolf, but that she committed adultery. For that reason he does not need to ask forgiveness from her; asking her husband's forgiveness suffices. That is why Reynaert asks for *half ghenade*, 'half mercy' (1987).
1978 *bi haren live* is ambiguous, meaning 'on her life' or 'with her lover', in other words: Reynaert. Cf. 236, 1988.

no dor zorghe van der doot.
Reynaert andwoerde in corten woorden,
dat alle die daer waren horden:
'Heere Ysingrijn, half ghenade!
Al ware hu lief mijn grote scade
ende al brincdi mi in vernoye,
ic weet wel: soude mijn moye
te rechte ghedincken ouder daet,
so ne dade mi nemmermeer quaet.
Maer her Ysingrijn, soete oem,
ghi neemt huwes neven crancken goem,
ende heere Brune ende heere Tybeert,
dat ghi mi dus hebt onneert!
Ghi drie, ghi hebbet ghedaen al [204va]
dat men mi ontliven sal.
Daertoe hebdi ghemaket
dat sowie die mi ghenaket,
sceldet mi dief of hevet leet.
Daeromme moetti, God weet,
gheonneert werden alle drie,
ghi ne haest dat ghescie
al dat ghi begaert te doene.
Mi es dat herte noch also coene;
ic dar wel sterven eene waerf.
Ne wart mijn vader doe hi staerf
van alle sinen zonden vry?
Gaet, ghereet die galghe! Of ghi
een twint *nu* langher niet ne spaert,
of varen moetti inderwaert
alle huwe voete ende huwe been!'
Doe sprac Ysingrijn: 'Ameen.'
'Amen,' sprac Brune, 'ende hinderwaert
moet hi varen die langher spaert.'
Tybeert sprac: 'Nu haesten wy.'
Ende mettien woerde spronghen zi
ende liepen voert arde blide
ende pijnden hem ten strijde

1988 This line is ambiguous. Reynaert appears to be saying 'even if you love my downfall', but

nor even for fear of death.
Reynaert answered quickly
with words that all assembled there heard:
'Lord Ysingrijn, have half mercy on me!
Even if you love my downfall
and even though you lead me into trouble,
I know for certain that, if my aunt
were to remember past actions in all honesty,
she would never harm me.
Really, Lord Ysingrijn, dear uncle,
you take bad care of your nephew,
as do Lord Bruun and Lord Tybeert,
for having disgraced me so!
You three, you are completely responsible
for it that they shall kill me.
Moreover, you have ensured
that anyone who approaches me
abuses me for a thief or hates me.
For that reason, God is my witness,
may all three of you be dishonoured
if you don't make haste
to do all that you plan.
My heart knows no fear at all;
I have to die at some time.
Was not my father, when he died,
free of all sins?
Go, prepare the gallows! Either you
don't delay one moment longer,
or you may go to hell
as fast as your feet and legs can carry you.'
Then Ysingrijn said: 'Amen.'
'Amen,' Bruun said, 'and may he go to hell
who delays any longer.'
Tybeert said: 'Let's hurry now.'
And with these words they jumped up
and ran away with great joy
and competed with one another

it is also possible that he says 'even if your beloved (i.e. Haersint) was my downfall'. Cf. 236, 1978.

te springhene over meneghen tuun,
Ysingrijn ende heere Bruun.
Tybeert volchde hem naer;
hem was die voet een lettel zwaer
van der lijnen die hi drouch.
Nochtan was hi rasch ghenouch;
dat dede hem al die goede wille.
Reynaert stont ende zweech al stille
ende sach sine viande loepen
die hem dat strec an waenden cnoepen.
'Maer het sal bliven,' sprac Reynaert,
die staet ende scauwet daerwaert
ende si springhen ende si keeren.
Hi peinsde: 'Deus, wat joncheeren!
Nu laetse springhen ende loepen.
Levic, si sullent noch becoepen,
hare overdaet ende hare scampye,
mi ne ghebreke reynaerdye.
Nochtanne zijn si mi [204vb]
liever verre danne bi,
dieghene die ic meest ontsach.
Nu willic prouven dat ic mach
te hove bringhen een baraet
dat ic voer de dagheraet
in groter zorghen vant te nacht.
Hevet mine lust sulke cracht
alsic noch hope dat so doet,
al es hi lustich ende vroet,
ic wane den coninc noch verdoren.'
Die coninc dede blasen eenen horen
ende hiet Reynaerde huutwaert leeden.
Reynaert sprac: 'Laet teerst ghereeden
die galghe daer ic an hanghen sal.
Ende daerbinnen so sal ic al
den volcke mine biechte conden

2039-49 Reynaert's monologue informs the tale's audience of his intentions. His devious plan requires that his three adversaries leave the court. The plan he has concocted is targeted at the king. The indications of time suggest that his plan took shape during the night that ended so badly for Tybeert, that is, even before Grimbeert's arrival.

in jumping over many a hedgerow,
Ysingrijn and Lord Bruun.
Tybeert followed them at a distance;
he found walking somewhat heavy going
because of the rope he carried.
Nevertheless he was quick enough;
that was because he was in such a good mood.
    Reynaert stood there and was silent
as he watched his enemies walk away
who thought to put the noose round him.
'But that will not happen,' said Reynaert,
who stands and watches them
as they jump this way and that.
He thought: 'Deus, what silly youngsters!
Let them jump and run now.
If I survive, they will pay
for their arrogance and their abuse,
if my foxy tricks don't fail me.
Nevertheless I prefer to see
in the distance, rather than close by,
those that I feared most.
Now I want to try to
to present the court with a plan
that I thought up before dawn
in great anguish in the night.
If my ruse works as well
as I hope it will,
then, however clever and quick-witted he is,
I expect to be able to deceive the king.'
    The king gave orders for a horn to be blown
and had Reynaert led out.
Reynaert said: 'First let be prepared
the gallows on which I shall hang.
And meanwhile I shall
publicly make my confession

2051 *huutwaer leeden* means 'lead out, forth', i.e. from the court to the gallows.
2054-60 Reynaert announces a public confession to ensure forgiveness for his sins, which is also meant to avoid that other animals are accused falsely of his crimes after his death. Nobel cannot refuse his prisoner this. The way is now clear for Reynaert's fabrications.

in verlanessen van minen zonden.
Hets beter dat al tfolc verstaet
mine diefte ende mine ondaet,
dan si namaels eeneghen man
mine overdaet teghen an.'
Die coninc sprac: 'Nu segghet dan.'
Reynaert stont als een drouve man
ende sach al omme harenthare.
Daer so sprac hi al openbare:
'Helpe,' seit hi, 'Dominus!
nu en es hier niemen in dit huus,
no vrient no viant, ic ne bem
een deel mesdadich jeghen hem.
Nochtan horet alle, ghi heeren.
Laet wijsen ende leeren
hoe ic, Reynaert, aermijnc,
eerst an die boesheit vinc.
In allen tijden spade ende vroe,
was ic een hovesch kint noch doe.
Doe men mi spaende van der *mammen*,
ghinc ic spelen metten lammen
dor te hoerne dat ghebleet,
sodat ic een verbeet.
Ten eersten lapedic dat bloet.
Het smaecte so wel, het was so goet,
dat ic dat vleesch mede ontgan. [205ra]
Daer leerdic leckernie an
so vele dat ic ghinc ten gheeten
int wout daer icse hoerde bleeten.
Daer verbeet ic hoekine twee.
So dedic des derdes daghes mee
ende ic wart bouder ende coene
ende verbeet haenden ende hoene
ende gansen daer icse vant.
Doe mi bloedich wert mijn tant,

2065 *Dominus*: the Lord God.
2070-76 Reynaert explains how he came to live a life of sin. The fact that Reynaert as a 'child' played with lambs, is reminiscent of the vision of the future as described in the Bible

so that my sins may be forgiven.
It is better that all here present
should hear of my thieving and my crimes
than that they should later charge another
with my misdeeds.'
The king said: 'Well then, speak.'
Reynaert stood there, a picture of misery,
and looked all around him.
Then he spoke, clearly audible:
'Help me,' said he, 'Dominus!
Now there is no one here in this place,
neither friend nor foe, whom I have not
wronged in one way or another.
Nevertheless listen all of you, my lords.
Let it become clear to you
how I, Reynaert, poor creature,
first began my wicked ways.
At all times, night and day,
I was a well-behaved child.
When I was weaned from the breast
I went to play with the lambs
so as to hear them bleat,
until I bit one to death.
For the first time I lapped up the blood.
It tasted so good, it was so nice
that I also tried the flesh.
That taught me to appreciate good food
so much that I went to the goats
in the woods where I heard them bleating.
There I bit to death two kids.
This I also did on the third day
and I became ever bolder and braver
and killed ducks and chickens
and geese wherever I came across them.
When I had developed a taste for blood

in the Book of Isaiah (11, 6-7). On the arrival of the Messiah, the peace of paradise will be restored, and the wolf will lie with the lamb (see pp. 26-27).

was ic so fel ende so wreet
dat ic zuver up verbeet
al dat ic vant ende wat mi dochte
dat mi bequam ende dat ic vermochte.
Daerna quam ic ende Ysingrine
te wintre in eenen couden rijme
bi *Belsele* onder eenen boem.
Hi rekende dat hi ware mijn oem
ende began eene sibbe tellen.
Aldaer worden wi ghesellen.
Dat mach mi te rechte rauwen!
Daer gheloofden wi bi trauwen
recht gheselscap manlic andren.
Doe begonsten wi tegader wandelen.
Hi stal tgroete ende ic dat cleene.
Dat wi bejaechden wart ghemeene.
Ende als wi deelen souden doe,
ic was in hueghen ende vroe,
mochtic mijn deel hebben half.
Alse Ysingrijn bejaghede een calf
of eenen weder of eenen ram,
so grongierdi ende maecte hem gram
ende toechde mi een ghelaet
dat so zuer was ende so quaet
dat hi mi daermet van hem verdreef
ende hem mijn deel algader bleef.
Nochtan hachtic niet van dien.
So menich waerven hebbic versien,
alse wi een groete proye lagheden
die ic ende mijn oem bejagheden,
eenen osse of eenen bake,
doe ghinc hi sitten met ghemake
met sinen wive vrauwe Harsenden [205rb]

2095-99 While under Ysingrijn's influence – who calculated that they were related – Reynaert is supposed to have been persuaded to join the wolf as 'partners in crime'. The fox gives a skewed presentation of the facts. As his earlier confession and other stories show, it was the fox who made the wolf believe that they were related. See note to 1481-82.
2104-38 Earlier, in the distorted tale of the theft of the fish (cf. note to 208-16) and his version of the theft of the side of bacon (see note to 217-29), Grimbeert stressed the wolf's gluttony.

I became so fierce and cruel
that I bit to death everything
I met and that I thought
would agree with me and that I could handle.
Next I met Ysingrijn
one winter during a cold spell
near Belsele under a tree.
He calculated that he was my uncle
and began to point out our kinship.
That is where we became partners.
I have every reason to regret it!
There we swore on our word of honour
loyal friendship to one another.
Next we began to roam around together.
He stole the big ones and I the little ones.
All that we caught was common property.
But when we came to share,
I was very pleased indeed
if I received half of my share.
When Ysingrijn caught a calf,
or a wether or a ram,
he would growl and become ferocious
and I would be shown such
disagreeable and mean behaviour
that he scared me off with it
and that my share fell to him altogether.
However, that did not bother me.
So many times I found,
when we had been lying in wait for a large prey
that my uncle and I then caught,
an ox or a pig,
that he would sit down at his ease
with his wife Lady Haersint

Reynaert continues along these lines. In the same way that Grimbeert earlier said that the fox was only given the fish bones and the string from the side of bacon as his share, Reynaert now says that he had to be satisfied with a rib that had been gnawed bare by the wolf's cubs. However, although Reynaert did not get his proper share of the loot, this did not really matter as he is very fond of his uncle and anyway, he is exceedingly rich .... Slowly but surely the clever fox has worked round to the introduction of the treasure (2134-38).

ende met sinen VII kindren.
So ne mochtic cume deene hebben
van den alremintsten rebben
die sine kindre hadden ghecnaghet.
Dus nauwe hebbic mi bejaghet.
Nochtan dat was mi lettel noot.
Ne waer dat mijn zin so groot
die lieve drouch te minen oem,
die mijns nemet crancken goem,
ic hadde ghewonnen wel tetene.
Coninc, dit doe ic hu te wetene:
ic hebbe noch selver ende gout
dat al es in mier ghewout
so vele dat cume een waghen
te VII waerven soude ghedraghen!'
Alse die coninc dit verhoerde,
gaf hi Reynaerde felle andwoerde:
'Reynaert, wanen quam hu die scat?'
Reynaert andwoerde: 'Ic segghu dat.
Wijldijt weten also ict weet,
no dor lief no dor leet
so ne salt danne bliven verholen.
Coninc, dien scat was bestolen.
Ne waer hi oec ghestolen niet,
daer ware die moert bi ghesciet
an hu lijf, in rechter trauwen,
dat alle huwen vrienden mochte rauwen.'
Die coninghinne wart vervaert
ende sprac: 'O wy, lieve Reynaert!
O wy, Reynaert, o wy, o wy!
O wy, Reynaert, wat sechdi?
Ic mane hu bi der selver vaert
dat ghi *nu* ons secht, Reynaert,
die hu ziele varen sal,
dat ghi ons secht de waerheit al
openbare ende brinct voort

2139-63 The treasure – the size of which is sketched by Reynart in superlatives (2137-38) – appears to have been stolen and to be at the same the financial means of funding a conspiracy to murder King Nobel. This arouses reactions from the royal couple. Nobel shows

and his seven children.
Then I would be allowed at most
one of the tiniest ribs
that his children had gnawed bare.
This is how little it yielded me.
And yet I did not really mind it.
If I had not felt so much
affection for my uncle,
– who hardly cares for me –
I could have had enough to eat.
King, this I want you to know:
I still have silver and gold
that is entirely at my disposal
in such great quantities that a cart going seven times
round would barely be able to transport it.'
When the king heard this,
he gave Reynaert a sharp answer:
'Reynaert, how did you come by this treasure?'
Reynaert answered: 'I'll tell you about it.
If you wish to know what I know,
neither for love nor for hate
shall it remain hidden.
King, that treasure was stolen.
But if it had not been stolen,
it would have been used for the murderous
attack on your life, on my word of honour,
that would greatly grieve all your friends.'
The queen became upset
and said: 'Alas, my dear Reynaert!
Alas, Reynaert, alas, alas!
Alas, Reynaert, what are you saying?
I urge you, by nothing less
than the journey that your soul will undertake,
that you tell us this instant, Reynaert,
the whole truth
publicly, and inform us

an interest in the treasure. The queen fears for her husband's life; anxiously she encourages Reynaert to speak freely.
2144 The phrase means 'for nothing in the world'.

of ghi weet van eenegher moort
of eenen mordeliken raet
die jeghen minen heere gaet.
Dat laet hier openbare horen.'
Nu hoert hoe Reynaert sal verdoren
den coninc entie coninghinne [205va]
ende hi bewerven sal met zinne
des coninx vrienscap ende sine hulde
ende hi, buten haerre sculde,
Brune ende Ysingrijn beede
uphief in groter onghereede
ende in veeten ende in ongheval
jeghen den coninc bringhen sal!
Die heeren, die nu waren so fier
dat si Reynaerde waenden bier
te sinen lachtre hebben ghebrauwen.
Ic wane wel in rechter trauwen
dat hi sal weder mede blanden
dien si sullen drincken met scanden!
In eenen ghelate met drouven zinne
sprac Reynaert: 'Edele coninghinne,
al haddi mi nu niet ghemaent,
ic bem een die sterven waent.
In laet niet ligghen up mijn ziele.
Ende waert so dat mi gheviele,
mi stonder omme in de helle te sine
daer die torment es entie pine!
Indien dat die coninc milde
een ghestille maken wilde,
ic soude segghen met ghenaden
hoe jammerlike hi was verraden
te mordene van zinen lieden.
Nochtan diet alremeest berieden,
sijn som van minen liefsten maghen,

2164-78 The narrator draws his public's attention: *Nu hoert* ('Now hear'). He announces that Reynaert will deceive Nobel and his wife and will cause a conflict between them and Bruun and Ysingrijn. This informs the public even at this early stage of the course events will take. The narrator's comments accentuate Reynaert's cunning.
2180-2208 Reynaert answers the queen that he wishes to speak freely about the murder plot

if you know of any attempt at murder
or of a plan with intent to murder
that concerns my husband.
Let us hear it here in this assembly.'
    Now hear how Reynaert will delude
the king and queen
and how, in an ingenious way,
he will gain the king's friendship and favour,
and how he, through no fault of their own,
will cause Bruun and Ysingrijn both
great difficulties
and how he will create hardship for them
and a feud with the king!
These lords, they were now very proud
because they thought to have brewed
Reynaert some beer to his disgrace.
However, I truly believe
that he in his turn will brew them mead
that they will drink to their shame!
    With a face expressing sadness
Reynaert said: 'Noble queen,
even if you had not pressed me at this moment,
I am one who expects to die.
I do not want to burden my soul with it.
And if I did so accidentally,
hell would await me for it
where there is torment and pain!
If the noble king
would cause it to be quiet,
I would, with his permission, relate
how dreadfully he was betrayed
by his subjects with a plan for his murder.
Yet the worst conspirators
are some of my dearest relatives,

even though a number of his own relatives are implicated. He states that he accuses them only for fear of going to hell. King Nobel is touched by this but still hesitates. He seeks confirmation and asks Reynaert *sechstu mi waer?* ('are you telling the truth?' 2200), using the familiar form of address (see also note to 547-622). Reynaert stresses that he speaks the truth; after all, he is about to die (*mine langhe vaert*, 'my long journey', 2207) and has to be mindful of the salvation of his soul.

die ic noede soude bedraghen,
ne daet die zorghe van der hellen,
daer men seit dat si in quellen
die hier sterven ende moort
weten, si ne bringhense voort.'
Dien coninc wart die herte zwaer
ende sprac: 'Reynaerd, sechstu mi waer?'
'Waer?' sprac Reynaert, 'vraechdi mi des?
Ja ne weet ghi wel hoet met mi es?
Ne bewaent niet, edel coninc,
al bem ic een aermijnc,
hoe mochtic sulke moert ghetemen?
Waendi dat ic wille nemen
eene loghene up mine langhe vaert? [205vb]
Entrauwen, neen ic!' sprac Reynaert.
Bi der coninghinnen rade,
die zeere ontsach des sconinx scade,
gheboet die coninc openbare
dat daer niemen so coene en ware
dat hi een wordekijn yet sprake
tote dien dat Reynaert met ghemake
hadde vulseit al sinen wille.
Doe zweghen si allegader stille.
Die coninc hiet Reynaerde spreken.
Reynaert was van fellen treken.
Hem dochte scone zijn gheval.
Hi sprac: 'Nu zwighet overal,
nadien dat es den coninc lief.
Ic sal hu lesen sonder brief
die verraderen openbare,
sodat ic niemene en spare
dien ic te wroughene sculdich bem.
Dies lachter hevet, scaems hem!'
Nu verneemt allegader

2197 *Hier*: that is, on earth.
2211 The king raises his voice as he is speaking in an official capacity.
2222 *lesen sonder brief* means to recite by heart and accurately.
2227-38 The narrator's comments ensure that the audience is informed of Reynaert's plan to accuse his father and Grimbeert of treason. Precisely by assigning complicity to his own relatives in

whom I would in no way accuse
if it was not for the fear of hell,
where – it is said – all those suffer
who die here and know of a murder
and do not reveal it.'
The king's heart sank
and he said: 'Reynaert, are you telling me the truth?'
'The truth?' said Reynaert, 'are you asking me that?
Surely you know how it is with me?
Don't you wonder, noble king,
how even a poor creature like me
could bear such an outrage?
Do you think I would want
to burden myself with a lie on my long journey?
Truly, not me!' Reynaert said.
On the advice of the queen,
who feared that the king should come to harm,
the king loudly proclaimed
that no one should be so bold
as to utter so much as a single word
until Reynaert had been able at his leisure
to have his say, as it pleased him.
Then all kept very silent.
The king told Reynaert to speak.
Reynaert was full of low tricks.
It seemed to him that his luck was great.
He said: 'Now be silent, all of you,
because the king wishes it.
I shall describe without written record
the traitors to you in this assembly
in such a way that I shall spare no one
whom I ought to accuse.
Whoever is thus disgraced, should be ashamed!'
Now hear all of you

the murder plot – something unheard of in medieval feudal society – Reynaert strengthens the truth value of his accusations (2233-37 and cf. 2518-27). When a little later he lies to the king and queen, the tale's listeners know more than the royal couple. In this way the sense of Reynaert's cleverness is strengthened. See also the note to 2164-78. Grimbeert is absent and subsequently it is revealed that Reynaert's father has died (2481-83); neither can, therefore, contradict the charges.

hoe Reynaerd sinen erdschen vader
met verradenessen sal *bedragen*
ende eenen van sinen liefsten *maghen*;
dat was Grimberte den das,
die hem hout van herten was!
Dat dede Reynaert ommedat,
dat hi wilde dat men te bat
sinen woerden gheloeven soude
van sinen vianden, of hi woude
die verranesse tyen an.
Nu hoert hoe hi dies began!
Reynaert sprac: 'Wilen teer stonden
hadde mine heere mijn vader vonden
des coninx *Hermeliken* scat
in eene verholnen stat.
Doe mijn vader hadde vonden
den scat, wart hi in corten stonden
so overdadich ende so fier
dat hi veronweerde alle dier
die sine ghenote tevoren waren.
Hi dede Tyberte den kater varen
in Arttinen, dat wilde lant, [206ra]
aldaer hi Brunen den beere vant.
Hi ontboet Brune grote Gods houde
ende hi in Vlaendren commen soude
ende hi coninc wilde wesen.
Bruun wart vro van desen:
hi hadt meneghen dach begaert.
Daer maecte hi hem te Vlaendren waert
ende quam in Waes, int soete lant,
daer hi minen vader vant.
Mijn vader ontboet Grimbeerte den wysen

2228 *erdschen vader*: his own father, as opposed to the heavenly father of all mankind.
2241 Reynaert arouses the king's greed by referring to the treasure of King (H)ermeli(n)c (cf. also 2564). It concerns the legendary, fourth-century Gothic sovereign Ermanric from Germanic heroic legend. He is supposed to have possessed an enormous, now lost treasure, and, according to local legend, built the fortress of Ghent.
2243-76 Reynaert describes the conspiracy, which his father is said to have devised and financed. In his story, the five animals swear that they will crown Bruun in Aachen. That places the bear in the capital of the Roman Empire and on Charlemagne's throne. The

how Reynaert will accuse
his own father of treason
as well as one of his dearest relatives;
that was Grimbeert the badger,
who was very fond of him!
Reynaert did this as
he intended that
his words about his enemies
should be the more credited
when he accused them of treason.
Now hear how he began this!
Reynaert said: 'Once upon a time
my lord and father had found
the treasure of King Ermelinc
in a hidden place.
After my father had found the treasure,
he became, in no time at all,
so overconfident and so proud
that he looked down on all the animals
who earlier had been his equals.
He had Tybeert the cat travel
to the Ardennes, that wild region,
where he met Bruun the bear.
He wished Bruun Godspeed,
and he invited him to come to Flanders,
and would he like to become king.
Bruun was glad of this:
he had wanted it for a long time.
Then he went to Flanders
and arrived in Waes, that lovely region,
where he met my father.
My father sent for reliable Grimbeert

theme of treason in *Van den vos Reynaerde* is reminiscent of similar themes in Charlemagne epics, in which traitors temporarily manage to manipulate the king by means of bribes or false accusations in such a way that he treats a loyal vassal unjustly. However, eventually feudal order is restored. The point of the joke is that Reynaert pretends that there are traitors at work in King Nobel's court and that he himself is the loyal vassal, whereas the reality is exactly the other way around: it is Reynaert who will prove to be the (successful) traitor, while the so-called traitors are Nobel's loyal vassals. In addition the feudal order will have disappeared for good at the end of the story (cf. 1770-95, 2486-90, 3399-3410, 3436-51 and see pp. 25-26).

ende Ysingrijn den grijsen;
Tybeert die kater was die vijfste;
ende quamen teenen dorpe, hiet Hijfte.
Tusschen Hijfte ende Ghend
hilden si haer paerlement
in eere belokenre nacht.
Daer quamen si bi sduvels cracht
ende bi sduvels ghewelt
ende zwoeren daer an twoeste velt
alle vive des coninx doot.
Nu hoert wonder alle groot:
si swoeren op Ysegrims crune,
alle vive, dat si Brune
souden bringe op den stoel tAken
ende souden geweldich coninc maken.
Wat si noch overeendraghen:
wilde yement van sconincx maghen
dat wedersegghen, mijn vader soude
met sinen selvere, met zinen goude
so denghenen steken achtre
dat sijs souden hebben lachtre.
Dit weetic ende segghe hu hoe.
Eens morghins arde vroe
gheviel dat mijn neve die das
van wine een lettel droncken was
ende lyet in verholnen rade minen
wive, miere vrauwen Hermelinen,
ende al van pointe te pointe seide
daer si liepen an die heyde.
Mijn wijf es eene vremde vrouwe
ende gaf Grimberte hare trauwe
dat verholen bliven soude.
Ten eersten dat so quam ten woude
daer ic was ende so mi vant,
so telde zoet mi tehant.
Newaer het was al stillekine. [206rb]
Oec seide zoet bi sulken lijcteekine

2270a Another reminder that the fox scalded the skin off Ysingrijn's scalp with boiling water. See the notes to 1499-1503 and 1951-52.

and grey Ysingrijn;
Tybeert the cat was the fifth
and they came to a village called Hijfte.
Between Hijfte en Ghent
they held their council
on a dark night.
There they gathered through the devil's power
and the devil's might
and swore there in the waste land
all five to the king's death.
    Now hear a great marvel:
they swore on Ysingrijn's tonsure,
all five of them, that they would
get Bruun on the throne in Aachen
and would make him a mighty king.
They also agreed to the following:
if any of the king's relatives
was to object, my father would
with his silver and with his gold
oppose them to such an extent
that they would be disgraced.
That I know and I shall tell you how.
    One morning, very early,
it so happened that my nephew the badger
was a little drunk with wine
and he confided in good faith
in my wife, Lady Hermeline,
and told her all about it, detail by detail,
as they were walking on the heath.
My wife, who is a special lady,
gave Grimbeert her promise
that it would remain a secret.
As soon as she reached the wood
where I was and she met me,
she told it me at once.
But she did it in secret.
Also she told it me with such evidence

dat ict kende so waer
dat mi alle mine haer
upwaert stonden van groten vare.
Mine herte wart mi openbare
also caut als een hijs.
Dies zijt seker ende wijs.
Die pude wijlen waren vry
ende oec so beclaechden hem zij
dat si waren sonder bedwanc.
Ende si maecten een ghemanc
ende so groet ghecray up Gode
dat hi hem gave, bi sinen ghebode,
eenen coninc diese dwonghe.
Dies baden die houde entie jonghe
met groten ghecraye, met groten ghelude.
God ghehoerde die pude
teenen tijde van den jare
ende sende hem den coninc hodevare,
diese verbeet ende *verslant*
in allen landen daer hise vant,
beede in water ende in velt.
Daer hise vant in sine ghewelt,
hi dede hem emmer onghenade.
Doe claechden si; het was te spade.
Het was te spade, ic secht hu twy:
sij die voren waren vry,
sullen sonder wederkeer
sijn eyghin bliven emmermeer
ende leven eewelike in vare
van den coninc hodevare.
Ghi heeren, aerme ende rike,
ic vruchte oec diesghelike
dat nu van hu soude ghevallen.
Doe droughic zorghe voer ons allen.
Dus hebbic ghezorghet voer hu;

2299-2322 The story of the frogs who want to be ruled was known in the Middle Ages both in the vernacular and in Latin in the form of an Aesopian fable. It cannot be determined whether Willem used the Middle Dutch *Esopet* or the Middle Latin tradition. In most versions of the Aesopian fable the frogs do not find themselves having to cope with a stork, but

that I was so convinced of the truth
that all my hairs
stood upright for great fear.
My heart truly became
as cold as ice.
Take good heed of the following.
The frogs used to be free
and yet they complained
that they had no one with authority over them.
And they got together
and sent up a loud croaking to God
to give them, by his command,
a king who would have power over them.
This begged the old ones and the young ones
with loud croaking, with a loud noise.
God heard the frogs
at a certain time of year
and sent them king stork,
who killed and devoured them
wherever he found them,
both in the water and in the field.
Where he could get them in his power,
he was always merciless towards them.
Then they complained; it was too late.
It was too late, I'll tell you why:
they who used to be free
will irreversibly
be subjected to him for ever more
and live eternally in fear
of king stork.
You, my lords, poor and rich,
I feared something similar
might befall you now.
Then I took the care of all of us upon myself.
Thus I have looked after you;

with a snake. Reynaert uses the fable to illustrate that Nobel's good kingship is preferable to the cruel regime of anti-king Bruun, who would terrorize his subjects as the stork did the frogs. Towards the end of *Van den vos Reynaerde* the implications are that the fable may be re-interpreted as heralding Nobel's new regime, in which only the fittest survive.

dies dancti mi lettel nu!
Ic kenne Brunen valsch ende quaet
ende vul van alre overdaet.
Ic peinsde, worde hi onse heere,
dat ontvruchtic arde zeere,
dat wi alle waren verloren. [206va]
Ic *kende den coninc* welgheboren
ende soete ende goedertiere
ende ghenadich allen dieren.
Het dochte mi bi allen dinghen
eene quade manghelinghe,
die ons ne mochte comen
noch theeren noch te vromen.
Hieromme peinsdic ende poghede.
Mine herte grote zorghe *ghedoghede*
hoe so erghe eene zake,
dat so ghescort worde ende brake
mijns vaders bosen raet,
die eenen dorper, eenen vraet,
coninc ende heere maken waende.
Emmer badic Gode ende maende
dat hi den coninc, minen heere,
behilde sine warelteere.
Bedi ic kenne wel dat:
behilde mijn vader sinen scat,
si souden wel des raets ghetelen
onder hem ende sinen ghespelen,
dat die coninc worde verstoten.
In diepen ghepeinse ende in groten
was ic dicken, hoe ic dat
soude vinden waer die scat
lach die mijn vader hadde vonden.
Ic wachte nauwe tallen stonden
minen vader ende leide laghen
in meneghen bosch, in meneghe haghen,
beede in velde ende in woude.
Waer mijn vader, die lusteghe houde,
henentrac ende henenliep,
was het droghe, was het diep,

and for this you give me little thanks now!
I know Bruun as false and malicious
and full of violence.
I thought: if he becomes our lord,
then I fear very much
that we would all be lost.
I knew the king as noble
and gentle and kind-hearted
and merciful towards all animals.
It seemed to me in all respects
a poor exchange,
which could bring us
neither honour nor profit.
This I pondered and thought.
I was extremely concerned
how such a terrible business
might be thwarted
and my father's evil plan frustrated,
who intended to make a peasant, a glutton,
king and lord.
Incessantly I prayed to God and begged
that he might allow the king, my lord,
to retain his dominion.
For I was fully aware of the following:
if my father kept his treasure,
he and his accomplices would be sure
to execute the plan
so that the king would be overthrown.
    Deeply immersed in many thoughts
I often found myself, wondering how
I might find out where the treasure
lay hidden that my father had found.
I kept a close guard at all times
on my father and lay in wait
in many a wood, in many a hedgerow,
both in the field and in the wood.
Wherever my crafty old father
went or walked,
whether it was dry or marshy,

waest bi nachte, waest bi daghe,
ic was emmer in die laghe.
Waest bi daghe, waest bi nachte,
ic was emmer in die wachte.
Up eene stont gheviel daernare
dat ic mi decte met groten vare
ende lach ghestrect neven dheerde
ende van den scatte die ic begheerde
gherne yewer hadde vernomen. [206vb]
Doe saghic minen vader comen
hute eenen hole gheloepen.
Doe began ic ten scatte hopen,
bi den barate als ic hem sach
dryven, als ic hu segghen mach.
Want hi huten holle quam,
sach ic wel, ende vernam
dat hi ommesach ende merkedi
of hem yemene ware bi.
Ende als hi niemene en sach,
doe queddi den sconen dach
ende stoppede dat hol met sande
ende maectet ghelijc den andren lande.
Dat ic dit sach, ne wiste hi niet.
Doe saghic, eer hi danen sciet,
dat hi den steert liet medegaen
daer sine *vote hadden* ghestaen
ende decte sijn spore metter mouden.
Daer leerdic an den vroeden houden
een lettel meesterlike liste
die ic tevoren niet ne wiste.
Aldus voer mijn vader danen
ten dorpe waert, daer die hanen
ende die vette hinnen waren.
Teerst dat ic mi durste baren,
spranc ic up ende liep ten hole.
In wilde niet langher zijn in dole
ende ic *gheraecter* doe tehant.
Sciere scraefdic up dat zant
met minen voeten ende croep in.

whether it was by night or by day,
I was ever spying on him.
Whether by day or by night,
I was ever watchful.
    Then, one time it so happened
that I covered myself with large ferns
and lay flat on the earth
and would dearly have known something
about the treasure that I coveted.
Then I saw my father
emerge from a hole.
Then I began to have hopes of the treasure
as a result of the wily way
in which he behaved, as I shall tell you.
For when he came out of the hole,
I watched carefully, and noticed
that he looked around to see
if anyone was near.
And when he did not see anyone,
he greeted the light of day
and stopped up the hole with sand,
making it even with the ground around it.
That I saw this, he did not realize.
Then I saw, before he left that place,
that he dragged his tail
across where his feet had been,
and covered his tracks with earth.
There I learned from my cunning old father
a masterly little trick
that I did not know before.
In this way my father went away from there,
in the direction of the village, where
the cocks and the plump hens were.
    As soon as I dared show myself
I jumped up and went to the hole.
I did not wish to be in uncertainty any longer
and I got there fast.
Quickly I scratched away the sand
with my paws and crawled in.

Aldaer vandic groet ghewin.
Daer vandic selver ende goud.
Hier nes niemen nu so houd
dies nye so vele tegader sach!
Doe ne spaerdic nacht no dach,
ic en ghinc trecken ende draghen
sonder karre ende waghen
over dach ende over nacht
met algader miere cracht.
Mi halp mijn wijf, vrouwe Hermeline.
Des dogheden wi grote pine
eer wi den overgroeten scat [207ra]
brochten in een ander gat,
daer hi bet lach tonsen ghelaghe.
Wij droughene onder eenen haghe
in een hol verholenlike.
Doe was ic van scatte rike.
Nu hoert wat si hierbinnen daden
die den coninc hadden verraden.
Brune die beere sendde huut
verholenlike zijn saluut
achter lande ende omboet
al denghenen rijcheit groet
die dienen wilden omme tsout.
Hi beloofde hem selver ende gout
te ghevene met milder hant.
Mijn vader liep in al dat lant
ende drouch des Brunen *brieve*.
Hoe lettel wiste hi dat de *dieve*
te sinen scatte waren gheraect,
dies hem so quite hadden ghemaect.
En ware die scat niet ontgonnen,
hi hadder met die stat van Lonnen
altegader moghen coepen.
Dus wan hi an zijn ommeloepen!
Doe mijn vader al omme ende omme
tusschen dier Elve entier Zomme

2442 This is the Lower German area.

There I found great booty.
There I found silver and gold.
There is no one present here, however old,
who ever saw so much together!
Then I did not hesitate one moment,
I started dragging and carrying
without a cart or wagon,
both by day and by night,
with all the power that I had.
My wife, Lady Hermeline, helped me.
We had to give ourselves great trouble
before we had taken the enormous treasure
to a different hole,
where it was better within our reach.
We carried it to a hole under a bush
without being noticed.
Then I was in the possession of the treasure.
    Now hear what those who had
betrayed the king, did in the meantime.
Bruun the bear sent
his salutation secretly
through the land and promised
great riches to all
who would serve him for pay.
He promised to dole out to them
silver and gold generously.
My father traversed the entire country
with the writs from Bruun.
Little did he know that the thieves
had got to his treasure,
of which they had relieved him.
If the treasure had not been made away with,
he would have been able to buy
the entire city of London with it.
So much did he profit by all his running around!
    When my father had crossed
all the land between the Elbe and the Somme

hadde gheloepen al dat lant
ende hi meneghen coenen serjant
hadde ghewonnen met sinen goude,
die hem te hulpen commen soude
alse die zomer quame int lant,
keerde mijn vader daer hi vant
Brune entie ghesellen zine.
Doe teldi die groete pine
ende die menichfoudeghe zorghe
die hi voer de hoghe borghe
int lant van Sassen hadde leden,
daer die jagheren hadden gheleden
alle daghe met haren honden,
die hem vervaerden te meneghen stonden.
Dit telde hi te spele algader.
Daerna so toghede mijn vader
brieve die Brunen wel bequamen, [207rb]
daer XIIC al bi namen
sheere Ysingrijns maghe in stonden,
met scerpen claeuwen, met diepen monden,
sonder die catren ende die baren
die alle in Bruuns souden waren,
ende die vosse metten dassen
van Doringhen ende van Sassen.
Dese hadden alle ghezworen:
indien dat men hem tevoren
van XX daghen ghave haer sout,
si souden Brunen met ghewout
seker wesen tsinen ghebode.
Dit benam ic al, danct Gode!
Doe mijn vader hadde ghedaen
sine bodscap, hi soude gaen
ende scauwen zinen scat.
Ende als hi quam ter selver stat
daer hine ghelaten hadde tevoren,
was die scat al verloren
ende sijn hol was uptebroken.
Wat holpe vele hieraf ghesproken?
Doe mijn vader dat vernam,

in all directions
and had enlisted many a brave soldier
with his gold,
who would come to his aid
once it was summer,
my father returned to where
he found Bruun and his companions.
Then he told them of the great troubles
and the many dangers
that he had experienced
before the high fortresses in the land of Saxony,
where the hunters had passed
every day with their dogs
which had terrified him many times.
All this he said quite casually.
Afterwards my father produced
lists that were much to Bruun's liking,
which contained twelve hundred
named relatives of Lord Ysingrijn,
with sharp claws, with huge maws,
quite apart from the cats and the bears,
all of whom were in Bruun's pay,
and the foxes and the badgers
from Thuringia and from Saxony.
All of them had sworn
that if they were paid
twenty days' wages in advance,
they would, according to their powers,
be sure to obey Bruun's orders.
All this I put a stop to, thank God!
When my father had delivered
his message, he wanted to go
and have a look at his treasure.
And when he arrived in the same place
as where he had left it earlier,
the treasure was completely gone
and his hole broken open.
What use is it to dwell on it?
When my father saw it,

wart hi zeerich ende gram,
dat hi van torne hem selven hinc.
Dus bleef achter Brunen dinc
bi miere behendichede al.
Nu meerct hier mijn ongheval:
heere Ysingrine ende Brune de vraet
hebben nu den nauwen raet
metten coninc openbare
ende arem man Reynaerd es die blare!'
Die coninc entie coninghinne,
die beede hopeden ten ghewinne,
si leedden Reynaerde buten te rade
ende baden hem dat hi wel dade
ende hi hem wijsde sinen scat.
Ende alse Reynaerd horde dat,
sprac hi: 'Soudic hu wijsen mijn goet,
heere coninc, die mi hanghen doet?
So waer ic huut minen zinne!'
'Neen, Reynaert,' sprac die coninghinne,
'mine heere sal hu laten leven [207va]
ende sal hu vriendelike vergheven
allegader sinen evelen moet
ende ghi sult voert meer sijn vroet
ende goet ende ghetrauwe.'
Reynaerd sprac: 'Dit doe ic, vrauwe,
indien dat mi de coninc nu
vaste ghelove hier voer hu
dat hi mi gheve sine hulde
ende *hi al mine sculde*
wille vergheven ende ommedat
so willic hem wijsen den scat,
den coninc, aldaer hi leghet.'
Die coninc sprac: 'Ic ware ontweghet,
wildic Reynaerde vele gheloven.

2491-2541 The moment when the king and queen take Reynaert aside and ask him to show them the treasure (2491-95) is of paramount importance for the story. Blinded by their greed the royal couple opts for private (financial) gain. In this way it becomes evident that the community of the court no longer presents a united front to the fox. Reynaert has succeeded in creating a schism (see pp. 25-26). The fox subsequently leads the conversation in a

he became so miserable and angry
that he hanged himself from sheer frustration.
And so Bruun's plan came to nothing,
entirely as a result of my cunning.
Now observe my ill luck:
Lord Ysingrijn and Bruun the glutton
now clearly are the king's
trusted counsellors,
and poor Reynaert is the scapegoat!'
The king and the queen,
both of whom hoped to profit,
took Reynaert apart to discuss the matter
and asked him if he would be so good
as to show his treasure to them.
And when Reynaert heard this,
he said: 'Would I show my property to you,
Lord King, who is having me hanged?
Then I would be out of my mind!'
'No, Reynaert,' said the queen,
'my lord will let you live
and will benevolently forgive and forget
the ill feeling that he felt towards you,
while you shall henceforth be sensible
and virtuous and loyal.'
Reynaert said: 'That I will, my lady,
if the king firmly promises me now
in your presence
that he will give me his support
and that he will forgive me
all I am guilty of; and in return
I will show the king
where the treasure is kept.'
The king said: 'I'd be misled
if I believed all that Reynaert is saying.

subtle way towards a deal: mercy in exchange for the treasure (2496-99, 2506-10). The king, who still mistrusts the fox (2514-17), allows himself to be persuaded by his wife (2500-5, 2518-27, 2528-33). Nevertheless Nobel threatens to persecute Reynaert's descendants for ever if the fox should persist in his wicked ways (2534-37).

Hem es dat stelen ende dat roven
ende dat lieghen gheboren int been.'
Die coninghinne sprac: 'Heere, neen!
Ghi moghet Reynaerde gheloven wel.
Al was hi hier tevoren fel,
hi nes nu niet dat hi was.
Ghi hebt ghehoert hoe hi den das
ende sinen vader hevet bedreghen
met morde, die hi wel beteghen
mochte hebben andren dieren,
wildi meer zijn *argertieren*
ofte fel ofte onghetrauwe.'
Doe sprac die coninc: 'Gentel vrauwe,
al waendic dat mi soude scaden,
eist dat ghijt mi dorret raden,
so willict laten up hu ghenent
dese vorworde ende dit covent
up Reynaerts trauwe staen.
Newaer ic segghe hem sonder waen:
doet hi meer eerchede,
alle die hem ten tienden lede
sijn *belanc*, sullent becoepen.'
Reynaerd sach den coninc beloepen
ende wart blide in sinen moet
ende sprac: 'Heere, ic ware onvroet,
ne gheloofdic hu niet also.'
Doe nam die coninc een stro
ende vergaf Reynaerde algader [207vb]
die wanconst van sinen vader
ende zijns selves mesdaet toe.
Al was Reynaert blide doe,
dat en dinct mi gheen wonder wesen!
Ja ne was hi van der doot ghenesen?
Doe Reynaert quite was ghelaten,
was hi blide utermaten
ende sprac: 'Coninc, edel heere,

2542-45 By handing him a straw, Nobel forgives Reynaert's sins. It concerns a symbolic legal procedure, the *festucatio* or *halminghe*, during which the straw was thrown down or broken

For him stealing and robbing
and lying is second nature.'
The queen said: 'My lord, no!
You may certainly believe Reynaert.
Even though he was wicked before,
he is no longer what he used to be.
You have heard how he accused
the badger and his father
of a plot to kill you, which he might easily
have attributed to other animals,
if he meant to persist in being wicked
and mean or disloyal.'
Then the king said: 'Noble lady,
even if I thought that it would harm me,
if you dare advise me to do it,
then I will, on your responsibility,
let this agreement and this covenant
depend on Reynaert's loyalty.
But I shall be blunt with him:
if he perpetrates wicked deeds again,
all those related to him to the tenth degree
will suffer for it.'
Reynaert noticed that the king was swayed
and rejoiced inwardly,
and said: 'Lord, I would be unwise
if I did not promise you that.'
Then the king picked up a straw
and fully forgave Reynaert
his father's enmity
as well as his own crimes.
That Reynaert was very pleased then
does not seem a marvel to me!
Had he not just escaped a certain death?
When Reynaert had been pardoned,
he was overjoyed
and said: 'King, noble lord,

as a sign of the complete exoneration of all guilt. The official reconciliation, witnessed by the assembled court, is to follow at a later stage (2764-95).

God moete hu loenen al die eere
die ghi mi doet ende mijn vrauwe.
Ic secht hu wel bi miere trauwe
dat ghi mi vele eeren doet,
so groet eere ende so groet goet
dat niemen nes onder die zonne
dien ic also wale jonne
mijns scats ende miere trauwen
als ic hu doe ende miere vrauwen.'
Reynaert nam een stroe voer hem
ende sprac: 'Heere coninc, nem.
Hier gheve ic di up den scat
die wijlen Ermelinc besat.'
Die coninc ontfinc dat stroe
ende dancte Reynaerde zoe
als quansijs: 'Dese maect mi heere.'
Reynaerts herte louch so zeere
dat ment wel na an hem vernam,
doe die coninc so gheorsam
algader was te sinen wille.
Reynaert sprac: 'Heere, zwighet stille;
merket waer mine redene gaet.
Int oesthende van Vlaendren staet
een bosch, ende heet Hulsterloe.
Coninc, ghi moghet wesen vroe,
mochti onthouden dit:
een borne, heet Kriekepit,
gaet zuutwest niet verre danen.
Heere coninc, ghi ne dorst niet wanen
dat ic hu de waerheit yet messe.
Dats een de meeste wildernesse
die men hevet in eenich rike.

2561-65 The *festucatio* is doubled here, as Reynaert transfers his treasure symbolically by using a straw.
2572 Literally *zwighet stille* means 'be silent'.
2574-93 The fox gives precise indications where the treasure is to be found. In the forest of Hulsterloe, a historically identifiable place, Kriekeputte is to be found, according to Reynaert. At the time of writing this was probably an existing spring. Reynaert uses these realistic toponyms to impress the reliability of his story upon his audience. For Willem's audience the references to realistic locations will have served to enhance the dramatic irony of the episode (see p. 22). The

may God reward you for all the honour
you and my lady do me.
I assure you on my pledge of loyalty
that you do me a great honour,
so much honour and so much favour
that there is no one under the sun
to whom I so willingly surrender
my treasure and my loyalty
as I do to you and my lady.'
Reynaert held up a straw
and said: 'Lord King, take it.
I herewith hand over to you the treasure
which earlier was in Ermelinc's possession.'
The king received the straw
and thanked Reynaert
as if he meant to say: 'This makes me its master.'
In his heart Reynaert laughed so much
that it almost showed,
when the king so obediently
did entirely as he wished.
Reynaert said: 'Lord, listen;
mind what I have to say.
In the east of Flanders there is
a wood, which is called Hulsterloe.
King, you will be pleased
to remember this:
a spring, called Kriekeputte,
runs towards the southwest not far from there.
Lord King, you need not fear
that I tell you anything less than the truth.
It is one of the wildest regions
that can be found in any realm.

fox characterizes the place as a dismal area, which shows a striking resemblance to the cursed place described in the Bible in the Book of Isaiah (34,10-12), which is prophesied to lie waste for generations and through which no one shall ever pass. It is said there that the cormorant and the bittern possess it, while the owl and the raven shall dwell in it, and that it has no rulers. By Reynaert's location of his treasure in this very similar *locus terribilis* and his intention to make the king go there (2597 ff.), the story's audience is warned in a subtle way of Nobel's impending downfall. The delightful place described at the beginning of the poem (41-43) proves to be an illusion; the gruesome surroundings of Kriekeputte are Nobel's wretched reality (see p. 24).

Ic segghe hu oec ghewaerlike
dat somwijlen es een half jaer [208ra]
dat toten borne commet daer
no weder man no wijf
no creature die hevet lijf,
sonder die hule entie scuvuut
die daer nestelen in dat cruut,
of eenich ander voghelijn
dat *elwaer* gherne wilde zijn
ende daer *bi* avontuere lijdet.
Ende daerin leghet mijn scat *ghehidet*.
Verstaet wel, ditte es hu nutte:
die stede heetet Kriekeputte.
Ghi sult daer gaen ende mijn vrauwe.
Ne wetet oec niemene so ghetrauwe
die ghi sult laten wesen hu bode.
Verstaet mi wel, coninc, dor Gode,
maer gaet daer selve ende alse ghi
dien selven putte commet bi,
ghi sult vinden jonghe baerken.
Heere coninc, dit suldi maerken:
die alrenaest den putte staet,
coninc, tote dier baerken gaet.
Daer leghet die scat onder begraven.
Daer suldi delven ende scraven
een lettel mos in deene zijde.
Daer suldi vinden menich ghesmide
van goude, rijkelijc ende scone.
Daer suldi vinden die crone
die Ermelijnc die coninc drouch
ende ander chierheit ghenouch:
edele steene, guldin waerc;
men cocht niet omme dusent maerc.
Ay coninc, als ghi hebt dat goet,
hoe dicken suldi peinsen in huwen moet:
"Ay Reynaert, ghetrauwe vos,

2589 There has been considerably debate about the word *scuvuut*. It is usually translated as 'night owl'. This makes little sense, however, as the owl is already mentioned in the same

I also tell you truthfully
that sometimes for as long as half a year
neither man nor woman
comes to that spring,
nor any living creature
except the owl and the jay
who have their nests there in the bushes,
or any other little bird
that would prefer to be somewhere else
and has alighted there by chance.
And that is where my treasure lies hidden.
Listen well, this is to your advantage:
the place is called Kriekeputte.
You must go there and my lady.
Do not consider anyone trustworthy enough
to have him go in your stead.
Take good note, king, in God's name,
just go there yourself and when you
get to the pool in question,
you will see young birch trees.
Lord King, this you should note:
go to that birch
which is nearest the pool, king.
The treasure lies buried under it.
There you must dig and scratch away
a little moss on one side.
There you will find many pieces of jewellery
set in gold, costly and beautiful.
There you will find the crown
that King Ermelinc wore
and many other precious objects:
gems, goldsmiths' work;
it could not be bought for a thousand marks.
Ah, king, once you have these goods,
how often you will think to yourself:
"Ah, Reynaert, faithful fox,

line. With the translation 'jay', like the crow and the raven a thief and a scoundrel, we follow Van Gasse 1993.

die hier grouves in dit mos
desen scat bi dijnre lust,
God gheve di goet waer du best.'"
Doe andwoerde die coninc saen:
'Reynaert, sal ic die vaert bestaen,
ghi moet zijn mede in die vaert.
Ende ghi moet ons, Reynaert,
helpen den scat ontdelven. [208rb]
Ic ne *wane* bi mi selven
aldaer nemmermeer gheraken.
Ic hebbe ghehoort nomen Aken
ende Parijs. Eist daer yet na?
Ende also als ic versta,
so smeekedi, Reynaert, ende roomt.
Kriekeputte dat ghi hier noomt,
wanic es een gheveinsde name.'
Dit was Reynaerde ombequame
ende verbalch hem ende seide: 'Ja, ja,
coninc, ghi zijter also na
alse van Colne tote meye.
Waendi dat ic hu die Leye
wille wijsen in die flume Jordane?
Ic sal hu wel toeghen, dat ic wane,
orconde ghenouch al openbare.'
Lude riep hi: 'Cuwaert, comt hare!
Comet *voer den* coninc, Cuwaert.'
Die diere saghen dese vaert;
hem allen wonderde wat daer ware.
Cuwaert die ghinc met vare;
hem wonderde wat die coninc woude.
Reynaert sprac: 'Cuwaert, hebdi coude?
Ghi bevet. Zijt blide al sonder vaer
ende secht minen heere den coninc waer.
Dies *manic* hu bi der trauwen
die ghi *ver Genten* miere vrauwen
ende hem selven sculdich sijt.'
Doe sprac Cuwart: 'Vermaledijt
so moetic werden, al wistic wel
dat mi costen soude mijn vel,

who buried under this moss here
this treasure with all your cunning,
God be with you wherever you are."'
    Then the king answered at once:
'Reynaert, if I were to undertake the journey,
you must come along.
And you, Reynaert, must
help us dig up the treasure.
I don't think that by myself
I shall ever get there.
I have heard Aachen mentioned
and Paris. Is it near there?
But I fancy, Reynaert, that
you are trying to curry favour, and are bluffing.
Kriekeputte, that you mention here,
is, I reckon, a made-up name.'
This irritated Reynaert
and it annoyed him and he said: 'Yes, yes,
king, you are as close
as Cologne is to the month of May.
Do you think I want to make you believe
that the Leie is the river Jordan?
I will soon give you, so I expect,
plenty of evidence quite openly.'
Loudly he shouted: 'Cuwaert, come here!
Come before the king, Cuwaert.'
    The animals saw him move;
they all wondered what it meant.
Cuwaert went with trepidation;
he wondered what the king wanted.
Reynaert said: 'Cuwaert, are you cold?
You are trembling. Cheer up, don't be afraid
and tell my lord the king the truth.
I urge you to do this by the loyalty
that you owe to my Lady Gente
and to himself.'
Then Cuwaert said: 'I may be damned,
even if I knew for certain
that it would cost me my life,

2654e *oftic liege enich wort,*
2654f *al waert van enige mort,*
2654g *want gi mi manet bi der trouwen*
2654h *die ic miere liever vrouwen*
2655 ende *den coninc* sculdich bem.'
Doe sprac Reynaert: 'So secht hem:
weetstu waer Kriekeputte steet?'
Cuwaert sprac: 'Of ict weet?
Ja ic, hoe sout wesen soe?
2660 Ne staet hi niet bi *Hulsterloe,*
up dien moer in die wostine?
Ic hebber ghedoghet groete pine
ende meneghen hongher ende menigh coude
ende aermoede so menichfoude
2665 up Kriekenputte so meneghen dach
dat ics vergheten niet ne mach.
Hoe mochte ic vergheten dies,
dat aldaer Reynout de ries
die valsche penninghe slouch [208va]
2670 daer hi hem mede bedrouch
entie ghesellen sine.
Dat was tevoren eer ic met Rijne
mijn gheselscap makede vast,
die mi ghequijtte meneghen past.'
2675 'O wy,' sprac Reynaert, 'soete Rijn,
lieve gheselle, scone hondekijn,
vergave God waerdi nu hier!
Ghi sout toeghen *vor* desen dier
met *scone rijme*, waers te doene,
2680 dat ic noint wart so coene
dat ic eeneghe saken dede
daer ic den coninc mochte mede
te mi waert belghen doen met rechte.
Gaet weder onder ghene knechte,'
2685 sprac Reynaert, 'haestelic, Cuwaert.

2662-74 The hare probably gives a truthful report of past events. Having stated that near Kriekeputte he suffered hunger, cold and poverty, he names two animals: Reynout the counterfeiter (a dog?) and the small dog Rijn, who turns out to be a poet. It is unclear whether

2654e if I lie a single word,
2654f even if it concerned some crime or other,
2654g since you urge me to do this by the loyalty
2654h that I owe my dear lady
2655 as well as the king.'
Then Reynaert said: 'Well, tell him:
do you know where Kriekeputte is?'
Cuwaert said: 'Do I know that?
Yes, of course, how could I not?
2660 Isn't it near Hulsterloe,
near that swamp in the waste land?
I have endured great suffering there,
and much hunger and often cold
and constant poverty
2665 in Kriekeputte, for so many days,
that I cannot forget it.
How could I forget this:
that unscrupulous Reynout
made the counterfeit money there
2670 with which he earned a living for himself
and his accomplices.
That was before I became
firm friends with Rijn,
who often payed my school fees for me.'
2675 'Alas,' said Reynaert, 'darling Rijn,
dear friend, handsome little dog,
God give you were here now!
You would show before these animals
in fine verse, if necessary,
2680 that I never was so bold
as to do anything
by which I might justly arouse
the king's wrath against me.
Go back to the servants again,'
2685 said Reynaert, 'and hurry, Cuwaert.

the author alludes to a beast narrative that is no longer extant, or to real persons and events. Cuwaert's statement that counterfeiters dwelled near Kriekeputte is tendentious in light of Reynaert's imaginary treasure.

Mijn heere de coninc ne heeft thuwaert
gheene sake te sprekene meer.'
Cuwaert dede eenen wederkeer
ende ghinc van sconincx rade daer.
Reynaert sprac: 'Coninc, eist waer
dat ic seide?' 'Reynaert, jaet.
Verghevet mi, ic dede quaet
dat ic hu mestroude yet.
Reynaert, goede vrient, nu siet
den raet dat ghi met ons gaet
ten putte aldaer dien *berke* staet
daer die scat leghet begraven onder.'
Reynaert sprac: 'Ghi secht wonder.
Waendi, in waers arde vro,
coninc, oft mi stonde also
dat ic met hu wandelen mochte
also als ons beeden dochte
ende ghi, heere, waert al sonder zonde?
Neent, het es also ic hu orconde
ende ict hu segghe, al eist scame.
Doe Ysingrijn in sduvels name
in de ordine ghinc hier tevoren
ende hi te moonke wart bescoren,
doe ne conste hem de provende niet ghenoughen
daer VI moonke hem bi bedroughen.
Hi claghede van honghere ende carmede [208vb]
so zeere dats mi ontfaermede.
Doe hi carmede ende wart traech,
doe haddics rauwe als een zijn maech
ende gaf hem raet dat hi ontran.
Daeromme bem ic in spaeus ban.
Maerghin als die zonne upgaet,
willic te Roeme om aflaet.
Van Roeme willic overzee;
danen ne keeric nemmermee

2706-16 Reynaert gives a new twist to the story of how the wolf entered a monastery and was given a tonsure (see notes to 1499-1503, 1951-52 and 2270a). Reynaert is supposed to have incited the hungry monk Ysingrijn to leave the monastery, and it is for this that he is now under a papal ban. His excommunication is invented by the fox to prevent having to

My lord the king has nothing further
to discuss with you.'
Cuwaert went back
and left the king's council there.
Reynaert said: 'King, is it true
what I told you?' – 'Reynaert, it is.
Forgive me, it was wrong of me
to mistrust you somewhat.
Reynaert, good friend, now consider
the proposal to come with us
to the pool where the birch tree stands
under which the treasure lies buried.'
Reynaert said: 'What you say is remarkable.
Don't you think I would not be overjoyed,
king, if I were in a position
to go along with you,
as both of us should like,
without you, lord, committing a sin?
No, it is as I shall openly declare
and tell you, even though it is disgraceful.
When Ysingrijn in the devil's name
entered an order some time ago
and his crown was shaved on becoming a monk,
he found that the rations on which six monks lived
were not enough for him.
He complained of hunger and moaned
so much that I took pity on him.
When he moaned and got weaker
it distressed me, being his relative,
and I advised him to run away.
That is why I have been excommunicated by the pope.
Tomorrow as the sun rises
I intend to go to Rome for an indulgence.
From Rome I want to go to the Holy Land;
from there I shall certainly not return

accompany the king to Kriekeputte, where it will soon become obvious that there is no treasure.

2706 In the devil's name implies insincerity.

2719 *overzee*: literally 'overseas', that is, across the Mediterranean to the Holy Land.

eer ic so vele hebbe ghedaen,
coninc, dat ic met hu mach gaen
thuwer eeren ende thuwer vromen,
of ic te lande wedercome.
Het ware een onscone dinc,
souddi, heere coninc,
maken huwe wandelinghe
met eenen verwatenen ballinghe
als ic nu bem, God betere mi!'
Die coninc sprac: 'Reynaert, zidi
yet langhe verbannen?' Doe sprac Reynaert:
'Ja ic, hets III jaer dat ic wart
voer den deken Hermanne
in vullen zeinde *tebannen*.'
Die coninc sprac: 'Reynaert, nadat ghi zijt
tebannen, men souts mi doen verwijt,
Reynaert, liet ic hu met mi wandelen.
Ic sal Cuwaerde ofte eenen andren
toten scatte doen gaen met mi
ende ic rade hu, Reynaert, dat ghi
niet ne laet, ghi ne vaert
dat ghi hu van den banne claert.'
'So ne doe ic,' sprac Reynaert.
'Ic ga morghin te Rome waert,
gaet na den wille mijn.'
Die coninc sprac: 'Ghi dinct mi zijn
bevaen in arde goeden dinghen.
God jonne hu dat ghijt moet vulbringhen,
Reynaert, alse hu ende mi
ende ons allen nutte zi.'
Doe dese tale was ghedaen,
doe ghinc Nobel die coninc staen
up eene hoghe stage van steene, [209ra]

2725-34 According to Reynaert he was sentenced by the full ecclesiastical court, where his excommunication was imposed by deacon Herman. This means that the fox has incurred a major excommunication or anathema: he has been cursed and is excluded totally from the ecclesiastical community. It is not known if there is a historical person associated with the deacon. On account of the excommunication the fox not only has to go to Rome – the pope is the only person who can absolve from excommunication – he also cannot possibly accompany Nobel before

until I have done so much,
king, that I can associate with you
to your honour and advantage,
if I return to this country.
It would not be very nice,
Lord King, if you should
go about with
someone who has been excommunicated
as I am now, God help me!'
The king said: 'Reynaert, have you been
under a ban for a long time?' Then Reynaert said:
'Certainly, it has been three years since
I was banished in the presence of deacon Herman
and the full ecclesiastical court.'
The king said: 'Reynaert, as you have been put
under a ban, I would be reproached, Reynaert,
for allowing you to associate with me.
I shall make Cuwaert or someone else
go to the treasure with me
and I advise you, Reynaert,
do not fail to depart
so that you may have the ban lifted.'
'I will not fail to do so,' said Reynaert.
'I shall go to Rome tomorrow,
if it goes as I have planned.'
The king said: 'You appear to be
full of very good intentions.
God give that you may achieve this,
Reynaert, for the sake of you and me
and everybody else.'
When this conversation had ended,
King Nobel went to stand upon
a high stone stage,

departing to retrieve the treasure. Any contact with a banned person was strictly forbidden.
2751-95 Before the assembled court, Nobel pardons the fox (2777-79). The king twists Reynaert's account of his excommunication and the resulting journey to the pope in Rome. The king remains silent about Reynaert's excommunication, but tells the animals that, as part of the reconciliation, Reynaert is going on a pilgrimage for the expiation of his sins (2787-95). He also does not mention that in reality he has promised to pardon the fox in return for a treasure.

daer hi up plach te stane alleene
als hi sat in zijn hof te dinghe.
Die dieren saten teenen ringhe
al omme ende omme in dat gras,
nadien dat elc gheboren was.
Reynaerd stont bi der coninghinne,
die hi te recht wel mochte mynnen.
'Bidt voer mi, edele vrauwe,
dat ic hu met lieve wederscauwe.'
Soe sprac: 'Die Heere daert al an staet,
doe hu van zonden vul aflaet.'
Die coninc entie coninghinne
ghinghen met eenen bliden zinne
voer haer diere aerme ende rike.
Die coninc, die sprac vriendelike:
'Reynaert es hier commen te hove
ende wille, dies ic Gode love,
hem betren met al zinen zinnen.
Ende mijn vrauwe de coninghinne
hevet so vele ghebeden voer hem
dat ic zijn vrient worden bem
ende hi versoent es jeghen mi
ende ic hem hebbe ghegheven vry
beede lijf ende lede.
Reynaerde ghebiedic vullen vrede.
Anderwaerf ghebiedic hem vrede
ende derde waerven mede,
ende ghebiede hu allen bi huwen live
dat ghi Reynaerde ende zinen wive
ende zinen kindren eere doet,
waer si commen in hu ghemoet,
sijt bi nachte, zijt bi daghe.
In wille meer gheene claghe
van Reynaerts dinghen horen.
Al was hi rouckeloes hiervoren,

2768-86 Nobel announces that he is reconciled with Reynaert. He has quashed the fox's conviction and has pardoned him. However, there is something wrong here: the king arranges the reconciliation for himself alone. Although Reynaert has been charged by a

where he normally only stood
when he presided over a lawsuit at his court.
The animals sat in a circle
round about in the grass,
each according to his birth.
Reynaert stood near the queen,
to whom he had every reason to be grateful.
– 'Pray for me, noble lady,
that I may safely see you again.'
She said: 'May the Lord who rules everything,
give you full absolution for your sins.'
The king and the queen
took up their positions full of good cheer
before the animals, poor and rich.
The king said graciously:
'Reynaert has come to our court here,
and intends, for which I praise God,
to mend his ways wholeheartedly.
And my lady the queen
has taken his part to such an extent
that I have become his friend
and he is reconciled with me
and I have given him the free use
of his body and his limbs.
I proclaim full peace for Reynaert.
Once more I command peace for him,
and also a third time,
and I order all of you, at the peril of your lives,
to honour Reynaert and his wife
and his children,
wherever you meet them,
whether it be by night or by day.
I do not wish to hear
any more complaints about Reynaert's actions.
Even though he was callous in the past,

number of animals, none of them receives satisfaction for having suffered proven wrongs. Impelled by his craving for the treasure, Nobel acts selfishly (see pp. 25-26).
2775-76 This means that Reynaert has been discharged from prosecution.

hi wille hem betren, ic segghe hu hoe:
Reynaert wille maerghin vroe
palster ende scerpe ontfaen
ende wille te Roeme gaen
ende van Rome danen wille hi overzee
ende dan commen nemmermee
eer hi heeft vul af laet
van alre zondeliker daet.' [209rb]

Dese tale hevet *Tyselijn* vernomen
ende vloech danen dat hi es comen
ende hi vant die III ghesellen.
Nu hoert wat hi hem sal tellen!
Hi sprac: 'Keytive, wat doedi hier?
Reynaert es meester bottelgier
int hof ende moghende utermaten.
Die coninc heeftene quite ghelaten
van alle sinen mesdaden
ende ghi zijt alle III verraden.'
Isingrijn began andwoerden
te Tieceline met corten woerden:
'Ic wane ghi lieghet, heere raven.'
Mettien woerde began hi scaven
ende Brune die volchde mede.
Si ghinghen recken hare lede
loepende *tes* coninx waert.
Tybeert bleef zeere vervaert
ende hi bleef sittende up die galghe.
Hi was van sinen ruwen balghe
in zorghen so groet utermaten
dat hi gherne wille laten
sine oeghe varen over niet
die hi in spapen scuere liet,
indien dat hi verzoent ware.

2801 *meester bottelgier*: 'master butler.' In other words: 'Reynaert calls the shots at court'.

he intends to better his life, I shall tell you how:
Reynaert will early tomorrow morning
receive the pilgrim's staff and scrip
and will go to Rome
and from Rome across the sea
and will certainly not return
before he has been given complete absolution
for all his sins.'

Revenge and flight

Tiecelin heard these words
and he flew to where he had come from
and he found the three friends.
Now hear what he will tell them!
He said: 'Wretches, what are you doing here?
Reynaert is master butler
at court and extremely powerful.
The king has pardoned him
of all his crimes
and all three of you have been betrayed.'
Ysingrijn turned on Tiecelyn
and gave a curt reply:
'I reckon you're lying, Lord Raven.'
With these words he ran off
and Bruun followed suit.
They went as fast as their legs
could carry them towards the king's court.
Tybeert stayed behind, very frightened,
and he stayed where he sat on top of the gallows.
He was so extremely worried
about saving his skin
that he was quite prepared
to leave his eye unavenged
that he had lost in the priest's barn,
if he might be reconciled with Reynaert.

2815 *sinen ruwen balghe*: literally: 'his rough pelt'.

Hi ne wiste wat doen van vare
dan hi ghinc sitten up die micke.
Hi claechde vele ende arde dicke,
dat hi Reynaerde ye bekinde.
Isingrijn quam met groeten gheninde
ghedronghen voer de coninghinne
ende sprac met eenen fellen zinne
te Reynaert waert so verre
dat die *coninc* wart al erre
ende hiet Ysingrine vaen
ende Brune. Alsoe saen
worden si ghevanghen ende ghebonden.
Ghi ne saghet nye verwoedde honden
doen meer lachters dan men hem dede,
Ysingrine ende Brunen mede!
Men voerese als leede gaste.
Men bantse beede daer so vaste [209va]
dat si binnen eere nacht
met gheenrande cracht
een let niet en mochten roeren.
Nu hoert hoe hise voert sal voeren,
Reynaert, die hem was te wreet!
Hi dede dat men Brunen sneet
van sinen rugghe een velspot af,
dat men hem teere scerpen gaf,
voets lanc ende voets breet.
Nu ware Reynaert al ghereet,
haddi IV verssche scoen.
Nu hoert wat hi sal doen,
hoe hi sal IV scoen ghewinnen!
Hi ruunde toter coninghinnen:
'Vrauwe, ic bem hu peelgrijn.
Hier es mijn oem, Ysingrijn.
Hi hevet IV vaste scoen.

2825-40 Bruun and Ysingrijn are taken prisoner without a trial and are badly maltreated. The king perverts the law.

2841-96 Nobel has announced that, as part of the reconciliation, Reynaert will undertake a pilgrimage. The fox (who himself had not mentioned a pilgrimage explicitly) uses this new development to revenge himself on his enemies. At Reynaert's suggestion the

He was so scared that he knew nothing better
to do than to sit on the pole.
He deeply regretted all the time
that he had ever got to know Reynaert.
Ysingrijn pushed his way very roughly
to a place before the queen
and uttered with a fierce demeanour
such coarse accusations of Reynaert
that the king was roused to great anger
and had Ysingrijn taken prisoner
and Bruun too. Straightaway
they were apprehended and tied up.
You never saw rabid dogs
more deeply humiliated than they did them,
Ysingrijn and Bruun also!
They were treated like hateful foes.
They were tied up so tightly there
that the entire night
they were unable to move
so much as a single limb.
Now hear what more he will do to them,
Reynaert, who treated them very cruelly!
He got them to cut from Bruun's back
a piece of skin
that was given him by way of a scrip,
a foot long and a foot broad.
Now Reynaert would be quite ready,
provided he had four new shoes.
Now hear what he will do,
how he will obtain four shoes!
He whispered to the queen:
'Lady, I am your pilgrim.
Here is my uncle, Ysingrijn.
He has four stout shoes.

prisoners, as well as Haersint, are partly flayed to provide Reynaert with suitable attributes for his journey. In a creative way the author of *Van den vos Reynaerde* makes use here of a well-known motif from the literary tradition: the wolf who, on the fox's advice, has to give up his skin to cure the sick king lion (see pp. 10-11).

Helpt mi dat icse an mach doen.
Ic neme hu ziele in mine plecht.
Het es peelgrins recht
dat hi ghedincket in sine ghebeden
al tgoet dat men hem noyt dede.
Ghi moghet hu ziele an mi scoyen.
Doet Haersenden, miere moyen,
gheven twee van haren scoen.
Dit moghedi wel met eeren doen:
so blivet thuus in haer ghemac.'
Gherne die coninghinne sprac:
'Reynaert, ghi ne mochtes niet *onbaren*,
ghi ne hebt scoen: ghi moetet varen
huten lande in des Gods ghewout,
over berghe ende int wout
ende terden struke ende steene.
Dinen aerbeit wert niet cleene;
hets dijn noet dattu hebs scoen.
Ic wilre gherne mijn macht toe doen.
Die Ysingrijns waren hu wel ghemicke:
si zijn so vaste ende so dicke
die Ysingrijn draghet ende zijn wijf.
Al sout hem gaen an haer lijf,
elkerlijc moet hu gheven twee scoen
daer ghi hu vaert mede moet doen.' [209vb]
Dus hevet die valsche peelgrijn
beworven dat dher Ysingrijn
al toten knien hevet verloren
van beede sine voeten voren
dat vel algader toten claeuwen.
Ghi ne saecht noint voghel braeuwen
die stilre hilt al sine leden
dan Ysingrijn de zine dede,
doe men so jammerlike ontscoyde
dat hem dat bloet ten teen afvloyde!

2885-87 To tame and train a newly caught falcon it would have its eyes 'seeled': 'Seeling consisted of putting one neat stitch through the lower eyelids with a linen thread and tying the ends over the head (or [...] stitching through the upper lids and tying under the beak'). This was commonly done before transportation by the merchants, so as to keep the birds

Help me, so I can put them on.
I shall take your soul into my care.
It is a pilgrim's duty
to remember in his prayers
all the good that was ever done for him.
You may benefit your soul by giving me shoes.
Have Haersint, my aunt,
give two of her shoes.
You may do this in all decency:
she will stay quietly at home.'
Full of good will the queen spoke:
'Reynaert, you should not lack
shoes: you have to travel
in foreign lands, in God's care,
across mountains and through woods,
and over stumps and stones.
Yours is not an easy task,
so that it is necessary for you to have shoes.
I will be pleased to use my influence to get them.
Ysingrijn's would suit you well:
they are very strong and robust,
the ones that Ysingrijn and his wife wear.
Even if it cost them their lives,
each of them must give you two shoes
with which you will be able to make your journey.'
In this way did the false pilgrim
achieve that Lord Ysingrijn
lost the skin of both his front paws
from his knees
all the way down to his nails.
You never saw a bird having its eyelids
stitched together make less of a stir
than Ysingrijn moved his limbs
when he was divested so pitifully of his shoes
that the blood ran down from his toes!

calmer' (Cummins 1988, 200). It is not clear whether the narrator means here that the wolf tries to keep as still as possible to avoid even more pain, or that he resists vehemently. In the second case the author's comment is ironic.

Doe Ysingrijn ontscoyt was,
moeste gaen ligghen up dat gras
vrauwe Hersvint die wulfinne
met eenen wel drouven zinne
ende liet haer afdoen dat vel
ende die claeuwen also wel
bachten van beede haren voeten.
Dese daet dede wel soeten
Reynaerde sinen drouven moet.
Nu hoert wat claghen hi noch doet!
'Moye,' seit hi, 'moye,
in hoe meneghen vernoye
hebdi dor minen wille ghewesen!
Dats mi al leet, sonder van desen
eist mi lief. Ic segghe hu twi.
Ghi zijt, des ghelovet mi,
een die liefste van minen maghen.
Bedi sal ic hu scoen andraghen.
God weet dats al huwe bate.
Ghi sult an hoghen aflate
deelen ende an al dat perdoen,
lieve moye, dat ic in hu scoen
sal bejaghen overzee.'
Vrauwe Hersvinden was so wee
dat so cume mochte spreken:
'Ay, Reynaert, God moete mi wreken
dat ghi over ons siet huwen wille!'
Ysingrijn balch ende zweech stille
ende zijn gheselle Brune, neware
hem was te moede arde zware.
Si laghen ghebonden ende ghewont.
Hadde oec doe ter selver stont [210ra]
Tybeert die cater ghewesen daer,

2897-98 What is meant here is that Reynaert was in a very good mood. Cf. also the note to 2990-94.

2899-2912 In accordance with his earlier behaviour towards the animals that he tricked, Reynaert again taunts his victim: he pretends that he will give the she-wolf a share in the indulgences he will acquire, as he will be wearing the shoes she 'gave' him on his pilgrimage. He also calls Haersint *moye* ('aunt', 2900, 2911) and one of his favourite relatives (*maghen*, 2906),

When Ysingrijn had been unshoed,
Lady Haersint, the she-wolf,
had to lie down on the grass,
looking very sad,
and had the skin stripped off
as well as the nails
of her back feet.
This action was balm to
Reynaert's distressed mood.
Now hear how he proceeds to lament!
'Aunt,' he said, 'aunt,
how much misery
you have had to endure on my account!
I am very sorry, but in this case
it pleases me. I shall tell you why.
You are, I asssure you,
one of my dearest relatives.
For that reason I will wear your shoes.
God knows you will benefit by it.
You will share in the papal indulgences
and in the full pardon,
dear aunt, that I will acquire in your shoes
in the Holy Land.'
Lady Haersint was in so much pain
that she could hardly speak:
'Oh, Reynaert, may God avenge me
for you imposing your will on us!'
Ysingrijn was furious and remained silent,
like his companion Bruun,
but they were utterly despondent.
They lay bound and injured.
If at that time Tybeert the cat
had been there,

thus alluding once again to the supposed family relationship between himself and his 'uncle' Ysingrijn. By admitting that she has had much to bear from him, the fox probably refers to their adultery and her rape (see pp. 32-33).

2920-25 Reynaert has cruelly revenged himself on his opponents and if the opportunity had presented itself, he would have treated Tybeert in a similar manner. Reynaert's unlimited thirst for revenge provides a sharp contrast with his appearance as a penitent pilgrim.

ic dar wel segghen over waer:
hi hadde so vele ghedaen tevoren,
hi ne waers niet bleven sonder toren!
Wat helpt dat ict hu maecte lanc?
Des ander daghes voer de zonneupganc
dede Reynaert zijn scoen *smaren*,
die Ysingrijns *tevoren waren*
ende zijns wijfs vrauwe Hersenden,
ende hadse vaste ghedaen benden
om zine voeten ende ghinc
daer hi vant den coninc
ende zijn wijf die coninghinne.
Hi sprac met eenen soeten zinne:
'Heere, God gheve hu goeden dach
ende mier vrauwen, die ic mach
prijs gheven met rechte.
Nu doet Reynaert gheven, huwen knechte,
palster ende scerpe ende laet mi gaen.'
Doe dede die coninc haesten saen
den capelaen, Belin de ram.
Ende als hi bi den coninc quam,
sprac die coninc: 'Hier es
dese peelgrijn; leest hem een gheles
ende ghevet hem scaerpe ende staf.'
Belin den coninc andwoerde gaf:
'Heere, in dar des doen niet.
Reynaert hevet selve beghiet
dat hi es in spaeus ban.'
Die coninc sprac: 'Belin, wats dan?

2927 At the crack of dawn on the third day Reynaert prepares himself for his departure as a pilgrim. This means that the fox's mendacious story, his pardon as well as the imprisonment and maltreatment of Bruun and the two wolves took place on the evening of the second day.

2941-84 In accordance with medieval tradition Nobel wants to have the attributes for the pilgrimage consecrated before they are handed to Reynaert (cf. the 'Benedictio peregrinorum ad loca sancta prodeuntium' in the *Rituale Romanum*, Tit. VIII, Cap. XI, dating prior to Vaticanum II). However, Reynaert has incurred a major excommunication which excludes him from all sacraments. It is for this reason that Belin initially objects to the king's request (how the ram knows that the fox has been excommunicated is not explained). As Nobel wishes to hide the true reason for this reconciliation with the fox – the treasure – it is in his

I dare say this with certainty:
he had earlier done so much
that he would not have escaped distress!
What use would it serve if I told you more?
The next day before dawn
Reynaert had his shoes greased
which earlier had belonged to Ysingrijn
and his wife Lady Haersint,
and had them tied securely
round his feet and went
to where he found the king
and his wife the queen.
He said gently:
'Lord, may God grant you a good day
and my lady, whom I have
every reason to praise.
Now let Reynaert, your servant, be given
staff and scrip and let me depart.'
Then the king made
the chaplain, Belin the ram, come hastily.
And when he arrived before the king,
the king said: 'Here is
this pilgrim; read him a lesson
and give him scrip and staff.'
Belin answered the king:
'Lord, I am not allowed to do this.
Reynaert himself has admitted
that he is under a papal ban.'
The king said: 'Belin, so what?

best interests to present Reynaert as a pilgrim who wishes to atone for his sins as a form of reconciliation. For that reason he finds Belin's objection about Reynaert's excommunication irksome. The king finds a way out by referring to a certain master Jufroet, who is said to teach that a sinner feeling perfect contrition may have the guilt of mortal sin removed purely by the *intention* of confessing his sins and undertaking a pilgrimage to the Holy Land (in other words, prior to departure and without intercession of the Church). It is not clear which theologian Nobel has in mind here. It has been suggested that the Benedictine abbot Goffridus Vindociniensis (ca. 1070-1132), who wrote about confession, is meant. Another possibility is that Willem had Geoffrey Ridel in mind, the theological adviser of King Henry II of England (1154-1189), who was excommunicated repeatedly.
2945 *gheles*: a text from the Bible or a prayer.

Meester Jufroet doet ons verstaen:
hadde een man alleene ghedaen
also vele zonden alse alle die leven
ende wildi aercheit al begheven
ende te biechten gaen
ende penitencie daeraf ontfaen,
dat hi overzee wille varen,
hi mochte hem wel selve claren.'
Belin sprac ten coninc echt:
'Ic en doere toe crom no recht
van gheesteliker dinc altoes,
ghi ne wilt mi quiten scadeloes [210rb]
jeghen bisscop ende jeghen den deken.'
Die coninc sprac: 'In VIII weken
so ne wane ic hu bidden so vele.
Oec haddic liever dat huwe kele
hinghe dan ic hu heden bat.'
Ende alse Belin hoerde dat,
dat die coninc balch te hem waert,
wart Belin so vervaert
dat hi beefde van vare
ende ghinc ghereeden zine autare
ende began zinghen ende lesen
al dat hem goet dochte wesen.
Doe Belin die capelaen
oemoedelike hadde ghedaen
dat ghetijde van den daghe,
doe hinc hi an zine craghe
eene scaerpe van Bruuns velle.
Oec gaf hi den fellen gheselle
den palster in de hant daerbi,
te zinen ghevoughe. Doe was hi
al ghereet te ziere vaert.
Doe sach hi ten coninc waert.
Hem liepen die gheveinsde tranen
neder neven zine granen
alse oft hi jammerlike in sine herte
van rauwen hadde grote smerte.

Master Jufroet teaches us:
if a man had committed all on his own
as many sins as all living people together,
and if he wanted to renounce his wicked ways
and go to confession
and accept as a penitence
to go to the Holy Land,
he might still be absolved.'
Then Belin said to the king:
'I will in no way
perform any kind of religious rite,
unless you are prepared to clear me
with the bishop and with the deacon.'
The king said: 'In the next eight weeks
I don't expect to ask this much of you.
And also I would sooner see you hanged
than ask you for anything today.'
And when Belin heard
that the king was angry with him,
Belin became so frightened
that he trembled with fear
and went to prepare his altar
and began to sing and read
all that he considered suitable.
When Belin the chaplain
had meekly performed the service
proper to that time of day,
he hung around Reynaert's neck
a scrip made of Bruun's skin.
He also gave the scoundrel
the staff in his hand with it,
for his use. Then he was
fully prepared for his journey.
Then he looked at the king.
The bogus tears ran down
along his whiskers
as if in his heart he was terribly upset
and suffering great distress.

Dit was bedi ende anders niet
dat hi hem allen die hi daer liet
niet hadde beraden al sulke pine
alse Brunen ende Ysingrine,
haddet moghen ghevallen!
Nochtan stont hi ende bat hem allen
dat si over hem bidden souden
also ghetrauwelike *alsi wouden*
dat hi over hem allen bade.
Dat orlof nemen dochte hem spade,
want hi gherne danen ware.
Hi was altoes zeere in vare
als die hem selven sculdich weet.
Doe sprac die coninc: 'Mi es leet,
Reynaert, dat ghi dus haestich zijt.'
'Neen, heere, het es tijt! [210va]
Men sal gheene weldaet sparen.
Huwen orlof, ic wille varen.'
Die coninc sprac: 'Gods orlof.'
Doe gheboet die coninc al dat hof
met Reynaerde huutwaert te ghane,
sonder alleene die ghevane.
Nu wart Reynaert peelgrijn,
ende zijn oem Ysingrijn
ende Brune die ligghen ghebonden
ende ziec van zeeren wonden.
Mi dinct ende ic wane des,
dat niement so onspellic es
tusschen Pollanen ende Scouden,
die hem van lachene hadde onthouden
dor rauwe die hem mochte ghescien,
hadde hi Reynaerde doe ghesien!
Hoe wonderlic hi henenghinc
ende hoe ghemackelic dat hem hinc

2990-94 Reynaert is crying mock tears (*gheveinsde tranen*, 2986). He pretends to be very sad now that the time of his departure as a pilgrim aproaches (cf. also 3051-52). The narrator addresses his public with the ironic comment that Reynaert is crying purely because he is disappointed that he has not succeeded in harming more courtiers than just Bruun and Ysingrijn. Cf. also the note to 2897-98 and below.

This was for no other reason
than that he had not caused as much harm
to all those he left behind
as he had to Bruun and Ysingrijn,
if that had been possible!
Nevertheless, standing there, he requested them all
to pray for him
as sincerely as they wished
him to pray for all of them.
The farewells took too long to his mind,
for he was eager to get away from there.
He was constantly afraid,
because he was aware of his guilt.
Then the king said: 'I regret,
Reynaert, that you are in such a hurry.'
– 'No, lord, it is time!
One should not put off a good deed.
With your permission, I wish to depart.'
The king said: 'Go with God.'
Then the king ordered the entire court
to accompany Reynaert outside,
with the exception of the prisoners.
Now Reynaert has turned pilgrim
and his uncle Ysingrijn
and Bruun lie tied up
and suffering from painful wounds.
I am convinced that
there is no one so downhearted
between Poland and Schouwen
because of a disaster that had befallen him,
or he would have laughed
on seeing Reynaert then!
How amazing his departure was
and how naturally did

3016-21 In this aside the narrator makes a distinction between the here-and-now of the fictional action and the *doe* (then, 3021) of the story. His public realizes that it cannot participate in the story, and cannot see the ludicrously attired fox anymore than the most miserable person between Poland and Schouwen can see him. The two regions symbolize the extreme east (Poland) and west (Schouwen was an island in the county of Zeeland).

scaerpe ende palster omme den hals
ende die scoen als ende als
die hi drouch an zine been
ghebonden, sodat hi sceen
een peelgrijn licht ghenouch!
Reynaerts herte binnen louch,
dordat si alle met hem ghinghen
met so groter zameninghen
die hem tevoren waren wreet.
Doe sprac hi: 'Coninc, mi es leet
dat ghi so verre met mi gaet.
Ic vruchte het mach hu wesen quaet.
Ghi hebt ghevaen II mordenaren.
Ghevalt dat si hu ontvaren,
ghi hebt hu te wachtene meer
dan ghi noint hadt eer.
Blijft ghesont ende laet mi gaen.'
Na dese tale ghinc hi staen
up sine II achterste voeten
ende maende die diere, cleene ende grote,
dat si alle voer hem baden,
of si alle an sine weldaden
recht deel nemen wouden.
Si seiden alle dat si souden [210vb]
sijns ghedincken in haer ghebede.
Nu hoert voert wat Reynaert dede!
Daer hi van den coninc sciet,
so drouvelic hi hem gheliet
dat hem somen zeere ontfaremde.
Cuwaert den haze hi becaremde:
'O wy, Cuwaert, sullen wi sceeden?
Of God wilt, ghi sult mi gheleeden
ende mijn vrient Belin de ram.

3049-3138 The false pilgrim manages to lure two tame animals from the court to Manpertuus, where Reynaert is to say farewell to his wife and children. Cuwaert the hare enters the den at Reynaert's request to help comfort the fox's wife. Cuwaert does, indeed, offer solace, but does so physically rather than verbally: the fox takes him by the throat and kills him. Reynaert's confrontations with Cuwaert show how the story will develop: evil will reign supreme. At the time of their first encounter Reynaert's tuition as a pseudo-

the scrip and staff hang around his neck
and did he wear all the shoes
that he had tied around his legs,
so that he might quite easily
have been taken for a pilgrim!
Reynaert laughed in his heart,
because all those who went with him
in such a large gathering
had earlier been ill-disposed towards him.
Then he said: 'King, it worries me
to have you come with me so far.
I fear that it may do you harm.
You have caught two criminals.
If it should be so that they escape,
you will have to be on your guard
more than ever before.
Take care and let me go.'
After these words he raised himself
on his two back legs
and urged all the animals, small and large,
to pray for him,
if they all wished to profit
by his good works.
They all said that they would
remember him in their prayers.
Now hear what Reynaert did next!
When he took leave of the king,
he pretended to be so sad
that some took great pity on him.
He moaned to Cuwaert the hare:
'Alas, Cuwaert, must we part?
God willing, you will accompany me
with my friend Belin the ram.

cleric had not yet had the desired result; on the contrary, the failed murder attempt was one of the charges that led to the institution of legal proceedings. However, by the end of the story, Reynaert, this time in the guise of a false pilgrim, has conquered all problems. He does not let the hare escape a second time once he has it in his den. Belin the ram is waiting outside; his services will be abused by Reynaert to let Nobel know that he has been deceived.

Ghi twee, ghi ne daedt mi noint gram.
Ghi moet mi bet voertbringhen.
Ghi zijt van zoeter wandelinghen
ende onberoupen ende goedertieren
ende ombeclaghet van allen dieren.
Ghestade es huwer beeder zede,
als ic doe ten tijden dede
als ic clusenare was.
Hebdi lovere ende gras,
ghi ne doet negheenen heesch
noch om broet no om vleesch
noch om sonderlinghe spijse.'
Met aldusghedanen prijse
hevet Reynaert dese II verdoort,
dat si met hem ghinghen voort
totedat hi quam voer zijn huus
ende voer de porte van Manpertuus.
Alse Reynaert voer de porte quam,
doe sprac hi: 'Belin, neve ram,
ghi moet alleene buten staen.
Ic moet in mine veste gaen;
Cuaert sal ingaen met mi.
Heere Belin, bidt hem dat hi
troeste wel vrauwe Hermelinen
met haren cleenen welpkinen,
als ic orlof an hem neme.'
Belin sprac: 'Ic bids heme
dat hise alleene troeste wale.'
Reynaert ghinc met scoenre tale
so smeeken ende losengieren
in so menegher manieren
dat hi bi barate brochte
Cuwaerde in sine haghedochte. [211ra]
Als si in dat hol quamen,
Cuaert ende Reynaert tsamen,
doe vonden si vrauwe Hermelinen
met haren cleenen welpkinen.

3075 *neve*: the form of address is used as a sign of friendship. See also 1278.

You two, you never gave me cause for anger.
You must see me on my way.
You are agreeable company
and of good repute and kindhearted
and none of the animals complains of you.
Steady is the way you both live,
just as I did in the time
when I was a hermit.
So long as you have leaves and grass,
you do not hanker at all
after bread or meat
or dainty food.'
With praise like this
has Reynaert misled the two,
so that they accompanied him
until he arrived at his house
and before the gate of Manpertuus.
    When Reynaert arrived at the gate
he said: 'Belin, cousin ram,
you must wait here outside by yourself.
I must go into my fortress;
Cuwaert will come in with me.
Lord Belin, impress upon him that he
offers suitable comfort to Lady Hermeline
and her little cubs,
when I say goodbye to them.'
Belin said: 'I appeal to him
to comfort every one of them.'
Talking smoothly, Reynaert wheedled
and cajoled so much
and in so many ways
that he deceived Cuwaert
into coming with him into his den.
    When they entered the hole,
Cuwaert and Reynaert together,
they found Lady Hermeline there
with her small cubs.

Die was in zorghen ende in vare,
want so waent dat Reynaert ware
verhanghen. Ende so vernam
dat hi weder thuuswaert quam
ende palster ende scerpe drouch;
dit dochte haer wonders ghenouch.
So was blide ende sprac saen:
'Reynaert, hoe sidi ontgaen?'
Reynart sprac: 'Ic was gevaen,
mar die coninc hi lijt mi gaen.
Ic bem worden peelgrijn.
Heere Brune ende heere Ysengrijn
sijn worden ghisele over mi.
Die coninc hevet, danc hebbe hi,
Cuaerde ghegheven in rechter zoene
al onsen wille mede te doene.
Die coninc die lyede das
dat Cuaert die eerste was
die ons verriet jeghen hem.
Ende bi der trauwen die ic bem
sculdich hu, vrauwe Hermeline:
Cuaerde naket eene groete pine.
Ic bem up hem met rechte gram!'
Ende alse dat Cuaert vernam,
keerdi hem omme ende waende vlien,
maer dat ne conste hem niet ghescien,
want Reynaert hadde hem ondergaen
die porte ende ghegreepene saen
bi der kelen mordadelike.
Ende Cuaert riep ghenadelike:
'Helpt mi, Belin! Waer sidi?
Dese peelgrijn verbijt mi!'
Dat roupen was sciere ghedaen,
bedi Reynaert hadde saen

3101a-3110 Reynaert answers Hermeline's question with a number of half-truths. It is right that he has become a pilgrim, but in actual fact he pretended to have been excommunicated and needing to go to the pope. The bear and wolf really have been caught, but the information that they have offered themselves as hostages so that Reynaert might go on a pilgrimage, is false. Earlier the king had ordained on pain of death that the fox and his family

She was worried and afraid,
for she thought that Reynaert
had been hanged. And then she saw
that he came home again
and was carrying staff and scrip;
it struck her as a great marvel.
She was glad and said at once:
'Reynaert, how did you escape?'
Reynaert said: 'I was caught,
but the king let me go.
I have become a pilgrim.
Lord Bruun and Lord Ysingrijn
have become hostages for me.
The king has – thanks be to him –
presented Cuwaert as lawful peace offering,
to do with as we please.
The king acknowledged
that Cuwaert was the first
to accuse us falsely before him.
And by the loyalty that I owe
you, Lady Hermeline:
Cuwaert awaits grievous punishment.
I have every reason to be angry with him!'
    And when Cuwaert heard that,
he turned round and wanted to flee,
but he could not do it
for Reynaert had cut off the way
to the gate and seized him at once
by the throat with murderous intent.
And Cuwaert shouted pitifully:
'Help me, Belin! Where are you?
This pilgrim is biting me to death!'
The shouting soon ceased,
for Reynaert had straightaway

should be honoured (2780-84), which in Reynaert's interpretation means that the king has made a gift of Cuwaert to the fox and his family. Cuwaert's earlier mention of the counterfeiters at Kriekeputte (2667-71) is blown up by Reynaert to a betrayal of his case. Reynaert's cryptic account results in dramatic irony: the audience knows more than does Hermeline. This is amusing and accentuates the perversion of Reynaert's verbal skills.

sine kele ontwee ghebeten.
Doe sprac Reynaert: 'Nu gaen wi heten
desen goeden vetten hase.'
Die welpine liepen ten *ase*
ende ghinghen heten al ghemeene.
Haren rauwe was wel cleene [211rb]
dat Cuaert hadde verloren tlijf.
Ermeline, Reynaerts wijf,
hat dat vleesch ende dranc dat bloet.
Ay, hoe dicke *bat* so goets
den coninc, die dor sine doghet
die cleene welpkine hadde verhoghet
so wel met eenen goeden male.
Reynaert sprac: 'Hi jans hu wale.
Ic weet wel, moet die coninc leven,
hi soude ons gherne ghiften gheven
die hi selve niet ne woude
hebben om VII maerc van goude.'
'Wat ghiften es dat?' sprac Hermeline.
Reynaert sprac: 'Hets eene lijne
ende eene vorst ende twee micken.
Maer maghic, ic sal hem ontscricken,
hopic, eer lijden daghen twee,
dat ic omme zijn daghen mee
ne gave dan hi omme tmijn.'
Soe sprac: 'Reynaert, wat mach dat zijn?'
Reynaert sprac: 'Vrauwe, ic secht hu.
Ic weet een wildernesse nu
van langhen haghen ende van heede
ende die so nes niet onghereede
van goeden ligghene ende van spijsen.
Daer wonen hoenre ende pertrijsen
ende menegherande vogheline.

3134 As Cuwaert, according to Reynaert, had been delivered to him as lawful peace offering (*in rechter zoene*, 3106), this line appears to associate the consumption of the dead hare in a suggestive way with Christ's death on the cross, presented during the Last Supper as a sacrifice and celebrated as such in the Catholic mass (through the consecration and consumption of bread and wine in which Christ's broken body and spilled blood are substantially present).
3130-99 Reynaert realizes that King Nobel will exact revenge when he finds out that he has

bitten his throat asunder.
Then Reynaert said: 'Now let us eat
of this good, fat hare.'
The cubs ran to the food
and started to eat together.
They did not in the least regret
that Cuwaert had lost his life.
Hermeline, Reynaert's wife,
ate of the flesh and drank the blood.
Ah, how often did she wish the king
well, who, in his generosity,
had so delighted the little cubs
with a delicious meal.
Reynaert said: 'He is very pleased for you.
I am sure that if the king lives,
he would gladly give us a present
that he himself would not like to
receive for seven gold marks.'
'What gift is that?' said Hermeline.
Reynaert said: 'It is a rope
with a crossbeam and two poles.
But if I can, I hope to escape him
before two days are past,
so that I need care for his summons no more
than he does for mine.'
She said: 'Reynaert, what does this mean?'
Reynaert said: 'Lady, I shall tell you.
I can think of a wilderness
with high bushes and heather,
and where there is no lack
of suitable resting places and food.
Fowls and partridges live there
and all kinds of small birds.

been deceived (3140-50 and cf. 1372-84, 2534-37, 3319-20, 3420-24, 3447-51). That is why Reynaert will depart for a new wilderness with his family, out of reach of Nobel's court (cf. 3317-29).
3145-46 It concerns the constituent parts of a gallows.
3152-64 The fox presents the landscape to his wife as a paradise. This holds true only from a predator's perspective, for other animals risk their lives there. For the world of the court such a landscape is a *locus terribilis* (cf. the note to 2574-93).

Wildi doen, vrauwe Ermeline,
dat ghi gaen wilt met mi daer?
Wi moghen daer wonen VII jaer
(willen wi), wandelen onder die scade
ende hebben daer groete ghenade,
eer wi worden daer bespiet.
Al seidic meer, in loghe niet.'
'Ay, Reynaert,' sprac vrauwe Hermeline,
'dit dinct mi wesen eene pine
die algader ware verloren.
Nu hebdi dit lant verzworen
in te wonen nemmermee,
eer ghi comt overzee;
ende hebt palster ende scerpe ontfaen.'
Reynaert andwoerde vele saen: [211va]
'So meer ghezworen, so meer verloren.
Mi seide een goet man hier tevoren
in rade dat hi mi riet:
bedwongene trauwe ne diedet niet.
Al vuldade ic dese vaert,
en holpe mi niet,' sprac Reynaert.
'In waers een ey niet te bat.
Ic hebbe den coninc eenen scat
belovet die mi es onghereet,
ende als hi des de waerheit weet
ende hi bi mi es bedroghen,
dat ic hem al hebbe gheloghen,
so sal hi mi haten vele meere
dan hi noint dede eere.
Daerbi peinsic in minen moet:
dat varen es mi also goet
alse dit bliven,' sprac Reynaert.
'Ende Godsat hebbe mijn rode baert,
ghedoe hoe ic ghedoe,
of mi troestet mee daertoe
no die cater no die das,
no Bruun, die na mijn oem was,

3180 The literal meaning of *ey* is 'egg'.

Will you agree, Lady Hermeline,
to go there with me?
We can live there for seven years,
if we like, walk in the shadow
and do very well there,
before we would be found out.
If I said more about it, I would not lie.'
'Oh, Reynaert,' Lady Hermeline said,
'this seems to me
altogether a waste of effort.
You have just forsworn this land,
never to live in it again,
until you return from the Holy Land,
and you have received the staff and scrip.'
Reynaert answered at once:
'The more you swear, the more you lose.
A wise man once told me
when he gave me some advice:
under duress a promise means nothing.
If I were to accomplish this journey,
it would not help me,' said Reynaert.
'It would not benefit me one bit.
I have promised the king a treasure
which I do not possess,
and once he knows the truth about it
and how he has been deceived by me,
and that I have told him a pack of lies,
he will hate me far more
than he ever did before.
That is why I think
that going away will benefit me as much
as staying,' said Reynaert.
'And may my red beard be damned,
whatever my circumstances,
if I should ever be persuaded again
by the cat or the badger
or by dear uncle Bruun,

no dor ghewin no dor scade,
dat ic in sconinx ghenade
ne comme, dat ic leve lancst!
Ic hebbe leden so meneghen anxt.'
So zeere balch die ram Belijn
dat Cuaert, die gheselle zijn,
in dat hol so langhe merrede.
Hi riep als die hem zeere errede:
'Cuaert, lates den duvel wouden!
Hoe langhe sal hu daer Reynaert houden?
Twi ne comdi huut ende laet ons gaen?'
Alse Reynaert dit hadde verstaen,
doe ghinc hi hute tote Beline
ende sprac al stillekine:
'Ay heere, twi so belghedi?
Al sprac Cuwaert jeghen mi
ende jeghen ziere moyen,
waeromme mach hu dus vernoyen?
Cuaert dede mi verstaen,
ghi moghet wel sachte voeren gaen, [211vb]
ne wildi hier niet langher zijn.
Hi moet hier merren een lettelkijn
met siere moyen Hermelinen
ende met haren welpkinen,
die seere weenen ende mesbaren
omdat ic hem sal ontfaren.'
Belin sprac: 'Nu secht mi,
heere Reynaert, wat hebdi
Cuaerde te leede ghedaen?
Also als ic conste verstaen,
so riep hi arde hulpe up mi.'
Reynaert sprac: 'Wat sechdi?
Belin, God moete hu beraden!
Ic segghe hu wat wi doe daden.
Doe ic in huus gheganghen quam
ende Ermeline an mi vernam
dat ic wilde varen overzee,
ten eersten wart haer so wee
dat so langhe in ommacht lach.

or by the prospect of profit or loss
to surrender myself to the king's
mercy, as long as I live!
I have suffered so many fears.'
The ram Belin became very angry
that Cuwaert, his companion,
tarried so long in that hole.
Very annoyed, he shouted:
'Cuwaert, let the devil see to it!
How long is Reynaert going to keep you there?
Why don't you come out so we can go?'
When Reynaert had heard this,
he went outside to Belin
and said softly:
'Ah, lord, why are you annoyed?
If Cuwaert spoke with me
and with his aunt,
why should that irritate you so?
Cuwaert gave me to understand
that you may go ahead slowly,
if you no longer wish to stay here.
He has to remain here just a little while
longer with his aunt Hermeline
and with her cubs,
who are weeping and wailing loudly
because I shall leave them.'
Belin said: 'Now tell me,
Lord Reynaert, what wrong have you
done to Cuwaert?
In so far as I could hear it,
he called me urgently to come to his rescue.'
Reynaert said: 'What are you saying?
Belin, may God help you!
I shall tell you what we were doing then.
As I entered my house
and Hermeline heard from me
that I intended to go to the Holy Land,
she was at once so overcome
that she lay unconscious for a long time.

Ende alse Cuaert dat ghesach,
doe riep hi: "*Bellijn*, helet vry,
com hare, ende helpt mi
miere moyen laven; so es in ommacht!"
Dat riep hi met groeter cracht.
Dit waren die woerde ende niet hel.'
'Entrauwen, ic verstont oec wel
dat Cuaert dreef groet mesbare.
Ic waende hem yet mesvallen ware.'
Reynaert sprac: 'Belin, neent niet.
Mi ware *liever mesquame* yet
minen kindren of minen wive
dan mijns neven Cuwaerts live.'
Reynaert sprac: 'Vernaemdi yet
dat mi de coninc ghistren hiet
voer arde vele hoeghe liede,
als ic huten lande sciede,
dat ic hem een paer lettren screve?
Suldijt hem draghen, Belin neve?
Het es ghescreven ende al ghereet.'
Belin sprac: 'Ende ic ne weet.
Reynaert, wistic hu ghedichte
dat ghetrauwe ware, ghi mochtet lichte [212ra]
ghebidden dat ict den coninc
droughe, haddic eeneghe dinc
daer icse mochte in steken.'
Reynaert sprac: 'Hu ne sal niet ghebreken.
Eer des coninx lettren hier bleven,
ic soude hu dese scerpe eer gheven,
heere Belin, die ic draghe
ende hanghense an huwe craghe
ende des conincs lettren daerin.
Ghi sulter af hebben groet ghewin,
des conincs danc ende groet eere.
Ghi sult den coninc minen heere
harde willecomme zijn.'
Dit loofde mijn heere Belijn.
Reynaert ghinc in die aghedochte
ende keerde weder ende brochte

And when Cuwaert saw this,
he called: "Belin, noble hero,
come here and help me
rouse my aunt. She has fainted!"
That is what he shouted as loudly as he could.
These were his words and nothing else.'
– 'Truly, I clearly also heard
Cuwaert wailing loudly.
I thought something awful had happened to him.'
Reynaert said: 'Belin, no, certainly not.
I would sooner that something happened
to my children or to my wife
than to my cousin Cuwaert's life.'
Reynaert said: 'Did you happen to hear
that the king asked me yesterday
in the presence of very many nobles
to write him a letter
when I left the country?
Would you take it to him, cousin Belin?
It has been written and is quite finished.'
Belin said: 'I don't really know.
Reynaert, if I knew that your writing
was trustworthy, you would not need
to press me to take it to the king,
if I had something
to put it in.'
Reynaert said: 'You will lack for nothing.
Rather than that the letter to the king should
stay here, I would give you this scrip,
Lord Belin, that I wear,
and hang it round your neck,
with the letter to the king in it.
You will reap great benefit from it,
the king's gratitude and much honour.
You will be most welcome
with my lord the king.'
This my Lord Belin promised to do.
Reynaert went back into his hole
and returned and brought

sinen vrient Beline jeghen
dat hoeft van Cuaerde ghedreghen,
in die scerpe ghesteken,
ende hinc bi sinen quaden treken
die scerpe Belin an den hals;
ende beval hem als ende hals
dat hi die lettren niet ne soude
besien, of hi gherne woude
den coninc teenen vrienden maken.
Ende seide hem dat die lettren staken
in die scerpe verholenlike
ende of hi wesen wilde rike
ende sinen heere den coninc hadde lief,
dat hi seide dat desen brief
bi hem alleene ware ghescreven
ende hiere raet toe hadde ghegheven.
Die coninc souts hem weten danc.
Dat hoerde Belin ende spranc
van der stede daer hi up stoet
meer dan eenen halven voet,
so blide was hi van der dinc,
die hem te toerne sint verghinc!
Doe sprac *Belin*: '*Reynaert* heere,
nu weet ic wel dat ghi doet eere
mi selven ende die zijn int hof.
Men saels *mi* spreken groeten lof, [212rb]
als men weet dat *ic can* dichten
met sconen woerden ende met lichten,
al si dat ics niet ne can.
Men seit dicken: hets menich man
groete eere ghesciet, dat hem God jonste,
van dinghen die hi lettel conste.'
Hierna sprac Belin: 'Reynaert,
wats hu raet? Wille Cuaert
met mi weder te hove gaen?'
'Neen hi,' sprac Reynaert, 'hi sal hu saen
volghen bi desen selven pade.
Hi ne hevet noch negheene stade.
Nu gaet voren met ghemake.

his friend Belin
Cuwaert's head,
inserted into the scrip,
and hung, evil minded as ever,
the scrip round Belin's neck
and strongly impressed upon him
that he should not look at the letter
if he wished
to befriend the king.
And he told him that the letter
had been put deep down in the scrip
and if he wanted to do well
and if he loved his lord the king,
then he had to say that this letter
had been written by himself alone
and that it had been his idea.
The king would be very grateful to him.
Belin heard this and jumped up
from the place where he stood
more than half a foot,
so glad was he about this affair
that later turned out so badly for him!
Then Belin said: 'Lord Reynaert,
now I am certain that you honour
me and the members of the court.
I shall be praised highly
when it becomes known that I can write
with fine and plain words,
even though I cannot really.
It is often said: many acquire
great honour – bestowed on them by God –
through skills they barely master.'
Then Belin said: 'Reynaert,
what do you advise? Should Cuwaert
return with me to court?'
'No,' said Reynaert, 'he will speedily
follow by the same route.
He hasn't got time for it yet.
Now go ahead and take it slowly.

Ic sal Cuaerde sulke sake
ontdecken, die noch es verholen.'
'Reynaert, so blivet Gode volen,'
sprac Belin ende dede hem up de vaert.
Nu hoert wat hi doet, Reynaert!
Hi keerde in sine haghedochte
ende sprac: 'Hier naect ons gherochte,
bliven wi hier, ende grote pine.
Ghereet hu, vrauwe Hermeline,
ende mine kindre also algader.
Volghet mi; ic bem hu vader.
Ende pinen wi ons dat wi ontfaren.'
Doe ne was *daer* gheen langher sparen.
Si daden hem alle up die vaert:
Ermeline ende heere Reynaert
ende hare jonghe welpkine;
dese anevaerden die woestine.
Nu hevet Belin die ram
soe gheloepen dat hi quam
te hove een lettel na middach.
Als die coninc Belin ghesach,
die de scerpe wederbrochte
daer Brune die beere so onsochte
tevoren omme was ghedaen,
doe sprac hi te Belin saen:
'Heere Belin, wanen comedi?
Waer es Reynaert? Hoe comt dat hi
dese scerpe niet met hem draghet?'
Belin sprac: 'Coninc, ic maghet [212va]
hu segghen also ict weet.
Doe Reynaert al was ghereet
ende hi den casteel rumen soude,
doe seide hi mi dat hi hu woude
een paer lettren, coninc vry,
senden ende doe bat hi mi

3313-14 Reynaert's words are ambiguous. He states that he will reveal a secret to Cuwaert, but his words may also mean that he will reveal a secret to the king by means of the hare (i.e. that there is no treasure).

I shall make Cuwaert reveal something
that as yet is hidden.'
'Reynaert, may God keep you,'
said Belin and went on his way.
    Now hear what Reynaert does!
He returned to his den
and said: 'Problems are in store for us
if we stay here, and much misery.
Get you ready, Lady Hermeline,
and all my children, too.
Follow me, I am your father.
And let us make every effort to escape.'
Then they did not delay any longer.
They all went on their way:
Hermeline and Lord Reynaert
and their young cubs;
they departed for the waste land.
    Now Belin the ram has
made such good speed that he
reached the court shortly after noon.
When the king saw Belin,
who returned the scrip
for which Bruun the bear
had earlier been maltreated so,
he said to Belin immediately:
'Lord Belin, where are you coming from?
Where is Reynaert? How come that he
does not have this scrip with him?'
Belin said: 'King, I shall tell it you
as I understand it.
When Reynaert was quite ready
and was about to leave his fortress,
he told me that he wanted to send
you, noble king, a letter
and then he asked me
to deliver it out of affection for you.

dat icse droughe dor huwe lieve.
Ic seide meer dan VII brieve
soudic dor huwen wille draghen.
Doe ne conste Reynaert niet bejaghen
daer ic de brieve in draghen mochte.
Dese scerpe hi mi brochte
ende die lettren daerin ghesteken.
Coninc, ghi ne horet noint spreken
van betren dichtre dan ic bem.
Dese lettren dichte ic hem,
gaet mi te goede of te quade.
Dese lettren dichte ic bi minen rade,
aldus ghemaect ende ghescreven.'
Doe hiet hem die coninc gheven
den brief Botsaerde sinen clerc.
Dat was hi die ant werc
bet conste dan yement die daer was.
Botsaert plach emmer dat hi las
die lettren die te hove quamen.
Bruneel ende hi die namen
die scerpe van den halse Belijns,
die bi der dompheit zijns
hiertoe hadde gheseit so verre
dat hi snieme sal werden erre.
Die scerpe ontfinc Botsaert de clerc.
Doe moeste bliken Reynaerts werc,
alse hi dat hoeft voerttrac,
Botsaert, ende sach dat:
'Helpe, wat lettren zijn dit?
Heere coninc, bi miere wit,
dit es dat hoeft van Cuaerde!
O wach, dat ghi noint Reynaerde,
coninc, ghetrauwet so verre!'
Doe mochte men drouve sien ende erre
dien coninc entie coninghinne.

3362-68 It is not clear what kind of animals Botsaert the clerk and Bruneel are supposed to be. Were these characters familiar to Willem's public? It has been suggested that Botsaert might be a monkey or a boar; Bruneel is said to have been an ass.

I declared that for your sake I would gladly
carry more than seven letters.
Then Reynaert was unable to find anything
in which I might carry the letter.
He brought me this scrip
with the letter put inside it.
King, you never heard speak
of a better writer than I am.
This letter I wrote for him,
whatever may befall me.
This letter I composed to the best of my ability,
thus drawn up and put in writing.'
Then the king ordered him to give
the letter to Botsaert his clerk.
He was better at that job
than anyone who was present there.
Botsaert always used to read
the letters that arrived at court.
Bruneel and he lifted
the scrip from around Belin's neck,
who, in his stupidity,
had been saying so much
that he will soon regret it.
Botsaert the clerk received the scrip.
Then Reynaert's doing had to come to light,
as soon as Botsaert drew out
the head and saw it:
'Help, what kind of a letter is this?
Lord King, by my faith,
this is Cuwaert's head!
Ah, woe, king, that you ever
put so much trust in Reynaert!'
Then the king and queen
could be seen to be sad and angry.
The king stood there deeply affected

3372-80 Earlier in the story Reynaert had mocked and teased his victims Bruun, Tybeert and Haersint verbally. The lion, however, is made a fool of in a non-verbal manner by Reynaert when Cuwaert's head is pulled from the bag.

Die coninc stont in drouven zinne [212vb]
ende slouch zijn hoeft neder.
Overlanc hief hijt weder
up ende begonste werpen huut
een dat vreeselicste gheluut
dat noint van diere ghehoort waert.
Ghene dieren waren vervaert.
Doe spranc voert *Fyrapeel*,
die lubaert. Hi was een deel
des coninx maech; hi mocht wel doen.
Hi sprac: 'Heere coninc lyoen,
twi drijfdi dus groet onghevouch?
Ghi mesliet hu ghenouch,
al ware de coninghinne doot.
Doet wel ende wijsheit groot
ende slaect huwen rauwe een deel.'
Die coninc sprac: 'Heere *Fierapeel*,
mi hevet een quaet wicht so verre
bedroghen dat ics bem erre,
ende int strec gheleet bi barate,
dat ic recht mi selven hate
ende ic mine eere hebbe verloren.
Die mine vriende waren tevoren,
die stoute heere Brune ende heere Ysingrijn,
die rovet mi een valsch peelgrijn.
Dat gaet miere herten na so zeere
dat het gaen sal an mine eere
ende an mijn leven, het es recht!'
Doe sprac *Fyrapeel* echt:
'Es ghedaen mesdaet, men saelt zoenen.
Men sal den wulf enten beere doen comen
ende vrauwe Hersenden also wel
ende betren hem hare mesdaet snel
ende over haren toren ende over hare pine
versoenen metten ram Beline,
nadat hi selve heeft ghelyet

3412-21 Nobel has wronged his mightiest vassals. According to Fyrapeel this calls for a reconciliation (3412). However, in the leopard's cynical mental world this does not apply to

and hung his head.
After a long time he lifted it again
and began to raise
the most terrifying sound
that any animal was ever heard to make.
The animals there were afraid.
    Then forward sprang Fyrapeel,
the leopard. He was a distant relative
of the king; he was allowed to do so.
He said: 'Lord King Lion,
why are you making such a row?
You are letting yourself go in a way
as if the queen had died.
Behave properly and sensibly
and modify your distress somewhat.'
The king said: 'Lord Fyrapeel,
I have been so terribly misled by a scoundrel
that I am beside myself,
and I have been trapped by a trick
so that I now have every reason to hate myself
and I have lost my honour.
A false pilgrim robbed me
of those who were my friends before,
bold Lord Bruun and Lord Ysingrijn.
It make me very sad at heart
that it will cost me my honour
and my life, and rightly so!'
    Then Fyrapeel spoke again:
'Where wrong has been done, peace must be sought.
The wolf and the bear will be sent for,
as will Lady Haersint
and they will straightaway be compensated
for the wrong done to them
and for the distress and the pain they suffered
by offering them the ram Belin, since he has admitted
himself that he betrayed Cuwaert.

all animals. Belin, too, has – to Fyrapeel's mind at least – done wrong, but the ram has to pay for it with his life. At Nobel's court only the powerful will now survive: the law of the jungle.

dat hi Cuaerde verriet.
Hi heeft mesdaen, hi moet becoepen.
Ende daerna sullen wi alle loepen
na Reynaerde ende sulne vanghen
ende sullen sine kele hanghen
sonder vonnesse, hets recht!'
Doe andwoerde die coninc hecht: [213ra]
'O wy, heere *Fyrapeel*,
mochte dit ghescien, so ware een deel
ghesocht den rauwe die mi slaet.'
Fyrapeel sprac: 'Heere, jaet.
Ic wille gaen maken die zoene.'
Doe ghinc *Fyrapeel* die coene
daer hi die ghevanghene vant.
Ic wane dat hise teerst ontbant!
Ende daerna sprac hi: 'Ghi heeren beede,
ic bringhe hu vrede ende gheleede.
Mine heere de coninc groet hu
ende hem berauwet zeere nu
dat hi jeghen hu heeft mesdaen.
Hi biet hu *soene*, wildijt ontfaen,
wie so blide si ofte gram.
Hi wille hu gheven Belin den ram
ende alle sheere Belins maghe
van nu toten domsdaghe.
Eist int velt, eist int wout,
hebse alle in hu ghewout
ende ghise ghewilleghelike verbit.
Die coninc ontbiet hu voer al dit:
dat ghi sonder eeneghe mesdaet

3423 The last line in the Dyck mansucript agrees with line 3423 in the redaction of the Comburg codex. This is one reason why the end of the Comburg redaction has been considered to be not original. However, this opinion now seems untenable. It is more likely that the last lines of the original poem are lacking from the Dyck redaction. See also the note to 3461-69.
3439-46 The leopard tries to reconcile the lion with the wolf and the bear by surrendering the ram and all its relatives to them for all eternity. This is reminiscent of the Messianic peace described in the Book of Isaiah (11, 6-7): 'And the wolf shall dwell with the lamb: and the leopard shall lie down with the kid: and the calf and the lion, and the sheep shall abide together, and a little child shall lead them. And the calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.' However, the four predators

He has done wrong, he will pay for it.
And next we shall all go
after Reynaert and catch him
and hang him by the throat
without a trial, it's lawful!'
Then the king answered to this:
'Well, Lord Fyrapeel,
if this could be done, then part
of the distress that I suffer would be alleviated.'
Fyrapeel said: 'Lord, certainly.
I shall go and effect the reconciliation.'
Then brave Fyrapeel
went to where he found the captives.
I assume that he freed them first!
And then he said: 'You lords, both of you,
I bring you peace and safe conduct.
My lord the king greets you
and now deeply regrets
the harm that he has done you.
He offers to recompense you, if you will agree,
whatever anyone else may think.
He wants to give you Belin the ram
and all Lord Belin's relatives
from now until Doomsday.
In the field or in the woods,
they will all be at your disposal
and you may kill them as much as you like.
The king especially wants you to know this:
that you may, without committing any crime,
harm and torment Reynaert

that are peaceful in Isaiah, agree in Willem's poem that they are justified in tearing apart the ram and his descendants till kingdom come. This is a cynical reversal, which indicates that in Nobel's world evil will reign for ever. At the leopard's proposal the king is reconciled with his highest vassals by infringing the rights of other vassals permanently. This spells the end of Nobel's feudal order (see pp. 25-27). Possibly there is another biblical motif which resonates here. Cuwaert and Belin function as the two goats from the Book of Leviticus, which are sacrificed on the day of atonement by the priest of the temple for the sins of the Jewish people. The first (Cuwaert) is killed in the temple (Manpertuus). The second, the actual scapegoat (Belin), is sent, laden with the iniquities of the people, into the wilderness to perish there (Lev. 16, 20-23).

Reynaerde moghet toren ende quaet
doen ende alle zine maghen,
waer so ghise moghet belaghen.
Dese twee groete *vriheden*
wille hu die coninc gheven heden
te vryen leene eewelike.
Ende hierbinnen wilt die coninc rike
dat ghi hem zweert vaste hulde.
Hi ne wille oec bi sinen sculde
nemmermeer jeghen hu mesdoen.
Dit biedt hu de coninc lyoen.
Dit neemt ende leeft met ghenaden.
B i Gode, ic dart hu wel raden!'
I singrijn sprac toten beere:
'**W** at sechdire toe, Brune heere?'
– '***I*** *c* hebbe liever in de rijsere
L *igghen dan hier* in dysere.
L aet ons toten coninc gaen
E nde sinen pays daer ontfaen.' [213rb]
M et *Fyrapeel* dat si ghinghen
E nde maecten pays van allen dinghen.

3461-69 The acrostichon BI WILLEME agrees with the information in the first line of the poem: its author is Willem. This is an argument in favour of the view that the end of the poem in the Comburg redaction is original.

and all his relatives,
wherever you can waylay them.
These two great liberties
does the king wish to bestow on you today
to be at your free disposal for all eternity.
And in connection with this the mighty king
wants you to do homage to him.
He will never again
knowingly wrong you.
This is what King Lion offers you.
Accept it, and you will live in his favour.
B y God, I would certainly recommend it!'
Y singrijn said to the bear:
'**W** hat do you say, Lord Bruun?'
– '**I** prefer lying in the bushes to
L ying here, clapped in irons.
L et us go to the king and
E nter into his peace.'
M oving along with Fyrapeel, they
E nded by making peace all round.

Dar hi hē scone mede bedroech
En die gesellen sine
Dat was eer ic mit rime
En mine geselscap maecte vast
Die mi gequijt heft menigē past
Owi sprac rr suete rijn
Lieue gespele suete hondelijn
V gaue god war di nv hier
Ghi souc orcondē vor dit dier
Mit sconē wordē waers te doene
Dat ic noyt ne was so coene
Dat ic enige sake dede
Dar ic dē·cō mochte mede
Te nitwaert belgē doen mit rechte
Gaet wed' ond' gone knechte
Sprac rr haestelike cuwart
Mijn here dē·co· en heft tuwt
Negeen dinc te sprekē meer
Cuart dede enē wed' keer
En ginc vā sconinx rade dar
Rr sprac·cō· here ist waer

Editorial principles

This edition of *Van den vos Reynaerde* is based on the redaction in the Comburg manuscript (Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2º 22). This codex consists of six parts; *Van den vos Reynaerde* is found in the fourth. It was written by scribe E, and runs from line 22, halfway down folio 192va, to line 3 on folio 213rb. Wherever a new column begins in the manuscript, a folio and column number is stated in the right hand margin of the edited Middle Dutch text.

There are two reasons why the Comburg redaction was preferred to the redaction in the Dyck manuscript (Münster, Universitätsbibliotheek, Ms. N.R. 381), even though the latter probably predates Comburg by more than half a century (see p. 34). First, the Dyck redaction is a copy of a Flemish exemplar, but written by a scribe from the county of Holland. This has resulted in many inconsistencies in word forms and spelling. By contrast the Comburg redaction is a regular Flemish copy in which the original word forms and spelling have been kept relatively intact (cf. Muller 1917, p. 47). A second reason is that the younger Comburg redaction appears to have preserved the original ending – including the acrostic *BI WILLEME* (lines 3461-69)) – whereas Dyck probably has an abbreviated version of the conclusion (cf. Bouwman 1991, pp. 369-371, Van Daele 1996).

A colour facsimile, published by Janssens [a.o.] 1991, was used for the transcription. Here a critical edition of the Comburg text is presented, which implies a certain amount of editorial intervention. All modifications are accounted for below.

1. All abbreviations have been silently expanded. For a discussion of the abbreviation marks used by scribe E, see Brinkman & Schenkel 1997, pp. 105-6.
2. No punctuation has been used in the manuscript. In the edited text modern punctuation marks have been added.
3. Sentences, proper names and the names of deities begin with a capital letter in the edited text. Roman numerals have also been rendered in capitals, but without the points that are used in the manuscript before and after the number. All capital letters were added by the editors. The rubricated capitals at the beginning of every line have not been indicated in the edited text. Comburg scribe E structured his text

by using initials and paragraph signs in red paint; in the edited text these have also been ignored. Painted initials (one line in height) are found in lines 41, 61, 135, 149, 177, 233, 263, 283, 315, 361, 421, 441, 465, 497, 547, 575, 601, 627, 647, 707, 739, 778, 805, 837, 877, 909, 929, 961, 1015, 1043, 1142, 1233, 1285, 1335, 1359, 1393, 1427, 1533, 1567, 1603, 1691, 1753, 1811, 1847, 1868, 1886, 1918, 1966, 1985, 2041, 2061, 2139, 2179, 2227, 2278, 2389, 2423, 2447, 2473, 2491, 2549, 2565, 2617, 2717, 2751, 2796, 2842, 2890, 2926, 2952, 2976, 3012, 3074, 3090, 3124, 3152, 3166, 3200, 3248, 3272, 3296, 3330, 3374, 3426. The rubricated capitals directly following the painted initials have similarly been ignored, except in lines 135, 647 and 2926, where VV has been rendered as W. The same procedure has been applied to the painted initial V (3 lines in height) and rubricated capital V in line 1. Paragraph signs are found at the beginning of lines 126, 170, 203, 205, 247, 375, 562, 893, 1054, 1109, 2209, 2500, 2806, 3390.

4. The story has been subdivided by the editors into seven episodes: Prologue, King Noble Holds Court, First Summons, Second Summons, Third Summons, Conviction and Reconciliation, Revenge and Flight. In the edition these divisions are marked by white lines not found in the manuscript.
5. The spelling of *u/v* and *i/j* has been adapted in accordance with modern usage. No distinction has been made between the different forms of *r* and *s*.
6. For the sake of clarity several words that were written as separate forms in the manuscript have been contracted in the edition, or, conversely, words written as compounds in the manuscript have been separated in the edition. Our guide here has been the *Middelnederlandsch handwoordenboek* (Verdam 1932). The contractions concern combinations of a preposition and a verb (as in *af bernen*, 'burn off'), compound adverbs (*daer na, hier omme*) and conjunctions (*om dat*) as well as compound nouns (*cloester bier*). Words have been separated when personal pronouns or particles have been joined on to preceding words without resulting in clisis, reduction or assimilation (see pp. 261-262). This is the case particularly when pronouns are followed by a negative particle (*ghine*), when followed by the first person singular of the past tense of a number of strong verbs (as in *lietic, hietic*) and in combinations with a conjunction (*datsi*, *datso*). The following cases, arranged alphabetically, have been modified: *achter hende* (1932), *achter waert* (1746), *af bernen* (1502), *af doen* (2894), *af ghebeten* (289), *af ghedaen* (949), *af ghesleghen* (1730), *af vloyde* (2889), *al daer* (2100, 2250, 2406, 2513, 2629, 2668, 2696), *al daert* (1539), *al gader* (1272, 1929, 2116, 2414, 2457, 2543, 2571, 2884, 3168, 3322), *al gadre* (1141), *al in een* (1251), *alden ghenen* (2428), *aldus ghedanen* (3069), *alle gader* (1003, 1451, 2216, 2227, 2503), *alle gadre* (1236), *alre best* (468), *alre beste* (1534), *alre meest* (2192), *alre mintsten* (2126), *alre naest* (2605), *alre scaerpst* (784), *alsi* (3302), *alsmen* (3300), *alsomen* (1341), *alte gader* (2439), *alte hant* (539), *an draghen* (2907), *ander sins* (84), *ane slaen* (442), *ane vaerden* (3329), *bander zijde* (1826), *beere huut* (926), *biden* (688, 942), *bider* (1705, 2654g), *bouc stave* (459),

broeder sone (178, 1336), *cleene beiach* (1863), *clocke lijnen* (1486), *cloester bier* (1955), *cloester crune* (1951), *cruus staf* (727, 811), *daer af* (1456, 2957), *daer an* (93, 205, 362, 455, 1884), *daer bi* (2982, 3188), *daer binnen* (2054), *daer boven* (1636), *daer in* (653, 675, 1623, 2594, 3266, 3354), *daer mede* (1120, 1139), *daer met* (594, 2115), *daer na* (432, 761, 763, 764, 766, 860, 1678, 1712, 2095, 2458, 3420, 3434), *daer nare* (2371), *daer omme* (246, 583, 896, 1111, 1385, 1874, 2002, 2716), *daer omtrent* (810), *daer onder* (374), *daer te voren* (682, 1167), *daer toe* (11, 36, 189, 445, 996, 1404, 1941, 1999, 3193), *daer up* (456), *daer waert* (152, 2032), *daermen* (1268, 1923, 2196), *dan nes* (564), *datmen* (92, 127, 259, 1881, 1891, 1998, 2234, 2468, 2843, 2845, 2859), *datsi* (22, 37, 338, 440, 467, 471, 842, 847, 1002, 1162, 1476, 1638, 1783, 1784, 1792, 1976, 2174, 2301, 2838, 2996, 3037, 3044, 3047, 3071, 3468), *datso* (256, 1547, 1558, 1896, 1979, 2047, 2114, 2288, 2344, 2914, 3234), *datso wie* (2000), *den ghenen* (1871a, 2275), *der an* (923), *dieden* (2424), *die ghene* (34, 2041), *diemen* (278, 300, 455, 1872, 2583), *dies ghelike* (2324), *doemen* (978, 2075, 2888), *doene* (828, 3325), *doetment* (1912), *dor dat* (111, 216, 885, 897), *dor datsi* (3030), *een coren* (1859), *en trauwen* (252, 3241), *ga wy* (1850), *gha wi* (1963), *ghine* (167, 199, 213, 593, 604, 872, 1384, 1834, 2004, 2580, 2741, 2833, 2866, 2867, 2885, 2963, 3057, 3066, 3355), *godweet* (2908), *ha wy* (1849), *haddemen* (1730), *haer sint* (242), *haer waert* (1448), *haren thare* (1624, 1707, 2063), *henen liep* (2365), *henen trac* (2365), *hier af* (2480), *hier binnen* (336, 1304, 2423, 3455), *hier na* (1000, 1686, 3306), *hier naer* (169), *hier omme* (55, 614, 1170, 2341), *hier toe* (3370), *hier voren* (2787), *hietic* (1482), *hine* (59, 113, 130, 132, 277, 475, 697, 758, 953, 956, 963, 968, 1329, 1728, 1729, 1758, 1911, 1927, 1965, 1972, 1973, 2821, 2925, 3311, 3457), *hoemen* (1333), *hoenre dief* (1231), *honich raten* (568, 665, 1114), *hout makigghe* (804), *hulster loe* (2575), *hute brocht* (748), *huut lac* (808), *huut traken* (842), *huut waert* (2051, 3010), *in crupen* (1517), *in dien* (2187, 2468, 2507, 2820), *in gaen* (1190, 3078), *in gane* (322), *in loepen* (1900), *in ne* (93), *in stac* (679), *iu locken* (1298), *jane* (2202, 2548), *krieke . pit* (2578), *krieke putte* (2596, 2634, 2657), *krieken putte* (2665), *lanc voet* (785), *leidemen* (451), *lietic* (1120, 2737), *maerber steene* (454), *mede gaen* (1945, 2391), *mede ghinc* (1922), *mede loepen* (1958), *merke di* (2383), *midden waerde* (1549), *mine* (1117, 2038), *mochtemen* (442, 1238, 1326, 3381), *moeder naect* (1241), *molen man* (121), *na dat* (2735, 3418), *na dien* (2221, 2758), *ne gheen* (342, 1255), *ne gheene* (267, 1375, 3311), *ne gheenen* (3066), *ne waer* (1745, 2291), *ne ware* (95, 174, 447), *neder waert* (910), *neenic* (1143), *nochtauont* (1097, 1145), *oest hende* (2574), *offer keersse* (1246), *om dat* (242, 3221), *omme loepen* (2440), *omme dat* (2233, 2511), *omme sach* (2383), *omme zwinghen* (795), *onder commen* (868), *over al* (45, 612, 1413, 1638, 1789, 2220), *over een draghen* (2271), *over eene* (146), *over groeten* (2417), *over lanc* (3385), *over luut* (628), *over see* (2719), *over zee* (2792, 2912, 2958, 3171, 3232), *over staerc* (1090), *pater noster* (1739), *pladijsen graet* (214), *puten sone* (919), *salic* (2054), *salmen* (1339, 1790, 1912), *secht di* (1122), *sine* (1272, 1641, 1889, 1890, 2198), *sielen lesse* (449), *slouch si* (1587), *so dat* (740, 808, 869, 1503, 1581, 1713, 2078, 2224, 3027), *somen* (648), *sone* (271, 1649,

1992, 2125, 2145, 2743, 2966), *staer blent* (77), *steen doot* (1597), *stroe wisch* (1234), *tafel mes* (1546, 1553), *te bannen* (2734, 2736), *te blauwen* (1580, 1823), *te broken* (166, 1166), *te gader* (2104, 2409), *te hant* (959, 983, 1151, 2290, 2403), *te voren* (156, 797, 914, 922, 928, 965, 1748, 2247, 2396, 2468, 2477, 2520, 2672, 2707, 2924, 2929, 3032, 3175, 3336, 3405), *te waren* (603), *thu waert* (2686), *thuus waert* (902, 3097), *toe brochte* (1530), *toe sach* (1539), *toe zye* (1542), *tote dat* (3072), *tsinxen daghe* (41), *twine* (1912, 3206), *up dat* (1420), *up draghen* (1947), *up gaet* (2717), *up heffen* (1564), *up heven* (274), *up hief* (2170), *up hilden* (1162), *up laset* (211), *up waert* (2295), *up te broken* (2479), *vanden* (819), *verbeetic* (2085), *vleesch smout* (379), *voert bringhen* (1872, 3059), *voert draghen* (1339), *voert meer* (380), *voert trac* (3374), *vor waert meer* (376), *vyer gat* (1642), *waer omme* (674, 3213), *waer waert* (1660), *waer wi* (355), *warelt eere* (2350), *water var* (1858), *wasic* (2074), *watsi* (2271, 2423), *weder brochte* (3334), *weder come* (2724), *weder keert* (1016), *weder lonen* (492), *weder segghen* (2273), *weder scauwe* (2761), *weder tale* (1009), *weder zijden* (293), *weetic* (1447, 1501, 2277, 3297), *wel gheboren* (2334), *wijlen eere* (101), *wine* (429, 1184), *zonne up ganc* (2927), *zuut west* (2579).

7. In lines where the manuscript text does not make sense or contradicts other story elements, the edited text indicates that corrections have been made (printed in *italics*). All such instances are accounted for separately below, briefly stating reasons, insofar as possible, why a reading is incorrect, but also how it occurred during the transmission of the text. It is inevitable that a scribe should make mistakes: in the process of reading the manuscript he was copying (his exemplar); when recalling a passage just read (the *dictée intérieure*); during the writing process itself; and when searching the exemplar for the last word or line copied. The following errors are connected with these actions: reading errors (misreading of letters, abbreviations, words, word divisions); optical contamination, i.e. influence of one or more words from a previous or following line, a gloss etc.; memory errors; scribal errors (resulting in omitted or repeated letters, misspellings etc.); and continuation errors (*homœoteleuton* or eyeskip, resulting either in omission or repetition). For a survey of these 'mechanical' errors see Vinaver 1939 and Greetham 1994 and in particular Duinhoven 1975 (in Dutch). The method of textual criticism followed here does not aim to present a reconstruction of the thirteenth-century original; rather, it aspires to correct the obvious errors in the Comburg redaction, with the help of the variants in the sources predating 1500. In those cases where Comburg (A) presents an intelligible reading, nothing has been changed, even though some redactions may have an older reading. The sources have been indicated by the sigla commonly used in *Reynaert* research (see pp. 34-36). Triple rhyme and assonance did not lead to critical adaptation of the text, nor did impure rhyme; however, orphan rhyme did (1049, 1966, 2759). The spelling of words and lines derived from other sources were not modified to fit the Comburg redaction, nor were they adapted in any other way. All added lines, twenty-six in total, are supplemen-

tary to the line numbering based on Comburg (1-3469), and are marked as *a, b, c* etc. Thus consulting the synoptic edition of the *Reynaert* sources published by Hellinga (1952) can present no difficulties. In the list of corrections a number of typographical signs are used:

* hypothetical word or form of which the existence is inferred
> becomes
< from

1 *Madocke*: as in F, (B) – A *vele bouke* (on erasure), probably the correction of the story title *Madocke*, by ca. 1400 almost certainly obscure.
6 *Arnout*: as in F – A *willem*. The person named in this line is not the author of *Van den vos Reynaerde*, but a predecessor, possibly a French poet of a Renart story (cf. Bouwman 1991, pp. 44-47).
7 *dede*: as in F, (B) – A *van reynaerde*, possibly an explanatory gloss on *vijte* (in A's exemplar), taken as a correction of *dede* (cf. Lulofs 1983, p. 297).
238 *makeden* – A reads *makedent*, scribal error caused by *-t* in *zijt*.
258 *over recht* – A has *Onrecht*; probably erroneous reading of **ou' recht*; cf. F *Mit rechte* and B *Mit recht*.
303 *drouch*: cf. F, B (*Droech*) – A *Droucht*, scribal error.
305 *Dat*: cf. F (*Dit*), B (*Die*) – A *Daer*, possibly reading error of *dat* > **dar*. There are four, not six, children (cf. lines 412-13).
320 *minen kinderen*: as in F, (B) – A *mine sustren*. Canticleer, the father, is speaking here.
332 *tenen*: as in F, (L) – A *te dien*, resulting from the substitution of a numeral (regarded as an indefinite article) by a definite article.
344 *Reynaert*: as in F, B – A *Want reynaert*. A conjunction in combination with *ende* (245) is ungrammatical. For an alternative explanation (*want* is an intrusive gloss on 343, meaning 'a wall made of wattle and daub') see Lulofs 1983, p. 299.
353 *Noch ontquam*: cf. F *Nochtan quam .../ Dane*, B *Nochtant ontquam* and L *Sed tamen euasit* – A *Nochtan quam*, resulting from reading error (with incorrect word division) **Nochontquam* > **Nochont quam*.
378 *stolen*: as in F – A *scole*, resulting from reading error *t* > *c*.
410 *nu*: A has *mi*, reading error, possibly influenced by *mindre* (optical contamination).
436 *best*: as in F – A *ons best*. Because of the direct object *dese moort* in line 437, *wreken* cannot be a reflexive verb.
450 *vygelye*: singular on account of finite verb *was* – A *vygelyen*.
454 *slecht was*: A reads *die slecht was*, which obstructs the necessary link between lines 454 and 456 (cf. also F 440-41).

456-55 Order of the lines by analogy with F, on account of the necessary link between lines 455 and 457 – A probably has an uncorrected continuation error here.
457 *deden*: cf. F – A *dede* (singular), adapted by the scribe on account of the transposed lines. He took *Die saerc* for the subject, instead of the plural form *Die letteren*.
502 *Dort doncker*: cf. F *Durt donkerste*, B *Door dat doncker*, L *per opaca ruit nomorum vicinaque silue* – A *Dor den keer*, a result of a reading error (with erroneous word division; cf. Lulofs 1983, p. 301).
535 *voer in*: cf. F *vore in* and L *iacet in porta*; line 540 implies that the fox already lay partly in his den – A *voer*.
579 *ende*: cf. F, B – A *ende icse*, subclause with contraction, taken by the scribe as a defective main clause and adapted accordingly.
648 *was, eist waer*: cf. B *ist wair dat men my seit* – A *waer was eist*.
786 *verhoernden cloet*: F, cf. L *contum cornutum* – A *verboerden cloet*. Possible reading error and understood as raised (high).
802 *Abstale*: cf. F *Absdale* – A *Abscale*, resulting from reading error of **t* > *c*.
812 *ghedichte*: as in F, cf. B *dicke* – A *ghestichte*, result of a reading error?
848 *Upt ouver*: cf. F *Op den oeuer* – A *Upt touver* may be the result of dittography (caused by 'dictee intérieure': *uptouver*); cf. Muller 1944, p. 142 (l. 846).
915 *nu*: as in F, (B) – A *in*, reading error.
944 *draghet*: as in F, (B) – A *draghen*, reading error or memory lapse.
993 *dier*: as in F, B – A *diet*, reading error *r* > *t*.
996 *hoere*: cf. F *luchter ore*, L *Aurem me leuam*; singular on account of line 745 – A *hoeren*.
1004 *ende rieden*: as in F – A *doe rieden si*, resulting from optical contamination caused by line 1006.
1049a *keer herwaert dinen vlogel*: as in B, (F, L) – In A this line is missing as a result of a continuation error.
1088 *vraet*: as in F, B – A *braet*, reading error of *v* > *b*.
1104 *dages*: as in F, (B), as opposed to the meeting at night in line 1107 – A *daer*.
1276 *In*: as in F – A *int*, scribal error, possibly as the result of incorrectly remembered **in sleets*.
1390 *quite*: cf. B *quijt* – A *qijite*, scribal error.
1415 *Rossel, een*: cf. F *roseel een*, L *roscellus* – A *rollel ende*, reading error of long *s* > *l* and possibly also of **ene(n)* > *en(de)*.
1433 *scouwet*: as in F – A *scone wel*, reading error (with erroneous word division).
1434-37 Cf. F, (B, L) – Continuation error in A: as a result of eyeskip from *van zorghen* (1434) and *van sonden* (1434c), at the beginning of the last line copied, three lines have been left out. In order to supplement the resulting orphan rhyme, an extra line was invented: A 1436 *Nu hoert mine redene saen* (cf. Muller 1917, p. 241 and Lulofs 1983, p. 304).

1451 *mire mesdaet*: as in F – A *minen mesdaden*, a result of memory lapse (influenced by the previous couplet).
1467 *strec*: as in F – A *net*, a result of a memory lapse? contradicts lines 1173, 1298 etc.
1506 *niene*: as in F – A *mi niet*.
1509 *Bloys*: as in D, (F) – A *vimbloys*, A *van vimbloys* may be the result of dittography (caused by optical contamination): **van van bloys*.
1527 *sat*: as in F, B (L) – lacking in A; as a result the contrast with *ongherich* (1526) remains implicit.
1540 *vanc*: as in F, (B) – A *vant*, reading error of *c* > *t*.
1543 *mijn*: as in F, B, (L) – A *mijns*, scribal error (or relict of **mijns selves*?; cf. L *propria ... domo*).
1592 *dien*: A *diene*, optical contamination caused by the first word in line 1593.
1635 *hortene*: as in F, (B) – A *hoendene*, influenced by *hoenen* in line 1634 (optical contamination); cf. also Bouwman 1991, p. 196-97.
1642 *vyergat*: cf. F *hemel gat*, D *valdore gat* – A *vyuer gat*, scribal error.
1737 *verseert*: as in J – A *versmaet*; was the scribe influenced by the four preceding rhymes here?
1743 *die ic*: as in F, B, (L) – A *Dien*, reading error: *ic* > *n*.
1748 *die si tevoren hadden gelaten*: as in F, B – A *doe began hem drouue ghelaten*, see below under 1750-49.
1750-49 Order of the lines by analogy with F and B, also in view of the link with lines 1751-52 – When in the exemplar of A the original line 1748 was left out through a continuation error, an orphan rhyme and a defective link were the result. These problems were solved by the scribe who transposed lines 1750 and 1749, and invented a new line (1748), an amplification of line 1749.
1779 *souden*: as in F, B, D; plural (cf. line 1778) – A *soude*.
1788 *nu*: as in F – A *niet*, reading error, *nu* > **nz* = *n(iet)*.
1822a-d In F, (B) – Continuation error in A as a result of eyeskip. From *noch* (in 1822 and 1822d), the first word of the line copied last, the scribe missed four lines (all clearly dependent on lines from the Old French source; cf. Muller 1917, p. 269, and Bouwman 1991, p. 491).
1836 *sake*: as in B (F); singular (cf. *zi*) – A *saken*.
1855 *Fortadent*: cf. F *Foret adent* – A *Forcondet*. In neither of the two redactions the significance of the boar's name (Strong-with the-tooth, Strongtooth) was understood; see for the conjecture Bouwman 1991, pp. 224-25.
1856 *Tiselijn*: as in F – A *tyocelijn*, scribal error.
1860 *wesel, mijn*: as in F, (B, D, L) – A *weline die*.
1871a-b *orconde denghenen die dat horden! / Soudic die tale entie worden*: as in F, with an alteration according to P (F *Orconden gingen*); cf. also L – In A the two lines are

missing, making lines 1872-73 unintelligible (cf. Bouwman 1991, p. 228).

1966a *die Reynaerde hadden harde leit*: as in F – in A this line is missing, probably as the result of a continuation error.

2011 *nu*: A *mi*, incompatible with the intransitive verb *sparen*; caused by reading error.

2075 *mammen*: as in F, B – A *mannen*, reading error, probably as result of abbreviated form *maⁿen (preserved in F and B).

2097 *Belsele*: as in F – A *besele* scribal error (cf. Muller 1944, p. 110 and Van Daele 1994, p. 46 and 466, note 758).

2156 *nu*: A *mi*, as a second direct object (beside *ons*) incompatible with the verb *secht*; result of reading error.

2207 *eene*: cf. F – A *eeene*, scribal error (dittography).

2229 *bedragen*: as in F, B – A *bedrieghen*, incompatible with the prepositional construction *Met verradenessen*. The scribe misread *bedragen*, i.e. 'accuse' or interpreted it as (a form of) *bedriegen*.

2230 *maghen*: cf. F, B – A *maghen lieghen*. A new rhyme word has been added to fit the change of rhyme in line 2229.

2241 *Hermeliken*: cf. F *hermerikes* – A *heymeliken*, in view of A 2564 *ermelinc* reading error of **hermeliken*.

2243 *Doe*: cf. B, P – A, F *Die*, reading error; the line was regarded as an adjectival clause with *stat* (2242).

2270a-d The four lines, copied from F, do not feature in A, but cannot be missed. The direct object *Dat* of *weder segghen* (2273), i.e. 'reject', by the king's relatives, cannot refer to the secret plot to murder the king in lines 2268-69, in which they are not involved. It can only refer to what follows publicly: Bruun's proclamation as king (cf. Bouwman 1991, pp. 276-78).

2311 *verslant*: as in F, B – A *verslanc*, reading error: *t* > *c*.

2334 *kende den coninc*: as in F, B (L), i.e. unlike Reynaert's experiences with Bruun (2329-30) – A *kennen so*, possibly a reading error of **kendeden co.* > **kenden so*.

2342 *ghedoghede*: cf. F, B – A *ende ghedoghede*, the conjunction shows that the noun *zorghe* was regarded as a finite verb (and *grote* as an adjunct with *herte*).

2392 *vote hadden*: cf. F, (B) *voete* – A *vore hadde*; *vore* reading error of **vote*.

2403 *gheraecter*: cf. F – A *gheraecte*.

2433 *brieve*: as in F, B – A *baniere*, hardly compatible with the secrecy expressed in lines 2425-27.

2434 *dieve*: as in F, B – A *diere*, sounds odd from the mouth of a fox.

2510 *hi al mine sculde*: as in F, (B, L) – A *bruun alle mine onsculde*, makes no sense. Possibly a gloss reminiscent of lines 594, 606.

2526 *argertieren*: A erroneously reads *argentieren*.

2537 *belanc*: as in F – A *belanct*, scribal error caused by *sullent*.
2592 *elwaer*: as in F, (E) – A *daer waert*, possibly a reading error of **el waer* > **d' waer*. However, this adverb of direction is incompatible with the verb *zijn* ('to be').
2593 *bi*: as in F, E – A *hi*, reading error: *b* > *h*.
2594 *ghehidet*: as in F, E – A *ghehidelt*, scribal error.
2628 *wane*: as in F – A *wanen*, corrupt.
2645 *voer den*: as in F, (E, B) – A *voert*, does not make sense.
2653-55 Lines a-h have been supplemented from F – Continuation error in A: by eyeskip from *vrouwen* (in lines 2654 and 2654h), the final word of the line last copied, eight lines were lost in a preliminary phase of A. In a subsequent scribal phase the surrounding lines have been adjusted. 2653 *manic*: as in F, E, (B) – A *maent hi*. 2654 *ver Genten*: as in F, (E) – A *zijt sculdich*. 2655 *den coninc*: cf. F – A *die ic den coninc*. Cf. Bouwman 1991, pp. 290-93.
2660 *Hulsterloe*: as in F, (B, E) and cf. line 2575 – A *hulst ter loe*.
2678 *vor*: as in E, F, (B) – A *wee*, does not make sense.
2679 *scone rijme*: cf. B, (E), (L) – A *huwen sone rijne*, reading error.
2696 *berke*: as in E, (B), (L), and cf. lines 2601-07 – A *burne*.
2734 *tebannen*: cf. F *gedaen te banne* – A *wart te bannen*, before the past participle the finite verb from line 2732 is repeated (because of the subclause having main clause word order?).
2759a *die hi te recht wel mochte mynnen*: as in B – in A, a line is missing. More attractive and probably more original than A 2759-67 is F 2731-35: *Nv hort hoe hier sal beginnen / Die coninc spreken coninclike / Mine dire arm ende rike / Beyde luttel ende groet / Mine baroene ende mine genoet*. (Now listen how here the king will begin to speak in kingly fashion: 'My animals poor and rich, both small and large, my barons and my equal.')
2796 *Tyselijn*: cf. F *necelijn* < **tiecelijn*, (B, L), and cf. line 1856 – A *cirlin*.
2812 *tes*: cf. F, B (*ten*) – A *des*.
2829 *coninc*: as in F, B – A *cominc*, scribal error (dittography).
2866 *onbaren*: as in F – A *ombeeren*, does not rhyme with *varen* (2867).
2883 *van*: as in F, B – A *ende*.
2928-29 *smaren*: as in F, (B, L) – A *snoeren*, semantic doubling in relation to lines 2931-32. *tevoren waren*: as in F, (B) – A *waren tevoren*. As a result of a memory lapse, a transposition within the line occurred in the exemplar of A. The new rhyme word *voren* (and the information in lines 2931-32) caused the scribe of A to make the reading error (or correction?) *smaren* > *snoeren*.
2997 *alsi wouden*: as in F, (B) – A *als hi woude*.
3020 *dor*: as in E – A *die*, scribal error caused by *Die* (3019); optical contamination.
3101a-b *Reynart sprac: 'Ic was gevaen, mar die coninc hi lijt mi gaen.'*: as in E, (B, L) – Continuation error in A (and F): as a result of eyeskip from *ontgaen* (3101) and *gaen*

(3101b), the final word of the last line copied, the scribe skipped two lines (which are indispensable because of lines 3103-04).

3129 *ase*: as in F – A *base*, reading error for **hase*.

3135 *bat*: as in E, F, (B) – A *dancte*, incomprehensible in combination with *goets*.

3177 *bedwongene*: as in F, B – A *Bedi ne gheene*, reading error (with incorrect word division) of **bedwonghene*.

3236 *Bellijn*: as in F, B – A *lude*, is grammatically correct, but hardly fits the context: Cuwaert has called Belin's name (line 3122) and it is clear that the ram has heard him, as line 3226 shows. Reynaert tries to twist some of Cuwaert's words (cf. Lulofs 1983, p. 313).

3239 *Dat*: as in F, (B) – A *Doe*, reading error influenced by A 3236 *Doe riep hi* (optical contamination).

3245 *liever mesquame*: as in F, (B) – A *leet mesquame hem*, lines 3246-47 do not fit; the scribe did not read any further and began to 'correct' the text, writing *leet* for *lieuer* and added *hem*.

3296-3300 *Belin / Reynaert / mi / mi / ic can*: as in F, B, G, (L); on the basis of lines 3302-05 it must be Belin who is speaking, but in A the fox speaks. 3296 *Belin: 'Reynaert* – A *reynaert belin*. 3298 *mi* – A *hu*. 3299 *mi* – A *hu*. 3300 *ic can* – A *ghi coont*.

3325 *daer*: cf. (F) – A *daer doe*, caused by the beginning of the line *Doe ne* (added during the 'dictée intérieure'?).

3390 *Fyrapeel*: as in B, (F, L) – A *Syrapeel*, where *f* was taken for the (long) *s*. Also in lines 3399, 3411, 3426, 3429, 3431, 3468.

3421-20 Order of the lines by analogy of F, B and (L) – In A, line 3421 serves as the justification to persecute Reynaert, but the line functions better as an excuse for victimizing Belin (cf. Lulofs 1983, p. 314).

3439 *soene*: as in P, (B) – in A this direct object is missing.

3452 *vriheden*: as in B, P – A *vreden*, reading error or corruption due to 'dictee intérieure'.

3464 *Ic*: – A adds who is speaking: *brune sprac ic* (not necessary because of the direct address in line 3463).

3465 *Ligghen dan hier*: A reads *Dan hier te ligghene* (transposition within the line caused by a memory lapse?); *in dysere*: A reads *int ysere* (caused error during dictee intérieure?). Reconstruction of the acrostic according to Mrs H.A. De Vreese-Kroon (cf. Muller 1927, pp. 52-53).

Middle Dutch – A short introduction

Matthias Hüning & Ulrike Vogl

Middle Dutch is the term used for the language varieties spoken between approximately 1150 and 1500 in the territory covered nowadays by the Netherlands and Flanders, the part of modern Belgium, where Flemish – the southern variety of the Dutch spoken in the Netherlands – is spoken. At that time there was no standard variety of Dutch, 'Middle Dutch' does not, therefore, refer to one specific language: it is a collective term used to designate several dialects spoken over several centuries. This implies a huge variation in the grammatical structure, the pronunciation and the spelling of Middle Dutch. Middle Dutch thus consisted mainly of *spoken* varieties, but the surviving texts show that, during the Middle Ages, it was also increasingly used as a written language.

Contemporaries usually called their own language *Dietsch* or *Duutsch* – as in the beginning of *Van den vos Reynaerde* (4-5) – which means 'the language of the people' (*lingua theodisca*) as opposed to Latin or French, which were the dominant languages of writing, of administration and of the nobility, science, and the church at that time. While we have only a few text fragments in Old Dutch, a large number of Middle Dutch texts has survived. *Van den vos Reynaerde* is an early example of a literary text in Middle Dutch.

1 Middle Dutch diversity

Within Middle Dutch we can distinguish five large dialect groups: Flemish (including Zealandic), sometimes subdivided into West and East Flemish, was spoken in the modern region of West and East Flanders (Ghent, Bruges, Courtray); Brabantian was the language of the area covered by the modern Dutch province of North Brabant and the Belgian provinces of Brabant and Antwerp; Hollandic was mainly used in the present day provinces of North and South Holland and parts of Utrecht, while the people in Limburg (now a part of the Netherlands and Belgium) communicated in the Limburgish dialect. The final dialect group – East Middle Dutch – was spoken in the area of the modern provinces of Gelderland, Overijssel, Drenthe and parts of Groningen.

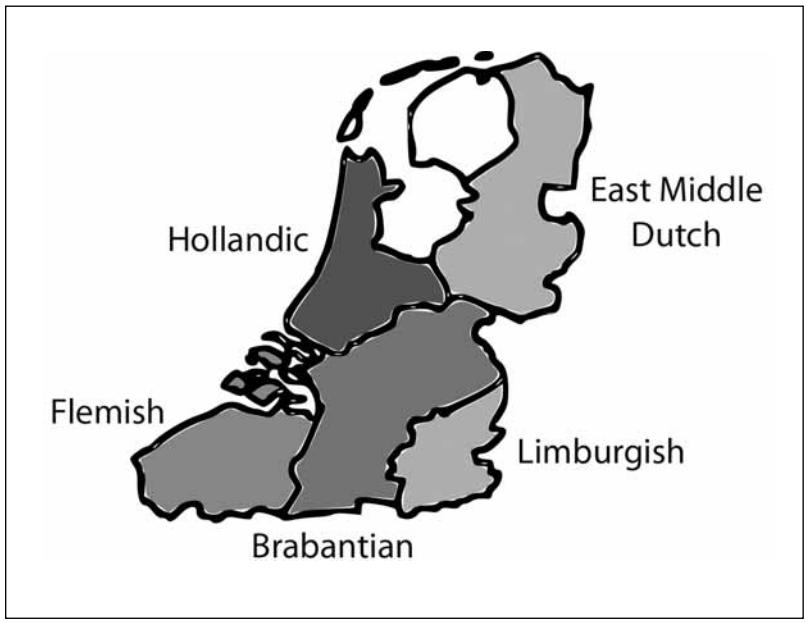


Fig. 1: The Middle Dutch dialectal groups

The last two of the Middle Dutch dialects mentioned above, Limburgish and East Middle Dutch, show features, respectively, of Middle High German and Middle Low German, since these two areas border directly onto the German language area. While East Middle Dutch consists of Low Saxon dialects, the other Middle Dutch dialect groups belong to the Franconian dialects. Finally, there is the present-day province of Friesland (cf. the white area in fig. 1) where, in the Middle Ages, Old Frisian dialects were spoken; Frisian is viewed as a separate language.

Identifying dialect features in a particular text starts in those texts whose place and time of origin are known. Local administrative and judicial documents are particularly suitable for this, as they are mostly written in the local dialect and because they are dated. Unfortunately not all surviving texts have a clearly identifiable place of origin. A single manuscript can often show features of several dialects. One reason for this can be that the scribe may speak a different dialect and so allows features of his own dialect to slip in, as it were, or even that he is making a conscious adaptation of the text into his own dialect. A further possibility is that words are borrowed from another dialect for the sake of preserving a rhyme. Or it can simply be the influence of Flemish-Brabantian tradition – in the thirteenth and fourteenth centuries the cultural and literary centre of gravity lay in Flanders. Sometimes marked dialect features are consciously avoided, for example if the text is directed at a wider audience.

The date of origin of texts can also often be difficult to establish. Literary texts in particular, which are very often copies of copies of copies, show archaic characteristics alongside newer features from the same dialect; dialects too, of course, change with the passage of time.

Some features can spread to another dialect region, and there displace other characteristics which in turn sometimes even disappear completely. The responsibility for these changes is shared between increasing mobility and advancing urbanisation. As travelling became easier and towns grew, there was increasing contact with other dialects or even foreign languages. The need for a unified language arose. The invention of printing (ca. 1450) also led to an avoidance of dialect idiosyncrasies, because the texts were now addressed to a wider public. That is one of the first steps in the direction towards the development of a standard language.

1.1 Differences between dialects

Dialects can differ in several respects. On the lexical level, for example, one dialect may have a different word for the same concept, or the same word may have a different meaning in another dialect. Sometimes the texts themselves include explicit comments on differences in word usage, as Maerlant's comment (in *Der naturen bloeme*, around 1270) on the various names for a hedgehog shows: *Een eghel heet ment in Dietscher tale, in Vlaemsche een heertse, dat wetic wale* (= 'In (northern) Dutch it is called an *eghel*, but a *heertse* in Flemish, that I know well').

On the morphological level – i.e. inflection and word formation – variations can arise in the use of different affixes. For example, for female designations the suffixes *-inne* and *-es* (*gravinne, abdesse* = 'countess', 'abbess') are generally used, whereas *-egge* and *-nede* (*spinnegge, vriendnede* = 'spinster', 'friend') are a distinctly Flemish feature. In Brabantian we can also find the suffix *-erse* (*burgersche, hooierse* = 'citizen', 'haymaker'). The suffix *-ster* (*melcster* = 'milkmaid') only arises north of the great rivers Rhine and Meuse. Differences at the syntactic level – i.e. word order – have, unfortunately, hardly been investigated.

The greatest differences between dialects are of course to be found in the areas of spelling and pronunciation, at the phonological level. For example, a typical feature of Flemish is the unexpected presence or absence of the letter *h-* at the start of words beginning with a vowel. We frequently find this phenomenon in the Flemish manuscript *Van den vos Reynaerde* [*VdvR*], a poem also of Flemish origin, which is edited here: *hute* (1241), *haex* (701) for *ute, aex* (= 'out', 'axe, hatchet') and *ondert* (232), *oech* (509) for *hondert, hooch* (= 'hundred', 'high').

Important features of the Hollandic dialect are the relics from Old Dutch shown in the combination *-ft-* for *-cht-* (*gecoft, after* instead of *gekocht, achter* = 'bought', 'behind'),

and the diminutive forms using *–gen* or *-gien* (*huysgen* = 'little house'). Limburgish and eastern dialects still preserve the combination *old* instead of *oud* (*wolde, solde* instead of *woude, soude* = 'would', 'should'), and in Brabantian texts there is often an *o* instead of *u* (*dos, vrocht* = 'thus', 'fruit').[1]

2 *Spelling and pronunciation*

The spelling of Middle Dutch texts differs greatly from Modern Dutch spelling. Since there was no spelling tradition, writers had to rely on the Latin spelling system and to suit it to their own needs. Middle Dutch spelling is usually characterized as more phonetic and less systematic, compared to the Modern Dutch system.

The spelling is more phonetic because it is largely guided by the sound, i.e. the pronunciation. In Middle Dutch texts we find forms like *hant, lant, daet, hi vint* (= 'hand', 'land', 'deed', 'he finds'), all spelled with a *-t* because that is the sound one hears. In contrast, Modern Dutch spells the nouns with a *-d (hand, land, daad)* because of a principle of uniformity: singular and plural forms are spelled the same – *hand-handen, land-landen, daad-daden* – despite the difference in pronunciation.[2] Similarly, modern verb forms like *hij vindt* keep the *-d* of the verbal stem although one does not hear it. The modern spelling uses a principle of analogy in these cases: the verbal stem should remain identifiable in the different forms of a verb and the regular ending *-t* is added for the 3rd person singular (*komen/hij kom-t, vinden/hij vind-t* = 'to come/he comes, to find/he finds'). Middle Dutch, however, does not care for these analogical relations, its speakers write a *-t* whenever they hear it (*hi vint*).

Apart from these deviations with respect to modern Dutch there are also of course a great many variants within Middle Dutch itself. In the various writing centres (like scriptoria and chancelleries) the spelling conventions employed could often be quite divergent, and would also continue to change over time. An example of this can be seen in the spelling of long vowels. In very early texts these were still represented by a single letter, which can lead to confusion with the short vowels. In slightly later texts we often find *-e-* used as a sign of length, or sometimes an *-i-*: *jaer* (115) or *jair* (= 'year'). The modern habit of doubling the vowel (*jaar*) arises in the fifteenth century.

Because of the absence of a standard language, dialect differences are particularly liable to show up in texts. Even within a single text inconsistencies are common.

1 We cannot go into any details here; for a more extensive survey of dialect features see, for example, Van der Wal & Van Bree (1992: chapter 5).

2 Dutch (like German, but unlike English) has final devoicing: voiced occlusives like /d/ are pronounced unvoiced (as [t]) at the end of a word or syllable.

This may not be so surprising in literary texts, since, after all, the surviving texts are mostly copies carried out in turn by a series of scribes. However, in official texts too, even though written by a single writer, we can often find different forms for the same word.

Punctuation, scarce as it is in Middle Dutch manuscripts, does not correspond with modern practice. For example, a full stop may be added at the end of a line of verse, even if the sentence runs on to the next line. If rhyming texts are written continuously (*scriptura continua*, fairly uncommon anyway), the lines of verse are separated from each other by full stops. Full stops are also used to identify Roman numerals and to distinguish them from the ordinary letters, as in *Ende gaffer mede .XL. slaghe* (1676 = 'and gave (Reynaert) forty lashes with it').[3]

In Middle Dutch we may find a number of features which still occur in modern Dutch but which today are only accepted in the spoken language and not in writing. The most obvious of these are phenomena known as assimilation, clisis and reduction.[4]

Assimilation – The term assimilation means 'making the same', i.e. the adaptation of a sound to its surroundings. This occurs mainly at word boundaries or between parts of words. For example, the word *ontbieden* (= 'to summon') is often pronounced as [ombi:den]. In this case, the /n/ assimilates to the /b/ by being pronounced with both lips and therefore sounds like an /m/. However, despite this pronunciation, the spelling of *ontbieden* never changes in modern Dutch. Yet, in Middle Dutch we can often also find this word written as *ombiden* or *ombieden* (472).

The mutual influence of *Auslaut* (final sound) and *Anlaut* (initial sound) in spelling can also be seen to affect consecutive words, i.e. at word boundaries. For example: *op die* (= 'on the') is often spelled as *optie*, where the voiced /d/ has lost its voicing under the influence of the unvoiced /p/.

This example also shows us that word division in Middle Dutch texts is not as fixed as in modern Dutch. Unstressed particles especially (i.e. words which primarily have a grammatical meaning, like articles, prepositions, pronouns etc.) are often written attached to the start of the following word (as in *biderschepenen wille* = 'with agreement of the jurors', *teseggene*: 'to say').

Clisis – A phenomenon which is closely related to this is known as clisis. Here, too, we are concerned with two or more words being written together, but now this involves the loss of sounds. Weakly stressed words – mostly particles – attach themselves to a

3 However, in this edition of *Van den vos Reynaerde* the full stops marking Roman numerals are not retained.

4 In the Glossary, cases of assimilation, reduction and clisis have all been marked with '(clis.)'.

strongly stressed word at the expense of part of their sound. Depending on whether the inclination (process of clisis) appears at the start or end of the word this is called proclisis and enclisis respectively. Examples of proclisis are: *darme man* < die arme man (= 'the poor man') or, from *VdvR*, *teerst dat* < te eerst dat (1431, = 'as soon as'). Examples of enclisis are: *moetti* < moet ghi (1444, = 'you must'); *sechdi* < seecht ghi (135, = 'do you say'); *dedine* < dede hi hem (144, = 'he made him')

Such enclitic forms occur very frequently in Middle Dutch texts and can sometimes be ambiguous. For example, the form *hoordi* can be from *hoort ghi* (= 'do you hear'), *hoordet ghi* ('did you hear'), *hoorde hi* (= 'did he hear'), or in exceptional cases even from *hore di* ('= (I) hear you'). The correct interpretation can only be deduced from the context.

Reduction – Another feature which we find in Middle Dutch spelling is known as reduction, which manifests itself primarily in unstressed syllables, and is closely related to assimilation. Within this term we include the disappearance of sounds and the shortening of vowels or their weakening to an unstressed /e/ - the so-called schwa [ə].

Depending where the sound disappears from, we refer to it as procope (loss at the start of the word: as in *ebben* instead of *hebben*, = 'to have'), syncope (loss in the middle of a word, as in *hooft* instead of *hovet*, = 'head'), or apocope (loss at the end of a word, as in *nach* and *vrou* instead of *nacht* (= 'night') and *vrouwe* (= 'woman')). Apocope of a final schwa (as in *vrou* < vrouwe and *ic heb* < ic hebbe = 'I have') is particularly common in Middle Dutch, and it is closely connected to the reduction of case endings and the accompanying loss of inflection.

Epenthesis – Not only do sounds disappear, sometimes an extra one creeps in. This phenomenon is called epenthesis and we find it, for example, in a word like *arm* (= 'poor') which is often pronounced as *arem*. Unlike modern Dutch where a clearly heard epenthetic sjwa [arəm] is regarded as sloppy, in Middle Dutch it is also reflected in the spelling; see, for instance, in *VdvR*, *arem* (38, 101) and *waremhede* (537, = 'warmth').

No matter how varied Middle Dutch spelling might be, it is still an important means of helping us to understand the pronunciation. In general a difference in the spelling reflects a difference in the sound. Alongside this, the rhymes can sometimes be of great value in the search for the correct phonological realisation of the characters. We should bear in mind, though, that any reconstruction of the pronunciation is always speculative. Our pronunciation of Middle Dutch is certainly not 'correct' (i.e. authentic): it is very close to current normal Dutch pronunciation and it is heavily influenced by it. To give one example: we know for certain that Middle Dutch *-ij-* was not yet a diph-

thong but was still a long monophthong. That is why we always give the same pronunciation to Middle Dutch *-ij-* as in *pijn*, and *-ie-* as in *sien,* viz. a long [i:]. Yet these two sounds never rhyme with each other in Middle Dutch, nor do they generally alternate in individual words. This suggests that *-ie-* must actually have represented a different pronunciation from that given by *-ij-*. There must have been a difference which we can no longer grasp.[5]

3 *Grammatical structures*

One of the most striking differences between Middle Dutch and Modern Dutch is the fact that Middle Dutch (like modern German) still exhibits a fully-fledged case system. Nouns, adjectives, articles, pronouns, and numerals are inflected according to their function in the sentence, in other words, they change their form to conform to the 'case' in which they are being used. This morphologically coded case system eventually got lost. A residue is found in modern Dutch idiomatic expressions like *de heer des huizes* [genitive] (= 'landlord; boss'), but by and large it had disappeared in the seventeenth century.

Just like the other members of the Germanic language family, Dutch has the accent on the first main syllable. The final syllables which become weakened as a consequence of this are often reduced, or lost entirely. This can also be observed in Middle Dutch. The loss of case endings during the three centuries covered by Middle Dutch meant that the function of the constituents had to be rendered in a different way. A more fixed word order and the use of prepositions slowly took over this task. For example, a construction with the preposition *van* replaced the earlier genitive ending (as in *des vaders huis* > *het huis van de vader* = 'the father's house, the house of the father'). Of course the change took place gradually, and the two alternatives were used alongside each other for a long time.

3.1 *Morphology*

3.1.1 Declension – The case system of Middle Dutch comprises four cases. The first case (nominative) can be used for the subject, the nominal part of the predicate or an addressed person. The second case (genitive) expresses a possessive relationship. The

5 It is, of course, beyond the scope of this introduction to give a survey of the different spelling variations and the corresponding sound values. For more details see Van Loey (1976) (in Dutch). Van Kerckvoorde (1993) provides an introduction to the phonetic system of Middle Dutch.

function as indirect object is indicated by a form in the third case (dative), whereas a direct object takes the fourth case (accusative). Verbs, adjectives and prepositions are often bound to a particular case. So, for example, the verb *pleghen* governs a noun in the genitive, as in *pleghen der eeren* (35, = 'to practise honour – to act honourably'), as does the adjective *werdich* (as in *werdich enechs prijs* = 'worthy of some praise'). The dative is used, for example, with the verb *slachten*, as, for example, in *slachten si den raven* (18, = 'they resemble the raven') or with the preposition *met* (as in *met luder sprake* = 'with a loud voice').

The four cases are morphologically coded, i.e. they are marked by case endings on nouns and adjectives. Middle Dutch nouns can be subdivided into two large groups: the strong nouns and the weak nouns. Nouns ending in *-e* in the nominative singular usually belong to the group with the weak inflection; a consonantal ending in this case indicates strong inflection for the word (but there are exceptions to this general rule). Just like the nouns, personal names are also inflected: male names can follow the strong or the weak inflection, whereas female names usually change form in line with the weak inflection. Compare for instance *Reynaert sprac* (2650, = 'R. spoke'; nominative) with *Also was Reynaerde ghesciet* (54, = 'this had happened to R.'; dative). Furthermore, the inflection is determined by the gender of the noun, where we need to distinguish between masculine, feminine and neuter words. The first two have merged in modern Dutch to form a single group, the so-called '*de*-words'. Dictionaries of Middle Dutch often mention two genders for a noun, which usually reflects regional and/or temporal variation. Finally, the number of the noun is important in determining the correct inflectional form. We distinguish between singular and plural.

To illustrate the (early) Middle Dutch case system, we present the declension patterns of the nouns *gast* (= 'guest'), *mensche* (= 'human'), *hof* (= 'court'), *herte* (= 'heart'), *daet* (= 'deed'), and *siele* (= 'soul'), listed here side by side with the definite article – which emerged from the demonstrative pronoun – and the adjective *goet* (= 'good').

Masculine			**strong**	**weak**
Sg.	Nom.	die goede	gast	mensche
	Gen.	des goets/goeden	gast(e)s	menschen
	Dat.	dien goeden	gaste	mensche
	Acc.	dien goeden	gast	mensche
Pl.	Nom.	die goede	gaste	menschen
	Gen.	der goeder	gaste	menschen
	Dat.	dien goeden	gasten	menschen
	Acc.	die goede	gaste	menschen

Neuter			**strong**	**weak**
Sg.	Nom.	dat goede	hof	herte
	Gen.	des goets/goeden	hoves	herten
	Dat.	dien goeden	hove	herte
	Acc.	dat goede	hof	herte
Pl.	Nom.	die goede	hove	herten
	Gen.	der goeder	hove	herten
	Dat.	dien goeden	hoven	herten
	Acc.	die goede	hove	herten
Feminine			**strong**	**weak**
Sg.	Nom.	die goede	daet	siele
	Gen.	der goeter	daet / dade	siele(n)
	Dat.	der goeder	daet / dade	siele(n)
	Acc.	die goede	daet	siele
Pl.	Nom.	die goede	dade	sielen
	Gen.	der goeder	dade	sielen
	Dat.	dien goeden	daden	sielen
	Acc.	die goede	dade	sielen

Table 1: Declension patterns in Middle Dutch[6]

The case, gender and number of the article, demonstrative pronoun and adjective depend on the noun with which they form a syntactic constituent. In some circumstances, however, the adjective is uninflected. Just as in modern Dutch, the adjective used predicatively is used in its basic form, as in *die ridder es goet* (= 'the knight is good'), as opposed to its attributive use in *die goede ridder* ('the good knight'). In the typical Middle Dutch feature of post-positioning, where the adjective immediately follows the noun, it does not change form, as in *die ridder goet* (= 'the knight good'), *die vrouwe vroet* (= 'the woman wise'). Adjectives used independently are treated either as nouns or as adjectives, and can accordingly also be inflected in either way.

The infinitive form of the verb too gets the dative *-e* ending if it is preceded by the particle *te*, as in *te sprekene* (= 'to speak'), *te segghene* (= 'to say').

Personal pronouns in modern Dutch show different forms for the use as subject and as object (like *wij* vs. *ons* (= 'we' vs. 'us'). In Middle Dutch they still have a full inflectional paradigm.

6 Cf. Van der Wal & Van Bree (1992: 135).

	1st person		2nd person	
	sg.	**pl.**	**sg.**	**pl.**
Nom.	ic	wi	du	ghi
Gen.	mijns	onser	dijn	uwer, uw(es)
Dat.	mi	ons	di	u
Acc.	mi	ons	di	u

	3rd person			
	masc. sg.	**fem. sg.**	**neut. sg.**	**pl.**
Nom.	hi, *-i*	si, *-se*	het, *-(e)t*	si, *-se*
Gen.	sijns, *-(e)s*	haer, *-ere, -er, -re*	-(e)s	haer, *-ere, -er, -re*
Dat.	hem, *-em, -en*	haer, *-ere, -er, -re*	hem, *-em*	hem, hen, *-en*
Acc.	hem, *-ene, -ne, -en*	haer, *-se*	het, *-(e)t*	hem, hen, *-se*

Table 2: Personal pronouns in Middle Dutch[7]

In the second person the plural forms of the personal pronoun can also be used for singular referents. The use of the plural form then signals politeness. The pronoun *ghi* (= 'you'), for example, can indicate the plural as well as the singular. However, for the singular there is also the pronoun *du* (= 'thou'), which is only used occasionally and even then is often not used consistently, as, for example, in *Du oude geck, God moet bederven u lijf* (= 'Thou old fool, God rot your body'). This pronoun is mostly a sign of intimacy – cf. *Reynaert, wat haetstu* (562, = 'R., what did you eat?') – or a lower social level for the person addressed. It also often occurs in situations of contempt or anger, as in *Vermalendijt , Lamfroyt, moet dijn herte sijn! Du best dulre dan een zwijn* (916-18, = 'Damned, L., you deserve to be! You have less sense than a pig').

Enclisis is very common with personal pronouns. The third person forms in particular have several enclitic variants (printed in italics in table 2), which are used very frequently; see, for example, *doe dedine [< deed hi hem] sitten gaen* (144, = 'then he made him sit').

Middle Dutch lacks special forms for the reflexive pronoun, the personal pronouns are used to express reflexivity, as in *Brune liet hem verdoren* (677, = 'Bruun allowed himself to be fooled'). The reflexive third person pronoun *sich/sick* is first found in the eastern dialects in the fourteenth century, from which it later spread to other dialects.

3.1.2 Plural formation – The commonest plural endings in Middle Dutch are: *-e* for nouns which use the strong declension, *-n* for those with the weak declension, and *-s*

7 Cf. Van der Wal & Van Bree (1992: 140).

for many words ending in *-el*, *-en* and *–er* (as in *duvels, tekens, cloosters* = 'devils', 'signs', 'monasteries'), for loan words (*pelgrims*) and for some monosyllables (as in *wijfs, mans* = 'women, men'). A limited number of words can form their plural with *-er* (as in *kint - kinder, ei – eier* = 'children', 'eggs'). There is also the possibility of the singular and plural forms being identical for some neuter monosyllabic words with a long stem syllable, for example when a word with either a long vowel or with a short vowel is followed by two consonants (as in *dat been – die been, dat dinc – die dinc* = 'leg(s)', thing(s)'). However, these words are also found with a plural ending *-e*.

A separate category is formed by the cumulative plurals which we can find in nouns with a 'normal' *-er* plural. In addition to *-er*, there is another common plural morpheme attached to these words (as in *kint – kind-er / kind-er-e / kind-er-en / kind-er-s* – the same phenomenon as in English 'children'). Cumulative plurals are sometimes the result of a morphological reinterpretation, when a plural form is interpreted as a singular. This is most likely to happen with words which generally refer to plurals, for example, *scoe* (= 'shoe' sg.) – *scoen* (pl.) > *scoen* (sg.) – *scoene / scoenen / scoens* (pl.). This phenomenon can also occur in the other direction, if a word in the singular is interpreted as a plural form and loses its ending. This occurs mostly with words ending in *-en* in the singular, as in *raven* ('raven' (sg.))– *ravens* (pl.) > *raaf* (sg.) – *raven* (pl.).

3.1.3 Conjugation – There are, just as in Modern Dutch, three different types of verbs in Middle Dutch: strong, weak, and irregular verbs. The strong verbs change the vowel in the verb stem to form their preterite and past participle, as the forms in the Glossary clearly show. This phenomenon – indicated by the German term *Ablaut* – follows a fixed pattern. This means that we can divide the strong verbs into seven classes.

	Infinitive	**Preterite sg.**	**Preterite pl.**	**Past participle**
1.	*biten* (= 'to bite')	beet	beten	gebeten
2a.	*bedriegen* (= 'to betray')	bedroog	bedrogen	bedrogen
2b.	*crupen* (= 'to crawl')	croop	cropen	gecropen
3a.	*vinden* (= 'to find')	vant	vonden	gevonden
3b.	*werpen* (= 'to throw')	warp	worpen	geworpen
4.	*nemen* (= 'to take')	nam	namen	genomen
5.	*geven* (= 'to give)	gaf	gaven	gegeven
6.	*varen* (= 'to go')	voer	voeren	gevaren
7.	*laten* (= 'to let')	liet	lieten	gelaten

Table 3: Division of strong verbs into seven classes

Weak verbs form the past participle and the preterite by adding a dental suffix to the verbal stem, *-d(e)* or *-t(e)*. The third group, the irregular verbs, comprises verbs which change the vowel in the present tense (*ic can - wi connen* ='I can, we can; I am/we are able'), or weak verbs with a divergent preterite (*denken – dacht; brengen – bracht* = 'to think – thought; to bring – brought').

In the following table we present the paradigm for the indicative forms of a weak verb (*keren* = 'to turn') and a strong verb (*nemen* = 'to take'). The infinitive form is in both cases marked by the ending *-en*, the past participles are formed by adding a prefix *ghe-* and a suffix: *-t* for the weak verbs, *-en* for the strong verbs: *ghekeert* and *ghenomen*. The forms of the present participle are *kerende* and *nemende*. There are different forms for the singular and the plural imperative: sg. *keer/kere* and *neem/neme*, pl. *keert/keret* and *neemt/nemet*.

	Weak verb: *keren*		**Strong verb: *nemen***	
	Present	Preterite	Present	Preterite
1sg	ic kere	ic keerde	ic neme	ic nam
2sg	du keers	du keerdes	du neems	du naems
3sg	hi keert	hi keerde	hi neemt	hi nam
1pl	wi keren	wi keerden	wi nemen	wi namen
2pl	ghi keert	ghi keerdet	ghi neemt	ghi naemt
3pl	si keren	si keerden	si nemen	si namen

Table 4: Conjugation: indicative forms of a weak and a strong verb in Middle Dutch

Middle Dutch uses the subjunctive in indirect speech or to express, for example, a wish or a supposition. The only differences in verb endings between indicative and subjunctive are found in the 3rd person singular present tense (subjunctive: *hi kere, hi neme*), and, for strong verbs, also in the 1st and 3rd person singular preterite (*ic name, hi name*). In all other instances the subjunctive forms are identical to the indicative.

3.2 *Syntax*

At the syntactic level the differences between the Middle Dutch dialects are smaller than, for example, in vocabulary or phonology. We will present some general aspects of Middle Dutch syntax.

3.2.1 Word order – The positioning of the finite verb plays an important role in the description of primary and subordinate clauses. Main clauses in Middle Dutch use the

same word order as modern Dutch (or English): mostly SVO, i.e. Subject – (finite) Verb – Object, as in *Hi stal tgroete* (2105, = 'He stole the big ones'). In declarative sentences the finite verb usually takes the second position, preceded by the subject on the first position. The fact that main clauses have the verb in the second position leads to inversion whenever the first position is taken, not by the subject but by another element: the subject then follows the finite verb. This may, for example, occur in questions where the first position is filled with an interrogative pronoun: *Wat sechdi van* [...] (135, = 'What do you say of [...]?'), or when the first position is taken by an object or an adverbial: *Doe leide men Coppen in dat graf* (451, = '[Then] they laid C. in the grave'). The translation of the last example shows that English differs from (Middle) Dutch in that it allows two syntactic units ('Then' and 'they') to precede the finite verb, whereas in Dutch the subject needs to be moved in such cases: 'men leide' > 'Doe leide men'.

In subordinate clauses, word order is not as fixed as in modern Dutch (where we usually find SOV). In Middle Dutch subordinate clauses the finite verb can take almost every position, except the first one which is normally reserved for the subject.

The following example shows the normal word order for main clause and subordinate clause: *Hi hadde te hove so vele mesdaen, dat hire niet dorste gaen* (51-52, = 'He had behaved so badly at court, that he did not dare go'). In the main clause the finite verb (*hadde*) takes the second position and the subject is found on the first position, while in the subordinate clause the finite verb *dorste* together with the infinitive *gaen* appears in final position. Compare this with the sentence where the finite verb takes the second position in the subordinate clause (which would not be possible in modern Dutch): *Alse die coninc dit versach, Dat hi hadde dat hoege verloren* (1324-25, ='When the king noticed that he had lost an eye').

The word order in the nominal group shows some peculiarities when compared to modern Dutch (or English). Usually we find a pattern such as 'article/demonstrative pronoun – adjective – noun'. However, in Middle Dutch the adjective can also follow the noun (= *die ridder goet*: 'the good knight'), and a possessive pronoun, too, is sometimes found after the noun it belongs to (*die boeke sijn* = 'his books'). In this case adjective and pronoun remain uninflected.

Genitives, too, can appear before or after the noun. This sometimes leads to very complicated structures as in the following phrase: *sijn neve Jan, sGraven zone van Henegouwen* (= 'his nephew Jan, the son of the Count of Henegouwen'). This kind of extrapositioning is no longer possible in modern Dutch because of the absence of case endings.

3.2.2 *Passive voice and impersonal constructions* – A passive construction is used to accentuate the role of some participant other than the agent in an event. While in the active voice the agent usually is syntactically realised as subject (as in *ic screef desen brief*

= 'I wrote this letter'), the passive voice shifts the focus of attention to the object or person undergoing the action by making it the subject of the sentence, or it emphasizes the action itself (*desen brief wart gescreven bi mi* = 'this letter was written by me'). Passive constructions in Middle Dutch are expressed analytically by an auxiliary (*sijn* or *werden*) and the past participle of the main verb. The agent of the action can be expressed by using the prepositions *van* or *bi*.[8] The passive voice is also used in *VdvR*, for example in *hi seide dat desen brief bi hem alleene ware ghescreven* (3287-88, = 'he had to say (lit.: said) that this letter had been written by himself alone').

Impersonal constructions, hardly ever found in Modern Dutch, are relatively frequent in Middle Dutch. They are characterised by the absence of a nominative subject. A number of verbs occur in both personal and impersonal constructions. Originally the impersonal construction consisted of a verb form in the 3rd person singular, a dative element and a genitive element: *mi lanct waters* (= 'I long for water'), where the personal pronoun *mi* is a dative form and *waters* is a genitive. Later on, the genitive object could be replaced by a prepositional phrase (*mi lanct na di* = 'I long for you'), an infinitive (*mi lanct te comene* = 'I long to come'), or a *dat*-clause (*mi lanct dat ghi comt* = 'I long for you to come']).[9]

3.2.3 Negation – The most common negation in Middle Dutch consists of the elements *en* or *ne* and another negating word such as *niet*, *niemant* and *geen* ['not, nobody, none'], with the first element always immediately preceding the finite verb form. Two examples: *Dat ics vergheten niet ne mach* (2666, = 'That I cannot forget it'); *Doe ne conste Reynaert niet bejaghen* (3351, = 'Then Reynaert was unable to find anything'). However, it is also possible for a sentence to be negated with just one of these elements: *Dinen aerbeit wert niet cleene* (2871, = 'Your work is not light'). Negation with just the single particle *en* or *ne* before the finite verb occurs in Middle Dutch only in specific circumstances but is actually the more original form, and was the major option in Old Dutch. However, this negating particle gradually lost its force and acquired an accompanying negative adverb or noun to reinforce itself, which subsequently took over the negative function entirely. A similar development can, in fact, also be seen in other Indogermanic languages. We can sum up the development of negation in Dutch as follows:

Old Dutch	*en / ne*
Middle Dutch	*en / ne + niet, geen, niemand, ...*
Modern Dutch	*niet, geen, niemand, ...*

8 The preposition *door*, which is the standard means of introducing the agent in passive sentences in modern Dutch, only arises after the Middle Ages.

9 Examples are taken from Van der Wal & Quak (1994: 84).

Note that many negative adverbs and pronouns which are used in Dutch to express negation, arose through a proclitic binding with the negating word *ne* (*ne* + *iet* > *niet*, *ne* + *ooit* > *nooit*).

In addition to clearly negative words like *niet* or *geen*, other words such as *maer* (= 'only'), *cume* and *nauwe* (both mean 'scarcely') also have a negative value. These can also occur in connection with *en* or *ne* (*Die ne had mer één coe* = 'Who only had one cow'). Moreover, a negating word can also appear in subordinate clauses beginning with *eer* (*Eer ic noit dit werc bestont* = 'before I (n)ever started this work'), clauses which are dependent on a comparative or superlative (as in *Die scoonste die nie men sach* = 'The finest that was (n)ever seen'), or in sentences which have a negative implication (as in *Hoe dul es hi ende wel sot die mannen geloeft nembermere*, where the negative implication is 'you must never believe men').

To avoid confusion with negation using two elements it seems sensible to reserve the term double negation for sentences in which two or more negative adverbs or pronouns are used alongside each other, as in *Daerne quam oec nie geen man, ...* or *dan [< dat en] was niewerinc noit vernomen ...* which mean literally 'there came also never no man' and 'that was seen nowhere never'. Against the rules of logic these negative elements do not cancel each other out but reinforce each other. Unlike modern Dutch, where such constructions are only tolerated in the spoken language, this double negation also occurs in the written forms of Middle Dutch dialects.

Teerst lapedic dat bloet
het smakede wel en dochte mi goet
daerna ic dat vleesch ontgan
daer loerdic leckerme an
so vele dat ic liep ten gheeten
Int velt daer dicse hoerde bleeten
daer verbeetic hoekme twee
so dedic daerna vele mee
als ic onder was en coenere
doe verbeetic ganse en hoenre
Ic vincse daer icse vant
doe mi bloedich wert die tant
Werdic so fel en so wreet
dat ic sider al op verbeet
al dat ic vant en ic vermochte
En dat ic vant en ic mochte
daer quam ic an ysingrime
Te winter in een conde rime
hi hellede mi onder eene boem
hi rekende dat hi was mijn oem
En began die sibbe tellen
al daer worden wi ghesellen
dat mach mi te rechte rouwen
daer beloueden wi bi trouwen
Rech gheselscap mallic anderen
doe begonsten wi te gader wanderen
hi stal troete en ic dat cleene
dat wi beiagheden was ghemeene
als ysingrijn beiaghedi calf
Ne mochtic mijn deel niet hebben half

BIBLIOTHECA REGIA BELGICA

Further reading

1. *Editions*

Although reference is often made to 'the' *Reynaert*, the work's transmission shows that there is not one '*Reynaert*'. First of all, there are two, not just one, Middle Dutch poems about the fox: *Van den vos Reynaerde* and *Reynaerts historie* (sometimes referred to as *Reynaert I* and *Reynaert II*). But even if we limit ourselves here to *Van den vos Reynaerde*, it must be stressed that there is no single, unequivocal text. There are five manuscripts, the oldest of which dates from the end of the thirteenth century and the youngest from the beginning of the fifteenth century. These five copies or redactions – although all based on a common original – display mutual textual deviations. Not only does the text of redaction A have an extra 76 lines as compared to redaction F, the redactions also differ considerably as to the content and the order of the lines. This is not surprising taking into account a process of transmission stretching across a century and a half, as scribes will always introduce textual variants when copying texts. These do not only consist of accidental mistakes, different spellings or the intrusion of dialects (which in rhymed position often induced scribes in a later phase of the work's transmission to make 'corrections'), but also of consciously introduced adaptations of the content and modernizations of the work's linguistic forms.

When redactions are published, various approaches are possible, depending on the intended use of the edition. The manuscript text may be published photographically in a facsimile edition, for example. In this form the following are available: redaction A (Janssens a.o. 1991) and redaction J (Klitzing 1989). However, for scholars it is at least as important that the manuscript text is accessible in a transliteration which may be cited. One option in that case is a diplomatic edition, that is, the publication of an accurate transcription of the signs that constitute the text, including all mistakes and peculiarities. Redactions A, F, E, G, H, L, Pg have been published in diplomatic editions by Wytze Hellinga (1952). His synoptic standard edition replaced a number of older diplomatic editions, especially the work of Foeke Buitenrust Hettema (A: Buitenrust Hettema & Muller 1903; A, F, E: Buitenrust Hettema & Degering 1921). However, Buitenrust Hettema's introduction, notes and glossary – intended as a sequel to the publication of

1903 – remain an inexhaustible source of information (Buitenrust Hettema 1910). Hegman (1989) published a diplomatic edition of redaction J.

A critical edition is another option. In that case a transcription is made, with corrections (emendations) of obvious errors. Often punctuation, spelling, rhymes etc. have also been normalized. Most *Reynaert* editions are critical editions of redaction A. Important among them are Jonckbloet (1856), Martin (1874), Van Dis (1972), Lulofs (1983) and Bouwman & Besamusca (2002). The older editions remain of great value on account of their introductions and critical apparatus.

A special form of critical edition is the reconstruction of the lost original on the basis of all surviving sources. A general introduction on how to deal with textual variants and textual criticism when editing Middle Dutch texts may be found in De Haan (1973) and Salemans (2000). Once the relationship between the sources has been established, variant readings within and between families of the stemma – the 'family tree' – are compared in order to find the 'oldest', or, when this is impossible, the 'best' reading. As the selected readings in this approach derive from different sources, normalization of the linguistic forms is necessary before the text can be published. Among Reynaert scholars it is especially Jacob Wybrand Muller who has been engaged with this type of textual criticism (Muller 1917 and 1940). The third revised edition of his critical edition (Muller 1944) is, together with the second revised edition of his exegetical commentary (Muller 1942), a philological monument, but as a reconstruction of the original poem it is not undisputed nowadays.

A number of modern translations of *Van den vos Reynaerde* are available: into English verse: Colledge 1967; into French prose: Wouters 1974; into German prose: Berteloot & Worm 1982; into German verse: Poeth 2005; into Dutch prose: Bouwman & Besamusca 2007; into Dutch verse for example: Van Altena 1979, Eykman 2008, Posthuma 2008.

2. *Research*

Van den vos Reynaerde has been subjected to intensive research by philologists for more than two centuries. This edition is indebted to their contributions, as is evident from the footnotes to the Introduction and other chapters. It is quite impossible to discuss in depth the secondary literature on *Van den vos Reynaerde* here. We shall limit ourselves to some trends from the last few decades, paying particular attention to a number of contributions in English.

Gerhard Arendt (1965) was the first to examine *Van den vos Reynaerde* systematically as a literary text, focusing on the importance of literary space and the consistent structure of Reynaert's tricks. The poet contrasts the orderly world of the court with the wilderness, where Reynaert rules and his opponents lose their way, also in a moral

sense. As the court animals pretend to be better than they are, they can be unmasked: confronted with the wily fox, the court animals are each time deceived and punished according to a fixed pattern. A similar approach of the literary space was applied by Van Daele (1994), albeit with different interpretative results.

Like Arendt, Frank Lulofs (1975) concentrated on the text itself, but did so from a completely different angle: not, like Arendt, interpreting deductively (from general ideas to the actual poem), but inductively: from the details in all available sources to cautious generalisations. On the basis of A 1885-2017, for example, Lulofs demonstrated not only the exhaustive degree to which, in his view, a continuous literary and cultural-historical commentary should be conducted, but also how research into variants may use the sources as valuable witnesses for the later reception of the text, rather than as mere stepping stones on the way to a reconstruction of a lost original. His findings were summarized in the hundred pages of commentary in his edition (Lulofs 1983).

From the outset, research into *Van den vos Reynaerde* concentrated on the poem's relationship with the Old French source text(s). The emphasis lay especially on textual agreements, for one reason because it was at one time argued – wrongly – that *Van den vos Reynaerde* was the original text, and the Old French *Le Plaid* its adaptation. The original status of *Van den vos Reynaerde* was defended primarily by Willems (1836) and – as regards the first part of the work that was supposed to have been written by Arnout – by Van Mierlo (1927). These views came under attack from Jonckbloet (1856), Delbouille (1929) and others. D.C. Tinbergen collected the agreements with Old French source texts known from older Reynaert research (Muller 1942, Concordantiën III). Only relatively recently were the differences with the *Roman de Renart* studied, at first by Heeroma (1970) and later by Bouwman (1991). They charted and analysed all the interpolations, omissions, and transpositions that provide an insight into Willem's method of composition and views on literature.

The meaning that is assigned to the story is intimately connected with the way the main protagonist is regarded. For most of the older philologists the fox is a positive character. Arendt sees the fox as the only animal who acts true to its nature, while Lulofs regards him as the leader who acts in the interests of his clan; the fox may not always be flawless from a moral point of view, he is nevertheless legally innocent. Heeroma sees the fox as the alter ego of Willem, a *poète maudit* who takes revenge on his critics at court through the fox. In these interpretations it is the corrupt legal procedure and the court where appearances count for everything that are denounced, rather than the fox who by the clever use of his tricks successfully defends himself against his opponents.

A very different view has been put forward by Van Oostrom (1983), who regards Reynaert as fundamentally malevolent, which is in accordance with the negative

image that the fox has in other Middle Dutch works and with the epithet which the poet and fellow animals use repeatedly to characterize Reynaert as *die felle*: that is, the scoundrel or villain. This opinion, which holds the fox responsible in part for the disintegration of the court community, was confirmed by Wackers (1986), elaborated by Bouwman (1991) and particularly by Van Daele (1994), but was also modified by Reynaert (1996).

It should be noted, however, that a rejection of the fox's behaviour does not mean that the work's audience may not at the same time admire his verbal ingenuity or laugh at the disasters that befall his opponents. There is much in favour of assuming a multiple attitude towards the text among the implied audience, which on the one hand is concentrated on the narrative action (sharing the fiction), and on the other hand on a process of reflection on the action, at a certain remove from the text, assisted by the narrator's asides and the effective use of certain forms of dramatic irony.

To conclude, it seems useful to mention some publications in English that provide information about areas of research devoted to *Van den vos Reynaerde*. Most of these contributions are of a comparative nature, as they have been written for medievalists outside the Netherlands who are specialists in other medieval literatures. According to Bouwman (1990), Willem used two Old French versions of *Le Plaid* (branch I) for his reworked text. Bouwman (1992a) demonstrates that Willem also derived material from other branches of the *Roman de Renart*, in particular motifs and lines from *Le Pèlerinage de Renart* (branch VIII). Bouwman (1992b) compares the texts of *Le Plaid* and *Van den vos Reynaerde* to show how Willem shifts the emphasis in his poem, balancing between tradition and originality. Besamusca (1996) discusses Willem's adaptation of the macrostructure of *Le Plaid*, the way older stories are repeated by the characters themselves and the interventions of the narrator. Wackers (1994) concentrates on the relationship between words and deeds in Middle Dutch Reynaert stories. Wackers (2000a) investigates the literary context of the *Roman de Renart*, *Van den vos Reynaerde* and *Reynaerts historie* and its implications for the implied audience. He also points (as does Meuwese 2006) to marginal decorations in contemporary Flemish manuscripts alluding to the Cuwaert-episode (lines 135-164), which might help to identify the cultural context of *Van den vos Reynaerde*. The interpretation of Wackers (2006) tries to harmonize the negative character of Reynaert with the comical effect that the tricks he plays on his opponents have on the audience. Jacoby (1970) concentrates on the legal elements in *Van den vos Reynaerde* (although some of his interpretations are now disputed; cf. Bouwman 1991). Finally, every reader of this edition who has developed an appetite for Middle Dutch texts will benefit from Kooper (1994). This collection of essays about medieval Dutch literature in its European context includes a bibliography of translations and a chronological table.

3. *Middle Dutch* *(by Matthias Hüning & Ulrike Vogl)*

The chapter 'Middle Dutch – A short introduction' (see above pp. 257-271) is mainly based on the online publication *Geschiedenis van het Nederlands / History of the Dutch language* (Hüning a.o. 1999).[1] The online text has been modified and updated to fit the context of this edition.

Middle Dutch is, of course, also treated in textbooks on the history of the Dutch language, like De Vries a.o. (1995), Van den Toorn a.o. (1997) or Van der Sijs (2005). Janssens & Marynissen (2005) focus on the external history of Dutch, while Van der Wal & Van Bree (1992) present a very good overview of the linguistic structure of Middle Dutch (especially in the chapters 5 and 6). Van der Wal & Van Bree (1992) has been used extensively when preparing the chapter in this volume; many of its examples and especially the tables are based on the rich material in this book. A textbook (with text fragments and exercises) dedicated solely to Middle Dutch is Hogenhout-Mulder (1985). Mooijaart & Van der Wal (2008) presents a course in Middle Dutch and Early Modern Dutch (which also includes text fragments and exercises). All these textbooks are written in Dutch. An overview of the history of Dutch in German is presented by Vekeman & Ecke (1992).

For English-language readers a number of texts are available. Wim Daniëls (2005) presents a (very) short history of the Dutch language. Earlier, Colette van Kerckvoorde wrote an excellent introduction to Middle Dutch (1993). It is much more detailed than the chapter in this edition can be, and it contains many text fragments, used mainly for illustration purposes. An introduction to the structure of Middle Dutch can also be found in Van der Wal & Quak (1994), embedded in a broader overview of Old and Middle Continental West Germanic.

Middle Dutch syntax is the subject of several studies, such as Duinhoven (1988 and 1997), Van Gestel a.o. (1992), or Burridge (1993). An old standard work on this topic is Stoett (1923). A short, but informative, overview of Middle Dutch syntax can be found in Van der Horst (1984). Van der Horst (2008), a new two-volume history of Dutch syntax, devotes several hundred pages to Middle Dutch. Van Loey's studies (1970, 1976 and 1980) are standard reference works on Middle Dutch phonology and morphology. Although not very easily readable, they contain a great deal of information, also on dialect diversity. An overview of Old Dutch can be found in Quak & Van der Horst (2002).

The most comprehensive dictionary of Middle Dutch is the *Middelnederlandsch woordenboek* (MNW), a dictionary with illustrative citations and references for the different meanings of a word. Derived from this dictionary is a concise dictionary, the

1 The Dutch version has been translated into English by Dr John Gledhill, who kindly gave permission to use his translation.

Middelnederlandsch handwoordenboek (MNHW), which contains the same entries, with equivalents and paraphrases for the different meanings in modern Dutch. It formed the basis of the *Retrograad woordenboek van het Middelnederlands*, the retrograde dictionary of Middle Dutch (Van den Berg 1972). A supplement to the MNHW became available in 1983 (Van der Voort van der Kleij 1983). Another concise dictionary was published by Pijnenburg & Schoonheim (1997). While the MNW is a result of the philological tradition of the nineteenth century, we have a very modern lexicographical product for Early Middle Dutch (13th century), the *Vroegmiddelnederlands Woordenboek* (VMNW), compiled by the Institute for Dutch Lexicology, Leiden. It is this institute that has recently begun to make the historical dictionaries of Dutch available online (cf. http://gtb.inl.nl/).

Index of proper names

In the list below the proper names of animals, persons and places have been listed and arranged alphabetically according to their most frequently found non-declined forms. Other instances of the name have been added between round brackets, again in alphabetical order. If only declined forms are found, the declension has been put between round brackets in the entry, as in Alente(n). Emendated proper names have been italicized (see also Editorial principles).

Line numbers have been contracted in all cases where, after a minimum of three references, a character plays a role across a larger number of lines, or is addressed by another character. The line numbers are followed by a concise explanation, while in cases where names denote a particular feature, the literal sense of the name is also given.

Abelquac 790 – Villager: 'smooth talker'

Abstale 802 – Village southwest of Hulst, in the medieval county of Flanders, now in Zeeuws-Vlaanderen, part of the province of Zeeland in The Netherlands

Aken *2270c*, 2630 – German town, residence of Charlemagne, town where the Holy Roman Emperors were crowned

Alente(n) 297 – Noble lady, not further specified

Arnout 6 – Author of an earlier (probably Old French) story about Reynaert

Artinnen 2249 – Ardennes, in *Van den vos Reynaerde* characterised as a wild region; south-eastern part of Belgium

Babilonie(n) 23 – Distant country or town (Babylon) in the Orient

Bave 790 – Village woman

Belin (Belijn, Belijns, Beline, Belins) 1847, 1850, 2942-76, 3056-83, 3122, 3200-3316, 3330-3368, 3417, 3441, 3442 – Ram, court chaplain

Belsele 2097 – Village south-west of Sint-Niklaas, in the eastern part of (the medieval county of) Flanders

Bloys 1509 – Unknown village in the 'lant van Vermendoys' (see note to line 1510)

Botsaert (Botsaerde) 3362-75 – Unspecified animal (monkey, boar?); King Nobel's clerk

Bruneel 1857, 3367 – Unspecified animal (ass?); 'little brown one'

Bruun (Brune, Brunen, Bruuns) 476-988, 1028, 1088, 1463, 1815, 1821, *1822d*, 1852, 1904, 1942-2022, 2169, 2250, 2251, 2254, *2270b*, 2329, 2425, 2433, 2449, 2459, 2464, 2470, 2484, 2487, 2810-2918, 2980, 2993, 3014, 3103, 3195, 3335, 3406, 3463 – Bear, named after the colour of his fur: 'brown one'

Cantaert 295 – Cockerel, son of Canticleer; 'singer'

Canticleer (Cantecleer, Canteclere, Canticler) 285, 291, 315, 375, 425, 1469, 1807, 1809, 1861 – Cock; 'clear singer'

Christus (christum filye) 1820 – Jesus Christ, the Lord's anointed, God's son (Matth. 1)

Cleenebejach 1863 – Ferret: 'small catch'

Colne 2639 – Cologne; German town

Coppe (Coppen) 287, 305, 307, 417, 451, 461, 465 – Hen, Canticleer's murdered daughter: 'crested head' (?), named after the body part that is missing because it had been bitten off

Cortoys 99, 114, 122, 125, 253 – Small dog: 'courtly one'

Crayant 299 – Cockerel, Canticleer's son: 'crower'

Cuwaert (Coewaerde, Coewaert, Cuaerde, Cuwaerde, Cuaert, Cuwaerts, *Cuwart*) 138, 158, 164, 247, 2644-88, 2738, 3053-3132, 3201, 3204, 3211, 3214, 3224, 3235, 3242, 3247, 3275, 3307, 3313, 3378, 3419 – Hare: 'coward'

Doringhen 2466 – Thuringia, medieval landgraviate, now in Central Germany

Elmare (Elmaren) 373, 1483, 1493 – Benedictine grange between Aardenburg and Biervliet in the medieval county of Flanders, founded as a priory by St Pieter's Abbey, Ghent (located approximately near present-day Waterland-Oudeman on the border between Belgium and the Netherlands)

Elve 2442 – Elbe, river separating the Lower German area (in particular the duchy of Saxony and the landgraviate of Thuringia) from more easterly regions that were added to the medieval German Empire at a later date

Ermelinc (Ermelijnc, *Hermeliken*) *2241*, 2564, 2613 – Ermanric, king of the East Goths (fourth century), famous in Germanic heroic poetry as the owner of huge treasures

Fine 1860 – Female weasel

Fortadent 1855 – Boar: 'strongtooth'

Fyrapeel (Fierapeel) 3390, 3399, 3411, 3426, 3429, 3431, 3468 – Leopard: 'fineskin'

Gente(n) 2654 – Lioness, King Nobel's wife: 'of noble birth'

Ghent (Ghend) 92, 2263 – Ghent, town in the eastern part of Flanders, an important economic power in the thirteenth century due to its flourishing manufacture of woollen cloth

Grimbeert (Grimbeerde, Grimbeerte, Grimbeerts, Grimbert, Grimberte, Grinbert) 177, 283, 421, 1335-1762, 1887, 1897, 2231, 2259, 2286 – Badger, Reynaert's nephew

Haersint (Arsenden, Haersenden, Harsenden, Hersenden, Hersvinden, Hersvint, Yswenden) 242, 1651, 1977, 2123, 2861, 2892, 2913, 2930, 3414 – She-wolf, Ysingrijn's wife. The numerous forms of the name seem to allude to varying obscene meanings: 'she can't get enough of it'; 'arse end'; 'arse wind'

Hawy 1849 – Ewe, Belin's wife: 'oh yes!' (from French 'ah oui!')

Herman(ne) 2733 – Deacon, chairman of the ecclesiastical synod which is purported to have excommunicated Reynaert; probably a historical person

Hermeline (Ermelijnen, Ermeline, Hermelijne, Hermelinen) 1361, 1407, 1425, 2282, 2415, 3080, 3092-3166, 3218, 3231, 3321, 3327 – Vixen, Reynaert's wife

Hijfte 2262, 2263 – Village north-east of Ghent in the medieval county of Flanders, approximately near present-day Lochristi

Hughelijn metten crommen beene 800 – Villager ('little Hugh with the crooked legs')

Hulsterloe 2575, 2660 – Place (of pilgrimage) in the wooded region east of Hulst, in the medieval county of Flanders (approximately near present-day Nieuw-Namen)

Jordane 2641 – River in the Holy Land

Jufroet 2952 – Theologian with easy-going ideas about the remission of sins without the Church's intercession; probably a historical person

Julocke (Julocken) 731, 831, 1246, 1289, 1298 – Priest's wife: 'you I tempt'

Kriekeputte (Kriekepit, Kriekenputte) 2578, 2596, 2634, 2657, 2665 – Spring ('creek pit') just south of Hulsterloe

Lamfroyt (Lamfreyde, *Lamfreits*, Lamfroit, Lamfroits, Lamfroy, Lamfroyt, Lamfroyts) 602, 646, 647, 699-815, 860, 879, 901, 917-25, *1822b* – Villager

Leye 2640 – Leie, river which flows from a westerly direction into the river Scheldt in Ghent

Lonnen 2438 – London, town in England with which the county of Flanders, and especially the merchants from Ghent, had close commercial ties

Lottram Lancvoet 785 – Villager ('L. with the long feet')

Ludmoer metter langher nese 793 – Villager ('L. with the long nose')

Ludolf metten crommen vingheren 796 – Villager ('L. with the crooked fingers')

Madocke 1 – Title of an earlier story written by Willem

Malcroys 273 – One of Reynaert's dens: 'wicked hole'

Manpertuus (Manpertus) 512, 514, 519, 1064, 1359, 1377, 1427, 3073 – Reynaert's strongest fortress: 'wicked hole' (in French: Malpertuis, Maupertuis)

Martinet 1171, 1212, 1217, 1227, 1228, 1242, 1256, 1278 – Priest's son

Mompelier 1156 – Montpellier, city in distant southern France

Nobel (Nobele) 44, 1769, 2752 – King Lion: 'noble'

Ogerne(n) 803 – Village woman: 'Oh, yes please!'

Pancer 126, 170, 1857 – Beaver

Parijs 2631 – Paris, capital of France, residence of the French kings

Pinte 309 – Hen, Canticleer's daughter, probably named after the colour of her feathers: 'spotted one'

Polane (Pollanen) 301, 3018 – Probably Poland, distant land east of the German empire

Portaengen 301 – Probably Brittany, the French duchy (in French: Bretagne); alternatively: England (Britain)

Portegale 599 – Probably Portugal, a distant land

Reynaerdin(e) 1411 – Young fox, Reynaert's son: 'little Reynaert'

Reynaert (Reynaerd, Reynaerde, Reynaert, Reynaerts, *Reynart*) passim – Fox

Reynout 2668 – Unspecified animal (dog?), counterfeiter

Rijn (Rijne) 2672, 2675 – Small dog

Roede 331 – Chicken, Canticleer's wife; named after the colour of her feathers: 'red and white one'

Roeme (Rome) 2718, 2719, 2744, 2791, 2792 – Holy City, residence of the pope and major place of pilgrimage

Rosseel 1859 – Squirrel, named after the colour of his fur: 'little red one'

Rossel 1415 – Young fox, Reynaert's son; named after the colour of his fur: 'little red one'

Rume(n) 1924 – Wolf, one of Ysingrijn's executed brothers: 'big stomach'

Sassen 2453, 2466 – Saxony in North-Germany, west of the river Elbe

Scouden 3018 – Probably the island of Schouwen in the medieval county of Zeeland; no longer an island, it is now part of the province of Zeeland in The Netherlands

Sproete 309 – Hen, Canticleer's daughter, named after the colour of her feathers: 'freckled one'

Tiecelin(e) (*Ticelin, Tyecelijn*) *1856, 2796*, 2807 – Raven

Tybeert (Tybeerde, Tybeerte, Tybeerts, Tyberte) 107, 127, 1011-1321, 1465, 1815, 1826, 1853, 1918-2023, 2248, 2261, 2813, 2922 – Tomcat

Vermendoys 1510 – Vermendois, county in the north of France

Vlaendren 2252, 2256, 2574 – County of Flanders, in the Middle Ages a fief of the French king, with the exception of the areas known as the 'Vier Ambachten' ('Four Shires') and the 'Land van Aalst' ('Land of Aalst'), which belonged to the German empire

Vulmaerte 788 – Village woman: 'dirty maid'

Waes 2257 – Waasland, area in the eastern part of the medieval county of Flanders, south of the area of the 'Vier Ambachten' ('Four Shires')

Wijdelancke(n) 1924 – Wolf, one of Ysingrijn's executed brothers: 'wide flank'

Willem (Willeme) 1, 3463-69 (acrostic) – Author of *Van den vos Reynaerde*

Ysingrijn (Isingrijn, *Ysegrims*, Ysengrijn, Ysengrijne, Ysingrijns, Ysingrine) 62-98, 171-203, 231, 1222, 1481, 1517, 1555, 1565, 1570, 1580, 1616, 1854, 1904-2022, 2095, 2110, 2169, 2260, *2270a*, 2461, 2487, 2706, 2806, 2825-2917, 2929, 2993, 3013, 3103, 3406, 3462 – Wolf

Zomme 2442 – The river Somme in Northern France; it flows in a westerly direction passing through the city of St.-Quentin. It roughly marks the south-western border of the Lower German area

Glossary

This glossary contains the complete lexical richness of *Van den vos Reynaerde*. All word forms found in the text have been listed and referenced, with a maximum of five line-numbers; further occurrences are indicated by 'etc.'(+)All headwords are printed in bold face type. In addition the headword of each article is in upper case, while references to headwords are in lower case.

Articles – The headwords have been derived from the *Middelnederlandsch handwoordenboek* (barring a few exceptions, marked *) and appear therefore in their normalized form. Every article states word class, main meanings in modern English, word forms found and their line numbers, and, where applicable, references to further articles. In a number of cases word forms have been subdivided further: verbs according to tense, person and number (mood: only imperative forms have been marked, and conjunctive forms insofar as they deviate from the indicative forms), nouns according to singular and plural, some indefinite and demonstrative pronouns according to attributive and independent usage. When two or more words have been collapsed into one word as a result of clisis, this form occurs in two or more articles, with the indication (clis.). For example 'souddi (clis.)' is found under SULLEN as well as GI; 'tfolc (clis.)' under DAT (I) and VOLC. In most articles these clitic forms are listed together at the end of the article (see, for example, HI), except in cases where the word forms have been further subdivided (for an example see WILLEN). In the article the word class indication is followed by one or more meanings (in italics). Meanings have been limited to indications of the general, neutral meaning (or meanings) of a particular word, as the English translation in this edition offers readers the opportunity to study the Middle Dutch word in context. In many cases the articles provide more meanings than used in *Van den vos Reynaerde*, making this glossary also useful for the study of other Middle Dutch texts. Standard combinations of words with their often specific meanings (like 'leet hebben', 'aflaet doen') are not listed separately (cf. the articles LEET and HEBBEN, AFLAET and DOEN).

References – If the word forms differ from the normalized form in their first three letters, they are listed as a reference to the corresponding article. This means that there are references for words like **anscoen** | HANTSCHOE; **blauwen** | BLOUWEN and **boem** | BOOM, but that no references have been provided in cases like **broet** | BROOT or **bloume** | BLOEME. However, exhaustive referencing has been aimed at in two specific categories. *All* clitic word forms have been separately referenced in the glossary (for example, **comdi** | COMEN + GI; **buter** | BUTEN (I) + DIER (II)). This also applies to identical word forms that belong to different articles (for example, **baerde** | BAERT, BARDE; **wilde** | WILLEN, WILT (I)). In addition (representative) inflected verb forms with a vowel change in their stems have been referenced, even when the variations from the (normalized) infinitive only occur after three letters: **bedrouch** | BEDRAGEN; **ontbant** | ONTBINDEN. As it is impractical to include all the word forms that occur in the edition as separate references in the glossary's alphabet, it should be noted that users will sometimes need to consult the glossary articles creatively. Note that references to other articles may also be found at the end of a particular article; compare, for example, AEN (II) (See: DAERANE); SITTEN (See also: BESITTEN); DACH (See also: CINXENDACH, DOEMSDACH, MIDDACH).

Abbreviations

1-3	1st, 2nd, 3rd person singular
4-6	1st, 2nd, 3rd person plural
(a)	accusative
adj.	adjective
adv.	adverb
art.	article
ass.	assimilation
attrib.	attributive(ly)
aux.	auxiliary
clis.	clisis
comp.	comparative
conj.	conjunction
cons.	consecutive
(d)	dative
decl.	declined
dem.	demonstrative
determ.	determinative
dim.	diminutive
disjunct.	disjunctive
(f.)	feminine
(g)	genitive
imp.	imperative
impers.	impersonal
impf.	imperfect (indicative)
indef.	indefinite
indep.	independent(ly)
inf.	infinitive
inter.	interrogative
interj.	interjection
intr.	intransitive
irr.	irregular
(m.)	masculine
n.	noun
(n.)	neuter
(n)	nominative
num.	numeral
ord.	ordinal
o.s.	oneself
pers.	personal
p.p.	past participle
pl.	plural
poss.	possessive
pr.	present (indicative)
pr.p.	present participle
prep.	preposition
pret.pres.	preterite present
pron.	pronoun
red.	reduction
refl.	reflexive
reinf.	reinforced
rel.	relative
s.	subjunctive
s.o.	someone
sg.	singular
s.th.	something
subord.	subordinate
superl.	superlative
tr.	transitive
undecl.	undeclined
vb.	verb
w.	weak
str.	strong

(†) Readers who would like to search all occurences of a given word form may use the electronic version of the edited Middle Dutch text, which is available on the website of Amsterdam University Press (www.aup.nl).

ABBET, n. (m.) | *abbot* || abd 945
abd | ABBET
ACHTE (I), n. (f.) | *attention (to detail), care* || achte 685
ACHTE (II), num. | *eight* || achte 328. – VIII 2965
ACHTEN, w. vb. | intr. – *think, consider,* (achten van) *care for;* tr. – *think, mean, consider, take note of, care* || (pr.1) hachtic (clis.) 2117
ACHTER, prep. | *behind, to, along, through* || achter 1726, 2427
ACHTERBLIVEN, str. vb. | intr. – *stay behind, get the worst of, fail (to do, to materialize), be ignored, fail to happen, cease* || (inf.) bliven achter 96. – bliven achtre 1295. – (impf.3) bleef achter 2484
ACHTERENDE, n. (n.) | *back end, hind quarters, back* || achterhende 1932
ACHTERST, adj. | *last (in a row), furthest behind* || achterste 3042
ACHTERSTEKEN, str. vb. | tr. – *drive back, withhold, thwart* || (inf.) steken achtre 2275
ACHTERWAERT, adv. | *at the back of, backwards* || achterwaert 1746
AEN (I), prep. | *on, upon, from* || an 138, 184, 204, 437, 457 etc. – ant (clis.) 3363
AEN (II), adv. || See: DAERANE
aenbalke | HANENBALC
AENCNOPEN, w. vb. | tr. – *tie (up, on to)* || (inf.) an cnoepen 2030
AENDOEN, irr. vb. | tr. – *put (on), pull on, dress* || (inf.) an doen 2855
AENDRAGEN, irr. vb. | tr. – *wear, command, ascribe to, give* || (inf.) andraghen 2907
AENGAEN, str. vb. | intr. – *go to, approach, address, attack, torment*; tr. – *begin, do, undertake, accept, receive, take possession of* || (inf.) angaen 187. – (impf.3) ghinc an 261. – ghinc ane 814
AENROEPEN, str. vb. | tr. – *call s.o., shout, argue* || (impf.3) riep an 1049
AENSCHIJN, adv. | *apparently* || anschijn 1777
AENSCHINEN, str. vb. | intr. – *shine on, be apparent* || (inf.) anschine 1814
AENSICHTE, n. (n.) | *face, appearance, mask* || aensichte 741
AENSLAEN, str. vb. | tr. – *hit, fasten*; intr. – *begin (to speak, sing)* || (inf.) aneslaen 442
AENTIËN, str. vb. | tr. – *accuse s.o. of, blame s.th. on, charge* || (inf.) tyen an 2237. – (impf.6) teghen an 2060
AENVAERDEN, w. vb. | tr. – *undertake a journey to, attack, take possession of, carry* || (impf.6) anevaerden 3329
aerbeit | ARBEIT
aercheit | ARCHEIT
aerm- | ARM-
AES, n. (n.) | *food, prey* || ase 3129
AEX, n. (f.) | *axe* || haex 701, 735
AF, adv. || See: DAERAF
AFBERNEN, w. vb. | tr. – *burn off* || (inf.) afbernen 1502
AFBITEN, str. vb. | tr. – *bite off, cut off* || (p.p.) afghebeten 289
AFCOMEN, str. vb. | intr. – *descend (from), be freed from, lose, cease, finish (a task)* || (imp.pl) comt af 1800
AFDOEN, irr. vb. | tr. – *take s.th. off, remove, abolish, terminate, destroy; deprive, dismiss, release s.o.*; refl. – *resign, renounce* || (inf.) afdoen 2894. – (p.p.) afghedaen 949
afghebeten | AFBITEN
afghedaen | AFDOEN
af ghenomen | AFNEMEN
afghesleghen | AFSLAEN
af ghewonnen | AFWINNEN
AFLAET, n. (m.n.) | *omission, neglect, absolution, indulgence* || aflaet 835, 1672, 2718, 2763, 2794. – aflate 2909
AFNEMEN, str. vb. | tr. – *take away (from)*; intr. – *get less, decrease* || (p.p.) af ghenomen 159
AFSLAEN, str. vb. | tr. – *cut off, behead, shorten, deduct*; intr. – *turn off, get cheaper* || (p.p.) afghesleghen 1730
AFSNIDEN, str. vb. | tr. – *cut off, mow, amputate* || (impf.3) sneet af 2843-2844
AFVLOEYEN, w. vb. | intr. – *run, flow (away)* || (impf.3) afvloyde 2889
AFWINNEN, str. vb. | tr. – *obtain, catch, deprive of* || (p.p.) af ghewonnen 1744
aghedochte | HAGEDOCHTE
AL (I), indef. pron.; used attrib. + indep. | *all, completely, each, every, everything* || (attrib.) al 57, 72, 91, 236, 325 etc. – alle 49, 333, 364, 365, 467 etc. – allen 366, 716, 734, 844, 882 etc. – tallen (clis.) 672, 2360 – alles 102. – alre 778, 836, 1343, 2330, 2795. – (indep.) al 696, 738, 772, 1997, 2460. – alle 1239, 1492, 1683, 1974, 2069 etc.

AL (II), adv. | *entirely, wholly, continuously, absolutely* || al 19, 90, 391, 392, 413, 427 etc.
AL (III), prep. | *through, along* || al 2443
AL (IV), conj. | *although, however, when, as* || al 32, 91, 116, 194, 238 etc.
ALDAER, adv. | *there, where* || aldaer 1531, 1580, 2100, 2250, 2406 etc. – aldaert (clis.) 1539
aldaert | ALDAER + HET (I)
ALDUS, adv. | *thus, in this way* || aldus 108, 1429, 2397, 3360
ALDUSDAEN, adj. | *in such a way, like this* || aldusghedanen 3069. – aldustanen 862
ALGADER (I) *, indef. pron. | *all together, altogether* || (attrib.) algader 1272, 1929, 2414, 2457, 2543 etc. – allegader 1003, 1451, 2216, 2503. – algadre 1141. – allegadre 1236. – (indep.) allegader 2227
ALGADER (II), adv. | *together, entirely* || algader 2116, 2571, 2884, 3168
ALINEEN, adv. | *continually* || alineen 1251
alle, **allen**, **alles**, **alre** | AL (I)
allegader, allegadre | ALGADER
ALLENE (I), adj. | *alone, by oneself* || alleene 1209, 1305, 2754, 2953, 3076 etc.
ALLENE (II), adv. | *only, exactly, except for, entirely, in the same way* || alleene 50, 104, 214, 799, 1066 etc.
ALLERBEST (I), adj. (reinf. superl. of GOET) | *very best* || alrebeste 1534
ALLERBEST (II), adv. (reinf. superl. of WEL) | *in the best possible way* || alrebest 468
ALLERMEEST, adv. (reinf. superl. of VELE III) | *most, more than any other* || alremeest 2192
ALLERMINST, adj. (reinf. superl. of CLEINE) | *smallest, least, less than any other* || alremintsten 2126
ALLERSCHARPST *, adv. (reinf. superl. of SCHARP) | *worst, most violently, most villainously* || alrescaerpst 784
ALLES, adv. | *in all respects* || alles 797
alre- | ALLER-
alrenaest | NAEST
ALS, adv. | *in all,* (a. ende a.) *entirely, certainly* || als ende als 3025. – als ende hals 3279
ALSE, conj. | *as, as if, when, because* || alse, 83, 618, 1100, 1201, 1260 etc. – alsene (clis.) 346. – als dat 1650. – also als 506, 2632, 2702, 3225. – alsi (clis.) 2997. – alsic (clis.) 2047. – alst (clis.) 1732
alsene | ALSE + -ENE
alsi | ALSE + SI
alsic | ALSE + IC
ALSO (I), adv. | *as, thus, so, very, provided, also* || also, 54, 82, 173, 582, 617 etc. – alsoe 2831
ALSO (II), conj. | *as, if, as if, when* || also, 654, 1341, 2143, 2704, 3342. – also als 506, 2632, 2702, 3225. – alsoet (clis.) 1265
alsoet | ALSO (II) + HET (I)
ALSOF, conj. | *as if* || alse oft 2988
alst | ALSE + HET (I)
ALTEGADER, adv. | *completely, entirely* || altegader 2439
ALTEHANT, adv. | *immediately, at once* || altehant 539
ALTOOS, adv. | *always, entirely* || altoes 2962, 3001
AME, n. (f.) | *barrel, measure for liquids (ca. 155 liters)* || (pl.) hamen 619
AMEN, interj. | *amen* || amen, 2015. – ameen 2014
an, an- | AEN, AEN-
ANDER, pron.; used attrib. + indep. | *other, second, the other, the next* || (attrib.) ander 276, 367, 805, 1438, 2418 etc. – des ander daghes 1167, 2927. – dandre (clis.) 1871 – andren 1019, 1900, 2388, 2525. – (indep.) ander 298, 782, 783. – dandre (clis.) 72, 1410 – andren 186, 191, 192, 1710, 2738. – manlic andren 1574, 2103.
ANDERS, adv. | *differently, in a different case, else* || anders 2990
ANDERSINS, adv. | *in a different way, in a different case* || andersins 84
ANDERWERF, adv. | *for the second time, once more, on another occasion* || anderwaerf 2778
andwoerde | ANTWORDE, ANTWORDEN
andwoerdi | ANTWORDEN + HI
anscoen | HANTSCHOE
ant | AEN + DAT (I)
ANTWORDE, n. (f.n.) | *answer, accountability* || andwoerde 2140, 2947
ANTWORDEN, w. vb. | tr. – *answer, reply* (inf.) andwoerden 2806. – antwoerden 1810. – (impf.3) andwoerde 1442, 1736, 1985, 2142, 2623, 3173, 3425. – andwoerdi (clis.) 221
ANXT, n. (m.) | *fear* || anxt 3199
APEERT, adv. | *shamelessly, publicly* || apeert 204
APRIL, n. (m.) | *April* || aprille 322
ARBEIT, n. (m.f.) | *work, effort, trouble, labour (also when giving birth)* || aerbeit 2871. – aerbeide 743

ARCH, adj. | *bad, wicked* || erghe 2343. – ergher 919
ARCHEIT, n. (f.) | *wickedness, sin* || aercheit 2955. – (pl.) eerchede 2535
arde | HARDE
arem | ARM
ARGERTIERE, adj. | *wicked* || argertieren 2526
ARM, adj. | *destitute, insignificant, unhappy* || aerme 566, 2323, 2766. – aermen 838, 934. – arem 38, 101, 564, 773, 1027 etc. – arems 1320
ARMINC, n. (m.) | *wretch, fool, poor devil* || aermijnc 2071, 2204
ARMOEDE, n. (m.f.n.) | *poverty* || aermoede 2664
ase | AES
at | ETEN
autare | OUTAER
AVENTURE, n. (f.) | *story, history, happening, adventure, chance, bad luck, destiny, fate* || avonture 624. – avontuere 31, 394, 401, 2593. – avontueren 161, 349, 1349, 1389. – (pl.) avonture 4
AVONT, n. (m.f.) | *evening* || avont 1068. – avonde 1906 || See also: TAVONT
avonture | AVENTURE
AY, interj. | *oh, alas* || ay 987, 1026, 1425, 1560, 1811 etc.

BACHTEN, adv. | *on the other side, at the back* || bachten 1286, 2896
baden | BIDDEN
baerde | BAERT, BARDE
baerken | BERKE
BAERT, n. (m.) | *beard* || baert 3191. – baerde 60, 858, 1980
BAKE, n. (m.f.) | *side of bacon* || bake 217, 224, 227, 1513, 2121. – (pl.) baken 1519
BALCH, n. (m.) | *belly, stomach, skin* || balghe 2815
balch | BELGEN
BALLINC, n. (m.) | *outlaw, exile, s.o. who has been excommunicated* || ballinghe 2728
BAN, n. (m.) | *(official) announcement, decree, exile, excommunication* || ban 2716, 2950. – banne 2742
BANDERSIDE, adv. | *on the other side, on the other hand* || banderzijde 1826
BANNEN, str.+w. vb. | tr. – *excommunicate, ban, exile* || (p.p.) tebannen 2734, 2736 || See also: VERBANNEN
bantse | BINDEN + -SE
BARAET, n. (n.f.m.) | *deception, deceit, trick, cunning plan, derision* || baraet, 483, 1192, 1482, 2043. – barate, 1704, 2379, 3088, 3402. – baraten 353
BARBACANE, n. (f.) | *barbican, curtain wall* || barbecane 522
BARDE, n. (m.) | *adze, axe, battle axe* || baerde 701
BARE, n. (f.) | *stretcher, bier* || bare 286, 291, 309, 418, 1600. – baren 293
BAREN, w. vb. | tr. – *make public*; refl. – *appear, show o.s.*; intr. – *appear, turn up* || (inf.) baren 2400 || See also: MISBAREN
baren | BERE
BAROEN, n. (m.) | *vassal, baron, nobleman* || (pl.) baroene 1329, 1879
BASSEN, str.+w. vb. | intr. – *bark, make a (loud) noise* || (inf.) bassen 1593
bat | BET, BIDDEN
BATE, n. (f.) | *advantage, profit, help, compensation* || bate 2908. – baten 192
becaremde | BEKERMEN
BECLAGEN, w. vb. | tr. – *regret, bemoan, feel sorry for*; refl. – *complain* || (pr.3) beclaghet 1472. – (impf.3) beclaghede 1525. – (impf.6) beclaechden 2300. – (p.p.) beclaghet 1345, 1371
becnause | BECNAUWEN + -SE
BECNAUWEN, w. vb. | tr. – *gnaw, chew on, nibble at* || (imp.sg.) becnause (clis.) 225
BECOMEN, str. vb. | intr. – *arrive, grow up, like, taste* || (impf.3) bequam 2094. – (impf.6) bequamen 2459
BECOPEN, irr. w. vb. | tr. – *bribe (s.o.), profit (from a sale), atone for, pay for* || (inf.) becoepen 350, 643, 1959, 2036, 2537 etc.
BEDACHT, adj. (p.p. from BEDENKEN) | *sensible* || bedacht 1915
BEDDE, n. (n.) | *bed* || bedde 1241, 1303
BEDE, n. (f.) | *prayer, request, command* || bede 1738
BEDENKEN, w. irr. vb. | *consider, think of, reconsider, have second thoughts* || (p.p.) bedocht 84 || See also: BEDACHT
BEDI (I), adv. | *for that reason, surely* || bedi 2351, 2907, 2990
BEDI (II), conj. | *because, as* || bedi 3125
bedocht | BEDENKEN
BEDRAGEN (I), str. vb. | tr. – *cover, accuse, cheat, deceive*; refl. – *behave o.s.* || (inf.)

bedragen 2229. – bedraghen 2194. – (p.p.) bedreghen 2523
BEDRAGEN (II), str. (w.) vb. | tr. – *feed*; refl. – *provide for o.s.* || (impf.3) bedrouch 2670. – (impf.6) bedroughen 2710
bedreghen | BEDRAGEN (I)
BEDRIEGEN, str.+w. vb. | tr. – *cheat, forge, counterfeit* || (inf.) bedrieghen 486. – (p.p.) bedroghen 206, 692, 1479, 3184, 3401
bedrouch, **bedroughen** | BEDRAGEN (II)
BEDWANC, n. (n.) | *force, power, domination* || bedwanc 886, 1841, 2301
BEDWINGEN, str. vb. | tr. – *force, control (o.s.)* || (inf.) bedwinghen 1728 || See also: BEDWONGEN
BEDWONGEN, adj. (p.p. from BEDWINGEN) | *enforced* || bedwongene 3177
beede | BEIDE
BEEN, n. (n.) | *bone, leg* || been 2517. – (pl.) been 1266, 2013, 3026. – beene 145, 800
beere | BERE
beet | BITEN
begaert | BEGEREN
began | BEGINNEN
BEGEREN, w. vb. | tr. – *desire, fancy, request, attack* || (pr.5) begaert 2005. – begheerdijt (clis.) 1113. – (impf.1) begheerde 2374. – (p.p.) begaert 2255
BEGEVEN (I), w. vb. | tr. – *leave, abandon*; refl. – *enter a convent, monastery* || (inf.) begheven 24, 1497, 2955. – (p.p.) begheven 155, 273, 1484 || See also: BEGEVEN (II)
BEGEVEN * (II), adj. (p.p. from BEGEVEN I) | *reclusive, conventual, monastic* || begheven 369
begheerdijt | BEGEREN + GI + HET
BEGIEN, w. vb. | tr. – *confess, declare* || (p.p.) beghiet 2949
BEGIN, n. (n.) | *beginning, entrance* || beghin 12
BEGINNEN, str.+w. vb. | tr. – *start, begin s.th., intend*; intr. – *originate (from)* || (inf.) beghinnen 443, 1030. – (pr.1) beghinne 40. – (impf.1) began 361, 2378. – (impf.3) began 108, 693, 972, 1624, 1751 etc. – begonste 64, 1319, 3386. – (impf.4) begonsten 2104. – (impf.6) begonsten 146. – begonden 1709. – (p.p.) begonnen 9, 538, 1695 || See also: ONTGINNEN
BEGRAVEN, str.+w. vb. | tr. – *bury, dig* || (inf.) begraven 458, 461. – (p.p.) begraven 2607, 2697
BEGRIPEN, w. vb. | tr. – *seize, apply, engage, blame, rebuke, disprove, comprise* || (pr.1) begripic (clis.) 32
begripic | BEGRIPEN + IC
BEHENDELIKE, adv. | *in a clever or sly way, secretively, suitably* || behendelike 1685
BEHENDICHEIT, n. (f.) | *cleverness, slyness.* || behendichede 2485
BEHOUDEN, str. vb. | tr. – *keep, protect, save, keep alive, get/keep hold of, control* || (pr.s.3) behoude 173. – (impf.s.3) behilde 2350, 2352. – (p.p.) behouden 768
BEIDE, num. | *both* || beide 700. – beede 147, 681, 745, 751, 792 etc. – beeden 2702. – beeder 151, 3062. – beede … ende … (13), 42, 408, 832, 837 etc.
BEIDEN, w. vb. | intr. – *wait, await*; tr. – *postpone* || (inf.) beiden 1183. – (pr.6) beiden 1098
BEJACH, n. (n.) | *booty, advantage, possession* || bejach 119, 276, 507
BEJAGEN, w. vb. | tr. – *acquire, seize, catch*; refl. – *support, provide for o.s.* || (inf.) bejaghen 2912, 3351. – (impf.3) bejaghede 1936, 2110. – (impf.4) bejagheden 2120. – bejaechden 2106. – (p.p.) bejaghet 2128
bekenden | BEKENNEN + -ENE
BEKENNEN, w. vb. | tr. – *hear, learn, get to know, recognize, have (sexual) intercourse*; refl. – *repent, understand* || (inf.) bekinnen 457. – (impf.3) bekinde 2824. – bekende 983. – bekenden (clis.) 539
BEKERMEN, w. vb. | tr. – *regret, bemoan, lament* || (impf.3) becaremde 3053
bekinde, **bekinnen** || BEKENNEN
BELAGEN, w. vb. | tr. – *ambush, attack, deceive* || (inf.) belaghen 3451
BELANC, adj. (attrib.) | *related* || belanc sijn 2537
BELGEN, str. vb. | intr. – *swell up, be angry, lose one's temper*; refl. – *get upset about s.th.* || (inf.) belghen 2683. – (pr.5) belghedi (clis.) 3210. – (impf.3) balch 1745, 2917, 2970, 3200 || See also: VERBELGEN
belghedi | BELGEN + GI
BELOKEN, adj. (p.p. from BELUKEN) | *closed, gloomy, obscure* || belokenre 2265
beloken | BELUKEN
BELOPEN, str. vb. | tr. – *catch, catch up with, take off guard, tempt* || (inf.) beloepen 2538. – (p.p.) belopen 349

BELOVEN, w. vb. | tr. – *promise, announce*; refl. – *rejoice (in), be grateful (for)* || (impf.3) beloofde 2430. – (p.p.) belovet 3182
BELUKEN, str. vb. | tr. – *enclose, shut in, limit* || (p.p.) beloken 335, 1165 || See also: BELOKEN
bem | SIJN (I)
benden | BINDEN
BENEDEN, prep. | *under, beneath* || beneden 508, 777
BENEMEN, str. vb. | tr. – *deprive, prevent, obstruct* || (impf.1) benam 2472
BENIDEN, str.+w. vb. | tr. – *resent, annoy, envy* || (impf.3) benijdde 340
bequam, bequamen | BECOMEN
BEQUAME, adj. | *agreeable, pleasant, useful, capable* || bequame 620 || See also: ONBEQUAME
BEQUAMELIJC, adj. | *agreeable, palatable, useful* || bequamelic 1115
BERADEN (I), str. vb. | tr. – *counsel, deliberate, bring about, support, be merciful (God)*; refl. – *consider, deliberate, intend to.* || (inf.) beraden 435, 592, 3228. – (impf.3) beriet 551, 639, 1921. – (impf.6) berieden 2192. – (p.p.) beraden 2992 || See also: BERADEN (II)
BERADEN (II), adj. (p.p. from BERADEN I) | *sensible, willing, determined* || beraden 478, 1970
BERCH, n. (m.) | *mountain, mountain range* || berch 509, 552, 881. – berghe 284, 2869
BERE, n. (m.) | *bear* || beere, 479, 518, 710, 717, 720. – baren 2463
BEREHUUT, n. (f.) | *bearskin* || beerehuut 926
BEREIT, adj. (p.p. from 'bereiden') | *ready, prepared, willing* || bereet 617
beriet, berieden | BERADEN
BERINGEN, w. vb. | tr. – *surround, encircle* || (p.p.) beringhet 779
BERKE, n. (f.) | *birch* || berke 2696. – baerken 2606. – (pl.) baerken 2603
BEROUWEN, str.+w. vb. | intr. – *regret* || (pr.3) berauwet 3437
BEROUWENISSE, n. (f.) | *repentance* || berouwenisse 1434b
BERRENDE, adj. (pr.p. from 'bernen') | *burning* || berrende 303
besat | BESITTEN
bescalt | BESCHELDEN
BESCHELDEN, str. vb. | tr. – *abuse, taunt, call names, mock*; intr. – *mock, call names* || (impf.3) bescalt 936
BESCHEREN, str. vb. | tr. – *shave (esp. of the tonsure), rob* || (p.p.) bescoren 947, 2708
BESCHERMEN, w. vb. | tr. – *protect, defend, resist* || (inf.) bescaermen 405
BESCHOUWEN, w. vb. | tr. – *see, consider, inspect* || (inf.) bescauwen 1579
BESCHULDICH, adj. | *guilty* || besculdich 53
bescoren | BESCHEREN
beseekede | BESIKEN
BESEM, n. (m.) | *broom* || bessem 722
BESIEN, str. vb. | tr. – *see, regard, judge*; intr. – *take care of* || (inf.) besien 3281. – (imp.pl.) besiet 1017
BESIKEN *, str. vb. | tr. – *piss upon* || (impf.3) beseekede 75
BESITTEN, str. vb. | tr. – *sit, occupy, possess, acquire, undergo, lay siege to* || (impf.3) besat 2564
BESPIEN, w. vb. | tr. – *spy on, notice, observe* || (p.p.) bespiet 3164
BESPREKEN, str. vb. | tr. – *discuss, declare, agree, consult*; refl. || (inf.) bespreken 435. – (impf.6) bespraken 467
BEST (I), adj. (superl. of GOET I) | *excellent, (the) best* || beste 211, 515, 1385, 1875. – (n.) die beste 86 || See also: ALLERBEST (I)
best || BEST (II), SIJN (I)
BEST (II), adv. (superl. of WEL) | *(the) best, (the) most, (the) soonest, (the) most preferable, (the) easiest* || best 436, 798, 969, 1005, 1330 || See also: ALLERBEST (II)
BESTAEN, str. vb. | intr. – *remain, begin, undertake, have a right to, do, live, suit*; tr. – *attack, undertake, accept* || (inf.) bestaen 553, 1040, 1354, 2624. – (pr.3) bestaet 970, 1822a. – (impf.3) bestoet 1898. – (p.p.) bestaen 1092, 1692
besteecse | BESTEKEN + -SE
BESTEKEN, str. vb. | tr. – *sting, prick, attack, arouse, enclose* || (pr.1) besteecse (clis.) 1193
BESTELEN, str. vb. | tr. – *steal, hide away* || (p.p.) bestolen 2146
bestoet | BESTAEN
bestolen | BESTELEN
BESTORMEN, w. vb. | tr. – *storm* || (inf.) bestormen 1377
bestu | SIJN (I) + DU
BET, adv. (comp. of WEL) | *better, rather, sooner, further, later* || bet 226, 255, 540, 1062, 1087 etc. – bat 2234, 3180

BETAMEN, w. vb. | intr. – *be becoming/fitting/suitable* || (pr.3) betaemt 1782
beteghen | BETIËN
BETER, adj. (comp. of GOET I) | *better, more, more considerable, other* || beter 1096, 1102, 1399, 2057. – beteren 1095. – betren 3356
BETEREN, w. vb. | tr. – *repair, make amends, pay a penalty, reconcile*; refl. – *be reconciled with s.o. who has done penance* || (inf.) betren 3415, 2770, 2788. – (pr.s.3) betere 2729
BETIËN, str. vb. | tr. – *accuse, rebuke* || (p.p.) beteghen 2524
BEVAEN, str. vb. | tr. – *catch, acquire, undertake, cover, be absorbed by, associate with* || (p.p.) bevaen 43, 517, 899, 2747
beval | BEVELEN
BEVELEN, str. vb. | tr. – *summon, command, recommend, entrust* || (inf.) bevelen 382. – (pr.1) bevele 1408. – bevelic (clis.) 1410. – (impf.3) beval 439, 1978, 3279
bevelic | BEVELEN + IC
BEVEN, w. vb. | intr. – *shiver, tremble* || (pr.1) beve 1434. – (pr.5) bevet 2651. – (impf.3) beefde 1749, 2972
BEVER, n. (m.) | *beaver* || bever 126, 1857
BEWACHTEN, w. vb. | tr. – *guard, keep secure* || (inf.) bewachten 405
BEWANEN, w. vb. | tr. – *think, mean, suspect* || (pr.3) bewaent 176. – (imp.pl.) bewaent 2203
BEWANT, adj. (p.p. from 'bewenden') | *in a particular state/position* || bewant 1626
BEWERVEN, str. vb. | tr. – *acquire, cause* || (inf.) bewerven 2166. – (p.p.) beworven 2881
BEYAERT, n. (m.) | *chimes, ringing of (church) bells, carillon* || beyaert 1268
BI (I), prep. | *at, near, together with, at the time of, through, at the loss of, through forfeit of* || bi 117, 118, 123, 158, 161 etc.
BI (II), adv. | *near* | bi 602, 1123, 1438, 1615, 1916 etc. || See also: DAERBI
BIDDEN, str. vb. | tr. – *pray, insist on, request, beg for* || || (inf.) bidden 2966, 2996. – (pr.1) bidde 12. – biddic (clis.) 482, 1672. – bids (clis.) 3083. – (imp.pl.) bidt 1462, 1722, 2760, 3079. – (impf.1) bat 2968. – badic (clis.) 2348. – (impf.3) bat 30, 852, 2995, 3135, 3347. – (impf.6) baden 2306, 2494, 3044. – (impf.s.3) bade 2998. – (p.p.) ghebeden 27, 2772 || See also: GEBIDDEN
biddic | BIDDEN + IC
bids | BIDDEN + -ES
BIECHTE, n. (f.) | *confession* || biechte 1439, 1691, 2055. – biechten 1437, 1443, 1456, 1657, 1718 etc.
BIEDEN, str. vb. | tr. – *inform, order, offer, promise, summon* || (pr.3) biedt 3459. – biet 3439. – (p.p.) gheboden 265, 365 || See also: GEBIEDEN, ONTBIEDEN
BIER, n. (n.) | *beer* || bier 2174 || See also: CLOESTERBIER
bijspel | BISPEL
BILE, n. (m.) | *axe* || bijlen 816
BINDEN, str. vb. | tr. – *bind, fetter, attach, oblige* || (inf.) binden 1487. – benden 2931. – (impf.3) bantse (clis.) 2837. – (impf.6) bonden 1590. – (p.p.) ghebonden 2832, 2920, 3014, 3027 || See also: ONTBINDEN, VERBINDEN
BINNEN (I), prep. | *within, inside, during* || binnen 140, 141, 175, 270, 988 etc.
BINNEN (II), adv. | *in, inside* || binnen 572, 1077, 1791, 3029 || See also: DAERBINNEN
BISANT, n. (m.) | *gold or silver coin* || busant 1150
BISPEL, n. (n.) | *parable, proverb, example* || bijspel 181
BISSCHOP, n. (m.) | *bishop* || bisscop 2964
BITEN, str. vb. | tr. – *bite* || (impf.3) beet 1313, 1938. – (p.p.) ghebeten 3126 || See also: AFBITEN, ONTBITEN, VERBITEN
BLAER, adj. | *with a blaze (white spot) on its forehead, scapegoat, bald, destitute* || (n.) die blare 2490
BLANDEN, w.+str. vb. | tr. – *mix, blend* || (inf.) blanden 2177
BLASE, n. (f.) | *bobble, blister, bladder* || blase 248
BLASEN, str. vb. | intr. – *blow, hiss, boast*; tr. – *blow (an instrument)* || (inf.) blasen 2050
blauwen | BLOUWEN
BLEEC, adj. | *pale* || bleec 279
bleef | BLIVEN
blenden | BLINDEN
BLETEN, w. vb. | intr. – *bleat, wail* || (inf.) bleeten 2084
bleve, **bleven** | BLIVEN
blever binnen | BLIVEN + DAERBINNEN
bleves | BLIVEN + -ES
BLIDE, adj. | *glad, cheerful, happy* || blide 389, 656, 2019, 2539, 2546 etc. – bliden 2765 || See also: ONBLIDE

BLIKEN, str. vb. | intr. – *shine, sparkle, make an appearance*; refl. – *show o.s.* || (inf.) bliken 3373
BLINDEN, str. vb. tr. | *blind, make s.o. blind, dazzle* || (inf.) blenden 1839
BLISCHAP, n. (f.) | *joy, enjoyment* || bliscap 826, 898, 908, 914, 1223 etc.
BLIVEN, str. vb. | intr. – | *remain, stay, fail to happen, die, give birth* || (inf.) bliven 165, 546, 758, 907, 1182 etc. – dit bliven 3190. – (pr.3) blivet 1283, 2864. – (pr.4) bliven 3320. – (pr.5) bleves (clis.) 199. – (imp.pl) blivet 3315. – blijft 3040. – (impf.s.1) bleve 1110. – (impf.3) bleef 683, 719, 1425, 1604, 2116 etc. – (impf.6) bleven 5, 1974, 3262. – blever binnen (clis.) 750. – (p.p.) bleven 866, 1654, 2925 || See also: ACHTERBLIVEN
BLODE, adj. | *cowardly* || bloode 1194
BLOEDICH, adj. | *bloody* || bloedich 1464, 1816, 1822, 2090
BLOEME, n. (f.) | *flower, blossom, the best (of a group)* || (pl.) bloumen 324
BLOET, n. (m.) | *blood, complexion, family, person* || bloet 756, 808, 932, 2079, 2889 etc. – bloede 868
BLOOT (I), adj. | *uncovered, naked* || bloeter 1258
BLOOT (II), adv. | *evidently, in a straightforward way* || bloot 1666
BLOUWEN, str. vb. | tr. – *hit, strike* || (inf.) blauwen 251. – (p.p.) teblauwen 1580, 1823
BODE, n. (m.) | *messenger, servant* || bode 525, 1012, 2599. – (pl.) boden 1814
bodscap | BOOTSCHAP
BOEC, n. (m.n.) | *book, charter* || (pl.) boucken 8
BOECSTAVE, n. (m.) | *letter* || (pl.) boucstave 459
boem | BOOM
boes, boes- | BOOS, BOOS-
bonden | BINDEN
BOOM, n. (m.) | *tree, pole* | boem 184, 660, 683, 852, 2097
BOOS, adj. | *wicked, malicious* || boesen 857. – bosen 2345
BOOSHEIT, n. (f.) | *malice* || boesheit 2072. – (pl.) boesheden 685
BOOTSCHAP, n. (f.) | *message* || bodscap 477, 481, 1355, 2474
BORCH, n. (m.f.n.) | *fortress, town* || (pl.) borghe 2452. – borghen 515
BORNE, n. (m.f.n.) | *source, spring, well* || borne 2578, 2586
BORSE, n. (f.) | *purse* || burse 1267
BOSCH, n. (m.n.) | *wood, forest* || bosch 42, 2362, 2575
bosen | BOOS
BOTTELGIER, n. (m.) | *master butler (at a court)* || bottelgier 2801
boucken | BOEC
boucstave | BOECSTAVE
BOUDELIKE, adv. | *quietly, bravely* || boudeliken 1768
BOUT, adj. | *bold, fearless, imperturbable* || bouden 1765. – (comp.) bouder 2087. – (n.) die boude 1262
BOVEN (I), prep. | *above, more than, over, except, in spite of* || boven 1548, 1952
BOVEN (II), adv. | *up* || boven 1617 || See also: DAERBOVEN
brac, brake | BREKEN
bracht | BRINGEN
BRADEN, str. vb. | tr. – *roast, burn alive*; intr. – *to be roasted* || (inf.) braden 1838
BRAUWEN, w. vb. | tr. – *hem (of an article of clothing), seel or stitch together (the eyelids of a bird of prey)* || (inf.) braeuwen 2885
BREET, adj. | *broad, large* || breet 2846
BREKEN, str. vb. | tr. – *break, demolish, conquer*; refl. – *force o.s.;* intr. – *stop, weaken, lack* || (inf.) breken 531, 954. – (impf.3) brac 680, 1675. – (impf.s.3) brake 2344. – (p.p.) tebroken 166 || See also: GEBREKEN, INBREKEN, OPBREKEN
BRIEF, n. (m.) | *letter, inscription, charter* || brief 358, 2222, 3287, 3362. – (pl.) brieve 2433, 2459, 3349, 3352
BRIESCHEN, w. vb. | intr. – *growl* || (inf.) briesschen 693
brincdi | BRINGEN + GI
BRINGEN, w. irr. vb. | tr. – *bring, bring along, bring about, bring forth, announce, spend* || (inf.) bringhen 432, 663, 2043, 2172. – bringe 2270c. – (pr.1) bringhe 528, 3435. – (pr.5) brincdi (clis.) 1989. – (impf.3) brocht 215. – brochte 286, 358, 367, 373, 700 etc. – (impf.4) brochten 2418. – (p.p.) brocht 83, 332, 651, 1646. – bracht 685 || See also: UTEBRINGEN, VOLBRINGEN, VORTBRINGEN, WEDERBRINGEN
brocht(e), brochten | BRINGEN

BROEDER, n. (m.) | *brother (family), brother (monastic order), companion, fellow* || (pl.) broeders 305, 1923
BROEDERSONE, n. (m.) | *brother's son, nephew* || broedersone 178, 1336
BROET, n. (n.) | *brood* || broede 332, 392
BROOT, n. (n.) | *bread, livelihood* || broet 3067
BROUWEN, str.+w. vb. | tr. – *brew, plot* || (pr.4) bruwen 1956. – (p.p.) ghebrauwen 2175
BRUGGE, n. (f.) | *bridge* || brugghe 1725
BRUUN, adj. | *brown, shining* || brunen 858 || See also: Bruun (proper name)
bruwen | BROUWEN
buke | BUUC
burse | BORSE
busant | BISANT
BUTEN (I), prep. | *outside, without, distant from* || buten 393, 1603, 1683, 1699, 1706 etc. – buter (clis.) 1694
BUTEN (II), adv. | *outside, out, (know) by heart* || buten 1183, 1209, 2493, 3076
buter | BUTEN (I) + DIER (II)
BUTSEEL, n. (m.) | *leather bag for wine or meat* || butseel 1858
BUUC, n. (m.) | *belly, stomach, trunk, beehive* || buuc 556, 663, 1524. – buke 1577

CAF, n. (n.) | *chaff, worthless item* || caf 1799
CALF, n. (n.) | *calf* || calf 2110
can | CONNEN
CAPELLAEN, n. (m.) | *chaplain* || capelaen 143, 2942, 2976
CAPOEN, n. (m.) | *capon* || cappoen 1533, 1698
CAPROEN, n. (m.) | *cap, hat, monk's hood* || capproen 944
CARINE, n. (f.) | *fast (as during Lent), pain* || carine 423. – (pl.) karijnen 280
CARITATE, n. (f.) | *charity, alms, Christian charity* || karitate 278
carmede | KERMEN
carminghe | KERMINGE
CARRE, n. (f.) | *cart* || karre 2412. – kerren 209
CASTEEL, n. (n.m.) | *castle, fortress* || casteel 274, 514, 1377, 1403, 3344. – casteele, 708
CASTIËN, w. vb. | tr. – *rebuke, punish, goad, preach;* intr.; refl. – *take as an example, better o.s.* || (inf.) hu castyen 489
CATER, n. (m.) | *(male) cat, tomcat, scoundrel, devil* || cater 107, 1011, 1454, 1826, 1918 etc. – kater 2248, 2261. – (pl.) catren 2463
caut | COUT
chierheit | SIERHEIT
CINXENDACH, n. (m.) | *Whitsuntide* || tsinxendaghe 41
CLAER, adj. | *clear (of light, face, sound), sharp (of intellect), pure, obvious* || claerre 1441
CLAERLIKE, adv. | *clearly, entirely, truthfully* || claerliken 1657
CLAGE, n. (f.) | *complaint, lament, accusation* || claghe 61, 125, 127, 248, 255 etc. – (pl.) claghen 1851, 1876
CLAGEN, w. vb. | intr. – *complain, feel sorry for o.s., accuse;* tr. – *bemoan, regret* || (inf.) claghen 194, 989, 1127, 1323, 1785. – te claghene 59. – een claghen 1758. – wat claghen 2899. – (pr.1) claghic (clis.) 116, 419. – (pr.3) claghet 114, 235, 253. – (impf.3) claechde 2823. – claghede 100, 2711. – (impf.6) claechden 2316 || See also: BECLAGEN
claghen | CLAGE, CLAGEN
claghic | CLAGEN + IC
CLARE, adv. | *clearly (of light, sound), purely, obviously* || claer 1100
CLAREN, w. vb. | tr. – *illuminate, clarify, elucidate*; refl. – *clear o.s.;* intr. – *become clear* || (inf.) claren 2959. – (pr.5) claert 2742
CLAUWE, n. (f.) | *claw* || (pl.) claeuwen 750, 967, 1264, 2462, 2884 etc.
cleene | CLEINE
CLEET, n. (n.) | *piece of material, cloth, article of clothing* || cleet 1939
CLEINE, adj. | *small, fine, clean, little, low* || cleene 49, 826, 1027, 1426, 1843 etc. – cleenen 3081, 3093. – (n.) dat cleene 2105 || See also: MINDER (comp.), ALLERMINST (reinf. superl.)
CLEMMEN, str. vb. | intr. – *climb, rise, increase* || (inf.) clemmen 1617, 1946
CLEPEL, n. (m.) | *clapper (of a bell), knocker (on a door)* || (pl.) clippelen 1293
CLERC, n. (m.) | *member of the clergy, scholar, clerk, pupil* || clerc 251, 3362, 3372
CLIEVEN, str. vb. | tr. – *split*; intr. – *(cause to) split, burst* || (inf.) clieven 652
clippelen | CLEPEL
CLOCKE, n. (f.m.) | *clock* || clocken 1297
CLOCKENLINE, n. (f.) | *bell rope* || (pl.) clockelijnen 1486
CLOETE, n. (m.f.) | *barge pole, ball, testicle* || cloet 786. – cloete 792

CLOOSTER, n. (n.m.) | *convent, monastery* || cloester 1740
CLOOSTERBIER, n. (n.) | *beer brewed in a monastery* || cloesterbier 1955
CLOOSTERCRUNE, n. (f.) | *monk's tonsure* || cloestercrune 1951
CLUSE, n. (f.) | *hermitage* || cluse 275
CLUSENAER, n. (m.) | *hermit* || clusenare 268, 369, 422, 3064
CNAGEN, str.+w. vb. | tr. – *gnaw* || (p.p.) ghecnaghet 2127
CNAPE, n. (m.) | *boy, servant, squire* || cnape 1217
cocht | COPEN
COENE, adj. | *brave, audacious, composed, proud* || coene 326, 690, 1353, 2006, 2087 etc. – coenen 2444. – (n.) die coene 3431
coepen | COPEN
COEVER, n. (n.m.) | *supply, abundance, power* || couver 569
COKEN, w. vb. | tr. – *cook, plot* || (inf.) koken 789
comdi | COMEN + GI
comedi | COMEN + GI
COMEN, str. irr. vb. | intr. – *come, rise, descend from, happen* || (inf.) comen 473, 961, 979, 2339, 2376 etc. – commen 285, 699, 760, 2252, 2446 etc. – (pr.1) comme 1394, 1450, 3198. – (pr.3) comt 194, 705, 1022, 1342, 1542 etc. – commet 2586. – (pr.5) comt 3171. – commet 2602. – comedi (clis.) 3338. – comdi (clis.) 527, 1070. – (pr.6) commen 14, 2783. – (pr.s.3) come 1017. – (imp.sg.) com 3237. – (imp.pl.) comet 2645. – comt 2644. – (impf.1) quam 118, 2095, 3230. – (impf.3) quam 272, 291, 356, 503, 608 etc. – (impf.6) quamen 48, 725, 1002, 1163, 1569 etc. – (impf.s.1) quame 1398. – (impf.s.3) quame 475, 1107, 2447. – (p.p.) comen 79, 160, 519, 1754, 2797. – commen 87, 314, 1088, 2768. || See also: AFCOMEN, BECOMEN, INCOMEN, MISCOMEN, ONTCOMEN, UTECOMEN, WEDERCOMEN
COMPLETE, n. (f.) | *compline (last of the daily hours)* || complete 951
CONDEN, w. vb. | tr. – *inform, announce* || (inf.) conden 2055. – (pr.5) condi (clis.) 1798 || See also: ORCONDEN
condi | CONDEN / CONNEN + GI
CONFITERI *, vb. (Latin) | *confess* || (pr.1) confiteor 1453
CONINC, n. (m.) | *king* || coninc 44, 63, 65, 100, 110 etc. – conincs 1005, 1370, 1395, 1693, 3266 etc. – conincx 1391, 1317. – coninx 141, 525, 977, 1219, 2167. – sconincx (clis.) 2272, 2689. – sconinx (clis.) 48, 55, 140, 196, 1753 etc.
CONINCKLIKE, adv. | *regal, powerful* || coninclike 363
CONINGINNE, n. (f.) | *queen* || coninghinne 1475, 2151, 2165, 2180, 2491 etc.. – coninghinnen, 2209, 2851
CONNEN, irr. vb. (pret. pres.) | *be able to (do), know, cope* || (pr.1) can 806, 1662, 3300, 3302. – (pr.3) can 262, 687, 1034, 1799, 1913. – (pr.6) connen 1787, 1192. – (impf.1) conste 3225. – (impf.3) conste 342, 404, 462, 755, 757 etc. – const 953. – conde 202, 749. – condi (clis.) 1527. – (impf.6) consten 1889, 1890
conste, consten | CONNEN
CONT, adj. | *known, renowned, acquainted with* || cont 716, 1905
CONVENT, n. (n.) | *gathering, conventual community, agreement* || convent 1608. – covent 2532
COPEN, w. irr. vb. | tr. – *buy, pay for* || (inf.) coepen 2439. – (impf.3) cocht (clis.) 2616 || See also: BECOPEN
CORT, adj. | *short, small, strong* || corten 1496, 1985, 2244, 2807
CORTEN, w. vb. | tr. – | *make smaller, shorten*; intr. – *get less, decrease* || (pr.1) corte 1874. – (imp.pl.) cort 1934
COSTEN, w. vb. | intr. – *cost, be worth* || (inf.) costen 2654d. – (impf.3) coste 1075
COSTER, n. (m.) | *sacristan* || coster 728, 729, 763, 813
COUDE, n. (f.n.) | *cold* || coude 2650, 2663
COUT, adj. | *cold, placid* || caut 2297. – couden 2096
couver | COEVER
CRACHT, n. (f.) (en m.) | *force, power, speed, violence, rape* || cracht 347, 1302, 2046, 2266, 2414 etc. – crachte 686, 1036
CRAEYEREN, w. vb. | intr. – *call, shout*; tr. – *announce* || (inf.) crayeren 45
CRAGE, n. (m.f.) | *neck* || craghe 2979, 3265
CRAKEN, w. vb. | intr. – *creak*; tr. – *break, torture* || (impf.3) crakede 1287
cramp | CREMPEN
CRANC, adj. | *weak, ill, poorly, insignificant, poor* || cranc 1013, 1842. – crancke 563, 869, 1845.

– crancken 56, 1757, 1994, 2132
CREATURE, n. (f.) | *creature, living being, human being* || creature 2588. – creatuere 1350, 1700
CREDE, n. (m.f.) | *(the) creed* || crede 142, 148, 388. – credo 249
CREMPEN, str. vb. | intr. – *shrink, shrivel up*; tr. – *(cause to) shrink* || (impf.3) cramp 1503
croep | CRUPEN
CROM (I), adj. | *crooked, bent, faulty, misshapen* || crom 505. – crommen 633, 796, 800
CROM (II), n. (n.) | *injustice* || crom 2961
CRONE, n. (f.) | *wreath, crown* || crone 2612. – cronen 1782
CROP, n. (m.) | *knob, throat* || crop 1931. – croppe 288
CRUCESTAF, n. (m.) | *staff with a crucifix attached* || cruusstaf 727, 811
CRUNE, n. (f.) | *crown, tonsure* || crune 947, 1464, 1499, 1816, 1822 etc. || See also: CLOOSTERCRUNE
CRUPEN, str. vb. | intr. – *creep, bend, sneak* || (inf.) crupen 859, 1619. – (imp.pl.) crupet 675, 1177. – cruupter in (clis.) 1629. – (impf.3) croep 871, 1623. – (p.p.) ghecropen 396 || See also: INCRUPEN
cruupter in | CRUPEN + DAERINNE
CRUUT, n. (n.) | *herb, medicinal plant* || cruut 2590
CUME, adv. | *with difficulty, hardly, almost* || cume 611, 768, 2125, 2137, 2914
CUPE, n. (f.) | *barrel, tub* || (pl.) cupen 1518

DACH, n. (m.) | *day, daylight, time, session (of a court of law), term* || dach 80, 834, 1100, 1318, 1373 etc. – dages 1104. – daghes 1167, 2086, 2927. – daghe 136, 385, 408, 905, 1083 etc. – (pl.) daghe 1684, 2455. – daghen 1786, 2469, 3148 || See also: CINXENDACH, DOEMSDACH, MIDDACH
dade, **daden**, | DOEN
DAER, adv. | *there, in that direction, then, where* || (dem.) daer 58, 154, 349, 394, 448 etc. – (rel.) daer 14, 75, 118, 171, 275 etc. || See also: -ER
DAERAF, adv. | *from/of/about that/which/whom, as a result, for that/which reason* || (dem.) daeraf 1456, 2957. – datter af (clis.) 80. – ghevere af (clis.) 1042. – hebbicker af (clis.) 573. – sulter af (clis.) 3267. – (rel.) daer af 70, 1344, 1718. – daer of 21.
DAERANE, adv. | *upon that/which, to him/her/them, thereto, next, afterwards* || (dem.) daeran 93, 205, 362, 455, 1884. – deran 923. – daer an 2082. – hadder an (clis.) 122. – mochtire an (clis.) 133. – (rel.) daer an 224, 2053. – daert an (clis.) 2762. – daer ane 212, 360.
DAERBI, adv. | *with it/him/her/them, with which/whom, as a result, moreover, about that/which* || (dem.) daerbi 2982, 3188. – daer bi 2148. – (rel.) daer bi 2710
DAERBINNEN, adv. | *within, in there, meanwhile* || (dem.) daerbinnen 2054. – daer binnen 458. – siere binnen (clis.) 341. – blever binnen (clis.) 750
DAERBOVEN, adv. | *up there, above, contrary to* || daerboven 1636
DAERINNE, adv. | *inside, in him/her/them/it, in whom, in which* || (dem.) daerin 653, 675, 1623, 2594, 3266 etc. – (rel.) daer in 56, 120, 854, 1052, 1125 etc. – cruupter in (clis.) 1629
DAERMEDE, adv. | *with him/her/them/it, with whom, with which, also, in addition* || (dem.) daermede 1120, 1139. – daermet 594, 2115. – gaffer mede (clis.) 1676. – ghincker met (clis.) 795. – hadder met (clis.) 2438. – hebber met (clis.) 1230. – (rel.) daer mede 544-545, 1268, 2670, 2682, 2879.
DAERNA, adv. | *after which, later, afterwards* || (dem.) daerna 432, 761, 763, 764, 766 etc. – daernare 2371. – (rel.) daer na 296
DAEROMME, adv. | *for that/which reason, therefore, why, about then/there* || (dem.) daeromme 246, 583, 896, 1111, 1385 etc. – stonder omme (clis.) 2185. – (rel.) daer omme 2, 733, 3335-3336.
DAEROMTRENT, adv. | *approximately, roughly* || (dem.) daeromtrent 810
DAERONDER, adv. | *under which* || (dem.) daeronder 374. – daer onder 2607. – (rel.) daer onder 2697
DAEROPPE, adv. | *on/upon which, to him/her/them/whom, thereupon, after* || (dem.) daerup 456. – (rel.) daer up 2754, 3292
DAEROVER, adv. | *about which/whom, above, present, contrary to, in defiance of* || (dem.) daer over 510-511
daert an | DAERANE + HET (I)
DAERTEVOREN, adv. | *previously* || (dem.) daertevoren 682, 1167
DAERTOE, adv. | *for/to that/which* || (dem.)

daertoe 11, 36, 189, 445, 996 etc. – doere toe (clis.) 2961. – hiere toe (clis.) 3289. – sauder toe (clis.) 1216. – sechdire toe (clis.) 3463. – wilre toe (clis.) 2873. – (rel.) daer toe 337.
DAERWAERT, adv. | *to, there, where* || (dem.) daerwaert 152, 2032
DAET, n. (f.) | *deed, action, matter, force* ||daet 836, 1004, 1991, 2795, 2897 || See also: MISDAET, ONDAET, OVERDAET, WELDAET
daet, **daedt** | DOEN
daet | DOEN + HET (I)
DAGEN, w. vb. | intr. – *dawn, stay, linger*; tr. – *give respite, postpone, summon, summon to a court of law* || (inf.) daghen 1007, 1023, 1340. – zijn daghen 3149. – (pr.3) daghet 1346. – (p.p.) ghedaghet 1372
DAGERAET, n. (f.) | *dawn* || dagheraet 1094, 2044
daghe, daghes, daghen | DACH
DAL, n. (n.) | *valley, depth, hole* || dale 284, 540, 890, 910, 958
DAME, n. (f.) | *lady* || dame 1849
DAN (I), adv. | *then, next, at least* || dan 346, 434, 472, 975, 1157 etc. – danne 2145
DAN (II), conj. | *than, except, only, but, except/but only, or* || dan 22, 104, 123, 232, 240 etc. – danne 2040. – dant 411, 1655
dan | DAT (I) + EN (I)
DANC, n. (m.) | *thought, desire, thanks, reward, price* || danc 548, 1228, 3105, 3268, 3290
dancti | DANKEN + GI
dandre | DIE (I) + ANDER
DANEN, adv. | *from there, there ... where* || danen 272, 880, 1398, 1563, 1605 etc. – danen dat 2797
DANKEN, w. vb. | intr. – *thank, reward, get even* || (inf.) dancken 876, 1925. – (pr.5) dancti (clis.) 2328. – (imp.pl.) danct 2472. – (impf.3) dancte 2566
dannes | DAT (I) + EN (I) + SIJN (I)
dant | DAN (II) + HET (I)
dar | DORREN
dart | DORREN + HET (I)
DAREN, w. vb. | tr. – *hurt (also feelings)*; intr. – *harm* || (inf.) daren 904
DAS (I), dem. pron. (n. sg. g) | *that* || (indep.) das 3108
DAS (II), n. (m.) | *badger* || das 58, 177, 421, 1335, 1755 etc. – (pl.) dassen 2465
DAT (I), dem. pron. + art. (n. sg. n/a); used attrib. + indep. | *the, that* || (attrib.) dat 57, 88, 444, 451, 715 etc. – ant (clis.) 3363. – dort (clis.) 502. – int (clis.) 314, 475, 719, 1467, 1529 etc. – tfolc (clis.) 2057. – tgat (clis.) 1284. – tghetal (clis.) 410. – tgoet (clis.) 2859. – tgraf (clis.) 457. – tgroete (clis.) 2105. – theeren (clis.) 2340. – thijs (clis.) 1505. – thoeft (clis.) 159, 678, 748, 1730. – thof (clis.) 1321. – thonich (clis.) 598. – tlaken (clis.) 91. – tleven (clis.) 1498. – tlijf (clis.) 3132. – tloepen (clis.) 755. – tmijn (clis.) 3150. – tsout (clis.) 2429. – twoeste (clis.) 2268. – upt (clis.) 848. – (indep.) dat 25, 180, 188, 252, 260 etc. – dan (clis.) 123. – dannes (clis.) 564. – dats (clis.) 115, 1949, 2582, 2903, 2908.
DAT (II), rel. pron. (n. sg. n/a) | *that, what, which, who* || dat 92, 114, 215, 304, 335 etc.
DAT (III), conj. | *that, if, as, because, so that, insofar as, until* || dat 4, 7, 12, 17, 30 etc. – dat (clis.) 34, 102, 240, 1208, 1263 etc. – als dat 1650. – danen dat 2797. – die wijle dat 842. – hoe dat 22. – indien dat 2187, 2468, 2507, 2820. – nadien dat 2221, 2758. – sint dat 264, 402. – teerst dat 1431, 2400. – ten eersten dat 1364, 2288. – tote dien dat 2214. – dats (clis.) 1962, 2712. – dattene (clis.) 228, 354, 1346. – datter (clis.) 76. – datter af (clis.) 80. – dattu (clis.) 2872
dat | DAT (III) + HET (I)
dattene | DAT (III) + -ENE
datter | DAT (III) + DAER
datter af | DAT (III) + DAERAF
dats | DAT (I) + SIJN (I) / DAT (III) + -ES
dattu | DAT (III) + DU
DE, art. || See: DIE (I)
DECKEN, w. vb. | tr. – *cover, hide, cover up, keep secret* || (impf.1) decte 2372. – (impf.3) decte 2393 || See also: ONTDECKEN
dede, deden | DOEN
dedi | DOEN + HI
dedic | DOEN + IC
dedine | DOEN + HI + -ENE
DEEL, n. (n.) | *part, partly, a short while, share, place* || deel 222, 350, 1262, 2068, 2109 etc. – deele 220
deene | DIE (I) + EEN (I)
DEGENE, dem. + determ. pron. | *the one who* || (determ.) denghenen 1871a, 2428. – (dem.) denghenen 2275
DEKEN, n. (m.) | *deacon* || deken 2733, 2964

DELEN, w. vb. | tr. – *part, divorce*; intr. – *separate* || (inf.) delen 2107, 2910
DELIJT, n. (n.) | *enjoyment, joy* || delijt 1224
DELVEN, str. vb. | intr. – *dig*; tr. – *dig, bury* || (inf.) delven 2608 || See also: ONTDELVEN
den | DIEN (I)
denghenen | DEGENE
DERDE, ord. | *third* || derde 2779. – derden 1376. – derdes 2086
der | DIER (II)
der | DIE (I) + HERE (I)
deran | DAERANE
derre | DESE
DES (I), dem. pron. || See: DIES (I)
DES (II), rel. pron. (m./n. sg. g) | *of which* || des 611
DESE, dem. pron.; used attrib. + indep. | *this, these* || (attrib.) dese 15, 31, 230, 283, 418 etc. – desen 270, 282, 302, 434, 551 etc. – derre 979. – (indep.) dese 2567, 3329. – desen 596, 988, 1011, 1080, 1233 etc.
DEUS, n. (m.); (Latin) | *God* || deus 2034
dheerde | DIE (I) + ERDE
dher | DIE (I) + HERE (I)
dhuwe | DIE (I) + UWE
DI, pers. pron. (2 d/a) | *you* || di 921, 922, 928, 1437, 1478 etc.
DICHTEN, w. vb. | tr. – *dictate, compile, invent* || (inf.) dichten 3300. – mijns dichtens 26. – (impf.1) dichte 3357, 3359
DICHTERE, n. (m.) | *poet, author* || dichtre 3356
DICKE, adv. | *frequently, often* || dicke 207, 2823, 2875, 3135. – dicken 2, 70, 343, 1127, 1388 etc.
DICWILE, adv. | *frequently, often* || dicwile 201
DIE (I), dem. pron. + art. (m. sg. n – f. sg. n/a – pl. n/a); used attrib. + indep. | *the, this, that, these, those* || (attrib.) die 4, 7, 32, 33, 44 etc. – entie (clis.) 1871b, 2165, 2186, 2306, 2449 etc . – (art.) de 126, 290, 291, 348, 396 etc. dandre (clis.) 72, 1410, 1871. – deene (clis.) 2125, 2609. – der (clis.) 1968. – dher (clis.) 2881. – dheerde (clis.) 2373. – dhuwe (clis.) 1843. – dysere (clis.) 3465. – (indep.) die 107, 306, 526, 570, 850 etc. || See also: DIEN (I), DIER (II), DIES (I)
DIE (II), rel. pron. (m. sg. n – f. sg. n/a – pl. n/a) | *that, who, which* || die 1, 6, 16, 19, 23 etc. – diene (clis.) 858, 1593. – diere (clis.) 1631. – dies (clis.) 176, 2409, 2436. – diese (clis.) 2305, 2311. – diet (clis.) 39, 1921, 2192. – entie (clis.) 191
DIEDEN, w. vb. | tr. – *explain*; intr. – *be valid, benefit* || (pr.3) diet 1446. – diedet 3177
DIEF, n. (m.) | *thief, criminal, miscreant* || dief 129, 185, 357, 1327, 1415 etc. – (pl.) dieve 2434 || See also: HOENDERDIEF
DIEFTE, n. (f.) | *theft, offence, crime* || diefte 351, 1445, 2058
DIEGENE, dem. + determ. pron. | *he, she, the one, those, the people who* || (determ.) dieghene 34, 2041
DIEN * (I), dem. pron. (m. sg. d/a – pl. d of DIE I – n. sg. d of DAT I); used attrib. + indep. | *the, that, this* || (attrib.) dien 149, 161, 387, 476, 982 etc. – mettien (clis.) 1917, 2018, 2809. – den 8, 13, 18, 60, 63 etc. – enten (clis.) 13, 3413. – huten (clis.) 399, 506, 651, 1128, 1392 etc. – metten (clis.) 60, 416, 765, 796, 800 etc. – toten (clis.) 888, 1233, 2586, 2739, 2882 etc. – tote dien dat 2214. – (indep.) dien 1537, 1790, 2117, 2214 || See also: TEN
DIEN * (II), rel. pron. (m. sg. d/a – pl. d of DIE II – n. sg. d of DAT II) | *who(m), which, that* || dien 219, 330, 942, 1695, 1827 etc.
diene | DIE (II) + -ENE
DIENEN, w. vb. | intr. – *serve, be of use*, (d. met/van) *serve with, provide with*; tr. – *deserve, serve* || (inf.) dienen 2429. – (pr.5) dient 942. – (impf.3) diende 157, 1594. – (p.p.) ghedient 550, 1802 || See also: VERDIENEN
DIEP, adj. | *deep, wet, thick* || diep 824, 2366. – diepen, 2356, 2462
DIEPE, adv. | *deep* || diepe 859
DIER (I), n. (n.m.) | *animal* || dier 88, 139, 338, 746, 856 etc. – diere 956. – (pl.) dier 1871, 2246. – diere 49, 778, 1455, 1461, 1841 etc. – dieren 365, 1019, 1869, 1876, 2336 etc.
DIER (II), dem. pron. (f. sg. g/d – pl. g); used attrib. + indep. | *the, that* || (attrib.) dier 934, 1598, 2442, 2606. – entier (clis.) 2442. – (art.) der 35, 158, 209, 293, 373 etc. – buter (clis.) 1694. – enter (clis.) 820. – metter (clis.) 713, 763, 793, 813, 1094 etc. – toter (clis.) 986, 1536, 1645, 2851. – uter (clis.) 681, 1523, 1908. – (indep.) dier 1786 || See also: TER
diere | DIE (II) + -ER
DIES * (I), dem. pron. (m. sg. g of DIE I – n. sg. g of DAT I); used attrib. and indep. | *of the* || (attrib.) – des 141, 525, 731, 825, 1167 etc. – sconincx (clis.) 2272, 2689. – sconinx (clis.) 48, 55, 140, 196, 1753 etc. – sduvels (clis.) 2266, 2267,

2706. – sheere (clis.) 2461, 3442. – shonichs (clis.) 1116. – sleets (clis.) 1276. – snachts (clis.) 1107. – spaeus (clis.) 2716, 2950. – spapen (clis.) 826, 1575, 2819. – (indep.) dies 72, 769, 1059, 1133, 2238 etc. – des 656, 775, 826, 876, 1219 etc. || See also: TES

DIES (II), adv. | *that is why, for that reason* || dies 94, 339, 478, 2306

dies | DIE (II) + -ES

diese | DIE (II) + -SE

DIESGELIKE, adv. | *also, too, as well as* || diesghelike 2324

diet | DIE (II) + HET (I)

DIETSCH, n. | *Dutch* || dietsche 5, 9, 1459

DIEU *, n. (m.); (French) | *God* || dieu 937

DIJN, poss. pron. (2) | *your* || dijn 917, 2872. – dine 1960. – dinen 1049a, 2871. – dijnre 2621

DINC, n. (n.f.) | *thing, action, lawsuit, story* || dinc 267, 1269, 1343, 1770, 2484 etc. – dinghe 476, 2755. – (pl.) dinghen 2337, 2747, 2786, 3305, 3469 || See also: SOENDINC

DINGEN, w. vb. | intr. – *sit (of a court of law), plead, speak, strive;* tr. – *urge, plead, pillage, ravage* || (inf.) dinghen 607. – (p.p.) ghedinghet 780

dincken | DUNKEN

dine, **dinen** | DIJN

dinghen | DINC, DINGEN

DIT, dem. pron.; used attrib. + indep. | *this, these* || (attrib.) dit 12, 230, 618, 627, 929 etc. – (indep.) dit 86, 98, 165, 174, 233 etc. – ditte 2595

doch | TOCH

dochte | DUNKEN

DOCHTER, n. (f.) | *daughter* || dochter 427. – (pl.) dochtren 329

DODEN, w. vb. | tr. – *kill, invalidate* || (inf.) dooden 1942 || See also: DOOT (II)

doe | DOE (I) (II), DOEN

DOE (I), adv. | *then* || doe 48, 144, 146, 151, 154 etc. – doe so 1159, 1488

DOE (II), conj. | *when, while* || doe 57, 98, 210, 220, 283 etc.

doedi | DOEN + GI

DOEMSDACH, n. (m.) | *doomsday* || domsdaghe 3443

DOEN, irr. vb. | aux.; tr. – *do, make, bring, accomplish, give*; intr. – *act*; refl. – *go to, position o.s.* || (inf.) doen 943, 1043, 1137, 1715, 1834 etc. – te doene 383, 689, 1354, 1655, 1878 etc. – (pr.1) doe 22, 586, 1148, 2134 etc. – doere toe (clis.) 2961. – (pr.3) doet 125, 237, 531, 1021, 1041 etc. – (pr.5) doet 197, 481, 1736, 2498, 2553 etc. – doedi (clis.) 2800. – (pr.6) doen 1792. – (pr.s.3) doe 2763. – (imp.pl.) doet 532, 1037, 1133, 1945, 2861 etc. – (impf.1) dede 1463, 1465, 1466, 1486, 1502 etc. – dedic (clis.) 1499, 1504, 1517, 1616, 1654 etc. – (impf.3) dede 7, 244, 266, 553, 716 etc. – dedi (clis.) 136, 1262, 1265, 1520, 1608 etc. – dedine (clis.) 144. – (impf.4) daden 3229. – (impf.5) daedt 3057. – (impf.6) daden 24, 621, 807, 1724, 1867 etc. – deden 457. – (impf.s.3) dade 1036, 1106, 1330, 1992, 2494. – daet (clis.) 2195. – (p.p.) gedaen 1434c. – ghedaen 44, 69, 81, 89, 186 etc. || See also: AENDOEN, AFDOEN, GEDOEN, MISDOEN, ONTDOEN, VOLDOEN

doere toe | DOEN + DAERTOE

doet | DOEN, DOOT

DOGEN, w. vb. | tr. – *suffer* || (pr.3) doghet 281. – (impf.4) dogheden 2416. || See also: GEDOGEN

DOGET, n. (f.) | *virtue, honour, generosity, strength, good deed* || doghet 3136

doghet | DOGEN, DOGET

DOL, adj. | *stupid, foolish* || (comp.) dulre 918

DOLE, n. (f.) | *uncertainty, unconsciousness, confusion* || dole 2402

DOMINUS *, n. (m.); (Latin) | *Lord* || dominus 2065.

DOMPHEIT, n. (f.) | *stupidity, folly* || dompheit 3369

domsdaghe | DOEMSDACH

DONKER (I), n. (n.) | *darkness* || doncker 502

DONKER (II), adj. | *dark, obscure, secret, severe* || (superl.) donckerste 541

dooden | DODEN

DOOT (I), n. (f.m.) | *death* || doot 307, 986, 1307, 1645, 1984 etc. – doet 1434a

DOOT (II), adj. (p.p. from DODEN) | *dead, invalid* || doot 172, 839, 905, 1141, 1844 etc. – doode 287 || See also: STEENDOOT

DORDAT, conj. | *because, so that* || dordat 111, 216, 885, 897, 3030

DORE (I), n. (m.) | *fool* || (pl.) doren 13, 33

DORE (II), prep. | *through, in spite of, for the benefit of, because of* || dor 25, 66, 67, 231, 243 etc. – dort (clis.) 502

DORP, n. (n.) | *village, field* || dorp 715, 719, 1529. – dorpe 1584, 1603, 2262, 2398

DORPER, n. (m.) | *villager, lout, scoundrel* || dorper 602, 779, 1822c, 2346. – (pl.) dorperen 845. – dorpren 13, 33. – dorpers 866

DORPERHEIT, n. (f.) | *lack of manners, insolence, wickedness, disgraceful action* || dorperheit 1669
DORREN, irr. str. vb. (pret. pres.) | *dare, need, must, may, can* || (pr.1) dar 1354, 2007, 2923, 2948. – dart (clis.) 239, 3461. – (pr.5) dorret 2530. – (impf.1) durste 2400. – (impf.3) dorste 52, 758
dorst | DORST, DORVEN
DORST, n. (m.) | *thirst* || dorst 280
dorste | DORREN, DORVEN
dort | DORE (II) + DAT (I)
DORVEN, irr. str. vb. (pret. pres.) | *need, may, must, dare* || (impf.3) dorste 887. – (impf.5) dorst 2580
DOVEN, w. vb. | intr. – *be out of one's mind, rampage, become deaf* || (inf.) doven 1714
DRAGEN, str. vb. | tr. – *carry, contain, take, bring, lead, support, commit, inform, receive*; refl. – *join, go to, behave o.s.*; intr. – *amount to, move quickly, be aimed at, concern, benefit, help* || (inf.) draghen 2411, 3253, 3350, 3352. – (pr.1) draghe 3264. – (pr.3) draghet 2876, 3340. – draecht 269. – (pr.5) draghet 944. – (impf.1) droughic (clis.) 2326. – (impf.3) drouch 303, 729, 786, 794, 2025 etc. – drouchene (clis.) 1303. – (impf.4) droughene (clis.) 2420. – (impf.6) droughen 309. – droughene (clis.) 1601. – (impf.s.1) droughe 3259, 3348. – (p.p.) ghedreghen 881, 902, 3275 || See also: AENDRAGEN, BEDRAGEN, GEDRAGEN, OPDRAGEN, OVEREENDRAGEN, VERDRAGEN, VORTDRAGEN
dranc | DRINKEN
dreechdem | DREIGEN + HEM (I)
dreecht, **dreeghen** | DREIGEN
dreef, **dreven** | DRIVEN
DREIGEN, w. vb. | tr. – *threaten* || (inf.) dreeghen 1327. – (pr.3) dreecht 1069. – (impf.3) dreechdem (clis.) 774
DRIE, num. | *three* || drie 1023, 1340, 1966, 1997, 2003. – III 1372, 1908, 2732, 2798, 2805 || See also: DERDE
drijfdi | DRIVEN + GI
DRINGEN, str. vb. | tr. – *push, harass*; intr. – *force one's way through* || (p.p.) ghedronghen 2826
DRINKEN, str. vb. | tr. – *drink, experience (distress), drown*; intr. || (inf.) drincken 706, 2178. – (impf.3) dranc 3134 || See also: DRONKEN
DRIVEN, str. vb. | tr. – *hunt, drive, do, work, express*; intr. – *move, drive, approach, come* || (inf.) driven 545, 908. – dryven 959, 2380. – (pr.5) drijfdi (clis.) 3394. – (pr.6) dryven 1128. – (impf.3) dreef 976, 1879, 3242. – (impf.6) dreven 308. – (pr.p.) dryvende 852. – (p.p.) ghedreven 865, 1554 || See also: VERDRIVEN
DROEFLIKE, adv. | *sadly, miserably* || drouvelic 3051
DROEVE, adj. | *sad, gloomy, miserable, dark, turbid* || drouve 1044, 1425, 2062, 3381. – drouven 2179, 2893, 2898, 3383. – (comp.) droever 872
DROGE, adj. | *dry, withered, feeble* || droghe 2366
DRONKEN, adj. (p.p. from DRINKEN) | *drunk* || droncken 2280
drouch, **droughen** | DRAGEN
drouchene, droughene | DRAGEN + -ENE
droughic | DRAGEN + IC
DRUUT, n. (m.) | *friend, mate* || druut 925
dryven | DRIVEN
DU, pers. pron. (2 n) | *you* || du 918, 1958, 2622. – bestu (clis.) 920. – dattu (clis.) 2872. – haetstu (clis.) 562. – heefstu (clis.) 927. – sechstu (clis.) 2200. – weetstu (clis.) 2657
DULDE, adj. | *insignificant, low, mean* || (superl.) dulsten 493
DULEN, w. vb. | intr. – *cry, weep, howl* || (inf.) dulen 693
dulre | DOL
DUNKEN, irr. w. vb. | intr. – *appear, mean* || (inf.) dincken 198. – (pr.3) dinct 126, 233, 1014, 1096, 1399 etc. – dincket 665, 1368. – (impf.3) dochte 362, 499, 954, 1055, 1090 etc.
durste | DORREN
DUS, adv. | *thus, so* || dus 9, 166, 204, 314, 340 etc.
DUSDAEN, dem. pron. | *in such a way* || (attrib.) dusdanen 1704
DUSENT, num. | *thousand* || dusent 1091, 2616
DUVEL, n. (m.) | *devil* || duvel 1494, 3204. – duvels 1276. – sduvels (clis.) 2266, 2267, 2706
DWAEN, irr. str. vb. | tr. – *wash, clean, cleanse* || (inf.) dwaen 1456
DWINGEN, str. vb. | tr. – *push, subject, force (o.s.)*; intr. – *have trouble breathing, feel oppressed* || (inf.) dwinghen 664. – (impf.s.3) dwonghe 2305 || See also: BEDWINGEN
dwonghe | DWINGEN
dysere | DIE (I) + ISER

ECHT, adv. | *then, next, again, before long* || echt 1644, 2960, 3411, 3425
EDEL, adj. | *noble, distinguished, excellent* || edel 991, 2203, 2551. – edele 581, 830, 2180, 2615, 2760
EDELHEIT, n. (f.) | *nobility, aristocracy* || edelheit 66
eecke | EIKE
eede | EET
EEN (I), num. | *one* || een 295, 399, 782, 783, 785 etc. – eene 137, 745, 825, 976, 2007 etc. – deene (clis.) 2125, 2609. – eenen 1273, 1293, 1612, 2230. – teenen (clis.) 600. – tenen (clis.) 332 || See also: EERSTE
EEN (II), art. | *a, an* || een 26, 99, 128, 129, 134 etc. – eens 804, 1320, 2278. – teenen (clis.) 2262, 2309, 2756, 3282. – eere 134, 135, 153, 175, 179 etc. – teer (clis.) 2239. – teere (clis.) 1615, 2845
EEN (III), indef. pron. | *someone, something, a certain* || een 2182. – eene 27
EENCOREN, n. (m.n.) | *squirrel* || eencoren 1859
eenich, eeneghe | ENICH
EENLIJC, adj. | *lonely* || eenlic 883
EENT, n. (m.) | *duck* || (pl.) haenden 2088
EER (I), adv. | *earlier, before, first, rather, sooner* || eer 3039. – eere 3187. – wijlen eere 101. – eer ... eer 3262-3263 || See also: WILENEERE
EER (II), conj. | *before* || eer 749, 880, 977, 1016, 1079 etc.
eerchede | ARCHEIT
eerden | ERDE
eere | EEN (I) (II), ERE
EERSTE (I), ord. | *first* || eerste 3109
EERSTE (II), adv. | *first, before, in the first place, for the first time* || eerst 2072. – ten eersten 1364, 2079, 2288, 3233. – enten eersten 912. – teerst (clis.) 1431, 2052, 2400, 3433
EET, n. (m.) | *oath, curse* || eede 1805
eewelike | EWELIJC
EI, n. (n.) | *egg* || ey 3180
EIGEN, n. (m.n.) | *property, proprietor, serfdom* || eyghin 2320
EIKE, n. (f.m.) | *oak* || eecke 651, 655, 859, 965. – eecken 681
EISCH, n. (m.) | *request, desire, command* || heesch 3066
EISCHEN, w.+str. vb. | tr. – *request, ask, claim* || (impf.3) heesschede 220
eist | SIJN (I) + HET
EL, pron. | *other, else* || hel 571, 3240
ELC, indef. pron.; used attrib. + indep. | *each, everyone* || (indep.) elc 810, 2758
ELKERLIJC, indef. pron. | *everyman, every one* || elkerlijc 302, 2878
ELWAER, adv. | *elsewhere* || elwaer 2592
EMMER, adv. | *ever, always, forever, in any case, after all* || emmer 19, 409, 787, 1261, 1489 etc.
EMMERMERE, adv. | *henceforth, from now on, forever, in any case, certainly* || emmermeer 1281, 2320
EN (I), adv. | *not* || en 25, 102, 112, 116, 136 etc. – ne 21, 27, 76, 96, 130 etc. – dan (clis.) 123. – dannes (clis.) 564. – in (clis.) 205, 559, 586, 1085, 1148 etc. – inne (clis.) 93, 492, 560, 1605. – men (clis.) 2616. – nes (clis.) 1438, 2408, 2521, 2557, 3155
EN (II), conj. | *if, but* || en 2411. – ne 59, 113, 132, 475, 1329 etc.
ENDE (I), conj. | *and, but, while, if, when, although, in order that, so that* || ende 8, 15, 33, 36, 42 etc. – enten (clis.) 13, 3413. – enten (clis.) 912. – enter (clis.) 820. – entie (clis.) 191, 1871b, 2165, 2186, 2306 etc. – entier (clis.) 2442
ENDE (II), n. (n.m.) | *end, conclusion, edge* || hende 1080 || See also: ACHTERENDE, OOSTENDE
ENDEN, w. vb. | tr. – *stop, end*; intr. – *stop, end* || (p.p.) ghehent 450
-**ENE**, enclitic pers. (and refl.) pron. (3 m. d/a – 6 d) | *him, them, himself, themselves* || (-en, -ene, -ne) alsene (clis.) 346. – bekenden (clis.) 539. – dattene (clis.) 228, 354, 1346. – dedine (clis.) 144. – diene (clis.) 858, 1593. – drouchene (clis.) 1303. – droughene (clis.) 1601, 2420. – ghegreepene (clis.) 3119. – ghincken (clis.) 1249. – ghinckene (clis.) 789. – ghine (clis.) 216. – hanghene (clis.) 1961. – hebben (clis.) 1646. – heeftene (clis.) 987, 2803. – hiefsene (clis.) 1302. – hine (clis.) 472, 902, 912, 932, 936, 2477. – hoendine (clis.) 217. – hortene (clis.) 1635. – icken (clis.) 1505, 1609, 1634. – ickene (clis.) 1466. – leeddickene (clis.) 1508, 1610. – leidene (clis.) 1600. – lietene (clis.) 1591, 1592. – maectene (clis.) 1483. – men (clis.) 1912, 2888. – menne (clis.) 1007. – mesleettene (clis.) 208. – namene (clis.) 1600. – salne (clis.) 1023, 1340. – siettene (clis.) 939. – sine (clis.) 1128, 1588, 1644. – slouchene (clis.) 817. – soene (clis.) 1980. – soudene (clis.) 143. – spaerdene (clis.) 1255. – stacken (clis.) 787. – sulne (clis.) 3422. –

warpene (clis.) 229, 1567. – wildine (clis.) 610, 939
ENGIEN, n. (n.) | *ingenuity, trick, means* || engiene 452
ENICH, indef. pron.; used attrib. | *some, any, something, anything* || eeneghe 1669, 2681, 3259, 3448. – eeneghen 2059. – eenegher 2160. – eenich 139, 1136, 2583, 2591. – enich 2654e. – enige 2654f
enten | ENDE (I) + DIEN (I) / TEN
enter | ENDE (I) + DIER (II)
entie | ENDE (I) + DIE (I) / DIE (II)
entier | ENDE (I) + DIER (II)
ENTROUWEN, adv. | *truly, surely* || entrauwen 252, 2208, 3241
-**ER**, adv. (enclitic form of DAER) | *there, then, where* || (-er, -ere, -re). – diere 1631. – gheraecter (clis.) 2403. – hebber (clis.) 2662. – hire (clis.) 52, 342, 1360, 1545, 1620. – ontfincker (clis.) 1507, 1582. – soutter (clis.) 1145. – vinder (clis.) 1627. – warper (clis.) 822. – wasser (clis.) 825. – zijter (clis.) 2638 || See also: DAER, DAERAF, DAERANE, DAERBINNEN, DAERINNE, DAERMEDE, DAERTOE (clis.)
ERDE, n. (f.n.) | *earth, soil* || eerden 433. – dheerde 2373
ERDIJN, adj. | *earthen* || erdinen 1164
ERDSCH, adj. | *earthly, part of/belonging to the earth* || erdschen 2228
ERE, n. (f.) | *honour* || eere 66, 132, 992, 1005, 1073 etc. – eeren 35, 433, 546, 920, 1188 etc. – theeren (clis.) 2340 || See also: ONERE, WERELTERE
erghe, ergher | ARCH
ERRE, adj. | *confused, angry, furious, distressed* || erre 2829, 3371, 3381, 3401
ERREN, w. vb. | tr. – *lead astray, hinder, infuriate;* intr. – *go astray, err;* refl. – *lose one's temper, get/be annoyed* || (impf.3) errede 3203
es | SIJN (I)
-**ES**, enclitic pers. pron. (3 m. g/a – 3 n. g) | *him, it* || (-es, -s) bids (clis.) 3083. – bleves (clis.) 199. – dats (clis.) 1962, 2712. – dies (clis.) 176, 2226, 2409, 2436. – ghijs (clis.) 662. – haddics (clis.) 2714. – hads (clis.) 27, 1721. – heves (clis.) 1963. – hijs (clis.) 46, 493, 913. – ics (clis.) 580, 584, 1030, 2666, 3302, 3401. – jans (clis.) 3139. – lates (clis.) 3204. – maechs (clis.) 1500. – mochtes (clis.) 2866. – mochtijs (clis.) 588, 591. – roukes (clis.) 1117. – saels (clis.) 592, 3299. – scaems (clis.) 2226. – sijs (clis.) 2276. – sijts (clis.) 597. – soudens (clis.) 24. – souts (clis.) 591, 1668, 2736, 3290. – waers (clis.) 2679, 2699, 2925, 3180. – waes (clis.) 226. – wancons (clis.) 1920. – wats (clis.) 2951. – wijs (clis.) 567. – wildijs (clis.) 619, 1925. – willics (clis.) 1785. – zwijghics (clis.) 94
ETEN, str. vb. | tr. – *eat, devour* || (inf.) heten 566, 570, 589, 1113, 1187 etc. – eten 1110. – tetene 2133. – (pr.3) hetet 924. – (imp.pl.) hetet 666. – (impf.1) hat 563. – (impf.2) haetstu (clis.) 562. – (impf.3) at 1822b. – hat 271, 1532, 3134. – (impf.4) haten 567. – (impf.5) hatet 1214. – hatet (clis.) 593, 604. – (p.p.) gheten 706 || See also: OPETEN
EVEL, adj. | *evil, angry, disagreeable* || evelen 2503
EVENE, adv. | *equally, even, as ... as* || even 19
EVERSWIJN, n. (n.) | *boar* || everzwijn 1855
EWELIJC, adv. | *eternally, everlasting, never ending* || eewelike 1794, 2321, 3454
ey | EI
eyghin | EIGEN

FEL (I), adj. | *cruel, wicked, irascible, malicious, dangerous, difficult, felonious, treacherous* || fel 484, 1019, 1077, 1089, 2091 etc. – felle 88, 105, 344, 395, 856 etc. – fellen 60, 544, 940, 956, 1783 etc. – (n.) die felle 614, 1853
FEL (II), adv. | *cruelly, maliciously* || fel 338
FIERE, adj. | *wild, fierce, proud, bold, fair* || fier 326, 1028, 2173, 2245
FILIUS *, n. (m.); (Latin) | *son* || filye 1820
FLUME, n. (m.) | *river* || flume 2641
FORET, n. (n.) | *ferret* || foret 1863
FRANSOYS, adj. | *French* || francsoys 100

ga | GAEN
gaefse | GEVEN + -SE
GAEN, irr. str. vb. | *go, walk, come* || (inf.) gaen 52, 144, 559, 632, 635 etc. – te gane, 1695. – te ghane 3010. – (pr.1) ga 383, 1434a, 2744. – (pr.3) gaet 969, 1359, 2162 2753. – gaet (clis.) 1885, 2745, 3358. – (pr.4) gaen 1097, 1157, 1185, 1956, 3127. – (pr.5) gaet 1386, 2695, 3034. – (pr.s.4) ghawi (clis.) 1961, 1963. – (imp.pl.) gaet 533, 704, 1025, 1037, 1151 etc. – (impf.1) ghinc 390, 393, 1562, 2076, 2083 etc. – (impf.3) ghinc 294, 343, 388, 522, 608 etc. – ghincken (clis.) 1249. – ghinckene (clis.) 789. – ghincker met (clis.) 795. – ghinct (clis.) 1868. – (impf.6) ghinghen

63, 334, 840, 849, 1492 etc. – (impf.s.1) ghinghe 1156. – (impf.s.3) ghinghe 963. – (pr.p.) gaende 291. – (p.p.) ghegaen 518, 554, 1718 || See also: AENGAEN, HENENGAEN, INGAEN, MEDEGAEN, NAGAEN, NEDERGAEN, OMMEGAEN, ONDERGAEN, ONTGAEN, OPGAEN, TOEGAEN, UTEGAEN, VERGAEN, VOREGAEN, VORTGAEN, WECHGAEN, WEDERGAEN

GAERNE, n. (m.) | *whisker, hair (of beard)* || (pl. + dimin.) gaerdeline 1412 || See also: GRANE

gaet | GAEN + HET (I)

gaf | GEVEN

gaffer mede | GEVEN + DAERMEDE

GALGE, n. (f.) | *gallows* || galghe 1379, 1882, 1914, 1916, 2010 etc.

GANC, n. (m.) | *journey, way* || ganc 152, 510, 551, 885

gane | GAEN

GANGEN, w. vb. | intr. – *go* || (p.p.) gheganghen 3230

GANS, n. (f.) | *goose* || gans 1697. – (pl.) gansen 1741, 2089

GAST, n. (m.) | *stranger, foreigner, guest, enemy, person* || gast 1200, 1883. – (pl.) gaste 1975, 2836

GAT, n. (n.) | *opening, passage, hole* || gat 1172, 1177, 1182, 1515, 1577 etc. – gate 1190, 1315, 1522, 1588. – tgat (clis.) 1284 || See also: VUURGAT

gavedi | GEVEN + GI

gawi voert | VORTGAAN

GEANDEN, w. vb. | tr. – *avenge, take revenge* || (inf.) ghehanden 202

GEBARE, n. (f.) | *attitude, outward appearance, clamour* || ghebare 1765

GEBEDE, n. (f.n.) | *request, prayer* || (pl.) ghebede 862, 3048

GEBIDDEN, str. vb. | intr. – *beg;* tr. – *relent, persuade* || (inf.) ghebidden 3258

GEBIEDEN, str. vb. | tr. – *announce, summon, order, desire, offer;* intr. – *command, rule* || (pr.1) ghebiede 2780. – ghebiedic (clis.) 2777, 2778. – (pr.5) ghebiet 1835. – ghebiedijt (clis.) 1355. – (impf.3) gheboet 441, 1771, 2211, 3009. – gheboot 840

GEBLEET, n. (n.) | *bleating* || ghebleet 2077

GEBODE, n. (f.) | *message, command* || ghebod 1037. – ghebode 2304, 2471

GEBOREN, p.p. (from 'beren') | *born* || gheboren 798, 802, 1791, 2517, 2758 || See also: WELGEBOREN

GEBREKEN, str. vb. | tr. – *break, subdue, control*; refl. – *force oneself*; intr. – *break, lack, be necessary, be insufficient* || (inf.) ghebreken 3261. – (pr.s.3) ghebreke 2038. – (impf.s.3) ghebrake 1930

GEBUUR, n. (m.) | *neighbour, friend, enemy, citizen, villager, farmer, peasant* || ghebuere 344. – (pl.) ghebuere 1572, 1578, 1975

GECRAEY, n. (n.) | *noise, uproar, din* || ghecray 2303. – ghecraye 2307

GEDACHTE, n. (n.f.) | *intellect, mind, thought, plan* || ghedochte 542

gedaen || DOEN

GEDENKEN, w. vb. | intr. – *think, remember*; impers. – *remember*; tr. – *think of, remember*; refl. – *remember* || (inf.) ghedincken 1500, 1671, 1991, 3048. – (pr.3) ghedincket 2858

GEDICHTE (I), adv. | *near, incessantly* || ghedichte 812

GEDICHTE (II), n. (n.) | *text, writing* || ghedichte 3256

GEDIËN, w.+str. vb. | intr. – *grow, increase, lead to, result in* || (p.p.) ghedeghen 413

GEDINGE, n. (n.) | *session (of a court of law), treaty, crowd, throng* || ghedinghe 314, 475, 527

GEDOEN, str. irr. vb. | aux.; tr. – *do, cause*; intr. – *act, have to do* || (pr.1) ghedoe 3192 (2x). – (impf.3) ghedede 139

GEDOGEN, w. vb. | tr. – *suffer, endure, allow*; intr.; refl. – *restrain o.s.* || (inf.) ghedoghen 755, 1586, 1890. – (impf.3) ghedoghede 2342. – ghedoghedi (clis.) 1589. – (p.p.) ghedoghet 2662

GEDRAGEN, str. vb. | tr. – *carry, bear, endure, contain*; intr. – *be aimed at, directed at*; refl. || (inf.) ghedraghen 637, 2138. – (impf.s.3) ghedroughe 1126

GEEN, indef. pron.; used attrib. | *no, not one* || gheen 564, 631, 712, 1296, 1511 etc. – gheene 2687, 2785, 3006. – gheenen 873. – gheere 687

GEENREHANDE, adj. | *no* || gheenrande 2839

GEESTELIJC, adj. | *spiritual, religious, pious* || gheesteliker 2962

GEGRIPEN, str. vb. | tr. – *grab, assault* || (impf.3) ghegreep 1245, 1256. – ghegreepene (clis.) 3119

GEHELPEN, str. vb. | tr. – *help, avail*; refl. – *take care of o.s., look after o.s.* || (inf.) ghehelpen 691, 1799

GEHOORSAM, adj. | *obedient, subservient* || gheorsam 2570
GEHOREN, w. vb. | tr. – *hear, listen to*; intr. – *obey* || (impf.3) ghehoerde 2308
GEHUUC, n. (n.) | *shouting* || ghehuke 1601
GEIT, n. (f.) | *goat* || (pl.) gheeten 2083
GELACH, n. (n.) | *position, cover, help, ambush, food and drink* || ghelach 1514. – ghelaghe 2419
GELAET, n. (n.) | *appearance, behaviour* || ghelaet 1089, 1733, 1798, 2113. – ghelate 1207, 1764, 2179
GELATEN, str. vb. | intr. – *allow, neglect*; refl. – *behave, pretend* || (impf.3) gheliet 1061, 3051
gelaten | LATEN
GELDEN, str. vb. | tr. – *pay, refund, take revenge, repay*; intr. – *cost* || (pr.4) ghelden 1232
GELEERT, adj. (p.p. from LEREN) | *experienced, learned* || gheleert 1032
GELEIDE, n. (n.f.) | *guidance, accompaniment, safe conduct, protection* || gheleede 141, 1155, 3435
GELEIDEN, w. vb. | tr. – *see off, take somewhere* || (inf.) gheleeden 3055
GELES, n. (n.) | *gospel text* || gheles 2945
GELIDEN, str. vb. | intr. – *go, glide*; tr. – *pass* || (inf.) gheliden 1521
GELIGGEN, str. vb. | intr. – *lie, give birth, lead* || (impf.3) ghelach 1317
GELIKE, adv. | *in the same way, in the manner of, at the same time* || ghelijc 1766, 2388
GELLEN, str.+w. vb. | intr. – *scream, shout, yell* || (impf.3) ghal 1226
GELOVE, adj. | *exhausted* || ghelove 1595
GELOVEN (I), w. vb. | intr. – *trust (s.o.)*; tr. – *believe* || (inf.) gheloven 1780, 1790, 2515, 2519. – gheloeven 2235. – (pr.3) gheloevet 1020. – (pr.6) gheloven 1784. – (imp.pl.) ghelovet 2905. – (impf.1) gheloofdic (clis.) 2541.
GELOVEN (II), w. vb. | tr. – *praise, assure* || (inf.) gheloven 608, 1618. – (pr.s.3) ghelove 2508. – (impf.3) ghelovede 142. – (impf.6) gheloofden 2102
GELUCKE, n. (n.) | *happiness* || gheluc 1832
GELUUT, n. (n.f.) | *sound, noise, (bell) ringing, rumour* || gheluut 1528, 1571, 3387. – ghelude 2307
GEMAC, n. (n.) | *peace, peaceful circumstances, advantage, calm, need* || ghemac 2864. – ghemaex 736. – ghemake 2122, 2214, 3312 || See also: ONGEMAC
GEMACKELIKE, adv. | *calm, suitable* || ghemackelic 3023
GEMANC, n. (m.n.) | *mixture, stock, gathering* || ghemanc 2302
GEMEEN, adj. | *common, general, ordinary, friendly* || ghemeene 2106, 3130
GEMIC, adj. | *fitting, ready* || ghemicke 2874
GEMOET, n. (n.m.) | *meeting, gathering* || ghemoet 1054, 1107, 2783
GEMOETEN, w. vb. | tr. – *meet, concede* || (inf.) ghemoeten 1104
GENADE, n. (f.) | *quiet, benevolence, mercy (God's), help, power, humility, gratitude* || ghenade 67, 317, 1375, 1690, 1987 etc. – ghenaden 1450, 1741, 2189, 3460 || See also: ONGENADE
GENADICH, adj. | *merciful, benevolent* || ghenadich 2336
GENADELIKE, adv. | *appealingly, pitifully, compassionately* || ghenadelike 3121
GENAKEN, w. vb. | intr. – | *approach, touch, learn, find out* || (pr.3) ghenaket 2000
GENE, dem. pron. | *this, that* || (attrib.) ghene 2684, 3389. – ghenen 1702
GENENDE, n. (f.) | *boldness, responsibility* || ghenent 2531. – gheninde 2825
GENEREN, w. vb. | tr. – *save, keep, feed*; refl. – *feed o.s.*; intr. – *earn a living* || (inf.) gheneeren 1685
GENESEN, str. vb. | intr. – *stay alive, cure, give birth*; tr. – *save* || (inf.) ghenesen 1400. – (pr.3) gheneset 1296. – (pr.1) ghenese 1400. – (impf.s.3) ghenase 1282. – (p.p.) ghenesen 245, 2548
GENOECH (I), indef. num. | *enough* || ghenouch 233, 2614, 2643, 3099
GENOECH (II), adv. | *sufficiently, to a large extent* || ghenouch 2026, 3028, 3395
GENOEGEN, w. vb. | refl. – *be content*; impers.; intr. – *be sufficient*; tr. – *approve* || (inf.) ghenoughen 2709
GENOEMEN, w. vb. | tr. – *name, enumerate, list* || (inf.) ghenomen 806
GENOOT, n. (m.) | *equal, companion* || (pl.) ghenote 2247
GENTEL, adj. | *noble* || gentel 2528
GEPENS, n. (n.) | *thought, deliberation* || ghepeinse 2356
GEPENSEN, w. vb. | intr. – *think, reflect*; tr. – *think* || (inf.) ghepeinsen 968
GEQUITEN, w. vb. | tr. – *free, pay, redeem* || (impf.3) ghequijtte 2674
GERADEN, str. vb. | tr. – *advise, counsel, plan*; intr. – *consult, succeed* || (inf.) gheraden 1449

GERAKEN, w. vb. | tr. – *touch, acquire*; intr. – *succeed, arrive, begin* || (inf.) gheraken 512, 2629. – (impf.1) gheraecter (clis.) 2403. – (p.p.) gheraect 1242, 2435
GERECHT, adj. | *right, good, correct, just, legal* || gherecht 263. – gherechten 1678
GERECHTE, n. (n.) | (from RECHTEN I) *court of law, tool*; (from RECHT II) *law, verdict, court of law* || (pl.) gherechten 578, 579
GEREET, adj. | *ready, prepared, easy, clear* || ghereet 1948, 1966, 2847, 2984, 3254 etc. || See also: ONGEREET
GEREIDEN, w. vb. | tr. – *prepare, get ready, repair*; refl. intr. – *get ready* || (inf.) ghereeden 1913, 2052, 2973. – (imp.pl.) ghereet 2010, 3321. – (impf.3) ghereedde 1758
GERNE, adv. | *gladly, willingly, easily, usually* || gherne 29, 35, 189, 222, 924 etc.
GEROEP, n. (n.) | *shouting* || gheroup 1206
GERUCHTE, n. (n.) | *shouting, announcement, commotion, trouble* || gherochte 1529, 3319. – gheruchte 739
GESCHEIT, n. (n.) | *removal, separation, farewell* || ghesceede 387
GESCHIEN, w. vb. | intr. – *occur, happen* || (inf.) ghescien 1375, 3020, 3117, 3427. – (pr.3) ghesciet 1723. – (pr.s.3) ghescie 2004. – (p.p.) ghesciet 54, 115, 1628, 1723, 2148 etc.
GESCHRIVEN, str. vb. | tr. – *write down, describe* || (impf.1) ghescreeft (clis.) 93
GESEGGEN, w. vb. | tr. – *say, describe* || (inf.) ghesegghen 1480, 1647
GESELLE, n. (m.) | *friend, companion (on a journey), brother in arms, equal, young person* || gheselle 613, 629, 645, 1854, 2676 etc. – (pl.) ghesellen 2100, 2449, 2671, 2798
GESELSCHAP, n. (f.n.) | *friendship, alliance, society, companion* || gheselscap 2103, 2673
GESIEN, str. irr. vb. | tr. – *see, remark, understand*; intr. – *look* || (inf.) ghesien 757. – (impf.3) ghesach 1260, 3235, 3333
GESINDE, n. (n.) | *company, court* || ghesinde 1395
GESLACHTE, n. (n.) | *dynasty, family, descendants, offspring* || gheslachte 327, 464, 1141
GESMIDE, n. (n.) | *(suit of) armour, saddle, jewel* || ghesmide 2610
GESONT, adj. | *alive, healthy* || ghesont 3040 || See also: ONGESONT
GESPELE, n. (m.f.) | *playmate, friend* || (pl.) ghespelen 2354
GESPREKEN, str. vb. | intr. – *speak*; tr. – *say, pronounce, agree* || (inf.). ghespreken 1497. – (impf.3) ghesprac 438
GESTADE, adj. | *firm, reliable, loyal, calm* || ghestade 613, 3062
GESTAEN, str. irr. vb. | intr. – *stand, persist;* tr. – *allow, help* || (inf.) ghestaen 560, 1301
GESTILLE, n. (n.) | *silence* || ghestille 26, 1133, 2188
GESTOLEN, adj. (p.p. from STELEN) | *stolen* || ghestolen 261
GESTRECKET, adj. (p.p. from 'strecken') | *stretched* || ghestrect 2373
gesweghen | SWIGEN
GETAL, n. (n.) | *number, amount* || ghetal 822. – ghetale 399. – tghetal 410
GETELEN, w. vb. | tr. – *succeed, execute* || (inf.) ghetelen 2353
GETEMEN, str. vb. | intr. – *be proper, consider acceptable, bear* || (inf.) ghetemen 2205
GETIDE, n. (n.) | *time, hour, one of the prayers to be said at fixed times of the day* || ghetijde 951, 2978
GETROUWE, adj. | *honest, loyal, reliable, married* || ghetrauwe 1775, 2505, 2598, 2619, 3257 || See also: ONGETROUWE
GETROUWELIKE, adv. | *truthfully, accurately* || ghetrauwelike 2997
GETROUWEN, w. vb. | intr. – *trust*; tr. – *entrust*; refl. – *risk, undertake* || (impf. 5) ghetrauwet 3380
gevaen | VAEN
GEVAL, n. (n.) | *fate, chance, luck, misfortune, profit* || gheval 46, 617, 1058, 1398, 2219 || See also: MISGEVAL, ONGEVAL
GEVALLEN, str. vb. | intr. – *fall, occur, happen, please* || (inf.) ghevallen 1387, 2325, 2994. – (pr.3) ghevalt (clis.) 3037. – (impf.3) gheviel 149, 394, 2279, 2371. – (impf.s.3) gheviele 2184. – (p.p.) ghevallen 1274, 1389
GEVANE, n. | *prisoner* || (pl.) ghevane 3011. – ghevanghene 3432
GEVEN, str. vb. | tr. – *give, present, occur, bring, have*; refl. – *care for, sacrifice o.s., go to, devote o.s. to, behave*; intr. – *be of use* || (inf.) gheven 222, 605, 1068, 1499, 1794 etc. – te ghevene 529, 2431. – (pr.1) gheve 834. – (pr.3) ghevet 278, 1954. – (pr.s.3) gheve 1073, 1771, 2509, 2622, 2936. – ghevere af (clis.) 1042. – (imp.pl.) ghevet 2946. – gheeft 1672. – (impf.3) gaf 728, 810, 1637, 1712,

2140 etc. – gaffer mede (clis.) 1676. – (impf.5.) gaeft 213. – gavedi (clis.) 1119. – (impf.s.1) gave 3150. – gaefse (clis.) 1150. – (impf.s.3) ghave 2469. – gave 2304. – (p.p.) ghegheven 2775, 3106, 3289 || See also: BEGEVEN, OPGEVEN, VERGEVEN

GEVENST, adj. (p.p. from 'vensen') | *fictitious, false* || gheveinsde 2635, 2986

GEVOECH, n. (n.) | *need, advantage, wish, correct way* || ghevouch 658, 884, 1621. – ghevoughe 2983 || See also: ONGEVOECH

GEVREESCHEN, w.+str. vb. | tr. – *ask, hear, trace* || (impf.6) ghevreescheden 1578

GEWAERLIKE, adv. | *really, in truth* || ghewaerlike 2584

GEWAERT, adj. (p.p. from 'gewaren') | *justified, convinced, satisfied, guaranteed* || ghewaert 1120

GEWANT, n. (n.) | *fabric, clothing, outfit, merchandise* || ghewande 1279

GEWARE, adj. | *attentive, benevolent, energetic* || gheware (werden) 1201, 1708

GEWELDICH, adj. | *powerful, forceful, violent* || geweldich 2270d. – gheweldich 1220

GEWELT, n. (n.m.f.) | *power, force, violence* || ghewelt 2267, 2314

GEWERKEN, w. irr. vb. | tr. – *make, accomplish* || (impf.1) ghewrochte 1648

GEWILLELIKE, adv. | *voluntarily, diligently, forcefully* || ghewilleghelike 3446

GEWIN, n. (n.) | *advantage, profit, income* || ghewin 276, 676, 1525, 1630, 2406 etc. – ghewinne 2492

GEWINNEN, str. vb. | tr. – *acquire, conquer, get, reach, cause* || (inf.) ghewinnen 342, 571, 585, 749, 1029 etc. – (pr.1) ghewinne 580, 584. – (impf.3) ghewan 227

GEWIS, adj. | *certain* || ghewes 597

GEWONE, adj. | *ordinary, usual* || ghewone 411, 920

GEWOUDEN, str. vb. | intr. tr. – *decide, allow, persevere* || (inf.) ghewouden 430

GEWOUT, n. (n.f.) | *power, (free) disposal, force, will, violence, reach, hiding place* || ghewout 605, 2136, 2470, 2868, 3445

GEWREKEN, str. vb. | tr. – *avenge*; refl. – *avenge o.s., take revenge* || (inf.) ghewreken 953. – (pr.s.4) ghewreken 436. – (impf.s.6) ghewraken 468. – (p.p.) ghewroken 1824

ghal | GELLEN

ghane | GAEN

ghave | GEVEN

ghawi | GAEN + WI

ghe- | GE-

ghebeden | BIDDEN

ghebeten | BITEN

ghebiedijt | GEBIEDEN + GI + HET (I)

gheboden | BIEDEN

gheboet, geboot | GEBIEDEN

ghebonden | BINDEN

ghebrake | GEBREKEN

ghebrauwen | BROUWEN

ghecnaghet | CNAGEN

ghecropen | CRUPEN

ghedaen | DOEN

ghedaghet | DAGEN

ghedede | GEDOEN

ghedeghen | GEDIËN

ghedient | DIENEN

ghedincken, ghedincket | GEDENKEN

ghedochte | GEDACHTE

ghedoghedi | GEDOGEN + HI

ghedreghen | DRAGEN

ghedreven | DRIVEN

ghedronghen | DRINGEN

ghedroughe | GEDRAGEN

gheen | GEEN

gheenrande | GEENREHANDE

gheesteliker | GEESTELIJC

gheeten | GEIT

ghegaen | GAEN

gheganghen | GANGEN

ghegheven | GEVEN

ghegreep, ghegrepen | GRIPEN, GEGRIPEN

ghegreepene | GEGRIPEN + -ENE

ghehanden | GEANDEN

gheheeten | HETEN

ghehent | ENDEN

ghehidet | HIDEN

ghehoert, ghehoort | HOREN

ghehouden | HOUDEN

ghelach | GELACH, GELIGGEN

gheladen | LADEN

ghelaten | LATEN

ghelden | GELDEN

gheleden | LIDEN (I)

gheleert | GELEERT, LEREN

gheleet | LEIDEN

ghelesen | LESEN

gheliet | GELATEN

gheloepen | LOPEN
gheloghen LIEGEN
ghelove | GELOVE, GELOVEN (II)
ghelyet | LIËN
ghemaect | MAKEN
ghemaent | MANEN
ghemint | MINNEN
ghemoghen | MOGEN
ghenaect | NAKEN
ghenase | GENESEN
ghenen | GENE
ghenepen | NIPEN
ghenomen | GENOEMEN, NEMEN
ghenoomt | NOEMEN
ghenoopt | NOPEN
gheonneert | ONTEREN
ghepronden | PRENDEN
gheraecter | GERAKEN + -ER
gheraden | RADEN
gherecht | RECHTEN (I) (II)
gherechten | GERECHT, GERECHTE
ghereet | GEREET, GEREIDEN
gherne | GERNE
gherochte | GERUCHTE,
gherochte huut | UTEGERAKEN
gheronnen | RINNEN
ghesach | GESIEN
ghescort | SCHOREN
ghescreeft | GESCRIVEN + HET (I)
ghescreven | SCRIVEN
gheseit | SEGGEN
gheset | SETTEN
ghesien | SIEN
gheslapen | SLAPEN
ghesleghen | SLAEN
ghesocht | SACHTEN
ghesponnen | SPINNEN
ghesprac | GESPREKEN
ghesproken | SPREKEN
ghespronghen | SPRINGEN
ghestaen | GESTAEN, STAEN
ghesteken | STEKEN
ghestolen | GESTOLEN, STELEN
ghesweghen | SWIGEN
gheten | ETEN
ghetoghet | TOGEN
ghetwifelt | TWIVELEN
ghevaen | VAEN
ghevallen | VALLEN
ghevalt | GEVALLEN + HET
ghevanghen | VAEN
ghevaren | VAREN
gheven | GEVEN
ghevere af | GEVEN + DAERAF
gheviel | GEVALLEN
ghevloghen | VLIEGEN
ghewan | GEWINNEN
ghewent | WENNEN
ghewesen | SIJN (I)
ghewinne | GEWIN, GEWINNEN
ghewonnen | WINNEN
ghewont | WONDEN
ghewraken | GEWREKEN
ghewrochte | GEWERKEN
ghewroken | GEWREKEN
ghezorghet | SORGEN
ghezworen | SWEREN
ghi | GI
ghier | GIER
ghiereghen | GIERICH
ghiften | GIFTE
ghijs | GI + -ES
ghijt | GI + HET (I)
ghinc, ghinghen | GAEN
ghincken, ghinckene | GAEN + -ENE
ghincker met | GAEN + DAERMEDE
ghinct | GAEN + HET (I)
ghindre | GINDER
ghine | GI + -ENE
ghire | GI + -ER
ghise | GI + -SE
ghisele | GISEL
ghistren | GISTEREN
GI, pers. pron. (5 n) | *you (formal or polite form of address)* || gi 2654g. – ghi 111, 167, 170, 197, 199 etc. – begheerdijt (clis.) 1113. – belghedi (clis.) 3210. – brincdi (clis.) 1989. – condi (clis.) 1798. – comdi (clis.) 527, 1070, 3206. – comedi (clis.) 3338. – dancti (clis.) 2328. – doedi (clis.) 2800. – drijfdi (clis.) 3394. – gavedi (clis.) 1119. – ghebiedijt (clis.) 1355. – ghijs (clis.) 662. – ghijt (clis.) 2530, 2748. – ghine (clis.) 216. – ghire (clis.) 1409. – ghise (clis.) 3446, 3451. – haddi (clis.) 706, 1140, 2181. – hebdi (clis.) 203, 576, 1118, 1813, 1999 etc. – hoerdi (clis.) 256. – houddi (clis.) 1142. – kendi (clis.) 938. – laetti (clis.) 165. – mochti (clis.) 1139, 2577. – mochtijs (clis.) 588, 591. – moetti (clis.) 1444, 2002, 2012. – moghedi (clis.) 2863. – moochdi (clis.) 1116. – mooghdi (clis.) 376, 565, 702. – raeddi (clis.)

689. – sechdi (clis.) 135, 601, 1116, 1122, 1131 etc. – sechdire (clis.) 3463. – sidi (clis.) 524, 945, 1033, 1194, 1903 etc. – slouchdi (clis.) 1844. – smeekedi (clis.) 2633. – souddi (clis.) 706, 2726. – suldi (clis.) 630, 664, 1659, 2604, 2608 etc. – suldijt (clis.) 3253. – vermerrendi (clis.) 1373. – vernaemdi (clis.) 3248. – vindise (clis.) 1210. – vraechdi (clis.) 2201. – waendi (clis.) 671, 2206, 2640, 2699. – waerdi (clis.) 1926, 2677. – walschedi (clis.) 1457. – weetti (clis.) 1135. – wildi (clis.) 187, 606, 647, 943, 1132 etc. – wijldijt (clis.) 2143. – wildijs (clis.) 619, 1925. – wildijt (clis.) 3439. – wildine (clis.) 939. – zidi 2730

GIER, n. (m.) | *greedy person, glutton* || ghier 940

GIERICH, adj. | *greedy, grasping, gluttonous* || ghiereghen 403

GIFTE, n. (f.) | *present, offering* || ghiften 3141, 3144

GINDER, adv. | *there, that way, after* || ghindre 831, 1332, 1599, 1868

GISEL, n. (m.) | *hostage* || (pl.) ghisele 3104

GISTEREN, adv. | *yesterday* || ghistren 136, 272, 416, 3249

GOD, n. (m.) | *God* || god 10, 173, 317, 354, 428 etc. – gode 170, 382, 488, 526, 1074 etc.

GODSAT, n. (m.) | *God's wrath* || godsat 3191

GOEDERTIERE, adj. | *noble, friendly, mild* || goedertiere 2335. – goedertieren 3060

goem | GOME

GOET (I), adj. | *good, brave, reliable, great, useful, distinguished* || goet 126, 172, 198, 613, 617 etc. – goede 299, 423, 2027, 2694. – goeden 39, 227, 297, 649, 1035 etc. – goeder 218, 568, 1229. – goets 548 || See also: BEST (I, superl.), ALLERBEST (I, reinf. superl.)

GOET (II), n. (n.) | *that which is morally good, happiness, blessing, property* || goet 213, 261, 1042, 1106, 1982 etc. – tgoet 2859. – goeds 102, 3135. – goede 3358

GOME, n. (m.) | *attention* || goem (nemen) 183, 659, 1994, 2132

GONNEN, irr. vb. (pret. pres.) | tr. – *grant, allow*; intr. – *be inclined* || (inf.) jonnen 10. – (pr.1) jonne 2558. – jan 1074. – jans (clis.) 3139. – (pr.s.1) jonne 2748. – (impf.3) jonste 3304

GOUDIJN, adj. | *gold, golden* || guldin 2615

GOUT, n. (n.) | *gold* || gout 2135, 2430. – goud 2407. – goude 2274, 2445, 2611, 3143

GRACHT, n. (f.n.) | *moat, canal, ditch, grave* || gracht 348, 1603

GRAF, n. (n.) | *grave* || graf 451. – grave 460. – tgraf (clis.) 457

GRAM, adj. | *angry* || gram 107, 845, 1170, 2112, 2482 etc.

GRANE, n. (f.) | *hair (of beard or moustache), whisker* || (pl.) granen 2987 || See also: GAERNE

GRAS, n. (n.) | *grass, grassland, blade of grass* || gras 453, 1596, 2757, 2891, 3065

GRAVE, n. (m.) | *count* || grave 564

GRAVEN, str. vb. | tr. – *dig, bury* || (impf.2) grouves 2620 || See also: BEGRAVEN

GRIEF, n. (n.m.) | *grief, derision, taunts, disadvantage* || grief 186

GRIJS, adj. | *grey* || grijsen 60. – (n.) den grijsen 2260

GRIPEN, str. vb. | tr. – *seize, take, understand* || (inf.) gripen 1179. – (p.p.) ghegrepen 694 || See also: BEGRIPEN, GEGRIPEN

GROEN, adj. | *green* || groene 325. – groenen 43

groet | GROETEN, GROOT

groeten | GROETEN, GROOT

GROETEN, w. vb. | tr. – *invite, greet, attack* || (inf.) groeten 1105. – (pr.1) groet 1773. – (pr.3) groet 3436. – (impf.3) groette 1365

GRONGAERT, n. (m.) | *a grumbler* || (pl.) grongaerde 32

GRONGEREN, w. vb. | intr. – *growl, howl* || (impf.3) grongierdi (clis.) 2112

grongierdi | GRONGEREN + GI

GROOT, adj. | *great, powerful, fat, numerous, old, costly, distinguished* || groet 49, 569, 771, 781, 807 etc. – groot 308, 1206, 1224, 1598, 1665 etc. – groete 469, 1583, 1599, 1717, 2119 etc. – grote 658, 1566, 1573, 1822d, 1988 etc. – groeten 47, 71, 419, 1259, 1569 etc. – groten 327, 638, 1594, 1601, 1862 etc. – groeter 28, 3239. – groter 972, 2045, 2170, 3031. – (n.) tgroete (clis.) 2105 || See also: MEERE (comp.), MEEST (superl.), OVERGROOT

grouves | GRAVEN

guldin | GOUDIJN

HA, interj. | *ha* || ha 1228

hachtic || ACHTEN

hadde, **hadden** || HEBBEN

hadder an | HEBBEN + DAERANE

hadder met | HEBBEN + DAERMEDE

haddet | HEBBEN + HET (I)

haddi | HEBBEN + GI / HI

haddic | HEBBEN + IC
haddics | HEBBEN + IC + -ES
hads | HEBBEN + -ES
hadse | HEBBEN + -SE
hadsi | HEBBEN + SI
hadt | HEBBEN + HET (I)
HAER (I), n. (n.) | *hair, wool* || haer 1502, 2294
HAER* (II), pers. pron. (3 f. g/d/a – 6 g) | *her, them* || (3) haer 833, 1654, 3099, 3233. – hare 237. – (6) haer 1255. – datter (clis.) 76. – ghire (clis.) 1409. – icker (clis.) 1153. – moeter (clis.) 430
HAER* (III), refl. pron. | *herself* || haer 1299, 2894
haer, **haerre** | HARE
haerde | HARDE
haerwaert | HAREWAERT
haest | HAESTE, HAESTEN
HAESTE, n. (m.f.) | *haste, speed* || haest 713, 1247
HAESTELIKE, adv. | *hastily, speedily* || haestelic 2685
HAESTEN, w. vb. | intr. – *hurry*; tr. – *further, speed up*; refl. – *hurry* || (inf.) haesten 2941. – (pr.5) haest 2004. – (pr.4) haesten 2017
HAESTICH, adj. | *hurried, hasty, quick* || haestich 3004
haet up | OPETEN + HET (I)
haetstu | ETEN + DU
haex | AEX
HAGE, n. (m.f.) | *bush, hedge* || haghe 42, 386, 396, 820, 1052 etc. – haghen 2362. – (pl.) haghen 3154
HAGEDOCHTE, n. (f.) | *vault, cave, lair* || haghedochte 541, 1363, 3089, 3318. – aghedochte 3272
HAKE, n. (m.) | *hook* || (pl.) haken 841
HALF (I), adj. | *half* || half 1987, 2585. – halve 864. – halven 3293
HALF (II), adv. | *half* || half 2109
halp | HELPEN
HALS, n. (m.) | *neck* || hals 289, 700, 817, 1199, 1590 etc. – halse 3368
hals | ALS
HAME, n. (f.) | *bottom, backside* || hamen 971
hamen | AME, HAME
HANE, n. (m.) | *rooster* || hane 294, 295, 297, 299, 300 etc. – hanen 302, 2398
HANENBALC, n. (m.) | *roof beam* || aenbalke 1614
HANGEN, str. vb. | tr. – *hang, hang up*; intr. *hang* || (inf.) hanghen, 1839, 1892, 1912, 2053, 2498 etc. – hanghense (clis.) 3265. – (pr.4) hanghene (clis.) 1961. – (impf.3) hinc 224, 360, 1923, 2483, 2979 etc. – (impf.s.3) hinghe 184, 1884, 2968. – (pr.p.) hanghende 1519 || See also: VERHANGEN
hanghene | HANGEN + -ENE
hanghense | HANGEN + -SE
HANT, n. (f.) | *hand, representative, side, force* || hant 1050, 1536, 1788, 2431, 2982
HANTSCHOE, n. (m.) | *glove* || (pl.) anscoen 751, 949
HARDE, adv. | *very* || arde 153, 207, 312, 569, 656 etc. – harde 443, 1416, 1966a, 3270. – haerde 3
HARE (I), n. (f.) | *(penitential) hair shirt* || hare 269, 374
HARE (II), poss. pron. (3 f. – 6) | *her, their* || (3) haer 236, 2864. – haerre 428, 1302. – hare 29, 241, 1426, 2286. – haren 464, 464, 732, 1271, 1978 etc. – (6) haer 1382, 1793, 2264, 2469, 2766 etc. – haerre 151, 307, 311, 313, 347 etc. – hare 2037, 2811, 3328, 3415, 3416. – haren 36, 321, 725, 766, 1362 etc
HARE (III), adv. | *this way, here, up till now* || hare 2644, 3237
hare | HAER (II)
HARENTARE, adv. | *here and there, everywhere* || harenthare 1624, 1707, 2063
HAREWAERT, adv. | *in this direction, so far* || haerwaert 1448. – herwaert 1049a
HASE, n. (m.) | *hare* || hase 138, 247, 3128. – haze 3053
hat, **haten** | ETEN
HATEN, w. vb. | tr. – *hate* || (inf.) haten 3186. – (impf.1) hate 3403
HAVE, n. (f.) | *property, money, cattle* || have 563
haze | HASE
HEBBEN, w. vb. | tr. – *have, possess, keep, hold prisoner*; refl. – *behave, behave o.s.*; intr. – *have to, must*; impers.; aux. || (inf.) hebben 81, 159, 619, 630, 636 etc. – (pr.1) hebbe 70, 205, 378, 383, 384 etc. – hebben (clis.) 1646. – hebber (clis.) 2662. – hebber met (clis.) 1230. – hebbic (clis.) 569, 905, 1439, 1478, 1670 etc. – hebbicker af (clis.) 573. – hebse (clis.) 1631. – (pr.2) hebs 2872. – – heefstu (clis.) 927. – (pr.3) heeft 69, 186, 191, 319, 538 etc. – hevet 6, 9, 73, 88, 231 etc. – heft 1822d. – heefse (clis.) 414. – heeftene (clis.) 987, 2803. – heves (clis.) 1963. – (pr.5) hebt 200, 206, 948, 949, 1082 etc. – hebbet 548, 1997. – hebdi (clis.) 203, 576, 1118, 1813, 1999 etc.

– (pr.5) hebse (clis.) 3445. – (pr.6) hebben 321, 1692, 1788, 1962, 2488. – (pr.s.3) hebbe 113, 3105, 3191. – (impf.1) hadde 120, 328, 1092, 1556, 1805 etc. – haddic (clis.) 598, 1149, 1514, 1515, 2967 etc. – haddics (clis.) 2714. – hads (clis.) 1721. – (impf.3) hadde 44, 46, 51, 56, 59 etc. – hadder an (clis.) 122. – hadder met (clis.) 2438. – haddet (clis.) 2994. – haddi (clis.) 748, 1553, 2848. – hads (clis.) 27. – hadse (clis.) 2931. – hadt (clis.) 881, 2255. – (impf.5) haddet 363, 555. – hadt 212, 3039. – haddi (clis.) 706, 1140, 2181. – hadse (clis.) 117. – (impf.6) hadden 311, 567, 1695, 1748, 1966a etc. – hadsi (clis.) 1498. || See also: LIEFHEBBEN, WAERTHEBBEN

hebben | HEBBEN + -ENE

hebber | HEBBEN + -ER

hebber met | HEBBEN + DAERMEDE

hebbic | HEBBEN + IC

hebbicker af | HEBBEN + IC + DAERAF

hebdi | HEBBEN + GI

hebse | HEBBEN + -SE

hecht | ECHT

HEDEN, adv. | *at present, today, nowadays* || heden 199, 625, 634, 636, 927 etc.

heede | HEIDE

heefse | HEBBEN + -SE

heefstu | HEBBEN + DU

heeft | HEBBEN

heeftene | HEBBEN + -ENE

heelt | HELET

heere | HERE

heesch | EISCH

heesschede | EISCHEN

HEET, adj. | *hot, passionate, quick tempered* || heet 893

heeten | HETEN

HEIDE, n. (f.) | *heath, field* || heede 3154. – heyde 2284. – heiden 1099. – heyden 879, 1431

HEILICH, adj. | *happy, holy, pious* || heleghen 1743

HEILIGE, n. (m.) | *saint, relic* || (pl.) heleghe 83

hel | EL

heleghe(n) || HEILICH, HEILIGE

HELET, n. (m.) | *hero* || heelt 615. – helet 1071, 3236

HELLE, n. (f.) | *hell, grave* || helle 2185. – hellen 2195

helpe | HELPE (II), HELPEN

HELPE (I), n. (f.) | *help, helper, device* || hulpe 714, 3226. – hulp 1843. – hulpen 10, 160, 2446

HELPE (II), interj. (= pr.s.3 from: so helpe mi God) | *help* || helpe 575, 1541, 2065, 3376

HELPEN, str. vb. | tr. – *help, repair*; intr. – *avail* || (inf.) helpen 189, 833, 2627. – (pr.3) helpt 2926. – (pr.s.3) helpe 1038, 1143, 1352, 1544, 1951. – (imp.pl.) helpt 580, 584, 2855, 3122, 3237. – (impf.3) halp 2415. – (impf.s.3) holpe 2480, 3179 || See also: GEHELPEN

HEM * (I), pers. pron. (3 m. d/a – 3 n. d – 6 d/a) | *him, them, themselves, herself* || (3) hem 3, 105, 140, 159, 160 etc. – heme 3083. – (6) hem 16, 310, 716, 734, 797 etc. – dreechdem (clis.) 774 || See also: -ENE

HEM * (II), refl. pron. | *himself* || (3) hem 11, 53, 190, 677, 769 etc. – (6) hem 2020, 2300, 2710, 3052, 3326 || See also: -ENE

hende || ENDE (II)

HENENGAEN, str. irr. vb. | intr. – *go away* || (impf. 3) henenghinc 3022

HENENLOPEN, str. vb. | intr. – *walk away* || (impf.3) henenliep 2365. – liep henen 1063

HENENTRECKEN, str. vb. | intr. – *move away* || (impf.3) henentrac 2365

HENNE, n. (f.) | *hen* || hinne 287, 1698. – hinnen 134. – (pl.) hinnen 1612, 2399

HERBERGE, n. (f.) | *place to spend the night, house, inn* || herberghe 1082. – herberghen 1188, 1305

HERBERGEN, w. vb. | intr. – *find shelter, lodge, stay*; tr. – *house s.o.* || (inf.) herberghen 1108. – (impf.1) herberghede 1827

herberghen | HERBERGE, HERBERGEN

HERE (I), n. (m.) | *lord* || heere 65, 86, 110, 131, 163 etc. – her 1822a, 1940, 1993. – der (clis.) 1968. – dher (clis.) 2881. – sheere (clis.) 2461, 3442. – (pl.) heeren 233, 434, 1006, 1018, 1337 etc. || See also: JONCHERE

HERE (II), n. (n.) | *army, crowd* || heere 480, 718

HEREMITE, n. (m.) | *hermit* || hermite 268. – hermijte 356

HERTE, n. (n.f.) | *heart* || herte 899, 917, 954, 982, 1077 etc. – herten 498, 1195, 2232, 3408

herwaert | HAREWAERT

HET (I), pers. pron. (3 n. n/a) | *it* || het 41, 79, 172, 424, 499 etc. – aldaert (clis.) 1539. – alsoet (clis.) 1265. – alst (clis.) 1732. – begheerdijt (clis.) 1113. – cocht (clis.) 2616. – daert an (clis.) 2762. – daet (clis.) 2195. – dant (clis.) 411, 1655. – dart (clis.) 239, 3461. – dat (clis.) 34, 102, 240,

1208, 1263 etc. – diet (clis.) 39, 1446, 1921, 2192. – eist (clis.) 648, 1191, 1418, 1914, 2530 etc. – gaet (clis.) 1885, 2745, 3358. – ghebiedijt (clis.) 1355. – ghescreeft (clis.) 93. – ghevalt (clis.) 3037. – ghijt (clis.) 2530, 2748. – ghinct (clis.) 1868. – haddet 2994. – haet up (clis.) 600. – hadt (clis.) 881, 2255. – hatet (clis.). – hets (clis.) 124, 181, 903, 1022, 1034 etc. – hijt (clis.) 1198, 1462, 1489, 1722, 3385. – hoet (clis.) 101, 931, 1387, 2202. – ict (clis.) 1459, 2143, 2293, 2658, 2705 etc. – jaet (clis.) 2691, 3429. – laet (clis.) 590. – liept (clis.) 721. – lyet (clis.) 2281. – maectet (clis.) 2388. – maghet (clis.) 3341. – ment (clis.) 1912, 2569. – mochtet (clis.) 3257. – neent (clis.) 2704, 3244. – oft (clis.) 2700. – saelt (clis.) 168, 190, 492, 635, 3412. – salt (clis.) 1419, 1959. – secht (clis.) 2317, 2554, 3152. – seit (clis.) 446. – sijt (clis.) 2784. – sodat (clis.) 1581. – sout (clis.) 2659, 2877. – suldijt (clis.) 3253. – sullent (clis.) 2036, 2537. – waent (clis.) 1818. – waert (clis.) 2184, 2654f. – waest (clis.) 1318, 1559, 1893, 2367, 2369. – wijldijt (clis.) 2143. – wildijt (clis.) 3439. – willict (clis.) 2531. – zijt (clis.) 238, 2784. – zoet (clis.) 2290, 2292

HET (II), art. || See: DAT (I)

HETEN, str.+w. vb. | tr. – *declare, call, name, command, promise*; intr. – *be called* || (pr.3) heet 602, 2575, 2578. – heetet 2596. – (pr.6) heeten 22. – hiet 99, 287, 295, 298, 785, 1482, 2051, 2217, 2262, 2830, 3249, 3361. – (p.p.) gheheeten 296

heten | ETEN

hets | HET (I) + SIJN (I)

heves | HEBBEN + -ES

hevet | HEBBEN

heyde | HEIDE

HI, pers. pron. (3 m. n) | *he* || hi 2, 7, 46, 51, 56 etc. – andwoerdi (clis.) 221. – condi (clis.) 1527. – dedi (clis.) 136, 1262, 1265, 1520, 1608 etc. – dedine (clis.) 144. – ghedoghedi (clis.) 1589. – grongierdi (clis.) 2112. – haddi (clis.) 748, 1553, 2848. – hiere toe (clis.) 3289. – hijs (clis.) 46, 493, 913, 1243. – hijt (clis.) 1198, 1462, 1489, 1722, 3385. – hine (clis.) 472, 902, 912, 932, 936 etc. – hire (clis.) 52, 342, 1360, 1545, 1620. – hise (clis.) 8, 75, 402, 1309, 2312 etc. – hoendi (clis.) 78. – hoendine (clis.) 217. – keerdi (clis.) 3116. – merkedi (clis.) 2383. – mochtire (clis.) 133. – peinsdi (clis.) 1899. – queddi (clis.) 2386. – scuwedi (clis.) 55. – seidi (clis.) 272. – teldi (clis.) 2450. – wildi (clis.) 1314, 2526, 2955. – wildine (clis.) 610

HIDEN, w. vb. | tr. – *hide* || (p.p.) ghehidet 2594

HIE, n. (f.) | *ewe* || hye 1848

hief up | OPHEFFEN

hiefsene up | OPHEFFEN + -SE * + -ENE

HIER, adv. | *here, now* || hier 40, 61, 87, 112, 138 etc.

HIERAF, adv. | *about this* || hieraf 2480

HIERBINNEN, adv. | *meanwhile* || hierbinnen 336, 1304, 2423, 3455

hiere | HI + -ER

hiere toe | HIER + DAERTOE

HIERNA, adv. | *after this, then* || hierna 1000, 1686, 3306. – hiernaer 169

HIEROMME, adv. | *because of, for this reason, as a result of* || hieromme 55, 614, 1170, 2341

HIERTOE, adv. | *to this end, for this purpose, moreover* || hiertoe 3370

HIERVORE, adv. | *before, before this (time)* || hiervoren 2787

hiet | HETEN

hijs | HI + -ES / SIJN (I)

hijs | IJS

hijt | HI + HET (I)

hilt, **hilden** | HOUDEN

hinc, hinghe | HANGEN

HINDERWAERT, adv. | *backwards, towards hell* || hinderwaert 2015. – inderwaert 2012

hine | HI + -ENE

hinnen | HENNE

hire | HI + -ER

hise | HI + -SE

ho | HOGE (II)

hodevare | ODEVARE

HOE (I), adv. | *how, why* || hoe 40, 343, 436, 468, 543 etc. – hoe dat 22. – hoe so 1440, 1761. – hoet (clis.) 101, 931, 1387, 2202

HOE (II), conj. | *as, however much, although* || hoe 3192

hoech | HOGE (II)

hoechste, hoeghe | HOOCH

HOEDE, n. (f.) | *surveillance, protection, prevention* || hoede 377, 391

HOEKIJN, n. (n.) | *young male goat, kid* || (pl.) hoekine 2085

hoeft | HOVET

hoeghe | HOOCH, OGE

HOEN, n. (n.) | *hen, chicken* || hoen 878, 888, 1534, 1556, 1565 etc. – (pl.) hoene 2088. – hoenre 1609, 1633, 1706, 1708, 1727 etc. – hoenren 1621, 1731

HOENDERDIEF, n. (m.) | *chicken thief* || hoenredief 1231
hoendi | HONEN + HI
hoendine | HONEN + HI + -ENE
hoenen | HONEN
hoerdi | HOREN + GI
hoere | HOREN, ORE
hoeren | HOREN
hoet | HOE (I) + HET (I)
hoever | OEVER
HOF, n. (n.m.) | *fenced off area, yard, house, castle, garden, court day* || hof 45, 55, 57, 1424, 1428 etc. – thof 1321. – hove 48, 51, 87, 195, 473 etc. – thof (clis.) 1321. – (pl.) hove 1789
HOGE (I), n. (f.m.) | *thought, memory, cheerfulness* || in hoghen 1048. – in hueghen 2108
HOGE (II), adv. | *high, very, far, difficult* || ho 443. – hoech 1548. – hoghe 1961
hoghe | HOGE (II), HOOCH, OGE
hoghen | HOGE (I), HOOCH, OGE
HOL, n. (n.) | *cavity, hole, cave* || hol 2387, 2421, 2479, 3090, 3202. – hole 2377, 2401. – holle 2381
holpe | HELPEN
HONDERT, num. | *hundred* || ondert 232
HONEN, w. vb. | tr. – *dishonour, mislead, cheat, harm* || (inf.) hoenen 175, 501, 1634. – honen 488, 491. – (impf.3) hoende 1200. – hoendi (clis.) 78. – hoendine (clis.) 217
HONGER, n. (m.) | *hunger* || hongher 280, 2663. – honghere 2711
HONGERICH, adj. | *hungry, eager* || ongherich 1526
HONICH, n. (m.n.) | *honey* || honich 576, 577, 589, 603, 618 etc. – honichs 610, 661. – thonich (clis.) 598. – shonichs (clis.) 1116
HONICHRATE, n. (f.m.n.) | *honeycomb* || (pl.) honichraten 568, 665, 1114
HONT, n. (m.) | *dog, miserable creature* || hont 404. – (pl.) honde 346. – honden 337, 416, 1592, 2455, 2833. – hondekijn 99, 2676
HOOCH, adj. | *high, great, loud, distinguished, noble* || oech 509. – hoeghe 1879, 3250. – hoghe 2452, 2753. – hoghen 2909. – (superl.) hoechste 1763. – (n.) die hoechste 1001
hoofschen | HOVESCH
HOPEN, w. vb. | tr. – *hope, expect*; intr. – *trust* || (inf.) hopen 2378. – (pr.1) hope 1414, 2047. – hopic (clis.) 3148. – (impf.3) hopede 900. – (impf.6) hopeden 2492 || See also: ONTHOPEN
hore | ORE
horen | HOREN, HORN, ORE
HOREN, w. vb. | tr. – *hear, interrogate, follow, obey*; intr. – *belong to*; impers. – *be appropriate, suit* || (inf.) hoeren 957. – horen 312, 442, 647, 702, 1009 etc. – te hoerne 2077. – (pr.1) hoere 1127. – (pr.5) horet 2069, 3355. – (pr.6) horen 14, 34, 445. – (imp.pl.) hoert 40, 425, 877, 970, 1180 etc. – (impf.1) hoerde 1953, 2084. – hoerdic (clis.) 151. – (impf.3) hoerde 574, 952, 1208, 1285, 1869 etc. – hoorde 739. – horde 2496. – (impf.5) hoerdi (clis.) 256. – (impf.6) hoerden 1495. – hoorden 337. – horden 1871a, 1986. – (p.p.) ghehoort 16, 2630, 3388. – ghehoert 2522 || See also: GEHOREN, VERHOREN
HORN, n. (m.) | *horn, corner, angle* || horen 2050
HORTEN, w. vb. | tr. – *push*; intr. – *struggle, wriggle* || (impf.3) hortene (clis.) 1635
hortene | HORTEN + -ENE
houddi | HOUDEN + GI
HOUDE, n. (f.) | *affection, favour, mercy, protection, loyalty* || houde 2251. – hulde 594, 1139, 1607, 2167, 2509 etc. – hulden 1780
houde | HOUDE, OUDE (II), OUT
houden | HOUDEN, OUDE (I) (II), OUT
HOUDEN, str. vb. | tr. – *hold, guard, protect, treat, preserve, rule, possess, see*; refl. – *beware of, behave o.s.*; intr. – *stand still, find o.s.* || (inf.) houden 47, 429, 3205. – (pr.4) houden 633. – (pr.5) hout 585. – (pr.5) houddi (clis.) 1142. – (imp.pl.) hout 596, 1808. – (impf.1) hildic (clis.) 587. – (impf.3) hilt 2886. – (impf.6) hilden 1976, 2264. – (p.p.) ghehouden 1804 || See also: BEHOUDEN, ONTHOUDEN, OPHOUDEN
hout | HOUDEN, HOUT, OUT
HOUT, adj. | *benevolent, sympathetic, loyal* || hout 606, 2232 || See also: ONHOUT
houtmakigghe | OUTMAKIGGE
hove | HOF
HOVESCH, adj. | *courtly, courteous, civilised* || hovesch 1217, 2074. – hoofschen 1422
HOVESCHEIT, n. (f.n.) | *courtliness, civility* || hoofschede 1665. – hovesscheden 28
HOVESCHLIKE, adv. | *courtly, courteously* || hoofschelike 37
HOVET, n. (n.) | *head* || hoeft 289, 742, 817, 985, 1952 etc. – hoefde 688. – thoeft (clis.) 159, 678, 748, 1730

hu | UWE, U
hueghen | HOGE (I)
hulde, hulden | HOUDE
hule | ULE
hulp, hulpe(n) | HELPE (I)
huse | HUUS
hute, hute- | UTE, UTE-
huten, huter | UTE + der
HUUS, n. (n.) | *house* || huus 513, 524, 1065, 1118, 1124 etc. – huse 1639. – huuse 1128. – thuus (clis.) 2864
huut | HUUT, UTE (I)
HUUT, n. (f.) | *skin, bark* || huut 269, 741, 1258 || See also: BEREHUUT
huutlac | UTELEKEN
huut traken | UTETRECKEN
huwe | UWE
hye | HIE

IC, pers. pron. (1 n) | *I* || ic 12, 22, 30, 34, 40 etc. – ik 1434c. – alsic (clis.) 2047. – badic (clis.) 2348. – begripic (clis.) 32. – bevelic (clis.) 1410. – biddic (clis.) 482, 1672. – claghic (clis.) 116, 419. – dedic (clis.) 1499, 1504, 1517, 1616, 1654 etc. – droughic (clis.) 2326. – ghebiedic (clis.) 2777, 2778. – gheloofdic (clis.) 2541. – hachtic (clis.) 2117. – haddic (clis.) 598, 1149, 1514, 1515, 2967 etc. – haddics (red+clis.) 2714. – hebbic (clis.) 569, 905, 1416, 1439, 1478 etc. – hebbicker (clis.) 573. – hildic (clis.) 587. – hoerdic (clis.) 151. – hopic (clis.) 3148. – icken (clis.) 1505, 1609, 1634. – ickene (clis.) 1466. – icker (clis.) 1153. – ics (clis.) 580, 584, 1030, 2666, 3302, 3401. – icse (clis.) 572, 1132, 2084, 2089, 2855 etc. – ict (clis.) 1459, 2143, 2293, 2658, 2705 etc. – in (clis.) 205, 559, 586, 1085, 1148 etc. – inne (clis.) 93, 492, 560, 1605. – keeric (clis.) 2720. – lapedic (clis.) 2079. – leeddickene (red+clis.) 1508, 1610. – leerdic (clis.) 2082, 2394. – levic (clis.) 424, 2036. – lietic (clis.) 1120. – maghic (clis.) 3147. – makedicse (red+clis.) 1471. – manic (clis.) 2653. – mochtic (clis.) 1832, 2109, 2125, 2205. – moestic (clis.) 1558. – moetic (clis.) 999, 2654c. – oftic (clis.) 2654e. – ontvruchtic (clis.) 2332. – peinsdic (clis.) 2341 peinsic (clis.) 3188. – prandic (clis.) 1537. – saghic (clis.) 2376, 2390. – scraefdic (clis.) 2404. – segghic (clis.) 25, 480, 1380, 1478. – seidic (clis.) 1669, 3165. – soudic (clis.) 605, 1831, 1871b, 2497, 3350. – spaerdic (clis.) 2410. – suchtic (clis.) 1434. – vandic (clis.) 154, 2406, 2407. – verwervic (clis.) 1606. – waendic (clis.) 594, 2529. – wanic (clis.) 277, 906, 2635. – wildic (clis.) 2515. – willic (clis.) 189, 222, 382, 583, 1190, 1406, 1456, 2042, 2512, 2718, 2719. – willics (clis.) 1785. – willict (clis.) 2531. – wistic (clis.) 3256. – zorghic (clis.) 1374. – zwijghics (clis.) 94
icken, ickene | IC + -ENE
icker | IC + HAER (II)
ics | IC + -ES
icse | IC + -SE
ict | IC + HET (I)
IE, adv. | *ever, always, continually* || ye 2824
IEMAN, pron. | *someone* || yement 500, 1417, 2272, 3364. – yemene 2384
IET (I), pron. | *something* || yet 588, 591, 669, 1116, 1458, 3243, 3245. – yewet 122
IET (II), adv. | *somewhat, possibly, ever* || yet 1949, 2213, 2581, 2631, 2693, 2731, 3248
IEWAER, adv. | *somewhere, to some extent* || yewer 2375
IJS, n. (n.) | *ice* || hijs 2297. – thijs (clis.) 1505
IN (I), prep. | *in, within, inside, against* || in 5, 9, 12, 23, 28 etc. – int (clis.) 314, 475, 719, 1467, 1529 etc.
IN (II), adv. | *in, inside, within* || in 1218, 2196 || See also: DAERINNE
in, inne | IC + EN (I)
INBREKEN, str. vb. | tr. – *break in, burgle, destroy*; intr. – *break* || (p.p.) in tebroken 1166
INCOMEN, str. irr. vb. | intr. – *enter, begin* || (p.p.) commen in 1526
INCRUPEN, str. vb. | intr. – *creep into* || (inf.) incrupen 1517. – (impf.3) croep in 2405
inderwaert | HINDERWAERT
INDIEN, conj. | *if, while, because, as, so that* || indien dat 2187, 2468, 2507, 2820
INGAEN, irr. str. vb. | intr. – *enter, begin, break*; tr. – *enter into* || (inf.) ingaen 1190, 3078. – ten ingane 322
INLIGGEN, str. vb. | intr. – *stay* || (pr.3) leghet in 275
INLOPEN, str. vb. | intr. – *enter (a fight or battle), break (of dykes)* || (inf.) inloepen 1900
INSTEKEN, str. vb. | tr. – *insert, stick in, attack* || (impf.3) instac 679
instac | INSTEKEN
int | IN + DAT (I)
INTRECKEN, w.+str. vb. | tr. intr. – *retract* || (impf.3) trac in 516

is | SIJN (I)
ISER, n. (n.) | *iron, fetters, armour, arrow, nail* || (pl.) dysere (clis.) 3465

JA, adv. + interj. | *yes, undoubtedly, although* || ja 1155, 1417, 2202, 2548, 2637 etc. – jaet (clis.) 2691, 3429
JAER, n. (n.) | *year* || jaer 115, 169, 240, 424, 834 etc. – jare 270, 1273, 2309. – (pl.) jaren 604
jaet | JA + HET (I)
JAGEN, w. vb. | tr. – *hunt, shoot, chase, aim to*; intr. – *strive for, make haste* || (inf.) jaghen 1593 || See also: BEJAGEN, ONTJAGEN
JAGER, n. (m.) | *hunter* || (pl.) jagheren 2454
JAMER, n. (m.n.) | *wailing, mourning* || jammer 308
JAMERLIJC, adj. | *pitiful, moving* || jammerliken 1207
JAMERLIKE, adv. | *pitifully, movingly* || jammerlic 874. – jammerlike 2190, 2888, 2988
jan | GONNEN
jans | GONNEN + -ES
jare, jaren | JAER
JEGHEN (I), prep. | *against, opposite, coming towards, contra* || jeghen 113, 738, 1331, 1357, 1458 etc.
JEGHEN (II), adv. | *opposite, coming towards, at present* || jeghen 3274. – te jeghen 215
JONC, adj. | *young* || jonc 112, 1711. – jonghe 439, 2306, 2603, 3328. – jonghen 765. – jongher 328, 329
JONCHERE, n. (m.) | *young nobleman* || (pl.) joncheeren 2034
JONGELINC, n. (m.) | *young man* || jonghelinc 223, 1896
jonnen | GONNEN

k- | C-
keer | KEER, KEREN
KEER, n. (m.) | *turn, direction, fate, journey, opportunity, trick, conversion* || keer 1910 || See also: WEDERKEER
keerdi omme | OMMEKEREN + HI
keeren | KEREN
KEITIJF, n. (m.) | *prisoner, wretch, fool* || keytijf 640, 838. – (pl.) keytive 2800
KELE, n. (m.f.) | *throat, maw* || kele 662, 1520, 1818, 1936, 2967 etc. – kelen 158, 185, 1884, 3120
kendi | KENNEN + GI
KENNEN, w. vb. | tr. – *know, understand, recognize*; refl. – *be humble, be meek* || (pr.1) kenne 2329, 2351. – (pr.3) kent 53. – (pr.5) kendi (clis.) 938. – (pr.6) kennen 86. – (impf.1) kende 2293, 2334 || See also: BEKENNEN
KEREN, w. vb. | tr. – *turn, translate, explain, send*; refl. – *turn around, behave o.s.*; intr. – *turn around, turn back* || (inf.) keren 1187, 1523. – (pr.1) keeric (clis.) 2720. – (pr.3) keert 11, 29. – (pr.5) keert 1663. – (pr.6) keeren 36, 2033. – (imp.sg.) keer 1049a. – (impf.3) keerde 641, 1304, 2448, 3318. – (impf.6) keerde 1750 || See also: OMMEKEREN, UTEKEREN, WEDERKEREN
KERKE, n. (f.) | *church* || kerke 726
KERMEN, w. vb. | intr. – *groan, lament* || (impf.3) carmede 2711, 2713
KERMINGE *, n. (f.) | *groaning* || carminghe 313
kerren | CARRE
keytijf, keytive || KEITIJF
KINT, n. (n.) | *child, prince, (male) servant* || kint 2074. – (pl.) kindre 74, 339, 398, 409, 412 etc. – kindren 168, 390, 2124, 2782, 3246. – kinderen 320
KNECHT, n. (m.) | *boy, (male) servant, subordinate* || knecht 1774. – knechte 2939. – (pl.) knechte 2684
KNIE, n. (n.f.) | *knee, bend* || (pl.) knien 2882

lach | LIGGEN
LACHEN, str.+w. vb. | intr. – *laugh, smile* || (inf.) lachen 626. – van lachene 3019. – (impf.3) louch 614, 622, 657, 1286, 1622 etc.
LACHTER, n. (m.n.) | *disgrace, defamation, jeering* || lachter 71, 95, 1962, 2226. – lachters 2834. – lachtre 1024, 1296, 2175, 2276 || See also: LASTER
LACHTERLIKE, adv. | *disgracefully* || lachterlike 1383
LADEN, str. vb. | tr. – *load, fill, order*; intr.; refl. – *take s.th. upon oneself* || (inf.) laden 477. – (p.p.) gheladen 556
laet | LATEN + HET (I)
laetse | LATEN + -SE
laetti | LATEN + GI
LAGE, n. (f.) | *position, opportunity, lodging, ambush* || laghe 135, 407, 2368. – (pl.) laghen 345, 2361
LAGEN, w. vb. | tr. – *lie in wait for* || (impf.4) lagheden 2119 || See also: BELAGEN
laghen | LAGE, LIGGEN

LAKEN, n. (n.) | *sheet, (woollen or linen) cloth* || tlaken (clis.) 91
LAM, n. (n.) (en m.) | *lamb* || (pl.) lammen 2076
lanc | LANC, LANGE
LANC, adj. | *long, lengthy, limp, slow* || lanc 304, 447, 509, 552, 2846. – langhe 1772, 2207. – langhen 3154. – (comp.) langher 240, 631, 712, 793, 3325
LANCVOET, n. (m.) | *large foot* || lancvoet 785
LANGE, adv. | *long, for a long time, continually* || langhe 355, 582, 863, 1158, 1323 etc. – lanc 1218, 2926. – (comp.) langher 429, 828, 1300, 1328, 2011 etc. – (superl.) lancst 3198
LANGEN, w. vb. | intr. – *become longer*; tr. – *long for, lengthen*; impers. || (pr.3) langhet 1955
langhe(r) | LANC, LANGE
LANKE, n. (f.) | *side, underbelly* || (pl.) lancken 875
LANT, n. (n.) | *land* || lant 1510, 1535, 2249, 2257, 2432 etc. – lande 870, 2388, 2427, 2724, 2868 etc. – (pl.) landen 2312
LANTERNE, n. (f.m.) | *lantern, candle* || (pl.) lanternen 804
LAPEN, w. vb. | tr. – *lick, slurp* || (impf.1) lapedic (clis.) 2079
las | LESEN
LASTER, n. (m.) | *disgrace, defamation, jeering* || laster 1822c || See also: LACHTER
LAT, adj. | *slow, lazy* || lat 1178
LATEN, str. vb. | tr. – *let, do, fail to do, leave behind, allow, let blood*; refl. – *behave o.s., subject o.s.*; intr. – *show o.s., let go of*; aux. || (inf.) laten 625, 1558, 1561, 1814, 1972 etc. – (pr.1) laet 2183. – (pr.5) laet 2742. – laetti (clis.) 165. – (pr.6) laten 17. – (imp.pl.) laet 406, 489, 1187, 1290, 1291 etc. – laet (clis.) 590. – laetse (clis.) 2035. – lates (clis.) 3204. – (impf.1) liet 1120, 2737. – lietic (clis.) 1120. – (impf.3) liet 677, 744, 811, 1306, 1428 etc. – lijt 3101b. – (impf.6) lieten 838. – lietene (clis.) 1591, 1592. – (p.p.) gelaten 1748. – ghelaten 854, 929, 2477, 2549, 2803 || See also: GELATEN, MISLATEN, NEDERLATEN, VERLATEN
lates | LATEN + -ES
LAVEN, w. vb. | tr. – *refresh, comfort* || (inf.) laven 3238
lecht | LICHT (II)
LECKERNIE, n. (f.) | *titbit, lust* || leckernie 2082
lede | LIT
leden | LIDEN (II), LIT
leeden | LEET (I), LEIDEN
leeddickene | LEIDEN + IC + -ENE
leeft | LEVEN (I)
leelic | LELIJC
leeren | LEREN
LEEN, n. (n.m.) | *fief, (official) post, authority, power, possession* || leene 3454
leet | LEET (I), LEIDEN
LEET (I), adj. | *disagreeable, horrible, sad* || leet 1559, 1949, 2001, 2144, 2903 etc. – leit 1966a. – leede 2836. – leeden 1524. – sleets (clis.) 1276
LEET (II), n. (n.) | *sorrow, grief, unhappiness, loss, discomfort, pain* || leede 89, 752, 861, 3224
LEGGEN, w. vb. | tr. – *lay, place, make, stop* || (impf.3) leide 345, 400, 407, 451, 2361. – (impf.5) leit 219. – (impf.6) leidene (clis.) 1600
leghet | LIGGEN
leide, **leidene** | LEGGEN
LEIDEN, w. vb. | tr. – *lead, escort, spend* || (inf.) leeden 2051. – (pr.5) leet 1138. – (imp.pl.) leedet 1763. – (impf.1) leede 1152. – leeddickene (clis.) 1508, 1610. – (impf.3) leedde 1705. – (impf.6) leedden 2493. – (p.p.) gheleit 889. – gheleet 3402. || See also: GELEIDEN, MISLEIDEN
leidene | LEGGEN + -ENE
leit | LEET (I), LEGGEN
LELIJC, adj. | *ugly, unpleasant, disgraceful* || leelic 746
LEREN, w. vb. | tr. – *teach, tell, learn, hear* || (inf.) leeren 1489, 2070. – te leerne 142. – (pr.5) leert 1929. – (impf.1) leerde 1505. – leerdic (clis.) 2082, 2394. – (impf.3) leerde 642. – (p.p.) gheleert 203, 1968 || See also: GELEERT
LESEN, str. vb. | tr. – *read, read out, collect, recite, teach, declare, learn* || (inf.) lesen 147, 361, 388, 1739, 2222 etc. – te lesene 359, 1680. – (imp. pl.) leest 2945. – (impf.3) las 249, 449, 3365. – (p.p.) ghelesen 1079 || See also: OPLESEN
LESSE, n. (f.n.) | *recitation, lesson, declaration, story* || lesse 449. – lessen 155 || See also: GELES, SIELELESSE
let | LETTEN, LIT
lettel | LUTTEL
LETTEN, w. vb. | tr. – *prevent, delay, harm*; intr. – *retard, wait* || (inf.) letten 1314. – (pr.5) let 1949. – (pr.s.3) lette 475
LETTERE, n. (f.) | *(single) letter, caption, letter, book* || (pl.) letteren 361, 455. – lettren 3252, 3262, 3266, 3280, 3283 etc.

LEVEN (I), w. vb. | intr. – *live, act*; tr. – *experience* || (inf.) leven 377, 582, 2321, 2501, 3140. – te levene 330. – (pr.1) levic (clis.) 424, 2036. – (pr.6) leven 23, 37, 1461, 2954. – (pr.s.1) leve 3198. – (imp.pl.) leeft 3460 || See also: VORTLEVEN

LEVEN (II), n. (n.) | *life, way of life, pleasure, period* || leven 173, 1069, 1500, 1793, 3410. – tleven (clis.) 1498

LICHAME, n. (m.n.) | *body, person* || lichame 433

LICHT (I), adj. | *light, quick, easy, obvious, slight* || lichten 3301

LICHT (II), n. (n.f.) | *light* || lecht 1643 || See also: STALLICHT

LICHTE, adv. | *lightly, easily, possibly, lightheartedly* || licht 3028. – lichte 1784, 3257

LIDEN (I), str. vb. | intr. – *go, pass, happen*; tr. – *endure, excel* || (inf.) lijden 150, 1052, 1056. – (pr.3) lijdet 2593. – (pr.6) lijden 3148. – (p.p.) gheleden 2454 || See also: GELIDEN

LIDEN (II), str. vb. | tr. – *bear, long for, endure*; intr. – *resign o.s. to;* refl. – *have patience* || (p.p.) leden 231, 2453, 3199

LIEBAERT, n. (m.) | *leopard, lion* || lubaert 3391

LIEDE, n. (m. pl.) | *people, the population, subjects* || liede 566, 1479, 3250. – lieden 765, 1792, 2191

LIEF (I), adj. | *dear, popular, beloved, agreeable, in a good mood, in good health, safe* || lief 1559, 1893, 1988, 2221, 2904. – lieve 575, 1103, 1111, 1278, 1435 etc. – liever 2654h. – (comp.) liever 1652, 3245. – (superl.) liefsten 2193, 2230. – (superl., n.) die liefste 2906

LIEF (II), n. (n.) | *joy, pleasure,* (met l.) *in a cheerful mood, safe, in good health* || lief 2144; met lieve 2761

LIEFHEBBEN, w. vb. | tr. – *love* || (pr.1) hebbic lief (clis.) 1416. – (pr.3) heeft lief 130. – (pr.5) lief hebt 1812. – (impf.3) hadde lief 3286

LIEGEN, str. vb. | intr. – *lie, mislead*; tr. – *deny, harm* || (inf.) lieghen 204, 485. – dat lieghen 2517. – (pr.1) liege 2654e. – (pr.5) lieghet 2808. – (impf.s.1) loghe 3165. – (p.p.) gheloghen 205, 3185

LIËN, w. vb. | tr. – *confess, admit, approve*; intr. – *plead, agree* || (pr.3) lyet (clis.) 2281. – (impf.3) lyede 3108. – (p.p.) ghelyet 3418

liep, liepen | LOPEN

liept | LOPEN + HET (I)

LIER, n. (n.) | *cheek* || lier 1348. – (pl.) lier 745, 855, 994. – liere 895, 1960

liet, **lieten** | LATEN

lietene | LATEN + -ENE

lieve | LIEF (I), LIEF (II), LIEVE (I)

LIEVE (I), n. (f.) | *pleasure, affection, love* || lieve 2131, 3348

LIEVE (II), adv. | *in a pleasant way,* (comp.) *sooner* || (comp.) liever 1654, 2040, 2967, 3464

liever | LIEF (I), LIEVE (II)

LIGGEN, str. vb. | intr. – *lie, be, stay, happen, be situated, be advantageous* || (inf.) ligghen 839, 871, 932, 960, 2183 etc. – te ligghene 536. – van ligghene 3156. – (pr.3) leghet 418, 427, 461, 465, 923 etc. – (pr.6) ligghen 3014. – (impf.3) lach 456, 458, 508, 535, 850 etc. – (impf.6) laghen 75, 791, 1363, 1640, 2920. – (pr.p.) ligghende 1604 || See also: GELIGGEN, INLIGGEN

LIJCTEKEN, n. (n.) | *scar, mark, proof* || lijcteekine 2292

lijden | LIDEN (I)

LIJF, n. (n.m.) | *life, livelihood, body, person* || lijf 132, 236, 720, 1382, 1404 etc. – live 1978, 2780, 3247. – tlijf (clis.) 3132

lijne | LINE

LINDE, n. (f.) | *lime tree* || linde 453

LINE, n. (f.) | *rope, cord* || lijne 1079, 1935, 1946, 1958, 1964 etc. – lijnen 2025 || See also: CLOCKENLINE

LIOEN, n. (m.) | *lion* || lyoen 1833, 3393, 3459

LIST, n. (f.m.) | *knowledge, skill, trick* || lust 117, 995, 1744, 1909, 2046 etc. – luste 1034. – liste 686, 2395

LISTICH, adj. | *clever, agile* || lustich 2048. – lusteghe 2364

LIT, n. (n.) | *limb, member, part* || let 2840. – lede 2536. – (pl.) lede 1822d, 2776, 2811. – leden 2886

live | LIJF

loedwapper | LOOTWAPPER

loef | LOOF

loen | LOON

loepen | LOOPEN

LOF, n. (m.n.) | *praise, honour, favour, consent* || lof 56, 3299. – love 47, 196, 649

LOGE, n. (f.) | *lye* || loghe 788

LOGENE, n. (f.) | *lie* || loghene 2207

loghe | LIEGEN, LOGE

LONEN, w. vb. | tr. – *pay, reward, repay, avenge, serve*; intr. – *be revenged* || (inf.) loenen 2552. – lonen 1421, 1781 || See also: WEDERLONEN

LOOF, n. (n.) | *foliage, leaves* || loef 1446. – (pl.) lovere 3065. – loveren 43
loofde | LOVEN
LOON, n. (m.n.) | *payment, reward, price, repayment, retribution* || loen 1795
LOOTWAPPER, n. (m.) | *leaden ball* || loedwapper 794
LOPEN, str. vb. | intr. – *go, walk, run, flow, extend, amount to*; tr. – *kick*; impers. || (inf.) loepen 721, 1161, 2029, 2035, 3420. – tloepen (clis.) 755. – (impf.1) liep 1528, 1531, 2401. – (impf.3) liep 756, 823, 896, 1248, 2432. – liept (clis.) 721. – (impf.6) liepen 1161, 1495, 1579, 1864, 2019 etc. – (p.p.) gheloepen 503, 507, 644, 724, 732 etc. – (pr.p.) loepende 2812 || See also: BELOPEN, HENENLOPEN, INLOPEN, MEDELOPEN, NALOPEN, NEDERLOPEN, OMMELOPEN, OVERLOPEN, TOELOPEN, VORTLOPEN, WECHLOPEN
LOS, adj. | *loose, free, robbed of, remote from* || los 1471
LOSENGIEREN, w. vb. | intr. – *flatter, cajole* || (inf.) losengieren 3086
louch | LACHEN
love | LOF, LOVEN
LOVEN, w. vb. | tr. – *praise, approve, promise*; intr. – *trust* || (pr.1) love 2769. – (impf.3) loofde 3271 || See also: BELOVEN, GELOVEN, VERLOVEN
lovere | LOOF
lubaert | LIEBAERT
LUCHT, adj. | *left* || luchter 1053
LUDE, adv. | *hard, loud* || lude 148, 1227, 1551, 2644 || See also: OVERLUDE
LUDEN, w. vb. | intr. – *sound, sing, ring*; tr. – *cause to sound, announce* || (inf.) luden 1495. – dat luden 1488. – (pr.3) ludet 1297. – (impf.3) luudde 1491
lust | LIST
luste | LIST, LUSTEN
LUSTEN, w. vb. | impers. – *fancy*; intr. – *please* || (pr.3) luste 828. – (pr.6) lusten 330
lustich | LISTICH
LUTTEL (I), adj. | *small, little* || lettel 736, 920 || See also: ALLERMINST (reinf. superl.)
LUTTEL (II), adv. | *little, not often, seldom* || lettel 226, 780, 2129, 2328, 2434 etc. || See also: MIN (comp.)
LUTTEL (III), n. (m.n.) | *little, little bit* || lettel 1629, 2024, 2280, 2395, 2609 etc. – (dimin.) lettelkijn 3217
luudde | LUDEN
lyede | LIËN
lyet | LIËN + HET (I)
lyoen | LIOEN

mach | MOGEN
MACHT, n. (f.m.) | *force, power, violence* || macht 2873 || See also: ONMACHT
MAECH, n. (m.) | *relative* || maech 1668, 1902, 2714, 3392. – (pl.) maghe 62, 1085, 2461, 3442. – maghen 1024, 1757, 1852, 1888, 2193 etc.
maechs | MOGEN + -ES
maect, **maecten** | MAKEN
maectene | MAKEN + -ENE
maectet | MAKEN + HET (I)
MAEL, n. (m. f. n.) | *sign, time of day, meal* || male 600, 3138
maende | MANEN
MAENT, n. (f. m.) | *month, moon* || maent 175
MAER, conj. | *unless, if not, except that, but* || maer 514, 556, 1781, 1993, 2031 etc. – mar 3101b
maerbersteene | MARBERSTEEN
maerc | MARC
maerghin | MORGEN (II)
maerken | MERKEN
MAGER, adj. | *thin, poor, meagre* || magher 279
maghe | MAECH
maghet | MOGEN + HET (I)
maghic | MOGEN + IC
MAKEN, w. vb. | tr. – *prepare, make, cause, repair*; refl. – *get ready, go to, pretend*; intr. – *undertake, make a lot of fuss and noise*; impers. || (inf.) maken 30, 143, 511, 610, 1153 etc. – (pr.3) maect 2567. – maket 92, 247. – (pr.6) maken 20. – (imp.pl.) maect 1940, 1948. – (impf.1) maecte 152, 1528, 1529, 2926. – maectene (clis.) 1483. – (impf.3) maecte 1, 746, 1060, 2112, 2256. – makede 1206, 2673. – maectet (clis.) 2388. – (impf.6) maecten 1571, 1573, 2302, 3469. – makeden 238, 1862. – makedicse (clis.) 1471. – (p.p.) ghemaect 452, 997, 1516, 2436, 3360. – ghemaket 1999. || See also: MISMAKEN
MALC, pron. | *every, each* || manlic andren 1574, 2103
male | MAEL, MALE (I) (II) *
MALE (I), n. (f.) | *stomach, bag* || male 400, 889
MALE * (II) , adv. (Latin) | *wicked, evil* || male 257
MALSCH, adj. | *overconfident, arrogant* || malsch 19

MAMME, n. (f.) | *breast, udder* || mammen 2075
MAN, n. (m.) | *human being, man, vassal, servant* || man 105, 228, 263, 564, 719 etc. – (pl.) mannen 167 || See also: MOLENMAN, TIMMERMAN
mane | MANE, MANEN
MANE, n. (f.) | *moon* || mane 1099
MANEN, w. vb. | tr. – *remind, urge, beg, summon, warn* || (pr.1) mane 2155. – manic (clis.) 2653. – (pr.5) manet 2654g. – (impf.1) maende 2348. – (impf.3) maende 3043. – (p.p.) ghemaent 2181 || See also: VERMANEN
MANGELINGE, n. (f.) | *exchange, contract, dispute* || manghelinghe 2338
MANIERE, n. (f.) | *manner, custom, habit, nature* || manieren 3087
manlic | MALC
mar || MAER
MARBERSTEEN *, n. (m.) | *marble* || maerbersteene 454
MARC, n. (f. n. m.) | *mark (coin)* || maerc 1091, 2616, 3143
MARE, adj. | *famous, prestigious* || mare 238, 294, 417, 615
MAT, adj. | *powerless* || mat 1283
MATE, n. (f.) | *measure, moderation* || mate 672. – maten 626, 666
MATER, n. (f.); (Latin) | *mother* || mater 1453
me | MEER (II)
MEDE (I), adv. | *with which, also, as well* || mede 366, 730, 996, 1173, 2081 etc. || See also: DAERMEDE
MEDE (II), n. (m.) | *mead* || mede 2177
MEDEGAEN, str. irr. vb. | intr. – *accompany* || (inf.) mede gaen 1945, 2391. – (impf.3) medeghinc 1922
MEDELOPEN, str. vb. | intr. – *walk, go along with* || (inf.) mede lopen 1958
mee | MEER
meende | MENEN
meer | MEER (I) (II), MERE
MEER (I), indef. num. (comp. of VELE I) | *more* || meer 21, 232, 426, 753, 806 etc. – meere 102, 3186. – mee 1479
MEER (II), adv. (comp. of VELE III) | *more, henceforth, moreover* || meer 2504, 2526, 2687, 2785. – me 1375. – mee 2086, 3149, 3193
meer | MERE
meerct | MERKEN
meerre(n) | MERE
meest | MEEST, MEESTE
MEEST, indef. num. (superl. of MEER) | *most* || meest 191, 904, 2041
MEESTE, adj. (comp. of GROOT, VELE II) | *largest, greatest, highest, oldest* || meeste 137, 1006, 2582. – meesten 851. – meest 186
MEESTER, n. (m.) | *master, boss* || meester 154, 250, 2801, 2952
MEESTERLIJC, adj. | *masterly, as done by a master* || meesterlike 2395
MEKEL, adj. | *great, large* || mekel 718
MEN, indef. pron. | *they, people in general* || men 92, 127, 168, 180, 258 etc. – men (clis.) 1912, 2616, 1888. – menne (clis.) 1007. – ment (clis.) 1912, 2569
men | MEN + -ENE / EN (I)
MENEN, w. vb. | tr. – *mean, think, suspect* || (impf.3) meende 638
MENICH, indef. pron.; used attrib. + indep. | *much, many, many people* || (attrib.) menich 115, 169, 338, 513, 923 etc. – menigh 2663. – meneghe 371, 1125, 1697, 1698, 2362. – meneghen 779, 1251, 1337, 1507, 1902 etc. – menegher 207, 1646, 3087. – (indep.) menich 1034, 1061
MENICHVOUDICH, adj. | *frequent, different* || menichfoudeghe 2451
MENICHVOUT, adj. | *manifold, different, very* || menichfout 542. – menichfoude 505, 898, 2664
MENIGERHANDE, adj. | *various* || menegherande 3158
menne | MEN + -ENE
ment | MEN + HET (I)
MERE, adj. (comp. of GROOT, VELE II) | *greater, more, older* || meer 234, 737, 2535, 2834, 3349. – meerre 1470. – meerren 1504
merkedi | MERKEN + HI
MERKEN, w. vb. | tr. – *signal, investigate, mark, understand, become aware of*; intr. – *signal, give signs* || (inf.) maerken 2604. – (imp.pl.) meerct 2486. – merket 2573. – (impf.3) mercte 1895. – merkedi (clis.) 2383
MERREN, w. vb. | tr. – *hinder*; intr. – *delay, remain, stay away, stand still* || (inf.) merren 3217. – (impf.3) merrede 3202 || See also: VERMERREN
MES, n. (n.) | *knife* || messe 1567 || See also: TAFELMES
mes- | MIS-

mesdaen | MISDOEN
mesleettene | MISLEIDEN + -ENE
mesliet | MISLATEN
mesquame | MISCOMEN
mesrocht | MISRAKEN
messe | MES, MISSEN
MET, prep. | *with, at, by* || met 39, 43, 153, 179, 201 etc. – metten (clis.) 60, 416, 765, 796, 800 etc. – metter (clis.) 713, 763, 793, 813, 1094 etc. – mettien (clis.) 1917, 2018, 2809 || See also: DAERMEDE
metten | MET + DIEN (I)
metter | MET + DIER (II)
METTIEN, adv. | *at the same time, at that moment* || mettien 709
mettien | MET + DIEN (I)
MEYE, n. (m.f.) | *May* || meye 2639
MI, pers. pron. (1 d/a) | *me* || mi 27, 30, 69, 78, 88 etc.
MICKE, n. (f.) | *gaff shaped pole, pole used for gallows* || micke 2822. – (pl.) micken 3146
MIDDACH, n. (m.) | *afternoon* || middach 384, 3332
MIDDEN, adv. | *in the middle of* || midden 109, 1313
MIDDEWAERT, n. (f.n.) | *middle* || middewaerde 511. – middenwaerde 1549
MIEDE, n. (f.) | *pay, present, ransom, money* || miede 1982
mier, **miere** | MIJN
MIJN, poss. pron. (1) | *my* || mijn 11, 73, 173, 190, 195 etc. – mine 74, 116, 339, 409, 412 etc. – minen 25, 131, 152, 193, 206 etc. – mijns 26, 95, 1404, 2345, 2559 etc. – mier 2136, 2937. – miere 68, 117, 183, 318, 381 etc. – mire 1451. – tmijn (clis.) 3150
mijns | MIJN, MIJNS
MIJNS, pers. pron. (2 g) | *(on/for* etc.) *me* || mijns 420, 2132
MILDE, adj. | *benevolent, mild, generous* || milde 2187. – milder 2431
MILE, n. (f.) | *mile* || mile 864, 976
MIN, adv. (comp. of LUTTEL II) | *less* || min 1294
mine, **minen** | MIJN
MINDER, adj. (comp. of CLEINE) | *smaller, lesser* || mindre 410, 1470
MINEREN, w. vb. | intr. – *eat greedily, stuff o.s.*; tr. – *undermine, digest* || (inf.) mineeren 704
minne | MINNE, MINNEN
MINNE, n. (f.) | *love, beloved, warm-heartedness, peace* || minne 243
MINNEN, w. vb. | tr. – *love, desire* || (inf.) minnen 583. – mynnen 2759a. – (pr.1) minne 579, 1134. – (p.p.) ghemint 237
mire | MIJN
MISBARE, n. (n.f.m.) | *clamour, noise, mourning* || mesbare 3242
MISBAREN, w. vb. | intr. – *rant, lament*; refl. || (pr.6) mesbaren 3220
MISCOMEN, w. vb. | intr. – *experience, prevent*; impers. . – *displease* || (impf.s.3) mesquame 669, 3245
MISDADICH, adj. | *criminal, sinful* || mesdadich 2068
MISDAET, n. (f.) | *crime, oversight, injustice* || mesdaet 1451, 2545, 3412, 3415, 3448. – (pl.) mesdaden 1677, 2804
MISDOEN, irr. str. vb. | intr. – *act wrongly, harm, sin* || (inf.) mesdoen 3458. – (p.p.) mesdaen 51, 191, 1455, 1460, 1661 etc.
MISLATEN, str. vb. | refl. intr. – *rant, lament, act strangely* || (impf.3) mesliet 1299. – (pr.5) mesliet 3395
MISLEIDEN, w. vb. | tr. – *mislead, harm*; refl. – *misbehave* || (pr.5) mesleettene (clis.) 208
MISMAKEN, w. vb. | tr. – *maim, torture* || (p.p.) mesmaect 987
MISPRIJS, n. (m.) | *disgrace, contempt* || mesprijs 1475
MISPRISEN, w.+str. vb. | tr. – *disapprove, hold in contempt, reproach* || (inf.) mesprijsen 168
MISRAKEN, irr. w. vb. | intr. – *lose one's way, be unhappy, fail* || (inf.) mesraken 496, 1752. – (p.p.) mesrocht 747
MISSELIJC, adj. | *various, precarious, uncertain* || messelic 1387
MISSEN, w. vb. | intr. – *miss, be mistaken, fall short*; tr. || (pr.1) messe 2581
MISTROUWEN, w. vb. | intr. – *mistrust, become disloyal* || (impf.1) mestroude 2693
MISVAL, n. (n.) | *disaster, defeat, ailment, insult, error* || mesval 1357
MISVALLEN, str. vb. | intr. – *experience misfortune, stumble* || (p.p.) mesvallen 3243
MISVOEREN, w. vb. | tr. – *maltreat, make unhappy* || (p.p.) mesvoert 74
mochte, **mochten** | MOGEN
mochtes | MOGEN + -ES

mochtet | MOGEN + HET (I)
mochti | MOGEN + GI
mochtic | MOGEN + IC
mochtijs | MOGEN + GI + -ES
mochtire an | MOGEN + HI + DAERANE
MOEDE, adj. | *tired, exhausted, reluctant* || moede 867, 974
MOEDER, n. (f.) | *mother* || moedre 1235
MOEDERNAECT, adj. | *entirely naked* || moedernaect 1241
MOER, n. (n.m.) | *mud, marsh* || moer 2661
moert | MORT
MOET, n. (m.) | *(quick) temper, mood, disposition, sense, mind, opinion, agreement* || moet 1041, 1060, 1899, 2503, 2539 etc. – te moede 310, 1062, 1761, 2919
MOETEN, irr. vb. (pret. pres.) | *must, may, cannot fail to, shall, can, be possible, need* || (pr.1) moet 381, 570, 999, 1418, 2654c, 3077. – moetic (clis.) 999, 2654c. – (pr.3) moet 428, 917, 1043, 1421, 1630, etc. – (pr.4) moeten 566. – (pr.5) moet 1108, 1561, 2625, 2626, 3058 etc. – moetet 2867. – moetti (clis.) 1444, 2002, 2012. – (pr.s.3) moete 10, 354, 490, 1039, 1068 etc. – moeter (clis.) 430. – (impf.1) moestic (clis.) 1558. – (impf.3) moest 1586. – moeste 290, 510, 853, 1204, 1250, 1729 etc.
moestic | MOETEN + IC
moeter | MOETEN + HAER (II)
moetic | MOETEN + IC
moetti | MOETEN + GI
MOEYE, n. (f.) | *aunt* || moye 1990, 2900, 2911. – moyen 1365, 1667, 2861, 3212, 3218 etc.
MOGEN, irr. vb. (pret. pres.) | *may, be in a position to, be allowed, must, shall, need, dare, like, bear* || (inf.) moghen 559, 691, 1480, 2439, 2994. – (pr.1) mach 560, 571, 908, 1400, 1405 etc. – maghet (clis.) 3341. – maghic (clis.) 3147. – (pr.3) mach 96, 246, 486, 488, 595 etc. – maechs (clis.) 1500. – (pr.4) moghen 1184, 3161. – moghense (clis.) 429. – (pr.5) moghet 589, 637, 663, 1384, 1834 etc. – moghedi (clis.) 2863. – moochdi (clis.) 1116. – mooghdi (clis.) 376, 565, 702. – (impf.1) mochte 1634, 1647, 2667, 2682, 2701 etc. – mochtic (clis.) 1832, 2109, 2125, 2205. – (impf.3) mocht 312, 962, 3392. – mochte 251, 442, 545, 622, 721 etc. – (impf.5) mocht 216, 1113. – mochtes (clis.) 2866. – mochtet (clis.) 3257. – mochti (clis.) 1139, 2577. – mochtijs (clis.) 588, 591. – mochtire an (clis.) 133. – (impf.6) mochten 847, 2840. – (p.p.) ghemoghen 1732 || See also: VERMOGEN
MOGENDE, adj. | *strong, powerful, rich* || moghende 2802
moghedi | MOGEN + GI
moghense | MOGEN + -SE
MOLENE, n. (f.) | *mill* || molen 119
MOLENMAN, n. (m.) | *miller* || molenman 121
MONIC, n. (m.) | *monk* || moonc 1483. – moonke 2708, 2710
MONT, n. (m.f.) | *mouth (also of an animal)* || mont 182, 403, 415, 596, 1537 etc. – (pl.) monden 2462
moochdi | MOGEN + GI
mooghdi | MOGEN + GI
mooncl | MONIC
moort | MORT
MORDDADELIKE, adv. | *murderous, criminal* || mordadelike 3120
MORDDADICH, adj. | *with murderous intent, criminally* || mordadeghe 357
MORDELIJC, adj. | *treacherous, criminal, murderous* || mordeliken 2161
MORDEN, w. vb. | tr. intr. – *murder, kill* || (inf.) te mordene 2191
MORDENARE, n. (m.) | *murderer, criminal, villain* || mordenare 1222. – mordeneere 128. – (pl.) mordenaren 3036
MORGEN (I), n. (m.) | *morning* || morghins 2278
MORGEN (II), adv. | *tomorrow* || maerghin 1094, 1373, 1392, 2717, 2789. – morghen 1083. – morghin 1098, 1185, 2744
MORSEEL, n. (n.) | *bite, piece, morsel* || morseel 923. – morzeel 134
MORT, n. (f.) | *death, murder, murder plan, shameful act* || moert 2148, 2205. – moort 437, 2160, 2197. – morde 2524. – mort 2654f
MOS, n. (n.) | *moss, pool* || mos 2609, 2620
MOUDE, n. (f.) | *earth, soil* || mouden 465, 2393
moye | MOEYE
MUER, n. (f.m.) | *wall* || muere 335, 343, 393, 1164, 1699, 1706
MULE, n. (f.m.) | *maw* || mulen 694. – (dimin.) muulkine 1413
MUSEEL, n. (m.n.) | *muzzle, snout* || muzeele 219
muse | MUUS
muulkine | MULE

MUUS, n. (f.m.) | *mouse* || muus 1119, 1121, 1125, 1149. – muse 1129, 1132, 1134, 1135, 1180 etc.
muzeele | MUSEEL
mynnen | MINNEN

NA (I), prep. | *after, to, behind, according to* || na 8, 296, 298, 627, 635 etc.
NA (II), adv. | *near, almost, behind, following, next, later, after* || na 1419, 1498, 1552, 1898, 2569 etc. || See also: DAERNA
NACHT, n. (f.m.) | *night* || nacht 1604, 1914, 2045, 2265, 2410 etc. – nachte 118, 408, 2367, 2369, 2784. – snachts (clis.) 1107
NADAT, conj. | *after, as* || nadat 2735, 3418
NADIEN, conj. | *after, when, as, like* || nadien dat 2221, 2758
naect | NAECT, NAKEN
NAECT, adj. | *naked* || naect 1253 || See also: MOEDERNAECT
NAER, adv. | *after which, last, later* || naer 2023
NAEST (I), adv. | *nearest, recently, soon* || naest 269, 714, 1248. – (superl.) alrenaest 2605
NAEST (II), adj. | *near, next, first* || naeste 715, 1888. – naesten 270
NAET, n. (f.m.) | *seam* || naet 1267
NAGAEN, str. irr. vb. | intr. – *attack, torment* || (pr.3) gaet na 3408
NAKEN, w. vb. | intr. – *approach, threaten, happen, touch*; impers. || (inf.) naken 495, 1751. – (pr.3) naect 3319. – naket 3113. – (impf.3) naecte 781, 1566. – nakede 401. – (p.p.) ghenaect 988 || See also: GENAKEN
NALOPEN, str. vb. | intr. – *follow, pursue* || (pr.6) liepen na 347
nam | NEMEN
NAMAELS, adv. | *later* || namaels 2059
name | NAME, NEMEN
NAME, n. (m.f.) | *name, title, fame, meaning* || name 1276, 2635, 2706. – namen 1001, 2460
namen | NAME, NEMEN
namene | NEMEN + -ENE
NAUWE (I), adj. | *narrow, cramped, accurate, familiar* || nauwen 2488
NAUWE (II), adv. | *narrowly, dangerously, accurately, sparsely* || nauwe 2128, 2360
ne | EN
NEDERGAEN, str. irr. vb. | intr. – *come down, decrease* || (impf.3) ghinc neder 890, 930
NEDERLATEN, str. vb. | tr. refl. – *cause to come down, let down* || (impf.3) liet neder 958
NEDERLOPEN, str. vb. | intr. – *walk down, stream, glide down* || (impf.3) nederliep 895. – (impf.6) liepen neder 2986-2987
NEDERSLAEN, str. vb. | tr. – *knock down, kill, keep down*; refl. – *establish o.s.*; intr. – *knock down, hang down, collapse* || (impf.3) slouch neder 3384
NEDERVALLEN, str. vb. | intr. – *fall down, deteriorate, die, cease* || (impf.3) viel neder 1269, 1596
NEDERWAERT, adv. | *down, below* || nederwaert 910
neemt | NEMEN
NEEN, adv. | *no* || neen 587, 1103, 1143, 1781, 2208 etc. – neent (clis.) 2704, 3244
neent | NEEN + HET (I)
NEGEEN, indef. pron.; used attrib. + indep. | *no, no one, none* || (attrib.) negheene 267, 1375, 3311. – negheenen 3066. – (indep.) negheen 342, 1255
NEMEN, str. vb. | tr. – *take, grab, get, marry, demand, receive, take away, determine*; refl. || (inf.) nemen 1419, 2206, 3046. – te nemene 529, 720. – dat orlof nemen 2999. – (pr.1) neme 2856, 3082. – (pr.3) neemt 495. – nemet 2132. – (pr.5) neemt 1994. – (imp.pl.) neemt 183, 3460. – nem 1957, 2562. – nemet 659. – (impf.3) nam 106, 386, 1169, 1246, 1423 etc. – (impf.6) namen 3367. – namene (clis.) 1600. – (impf.s.3) name 1980. – (p.p.) ghenomen 80, 1498 || See also: AFNEMEN, BENEMEN, OPNEMEN, VERNEMEN
NEMMEE, adv. | *not anymore, no longer, never again* || nemmee 622, 1314. – nemmeer 957
NEMMERMEE, adv. | *never again, never, by no means, definitely not* || nemmermee 1106, 2720, 2793, 3170. – nemmermeer 697, 1154, 1723, 1992, 2629 etc.
nes | EN (I) + SIJN (I)
NESE, n. (f.) | *nose* || nese 793
NESTELEN, w. vb. | intr. – *nestle* || (pr.6) nestelen 2590
NEVE, n. (m.) | *nephew, grandson, cousin, friend* || neve 581, 684, 1072, 1081, 1103 etc. – neven 1994, 3247. – (pl.) neven 1973
neven | NEVE, NEVEN
NEVEN, prep. | *next to, along* || neven 386, 895, 2373, 2987
NEWARE, conj. | *but* || newaer 1745, 2291, 2534. – neware 95, 174, 2918

NICHTE, n. (f.) | *niece, granddaughter* || (pl.) nichten 1973
NIE, adv. | *never, not in any case* || nye 746, 1162, 1541, 1648, 1774 etc.
NIEMAN, pron. | *no one* || niemen 58, 262, 1101, 2066, 2212 etc. – niemene 123, 130, 1351, 1756, 2224 etc. – niemens 885, 886. – niement 1086, 3017
NIENE, adv. | *never* || niene 1506
NIET (I), adv. | *not, definitely not* || niet 6, 21, 25, 27, 52 etc.
NIET (II), pron. | *nothing* || niet 1118, 1625, 1627, 1649, 2117 etc.
NIET (III), n. (m.n.) | *desire, affection* || niet 1983
NIEUMARE, n. (f.) | *news, rumour, fame* || niemare 367, 1573, 1599
NIEUWE, adj. | *new, strange* || niewer 558
NIJT, n. (m.) | *effort, fury, malevolence, regret* || nijt 915
NIPEN, str. vb. | tr. – *pinch, tear up* || (p.p.) ghenepen 200
NO, conj. | *neither, nor* || no 112, 131, 276, 404, 560 etc. – no ... no ... 97, 213, 271, 405, 474 etc. – noch ... no ... 3067. – no weder ... no 2587-2588.
NOCH (I), adv. | *yet, still, all the time, once, moreover, even* || noch 86, 162, 175, 353, 416 etc.
NOCH (II), conj. | *neither* || noch ... noch ... 2340. – noch ... no ... 3067.
NOCHTAN, adv. | *also, in addition, at that time, moreover, at least, however* || nochtan 78, 94, 234, 572, 664 etc. – nochtanne 2039
NODE, adv. | *forced, reluctantly, seldom, fearfully* || node 567. – noede 728, 2194. – noode 1193
noede | NODE, NOOT
NOEMEN, w. vb. | tr. – *call, praise* || (inf.) nomen 2630. – (pr.5) noomt 2634. – (p.p.) ghenoomt 1000 || See also: GENOEMEN
NOENE, n. (f.m.) | *noon* || noene 384
noet | NOOT
NOMEN *, n. (n.); (Latin) | *name* || nomine 1820
nomen | NOEMEN
NONNE, n. (f.) | *nun* || (pl.) nonnen 1696, 1743
noode | NODE
NOOIT, adv. | *never, absolutely not, ever* || noint 76, 872, 1825, 2680, 2885 etc. – noyt 139, 2859
noomt | NOEMEN
NOOT, n. (f.m.) | *compulsion, adversity, danger, shortage* || noet 570, 1523, 1983, 2872. – noede 517. – noot 1205, 1646, 1908, 2129
noyt | NOOIT
NOPEN, w. vb. | tr. – *sting, hurt, pinch, hit*; intr. || (p.p.) ghenoopt 964
NU, adv. | *now* || nu 11, 23, 40, 61, 92 etc.
NUTTE, adj. | *useful, advantageous* || nutte 2595, 2750 || See also: ONNUTTE
nye | NIE

O, interj. | *oh* || o 306, 925, 1194, 1796, 1797 etc.
ODEVARE, n. (m.) | *stork* || hodevare 2310, 2322
och | OOC
oec | OOC
oech | HOOCH
oeghe | OGE
oem | OOM
oemoedelike | OOTMOEDELIKE
oere | ORE
oesthende | OOSTENDE
OEVER, n. (n.) | *bank, beach* || hoever 871. – ouver (clis.) 848
of | OF, OFTE
OF, subord. conj. | *when, if, as if, or* || of 249, 261, 267, 491, 589 etc. – oft (clis.) 2700. – alse oft 2988. – ofte 14. – oftic (clis.) 2654e
OFFERANDE, n. (f.) | *alms, gift* || offerande 1273
OFFERKERSE, n. (f.) | *church candle* || offerkeersse 1246
oft | OF + HET (I)
ofte | OF, OFTE
OFTE, disjunct. conj. | *or, unless* || ofte 268, 1348, 1379, 1470, 1559 etc. – of 770, 1823, 2001, 2010, 2012 etc.
ofte | OF
OGE, n. (n.f.) | *eye, eyelet* || hoeghe 1325, 1348, 1567. – hoghe 787, 1257, 1735, 1960. – oeghe 2818. – (pl.) hoghen 756, 1585. – oghen 1709, 1746, 1891
omb- | ONB-, ONTB-
omdat | OMMEDAT (II)
ommacht | ONMACHT
OMME (I), prep. | *at, about, against, before, past, because of, by* || omme 119, 1091, 1150, 1199, 1350 etc. – om 234, 235, 253, 307, 343 etc.
OMME (II), adv. | *round about, everywhere, near, thereabout, past* || al omme ende omme 1165, 1179, 2441, 2757 || See also: DAEROMME
OMMEDAT (I), adv. | *because, as a result* || ommedat 2233, 2511
OMMEDAT (II), conj. | *so that, because, provided* || omdat 242, 3221

OMMEGAEN, str. vb. | intr. – *go round, turn around, move this way and that* || (inf.) omme te ghane 1709. – (pr.3) ommegaet 1735
OMMEKEREN, w. vb. | tr. – *turn round, turn away*; refl. – *turn round*; intr. – *turn round and round, spin* || (impf.3) keerdi omme (clis.) 3116
OMMELOPEN, str. vb. | intr. – *walk around* || (inf.) sijn ommeloepen 2440
OMMESIEN, str. vb. | intr. – *look around, look round* || (impf.3) ommesach 2383. – sach omme 2063
OMMESWINGEN, str. vb. | intr. – *swing around* || (inf.) ommezwinghen 795
OMMETRENT, adv. | *around, everywhere, about* || omtrent 1607
omtrent | OMMETRENT
onbaren | ONTBEREN
ONBECLAGET, adj. | *without having been accused* || ombeclaghet 3061
ONBEDECT, adj. | *uncovered, evident* || ombedect 1659
ONBEGREPEN, adj. | *unpunished, unblemished* || onbegrepen 199
ONBEQUAME, adj. | *disagreeable, unseemly* || ombequame 2636
ONBERADEN, adj. | *unprotected, rash* || omberaden 1429
ONBERECHT, adj. | *unattended, untreated, not yet dealt with* || omberecht 124
ONBEROEPEN, adj. | *impeccable* || onberoupen 3060
ONBESCHAVEN, adj. | *intact, untouched* || onbescaven 17
ONBLIDE, adj. | *sad* || omblijde 952
ONDAET, n. (f.) | *crime, infamous deed* || ondaet 2058
ONDER (I), prep. | *under, in, below* || onder 453, 465, 759, 791, 1085 etc.
ONDER (II), adv. || See: DAERONDER
ONDERCOMEN *, adj. (p.p. from 'ondercomen') | *weakened* || ondercommen 868
ONDERGAEN, str. irr. vb. | intr. – *head s.o. off, prevent* || (p.p.) ondergaen 397, 3118
ondert | HONDERT
ONERE, n. (f.) | *dishonour, disgrace* || tonneeren (clis.) 1490
ONGEHIER, adj. | *horrible, cruel, malevolent* || onghiere 414
ONGEMAC, n. (n.) | *suffering, pain, burden, danger* || onghemac 230, 573, 781, 807
ONGEMAECT, adj. | *not (yet) made, not repaired, ugly* || onghemaket 5
ONGENADE, n. (f.) | *bad feeling, cruelty* || onghenade 2315
ONGEREC, n. (n.) | *misery, disaster* || ongherec 1197, 1468
ONGEREDE, n. (n.) | *lack, want, problem* || onghereede 2170
ONGEREET, adj. | *not ready, not available, lost, difficult* || onghereet 3182. – onghereede 3155
ONGESONT, adj. | *ill, weak, in bad health* || onghesont 933
ONGETROUWE, adj. | *disloyal, unreliable* || onghetrauwe 1701, 2527
ONGEVAL, n. (n.) | *mishap, fate, damage, crime* || ongheval 737, 771, 1225, 2171, 2486. – onghevals 1589
ONGEVOECH, n. (n.) | *scandal, distress, suffering* || onghevouch 234, 3394
ONGEWROKEN, adj. | *unpunished* || onghewroken 97, 165
onghereede | ONGEREDE, ONGEREET
ongherich | HONGERICH
ONHOUT, adj. | *antagonistic* || onhout 111
ONLEDICH, adj. | *busy, engaged* || onledich 1309
ONMACHT, n. (f.) | *powerlessness, exhaustion* || ommacht 1301, 3234, 3238
onneert | ONTEREN
ONNUTTE, adj. | *harmful, shameless, wrong, useless* || onnutte 16
ONRECHT, n. (n.) | *injustice, lawlessness* || onrecht 252, 1367
ONREINE, adj. | *dirty, mean, lewd* || onreyne 1734, 1797
ONS, pers. pron. (4 d/a) | *us* || ons 10, 85, 172, 345, 397 etc.
ONSACHTE, adv. | *hard, loud* || onsochte 3335. – onzochte 990
ONSALICH, adj. | *disastrous, poor* || onsalich 1715. – onsalichst 778
ONSCHONE, adj. | *ugly, unclean, disgraceful* || onscone 2725
ONSCHOUT, n. (f.) | *innocence, plea to prove innocence* || onsculde 82
ONSE, poss. pron. (4) | *our* || onse 404, 431, 1703, 2331. – onsen 1786, 3107. – onser 1102, 1851. – tonsen (clis.) 2419
ONSOETE, adv. | *hard, cruel* || onsoete 964
ONSPELLIJC, adj. | *serious* || onspellic 3017

ontbant | ONTBINDEN
ONTBEREN, str.+w. vb. | intr. tr. – *leave, miss*; refl. – *shirk, neglect* || (inf.) onbaren 2866. – (pr.s.3) ombeere 127
ONTBIEDEN, str. vb. | intr. tr. – *inform, order, send for, offer* || (inf.) ombieden 472. – ontbiet 3447. – (impf.3) ontboet 1002, 2251, 2259. – omboet 2427
ONTBINDEN, str. vb. | tr. – *loosen, acquit, make known*; intr. – *come loose* || (impf.3) ontbant 3433. – (impf.6) ontbonden 1876
ontboet | ONTBIEDEN
ontbonden | ONTBINDEN
ONTBITEN, str. vb. | tr. intr. – *eat, taste* || (inf.) ombiten 611
ONTCOMEN, str. vb. | intr. – *escape* || (impf.3) ontquam 353
ONTDECKEN, w. vb. | tr. – *reveal, disclose*; intr. – *be revealed, become visible* || (inf.) ontdecken 3314
ONTDELVEN, str. vb. | tr. – *dig up, steal* || (inf.) ontdelven 2627
ONTDOEN, irr. vb. | tr. – *loosen, open, declare*; refl. – *open, dawn*; intr. – *let loose, open* || (p.p.) ontdaen 655
ONTEREN, w. vb. | tr. – *dishonour, destroy* || (p.p.) ontheert 668, 753. – onneert 1996. – gheonneert 2003
ONTERVEN, w. vb. | tr. – *rob, ruin*; intr. – *disinherit* || (p.p.) onthervet 668
ONTFARMEN, w. vb. | impers. intr. refl. – *have pity*; tr. – *move, feel sorry for* || (inf.) ontfaermen 406. – (imp.sg.) ontfaerme 68, 72. – ontfaermet 318. – ontfaremt 420. – (impf.3) ontfaermede 2712. – ontfaremde 3052
ontfinc | ONTVAEN
ontfincker | ONTVAEN + -ER
ontfoer | ONTVAREN
ONTGAEN, str. irr. vb. | *go away, escape, commit, stop* || (inf.) ontgaen 687, 697, 1384, 1405. – (pr.1) ontga 1420. – (p.p.) ontgaen 921, 1473, 3101
ONTGELDEN, str. vb. | tr. – *pay, suffer, undergo* || (inf.) ontghelden 1818, 1831
ontghan | ONTGINNEN
ONTGINNEN, str. vb. | tr. – *begin, taste, dig* || (impf.p.p.) ontghan 2081. – (p.p.) ontgonnen 2437 || See also: BEGINNEN
ontgonnen | ONTGINNEN
ONTHOPEN, w. vb. | intr. – *despair* || (impf.3) onthopet 1059
ONTHOUDEN, str. vb. | tr. – *keep behind, keep, remember*; refl. intr. – *control o.s., be somewhere, sojourn* || (inf.) onthouden 2577. – (p.p.) onthouden 3019
ONTJAGEN, w. vb. | tr. – *chase away, take away* || (p.p.) ontjaghet 417
ONTLIVEN, w. vb. | tr. – *kill*; intr. – *be killed* || (inf.) ontliven 1998
ontquam | ONTCOMEN
ontran | ONTRINNEN
ONTRINNEN, str. vb. | intr. – *run away, fail* || (impf.3) ontran 2715
ontsach | ONTSIEN
ONTSCHOEYEN, w. vb. | tr. – *take s.o.'s shoes off* || (impf.3) ontscoyde 2888. – (p.p.) ontschoyt 2890
ONTSCHRICKEN, w. vb. | intr. – *get away, escape* || (inf.) ontscricken 3147
ONTSIEN, str. vb. | tr. – *fear, stand in awe of*; refl. intr. – *be afraid, be apprehensive* || (impf.3) ontsach 737, 2041, 2210
ontspranc | ONTSPRINGEN
ONTSPRINGEN, str. vb. | intr. – *escape, wake up, jump away* || (pr.3) ontsprinct 1907. – (impf.3) ontspranc 1227. – (impf.6) ontspronghen 1638
ontspronghen | ONTSPRINGEN
ontstac, ontstaken | ONTSTEKEN
ontstacse | ONTSTEKEN + -SE
ONTSTEKEN, str. vb. | tr. – *rob, light*; intr. – *burn* || (impf.3) ontstac 1234. – ontstacse (clis.) 1247. – (impf.6) ontstaken 1643
ontswam | ONTSWEMMEN
ONTSWEMMEN, w. vb. | tr. – *escape by swimming* || (impf.3) ontswam 844, 846
ONTVAEN, str. vb. | tr. – *accept, get, undergo, catch*; intr. – *begin* || (inf.) ontfaen 188, 1189, 1250, 2790, 2957 etc. – (impf.1) ontfinc 1827. – (impf.3) ontfinc 164, 809, 2565, 3372. – ontfincker (clis.) 1507, 1582. – (p.p.) ontfaen 70, 3172
ONTVAREN, str. vb. | intr. – *go away, escape* || (inf.) ontvaren 3037. – ontfaren 3221, 3324. – (impf.3) ontfoer 85
ONTVRUCHTEN, w. vb. | refl. intr. tr. – *be afraid of* || (pr.1) ontvruchtic (clis.) 2332
ONTWEE, adv. | *in two (parts)* || ontwee 652, 1313, 3126
ONTWEGET, adj. | *confused, lost* || ontweghet 2514

ONTWENDEN, w. vb. | tr. – *keep at a distance, disregard*; intr. – *get lost, escape* || (inf.) ontwenden 1840
ONTWISSCHEN, w. vb. | tr. – *escape* || (inf.) ontwisschen 1506
ONVERDAEN, adj. | *still alive, untouched* || onverdaen 1927
ONVERSWEGEN, adj. | *unremarked, not mentioned* || onversweghen 97
ONVERVAERT, adj. | *fearless* || onvervaert 339, 389. – (n.) die onvervaerde 1760
ONVRO, adj. | *sad, bitter* || onvroe 982
ONVROET, adj. | *foolish, insane, furious* || onvroet 671, 2540
ONWERDE, n. (f.) | *contempt, slander, indignation, disgrace* || onwaert 498, 576
ONWILLE, n. (m.) | *reluctance, sadness* || onwille 321
onzochte | ONSACHTE
OOC, conjunctive adv. | *also, moreover, on the other hand* || och 1857. – oec 130, 190, 366, 367, 446 etc
OOIT, adv. | *always, at some time* || oyt 1776
OOM, n. (m.) | *uncle, grandfather* || oem 190, 193, 195, 204, 206 etc.
OOSTENDE, n. (n.) | *east side* || oesthende 2574
OOTMOEDELIKE, adv. | *merciful, respectful, friendly* || oemoedelike 2977
OP (I), prep. | *up, on top of, in, over, on, against* || up 286, 348, 418, 460, 497 etc. – op 2770a. – upt (clis.) 848
OP (II), adv. | *up, straight, open* || up 2092 || See also: DAEROPPE
OPBREKEN, str. vb. | tr. – *break off, break open*; intr. – *open* || (p.p.) uptebroken 2479
OPDAT, conj. | *provided, if, so that* || updat 1420
OPDRAGEN, str. vb. | tr. – *carry up, clear up*; intr. – *rise* || (inf.) updraghen 1947
OPENBARE, adv. | *openly, clearly, emphatically, certainly* || openbare 1865, 2064, 2159, 2163, 2211 etc.
OPETEN, str. vb. | tr. – *eat* || (impf.s.1) haet up (clis.) 600
OPGAEN, str. vb. | intr. – *rise, begin* || (pr.3) gaet up 61. – upgaet 2717
OPGEVEN, str. vb. | tr. – *hand, inform*; refl. – *yield* || (pr.1) gheve up 2563
OPHEFFEN, str. vb. | tr. – *lift, rise, strike up, start, accept, further*; refl. – *rise*; intr. – *come into flower, come into being* || (inf.) upheffen 1564. – (impf.3) hief up 1259, 3385-3386. – uphief 2170. – hiefsene up (clis.) 1302. – (p.p.) up geheven 156. – upheven 274
OPHOUDEN, str. vb. | tr. – *stop, keep, keep in*; refl. – *restrain o.s.*; intr. – *end* || (impf.6) uphilden 1162
OPLESEN, str. vb. | tr. – *pick up, read, recite* || (impf.5) uplaset 211
OPNEMEN, str. vb. | tr. – *pick up, raid, undertake* || (impf.3) upnam 1546. – (impf.6) namen up 1159
OPSCHRAVEN, w. vb. | tr. – *uncover, cratch away* || (impf.1) scraefdic up (clis.) 2404
OPSPRINGEN, str. vb. | intr. – *jump up, jump open* || (impf.1) spranc up 2401. – (impf.3) spranc up 177, 740, 1847, 1852
OPSTAEN, str. vb. | intr. – *get up, arise*; tr. || (impf.3) stont up 99
OPWAERT, adv. | *upwards, straight, forwards* || upwaert 2295
OPWERDEN, str. vb. | intr. – *get up quickly, arise* || (impf.6) worden up 1643
orconde | ORCONDE (I), ORCONDEN
ORCONDE (I), n. (f.n.) | *evidence, proof, message* || orconde 1871a, 2643
ORCONDE (II), n. (m.) | *witness* || (pl.) orconden 1877
ORCONDEN, w. vb. | tr. – *give evidence, declare, tell* || (pr.1) orconde 2704
ORDENE, n. (f.m.) | *(monastic) order, rank, rule* || ordine 2707. – ordinen 943
ORE, n. (n.) | *ear* || hoere 854, 996. – hore 946. – oere 745. – (pl.) horen 678
ORLOF, n. (m.) | *leave, approval, promise* || orlof 495, 709, 1423, 1887, 2999 etc. – orlove 1391
OSSE, n. (m.) | *ox, bull* || osse 2121
OTTER, n. (m.) | *otter* || otter 1454
OUDE (I), n. (f.) | *age, old age* || houden 767
OUDE (II), n. (m.) | *old man* || houde 2306, 2364. – (pl.) houden 439, 466
OUT, adj. | *old, historic* || hout 112, 181, 380. – houd 2408. – houde 765. – houden 157, 157, 821. – ouder 1991. – (n.) den houden 2394
OUTAER, n. (n.m.) | *altar* || autare 2973
OUTMAKIGGE, n. (f.) | *a woman who repairs particular objects* || houtmakigghe 804
ouver | OEVER
OVER, prep. | *over, above, opposite, during, because of, for* || over 59, 115, 169, 239, 258 etc.
OVERAL, adv. | *everywhere, completely,*

especially || overal 45, 612, 1413, 1638, 1789 etc.
OVERDADICH, adj. | *bold, violent, criminal* || overdadich 2245
OVERDAET, n. (f.m.) | *rashness, act of violence, crime, disgrace* || overdaet 137, 499, 1331, 1334, 2037 etc. – overdade 469
OVEREEN, adv. | *in a heap, together, completely* || overeene 146
OVEREENDRAGEN, str. vb. | intr. – *agree* || (pr.6) overeendraghen 2271
OVERGROOT, adj. | *enormous* || overgroeten 2417
OVERLANGE, adv. | *in due course, after some time* || overlanc 547, 3385
OVERLOPEN, str. vb. | intr. – *go, walk across*; tr. – *hit upon, attack* || (inf.) over te loepene 553
OVERLUUT, adv. | *aloud, loudly, clearly, definitely* || overluut 628
OVERSEE, adv. | *on the other side of the sea (esp. the Mediterranean), to/in the Holy Land* || overzee 2719, 2792, 2912, 2958, 3171 etc.
OVERSTARC, adj. | *enormously strong* || overstaerc 1090
oyt | OOIT

pade | PAT
PAER, n. (n.f.) | *equal, pair* || paer lettren 3252, 3346
paerc | PARC
paerkement | PARCAMENT
paerlement | PARLEMENT
PAEYEMENT, n. (n.) | *payment, revenge* || payment 809
PAIS, n. (m.) | *peace, reconciliation* || pays 3467, 3469
PALSTER, n. (m.) | *walking stick, pilgrim's staff* || palster 372, 2790, 2940, 2982, 3024 etc.
PANT, n. (n.m.) | *pawn, agony, injury* | pant 1265
PAPE, n. (m.) | *priest, cleric, clergyman* || pape 726, 811, 840, 1123, 1127 etc. – papen 825, 1163, 1171, 1192, 1322 etc. – spapen (clis.) 731, 826, 1575, 2819
PARC, n. (n.) | *fence, garden, battleground, fenced off area for tournaments or games, enclosure* || paerc 334
PARCAMENT, n. (n.) | *parchment* || paerkement 91
PARDOEN, n. (n.) | *mercy, pardon* || pardoen 835. – perdoen 2910
PARLEMENT, n. (n.) | *discussion, meeting, session of a court of law* || paerlement 2264
PAROCHIAEN, n. (m.) | *parishioner* || (pl.) prochiane 764, 830
PARTRISE, n. (f.) | *partridge* || (pl.) pertrijsen 3157
PAS, n. (m.n.) | *step, way, passage* || pas 1063
PASTE, n. (f.m.n.) | *dough, school fee* || past 2674
PAT, n. (m.n.) | *path, track* || pat 633, 891. – pade 3310. – (pl.) pade 504
PATER, n. (m.); (Latin) | *pater, father* || pater 1453. – patrum 1820
PATERNOSTER, n. (n.m.) | *Lord's Prayer* || paternoster 1739
PAVES, n. (m.) | *pope* || spaeus (clis.) 2716, 2950
payment | PAEYEMENT
pays | PAIS
peelgrijn | PELGRIJM
peinsdi | PENSEN + HI
peinsen | PENSEN
PELGRIJM, n. (m.) | *pilgrim, stranger* || peelgrijn 2852, 2880, 2945, 3012, 3028 etc. – peelgrins 2857
PELSE, n. (f.) | *pelt* || pelse 352
PENITENCIE, n. (f.) | *penitence, punishment* || penitencie 2957
PENNINC, n. (m.) | *coin* || (pl.) penninghe 2669
PENSEN, w. vb. | intr. – *think of, beware of, consider, reflect*; tr. – *think, mean, think up, invent* || (inf.) peinsen 2618. – dit peinsen 627. – (pr.1) peinsic (clis.) 3188. – (impf.1) peinsde 2331. – peinsdic (clis.) 2341. – (impf.3) peinsde 623, 676, 2034. – peinsdi (clis.) 1899 || See also: GEPENSEN
PERDITUM *, n. (n.); (Latin) | *lost object* || (pl.) perdite 257
perdoen | PARDOEN
pertrijsen | PARTRISE
PESE, n. (f.) | *rope, cord* || pese 794, 1313
pijne | PINE
pijnen | PINEN
PIJNLIJC, adj. | *difficult, disagreeable, cruel* || pijnlic 1873
PINE, n. (f.) | *punishment, burden, misery, suffering, trouble* || pine 230, 371, 573, 1566, 1813 etc. – pijne 1947. – pinen 279, 743, 1485
pinen | PINE, PINEN
PINEN, w. vb. | tr. – *punish, torment, exert*; intr. – *exert oneself, dare*; intr. – *suffer pain* || (inf.)

pinen 1294, 1311. – pijnen 1630. – (pr.s.4) pinen 3324. – (impf.3) pijnde 696. – (impf.6) pijnden 2020
PIPEN, w.+str. vb. | intr. – *squeak, scream* || pipen (pr.6) 1180
PLACEBO DOMINO *, n. (n.) | *prayer sung during the office for the dead* || dat placebo domino 444
plach, **plaghen** | PLEGEN
PLADIJS, n. (f.m.) | *plaice* || (pl.) pladijse 208, 211
PLADISENGRAET, n. (m.) | *fish bone* || pladijsengraet 214
playdieren | PLEIDEREN
plecht | PLICHT
pleecht | PLEGEN
PLEGEN, str.+w. vb. | intr. tr. – *be surety for, pledge, do as promised, look after, do, associate with, be in the habit of*; impers. || (inf.) pleghen 428, 1688, 1729. – (pr.3) pleecht 1219. – (pr.6) pleghen 35, 654. – (pr.5) pleghet 1409. – (impf.3) plach 521, 536, 2754, 3365. – (impf.6) plaghen 1699
PLEIDEREN, w. vb. | intr. – *plead, go to court* || (inf.) een playdieren 1868
PLICHT, n. (f.) | *responsibility, protection, power* || plecht 2856
PLUME, n. (f.) | *feather* || (pl.) plumen 888, 1713
POENT, n. (n.m.f.) | *point, lesson, the right moment* || pointe 2283
poerte | PORTE
POGEN, w. vb. | tr. – *force, bring to a standstill*; intr. refl. – *make an effort, do one's best* || (impf.1) poghede 2341. – (impf.3) poghede 680
pointe | POENT
PORREN, w. vb. | tr. – *encourage, move*; refl. intr. – *begin, go* || (inf.) porren 1238
PORTE, n. (f.) | *gate, door* || porte 397, 520, 3073, 3074, 3119. – poerte 535
prandic | PRENDEN
PRENDEN, w.+str. vb. | tr. – *grab, take away* || (impf.1) prandic (clis.) 1537. – (p.p.) ghepronden 399
priemen | PRIME
PRIESTER, n. (m.) | *priest* || priester 761, 937, 941
PRIJS, n. (m.) | *value, honour, praise* || prijs 2938. – prijse 3069 || See also: MISPRIJS
prijse | PRIJS, PRISEN
PRIME, n. (f.) | *prime, early morning* || priemen 385
PRIOR, n. (m.) | *prior* || pryhore 945
PRIOREIT, n. (n.) | *priory* || pryoreit 1696
PRISEN, w.+str. vb. | tr. – *estimate, praise* || (pr.1) prijse 578 || See also: MISPRISEN
prochiane | PAROCHIAEN
PROEVEN, w. vb. | tr. – *prove, try, experience*; intr. – *exert o.s.*; refl. – *prove, compete with* || (inf.) prouven 2042. – (impf.6) proufden 1877. – (imp.pl.) prouft 662
PROOYE, n. (f.) | *prey, loot, gang* || proye 887, 2119
PROVENDE, n. (f.) | *ration, prebend* || provende 2709
proye | PROOYE
pryhore | PRIOR
pryoreit | PRIOREIT
pude | PUUT
PUT, n. (m.) | *well, pool, hole* || putte 2602, 2605, 2696 || See also: Kriekeputte (proper name)
PUTENSONE, n. (m.) | *son of a whore* || putensone 919
PUUT, n. (m.) | *frog* || (pl.) pude 2299, 2308

QUAESITUM *, n. (n.); (Latin) | *acquisition, acquired object* || (pl.) quesite 257
QUAET (I), adj. | *bad, criminal, insignificant, unhappy, harmful, difficult, angry* || quaet 484, 500, 1022, 1338, 1901 etc. – quade 243, 394, 401, 2338. – quaden 1112, 3277
QUAET (II), n. (n.) | *evil, villainy, injury, misfortune* || quaet 213, 1736, 1830, 1992, 2692 etc. – quade 3358
QUAET (III), n. (m. n.) | *villain* || quaet 1797
QUALIKE, adv. | *bad, unlawful, unhappy* || qualike 258. – qualic 259, 550, 1804
quam, **quamen** | COMEN, UTECOMEN
QUANS, adv. | *as if* || quansijs 2567
QUEDDEN, w. vb. | tr. – *address, greet* || (inf.) quedden 1105. – (impf.3) queddi (clis.) 2386
queddi | QUEDDEN + HI
QUELLEN, w. vb. | tr. – *torture*; refl. – *make an effort, exert o.s.*; intr. – *suffer* || (pr.6) quellen 2196
QUENE, n. (f.) | *old woman* || quene 767
quesite | QUAESITUS
QUITE, adj. | *paid, levelled, away, null and void, free* || quite 258, 1390, 2436, 2549, 2803. – quijte 355
QUITEN, w. vb. | tr. refl. – *free o.s., redeem,*

acquit, pay || (inf.) quiten 2963 || See also: GEQUITEN
rade | RADEN (I), RAET
raden | RADEN (I) (II), RAET
RADEN (I), str. vb. | intr. – *give advice, recommend*; tr. – *plot, cause* || (inf.) raden 2530, 3461. – (pr.1) rade 532, 2740. – (pr.5) raeddi (clis.) 689. – (impf.3) riet 1679, 3176. – (impf.6) rieden 471, 1004, 1006. – (p.p.) gheraden 555 || See also: BERADEN, GERADEN, VERRADEN
RADEN (II), w. vb. | tr. – *break on the wheel* || (inf.) raden 531
raeddi | RADEN (I) + GI
RAET, n. (m.) | *support, advice, ruse, plan, meeting, judgement* || raet 543, 567, 1003, 1014, 1021 etc. – raets 548, 2353. – rade 470, 1035, 1329, 1689, 2209 etc. – raden 1678
RAKE, n. (m.) | *rake* || rake 723
RAM, n. (m.) | *ram, battering ram* || ram 1847, 2111, 2942, 3056, 3075 etc.
RAMPENEREN, w. vb. | tr. intr. – *shout abuse, mock* || (inf.) rampineeren 703. – rampineren 849
RASCH, adj. | *quick, lively, strong* || rasch 2026
RAT, n. (n.) | *wheel* || rat 1379
rauwe | ROUWE
rauwen | ROUWE, ROUWEN
RAVEN, n. (m.) | *raven* || raven 18, 1856, 2808
rebben | RIBBE
recht | RECHT (I) (II), RECHTE
RECHT (I), adj. | *right, real, just, righteous, lawful, reasonable, right (side)* || recht 128, 2103, 2961, 3046, 3410 etc. – richt 304. – rechte 1316, 1703. – rechter 1050, 1057, 1694, 1720, 1747 etc.
RECHT (II), n. (n.m.) | *straight line, orderly circumstances, law, rule, duty, righteousness, the law, lawsuit* || recht 67, 124, 258, 262, 529 etc. – rechte 908, 1991, 2101, 2683, 2938 etc. || See also: ONRECHT
rechte | RECHT (I) (II)
RECHTE, adv. | *up straight, directly, precisely, completely, very, doubtlessly* || recht 282, 1303, 1615, 1846, 3403
RECHTEN (I), w. vb. (from adj. RECHT I) | tr. refl. – *straighten o.s., erect, make ready*; intr. – *stand up, be extended* || (p.p.) gherecht 1378
RECHTEN (II), w. vb. (from n. RECHT I) | intr. – *go to court*; tr. – *sentence, punish* || (p.p.) gherecht 1005
RECKEN, w. vb. | tr. – *stretch*; refl. – *hurry*; intr. – *reach* || (inf.) recken 2811
REDENE, n. (f.) | *reason, sense, expression, evidence* || redene 2573. – redenen 1333. – (pl.) redenen 1875
REINAERDIE, n. (f.) | *trick, cunning, mean tricks* || reynaerdye 2038
REKENEN, w. vb. | tr. – *pay, calculate*; intr. – *pay attention to* || (impf.3) rekende 2098
rentvleesch | RINTVLEESCH
reynaerdye | REINAERDIE
RIBAUT, n. (m.) | *tramp, villain* || rybaut 938
RIBBE, n. (f.) | *rib, beam* || (pl.) rebben 2126
richt | RECHT
riep, **riepen** | ROEPEN
RIES, n. (m.) | *daredevil, rogue* || ries 2668
riet, **rieden** | RADEN
RIJCHEIT, n. (f.) | *power, riches* || rijcheit 2428
rijkelijc | RIKELIJC
RIJM, n. (m.) | *rime, frosted dew* || rijme 2096
rijme | RIJM, RIME, RIMEN
rijnc | RINC
RIJS, n. (n.) | *branch* || rijs 1675. – (pl.) rijsere 3464
rijsen | RISEN
RIKE (I), n. (n.) | *realm* || rike 364, 2583
RIKE (II), adj. | *powerful, rich, strong, foremost* || rike 38, 1067, 1789, 2323, 2422 etc. – (comp.) riker 1511
RIKELIJC, adj. | *powerful, rich, costly* || rijkelijc 2611. – rikelike 926
RIME, n. (f.) | *line of verse, poem, rhyme* || (pl.) rijme 15, 20, 2679
RIMEN, w. vb. | tr. – *rhyme, put in words*; intr. – *rhyme, write poems* || (pr.1) rijme 232
RINC, n. (m.) | *ring, circle, company* || rinc 109. – rijnc 315. – ringhe 2756
RINNEN, str. vb. | intr. – *stream, run, go* || (p.p.) gheronnen 118, 734, 760, 1321 || See also: ONTRINNEN
RINTVLEESCH, n. (n.) | *beef* || rentvleesch 1518
RISEN, str. vb. | intr. tr. – *(make) appear, rise, arise from* || (inf.) rijsen 1319
RIVIERE, n. (f.m.) | *river, brook, bank* || riviere 777, 820, 823, 843, 896 etc. – ryviere 850
ROCKE, n. (m.) | *distaff* || rocke 732, 832, 1245, 1249
rode, roden | ROOT

roef | ROOF
roeft, **roefde** | ROVEN
ROEKELOOS, adj. | *careless, unscrupulous* || rouckeloes 2787
ROEKEN, w. vb. | intr. impers. – *pay attention to, care for* || (pr.1) roucke 1649. – (pr.3) roukes (clis.) 1117
ROEMEN, w. vb. | intr. – *bluff* || (pr.5) roomt 2633
ROEPEN, str. vb. | intr. – *call, shout*; tr. – *summon, announce, invoke* || (inf.) roupen 1204. – dat roupen 3124. – (impf.3) riep 830, 1210, 1228, 1237, 1243 etc. – (impf.6) riepen 306, 1640 || See also: AENROEPEN
ROEREN, w. vb. | tr. – *move, touch, treat*; refl. intr. – *move* || (inf.) roeren 2840
roet, **roeden** | ROOT
ROOF, n. (m.n.) | *robbery, loot* || roef 351, 1445, 1561
roomt | ROEMEN
ROOT, adj. | *red* || roet 985. – rode 3191. – roden 940, 1943. – roeden 944 || See also: Roede (proper name)
roucke | ROEKEN
rouckeloes | ROEKELOOS
roukes | ROEKEN + -ES
roupen | ROEPEN
ROUWE, n. (f.m.) | *sorrow, lamentation, regret* || rauwe 913, 1290, 2714, 3020, 3131 etc. – rauwen 2989
ROUWEN, w.+str. vb. | impers. intr. – *mourn, regret* || (inf.) rauwen 1719, 2101, 2150
ROVEN, w. vb. | intr. – *rob*; tr. – *steal, rob* || (inf.) roven 1687, 1779. – dat roven 2516. – (pr.3) roeft 1543. – rovet 3407. – (impf.3) roefde 409
RU, adj. | *hairy, rough* || ruwen 2815
RUGGE, n. (m.) | *back* || rugghe 1726, 2844
RUMEN, w. vb. | tr. – *extend, clear up, leave*; refl. – *move away*; intr. – *extend, depart* || (inf.) rumen 887, 3344. – (impf.3) ruumde 1424
RUNEN, w. vb. | intr. – *whisper, flatter*; tr. – *whisper in s.o.'s ear, suggest* || (impf.3) ruunde 2851
RUTSEN, w. vb. | intr. – *slide, glide* || (inf.) rutsen 973
ruumde | RUMEN
ruunde | RUNEN
ruwen | RU
rybaut | RIBAUT
ryviere | RIVIERE

-s | Z-
SAC, n. (m.) | *bag* || zac 229
sach | SIEN
SACHTE, adv. | *softly, pleasantly, slowly* || sachte 3215. – sochte 621 || See also: ONSACHTE
SACHTEN, w. vb. | tr. – *soften, alleviate, calm down*; intr. – *turn soft, recover*; impers. || (p.p.) ghesocht 3428
SADEN, w. vb. | tr. – *satisfy*; refl. intr. – *satify o.s., enjoy* || (inf.) saden 591 || See also: VERSADEN
saecht | SIEN
saels | SULLEN + -ES
saelt | SULLEN + HET (I)
SAEN, adv. | *soon, quickly, at once, suddenly* || saen 64, 398, 1238, 1444, 1592 etc. – also saen 82. – alsoe saen 2831
saerc | SARC
SAERMEER, adv. | *in the future, now* || tsjaermeer 1911
saeuse | SAUSE
SAGE (I), n. (f.) | *expression, story, lie* || saghe 1084
SAGE (II), n. (m.) | *coward, wretch* || saghe 395
saghe | SAGE (I) (II), SIEN
saghen | SIEN
SAKE, n. (f.) | *affair, matter, cause, action* || sake 1836, 2687, 3313. – zake 2343. – saken 1803. – (pl.) saken 29, 1134, 1440, 1880, 2681
sal, salt | SULLEN
salics | SULLEN + IC + -ES
SALUUT, n. (m.) | *greeting, letter, compliment* || saluut 2426
SAMENINGE, n. (f.) | *gathering, company* || zameninghen 3031
salne | SULLEN + -ENE
salt | SULLEN (+ HET I)
SANC, n. (m.) | *hymn, song* || sanc 151
SANCTUS *, adj. (Latin) | *holy* || sancta 1544
SANT (I), n. (n.m.) | *sand, bank, field* || zant 960, 2404. – sande 2387
SANT (II), n. (m.) | *holy* || sente 1047, 1049
SARC, n. (m.n.) | *rock, tomb, grave* || saerc 456. – zaerc 460
sat | SAT, SITTEN
SAT, adj. | *full, satisfied* || sat 1145, 1146, 1181, 1527, 1609. – zat 561, 610, 634, 892, 1153
saten | SITTEN
sauder toe | SULLEN + DAERTOE

SAUSE, n. (f.) | *sauce* || saeuse 1216
SAUVER *, vb. (French) | *save* || (pr.s.3) saut 937
sc- | SCH-
scaden | SCHADE (I), SCHADEN
scaems | SCHAMEN + -ES
scaerpe | SCHARP, SCHARPE
scauwen | SCHOUWEN
sceen | SCHINEN
scerpe(n) | SCHARP, SCHARPE
SCHADE (I), n. (m.f.) | *harm, damage, injury, disadvantage* || scade 68, 770, 1280, 1988, 2210 etc. – scaden 318, 474, 1969
SCHADE (II), n. (f.n.) | *shadow* || scade 3162
SCHADELOOS, adj. | *harmless, disadvantageous* || scadeloes 2963
SCHADEN, w. vb. | intr. tr. – *damage, harm* || (inf.) scaden 1837, 2529
SCHALC, n. (m.) | *servant, villain* || scalc 940. – scalken 1783. – (pl.) scalke 1787
SCHALCHEIT, n. (f.) | *servility, perversity* || scalcheit 1791
SCHAME, n. (f.) | *shame, disgrace* || scame 1275, 2705. – scamen 972
SCHAMEN, w. vb. | refl. intr. – *feel embarrassed, be ashamed, be disgraced, be made to feel ashamed or embarrassed*; impers. || (impf.3) scaemde 1196. – (imp.sg.) scaems (clis.) 2226
SCHAMP, n. (m.) | *derision, disgrace, deception* || scamp 1504 || See also: SCHAMPIE
SCHAMPIE, n. (f.) | *derision, disgrace, deception* || scampye 2037 || See also: SCHAMP
SCHANDE, n. (f.m.) | *derision, disgrace, offence* || scande 1280. – scanden 1263, 2178
SCHARE, n. (f.) | *company, gang* || scare 1864
SCHARP, adj. | *sharp, rough, hard, wicked, intelligent* || scaerpe 701. – scerpe 280, 374, 788. – scerpen 201, 2462. – scerper 735, 816 || See also: ALLERSCHARPST (reinf. superl.)
SCHARPE, n. (f.) | *bag carried by pilgrims and travellers* || scaerpe 2946, 2980, 3024. – scerpe 2790, 2940, 3098, 3172, 3263 etc. – scerpen 2845
SCHAT, n. (m.) | *treasure* || scat 2141, 2146, 2241, 2244, 2352 etc. – scats 2559. – scatte 2374, 2378, 2422, 2435, 2739
SCHAVEN, str.+w. vb. | tr. – *plane, smooth*; intr. – *run away* || (inf.) scaven 2809
SCHEIDEN, str.+w. vb. | tr. – *divide, separate, end*; refl. intr. – *divide, separate, go away, end* || (inf.) sceiden 1184. – sceeden 3054. – (pr.1) sceede 1154. – (pr.3) sciet 1392. – (impf.3) sciet 1427, 1971, 2390, 3050. – (impf.s.1) sciede 3251– (impf.s.3) sciede 1981 || See also: VERSCHEIDEN
SCHELDEN, str. vb. | tr. – *abuse, insult, scold, disapprove*; intr. – *rail at, quarrel* || (inf.) scelden 929, 1817, 1832. – (pr.3) sceldet 2001 || See also: BESCHELDEN
SCHENKEN, w.+str. vb. | tr. – *pour, do s.o. an evil turn* || (inf.) scijncken 705
SCHEREN, n. (n.m.) | *joke, folly, lie* || scerne 221. – scherne 545, 936, 1288
SCHIERE, adv. | *quickly, hastily, suddenly, nearly* || sciere 245, 441, 478, 844, 1037, 1234, 2404, 3124
SCHINEN, str.+w. vb. | intr. – *emanate light, look like, notice, appear* || (inf.) scinen 424. – (pr.3) scijnet 1099. – (impf.3) sceen 773, 1252, 3027. – scheen 1265 || See also: AENSCHINEN
SCHOE, n. (m.) | *shoe* || (pl.) scoen 2848, 2850, 2854, 2862, 2867 etc || See also: HANTSCHOE
SCHOEYEN, w. vb. | tr. – *provide with shoes* || (inf.) scoyen 2860 || See also: ONTSCHOEYEN
SCHONE (I), adj. | *bright, pure, beautiful, attractive, pleasant* || scone 223, 242, 334, 893, 994 etc. – sconen 487, 1422, 2386, 3301. – scoenre 3085. – (superl.) scoenste 300 || See also: ONSCHONE
SCHONE (II), adv. | *brightly, beautifully, well, already* || schone 1057
SCHOREN, w. vb. | tr. – *tear, maim, end*; refl.; intr. – *tear, wear, end* || (impf.3) scorde 740, 1286. – (impf.6) scoorden 338. – (p.p.) ghescort 2344
SCHOUT, n. (f. m.) | *duty, debt* || sculde 2168, 2510, 3457 || See also: ONSCHOUT
SCHOUWEN, w. vb. | tr. – *see, watch, consider*; intr. || (inf.) scauwen 939, 2475. – (impf.3) scauwet 2032. – (imp.pl.) scouwet 1433 || See also: BESCHOUWEN, WEDERSCHOUWEN
SCHOVUUT, n. (m.) | *negatively connotated bird, jay, owl, tramp* || scuvuut 2589
SCHRAVEN, w. vb. | intr. – *root, turn up the ground*; tr. – *scratch* || (inf.) scraven 462, 2608 || See also: OPSCHRAVEN
SCHRIVEN, str. vb. | tr. – *write, describe, depict* || (impf.s.1) screve 3252. – (p.p.)

ghescreven 362, 3254, 3288, 3360 || See also: GESCHRIVEN, VOLSCHRIVEN
SCHULDICH, adj. | *compulsory, indebted, guilty* || sculdich 1343, 1878, 2225, 2654a, 2655 etc.
SCHURE, n. (f.) | *barn, shed* || scuere 336, 1124, 1163, 2819. – scueren 1705
SCHUWEN, w. vb. | intr. – *be or become shy, recoil*; tr. – *fear, avoid*; refl. || (impf.3) scuwedi (clis.) 55
sciet, sciede | SCHEIDEN
scijncken | SCHENKEN
sconincx, **sconinx** | DIES (I) + CONINC
screve | SCHRIVEN
sculde | SCHOUT
scuvuut | SCHOVUUT
scuwedi | SCHUWEN + HI
sduvels | DIES (I) + DUVEL
-**SE** *, enclitic pers. pron. (3 f. n/a – 6 n/a) | *she, her, them* || (3) becnause (clis.) 225. – bringhense voort (clis.) 2198. – hadse (clis.) 117. – hanghense (clis.) 3265. – hise (clis.) 8. – icse (clis.) 3260. – moghense (clis.) 429. – (6) bantse (clis.) 2837. – besteecse (clis.) 1193. – diese (clis.) 2305, 2311. – gaefse (clis.) 1150. – ghise (clis.) 3446, 3451. – hadse (clis.) 2931. – hebse (clis.) 1631, 3445. – heefse (clis.) 414. – hiefsene (clis.) 1302. – hise (clis.) 75, 402, 1309, 2312, 2314 etc. – icse (clis.) 572, 1132, 2084, 2089, 2855 etc. – laetse 2035 (clis.). – makedicse (clis.) 1471. – ontstacse (clis.) 1247. – sise (clis.) 17. – vindise (clis.) 1210. – voerese (clis.) 2836. – waense (clis.) 1126. – wise (clis.) 432
sechdi | SEGGEN + GI
sechdire toe | SEGGEN + GI + DAERTOE
sechstu | SEGGEN + DU
secht | SEGGEN + HET (I)
SEDE, n. (m.f.) | *habit, custom, nature* || zede 243, 3062. – zeden 666, 1729
SEENT, n. (m.) | *synod, church council* || zeinde 2734
SEER (I), adj. | *painful, ill, wailing* || zeer 754. – zeeren 3015
SEER (II), n. (n.m.) | *pain, grief, lamentation* || zeere 419
seere | SERE
SEGEL, n. (m.n.) | *seal* || seghele 360. – zeghele 358
SEGGEN, w. vb. | tr. – *say, speak, tell, call, declare*; intr. || (inf.) segghen 239, 2189, 2380, 2923, 3342. – te segghene 385. – (pr.1) segghe 2277, 2534, 2584, 2705, 2788 etc. – secht 2317, 2554, 3152. – segghic (clis.) 25, 480, 1380, 1478. – segghu (clis.) 2142. – (pr.2) sechstu (clis.) 2200. – (pr.3) seghet 1076. – seit 182, 2196, 3303. – (pr.5) secht 170, 673, 1393, 2156, 2158 etc. – sechdi (clis.) 135, 601, 1116, 1122, 1131 etc. – sechdire toe (clis.) 3463. – (pr.6) segghen 1018. – (imp.pl.) secht 1025, 2652, 2656, 3222. – segghet 2061. – seght 941. – (impf.1) seide 1618, 2691, 3349. – seidic (clis.) 1669, 3165. – seit (clis.) 446. – (impf.3) seide 110, 316, 368, 648, 984 etc. – zeide 1432. – seidi (clis.) 272. – seit 489, 1131, 1407, 2065, 2900. – (impf.6) seiden 1010, 3047. – (p.p.) gheseit 1666, 1670, 3370 || See also: GESEGGEN, VOLSEGGEN, WEDERSEGGEN
segghu | SEGGEN + U
seiden | SEGGEN
seidi | SEGGEN + HI
seit | SEGGEN (+ HET I)
SEKER, adj. | *quiet, reliable, guaranteed* || seker 597, 2298, 2471
SEKEREN, w. vb. | tr. – *promise, assure, compel*; intr. || (impf.3) sekerde 609
SELDEN, adv. | *seldom* || selden 182
SELVE, indef. pron. | *self, the very, even, the same* || (without predeterminer) selve 546, 726, 1240, 1384, 1901 etc. – selfs 1652. – selven 664, 667, 1060, 1205, 1576 etc. – (with predeterminer). (attrib.) selve 106, 1177, 1512, 1846. – selven 282, 660, 2602, 3310. – selver 150, 815, 1152, 2155, 2476 etc. – selves 992, 1404, 1424, 2545
selver | SELVE, SILVER
SENDEN, w.+str. vb. | tr. – *send, command* || (inf.) senden 3347. – (impf.3) sende 2310 || See also: UTESENDEN
sent | SINT
SERE, adv. | *painful, to a large extent, hard, quickly* || seere 321, 643, 1752, 3220. – zeere 292, 352, 496, 762, 818 etc. – (comp.) zeerre 747
SERIANT, n. (m.) | *servant, warrior, man* || serjant 984, 2444
SERICH, adj. | *painful, sad* || zeerich 1270, 2482
SESSE, num. | *six* || zesse 1568, VI 2710
SETTEN, w. vb. | tr. – *place, prescribe, set up, begin, write*; refl.; intr. || (inf.) setten 1349. – (imp.pl.) settet 1673. – (impf.3) sette 738. – (p.p.) gheset 1172, 1277

SEVEN, num. | *seven* || zevene 329. – VII 240, 604, 619, 2124, 2138 etc.
sheere | DIES (I) + HERE (I)
shonichs | des + HONICH
si | SI, SIJN (I)
SI, pers. pron. (3 f. n – 6 n) | *she, it* || (3) so 225, 245, 256, 733, 1149 etc. – soe 30, 2762, 3151. – (6) si 14, 18, 20, 21, 22 etc. – zi 2018. – sij 2318. – zij 2300. – alsi (clis.) 2997. – hadsi (clis.) 1498. – siere binnen (clis.) 341. – sine (clis.) 1128, 1272, 1588, 1644. – sijs (clis.) 2276. – sise (clis.) 17. – slouchsi (clis.) 1587. – soene (clis.) 1980. – zijt (clis.) 238. – zoet (clis.) 2290, 2292
SIBBE, n. (f.m.) | *relationship, family* || sibbe 2099
SIDE, n. (f.) | *side* || zijde 2609. – zijden 1053, 1057 || See also: BANDERSIDE, WEDERSIDE
sidi | SIJN (I) + GI
siere | SIJN (II), SIRE *
siere binnen | SI + DAERBINNEN
SIEC (I), adj. | *ill, weak* || ziec 933, 3015
SIEC (II), n. (m.) | *sick person, leper* || ziecs 1320
SIEDEN, str. vb. | tr. intr. – *cook, burn* || (inf.) zieden 1838
SIELE, n. (f.) | *soul* || ziele 1441, 2157, 2183, 2856, 2860. – zielen 381, 428, 448, 1271. – sielen 1688. – (pl.) zielen 1740
SIELELESSE, n. (f) | *reading of a passage from the Bible during the office of the dead* || zielenlesse 449
SIEN, str. vb. | tr. – *see, notice, admire*; intr. – *look, resemble* || (inf.) sien 1238, 1376, 1378, 3381. – te siene 931. – (pr.3) siet 324. – (pr.5) 997, 2916. – (imp.pl.) siet 162, 658, 830, 1186, 1278 etc. – siettene (clis.) 939. – (impf.1) sach 350, 1634, 2379, 2382, 2389. – saghic (clis.) 2376, 2390. – (impf.3) sach 455, 692, 699, 759, 827 etc. – (impf.5) saecht 2885. – saghet 872, 2833. – (impf.6) saghen 76, 284, 346, 846, 1644 etc. – (impf.s.3.) saghe 1683. – (p.p.) ghesien 1056, 3021 || See also: BESIEN, GESIEN, OMMESIEN, ONTSIEN, TOESIEN, VERSIEN
siere binnen | SI + DAERBINNEN
SIERHEIT, n. (f.) | *beauty, treasure* || chierheit 2614
siettene | SIEN + -ENE
sij | SI
SIJN (I), irr. vb. | intr. – *be, exist, happen* || (inf.) sijn 500, 554, 747, 917, 1145 etc. – zijn 631, 753, 999, 1658, 2402 etc. – wesen 246, 595, 606, 612, 618 etc. – te sine 2185. – te zine 411. – te wesene 1679. – (pr.1) bem 380, 525, 561, 671, 674 etc. – (pr.2) best 918, 2622. – bestu (clis.) 920. – (pr.3) es 19, 112, 128, 166, 225 etc. – is 1434b. – eist (clis.) 648, 1191, 1418, 1914, 2530 etc. – dannes (clis.) 564. – hets (clis.) 124, 181, 903, 1022, 1034 etc. – dats (clis.) 115, 1949, 2582, 2903, 2908. – hijs (clis.) 1243. – nes (clis.) 1438, 2408, 2521, 2557, 3155. – wats (clis.) 1628, 3307. – (pr.4). sijn 1157. – (pr.5) sijt 2654a. – zijt 482. – sidi (clis.) 524, 945, 1033, 1194, 1903 etc. – zijt 111, 1032, 1072, 1181, 1223 etc. – zidi (clis.) 2730. – zijter (clis.) 2638. – (pr.6) sijn 16, 38, 314, 413, 620 etc. – zijn 87, 1129, 1138, 1778, 1795 etc. – (pr.s.3) si 3302, 3440. – zi 124, 493, 1836, 2750. – sijt (clis.) 2784. – zijt (clis.) 2784. – (imp.pl.) zijt 1356, 2298, 2651. – sijts (clis.) 597. – weset 1178. – (impf.1) was 326, 1776, 2074, 2091, 2108 etc. – (impf.3) was 41, 54, 57, 58, 79 etc. – waes 226. – waest (clis.) 1318, 1559, 1893, 2367, 2369. – wasser (clis.) 825. – (impf.4) waerwi (clis.) 355. – (impf.5) waert 2703. – waerdi (clis.) 1926, 2677. – waren 1484, 2333. – (impf.6) waren 43, 83, 305, 333, 339 etc. – (impf.s.1) ware 668, 2514, 2540. – waer 160, 586, 1130, 2499. – waers (clis.) 2699, 3180. – (impf.s.3) ware 26, 91, 195, 252, 255 etc. – waer 172, 1149, 1824, 2130, 2147. – waers (clis.) 2679, 2925. – waert (clis.) 2184, 2654f. – (p.p.) ghewesen 2902, 2922
SIJN (II), poss. pron. (3 m.) | *his* (*sometimes: her, their*) || sijn 45, 200, 235, 507, 720 etc. – zinen 744, 1293, 1969, 1977, 2191 etc. – siere 269, 1688, 3218. – ziere 10, 155, 185, 498, 546 etc. – zier 694. – tsinen (clis.) 466, 776, 2471
SIJNS, pers. pron. (3 m. g) | *him* || sijns 3048. – zijns 355
sijs | SI + -ES
sijt | SIJN (I) (+ HET I)
sijts | SIJN (I) + -ES
SILVER, n. (n.) | *silver* || selver 2135, 2407, 2430. – selvere 2274
SIN, n. (m.) | *direction, intelligence, mood, desire, meaning* || zin 11, 36, 2130. – sinne 39. – zinne 2166, 2179, 2499, 2765, 2827 etc. – (pl.) zinnen 2770
sine | SI + -ENE
sine, **sinen** | SIJN (II)
SINGEN, str. vb. | intr. tr. – *sing, shout, preach* || (inf.) zinghen 431, 440, 950, 2974. – te zinghene 148. – (pr.5) singhet 1218. – (impf.3) zanc 448

SINKEN, str. vb. | intr. – *sink, drop, calm (down)* || (inf.) zijncken 1290
SINT (I), adv. | *since, later, afterwards* || sint 79, 217, 356, 1499, 1504 etc. – sent 78
SINT (II), conj. | *after, as, from the time that* || sint dat 264, 402
SIRE *, n. (m.); (French) | *lord* || siere 937
sise | SI + -SE
SITTEN, str. vb. | intr. | *sit, lie, find o.s.*; tr. || (inf.) sitten 144, 523, 560, 2122, 2822. – (pr.5) satet 1213. – (impf.3) sat 2755. – zat 971, 1531. – (impf.6) saten 1614, 1631, 2756. – (pr.p.) sittende 2814 || See also: BESITTEN
slach | SLACH, SLAEN
SLACH, n. (m.n.) | *blow, trouble, misfortune* || slach 812, 1251, 1253, 1259, 1507. – (pl.) slaghe 819, 1583, 1676. – slachen 638, 1594 || See also: VEDERSLACH
SLACHTEN, w. vb. | tr. – *kill, slaughter*; intr. – *resemble* || (inf.) slachten 18, 1414
SLAEN, str. vb. | tr. – *strike, hit, defeat, aim*; refl. – *go to, direct one's steps towards* || (inf.) slaen 812, 1249, 1466, 1717. – te slane 730, 829. – (pr.3) slaet 1268, 3428. – (imp.sg.) slach 1540, 1551. – (impf.3) slouch 782, 783, 875, 955, 1253 etc. – slouchene (clis.) 817. – (impf.5) slouchdi (clis.) 1843. – (impf.6) slouchsi (clis.) 1587. – (p.p.) ghesleghen 505, 653. – (pr.p.) slaende 292 || See also: AENSLAEN, AFSLAEN, NEDERSLAEN, VERSLAEN
SLAKEN, w. vb. | tr. – *decrease, let go*; intr. – *come undone, decrease* || (imp.pl.) slaect 3398
SLAPEN, str. vb. | intr. – *sleep, doze, linger*; impers. || (impf.6) sliepen 1639. – (p.p.) gheslapen 1667 || See also: SLAPEND
SLAPEND, adj. (pr.p. from SLAPEN) | *sleeping* || slapenden 121
SLAVINE, n. (f.) | *pilgrim's mantle, cape or coat for travelling* || slavine 372
SLECHT, adj. | *level, smooth, simple* || slecht 454
sleets | DIES (I) + LEET (I)
sliepen | SLAPEN
slouch | SLAEN
slouchdi | SLAEN + GI
slouchene | SLAEN + -ENE
slouchsi | SLAEN + SI
SMAKE, n. (m.f.) | *taste, smell* || smake 218
SMAKEN, w. vb. | intr. tr. – *taste, smell, notice* || (pr.6) smaken 1135. – (impf.3) smaecte 2080. – smakede 402
SMAL, adj. | *small, thin* || smale 1725
smaren | SMEREN
SMARTE, n. (f.) | *sorrow, pain* || smerte 2989
smeekedi | SMEKEN + GI
SMEKEN, w. vb. | intr. tr. – *flatter, cherish* || (inf.) smeeken 485, 682, 3086. – smeekene 1801. – smeekens 1800. – (pr.5) smeekedi (clis.) 2633
SMEREN, w. vb. | tr. – *rub, anoint, flatter* || (inf.) smaren 2928
smerte | SMARTE
snachts | DIES (I) + NACHT
sneet af | AFSNIDEN
SNEL, adj. | *quick, fast, nimble* || snelre 153
SNELLE, adv. | *fast, quickly* || snel 3415
SNIEMEN, adv. | *soon, suddenly* || snieme 3371
so | SI, SO (I) (II)
SO (I), adv. | *so, so much that, also, very, definitely* || so 3, 51, 74, 79, 89 etc. – soe 2659, 3331. – zoe 981, 2566
SO (II), conj. | *as, because, while, when* || so 725, 945, 3440
sochte | SACHTE, SOEKEN
SODAT, consec. conj. | *so that, when, while, because, until* || sodat 740, 808, 869, 1503, 1581, etc.
sodat | SODAT + HET (I)
soe | SI, SO (I)
SOEKEN, w. vb. | tr. – *seek, look for, invent, visit, attack* || (inf.) soucken 7. – (impf.3) sochte 1633
SOENDINC, n. (n.f.) | *reconciliation, compensation* || soendinc 188
SOENE, n. (f.m.) | *reconciliation, compensation* || soene 3439. – zoene 3106, 3430
soene | SI + -ENE
SOENEN, w. vb. | tr. intr. – *settle (a dispute), compensate, be reconciled* || (inf.) zoenen 3412 || See also: VERSOENEN
soeten | SOETE, SOETEN
SOETE, adj. | *sweet, dear, soft* || soete 420, 549, 577, 581, 669 etc. – soeten 1283, 2935. – zoeter 3059
soeten | SOETE, SOETEN
SOETEN, w. vb. | tr. – *sweeten, soften, soothe*; intr. – *become sweet/soft/calm* || (inf.) soeten 2897
SOM, indef. pron.; decl. + undecl. | *some, any* || (decl.) some 1018. – somen 1893, 3052. – zomen 980. – (undecl.) som 2193
SOMER, n. (m.) | *summer* || zomer 2447
SOMWILEN, adv. | *sometimes, often* || somwijlen 2585

SONDE, n. (f.) | *sin* || zonde 2703. – (pl.) zonden 281, 371, 1658, 1717, 2009 etc. – sonden 1434c
SONDELIJC, adj. | *sinful* || sondeliker 836. – zondeliker 2795
SONDER (I), prep. | *without, except* || sonder 50, 58, 90, 214, 377 etc.
SONDER (II), conj. | *but, except* || sonder 2589, 2903
SONDERLINC, adj. | *separate, special* || sonderlinghe 3068
SONE, n. (m.) | *son* || sone 803, 1171, 1766. – zone 1411. – (pl.) zonen 328 || See also: BROEDERSONE, PUTENSONE
SONNE, n. (f.m.) | *sun, sunshine* || zonne 759, 1319, 2557, 2717. – zonnen 537
SONNENOPGANC, n. (m.) | *dawn, sunrise* || zonneupganc 2927
SORGE, n. (f.) | *sorrow, fear, danger, trouble, distress* || zorghe 393, 1308, 1984, 2195, 2326 etc. – zorghen 228, 516, 1307, 1434, 1627 etc.
SORGEN, w. vb. | intr. tr. – *fear, worry, be concerned with, look after* || (pr.1) zorghe 1111. – zorghic (clis.) 1374. – (imp.pl.) sorghet 670. – zorghet 494. – (p.p.) ghezorghet 2327
SOT, adj. | *stupid, foolish* || zot 586, 1351
soucken | SOEKEN
souddi | SULLEN + GI
soude | SOUT, SULLEN
souden | SULLEN
soudene | SULLEN + -ENE
soudens | SULLEN + -ES
soudic | SULLEN + IC
SOUT, n. (n.m.) | *pay, wages* || soude 2469. – tsout (clis.) 2429
sout | SULLEN + HET (I)
soutter | SULLEN + -ER
souts | SULLEN + -ES
SOWIE, indef. pron. | *whoever* || sowie 2000
SPADE (I), adj. | *late, lengthy* || spade 2316, 2317, 2999
SPADE (II), adv. | *late* || spade 1476, 2073
spaerdene | SPAREN + -ENE
spaeus | DIES (I) + PAVES
SPANEN, w. vb. | tr. – *wean* || (impf.3) spaende 2075
spapen | DIES (I) + PAPE
SPAREN, w. vb. | tr. – *save, spare, avoid, neglect, delay*; refl. – *spare o.s.*; intr. – *delay, linger* || (inf.) sparen 1240, 3006. – (gheen langher) sparen 3325. – (pr.1) spare 2224. – (pr.3) spaert 1328, 2016. – (pr.5) spaert 1186.– (imp.pl.) spaert 2011. – (impf.1) spaerdic (clis.) 2410. – (impf.3) spaerdene (clis.) 1255
SPEL, n. (n.) | *game, entertainment, joke, behaviour* || spele 672, 1147, 1283, 1581, 1885 etc. – spelen 157
spelen | SPEL, SPELEN
SPELEN, w. vb. | intr. – *play, amuse o.s., act*; tr. || (inf.) spelen 2076
SPELLEN, w. vb. | tr. – *spell, explain* || (inf.) spellen 147
SPIKER, n. (m.n.) | *larder, barn* || spijker 1512, 1515, 1575
SPILLE, n. (f.) | *spindle* || spillen 832
SPINNEN, str.+w. vb. | intr. – *spin*; tr. – *spin, plan, plot* || (p.p.) ghesponnen 733
SPIRITUS *, n. (Latin) | *ghost, spirit* || spiritus 1544
SPISE, n. (f.) | *food, victuals* || spise 558. – spijse 577, 3068. – spijsen 1112, 3156
SPOR, n. (n.m.) | *footprint, track, path, step* || spore 2393
SPOT, n. (n.m.) | *jest, scorn* || spot 585, 587, 1142
sprac, spraken | SPREKEN
sprake | SPRAKE, SPREKEN
SPRAKE, n. (f. m.) | *speech, language, conversation* || sprake 1846
spranc | SPRINGEN
SPREKEN, str. vb. | intr. – *speak*; tr. – *announce* || (inf.) spreken 1659, 1809, 2217, 2914, 3299 etc. – te sprekene 2687. – (imp.pl.) spreect 1458. – (impf.1) sprac 1628. – (impf.3) sprac 65, 126, 171, 203, 375 etc. – (impf.6) spraken 459. – (impf.s.3) sprake 2213. – (p.p.) ghesproken 98, 2480. – (pr.p.) sprekende 644 || See also: BESPREKEN, GESPREKEN, VERSPREKEN
SPRINGEN, str. vb. | intr. – *jump, escape, originate*; tr. – *pounce* || (inf.) springhen 2035. – te springhene 2021. – (pr.6) springhen 2033. – (impf.3) spranc 109, 315, 1196, 1244, 1266 etc. – (impf.6) spronghen 2018. – (p.p.) ghespronghen 766 || See also: ONTSPRINGEN, OPSPRINGEN, UTESPRINGEN, VERSPRINGEN, VORTSPRINGEN
SPRONC, n. (m.) | *jump, origin, moment* || spronc 1712
spronghen | SPRINGEN

stac, staken | STEKEN
stacken | STEKEN + -ENE
STADE, n. (f. m) | *right place, right time, help* || stade 3311
STAEN, str. irr. vb. | intr. – *stand, be, remain, exist, belong with, suit*; tr. || (inf.) staen 63, 192, 324, 1066, 1429 etc. – te stane 2754. – (gheen langher) staen 631, 712. – (pr.3) staet 138, 630, 688, 1124, 1952 etc. – steet 2657. – (pr.6) staen 320, 1412. – (impf.3) stont 283, 715, 717, 1226, 1252 etc. – stoet 171, 336, 623, 931, 1209 etc. – (impf.6) stonden 848, 2295, 2461. – (impf.s.3) stonde 196, 1979, 2700. – stonder omme (clis.) 2185. – (p.p.) ghestaen 698, 776, 1229, 2392 || See also: BESTAEN, GESTAEN, OPSTAEN, VERSTAEN
STAERBLINT, adj. | *completely blind, blind as a bat* || staerblent 77
staerc | STARC
staerf | STERVEN
staert | STERT
STAF, n. (m.) | *stick, staff, cudgel* || staf 2946. – stave 789. – (pl.) staven 1569 || See also: CRUCESTAF
STAGE, n. (f.m.) | *platform, upper floor, height* || stage 2753
STAKE, n. (m.f.) | *stick, baton, stem* || stake 724
stal | STELEN
STALLICHT, n. (n.) | *(large) candle* || stallicht 303
stan | STENEN
STAP, n. (m.) | *step, doorstep, stick* || stap 766
STARC, adj. | *forceful, powerful, brave, great* || staerc 333, 1028. – sterc 690, 1882 || See also: OVERSTARC
STAT, n. (f.m.n.) | *place, position, moment, town* || stat 1152, 1610, 2242, 2438, 2476 || See also: STEDE
STEDE, n. (f.m.n.) | *place, opportunity, town, moment* || stede 150, 865, 2596, 3292 || See also: STAT
STEEN, n. (m.) | *stone, rock, fortress* || steen 1256, 1591. – steene 2753. – (pl.) steene 1602, 2615, 2870 || See also: MAERBERSTEEN
STEENDOOT, adj. | *dead, dead as a doornail* || steendoot 1597
steet | STAEN
STEKEN, str. vb. | tr. – *stick, hit, place*; refl. – *bump, knock o.s. against*; intr. – *be in* || (inf.) steken 3260. – te stekene 730, 829. – (impf.3) stac 782, 1547. – stacken 787. – (impf.6) staken 1587, 3283. – (p.p.) ghesteken 3276, 3354 || See also: ACHTERSTEKEN, BESTEKEN, INSTEKEN, ONTSTEKEN
STELEN, str. vb. | tr. – *steal, rob, burgle*; refl. – *steal away*; intr. – *act secretly, steal away* || (inf.) stelen 642, 1828, 1969. – (dat) stelen 1687, 2516. – (impf.3) stal 106, 2105. – (p.p.) ghestolen 120, 256, 2147 || See also: BESTELEN, GESTOLEN
STENEN, str.+w. vb. | intr. – *groan, complain* || (impf.3) stan 874, 990
sterc | STARC
STERT, n. (m.) | *tail, backside* || staert 523, 973. – steert 2391
STERVEN, str. vb. | intr. – *die, be killed* || (inf.) sterven 1261, 2007, 2182. – sterven (weten) 2197. – (impf.3) staerf 2008
stic | STUC
stierne | STUREN
STILLE, adj. | *silent, quiet, secret* || (comp.) stilre 2886
STILLEKINE, adv. | *silently, quietly, secretly* || stillekine 2291, 3209
STILLESWIGEN, str. vb. | intr. – *soothe, calm down, be silent* || (imp.pl.) zwighet stille 2572. – (impf.3) zweech stille 2028, 2917. – (impf.6) zweghen stille 2216. – (p.p.) ghesweghen stille 775
stoef | STUVEN
STOEL, n. (m.) | *chair, throne* || stoel 2270c
stoet | STAEN
STOLE, n. (m.) | *mantle, stole* || stolen 378
stonde | STONDE, STAEN
STONDE, n. (f.m.) | *time, time of day, opportunity* || stonden 161, 282, 2239, 2456. – stont 934, 2371, 2921. – (pl.) stonden 1281, 2244, 2360
stonden | STAEN, STONDE
stonder omme | STAEN + DAEROMME
stont | STAEN, STONDE
STOPPEN, w. vb. | tr. – *seal, close, stop*; rel.; intr. – *stop* || (impf.3) stoppede 2387
STOUT, adj. | *brave, cruel, proud* || stoute 3406
stoven | STUVEN
STRATE, n. (f.) | *street, way* || strate 1208, 1316, 1703, 1763. – straten 930, 1492, 1562, 1613, 1747
streden | STRIDEN
STRENGE, n. (m.f.n.) | *rope, strip* || (pl.) stringhen 841
STRIC, n. (n.m.) | *bow, snare* || strec 1173, 1198, 1203, 1230, 1277 etc. – strecs 1202

STRIDEN, str. vb. | intr. – *fight, dispute*; tr. – *fight* || (impf.6) streden 792
STRIJT, n. (m.n.) | *fight, single combat* || strijde 2020
stringhen | STRENGE
STRO, n. (n.) | *straw, stalk or piece of straw* || stro 2542. – stroe 2561, 2565
STROOM, n. (m.n.) | *stream* || stroem 851. – strome 959
STROP, n. (m.n.) | *noose, snare* || strop 1930
STROWISCH, n. (m.) | *wisp of straw* || stroewisch 1234
STRUUC, n. (m.) | *bush, (tree) stump* || (pl.) struke 1602, 2870
STUC, n. (n.) | *piece, chunk, a short time* || stic 1114
STUPE, n. (f.) | *convulsion, pillory, the stocks* || stupen 860
STUREN, w. vb. | tr. – *aim, send* || (inf.) te stierne 1682
STUVEN, str. vb. | intr. – *disperse, disappear suddenly* || (impf.3) stoef 352. – (impf.6) stoven 1713
SUCHTEN, w. vb. | intr. – *sigh, complain* || (pr.1) suchtic (clis.) 1434 || See also: VERSUCHTEN
SULC (I), dem. pron. | *such, such a one, as such* || (attrib.) sulc 809, 1608. – sulke 20, 767, 2046, 2205, 2992 etc. – sulker 228, 685, 1223. – sulken 543, 1795, 2292. – (indep.) die sulke 1778
SULC (II), indef. pron. | *someone, many, some* || sulc 722, 723, 724, 774, 1104. – sulken 176
suldi | SULLEN + GI
suldijt | SULLEN + GI + HET (I)
SULLEN, irr. vb. (pret. pres.) | *must, shall, want to* || (pr.1) sal 632, 1030, 1040, 1153, 1182, 1183 etc. – saels (clis.) 592. – saelt (clis.) 492. – salt (clis.) 1419. – (pr.2) salt 1958. – (pr.3) sal 175, 192, 260, 424, 426 etc. – saels (clis.) 3299. – saelt (clis.) 168, 190, 492, 635, 3412. – salne (clis.) 1023, 1340. – salt (clis.) 1959, 2145. – (pr.4) sullen 431, 432, 434, 3054, 3420 etc. – sulne (clis.) 3422. – (pr.5) sult 626, 634, 636, 1376, 1378 etc. – suldi (clis.) 630, 664, 1659, 2604, 2608 etc. – suldijt (clis.) 3253. – sulter af (clis.) 3267. – (pr.6) sullen 1382, 1476, 2178, 2319. – sullent (clis.) 2036, 2537. – (impf.1) soude 30, 554, 1480, 1609, 2189 etc. – soudic (clis.) 605, 1831, 1871b, 2497, 3350. – souts (clis.) 591. – (impf.3) soude 81, 150, 159, 198, 472 etc. – soudene (clis.) 143. – sauder toe (clis.) 1216. – sout (clis.) 2659, 2877. – souts (clis.) 2736, 3290. – (impf.4) souden 1109, 2107. – (impf.5) souddi (clis.) 706, 2726. – sout 1802, 2678. – souts (clis.) 1668. – soutter (clis.) 1145. – (impf.6) souden 440, 1779, 2270c, 2270d, 2276 etc. – soudens (clis.) 24
sullent | SULLEN + HET (I)
sulne | SULLEN + -ENE
sulter af | SULLEN + DAERAF
SUSTER, n. (f.) | *sister* || suster 311. – sustre 307
SUUR, adj. | *sour, disagreeable* || zuer 2114
SUUT, adv. | *south* || suut 759
SUUTWEST, adv. | *southwest* || zuutwest 2579
SUVER, adj. | *pure, clean, chaste* || zuver 414, 2092
SWAER, adj. | *heavy, ill, difficult* || zwaer 1557, 1873, 2024, 2199
SWAERDE, n. (f.) | *head, scalp* || zwaerde 1503
SWARE (I), adv. | *heavy, difficult, very* || zwaer 1041. – zware 310, 2919
SWARE (II), n. (f.) | *heaviness* || zware 370
SWART, adj. | *black* || zwarten 1696
SWEET, n. (n.m.) | *sweat* || zweet 894
SWEMMEN, str.+w. vb. | intr. – *swim, float* || (impf.3) zwam 870 || See also: ONTSWEMMEN
SWEREN, w. vb. | intr. – *swear, conspire, curse*; tr. – *swear, take/swear an oath, solemnly seal an agreement with s.o., allay, ward off* || (pr.5) zweert 3456. – (impf.3) zwoer 1270, 1550, 1606. – (impf.6) swoeren 2270a. – zwoeren 2268. – (p.p.) ghezworen 526, 1805, 2467, 3174 || See also: VERSWEREN
SWIGEN, str. vb. | intr. – *be silent*; tr. – *be silent about, conceal* || (pr.1) zwijghics (clis.) 94. – (imp.pl.) swijghet 1289. – zwighet 2220. – (p.p.) gesweghen 1933 || See also: STILLESWIGEN
SWIJN, n. (m.) | *swine, pig* || zwijn 918 || See also: EVERSWIJN
swoeren | SWEREN

TAFEL, n. (f.m.) | *table, table of contents, painting* || tafle 1538, 1547. – taflen 1213, 1532
TAFELMES, n. (n.) | *table knife* || tafelmes 1546, 1553
taken | TE (I) + Aken (proper name)
TALE, n. (f.) | *speech (speaking), words, story, speech (address)* || tale 108, 179, 283, 538, 641 etc. – talen 183, 246, 426, 707 || See also: WEDERTALE

tallen | TE (I) + AL (I)
TAM, n. (n.) | *tame animal* || tam 271
TANT, n. (m.) | *tooth* || tant 768, 2090. – (pl.) tanden 201, 1264, 1312
tart | TREDEN
TASTEN, w. vb. | tr. – *feel, touch*; intr. || (inf.) tasten 1624. – (impf.3) taste 1625
TAVERNE, n. (f.) | *tavern, inn* || taverne 1287
TAVONT, adv. | *tonight* || tavont 1082, 1097, 1108, 1145, 1184
TE (I), prep. | *at, in, on, with, to, until, according to* || te 51, 59, 87, 89, 92 etc. – taken (clis.) 2270c. – tallen (clis.) 672, 2360. – teenen (clis.) 600, 2262, 2309, 2756, 3282. – tenen (clis.) 332. – teer (clis.) 2239. – teere (clis.) 1615, 2845. – teerst (dat) (clis.) 1431, 2052, 2400, 3433. – tetene (clis.) 2133. – thuus (clis.) 2864. – thuwaert (clis.) 2686. – thuwen (clis.) 1147. – thuwer (clis.) 2723. – tonneeren (clis.) 1490. – tonsen (clis.) 2419. – tsinen (clis.) 466, 776, 2471 || See also: TEGADER, TEHANT, TEN, TER, TES, TESAMEN, TEVOREN, TEWAREN
TE (II), adv. | *too* || te 18, 226, 447, 464, 1158 etc.
tebannen | BANNEN
teblauwen | BLOUWEN
tebroken | BREKEN
TEE || n. (m.f.) | *toe* || (pl.) teen 2889
teekin(e) | TEKEN
teenen | TE (I) + EEN (I) / EEN (II)
teer, teere | TE (I) + EEN (II)
teerst | TE (I) + EERST
TEGADER, adv. | *together* || tegader 2104, 2409
teghen an | AENTIËN
TEHANDE, adv. | *immediately, quickly, already, yet* || tehant 959, 983, 1151, 2290, 2403
TEKEN, n. (n.f.) | *sign, token, omen, evidence* || teekin 1054. – (pl.) teekine 163 || See also: LIJCTEKEN
teldi | TELLEN + HI
TELEN, w. vb. | tr. – *produce, take care of* || (inf.) telen 381 || See also: GETELEN
TELLEN, w. vb. | tr. intr. – *count, tell* || (inf.) tellen 2099, 2799. – (impf.3) telde 2290, 2457. – teldi (clis.) 2450 || See also: VERTELLEN
TEN, prep. (from TE (I) + den < DIEN I) || ten 47, 322, 527, 969, 1080 etc. – enten (clis.) 912, 3413
temmerman | TIMMERMAN
tenen | TE (I) + EEN
TER, prep. (from TE (I) + der < DIER II) || ter 150, 433, 815, 896, 1053 etc.
terden | TREDEN
TES, prep. (from TE (I) + des < DIES I) || tes 48, 977, 1005, 1064, 1163 etc.
TESAMEN, adv. | *together* || tsamen 3091
tetene | TE (I) + ETEN
TEVOREN, adv. | *earlier, previously, moreover* || tevoren 156, 797, 914, 922, 928 etc.
TEWAREN, adv. | *actually, truly* || tewaren 603
tfolc | DAT (I) + VOLC
tgat | DAT (I) + GAT
tghetal | DAT (I) + GETAL
tgoet | DAT (I) + GOET (II)
tgraf | DAT (I) + GRAF
tgroete | DAT (I) + GROOT
theeren | TE (I) + ERE
thijs | DAT (I) + IJS
thoeft | DAT (I) + HOVET
thof | DAT (I) + HOF
thonich | DAT (I) + HONICH
thoren | TOREN
thuus | TE (I) + HUUS
THUUSWAERT, adv. | *home, homewards* || thuuswaert 902, 3097
thuwaert | TE (I) + UWAERT
thuwen, thuwer | TE (I) + UWE
TIEN, num. | *ten* || tienen 593, 595 || See also: TIENDE
TIENDE, ord. | *tenth* || tienden 2536
TIJT, n. (f.m.) | *time, moment, weather, life* || tijt 1102, 1112, 1229, 1368, 1925, 3005. – tijde 2309. – tijden 149, 3063. – (pl.) tijden 2073
TIMMERMAN, n. (m.) | *carpenter* || temmerman 649. – (pl.) temmermans 654
tlaken | DAT (I) + LAKEN
tleven | DAT (I) + LEVEN (II)
tlijf | DAT (I) + LIJF
tloepen | DAT (I) + LOPEN
tmijn | DAT (I) + MIJN
TOCH, adv. | *nevertheless* || doch 1739
TOE, adv. | *there, as well, further, near* || toe 833, 1232, 1237, 2545 || See also: DAERTOE
TOEBRENGEN, w. irr. vb. | tr. – *bring, bring about, spend* || (impf.1) toebrochte 1530
toechde | TOGEN
TOEGAEN, str. irr. vb. | intr. – *approach, continue, close* || (imp.pl.) gaet toe 675
TOELOPEN, str. vb. | intr. – *approach, gather* || (impf.3) liep toe 1203

toerne | TOREN
TOESIEN, str. vb. | intr. – *look, watch*; tr. – *attend, look after* || (pr.1) toezye 1542. – (impf.3.) toesach 1539
TOGEL, n. (m.) | *bridle* || toghel 1162
TOGEN, w. vb. | tr. – *show, declare*; refl. intr. – *appear, show o.s.* || (inf.) toghen 2642, 2678. – (impf.3) toechde 372, 1089, 2113. – toghede 2458. – (p.p.) ghetoghet 1078
TONGE, n. (f.) | *tongue, language* || tonghe 1076
tonneeren | TE (I) + ONERE
tonsen | TE (I) + ONSE
TOP, n. (m.) | *crown* || top 948
TOREN, n. (m.) | *anger, regret, sorrow, suffering* || toren 913, 1291, 1474, 1792, 2925 etc. – thoren 915. – torne 2483. – toerne 3295
TORMENT, n. (m.n.) | *torment* || torment 2186
TORNICH, adj. | *angry, furious* || tornich 1170
TOTE (I), prep. | *till, at, to, in* || tote 413, 646, 1012, 1098, 1102, etc. – toten 888, 1233, 2586, 2739, 2882 etc. – toter (clis.) 986, 1536, 1645, 2851
TOTE (II), conj. | *until, while, before* || tote dien dat 2214
TOTEDAT, conj. | *until* || totedat 3072
trac in | INTRECKEN
TRAECH, adj. | *slow, lazy, weak* || traech 1903, 2713. – traghe 1178
TRAEN, n. (m.) | *drop, tear* || (pl.) tranen 2986
trauwe | TROUWE
TRECKEN, w.+str. vb. | tr. – *pull, drag, stand*; refl. – *go, resemble*; intr. || (inf.) trecken 2411. – (pr.5) trect 1369, 1660. – (impf.6) traken 1588 || See also: HENENTRECKEN, INTRECKEN, VORTTRECKEN
TREDEN, str. vb. | intr. – *step*; tr. – *enter, trample (down, underfoot)* || (inf.) terden 2870. – (impf.3) tart 540
TREKE, n. (f.m.) | *trick, ruse, prank* || treken 1810, 2218, 3277
TREKER, n. (m.) | *cheat, trickster* || trekere 129
TROOSTEN, w. vb. | tr. – *console, encourage*; refl. – *trust in, put one's trust in*; intr. || (pr.3) troestet 3193. – (impf.3) troeste 1298. – (impf.s.3) troeste 3080, 3084
TROP, n. (m.) | *mass, heap* || trop 821
TROUWE, n. (f.) | *loyalty, (solemn) promise, word of honour, trust* || trauwe 241, 2286, 2533, 2554, 3177. – trauwen 590, 1720, 2102, 2149, 2176 etc. – trouwen 2654g
tsamen | TE (I) + SAMEN
tsinen | TE (I) + SIJN (II)
tsinxendaghe | CINXENDACH
tsjaermeer | SAERMEER
tsout | DAT (I) + SOUT
tune | TUUN
TUSSCHEN, prep. | *between, within, under* || tusschen 145, 301, 599, 817, 820 etc.
TUUN, n. (m.) | *fence, hedge* || tuun 1905, 2021. – tune 646
TWAELFHONDERT, num. | *twelve hundred* || XIIC 2460
TWEE, num. | *two* || twee 76, 305, 653, 679, 751 etc. – II 1739, 3036, 3042, 3070. – tween 966. – tweer 313
TWI, adv. | *why* || twi 1194, 1903, 1912, 2904, 3206 etc. – twy 2317
TWINT, n. (m.) | *blink of an eye, short moment, trifle, a bit,* (niet een t.) *not one bit, absolutely not* || twint 2011
TWINTICH, num. | *twenty* || XX 2469
TWIVELEN, w. vb. | intr. impers. – *doubt, be unsure, hesitate* || (pr.3) twifelt 1834. – (p.p.) ghetwifelt 980
twoeste | DAT (I) + WOEST
twy | TWI

U, pers. pron. (5 d/a) | *you* || hu 68, 72, 113, 126, 193 etc. – segghu (clis.) 2142
ULE, n. (m.f.) | *owl* || hule 2589
up, up- | OP, OP-
uphief | OPHEFFEN
uphilden | OPHOUDEN
uplaset | OPLESEN
upnam | OPNEMEN
upt | OP (I) + DAT (I)
UTE (I), prep. | *out, outside, from* || hute 1241, 2377. – huut 882, 1427, 2499. – huten (clis.) 399, 506, 651, 1128, 1392 etc. – huter (clis.) 681, 1523, 1908. – uter (clis.) 681, 1523, 1908
UTE (II), adv. | *out, outside* || hute 1828
UTEBRINGEN, w. vb. | tr. – *produce, show* || (impf.3) brochte huut 742. – (p.p.) hutebrocht 748
UTECOMEN, str. vb. | intr. – *appear* || (inf.) commen huut 1527. – (pr.5) comdi huut 3206. – (impf.6) quamen huut 1572
UTEGAEN, str. vb. | intr. – *go outside, end*; tr. – *leave* || (inf.) hute te gane 521. – (impf.3) ghinc hute 3208. – ghinc huut 627

UTEGERAKEN, w. vb. | intr. – *escape* || (impf.3) gherochte huut 752
UTEKEREN, w. vb. | tr. – *stop (s.o.), destroy (s.th.)*; refl. – *go outside*; intr. – *leave, return* || (imp.pl.) keert hute 1181
UTELEKEN, str.+w. vb. – intr. | *leak, drip* || (impf.3) huutlac 808
uter | UTE (I) + der
UTERMATEN (I), adj. | *extraordinary* || utermaten 557
UTERMATEN (II), adv. | *extraordinarily, excessively* || utermaten 561, 661, 892, 1115, 1491 etc.
UTESENDEN, w.+str. vb. | tr. – *despatch, send, delegate* || (impf.3) sendde huut 2425
UTESPRINGEN, str. vb. | intr. – *jump out, escape* || (impf.3) spranc hute 1315
UTETREKKEN, str.+w. vb. | tr. – *pull out, translate*; intr. – *go out* || (impf.6) huut traken 842
UTEWAERT, adv. | *outside* || huutwaert 2051, 3010
UTEWERPEN, str. vb. | tr. – *throw out, stick out*; refl. || (inf.) werpen huut 3386. – (impf.3) warp huut 1257
UWAERT, adv. | *in your direction, against you* || thuwaert (clis.) 2686
UWE, poss. pron. (5) | *your* || hu 66, 166, 222, 360, 422 etc. – huwe 167, 662, 1813, 1923, 1947 etc. – huwen 168, 201, 204, 219, 364 etc. – huwes 548, 1279, 1800, 1994. – huwer 590, 1195, 1780, 3062. – dhuwe (clis.) 1843. – thuwen (clis.) 1147. – thuwer (clis.) 2723

va | VAEN
VADER, n. (m.) | *father* || vader 801, 1271, 1279, 2008, 2228 etc. – vaders 2345. – vadre 1140, 1235
VAEN, str. vb. | tr. – *catch, take, capture, take prisoner*; intr. || (inf.) vaen 1465, 1867, 2830. – vanghen 3422. – te vane 1173. – (imp.sg.) va 1551. – vanc 1540. – (impf.1) vinc 2072. – (impf.2) vinc 229. – (p.p.) gevaen 3101a. – ghevaen 688, 711, 717, 878, 922 etc. – ghevanghen 683, 1911, 2832 || See also: BEVAEN, ONTVAEN
VAER, n. (m.f.) | *fear, danger* || vaer 2651. – vare 1623, 2295, 2321, 2372, 2648 etc.
vaert | VAERT, VAREN
VAERT, n. (m.f.) | *journey, speed* || vaert 497, 869, 970, 1040, 1043 etc. – vaerde 153
VAL, n. (m.) | *fall* || val 1637
VALDORE, n. (f.) | *trapdoor* || valdore 1615, 1619, 1622
VALLEN, str. vb. | intr. – *fall, happen* || (impf.3) viel 1301. – (p.p.) ghevallen 1642 || See also: GEVALLEN, MISVALLEN, NEDERVALLEN
VALSCH (I), adj. | *unreliable, false, unreal* || valsch 2329, 3407. – valsche 2669, 2880. – valschen 487
VALSCH (II), adv. | *by false or fraudulent means, false* || valsch 20
VAN, prep. | *of, from, made of, by, as a result of, as regards* || van 4, 31, 134, 135, 157 etc.
vanc, vanghen | VAEN
VANDEN, w. vb. | tr. intr. – *visit, try* || (imp.pl.) vandet 1449
VANE, n. (f.m.) | *banner* || vane 729, 763, 813
vane | VAEN
vant | VINDEN
vare | VAER, VAREN
VAREN, str. vb. | intr. – *go, travel, act*; tr. – *move by ship or cart* || (inf.) varen 2012, 2016, 2157, 2248, 2818 etc. – dat varen 3189. – (pr.1) vare 1401. – (pr.5) vaert 2741. – (impf.3) voer 1605, 1635. – (p.p.) ghevaren 285, 903 || See also: ONTVAREN
VAST, adj. | *firm, strong, determined* || vast 1882, 1935, 2854, 2875, 3456
VASTE, adv. | *firmly, strongly, forcefully, soon* || vast 1199, 2673. – vaste 145, 341, 695, 704, 1976 etc.
VASTELIKE, adv. | *firmly, strongly, forcefully, soon* || vastelike 814
VASTEN, w. vb. | intr. – *fast* || (inf.) te vastene 1681
VEDERE, n. (f.) | *feather, wing* || (pl.) vederen 292
VEDERSLACH, n. (m.n.) | *beating of the wings* || vederslach 1862
veeten | VETE
VEL, n. (n.) | *skin* || vel 200, 774, 967, 2654d, 2884 etc. – velle 2980
VELE (I), indep. indef. num. | *many, much* || vele 51, 89, 592, 603, 637 etc. || See also: MEER (comp.), MEEST (I, superl.)
VELE (II), adj. | *many, much* || vele 337, 370, 1192, 1477, 2555 etc. || See also: MERE (comp.), MEESTE (superl.)
VELE (III), adv. | *much, very, often* || vele 18, 410, 536, 762, 1519 etc. || See also: MEER II (comp.), ALLERMEEST (reinf. superl.)

VELSPOT, n. (n.) | *piece of skin* || velspot 2844
VELT, n. (n.) | *field, meadow, plain, land* || velt 2268, 2313, 3444. – (pl.) velde 325, 2363
VENISOEN, n. (f.) | *venison, game* || venisoen 1136
VER, n. (f.) | *lady* || ver 2654
verbalch | VERBELGEN
VERBANNEN, str.+w. vb. | tr. – *ban, expel* || (p.p.) verbannen 2731
VERBELGEN, str.+w. vb. | tr. – *cause to swell up, make angry*; refl. intr. – *become angry, get annoyed* || (impf.3) verbalch 2637 || See also: VERBOLGEN
VERBINDEN, str. vb. | tr. – *bind, blindfold*; refl. intr. – *conclude a treaty* || (impf.6) verbonden 1585
VERBITEN, str. vb. | tr. – *bite to death, tear, restrain*; intr. – *restrain o.s.* || (pr.3) verbijt 3123. – (pr.5) verbit 3446. – (impf.1) verbeet 2078, 2085, 2088, 2092. – (impf.3) verbeet 463, 2311
VERBOLGEN, adj. (p.p. from VERBELGEN) | *angry, dismayed* || verbolghen 848, 1397
VERBOLGENLIJC, adj. | *angry, dismayed* || verbolghenlike 179
verbonden | VERBINDEN
VERCIESEN, w. vb. | tr. – *experience, prefer* || (p.p.) vercoren 1941
VERCOELEN, w. vb. | tr. – *cool down, cool off*; refl. – *cool off*; intr. – *become cooler, cool off* || (inf.) vercoelen 897
vercoren | VERCIESEN
verde | VREDE
VERDERVEN, str.+w. vb. | tr. – *bring ruin upon, destroy*; intr. – *become unhappy* || (pr.5) verdervet 667
VERDIENEN, w. vb. | tr. – *deserve, achieve*; intr. || (inf.) verdienen 594. – (p.p.) verdient 1963
VERDOEMT, adj. (p.p. from 'verdoemen' | *damned* || verdoomt 999
VERDOREN, w. vb. | tr. – *confuse, madden, cheat*; intr. – *become mad, confused* || (inf.) verdoren 677, 1632, 2049, 2164. – (p.p.) verdoort 3070
VERDOVET, adj. (p.p. from 'verdoven') | *stunned, dazed, frenzied* || verdoeft 818
VERDRAGEN, str. vb. | tr. – *transport, lift up, endure, bear*; refl. – *abstain from*; intr. – *agree* || (inf.) verdraghen 1889
verdreef | VERDRIVEN
VERDRIVEN, str. vb. | tr. – *expel, ruin*; intr. – *disappear* || (impf.3) verdreef 2115
VERDROEVEN, w. vb. | tr. – *distress, curse*; refl.; intr. – *sadden* || (inf.) verdrouven 853
VERGAEN, str. vb. | intr. – *end, die*; tr. – *pass*; refl. || (inf.) vergaen 1039. – (impf.3) verghinc 1263, 1490, 3295. – (p.p.) vergaen 323, 1440
VERGETEN, str. vb. | tr. intr. – *forget, neglect, leave behind*; impers.; refl. – *relax* || (inf.) vergheten 2666, 2667. – (p.p.) vergheten 1721
VERGEVEN, str. vb. | tr. – *give, give away, forgive* || (inf.) vergheven 1462, 1653, 2502, 2511. – (pr.5) verghevet 2692. – (pr.s.3) vergheve 1722. – (impf.3) vergaf 2543. – (impf.s.3) vergave 2677. – verghave 616, 1130, 1220. – (p.p.) vergheven 174, 378
verghinc | VERGAEN
VERHANGEN, str. vb. | tr. – *hang (also: elsewhere or differently)*; refl. – *hang o.s.*; intr. – *hang* || (p.p.) verhanghen 3096
VERHEFFEN, str. vb. | tr. – *lift up, praise*; refl. intr. – *rise, increase in force or power* || (p.p.) verheven 1553
VERHELEN, str. vb. – tr. refl. | *hide* || (p.p.) verholen 255 || See also: VERHOLEN
VERHOEREN, w. vb. | tr. – *dishonour*; intr. – *commit adultery* || (p.p.) verhoert 73
VERHOGEN, w. vb. | tr. – *please*; refl. intr. – *rejoice* || (p.p.) verhoghet 3137
verholen | VERHELEN, VERHOLEN
VERHOLEN, adj. (p.p. from VERHELEN) | *hidden, secret* || verholen 2145, 2287, 3314. – verholnen 2242, 2281
verholen | VERHELEN
VERHOLENLIJC, adj. | *hidden, secret* || verholenliken 891
VERHOLENLIKE, adv. | *hidden, secret* || verholenlike 1516, 2421, 2426, 3284
VERHOREN, w. vb. | tr. – *hear, listen to, interrogate, ignore*; intr. || (impf.3) verhoerde 534, 2139.
VERHORNT, adj. | *covered in horn* || verhoernden 786
VERJONNEN, irr. w. vb. | tr. – *envy, resent* || (inf.) verjonnen 260
VERLATEN, str.+w. vb. | tr. refl. intr. – *leave, trust in, cease* || (pr.1) verlate 1087
VERLATENISSE n. (f.) | *forgiveness, absence* || verlanessen 2056

VERLIES, n. (n.m.) | *loss, damage, accident* || verlies 71, 770
VERLIESEN, str. vb. | tr. – *lose, destroy*; refl. – *ruin o.s.* || (inf.) verliesen 995, 1382. – (impf.3) verloes 254. – (impf.s.3) verlore 133. – (p.p.) verloren 311, 696, 927, 948, 966 etc.
verloes, **verlore**, **verloren** | VERLIESEN
VERLOVEN, w. vb. | tr. – *promise, abjure*; refl. – *commit o.s.* || (inf.) verloven 1444
VERMALEDIËN, w. vb. | tr. – *curse* || (inf.) vermalendyen 490. – (p.p.) vermaledijt 2654b. – vermalendijt 916
VERMANEN, w. vb. | tr. – *rebuke, encourage, explain*; refl. – *remember* || (impf.s.3) vermaende 1973
VERMERREN, w. vb. | tr. – *neglect, prevent*; intr. – *linger, hesitate* || (pr.5) vermerrendi (clis.) 1373
vermerrendi | VERMERREN + GI
VERMOGEN, irr. vb. | intr. – *be capable of, be powerful*; tr. – *can, be able*; refl. || (impf.1) vermochte 2094
vernaemdi | VERNEMEN + GI
vernam, **vernamen**, **vernomen** | VERNEMEN
VERNEMEN, str. vb. | tr. – *take, see, hear, understand*; intr.; refl. || (imp.pl.) verneemt 2227. – (impf.1) vernam 2382. – (impf.3) vernam 711, 911, 978, 1046, 2481 etc. – (impf.5) vernaemdi (clis.) 3248. – (impf.6) vernamen 1570. – (p.p.) vernomen 520, 1753, 2375, 2796
VERNOOY, n. (n.f.) | *distress, sorrow, pain* || vernoy 1275. – vernoys 1937. – vernoye 1989, 2901
VERNOOYEN, w. vb. | impers. intr. – *distress, find unpleasant* || (inf.) vernoyen 1366, 1668, 3213. – (impf.3) vernoyde 3
VERONWERDEN, w. vb. | tr. – *hold in contempt*; refl. intr. impers. – *be angry* || (impf.3) veronweerde 2246
VERORDELEN, w. vb. | tr. – *judge* || (inf.) verordeelt 1886
VERPINET *, adj. (p.p. from 'verpinen') | *exhausted* || verpijnet 867
VERRADEN, str. vb. | tr. – *betray, mislead, betray someone's trust, trap* || (impf.1) verriet 1650. – (impf.3) verriet 3110, 3419. – (p.p.) verraden 1742, 2190, 2424, 2805
VERRADENISSE, n. (f.) | *betrayal, conspiracy* || verradenessen 2229. – verranesse 2237
VERRADER, n. (m.) | *traitor, hypocrite, false counsellor* || (pl.) verraderen 2223
VERRE, adv. | *far, far away, by far* || verre 79, 312, 882, 1548 etc. – van verren 210, 698, 979, 1046
verriet | VERRADEN
VERS, n. (n.) | *verse, poem, song* || vers 448. – (pl.) verse 445
versach | VERSIEN
VERSADEN, w. vb. | tr. – *satisfy (with food)*; intr. – *be satisfied* || (p.p.) versadet 212
VERSAMENEN, w. vb. | tr. – *collect*; refl. intr. – *gather* || (p.p.) versamet 57
VERSCH, adj. | *fresh, new, sweet* || verssche 162, 2848. – versscher 568
VERSCHEIDEN, str.+w. vb. | tr. – *separate, distinguish*; refl.; intr. – *separate, go away* || (inf.) versceeden 262. – versceiden 880
VERSCHROVEN, adj. (p.p. from 'verschruven') | *contemptible, wicked* || verscroven 925
VERSEREN, w. vb. | tr. – *hurt (also of feelings)*; intr. – *suffer pain or distress* || (pr.5) verseert 1737. – (p.p.) verzeert 1919
VERSIEN, str. vb. | tr. – *see, notice, check, provide, take care of*; refl.; intr. || (impf.3) versach 1324. – (p.p.) versien 710, 2118
versleghen | VERSLAEN
VERSLAEN, str. vb. | tr. – *knock down, kill, inform*; refl.; intr. – *knock down* || (p.p.) versleghen 427, 901
verslant | VERSLINDEN
VERSLINDEN, str.+w. vb. | tr. – *devour, swallow up*; intr. || (impf.3) verslant 2311. – (p.p.) verslonden 415
VERSOENEN, w. vb. | tr. – *reconcile, make up*; intr. – *be reconciled* || (inf.) versoenen 3417. – (p.p.) versoent 2774. – verzoent 2820
VERSPREKEN, w. vb. | tr. refl. – *abuse, curse* || (p.p.) versproken 1823
versproken | VERSPREKEN
verspranc | VERSPRINGEN
VERSPRINGEN, str. vb. | intr. – *jump up/ away* || (impf.3) verspranc 819
VERSTAEN, str. vb. | intr. – *startle, listen*; tr. – *hear, understand, know, listen to, tell*; refl. – *be knowledgeable about* || (inf.) verstaen 1459, 1662, 2952, 3214, 3225. – te verstane 1611. – (pr.1) versta 2632. – (pr.6) verstaen 39. – (pr.3) verstaet 2057. – (imp.pl.) verstaet 183, 1452, 1481,

2595, 2600. – (impf.1) verstont 3241. – (impf.3) verstoet 1895. – (p.p.) verstaen 3207
verstoet, **verstont** | VERSTAEN
VERSTORBEREN, w. vb. | tr. – *confuse, anger*; refl.; intr. – *get confused/angry* || (pr.5) verstorbeert 1738
VERSTOTEN, str.+w. vb. | tr. – *hit and break, drive away*; intr. – *knock against* || (p.p.) verstoten 2355
VERSUCHTEN, w. vb. | intr. refl. – *sigh* || (impf.3) versuchte 990, 1917
VERSWEREN, str. vb. | intr. refl. – *swear*; tr. – *abjure* || (inf.) verzweeren 1686. – (p.p.) verzworen 3169
VERTELLEN, w. vb. | tr. – *tell, explain* || (inf.) vertellen 1784
VERTEREN, w. vb. | tr. refl. – *digest*; intr. – *consume* || (pr.5) verteert 1215
VERVAERT, adj. (p.p. from VERVAREN) | *frightened, fearful* || vervaert 674, 1044, 1202, 1306, 2151 etc.
VERVAREN, w. vb. | tr. – *frighten*; intr. – *become frightened* || (impf.6) vervaerden 2456 || See also: VERVAERT
VERWATEN (I), str. vb. | tr. – *damn, loathe* || (inf.) verwaten 354, 853 || See also: VERWATEN (II)
VERWATEN (II), adj. (p.p. from VERWATEN) | *banned, cursed* || verwatenen 2728
VERWEENDELIKE, adv. | *costly, proud* || verweendelike 1066
VERWERVEN, str.+w. vb. | tr. – *acquire, achieve*; refl.; intr. || (impf.1) verwervic (clis.) 1606
VERWIJT, n. (n.m.) | *reproach, jeering, revenge* || verwijt 2736
VERWINNEN, str. vb. | tr. – *conquer, acquire*; refl. || (inf.) verwinnen 1476
VERWOET, adj. | *insane, infuriated, mad* || verwoedde 2833
verzworen | VERSWEREN
VESTE, n. (f.) | *castle, fortress, moat* || veste 85, 3077
VET, adj. | *fat* || vet 134, 218, 225, 333, 878 etc. – vette 1119, 1121, 1125, 1129, 2399. – vetten 1621, 3128
VETE, n. (f.) | *feud, enmity* || veeten 2171
VIANT, n. (m.) | *enemy, devil* || viant 2067. – viants 182. – viande 2029. – (pl.) vianden 2236
VIER, num. | *four* || vieren 413, IV 2848, 2850, 2854
viel | VALLEN
vier | VUUR
VIEREN, w. vb. | intr. – *celebrate a feast day, rest, postpone*; tr. – *celebrate, postpone, let rest* || (inf.) te vierne 1681
VIERTICH, num. | *forty* || XL 1676
VIGILIE, n. (f.) | *vigil* || vygelye 450. – (pl.) vygelyen 431, 440
VIJF, num. | *five* || vive 2269, 2270b. – viven 822 || See also: VIJFSTE
VIJFSTE, ord. | *fifth* || vijfste 2261
VIJFTIEN, num. | *fifteen* || XV 412
vijte | VITE
vinc | VAEN
VINDEN, str. vb. | tr. – *find, meet, conclude, judge, examine, consider*; refl. || (inf.) vinden 1620, 2358, 2603, 2610, 2612. – (pr.1) vinde 1396. – vinder (clis.) 1627. – (pr.5) vindise (clis.) 1210.– (impf.1) vant 2093. – vandic (clis.) 154, 2406, 2407. – (impf.3) vant 300, 851, 1051, 1065, 1197 etc. – (impf.6) vonden 3092. – (impf.s.3) vonde 543. – (p.p.) vonden 2240, 2243, 2359
vinder | VINDEN + -ER
vindise | VINDEN + GI + -SE
VINGER, n. (m.) | *finger* || (pl.) vingheren 796
VISSCHEN, w. vb. | tr. – *fish* || (inf.) visschen 1505
VITE, n. (f.) | *vita, life, biography* || vijte 7
VLEESCH, n. (n.) | *meat* || vleesch 271, 379, 1520, 2081, 3067 etc. || See also: RINTVLEESCH
VLEESCHSMOUT *, n. (n.) | *fat, dripping* || vleeschsmout 379
VLEGEL, n. (m.) | *flail* || vleghel 723
VLIEGEN, str. vb. | intr. – *fly, move rapidly* || (imp.sg.) vliech 1050. – (impf.3) vloech 1051, 1053, 1547, 2797. – (p.p.) ghevloghen 1047, 1731
VLIEN, str.+w. vb. | intr. – *fly*; tr. – *flee* || (inf.) vlien 758, 3116. – (impf.3) vloe 1825
VLIET, n. (m.) | *pool, ditch, canal* || vliet 827
vloe | VLIEN
vloech | VLIEGEN
VLOEKEN, w.+str. vb. | tr. – *curse, insult*; intr. – *curse* || (impf.3) vloucte 856, 1550
VLOER, n. (m.f.) | *floor, bottom* || vloer 1269, 1549, 1636
VLOGEL, n. (m.) | *wing* || vlogel 1049a
VLOTEN, w. vb. | intr. – *flow, drift, swim*; tr. – *cause to flow* || (pr.3) vloot 831
voer | VAREN, VORE

voerdere | VORDER
VOEREN, w. vb. | tr. – *take, carry, treat*; refl.; intr. || (inf.) voeren 2841. – (impf.3) voerese (clis.) 2836 || See also: MISVOEREN
voeren | VOEREN, VOREN
voerese | VOEREN + -SE
voert | VORT
VOET, n. (m.f.) | *foot, paw, base*, foot (ca. 30 cm) 2024, 3293. – voets 2846. – (pl.) voete 679, 749, 754, 791, 963 etc. – vote 2392. – voeten 695, 966, 2405, 2883, 2896 etc. || See also: LANCVOET
VOGEL, n. (m.) | *bird* || voghel, 1051, 1056, 2885. – Sente Martins voghel 1047, 1049 – (pl.) voghelen 366. – (dimin.) vogheline 3158
VOL, adj. | *full, complete, abundant* || vul 835, 2330, 2763, 2794. – vullen 2734, 2777
VOLBRINGEN, w. irr. vb. | tr. – *achieve, make* || (inf.) vulbringhen 2748
VOLC, n. (n.) | *folk, people* || volcke 2055. – tfolc (clis.) 2057
VOLDOEN, irr. str. vb. | tr. – *complete, execute*; intr. – *pay, settle* || (impf.s.1) vuldade 3178
VOLEN, p.p. (of VELEN) | *recommended* || volen 3315
VOLGEN, w. vb. | intr. – *follow*; tr. – *follow, chase, agree with* || (inf.) volghen 847, 3310. – (pr.5) volghet 210. – (imp.pl.) volghet 632, 3323. – (impf.3) volchde 718, 2023, 2810. – (impf.6) volchden 1568
VOLSCHRIVEN, str. vb. | tr. – *describe completely* || (p.p.) vulscreven 6
VOLSEGGEN, w. vb. | tr. – *tell completely* || (p.p.) vulseit 2215
vonde, vonden | VINDEN
VONNISSE, n. (f.n.) | *decision, judgement, verdict* || vonnesse 3424
VONNISSEN, w. vb. | intr. – *return/deliver a verdict*; tr. – *pronounce a verdict, explain* || (inf.) te vonnesse 1880
VORDER, adj. | *front* || voerdere 679
VORE, prep. | *for, by, in front of, against, because of, above* || voer 63, 72, 281, 291, 371 etc. – vor 2678
VOREGAEN, str. vb. | intr. – *precede*; tr. – *excel* || (imp.pl.) gaet voren 1948, 3312
VOREN, adv. | *at the front, forward, first, in the past* || voeren 632, 1552, 1956, 3215. – vore 1620. – voren 695, 1631, 1940, 2318, 2883
VOREWAERDE, n. (f.) | *agreement, treaty, limitation* || vorworde 2532
VORST (I), n. (m.f.) | *cold, frosty spell* || vorst 103, 254
VORST (II), n. (m.f.) | *ridge (of roof)* || vorst 3146
VORT, adv. | *forward, further, henceforth, at once* || voert 856, 1281, 1684, 1833, 2504 etc.
VORTBRINGEN, w. irr. vb. | tr. – *produce, further, tell* || (inf.) voertbringhen 1872, 3058. – (pr.5) brinct voort 2159. – (pr.6) bringhense voort 2198
VORTDRAGEN, str. vb. | tr. – *continue carrying, promote*; intr. – *proceed* || (inf.) voertdraghen 1339
VORTGAEN, str. vb. | intr. – *go on, keep going, become known* || (pr.s.4) gawy voert (clis.) 1850-1851. – (impf.6) ghinghen voort 1875, 3071
VORTLEVEN *, w. vb. | intr. tr. – *live on* || (inf.) voert te levene 530
VORTLOPEN, str. vb. | intr. – *run away* || (impf.6) liepen voert 2019
VORTMEER, adv. | *henceforth, also, besides* || voertmeer 380
VORTSPRINGEN, str. vb. | intr. – *jump forward* || (impf.3) spranc voert 1203, 3390
VORTTRECKEN, str.+w. vb. | tr. – *favour, produce*; intr. – *come forward* || (impf.3) voerttrac 3374
VORWAERTMEE, adv. | *forwards, henceforth* || vorwaertmeer 376
VOS *, pers. pron. (French) | *you* || vo 937
VOS, n. (m.) | *fox* || vos 50, 463, 575, 857, 1173 etc.
vote | VOET
vraechdi | VRAGEN + GI
VRAET, n. (m.) | *glutton* || vraet 544, 1088, 1734, 2346, 2487
vrauwe | VROUWE
VRAGEN, w. vb. | tr. – *ask, interrogate*; intr. – *ask a question* || (impf.3) vraechde 1330. – (pr.5) vraechdi (clis.) 2201
VREDE, n. (m.f.) | *treaty ensuring safety and legal security, peace, truce* || vrede 140, 265, 365, 2777, 2778 etc. – verde 166. – vreden 530
VREMT, adj. | *strange, rare* || vremde 2285. – vremder 558, 1389
VRESE, n. (f.) | *danger, fear* || vresen 1434a
VRESELIJC, adj. | *dangerous, terrible* || (superl.) vreeselicste 3387
VRESELIKE, adv. | *dangerously, terribly* || vreeselike 1326
VRI, adj. | *free, noble, excellent* || vry 1071, 1339, 1658, 2009, 2299, 2318 etc. – vryen 1341, 3454

VRIENDELIKE, adv. | *friendly, benevolent* || vriendelike 2502, 2767
VRIENT, n. (m.) | *friend, relative, beloved* || vrient 549, 613, 941, 1801, 1962 etc. – (pl.) vriende 3405. – vrienden 2150, 3282
VRIENTSCHAP, n. (f.) | *friendship, affection* || vrienscap 2167
VRIHEIT, n. (f.) | *freedom, privilege* || (pl.) vriheden 3452
VRO, adj. | *glad, cheerful, joyful* || vro 2254, 2699. – vroe 1048, 2108, 2576 || See also: ONVRO
vroe | VRO, VROE
VROE, adv. | *early* || vroe 2073, 2278, 2789
VROET, adj. | *wise, sensible, prudent, clever* || vroet 482, 1013, 1357, 1674, 1894 etc. – vroeden 2394. – (n.) die vroede 331 || See also: ONVROET
VROME, n. (f.m.) | *advantage, profit* || vrome 630, 1073. – vromen 474, 2340, 2723
vromen | VROME, VROMEN
VROMEN, w. vb. | intr. – *avail, help*; tr. – *strengthen* || (inf.) vromen 962, 1837
VROUWE, n. (f.) | *lady* || vrauwe 297, 731, 788, 790, 803 etc. – vrouwe 242, 1246, 1289, 2285, 2415. – vrauwen 2282, 2560, 2654, 2937. – vrouwen 2654h
VRUCHTEN, w. vb. | intr. refl. – *be afraid*; tr. – *fear, be afraid of* || (pr.1) vruchte 559, 3035. – (impf.1) vruchte 2324 || See also: ONTVRUCHTEN
vry | VRI
vul, vul- | VOL, VOL-
vuldade | VOLDOEN
vulscreven | VOLSCHRIVEN
vulseit | VOLSEGGEN
VUUR, n. (n.) | *fire* || vier 1244. – viere 1233, 1640
VUURGAT *, n. (n.) | *fireplace* || vyergat 1642
vygelye | VIGILIE
vyergat | VUURGAT

WACH, interj. | *woe, alas* || wach 3379
wachte | WACHTE, WACHTEN
WACHTE, n. (f.) | *guard* || wachte 2370
WACHTEN, w. vb. | tr. – *guard, spy on, expect, wait*; refl. – *beware of*; intr. – *beware of, wait* || (inf.) te wachtene 3038. – (pr.5) wacht 483. – (pr.s.3) wachte 769.– (imp.pl.) wacht 1357. – (impf.1) wachte 2360 || See also: BEWACHTEN
WACHTER, n. (m.) | *guard* || wachtre 404
WAEN, n. (m.) | *expectation, opinion, doubt* || waen 90, 636, 900, 1093, 1383 etc. – wane 298, 1231
waendi | WANEN (I) + GI
waendic | WANEN (I) + IC
waende, waenden | WANEN (I)
waense | WANEN (I) + -SE
waent | WANEN (I) (+ HET I)
waer | WAER (I) (II) (III), SIJN (I)
WAER (I), adj. | *true* || waer 648, 1802, 2293, 2690. – waren 446
WAER (II), n. (n.) | *truth* || waer 170, 239, 673, 1131, 1380 etc.
WAER (III), inter. pron. | *where, how, where to* || waer (inter.) 2657, 3122, 3339
WAER (IV) rel. pron. | *what, where, wherever* || 641, 1663, 2358, 2364, 2573 etc.
waer | SIJN (I)
waerc | WERC
waerdi | SIJN (I) + GI
waerf | WERF
WAERHEIT, n. (f.) | *truth, word of honour, testimony* || waerheit 2158, 2581, 3183
WAEROMME, adv. (inter.+rel.) | *why* || (inter.) waeromme 674, 3213
waers | SIJN (I) + -ES
waert | SIJN (I), WERDEN, WERT (I) (II)
waert (clis.) | SIJN (I) + -HET (I)
waerven | WERF
WAERWERT, adv. | *where to, where* || waerwaert 1660
waerwi | SIJN (I) + WI
waes | SIJN (I) + -ES
waest | SIJN (I) + HET (I)
WAGEN, n. (m.) | *cart* || waghen 1126, 2137, 2412
WAKEN, w. vb. | intr. – *watch, lie awake*; tr. – *guard* || (inf.) te wakene 1680. – (impf.3) waecte 2
wale | WEL
WALSCH, adj. | *French* || walschen 8
walschedi | WALSCHEN + GI
WALSCHEN, w. vb. | intr. – *speak French* || (pr.5) walschedi (clis.) 1457
wan | WINNEN
WANC, n. (m.) | *doubt, vacillation* || wanc 1195
wancons | WANCONNEN + -ES
WANCONNEN, irr. vb. | intr. – *take amiss, resent* || (pr.1) wancons (clis.) 1920

WANCONSTE, n. (f.m.) | *antagonism, suspicion* || wanconst 907, 2544
WANDELEN, w. vb. | intr. – *walk, travel, ramble*; tr. – *change*; refl. – *adopt a disguise, change one's appearance* || (inf.) wandelen 2104, 2701, 2737, 3162
WANDELINGE, n. (f.) | *journey (on foot), company* || wandelinghe 2727. – wandelinghen 3059
wane | WAEN, WANEN (I)
WANEN (I), w. vb. | tr. – *expect, mean, think*; intr. – *doubt* || (inf.) wanen 2580. – (pr.1) wane 625, 950, 1101, 1351, 1756 etc. – wanic (clis.) 277, 906, 2635. – waense (clis.) 1126. – waent (clis.) 1818. – (pr.3) waent 2182, 3095. – (pr.5) waendi (clis.) 671, 2206, 2640, 2699. – (impf.1) waende 3243. – waendic (clis.) 594, 2529. – (impf.3) waende 46, 697, 1058, 1523, 1752 etc. – (impf.6) waenden 1494, 2030, 2174 || See also: BEWANEN
WANEN (II), adv. (inter.+rel.) | *from where* || (inter.) wanen 1195, 2141, 3338
WANT, conj. | *because, so that* || want 140, 395, 402, 798, 953 etc.
ware | SIJN (I)
warelteere | WERELTERE
waren | SIJN (I), WAER (I)
WARMHEIT, n. (f.) | *warmth* || waremhede 537
warp | WERPEN
warpene | WERPEN + -ENE
warper | WERPEN + -ER
wart | WERDEN
was | SIJN (I)
wasser | SIJN (I) + -ER
WAT (I), inter. pron. | *what, which* || wat 135, 246, 426, 562, 601 etc. – wats (clis.) 1628, 2951, 3307
WAT (II), rel. pron. | *what* || (rel.) wat 877, 981, 1430, 1530, 1932 etc.
WAT (III), indef. pron. | *what* || wat 1806, 2093
WAT (IV), adv. | *what, why, how* || wat 1075, 1798, 1929, 2034, 2480 etc.
WATER, n. (n.) | *water, river, fountain* || water 1825, 2313
WATERVAR, n. (m.) | *bittern* || watervar 1858
WATTAN, adv. | *so what, what does it matter* || wattan 245, 1292
wats | WAT + SIJN (I) / -ES
WECH (I), n. (f.m.) | *way, trip, manner* || wech 387, 1045, 1092, 1692. – weghe 1682, 1683. – (pl.) weghen 882
WECH (II), adv. | *gone, disappeared, away* || wech 1631
WECHGAEN, str. vb. | intr. – *leave* || (imp.pl.) gaet wech 1016, 1356
WECHLOPEN, str. vb. | intr. – *run away* || (impf.3) liep wech 713
WECKEN, w. vb. | tr. – *wake up, spur on* || (impf.3) wecte 1235
WEDER (I), prep. | *against, inconsistent with, of* || weder 1727
WEDER (II), adv. | *again, once more, back* || weder 708, 955, 1181, 1315, 1522 etc.
WEDER (III), indef. pron. | *neither* || weder 2587
WEDER (IV), conj. | *if, unless* || weder 945
WEDER (V), n. (n.) | *weather, thunderstorm* || weder 893
WEDER (VI), n. (m.) | *ram, wether* || weder 2111
WEDERBRINGEN, w. irr. vb. | tr. – *bring back, return* || (impf.3) wederbrochte 3334
WEDERCOMEN, str. vb. | intr. – *come back, return* || (pr.s.1) wedercome 2724
WEDERGAEN, str. vb. | intr. – *return* || (imp. pl.) gaet weder 2684
WEDERKEER, n. (m.) | *return, turn* || wederkeer 1724, 2319, 2688
WEDERKEREN, w. vb. | tr. – *cause to turn back, give back, avenge*; intr. – *return* || (pr.5) wederkeert 1016. – (impf.3) keerde weder 3273
WEDERLONEN, w. vb. | intr. – *reward, requite* || (inf.) wederlonen 492
WEDERSCHOUWEN, w. vb. | tr. – *meet (again)* || (pr.1) wederscauwe 2761
WEDERSEGGEN, w. irr. vb. | tr. – *revoke, contradict, refuse* || (inf.) wedersegghen 2273
WEDERSIDE, n. (f.) | *opposite side, two (opposite) sides* || wederzijden 293
WEDERTALE, n. (f.) | *contradiction, answer* || wedertale 1009
WEE (I), adj. | *very, unpleasant* || wee 2913, 3233
WEE (II), interj. | *oh dear, alas* || wee 306
weeden | WEIDEN
weenen | WENEN
weerelt | WERELT
weet | WETEN
weetstu | WETEN + DU
weetti | WETEN + GI
WEGEN, str.+w. vb. | tr. – *weigh*; intr. – *be heavy* || (inf.) weghen 1932

WEGGE, n. (m.) | *wedge* || (pl.) wegghen 653, 681
weghe | WECH (I)
weghen | WECH (I), WEGEN
WEIDEN, w. vb. | tr. – *put out to pasture*; intr. – *go into the field, graze* || (inf.) weeden 1707. – te weedene 1699
WEKE, n. (f.m.) | *week* || (pl.) weken 2965
WEL, adv. | *well, kindly, very* || wale 180, 462, 801, 1010, 1074 etc. – wel 24, 47, 90, 169, 182 etc. || See also: BET (comp.), BEST (II, superl.), ALLERBEST (II, reinf. superl.)
WELC, inter. pron. | *who, which* || welker 1030
WELDAET, n. (f.) | *good deed, virtue* || weldaet 3006. – (pl.) weldaden 3045
WELGEBOREN, adj. (p.p.) | *noble, of high birth* || welgheboren 2334
WELLECOME, adj. | *welcome* || willecome 629, 1072. – willecomme 3270
WELP, n. (m.n.) | *whelp* || (pl.) (dimin.) welpekine 1426. – welpkine 3137, 3328. – welpine 3129. – welpekijnen 1362. – welpkinen 3081, 3093, 3219
WENEN, w. vb. | tr. – *cry, weep for*; intr. – *cry, weep* || (pr.6) weenen 3220
WENNEN, w. vb. | tr. – *get used to, tame*; intr. refl. – *get used to* || (p.p.) ghewent 1536
WENTELEN, w. vb. | tr. intr. – *revolve, roll*; refl. || (impf.3) wentelde 975. – (p.p.) ghewentelt 981
WERC, n. (n.) | *work, artefact, act* || werc 3363, 3373. – waerc 2615. – werke 725
WERDEN, str. vb. | intr. – *become, originate, happen, shall, be* || (inf.) werden 634, 2003, 2654c, 3371. – (pr.1) werde 1801. – (pr.3) wert 174, 258, 1078, 1079, 1911 etc. – (impf.1) wart 389, 2087, 2680, 2732. – (impf.3) wart 107, 348, 398, 416, 818 etc. – waert 296, 974, 3388. – wert 2090. – (impf.4) worden 2100, 3164. – (impf.6) worden 77, 2832. – (impf.s.3) werde 1005. – worde 2331, 2344, 2355. – (p.p.) worden 1777, 2773, 3102, 3104 || See also: OPWERDEN
WERELT, n. (f.m.) | *world* || weerelt 962
WERELTERE, n. (f.) | *honour, respect,(royal) dignity* || warelteere 2350
WEREN, w. vb. | tr. – *fend off, prevent*; refl. intr. – *defend, resist* || (inf.) wernen 190
WERF, n. (f.) | *yard, gathering, instance* || waerf 348, 2007. – waerven 232, 1007, 1023, 1340, 1372 etc.
WERKEN, w. vb. | intr. – *work, act*; tr. – *make* || (inf.) werken 1035. – (impf.3) wrochte 1334 || See also: GEWERKEN
WERPEN, str. vb. | tr. – *throw, hit*; refl. || (impf.3) warp 209, 783. – warpene (clis.) 229, 1567. – warper (clis.) 822 || See also: UTEWERPEN
WERS, adv. (comp.) | *worse* || wers 1545
WERT (I), adj. | *worth, worthy, dear* || waert 1795, 1812
WERT (II), adv. | *to, towards* || waert 390, 533, 540, 708, 870 etc. || See also: ACHTERWAERT, DAERWAERT, HAREWAERT, HINDERWAERT, NEDERWAERT, OPWAERT, THUUSWAERT, UTEWAERT, UWAERT, WAERWERT
WESEL, n. (m.f.n.) | *weasel* || wesel 1860
wesen, wesene | SIJN (I)
WET, n. (f.m.) | *law, verdict, faith* || wet 1148. – wit 3377
WETEN, vb. (pret. pres.) | tr. – *know, suspect, care for, acknowledge* || (inf.) weten 290, 565, 590, 2143, 3290. – te wetene 2134. – (pr.1) weet 90, 266, 1215, 1447, 1501 etc. – (pr.2) weetstu (clis.) 2657. – (pr.3) weet 180, 801, 1144, 910 etc. – (pr.5) weet 2160, 2202. – weetti (clis.) 1135. – (pr.6) weten 21, 2198. – (imp.pl.) wetet 2598. – (impf.1) wiste 2396. – wistic (clis.) 1144, 2654c, 3256. – (impf.3) wiste 640, 714, 1175, 1198, 1212 etc. – wist 1931. – (pr.6) wisten 1641
WI (I), pers. pron. (4 n) | *we* || wi 429, 434, 436, 566, 567 etc. – wij 2420. – wy 1109, 2017. – gawy voert (clis.) 1850. – ghawi (clis.) 1961, 1963. – waerwi (clis.) 355. – wijs (clis.) 567. – wise (clis.) 432
WI (II), interj. | *alas* || wy 306, 925, 1194, 1796, 1797 etc.
WICHT, n. (n.) | *creature, child* || wicht 1027, 3400
WIDE, adv. | *wide, far* || wijde 294, 655
WIE (I), inter. pron. | *who* || (inter.) wie 260, 448, 449, 458, 987 etc. – wien 1834
WIE (II), rel. pron. | *who, whoever, he who* || (rel.) wie 769, 3440
wij | WI
wijde | WIDE
WIJF, n. (n.) | *woman, wife* || wijf 73, 235, 719, 731, 805, etc. – wijfs 1245, 2930. – wives 95. – wive 1977, 2123, 2282, 2781, 3246. – wiven 821

wijldijt | WILLEN + GI + HET (I)
wijle | WILE
wijlen | WILE, WILEN
wijleneere | WILENEERE
WIJN, n. (m. n.) | *wine* || wine 2280
wijs | WI + -ES
wijs | WIJS, WISE
WIJS, adj. | *wise, experienced, learned* || wijs 1032, 1674, 2298. – (n.) den wysen 2259
wijse | WISE
wijsen | WISE, WISEN
WIJSHEIT, n. (f.n.) | *wisdom* || wijsheit 3397
WIJT, adj. | *wide, broad, roomy* || wijt 824
wilde | WILLEN, WILT (I)
WILDERNISSE, n. (f.n.) | *uncultivated area, wilderness* || wildernesse 3153. – (pl.) wildernesse 2582
wildi | WILLEN + GI / HI
wildic | WILLEN + IC
wildijs | WILLEN + GI + -ES
wildijt | WILLEN + GI + HET (I)
wildine | WILLEN + GI / HI + -ENE
WILE, n. (f.m.) | *hour, time, moment* || wijle 842, 863, 1819. – wijlen 815. – wile 975
WILEN, adv. | *previously, in the past* || wijlen 296, 2299, 2564. – wilen 2239
WILENEERE, adv. | *previously, in the past* || wijleneere 101
wille | WILLE, WILLEN
WILLE, n. (m.f.) | *will, wish* || wille 25, 244, 635, 776, 1137 etc. || See also: ONWILLE
willecome | WELLECOME
willic | WILLEN + IC
willics | WILLEN + IC + -ES
willict | WILLEN + IC + HET (I)
WILLEN, w.+irr. vb. | intr. tr. – *want to, prefer, will* || (pr.1) wille 34, 1081, 1132, 1435, 1497 etc. – willic (clis.) 189, 222, 382, 583, 1190 etc. – wilt 3055, 3455. – willics (clis.) 1785. – willict (clis.) 2531. – wilre toe (clis.) 2873. – (pr.3) wille 769, 1349, 2511, 2769, 2788 etc. – wildi (clis.) 1314. – willet 772. – (pr.4) willen 1083, 3162. – (pr.5) wilt 950, 1406, 1458, 1656, 2963 etc. – wildi (clis.) 187, 606, 647, 943, 1132 etc. – wijldijt (clis.) 2143. – wildijs (clis.) 619, 1925. – wildijt (clis.) 3439. – wildine (clis.) 939. – (impf.1) wilde 184, 1618, 2402, 3232. – wildic (clis.) 2515. – wildine (clis.) 610. – woude 1563. – (impf.3) wilde 132, 612, 956, 1052, 1240 etc. – woude 1008, 2236, 2649, 3142, 3281 etc. – (impf.5) wilde 1780. – (impf.6) wilden 1010, 1161, 2429. – wouden 2997, 3046
wilre toe | WILLEN + DAERTOE
wilt | WILLEN, WILT (II)
WILT (I), adj. | *wild, ferocious* || wilde 2249
WILT (II), n. (n.) | *game* || wilt 271
WILTBRAET, n. (n.) | *game* || wiltbraet 1214
WINNEN, str. vb. | tr. – *get, acquire, cultivate* || (inf.) winnen 133. – (impf.3) wan 2440. – (p.p.) ghewonnen 117, 259, 928, 1322, 1788 etc. || See also: AFWINNEN, GEWINNEN, VERWINNEN
WINTER, n. (m.) | *winter* || winter 103, 323. – wintre 2096
WISE, n. (f.) | *manner* || wijs 687, 979, 1030. – wijse 557. – wijsen 207, 1320
WISEN, w.+str. vb. | intr. – *indicate, teach, sentence*; tr. – *sentence, pass judgement*; refl. || (inf.) wijsen 2070, 2497, 2512, 2641. – (pr.6) wijsen 167. – (impf.3) wijsde 2495. – (impf.6) wijsden 1881
wiste, wisten | WETEN
wit | WET
WISSE, n. (f.) | *rope, noose* || wisse 224
woent, woende | WONEN
woerde, woerden | WORT
WOEST, adj. | *wild, empty* || twoeste (clis.) 2268
WOESTINE, n. (f.n.) | *wasteland, wilderness* || woestine 3329. – wostine 503, 2661. – woestinen 508
WOLF, n. (m.) | *wolf* || wulf 1575, 1967, 3413
WOLVINNE, n. (f.) | *she-wolf* || wulfinne 2892
WONDE, n. (f.) | *wound* || wonden 1282. – (pl.) wonden 162, 3015
WONDEN, w. vb. | tr. – *wound, injure, maim* || (p.p.) ghewont 986, 1311, 1645, 2920
WONDER, n. (n.) | *surprise, astonishment, curiosity* || wonder 1541, 1579, 2270, 2547, 2698. – wonders 3099
WONDEREN, w. vb. | intr. – *surprise, be surprised*; refl. impers. – *wonder, ask o.s.* || (impf.3) wonderde 2647, 2649
WONDERLIKE, adv. | *curious, strange* || wonderlic 3022
WONEN, w. vb. | intr. – *live, dwell, remain*; tr. – *get used to* || (inf.) wonen 3161. – te wonen 3170. – (pr.3) woent 602, 1123. – (pr.6) wonen 3157. – (impf.3) woende 1511
woort, woorden | WORT

worde | WERDEN
worden | WERDEN, WORT
WORP, n. (m.n.) | *throw* || (pl.) worpe 1583
WORST, n. (f.) | *sausage* || worst 104, 106, 116, 120, 253
WORT, n. (n.f.) | *word, promise, name* || wort 2654e. – (dimin.) wordekijn 2213. – (pl.) woort 15, 438, 620, 1874. – woerde 1917, 2018, 2809, 3240. – woorden 487, 1422, 1985. – woerden 1496, 2235, 2807, 3301. – worden 446, 1871b
wostine | WOESTINE
woude | WILLEN, WOUT
wouden | WILLEN, WOUDEN
WOUDEN, w. vb. | tr. – *direct, govern* || (inf.) wouden 3204 || See also: GEWOUDEN
WOUT, n. (n.) | *wood, forest* || wout 2084, 2869, 3444. – woude 502, 506, 651, 1803, 2288 etc.
wrake | WRAKE, WREKEN
WRAKE, n. (f.) | *revenge, punishment, penance* || wrake 1845
WREET, adj. | *harsh, antagonistic, cruel, aggressive* || wreet 464, 2091, 2842, 3032
WREKEN, str. vb. | tr. – *avenge, revenge, punish*; refl. || (inf.) wreken 2915. – (pr.1) wreke 999. – (pr.5) wreket 167. – (pr.s.3) wreke 1793. – (imp.pl.) wreket 992. – (impf.s.3) wrake 1174 || See also: GEWREKEN
wrochte | WERKEN
WROEGEN, w. vb. | tr. – *tell, betray, accuse*; refl. || (inf.) wroughen 1787. – te wroughene 113, 2225. – (impf.3) wroughede 1205
wulf | WOLF
wulfinne | WOLVINNE
wy | WI
wysen | WIJS

ye | IE
yemene, **yement** | IEMAN
yet, **yewet** | IET
yewer | IEWAER

z- | S-
zanc | SINGEN
zat | SAT, SITTEN
zeerich | SERICH
zeinde | SEENT
zi | SI, SIJN (I)
zidi | SIJN (I) + GI
zier, ziere | SIJN (II)
zijde(n) | SIDE
zijncken | SINKEN
zijt (clis.) | SI, SIJN (I) + HET (I)
zijt | SIJN (I)
zijter | SIJN (I) + -ER
zoet | SI + HET (I)
zorghe | SORGE, SORGEN
zuer | SUUR
zwaer | SWAER, SWARE
zwam | SWEMMEN
zweech, zweghen stille | STILLESWIGEN
zwijghics | SWIGEN + IC + -ES
zwoer, zwoeren | SWEREN

Word index (semantic fields)

In this index the normalized words from the glossary have been arranged into semantic fields derived from a Dutch thesaurus (Brouwers 1991). The procedure was as follows. The Dutch meanings of words selected for the glossary (from the *Middelnederlandsch handwoordenboek*) were compared with semantic fields in Brouwers' thesaurus. Only those meanings of words that actually occur in *Van den vos Reynaerde* have been assigned to one or more semantic fields. Within each semantic field words are listed strictly alphabetically.

Brouwers' thesaurus refers by means of an alphabetical register to (numbered) lists containing tens of thousands of modern Dutch words, expressions and proverbs according to their semantic affinity. In our index the principle is applied to the Middle Dutch vocabulary of just one text. Here the two thousand or so normalized words from the glossary are listed according to their semantic affinity. In this way the index refers to the entries of the glossary in which all word forms used in *Van den vos Reynaerde* are listed with a selection of line-numbers and meanings. The concepts of the semantic fields and the structure in which they are arranged have been derived from the thesaurus; headwords have been translated into English. In a number of cases cross-references between related semantic fields have been added.

It should be stressed that we have compiled an index, not a thesaurus. It does not in any way aim at an exhaustive presentation. The wide mesh used for the net of concepts spread over the Middle Dutch of one single text here allows all kinds of linguistic fish to escape. As was mentioned earlier, meanings listed in the glossary that do not occur in *Van den vos Reynaerde* are not found in this index. For example, AFSLAEN has been listed only under *1.9.1 Cut* on the basis of the meanings *cut off, behead.* The other meanings (*shorten, deduct*, etc.) are not found in *Van den vos Reynaerde*, and have been ignored for that reason. Finally the index, like the glossary, is limited to single words. The meanings of more or less fixed expressions and compounds have not been included ('guldijn waerc', 'ontweghet sijn', 'mate es tallen spelen goet' etc.) In spite of all these restrictions we hope that users will appreciate this index for one important advantage: as a result of their assignment to broad semantic fields words elucidate each other. This may enable us to develop new insights into the language used by Willem.

1. GENERAL RELATIONS

1.1 Existence – *Being:* DINC, SIJN (I). – *Non-being:* SCHINEN *(see also 9.1 Deceive).* – *Way of being:* DUSDAEN, SULC (I). – *Incidental circumstance:* BEWANT.

1.2 Relativity – *Relation:* DAERMEDE, DAEROVER, HIERAF, JEGHEN (I), *JEGHEN* (II), OVER. – *Similarity:* ALSE, ALSO (I), ALSO (II), ALSOF, DIESGELIKE, EVENE, GELIKE, QUANS, SLACHTEN, SO (II). – *Difference:* ANDER, EL. – *Variety:* MENIGERHANDE. – *The same:* HAER * (III), HEM * (II), SELVE. – *Compare:* SO (I). – *Distinguish:* VERSCHEIDEN. – *Weigh:* WEGEN. – *Count:* REKENEN, TELLEN. – *Geometrical measurements:* AME,

MILE, VOET. – *Chronology:* APRIL, AVONT, DACH, DAGERAET, JAER, MAENT, MEYE, MIDDACH, MORGEN (I), NACHT, WEKE *(see also 1.5)*. – *Coins:* BISANT, MARC, PENNINC *(see also 6.2 Pay)*. – *Numbers:* ACHTE (II), DERDE, DRIE, DUSENT, EEN (I), EERSTE (I), GETAL, HALF (I), HONDERT, SESSE, SEVEN, TIEN, TIENDE, TWAELFHONDERT, TWEE, TWINTICH, VIER, VIERTICH, VIJF, VIJFSTE, VIJFTIEN.
– *Determinate:* DAS (I), DAT (I), DEGENE, DESE, DI, DIE (I), DIEGENE, DIEN * (I), DIER (II), DIES (I), DIT, DU, GI, HAER * (II), HEM * (I), HI, IC, MI, RECHTE, SI, U, UWAERT, VOS *, WI (I). – *Indeterminate:* EEN (III), ENICH, IEMAN, IET (I), MEN, NA (II), SOWIE, SULC (II), WEDER (III), WELC, WIE (I), WIE (II).

1.3 Causality – *Cause:* BEDI (I), BEDI (II), BEWERVEN, BI (I), DAEROMME, DIES (II), DORDAT, DORE (II), HIEROMME, OMME (I), OMMEDAT (I), OMMEDAT (II), TWI, VOREN, WAEROMME, WANT. – *Result:* DAERTOE, DUS, HIERTOE, SODAT. – *Coincidence:* GEVAL.

1.4 Order – *Sequence:* ANDER. – *Continuity:* GEDICHTE (II). – *Precede:* VOREGAEN. – *Follow:* NA (I), NALOPEN, VOLGEN. – *Accompany:* GELEIDEN, GEMEEN, GESELLE, GESELSCHAP, GESINDE, MEDE (I), MEDEGAEN, MEDELOPEN, MET, OVEREEN *(see also 8.1 Sociable - civilised)*. – *Beginning:* BEGIN, SINT (I), SINT (II) *(see also 5.4.2.1 Begin)*. – *End:* TOTE (II), TOTEDAT, VERGAEN *(see also 5.4.2.1 End)*. – *Middle:* MIDDEN, MIDDEWAERT (I), MIDDEWAERT (II). – *Single:* AL (I), ELC, ELKERLIJC, MALC. – *Exceptional:* OFTE, SO (II), SONDER (I), WEDER (IV). – *Irregularity:* DAN (II), SONDER (II), SONDERLINC, VREMT.

1.5 Time – *Chronology (see 1.2)*. – *Space of time:* AL (IV), ALSE, ALSO (II), DOE (I), DOE (II), LIDEN (I), TIJT, WILE. – *Lengthy:* AL (II), ALINEEN, BEIDEN, LANC, LANGE, OVERLANGE. – *Briefly:* ALTEHANT, TWINT. – *Always:* ALTOOS, EMMER, EMMERMERE, EWELIJC. – *Never:* NEMMEE, NEMMERMEE, NIE, NIENE, NOOIT.
– *Events:* AVENTURE, BLIVEN, GESCHIEN, GEVALLEN, MISCOMEN, SIJN (I). – *Before:* DAERTEVOREN, EER (I), EER (II), EERSTE (II), HIERVORE, TEVOREN, VOREN. – *After:* DAERNA, DAEROPPE, DAN (I), ECHT, HIERNA, NA (I), NA (II), NADAT, NADIEN, NAMAELS. – *Simultaneously:* BI (I), BINNEN (I), HIERBINNEN. – *In the present:* HEDEN, NU, TAVONT. – *In the past:* GISTEREN, WILEN, WILENEERE. – *In the future:* MEER (II), METTIEN, MORGEN (II), NAEST (I), NAEST (II), OVER, SAERMEER, VORT, VORTBRINGEN, VORTMEER, VORWAERTMEE. – *New:* JONC, JONCHERE, JONGELINC, NIEUWE, VERSCH. – *Old:* OUDE (I), OUDE (II), OUT, QUENE.
– *Frequently:* ANDERWERF, DICKE, DICWILE, NOCH (I), WERF. – *Seldom:* IE, OOIT, SELDEN, SOMWILEN.
– *Early:* VROE. – *Late:* SPADE (I), SPADE (II). – *Timely:* STADE, STONDE.

1.6 Quantity – *Quantity:* BEIDE, IET (II), IEWAER, MENICH, PAER, SO (I), SOM. – *Little:* ALLENE (I), CAF, CLEINE, CRANC, CUME, DULDE, EI, LUTTEL (I), LUTTEL (II), LUTTEL (III), MATE, MIN, MINDER, NAUWE (II). – *Much:* ALSO (I), COEVER, HARDE, MENICHVOUDICH, MENICHVOUT, SERE, VELE (I), VELE (II), VELE (III).
– *More:* ALLERMEEST, DAERBI, GEDIEN, HOUDEN, MEER (I), MEEST, MEESTE, MERE, OOC. – *Less:* ALLERMINST, SACHTEN, SINKEN, SLAKEN.
– *Everything:* AL (I), ALGADER (I), ALLES, ALTEGADER, LADEN, STOPPEN, VOL. – *Nothing:* GEEN, GEENREHANDE, NEGEEN, NIEMAN, NIET (II). – *The whole:* AL (I), AL (II), ALGADER (II), ALLENE (II), ALS, OVERAL, SUVER. – *The part:* BANDERSIDE, DEEL, DELEN, HALF (II), MORSEEL, POENT, STUC.
– *Enough:* GENOECH (I), GENOECH

(II), GENOEGEN. – *Too much:* TE (I), UTERMATEN (I), UTERMATEN (II).

1.7 Space – *Place:* ALDAER, DAER, ELWAER, ER, GINDER, HARE (III), HIER, LANT, STAT, STEDE, WAER (III). – *Extensive:* HARENTARE, OVER, OVERAL. – *Present:* BLIVEN, GELACH, GELIGGEN, INLIGGEN, SETTEN, WONEN. – *Absent:* GEBREKEN, ONGEREET. – *To place:* LEGGEN, STEKEN. – *Cosmos (see 2.2.1).* – *Plants (see 2.2.3).* – *Road (see 1.9.1).* – *Abode:* HERBERGE, HERBERGEN. – *Community:* DORP, CLOOSTER, HOF, STAT, PRIOREIT. – *Building:* BORCH, CASTEEL, CLOOSTER, CLUSE, HUUS, MOLENE, VESTE. – *Parts of the building:* BARBACANE, HAGEDOCHTE, HANENBALC, HOF, MUER, PARC, PORTE, SCHURE, SPIKER, STAGE, TUUN, VALDORE, VLOER, VUURGAT. – *Furniture:* STOEL, TAFEL, TAFELMES. – *Place to sleep:* BEDDE. – *Build:* RECHTEN (I). – *Place where animals live:* HAGEDOCHTE, HOL, NESTELEN. – *Far:* VERRE. – *Near:* BI (I), BI (II), DAEROMTRENT, GEBUUR, NA (II), NAER, NAEST (I), NAEST (II), TE (II), TEN, TER, TES, TOTE (I). – *Upright:* GESTAEN, OPSTAEN, RECHTE, STAEN. – *Flat:* LIGGEN, SLECHT. – *Sloping:* NEDERGAEN, NEDERLATEN, NEDERLOPEN, NEDERSLAEN. – *On:* OP (I), OP (II), OVER, SITTEN. – *Under:* BARE, DAERONDER, DRAGEN, GEDRAGEN, ONDER (I). – *Above:* BOVEN (I), BOVEN (II), DAERBOVEN, HANGEN. – *Below:* BENEDEN. – *Parallel:* NEVEN. – *Outside:* BUTEN (I), BUTEN (II), UTE (I), UTE (II). – *Inside:* BINNEN (I), BINNEN (II), DAERBINNEN, DAERINNE, HERTE, IN (I), IN (II), TUSSCHEN. – *Container:* AME, BUTSEEL, CUPE, SAC, SCHARPE, SLAVINE. – *In front:* VORDER, VORE. – *Behind:* ACHTER, ACHTERST, BACHTEN, NA (II), LUCHT, SIDE. – *Beside:* WEDERSIDE. – *Orientation:* OOSTENDE, SUUT, SUUTWEST.

1.8 Change – *Change:* KEER, KEREN, WERDEN. – *Changeable:* MISSELIJC. – *Constant:* GESTADE. – *Instead of:* MANGELINGE.

1.9.1 Movement (general) – *Movement:* DRIVEN, LOPEN, PORREN, ROEREN, TRECKEN. – *Absence of movement:* STILLE. – *Direction:* DAERTOE, DAERWAERT, DANEN, HAREWAERT, LEIDEN, NA (I), THUUSWAERT, TOE, TOTE (I), WAER (III), WAERWERT, WEDER (I), WERT (II). – *Deviation:* OMMEKEREN. – *Road:* PAT, STRATE, WECH (I). – *Forward movement:* VORT. – *Backward movement:* ACHTERWAERT, HINDERWAERT, WEDER (II). – *Move along something:* GELIDEN, NEVEN, RUTSEN. – *Move through something:* AL (III), DORE (II). – *Rub:* BECNAUWEN, CNAGEN, SCHRAVEN. – *Run through:* STEKEN. – *Rise up:* CLEMMEN, OPDRAGEN, OPGAEN, OPHEFFEN, OPLESEN, OPWAERT, VERHEFFEN. – *Fall down:* NEDERVALLEN, NEDERWAERT, VAL, VALLEN. – *Surround:* BELUKEN, BERINGEN, OMME (I), OMME (II), OMMETRENT. – *Cover:* BEVAEN, DECKEN. – *Uncover:* BLOOT (I), BLOOT (II), ONBEDECT, ONTDECKEN, OPSCHRAVEN. – *Turn:* WENTELEN. – *Regular movement:* OMMESWINGEN. – *Irregular movement:* STUVEN. – *Approach:* GEMOET, GEMOETEN, GENAKEN, NAKEN, TOEGAEN, TOELOPEN. – *Deviate:* DAERAF, WANEN (II). – *Congregate:* DAERANE, GEMANC, SAMENINGE, SCHARE, TEGADER, TESAMEN, TROP, VERSAMENEN, VOLC. – *Separate:* SCHEIDEN. – *Remove:* LOS. – *Fasten:* AENCNOPEN, BINDEN. – *Loosen:* ONTBINDEN. – *Mix:* BLANDEN. – *Insert:* INSTEKEN. – *Extricate:* UTETREKKEN, UTEWERPEN. – *Open:* GAT, ONTDOEN, OPBREKEN. – *Enclosed:* TUUN. – *Knock against:* DAEROPPE, DRINGEN, HORTEN. – *Hit:* BLOUWEN, SLACH, SLAEN, WORP *(see also 2.2.8 and 6.2 Pay).* – *Grab:* GEGRIPEN, GRIPEN, HAKE, NEMEN, NIPEN, PRENDEN, VAEN *(see also 6.2 Take).* – *Break off:* BREKEN, CRAKEN, ONTWEE, SCHOREN. – *Cut:* AEX, AFBITEN, AFNEMEN, AFSLAEN, AFSNIDEN,

BARDE, BESCHEREN, BILE, CLIEVEN, MES, TAFELMES. – *Mill:* MOLENE, MOLENMAN.
– *Journey:* VAERT, VAREN. – *Arrive:* COMEN, GERAKEN, WEDERCOMEN, WEDERGAEN, WEDERKEER, WEDERKEREN. – *Stay behind:* ACHTERBLIVEN. – *Leave:* ONTRINNEN, RUMEN, SCHAVEN, SCHEIDEN, WECHGAEN, WECHLOPEN. – *Send away:* BALLINC, BAN, BANNEN, VERBANNEN, VERDRIVEN. – *Bring:* BRINGEN, WEDERBRINGEN. – *Go:* CRUPEN, GAEN, GANC, GANGEN, LOPEN, PALSTER, PAS, STAF, STAKE, STAP, TREDEN, WANDELEN, WANDELINGE, WERT (II). – *Jump:* OPSPRINGEN, OPWERDEN, SPRINGEN, SPRONC, UTESPRINGEN, VERSPRINGEN, VORTSPRINGEN. – *Advance:* VORTGAEN. – *Go towards:* AENVAERDEN. – *Go away from:* HENENGAEN, HENENLOPEN, HENENTRECKEN, VERSCHEIDEN. – *Enter:* INCOMEN, INCRUPEN, INGAEN, INLOPEN, INTRECKEN. – *Leave:* UTEGAEN, UTEKEREN, UTEWAERT. – *Pass:* LIDEN (I). – *Cross:* OVERLOPEN. – *Go round:* OMMEGAEN, OMMELOPEN. – *Ride:* OPHOUDEN, TOGEL. – *Float:* VLOTEN. – *Swim:* SWEMMEN. – *Fly:* VLIEGEN.

1.9.2 Motion (modality) – *Fast movement:* HAESTE, HAESTELIKE, HAESTEN, HAESTICH, RASCH, SAEN, SCHIERE, SNEL, SNELLE, SNIEMEN, TEHANT. – *Slow movement:* LAT, LETTEN, MERREN, SACHTE, SPAREN, TRAECH. – *Throw:* WERPEN. – *Go fast:* RECKEN, RINNEN, VLIEN, VORTLOPEN.

1.9.3 Motion (vehicle, dress, cover) – *Carriage:* CARRE, WAGEN. – *Clothing:* CLEET. – *Outer clothing:* HARE (I). – *Shoes:* SCHOE, SCHOEYEN. – *Headdress:* CAPPROEN. – *Glove:* HANTSCHOE. – *Dress:* AENDOEN, AENDRAGEN. – *Undress:* AFDOEN, MOEDERNAECT, NAECT, ONTSCHOEYEN. – *Sew:* BRAUWEN, NAET.

2. THE MATERIAL WORLD

2.1 Creation, life (incl. relationships), death – *Produce:* CREATURE, MAKEN, WERC, WERKEN. – *Destroy:* BREKEN, VERDERVEN, VERLOVEN, VERSTOTEN. – *Reproduce:* BROET, EI. – *Genealogy:* GESLACHTE, SIBBE. – *Family:* BELANC, BESTAEN, MAECH. MATER, MOEDER, VADER. – *Children:* DOCHTER, KINT, SONE. – *Brothers:* BROEDER. – *Sisters:* SUSTER. – *Uncle, aunt:* MOEYE, OOM. – *Nephew, niece:* BROEDERSONE, NEVE, NICHTE. – *Cousin:* NEVE, NICHTE. – *Life:* LEVEN (I), LEVEN (II), LIJF, ONVERDAEN, VORTLEVEN *. – *Death:* DOOT (I), DOOT (II), STEENDOOT, STERVEN, VERSLAEN. – *Kill:* DODEN, MORDEN, MORDENARE, MORT, ONTLIVEN, VERBITEN, VERHANGEN. – *Funeral:* BEGRAVEN, 355 GRAF, 355 SARC.

2.2.1 Cosmos – *Celestial bodies:* MANE, RISEN, SONNE, SONNENOPGANC. – *Earth:* ERDSCH, WERELT. – *Mountain:* BERCH. – *Valley:* DAL. – *Swamp:* MOER. – *Desert:* HEIDE. – *Spring:* BORNE, PUT. – *Lake:* WATER. – *Stream:* DIEP, FLUME, GRACHT, OEVER, RIVIERE, VLIET, WATER. – *Sea:* OVERSEE. – *Flow away:* AFVLOEYEN, UTELEKEN. – *Stream:* STROOM. – *Bridge:* BRUGGE. – *Atmosphere:* SOMER, WEDER (V). – *Cloud:* BELOKEN.

2.2.2 Inanimate matter – *Metals:* GOUDIJN, GOUT, ISER, SILVER *(see also 7.3 Jewelry).* – *Different kinds of stone:* ERDE, ERDIJN, MARBERSTEEN *, MOUDE, SANT (I), STEEN. – *Gold and silversmiths' work:* GESMIDE, WAERC *(see also 7.3 Jewelry).* – *Working the soil:* DELVEN, GRAVEN, ONTDELVEN, SCRAVEN. – *Ropes:* LINE, PESE, STRENGE, STROP, WISSE. – *Woven material:* LAKEN. – *Spinning:* ROCKE, SPILLE, SPINNEN. – *Woodworking:* CLIEVEN, TIMMERMAN, WEGGE. – *Wooden articles:* CLOETE, MICKE, VORST.

2.2.3 Plants – *Plant:* BOOM, BOSCH, CRUUT, HAGE, STRUUC, WOUT. – *Trunk:* RIJS. –

Leaf: LOOF. – *Flower:* BLOEME. – *Moss:* MOS. – *Dicotyle trees:* BERKE, EIKE, LINDE. – *Plant growing:* WILT (I), WOEST. – *Uncultivated land:* GRAS, VELT, WILDERNISSE, WOESTINE. – *Grain and hay harvest:* CAF, STRO, STROWISCH. – *Farmhouse:* SCHURE, SPIKER, RAKE, VLEGEL.

2.2.4 Animals – *Animal:* DIER (I). – *Fish:* PLADIJS. – *Amphibians:* PUUT. – *Birds:* CAPOEN, EENT, GANS, HANE, HENNE, HOEN, ODEVARE, PARTRISE, RAVEN, SCHOVUUT, ULE, VOGEL, WATERVAR. – *Mammals:* BERE, BEVER, CALF, CATER, DAS (II), EENCOREN, EVERSWIJN, FORET, GEIT, HASE, HIE, HOEKIJN, HONT, LAM, LIEBAERT, LIOEN, MUUS, OSSE, OTTER, RAM, SWIJN, VOS, WEDER (VI), WELP, WESEL, WOLF, WOLVINNE. – *Keeping animals:* TAM, WENNEN. – *Keeping bees:* HONICH, HONICHRATE. – *Fishing:* VISSCHEN. – *Hunting and shooting:* BELAGEN, JAGEN, JAGER, LAGEN, PROOIJE, STRIC.

2.2.5 Mankind – *Human being:* DRUUT, JONGELINC, LIEDE, MAN, WICHT. – *Man:* MAN. – *Woman:* QUENE, VER, VROUWE, WIJF *(see also 8. Society).*

2.2.6 Parts of the body – *Body:* LICHAME, LIJF. – *Blood:* BLOEDICH, BLOET. – *Bones:* BEEN, PLADISENGRAET. – *Skin:* BALCH, BEREHUUT, HUUT, PELSE, SWEET, VEL, VELSPOT, VERHORNT. – *Hair:* CRUNE, GRIJS, HAER (I), PLUME, TOP, VEDERE, VEDERSLACH. – *Head:* HOVET. – SWAERDE. – *Face:* AENSICHTE, LIER. – *Eye:* OGE. – *Ear:* ORE. – *Nose:* NESE. – *Mouth:* MONT, MULE, MUSEEL, TONGE. – *Teeth:* TANT. – *Chin:* BAERT, GRANE. – *Neck and shoulders:* CRAGE, CROP, HALS, KELE. – *Breast:* MAMME, RIBBE. – *Stomach:* BUUC, LANKE. – *Back:* ACHTERENDE, HAME, RUGGE, STERT. – *Limbs:* LIT. – *Arm:* HANT, VINGER, VLOGEL. – *Leg:* CLAUWE, KNIE, LANCVOET, TEE, VOET.

2.2.7 Workings of the body – *Digestive organs:* MALE (I). – *Organs of the excretory system:* CLOETE.

2.2.8 Food and drink – *Eat:* BITEN, ETEN, HONGER, HONGERICH, LUSTEN, MINEREN, ONTBITEN, OPETEN, SADEN, SAT, SPANEN, VERSADEN, VERSLINDEN, VRAET, WEIDEN. – *Drink:* DORST, DRINKEN, DRONKEN, LAPEN, SCHENKEN. – *Digestion:* VERTEREN. – *Excretion:* BESIKEN *, SWEET. – *Sleep:* SLAPEN, SLAPEND, WAKEN, WECKEN. – *Meal:* GELACH, MAEL. – *Victuals:* AES, GERECHTE, SPISE, VET. – *Meat:* BAKE, RINTVLEESCH, VENISOEN, VLEESCH, VLEESCHSMOUT *, WILT (II), WILTBRAET, WORST. – *Bread:* BROOT. – *Other foods:* SAUSE, HONICH. – *Alcoholic drinks:* BIER, CLOOSTERBIER, MEDE (II), WIJN. – *Preparation of spirits:* BLANDEN, BROUWEN. – *Hostelry:* TAVERNE.

2.2.9 Physical health – *Healthy:* GESONT. – *Ill:* BLEEC, GENESEN, ONDERCOMEN, ONGESONT, ONMACHT, SIEC (I), SIEC (II), VERDOVET. – *Injuries:* LIJCTEKEN, MISMAKEN, PANT, WONDE, WONDEN.

2.3.1 Properties of matter (size, shape) – *Large:* GESTRECKET, GROOT, LANC, LANGE, MEKEL, OVERGROOT. – *Small:* CLEINE, CORT, CORTEN, CREMPEN. – *Broad:* BREET, WIDE, WIJT. – *Thin:* MAGER, SMAL. – *High:* HOGE (II). – *Low:* DIEP, DIEPE. – *Point:* WEGGE. – *Sharp:* SCHARP. – *Crooked:* CROM (I), CROM (II). – *Uneven:* SCHARP, RU. – *Heavy:* SWAER.

2.3.2 Properties of substances (physical, chemical) – *Gaseous state:* BLASE. – *Semi-liquid state:* SMEREN. – *Aridity:* DROGE. – *Warmth:* COKEN, HEET, WARMHEIT. – *Cold:* COUDE, COUT, IJS, RIJM, VERCOELEN, VORST, WINTER. – *Light:* AFBERNEN. – *Heating appliance:* VUUR, VUURGAT *. – *Taste:* SMAKE. – *Tasty – sweet:* LECKERNIE. – *Unsavoury – sour:* SCHARP. – *Sound:* GECRAEY, GEHUUC, GELUUT, GERUCHTE, LUDE, MISBARE, MISBAREN, MISLATEN, OVERLUUT. – *Silence:* GESTILLE, STILLEKINE. – *Dull sound:* GRONGEREN. – *Sharp sound:* HOGE (II). – *Sound made by humans:*

DULEN, GELLEN, ROEPEN, SUCHTEN, VERSUCHTEN. – *Sound made by other animals:* BASSEN, BLETEN, BRIESCHEN, GEBLEET, PIPEN. – *Light:* CLAER, CLARE, LICHT (II), ONTSTEKEN, SCHINEN. – *Darkness:* DONKER (I), DONKER (II). – *Source of light:* BERRENDE, LANTERNE, OFFERKERSE, STALLICHT. – *Colours:* BRUUN, GRIJS, GROEN, ROOT, SWART.

2.4 Physical sensations – *Touch:* TASTEN. – *Taste:* SMAKEN. – *Hear:* GEVREESCHEN, HOREN, VERHOREN, VERNEMEN, VERSTAEN. – *See:* BESCHOUWEN, BESIEN, GESIEN, GEWARE, OMMESIEN, SCHOUWEN, SIEN, TOESIEN, VERSIEN, WEDERSCHOUWEN. – *Impaired sight:* BLINDEN, STAERBLINT, VERBINDEN. – *Visibility:* BAREN.

3. THE INTELLECT

3.1 Intellectual powers – *Attention:* ACHTE (I), ACHTEN, BESIEN, BESPIEN, GOME, MERKEN, WACHTE, WACHTEN, WACHTER. – *Remember:* GEDENKEN, ONTHOUDEN. – *Forget:* VERGETEN. – *Imagination:* WAEN, WANEN (I). – *Sensible:* BEDACHT, VROET, WIJS, WIJSHEIT. – *Cunning:* BEHENDICHEIT, ENGIEN, LIST, LISTICH, REINAERDIE *(see also 9.1 Deceive).* – *Stupid:* DOL, DOMPHEIT, DORE (I), ONVROET, SOT. – *Mental health:* REDENE. – *Insanity:* DOVEN, ONTWEGET.

3.2 Intellectual activity – *Thought:* BEVAEN, GEDACHTE, GEPENS, GEPENSEN, PENSEN, SIN. – *Seek:* SOEKEN. – *Find:* VINDEN. – *Believe:* BEWANEN. – *Doubt:* TWIVELEN. – *Be surprised:* HA, WONDER, WONDEREN, WONDERLIKE. – *Reason illogically:* SAGHE (I). – *Prove:* PROUVEN, ORCONDE (I) *(see also 8.3 Trial).* – *Judge:* BEDENKEN, DUNKEN, MENEN. – *Confirm:* BEGIEN, EET, JA, LIËN, SEKEREN. – *Deny:* EN (I), NEEN, NIET (I), NO, NOCH (II). – *Agree conditionally:* INDIEN, OF. – *Agree:* AMEN *. – *Understand:* VERSTAEN. – *Know:* BEKENNEN, CLERC, GELEERT, KENNEN, LEREN, WETEN. – *Truth:* ENTROUWEN, GEWAERLIKE, GEWIS, TEWAREN, WAER (I), WAER (II), WAERHEIT. – *Fallacy:* DOLE, MISSEN.

3.3 Expression and communication of a thought – *Announce:* BAN, CONDEN, CONT, CRAEYEREN, NIEUMARE, OPENBARE, TOGEN, UTEBRINGEN, UTECOMEN, VORTTRECKEN, WROEGEN. – *Keep secret:* HIDEN, ONVERSWEGEN, SCHUWEN, VERHELEN, VERHOLEN, VERHOLENLIJC, VERHOLENLIKE. – *Clear:* AENSCHIJN, AENSCHINEN, ALSO (II), APEERT, BLIKEN, DIEDEN, SCHINEN. – *Natural sign:* GEBARE, GELATE, GELATEN, SPOR, TEKEN *(see also 9.1 Deceive).* – *Artificial sign:* SEGELE, VANE. – *Speak:* SEGGEN, SPRAKE, SPREKEN, VOLSEGGEN. – *Be silent:* STILLESWIGEN, SWIGEN. – *Speak loudly:* AENROEPEN, GEROEP. – *Speak softly:* RUNEN. – *Say:* GESEGGEN, GESPREKEN, TALE, WORT. – *Determine:* GENOEMEN, HETEN, NAME, NOEMEN, NOMEN *. – *Inform:* BOOTSCHAP. – *Tell:* AVENTURE, TELLEN, VERTELLEN. – *Ask:* VRAGEN, WATTAN. – *Answer:* ANTWORDE, ANTWORDEN. – *Discussion:* BESPREKEN, VORTGAEN. – *Speech:* PLEIDEREN, TALE, WOORT. – *Education:* CLERC, LESSE, MEESTER, WISEN. – *Go to school:* PASTE. – *Read:* LESEN. – *Write:* GESCHRIVEN, SCHRIVEN *(see also 7.3 Literature – art of poetry).* – *Stationery:* BRIEF, LETTERE, PARCAMENT. – *Art of writing:* BOECSTAVE, LETTERE. – *Book:* BOEC. – *Language:* DIETSCH, FRANSOYS, WALSCH, WALSCHEN. – *Alphabet:* SPELLEN. – *Word formation:* BISPEL.

4. VOLITION

4.1 Aspects of the will – *Voluntarily:* GEWILLELIKE. – *Forced:* MOETEN. – *Eagerness:* GAERNE, GERNE, LIEVE (II). – *Reluctance:* NODE. – *Willpower:* BEDWINGEN, BEDWONGEN. – *Lack of willpower:* WANC.

4.2 Actions of the will – *Choose:* VANDEN, VERCIESEN, WILLEN. – *Decide:* BERADEN (II).

4.3 Will imposed on others – *Have authority:* BEDWANC, DWINGEN, EIGEN, MACHT, SENDEN, STUREN, UTESENDEN. – *Serve:* DIENEN. – *Govern:* GEWOUDEN, GEWOUT, WOUDEN. – *Authority:* CONINC, CONINCKLIKE, CONINGINNE, CRONE, HOF. – *Subject:* BODE, BOTTELGIER, CNAPE, KNECHT, SERIANT. – *Freedom:* ONTCOMEN, ONTGAEN, ONTSCHRICKEN, ONTSPRINGEN, ONTSWEMMEN, ONTVAREN, ONTWENDEN, ONTWISSCHEN, QUITE, UTEGERAKEN, VRI. – *Captivity:* GEVANE, GISEL, VAEN. – *Obedient:* GEHOORSAM, OOTMOEDELIKE. – *Exercise authority:* BEVELEN, BIEDEN, GEBIEDEN, GEBODE, LADEN, ONTBIEDEN, VORTDRAGEN. – *Allow:* GETEMEN, GONNEN, MOETEN, ORLOF.

4.4 Reciprocal desire – *Propose and request:* BEDE, BIDDEN, EISCH, EISCHEN, GEBIDDEN. – *Accept:* AENGAEN, GEHOREN. – *Promise:* BELOVEN, COVENT, OVEREENDRAGEN, SWEREN, VERSWEREN, VOREWAERDE.

5. THE ACTION

5.1 Aspect of a subject or object – *Lazy:* LAT, TRAECH. – *Careful:* NAUWE (II), SORGE, SORGEN. – *Carefree:* ROEKELOOS, ROEKEN. – *Competent:* BEHENDELIKE. – *Incompetent:* MAT. – *Powerful:* CONNEN, CRACHT, GEWELDICH, GEWELT, MEESTE, MOGEN, MOGENDE, RIKE (I), RIKE (II), VERMOGEN. – *Vehement:* FEL. – *Easy going:* GEMAC, GEMACKELIKE, SPAREN. – *Important:* COSTEN, RIKELIJC, SAKE, SIERHEIT. – *Unimportant:* ONWERDE, VERONWERDEN. – *Good:* ALLERBEST (I), ALLERBEST (II), BECOMEN, BEHENDELIKE, BET, BETERBEST (I), BEST (II), EDEL, EDELHEIT, LAVEN, MEESTERLIJC, ONBESCHAVEN, OUTMAKIGGE, WEL. – *Bad:* ALLERSCHARPST *, BOOS, BOOSHEIT, QUAET (I), QUALIKE, WERS. – *Strong:* OVERSTARC, STARC, VAST, VASTE, VASTELIKE. – *Weak:* CRANC. – *Pure:* DWAEN. – *Cleaning implements:* BESEM, LOGE.

5.2 Means – *Necessary:* DORVEN, GEWANT. – *Superfluous:* ONNUTTE. – *Useful:* BATE, GEMIC, NUTTE, VROME, VROMEN. – *Harmful:* DAREN, GRIEF, SCHADE (I), SCHADELOOS, SCHADEN, VERLIES. – *Aim:* DORDAT, OPDAT.

5.3 Aim – *Recommend:* BERADEN (I), GERADEN, MANEN, RADEN, RAET, VERMANEN.

5.4.1 Preparation – *Prepared:* BEREIT, GEREET, GEREIDEN. – *Attempt:* POGEN, PROEVEN.

5.4.2.1 Action (general) – *Action:* ALDUS, ALDUSDAEN, ALSO (I), ANDERS, ANDERSINS, GELAET, GELATEN, HOE (I), MANIERE, SEDE, WISE. – *Act:* ARBEIT, DAET, DOEN, GEDOEN, GEWERKEN, MAKEN, ONLEDICH, PLEGEN, VOEREN, WERC. – *Do nothing:* LATEN, ONTBEREN. – *Interrupt:* AFCOMEN, BEGEVEN (I), BEGEVEN * (II). – *Begin:* AENSLAEN, BEGINNEN, BESTAEN, ONTGINNEN, OPGAEN, OPGEVEN, OPNEMEN *(see also 1.4 Beginning)*. – *Complete:* ENDEN, GETELEN, TOEBRENGEN, VOLBRINGEN, VOLDOEN, VOLSCHRIVEN, WERKEN *(see also 1.4 End)*. – *Take care of:* TELEN. – *Neglect:* VERMERREN. – *Easy work:* LICHT (I), LICHTE. – *Hard work:* ARBEIT, GERUCHTE, ONGEREDE, PIJNLIJC, PINEN, SWAER, SWARE (I), SWARE (II). – *Safety:* BEHOUDEN, BESCHERMEN, BEWACHTEN, HOEDE, HOUDEN, SCHADE (II). – *Danger:* DREIGEN, NOOT, ONBERADEN. – *Repeat:* GEWONE, PLEGEN. – *Fatigue:* GELOVE, MOEDE, VERPINET *.

5.4.2.2 Reciprocal action – *Cooperate:* BERADEN (I), GEHELPEN, GESPELE,

HELPE (I), HELPE (II), HELPEN, SAUVER *. – *Refrain from:* ONTHOUDEN. – *Thwart:* ACHTERSTEKEN, AL (IV), BENEMEN, MAER, NEWARE, NOCHTAN, ONDERGAEN, TOCH, VERSTORBEREN, WEDERSEGGEN, WEREN. – *Association:* HERE (II), PARLEMENT. – *Struggle:* STRIDEN, STRIJT. – *Peace:* GELEIDE, PAIS, VERSOENEN, VREDE. – *Attack:* AENGAEN, BELOPEN, BESTORMEN. – *Means of defence:* BARBACANE, BORCH, CASTEEL, VESTE. – *Men:* SOUT. – *Weapons:* BARDE, LOOTWAPPER *(see also 1.9.1 Cut).*

5.4.3 Result – *Succeed:* GELUCKE, GOET (II). – *Fail:* MISRAKEN, MISVAL, MISVALLEN, ONGEREC, ONGEVAL, ONSALICH.

6. ASPECTS OF THE ECONOMY

6.1 Acquisition and possession – *Acquire:* BEJAGEN, GEWIN, GEWINNEN, QUAESITUS *, VERDIENEN, VERWERVEN, VERWINNEN, WINNEN. – *Lose:* PERDITUS *, QUITE, VERLIESEN, WECH (II). – *Possess:* BESITTEN, BORSE, DIJN, GOET (II), HARE (II), HAVE, HEBBEN, MIJN, MIJNS, ONS, ONSE, SCHAT, SIJN (II), SIJNS, UWE. – *Rich:* BEDRAGEN (II), GENEREN, RIJCHEIT. – *Poor:* ARM, ARMOEDE.

6.2 Use – *Save:* GIER, GIERICH. – *Give:* BIEDEN, DIENEN, GEVEN, GIFTE, GONNEN, MILDE, OPGEVEN. – *Receive:* ONTVAEN. – *Take:* AENGAEN, AFWINNEN, BEJACH, NEMEN, ONTJAGEN, PRENDEN, PROOYE *(see also 1.9.1 Grab).* – *Steal:* BESTELEN, GESTOLEN, HOENDERDIEF, INBREKEN, ROOF, ROVEN, STELEN. – *Buy:* COPEN. – *Pay:* PAEYEMENT, GEQUITEN *(see also 1.2 Coins).*

7. EMOTION

7.1 In general – *Feeling:* MOET, SIN.

7.2 Joy, distress – *Enjoy:* BEQUAME, BEQUAMELIJC, SACHTE, SOETEN, TROOSTEN. – *Suffer:* DOGEN, GEDOGEN, GEDRAGEN, LEET (I), LEET (II), LIDEN (II), NAGAEN, NOPEN, ONGEMAC, ONSACHTE, ONSOETE, PINE, PINEN, SEER (I), SEER (II), SMARTE, VERDRAGEN, VERNOOY, VERNOOYEN, VERSEREN, WEE (I). – *Happy:* BLIDE, BLISCHAP, DELIJT, HOGE (I), LIEF (II), VERHOGEN, VRO. – *Sad:* ARM, ARMINC, DROEFLIKE, DROEVE, GENADELIKE, JAMER, JAMERLIJC, JAMERLIKE, ONBLIDE, ONVRO, ONWILLE, SERICH, VERDROEVEN. – *Content:* GENOEGEN, GEWAERT. – *Dissatisfied:* BECLAGEN, GRONGAERT, ONBEQUAME, ROUWE, ROUWEN. – *Serious:* ONSPELLIJC. – *Laugh:* LACHEN. – *Weep:* AY, BEKERMEN, CLAGE, CLAGEN, KERMEN, KERMINGE *, O, STENEN, TRAEN, WACH, WEE (II), WENEN, WI (II). – *Game:* SPEL, SPELEN.

7.3 Sense of beauty (incl. jewelry, literature, music) – *Beautiful:* SCHONE (I), SCHONE (II). – *Ugly:* LELIJC. – *Jewelry:* CRONE, SCHAT, STEEN *(see also 2.2.2 Metals, Gold and silversmith's work).* – *Literature – art of poetry:* DICHTEN, DICHTERE, GEDICHTE (II), MAKEN, ONGEMAKET, RIME, RIMEN, VERS, VITE, VOLSCHRIVEN *(see also 3.3 Write).* – *Perform music:* AENSLAEN. – *Musical instruments:* BEYAERT, BLASEN, CLEPEL, CLOCKE, CLOCKENLINE, HORN, LUDEN. – *Singing:* SANC, SINGEN.

7.4 Hope – despair – *Hope:* HOPEN. – *Despair:* ONTHOPEN.

7.5 Daring – fear – *Courage:* BOUDELIKE, BOUT, COENE, DORREN, GENENDE, GOET (I), HELET, ONVERVAERT, STOUT. – *Fear:* ANXT, BEVEN, BLODE, ONTSIEN, ONTVRUCHTEN, SORGE, SORGEN, VAER, VERVAERT, VERVAREN, VRESE, VRESELIJC, VRUCHTEN. – *Trust:* BEVELEN, GELOVEN, GETROUWEN, NAUWE (I), SEKER, VERLATEN. – *Mistrust:* MISTROUWEN.

7.6 Wrath – meekness – *Wrath:* BELGEN, BESTEKEN, ERRE, ERREN, GRAM, NIJT, ONWERDE, TOREN, TORNICH, VERBELGEN, VERBOLGEN, VERBOLGENLIJC, VERWOET.

7.7 Desire – revulsion – *Desire:* BEGEREN, GEVOECH, LANGEN, NIET (III), WILLE. – *Love – friendship:* GESELLE, GESELSCHAP, HOUDE, HOUT, LIEF (I), LIEFHEBBEN, LIEVE (I), MINNE, MINNEN, NEVE, SOETE, TROUWE, VRIENDELIKE, VRIENT, VRIENTSCHAP. – *Hate:* HATEN, ONHOUT, SUUR, VETE, VIANT. – *Benevolence:* CARITATE, GENADE, GENADICH, GOEDERTIERE, GOET (I), ONTFARMEN, WELDAET. – *Malice:* ARCH, ARGERTIERE, BENIDEN, EVEL, FEL (I), FEL (II), MISVOEREN, MORDDADELIKE, MORDDADICH, ONGEHIER, ONGENADE, TORMENT, VERDOEMT, VERJONNEN, VERMALEDIËN, VERWATEN (I), VERWATEN (II), VLOEKEN, WANCONSTE, WANGONNEN, WREET (*see also 10.2 Godlessness, swear*). – *Gratitude:* DANC, DANKEN. – *Forgiveness:* VERGEVEN (*see also 10.2 Sacraments*). – *Revenge:* GEANDEN, GELDEN, GEWREKEN, WEDERLONEN, WRAKE, WREKEN *(see also 9.2 Punish)*. – *Arrogance:* FIERE, MALSCH, OVERDADICH, ROEMEN, VERWEENDELIKE. – *Humility:* SCHAME, SCHAMEN.

8. SOCIETY

8.1 Social interaction – *Rudeness – Loneliness:* EENLIJC. – *Social relationships:* GAST, GESCHEIT, GROETEN, ONTVAEN, ORLOF, QUEDDEN, SALUUT, WELLECOME. – *Sociable - civilised:* HOVESCH, HOVESCHEIT, HOVESCHLIKE *(see also 1.4 Accompany)*. – *Unsociable – uncivil:* DORPER, DORPERHEIT. – *Social institutions – Feudal society:* FEL (I), HOUDE, LEEN, MAN.

8.2 Social status – *Status:* GENOOT. – *Nobility:* BAROEN, DAME, EDEL, GEBOREN, GENTEL, GRAVE, HERE (I), HOOCH, VRIHEIT, WELGEBOREN. – *Peasantry:* DORPER. – *Renowned:* ERE, LOF, MARE, PRIJS, SIRE *, VRI.

8.3 Social legislation – *Just:* RECHT (I). – *Unjust:* MALE * (II), ONRECHT. – *Legal:* RECHT (II). – *Illegal:* QUALIKE. – *Insult:* SCHELDEN. – *Legal system:* STRO. – *Trial:* CLAGE, CLAGEN, DAGEN, DINGEN, GEDINGE, HEILIGE, ONBECLAGET, ONBERECHT, ONSCHOUT, ORCONDE (I), ORCONDE (II), ORCONDEN, PLEIDEREN, PROEVEN, QUITEN, RECHTEN (II), REDENE, RINC, SCHULDICH, SOENDINC, SOENE, SOENEN, STAGE, TALE, VERORDELEN, VONNISSE, VONNISSEN, WEDERTALE, WISEN, WROEGEN *(see also 3.2 Prove)*.

9. MORAL

9.1 Duty – behaviour – *Duty:* PLICHT, SULLEN. – *Good behaviour:* DOGET, GERECHT. – *Bad behaviour:* ARCHEIT, DIEF, DIEFTE, MISDOEN, ONREINE, QUAET (II), QUAET (III), RIBAUT, RIES, SAGHE (II), SCHALC, SCHALCHEIT. – *Honest:* CLAERLIKE, GETROUWELIKE. – *Dishonest:* VALSCH (I), VALSCH (II). – *Loyalty:* GETROUWE, TROUWE. – *Disloyalty:* ONGETROUWE, VERRADEN, VERRADENISSE, VERRADER. – *Deceive:* BARAET, BEDRIEGEN, BELOPEN, GEVENST, LAGE, LIEGEN, LOGENE, MISLEIDEN, TREKE, TREKER, VERDOREN (*see also 1.1 Non-being, 3.1 Cunning*). – *Honourable:* BETAMEN. – *Dishonourable:* ONGEVOECH, PUTENSONE, VERHOREN *(see also 7.3 Music instruments, Singing)*. – *Guilty:* BESCHULDICH, MISDADICH, MISDAET, MORDELIJC, ONDAET, OVERDAET, SCHOUT, SCHULDICH, SONDE, SONDELIJC. – *Repentance:* BEROUWEN, BEROUWENISSE, BETEREN, CARINE, CLAREN, VASTEN.

9.2 Assessment of behaviour – *Approve:* LOVEN. – *Disapprove:* BEGRIPEN, CASTIËN, SCHELDEN, VERWIJT. – *Flatter:* LOSENGIEREN, SMEKEN. – *Honour:* ONBEROEPEN, PRISEN, WERELTERE, WERT (I). – *Mock, dishonour:* BESCHELDEN, HONEN, LACHTER, LACHTERLIKE, LASTER, MISPRIJS, MISPRISEN, ONERE, ONSCHONE, ONTEREN, ONTERVEN, RAMPENEREN, SCHAMP, SCHAMPIE, SCHANDE, SCHEREN, SPOT, VERSCHROVEN, VERSPREKEN. – *Accuse:* AENTÏEN, BEDRAGEN (I), BETIËN, BLAER. – *Justify:* GENENDE. – *Reward:* LONEN, LOON, MIEDE. – *Punish:* BECOPEN, BRADEN, GALGE, ONBEGREPEN, ONGEWROKEN, ONTGELDEN, QUELLEN, RAT, SIEDEN, STUPE *(see also 7.7 Revenge, 10.2 Sacraments)*.

10. RELIGION

10.1 Supernatural world – *Supernatural:* CHRISTUS, DEUS, DIEU *, DOEMSDACH, DOMINUS *, DUVEL, FILIUS, GOD, HELLE, PATER, SIELE, SPIRITUS.

10.2 Christian religion – *Catholicism:* PAROCHIAEN. – *Faith:* WET. – *Superstition:* TEKEN. – *Devotion:* GEESTELIJC, HEILICH, PALSTER, PELGRIJM, SANT (II), SCHARPE, SLAVINE. – *Godlessness, swear:* DUVEL, GODSAT, HINDERWAERT, VERDOEMT *(see also 7.7 Malice)*. – *Prayer:* BEVELEN, BIDDEN, COMPLETE, FILIUS *, GEBEDE, GETIDE, HEILIGE, NOENE, PATER, PATERNOSTER, PLACEBO DOMINO, PRIME, SANCTUS *, SPIRITUS *, VOLEN. – *Religious service:* GELES, SIELELESSE, VIEREN, VIGILIE. – *Offering and Eucharist:* CREDE, OFFERANDE, OFFERKERSE. – *Sacraments:* AFLAET, BIECHTE, CONFITERI *, PARDOEN, PATER, PENITENCIE, SETTEN, VERLATENISSE *(see also 7.7 Forgiveness)*. – *Christian festivals:* CINXENDACH. – *Clergy:* BISSCHOP, CAPELLAEN, DEKEN, MATER, PAPE, PATER, PAVES, PRIESTER, SEENT. – *Monastic:* ABBET, CLOOSTER, CLUSE, CLUSENAER, CONVENT, HEREMITE, MONIC, NONNE, PRIOR, PRIOREIT, PROVENDE, ORDENE. – *Clothing:* CLOOSTERCRUNE, CRUNE, STOLE. – *Church building:* CRUCESTAF, COSTER, KERKE, OUTAER, VANE.

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List of illustrations

Frontispiece – Comburg manuscript (A)
Stuttgart, Württembergische Landesbibliothek, Cod. poet. et phil. 2° 22
F. 205 recto (cf. lines 2081-2164)
– *First lines:* Uuillem die vele bouke maecte
Daar hi dicken om*m*e waecte
Hem vernoyde so haerde

p. 8 – Rotterdam fragments (G)
Rotterdam, City Library (Gemeente Bibliotheek), 96 B 5
Recto and verso of fragment 1 (cf. ll. 2186-94, 2209-17)
– *First lines:* Jn groter torme*n*t i*n* grot*er* pin*e*
Jndien dat die C*oninc* mild*e*
Een gestille maken wild*e*

p. 40 – Darmstadt fragments (E)
Darmstadt, Universitäts- und Landesbibliothek, Hs. 3321
Parts of ff. 1 verso and 2 recto (cf. ll. 2687-2722, 3017-3052)
– *First lines*: Ne sake te sprekene meer.
Cohart dede enen wed*er*keer
En*de* ginc vans conincs rade dar.

p. 246 – Dyck manuscript (F)
Münster, University and Regional Library, Ms. N.R. 381
Part of f. 118v (cf. ll. 2670-91)
– *First lines:* Dar hi he*m* scone mede bedroech
En*de* die gesellen sine
Dat was eer ic mit rime

p. 272 – Brussels fragments (J)
Brussel, Koninklijke Bibliotheek van België/Bibliothèque Royale de Belgique, MS. IV 774
F. 6 recto (cf. 2079-2110)
– *First lines:* Teerst lapedic dat bloet
het smakede wel en*de* dochte mi goet
daerna ic dat vleesch ontgan

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