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GENERAL

A FOURTEENTH CENTURY
ENGLISH BIBLICAL VERSION

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A FOURTEENTH CENTURY
ENGLISH BIBLICAL VERSION

EDITED BY
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PREFACE.

THE text which appears for the first time in this volume was printed for private circulation in May 1902 as a thesis for the degree of Phil. Dr. at the University of Upsala. It was preceded by a few introductory chapters on the history of Middle English Biblical Versions, a subject which had scarcely been touched since the Rev. Josiah Forshall and Sir Frederic Madden gave a historical survey of early English Scriptural translations in the first volume of their great quarto edition of the Wycliffe Bible, published in 1850. I had succeeded in discovering a fair amount of new material and I found that it was impossible to treat the subject at all adequately within the limited space of an introduction. In consideration of this the Syndics of the University Press with their accustomed courtesy and kindness agreed to a change of plan, and have allowed me to publish the text with an introduction special to itself. I hope later to complete the historical introduction and expand it into a separate volume.

With regard to the work in its present form, a few words of explanation may be necessary. In the chapter on 'Language' I have, for instance, limited myself to the English and Scandinavian elements since an enquiry into these proved sufficient for my purpose, viz. to establish the composite nature of the text and determine the dialects of the different parts.

In the Notes the principal deviations from the text of the Vulgate have been recorded and when possible explained by reference to Old Latin and other sources. As a basis of comparison I have adopted *Codex Amiatinus* which M. Berger in

his *Histoire de la Vulgate* (p. 37) pronounces to be 'le meilleur et le plus célèbre des manuscrits de la Bible latine.'

The list of words found at the end of the volume makes no pretension to being a complete glossary. It is mainly intended to explain such words as could not be readily understood by the average English reader without reference to a Middle English dictionary.

In conclusion I have to express my grateful thanks to the Syndics of the University Press for undertaking the publication of this book, and to the Staff for great assistance in the course of the printing; to the Master and Librarian of Selwyn College, Cambridge, and the Earl of Leicester, of Holkham Hall, Norfolk, for the loan of manuscripts; to the Librarian of Corpus Christi College, Cambridge, for facilities offered in copying MS. Parker 434; and to Miss Haggitt, of 6, Clifton Place, Hyde Park, London, for the loan of a transcript of MS. Douce 250.

I also wish to express my indebtedness to the Staff of the University Library for much kind assistance given and many facilities offered, especially to the Librarian, Mr Francis Jenkinson, to Mr Magnússon and Mr Rogers.

Further I have to thank Docent Eilert Ekwall of Upsala for reading the proof-sheets of Chapter III. of the introduction, and for many helpful suggestions in connection therewith, and last, but not least, my friend and former teacher, Miss J. E. Kennedy, for helping me to transcribe part of the MS. Parker 434, and for reading the proof-sheets of the text and the greater part of the introduction. Her warm interest and unfailing sympathy have proved the greatest encouragement and help to me during the whole course of my work.

A. C. PAUES.

NEWNHAM COLLEGE,
CAMBRIDGE.

April 1904.

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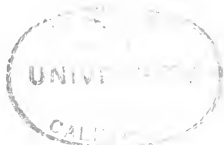
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INTRODUCTION.

CHAPTER I.

ACCOUNT OF THE MANUSCRIPTS, CONTENTS AND SOURCE OF THE VERSION.

THIS version, now for the first time printed, has come down to us in five MSS., of which three are preserved in Cambridge libraries, the fourth in the Bodleian Library, Oxford, and the fifth in the private collection of the Earl of Leicester at Holkham Hall, Norfolk.

The MSS. are as follows :

(1) *S.* = *Selwyn College 108 L. 1.*

This copy formerly belonged to the Rev. Canon W. Cooke, F.S.A., of Trinity Hall, and was bequeathed by him together with other MSS. and books to Selwyn College. It is a small quarto,

ERRATA.

- Page 23, l. 8 from above, for *vnleffel* read *vnlefful*.
,, 26, l. 2 ,, below, for *bodylyche* read *bo[l]dylyche (=H.)*.
,, 40, l. 13 ,, ,, for *sunne* read *s[o]ne (=H. P.)*.
,, 42, l. 1 ,, ,, for *haue* read *haue [herde] (=H.)*.
,, 45, l. 9 ,, above, for *comaundementes*) read *comaundementes*.
,, 62, l. 17 ,, below, for *[heo]* read *he[o]*.
,, 105, l. 8 ,, ,, for *poro3* read *poro3*.
,, 113, l. 9 ,, ,, for *nerewes* read *ne[u]jewes (=H.)*.
,, 119, l. 6 ,, ,, for *pinges* read *pinges*.
,, 153, l. 3 ,, ,, for *Holygoste*¹⁹ read *Holygoste*¹⁹).
,, 153, l. 2 ,, ,, for *Criste*) read *Criste*.
,, 174, l. 11 ,, above, for *pupul* read *pupul*.
,, 207, l. 14 ,, ,, for *falsly*⁸ read *falsly*.
,, 207, l. 15 ,, ,, for *3e*⁵ read *3e*².
,, 210, l. 6 ,, below, for *doune* read *do[m]e (D. doune)*.
,, 218, l. 7 ,, above, for *br[o]pur[hede]* read *br[e]ur[hede]*.

The names Maria, Jesus, Johannes occur without any apparent reason at the head of the first page of this MS. as well as of the Parker copy. I am indebted to Mr Jenkinson, the University Librarian, for the excellent suggestion that they in all likelihood originally explained a picture of the crucifixion in some earlier illuminated MS., and that the scribe in copying wrote the names down as if the picture were still there.

S. is not homogeneous in dialect. The Prologue, Peter, James, 1 John and the Pauline Epistles are Southern, see p. lxvi § 92; 2—3 John, Jude, Matthew and the Acts are Midland with a more or less strong intermixture of Southern forms, see p. lxvii § 93; the Acts moreover retain pronounced traces of a North Midland dialect, in character similar to that of C., see § 91, e.g. in chap. i—ii 7 all the pres. participles (16) end in *-ande*; the 3 sg. pres. ind. has *-(e)s* in *has*, *byhoues* i 16, *byhouys* i 21; further occasional characteristic forms like *wore* iv 1, *or* xxiii 16, *mykel* i 5, *whulke* xxiii 21, *gaf* (pt. pl.) i 26, *schal* (plur.) i 8, ii 17, 38, *brake* (plur.) ii 46, the pronoun *he þis* i 11, 18, iii 3, *hym þis* iii 12, the def. article *þo* i 15, ii 10 (4×), ii 11 (3×) etc.

S. was unknown to the Rev. Josiah Forshall and Sir Frederic Madden, who in the first volume of their great quarto edition of the Wycliffe Bible gave a historical survey of early English Scriptural translations (Oxford, 1850). It was brought to my notice through a note in the Librarian's catalogue of the Parker MSS. in Corpus Christi College, Cambridge. This note, appended to MS. Parker 434, states that it had been transcribed in 1882 for the Rev. Canon Cooke, who had another copy. In 1884 S. formed part of the Wycliffe Exhibition in the British Museum, lent for the purpose by Canon Cooke; it is shortly described by Sir E. M. Thompson in the catalogue of the exhibited MSS. (p. 13 f.). I have found no further mention of this MS.

S., being the older and better of the two complete MSS., has been taken as the basis of the present edition. The text of the Prologue, of the Epistles, and Gospel of St Matthew, is printed from it.

(2) *P. = Parker 434, Corpus Christi College.*

An octavo volume written on vellum in the earlier half of the fifteenth century, in a clear pretty court hand, the same throughout. The dialect of P. is Southern with a fair intermixture of Kentish forms:—e.g. *amonk* Acts iv 17; *þet* ib. xxiii 28; *þing* for *þink* Prol. 7. 5; *pet* 2. 29; *heden* 3. 13; *dedest* 3. 22; *hel*, 10. 9, 11, 12; *wrezed* 13. 29; *feer* 13. 30, 1 Pet. i 7 etc. The scribe of P. writes regularly *fram*, *nat*, *nauzt*, *þorw*, *eny*, *wele*, in other respects he scarcely deviates from the orthography and phonology of S. In the Acts P.

exhibits the same Northern peculiarities as S. The contents of the two MSS. are the same.

A short account of this MS. and its contents, together with a few extracts from the text, is given by Forshall and Madden, *Wycl. Bible*, I p. xii f. They state that it is 'in the western dialect and probably the original copy.'

(3) *C. = University Library Dd. XII. 39.*

A duodecimo on vellum from Bishop John Moore's library, which was bought and subsequently given to the University of Cambridge by George I. in 1715. It was written in the latter part of the fourteenth century in a small square court hand. The volume contains several religious pieces¹ of considerable interest, and on ff. 16—72^b our version of the Acts of the Apostles.

For the dialect of C. see p. lxx § 91. The text of the Acts is here printed from C., as it is the oldest of our MSS. and comes nearest to the original.

C. was unknown to the editors of the Wycliffe Bible, and I have found no reference to it elsewhere.

(4) *D. = Douce 250, Bodleian Library.*

A small octavo written on vellum circa 1400. Two hand-writings are discernible, remarkably like those of S. Ff. 8—8^b and f. 58 are written by one hand, the remaining parts by the other.

The contents of the volume are as follows:—f. 1, Matthew i 1—19, iv 7—v 34; f. 8, Acts i 1—19, iv 7—xv 32, xv 34—xvi 28, xvii 7—xxiii 24, xxiii 26—xxviii (verse 29 missing); f. 58, James; f. 62, 1 Peter (iii 19—22, iv 2—6 missing); f. 67^b, 2 Peter (i 19 missing); f. 72, 1 John; f. 77^b, 2 John; f. 78, 3 John (verses 9, 10, 12 missing); f. 78^b, Jude. The translation of Matthew and the Acts found in this volume agrees with that of the preceding MSS. The Catholic Epistles, however, represent an entirely different version from which the early compiler evidently borrowed 2—3 John and Jude and introduced them into his collection of Biblical books. See on this point p. lxx.

MS. D. is referred to by the editors of the Wycliffe Bible, I p. xiii note *h*.

¹ These are: f. 1, *Of þe seuen vertewes*, a part of the so-called Dan John Gaytrigg's Sermon, edited by Perry, G. G., E.E.T.S. Original Series No. 26; f. 3, *Of wedded men ande þer wyues ande þer childer*, attributed to Wycliffe and printed by Arnold, *S.E.W.* III 188—201; f. 72^b, *þo Pater noster in Englysche*, attributed to Wycliffe by Thomas Waldensis, *Doctr. Fidei*, III 34, printed in *S.E.W.* III 93—97.

The Catholic Epistles of D., with the exception of 2—3 John, Jude which appear in the body of the text, are printed in Appendix I, p. 209 ff.

D. is a Southern transcript of a Midland text. The dialect scarcely deviates from that of the corresponding parts of S. Matthew differs only in the following cases: *zeftys* ii 11, *fulfullud* ii 17, *whas* iii 11, 12, *byzande* iv 15, *schepe* iv 21, *meny* iv 25, *pristyn* v 6, *candylstyke* v 15, further in having the pres. part. regularly in *-inge* as compared to the frequent *-enge* in S. The Acts have as a rule the same Northern and North Midland peculiarities as S., and in addition *whorto* v 9, *wore* vii 21, ix 21, *pore* xxv 14, *whas* ix 11, x 6, xi 28, *peir* xxiii 32, *pat at* vii 44, x 15, xi 9, *pou ert* x 26, *eftyr* xxvii 14. James, Peter, 1 John have also traces of the same Northerly dialect: *or* 1 Pet. i 20, *ware* (prt.) ib. iii 16, *wore* ib. v 8, *peire* ib. ii 8, 2 Pet. iii 16, *hald* (imp.) 1 Pet. iii 15, *pat at* ib. iii 16, iv 14, v 2, 2 Pet. i 14, 1 John ii 24, *late* (imp.) 1 John iii 7, *seke* 1 Pet. iii 11, *bysekynge* 2 Pet. iii 1, *He pis* 1 John v 20 etc. 2—3 John and Jude differ from S. in the following instances: *haue* 2 John 1, *whyche* 3 John 6, Jude 4, *purple* Jude 5, *angel* 6, *fyre* 7, *peire flesche* 8, *haruest* 12, *hem silf* 19, *oupere* 23.

(5) *H.* = *Holkham Hall 672.*

A small folio written on vellum soon after 1400. The contents are as follows:—ff. 1—132 ‘*þe Myrroure*,’ a collection of homilies on the Gospels for the Sundays and principal festivals of the year—other MSS. are found in Magdalene College, Cambridge 2498, Corpus Christi Coll. Camb. 282, and Harl. 5085, which latter was known to the editors of the Wycliffe Bible (see Bible, i p. xx note); ff. 132—161^b the Catholic and Pauline Epistles as contained in MSS. S. and P. and printed on pp. 18 l. 5—122 (end) of our text; ff. 161^b—256 the four Gospels with prologues according to the so-called Earlier Wycliffite Version. The text of the Gospels is complete but divided up into the various Gospels of the Church Service, each division being preceded by a heading in red telling for what Sunday or other festival it is appointed to be read, e.g. Mt. i 1—17, ‘The gospel of þe natyuyte of oure lady and of þe concepcyoun of hir.’

Four hands are discernible; the first extends from f. 1 to f. 16^b, the second wrote ff. 17—25 l. 2, the third ff. 25 l. 3—161^b (to the end of the Epistles), the fourth ff. 161^b—256 comprising the Gospels with their respective prologues.

The volume belonged in 1592 to Johannes Forestius ‘rector de Ramseton in Comitatu Essex’ (f. 7); later on it passed into the hands of the famous Chief Justice Sir Edward Coke (1552—1634), as his autograph is found on the first page; it evidently never left the

family, for the book-plate now bears the name and crest of Thomas William, Viscount Coke and Earl of Leicester of Holkham.

The dialect of the Epistles of H. with the exception of 2—3 John and Jude is Southern, and deviates but slightly from that of S., the tendency of the scribe evidently being to introduce Midland forms and omit the most pronounced Southern peculiarities of his original, e.g. always *synne*, *whiche*, *chirche*, *breperen*; further *seye*, *fell(en)*, mostly *haueþ*, for *sugge* etc. § 4, *fullen* § 4, *habbeþ* etc. § 77; the pt. sg. *3af*, *bar* for *3ef* § 73, *ber* § 72, often *sche* for *he(o)* § 63. As further illustration I give the variations of H. in the first chapter of 1 Corinthians:—i 10 *suggen seye*, *bote bute*, 12 *sugge seye*, *bote bute*, *saip seiþ*, 13 *oper wheper or wher*, 14 *ponke þanke*, 15 *sugge seye*, 19 *y-wryten y wryte*, 20 *mad ymaad*, 21 *wes was*, 24 *bote bute*, 26 *bryperen breperen*, *mony many*, 30 *bote bute*, for-buggyng *forbyggynge*.

2—3 John and Jude are Midland with a fairly strong mixture of Southern forms; for the sake of comparison I give its dialectical variations from S.:—2 John 1 *whuche whiche*, not *nozt*, *bote bute*, *han haueþ*, 2 *be ben*, 4 *yeh I*, 5 not *nozt*, *fro from*, 7 *knowlecheþ knowlechen*, *comen come*, 8 *lese lose*, *han haue*, *wrozt wrouzt*, 9 not *nozt*, 10 not *nozt* throughout, 12 *bote bute*.—3 John 1 *whuche whiche*, 4 *þise þes*, 5 *feipfully feipfulliche*, 6 *whuche whiche*, 8 *beþ be*, 9 not *nozt*, 10 *moue meue*, *chirche chirche*, 11 not *nozt*, 12 *knowe yknowe*, 13 not *nozt*, 14 *schul schal*.—Jude 4 *come comen*, *whuche whiche*, 5 not *nozt*, 6 not *nozt*, *bote bute*, 9 not *nozt*, 10 *þise þes*, *beþ ben*, 12 *heruest haruest*, 13 *whuche whiche*, 14 *a3eyn a3en*, 15 *whuche whiche*, *wrou3te wrou3ten*, *a3eyns a3ens*, 18 *whuche whiche*, 19 not *nozt*, 23 *fyre fuyr*, *opere ouper*, *whuche whiche*.

H. is a good and serviceable copy, in many instances it corrects the readings of S. and supplies omissions, e.g. 1 Pet. i 13, ii 4, 25, iii 21, 2 Pet. ii 10, Jam. iii 16, iv 10, 1 John vi 20, 2 John 6, Rom. vii 5, viii 7, xii 2, 18, xiii 2, 1 Cor. vi 4, xi 12, Phil. ii 12 etc. In other cases it is inferior to S., e.g. Jam. v 16, 1 John iii 18, Rom. vi 12, viii 4, 36, 1 Thes. iv 7, Heb. vi 8 etc. Its deviations from S., that is from the text here printed, are noted in Appendix II, as owing to defective cataloguing¹ and consequent misinformation I only discovered this MS. after the whole of the text had been printed.

¹ It is almost incredible that H. should have remained unknown to or at all events unnoticed by the editors of the Wycliffe Bible. The Holkham MS. catalogue was compiled in 1815 by William Roscoe (1753—1831, vide *D.N.B.*); his catalogue was collated and enlarged in 1828 by Sir Frederic Madden, one of the two editors of the Wycliffe Bible. By some curious oversight they both failed to identify the important Biblical texts contained in MS. 672, evidently looking upon them as part and parcel of the 'Myrrour.' It was through a chance visit to the library that I first became aware of the actual contents of H.

In reproducing the text from these MSS. I have corrected the most obvious scribal errors, but mistakes on the part of the translator have only been rectified where the sense of the passage absolutely required it. Every deviation from the MS. has been duly recorded in the foot-notes. Brackets are used to denote additions whether of a letter, a word or a whole phrase or sentence not occurring in the MS., e.g. p. 11 l. 36 go[l]d, 2 Pet. i 1 [*in*], Jam. ii 8 [*by nexte neizeboure*], the original reading being in every case given in the foot-notes. Letters or words which have dropped out of all the MSS. are supplied without further reference, e.g. Eph. vi. 6, Col. iii. 7. Parentheses again are used where alternative readings or explanatory glosses are inserted, especially when denoted as such by underlining in the MS. The readings of the various MSS. are given in the foot-notes¹, but I have ignored mere orthographical variations and phonetic ones of no consequence.

Throughout the volume the numbering of chapters and verses follows that of the Vulgate, which was generally taken as a basis of mediæval English translations. Headings and superscriptions like 'Prologue,' '1 Peter' etc. have been added for the sake of clearness.

The establishment of the relationship between our five MSS. does not present great difficulties. A glance at the foot-notes at once shows the close agreement between S. and P., and a further examination proves that P. was evidently copied from S. after the 'first corrector' had made his emendations of the text. His corrections are almost in every instance adopted by the scribe of P. and introduced into the text². The errors of S. are also repeated by the scribe of P., e.g. 1 Pet. iv 2, Rom. vi 5, 6, 1 Thes. iv 9, Heb. ii 1, v 12, ix 23 etc. The differences between S. and P. are very slight, being mostly due to careless readings or omissions on the part of the scribe of the later MS.³ or to unimportant changes made in the course of copying, and probably due to a comparison with the Latin text.

¹ The readings of MS. Holkham 672 are printed in Appendix II, p. 226.

² e.g. p. 5. 2 *to kepe*, 8. 9 *hes*, 10. 15 *have*, 10. 17 *pei*, 16. 30 *renynge*, 1 Pet. iii 3 *serklenge*; 1 Cor. ii 14 *ded gostech*, carelessly written in the margin with the *g* as a mere curve, was misread by the scribe of P. and inserted in the text as *ded sobliche*; Gal. v 8 *or evidence*, inserted before the word it was to explain because this happened to begin the line; Col. iv 2 *lordes* in S. is one of the ordinary marginal repetitions, standing before the line beginning 'And be ze.' The scribe of P. adopts it in the text. Cf. 2 Tim. iii 10, Acts iii 2 etc. A few corrections passed over by the scribe of P. occur in the following places: 1 Pet. i 14, i 18, Jam. i 13, iv 10.

³ e.g. 1 Cor. v 7, iii 12, Phil. ii 8, 15, iii 3 etc.

As regards the relationship between S. and H. it is clear from the following instances that S. cannot have been copied from H.:— 1 John v 4, Jude 10, p. 47 l. 11, p. 48 l. 8 f., Rom. vi 12, xii 2, 1 Cor. i 25, Heb. vi 18 etc.; nor can H. have been copied from S.:— 1 Pet. ii 24, 1 John iii 4, 10, Rom. xii 2, 18, xiii 2, 1 Cor. xi 17 etc. On the other hand, as can be seen from the few and unimportant variations between the two manuscripts, the agreement between them is so close as to make it certain that they could not have been far removed from the same Southern original. The exact degree of relationship is of course impossible to determine. An interesting scribal error makes it further appear as if the original of H. were Kentish. In Rom. vii 13 the copyist writes *seye* 'peccans,' which makes no sense; but P. has *sunge* and S. has *synnyng* in a late hand on erasure; from this it is easy to see that the original of H. must have had *senye* (*sēye*), a distinct Kentish form. Then there are a few stray forms *bisyep* *zou* Gal. v 15, *ponkynges* 1 Thes. iii. 9, possibly *by* for *bēo(n)* Jude 25, 2 John 3, 1 Tim. vi 5, cf. § 28, which point in the same direction. If we then consider that a fair number of Kentish forms appear in S. (§§ 2^b, 8, 28, 92), in spite of its chief characteristics being South-Western (§ 92), it seems a natural inference to draw that the common original of S. and H. was Kentish. For a geographical connection with Kent speaks further the fact that the contemporary 'first corrector' of S. was a Kentish man (p. xi), and that P. a later transcript from S. (p. xvi) is strongly tinged with Kenticisms (p. xii).

The Prologue, James, Peter, 1 John, and the Pauline Epistles are only found in S.(P.) and formed, as I take it, the nucleus of the original composition, additions being subsequently made in all likelihood from some already existing version. I infer this from the following: (1) The introductory lines to 1 Peter i (p. 18), where only Peter, James and John are mentioned as writing 'pysteles to þe pepel how they schulen lyue,' while on p. 47 the name of Jude is added, probably after the later insertion of his Epistle. (2) The concluding words addressed to the 'sister' at the end of the Pauline Epistles (p. 122), which indicate that the work there comes to an end. (3) The fact that all the above-mentioned Epistles and probably the Prologue are the work of one translator, while 2—3 John, Jude, the Acts and Matthew contain a different rendering. See on this point under translation §§ 95—98. (4) The fact that these Epistles together with the Prologue and intervening pieces of dialogue (pp. 47,

48, 122) are in the same Southern dialect (§ 92), whereas the remaining parts are Midland (§§ 91, 93).

The Epistles 2—3 John and Jude occur in S.(P.), H. and D.; of these the text of S.(P.) and H. cannot have been copied from D., see 3 John 9, 10, 12, nor from any immediate common original, see 2 John 9, 11, 3 John 2, 11, Jude 4, 6 etc.

These Epistles were probably an early, possibly a contemporary addition to the monk's collection of Biblical books, as they retain less of their Midland character (§ 93) than the Acts and Matthew (p. xii and § 93), and follow 1 John as a matter of course both in S.(P.) and H.

As regards the text of the Acts, S.(P.) and D. form a group¹ from which C. stands apart, S. and D. being derived through some intervening link from the same original (S.D.*). The coincidences between S.(P.) and D. on the one hand and C. on the other are, however, so great as to make it probable that (S.D.*) and the original of C. (C*.) had a common source (C.S.D.*)².

The text of the Gospel of St Matthew was in all likelihood found in (S.D.*), and, we may surmise, in (C.S.D.*) as well, as it has the ordinary introductory line addressed to the nun, 'Matheu seiþ in þe firste chaptyl on þis wyse' and further represents the same translation with the same kind of explanatory glosses as the Acts (p. lxxi f.).

We may now proceed to a short account of the contents of our MSS.

The two fuller copies are preceded by a Prologue which opens with a brief account of the creation of man and his state in paradise, of the pride and fall of Lucifer, of the temptation and fall of Adam and Eve and their subsequent life upon earth, of the flood, of Noah, and finally how God put his 'reyn-bowe in þe cloudes of heuene & þe streng toward þe erþe in tokene of pees bytween hym & man.'

The narrative then assumes the form of a dialogue (p. 4) between

¹ e.g. Acts viii 32, 34, 36, 40, ix 1, 3, 14, x 1, 3, 10, xii 19, 20, xiv 12, xvi 26, 27 etc.

² This view is supported by:—The introductory lines, 'Als saynte Luke telles and writes of þo dedes of þo apostuls, ande sais vpon þis wise,' originally addressed to the nun for whom the compilation was prepared, are the same in the four MSS. Verse xxviii 29 is omitted in all. The glosses introduced into the text are, with a few exceptions (e.g. ii 18, 23, xi 3, xiv 12), the same in the four MSS., e.g. i 2, 7, 13, 17, 31, 35, v 28, xi 3, 17, xiii 7, xv 9, 22 etc.

a 'lewed and vnkunynge' brother and sister, that is, a monk and a nun¹, on the one hand, and on the other their brother superior², whom they implore for the love of Christ to teach them what is needful for the welfare of their souls. The brother superior is, however, somewhat loth to undertake this task. He answers, 'Broþer, y knowe wel þat y am holde by Cristis lawe to parfome þyn axynge; bot napeles we beþ now so fer y-fallen a-wey from Cristis lawe, þat ʒif y wolde answeere to þyn axynge y moste in cas vnderfonge þe deþ.'

The ignorant brother, however, argues in a lengthy speech against these fears and doubts of his learned superior, winding up with an expression of the hope that God might exercise his judgment upon him in the 'dredeful day of dome' if he did not truly answer the questions put to him.

The brother superior answers (p. 8), 'Broþer, þou hast agast me sumwhat wiþ þyn argumentys. For þouʒ þou ne hafe noʒt yben a-mong clerkes at scole, þi skelis þat þou makest beþ y-founded in loue þat is a-bofe resoun þat clerkes vseþ in scole: & þerfor it is hard for me to aʒeynstonde þyn skelys & þyn axynge.' He then goes on to describe the calling of the people of Israel, their sojourn in Egypt, their deliverance from the power of Pharaoh, and their guidance into the land of promise. 'Þus þorouʒ an argument of loue God almyʒty þoroʒ hys myʒt delyferyd his pepel out of bodylyche braldom...And so nedilyche y þat am his serfaunt & þi broþer mot graunte þyn argument of loue, & parfome þyn axynge by my power: for þi loue haþ ouercome my resoun. And þerfore axe nouþe what þou wylt.'

¹ *Broþer, suster* (Prol. 3. 9, 15. 18 etc.), the usual way of addressing a monk or a nun, cf. the *Ancren Riwe* (Morton, Camden Soc. 1853), where the author calls the three anchoresses '*mine leoue sustren*' throughout; *Commentary on Richard Rolle of Hampole's Psalter*, MS. Reg. 18. D. 1, f. 129^b 'al þese yuelis ben doon for-to gete goodis to be *brepered & sustrid* and to haue sikirnesse of worldly prosperite amonge þese couentis'; Aungier, *History of Sion and Isleworth*, Additions to the Rules, p. 364 'Of the seruise of *sustres* unlettred,' ib. chap. xxii 'The obseruaunces at the autyrs longeth to the *brethren* and not to the *sustres*' etc.; Eckenstein, *Woman under Monasticism*, p. 364 'The nuns both of the Dominican and the Franciscan orders...are usually spoken of not as nuns but as sisters.' See further Sir E. Maunde Thompson's description of MS. S., *Catalogue of the Wycl. Exhibition*, 1884, p. 13 'A treatise, chiefly cast in the form of a dialogue between a brother and sister, or monk and nun.'

² Note how his superior degree is indicated by the more respectful address ʒe Prol. 4. 27, 10. 1, 3, ʒow 4. 32, 10. 3, ʒou 9. 33, 34, whereas the ignorant 'brother' and 'sister' are merely styled þou Prol. 5. 2, 8. 1, 2, 3 etc.

In answer to several questions put by the nun, he then gives an account of the law, moral, civil and ceremonial¹, but whilst he is engaged in this latter narrative a sudden break occurs in the MSS. in the middle of a sentence. A few words then introduce the translation of the Catholic Epistles:—‘Suster, þe aposteles þat weren most pryfe wiþ Crist, Petur & Iames & Ion, wryteþ pysteles to þe pepel how þei schulen lyue; & Peter seiþ on þis wyse.’

The translation of the Pauline Epistles is likewise preceded by a short introductory dialogue (p. 47 f.), wherein the nun asks the monk ‘wheþer þat Poule, þat wes a postel of mysbeleued men, tauȝte hem eny þing ellys þan to byleuen in Crist, & ben y-folewed in his name.’

The monk then answers: ‘Suster, þou schalt vnderstonde þat Poule wryteþ many epysteles to dyuerse men þat he turned to þe byleue, how þei schulen byleuen, & how þei schulleþ lyuen; bote y ne may noȝt at þis tyme wryte to þe alle his pysteles as þei stondeþ; bote napeles, ȝef it be Goddus wylle, þou schalt habbe hem her-aftur.’ He then relates how Paul teaches three things in his Epistles, the first thing being that men and women should believe in Jesus Christ, the second ‘þat it is noȝt nedful for cristen men to kepe þe poyntes of þe olde lawe,’ the third ‘how men schulleþ forsake synne in keypyng Cristes lawe of charite, & of þis poynt, suster, þoroȝ Goddes grace ich wole telle þe what he seiþ in his pisteles, & of þe oþer poyntes when ich haue gretter leyser.’

The translation then follows (p. 48), the Pauline Epistles being all represented with the exception of that to Philemon.

Each separate Epistle, again, has a few introductory and usually a few final words addressed to the nun, e.g. p. 48 ‘Seynt Poule wryteþ to þe Romaynes, & seiþ’; p. 56 ‘Þus, suster, seynt Poule wryteþ to þe Romaynes, how thei schuleþ lyuen þat byleueþ in Crist’; ib. ‘And to þe Corynthes he wryteþ, & seiþ’; p. 69 ‘Suster, in þis manere seynt Poule wryteþ to þe Corynthes’; p. 71 ‘To þe Epheses, suster, he wryteþ, & sayþ’; p. 109 ‘Þus, suster, seynt Poule haþ y-tauȝt men for-to lyfen þat byleueþ in Crist in his pystelis. And to Tymothe he wryteth on pistel, how he schulde hafen hymself in good ensampel to oþer men, & seiþ in þis wyse.’

¹ *Wycl. Bible*, Prologue, p. 3. ‘The old testament is departid into thre parties, into moral comaundementis, iudicials and ceremonials.’

At the end of the Pauline Epistles (p. 122) there are a few lines which lead us to believe that the monk-translator now considers himself to have fulfilled the request of the ignorant 'sister' and 'brother': 'þus, suster, seynt Poule techep how Cristene men schuleþ lyfe, & his techyng acordeþ wiþ Cristis techyng in þe gospel, as þe techyng of þe oþere aposteles doþ. And now, suster, my counseyl is þat þou lyfe vertuouslyche after Cristes techyng, & kepyng his hestes whyles þou art in þis world; & þanne þou schalt þoroȝ his mercy come to an eferlastyng lyf of blysse, boþe in body and in soule. Amen.'

It is probable that this passage points to an earlier copy in which fewer books were included, the Pauline Epistles there occupying the last place. In our two MSS., however, the Acts immediately follows (p. 123) with the usual introductory sentence, 'Als saynte Luke telles ande writes of þo dedes of þo apostuls, ande sais vpon þis wise.'

The first chapters of the Gospel of St Matthew (i—vi 13) close the series of translations given by the monk.

The *source* of the present version is the Latin Vulgate. The text used by the translator of Peter, James, 1 John and the Pauline Epistles is fairly pure with a comparatively small amount of readings from other sources. Similarly the text used for the Gospel of Matthew does not present any notable divergences, e.g.

1 Pet. iii 7 *with wymmen*, ib. 15 *of þe feiþ & of þe hope*, ib. 21 *oure Lord*, 2 Pet. i 16 *vnwyse fables*, Jam. ii 2 *on his hond*, v 10 *of an efel yssew*, 1 Cor. ii 16 *bote þe Spirynt of oure Lord*, Col. iii 8 *ne passe noȝt forþ*, 1 Thes. v 5 *Goddess chyl dren*, 1 Tim. ii 6 *is y-confermed*.

Matthew ii 22 & *Joseph was amonestyd in his sleep by an aungel*.

The text used for the Acts, 2—3 John and Jude is on the other hand very considerably corrupted by the introduction of a number of readings from older Latin versions and other sources, e.g.

Acts v 34 *He comanded þat þe apostuls schulde gange oute a tytel*, ib. 36 *þat he was hymself grete*, vii 2 *bifore þat he schulde dye in Charre*, ib. 19 *and ordeynde þat of oure zonge chyl der þat were þanne borne þo knauechilde schulde not lufe*, ib. 21 *he was putte forþe into þo flode*, ib. 24 *Ande whanne þat he sawe one of his kynne*, viii 1 *þat dwelled stille in Ierusalem*, x 25 *ande worschipped hym...as þow erte*, ib. 30 *I haue fastud ande preyed*, xi 1 *ande worschipped God þeroffe*, ib. 17 *werne oure Lorde forto gife hem þo Holygoste þat trowed in þo name of Iesu Criste*, xiv 3 *Bot God grawnted sone pees*, ib. 6 *Ande alle þo multitude was stired in þer doctrine; ande Poule ande Barnabas dwelled in Lystris*, ib. 9 *To þe I saye in þe name of oure Lorde Iesu Criste, rise etc.*, ib. 12 *he wolde haue done sacrifice vnto Poule ande*

Barnabas, xv 2 *ande Poule saide vnto hem þat þei schulde abide in þo same trowþe þat þei wore inne*, ib 29 *ande þat 3he wille noghte were done vnto 3owe, dos hit noghte vnto an-øper*, ib 30 *Ande Poule, Barnabas, Iudas ande Syllas wente fro þo apostuls ande kome vnto A....þo multitude of þo disciplis*, ib. 31 *þei ioyed in a grete ioye for þo comforþe þat þei hade*, ib. 35 *wiþ øper discipuls of Criste*, ib. 39 *Ande so amonge hem was made discencyone*, ib. 41 *confermande þo congregacyone of holy chirche & bade hem þat þei schulde kepe þo biddynge of þo apostuls ande of þo eldars*, xvi 1 *Ande whanne þei hade gone abowte þise nacyns...a trewe wydowe sone*, ib. 40 *þei tolde hem whatte God hade done wiþ hem*, xvii 6 *þise ben þei þat stiren alle þo worlde ande hider þei come*, ib. 11 *wher þe hit wore so as hit was preched to hem*, xix 9 *fro þo houre of sexte to þo houre of tenne*, xxii 28 *Lyghtly sais þou þat þow erte a buriase of Rome*, xxviii 16 *wiþouten þo castels*, ib. 30 *þo Iewes ande þo naciones þat wore called gentiles etc.*

2 John 9 *Wyte 3e þat*, ib. 11 *Lo, y haue warned 3ow byfore, þat in þe day of oure Lord 3e be no3t confounded*, ib. 13 *þe grace of God be with þe. Amen.*

3 John 4 *in soþfastnesse of charyte.*

Jude 6 *in þe grete dome of God*, ib. 9 *God ouercome þe.*

Some of the curious and interesting readings found in the Acts can be traced back to the Old Latin text of *Codex Bezae* (*d*), e.g. x 25, xv 2, 29, xvi 40, xix 9, others to *Gigas librorum* (*g*), e.g. vii 57, xi 1, xxi 16, or to *Codex Laudianus* (*e*), e.g. xxvi 18. The reading of xxii 28 'Lyghtly sais þou þat þow erte a buriase of Rome' does not occur in any of the above-mentioned O.L. texts, but we find it in the Vulgate of the famous *Codex Armachanus* (see notes). In many instances our text of the Acts exhibits the same peculiarities of readings as MS. Bibl. Nat. 11532—3, written in Corbie and anterior to the Theodulfian and Alcuinian recensions, e.g. v 34, vii 20, x 25, 26, xi 17, xvi 1, 40¹. In fact amongst the many Vulgate texts described by M. Berger in his *Histoire de la Vulgate* it is closer to this MS. than to any others, though on the whole I have been unable to find any one text which shares all its peculiarities.

For a number of curious readings and interpolations I have not succeeded in finding any authority, e.g.

i 18 *fledde away*, iv 22 *fourety 3here ande twoo more*, ib. 23 *laten oute of þo kownseile to wende farþe þer way, þei komen vnto þer breþer þat wore conuerted*, v 23 *faste sparred us hit was lefte*, ib. 39 *bot suffure hem*, vii 55 *hise fadire*, ib. 57 *two falsse wytnes*, viii 4 *how he was Goddes sone*, ib. 15 *þat wore turned*, ix. 2 *of þo company of þe apostuls or hemseluen*, xii 13 *to loke who was þere*, ib. 18 *þat hym kepped*, xix 9 *sexe*, xxvii 5 *in twelue days*, xxviii 15 *þo merket of Appii, þo senator etc.*

¹ Berger, *Vulgate*, p. 106 f.

Another class of corrupted readings is due to scribal errors in the Latin text, uncritically reproduced by the English translator, e.g.

1 Pet. i 3 Vulg. *spem uiuam on hope* (evidently *unam* read), iv 16 in isto *poro3 a riztful* (iusto), Ephes. iv 18 *uita þe wey* (uia ?), iv 11 *sanctorum of þe worldes* (saeculorum), Hebr. ix 8 *uiam lyfynge* (uitam), xi 30 *muri men* (uiri), xi 35 *mortuos housbondes* (maritos ?), xiii 21 *bono place* (loco ?), Acts i 17, 25 *ministerii priuete* (mysterii), xvi 19 *spes spiritte* (spiritus) etc.

The letters *u* and *n* were evidently no more distinguishable in this text than in others of the time, as can be seen from the following misreadings :—

1 Pet. i 3 *nos 3ow*, iv 4 *uobis we*, ib. 17 *nobis at 3ow*, cf. 2 Pet. iii 11, Jam. v 17, 3 John 9, 2 Cor. vi 3, Col. ii 14, 1 Thes. i 8, 2 Thes. ii 12, Acts v 30, vii 44 ; 3 John 10 *commonebo y schal moue* (commouebo), Acts iv 19 *iudicate telle vs* (indicate), vii 7 *iudicabo I schal schewe* (indicabo).

Deus (d̄s) and its oblique cases were frequently misread or miswritten for a corresponding case of *Dominus* (d̄n̄s), and vice versa, e.g.

Jam. i 7 *a Domino of God*, cf. 1 Cor. i 31, iii 6, 1 Thes. iii 13, 1 Cor. iii 6, Acts xix 9 etc.

In other cases words, phrases, even whole sentences have been left out. It is of course impossible to decide whether the fault lies with the Latin or English scribe or the English translator, e.g.

1 Pet. i 3 *et*, ib. 8 *nunc quoque*, ib. 11 *in quod vel quale*, ib. 24 *omnis... tamquam*, ii 24 *ut peccatis mortui iustitiæ viveremus*, 1 John ii 24 *si in vobis permanserit quod ab initio audistis*, Rom. xiii 2 *potestati, Dei ordinationi resistit. Qui autem resistunt*, Acts iii 8 *exiliens—et intravit cum illis in templum—et exiliens* etc.

For further examples see the notes.

In spite of all these errors and deficiencies the Latin originals of our text were no doubt fairly typical specimens of the current versions of the Vulgate. Indeed, the writer of the Prologue to the Later Wycliffite Version¹ bears special testimony to the sadly corrupted state of the Latin Bibles of his time :

‘First this symple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis,...to make oo Latyn bible sumdel trewe.’

Further down in the same page he warns any intending corrector of his translation to

‘examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latin ful false, if he loke manie, namely newe ; and the comune Latyn biblis han more nede to be correctid, as manie as I haue seen in my lif, than hath the English bible late translaid.’

¹ *Wycl. Bible*, I 57.

CHAPTER II.

THE 'RAISON D'ÊTRE' OF THE VERSION.

FROM the explanatory pieces of dialogue found in the Prologue and referred to above, p. xviii ff., it is evident that our version was undertaken at the urgent request of the inmates of some religious house, more especially, to judge from the repeated references to the 'Suster' at the beginning and end of the various Epistles, of a woman vowed to religion.

Many works during the later Middle Ages—and some of the more important ones—were thus written for the use of women and at their request.

Such was for instance the *Ancren Riwele*¹, written in the first half of the thirteenth century for three sisters who in the bloom of youth had forsaken the pleasures of the world to become anchoresses (*l. c.* p. 192). To about the same time belongs *A Luue Ron*, a spiritual love song, one of the most beautiful productions of the early mystics². Again the *Wooing of our Lord*, a prose rhapsody dating from the fourth decade of the thirteenth century, was designed for a nun if we may believe the concluding words of the treatise, 'Prei for me, mi leue suster, þis haue i writen þe' etc.³

One of the later mystics, Richard Rolle, the Hermit of Hampole, translated the *Psalter* together with Peter Lombard's Commentary upon it 'at a worthy recluse prayer cald dame Merget Kyrkby⁴.' For the same 'Margaretam anachoritam, suam dilectam discipulam' he composed a beautiful prose-tract *The Form of Perfect Living*; for another, 'Moniali de zedingham,' he wrote the equally beautiful

¹ Morton, J., Camden Soc. 1853.

² Morris, *Old Engl. Miscellany*, E.E.T.S. 1872, p. 93 'Incipit quidam cantus quem composuit frater Thomas de Hales de ordine fratrum Minorum ad instanciam cuiusdam puelle Deo dicatē.'

³ Morris, *Old English Homilies*, First Ser., Part II, p. 269 ff.

⁴ Bramley, *The Psalter...by Richard Rolle of Hampole*. Oxford, 1884, p. 1.

Ego dormio et cor meum vigilat; for a 'Sorori de Hampole,' *The Commandment of Love to God*¹.

At various periods, from Anglo-Saxon times onwards, the *Rule of St Benet* was translated into English for the benefit of nuns. In a metrical version, written in the Northern dialect and found in a MS. belonging to the beginning of the fifteenth century, the translator takes care to explain his reason for undertaking the work²:

'Monkes & als all leryd men
In Latyn may it lyghtly ken,
And wytt þarby how þay sall wyrk
To sarue God and haly kyrk.
Bott tyll women to mak it couth,
þat leris no Latyn in þar ʒouth,
In Ingles is it ordand here
So þat þay may it lyghtly lere.'

There is also an interesting MS. in Trinity College, Cambridge (B. 14. 19 of the fifteenth century), containing amongst other devotional treatises an epistle entitled the *Chastisyng of Goddis children*, clearly written for a nun as can be inferred from the opening lines (f. 5^b): 'In drede of almyʒti God, religious sister, a schort pistle I sende ʒou of þe mater of temptacions which pistle as me þenkijþ mai resonabli be clepid chastisyng of Goddis children.'

Again, the *Myroure of oure Ladye*³ is written for a community of nuns. It is as the title-page tells us 'a devotional treatise on Divine Service with a translation of the offices used by the Sisters of the Brigittine Monastery of Sion at Isleworth during the fifteenth and sixteenth centuries.' Sion Monastery was founded in 1415, and the 'Myroure' was probably written between the years 1415 and 1450 (*l. c.* p. viii).

From the fact that all these various works are in the vernacular, it may be inferred that the average nun's knowledge of Latin was somewhat scanty. Indeed during the fourteenth century the convents as educational training grounds had greatly deteriorated. Excluded from the Universities and practically from all access to secular learning, with their time and mind given up to devotional exercises and ritual, it is small wonder if the nuns found it in-

¹ Horstman, *Richard Rolle of Hampole*. London, 1895, 1 pp. 3 ff., 49 ff., 61 ff.

² Kock, E. A., *Three M.E. Versions of the Rule of St Benet*, E.E.T.S. Orig. Ser. No. 120, London, 1902, p. 48.

³ Ed. Blunt, E.E.T.S. 1873.

creasingly difficult to grapple with Latin service-books and Psalters, not to mention less familiar devotional works or texts of Scripture. (Eckenstein, *Woman under Monasticism*, Cambridge, 1896, chap. x.)

Then down to the middle of the fourteenth century French was the legal and official language. It was spoken at Court and by the upper classes¹, and presumably also in the nunneries, where it often replaced Latin as the official language if one may judge from entries in their registers, from petitions and other documents of the time². Consequently the nun who had little or no knowledge of Latin could always have recourse to the French missals, breviaries, ordinals and texts of Scripture which were found in great numbers throughout the country. In the small priory of Easebourne, for instance, numbering five or six nuns, the inventory of goods taken 1450 shows that there was one French Bible and two 'ordinalia' in French³.

But during the second half of the fourteenth century French gradually fell into disuse⁴, and we may surmise that French service-books and Scriptural versions soon became as much of a dead letter to the ordinary inmate of a nunnery as the corresponding Latin volumes.

French maintained itself longest in the religious houses of the South⁵, and we can therefore record but a single Biblical translation into English in this part of the country. This one instance is the text of James, Peter, 1 John and the Pauline Epistles printed in this volume.

Further North, to judge from the number of translations extant, the imperative need of versions in the vernacular must have been earlier felt. Before the middle of the fourteenth century the Book of Psalms had been twice rendered into English, once in Yorkshire by the Hermit of Hampole, once well up in the West Midlands by an unknown translator⁶. Gradually, and in all likelihood before the great Oxford versions attributed to Wycliffe and his school had spread over the country, the whole of the New Testament had been

¹ Paul's *Grdr.* I p. 952 ff.

² Dugdale, *Monasticon*, 'Shaftesbury' II 471, 'Romsey' II 507 note, 'Davington' IV 288 'Ankerwyke' IV 229 etc.

³ Blaauw, *Sussex Arch. Collections*, IX 2; cf. Berger, *La Bible française au moyen âge*. Paris, 1884, list of MSS. p. 385 ff., *E.B.V.* p. xvii ff.

⁴ Paul's *Grdr.* I 957.

⁵ Eckenstein, *l.c.* p. 358.

⁶ Bülbring, *Earliest Complete English Prose Psalter*, E.E.T.S. No. 97, cf. *E.B.V.* p. lvi.

translated into English of the North or of the North Midlands. These Northerly versions are as follows: Commentaries upon the Gospels of St Matthew, St Mark and St Luke¹; the Acts and Catholic Epistles as printed in this volume on pp. 123 ff., 42 ff., 209 ff., cf. pp. iv, lxxv; the Pauline Epistles with a Commentary² found in MS. Parker 32, Corpus Christi Coll., Cambridge; finally the Apocalypse with a Commentary. This last was for a long time attributed to Wycliffe³, but I found that in reality it is nothing but a verbal rendering of the famous Norman Apocalypse which dates back as far as the latter half of the twelfth century.

Thus we see that after the Conquest the earliest home of the English Bible was the North of England.

There is no reason to suppose that these versions were anything but orthodox in origin; in fact, as has been pointed out above, Hampole's Psalter and the version here printed were compiled for nuns. The Commentary on the Apocalypse represents the very pink of orthodoxy, exalting the prelates and the religious orders, likening for instance the 'eyes' of the 'Maiden's Son' to 'þe wyse clerkis of hooli chirche, þat liztnen opere wijþ teching & techen hem wijþ good ensaumple of goode werkes,' his 'head' to 'þe goode prelatis of hooli chirche,' his hair to 'men of trewe religioun þat shulen be whijte þurȝ hoolinesse & good lijf⁴.' Moreover, the earliest known copy of it (MS. Harl. 874), written in the second third of the fourteenth century, has the name of the owner inscribed in a nearly contemporary hand as Richard Shepard *presbiter*. The Commentaries on the Gospels referred to above were undertaken, as the translator tells us, 'at the suggestyon of Goddys seruant,' and he adds 'gretly in this doying I was comforted of other Goddys seruauntes dyuers⁵,' whereby he cannot very well mean anything but that they were in some way within the pale of the Church. Again, the Catholic Epistles of MS. Douce 250⁶ were evidently glossed for the benefit of men in religious orders, if one may judge from a commentary

¹ Cf. *Wycl. Bible*, I p. ix. The Commentary on the Gospel of St John has not come down to us in any MS., but its existence can be inferred from the fact that its prologue together with those of the other Gospels precedes the Commentary on Matthew in MS. Camb. Univ. Libr. II. 2. 12.

² *Wycl. Bible*, I p. xiii.

³ See Forshall and Madden, *Wycl. Bible*, I p. viii, cf. *E.B.V.* p. xxi ff., Berger, *La Bible française*, Paris, 1884, p. 78 ff.

⁴ MS. St John's Coll. Cambr. G. 25, f. 19^b, cf. *E.B.V.* p. xxix.

⁵ MS. Camb. Univ. Libr. II. 2. 12, f. 1.

⁶ See Appendix I.

added to James ii 2, ' & þerfore if eny man come in-to 3oure siȝt, þat is, in-to 3oure cumpenye þat beþ Godes religiouse men in what degre so 3e be.' Concerning the Pauline Epistles referred to above (MS. Parker 32) there is no direct evidence to connect them with either side, but, as far as I have been able to examine them, they contain nothing but what is strictly orthodox, being, in fact, a mere verbal translation of the Latin, with occasional brief comments on the text.

Concerning the *reading and use* of these vernacular versions it may be of interest to know the opinion of an evidently fair-minded and moderate member of the orthodox party. The author of the 'Chastisyng of Goddis children' (see p. xxv) sets forth his views on this point in the following way:—

f. 62^b 'I seie in þe maner as it was ordeyned; for summe now in þese daies vse to seie on Engliche her Sawter and Matyns of oure Ladi and þe vii Salmes and þe Letanye.

Many men repreueþ to haue þe Sawter or Matyns or þe Gospel in Englisch or þe Bible, bicause þei moun not be translatid in-to no vulgar word bi þe word as it stondiþ wipoute greet circumlocucioun aftir þe felyng of þe firste writteris whiche translatiden þat in-to Latyn bi þe teching of þe Hooli Gost. Neþeles I wole not repreue suche translaciouns, ne I repreue not to haue hem on Engliche, ne to rede on hem where þei mowe stire 3ou to more deuocioun and to þe loue of God. But utterli to vse hem on Engliche and leeue þe Latyn I holde it not commendable, and nameli in hem þat ben bounden to seie her Sawter or Matyns of oure Ladi. For a mannys confessour 3yueþ him in penaunce to seie his Sawter wipouten ony opir wordis, and he go forþ and seie it on Engliche and not in Latyn as it was ordeyned, þis man, I wene, doiþ not his penaunce. Skilis I mai schewe resonable and manye, but bi-cause þat I truste to God þat 3e wole not vse 3our Sawter in þat maner, þerfore I leeue off to speken of þis mater and counseile 3ou, as I seide bifore, þat 3e preie enterely in tyme of 3oure seruyce wherto 3e ben bounden, bi þe ordynaunce of hooli chirche and in þe maner as it was ordeyned bi oure hooli fadres.'

It is a noteworthy fact that the author of this tract must have lived and written during the earlier part of the Wycliffite movement, as he begs the 'sister' to beware of 'summe þat now holde plainli and 3it not openli, but priueli for drede, aȝens confessiouns & fastyngs, aȝens worschiping of ymagis and schortli as men seien aȝens alle statis and degrees & lawe or ordinaunce of hooli chirche.' Further, he must have written before 1408, as he seems unaware of any prohibition of the use of the Scriptures in the vernacular, such as was afterwards made for clerics and laymen alike by the famous



INTRODUCTION

Constitutions of Archbishop Arundel in the above-mentioned year 1408¹. The author of the 'Myroure of oure Ladye' writing after 1415 speaks in consequence in a different strain concerning the use of Biblical texts in the vernacular :

'And for as moche as yt is forboden vnder payne of cursyng that no man schulde haue ne drawe eny texte of holy scrypture in-to Englysshe wythout lycense of the bysshop dyocesan ; and in dyuerse places of youre seruyce ar suche textes of holy scrypture ; therfore I asked & haue lysence of oure bysshop to drawe suche thinges in-to Englysshe to your gostly comforte and profyt, so that bothe oure consyence in the drawyng and youres in the hauyng may be the more sewre and clere' (ed. Blunt, p. 71).

And again on p. 3. he refers to the need of special licence :

'Of Psalmes I haue drawn but fewe, for ye may haue them of Rycharde Hampoules drawyng, and out of Englysshe Bibles if ye haue lysence therto.'

From the passages quoted above it would seem as if before 1408 Scriptural versions in the vernacular were freely used by *orthodox members of the Church and religious orders*, who through ignorance were debarred from the use of the Latin and French Bibles.

Still Latin—one of the so-called three sacred languages—was held in greater value, since the mere hearing of it seemed to have conferred an almost sacramental benefit², in spite of its not being understood. It was in consequence looked upon as something of a desecration to set forth high matters of Divinity in the 'vulgar,' a language that had but lately shaken off the stigma of being the rude speech of the lower classes. This feeling is clearly expressed by the author of the 'Chastisyng of Goddis children.'

'Also, my sister, I drede fore-to writen of suche hiȝe materis, for neiȝer I haue felyng ne knowing openli for-to declare hem in Englisch ne in Latyn, and nameli in Engliche tunge, for it passij fer my witt for-to schewe ȝou in ony maner vulgar þe termes of dyuynyte' (MS. Trin. Coll. Cambr. B. 14. 19, f. 5^b).

¹ Wilkins, *Concilia*, III p. 317 ; vii Constitutio ; '*Ne quis texta S. Scripturæ transferat in linguam Anglicanam....statuimus igitur et ordinamus ut nemo deinceps aliquem textum sacræ scripturæ auctoritate sua in linguam Anglicanam vel aliam transferat, per viam libri, libelli, aut tractatus, nec legatur aliquis hujusmodi liber, libellus, aut tractatus jam noviter tempore dicti Johannis Wycliff, sive citra, compositus, aut inposterum componendus, in parte vel in toto, publice vel occulte, sub majoris excommunicationis pœna, quousque per loci diœcesanum, seu, si res exegerit, per concilium provinciale ipsa translatio fuerit approbata: qui contra fecerit, ut fautor hæresis et erroris similiter puniatur.*'

² Simmons, *Lay-Folks Mass-Book*, E.E.T.S. No. 71, London, 1879, p. 185 f.

It is also present in the mind of the author of the 'Myroure of oure Ladye' when he cautions the nuns of Sion that

'This lokeynge on the Englyshe whyle the Latyn ys redde, ys to be vnderstonde of them that haue sayde theyre mattyns or redde theyr legende before. For else I wolde not counsell them to leue the herynge of the Latyn for entendaunce of the Englysshe' (Blunt, p. 71).

It is a curious fact that the author of our Prologue, though preparing his version for the inmate of some religious house, seems to have entertained considerable fear as to the possible consequences of his action. The passage on p. 4 f. can hardly be otherwise interpreted: 'Broþer, y knowe wel þat y am holde by Cristis lawe to parfome þyn axynge; bote napeles we beþ now so fer y-fallen a-wey from Cristis lawe, þat 3if y wolde answeere to þyn axynge*s* y *moste in cas vnderfonge þe deþ.*'

This passage seems to point to the fact that within some dioceses the translation of English versions and the use of them even amongst the religious was looked upon with more disfavour than in others, which state of things is also indicated by the author of the 'Chastisyng of Goddis children' (p. xxviii). And the disfavour must have been of a remarkably strong nature if it went so far as to endanger the life of the transgressor¹.

As our translator was in all probability a Kentishman (p. xvii) it may be possible to explain his attitude as owing to the exceptionally severe handling of the Lollards in the dioceses of Canterbury and Norwich². Kent had been one of the hot-beds of insurrection during the Peasants' Rising of 1381, one incident of which was the sacrilegious murder of Archbishop Sudbury. Now the 'Poor Priests' were accused of having helped to organise the rising³, which accounts for some of the hostility shown towards them. In 'De Officio Pastoralis,' written in or before 1380⁴, Wycliffe states that the true preachers were stopped and arrested by bishops and lords: 'freris procuren comynly boþe lordis and bischops to lette þis

¹ The passage quoted from our Prologue p. 4 f. has naturally not been referred to by Dr Gasquet in his article on *The Pre-reformation English Bible*, Dublin Review 1894, reprinted as *The Old English Bible and other Essays*, London, 1897, cf. Matthew, F. D., *Engl. Hist. Rev.* Jan. 1895, p. 91, Kenyon, *Our Bible and the Ancient Manuscripts*, London, 1895, p. 204 ff., etc.

² Trevelyan, G. M., *England in the Age of Wycliffe*, 1899, p. 322.

³ Wright, *Pol. Poems*, R. S. p. 235 f., *Rot. Parl.* III 124—5, cf. Trevelyan, *l.c.* p. 363.

⁴ See Trevelyan, *l.c.* p. 363.

preching¹, and in the same tract (p. 429):—‘*freris wiþ þer fautours seyn þat it is heresy to write þus Goddis lawe in English, & make it knowun to lewid men.*’

Since then, as we have seen, at this early period translation of the Scriptures for ‘lewid men’ was held to be heretical and consequently punishable, and since the Archbishops of Canterbury were famed for their severity in putting down heresy, it is small wonder if even a good and orthodox churchman within that diocese may have felt some doubt as to the undertaking of such a perilous piece of work, even if it was destined for an equally orthodox member of a religious house.

No divergent opinions seem, however, to have existed amongst the prelates and friars concerning the use of the Scriptures in the vernacular by *laymen*, more especially by the *common people*. In this respect their attitude was wholly condemnatory, and it is well illustrated by the oft-quoted statement by Henry Knighton, Canon of Leicester :

‘This Master John Wyclif translated from Latin into English the Gospel which Christ gave to clerks and teachers of the Church, so that they might sweetly minister to the lay folk and infirm etc. In this way he made it vulgar and more open to lay men and women who know how to read than it is wont to be to learned and well instructed clerics. In this way the pearl of the Gospel is scattered broadcast and trodden under foot by swine. And thus, what is wont to be esteemed by clerks and laity as precious is now become as it were the common joke of both ; the jewel of the clerics is turned to the sport of the lay people : so that what had before been the heavenly talent for clerks and teachers of the Church is now the commune æternum for the laity².’

A similar testimony concerning one of the bishops is given by Wycliffe :

‘And herfore oo greet Bishop of Engelond, as men seien, is yvel paied þat Goddis lawe is writun in Englis, to *lewide men* ; and he pursueþ a preest, for he writiþ to men þis Englishe, and somonij him and travelliþ him, þat it is hard to him to rowte.’ (*Sermons*, S.E.W. I p. 209.)

Concerning the hostility of the friars against the English Bible, the testimony of Wycliffe and his followers is explicit :

‘*Þe freris wiþ þer fautours seyn þat it is heresy to write þus Goddis lawe in English, & make it knowun to lewid men*³.’

¹ Matthew, p. 444.

² *Chronicon Henrici Knighton*, ed. Lumby, II p. 152. Cf. Gasquet, *l.c.* p. 171 f.

³ *De Officio Pastoralis*, Matthew, p. 429, in all probability written before 1380, see evidence given by Trevelyan, *l.c.* p. 362 f.

'And þus þei [i.e. þe freris] pursuen prestis, for þei reproven hor synnes as God biddes, bothe to brenne hom, and þo gospels of Crist written in Engliche, to moost lernyng of oure nacioun¹.'

'Et ex eodem patet eorum stulticia, qui volunt dampnare scripta tanquam heretica propter hoc quod scribuntur in Anglico et acute tangunt peccata que conturbant illam provinciam².'

The use of the vernacular Bible seems, however, to have been tolerated amongst the wealthier classes :

'But oo confort is of knyztis, þat þei savoren myche þe Gospel and han wille to rede in Engliche þe Gospel of Cristis^{liif}.' (*Wyclif's Sermons*, S.E.W. I 209.)

To sum up, before the Constitutions of Archbishop Arundel in 1408, it appears from the preceding pages as if the Church had raised no serious objection to the use of the Scriptures in English by the clergy, the religious orders and probably by the wealthier members of the community. There is, however, not a scrap of evidence to show that the Church in any way encouraged or even allowed vernacular versions amongst 'the vulgar,' the laity of the middle or lower classes. When the Lollard translations, which were mainly intended for these classes, appeared, they were denounced by the Church.

¹ *Fifty Heresies and Errors of Friars*, S.E.W. III 393, written according to Arnold about 1384.

² Buddensieg, *Polem. Works of Wyclif*, p. 168.

CHAPTER III.

LANGUAGE.

I. VOWELS.

A. O. E. SHORT VOWELS.

FOR the sake of convenience I divide the text printed from MS. S in the following way: S¹ = the Prologue, 1—2 Peter, James, 1 John, the Pauline Epistles; S² = 2—3 John, Jude; S³ = Matthew.

§ 1. O. E. *a* except before nasals and shortened O. E. *ā*
(Morsb. § 87).

O. E. *a* remains, value [*a*, *ā*]: (*a*) In closed syllables: *habbe* (inf.) Prol. 47. 25, *habbeþ* (pl.) 1 John i 1, ii 13 etc. Scand. loanwords: *castande* Acts xxv 7, *caste* (imp. sg.) Mt. v 29, 30, *casten* (pt.) Prol. 11. 21, *gabbere* 1 John i 10, v 10 (uncertain whether Scand. or native, see Bj. p. 240, Ekw. p. 25. 1), but *keste* (inf.) Acts xxvii 30, (pt. pl.) xiii 50, 51, xxi 27, xxii 23, (p. p.) xxvii 17, (imp. sg.) xii 8.

Shortened O. E. *ā*: *hatte* (pt. sg.) Acts v 1, *halewed* Prol. 17. 18, *asched* (pt. pl.) Acts i 6.

(*b*) O. E. *a* in open syllables: *make* (inf.) Mt. i 21, iii 3, *take* Mt. ii 13.

§ 2. O. E. *a* (*o*) before nasals (Morsb. §§ 88—94).

(*a*) O. E. *a* before single nasal usually remains, value [*a*, *ā*]: *man* Acts v 38, 1 John ii 27 etc., *bigan* Acts i 1, *can* ib. xxviii 22, Jam. iv 17, *name* Acts i 23, Mt. i 21, 23, 25, 1 Cor. i 10, 13, 15, vi 11, Eph. v 20, Phil. ii 9, 10, Col. iii 17 etc., *many* Acts i 3 etc., 1 John ii 18, 2 John 7, 12, Rom. v 19, 2 Tim. ii 2. But S¹ has *nome* 1 Cor. v 4, three times *mony* 1 Cor. i 26, and *from* throughout except occasionally *fro* (O. N. *frá*) in the Prologue 2. 11, 14; S² S³ and the Acts have regularly *fro*.

(b) O. E. $a > o$ [\bar{a}^o], before lengthening consonant-groups: *wombe* Acts iii 2, xiv 7, Mt. i 18, 1 Cor. vi 13, Phil. iii 19, Tit. i 12, *lomb* 1 Pet. i 19, 1 Cor. v 7, *honged* Acts i 18, *hongynge* Col. ii 14, *among(es)* Prol. 1. 18, Acts ii 22 etc., *strong(e)* Prol. 8. 16, 1 John ii 14, 1 Cor. i 27 etc., *lond(e)* Prol. 1. 2, 3, Acts xiii 19, Mt. ii 20, 21, Heb. viii 9, Jude 5 etc., *sonde* Acts i 4, *fond(e)* Acts xii 19, 2 Tim. i 17, *hond(e)* Mt. iii 12, Acts ii 18, 1 Cor. xii 21, Gal. vi 11 etc. But in the Acts *lande* vii 29, 36, *sande* xxvii 17, *understande* xxviii 26, *stande* xxvi 22; always *gange* v 34 etc. depending on earlier shortening (Morsb. § 90), similarly *nerehande* i 15, vii 17 (Morsb. § 55, anm. 6).

Before other than lengthening consonant-groups: *answeren* Col. iv 6 etc. throughout. Before *nk a* prevails except occasionally in S¹: *þonke* Rom. vi 17, 1 Cor. i 14, 1 Tim. i 12, *þonkynges* 1 Tim. iv 3, *dronk* Prol. 13. 10, see Morsb. § 94, 2.

§ 3. O. E. æ (*Merc. Kent. e*) and earlier shortened O. E. $\bar{\text{æ}}$ (\bar{e}) (Morsb. §§ 95—105).

(a) O. E. $\text{æ} > a$ [a , \bar{a}] both in closed and open syllables: *gras* 1 Pet. i 24, 25, *alsfaste* Acts v 10, *almes* ib. iii 2, *þat* 1 Pet. i 3 etc., *palle* (Lat. *pallium*) Mt. v 40, *fader* 1 John i 2, 3, *water* Mt. iii 16.

O. E. *wæs* appears with *e* occasionally in S¹: *wes* 1 Pet. i 12, 1 Cor. i 21, ii 3 (twice), 1 Tim. i 14, Prol. 47. 18.

O. E. *æfter* is *after* throughout S, e.g. Prol. 1. 1, Jude 18, Mt. iv 19; the Acts have usually *efter* (Morsb. § 96, a. 2, l. p. 131) i 3, 5, 10, ii 45 etc. *After* is rare viii 39, xi 25, 29, xii 21, xiii 20, xiv 19, xv 13.

For *heruest* Jude 12, and *wheper* p. 47 l. 18 etc., see Morsb. § 96 p. 131.

O. E. *zæd(e)rian*, *zadrian*, *to-zæd(e)re* appear in the Acts with *a* and *i* (Morsb. § 96 p. 131, § 109): *gader* (inf.) xv 25, *gadurd(e)* (p. p.) i 21, v 35, *gadured* (pt. sg.) x 24, (pt. pl.) xii 12, xvii 5, cf. iv 5, xiv 26, xv 30, *gider* (imp. pl.) xix 38, cf. xxviii 3, *togider* i 15, 21, ii 6, iv 15, 24, 26, 27, 32, v 12, 16, 21, 24 etc., less frequently *togader* i 6, 14, ii 1, 12, 44, 46, x 27, xiv 1 etc.

In S. *e*-forms prevail: *gedere* (inf.) Rom. xii 20, 2 Tim. iv 3, cf. 1 Cor. v 4, Mt. ii 4, iii 12, *togedere* throughout S¹ except in Romans where the proportion of *togedere* : *togydere* = 9 : 1, in 1 Corinthians 10 : 1, 2 Tim. 3 : 1, 1 Pet. 1 : 3, 1 John 0 : 6; Matthew has *togyder* once i 18.

O. E. *þænne*, *hwænne* usually have *a*: *þanne* Rom. viii 35, Acts ii 14, 42, v 5, 6, 11, Mt. iv 1, 10 etc., *whanne* Acts i 9, 10, 13, ii 1, 6, 15, Mt. iv 2, in S² and S³ more frequently *þan* Mt. iv 5, 11, v 29, 37, *whan* Jude 9, Mt. ii 1, 8, 9, 13, 19 etc., in S¹ occasionally *when(ne)* Prol. 13. 2, 12, 25, 27, 28, 14. 5,

1 Cor. xiii 11, Phil. ii 6, Col. iii 4, 1 Thes. iii 4, 6, 2 Thes. i 10, Heb. vii 1, viii 4, 2 Tim. iv 3. Cf. Urk. pp. 28 f., 82. The O. E. form *hwenne* occurs in North. texts, see Lindelöf, Glossar.

(b) The shortened O. E. \bar{e} (\bar{e}) gives double forms with *e* and *a* (Morsb. § 96 p. 132 f.).

(a) O. E. \bar{e} =Gmc. *ai*. S¹ has frequent *a*-forms: *eferlastynge* 1 John i 2 etc. throughout, *wrastlynge* Eph. vi 12, *lasse* (comp.) 1 Tim. v 9, Heb. ii 9, vii 7, *lafte* (pt. sg.) Tit. i 5, *y-laft* Heb. iv 1, 9, x 26, 1 Thes. iv 16, *lefte* (pt. sg.) 1 Pet. iv 1, *y-left* 1 Cor. vi 4, *ladde* (pt. sg.) Prol. 9. 2, 13, Heb. ii 10, Col. ii 15, *lad(e)* (pt. sg.) Prol. 9. 8, 24, 10. 9, *y-lad* 2 Pet. iii 17, 1 Cor. xii 2, Gal. v 18, Heb. xiii 9, *clansyþ* (prs. sg.) 1 John i 7, *clansynge* Heb. ix 13, Prol. 16. 29, *clansed* (part.) Prol. 16. 5, *vnclannesse* Eph. iv 19, 1 Thes. iv 7, Rom. xiii 13, 2 Pet. ii 10, Col. iii 5; *clensen* 1 John i 9, *clensynge* Prol. 16. 19, *y-clensed* 2 Pet. iii 6, *vnclennesse* Jam. i 21, *any* Phil. ii 1, iii 11, Heb. iv 1 etc., more frequently *eny* 1 Pet. ii 19, iii 14 etc. (once *ony* 1 Tim. v 21); *wraþþe* (O. E. *wræþþo*, *wrāþþo*) Mt. iii 7 etc. throughout S.

S² and S³ have *e*-forms, except *euerlastynge* Jude 6, 7, 21, e.g. *lefte* (pt. sg.) Mt. iv 11, (pt. pl.) 20, (part.) 13, *led* (part.) Mt. iv 1; the Acts have *e* as a rule: *ledde* (pt. sg.) vii 36, 40 (pt. pl.) ix 30, xvii 19, *lefte* (pt. sg.) xii 14, *lesse* xxvi 22, *spred(de)* (part.) v 36, viii 4, but *a* always in *lastande* etc. i 14, *any* viii 31 etc. and exceptionally in *ladde* (pt. sg.) v 26, *cladde* (pt. sg.) xii 21, *dalte* (pt. sg.) xiii 19. The imper. *late* xvi 35, xix 38 and part. *laten* iv 23, x 11, xi 5, xvi 35, xxvi 32, xxviii 18 are due to Scand. influence (O. Swed. *lāta*, O. N. *lāta*, cf. Bj. i p. 91), the *a* is regular throughout. Exceptional *me(e)ste* viii 10, Heb. viii 11, beside *mo(o)ste* xxii 5, xvii 11 etc. corresponds to O. E. *māst* and *māst*.

(β) W. S. \bar{e} , Angl. \bar{e} =Gmc. \bar{e} . Forms with *e* prevail, *a* occurs exceptionally in S¹: *dradde* (pt. sg.) Heb. xi 23, *y-rad* Heb. ix 19, but *dredde* (pt. pl.) Acts xvi 38, (pt. sg.) x 7, Mt. ii 22, *redde* (pt. sg.) Acts viii 32, 35, (part.) xiii 27, always *edder* Prol. 2. 35, 3. 22, Jam. iii 7, *nedder(s)* Acts x 12, xxviii 3, *nedderis* Mt. iii 7; on Scand. influence depends probably *blaste* Acts xxvii 40, see Morsb. § 96 p. 133 and Bj. p. 84.

§ 4. O. E. \bar{e} , \bar{e} and shortened O. E. \bar{e} , $\bar{e}o$.

These *e*-sounds are usually written *e* (*ea*); value [\bar{e}] in closed, [\bar{e} — \bar{e}] in open syllables, before lengthening consonants [\bar{e}] (Morsb. § 106).

(a) Short O. E. \bar{e} , \bar{e} in closed syllables except before length. cons.: *helle* Prol. 2. 29, *nempned* (part.) Heb. iii 13, *legge* (inf.) Prol. 13. 20, *seggeþ* (ps. pl.) 1 Thes. iv 14, *mysseggere* 1 Cor. v 11.

(b) Shortened O. E. \bar{e} ($\bar{e}o$): *kepped* (pt. sg.) Acts xvi 27, *deppest(e)* Prol. 2. 11, 17, *lette* (pt. sg. < O. E. *lētan*) Prol. 13. 20, *betty* (pt. sg. < O. E. *bēatan*) Acts xxii 19, *wepped* (pt. pl. < O. E. *wēpan*) Acts ix 39.

The above preterites *lette* and *betty* may of course be explained as M. E. formations from their respective infinitives, in which case they would belong to §§ 3 and 19.

O. E. *ē* before nasal + palatal *c*, *ʒ* + *t*, *d* > *ey* in S¹: *dreynte* (pt. sg.) ProL. 4. 17, *adreynt* (part.) ib. 9. 11, *y-spreynd* (part.) Heb. ix 13, *spreynde* (pt. sg.) ib. ix 19. See Morsb. § 107. 3.

M. E. *e* > *a* before nasal + consonant occasionally in S¹: *branneþ* (sg.) 1 Cor. iii 15, *y-brand* 2 Pet. iii 10, Heb. vi 8, beside more usual *brenne(n)* (inf.) Jam. iii 6, Mt. iii 12, *brennynge* 2 Pet. iii 12, cf. 2 Pet. i 19, ProL. 14. 22, 1 Cor. vii 9 (Morsb. § 108 1).

O. E. *lettan* has occasional *a*-forms in S¹: *lattyng* 1 Cor. vii 35, 1 Tim. v 21, *latte* (ps. sg. subj.) Heb. xii 15, beside usual *e*. Cf. Acts vii 56, 1 Thes. ii 18.

M. E. short *e* > an [i]-sound before dentals in the following cases (Morsb. § 109): *lyte* (O. E. *lēt*) Mt. iii 15, *togider*, *togydere*, *gider*, see § 3; *bryperen*, *briperen* in S¹ beside more frequent *breperen*, the proportions being in 1 Pet. 1 : 2, 2 Pet. 2 : 3, James 5 : 9, Rom. 1 : 5, 1 Cor. 6 : 3 etc.; *bryperhed(e)* 1 Pet. i 22, 2 Pet. i 7 (twice), elsewhere *e*-forms; in S² S³ *breperen* only: Mt. iv 18, 3 John 5 (twice), 10, Jude 17, 20; the Acts have *breper* throughout.

Further, in S¹ only *u* for O. E. *ē*, *ēo* (*eo*) in *sugge* (prs. sg.) 1 Cor. i 12, 15, *suggen* (prs. pl.) 1 Cor. i 10, *suggyng* Heb. viii 13, x 8, *fulle* (pt. sg. < O. E. *fallan*) 1 Pet. iv 12, *fullen* (pt. pl.) Heb. xi 30 (cf. Q. F. 63 p. 106 f.).

O. E. *þencean* has *i*- and *e*-forms in S¹: *þink* (imp.) ProL. 7. 5, 19, cf. Heb. xii 3, 2 Tim. i. 5, ProL. 5. 20, 1 Cor. vii 34 (twice), *by-þenche* (imp. sg.) 1 Tim. iv 15, *þenkeþ* (prs. sg.) 1 Cor. vii 32, xiii 6, cf. Phil. iv 8, Heb. x 17; in S² no instance, in S³ *þenkyng* once Mt. i 20; the Acts have *e*-forms: *þenke* (inf.) xx 35, *þenkyng* xvii 29, cf. x 19, once *þhe þinke* v 35 (Morsb. § 109).

(c) O. E. *ē*, *ē* before lengthening consonant-group, value [ē, ē̄] (see Morsb. § 110). *Sende* (inf.) 3 John 13, *tendeþ* (prs. sg.) Jam. iii 6, *wende* (inf.) Acts i 11, *felde* ib. i 19 etc.

(d) O. E. *ē*, *ē* in open syllables, M. E. *é*, for value of this sound see Morsb. § 111: *meate* Acts xxvii 34, *eten* (prs. pl.) ProL. 3. 7 etc.

§ 5. O. E. *i* and shortened O. E. *ī*.

The O. E. *i* remains as a rule, written *i*, *y*, value *i* [i^e] (Morsb. § 112).

(a) In closed syllables: *wylne* (imp. pl.) Jam. iii 1, *lygge* (inf.) ProL. 14. 12, *syzt* ProL. 3. 10 etc. Shortened O. E. *ī*: *wysdom* Jam.

iii 15, 17, *lyckned* (part.) Jam. i 23, cf. Mt. vi 8, Heb. vii 3; before lengthening consonants: *fynde* (prs. sg.) Rom. vii 18, *chylde* 1 Cor. xiii 11, *pinge* 1 Cor. xiii 10.

(b) In open syllables: *wydowes* Acts ix 39, *hider* ib. x 21, *abiden* (part.) Acts xxviii 6, *risen* ib. x 40, 41.

M. E. *i* > *e* [*i^e*] sporadically (Morsb. §§ 113—115); in closed syllables: *blesse* (O. E. *bliss*, *blīps*, but cf. N. E. D.) 1 Pet. v 10, *kandelsteke* (O. E. *candelsticca*, but cf. Morsb. § 115. 6) Mt. v 15, *y-lekened* (cf. *lyckned* § 5a) Heb. ii 17, not unfrequently *-eng(e)* for *-ing*; *spryngenge* 1 Cor. v 7, *seyenge* Heb. iv 7, Jude 11, cf. Rom. viii 4, Heb. ii 9, 1 Cor. ii 1, S³ has 14 *-enge*, 31 *-ynge*; for *seþþe* Prol. 4. 26, 10. 1, 2 Pet. iii 11, 17 etc. by the side of *siþþe* see Morsb. § 143, 3;—in open syllables: *vnderneme* (imp. sg.) 1 Tim. v 20, *vndernemeþ* (ps. sg.) 1 John iii 20, beside more frequent *i*-forms: 1 John iii 21, Eph. v 11, Tit. ii 15, 2 Tim. iii 16, iv 2 etc., *speryte* Mt. v 3, *wetep* Prol. 11. 18, *aresen* (part.) Col. iii 1, *steghne* (part.) Acts x 4, *lefed* (? Late W. S. *leofode*, *lyfode*, Siev. Gr. § 416. 2 c) Rom. vii 9; occasionally *-schep* (< O. E. *-scipe*): *nakedschep* Rom. viii 35, *wedewe* 1 Tim. v 4, *meke* Acts xxiv 2, *besy* ib. xviii 5, *besily* ib. xviii 25, 26; *skelis* Prol. 8. 3, 5 (Kent. Ayenb. Schor.) is probably due to a Scand. form represented by O. Swed., O. Dan. *skiel*, see Bj. p. 126.

The 3 sg. *es*, the reg. form in the Acts, may be due partly to its unaccented position in the sentence, partly to analogy with the other North. present-forms *erte* § 88 and *er(e)*. Another explanation is offered by Luick p. 238, § 427.

§ 6. O. E. *o* and shortened O. E. *ō*.

Written *o* throughout, value [*o*, *ō*] in closed syllables (Morsb. §§ 116—118); on the value of the lengthened *ō* in open syllables, see Morsb. § 119.

(a) In closed syllables: *folkke* Acts iv 16, 17, *flok* 1 Pet. v 2, 3; shortened O. E. *ō*: *softe* 1 Pet. iii 4; before length. consonants: *worde* Acts viii 25 etc., *korne* Mt. iii 12, *gold* Prol. 11. 20.

(b) In open syllables: *y-boren* (part.) 1 John v 19, *y-stolen* Eph. iv 28, *y-roted* (part.) Jam. v 2.

§ 7. O. E. *u* and shortened O. E. *ū*.

Written *u*, *o*, value [*u^o*]; before the lengthening consonants *mb*, *nd* written *ou*, in the Acts *ow*, value [*ū*] (Morsb. §§ 121—126).

(a) In closed syllables: *ful* 1 John i 4, *cunyng* 1 Pet. iii 7,

connyng 1 Tim. vi 21, 2 Pet. i 5, *vnkunnynghesse* 2 Pet. ii 16, *curseþ* (ps. pl.) Jam. iii 9, *cursynge* 2 Pet. ii 15, Jam. iii 10, *sunne* Mt. v 45, Jam. i 11, Acts xxvi 13, *sonne* Eph. iv 26, Acts ii 20, xiii 11, xxvii 20, *tunge(s)* Jam. i 26, Acts ii 26, xxvi 14, 1 Tim. iii 8, Acts xix 6, *tonge* Jam. iii 5, 6, 8, 9, 1 John iii 18, Phil. ii 11, *dronken* (part.) Eph. v 18, 1 Cor. xi 21, 1 Thes. v 7, *dronkelew* 1 Cor. v 11, *drunken* (part.) Acts ii 15, *ronne* (pt. pl.) Gal. v 7, *y-ronne* (part.) Phil. ii 16, *runnen* (pt. pl.) Acts v 16, *songen* (pt. pl.) Prol. 11. 35, *y-sprongen* (part.) 1 Thes. i. 8. Shortened O. E. *ū*: *buxum* Rom. vi 16, Prol. 1. 4, *boxum* Rom. vi 12, 16.

O. E. *þurh* appears in S. as *þorow*, *þorouz*, *þoro3*, *þorow3*, Prol. 8. 10, 1 Pet. iv 16, 2 Pet. iii 5, 7, 12 etc., in the Acts as *þurghe* ii 22, 23, 30 etc.

O. E. *u* before *mb*, *nd*: *doumbe* 2 Pet. ii 16, 1 Pet. ii 15, *grownde* Acts xvi 26, *hound* 2 Pet. ii 22, *y-bounde(n)* Rom. vii 2, 1 Cor. vii 27, *vnbounden* (part.) Rom. vii 6, *bounden* (part.) Acts xx 22, *y-founde* Prol. 6. 6, Rom. vii 10, *fownden* (p. p.) Acts xiii 22, (pt.) Mt. ii 11, *founde(n)* (part.) Mt. ii 8, 2 John 4, (pt. pl.) 1 Pet. ii 10, but exceptionally *dombe* 1 Cor. xii 2; with liquid or nasal in the following syllable: *wondur(e)s* Acts ii 43, iv 30, vi 8, xiv 3 etc., *wondres* 2 Thes. ii 9, Heb. ii 4, *wondurful* 1 Pet. ii 9, *awonderde* Acts iii 10, *isonder* Acts viii 1.

(b) In open syllables the writing *o* prevails: *loueþ* 1 John iv 7, ii 10 etc., *come* (part.) Jude 4, (inf.) 2 John 12 etc., *y-comen* Heb. viii 6, *wonyng* 2 Pet. ii 8, *vndernomen* (part.) Eph. v 13, *-nomyn* (part.) Tit. i 11, *schonye* (imp. sg.) 1 Tim. vi 20, 2 Tim. ii 23, *son* Acts iv 36, vii 21, Mt. i 21, 1 Tim. i 18, Heb. i 5 etc., *dore* Acts v 9, xii 13, Col. iv 3, Mt. vi 6.

§ 8. O. E. *y* (*e*) and shortened O. E. *ȳ* (*ē*).

S¹ sometimes retains the old sound, written *u*, when lengthened *uy*, value [ū, ū], sometimes, though less frequently, *i* (*y*)- and *e*-forms [ē, ē] appear. S² and S³ have *i* (*y*), less frequently *u*, *uy*; the Acts have *i* (*y*), value [i^e, i], as a rule, occasionally *e* [e, ē] through the influence of certain consonants (Morsb. § 127).

1. O. E. *y* (*e*), *y* (*ē*) in S¹.

(a) On late O. E. *i* for earlier *y* the following cases depend which occur throughout S (Siev. Gr.³ § 31a). Always *kyng* (-dom, -lyche) Prol. 8. 27, 33, 1 Pet. ii. 9, 14, 17, Mt. ii 1, 2 etc., *kynde*

(*man-*, *vn-*, *-lyche*, *-ly*) Jude 10, 1 Pet. ii 9, Jam. iii 7, 8, 2 Tim. iii 2 etc., *kynredes* Col. i 26, Mt. i 17, *kyndomes* Jam. v 4.

On O. E. *bisiz* (later also *bysiz*) depends constant *bysy*: *bysynesse* 1 Pet. v 7, Jam. v 16, Rom. xii 8 etc.; on O. E. *byczan*, later *biczan*: *forbugge* (prs. pl.) Eph. v 16, *buggeþ* (prs. pl.) 1 Cor. vii 30, *forbuggyng*e Rom. viii 23, 1 Cor. i 30, Heb. ix 15, Col. i 13, iv 5 beside *fore-byzenge* Tit. ii 14. The late O. E. forms *hire*, *-a*, *hyre*, *-a* appear as *hire*, *hure* §§ 63, 64, for *here* see Urk. p. 121.

(b) O. E. *y* in closed syllables.

(a) Always *u* in *furst(e)* Prol. 18. 2, 3, 1 Pet. i 11, 2 Pet. i 20, iii 3, Jam. iii 17, 1 John iv 10, Rom. viii 23, 1 Cor. xii 28, Eph. vi 2, Col. i 15, 18, 19, 1 Thes. ii 2, iv 15, 2 Thes. ii 3, 12 etc., *a-prust* Rom. xii 20, *churche(s)* Jam. v 14, 1 Cor. xi 16, 17, 22, xii 28, Eph. v 23, 24, 25, 29, 32, Col. i 18, 24, 1 Thes. ii 14, 2 Thes. i 4, Heb. ii 12, xii 23, 1 Tim. iii 5, 15, *hul*, *hulles* Prol. 10. 9, 11, 12, 11. 6, 9, 16, 31, 13. 9, 1 Cor. xiii 2, Heb. viii 5, xi 38, xii 20, 22; shortened O. E. *y*: *y-hud*, *hudde* Prol. 3. 17, 1 Pet. iii 4, 2 Pet. iii 5, 8, 1 Cor. ii 7, Heb. xi 23, Col. i 26, ii 3, iii 3, 1 Tim. v 25; before lengthening consonants: *y-buld* 1 Pet. ii 5, Heb. iii 4, Col. ii 6, *buldeþ* 1 Cor. iii 10, *buyldyng*e Eph. iv 12, 16, 1 Pet. ii 8, 1 Cor. iii 9, *buyldeþ* (sg. prs.) 1 Cor. iii 10, 12, *y-buyld* 1 Cor. iii 14, *gurde* (inf.) Prol. 12. 3, *burþene(s)* Gal. vi 2, 6; with liquid or nasal in the following syllable: *buyldere* 1 Cor. iii 10.

On late O. E. *y* < *ie* depend: *hurnyng*e Prol. 16. 30, *hurneþ* 1 Pet. iv 4 (< O. E. *iernan*, later *yrnan*), *zurstay* Heb. xiii 8 (O. E. *ziestran dæz*, late W. S. *zyrstandæz*).

(β) *u* with occasional *i* (*y*)-forms in the following cases: *whuche* prevails but *whyche* 1 Pet. i 6, Jam. i 24, 1 Thes. i 5, iv 2, Heb. iii 6, 2 Tim. iii 11, *whyche-efer* Gal. v 10, vi 16; *gult* 2 Pet. ii 14, *gulty* Jam. ii 10, 1 Cor. xi 27, *agulteþ* (ps. sg.) Tit. iii 11, once *gyltes* Heb. vii 27; *fulfulle(n)*, *-ed* etc. 1 Thes. ii 16, iii 10, 2 Thes. i. 11, 2 Tim. iv 5, i 4, Gal. v 14, vi 2, Eph. iv 10, Rom. xiii 8, Prol. 13. 27, Heb. vi 11, but *y*-forms 2 Pet. i 2, ii 13, Phil. ii 2, Col. i 9, 25, Gal. v 16; *stuntyng*e 1 Thes. ii 13, v 17, *styntyng*e 1 Thes. i 2; before length. consonants: *murþe* Heb. xi 25, *myrþe* Prol. 11. 35; *myynde* Prol. 18. 3 etc. (11 ×), *mynde(s)* 2 Pet. i 15, iii 2 etc. (10 ×).

O. E. *synn*, *synzian* etc. have mostly *y*; thus *i* (*y*)-forms only in 2 Peter, James, 1 John, Hebrews, 1—2 Timothy; in the Prologue *i* (*y*): *u* = 17 : 1, in 1 Peter 3 : 1, Rom. 2 : 36, 1 Cor. 2 : 1, Eph. 0 : 1.

(γ) *u*- and *e*-forms in *grun* 1 Tim. iii 7, vi 9, *grunnes* 2 Tim. ii 26, *gren* 1 Cor. vii 35.

(c) O. E. *y* (ē), *ȝ* (ĕ) in open syllables appear as

(a) *u* in *stude* Eph. iv 27.

(β) *u* and *i* (*y*) in *dude(st)*, *duden* Prol. 3. 22, 8. 35, 10. 6, 12. 5, 13. 8, 14. 19, 30, 1 Cor. xi 23, 1 Tim. i 13, Heb. iii 15, iv 10, vii 27, *dyde*, *dide* Prol. 1. 4, 1 Pet. ii 22; *myche* [ü or u^o Morsb. § 133 p. 180] the regular form, *myche* occasionally Prol. 15. 2, 1 Pet. ii 12, 1 Thes. ii 2, 2 Cor. vi 4, 1 Tim. iii 8, Heb. xiii 19.

(γ) *u* and *e*: *luther* Eph. vi 13, *lether* Tit. i 12; *y-buryed* Col. ii 12, *y-beryed* Rom. vi 4, *schunye* 1 Tim. iv 7 [ü- or u^o-sound, cf. *schonye* 1 Tim. v 11, vi 20, O. E. *scynian*, *scunian*], *schenye* 2 Tim. ii 16, iii 5, Tit. iii 9, 10.

(δ) *y* and *e*: *yfel*, *yuel(e)* Prol. 1. 12, 3. 9, 4. 2, 1 Pet. ii 12, iii 9, 10, 12, 17 etc., more frequently than *efel*, *euel* Rom. vii 19, 21, xii 9, 17, 21, xiii 3, 4, 10, 1 Cor. vii 36 etc.

(ε) *e* only in *stere*, *y-stered* etc. 2 Pet. ii 14, iii 1, Jam. i 14, Eph. vi 4, 1 Tim. vi 2.

For the above *e*-forms see also Morsb. §§ 114, 115, but since the change of M. E. *i* > *e* (§ 5) is rare in S¹, they are most likely due to Kentish influence.

2. O. E. *y*, *ȝ* in S² and S³ are as a rule *i*-, *î*-sounds.

(a) In closed syllables: *schytt* (imp. sg.) Mt. vi 6, *synned* (pt. pl.) Jude 7, *synful* Jude 15, *fulfylled* (part.) Jude 2, *-fyller* (inf.) Mt. iii 15, cf. Mt. i 22, ii 15, 17, 23, iii 15, v 6, 17, *hyll* Mt. v 1, 14, *gyllty* v 22, *hyd* (sb.) Mt. vi 6; before length. consonants: *mynde* Jude 17.

(b) In open syllables: *yuel(e)* 3 John 11 (twice), Jude 14, Mt. v 11, 37, 39, vi 13, *dide* Mt. i 24, *dyde* Jude 7, *bysyly* Mt. ii 7, 8, *bysynesse* Jude 3, *mychil* Mt. ii 18, vi 7, *myche* Mt. vi 7.

Exceptionally *u* in *whuche* throughout S² S³, *churche* 3 John 6, 9, 10, ? *prusten* (prs. pl.) Mt. v 6 [ü < O. E. *pyrstan*, or u^o on analogy with O. E. *purst*], once *e* bef. *r* in *ferst* Mt. v 24 (Morsb. § 129. 2).

3. The Acts render O. E. *y*, *ȝ* regularly by *i*-, *î*-sounds, written *i*, *y* (Morsb. §§ 128, 129), rarely by *e*.

(a) In closed syllables: *filled* (part.) ii 13, *synne* vii 59, *firste* i 1, *wirche* (prs. sg.) xiii 41, *girdels* xix 12; before length. consonants: *mynde* ii 6; shortened O. E. *ȝ*: *hiddels* (O. E. *hȝdels*) xxvi 26.

On O. E. *fylzian* or O. N. *fylgja* the following *i*-forms depend: *filowande* xiii 42, *filowed* xxi 36, *filowar* xxii 3, *filowers* xxi 20 beside more usual *o*-forms < O. E. *folzian*: xiii 43, 44, xii 8, 9 etc.

Before nasals *e* occurs always in *kenge(s)* iv 26, vii 18, xiii 21, xvii 7, xxvi 13, 19, 26, 27, 28, *-dam(s)* viii 25, xiv 21, *-dome* i 3, 6, xxviii 23, *kendames* viii 1, cf. § 5; in *me þenke* 'mihi videtur' xxv 27 the *e* may be due to the influence of *þenke* (O. E. *þencean*), see § 4 (Morsb. §§ 113, 114). Before *r*, *e* occurs once in *hernes* xxvi 26 (O. E. *hyrne*), see Morsb. § 129. 2, p. 167.

(b) In open syllables: *biried* (pt. pl.) v 6, *stired* (part.) iv 31, *myche* i 5, xv 32 etc., *mykel* iv 16, x 7, with *e* according to § 5: *meke* xxiv 2, *besy* xviii 5, *besily* xviii 25, 26.

B. O. E. LONG VOWELS.

§ 9. O. E. *ā*.

Written *o*, *oo*, value [*ā*^o], Morsb. § 134: *holy* 1 John ii 20, iii 3, *wot* (sg.) 1 John ii 11, *lore* 2 John 9, 10, *þore* (O. E. *þāra*, *þār*) Acts ii 2, *þoo* Acts xvii 11.

The Northern *ā* occurs once in the Acts: *takens* ii 22.

Double forms with *ō* and *ē*, depending on O. E. forms with or without mutation (Morsb. § 137): *mo(o)ste* Acts xxii 5, xx 38, *meeste* Acts viii 10; *-hēd* in *princhede* Jude 6, *bryperhed(e)* 1 Pet. i 22, 2 Pet. i 7 (twice), *manhede* Acts xxviii 2, *breperhede* Heb. xiii 1, *euenhede* Acts xvii 31, *apostulhed* ib. i 25, *-hōd* in *presthod(e)* Heb. vii 5, 11, 12, 24, 1 Pet. ii 5, 9.

O. E. (*n*)*ā-wiht* is in the Acts *oghte* xxiv 19, *noghte* i 4, xviii 15, xxvi 19 etc. throughout; S² and S³ have *not* as a rule, *noz̄t*, *nouz̄t* Mt. ii 18, v 39, 2 John 7, 8, 11, 3 John 4; S¹ has *noz̄t*, occasionally *not* Prol. 1. 15, 2. 1 etc., *ouz̄t* 1 Cor. iii 7.

§ 10. W. S. Angl. *ǣ* (Gmc. ai) and W. S. *æ* Angl. Kent. *ē* (Gmc. *ǣ*).

Written *e*, *ee*, value *ē*, *ē* (see Morsb. Urk. p. 43 ff., t. Br. §§ 23—25): see Jam. i 6, *er* Prol. 4. 19, 17. 17, *seed* 1 Pet. i 23, *where* Prol. 3. 16 etc., *wherto* Acts i 11, ix 4 etc., with less frequent *wharfore* 2 Pet. i 12, Acts viii 11, Eph. vi 13, *wharto* 1 Cor. v 10, Col. ii 20, Acts v 9, vii 26, xv 10 due to shortening § 3, or possibly to *r*-infl. § 34; *þer(e)* except in the Acts where *þore* ii 2 etc. is frequent (< O. E. *þār*, *þāra* Siev. Gr.³ § 321. 2, Bj. p. 97).

Characteristic of the Acts is the pret. *wore(n)* i 6, ii 1 etc. which is more frequent than *were(n)* i 14, ii 1, 4, 41, 44, further *or* xxiii 15 (also in

Mt. i 18) < late O. E. *ār* acc. to Skeat, Kluge-Lutz and Ekwall p. 46. 1, but probably due to Scand. influence, Bj. pp. 86, 108, 200, Kluge Gdr.² I p. 1033, cf. for these words N. E. D., Morsb. Urk. p. 46, Bülbring, Q. F. 63 p. 59.

O. E. *ēlc* 'omnis' is in the Acts regularly *iche*: iii 2, 23, 26 etc., in S² and S³ *eche* 2 John 5, 9, Mt. iii 10, iv 4, v 32, vi 11 (no instances in 3 John, Jude); in S¹ 'omnis' is regularly rendered by *eferich(e)* James i 5, 14, 17 etc., seldom *eferech* 1 Cor. xi 5.

O. E. *ǣz(hwæ)þer*, *nǣz(hwæ)þer*, *áhwæþer*, *náhwæþer* appear in the Acts as *noþer* ii 31, iii 6, xix 37, *neþer* ii 31, viii 21, and *eyþer* used pronominally vii 26. In S¹ *nouþer* 1 Cor. vii 15, 19, xi 11, 16, vi 9, iii 7, Prol. 5. 17; in S³ *neyþer* Mt. v 34, 35, *noyþer* Mt. v 35; O. E. *nā-ǣ-hwære* gives *nowzere* Heb. ii 16.

§ 11. O. E. ē.

Written *e*, *ee*, value [ē], see Morsb. Urk. p. 46, t. Br. §§ 23, 26: *fet* Prol. 15. 21, *queene* Acts viii 27, *sechen* (inf.) 1 Cor. vii 27.

§ 12. O. E. ī.

Written *i*, *y*, value [ī], cf. Urk. p. 47, t. Br. §§ 21, 22: *wys* Prol. 1. 19, *lyche* Jam. v 17, *abide* (inf.) Acts i 4.

§ 13. O. E. ō remains written o, oo, value [ō].

Cf. t. Br. §§ 30—32, Urk. p. 47: *goode* 1 John iii 12, *stode* (pt. sg.) Acts ii 14, *schoyep* (imp. pl.) Eph. vi 15.

§ 14. O. E. ū.

Written *ou*, in the Acts principally *ow*, value [ū]. Cf. t. Br. §§ 33, 34, Urk. p. 48: *house(s)* Acts ii 2, Heb. xi 9, *roust*, *y-rousted* Jam. v 3, *lowde* Acts vii 59, *howsinge* Acts iv 11.

§ 15. O. E. ŷ.

Written *uy* in S¹, value [ŷ], in S³ and Acts *i y*, value [ī]. Cf. t. Br. §§ 21, 49, Urk. p. 49, Morsb. § 133: *fuyr* Prol. 11. 20, 13. 30, 14. 1, 1 Pet. i 7, 2 Pet. iii 7, 12, 1 Cor. iii 13, 15 etc., *huydyng*e Prol. 6. 24, Heb. vi 19, *fuyry* Eph. vi 16, *luytel* 1 Pet. i 7, v 10, 2 Pet. ii 18, 1 Tim. iv 8, Heb. ii 9, beside frequent *lytel* Prol. 5. 12, 6. 26, Jam. iv 14, 1 Cor. xiii 11 etc. which points to shortening. S² has *fuyr* once Jude 7, *fuyre* once ib. 23. S³ and the Acts: *fire* Acts ii 3, Mt. iii 10, 11, *hire* Acts i 18, *hyre* Mt. v 12, vi 4.

C. O. E. SHORT DIPHTHONGS.

I. *Breaking.*§ 16. *O. E.* ea (*Angl.* a) < a before r + cons.

is a throughout, value [a], t. Br. §§ 12, 48, Urk. p. 50: *markes* Gal. vi 17, *maryzes* Heb. iv 12, *warde* (sb.) Acts xii 10, *inward* Rom. vii 22, *-nesse* 2 Cor. vi 12, *harded* Prol. 8. 32, *art* Prol. 3. 24. The Acts have *erte* (once *arte* xxi 38); further *bider-*, *efter-*, *afterworde* ix 3, v 7, xii 21 owing to weak stress, cf. Siev. Gr.³ § 51.

§ 17. *W. S. Kent.* ea, *Angl.* a (ā) before l + cons.

Before *ld* regularly o [ā^o], before other *l*-combinations a [a]. Cf. Urk. p. 49, t. Br. §§ 16, 29, 48: *y-tolde* 1 Cor. i 11, *solde* (part.) Acts i 18, but *aldere* 1 Tim. v 1 (Morsb. § 57 c); *halte* (adj.) Acts xiv 7, *walken* (inf.) 1 John ii 6.

§ 18. *W. S. Kent.* ea, *Angl.* æ before h or h + cons. Urk. p. 51, t. Br. §§ 11, 12, 41, 44, 48.

Before *x*, *a* and *e*: *ax* Mt. iii 10, *waxe* (imp. pl.) 2 Pet. iii 18, *waxep* (prs. sg.) 2 Thes. i 3, *waxyng* 1 Cor. iii 6, *wexen* (prs. pl.) 1 Thes. iv 1, *waxyng* Col. ii 19.

Before *ht*, *h*, see § 30. 5.

§ 19. *O. E.* eo before r, l + cons.

Written *e*, value [ē], before lengthening cons. [ē]. Urk. p. 53, t. Br. §§ 11, 48: *sterre(s)* 2 Pet. i 19, Jude 13, Heb. xi 12, *perf* Prol. 18. 1, 1 Cor. v 7, *swerd(e)* Rom. viii 35, Heb. iv 12, Acts xii 2, *hymselfen* Acts i 18 etc., *hym-selfe* Jam. i 26 etc.

§ 20. *O. E.* eo < e before h + cons.

This breaking is supplanted by the later so-called palatal umlaut. Cf. t. Br. §§ 10, 48, Urk. p. 69, Siev. Gr.³ § 108: *righte* Acts vii 55, *highte* (pt. sg.) ib. xiii 32, xvii 7, *fyzt* 1 Tim. vi 12, *fyzteþ* (prs. pl.) 1 Pet. ii 11, *knyghtes* Acts xxiii 23, 31, *sixe* Prol. 15. 5, 17. 20, 25, 28. The Acts have *reghte* vii 37, *sexe* xi 12, xviii 11, *sexe* (?) xix 9. But *i*-sound [i^o] in *bitwixe* Acts xv 9, see Siev. Gr.³ §§ 84. 1, 329. 1.

§ 21. *The i-umlaut of O. E. ea, eo (W. S. ie, y, i, Angl. e, io etc.)* appears as *e* throughout. t. Br. § 35, Urk. p. 55: *elders* Acts ii 17, *elde* ib. iv 22, *eldren* 1 Pet. v 5, 1 Tim. v 4, *schepherdes* 1 Pet. v 4, *werne* Acts x 47, xi 17.

II. u-, o-umlaut.

§ 22. *O. E. eo as u-umlaut of e is e [e]*, Urk. p. 54:

seuen Acts xiii 19, xxi 8, *seueþe* Jude 14, *heuene* Mt. v 12, 18, 34, 1 Thes. i 10 etc.

§ 23. *O. E. io, later ie, i, y, late W. S. eo as u- o-umlaut of i* is *i, y [i^e]*, in S¹ occasionally *e [e, ē]*, Urk. p. 54: *siluer-maker* Acts xix 24, *syluer* Acts xvii 29, iii 6, Jam. ii 18, *sylfer* 2 Tim. ii 20, *sipen* Acts xvii 29, *sipþe* Prol. 7. 22, 1 Pet. i 12 etc., *mylk* 1 Cor. iii 2, *quic* Mt. ii 18, but *selfer* 1 Cor. iii 12, *seluer* Jam. v 3, *seþþe* Prol. 4. 26, 10. 1, 2 Pet. iii 11, 17 etc. For *sipen*, *seþþe*, see also Morsb. § 114. 3, Siev. Gr.³ § 107. 5.

III. Consonant influence.

§ 24. *Pal. + æ, a.*

W. S. *ea*, Merc. *e, æ (ea) > a* throughout, Urk. p. 52 f., t. Br. §§ 12, 27: *schal* Mt. iii 2 etc., *zate* Jam. v 9, *zhate* Acts xii 10, 13, 14, 16, *y-schape* (part.) Eph. iv 24, *schaken* (part.) Acts xxvii 18, *zaf* (pt. sg.) Prol. 3. 11 (pt. pl.) Jude 4.

§ 25. *Pal. + o, u.*

Written *o, u*. Cf. Siev. Gr.³ §§ 74, 157, Urk. p. 54: *zonge* 1 John ii 14, Acts ii 17, *zonglynges* 1 John ii 13 (once *zenge* Acts xx 9), *zoke* Acts xv 10, *schulde(n)* throughout.

§ 26. *Pal. + e (W. S. ie, Angl. e).*

Cf. Urk. p. 56 ff., t. Br. § 146. Before length. consonants *e* throughout: *zervedes* Acts xvi 22, *zernes* Acts xxiii 26, *zeldes* Rom. xii 8, *zelde(n)* Prol. 14. 34, 2 Thes. i 6, *zeldynges* 1 Pet. iii 9, *scheld* Eph. vi 16; in other cases *i* prevails in the Acts, *e*, occasionally *i*, in the remaining parts:

gife Acts ii 19, 27, iii 6 etc., *forgifnes* Acts ii 38, v 31, *forgife* Acts viii 22, *gift(e)* Acts ii 38, viii 20, *zisterday* Acts vii 28, *if* throughout Acts. Matthew has *zefe, zeue* v 15, 26, 31, 34, vi 4, 11, *forzeue* (2 ×) vi 12, once

3if (imp. sg.) v 39; *if* iv 3, 6, v 20, 29, 46, 47, *3if* iv 9, v 13, 30; *3ifte* v 23, 24, *3yftys* ii 11. S¹ has O. E. *3iefan* throughout with *e*, further *for3etep* 2 Pet. i 9, *for3eten* Jam. i 24, Heb. vi 10, *for3etful* Jam. i 25, *for3ete* Heb. xiii 2, 16, Phil. iii 13, O. E. *3if*, *3ef* is in the Prologue represented by *3ef* (20 ×) *3if* (16 ×), 1—2 Peter, James, 1—3 John have *3ef* (once *3if* James v 19), Romans *3if* (17 ×), *3ef* (2 ×), 1 Cor. *3if* (27 ×), *3ef* (4 ×) etc. *3eft(es)* Jam. i 17, Heb. vi 4, viii 3, 4, *3ift(es)* Heb. v 1, 1 Cor. vii 7, Eph. iv 8. Always *gete(n)*, *bygete(n)* Prol. 48. 8, Rom. xiii 2, Mt. i 25, Jam. i 18, 1 John v 1.

D. O. E. LONG DIPHTHONGS.

§ 27. O. E. ēa.

Written *e*, *ee* (*ea*), value [ē, before palatals ē]. Urk. p 58 f., t. Br. §§ 24, 49: *chees* (pt. sg.) 1 Cor. i 28, Acts i 2, *deade* Acts vii 4, 15, ix 40, x 42, xx 9, *greet* Mt. v 19, *blepelyche* Prol. 7. 8, Jam. iii 17 (derivative from O. E. *blēað*, see N. E. D. art. *blethely*). M. E. shortening: *gretter(e)* Prol. 6. 27, 48. 18, 1 John v 9, 2 Pet. ii 11, Heb. vi 13, 16. O. E. shortening: *chaffare(n)* Prol. 6. 25, 2 Pet. ii 3, cf. 1 Thes. iv. 6, *astur-lomb* 1 Cor. v 7.

§ 28. O. E. ēo.

Written *e*, *ee*, *eo*, value [ē]. Urk. p. 59, t. Br. §§ 21, 23, 49: *seo* (prs. sg.) Prol. 47. 5, Rom. vii 23, (pl.) Jam. ii 24, *se* (prs. sg.) Prol. 12. 16 etc., *freo* 1 Cor. xii 13, *fre* Rom. vi 18, *preo* Acts ii 41, *treeo* 1 Cor. iii 12, 2 Tim. ii 20, *trees* Prol. 1. 13, *wheel* Jam. iii 6, *seek* Jam. v 14, *sek* ib. v 15, *seke* Acts v 15, ix 37, xix 12, 1 Cor. xi 30, *sekenes*, Mt. iv 24, *meknes* Acts viii 33 (but in S¹ *muke* 2 Tim. iii 3, *mukelyche* 2 Tim. iii 12, Titus ii 13, see Morsb. § 16, a. 1. 1; O. N. *miúkr*).

O. E. *éo* or *éó*: *chese* (inf.) Acts xv 22, 25, *lese* (pres. pl.) 2 John 8, (inf.) Prol. 2. 33, *zete* (inf.) Acts ii 17, *zote* (inf.) Acts ii 18, *zotted* Acts x 45, ii 33, *zede(n)* 2 John 7, 3 John 7, Jude 7, 11, Mt. iv 12, 16, Acts viii 25, 27, xi 19, xii 17, xx 11, *zode(n)* Acts viii 4, 38, 39, 40, ix 3, 17, x 9, 23, i 13, 21, iii 1, 2, 8, v 26, 41, vii 31, viii 3, 4, 5, 7, ix 20, 39, x 21, 23, 27, xi 12, xii 9, 10, 19, xiii 4, xiv 9, xviii 18, 23, xxiii 32, *ouerzode* ib. vii 19, xxiii 14, *zodeste* ib. xi 3.

In the following isolated cases *by* stands for W. S. *bēo(n)*, unless we have to do with misunderstandings or corruptions of the text; 1 Pet. v 11 *Ipsi gloria...* To hym by blysse..., Jude 25 *Soli Deo...gloria* only to God... by glorye..., 2 John 3 *Sit vobiscum gratia* Wiþ 3ou by grace..., Rom. xii 9 *Dilectio sine simulatione* By þer lofe wiþowten feynge..., 1 Tim. vi 5 *existimantium quæstum esse pietatem* þat weneþ þat getynge by pyte.

§ 29. *i-umlaut of O. E. ēa, ēo.*

Written *e*, *ee*, value [ē]. Urk. p. 61, t. Br. §§ 23, 39: *heere* (prs. sg.) 1 Cor. xi 18, *leue 3e* 1 John iv 1, *nedfulle* Acts xv 28.

O. E. *3iet* appears in S¹ with *e* or *i*: *3et* 1 John ii 9, iii 2, Rom. vi 1, xii 4, Phil. iii 13, Heb. ii 8, v 8, vii 10, xi 31, Gal. v 11, *3it* Rom. vi 2, vii 12, viii 22, 1 Cor. iii 2, 3, Phil. iii 12, Gal. v 11. The Acts have *i*, *3itte* viii 16, x 14, xiii 28, 31, xiv 17, xxvi 11, 22, xxvii 22.

E. CONSONANT INFLUENCE.

§ 30. *Vowel + pal. spirant.* Urk. pp. 67—72, t. Br. §§ 40, 41, 48.

1. O. E. *æ + ʒ > ai*, *ay* as a rule: *day(e)* ProL. 3. 7, 2 John 11, Acts i 2, *saide* Acts i 4, 6, 7, *honde-maydens* ib. ii 18, *fayr* ProL. 1. 22, *may* Mt. v 14.

O. E. *sec3an* has in S¹ forms with *ey* and *ay* (see Urk. p. 67). 1 Peter has *ey* throughout, the Prologue has *ey*: *ay* = 44 : 2, 2 Peter 2 : 1, James 12 : 2, Romans 7 : 2 etc.

O. E. *on3æ3n*, *-3e3n* is in the Acts *agayn(es)* v 39, vi 1 etc. (< *gagani, cf. N. E. D., Bj. I 151), in S *azeyn(s)* ProL. 2. 10, 13, Mt. ii 8 etc.

2. O. E. *e + ʒ > ey* in S, *ai*, *ay* in the Acts: *wey(e)* Mt. ii 9, iii 3, iv 15, 2 Pet. ii 21 etc., *reyn-bowe* ProL. 4. 23, *leyen* (part.) ProL. 16. 33, *y-sey(n)* (part. O. E. *zese3en*) 1 John iv 12, 14 etc., *waye* Acts xv 40, *raynes* ib. xiv 16, *laide* (pt. sg.) ib. iv 37, *sayle* ib. xxvii 2; ib. xx 10. *lyne* (part.), O. E. *le3en*, Acts ix 33, x 38 is due to analogy; cf. *lyne* (prs. pl.) Acts xxiii 21, *lyþ* (prs. sg.) ProL. 2. 25.

For O. E. *on3e3n* see § 30. 1.

O. E. *-bre3dan* has, however, only forms with *ay* in S¹, probably by analogy with the str. sg. pret. *bræ3d* and with the noun which has double forms with *æ* and *e*: *obbraydeþ* (sg. prs.) Jam. i 5, *obbrayded* (part.) 1 Pet. iv 14; cf. *obbrayd* (sb.) Heb. xiii 13, *obbroyd* ib. xi 26, see t. Br. § 140.

3. O. E. *ǣ + ʒ > [ī]*, written *y*: *y-wrye* (part.) ProL. 13. 6, *wrye* (inf.) 1 Cor. xi 7, (imp.) xi 6, *lyþ* (prs. sg.) ProL. 2. 29; analogically *wryed* (pt. sg.) ProL. 13. 29, *lye* (opt. sg. < O. E. *lic3an*) ib. 17. 5, *lyne* (prs. pl.) Acts xxiii 21, *y-styed* (part. < O. E. *sti3an*) 1 Cor. ii 9.

4. O. E. *y + ʒ > [ī]*, written *y*: *fore-by3enge* Tit. ii 14, *byare* Acts vii 35, analogical forms.

5. O. E. *ea* (later also *e*) + *h*, *ht > ey*, *ei* in S, *e* in the Acts: *eizte* 1 Pet. iii 20, *ey3tepe* Phil. iii 5, 2 Pet. ii 5, ProL. 16. 30, *ey3tpe* ProL. 17. 16, *strey3te* (imp. pl.) Mt. iii 3, *sey3* (pt. sg.) ProL. 3. 9, 18 etc., *sey* (pt. sg.) 1 John iii 6, *eghte* Acts xxv 6, *eghtod* ib. vii 8.

6. O. E. $i + ht$: *myȝt*, Prol. 1. 19, 2. 18, *myghte* (pt. pl.) Acts xxvii 12, *nyghte* ib. xii 6, *dighte* (pt. pl.) Acts x 10, *rightwisenes* ib. x 35, *knyghtes* ib. xii 4, 6, 18, *brytnesse* § 51. Cf. § 20.

7. O. E. $\bar{a} + ȝ > ey$ [*ei*]: *eyȝer* Acts vii 26, *neyȝer* Mt. v 34, 35 (but *noyȝer* Mt. v 35), *seyen* (pt. pl.) Prol. 3. 12, 11. 27, Heb. xi 23.

8. O. E. $\bar{e} + ȝ > ey$ [*ei*]: *tweyn(e)* Prol. 13. 15, Acts i 23, *twey* Acts vii 29.

O. N. *deyja* has mostly *i*-forms: *dye* (inf.) Acts xxv 11, *dighe* (inf.) ib. xxi 13, cf. Rom. vi 9, Heb. vii 8, ix 27 etc., but *deyȝen* Rom. viii 13, cf. Bj. 1 p. 66.

9. O. E. $\bar{y} + ȝ > [\bar{u}]$, written *uy*: *druye* (adj.) Heb. xi 29, *y-druyed* Jam. i 11.

10. O. E. $\bar{e}a$ (late W. S. Angl. \bar{e}) + *h*, $\bar{ȝ}$ gives double forms: S¹ has *ȝen* Prol. 3. 7, 12, 2 Pet. ii 14, Heb. iv 13, *ȝȝe(n)* 1 John i 1, ii 11, 16, 1 Cor. xii 16, 17, 21, 1 Pet. iii 12, but *eyȝe* once 1 Cor. ii 9—*hyȝenesse* Jam. i 9, Rom. xi 39, 1 Cor. ii 1, Col. ii 4, *hyȝschyp* Heb. xi 21, *-e* 1 Tim. ii 2, *hyȝ(e)* Rom. xii 16, Heb. i 3, viii 1, *hiȝ* Jam. v 4, *nyȝ* 1 Pet. iv 7, 2 Pet. i 14, Jam. iv 8, Phil. iv 6, Heb. vi 8, viii 13, but *neyȝ(e)bore(s)* Rom. xiii 8, 9 (twice), 10, Heb. viii 11, Eph. iv 25, Jam. iv 12, *-boure* Gal. v 14, *neyȝlachen* Jam. v 8, *-lacheȝ* Heb. vii 19, *-leche(n)* Jam. iv 8, Heb. x 25, xii 18, *-lyche* Rom. xiii 12, *neyȝenge* Heb. vii 25; in S² no instances; S³ has *eyȝe* Mt. v 29, 38 (twice), *neyȝebore*s v 38, but *hyȝ* iv 8, *nyȝ* iv 17; the Acts have *eyne* ix 8, 40, xxviii 27, *eyghne* i 9, ix 18, xxvi 18, *neghburs* v 16, *negh* xvii 17, but *highe* i 14, xiii 17.

11. O. E. $\bar{e}o$, $\bar{i}o$ (Angl. \bar{e}) + $\bar{ȝ}$, *ht* > *y* [\bar{i}]: *lyer(e)* 1 John ii 4, 22, iv 20, *lyghe* (inf.) Acts v 3, *lye* (inf.) Heb. vi 18, (prs. sg.) 1 Tim. ii 7, (imp. pl.) Col. iii 9, cf. Acts v 4, Mt. v 11, 1 John i 6, *lyȝt* (O. E. $\bar{l}eoht$) Mt. iv 16, v 14, 15, 16, Rom. xiii 12, *lyȝte* (prs. pl.) Mt. v 15, see further Acts ix 3, xiii 47, xvi 29, xxii 6, 9, 11, xxvi 13, xii 7.

12. W. S. $\bar{i}e$, \bar{y} (Kent. Angl. $\bar{i}o$, $\bar{e}o$) + $\bar{ȝ}$, *h* > *y*, *ey*, in the Acts *i*: *lye* (O. E. $\bar{l}ieȝ$) Heb. i 8, 2 Thes. i 8, *hyȝere* Rom. xiii 1, *hey* (O. E. $\bar{h}ieȝ$) 1 Cor. iii 12, *hey(ȝ)est(e)* Prol. 2. 6, 16, Heb. vii 1, *heyȝer* Heb. vii 26, *alȝerhigheste* Acts vii 48, ?*highed* Acts v 31.

§ 31. *Short vowel + gutt. spirant.* Urk. p. 72 f., t. Br. §§ 44, 45, 46, 48.

1. O. E. $a + ȝ > aw$, *au*, value [*au*], *ow* [*ou*]: *y-drawen* (part.) 2 Cor. vi 11, 13, *y-slawe(n)* 1 Pet. iii 18, Jam. v 6, Rom. viii 36,

2 Cor. vi 9 etc., *lawe* (O. E. *lazu*) Prol. 13. 21, *felowes* (< Scand. *fēlagi*) Prol. 1. 20, *felawes* Heb. i 9, *felowschupe* 2 Cor. vi 14, *feloschype* 1 John i 3, 6, *felawschupe* Phil. ii 1, *-schype* ib. iii 10, *felauschype* 1 John i 3, *plawfere* Acts xiii 1.

2. O. E. *ea* (æ) + *h*, *ht* > *au*: *faughte* (pt. pl.) Acts xxiii 9, *slaughte* (O. E. *sleahht*) ib. xxii 20, *slauzt* 1 Cor. v 5, *manslauztes* Gal. v 21, *sauz* (pt. sg.) Prol. 8. 17, 29, *lawzwynges* Jam. iv 9; unaccented O. E. *þæh*, *þah* gives *þauz* Rom. vii 3, 1 Cor. vii 31, cf. Bülbring, El. § 454.

3. O. E. *-o- + ʒ* > *ow* [ou]: *reyn-bowe* Prol. 4. 23, 25.

4. O. E. *u + ʒ* > *ow* [ū] in *mowe(n)* from late O. E. *muzes*, *muzen*: *mowe* (sg.) Phil. iii 11, 12, (pl.) Rom. viii 8, Prol. 12. 27, *mown* (pl.) Eph. vi 11, *mowen* (pl.) 2 Tim. iii 15, Prol. 6. 3.

5. O. E. *o + h*. The loanword O. N. **þōh* is in S *þouʒ* 1 John iv 10, 1 Cor. xi 5 etc., rarely *þoʒ* 2 Thes. ii 2 (see Bj. i p. 72 ff.); in the Acts *þofes* xvii 27, xxiii 9, xxviii 4. For *þauʒ* see § 31. 2.

6. O. E. *o* and shortened O. E. *ō + ht* > *o*, *ou*, in the Acts *o* [o, ou]: *y-boʒt* 1 Cor. vi 20, *y-bouʒt* 2 Pet. ii 1, *doghter(s)* Acts ii 17, xxi 9, *boghte* (part.) ib. i 18, (pt. sg.) vii 16, *roghte* (pt. sg.) ib. xviii 17, *broghte* (part.) ib. xxv 17, *þoʒte* (pt. sg.) Prol. 2. 1, *þouʒt* (sb.) Prol. 2. 4, 7.

§ 32. *Long vowel or diphthong + w or guttural spirant.* Urk. p. 73 ff., t. Br. §§ 33, 43, 44, 46, 49.

1. O. E. *ā + w*, *ʒ* > *ow*, *ou* [ou]: *sowle* Acts ii 43, iii 23, *soule* Acts iv 32, Rom. xiii 1, 1 John iii 16 etc., *knowe* (prs. pl.) Rom. vi 3, *owne* (adj.) Prol. 1. 1.

O. E. (*n*)*āwiht*, (*n*)*āht*, (*n*)*ōwiht*, (*n*)*ōht* appear in S¹ as *noʒt* 1 Pet. i 4 etc., occasionally *not* Prol. 1. 15 etc., *ouʒt* 1 Cor. iii 7; S² and S³ have *not* as a rule but *noʒt* Mt. ii 18, 2 John 7, 8, 11, 3 John 4, *nouʒt* Mt. v 39; the Acts have *noghte* i 4, xviii 15, xxvi 19 etc., *oghte* xxiv 19 etc.

2. O. E. *ō + ʒ* > *ow*, *ou* [ū, ou, see t. Br. §§ 33, 46]: *ynowghe* Acts xx 11, *drowe* (pt. sg.) Acts viii 3, 13, *slouʒ* (pt. sg.) 1 John iii 11, 12, *slow* Mt. ii 16, *lowghne* (pt. pl.) Acts ii 13, *slowen* (pt. pl.) Prol. 12. 5.

3. O. E. *-ēa- + w* > *ew* [ēu]: *schewen* (inf.) 1 Tim. vi 15, *schewe* (imp. sg.) Jam. ii 18, *fewe* Heb. xii 10.

4. O. E. *ēo + w* > *ew*; *ow* rarely in S, more frequently in the Acts [ēu, ou]: *trewes* 1 John i 9, ii 8 etc., Acts xvi 1, 2 etc., *trewes* 1 John i 6, ii 4, 21, iii 19, 18 etc., *knew* (pt. sg.) Prol. 2. 9, *knewe*

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(pt. sg.) Acts i 24, but *trouwe* (inf.) Acts xv 7, (imp. sg.) xvi 31 etc., *trowed* (pl. pt.) xv 5, *trowþe* xv 2, *vntrowthfulle* xxvi 19.

O. E. *ēow* is *ʒow(e)* throughout, cf. Urk. p. 74, t. Br. § 49 p. 39.

O. E. *fēower* etc. gives *foure* ProL. 15. 2, 14. 12, Acts v 36, vii 6, x 11, *fourtenþe* ProL. 17. 31, *four(e)ty* Acts i 3, iv 22.

5. O. E. *ā + ht > au, aw [au]* (Urk. p. 75, t. Br. §§ 44, 45 anm.): *tauʒte* 1 Tim. i 3, *awghte* Acts xxvi 9, *tawghte* (pt. pl.) ib. v 21, (part.) xiv 20.

6. O. E. *ū + ʒ > ow [ū]* in *bowe* 1 Pet. iii 11.

§ 33. *w*-influence. Urk. p. 63 ff.

1. O. E. *w + i* remains as a rule: *wille* (sb.) Rom. vii 18, Mt. vi 10, *wyndel* Mt. iii 12, *wyte* (imp. pl.) Jam. i 19, 2 John 9, *wyke(s)* ProL. 17. 20, 25, *wydwes* Jam. i 27, *wydowe(s)* Acts vi 1, ix 39, 41, xvi 1, for *wedewe* 1 Tim. v 4, *wetep* ProL. 11. 18, see § 5.

O. E. *willan* has forms with *o*, *e* and *i*. S¹ has *o* as a rule, *wole* ProL. 2. 4, 5, 2 Pet. i 15, Heb. viii 8 etc., *wolt* ProL. 12. 20, 26, *wol(t)ep* Jam. iv 13, 15, 2 Tim. iii 12, iv 3 etc., but once *welep* 1 Tim. i 9, and twice *wylt* ProL. 7. 32, 9. 32; S² has *y wole* Jude 5, *wyle* (imp. pl.) 2 John 10; S³ has imper. pl. *wele* v 17, vi 7, 8, *wyle* iii 9, (3 sg. prs.) v 40, 42. The Acts have 2 sg. prs. *wilte* vii 28 etc., *o* throughout in the other present-forms.

With negation: *nul* ProL. 12. 16, 2 Pet. iii 9, Heb. viii 12, x 17 etc., *nole* Rom. vii 20, *nele þou* Mt. vi 2.

O. E. *swile* (*swyle*) is *suche* with twice occurring *syche* ProL. 15. 13, Heb. xiii 16.

O. E. *wifman* appears as *womman* ProL. 1. 15, 17. 19, Rom. vii 2, Acts ix 36 etc., *wymman* ProL. 17. 2; plur. *wymmen* Acts i 14, xiii 50, 1 Pet. iii 1 (Morsb. § 112. 3).

2. O. E. *w + y* and *w + eo*: *world* 1 Pet. iv 11 etc., *worschippe* Acts vii 43, viii 27, xviii 13, *-schupe* 1 Tim. vi 1 etc., twice *wurschupe* Mt. ii 2, 8, (*y*-) *worþe* (O. E. *weorþan*) Acts v 38, ProL. 6. 1, cf. Acts v 36; *worþi* (O. E. *weorþiz*) Rom. viii 18, 1 Tim. i 15 etc.; twice *workus*, *-es* (< O. E. *ʒe-weorc*) 1 Cor. xii 21, Gal. v 19, else *werke* regularly in S, *warke* in the Acts, see § 34; *worse* 2 Pet. ii 20, 1 Tim. v 8 etc. O. E. *wyrcean* has *o*-forms as a rule: Eph. iv 19, Rom. viii 28, Phil. ii 12, 1 Thes. iv 11 etc., but in S¹ *werchyng(e)s* 1 Cor. xii 6, 10, *wercheþ* (sg. prs.) 2 Thes. ii 7, *werche* (inf.) ProL. 17. 25; the Acts have *I wirche* xiii 41.

O. E. *swelzan* appears with *o* in *swolewyng(e)* 1 Pet. iii 22. Cf. Pogatscher, *Engl. Stud.* 27 (p. 269 ff.).

O. E. *sweostor* is *suster* throughout S. ProL. 10. 9, 14. 18, 15. 18, 18. 4, 47. 1, 20, 25, 48. 16, Jam. ii 15, 2 John 13, 1 Cor. vii 15, *sustren* 1 Tim. v 2. The Acts have *sister* (O. N. *systir*) xxiii 16.

§ 34. *r-influence.*

(Urk. p. 67, t. Br. § 48) M. E. *e > a* before *r* + cons. principally in the Acts: *warke* (O. E. *3e-weorc*) vi 3, vii 41, xiii 2, 41, xiv 25, xv 18, 38, *-men* xix 24, 38, *sparred* (part.) v 23, *sparde* (part.) xii 14, (pt. sg.) xxvi 10, *sperred* (pt. sg.) xxii 19 (O. E. *3e-spearrian*, O. N. *sperra*), *markenes* ii 20 (cf. Bj. i p. 146), *harde* (pt. pl.) iv 24, v 5, 11, 33, vi 11, 14 etc., (part.) i 4, ii 8, 11, iv 20, v 5, beside less frequent *herde(n)* (pt. pl.) ii 37, iv 4, v 24 etc.; *harbarowed(e)* x 18, 23, 32, xxi 16, *warne* (O. E. *wiernan*) xi 17; possibly *gart(t)e* (pt. sg.) xvi 15, xxvi 11, (part.) xxviii 19 (O. N. *gǫrva*, *gerva*); for *taries* xxii 16, *tariéd* xx 16, *tarye* (prs. sg.) xxiv 4, similarly 1 Tim. iii 15, 2 Pet. iii 9, see t. Br. § 48. 5.

In S¹ fewer instances occur: *dark* 2 Pet. i 19, Eph. iv 18, *darknesse* 1 Pet. ii 9, 1 John ii 9, 11, Eph. iv 18, v 11, vi 12, Col. i 13, 1 Thes. v 5, beside more frequent *derke*, *derknesse* Prol. 6. 29, 1 John i 5, 6, ii 8, 11 etc.; usually in Fr. loanwords; *parfytt(e)* Prol. 2. 22, Jam. i 25, 1 John iv 12 etc., *parceyfeþ* 1 Cor. ii 14, *parforme* Prol. 4. 35, Rom. vii 18, *parawnter* Prol. 5. 4.

§ 35. *Influence of l.* Urk. p. 66.

i > u in *chuldren* 1 Thes. ii 7, *tul* Mt. i 25.

F. VOWELS IN UNSTRESSED SYLLABLES.

Urk. pp. 77—85, t. Br. §§ 51—56.

§ 36. The following suffixes are noteworthy:

O. E. *-dōm*. Weakening to *-dam(e)* once in S: *þraldam* 1 Cor. vii 15, in the Acts *a* is frequent: *kendames* viii 1, *kengedam(e)(s)* viii 25, xiv 21, xxviii 31, xx 25.

O. E. *-hād*. The form *-hod(e)* occurs occasionally in S¹: the prevailing form is *-hed(e)*, see § 9.

O. E. *lāc* appears shortened in *wedlak* Heb. xiii 4.

O. E. *-līc*, *-līce* is *-lyche* throughout S¹, *-ly* in S² S³ and the Acts, the only exceptions being *onlyche* Mt. iv 4, *gretelyche* Acts ix 19.

O. E. *-ǣre* forming nomina agentis, as well as M. E. *-er* < O. Fr. *-ier* < L. L. *-erius* are levelled under *-ar* in the Acts, whereas the M. E. ending of the comparative appears as *-er* and *-ar*: *eldars* xv 4, 41, *elders* ii 17, *schewar* xvii 18, *worschippar* xix 35, *kepar(s)* xvi 23, xii 19, v 23, *ledar*, *spekar* xiv 11, *clíppar* viii 32, *motar* xxiv 1,

blasphemares xix 37, *pursewars* vii 52, *accusars* xxiii 30, *mansleare* iii 14. S. has *-er(e)* throughout: *man-sleer* 1 Pet. iv 15, *makere* 1 Pet. iv 19, *fyscherys* Mat. iv 19.

O. E. *-scip*, *-scyp* has in S the forms *-schupe*, *-schyp(e)*, *-schep*: *wurschupe* (inf.) Mt. ii 8, *worschupeden* Prol. 2. 24, *lordschupe* 2 Pet. ii 10, *worschypyng*e Mt. ii 11, *nakedschep* Rom. viii 35. The Acts have *-schip(pe)*: *worschippe* (inf.) vii 43, viii 27, xviii 13, *worschipful* Acts v 34.

Noteworthy are further *howsebande* Acts v 9, *husbande* ib. v 10, *opunsched* ib. ii 20 (*opun schewed* MS. S), *neyzlachen* Jam. v 8, *-lacheþ* Heb. vii 19, *-lyche* Rom. xiii 11, beside *-leche(n)* Jam. iv 8, Heb. x 25 (O. E. *-læcan*).

§ 37. Prefixes.

O. E. *on-*. *oknowe* Acts ix 14, 21, *obrode* ib. v 36, 37, viii 4, *otwynne* ib. xv 39, *abowte* ib. v 42, *a-knowe* 2 John 7, *a-mydd*e Prol. 1. 10, *a-mong* Prol. 1. 18, *agayne* Acts xxi 28, *a-bofe* Prol. 8. 3.

O. E. *ȝe-* remains as a rule in S¹: *y-chose* 1 Pet. ii 6, *y-cleped* ib. ii 21, in S² S³ no instances; in the Acts *ynowghe* xx 11.

O. E. *be-*. *byleueþ* 1 Pet. ii 6, *bygynne* ib. iv 17, *biganne* Acts ii 4 etc., but *begynne* (inf.) Acts iii 3.

O. E. *of-*. *a-down* Prol. 2. 10, 5. 30, *a-pouȝt* Prol. 4. 14, *a-pinken* (inf.) Heb. vii 22, *an-hungred* Rom. xii 20, cf. N. E. D.

O. E. *fore-*. *fore-goere* 2 Pet. ii 5.

O. E. *in-*. *inmyddes* Acts i 15, *ymyddes* ib. iv 7, xxii 6, xxvii 21, in *myddes of* ib. xvii 22, *incalled* ib. xv 17.

§ 38. Unaccented words.

(a) *Prepositions* are as a rule unchanged, but occasionally weakened forms occur: *forte* Jam. v 7, *inte* Jude 21, *anone* Acts ix 20, 35, *a-mydd*e Prol. 1. 10, *an hyȝ* 1 Pet. v 6, Heb. i 3, *a-morewe* Jam. iv 13, *a two partyes* Prol. 15. 22, *olonge* Acts xx 7, beside *onon(e)* Acts xxii 29, xxiii 7, xii 10, *on lyue* ib. ix 41.

(b) *Pronouns*. S¹ has *ych* 1 Pet. i 16 etc. beside the unstressed form *y* 1 John ii 12, 13, 14 etc.; *me* < O. E. *man*, see § 67.

(c) *Adverbs and conjunctions*. O. E. *eal-swā* 'as' is *as* throughout S, Heb. iv 3, v 6 etc. The Acts have occasionally *als* i 1 etc., see § 47; *an* 'and' Rom. xiii 10.

II. CONSONANTS.

The consonantal system of the texts here printed agrees in the main with that of Chaucer, and in the following account, owing to limited space, only the deviations from Chaucer will be given.

§ 39. Unorganic *p* appears between *m* and *s* in *Sampson* Heb. xi 32.

§ 40. O. E. *b* (t. Br. § 100, Urk. p. 103). Medial *-bb-* is retained in *S*¹ in forms of *habban*, for examples see § 77.

§ 41. O. E. *f* (t. Br. §§ 101—2, Urk. p. 103 f.).

Inter-vocalic O. E. *f*, *lf*, *rf* are often orthographically retained, especially in *S*¹.

lyfe 1 Pet. i 3, *lofeþ*, *hafeþ*, *bylefeþ* ib. i 8, *sylfer* 2 Tim. ii 20, *selfer* 1 Cor. iii 12, *þow-selþe* 2 John 8, *hafe* (2 sg. prs.) Mt. v 26; *f* is vocalised in *dewle* (O. E. *dēofol*) Acts x 38; *f* stands for *v* initially in the French loanword *fouche saaf* Prol. 5. 5, 2 Thes. i 11.

§ 42. O. E. *w* (t. Br. § 103, Urk. p. 104 f.).

For *suche*, *syche* see § 33; on O. E. aphæresis of *w* depends *nul* etc., see § 33. O. E. *cw-* is in the Acts written *qw*: *qweene* viii 27, *qwikke* x 42.

§ 43. O. E. *t* (t. Br. § 105 *a*, *δ*, *ε*, Urk. p. 105) is assimilated to *s* in *Wyssoneday* (S. P.) Acts ii 1.

þ occurs for *t* in the French loanword *comforþe* Acts iv 36, xv 31, *comforþed* ix 19, xv 32, xvi 40, xxvii 9.

§ 44. O. E. *d* (t. Br. §§ 106 *a*, 105 *γ*, Urk. p. 105 f.).

Double forms with *t* and *d* occur in the syncopated weak preterites and participles in O. E. *-nde*, *-lde*, *-rde* (t. Br. § 105 *γ*): *sende* (pt. sg.) Acts iii 26, vii 12, 14, (pt. pl.) v 21, vi 11, viii 14, *sente* (pt. sg.) ib. x 20, 33, (pt. pl.) ix 30, *sentte* (pt. pl.) ib. xv 27, *wente* (pt. sg.) vii 4, viii 1, x 9, (part.) xi 2, *y-buld* 1 Pet. ii 5, Heb. iii 4, Col. ii 6, *y-buyld* 1 Cor. iii 14.

O. E. *d* is lost in *an* 'and' Rom. xiii 10, *schenschype* 1 Cor. xi 14, 2 Tim. ii 15.

Unorganic *d* in *Symonde* Acts ix 43, x 6, 32 (twice). The *þ* in *hundreþe* (O. E. *hundred*) the regular form in the Acts (i 15, v 36, xiii 20, *hundreth(e)* xxiii 23, xxvii 37) is due to Scand. influence, see Bj. i 163.

§ 45. O. E. *þ* still remains in *kouþe* (prt.) Acts xiii 8, *couþe* xxvii 43; *d* for final *-þ* in *dead* (O. E. *dēap*) Acts xxii 4, *eghtod* (O. E. *eahtoða*) Acts vii 8; *fourtende* ib. xxvii 33 is due to Scand. influence, see N. E. D., but cf. O. E. *siofunda* etc.

þ assimilated to final *-t* in *þat at* Acts x 15, xi 9.

Unorganic *þ* introduced in *al-þer last* Heb. i 2, *alþerhigheste* Acts vii 47.

§ 47. O. E. *l* is lost in *wordlyche* Prol. 5. 31, 1 Cor. vi 4 (twice), Tit. ii 12. O. E. *eal-swā* 'as' in unaccented position has retained its *l* frequently in the Acts: *als* i 1, *als many* iv 34, *alsfaste* v 10, *alssone* ix 18, xvii 15.

§ 48. Unorganic *n* introduced in *chefenteyn* Prol. 9. 24, *messyngeres* Jam. ii 25, *tenþinge(s)* Heb. vii 2, 4, 5, 6, 8, 9, *y-tenþed* ib. vii 9. Initial *n* lost in *edder* Prol. 2. 35, 3. 22, Jam. iii 7, the Acts and Matth. have regularly *nedder(s)* Acts x 12, xxviii 3, *nedderis* Mt. iii 7. Apocope of *n* in *me < men*: Rom. viii 36, 1 Cor. vi 15, vii 36, 1 Thes. v 3, Heb. x 2, xii 18; further in *o* Acts iv 32 for *on*, and in *a* for the weakened *an*; O. E. *on* bef. cons. in composition is in the Acts frequently *o*: *oknowe* ix 14, 21, *olonge* xx 7, *otwynne* xv 39, *o-brode* v 37, viii 4, xxvi 1 but *on lyue* ix 41; before vowels the *n* remains, *onone* xii 10, xiii 11, xvi 10, 33, xix 34, xxi 30, 32 etc. Elsewhere the weakened forms *an*, *a*: *a-knowe* 2 John 7, *abedde* Rom. xiii 13, *a-þrust* Rom. xii 20, *an hyȝ* Heb. i 3, *an-hungred* Rom. xii 20.

§ 49. O. E. pal. *ȝ* (t. Br. §§ 120, 123, Urk. p. 97 ff.) is written *ȝ* as a rule throughout the texts, but with *ȝh* in the Acts in the following words: *ȝhe* (pron.), *ȝhe* 'yes,' *ȝhere*, *ȝhate(s)*. The deviations from Chaucer are slight: in the Acts *ȝife*, *ȝifte* etc. correspond to Ch. *yiven*, *yeven*, *yift*; in S. *forȝeten* to Ch. *forȝeten*, *forȝeten*.

The following are the chief instances of *ȝ* = Germ. *g*: *aȝeyn(s)* Prol. 2. 10, 13, Mt. ii 8 etc. throughout S, *ȝyftys* Mt. ii 11, *ȝifte* Mt. v 23, 24, *ȝeue* Mt. iv 9, vi 4, Rom. vi 13 etc., *ȝef* (prt. s.) Prol. 1. 3, 14, 15. 15, *ȝaf* (pl.) Jude 4, *y-ȝeuen* 1 John iii 1, 23, 24, iv 13, v 20 etc., *forȝeue(n)* Mt. vi 12 (twice), 1 John i 9, ii 12, Jam. v 15, *forȝeuenge* Col. ii 13, *forȝefynge* Eph. iv 32, *forȝeuenesse* Prol. 2. 20, 28, 48. 8, 9, *forȝeten* (inf.) Heb. vi 10, (p. p.) Jam. i 24, Heb. xii 5, *forȝete* (1 sg.) Phil. iii 13, (imp.) Heb. xiii 2, 16,

forseteþ (3 sg.) 2 Pet. i 9, *forsetful* Jam. i 25, *zælde* (inf.) Mt. vi 6, *zisterday* Acts vii 28, *zote* (inf.) Acts ii 18, Jude 11, *zate* Jam. v 9, Heb. xiii 12, Acts x 17, *z hate* Acts xii 10, 13, 14, 16; analogically *forzouen* (p. p.) Eph. iv 32, *y-zolde* 3 John 12, *zote* (p. p.) Jude 11, *zotted* (p. p.) Acts ii 33, x 45, *zhates* Acts xxi 30, v 19, 23.

Forms with *g*: *byggynne*, *byggynnyng(e)* etc. throughout; further *getere* 1 Cor. i 20, *gate* (prt. s.) 38 times in Mt. i 1--16, *geten* (prt. pl.) Heb. xi 33, *bygeten* (p. p.) 1 Pet. i 3, Jam. i 18, 1 John iv 9, v 1, Heb. xi 17, i 6, *bygetynge* (sb.) 1 John v 18, *getynge* (prs. p.) 2 Thes. ii 13, *gete* (inf.) Acts xxvii 17, *goten* (p. p.) Acts xiii 33, xxii 28, *algates* 1 Cor. vi 7, Rom. xiii 5.

In the Acts always *gife* (inf.) ii 19, 27, (prs. sg.) iii 6 etc., *gafe* (pt. sg.) vi 14, vii 5 etc., *gifen* iii 14, iv 12 etc., *forgife* (inf.) viii 22, *forgifnes* ii 38, v 31, *gifte* ii 38, viii 20. For *geldynge* viii 27, 34, see Bj. i 150 note.

3=-Gmc. *j*: *zhe* (pron.) Acts i 8 etc., *ze* 1 Pet. i 6 etc., *zhe* 'yes' Acts v 8, *zitte* ib. viii 16, *zonge* ib. v 6, *zef* 1 Pet. iii 14 etc. See § 26.

O. E. pal. *c3* (t. Br. § 114, Urk. p. 100) is fairly frequent in S¹, written *gg*: *lygge* (inf.) Prol. 14. 12, *legge* (inf.) Prol. 13. 20, *seggeþ* (prs. pl.) 1 Thes. iv 14, *mysessegere* 1 Cor. v 11, *sugge* (prs. sg.) 1 Cor. i 12, 15, *suggen* (pl.) 1 Cor. i 10, *suggynge* Heb. viii 13, x 8, *forbugge* (prs. pl.) Eph. v 16, *buggeþ* (prs. pl.) 1 Cor. vii 30, *for-buggynge* Rom. viii 23, 1 Cor. i 30, Heb. ix 15, Col. i 13, iv 5.

On O. E. *strenceþ* beside *strenzeþ* (Siev. Gr.³ § 215) depends the regular form in the Acts, *strenkeþe* v 26, vi 8, xxi 35 etc. (cf. t. Br. § 114. 1, Urk. p. 100). In S *strengeþe* Prol. 8. 35, 2 Pet. ii 11, Rom. viii 38.

§ 50. O. E. *c* (t. Br. §§ 112 a, 113 a, 118 a, 119 a, Urk. p. 91 ff.).

O. E. *sēcan* is *seche(n)* etc. throughout, except in *sekeþ* Mt. ii 13, *sekande* Acts xiii 11.

Regularly *þenke(n)*, *þynke(n)* etc. Mt. i 20, Acts v 35, xvii 29, xx 35, xxv 27, but once *by-þenche* 1 Tim. iv 15.

The geminate in *slekked* Mt. iii 12 is probably due to Scand. influence, see Bj. i. p. 147.

Noteworthy is *schidesteres* Tit. ii 3 for *chidesteres*, derivative from O. E. *cīdan*.

O. E. *zetic* adj. is *lyche* Prol. 13. 6, *ylyche* 1 Pet. i 14, 15 etc., but in the Acts *lyke* xiv 14, xvii 29, also *mykēl* iv 16, *meke* xxiv 2, beside the regular *muchē*, *myche*, see § 8 c.

O. E. *āscian* occurs in three forms; the Acts have *asche*, *asched* etc. throughout: i 6, iii 10, 14, v 27, xii 19, xxi 33, xxv 3, 15, *aschingē* (sb.) xv 7; S¹ has *axen* etc. Prol. 3. 1, 1 Pet. iii 15, Jam. i 5, 6, 1 John iii 22, v 14, 15, *axynge* (sb.) Phil. iv 6; Matthew has *aske* vi 8.

O. E. *asce*, *axe* 'ashes' appears as *aschen* Heb. ix 13, *axen* 2 Pet. ii 6.

§ 51. O. E. χ (t. Br. §§ 121, 122, Urk. p. 101 f.) written gh in the Acts gh is still orthographically represented with two exceptions, *brytnesse* 2 Thes. ii 8, Heb. i 3, O. E. $\chi > f$ in *þofe* Acts xvii 27, xxiii 9, xxviii 4.

§ 52. Unorganic h in *heres* 2 Tim. iv 3, *norþe-heste* Acts xxvii 14, *habounde* Mt. v 20, *hurnynge* Prol. 16. 30, *hurneþ* 1 Pet. iv 4.

§ 53. *Metathesis*. Beside the ordinary M. E. *axe*, *wrouzte* etc. the following cases may be noted: *turst* 'trust' Heb. ii 13, *zurstay* (cf. § 34, late W. S. *zyrstandæz*) Heb. xiii 8, *a-þrust* (O. E. *þurst*) Rom. xii 20, *hurnynge* Prol. 16. 30, *hurneþ* 1 Pet. iv 4, *axen* 'ashes' 2 Pet. ii 6.

§ 54. *Loss of consonants and subsequent contraction*: *ner-þelaterē* 1 Cor. xii 15, *zurstay* Heb. xiii 8, *þen* (< *þeþen*) Acts xxvii 28, Mt. iv 21, *bus* Acts ix 7, *whyrlwynd* Heb. xii 19.

III. FLEXION.

A. NOUNS.

§ 55. *Genitive*. The case-ending is occasionally lacking in relationship-words and proper names: *his fadur wyf* 1 Cor. v 1, *his fader lendes* Heb. vii 10, *his...fader howse* Acts vii 20, *Pharoes douzter sone* Heb. xi 24, *þi suster douzter* 2 John 13, *his moder wombe* Acts iii 2;—*by David mowþe* Acts i 16, *in Symonde howse* ib. x 32, but usually *Symondes house* ib. x 17, see Acts iii 11, v 12, vii 10, x 6, xii 12.

The ending is further absent in: *no man sone* 1 Tim. v 22, *wiþ þo awngel honde* Acts vii 35, *a...wydowe sone* ib. xvi 1. Full ending in *Witsonenday* Acts ii 1.

§ 56. *Plural*. The plural-ending has been assimilated to the final cons. of the stem in *witnes* 'testes' Acts ii 32, v 32, vi 13, vii 57, xiii 31, but regularly *wytnesses* Acts i 8, x 41, 1 Thes. ii 10, Heb. x 28 etc.

Several weak nouns retain the O. E. plural in *-n*: *oxen* Prol. 15. 24, *aschen* Heb. ix 13, *axen* 2 Pet. ii 6, *yzen* 1 Pet. iii 12, 1 John i 1, *eyne* Acts ix 8, *eyghne* Acts ix 18, xxvi 18, *eldren* 1 Pet. v 5, Col. iii 20, 1 Tim. v 4 (but in the Acts *elders* xv 22 etc.).

The *n*-plural has been adopted in *schone* Acts vii 33, xii 8, *breþeren*, *children*, *honden* throughout S (but *hondes* Heb. x 31, *hondys* Mt. iv 6), *douzt(e)ren* 2 Cor. vi 18, 1 Pet. iii 6, *sustren* 1 Tim. v i, *tren* Prol. 3. 3, 4. The Acts have *breþer* iii 17, vi 3 etc., once

breperen vii 37; *childer* vii 19, 37 etc.; *hende* ii 23, vi 6, viii 17 etc., the prevailing form, but *hondes* v 12, 18, ix 17, xiii 3, xxviii 8. The O. E. plural is retained in *axyngre* Phil. iv 6, *foure doghter* Acts xxi 9, *to zoure fadire* 'patribus nostris' ib. vii 44, *get* Prol. 15. 25, but *gotes* Heb. ix 19. Double plural occurs in *breches* Prol. 3. 13.

§ 57. Strong neuters without plural-ending: *swyn* Prol. 15. 23, *schep* 15. 24, *hors* 15. 26, *water* 16. 10, *sixty wynter* 1 Tim. v 9 (cf. Siev. Gr.³ § 273. 3), *zer* 15. 5, *many zhere* Acts xxiv 10, 17, see further 2 Pet. iii 8, Heb. iii 17, Acts iv 22, vii 6, 23, but *zeres* 2 Pet. iii 8, Heb. i 12 etc., *al(le) þynge* Prol. 9. 28, 10. 23, 13. 22.

B. ADJECTIVES.

§ 58. The O. E. ending of the gen. plural remains in *alþer last* Heb. i 2, *alþerhigheste* Acts vii 47.

§ 59. Comparatives and superlatives with *i*-mutation: *strengere* 1 Cor. i 25, *strengest* Heb. vi 18, *no lenger(e)* 1 Thes. iii 1, 5, Acts xxiv 4, xxv 24, xxviii 4, *lenger tyme* Acts xviii 20, *eldere men* 1 Pet. v 1, *elder days* Acts xv 7, *elder breper* Acts xv 23, *þe eldere* sb. 2 John 1, 3 John 1, *þo eldars, elders* sb. Acts xv 4, xxiv 1, xxv 15, *eldren* sb., see § 56, *þo eldeste* sb. Acts xi 30, but once *aldere* 1 Tim. v 1.

Double comparative: *more betere* 1 Cor. vii 40.

§ 60. The shortening of a long vowel in the comparative and superlative is occasionally orthographically represented: *gretter(e)* Prol. 6. 27, 48. 18, 1 John iv 4, v 9, Heb. x 29, *grett(o)ur* Heb. vi 13, 16, *deppest(e)* Prol. 2. 11, 17, *grettest* 1 Cor. xiii 13.

C. NUMERALS.

§ 61. The O. E. difference in gender between *twēzen* and *twā* is not kept up: *twoo zere* Acts xix 10, similarly xxviii 30, Mt. ii 16, *centurions* Acts xxiii 23, *wykes* Prol. 17. 20, *wytresses* 1 Tim. v 19, cf. Prol. 11. 36, 15. 22, Heb. x 28, Acts iv 22, xxiii 23, xxvii 37; *twey stones* Prol. 13. 6, *tables* 13. 21, 9. 15, *sons* Acts vii 29; *tweyn(e) hornes* Prol. 13. 15, *immebel þinges* Heb. vi 18; used independently *tweyn* 1 Cor. vi 16, Eph. v 31, Acts ix 38, x 7, *twoo* Acts i 24.

§ 62. Ordinals: *bridde* 1 Cor. xii 28, *seate* (?) Acts xix 9, *sefeþe* Prol. 15. 5, 17. 29, 18. 1, Heb. iv 4, 5, *seueþe* Jude 14, *eyzteþe*

Prol. 16. 30, 17. 12, 2 Pet. ii 5, Phil. iii 5, *ey3tpe* Prol. 17. 16, *eghtod* Acts vii 8, *nynte* Acts x 3, *fourtende* Acts xxvii 33, *fourtenþe* Prol. 17. 31.

The cardinal is used for the ordinal in Acts xxvii 27 þo *fourtene nyghte* (S. P. D. have *fourtenþe*, cf. ib. verse 33 þo *fourtende daye*). For examples of similar usage see *Anglia* xxiv 219 (1901).

D. PRONOUNS.

§ 63. *Personal*. O. E. *ic*. The Acts, Matthew, 3 John, Jude have *y*, *I* exclusively, elsewhere *yeh* and *y* alternate, the proportions being: 2 John *yeh* once, *y* 6 times, 1 Peter 2 : 3, 2 Peter 5 : 1, James 1 : 0, 1 John 2 : 8, Romans 12 : 20, 1 Cor. 35 : 53 etc.

O. E. *hēo* is in the Acts and S³ represented by *sche*: Acts v 8, 10 etc., Mt. i 18, 21, 23, 25 etc.; no instances in S²; S¹ has *leo* Prol. 3. 10, 22, 17. 7, Rom. vii 2, 1 Cor. vii 34, 36, 39, 40, Heb. ii 3 etc., *he* Prol. 17. 4, Rom. vii 3, 1 Cor. vii 36 etc.

O. E. *hiere* g. d. sing. fem., also used as possessive, is in the Acts and S³ *hire*, in S² *here* (poss.) 2 John 1, in S¹ regularly *hure*: Acts v 8, 9, 10 etc., Mt. i 19, 20, v 28, 31, 32, Prol. 17. 6, Rom. vii 2, 3, Jam. iii 9 etc., rarely *here* (poss.) Rom. vii 2, *hire* once 1 Pet. iii 1.

The 3 person n., d., a., pl. are regularly *þei*, *hem*, once *þai* Acts xxviii 27.

§ 64. *Possessive*. The plural of the 3rd person is in the Acts regularly *þer* i 13, 19, ii 41, 44, 45 etc., rarely *her* i 9, *hers* xxi 6, once resp. *þaire* vii 34, *þeire* xvi 19, note 11; in Matthew *her(e)* 9 ×, *þer* 5 ×, *hire* once vi 7; in 2—3 John no instances; Jude *here* 6 ×, *þer* twice; in S¹ regularly *hure* Eph. v 28, vi 9, Phil. iii 19, Col. ii 22, 1 Thes. ii 16 etc., rarely *her(e)* Prol. 47. 12, 2 Pet. ii 2, 3, Eph. vi 4, *hire* Eph. v 24, 1 Pet. iii 1.

O. E. *mæn*, *ðæn*. Final *-n* occasionally remains before other consonants than *h*: *þyn skelys* Prol. 8. 5, *myn testament* Heb. viii 9, *þyne workus* 1 Cor. xii 21. Noteworthy are *ouren* 1 John ii 2, *zouren* 1 Cor. iii 21, 22.

§ 65. *Demonstrative*. In the Acts the def. article is regularly *þo* i 2, 3 etc., occasionally *þe* i 1, 12 etc., in S regularly *þe*.

O. E. *þes*, *þeos*, *þis* appear in the sing. as *þis* throughout, rarely *þes* 1 John v 6, Heb. iii 3, vii 1, x 12; as plurals appear in the Acts *þise* i 5, 9, 14 etc. throughout, in Matthew *þes(e)* 6 ×, *þise* 2 ×, in 2 John no instance, 3 John *þese* once, *þise* once, Jude *þese* 4 ×, *þise*

once; in S¹ þese Prol. 16. 13, 1 John v 13 etc. throughout, once þuse Prol. 11. 3.

Characteristic of the Acts is the emphatic sing. nom. *he þis* i 18, iii 3, iv 9, 10, 11, vi 14, viii 10, ix 21, x 3, 36, *he þat* viii 13, acc. *hym þis* ii 32, iii 12, 16, xiii 22 etc. Noteworthy is *alle þat two 3here* 'biennio toto' Acts xxviii 30.

§ 66. *Relative and interrogative.* For *whiche whuche* see § 8, 1 b, 2 b, *suche* § 33. Note *at in þat at* Acts x 15, xi 9, see § 45.

§ 67. *Indefinite.* *me* < O. E. *man* occurs sparsely: Rom. viii 36, 1 Cor. vi 15, vii 36, 1 Thes. v 3, Heb. x 2, xii 18.

§ 68. O. E. *self*. As adjective: *þe selfe wyse* Prol. 14. 22, *þe selfe sacrificyes* Heb. x 1; preceded by a personal pronoun: *meseluen* Acts iii 22, *hymself* ib. i 3, 18, ii 34, viii 34, x 17, xii 11, but joined to a poss. pronoun: *þi-seluen* Acts v 4; Matthew has *þy-self* iv 6, *3oure-self* iii 8; the Prologue and Epistles have both combinations: *hymself(e)* Prol. 2. 34, 4. 27, *-selfen* 1 Cor. xii 18, Eph. v 28, *ous-self* Rom. viii 23, *-seluen* 2 Cor. vi 4, *3ow-self(e)* 2 John 8, Rom. vi 11, xii 16, 1 Cor. xi 13, 1 Thes. ii 1, v 2, *-selfen* Rom. vi 13, 1 Cor. v 13, Eph. v 19, *hemself* Prol. 3. 12, *-selfen* 2 Pet. ii 1, Eph. iv 19, and *myselþe* 1 Cor. vii 7, *-selfen* ib. xi 34, *þi-selfe* Rom. xiii 9, Gal. v 14, *-selfen* Tit. ii 7, *oure-selfe* Prol. 6. 17, *3oure-selfen* Jude 20, 21.

E. VERBS.

1. *Gradation* (t. Br. §§ 128—160, Urk. pp. 132 f., 137 ff.).

§ 69. Class I. The O. E. gradation remains as a rule: pt. sg. *slod* 2 Pet. i 17, *roos* Mt. ii 21, *aros* Rom. vi 4, 9, *abode* 1 Thes. iii 5, *wrote* Prol. 9. 14 etc., pt. pl. *abyden* 1 Pet. iii 20, *dryfen* Heb. xi 34, *risen* Acts vi 9, *striuen* (< O. Fr. *estriver*) ib. xi 2, *wyten* ib. xix 25, part. *y-slyde* Heb. vi 6, *y-rysen* Jam. i 11, *risen* Acts x 40, 41, *aresen* Col. iii 1, *y-dryfen* 2 Pet. ii 17, *y-wryten* 1 Cor. i 19, 20, *smyten* Acts xxiii 3. The Acts have, however, carried the vowel of the sg. pt. into the plural in *smote* xviii 17, xxii 23, *ros(e)* v 6, xviii 12, xxvi 30 etc., *wote(n)* vii 40, x 28.

O. E. *stiȝan* has pt. sg. *steyȝ* Eph. iv 9, 10, *steghe* Acts ii 34, part. *steghne* Acts x 4 (see Bj. p. 62 note); weak is *y-styed* (part.) 1 Cor. ii 9; similarly *schyned* (pt. sg.) Acts xii 7 beside *vmschone* ib. xxii 6, xxvi 13, *wryed* (pt. sg.) Prol. 13. 29 but part. *y-wrye* Prol. 13. 16.

O. E. *riȝpan*, *riopan* appears as *repe(n)* (inf.) Gal. vi 7, 8, *y-repe* (p. p.) Jam. v 4.

O. E. *spīwan*, or possibly the weak *spīwian*, *spēowian*, is represented by *spewynge* Jude 13.

§ 70. Class II. O. E. *bēodan* (cf. *bidan* § 73): pt. sg. *forbede* Prol. 1. 9, 15. 21, *forbed* ib. 3. 29, 15. 20, 2 Pet. ii 16, *bed* Prol. 15. 18, *forbedde* Prol. 3. 19, Acts xxvii 43; part. *forboden* Prol. 15. 24, 26, 28, 30, 32, *boden* Acts xvi 24, xxiii 31. O. E. *cēosan*: pt. sg. *che(e)s* Prol. 8. 18, 10. 31, 1 Cor. i 27, 28, Acts i 2, once *chesed* Acts xiii 17; pt. pl. *ches* Acts vi 5, once *chesed* xv 22; part. *y-chosen* 1 Pet. ii 4, Rom. viii 33, *chosen* Acts xv 7, i 24, *chose* Jude 1. O. E. *ȝeotan*: inf. *ȝete* Acts ii 17, *ȝote* ib. ii 18, part. *ȝote* Jude 11, *ȝette* Acts i 18, *ȝotted* Acts ii 33, x 45.

O. E. *būzan*, *fleon*, *lēozan*, *lēosan* have weak forms only: *bowden* (pt. pl.) Acts vi 8, *fledde* (pt. sg.) Acts i 18 (part.) xxvii 30, *lyed* (part.) Acts v 4, *lese* (inf.) Prol. 2. 33, for *loste* (pt. s.) Jude 5, *y-lost* (part.) Prol. 2. 34 etc. See Bülbring, Q. F. 63 p. 90 f.

§ 71. Class III. pl. prs. *hurneþ* 1 Pet. iv 4, pt. sg. *bigan(ne)* Acts i 2, xi 4, *dronk* Prol. 13. 10, *dranke* Acts ix 9, *bonde* Acts xxi 11, *braste* Acts i 18, *fonde* Acts x 27, *ranne* Acts viii 30; pt. pl. *bygonne* Jam. ii 12, *founden* 1 Pet. ii 10, *fownden* Mt. ii 11, *ronne* Gal. v 7, *songen* Prol. 11. 35, *koneþ* Rom. viii 26. The Acts have the Northern levelling in favour of the ablaut of the sg. prt.: *þei biganne* ii 4, xxvii 2, *dranke* x 41, *faughte* xxiii 9, *fonde* v 22, 23, vii 11, *ran* vi 12, but once *runnen* v 16; the participle regularly *y-bounde* 1 Cor. vii 39, Col. iv 3, *bownden* Acts ix 2, *dronken* Eph. v 18, 1 Cor. xi 21, *drunken* Acts ii 15, *founden* Mt. ii 8, Acts iv 13 etc., *y-zolde* 3 John 12, *y-holpe* 2 Cor. vi 2, *hulpun* (!) Acts xxvi 22, *y-molten* Prol. 11. 21, *y-ronne* Phil. ii 16, *y-sprongen* 1 Thes. i 8, *wonnen* Acts ii 41, xxvii 21; weak is *worþed* Acts v 36.

O. E. *-breȝdan* has a weak participle *obrayded* 1 Pet. iv 14.

§ 72. Class IV. Only O. E. *beran*, *breacan*, *cuman* are fully represented: pt. sg. *bare* Mt. i 25, Acts xxvi 10, *brake* 1 Cor. xi 24, *com* 1 John v 20, Eph. iv 10 etc., *kome* Acts ii 6 etc., but *breke* Prol. 12. 1, Acts xx 11, *bere* Acts xv 8, xxvii 15, *ber* Heb. xi 4 (see Morsb. § 96 p. 131);—pt. pl. *breken* Prol. 10. 27, *bere* 3 John 6, Acts xxvii 2, *schere* Acts xiv 13, *komen* ib. iv 26, but with Northern levelling *bare* Acts iv 33, v 6, *brake* Acts ii 46;—part. *y-boren* 1 John v 19 etc., *bore* Prol. 10. 14, Mt. i 16, 20, ii 1, 2, 4, *borne* Acts ii 8, iii 2, *y-broken* Prol. 13. 8, *broken* Acts ii 24, Prol. 16. 22, 7, *y-come(n)* 1 John ii 18,

Heb. viii 6 etc., *comen* Acts xiv 26, 2 John 7 etc., *vndernomyn* Tit. i 11, *-nome(n)* Eph. v 13, Jam. ii 9, *y-stolen* Eph. iv 28.

The prs. plur. of *sculan* is generally *schuleþ* Rom. viii 13 etc., *schulen* Jude 18, *schul* Acts iii 20, vii 7, 3 John 14, but *schal* Acts xxviii 28, 26, i 8, ii 17, 37, iii 22, iv 15; Matthew has *schal* 14 times, *schule* once.

§ 73. Class V. O. E. *bidan*: *bydde* (1 sg.) 1 Cor. xi 17, *bidde* (inf.) Acts xxv 3, *bidðande* ib. xiii 16.—pt. sg. *bade* Prol. 10. 23, Acts x 42, xx 1, xxiv 23, xxvii 43, *bad* Prol. 13. 16, Mt. iv 6, *bede* Prol. 1. 5, 4. 19, 9. 18, 22, 11. 6, 12. 1, 3, cf. *bēodan* § 70, Morsb. § 96 p. 131.—pt. pl. *beden* Prol. 10. 21, *bade* Acts xv 25; part. *y-bede(n)* Prol. 10. 26, 1 Thes. iv 11, *forbeden* Prol. 3. 2, *biden* Acts xviii 2. O. E. *ziefan* has pt. sg. in the Acts *gafē* ii 4, vii 5, 8, 10, xii 23, xiii 21 etc., in S² S³ no instances, in S¹ *zef* Jam. v 18, Rom. viii 32, 1 Cor. iii 2, Eph. iv 8, v 2, 25 etc. throughout; once *zaf* Prol. 3. 11; the pt. pl. is in the Acts *gafē* i 26, xvii 21, xxvii 15 etc., in Jude 4 *zaf*, the Prologue has *zefen* 13. 21, elsewhere no instances; part. Acts *gifen* iii 14, *vmgyuen* xxviii 20, Matthew *zeue* v 27, S² no instance, in S¹ *y-zeuen* 1 John v 20, iv 13, iii 24 etc., *forzeuen* 1 John ii 12, Jam. v 15, once irreg. *forzouen* Eph. iv 32.

O. E. *etan*: pt. sg. *ete* Prol. 3. 10, 11, 21, 23, Acts x 14, xx 11 etc., *eteste* Acts xi 3, pt. pl. *eten* 2 Thes. iii 8, part. *eten* Acts xxvii 38.

O. E. *-zietan* has in the pt. sg. *gate* Mt. i 1—16, pt. pl. *geten* Heb. xi 33, part. *bygete(n)* Mt. i 25, 1 Pet. i 3, 1 John iv 9, v 1 etc., *forzeten* Jam. i 24, irreg. *goten* Acts xiii 33, xxii 28.

O. E. *liczan*: pt. sg. *luye* Acts xx 10, part. *lyne* Acts ix 33, *ouerlyne* x 38, *leyen* Prol. 16. 33.

O. E. *sēon* has pt. sg. *saw(e)* in Matthew iii 16, iv 16, 18, 21, the Acts have *sawe* iii 3, ii 31, vii 55, viii 39, ix 8, 41, x 3, 11, xii 3, xiii 36, 37, xvii 16, *se* xxviii 15; in S² no instance, elsewhere *sey3* Prol. 3. 9, 6. 18, 11. 16, 34, Heb. xi 5, *sey* 1 John iii 6, *sau3* Prol. 8. 17, 29; pt. pl. in the Acts *sawe* i 11, iv 13, vi 15, ix 7, 35, xvi 40, *see(n)* xvi 19, xxi 27, 32, 29, xxii 9, xxvii 27, *se* xxviii 4, *seghe* xiv 10, xxviii 6. Matthew has *sawe* ii 2, 9, S² no instance, S¹ has *seyen* Prol. 3. 12, 11. 27, Heb. xi 23, *syen* Heb. iii 9 (O. Kent. *sē3on*); part. Acts *sene* (O. E. adj. *zēsēne*) iv 20, viii 18, ix 27, xi 13, xvi 10; in S¹ *y-seye(n)* 1 John i 2, 3, Phil. iii 4, Jam. v 11, 1 Pet. i 8, Rom. viii 24, 1 Cor. ii 9, Col. i 16 etc., *y-sey(n)* 1 John iv 12, 14, Phil. i 30, Prol. 10. 13 etc., *y-sene* once 1 John iii 2; Matthew has *sey* v 28,

seyn vi 1, 5; in S² no instances (for pt. of *sēon* see Bülbring, Q. F. 63 p. 67 ff.).

O. E. *mazan* has pt. sg. *may* 1 Cor. ii 14 etc., exceptionally *mowe* Phil. iii 11, 12; pt. pl. *mowe(n)* Prol. 6. 3, 12. 27, Rom. viii 8 etc., *maye* Acts iv 12.

O. E. *sittan*: pt. sg. *sate* Acts xxv 6, 17, *sete* Acts xviii 11, xx 9; *sete* Prol. 16. 26, pt. pl. Acts *sat* ii 3, *sate* xxvi 30, *satte* vi 15, *sete* xiii 14, xvi 13, part. *y-sete* Prol. 16. 27.

O. E. *sprecan*, *specan*: pt. sg. *spake* Acts vi 10, *spak* 1 Cor. xiii 11, *speke* Acts xviii 27, xix 8, xxi 40, xxii 9, pt. pl. *spake(n)* Acts iii 24, iv 1, 21, 31, *speke* Acts xvi 13, xix 6, part. (irreg.) (*y*-) *spoke(n)* throughout: Acts iii 21, Heb. xii 5, Jude 15, 17 etc.

O. E. *wrecan* has a weak pt. sg. *wreked* Acts vii 24.

§ 74. Class VI. inf. *slen* Prol. 11. 31, 12. 4, *slee* Acts v 33, ix 29; pt. sg. *drowe* Acts viii 3, 13, *schoke* Acts xviii 6, *slou3* 1 John iii 11, 12 etc., *slow* Prol. 14. 20, Mt. ii 16, *toke* Acts i 9 etc., *forsoke* Jude 6, *swor* Heb. iii 11, 18, *mot(e)* Prol. 7. 24, 9. 29, 1 John ii 6, 1 Cor. vii 36, Heb. vii 12; pt. pl. *drowe* Acts ix 8, *lowghne* Acts ii 13, *slowe* Acts ii 23, iii 15, *slowen* Prol. 12. 5, *forsoken* Prol. 2. 24, *stoden* Acts i 10, iv 1, *toke* Acts i 16, *moten* 1 John iv 11, part. *y-drawen* 2 Cor. vi 11, 13, *forsaken* Prol. 7. 23, 5. 9, *y-schape* Eph. iv. 24, but weak *y-schaped* Col. iii 10, *schaken* Acts xxvii 18, *y-slawe(n)* 1 Pet. iii 18, Jam. v 6, Rom. viii 36, 2 Cor. vi 9 etc., but in the Acts *slayne* v 36, xxiii 12, 14, *wiþstonden* Acts vii 51, *-stande* Acts xxviii 22, *taken* Acts i 2, 2 John 4 etc. The following participles have passed into Class IV: (*y*-) *hofen* 2 Thes. ii 4, 1 Tim. iii 6, *y-swore(n)* Heb. iv 3, vii 21, *sworne* Acts ii 30.

O. E. *weaxan*, *wascan* appear as reduplicated verbs: pt. sg. *wesche* Acts xvi 33, *wexe* Acts v 14, vi 1, 7, vii 17, ix 37, xix 20, once *waxed* 1 Pet. i 25, part. (*y*-) *wasche(n)* Acts ix 37, 1 Cor. vi 11, 1 Tim. v 10, Prol. 16. 29, *waxen* Acts vi 7, *ouer-waxe* 1 Cor. vii 36.

§ 75. Class VII. Reduplicated verbs.

O. E. *drædan hōn rædan*, *wēpan*, *slæpan* have developed only weak forms: pt. sg. *dradde* Heb. xi 23, *honged* Acts i 18, *slepped* Acts xiii 36, pt. pl. *dredde* Acts v 26, *weped* Acts ix 39, part. *redde* Acts xv 31, *y-rad* Heb. ix 19, *y-slept* 1 Thes. iv 14; similarly *wealcan* e.g. *y-walked* 1 Pet. iv 3.

O. E. *bēatan*: pt. sg. *betty* Acts xxii 19, part. *beten* Acts xvi 22, 23.

O. E. *feallan* has regularly developed forms in the Acts, cf. i 26, iv 5, iii 10, Matthew has pt. pl. *felden* ii 11; noteworthy are pt. sg. opt. *fulle* 1 Pet. iv 12, pt. pl. *fullen* Heb. xi 30.

O. E. *fōn*: inf. *vnderfonge* 3 John 8, pt. sg. *vnderfong* 2 Pet. i 17, pt. pl. and part. *fonge(n)* 1 Thes. ii 13, 1 John v 9, ii 27.

O. E. *hātan*. The Acts have pres. *bihetynge* (sb.) i 4, ii 33, 39; pt. sg. *highte* xiii 32, xvii 7, *biheghte* xiii 23, *bihette* vii 5, pass. *hatte* ix 10, 43, xii 13, part. *hette* ii 39; in Prol. and Epistles pres. *byhotyng*e 2 Pet. ii 19, *byhoteþ* Heb. xii 26, 1 Tim. ii 10, pt. sg. *byhyzte* Prol. 1. 12, 9. 20, part. *byhoten* Prol. 9. 19, 10. 8, Jam. i 12, 1 John ii 25.

O. E. *lātan*: pt. sg. *lette* Prol. 13. 20, *lyte* Mt. iii 15, part. *y-let* Prol. 6. 1. The Acts have pres. *late* (imper.) xvi 35, xix 38, pt. pl. *lete(n)* ix 25, xvii 10, part. *laten* iv 23, x 11, xvi 35, xxvi 32, xi 5, xxviii 18.

O. E. *prāwan*: once irreg. pt. sg. *þrowz* Eph. iv 8, elsewhere regular forms. Regular are pt. sg. *blewe* Acts xxvii 13, xxviii 13, *biheld* Acts i 22 etc., *knewe* Acts i 24 etc., *lepe* Acts xix 16, part. *y-blowe* 1 Cor. xiii 4, *y-holden* Rom. vii 6 etc., *to-hewe* Heb. xi 37, *y-knowe* 1 John iv 2, *y-sowe(n)* Jam. i 21, iii 18.

2. Weak Verbs (t. Br. §§ 161—183, Urk. pp. 132 ff., 143 ff.).

§ 76. The O. E. suffixal *i* appears by analogy in all forms of O. E. *herian*: *heryeþ* (sg.) Prol. 5. 10, *heryen* (inf.) Prol. 11. 11, 13. 19, *heryyng*e Prol. 11. 2, Heb. xiii 15, *heryenges* 1 Pet. iv 3, *heryed* (pt. pl.) Prol. 11. 23, (part.) 2 Thes. ii 4, *heryeden* (pt. pl.) Prol. 12. 14; it is further retained in *wonyed* (pt. sg.) Prol. 2. 32 (*louyeris* 1 Pet. iii 8), *schonye* (imp. sg.) 1 Tim. v 11, 2 Tim. ii 23, *schenye* (imp. sg.) ib. ii 16, Tit. iii 10 etc., *erþe-tylyyng*e 1 Cor. iii 9 (*-tylyer(e)* Jam. v 7, 2 Tim. ii 6); note further *stonyed* (part.) Acts xxii 17 (see t. Br. § 174), *waries* (prs. sg.) ib. xxiii 4, *waryande* ib. xix. 9 (O. E. *wyrian*, *wierzan*; t. Br. § 48 v), *synge* (prs. sg.) Jam. v 13, *sunge* (imp. pl.) Eph. iv 26, *sungeþ* (prs. pl.) 1 Pet. ii 20. For *targeþ* (sg. prs.) 2 Pet. iii 9, *taryyng*e Gal. v 26, see t. Br. § 48 v.

§ 77. O. E. *habban* appears frequently with geminated forms in S¹: *habbe* (inf.) Prol. 47. 25, *habbeþ* (prs. pl.) 1 John i 1, ii 13, 14, 18, 20, iii 11, 16 etc., 1 Cor. iii 5, vi 2, Phil. iv 9, Col. i 14, Heb. x 19 etc. For geminated forms of O. E. *seczan*, *byczan*, *liczan*, *leczan* see § 50.

§ 78. O. E. *clīpian*, *cleopian* has occasional strong forms: *clep* (pt. sg.) ProL. 1. 20, 3. 15, *clepen* (pt. pl.) ProL. 4. 8, 9.

§ 79. Double ending occurs in pt. sg. *graunteded* ProL. 1. 9.

3. *Flexional Endings* (t. Br. §§ 184—196, Urk. p. 133 ff.).

§ 80. 1 *sg. ind.* *knowe* ProL. 14. 15, *sugge* 1 Cor. i 12, *lowe* 2 John 1, 3 John 1, *haue* 2 John 4, Acts iii 6, *prey* ProL. 14. 16, 1 Cor. i 10, *gife* Acts iii 6, *wole* ProL. 7. 30. 2 *sg. ind.* In the Acts *-es*, *-s*, rarely *-este*: *haues* v 4, xxii 15, xxv 12, *stondes* vii 33, *gos*, *kepes* xxi 24, cf. further xxii 16, 28, xxiii 3, 4, xxv 10, xxvi 3, 27, 28, but *haueste* i 24, xxiii 11; in S *-(e)st*: *byddest* ProL. 12. 19, *hast* ProL. 6. 20, 7. 2, *dost* 3 John 5 etc. The pret.-presents have *-t*, *-st*: *wost* ProL. 5. 3, 2 Tim. i 15, *mayst* Mt. v 36, *most* ProL. 7. 26, *myzt* ProL. 7. 2, 13. 5, *schalt(e)* Acts ii 27, 28, xi 14, Rom. vii 8, but no ending in *schal* Acts ii 27, xvi 31, Jam. ii 11, *can* Acts xxviii 22, *may* ib. xxiv 11. 3 *sg. ind.* The Acts have *-es*: *heres* iii 23, *haues* ii 39, v 32 etc.; the remaining parts *-eþ*: *sekeþ* Mt. ii 13, *ʒefeþ* Rom. viii 16; once *brekes* Heb. x 28; syncopated forms: *sytt* Heb. i 3, *halt* Col. ii 19. 1, 2, 3 *sg. subj.* *pou passe* ProL. 14. 17, *be* ib. 6. 23, *huyde* ib. 6. 22, *speke* Acts xxvi 1, *here* ib. 3, *eny man sugge* 1 Cor. i 15, *be* ib. vii 34.

§ 81. *Plural pres. ind. and subj.* The Acts have *-e(n)*, in both moods, occasionally uninflected monosyllabics: *dwellen* i 19, ii 9, 14, *ben* i 21, ii 7, 13, 32, iii 15, 25, *speken* ii 7, *wonduren* iii 12, *sayne* vii 1, *troue* ii 15, *here* ii 33, *see* ii 33, iii 16, *do* vii 51, v 38; subj. *be* v 39, iii 19, *abstene* xv 29, *ben* xvi 36.

The ending *-(e)s* is rare: *bigynnes* in heading p. 123, note 1, *haues* xv 24, *bihoues* iv 12, *has* xxi 23.

Matthew has as a rule *-e(n)*, or no ending in monosyllabic or contracted verbs in both moods, *-(e)þ* 6 ×; 2 John *-e(n)* 6 ×, *-eþ* once, subj. *-e* twice, no ending once; 3 John *-e* 4 ×, no ending once, *-(e)þ* 3 ×; Jude *-(e)þ* 12 ×, *-e(n)* or no ending 9 ×.

In S¹ the plural ind. ends in *-(e)þ*, the shorter form in *-e* or without ending prevailing in monosyllabics or when the pronoun follows the verb: *lofeþ*, *bylefeþ*, *seþ* 1 Pet. i 8, *beþ* Heb. xi 13, Phil. iii 15, *habbeþ* 1 Pet. i 10 etc., *hafseþ* Heb. xii 1, 4 (but always *han* 1 Pet. i 10, ii 3, Rom. vi 17, Heb. xiii 2 etc.), *deme ʒe*, *be ʒe* Jam. i 4, *se* Rom. viii 25.

The pl. subj. in *-e*, *-en* or occasionally without ending in monosyllabic verbs: *ben* 1 Pet. i 15 etc., *knowe* 2 Pet. iii 17, *synne*, 1 John ii 1, *be* 1 Pet. iii 14.

§ 82. *Imperative plural*. Ending: in the Acts *-(e)s*, occasionally *-e* when the pers. pronoun follows: *heres & vnderstondes* iv 8, *bes, dos* iii 19, *here 3he* ii 22; in Matthew *-e* or no ending: *telle 3ee* ii 8, cf. iii 3, 9, iv 19, v 17, 44, *goo 3e* ii 8, *do 3e* iv 17, v 44, iii 8; 2 John: *takeþ* 8, *wyte 3e* 9, *wyle 3e* 10, *sey* 10; in 3 John no instance; Jude: *be* 2, *haueþ* 17, *-e* 4 times. In the remaining parts the ending is the same as that of the 3 pl. ind.: *beþ* 1 Pet. i 13, *y-hereþ* Jam. ii 5, *loue 3e* 1 Pet. i 22, *go 3e* Rom. xii 10, Heb. xiii 13, *y-seo 3e* 1 Cor. i 26.

§ 83. *Infinitive*. The Acts, S² and S³ have *-e* or no ending in monosyllabic verbs: *wryte* 2 John 12, 3 John 13, Jude 3, *abide* Acts i 4, *leue, take, drede* Mt. i 20, *be* 2 John 2, Mt. ii 4, Acts i 8, ii 17 etc., *do* Acts i 1 etc. In S¹ *-en* is more frequent than *-e*, forms without ending being rare: *ben* 1 Pet. ii 6, iv 18, 2 Pet. ii 1, 2, 9, *don* 2 Pet. ii 6, *welewen* Jam. i 11, *make* 2 Pet. i 8, *do* 2 Pet. i 10, *be* 1 Cor. vii 26, 2 Pet. i 11 etc.

§ 84. *Pres. participle*. The Acts have *-ande*: *lifande* i 3, *tell-ande* xv 3 etc., exceptionally *-inge* in *standinge* v 23, xi 13, *plesinge* vii 20, vi 5; S has *-ynge* (*-eng(e)*) throughout: *rysynge* Mt. ii 14, *berynge* 1 Pet. i 9, *goynge* 2 John 4, *abydyng*e Jude 21, *preyenge* 1 Thes. iii 10.

§ 85. 2 *sg. pret. ind.*: *ete* Prol. 3. 18, 29, *3efe* ib. 3. 20, *were* ib. 3. 18, *knewe* ib. 12. 21, *eteste* Acts xi 3, *saideste* ib. iv 25, *3odeste* ib. xi 3.

§ 86. *Plural preterite*. The Acts have *-e* or no ending, occasionally *-en* in both strong and weak verbs: *gafe* i 26, *sat* ii 3, *woren* ii 44, *sai*de, *herde* ii 37, *loked* i 10, *saiden, wondurden* ii 7; Matthew has 14 times *-e*, 4 × *-en*, 3 × no ending; 2—3 John: 3 × *-e*, once *-en*; Jude: 4 × *-en*, once *-e*, 4 × no ending; S¹ has *-en*, occasionally *-e*, so mostly when the pers. pronoun follows: *weren* Prol. 1. 20, Rom. vi 20, 1 Cor. i 13, 28 etc., *schulden* Rom. vii 4, 5, Heb. iii 11, *schulde we* Rom. vi 1, 2.

§ 87. *Past participle*. The Acts have *-en, -n(e)*, *gifen* xvii 16, *drunken* ii 15, *wonnen* ii 41, *borne* ii 8, iii 2, *sworne* ii 30, *steghne* x 4, *gone* xvii 1, *ben* xix 21; Matthew has *-e* 14 ×, *-en* 4 ×, *-n(e)* 2 ×, no ending once; 2 John *-en* 5 ×, *-e* 2 ×, 3 John *-e* 2 ×, Jude *en* 5 ×,

-e 4 x, -n once: *bore* Mt. i 20, ii 1, 2, 4, *sey* Mt. v 28, *knowen* 2 John 1, *come* 2 John 7, Jude 4, *don(e)* Jude 3, Mt. i 22; in S¹ -en (-n) prevails, -e is far less frequent, occasionally no ending in monosyllabics; the prefix *y-* is with a few exceptions regular in un-compounded verbs: *y-wryten* Prol. 11. 34, 1 Pet. i 16 etc., *y-bore* 1 Pet. i 23, 1 John v 9, 10, *ydon* Jam. iv 14, *be* Prol. 1. 4, *y-be* 1 Thes. ii 7, *do* Prol. 10. 14, *go* Prol. 11. 25, *y-sey* 1 John iv 12, *holden* Prol. 6. 23, *broken* Prol. 8. 9.

4. *Anomala.*

§ 88. O. E. *wesan*, *bēon*. 1 sg. pres. ind. *am* in S and the Acts: Mt. iii 17, Acts vii 33 etc.—2 sg. *art* in S, Jam. ii 11, Mt. v 25 etc., in the Acts *erte* ix 5, xxii 8 etc., once *arte* xxi 38; 3 sg. *is* in S, *es* in the Acts i 7, 11, 12 etc.—prs. plur. in S, *beþ* Jam. ii 9, Rom. xiii 1 etc.; in the Acts *be(n)* v 25, vii 16 etc., once *are* iv 24.—pt. pl. *were(n)* in S, 1 Pet. ii 10, 25 etc.; in the Acts *wore(n)* i 6, ii 1 etc. more frequent than *were(n)* ii 41, 44 etc.

§ 89. O. E. (*3e*)*ēode*. The forms *3ede(n)*, *3ode(n)* (see for instances § 28) do not occur in S¹.

§ 90. For forms of O. E. *willan* see § 33.

THE DIALECTS.

§ 91. *The Acts.* The verbal inflexions clearly point to a North Midland dialect: 2, 3 sing. pres. ind. in -(e)s § 80, pres. pl. ind. in -e(n) § 81, imp. pl. in -es (-e) § 82, pres. part. in -ande § 84, cf. Morsb. § 7. It is not easy to distinguish between the East and West Midland dialects, but the following characteristics seem to indicate the East as a home for our text: (a) the *a* before nasals in *man*, *can* etc. § 2, Morsb. §§ 7, 91; (b) the forms *wore(n)*, or § 10, *pore* § 9 which are principally found in works belonging to this locality, see references § 10, but cf. Dibelius, *John Capgrave und die englische Schriftsprache*, Diss. Berlin, 1895, p. 25; (c) the prevalence of *e* in unaccented end syllables (-es, -ed, -et), e.g. *scheved*, *argumentes* i 3, *tymes*, *falles* i 7, *londes*, *amonges* ii 45 etc., rarely the Western -us, -ud: *crokud* iii 2, *fastud* x 30, *almes-dedus* x 31, *callud* x 32; (d) the pres. part. in -ande is mostly found in the West, but it occurs also frequently in the Norfolk Gilds (Schultz, p. 36 ff.), in Capgrave's works and occasionally in the Paston Letters and other Eastern documents (cf. Dibelius, *Anglia*, xxiv p. 255 § 301 a).

The Acts may therefore be placed with a fair amount of certainty in the Northern parts of the East Midlands.

From the following indications it seems probable, however, that they were transcribed from a still more Northern original: (a) the remaining Northern *a* in *takens* and possibly in *sande, lande, vnderstande* etc. § 2 b (but cf. Morsb. § 90); (b) the plurals *breþer, childer, hende* § 56, the pronouns *þai* § 63, *þaire, þeire* § 64, the frequent Northern levelling in the pret. of strong verbs §§ 69—74, the occasional pres. pl. ind. in *-(e)s* § 81; (c) the Northern character of the vocabulary: *bus* ix 7, *vmþoghten* v 24, *vmschone* xxii 6, xxvi 13, *vmgyuen* xxviii 20, *aylastande* xiii 46, 48, *brodde* xxvi 14, *sterne(s)* vii 43, xxvii 19, *gartte* xvi 15, cf. xxvi 11, xxviii 19, *þeþen* xxvii 4, 12, xxviii 13, *bigge* (inf.) xv 16, *incalled* (part.) xv 17, *vpraise* xv 16 etc.

Some additional traces of this more Northern dialect are retained in MSS. S, P, D: *whas* (D) ix 11, x 6, xi 28, *whulke* (S, D) xxiii 21, *þeyres* (S, P, D) xxi 6, *þat eer?* (S, P, D) *þat es* (C) i 17.

§ 92. As regards MS. S we have to distinguish between 2 and 3 John, Jude (S²) and Matthew (S³) on the one hand, the Prologue and remaining Epistles (S¹) on the other. S¹ is Southern in character, as can be seen from the verbal flexion: (a) 2, 3 sing. pres. ind. in *-(e)st, -(e)þ* § 80, (b) pres. plur. ind. in *-(e)þ* § 81, (c) pres. part. in *-ynge* § 84, (d) occasional syncopated present forms *syt, halt* § 80, (e) occasional suffixal *-y-* in the second class of weak verbs § 76, (f) frequent levelling in favour of the ablaut of the plural in the preterite of the fourth and fifth class of strong verbs §§ 72, 73 (Morsb. § 9 a).

It has further principally Western characteristics: (a) O. E. *y, ý* is partly retained, written *u, uy* § 8. 1; (b) O. E. *ý* is regularly *uy* § 15; (c) O. E. *æ* appears as *e* occasionally in the preterite *wes* § 3 a; (d) O. E. *a* before single nasal remains § 2, whereas the Middle-South has *o* (Morsb. § 93); (e) the forms *segge, sugge* belong to the South-West (Morsb. § 109. 4).

But there are also a few indications of the Kentish or South-Eastern dialect: (a) occasional *o* before *nk* in *þonke, þonkynges, dronk* § 2 b (Morsb. § 94); (b) not unfrequent *e*-forms for O. E. *y, ý*: *gren, lether, efel* etc. § 8 b, c (Morsb. §§ 9 b, 132); (c) occasional *a > e* before nasal + cons. § 4 (Morsb. § 108, ann. 1. 1).

It is evident from the above that the text of S¹ does not present an absolutely pure dialect; its chief character is, however, shown to

be South-Western, the deviating forms being either due to the scribes or indicative of a Kentish original, see p. xvii.

§ 93. S² and S³ are Midland in character, though many Southern forms have been introduced by the scribe of S or preceding copyists. The following are the chief differences between S² S³ on the one hand and S¹ on the other: (1) O. E. *y*, *ȳ* are as a rule *i*-sounds in S² S³, except in *whuuche*, *churche*, in S¹ *u*, *uy* § 8. 2; (2) O. E. *ȳ* > *ī* (*ȳ*) in S³, in S² once *ȳ*, once *uy*, S¹ regularly *uy* § 15; (3) O. E. *ǣlc* 'omnis' > *eche*, in S¹ (*efer*)*iche*, rarely (*efer*)*eche* § 10; (4) O. E. *-lic* > *-ly*, in S¹ *-lyche* § 36, similarly O. E. *ic* > *y*, in S¹ *yche* (*y*) § 63; (5) the pronouns *þer*, *þise* do not occur in S¹ §§ 64, 65; (6) in the pres. plur. ind. the ending *-(e)n*, *-(e)* is more frequent than *-(e)þ*, the proportions being in S² = 20 : 16, in S³ = 40 (six of which are probl. subj.: v 11, 46, vi 4, 5) : 6, whereas *-(e)þ* is the rule in S¹ § 81; (7) the inf. ends in *-(e)*, in S¹ *-en* is more frequent than *-e* § 83; (8) in S¹ the prefix *y-* is regular in the past part. of un-compounded verbs, it does not occur in S² S³ § 87; (9) the Northern levelling in the preterite of strong verbs is found occasionally in S² S³, e.g. *sawe* (pl.) twice, *schal* (pl.) 14 × : *schule* once in S³, *ʒaf* (pl.) Jude 4 §§ 72, 73; in S¹ no instances.

A more Northern home for Matthew (S³) is indicated by the twice occurring *whas* iii 11, 12 in MS. D, the forms *sekeþ* ii 13, *aske* vi 8; further by the vocabulary: *callyd* (pt. sg.) ii. 7, *gretynge* ii 18, *þen* (< *þepen*) iv 21, *outetake* v 32 etc.; the same was probably the case with S², as can be seen from the many Northern forms and words remaining in D, see p. xiv.

S² again differs from S¹ not only in dialect, as has been shown above, but also in vocabulary. The following words in S² do not occur in S¹: *a-knowe* 2 John 7, *sopfastnesse* ib. 1, 2, 3, 4, 3 John 1, 3, 4 etc., *forfendeþ* 3 John 10, *lore* 2 John 9, 10, *vnfyled* Jude 24, *ʒede(n)* §§ 28, 89, *soply* 'enim, autem' 2 John 6, 7, 3 John 7, Jude 4, 8 etc. Cf. chap. iv. §§ 96, 97.

S² differs from S³ in being less pronounced Midland in dialect, see above the proportion of *-en* : *-eþ* in the pres. plur. ind.

§ 94. To sum up, it has been shown above that the dialect of our text is in no way homogeneous, the bulk of it, viz. the Prologue, James, Peter, 1 John and the Pauline Epistles belonging to the South-West of England, whereas the original from which the Acts were copied and probably 2—3 John, Jude and Matthew as well must have been written down in the North or the Northernmost part of the Midlands.

CHAPTER IV.

THE TRANSLATION.

IN the preceding chapter it was shown how our text fell into certain groups exhibiting marked dialectical differences.

It would therefore seem a natural conclusion to draw that the connection between these dialectically varying parts is somewhat loose, perhaps limited to the fact of their having once been copied into the same volume. In the present chapter an attempt will be made to determine how far these dialectical variations correspond to differences in the mode of rendering the Latin text.

§ 95. With regard to S¹ the question is easily settled. It suffices to show how uniformly and characteristically it differs from the remaining parts in the rendering of certain Latin words and phrases. For the sake of comparison I add the corresponding forms from the Catholic Epistles of MS. D, and for the sake of brevity use D to denote whatever in our text is not S¹.

accipere personas, acceptio, acceptor personarum.

S¹ *vunderfonge mennes persones, -ynge of mennes persones* Jam. ii 1, 9, 1 Pet. i 17, Col. iii 25, Ephes. vi 9.

D *outetaker of parsons* Acts x 34, Jam. ii 1, *rewarde-takyng* 1 Pet. i 17, *accepte* Jam. ii 9.

ambulare.

S¹ *walken* Rom. vi 4, viii 1, 4, xiii 13, 1 Cor. iii 3, vii 17 etc. throughout.

D *go (zode)* Acts iii 6, 8, 12, xiv 9, xxi 24, 1 John ii 6, 11, 2 John 4, 6, 3 John 3, 4, *wende* Acts ix 31, xiv 7, Mt. iv 18, *walke* 2 Pet. ii 10, 1 John i 6, 7, 2 John 6, Jude 16, *wandre* Jude 18.

autem, enim.

S¹ renders these words in different ways, but never by *sopely, forsepe* (once *soplyche* 'vere' 1 John ii 5), e.g. *and* 1 John i 7, ii 2, v 3, 1 Pet. ii 25 etc., *bote* 1 John ii 5, 11, 17, 1 Pet. ii 7, 9, 20, 23, *for* (enim) 1 John iv 20, 1 Pet. ii 21 etc., they are left untranslated 1 John, ii 2, iv 18, 1 Pet. ii 10 etc.

D on the contrary scarcely uses any other expressions than *soply* (*forsope*) to render these words. In Jude *soply* translates *autem, vero, enim, quidem* and occurs 12 times; Matthew i 18—25 has *soply* (*forsope*) 8 times in as many verses, Mt. iii 14 times in 17 verses; the Acts have in chap. i *forsope*: *soply*=4:2, in chap. ii=1:10 etc., James i=2:13, 1 Pet. ii =0:10.

charissime, -i.

S¹ has the adjective regularly in the superlative, e.g. my *dereste* breþeren 1 John ii 7, iii 2, 21, iv 1, 7, 11, 2 Pet. iii 14, Phil. ii 12, iv 1, similarly *dereste, leueste* 1 Pet. ii 11, iv 12, 2 Pet. iii 1, 15, Eph. v 1, vi 21, 1 Thes. ii 8, 2 Tim. i 2, once only 'my *dere* frendes' 2 Pet. iii 8.

D again has always the adjective in the positive: *dere* frend etc. 3 John 1, 2, 5, 11, Jude 3, 20, Acts xv 25, 1 Pet. ii 11, iv 12, 2 Pet. iii 1, 8, 14, 15, 1 John ii 7, iii 2, 21, iv 1, 7, 11; once the adj. is omitted: *my breþeren* Jude 17.

Similarly *dilectissimi* Heb. vi 9, Jam. i 16, 19, ii 5.

commoneo, moneo.

S¹ *warne* 2 Pet. i 12, Col. iii 16, 1 Thes. v 13, 2 Tim. ii 14.

D *moneste* Acts xx 31, *amoneste* Jude 5, cf. 1 John iii 19; twice D misreads *u* for *n* and translates *meue* 2 Pet. i 12, *moue* 3 John 10.

credere.

S¹ *bylefen* throughout (*leue* once 1 John iv 1).

D *troue* throughout (*knowe* once Acts ix 26, *hope* once ib. xv 11; no instance in Matthew).

effundere.

S¹ *y-sched* Tit. iii 6.

D *sete, zote oute* Jude 11, Acts ii 17, 18, 33, x 45.

gens, -tes.

S¹ renders this word characteristically by *mysbylefed* (*men*): 1 Pet. iv 3, 1 Cor. i 23, v 1, xii 2, Eph. iv 17, Col. i 27, 1 Thes. ii 16, 1 Tim. ii 7, iii 16, 2 Tim. i 11, also Prologue 14. 31, 47. 18, *folke* 1 Thes. iv 5, 1 Pet. ii 12.

D *gentyles* 1 Pet. ii 12, 3 John 7, Acts vii 45, ix 29, xi 1, 18, xiv 15, *folke* Mt. iv 15, Acts iv 25, 27, vii 7, ix 15, xxiv 10, *nacyons* 25 x in the Acts.

justitia.

S¹ *riztfulnesse* throughout (37 x), also in Prol. 15. 11, cf. 6. 27, 15. 13.

D *riztwfsenes* throughout (11 x).

libertas.

S¹ *fredom* Jam. i 25, ii 12, 1 Pet. ii 16, 2 Pet. ii 19, Rom. viii 21, Gal. v 13, cf. Prol. 15. 6.

D *frenesse* Jam. i 25, ii 12, 1 Pet. ii 16, 2 Pet. ii 19.

resurgo, surgo, resurrectio (a mortuis).

Characteristic of S¹ is the addition of the phrase *from dep to lyfe* to *ryse, aryse* etc., e.g. 1 Pet. i 3, iii 21, Rom. vi 4, 5, 9, vii 4, viii 34, Phil

iii 10, 11, Col. ii 12, 1 Thes. iv 13, 2 Tim. ii 8, Heb. xi 35; the phrase is omitted 1 Thes. iv 15, Heb. xi 35; in Heb. vi 2 'resurrectio mortuorum' = 'arysynge azejn of dede men.'

D never adds the phrase *from deþ to lyfe*, e.g. 1 Pet. i 3, Acts i 22, ii 31, iv 2, 33, x 41, xvii 3, 18, 32, xxiii 6, 8, xxiv 15, 21, xxvi 23.

seduco.

S¹ *byggyle* Jam. i 26, 1 John i 8, ii 26, iii 7, Rom. vii 11, 1 Cor. iii 18, Gal. vi 3, Eph. v 6, Col. ii 18, 2 Thes. ii 3, 1 Tim. ii 14.

D *disseyue* Jam. i 26, 1 John i 8, ii 26, iii 7, Acts viii 9, cf. Mt. v 38.

seductor.

S¹ *gyllore* 2 Cor. vi 8, 2 Tim. iii 13, Tit. i 10.

D *dysceyuere* 2 John 7 (twice).

veritas.

S¹ *trewþe* throughout.

D *sopfastnesse* 27 times, *trewþe* once in 3 John 12, *verite* once Acts xxii 3; no instance in Matthew.

These instances could be multiplied *ad infinitum*, but taken in conjunction with the dialectical and other differences between S¹ and the remaining parts of our text (§§ 103, 107, 117, 119) they suffice to prove that S¹ is an independent translation.

§ 96. 2—3 John and Jude (S²). are as we know common property to two sets of Catholic Epistles, those of S¹ and D. It may be surmised that they form the regular continuation of one of these. S¹ may, however, be eliminated at once, since it has been shown to differ entirely both in dialect and translation from the remaining parts (§§ 93, 95). There remain the Catholic Epistles of D, and as a matter of fact they agree in dialect with S² (§ 93 p. xiv), and further in vocabulary since all the words (except *forfendeþ* § 93) characteristic of S² and unknown to or unused by the translator of S¹ occur in the Epistles of D as well, e.g.

a-knowe 1 John ii 23 (3 ×), iv 2, 15, *sopfastnesse* Jam. i 18, iii 14, v 19, 2 Pet. i 12, ii 2 etc., *sopely* Jam. i 6, 9, 10, 11, 13 etc., *vnfiled* Jam. i 27, *vnfilynge* 1 Pet. iii 4, *fyled* 2 Pet. ii 22, *fylynges* 2 Pet. ii 20, *lore* 2 Pet. ii 2 (gloss), *þede* Jam. i 24, *þoden* 2 Pet. ii 15 etc.

They agree further in the rendering of certain Latin words and phrases, see § 95 under *charissime*, *veritas*, *seduco*, *seductor* etc., in the characteristic order of words in dependent sentences § 104, and finally in the low standard of accuracy of translation, which falls far below that of S¹, see §§ 108, 116, 119. S² may therefore safely be considered as an integral part of the Catholic Epistles of D.

§ 97. With regard to the relationship between the Catholic Epistles of D on the one side and the Acts on the other the evidence is mainly in favour of their being the work of the same hand. The North Midland dialect-forms remaining in D (p. xiv) are similar to those found in the Acts of MS. C (§ 91) and point to the same geographical home for the two texts. From § 95 it will also be seen that they mostly agree in the rendering of the Latin test-words given. Remarkable and convincing is for instance the constant use of the positive to render the Latin *charissime, -i* (*dilectissime, -i*), as opposed to the superlative found in S¹ and also in the two Wycliffite Versions. It seems unlikely that two men should have been affected by the same idiosyncrasy on this one point.

Characteristic of both is further the not unfrequent rendering of Lat. *omnis* 'every' by *alle*, a comparatively rare usage which according to Einkenel is a peculiarity of the North rather than the South¹. It is also unknown to the Southern text of S¹. The following cases appear certain examples: 1 Pet. ii 13, iii 15 (?), 1 John iii 4, 9, v 1, 4, Jam. i 17 (twice), Acts ii 5, 21, x 35 etc.

In S¹, on the contrary, *omnis* is almost universally rendered by *euerich*, e.g. Jam. i 2, 17, 21, iii 16, 1 Pet. i 24, ii 1, 13, iii 15 etc.

Common to both texts is further the frequent inversion of the ordinary prose order of words in dependent sentences § 104, and a certain tendency to use alliterative phrases § 121.

Concerning the vocabulary it may be noted that most of the words characteristic of the Epistles of D but unknown to S¹ (§§ 93, 96) are found in the Acts, e.g. *oknowe* ix 14, 21, *filed* ii 31, *sopfastenes* x 34, xxvi 25, *sopely* i 7, 20, ii 5, 12, 13 etc., *zede, zode* § 28.

Finally the text of the Acts and the Epistles of D are equally vitiated by a number of alternative readings, glosses and other interpolations which are practically unknown in S¹ (§§ 108, 109, and p. 209 ff.).

In fact it may be concluded with the greatest probability that the Catholic Epistles of D and the Acts are the work of the same translator.

§ 98. With regard to the opening chapters of the Gospel of St Matthew which occur in our text the simplicity of language and constructions offers but little scope for the characteristic blunders of

¹ *Anglia*, xxvii 1, p. 39 (1903).

a translator and consequently but few means of establishing a connection with the preceding parts. In general the arguments used in the preceding paragraph to prove the close relationship between the Epistles of D and the Acts hold good for Matthew. Like these texts it is Midland with a few remaining traces of a more Northerly dialect, especially in MS. D (§ 93); in the Latin test-words given in § 96 it will be seen that Matthew agrees with the other parts of D whenever the word happens to occur, cf. *autem*, *justitia*; it agrees with the Acts in the rendering of *scriba* by *wyse men* Mt. ii 4, v 20, Acts iv 5, vi 12 (once *scribe* Acts xix 35), as opposed to *makere of the lawe* in S¹, 1 Cor. i 20, cf. Jam. iv 12; of *projicere* by *caste* Mt. v 29, 30, cf. Acts xxii 23, xxvii 19 etc., of *exceptus* by *outetake(n)* Mt. v 32, Acts xxvi 29 etc.

Like the Acts and the Epistles of D, Matthew has a number of glosses and other additions to the text § 110.

On the whole there is no reason to assume that the translation of Matthew was done anywhere but in the same part of the country as the Acts and the Epistles of D, or by any other than the same man; there is at all events nothing in the vocabulary or general mode of rendering the Latin that contradicts this statement.

§ 99. We may now pass on to a brief survey of the respective merits and demerits of our translations and when possible draw a comparison with the great versions of the same period, the so-called Earlier and Later Wycliffite Versions (= EV and LV).

§ 100. *Vocabulary.* The number of French loanwords¹ is smaller in our text than in the corresponding parts of the Wycliffite Versions. As an instance I give the foreign element in James ii:—

S ¹	D	EV	LV
		accepcioun*	„
1 feip*		„	„
persones*	„	„	„
		glorie*	„
2 cumpanye		couent*	cumpany
		entre* (2 ×)	entriþ*
pore*	„	„	„
	symple	habit*	„
3 pore*	„	„	„
		cleer*	„
4	iustises		

¹ By French loanwords I understand here nouns, adjectives, adverbs and verbs of French, Latin, Greek or Celtic origin.

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	S ¹	D	EV	LV
5	pore*	iustises	cleer*	entrith*
	ryche	"	"	"
	feip*	"	"	"
	heyres*	"	"	"
6	pore*	"	"	"
	ryche	"	"	"
		power	"	"
			despisd	"
			oppresen*	"
7	blaspheme*	"	"	"
8	parformeþ		"	"
	scripturis*		"	"
9	persones*	"	"	"
		accepte*	reproved	"
	tresspassoures	"	"	"
		blamyd		"
10	offendeþ*	tresspaseþ	offende*	" -ith
11	leccherye (2 x)	"	"	"
	tresspasour	"	"	"
12		dowte	parfyt	"
13	mercy (3 x)	"	"	"
14	prophyteþ	profyte	"	"
	feip* (2 x)	"	"	"
	sauen*	"	"	"
15		sustynaunce	"	"
16	profyteþ	pees*	"	"
			necessarie*	"
		profyte	"	"
17	feip*	"	"	"
18	feip* (3 x)	"	"	"
19		deueles	"	"
			tremblen	"
20	veyn	"	"	"
	feip*	"	"	"
21	y-iustified*	"	"	"
	offrynge*	"	"	"
	auter*	"	"	"
22	feip* (2 x)	"	"	"
23	scripture*	"	"	"
24	y-iustyfyed*		iustified	"
	feip*	"	"	"
25	y-iustyfyed*		iustified	"
			receyuynge	resseyuede
	messyngeres	messengeres	"	messengeres
26	spirynt*		"	"
	feip*	"	"	"

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For the sake of comparison I give the respective numbers in the following chapters:—

	S ¹	D	EV	LV
Jam. i	58	56	64	62
1 Pet. ii	65	65	80	75
2 John		22	24	24
3 John		24	24	23
Jude		79	87	84
Acts i		38	44	46
„ ii		80	89	85
Matth. i		11	18	15
„ ii		39	37	41
„ iii		27	30	27
„ iv		37	43	41
		478	540	523

§ 101. Since our text is a version of the Latin Vulgate it is only natural that a translator should have been largely influenced in his choice of words by the original before him and that he should have thought it an easy and convenient plan to adopt the word which most closely resembled the Latin form. These more or less etymological renderings are frequent in our text; in James ii, for instance (see above § 100), every word marked with an asterisk is etymologically connected with the word it translates, the numbers being as follows: S¹ 31—D 27—EV 40—LV 38.

In the other chapters quoted above these cognate renderings are as follows:—

	S ¹	D	EV	LV
James i	37	38	44	39
1 Pet. ii	39	36	49	45
2-3 John		19	22	21
Jude		44	53	47
Acts i		21	24	23
„ ii		57	69	61
Matth. i		7	14	11
„ ii		24	24	24
„ iii		20	20	22
„ iv		26	34	31
		292	353	324

From these numbers it will be seen that in this respect also our text compares favourably with the Wycliffite Versions.

The following are additional instances of the influence of the Latin source upon the vocabulary of the translators:—

doctor=doctoures Acts xiii 1, 1 Tim. i 7, but *techeres* 1 Cor. xii 28, 29, Eph. iv 11 etc.;—*doctrina=doctrine* Acts xiii 12, xvii 19, 1 Tim. iv 1, 6, 13, 16 etc., beside the more usual *techinge* Acts ii 42, v 28, Rom. vi 17, xii 7 etc., and *lore* 2 John 9, 10;—*gentilis=gentyles* Acts xiv 5, xvii 4, 12 etc., but *panyme* ib. xvi 1, 3, *þo folke* ib. xx 21;—*imperium=empyre* 1 Tim. vi 16, Heb. ii 14, 1 Pet. v 11, but *gret lordschupe* Jude 25, *power of comaundyng* Tit. ii 15, 1 Pet. iv 11, *comaundyng* 1 Cor. vii 6, 1 Tim. i 1;—*ira=ire* Acts xix 28, James i 19 (D), elsewhere *wraþþe*;—*justificare=iustifye* in S¹ and the Acts but in the Epistles of D *make ryztwyse* Jam. ii 21, 24, 25;—*offendiculum=offendikel* Acts xxiv 16 etc.

§ 102. In other cases alliteration or assonance with the Latin word seems to have determined the translators' choice of expression, e.g.

inpositio manuum=puttyng in of þe honden 1 Tim. iv 14, Heb. vi 2, 2 Tim. i 6, cf. Acts viii 17, 18, 19; *posuit in sua potestate=putte in his power* Acts i 7, cf. Acts ii 35, iv. 3, 35, v 18, 1 Thes. iii 3, Mt. v 14, 15; *animam...posuit=putte his soule*, *animas ponere=putten oure soules* 1 John iii 16, ProL. 7. 16, 17, cf. Ælfric Hom. ii 318 *sealde hine sylfne—syllan us sylfe*; *restitues restore* Acts i 6; *restitutionis restoryng* ib. iii 21; *cognominatus his koupe-name es* ib. i 23—LV *was named*; *mirabantur merueilde* LV *wondriden* Acts ii 12, cf. Acts ii 7, Jude 16; *scabellum schamel* LV *stool* Acts ii 35; *annumeratus anoumburde* LV *noumbrid* Acts i 26; *regnum rewme* LV *kingdom* Mt. v 3, 10 etc.

§ 103. The influence of the Latin source on the *syntax* is comparatively slight in S¹, since the translator is extraordinarily careful to render his original according to the sense of the passage and the English idiom. But there are of course exceptions. In the treatment of the Latin tenses, for instance, he sometimes deviates from the current usage. Characteristic is the frequent rendering of the Latin perfectum by the perfect indefinite where the Later Wycliffite Version uses the preterite, e.g.

		S ¹	LV
1 Pet. i 3	regeneravit	haþ bygeten...a3eyn	bigat a3en
„ 12	evangelizaverunt	haueþ y-preched	prechiden
„ 15	vocavit	haþ ycleped	clepid
„ 21	dedit	haþ y-3euen	3af
„ ii 7	reprobaverunt	han reproued	repreuyden
„ 9	vocavit	haþ ycleped	clepide
„ iv 3	ambulaverunt	habbeþ y-walked	walkiden

Cf. further 2 Pet. i 3, 4, ii 1 (twice), 22, iii 2, 4, Rom. vi 17, viii 30 (5 ×), 32, Heb. ii 2 etc.

In the Acts, on the contrary, the Latin perfectum is usually rendered by the preterite, the perfect indefinite being comparatively rare and mostly found in direct speech. In the first chapter for instance 21 preterites are used but only 3 perfects (4, 7, 16). In chapter two the numbers are 15 : 4, in chapter three 17 : 2 etc.

In 2 John there are 2 preterites (7, 12) and 5 perfects (1, 4, 4, 5, 6 (doubtful)), in 3 John = 3 : 0, in Jude = 12 : 2.

In Matthew i the Latin perfectum is rendered 46 times by the preterite, in chap. ii 22 times, no perfect forms occur at all.

§ 104. The most characteristic syntactical feature of 2—3 John, Jude and the Acts is their not unfrequent retention of the Old English order of words in dependent sentences (Sweet, *NEGr.* § 1776). They differ in this respect both from S¹ and the Later Wycliffite Version, which exhibit the ordinary modern mid-verb position in dependent sentences. In some cases this end-position of the verb in the above parts of our text may be due to slavish adherence to the Latin, e.g.

2 John 6 ut...in eo ambuletis *þat 3e in hym schulde go* LV *walke 3e in hym*, 3 John 3 sicut tu in veritate ambulas *as þou in soþfastnesse gost* LV *as thou walkist in treuthe*, Jude 15 quibus impie egerunt *þe whuche wykkedly þei wrouzte* LV *bi whiche thei diden wickedli*, Acts i 21 qui nobiscum sunt congregati *þat ben wiþ vs gadurde togider* LV *that ben gaderid togidere with vs*.

In most cases, however, it is evidently the translator's own expression, e.g.

2 John 1 qui cognoverunt veritatem *þat soþfastnesse han knowen* LV *that knowen treuthe*, 2 quæ permanet in nobis *þat in 3ou dwellþ* LV *that dwellith in 3ou*, 7 Jesum Christum venisse in carnem *J. C. in flesch haue come* LV *that J. C. hath come in fleisch*, Jude 15 quæ locuti sunt contra Deum *þat...azeyns God haue spoken* LV *han spoke azens God*, Acts ii 24 teneri illum ab eo *þat helle hym schulde holde* LV *that he were holdun of it*, ib. 30 de fructu lumbi ejus *þat of þo frute þat oute of hym schulde kome* LV *that of the fruyt of his leende*, iv 21 quod factum fuerat *þat bi hem was done* LV *that was done*, vi 15 qui sedebant in concilio *þat in þo konseyl satte* LV *that seten in the counsel etc*.

The same peculiarity may be observed in the Catholic Epistles of D, e.g.

Jam. iv 14 quid erit in crastino *what to morwe schal falle* S¹ *what schal fallen a-morwe*, v 4 quæ fraudata est a vobis *þe whuche fro hem 3e haue wiþholden* S¹ *þat 3e haueþ bygyled hem of*, 2 Pet. ii 7 oppressum a nefandorum injuria *þat wiþ þe wickede was ouerlyen* S¹ *and oppressed of*

þe iniurye of wycked men, 1 John i 1 quod vidimus oculis nostris *and wiþ oure eyzen sawe* S¹ þat we habbeþ...y-seyen wiþ oure yzen, ib. 2 quæ... apparuit nobis *þat...to us appered* S¹ & haþ appered to ous, iii 13 si odit vos mundus *if þe worlde 3ow hate* S¹ þou3 þe worlde hate 3ou, cf. ib. iii 1, 9 etc.

§ 105. Occasionally a Latin accusative with infinitive or participial construction is retained, e.g.

2 Pet. iii 9 nolens aliquos perire *nul none men perysche*.

Acts i 9 videntibus illis *hem seande*, ii 24 solutis doloribus inferni þo *paynes of helle lowsed ande broken*, v 3 mentiri te þow *forto lyghe* (nom. c. inf.) LV that thou lye.

2 John 7 qui...confitentur Jesum Christum venisse in carnem *þat... knowlecheþ J. C. in flesch haue come*, ib. 12 spero me futurum apud vos *y suppose me come to 3ow*.

§ 106. *Additions.* Our text contains a considerable portion of matter foreign to the Latin original and added partly by the translators, partly by subsequent correctors and scribes.

These additions may be divided into three classes:—(1) *alternative readings* standing parenthetically or introduced by *or* which by subsequent scribes was often changed to *nor*, *ne*, or *and*, (2) *explanatory glosses* introduced by *that is* or *as who seie*, (3) *expletives* added by the translator in order to fill out the terse Latin expression, or to make his rendering clearer or more idiomatic.

§ 107. S¹ is comparatively free from these elements. Class (2) is not represented at all, and class (1) but sparingly: 1 Peter has, for instance, only two alternative readings, viz. v 3 ex animo = of 3oure wylle of 3oure soule, iii 3 circumdatio auri = enuyronyng aboute of gold oþer an-oþer cloþyng. This latter is, however, doubtful, since it may translate 'aut indumenti' in the following phrase: 'aut indumenti vestimentorum cultus.' 2 Peter has one instance, ii 5 a bedel & a foregoere = præconem; James has six, i 1 hele *and gretynge*, ib. 6 in feiþ & trust (doubtful), iii 17 (doubtful), v 10, 11 (twice); Romans, 2 Corinthians, Galatians, Colossians no instances; 1 John, 1 Corinthians, Ephesians, 2 Thessalonians one respectively, Philipians, 1 Thessalonians two instances each, Hebrews and Titus three.

Class (3), on the other hand, is largely made up by instances from S¹, the translator being evidently bent upon making his version readable and idiomatic even at the risk of being thought inaccurate. The possessive pronouns *his*, *hure*, *oure*, *3oure* he adds freely, e.g.

oure Lord 1 Cor. vi 13, 14, xi 11, Eph. iv 1, v 22 etc., *3oure* Fader 1 Pet. i 17 etc., *hure* my3t Jam. ii 6,—werkes ib. 25, *his* flesch 1 Pet. iv 1, *oure* Lord & *oure* Safyours 2 Pet. iii 2.

Similarly words like *wel*, *God*, *Goddess*, *Christ* etc. in order to elucidate the sense, e.g.

Goddess son 1 John v 12, Heb. v 8, *God* said Heb. viii 8 (twice), 9, *ejus*=of *God* 1 John iii 23, iv 12, *Holy Spirit* ib. ii 20, *knowyunge wel* 1 Tim. i 9, *wyte ze wel* Jam. i 19.

According to current phraseology he renders 'ecclesia' by *holy* church, e.g. Eph. v 23, 24, 25, Col. i 18, 24.

A number of other additions, mostly due to his striving after clearness and good sense, can be recorded throughout S¹ :—

1 Tim. i 9 *þer* is no lawe y-set to a ryztful *man* bote to vnryztful *men*... & to wikked *men*, & to synful *men*, & to cursed *men*..., ib. 10—11 & what-efer elles *þat þer be*, *þat be* aȝeyn hol techyng of þe euangely...þe whuche *euangely* is y-take to me, 1 Cor vii 29 *þilke þat habbeþ wyfes*...as þouȝ þei ne hadden none *wyfes*, Heb. iii 18 þei schulden noȝt entren in-to his reste...þei ne myȝte not entren *in-to his reste*, similarly iv 6, Heb. v 3 offren for hym-self & his synnes, as for þe pepel & *hure synnes*, Heb. vii 13 an-oþer kynrede, of þe whuche *kynrede*, ib. 14 y-boren of þe *kynrede* of Juda, Jam. i 9, 24 *þasse forþ his weye*, ib. iii 15 erþelyche *wysdom* & a bestysch *wysdom* & þe defeles *wysdom*, 2 Cor. vi 9 *zet be ze* as *þilke þat beþ* vnknowe, 1 Pet. i 6 in þe laste tyme; in þe whyche *tyme ze* schuleþ ioeyn, ib. 12 To whuche *prophetes* it wes y-told, 1 John ii 25 byhoten ȝow *þat he wole ȝeuen ȝow* an eferlastyng lyf, Rom. v 19 many *men beþ* y-maad synful men, so by þe boxunnesse of on *man* many *men beþ* y-maad ryztful *men*, ib. vi 5 rysyng aȝeyn *from deþ to lyf*, ib. viii 11 arered up from *deþ to lyfe* (twice), ib. 17 *ȝif it is so þat* we suffreþ, ib. xiii 1 soget to poweres *þat beþ* hyȝere þan *heo*, 1 Cor. vii 31 wiþouten bysynesse of þe *worlde*, ib. 39 *heo* is delyfered from þe *lawe of hure housbonde*, ib. xi 19 *þer* ben heresyas a-mong ȝow, *þat þilke þat beþ* apprefed *men among ȝow*, ib. xiii 2 *mefen hules from hure places* (?), Eph. iv 17 y sey ȝow, & wytnesse to ȝow, Heb. ii. 3 þe whuche *hele*, ib. iii 6 *ȝef it so be þat* we holden.

If unable to find a suitable expression the translator of S¹ uses circumlocution, e.g.

1 Pet. i 3, v. 4 *immarcescibilem*=þat may noȝt welewe, Jam. iii 4 *dirigentis*=he...þat is gouernour of þe schypp, 1 Pet. ii 18 *dyscolis*=to þilke þat beþ wykked, Eph. vi 4 in *disciplina et correptione Domini*=in þe techyng of oure Lord & amende hem of here defautes, 2 Thes. iii 8 *gratis*=of no mannes ȝefyng, 1 Tim. v 23 *frequentes tuas infirmitates*=þi seknesses þat þou art y-woned to haue, 2 Tim. i 12 *depositum meum*=þat tresour þat he haþ y-take me to kepe.

§ 108. In 2—3 John and Jude the additions to the original Latin are as follows :—

2 John 4 oure Fader, 7 *He þat soþly is noȝt a-knowe Jesu Crist haue comen in flesch*, 8 ȝoure fulle mede, 9 *his lore*, 10 bryngēþ not wiþ hym—12 y wolde not wryte hem—by lettere *ne by sendyng*—speke with ȝow, 13 ȝoure chosen.

3 John 1, 2 *dere frend*, 2 *my preyere*, 5 *My dere frend*, *oure breperen*, 6 *holy church*, 11 *My dere broper*, 12 of alle *goode men*...we bere wytnesse of *hym*, 14 *Pees be—oure frendes*.

Jude 3 *stryue azeyn synne*, 4 *deceyuable men*—*þe grace of oure Lord Jesu Crist & 3af hem vnto leccherye*, 5 *oure Lord Jesus*, 6 his *princehed & his comaundementes*, 8 *God here Lord* (dominationem), *his*, 12 *þese it beþ þat*...*beþ defouled—vnfruitful*...*þat no fruyt bereþ*—*twyves deede þei ben*, 14 *his pousandis*, 15 alle *yuel—harde wordes*, 17 *my breperen* (charissimi), 19 *Holy Gost*, 20 *My dere breperen—house...& grounde 3ou*.

Of all these additions only 2 John 12 and Jude 6, 12, 20 can be looked upon as alternative readings, the others are more or less need-
less interpolations belonging to class (3).

§ 109. The text of the Acts is corrupted by an endless number of glosses and alternative readings, whereas the expletives and intercalated matter generally is far less frequent than in S¹ and S². In the first chapter there are for instance seven alternative readings, viz. i 2, 4, 4, 7, 8, 18, 25, three glosses i 13, 17, 18, but only the following expletives:—i 8 *fro abouen vnto 3owe*, 11 *saide vnto hem—righte as 3he sawe hym ascende*, 13 *þer cynacle*, 15 *þat was þer*, 16 *3he men ande my breper*, 21 *oure Lord*, 24 *schewe vs*. In the second chapter there are thirteen alternative readings, six glosses, and expletives as follows:—ii 5 *wore þat tyme*, 6 *grete multitude*, 7 *speken vpon þis wise*, 17, 25, 34 *oure Lord*, 24 *þat helle*, 29 *3he men*, 30 *wiste wele—trewe oþe*, 34 *Oure Lord*, 37 *Leue men*, 41 *wonnen vnto God*, 44 *þer þinges*.

Like S¹ the Acts generally render 'ecclesia' by *holy chirche*, e.g. v 11, viii 1, 3, ix 31, xii 1, 5, xiv 26, xv 41. Cf. further *saynte Peter* ix 39, *saynte John* x 37.

The following may give some further idea of the interpolations in the Acts:—

Acts iii 15 *raysed fro deþe vnto life*, ib. 26 *turne hym from þo way of his wikkednes*, iv 7 *ymyddes hem alle*, v 15 *laide hem...in þo felde*, vi 5 *trewe in þo faipe*, viii 15 *hem þat wore turned*, ib. 18 *gifen vnto hem*, ib. 22 *wikked poghte*, ib. 24 *alle pise*, ix 18 *slyme as hit wore þo skales of a fische*, xii 18 *þo knyghtes þat hym kepped*, xiii 12 *trowed in God*, ib. 20 *domes-men to rewle hem*, ib. 21 *a kenge to be þer gouernoure*.

§ 110. Matthew agrees with the Acts in having a fair amount of extraneous matter introduced into the text, though owing to the simplicity of the language there was less scope for the zealous pen of the commentator or scribe. They managed, however, to insert five

alternative readings, viz. i 18, 23, ii 13, iii 1, 3, 15; eight glosses, i 25, ii 6, 22, 23, iii 9, iv 25, v 24, 38, and a fair number of expletives, as can be seen from the instances in the first and second chapters:—

i 17 *beþ* fourtene, 18 in *hire* wombe, 20 *penkyng*e...*for-to leue his wyf—oure* Lord, 22 *seyenge on þis wyse*, 23 *hire—God is* with us, 24 *his* sleep, 25 *Marye* his wyfe.

ii 3 in *herte*, 9 *þese þre kynges—þe kyng Heroud—wente þer weye*, 13 *his* sleep, 14 *þan Joseph* rysynge, 16 sende *in-to Betlem—þat were* of two ȝeer, 18 *þei were* noȝt *quic*, 19 *oure* Lord, 21 & *Joseph* roos, 22 & *Joseph* was amonestyd in *his* sleep *by an aungel* how he schulde.

§ 111. In respect of additions our text compares unfavourably with the Wycliffite Versions, which strictly adhere to the Latin, the Earlier Version slavishly, the Later with more deference to the English idiom. The EV has certainly a number of alternative readings but they are as a rule carefully distinguished from the text¹.

§ 112. The text has further been vitiated by a number of *omissions* for which not only the translator may have been answerable but also, and probably to a large extent, each subsequent scribe, e.g.

Jam. i 5 *et dabitur ei*, 23 *vultum nativitatis suæ*=*hymselfen*, ii 16 *illis*, Ite in pace, iv 1 *militant* (= *beþ*), 1 Cor. i 11 *de vobis fratres mei, ab eis qui sunt Chloes*, Acts i 12 *vocatur...sabbati habens iter*, ii 29 *audenter*, iii 2 *bajulabatur*.

For further examples see the notes.

§ 113. Under the heading of omission may be counted the predilection shown by the translator of S¹ for rendering two synonymous or nearly synonymous expressions by one alone, e.g.

1 Pet. ii 8 *lapis...et petra a ston*, ib. 19 *sustinet...patiens suffrey*, 2 Pet. iii 7 *repositi sunt...reservati y-kept*, Jam. i 17 *datum...donum ȝeft*, Eph. iv 16 *compactum et connexum y-knyt to-geder*, Phil. iv 1 *charissimi et desideratissimi dereste*, Heb. viii 11 *docebit...dicens schal...seye*, ib. 13 *antiquatur et senescit waxep old*, ib. xiii 5 *deseram neque derelinquam Y nul...lefe*, Titus iii 9 *contentiones et pugnas stryfes*.

§ 114. Our version is marred by a considerable number of *mistranslations* which in some cases are clearly due to the ignorance or carelessness of the respective translators, in others again may possibly result from corruptions or differences of readings in the Latin text.

¹ *Wycl. Bible*, i xvi ff.

§ 115. The translator of the Acts is the greatest sinner in this respect. He renders 'Sosipater Pyrrhi' as *Sosy þo fadire of Pirry* xx 4, queen 'Bernice' or 'Beronice' has been transformed into *men of Baronye* xxv 13, 23, xxvi 30, from the phrase 'venimus contra Chium' he coins the place-name *Contrachye* xx 15. His knowledge of classical mythology must have been somewhat scanty for 'whatte man es þat,' he says, 'þat knowes noghte þo cytee of Ephesie wor-schippar of þo grete Diane, ande of *Jouys hire childe?*' the Latin being... 'cultricem esse magnæ Dianæ, Jovisque prolis' xix 35.

Again, 'Blastus the king's chamberlain' appears as *Persuasoblasto*, the Latin having 'et persuaso Blasto, qui erat super cubiculum regis' xii 20, and to Philippi he furnishes a second name 'Philyppis, þo whiche es þe firste of þo contree of Macedonye, þo cyte of Coleyne' (Vulg. xvi 12 Philippos, quæ est prima partis Macedonia civitas, colonia). For further instances of these absurd renderings see ii 3, v 16, xii 20, xvii 17, xxiii 32, xxviii 11.

§ 116. 2—3 John and Jude are not without their share of mis-translations, not a very surprising fact if we consider that they were in all likelihood rendered by the translator of the Acts. In 2 John 12, for instance, 'per chartam et atramentum' is translated *by lettere*, in the following verse 'filii sororis tuæ electæ' by *zoure chosen þi suster douzter*¹. In 3 John 13 'per atramentum et calamum' is rendered *with lettere*, in Jude 1 'dilectis' by *chose*, which, however, may be a misreading (delectis), in verse 6 'angelos' by *aungel*, in 7 'finitimæ civitates' is given as *þe cytee of Fynyntyme* like 'civitas, colonia' by 'þo cyte of Coleyne' in Acts xvi 12.

§ 117. The translator of S¹ occasionally goes wrong, but he commits no such blatant errors as those recorded in the Acts, e.g.

1 Pet. i 11 scrutantes in quod vel quale tempus significaret in eis Spiritus Christi *þat telleþ as þe Spirynt of Crist haþ y-sygnifyed to hem þis tyme*, v 9 eandem passionem...vestræ fraternitati fieri *þat he dop in þe same wyse to zoure broþerhede*, 2 Pet. ii 22 reversus ad suum vomitum, *haþ y-turned...azeyn forto caste*, 1 John iii 4 Omnis qui facit peccatum, et iniquitatem facit; et peccatum est iniquitas *And eueriche man þat dop synne & wikkednesse: he is bope synne & wykkednesse*, Eph. iv 8 captivam duxit captivitatem *prouz awey wrecchednesse*, Heb. ii 9 ut gratia Dei... gustaret mortem *þat þe grace of God...schulde taste þe dep.*

¹ Cf. note p. 234.

§ 118. On a faulty original or differences of readings the following instances may depend:—

1 Pet. ii 24 *Sanati estis we beþy-heled*, iii 22 *efficeremur 3e weren y-mad*, 1 John ii 27 *docuit ich haue y-tauzt*, Rom. vii 4 *fructificemus 3e schulden make fruyt*, ib. 5 *fructificarent we schulden make oure fruyt*, Acts ii 26 *lætatum maked brode v 14 credentium of hem þat preyde*, v 21 *adueniens...* princeps *whanne þo prince harde þis*, vii 2 *moraretur he schulde dye*, xvii 4 *crediderunt ioyed*, xxvi 23 *passibilis possibul*.

The translators sometimes err on the side of too great literalness whereby the sense of the passage is spoiled, this being especially the case in the Acts:—

xxvii 3 *Humane autem tractans Julius Paulum and Julye tret[ed] Poule manly LV and Julius trefyde curteisly Poul*, xxviii 1 *Barbari... præstabant...humanitatem nobis þo barbarise schewed...manhede into vs LV the hethene men diden to vs...curtesie*, i 3 *per dies quadraginta bi fourty days LV om. bi*.

§ 119. Generally speaking the translation of S¹ is of far greater merit than the remaining parts of our text. From the Prologue (pp. 4. 27, 8. 2 ff.) it can be inferred that the translator of S¹—the brother superior—was a man of some learning, and he certainly renders the Latin with clearness and idiomatic ease. In this respect his translation may be said to rank with the Later Wycliffite Version and consequently much higher than the verbal almost gloss-like rendering of the Earlier. The following instances taken at random may exemplify this statement:—

HEBREWS IX.

S ¹	EV	LV
<p>19 For whanne þat eferich comaundement of þe lawe was y-rad of Moyses to al þe pepel, he toke gotes blod & calves blod, wiþ water & red wolle & ysope & spreynde þe bok & al þe pepel, & sayde, 20 Þis is þe blod of þe testement þat God haþ y-send to 3ow.</p>	<p>19 Forsoth ech maundement of the lawe radd of Moyses to al the peple, he takynge the blood of calves, and of buckis of geet, with watir, and reed wolle, and ysope, spreynge and the ilke book and al the peple, seyinge, 20 This is the blood of the testament, that God comaundide to 3ou.</p>	<p>19 For whanne ech maundement of the lawe was red of Moises to al the puple, he took the blood of calves, and of buckis of geet, with watir, and reed wolle, and ysope, and bi-spreynde bothe thilke book and al the puple, and seide, 20 This is the blood of the testament, that God comaundide to 3ou.</p>

JAMES III.

1 And my breþeren, ne wylne 3e no3t to ben y-mad many maystres, wytynge þat 3e takeþ þe grettere dom. 2 For we offendeþ in many þinges euerychone. & who þat offendip in non word, he is a parfyt man, & he may wiþ a brydul leden al þe body aboute. 3 For we putte brydeles in-to horses mouþes to maken hem assente to ous, and we bereþ aboute al hure body. 4 And grete schyppes þat beþ y-meued wiþ grete wyndes, þei beþ y-turned aboute wiþ a lytul gouernynge, whydur þat he wole þat is gouernour of þe schypp.

1 My britheren, nyle 3e be maad many maystirs, witynge for 3e taken the more doom. 2 Sotheli alle we offenden in many thingis. If ony man offendith not in word, this is a parfijt man; forsothe he mai with a bridel lede aboute al the body. 3 Forsothe if we putten to horsis bridles in-to mouthis, for to consente to vs, and we beren *ther with* aboute al the body of hem. 4 And lo! shippes whan thei ben greete, and ben dryuen of stronge wijndis, sotheli thei ben born aboute of a litel gouernayle, where the bire of a man dressinge shal wole.

1 Mi britheren, nyle 3e be maad many maistris, witynge that 3e taken the more doom. 2 For alle we offenden in many thingis. If ony man offendith not in word, this is a perfit man; for also he may lede aboute al the bodi with a bridil. 3 For if we putten bridlis into horsis mouthis, for to consente to vs, and we leden aboute al the bodi of hem. 4 And lo! schippis, whanne thei ben grete, and ben dryuun of stronge wyndis, jit thei ben borun about of a litil gouernaile, where the meuyng of the gouernour wole.

Noteworthy are the 3rd and 4th verses above of the Early Version, which are scarcely intelligible.

I CORINTHIANS XIII.

S¹

1 3ef þat y speke wiþ mennes tunges oþer wiþ aungeles tunges, & y ne hafe no3t charyte, y am y-mad as bras þat sounep, oþer a cymbal þat sounep. 2 & 3ef y haue eueriche prophecye, and knowe alle pryuetees, & jif y haue euery cunynge & euery feiþ, so þat y mowe mafen hules from hure places, jif y ne hafe no charite, y ne am no3t. 3 And jif y

EV

1 If I speke with tungis of men and aungels, sothli I haue not charite, I am maad as bras sownynge, or a symbaltynkyng. 2 And if I schal haue prophecye, and haue knowun alle mysteries, and al kunnyng *or science*, and if I schal haue al feith, so that I bere ouere hillis *fro o place to another*, forsoth if I shal not haue charite,

LV

1 If Y speke with tungis of men and of aungels, and Y haue not charite, Y am maad as bras sownynge, or a cymbaltynkyng. 2 And if Y haue prophecie, and knowe alle mysteries, and al kunnyng, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am nou3t. 3 And if Y departe alle my goodis in to the

S¹

EV

LV

dele al my catel in-to
pore mennes lyfode, &
3efe my body to brenne,
& y ne hafe no charite,
it profyter me no þing.

I am noȝt. 3 And if I
schal departe alle my
goodis into metis of
pore men, and if I schal
bytake my body, so that
I brenne, forsothe if I
schal not haue charite,
it profitith to me no
thing.

mētis of pore men, and
yf Y bitake my bodi,
so that Y brenne, and
if Y haue not charite,
it profitith to me no
thing.

§ 120. For 2—3 John, Jude, the Acts and Matthew we cannot claim a very distinguished scholar as translator. To judge from his many and often ludicrous mistranslations, misunderstandings and other inaccuracies, he was evidently remarkable for zeal rather than knowledge (see §§ 108—116). In spite of all its faults, however, his translation is a far more readable production than the Earlier Wycliffite Version, though it cannot like S¹ be said to attain the standard of Purvey's more polished and idiomatic revision. The following passages may serve as examples:—

ACTS v.

C.

EV

6 Thanne 3onge men ros vppe,
ande bare hym away ande biried
hym. 7 Efterworde, as hit were þo
space of þre houres, hise wife enterd
inne, ande wiste not what was done.
8 Ande sopely Peter ansuered vnto
hire, Say me, þow womman, solde
3he þo felde of þat price? And sche
saide, 3he, of þat price. 9 Ande
sopely Peter saide vnto hire, Wharto
þoghte 3he hit acordande to 3owe
forto tempte þo Holygoste of God?
Loo, þo fete of hem þat biried þine
howsebande at þo dore, ande schal
bere forþe þe.

6 Forsoth 3onge men rysinge
mouedyn hym away, and berynge
out birieden. 7 Forsothe ther was
maad as the space of thre houris,
and the wyf of him not knowynge
that thing that was don, entride yn.
8 Forsothe Petre answeride to hir,
Womman, seye to me, if 3e solden
the feeld for so moche? And she
seide, 3he, so moche. 9 Forsoth
Petre seide to hir, What sothli cam
togidere to 3ou, *or acordide*, for to
tempte the spirit of the Lord? Lo!
the feet of hem that han biried
thin hosebonde at the dore, and thei
schulen bere thee out.

XVII 21.

Ande þo men of Athenys & oper
comelynges þat dwelled þer, gafe
þer entente vnto noghte elles bot
forto say or forto here summe newe
þinge.

Sothli alle men of Athenis and
comelingis, herborid men, 3auen tent
to noon othir thing, no but ethir
for to seye, ethir for to heere, ony
thing of newe.

xix 1.

Ande hit bifelle, whanne Apollo was at Corynthy, that Poule had gon þo ouer contrees, ande kome vnto Ephesum; ande he fonde summe of þo disciples.

Forsoth it is don, whanne Apollo was at Corinthe, that the hijer partis gon, Poul cam to Ephesi, and fond summe of disciplis.

xxvi 28, 29.

Ande þo kenge Agrippa saide vnto Poule, In lytel þou makes a skille þat I am Cristen. Ande Poule saide, I zerne bifore God in lytel and in myche, noghte onely þe, bot alsso alle þat heren me todaye, forto be made suche as I am, outetaken þise bondes.

Sothli Agrippa seide to Poul, In litil thing thou councelist me for to be maad a cristen man. And Poul, I desyre anentis God, and in litil and in greet, not oonly thee, but and alle these that heeren to day, for to be maad suche what manere and I am, out takun thes bondis.

§ 121. Remarkable are some slight traces of alliteration which occur in the Acts and more especially in the Catholic Epistles of MS. D.

Acts ii 30 et sciret *andē wiste wele*, ib. 24 teneri illum ab eo *þat helle hym schulde holde*, xiii 7 prudente *ware... & wys*, xx 31 vigilate *bes ware ande waker*, ib. 34 scitis *þhe wote wele*, xxiii 20 certius inquisituri sint *þei wolde wyte more wyterly*.

Jam. iv 8 appropinquate *neyzēþ ny*, ib. 10 Humiliamini *make zow meke*, v 5 Epulati estis *Fat fedde zee bep*, ib. 8 appropinquavit *shal come ny nyzte*, 2 Pet. ii 17 caligo tenebrarum *dymnes of derkenes*.

1 Pet. i 18 corruptibilibus *þat soone wyle ruste & rote*, ib. paternæ of *zoure formere fadres*, iii 8 misericordes, modesti, humiles *merciful, mylde & meke*, v 2 turpis lucri *wordly wynnyngē*, 2 Pet. ii 20 refugientes coinquinationes *felep þe fyllynges*, 1 John ii 2 trewe *troupe*, iii 19 suadebimus *make meke*, 2 Pet. ii 10 audaces *bolde þei be*.

§ 122. In Matthew, owing to the straightforward simplicity of the language, there is not much difference between our text and the Wycliffite Versions:—

MATTHEW II.

S³

EV

1 Herfore whan Iesus was bore in Bethlem of þe Iewery in þe dayes of kyng Heroude, loo, þe kynges come fro þe est to Ierusalem, 2 seyenge, Where is he þat is bore þe kyng of Iewys? soþly we sawe a sterre of hym in þe est, & we come to wurschupe hym.

Therefore when Jhesus was born in Bethlem of Juda, in the days of kyng Herode, loo! kyngis or *wijs men* camen fro the eest to Jerusalem, 2 sayenge, Wher is he, that is borun kyng of Jewis? forsothe we han seyn his sterre in the este, and we comen for to wirshipe hym.

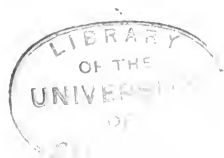
Soply he Ion had cloþinge of þe heer of camels, & a gyrdil of a skyn aboute his lendes ; soply his mete was hony-sokkles & hony of þe wode. Ðan wente out to hym Ierusalem, & al þe Iewry, & al þe cuntrey aboute Iurdane ; & þei were baptyzed of hym in Iordan, schryuyng here synnes.

And this Joon hadde clothing of camels heeris, and a girdil of skynne aboute hise leendis ; and his mete was hony-soukis, and hony of the wode. Thanne Jerusalem wente out to hym, and al Judee, and al the cuntre aboute Jordan ; and thei weren waischun of hym in Jordan, and knowlechiden her synnes.

§ 123. *Summary.* The collection of Biblical books printed in this volume is orthodox in origin (pp. xix, xxiv). It falls into two parts. The first, including the Prologue, Peter, James, 1 John and the Pauline Epistles (= S¹), has come down to us in a dialect with chiefly South-Western characteristics (§ 92) ; there is reason to believe that it was translated by a man belonging to Kent or the South-Eastern counties (§ 92 p. xvii), and that it formed the original collection.

The second part comprises additions made from a Midland version, which seems to have originated in the North or the North-East Midlands (§ 91 p. xiv). Of this version the Catholic Epistles, the Acts and the first six chapters of St Matthew have come down to us, mostly in southernised transcripts, the Acts fortunately also in a dialect closer to the original (§ 91). They appear to be the work of one translator (§§ 97, 98). 2—3 John, Jude, the Acts and Matthew were borrowed for the monk's collection of Biblical books.

In respect of accuracy of translation our text is inferior to the so-called Wycliffite Versions (§§ 106—118) ; with regard to clearness of expression and idiomatic use of English both surpass the Earlier Version, our Southern text (S¹) in this respect being quite on an equality with the Later Version (§§ 119, 120).



PROLOGUE

God¹ made mankynde² aftur his owne ymage & lyknesse, & put hym in paradys þat was a lond of blysse, & 3ef³ hym þat lond to haue y-woned þer-ynne euer more & neuer to han be ded, so þat he were buxom to hym & dyde what he bede hym and kepte trewliche⁴ his heste as he was 5 y-holde by pure kynde. For man ne⁵ hadde no þing of hymself, bote al þinge þat he hadde it was of Goddis 3efynge, boþe his owne beyng & his wonynge; and al þynge þat hym neded God graunteded hym, & forbode hym no þing, but þat he ne schulde noȝt eten of a tre þat was a-mydde⁶ 10 paradys, þat was y-cleped⁷ a tre of knowynge boþe good & yuel. For God byhyȝte hym in certeyn, þat what day he ete of þis tre he schulde be deed; & of alle þe oþer trees of paradys God 3ef hym leue to ete. And for man ne schulde not ben alone in þis blysse, he made of man a womman, to 15 ben his helpe, & to ben parsener of þis blysse, & seyde he[o]⁸ schulde ben his wyf. God made also þe kynde angelis, & putte hem in þe blisse of heuene. & a-mong hem he made on, more wys, bryȝtere, & fayrere, & more of myȝt þan his felowes weren, & clep hym Lucyfer (þat is⁹ to seye, a berere 20 of lyȝt)¹⁰. Bot whan þis Lucyfer was maad in al⁹ þis nobeleye & in blisse, he byheld hym-self so fayr, so myȝty, & so wys,

¹ The names *Maria*, *Jesus*, *Johannes* stand at the head of the MSS; fol. 1 S. P. ² *yn* nearly obliterated, S. ³ *3af* P. ⁴ *trewlich*. on erasure, in darker ink, S.

⁵ *was* follows, crossed out in red ink, P.

⁶ illegible, P. ⁷ *eped* illegible, P. ⁸ *she* with *sh* on erasure, S. *þat 3he* P.

⁹ om. P. ¹⁰ the gloss added at the bottom of the page, P.

& ne þoʒte not how his God had y-maad hym so of noʒt, to ben in al þat blisse¹ in þe degre of² a seruaunt, to worschypen his God as a trewe seruaunt schulde; & of his fayrnesse he fel in-to a pryde, & sayde in his þouʒt, Y wole sette my sege in þe norþ, & y³ wole⁴ be lyche hym þat is heyʒest in heuene. & many angeles þat weren in heuene assenteden to þis þouʒt of pryde þat Lucyfer had conceyued. & þo³ God schewed hym what he was, and by whom he was y-maad of noʒt, & þo Lucyfer knew hym-self & knew his
 10 trespas þat he³ hadde y-don aʒeyn his God, he fel a-down fro þis blisse of heuene in-to þe deppeste⁵ sorowe & peyne of helle, þat was a dispeyr of forʒeuenesse of his synne þat he hadde y-don aʒeyns his God. & alle þilke angelis þat assenteden to hym fellyn down fro þe blisse of heuene in-to
 15 þe peynes of helle. Bote noʒt alle ylyche⁶ depe: for þilke þat weren heyʒest in blysse, aftur þe doynge of hure trespas, þei weren deppest in peyne. For al hure wysdom, hure myʒt, & hure bryʒtnesse, þat encrested hure blisse, aftur þei hadden y-synned, encrested hure peyne: & þe grettest peyne
 20 þat þei hadden was dispeyr of forʒeuenesse of hure synne. For whan þei knewen how God hadde y-maad hem of noʒt, in so parfyt kynde as þei weren y-maad, & y-putte hem in blisse to hauen euere more y-dwelled þerynne, & þei of hure owne þouʒtes vnkyndeliche forsoken⁷ hure God, & worschupeden anoþer as god þat God hade y-maad of⁸ noʒt, þei fellen in-to sorowe for þis trespas, & þouʒten hure trespas so gret þat hem þoʒte God ne myʒte not forʒeuen hem hure trespas. & so þei fellen in-to dispeyr of forʒeuenesse, & þat⁹
 25 dispeyr is þe depe pitt of helle, in þe whuche lyþ Lucyfer & many oþere of his felawes þat fellen wiþ hym from heuene. And þo Lucyfer was y-falle from blisse in-to peyne, he had enuye to mankynde þat wonyed in paradys, & þoʒte he wolde make man lese þe blysse of paradys, as he³ for his pryde had y-lost þe blysse of heuene. And so he made hym-
 35 self in þe lyknesse of an edder, & come to þe womman þat was

¹ fol. 1^b S. ² fol. 1^b P. ³ om. P. ⁴ changed to *wolde* by a later hand, S. *wele* P. ⁵ followed by *pet of helle*, crossed out. P. ⁶ a *lyche* P.
⁷ fol. 2 S. ⁸ fol. 2 P. ⁹ added above the line, P.

more frele, more unkunnyngē þan was man, and axed hure why God had forbeden hem þat þei ne schulde noȝt ete of alle þe tren þat weren in paradys. & þe womman answered, & seyde, 'We eteþ of þe tren þat beþ in paradys, bote of þe tre þat is a-mydde paradys we ne eteþ noȝt, lest we dyen.' 5 þo seyde þe serpent, 'Nay, dye schul ȝe noȝt, for God wot wel þat what day ȝe eten þer-of, ȝoure yen schulen ben opened, & ȝe schulen ben as goddis, knowyngē boþe good & yuel.' & þo þe womman seyȝ þat it was a good tre to eten of, &¹ fayr in seyngē & lykyngē to þe syȝt. & heo ete 10 þer-of, & ȝaf hure housbonde þer-of; & he ete þer-of also. & þo hure yen were opened & þei seyen hem-self naked; & for schame þei maden hem breches² of leues to huyden³ wiþ hure membres; & þei wenten⁴ to huyden hem in paradys from þe syȝt of God. & þo God clep Adam & axed hym 15 where he was; & Adam seyde, 'Lord, for þat y was naked y hudde me from þi syȝt.' & God seyde to hym, 'Who schewed þe þat þou were naked? bote for þou ete of þe tre þat y forbede þe þat þou ne schuldest ete þer-of.' & þo seyde Adam, 'þe womman þat þou ȝefe me to my felaw ȝef⁵ me 20 of þe tre, & y⁶ ete þer-of.' And God seyde to þe womman, 'Why dudest þou þus?' & heo⁷ seyde, 'þe edder bygyled me, & y ete þer-of.' & God seyde to þe serpent, 'For þou hast y-do þus, þou art a-cursed a-mong alle þe beestes of þe erþe.' & God seyde to þe womman, 'Y wole multiplye þi 25 greuauces & þi⁸ conceyfynge, & in sorow þou schalt⁸ bryngē forþ chylde, & vnder mannes power þou schalt ben, & he schal be þi lord.' & God seyde to Adam, 'For þou herde þi wyf & ete of þe tre þat y forbed⁹ þe, acursed be þe erþe in þi werk: in traueyle þou schalt eten of þe erþe alle þe dayes of 30 þi lyf. Breres & þornes þe erþe schal bryngē þe forþ, and þou schalt eten herbes of þe erþe. In swot þou schalt ete þi bred, forto þou come aȝeyn in-to þe lond þat þou art y-take out of: for pouder þou art, & in-to¹⁰ pouder þou schalt be turned a-ȝeyn.' þo God cloþed Adam and¹¹ Eue in cloþinge of 35

¹ & a P. ² fol. 2^b P. ³ heden hem P. ⁴ fol. 2^b S. ⁵ ȝaf P.

⁶ om. P. ⁷ ȝe P. ⁸ ben & he schal be þi lord follows, crossed out, P.

⁹ forbad P. ¹⁰ þe follows, P. ¹¹ fol. 3 P.

beestes skynnes, & seyde, 'Lo, Adam is y-maad as on of us, knowynge boþe good & yuel: and þerfore loke ze now lest he take of þe tre of lyf & ete & lyue euere more.' & þo God putt hym out of þe blisse of paradys to worchen in 5 þe erþe, & sette¹ to-fore paradys Cherubyn wiþ a brennenge swerd in his hond to kepe þe tre of lyf. & þo Adam knew his wyf, & heo² conceyued and brouzte forþ a chyld þat þei clepen³ Caym. And aftur hym he brouzte forþ an oþer⁴ chyld, & hym þei clepen³ Abel: & so in proces of tyme þer 10 comen of Adam & of his wyf muche⁵ pupel in þe worlde. Bote þei drowen to wykkednesse, & leueden goodnesse. & God, seyng⁶ þat man had drawen⁷ hym to wykkednesse in þe lond of blisse, & also in þe worlde þat was a lond of trauayle & of peyne, seyde hym a-þouzt þat he had y-mad man. & 15 for hure synne he þouzte to take vengauce on hem⁸, & maken an ende of mankynde. & so he sende a gret flod, & dreynthe þe worlde & alle þe men þat weren in þe worlde, safe Noe & his wyf & his þre sones & hure wyfes, þat weren safed in Noees schyp þat God bede⁹ hym maken er þan þe flod 20 come. & þo God seyþ þe frelenesse of man, he by-hyhte¹⁰ þat he ne wolde nozt take such vengauce no more on man by flodes of watir; & in tokene of pees by-twene hym & man, he putte his reyn-bowe in þe cloudes of heuene, & þe streng toward þe erþe in tokene of pees bytween hym & man. For 25 by-fore þat¹¹ flod was þer neuere reynbowe y-seyþe.

"Seþþe euerych man¹² is y-holde by Cristis lawe of charite to louen his broþer as hym-selfe, ze, þat han of Godes grace more knowynge þan we han þat beþ lewed & vn-kunnyng, beþ y-holde to techen us þinges þat beþ nedeful 30 to þe hele of¹³ oure soules; þat is to seye, what þing is plesynge to God, & what displeseþ hym also. & y preye zow purcharite to techen us lewed men trewlyche þe soþe aftur oure axynge."

"Broþer, y knowe wel þat y am holde by Cristis lawe 35 to parforme þyn axynge; bote naþeles we beþ now so fer

¹ fol. 3 S. ² zhe P. ³ clepeden P. ⁴ noþer P. ⁵ mochel P. ⁶ ng in paler ink on erasure, S. ⁷ y drawen P. ⁸ him P. ⁹ bad P. ¹⁰ fol. 3^b P. ¹¹ lord follows, crossed out, P. ¹² mam P. ¹³ fol. 3^b S.

y-fallen a-wey from Cristis lawe, þat 3if¹ y wolde answere to þyn axynges y moste in cas vnderfonge þe deþ. & þou wost wel þat a man is y-holden to kepe² his lyf as longe as he may. & parawnter it is spedful to holden oure pes a whyle forto³ þat God foucheþ saf þat his wille be y-knowe: 5 for now þe worlde is ful of wykkednesse, & men han⁴ more desyr to lyfen in hure fleshlyche lustes in synne þan to plesen God in forsakyng synne. & y seye þis in certeyn, þat þe¹ comunte of þe worlde haþ forsaken God & his hestes & heryeþ false goddes. & þat is to al mankynde a gret matere 10 of sorowe: to sen þe grete loue þat God haþ y-schewed to mankynde, & to sen on owre syde how lytel we loueþ hym a3eynward.”

“[L]efe⁵ broþer, y trowe ful wel þat þe worlde lyfeþ in muche wykkednesse of synne. Bote y trowe þat many men, 3ef 15 þei knewen how þei my3ten plesen hure God, þei ne wolde not spare for drede of no man, ne for loue nouþer, to don þing þat were to his plesynge. And y trowe þat oure God be so good & so mercyful⁶, þat, 3if we knowlechen to hym oure synnes, and forþynketh oure trespas, & ben in ful wille to 20 offenden hym no more, þan oure hope is þat he wole for3euen us oure trespas 3if we axen mercy. For so he seyde⁷ by Ezechyel þe prophete, & also by⁸ Dauyd in þe Sauter, & by Jeremyc also; & Crist seyde also, þat he ne wolde⁹ no3t a synful mannes deþ, bote þat he be turned from¹⁰ his synne 25 and lyfe. And oure hope is þat euere more his grace is redy to hem þat axeþ his grace, & putteþ in hym al hure¹¹ trust. And¹² y trowe þat he wolde, þat men wysten how þei shulden plesen hym. For he sende his sone þat was his wysdom adown in-to þe world¹³, to techen mankynde how þei schulden 30 plesen his Fadur. Bote y trowe, for men weren to wordlyche, þei ne hadde¹⁴ no safer in his techynge; & y trowe ful wel þat for men han y-trust more in hure owne¹⁵ wysdom þan in

¹ om. P. ² to kepe in the margin, first corrector's hand, S. ³ tyl P.
⁴ fol. 4 P. ⁵ The rubric in S is an I. ⁶ fol. 4 S.
⁷ de nearly effaced, S. ⁸ be P. ⁹ de on erasure, S. wele P. ¹⁰ fro P.
¹¹ oure P. ¹² fol. 4^b P. ¹³ word P. ¹⁴ hedde P. ¹⁵ In paler ink in the margin, S. om. P.

Godes wysdom, þerfore God haþ y-let hem so longe y-worþe, þat we beþ þoro; hure wysdom y-fallen into synne: þat we mowen knowe wel þat mannes wysdom ne is bote folye. For y trowe þat verrey wysdom be to drede God, and verrey 5 vnderstondynge to gon away from synne, & so seiþ Iob. Bote he seiþ þat þis wysdom ne is nozt y-founde in þe lond of men þat [l]yf[e]þ¹ softelyche. & y trowe þat [3]if [w]e² turne to God in al oure herte, þanne he w[o]l³ be [y]-founde[n]⁴ of us, as he seyþ by Ieremye his prophete. [And y]⁵ byleue 10 wel þat for loue þat he haþ to m[an]kynde⁶ he wole brynge us out of þis myschef⁷ of synne, 3if we desyreþ it wiþ ful herte & trewe. Ne we ne schuleþ not drede þe multitude of oure enemyes, ne hure myzt, ne hure wysdom, 3if oure God wole ben oure helpe: For he is myzty wiþ-outen ende; his wysdom 15 is endeles; his⁸ loue & his mercy is euermore redy to hem þat clepeþ hym to⁹ sokour in hure tribulacyoun. & so we oure-selfe beþ þe enchesoun of þe meschef þat we beþ y-fallen ynne. And 3if he seyþ¹⁰ us desyren helpe, he ne wolde nozt faylen us at oure gret nede. & broþer, be þou syker þat þe 20 k[n]owynge þat þou hast of þe meschefes of þe worlde¹¹ is onlyche of Godes grace & nozt of þi desyrynge. & y rede þou¹² ne huyde it nozt from ous, þat fayn wolden y-knōwen¹³ hem & amende oure lyfing¹⁴, lest þou be holden a false seruaunt to God in þe day of dome, for huydyng of þi lordes tresour 25 þat þou schuldest chaffare wiþ to encrese þi lordes tresoure. & who þat is false in lytel, who¹⁵ wole¹⁶ taken him¹⁷ þing þat is of grettere valew? & God, þat is a ryztful lorde, wole þrowen his vnprofytabel seruauntes in þe day of hure acountes in his derke presoun of helle, whan his profytabel seruauntes, þat 30 han encresed þe goodes þat þei hadde to kepe, schulen ben

¹ *yf* filled in by a later hand; the top of the *l* is still visible, S. *lyueþ* P. ² *yf ye* filled in by a later hand, S. *3if we* P. ³ *wil* in a later hand, S. *wel* P. ⁴ *þe founder* in the same late hand, S. *y founden* with *y* added later, P. ⁵ *&* (effaced) þat filled in by the same late hand, S. and *y* P. ⁶ *mkynde* filled in, S. *mankynde* P. ⁷ fol. 4^b S. ⁸ fol. 5 P. ⁹ *to his* P. ¹⁰ *seiþ* P. ¹¹ *word* P. ¹² *þat þu* P. ¹³ *it i knowen* with the 2^d *i* added above the line, P. ¹⁴ *ig* on erasure, S. *lyfes* P. ¹⁵ crossed out in red ink, P. ¹⁶ *wel he* P. ¹⁷ inserted in a later hand, S. om. P.

y-put in more worschupful offyces¹ in þe blisse of heuene. & how myzt þou seye þat þou art in charite, þat hast plente of Goddes goodes in þi kepynge, & sest us þat beþ þi breþeren in perel of deþ of soule for defaute of suche goodes & þou closest þyn inwardnesse from us? þink², þat³ þou; þou departe wiþ 5 us of þi⁴ tresour, þou schalt raþere wynne þan lese. & þer ne is non so coueytous a man of þe worldes goodes, þat he ne wolde bleþelyche zeuen his goodes to nedy men, zif he hopede to wynne in his zefyng; ne þou ne schuldest nozt spare for drede of þi deþ, to tellen us a trewþe to bryng us out⁵ of 10 meschef of þe deþ of oure soule. For in [þe]⁶ olde testament þe children of Israel putten hem-self in perele of deþ to bryng hure breþeren out of bodylych meschefes. Oure Lord God also put hym-self in perel of deþ, & vnderfong þe deþ, to bryng us þat were his seruantes out of meschef of synne: 15 & zef oure Lord putte his soule for his serfautes, it is skylful þat on broþer putte his soule for his breþeren: For þat axeþ þe⁷ lawe of charite þat Crist tauzte here on erþe, boþe in word & dede. & þink how Crist seiþ, þat who þat loueþ his fadur, his moder, his wyf, oþer his owne lyf abouen 20 hym, he ne is nozt worþi to hym: &, who þat loueþ his lyf in þis worlde, he schal lesyn his lyf. & siþþe þou seyst þat þe pepel haþ forsaken God & his hestes, and worschupeþ false goddes, it mot folewe nedlyche þat God is muche [v]u-worschuped⁸: & þanne zif þou lofest God ofer alle oþere þinges, þou 25 most ben aboute to encresen his worschupe in⁹ drawyng þi breþeren from synne, & techyng hem how þei schulen plesse God in kepyng his hestes¹⁰. & broþer, y preye þe for þe loue þat þou schuldest haue to God & to þi breþeren, þat þou answeere trewelyche to þinges þat y wole axen þe to hele of 30 my soule & of oþer mennes soules þat beþ lewedere þan þou art. & zif þou ne wylt nozt, oure hope is þat God wole enformen ous by sum oþer trewe seruaunt of his; & we preyþ hym to deme þe ryzt, bytwene ous & þe¹¹ in þe dredeful day of dome, bote zif þou trewelyche answeere to oure axynges.” 35

¹ offys P.² nearly effaced, S. þing P.³ fol. 5 S.⁴ fol. 5^b P.⁵ om. P.⁶ þe P.⁷ þe altered from þat, P.⁸ on on erasure, S.

vnworscheped P.

⁹ fol. 6 P.¹⁰ fol. 5^b S.¹¹ om. P.

“Broþer, þou hast a-gast me sumwhat wiþ þyn argumentys. For þou; þou ne hafe noȝt y-ben a-mong clerkes at scole, þi skelis þat þou makest beþ y-founded in loue þat is a-bofe resoun þat clerkes vseþ in scole : & per-fore it is hard for me
 5 to azeynstonde þyn¹ skelys & þyn axynges. For þe argument of loue meuyd God to make þe worlde of noȝt, & man aftur his owne lyknesse, & to putten hym in paradys, to hauen y-woned þere in blysse euere wiþ-uten ende, so þat man wolde kepen h[i]s² hestes. & whan man had broken þe heste
 10 of his God þorow þe temptacyoun of þe defel, he was worþi by þe argument of resoun to hafe y-lost his cuntray euere wiþ-uten ende³ for so gret a trespas. Bote lofe made an argument for man, & put hym out of⁴ his cuntray vnder þe power of þe defel, in þe worlde, to chasten hym for his trespas,
 15 & afturward to bryng hym⁵ out of þe defeles þraldom in-to his owne cuntray. Azeyn þis was a strong argument of lofe : & so God at⁴ þe⁶ tyme þat he sau; man ben⁷ ful⁴ fer y-falle into þe deueles þraldom, he ches hym a pepel þat weren Israelis children, to techen hem how þei schulden comen
 20 azeyn to hure cuntray þat was hure kynde herytage, out of þe þraldom þat þei weren fallen in þorou; synne. Bote for as muche as man was þat tyme vnkunnyng, vnmyȝty also⁸, & þe defel was fel & myȝty⁸ þat hadde man in his þraldom, God tauȝte man a lessoun to drede hym ouer alle oþere þinges &
 25 forsaken alle false goddes. & for þese children of Israel schulde parfytlyche knowen hure lessoun, he suffred hem ben in gret þraldom vnder Pharao þat was kyng of Egypt. & þo þei cryeden to God þat he schulde brynge hem out of þraldom ; & he for loue herde hure crienge, [&]⁹ sau; hure tribulacyoun,
 30 and sende Moyses his serfaunt & Aaron his broþer to brynge hem out of Egypt toward hure owne cuntray. & for þei schulden knowe þat þer ne was no God bote he, he harded Pharaoes herte þat was kyng of Egypt, þat he ne wolde¹⁰ not delyferen his pepel out of his þraldom bote by myȝt &
 35 strengþe. & so God dude wondres & merueyls in Egypt

¹ þe P. ² *hes* in the margin, 1st corrector, S. *his* P. ³ fol. 6^b P.
⁴ om. P. ⁵ fol. 6 S. ⁶ þat P. ⁷ *yben* P. ⁸ *also...myȝty* added
 at the bottom of the page. P. ⁹ in S. & P. ¹⁰ fol. 7 P.

by-fore Pharao, þat non oþer god ne myȝte do to schewen his myȝt; & afterward he ladde hem out of Egypt by a wyldernesse, & bede¹ hem þei ne schulde noȝt dreden² hure enemyes: For he wolde fyȝte for hem aȝeyn hure enemyes. & so Pharao was wroþ þat þe children of Israel were passed out of 5 his seruyse, & toke his [h]oste³, & pursuede Godes pepel in-to desert to hafe y-brouȝt hem aȝeyn in-to Egypt. & þo God lad his puple ofer þe see wiþ-ouren schyp, for he made hem a weye in þe see, & made þe watyr in boþe half of hem stonden upryȝt as walles: & þei passeden ofer drye. & 10 Pharao come after hem þe same weye, & was⁴ adreynt in þe see & al his ost wiþ hym."

"And þo he ladde hem in⁵ desert, & ȝaf hem a lawe by Moyses his seruauent; & he wrote hym-selfe ten hestes of his lawe in twey tables of ston, in tokenynge þat his puples 15 hertes were þat tyme hard as stonys. Þis lawe was a lawe of drede, to techen hem dreden hym ofer alle oþere þinges; & he⁶ bede¹ hem kepen his lawe whan þei comen in-to hure cuntray þat he hade by-hoten⁷ sumtyme, for he fonde hym a trewe serfaunt. & ȝef⁶ þei kepten his hestes, he byhyȝte hem 20 þat alle hure enemyes on eferych syde schulden drede hem & be serfautes to hem. He bede¹ hem þat þei schulden not drede þe power of hure enemyes, for he hym-self wolde fyȝte fore hem & ben chefenteyn of hure ost. & so God lade hem in-to þe lond of byhest. Þus þoroȝ an argument of loue God 25 almyȝty þoroȝ hys myȝt delyferyd his pepel out of bodylyche þraldom, & brouȝte hem in-to a plenteuous cuntray of alle þynge þat hem neded to hure bodylyche lyflode. And⁸ so nedilyche y þat am his serfaunt & þi broþer mot graunte þyn argument of loue, & parforme þyn axynge by my power: 30 For þi loue haþ ouercome my resoun. & þerfore axe nouþe⁹ what þou wylt."

"Broþer, y þanke ȝou of ȝoure goode wylle, and God contynue ȝou þerynne¹⁰ & encrece ȝoure connyng to answe-

¹ bad P.² fol. 6^b S.³ h erased before the o, S. *hoste* P.⁴ he was P.⁵ into P.⁶ om. P.⁷ fol. 7^b P.⁸ fol. 7 S.⁹ nouȝ P.¹⁰ you therein repeated in the margin in a xvith century hand, S.

to myn axynges. & seþþe 3e han of 3oure owne fre wylle y-tolde me of þis olde testament, how God brou3te his pepel out of þraldom, I pray 3ow þat 3e telle me what manere lawe he 3ef¹ pepel to plesen hym by, & whom he ordeyned to 5 techen his pepel þe lawe, and wheþer þe pupel kepten his lawe whylys þei weren in wyldernesse, oþer non duden. And telle me also hou² longe þei lyfeden in wyldernesse er þan he bro3te hem in-to þe lond þat he hadde byhoten hem.”

“Suster³, God lad his pupel bysydes þe hul⁴ of Synay þat 10 is in desert bytwene Egypt & hure owne contray, & þere he made þe pepel dwellen⁵ bysydes þe hul. & he toke to hym in-to þe hul Moyses, his seruaunt, and seyde þis⁶, ‘þou schalt seye to þe children of Israel, 3e 3ou-selfen han y-sey what y⁷ ha[u]e⁸ do to men of Egipt, & how⁹ y haue bore 3ou up on 15 egles wynges, & y-take¹⁰ 3ou to my-self; & 3ef 3e kepen myn hestes, 3e schullen ben my pupel of alle puples.’ þes¹¹ wordes¹² Moyses spak to þe pepel; & þei answerden þat þei¹³ wolden do alle þinges¹⁴ [þat God bad hem do]¹⁵. & God seyde, 3if þei wolden ben his¹⁶ pepel & kepen his¹⁶ hestes, he wolde 20 ben hure God and brynge hem to hure contray: and¹⁷ þe pupel assenteden, & seyden þat þei wolden. Bote þei beden God þat he wolde speke to hem by Moyses his serfaunt, what were his wylle, and þei wolden don alle þinge þat he¹⁸ bade hem. For þei seyden, 3ef God speke to hem, þei ne my3te 25 no3t lyfe for þe dredfulnessse of his speche wolde maken hem dye. þo Moyses wroot hure lawe, as God had y-beden hym, how þei schulden lyfen eferichone wiþ oþer; & 3if þei breken þe¹⁹ lawe, he ordeyned domes to demen hem aftur þe²⁰ quantyte of hure trespas. God also hade y-chosen hym þe 30 kynrede of Leui to ben his serfauntes in þe tabernacle boþe ny3t & day: & of þat kynrede he chees hym Aaron & his

¹ 3af P. ² fol. 8 S. ³ underlined in P. ⁴ u changed into y by a later hand, S. ⁵ to dwellen P. ⁶ to þis P. to erased in S. ⁷ on erasure, S. ⁸ have in the margin, 1st corrector, S. ⁹ in the margin, with caret to mark insertion, S. ¹⁰ take P. ¹¹ e on erasure, S. þus P. ¹² wōrdes expunged; ōr looks as if inserted later, S. when in paler ink in the margin, P. ¹³ in the margin, 1st corr. S. ¹⁴ s on erasure, S. þinge P. ¹⁵ Thus in P. om. S. ¹⁶ is P. ¹⁷ fol. 7^b S. ¹⁸ in the margin, 1st corr. S. ¹⁹ fol. 8^b P. ²⁰ here P.

children to ben his prestes in þe tabernacle, to offren sacryfices to herynge¹ of hure God, & also for þe peples synne. & þuse children of Leui, & princypallyche þe prestes, weren ordeyned to teche þe pepel þe cerymonyes of Godes lawe; & whan Moyses had y-tauzt þe pepel þe domes of Godes lawe, God bede² hym come in-to þe hul azeyn to hym, & he wolde zefen hym two tables of ston & his lawe & his maundementes þat he schulde teche þe children of Israel. & Moyses wente up into þe hul, & was þere fourty dayes & fourty nyztys; & lerned Godes lawe; & lerned how he schulde make a tabernacle to heryen ynne hure God, and how þe prestes schulden ben a-rayed whan þei schulden do³ sacryfyce to hure God, and how⁴ þei schulden be[n]⁵ y-maad prestes; also what manere auter þei schulden don³ onne hure sacryfyce.”

15

“And whan þe pepel seyþ þat Moyses was longe⁶ in þe hul, þei comen to Aaron his broþer & seyden, ‘Ryse up, & make to ous goddus þat gon by-fore ous; for we ne weteþ nozt what is byfalle to Moyses þat brouzte us out of Egypt.’ þo Aaron toke gold & þrew it in-to þe fuyr; & whan it was y-molten⁷, þei casten it in-to a forme & maden þer-offe þe lyknes of a calf. & þo þei seyden, ‘þis is þi God, Israel, þat brozte þe out of Egypt’; & heryed þis calf as for hure God. þo seyde God to Moyses, ‘Go down, for þi peple haþ y-synned, & beþ go from þe weye þat þou tauzttest hem. For þei han y-maad hem a calf to hure god, & to hym þei don sacryfyce & seyen, Israel, þis beþ þi goddus þat brozte þe³ out of Egypt. Suffre me þat y take vengauunce up-on hem in þis desert.’ þo Moyses preyede to God þat he ne toke non⁸ suche veniaunce on his pepel, lest þe men of Egypt wolden seye þat he³ had y-lad hem in-to hulles to slen hem þere and distruye hem. & so God was y-pled by Moyses preyere; & Moyses wente adoun wiþ þe tables in his honde þat God had y-wryten in his ten hestes. & whan he seyþ how þe pepel songen & maden muche myrþe byfore þe calf of go[l]d⁹, for wrappþe he þrew þe¹⁰ two tables out of his hond

35

¹ herynge P. ² bad P. ³ om. P. ⁴ fol. 8 S. ⁵ n effaced, S. ben P. ⁶ fol. 9 P. ⁷ molten P. ⁸ no P. ⁹ god S. P. ¹⁰ fol. 8^b S.

& breke hem. & þo Moyses¹ bede² þat þilke þat weren on Godes half schulden ben y-ioyned to hym: & so³ children of Leuy comen⁴ to hym. & Moyses bede² hem gurde⁵ hem wiþ hure swerdes, & gon þoro3-out here breþeren, & slen alle 5 þilke þat þei metten wiþ. & so þei duden, & slouen of hure breþeren ^{xxiii}⁶. & þo seyde Moyses, '3e han halewed 3oure honde to day in sleynge 3oure breþeren.' And þo Moyses wente to God to preyen hym for his pepel: and preyed God, oþer þat he schulde for3efen þe pepel hure trespas, oþer elles 10 do hym out of þe booke þat he had writen⁷ hym ynne. & God seyde, 'Who þat doþ synne, ych wole don hym oute of my boke; &⁸ in þe day of veniaunce ich wole visyte þis synne of my pepel'; & so God slow3 many of his pepel for þei heryeden þis calf. þo God bed² Moyses þat he schulde take 15 þe pepel & leden hem to þe lond þat he had byhoten hem: & he seyde, 'Y nul no3t goon⁹ wiþ þe, for y se wel þat þis pepel is of an hard hed, lest y destruye hem in þe weye þyderward.' þo þe pupel made mucche sorowe, & Moyses seyde to God, 'Lord, þou byddest me þat y schulde leden 20 hennes þi puple, & þou tellest me no3t whom¹⁰ þou wolt¹¹ sende wiþ me; & þou saydest þat þou knewe me by name, & þat ich had y-founde¹² grace byfore þe: Lord, 3if ich haue founde grace to-for þe, schewe me þi face, & byholde þi pepel.' & God seyde to Moyses, 'My¹³ face schal gon byfore 25 þe, & ich wole 3efe þe reste.' & þo seyde¹⁴ Moyses, '3if þou þi-self ne wolt not gon by-foren ous, ne lede þou us not hennes. For how mowe we y-knowe þat we han yfounde grace byfore þe, bote 3if þou walke wiþ ous in oure weye?' þo seyde God to Moyses, 'Ich wole don þat þou desyrest, For 30 þou hast y-founde grace to-fore¹⁵ me.' þo¹⁶ seyde Moyses, '3if ich haue yfounde grace by-fore [þ]e¹⁶, schewe me þi blisse.'

¹ oys nearly effaced, S.² bad P.³ Followed by þe; fol. 9^b P.⁴ en nearly obliterated, S.⁵ gerde with e dotted out between r and d, P.⁶ 3000 in the margin in a modern hand, S; *Vulg.* Exodxxxii. 28 viginti tria millia.⁷ ywriten P.⁸ om. P.⁹ he nel followed

by nolde (crossed out in red) nat gon followed by om (struck out in red), P.

In S n in goon is added by a later hand.

¹⁰ whan P.¹¹ wost P.¹² founde P.¹³ fol. 10 P.¹⁴ fol. 9 S.¹⁵ byfore P.¹⁶ þo seyde*Moyses...byfore þe* om. P. S has 3if added above the line and me for þe.

& þo seyde God, 'þer¹ may no man y-se me & lyfen ; bote þou schalt stonden up-on a ston, & when þat my blysse passeþ by þe, ich wole putte þe in þe hole of þe ston, & þere ich wole kepe þe forto þat ich passe forþ ; & þere þou schalt y-sen þe hynder part of me, bote my face þou myzt nozt sen. & after- 5 ward make þe twey stones lyche þe oþer þat beþ ybroken, and ich wole wryten in hem þat was y-wryten in þe oþer tables þat beþ y-broken.' & so Moyses dude, & wende up azeyn in-to þe hul, & was þere fourty dayes & fourty nyztes : & he ne ete no bred n[e]² dronk no watyr. & in þe stones he wrot wordes of 10 þe forward þat was by-twene God & his pepel : & þese weren þe tables of testymonye of Goddes testement. & when he come doun to þe pepel, he tolde hem þe wordes þat God hade y-spoke to hym ; bote þer come a lyzt oute of his³ face in forme of tweyn hornes, þat þe pepel was a-gast to speke 15 wiþ hym, bote zef⁴ his face were y-wrye. þo Moyses bad þe pepel brynge gold, & syluer⁵, & tymber, & oþer þinges þat⁶ weren nedful to makynge of þe tabernakel, þat þei schulden heryen ynne hure God ; & also to maken þe arke of þe bond þat was bytwene God & man in þe whuche he lette⁷ legge þe 20 twey tables of his lawe. & so þe pepel zefen wyfullyche to þe makynge of þe tabernakel al þinge þat byhofed þer-to. & pilke þat God zef⁸ wytt to worchen, eferych man of hem wrozte to make þe tabernakele aftur Moyses ordynauce, & maken⁹ it complet¹⁰. & when it was y-mad wiþ al his aparayl, 25 a cloud kefered þe tabernakele wiþouten-forþ, & þe blysse of God fulled þe tabernakel wiþ-ynne-forþ. And when þe tabernakel was y-mefed, þe cloud mefed hym þer-wiþ ; & when it stod stille, [þe cloude stod stille]¹¹ þer-wiþ & wryed it by daye ; & a-nyzt a pyler of fuyr was abofe þe tabernakele. & 30 so þe chyldren of Israel myzten by daye y-wyte where þe tabernakele were by syzt of þe cloud, & by nyzt by syzt of þe

¹ þat P.² no S. P.³ fol. 10^b P.⁴ Followed by

him crossed out in red, P.

⁵ syluel (crossed out in red) precedes, P.⁶ fol. 9^b S.⁷ leet P.⁸ zaf P.⁹ maken has *d* inserted in alate hand after *k* (expunged), S.¹⁰ com on erasure, S.¹¹ P ;

omitted in S, but with a caret to mark omission and an erasure in the margin opposite.

fuyr. And onlyche Aaron & his chyldren weren ordeyned to¹ ben prestes in þis tabernacle to don sacrifice to hure God; þe oþer children of Leuy serfeden in þe tabernacle to þe prestes, & kepten þe goodes þat weren in þe tabernacle. & 5 when þe chyldren of Israel wolde remewen from on place to anoþer² place, þanne þe chyldren of Leuy mosten take a-doun þe tabernacle, & kepe þe partyes þer-of in hure warde. & whan þei weren goynge to-ward a place þat þei wolden abyden ate, þanne summe of þe children of Leuy schulde 10 bere þe arke byforen³ hem forte⁴ þei comen to þat place, & þanne þei schulden reren up þe tabernacle aȝeyn. & þe children of Leuy schulden lygge in þe foure sydes of þe tabernacle to kepen it boþe by nyȝt & by day.”

“Broþer, þe ten hestes of Goddes lawe þat he wrot in þe 15 tables of ston y knowe sumwhat, y þanke God, bote y ne⁵ knowe noȝt þe domes of his lawe; & þerfore y prey þe er þan þou passe eny ferþere, telle me⁶ summe of his domes.”
 “Suster, þe grete dom of his lawe was⁷ þat such harm as a man dude to his broþer suche harm he schulde⁸ suffre hym-selfe: 20 as ȝef he slow his broþer, he schulde ben y-slawe; ȝef he maymed his broþer, he schulde⁹ haue þe same maym; ȝef he brende his broþer, he schulde be brend in þe selfe wyse; ȝef a man forsake¹⁰ his God, oþer cursed his God, oþer made hym eny mawmete¹¹ in lyknesse of his God & worschuped¹² þat; he 25 schulde be ded. Also, who þat cursed¹³ his fader oþer his moder schulde be ded; & who þat brekeþ þe halyday þat was y-cleped þe sabat schulde be ded; & who þat brekeþ spoushod, oþer man, oþer womman, schulde be ded; & who þat lye wiþ a beste, oþer man, or¹⁴ womman, schulde be ded; 30 and who þat dude þe sunne of Sodomytes schulde be ded. Who þat stele his¹⁵ broþer & solde hym to oþer mysbylefed men in-to þraldom and seruyse schulde be ded; & who þat steleþ his broþeres catel, he schulde noȝt be ded, bote he¹⁶ schulde ȝelden his broþer his catel a-ȝeyn, oþer as muche

¹ fol. 11 P. ² noþer P. ³ fol. 10 S. ⁴ tyl P. ⁵ om. P.
⁶ me me P. ⁷ was. P. ⁸ he schulde corrected from þei schulen, S.
 þei schullen P. ⁹ schulden S. P. ¹⁰ fol. 11^b P. ¹¹ underlined in S.
¹² worschupeþ P. ¹³ curseþ P. ¹⁴ oþer P. ¹⁵ on erasure, S. ¹⁶ fol. 10^b S.

þer-fore, & a quantyte more ofer, as þe double, oþer treble, oþer
 foure syþe so myche. & 3ef he haue no3t wher-of to make
 good for his trespas, he schal be sold. & 3ef on broþer bou3te
 his broþer to ben his serfaunt & his þral, he schulde hafe hym
 to serfaunt sixe 3er, & þe sefeþe 3er he schulde lete his broþer 5
 gon out of his seruyse in fredom 3ef he wolde. & 3ef his broþer
 lyked¹ wel his seruyse, & nolde no3t departen from his broþer²
 þanne he schulde ben his seruauant for euere. But napeles his
 broþer ne schulde nou3t putten in-to gret þraldom³, but do by
 hym as by an huyrynge-man. & 3ef a man hade y-trespased 10
 a3eyn þe lawe, men schulde don hym þe ry3tfulnesse of þe
 lawe, & ne sparen him no3t, were he pore oþer riche. &
 many oþer syche domes God 3ef⁴ to reulen ri3tfullyche his
 pepel.”

“Broþer, þou seydest þat God 3ef⁴ his pepel cerymonyes 15
 as wel as hestes & domes: y preye þe, telle me what manere
 cerymonyes he ordeyned.”

“Suster, God bed his pepel þat þei schulde ben holy
 & clene for he hymselfe was holy & clene, & þerfore
 he forbed⁵ his pepel alle vnclene metes. Of fleschmetes 20
 he forbede⁵ hem alle þilke beestes þat hadden hure fet
 departed a two partyes oþer mo⁶, bote 3ef þei chewed hure
 code; & so swyn, & cattes, & houndes, & suche oþer bestes
 weren forboden as for vnclene bestes. Oxen⁷, hertes, schep,
 & get & suche þei⁸ schulden eten⁹, for þei weren clene bestes. 25
 Alle þilke bestes þat han hol fet weren forboden, as hors, &
 chameyles, for þei beþ vnclene¹⁰. Of fisches alle þilke þat ne
 hadde no3t fynnes ne scales weren forboden, for þei weren
 vnclene; oþer fysches þei my3ten ete. Of bryddes þilke þat
 lyfeden by¹¹ rafeyn weren forboden, as gripes, and egles, & 30
 gledes & suche oþere; & alle volatyles¹² þat wenten on foure
 fet weren¹³ vnclene & forboden. Also alle þilke bestes þat
 crepeþ on þe erþe weren forboden for hure vnclennesse. &
 who þat touched¹⁴ eny of þese vnclene bestes whan þei weren

¹ lykeþ P.

² inserted above the line in a later hand, S. om. P.

³ fol. 12 P.

⁴ 3af P.

⁵ forbad P.

⁶ fol. 11 S.

⁷ ox on erasure, S.

⁸ other inserted above the line in a later hand, S.

⁹ -ten on erasure, S.

¹⁰ cl on erasure, S.

¹¹ lyfeden by added above the line, P.

¹² folatylyes P.

¹³ fol. 12^b P.

¹⁴ toucheþ P.

[d]ede¹, he schulde be vnclene forte² efen; & þanne he schulde waschen his cloþes, & so he schulde be clensed. & what vessel³ touche suche careynes of vnclene bestes wip-ynne-forþ, oþer cloþes, oþer eny such oþer þing, it schal ben 5 vnclene forte² efen; & afterward it schal be clensed with water, & þanne is⁴ it clene, bote 3ef it be an erþen vessel: for it schal be broken whan eny vnclene þing haþ y-be þer-ynne. Also alle manere stondynge watres in cysternes oþer in puttes weren vnclene; also alle manere flesch þat 10 water weren þrowen on was vnclene. & who þat touched⁵ þe careyn of a clene best þat dyed⁶ in sum seknesse, he schulde ben vnclene forte² efen; and⁷ who þat eteþ of such a⁸ careyne, or bereþ it oþer⁹ eny þing þer-of. Þese beþ þe cerymonyes of vnclene metes þat maden men vnclene. 15 Eferich man þat was leprous was vnclene, & schulde by dom of prestes ben y-putt oute of þe cumpanye of his breþeren þat weren clene. & whan he were hol & clene of his lepre, he schulde schewe hym to þe prest¹⁰, & þe prest schulde offren to God a sacryfyce for his clensynge. What man toucheþ a 20 leprous man is vnclene; what vessel oþer cloþinge þat a leprous man toucheþ it is vnclene; & 3ef it be an erþen vessel þat he toucheþ it schal¹¹ be broken. A man also þat þorou3 seknesse haþ a flux of his kynde passynge from hym is vnclene forte¹² he be hol of his seknesse; & al þe tyme of 25 his seknesse, who þat touched⁵ hym schulde ben vnclene forto¹² efen; & also who þat touched⁵ his bed, oþer sete þer he hade¹³ y-sete, schulde ben vnclene forto¹² efen. & 3ef he were hol of his seknesse, he schulde tellen vii¹⁴ dayes from þe tyme of his clansynge; & whan he had y-waschen al his body & 30 his cloþes in hurnynge¹⁵ water, þe eyzteþe day he schulde come to þe prest, & he schulde offren for hym a sacryfyce to God & preye for hym to God. Also boþe men & wymmen aftur þat þei haden leyen to-gedere, þei schulden ben vnclene

¹ *clede* expunged in S. with *cloved* in the margin in a later hand. *clede* P. Cf. *Vulgate*; Levit. xi. 31 Qui tetigerit morticina eorum, immundus erit usque ad vesperum. ² *tyl* P. ³ *v* on erasure, S. ⁴ *is* on erasure, S. ⁵ *toucheth* P. ⁶ *dyeþ* P. ⁷ fol. 11^b S. ⁸ om. P. ⁹ *orþer* P. ¹⁰ fol. 13 P. ¹¹ *sal* P. ¹² *til* P. ¹³ *e had* on erasure, S. ¹⁴ *seuen* P. ¹⁵ *hurnynge* expunged with *renynge* in the margin, 1st corrector, S. *rennyng* inserted in P.

forto¹ efen; & þanne² þei schulden waschen hure cloþes & hure bodyes, & so þei schulden ben mad clene. A wymman þat hade purgacioun eferich moneþ aftur þe day of hure purgacioun, he³ schulde be holden vnclene sefen dayes afturward; & who þat lye wiþ hure wiþ-ynne þat tyme 5 schulde ben vnclene forto¹ efen; & who þat touched⁴ hure bed⁵ also, & þe⁶ vesseles þat heo³ touched⁴ wiþ-ynne þat tyme, schulde ben vnclene. A womman þat hade⁷ flux of blod aftur hure kyndelyche purgacioun in þe moneþ was vnclene; & who þat touched⁴ hure oþer hure bed schulde ben vnclene 10 forto¹ efen. & aftur þe⁶ cessynge of hure flux heo³ schulde counte sefen dayes, & þe eizteþe day heo³ schulde come to þe prest, & he schulde offre for hure a sacrifice to God, & preye for hure. A womman þat hadde y-boren a chyld, 3ef it were a knafe-chylde⁸, sefen dayes he³ schulde ben vnclene, þe 15 eyzteþe day heo³ schulde circumsyden⁹ hure chyld, and þritty dayes schulden passen er þan he³ schulde come in-to þe seyntewarye, oþer touchen eny halewed þing. 3ef it were a mayde-chyld þat were y-boren, þe womman schulde ben vnclene two wykes, & LX¹⁰ dayes & sixe heo³ schulde ben in 20 hure purgacyoun; & aftur þese dayes heo³ schulde come to þe prest, & he schulde offren to God a sacrifice & prey for hure. Þese beþ þe cerymonyes of clene men & vnclene & wymmen also. Þei haden also cerymonyes of halydayes: for¹¹ þe sixe dayes of þe wyke þei myzten werche, & þe vii¹² day þei 25 schulden ben in reste; boþe þe housbonde and his wyf & his children & his serfauntes¹³ and his bestes and straungeres also. For whan God maketh þe world, sixe dayes he wrouzte, and þe sefeþe¹² day he was in reste. And who þat wrozte⁶ þe halyday, he schulde ben y-stoned to þe deþ. Þe furste moneþ of 30 þe 3er, þe fourtenþe day of þe moneþ, Pase¹⁴ of God, þe efetyd (þat is to seye, þe passynge¹⁵ of God¹⁶): & on þe morewen þei schulden maken a solempnyte of þerf¹⁷ bred; and þis day þei schulden resten from alle bodylyche werkes. And sefen dayes

¹ tyl P.² fol. 12 S.³ 3e P.⁴ toucheþ P.⁵ fol. 13^b P.⁶ om. P.⁷ hadde a P.⁸ knafe underlined in S, with man in the margin in a late hand.⁹ circumsisen P.¹⁰ sexti P.¹¹ fol. 12^b S.¹² seuenþe P.¹³ fol. 14 P.¹⁴ Cf. Vulgate, Levit. xxiii. 5, Phase Domini est.¹⁵ ss on erasure, S.¹⁶ God has g on erasure, S.¹⁷ þerw P.

þei schulden eten þerf¹ bred. And þe sefeþe² day schulde be holy as þe furste. Þis God ordeyneþ for³ þei⁴ schulden hafē in muynde how in þe furste⁵ moneþ of⁶

I. PETER⁷.

Suster⁸, þre aposteles þat weren most pryfe wiþ Crist, Petur & Iames & Ion, wryteþ pysteles to þe pepel how þei schulen lyue; & Peter seiþ on þis wyse,

- 1 3 Y-blessed be God, þe Fader⁹ of oure Lord Iesu Crist, þat
of his grete mercy haþ bygeten 3ow a3eyn in-to on hope by þe
4 arysynge from deþ to lyfe of Iesus Crist, & in-to an herytage
incorruptybel, vndefouled, þat may no3t welewe, þat is y-kept
5 in hefne in 3ow, þat beþ y-kept in þe vertu of God by feiþ
6 in-to hele þat is redy to ben y-schewed in þe laste tyme; in
þe whyche tyme 3e schuleþ ioyen. And now 3ef it behoueþ
7 to sorewe to-gedere a luytel in dyuerse temptacyones, þat
þe preuyngē of 3owre feiþ be more precyous þan gold þat is
y-prefed in þe fuyr, & be y-founde¹⁰ in-to preysynge & ioye &
8 worschupe in þe reuelacyoun of Iesus Crist: whom 3e lofeþ,
þat 3e ne hafeþ no3t y-seye: in whom 3e byleseþ, þat 3e seþ
no3t; but whan 3e seþ hym, 3e schuleþ ioyen in a gladnesse þat
9 may no3t ben y-told, y-gloryfyed, & berynge þe ende of 3oure
10 feiþ, þe hele of 3oure soules. Of þe whuche hele prophetes
han y-sou3t & y-serched, þat han y-prophecyed of þe grace
11 þat is to comen in 3ow: þat telleþ as þe spiryt of Crist haþ
y-sygnifyed to hem þis tyme, furst tellynge þe suffrynges
12 of Crist, & siþþe his¹¹ blisses þat comeþ aftur. To whuche
prophetes it wes¹² y-told, þat þei ne schulde no3t to hem-

¹ þerw P. ² seuenþe P. ³ r on erasure, S. ⁴ þei on erasure, S.
⁵ e on erasure, S. ⁶ The rest of the page is blank in S and P.
⁷ fol. 13 Running heading: *Petri i* (ii). *C^m 1^m* in the margin; below it
I Peter c i in a modern hand which has marked the chapters as far as
I John i., S. fol. 14^b P. ⁸ uster on erasure, S. ⁹ fa in margin with
caret to mark insertion, S. ¹⁰ y- om. P. ¹¹ fol. 15 P. ¹² e in
wes is blurred, S. was P.

selfe, bote to 3ow, mynystre þilke þinges þat beþ now y-told
to 3ow by hem¹ þat haueþ y-preched 3ow in þe Holy Gost.
þat² is³ y-send from hefne ; in whom þe aungeles of hefne
desyreþ to byholde. & þerfore cutteþ up þe lendes of 3oure 13
þou3t, & beþ sober in alle þinges, & parfyt, & hope 3e in þat
grace þat is y-prefed to 3ow in þe reuelacyown of Iesu Crist ;
as chylde[n] of obedyence, no3t ylyche þe desyres of 3oure 14
vnkunnyngnesse herbyfore⁴, bote y-lyche hym þat haþ ycleped 15
3ow þat is holy, þat 3e ben holy in eueriche conuersacyoun ;
for it is y-wryten, 3e schuleþ ben holy, for ych am holy. 16
And 3ef⁵ 3e clepeþ hym⁵ 3oure Fader, þat⁶ demeþ wiþ-uten 17
vndurfongyng[e] of mennes persones⁷, aftur euerych mannes
worchyng[e], haue 3e þe conuersacyoun in þe tyme of 3oure
wonyng[e] in þis worlde in drede : knowyng[e] þat 3e beþ no3t 18
for-bou3t⁸ wiþ corruptybel þinges, as gold oþer syluer, out
of 3oure ueyn⁹ conuersacyoun of 3oure fadres tradycyones¹⁰ ;
but þoro3 þe precyous blod of Crist, þat was as a lomb vnde- 19
fouled, wiþ-uten wem, þat was y-knowe by-fore þe ordeynyng[e] 20
of þe worlde, & y-schewed in þese laste tymes for 3ow : þat 21
þoro3 hym beþ trewe in¹¹ God þat areryd hym vp from deþ to
lyfe, & haþ y-3euen¹² hym an euerlastyng[e] blisse, þat 3oure
byleue & 3oure hope were in God, makyng[e] 3oure soules 22
chaste in buxomnesse of charyte & in loue of bryþerhede ; &
loue 3e sadlyche to-gydere of a sympel herte : y-bore a3eyn 23
no3t of a seed þat is corruptybel, bote in-corruptybel, þoro3
þe word of þe lyuyng[e] God & dwellyng[e] wiþ-uten¹³ ende.
For eferich flesch is gras, &¹⁴ his blisse is þe flour of gras. 24
þe gras waxed¹⁵ drye, & his flour fel adoun : bote Goddes 25
word dwelleþ euermore. And þis¹⁶ is þat word þat is y-
prechyd to 3ow¹⁷. & þerfore do 3ee away euerych wicked- 1 2
nesse & gyle & symulacyons & enuyes¹⁸ & alle manere

¹ e partly erased, S. ² fol. 13 b. ³ om. P. ⁴ no3t ylyche...
herbyfore in margin, 1st corrector, S. omitted in P. ⁵ Followed by
for (crossed out), S. ⁶ þ^t on erasure, S. ⁷ es on erasure, S.
⁸ u added above the line, nota in the margin, S. ⁹ ueyn written in
margin by 1st corrector, S. om. P. ¹⁰ on on erasure, S. ¹¹ fol. 15^b P.
¹² y twice repeated. P. ¹³ an e is repeated in the margin, S. ¹⁴ in P.
¹⁵ wezep P. ¹⁶ fol. 14. ¹⁷ c^m 2^m in margin in early hand, S. ¹⁸ nota
written above 3ow, S. ¹⁸ enemyes P.

2 *detractiones*, as chyldren þat beþ nou¹ bygeten, resonabel,
 wipouten gyle², coueyte 3e mylk þat 3e growen þere into hele;
 3,4 3ef 3e han y-tasted³ þe swetnesse of God: to whom 3e comeþ,
 to a ston, y-repreuyd of men, bote y-chosen of God & y-
 5 worschupyd; & be 3e as quyke stones y-buld abouen in-to
 spirytual houses, an⁴ holy presthod. And offre 3e spirytual
 6 *sacrifyces*, acceptabel to God by Iesus Crist. & þefore
 scripture seiþ, Lo, ich⁵ wole putten in Syon a chef corner-
 ston, precyous & y-chose. And who þat byleueþ in hym ne
 7 schal no3t ben y-schend. And þer-fore to 3ow þat by-leueþ
 8 he is worschupe & an heed-ston of þe corner, bote to hem þat
 byleueþ no3t, & buyldynge han reproued þis ston, he is a ston
 of offence & of sclandre, to þilke þat offendip his word
 9 & byleueþ no3t in hym, in whom þei beþ y-sett. Bote 3e beþ
 a kynde y-chose, a kynglyche presthode and holy folk, a pepel
 of adquysicyoun, þat 3e schewen openlyche his vertues þat
 hap⁶ ycleped 3ow out of darknesse in-to his wondurful lyzt;
 10 & þilke þat weren no pupel, now þei beþ Goddes pepel⁷; &
 þilke þat founden no mercy, now þei habbeþ y-founde mercy.
 11 My leueste frendes, y pray 3ow as straungeris & pyl
 grymes, to abstene 3ou from⁸ fleschlyche desyres, þat fyzteþ
 12 a3eyn þe soule; hauynge 3oure⁹ conuersacyoun good among
 folk; þat, in as myche as men spekeþ yuel of 3ou as of yuel-
 doeris, þei gloryfyen God in þe day of visitacyoun, byholdynge
 13 in 3oure goode werkes. & be 3e soget to euerych creature of
 14 man, for⁸ God¹⁰: to þe kyng, as to hym þat is abouen; to
 dukes, as to hem þat beþ ysend from hym in-to veniaunce
 15 of¹¹ wykked doeris & preysynge of goode men. For so it is þe
 wille of God, þat in 3oure wel-doynge 3e maken þe vnkunnyng-
 16 nesse of vnwyse men waxe doumbe; & be 3e fre, no3t hauynge
 17 þe fredom of wykkednesse, bote as Goddes seruauntes. Wor-
 schupe 3e alle men, & loue 3e breþerhede. Dredip 3e God¹²,

¹ After *nou* erasure of two letters, probably þe, the þ being faintly visible, S.
² an *e* is repeated in the margin, S. ³ *y*- om. P. ⁴ and P. ⁵ fol. 16 P.
⁶ om. P. ⁷ and *þilke þat...Goddes pepel* in a contemporary hand
 in the margin with a caret to mark insertion, P. ⁸ an *e* is written in
 the margin, S. ⁹ fol. 14^b S. ¹⁰ The *d* is added above the line, S. ¹¹ fol.
 16^b P. ¹² *dredip 3e god* in the margin, 1st corrector's hand, S. om. P.

& worschupe 3e þe kyng. & be 3e sogetis in alle drede to 18
 lordes, noȝt onlyche to þilke þat beþ goode & softe, bote also
 to þilke þat beþ wykked. & þis is a¹ grace, 3ef eny man.¹⁹
 suffreþ any dysese vnriȝtfullyche for þe knowynge of God.
 Bote what grace is it, 3ef 3e sungeþ² & suffreþ betynges? [but 20
 if 3e, doynge wel, pacientliche suffreþ]³, þis is a¹ grace to-fore
 God. For in þis 3e beþ y-cleped: for Crist suffrede for ous, 21
 leuyng to 3ou ensaumple, þat 3e swen his steppis: þat dide 22
 non synne, ne non gyle was y-founde in his⁴ mouþ: & whan 23
 men cursed⁵ hym, he ne cursed⁵ noȝt aȝeyn; & whan he
 suffred, he ne þreded no man, bote he toke hymselfe to þilke
 þat demed hym vnriȝtfullliche; & he bar oure synnes in his 24
 body on þe tre; & þoroȝ his blood we beþ y-heled⁶. & 3e 25
 weren scheep erreden, bote now 3e beþ y-turned to a schep-
 herde & a byschop of 3oure soules.

And⁷ [also] ben wymmen sogetis to hire housbondes, þat 1 **3**
 þilke þat byleueþ noȝt to þe word ben y-wonne wiþ-ouren⁸
 word by wymmenes conuersacioun; byholdynge a chaste 2
 conuersacioun in drede⁹, þouȝ þer were noȝt wiþouten-forþ 3
 arayng of þe heres of hure hed, ne enuyronynge¹⁰ aboute
 of gold, oþer an-oþer cloþinge, ne apparayl of cloþes. Bote 4
 þat þe man of þe herte þat is y-hud be wiþ-ouren corrupcioun,
 of a softe spiryt in reste, þat is ryche in þe syst of God. For 5
 so sumtyme holy wymmen, hopyng in God, arayed hem-
 selfe, beyng sogettes to hure housbondes: as Sara was 6
 buxom to Abraham, clepyng hym hure lord: whos douȝtren
 3e beþ, wel doynge and dredeynge non affray. Men also 7
 duellen to-gydere with wymmen, & aftur hure cunynge
 departynge to hem worschupe, as to a wommanlyche vessel
 þat is more febel þan 3e beþ, as to hem þat beþ heyres wiþ
 3ow of þe grace of lyf; þat 3oure preyeres ne ben noȝt ylet.
 & be 3e in feiþ euerychone of on soule, suffryng togydere, 8

¹ om. P. ² synnyþ P. ³ but if 3e doynge wel pacientliche suffreþ in
 the margin, P. om. S. ⁴ m (crossed through) follows, S. ⁵ curseþ P.
⁶ y followed by turned (crossed out), P. ⁷ C^m 3^m in an early hand in the
 margin, S. And also P. ⁸ fol. 15 S. fol. 17 P. ⁹ drede followed
 by as (expunged), S. ¹⁰ serklyng P. In S serklyng is written in the
 margin, 1st corrector's hand.

9 louyeris of breþerhed, mercyful, noȝt wroþ¹, & humel²: noȝt
 3eldyngge yfel for yfel, ne cursyngge for cursyngge: bote bles-
 syngge aȝeynward; for in þat ȝe beþ y-cleped, þat ȝe owen þe
 10 blessingge of herytage. For who þat wole loue lyf, & y-sen
 goode dayes, chaste³ he his tunge from yfel, & his lippis þat
 11 þei speken no gyle: & bowe he a-vey from yfel, & do he
 12 good; & seche he pes & swe pes. For þe yȝen of God⁴ beþ
 on riȝtful men, & his erys to here preyeris; bote þe sterne
 13 semblaunt of God is on hem þat doþ yfel. And who is it⁵
 14 þat may noye ȝow, ȝef ȝe beþ goode foleweres? & ȝef ȝe
 suffreþ eny þing for riȝtfulnesse, þanne ȝe schuleþ ben blessed.
 Bote ne⁶ drede ȝe noȝt þe drede of hem, þat ȝe be noȝt
 15 afrayed; bote halewe ȝe oure Lord Crist in ȝoure hertys;
 & be ȝe redy euermore to ȝeuen a resoun to euerych man þat
 16 axeþ ȝow of þe feiþ & of þe hope þat is in ȝow; & haue
 a good consyence in softnesse & in drede, þat þilke þat
 bakbyteþ ȝow ben confounded, þat chalangeþ ȝoure good
 17 conuersacyoun in Crist. For it is beter, ȝif it be Goddis
 18 wille, þat ȝe suffren doynge wel þan doynge yuel. For Crist
 haþ ones y-dyed for oure synnes, he þat is riȝtful for us
 vnriȝtful, þat he wolde offren us to God; y-slawen in flesch
 19 & y-mad lyfyngge in spiryt; in þe whuche spiryt he com &
 20 preched to hem þat weren in prisoun, þat weren vnbyleuyngge
 sumtime, when þei abyden þe pacyence of God in þe dayes of
 Noe, when þe schyp was y-mad, in þe whuche schip a fewe,
 21 as eiȝte soules, weren y-saued by water. & nouþ⁷ in þe same
 manere baptyisme makeþ men saf, noȝt þe doynge a-vey of þe
 fylþe of þe flesch, bote þe axynge of a good consyence in
 God, by þe arysyngge from deþ to⁸ lyfe [of] oure Lord Iesu
 22 Crist, þat is in þe⁹ riȝtsyde of God, swolewyngge deþ, þat ȝe
 weren y-mad heyres of an eferlastyngge lyf; & he is gon
 to hefne, & haþ y-mad sogettis to hym aungeles and po-
 testates and vertutes¹⁰.

4 1 And¹¹ þerfore ȝif Crist haþ y-suffred in his flesch, be ȝe

¹ roþ on erasure, S.

² humel om. with meke written in margin, P.

³ wipholde in a later hand, P.

⁴ fol. 17^b P.

⁵ om. P.

⁶ fol. 15 b.

⁷ nou P. þ on erasure, S.

⁸ fol. 18 P.

⁹ om. P.

¹⁰ vertues P.

¹¹ C^m 4^m in the margin in an early hand, S.

y-armed in þe same þouȝt; for he þat suffred in flesch lefte alle manere synnes; For as muche as þe remnaunt þat lyfesh² in flesch, aftur þis tyme lyue aftur þe wyll¹ of God & noȝt aftur mennes lustes. For þe tyme þat² is passed suffycesh³ to maken an ende of þe wyll of mys-byleued men, þat habbeþ y-walked in hure leccheryes, & in lustes of wyn-drynkynges, & etynges, & drynkynges out of mesure, & vnleffel heryenges of maumetes: in whom þei beþ nowþe⁴ astonyed & wondreþ þat we ne hurneþ⁵ noȝt in-to þe same confusyoun of leccherye, blasphemying oure God; bote þei⁵ schuleþ zelden a resoun to hym þat is redy for-to demen boþe quyke & dede. & þerfore it haþ ben⁴ y-preched to hem þat⁶ beþ dede, þat⁵ þei ben y-demed aftur men in flesch, & lyfen aftur God in spiryt. & þe ende of alle þinges comeþ nyȝ: &⁷ þerfore be ȝe wyse, and⁶ wake ȝe in preȝeres; & to-fore alle 8 þinges haue ȝe contynuel charyte in ȝow, eferychone to oþer; For charite heleþ þe mul[ti]tude⁷ of synnes. &⁸ herborewe ȝe eferychone oþer wiþ-uten grucchyng; & eferich man as¹⁰ he haþ vnderfonge grace, mynystre he þat grace to oþer, as goode dyspensatores of many maner grace of God; & who¹¹ þat spekeþ, speke he as þe wordes of God; & who þat mynystreþ as of þe vertue þat God mynystreþ: þat in alle þinges God be y-worschuped þoroȝ oure Lord Iesu Crist, to whom is⁹ blisse & power of comaundyng, world wiþ-uten ende. My leueste breþeren, ne be ȝe noȝt pilgrymes in þe¹² grete hete þat is y-don to ȝow þoroȝ temptacyones, as þouȝ þer fulle any newe þing to ȝow: bote comune ȝe to Cristes¹³ suffrynges, & be ȝe glade þat ȝe ben glade & ioyen in þe reuelacion of þe blysse of oure Lord Iesu Crist. And ȝef ȝe¹⁴ beþ obrayded for his name, þanne ȝe schulleþ ben y-blessed; For þe Spiryt of hym þat is of þe worschupe of þe blysse & of þe vertue of God schal resten up-on ȝow. Bote¹⁰ no man¹⁵ of ȝow suffre as a man-sleer, oþer a þef, oþer a curser, oþer as he þat¹¹ desyreþ oþer mennes goodes: bote who þat suffreþ as¹⁶ a Cristene man, be he noȝt aschamed, bote gloryfyne he God

¹ þe wyll twice repeated, S, P. In S. the first þe wille is expunged.

² fol. 16 S.

³ turneþ with t on erasure, P.

⁴ y ben P.

⁵ and P.

⁶ an e written in the margin, S.

⁷ ti left out in S.

⁸ fol. 18^b P.

⁹ his P.

¹⁰ fol. 16^b S.

¹¹ om. P.

17 þoro3 a ri3tful name. For it is tyme þat þe dom bygynne
 from Godes hous : & 3ef þe bygynnyng be at 3ow, what ende
 18 schal be of hem þat byleueþ no3t to þe euangelye ? & 3ef þe
 ri3tful man¹ schal vnnepis ben y-safed, where schuleþ þe
 19 wycked men & þe synful man apperen ? & þerfore þese þat
 suffreþ aftur þe wyлле of God, to a trew makere þei takeþ
 5 1 hure soules to kepe in goode deedis. And² y preye þilke þat
 beþ elders men among 3ow, y, þat am a wytnesse of þe
 suffrynges of Crist, & a comuner of his blisse þat schal be
 2 schewed her-aftur, þat 3e feden³ Goddes flok⁴ þat is in 3ow,
 takynge kepe to hem, no3t y-constreyned bote wilfullyche,
 3 aftur God ; ne for no foul wynnyng, bote wilfullyche ; &
 no3t as hauynge lordschype in⁵ clergie, bote in forme of
 4 a⁶ flok⁴ þat is y-mad of 3oure wyлле, of 3oure soule ; þat whan
 he þat is prince of schepherdes appereþ, 3e vnderfongen
 5 a coroune of blysse þat may no3t welewe. Also, 3e 3onge-
 lynges, be 3e sogettes to 3oure eldren. & eferich man schewe
 humelnesse to oþer : for God a3eynstondeþ proude men, &
 6 3efep grace to humel men. & þerfore humel 3e 3ow vnder þe
 my3ty hond of God, þat he arere 3ow an hy3 in þe tyme of
 7 vysytacyoun ; & þrowe 3e al 3oure bysynesse in hym, for he
 8 haþ þe charg of 3ouw. And be 3e sober, & wake 3e, for
 3oure aduersarye⁷ þe deuел goþ aboute as a lyoun rampaund,
 9 sechyng⁸ whom he may deuoure : whom a3eynstonde 3e
 strong in feiþ, knowynge þat he doþ in þe same wyse to
 10 3oure broþerhede þat is in þe worlde. Bote God of eferiche
 grace, þat haþ y-cleped 3ow into an⁹ eferlastynge blesse⁹ þat
 11 ferme 3ow, & stable 3ou to hym by blysse & empyre from
 world to worlde.

II. PETER.

1 1 Symon¹¹ Peter, Iesu Cristes seruaunt & apostel, to þilke
 þat haueþ euene feiþ wiþ ous, [in]¹² þe⁶ ri3tfulnesse of oure God,

¹ fol. 19 P. ² C^m 5^m in an early hand, S. ³ *fedem* repeated in
 the margin, 1st corrector, S. ⁴ *folk* P. ⁵ & P. ⁶ om. P.
⁷ fol. 17 S. ⁸ fol. 19^b P. ⁹ *blysse* P. ¹⁰ *u* expunged, S.
¹¹ C^m 1^m in margin in an early hand, S. ¹² P. & S.

& oure Sauyour Iesu Crist: Grace & pes be fulfilld to zou 2
 in þe knowynge of oure Lord Iesu Crist. How alle þinges 3
 beþ y-graunted to us, to lif & to pyte, of þe vertue of his god-
 hede, þoro; þe knowynge of hym þat haþ y-cleped ous þoro;
 his owene blisse & his vertue; by whom. he haþ y-graunted 4
 ous grete byhestes & precyouse; þat we ben y-maad by hym
 felawes of þe kynde of þe godhede, fleyng þe corrupcyoun
 þat is in þe worlde. And 3e wiþ al zoure bysynesse mynystreþ 5
 in zoure feiþ vertu, in vertu connyng¹, in connyng¹ absty- 6
 nence, in abstynence pacyence, in pacyence pyte, in pyte loue 7
 of bryþerhed², in³ loue of bryþerhede charyte. And 3ef þese 8
 þinges ben in zou, þei ne schuleþ nozt make zou veyn ne
 wiþ-ouen fruyt⁴ in þe knowynge of oure Lord Iesu Crist.
 And he þat haþ nozt þese þinges, he is blynd, and gropyng 9
 wiþ his hond, & forzeteth þe purgacyoun of his olde synnes.
 And þerfore, breþeren, be 3e aboute to⁵ maken zoure clepyng 10
 & zoure chesyng certeyn by zoure goode werkes: & doynge
 þese þynges 3e schulleþ do no synne: & so þer schal be 11
 i-mynstred⁶ to zou plentyuouslyche an entre in-to þe euer-
 lastyng kyngdom of oure Lord & oure Sauyour Iesu Crist.
 Wharfore ich wole by-gynne to warne zou of þese þinges, þat 12
 knoweþ & beþ y-confermed in þis present trewþe. For y 13
 deme þat it is ryztful, as longe as ich am in þis tabernakel, to
 arere zou up in warnyng; For ich am certeyn þat þe doynge 14
 away of my tabernakel is nyz, as oure Lord Iesu Crist haþ
 y-sygnifyed to me. And ich wole 3eue my dylygence to haue 15
 zou fele syþes after my deþ þat 3e maken mynde of þese
 þinges. For we ne haueþ nozt y-folewed vnwyse fables & 16
 y-mad zou knowen þe vertue of oure Lord, bote we weren
 y-mad by-holderes of his gretnesse. For he vnderfong of 17
 God þe Fader worschyp & blisse, of a voys þat slod a-down to
 hym from þe grete blisse⁷ of þe Fadur & seyde, þis is my
 leue sone, in whom ich am y-plese⁸; y-here⁹ 3e hym. And 18
 þis voys we herden come from heuene, when we weren wiþ
 hym in þe holy hul¹⁰. & we han a more syker word of 19

¹ comynge P. nota in the margin, S. ² broþerhede P. ³ & P.

⁴ fol. 20 P.

⁵ fol. 17^b S.

⁶ the *i* inserted later above the line, S.

⁷ *e* in the margin, S.

⁸ *wel y plesed* P.

⁹ *y om.* P.

¹⁰ fol. 20^b P.

prophecye, to whom 3ef 3e takeþ kepe to, 3e doþ wel, as to a lyst þat brenneþ in a dark place, forte¹ þe² day bygynne to
 20 schyne, & þe day-sterre aryse up in 3oure hertes. And furst vnderstonde 3e, þat eueriche prophecye of scripture ne is
 21 no3t y-mad in his owene interpretacyoun: For prophecye ne is no3t y-brou3t of a mannes³ owene wyll: bote holy men han y-spoke as þe Holy Spirynt of God hath enspyred hem.

2 1 And⁴ þer han ben her byfore false prophetys in þe pepel, as þer schulen ben her-after a-mong 3ow maystres of lesynges, þat schuleþ bryngen in sectes⁵ of perdycyoun, & forsakyng⁶ hure Lord þat haþ y-bou3t hem, & bryngyng an hasty per-
 2 dicyoun to hem-selfen. & many schul swe her leccheryes, by
 3 whom þe weye of trowþe schal ben blasphemed. And þei schuleþ chaffaren of 3ow wiþ feyned⁷ wordis in here couetyse: bote hure dom ne cesseþ no3t, ne hure perdycyoun ne slepeþ
 4 no3t. For 3ef God ne sparyd not aungelis þat synned, bote þrew hem down in-to helle, & toke hem to ben y-turmentyd
 5 & y-kept to þe dom; And 3ef he ne spared not þe orygyal worlde⁸ & kept Noe þe eyzteþe man, þat was a bedel & a fore-goere of ry3tfulnesse, & bro3te a gret flod in-to þe
 6 worlde of wycked men; & 3ef he ouer-turned þe cytees of Sodom & Gomor⁹, & turned hem in-to axen¹⁰, & dampned, & putte hem þe ensampel of hem þat schulden don wyck-
 7 edlyche; & delyuered Loth þat was a ry3tful man and oppressed of þe iniurye of wycked men & of hure lecherous
 8 conuersacioun: for boþe in byholdyng and in heryng he was ry3tful, wonyng among hem þat from day to day þoro3
 9 hure wycked werkes turmenteden a ry3tful soule. & God can delyuere goode men out of temptacioun, & kepen wycked men in-to þe day of dom, to ben y-turmented in
 10 peynes; & rapere hem þat walkeþ aftur þe flesch in couetyse of vuclannesse¹¹, & despyseþ þe lordschupe; bodylyche ple-syng to hem-selfe ne dredeþ no3t to bryngen in sectes
 11 blasphemynge God, wher þat aungeles, þat beþ grettere in

¹ til P. early hand, S.

² om. P.

³ fol. 18 S.

⁴ C^m 2^m precedes in an

⁵ sectes repeated in margin, 1st corrector's hand, S.

⁶ forsaken P.

⁷ fined P.

⁸ word P.

⁹ fol. 21 P.

¹⁰ aschen P.

¹¹ fol. 18^b S.

strengþe & in vertue, ne bereþ noȝt þe bittur dom þat is
 aȝeyn hem. And þese beþ as vnresonabel bestes, kyndelyche 12
 in-to takynge & in-to deþ, blasphemynge in þinges þat þei
 knoweþ noȝt, in hure corrupcyoun þei schulen peryschen,
 vnderfongynge þe mede of vnryȝtfulnesse. Þese weneþ þat 13
 lustes ben delyces¹ of day², & beþ fulfilled wiþ þe delyces
 of wem of defoulynge, & doþ leccherye wiþ ȝow in hure
 leccheryes; and haueþ yen³ ful of avoutrye, & of gult þat 14
 may noȝt cessen; deceyfynge soules vnstabel⁴; habbeþ hure
 herte y-stered to coueytse; children of cursynge; & leuyng 15
 þe⁵ ryȝte weye han y-erred & han⁶ y-swed⁷ þe weye of Baalam
 & Boozor, þat loued þe mede of wyckednesse; bote he had 16
 a doumbe beste þat was vnder ȝok a mendement of his
 wodnesse, spekyng in mannys voys, þat forbed þe vnkun-
 nyngnesse of þe prophete. Þese beþ welles wiþouten water, 17
 & cloudes y-dryfen a-boute wiþ whirlyng wyndes, to whom
 þe dymshyp of derknesse is y-kept to. & spekyng in 18
 pruyde of vanyte bygyleþ in þe desyres of þe leccherye
 of hure flesch þilke þat fleþ a luytel weye from hem; & þei
 haueþ hure conuersacyoun in errour, byhotynge to hem 19
 fredom & beþ hem-selfen seruauantis of corrupcyoun. For of
 whom a man is ofercome, his serfaunt he is. For ȝef men 20
 flen þe defoulynge of þe world in þe knowynge of oure Lord
 Iesu Crist, & afterward medlen wiþ þe same þinges, & ben
 ofercomen of hem, hure⁸ later doynges beþ worse þan þe
 raþer. For it were beter to hem noȝt for-to knowe þe weye 21
 of ryȝtfulnes, þan, after þe knowynge, turnen hem aȝeynward
 from þe holy commaundement þat is y-take to hem. And to 22
 hem falleþ þe seyenge of þe trewe⁹ prouerbe, þe hound¹⁰ haþ
 y-turned hym aȝeyn forto caste, & þe sowe is y-wasche in þe
 gaseyn of fen.

And¹¹ lo, my leueste frendes, y write to ȝow þis¹² seconde 1 3
 epystel¹³ to stere ȝow in-to warnynge to a cler þouȝt¹⁴, þat ȝe 2

¹ delytes P.² in later hand on erasure, S.³ þan P.⁴ & vnstabel S, P.⁵ fol. 21^b P.⁶ om. P.⁷ y, om. P.⁸ fol. 19 S.⁹ treweþe P.¹⁰ u inserted above the line, S.¹¹ C^m 3^m in the margin

in an early hand, S.

¹² þe P.¹³ fol. 22 P.¹⁴ u added above

line in darker ink, S.

han mynde of þilke wordes þat ich haue y-sayd 3ow of holy
 prophetes & aposteles, of þe holy comaundementis of oure
 3 Lord & oure Safyour. And knowe 3e¹ furst, þat þer schuleþ
 comen men in þe laste dayes in deceyt gylours, walkyng
 4 after hure owene couey[ti]se², & seyenge, Where is þe by-
 heste oþer þe³ comyng of hym? For, seþþe þat oure fadres
 habbeþ y-slept, alle þinges abydeþ styлле from þe bygynnyng
 5 of creatures. Bote to þilke þat han þis wyl it is y-hud from
 hem, For hefne was sumtyme, and erþe, of watyr & abydyng
 6 þorou; watyr by þe word of God. By whom þe world was þo
 7 y-clensed & perysched by watyr. Bote hefnes þat beþ now⁴,
 & þe erþe, þorou; þe same word beþ y-kept to fuyr in-to þe day
 8 of dome, & of perdyoun of wycked men. Bote napeles, my
 dere frendes⁵, þis on þing ne be noȝt y-hud from 3ow, þat on
 day is to-fore God as a þousande 3eres⁶, & a þousande 3eer⁷
 9 as on day. And God ne targeþ noȝt his byheste as summe
 men weneþ; bote doþ pacyentlyche for 3ow, & nul none men⁸,
 perysche, Bote þat alle men ben y-turnyd aȝeyn to penaunce.
 10 And þe day of oure Lord schal comen as a þef; in þe whuche
 day hefne schal passen in a gret hastynesse, & þe elementes
 schuleþ ben vnbounde þorou; hete⁹, & ¹⁰ þe erþe & al þe werkes
 11 þat beþ þer-yune¹¹ schuleþ ben y-brand. And seþþe alle þese
 þinges schuleþ ben vndon, Whyche byhoueþ it þat we ben in
 12 holy conuersacyones & pytees, abydyng & hyzenge in þe
 comyng of oure Lord, þorou; whom brennyng hefnes schuleþ
 ben vndon, & þe elementys schuleþ roten þorou; þe hete of þe¹²
 13 fuyr? & we abydeþ newe hefnes & a newe erþe & his
 14 byhestes, in þe whuche riȝtfulnesse woneþ ynne. And þerfore,
 my dereste breþeren, be 3e abydyng wip-ouren wem and
 15 vndefouled, & schape 3e 3ow to ben y-founden in pes. &
 deme þat þe longe a-bydyng of oure Lord Iesu Crist is¹³ hele,
 as oure dereste broþer Poule, aftyr þe wysdom þat was
 16 y-grauntyd hym, wrot to 3ou; as he haþ y-don in his oþer

¹ *we* P. ² *coueyse* S. *coueytise* P. ³ *þo* P. ⁴ erasure of two letters after the *w*, S. ⁵ Opposite verse 8 an *e* and *nota* in the margin, S.
⁶ *3er* P. ⁷ *& a þousande 3eer* om. P. ⁸ fol. 19^b S. ⁹ inserted in a later hand, P.
¹⁰ fol. 22^b P. ¹¹ *þer* in margin, 1st corrector's hand, S. ¹² *þat* P. ¹³ *deprafep* is written in the margin in the 1st corrector's hand, S.

pysteles; in whom he spekeþ many harde þinges to vnder-
 stonden, þe whuche vnstabel men & vntauzt deprafeþ, as þei
 doþ oþer scriptures, to hure owne dampnacyoun. And þer- 17
 fore, my breþeren, seþþe ze knowe þese þinges byfore, kepeþ
 3ow-selfe, þat ze ben nozt y-lad in þe errour of vn-wyse men,
 & fallen away þoro; 3oure owene infirmyte. Bote waxe ze in 18
 þe knowynge & in þe grace of oure¹ Lord Iesu Crist oure
 Sauyour; to hym be blysse now & efermore her-aftur.
 De[o]² *gracias*?

JAMES³.

James⁴ þat is a seruaunt of oure Lord & oure God 1 1
 Iesu Crist, to þe twelue kynredes þat beþ in dyspersyon,
 hele and gretynge. Breþeren, trowe ze þat it be eferych 2
 gladnesse whan ze falleþ in-to dyuerse temptacyons,
 knowynge þat þe p̄refynge of 3oure feiþ worcheþ pacyence. 3
 And pacyence haþ a⁵ parfyt werk, þat ze ben parfyt & hol, 4
 faylynge in no þing. And who-efere of 3ou nedeþ wysdom, 5
 axe he of God, þat graunteþ eferich man plentyuouslyche and
 obbraydeþ no man. & axe he in feiþ & trust, doutynge no 6
 þing: For he þat douteþ is lyche to þe flod of þe see⁶ þat is
 y-mefed & y-boren aboute of þe wynd. And þefore þilke 7
 man ne trowe nozt þat he schal vnderfonge any þing of God;
 A man þat is doubel in soule, he is vnstabel in alle his weyes. 8
 And an humel broþer ioye he in hys hyzenesse, & a ryche 9, 10
 man⁷ in his lowenesse: For as þe flour of þe gras he schal
 passe forþ his weye. For þe sunne haþ y-rysen up wiþ hete, 11
 & haþ y-druyed⁸ þe heþ; & his flour is y-fallen a-down, & his
 fayrnesse is y-perysched: so a ryche man schal welewen in
 his iourneyes. Þat man is y-blessed þat suffreþ temptacyoun: 12
 for whanne he is y-prefed, he schal vnderfonge⁹ a coroune of
 lyf, þat God haþ byhoten to þilke þat loueþ hym. & no man 13

¹ 3oure P. ² *deu* with *u* in darker ink on erasure, S. ³ Heading: *Jacobus* in a later hand on fol. 20, subsequently *Ja-cobi* on facing pages, with the second stroke of *u* and the *s* erased. S. ⁴ *C^m 1^m* in an early hand, S. fol. 23 P. ⁵ om. P. ⁶ an *e* in the margin, S. ⁷ *ryche man* repeated in margin, 1st corrector, S. ⁸ *uyed* on erasure, S. *ydreyed* P. ⁹ fol. 23^b P.

seye whan he is y-temptyd, þat he is y-tempted¹ of God : for
 God ne is no temptour of wyckednesse, For he ne tempteþ no
 14 man: bote eferiche man is i-tempted² þoro; sterynge &
 15 drawynge of his owne coueytise. & after whan þat mannes
 coueytise haþ y-conseyued, he bryngeþ forþ³ synne : & whan
 16 þe synne is y-don, it bygeteþ⁴ deþ. & þerfore, my leueste
 17 bryþeren, ne erre 3e nojt. Eferich 3eft þat is best & parfyt
 is from abouen, comynge adoun from þe Fader of lyztes, at
 whom ne is non⁵ chaungynge, ne ouer-schadewynge of re-
 18 wardynge. For wylfullyche he haþ bygeten ous þoro; þe
 word of trowþe, þat we ben sum bygynnyng of his creature.
 19 & wyte 3e⁶ wel, my dereste breþeren, eferich man be swyft
 20 forte heren & slow for-to speken & slow to wrappe: For
 a mannes wrappe ne worcheþ nojt þe ryztfulnesse of God.
 21 & þerfore caste 3e away from 3ow eferych vnclennesse &
 plente of wyckednesse, & in goodnesse vnderfonge 3e þe word
 22 þat is y-sowe to 3ow, þat may saue 3oure soules. Bote be 3e
 doeres of þe word, and nojt onlyche hereris, bygylng 3ow-
 23 selfe. For who þat is an herer of þe word, & nojt a⁷ doere,
 þerafter he schal be lyckned to a man þat byholdeþ hym-
 24 selfen in a myroure: for⁸ he haþ byholden hymself, & wente
 forþ his weye, and anon he haþ forzetten whyche he was.
 25 Bote he þat byholdeþ in þe lawe of parfyt fredom, & duelleþ
 þerynne, & ne is nojt y-mad a forzetful herer, bote a doere of
 26 þe werk, he is y-blessyd in his doynge. & who þat troweþ
 hym-selfe a relygyous man, & refreyneþ nojt his tunge bote
 27 bygyleþ his owne herte, his relygyoun is veyn. A clene
 relygyoun & wip-uten wem to-fore God & þe Fader þis⁹
 is, to vysyten faderles chyliden and moderles, & wydewes
 in hure trybulacyoun, & to kepen¹⁰ hym-self wip-uten wem
 from þis worlde.

2 1 And¹¹ my dere breþeren, ne haue 3e nojt þe feiþ of þe
 blysse of oure Lord Iesu Crist in vnderfongynge of mennes

¹ þat he is y-tempted in margin in 1st corrector's hand, S. om. P.

² i added above line by a later hand, S. om. P.

³ fol. 20^b S.

⁴ te on erasure, S.

⁵ no P.

⁶ an e in the margin, S.

⁷ om. P.

⁸ fol. 24 P.

⁹ þis written above þat (crossed out), P.

¹⁰ fol. 21 S.

¹¹ C^m 2^m in the margin in an early hand, S.

persones. For 3ef þer come in-to 3oure cumpanye a man in 2
 fayr clopyng, hauynge a gold ryng¹ on his hond, & a pore
 man also in a foul cloþinge; þanne 3ef 3e² byholdeþ in hym 3
 þat is³ wel cloþed⁴, & seye, Sytte þou here wel; & seyn to þe
 pore man, Stonde þou þere, oþer sytte vnder þe stol of my
 fet; ne deme 3e noȝt þanne among 3ow-selfe, & be 3e noȝt 4
 y-mad domes-men of wykkede þoȝtes? Y-hereþ, my dereste 5
 frendes; ne ches noȝt God pore men in þis worlde, & ryche
 men in feiþ, & heyres of þe kyngdom, þat God haþ⁵ by-hoten
 to þilke þat loueþ hym? & 3e haueþ vnworschuped þe pore 6
 man. & ne doþ noȝt þese ryche⁶ men þoroȝ hure myȝt þruste
 3ou adoun? & þei draweþ 3ou to domes. & ne doþ noȝt þei 7
 blaspheme þe goode name þat is y-cleped⁷ on 3ow? And so 8
 3ef 3e parformeþ þe kynglyche lawe, after scripturis, þou
 schalt loue [þy nexte neiȝeboure]⁸, þann do 3e wel; & 3ef 3e 9
 vnderfongeþ mennes persones, 3e doþ synne, & beþ vndernome
 of þe lawe as trespassoures. & who þat kepeþ al þe lawe, & 10
 offendeþ in on þing, he is y-mad gulty of al þe lawe. For he 11
 þat seyde, þow schal do no leccherye, seyde also, þow schalt
 not sleen. & 3ef þow dost no leccherye, bote sleest, þow art
 y-mad a trespasour of þe lawe. So speke 3e, & so do 3e, as⁹ 12
 þouȝ 3e bygonne to ben y-demed by þe lawe of fredom. For 13
 to hym þat doþ no mercy þer is a dom wiþ-uten mercy: for
 mercy heueþ vp an hyȝ dom. And my¹⁰ breþeren, what pro- 14
 phyteþ it, 3ef a man sayþ þat he haþ feiþ, & ne haþ noȝt
 werkes¹¹? wheþer his feiþ mowe sauē hym? And 3ef a 15
 broþer oþer a³ suster be naked, oþer haue nede to hure
 eferyche dayes lyflode, & on of 3ow seye, Be 3e y-warmed⁷, 16
 oþer, Be 3e fulfillyd; & ne 3efe hem noȝt þat is nedeful to þe
 body, what profyteþ it? Ryȝt so feiþ, 3ef he ne haue none 17
 werkes, he is deed in hym-selfen. Bote sum man seyþ¹², þow¹³ 18
 hast feiþ, & ich haue werkes: schewe me þi feiþ wiþouten
 werkes, & ich wole of my werkes schewe þe my feiþ. þow 19

¹ gold ryng repeated in margin, 1st corrector, S. ² he P. ³ om. P.

⁴ ycloþed P. ⁵ fol. 24^b P. ⁶ an e in the margin, S. ⁷ y om. P.

⁸ þy nexte neiȝeboure P. In S þⁱ neiȝbour as thy self on erasure in a later
 hand. ⁹ fol. 21^b S. ¹⁰ my leue, P. ¹¹ an e and nota in the

margin, S. ¹² syþ P. ¹³ fol. 25 P.

20 byleuest þat þer ne is bote on God, & þow dost wel: & fendes
 byleueþ & quakeþ for drede. Bote wolt þou y-wyte, þow
 21 veyn man, þat feiþ is ded wiþ-uten werkus? Abraham
 oure fader ne was noȝt he y-justyfyed¹ of his werkes, offrynge
 22 Ysaac his sone up-on þe auter? Ne seest þou þanne, þat
 feiþ helped² his werkes, & of werkes feiþ was y-broȝt to an
 23 ende; & þe scripture was fulfilled þat seyde, Abraham
 byleued to his God, & it was y-holde to hym for ryȝtfulnesse;
 24 & he was y-cleped Godes frend. Ne seo ȝe not þanne þat a
 25 man is y-justyfyed of his werkes, & noȝt of feiþ alone? Also
 Raab þe hore ne was noȝt heo y-justyfyed of hure werkes,
 vnderfongynge Goddes messyngeres, & letynge hem gon out
 26 an oþer weye? & ryȝt as þe body is deed wiþ-uten spiryt, so
 feiþ is ded with-uten werkes.

3 1 And³ my breþeren, ne wylne ȝe noȝt to ben y-mad many
 2 maystres, wytynge þat ȝe takeþ þe grettere dom. For we
 offendeþ in many þinges euerychone. & who þat offendip in
 non word, he is a parfyt man, & he may wiþ a brydul leden
 3 al þe body aboute. For we putte brydeles⁴ in-to⁵ horses
 mouþes⁶ to maken hem assente to ous, and we bereþ aboute
 4 al hure body. And grete schyppes þat beþ y-meued wiþ
 grete wyndes, þei beþ y-turned aboute wiþ a lytul gouernynge,
 5 whydur þat he wole þat is gouernour of þe schypp. And so
 þe tonge is a lytul membre, bote he arereþ up grete þinges.
 6 And lo, how lytul a fuyr wole brennen up a gret wode! &
 þe tonge is fuyr & uniuersyte of wikkednesse; & þe tonge is
 y-set in oure membres, þat defouleþ al þe body; & heo is
 y-tend of þe fuyr of helle, & tendeþ þe wheol of⁷ oure
 7 natyuyte. For eferich kynde of bestes, of bryddes, of eddres,
 8 & of alle oþer, beþ y-temed of mankynde, bote þe tonge no
 man may temen; for it is a wicked þing, & wiþ-uten reste,
 9 & ful of dedlyche venym. In þe tonge we blesseþ⁸ God þe
 Fader; & in hure we curseþ men, þat beþ y-mad after þe
 10 ymage of God: of þe same mouþ passeþ forþ blessinge &

¹ y om. P.² helpeþ P.³ fol. 22. C^m 3^m in the margin, S.⁴ brydeles repeated in margin, 1st corrector's hand, S.⁵ fol. 25^b P.⁶ the two first strokes of m on erasure, S.⁷ of added above line in

a later hand. An e in the margin, S.

⁸ blessed P.

cursynge. My breþeren, it byhoueþ nozt þat it be y-don þus. Wheþer þer sprynge out of hol a¹ welle þat welleþ boþe 11 suete watyr & bytter watyr? & my breþeren, wheþer a 12 fyge-tre mowe brynge forþ grapes, oþer a vyne fyges? so salt water may maken no fresch watyr². Who is a wys man & a 13 wel y-tauzt³ man a-mong 3ow? schewe he of his good conuersacyoun his worchyng in goodnesse of wysdom. & 3ef 3e⁴ 14 haueþ⁵ bytter hate & stryuynges⁶ in⁷ 3oure hertes, ne ioye 3e nozt to ben lyerys a3eyn trewþe. For þis wysdom ne 15 comeþ not doun from a-boue, bote it is an erþelyche wysdom, & a⁸ bestysch wysdom, & þe⁸ defeles wysdom. For þer is 16 hate & stryuyng⁹, þer is vnstabelnesse & eferych schrewyd¹⁰ werk. Bote þe wysdom þat is of a-bouen heo is furst chaste, 17 & seþþe discret, & temperat, pesybel, and bleþelyche wole be conseyled, & assentyng to goode þinges, ful of mercy & of goode fruytys, demynge wipoute symulacyoun. & þe fruyt of 18 ryztfulnesse is y-sowen in pees to þilke þat doþ pees.

And¹¹ of whennes beþ þe batayles & þe stryuynges þat beþ 4 a-mong 3ow? ne beþ þei nozt of 3oure coueytyses þat beþ in 3oure membres? 3e coueyteþ, & 3e ne haueþ nozt: 3e sleþ¹², & 2 3e hateþ, & 3e mowe nozt geten: 3e stryueþ¹³ & 3e werreþ; 3e ne haueþ nozt, for 3e ne axeþ nozt. 3e axeþ, & 3e ne vnder-3 fongeþ nozt, for 3e axeþ in yuel manere, as 3e scheweþ openlyche in 3oure coueytynges. 3e spousbrekeres, ne knowe 4 3e nozt þat þe frendschype of þis world¹⁴ is enemy to God? & þerfore, who euere þat wol ben friend of þis world, he schal ben y-mad Goddes enemy. What wene 3e? þat scripture 5 seye in veyn, þat þe spiryt þat is in 3ow coueyteþ¹⁵ to enuye. Bote he 3eueþ þe more grace. & þerfore he say¹⁶, God a3eyn-6 stondeþ proude men, & 3eueþ grace to humel men. & þerfore 7 be 3e suget to God; & a3eynstonde 3e þe deuel, & he schal fleen a-vey from 3ow. Come 3e ny3 to God, & he wole 8 ney3leche to 3ow: 3e synful men, make 3e clene 3oure honden;

¹ of a P, of in margin, 1st corr. S. ² fol. 22^b S. ³ a crossed through, S. ⁴ on erasure, S. he P. ⁵ fol. 26 P. ⁶ streynynges P.
⁷ of P. ⁸ om. P. ⁹ streyneynge P. ¹⁰ schrede P. ¹¹ C^m 4^m in the margin, early hand, S. ¹² 3e sleþ repeated in margin, 1st corr. S.
¹³ streyneþ P. ¹⁴ word P. ¹⁵ fol. 26^b P. ¹⁶ fol. 23 S.

9 & 3e þat beþ of doubel soule, make 3e clene 3oure hertes. Be
 3e sory, & make 3e waymentacion: & be 3oure law3wynge
 y-turnyd in-to sorewynge, & 3oure ioye in-to drerynesse¹.
 10 & be 3e y-humeled in þe syzt of oure Lord, & he wole arere 3ou
 11 vp yn tyme of trybulacion². And my breþeren, ne bakbyte
 3e nozt eferychone to oper: for who þat bakbyteþ his broþer,
 oper demep his broþer³, he bakbyteþ þe lawe, & demep þe
 lawe: & 3ef þou demest þe lawe, þou ne art not a doer of þe
 12 lawe, bote a domes-man. And þer is on þat is makere of þe
 lawe & domes-man, þat may boþe sauene & distroye: & what
 13 art þou þat demest þi nexte neyzebore? And lo, now 3e
 seye⁴, We schuleþ gon to day oper to morewe in-to þat cyte,
 & þere we woleþ abyden a 3er, & chaffaren, & wynne muche:
 14 & 3e ne wyteþ nozt what schal fallen a-morewe. For what is
 3oure lyf? A breþ þat scheweþ hym-seluen a lytel whyles, &
 15 soone þer-aftur it is ydon. & þer-fore seye 3e, 3ef God wole,
 16 & 3ef we lyfep⁵, we woleþ don þis oper þat. Bote now 3e
 17 ioyep in 3oure pruydes, & eferich such ioye is wikked. And
 þerfore who þat can do wel, & doþ nozt wel, it is synne to
 hym.

5 And⁶ 3e riche men⁷, wepe 3e & make 3e sorewe in þe
 2 wrecchydnessys þat schuleþ come to 3ow her-after. 3oure
 rycchesse beþ y-roted, & 3oure cloþes beþ⁸ y-eten of mowtþes⁹.
 3 3oure gold and 3oure seluer is y-rousted; & þe roust of hem
 schal ben in wytnesse to 3ow & ete 3oure flesch as fuyr. 3e
 4 tresoureþ to 3ow-self wrappe in þe laste dayes. & þe mede of
 3oure werk-men þat han y-repe 3oure kyndomes, þat 3e haueþ
 bygyled hem of, cryep an hiz: & hure cryynge haþ y-entred¹⁰
 5 in-to þe eres of oure Lord of Sabaoth. 3e habbeþ y-mad
 festes up-on þe erþe, & 3e habbeþ y-noresched 3oure hertes in
 6 leccheryes in þe day of slauzt. 3e han y-brozt forþ &
 7 y-slawen þe ryztful man, & he ne azeynstondeþ 3ow nozt. &¹¹
 þerfore, briþeren, be 3e pacyent to þe comynge of God. For

¹ dreynesse P. ² yn tyme of trybulacion in margin, 1st corr. S. om. P.

³ his broþer om. P. ⁴ 3e seye on erasure. Nota in the margin S.

⁵ fol. 27 P.

⁶ Cm 5m in the margin, early hand, S.

⁷ ryche men

repeated in the margin, 1st corrector, S.

⁸ fol. 23^b S.

⁹ moppes P.

¹⁰ y om. P.

¹¹ fferia 4^a in pale ink in margin, S.

lo, an erþe-tylyere abydeþ þe precyous fruyt of þe erþe, & suffreþ pacyentlyche, forte he vnderfonge schoures þat pertenep to þe tyme, & efetydes schoures. & be 3e pacyent, & 8 confermeþ 3oure hertes, for þe comynge of God wol neyꝛlachen. And¹ breþeren, ne make 3e noȝt waymentacyoun to-gedere, 9 þat 3e ben noȝt y-demed: for lo, þe domes-man abydeþ tofore þe 3ate. & briþeren, take 3e ensampel of an efel yssew, 10 & of longe² abydyngge, & of pacyence, & of trafayl, of prophetes þat han y-spoken in þe name of oure Lord. & þei han 11 y-seyd, þat þei beþ y-blessed þat habep y-suffred & abyde. And 3e habbeþ y-herd þe suffryngge & þe abydyngge of Iob, & 3e han y-seye þe ende of oure Lord: for he is mercyful & doþ mercy³. And tofore alle þinges, my dereste briþeren, ne 12 swere 3e noȝt by hefne, ne by erþe, ne be non oþer oþ: bote be⁴ 3oure word 3e, 3e, & nay, nay; þat 3e ne falle noȝt vnder dom. 3ef any of 3ow is sory, preye he⁵, & synge he⁵ wiþ an 13 efene soule. And 3ef eny man is seek a-mong 3ow, bryngge 3e 14 in prestes of þe church, & preyen þei up-on hym, & anoynteþ hym wiþ oyle in þe name of oure Lord: & þe 15 preyere of byleue schal saue þe sek man, and oure Lord wole maken hym lyꝛtere of his sekenesse; & 3ef he is in synnes, þei schuleþ ben for3euen⁶ hym. And þerfore knowleche 3e 16 3oure synnes eferychone to oþer, & preye 3e for oþer, þat 3e ben y-saued. For muche worþ is a bysy preyere of a⁷ riȝtful man. Helye was a man lyche to 3ow, & he preyed þat it 17 schulde noȝt reyne upon þe erþe; & it reyned⁸ noȝt þre 3er & sixe moneþes. Eftsones he preyed; & hefne 3ef his reyn, & 18 þe erþe his fruyt. My briþeren, 3if eny of 3ow erre from 19 trewþe, & eny man turne hym aȝeyn; he schal vnderstonde, 20 þat who þat makeþ a synful man turnen hym from þe errour of his weye, he schal sauen his soule from deþ, & keuereþ þe multytude of synnes. Deo gracias.

¹ fol. 27^b P.² a longe P.³ nota in the margin, S.⁴ fol. 24, Heading Johannis, S.⁵ 3e P.⁶ for3en P. nota in the

margin, S.

⁷ om. P.⁸ fol. 28 P.

I. JOHN.

- 1 þat¹ þing þat was from þe bygynnyng, þat we habbeþ
y-herd, & y-seyen wiþ oure yþen, & byholden, [and]² oure
2 honden habbeþ y-touched of þe word of lyf, & þe lyf was
openlyche y-schewed, & we han y-seyen it, & we bereþ
wytnesse þer-of, & we scheweþ to 3ow an eferlastyng lyf þat
3 was at þe Fader, & haþ appered to ous; & þat þing þat we
habbeþ y-seye and y-herd we scheweþ to 3ow, þat 3e han
feloschype wiþ us³: & þat þe felauschype be wiþ þe Fader &
4 Iesu Crist his sone. And we wryteþ þese þinges to 3ow, þat
5 3e ioeyen, & þat 3oure ioeye be ful. & þis is oure tellynge þat
we han yherd of hym & þat we scheweþ to 3ow: for God is
6 lyzt, & in hym ne beþ no derknesse. And 3ef we seye þat we
han feloschype wiþ hym, & walkeþ in derknesse, we lyeþ, &
7 doþ no trewþe: & 3ef we walkeþ in lyzt, as he is in lizt, we
han felowschupe⁴ to-gydere, & þe blood of Iesu Crist his sone
8 clansyþ ous of eferich synne. & 3ef we seye þat we ne haueþ
no synne, we bygyleþ ous-selfe, & trewþe ne is nozt in⁵ ous.
9 3ef we knowlecheþ oure synnes, he is trewe⁶ and ryztful to
forzeuen ous oure synnes, & to clensen ous of euerich wikked-
10 nesse⁷. & 3ef we seye þat we ne haueþ nozt y-synned, we
makeþ hym a gabbere, & his word ne is nozt dwellynge in
2 ous. My⁸ smale chyl dren, þese þynges y wryte to 3ou, þat 3e⁹
synne nozt. And 3ef þat eny man synneþ, we haueþ an
aduoket to-fore þe Fadur, Iesu Crist þat is riztful: & he is
þe forzeuennesse of oure synnes; nozt onlyche for ouren, bote
3 for al þe worldes. And in þis we¹⁰ wyteþ wel þat we¹⁰ haueþ
4 y-knowen hym, 3ef we kepeþ his hestes. Who þat seiþ þat
he knoweþ God, and¹¹ kepeþ nozt his hestes, he is a lyer, &
5 trewþe ne is nozt in hym. Bote who þat kepeþ his word,
soplyche, in hym is þe charyte of God parfyt. & in þis we
6 knoweþ þat we beþ in hym: & who þat seiþ þat he dwelleþ

¹ *pistola* 1^a in the margin, P. *ion*, C^m 1^m in an early hand in the margin, S. ² in S.P. ³ fol. 24^b; the facing pages are headed

Jo-hannis throughout, S. ⁴ fol. 28^b P. ⁵ *wiþ* P. ⁶ *trewþe* P.

⁷ First *k* on erasure, S. ⁸ No division in the mss. ⁹ om. P. ¹⁰ *3e* P.

¹¹ *e* in the margin, S.

in hym, he mote walken as he walked. My dereste breþeren, 7 y ne wryte noȝt to ȝou a newe comaundement, bote an old comaundement þat¹ ȝe hadden from þe bygynnyng: þe olde comaundement is² þe word þat ȝe haueþ y-herd. & y write 8 to ȝow a newe comaundement, þat is trewe boþe in hym & in ȝow; for derknesse beþ now y-passed, & verrey lyst schyneþ nowþe. Who þat seiþ þat he is in lyst, & hateþ his broþer, 9 he is ȝet in darknesse. & who þat loueþ his broþer dwelleþ 10 in lyst, & in hym is no sclandre. Bote who þat hateþ his 11 broþur he is in darknesse, & walkeþ in darknesse, & he ne wot noȝt whyderward he goþ, for derknesse haþ y-blend his yȝen.

My³ smale chyldren, y wryte to ȝow, for ȝoure synnes 12 beþ forȝeuen to ȝou in þe name of Crist. Y wryte⁴ to ȝow, 13 fadres, for ȝe habbeþ y-knowen hym þat is from þe bygynnyng. Y wryte to ȝow, ȝonglynges, for ȝe habbeþ ouercome hym þat is wykked. Y wryte to ȝou, ȝonge chyldren, for ȝe habbeþ y-knowe þe Fader. Y wryte to ȝou, 14 fadres, for ȝe habbeþ y-knowen hym þat is from þe bygynnyng. Y wryte to ȝou, ȝonge men, for ȝe beþ stronge, & þe word of God dwelleþ in ȝow, & ȝe habbeþ ouercome hym þat is wykked. And ne⁵ loue ȝe noȝt þe world, ne þynges þat beþ 15 in þe world. For who þat loueþ þe world, þe charyte of þe Fader ne⁶ is noȝt in hym. For al þinge þat is in þe worlde, 16 oþer it is coueytse of yȝen, oþer coueytse of þe flesch, oþer pryde of lyuyng, þat ne⁷ beþ noȝt of þe Fader, bote of þe world. & þe⁸ world schal passe, & his coueytse: bote who 17 þat doþ þe wylle of God he dwelleþ efere-more. My smale 18 chyldren, now is þe laste hour; &⁹ ȝe habbeþ y-herd þat Antecrist is y-come, & now þer beþ y-mad¹⁰ many Antecristes; & þerfore we wyteþ þat þis is þe laste houre. From ous þei 19 passeden, bote þei ne were noȝt of ous; for ȝef þei hadden y-ben of ous, þei wolden haue dwelled styлле wiþ ous: bote in þis it is openlyche y-schewed þat þei beþ noȝt of ous. Bote 20

¹ fol. 25 S. ² fol. 29 P. ³ C^m 2^m in the margin, S. ⁴ ry on erasure, S. ⁵ ne expunged, S. ⁶ ne expunged, S. fol. 29^b P.
⁷ ne expunged, S. ⁸ om. P. ⁹ as in the margin, marked to be inserted before ȝe, 1st corrector's hand, S. om. P. ¹⁰ fol. 25^b S.

3e habbeþ an-oyntyngē of þe Holy Spiryte, & knoweþ alle
 21 þinges. Y ne haue noȝt y-wryte to ȝou as to hem þat knoweþ
 noȝt þe treweþe, bote as to hem þat knoweþ þe treweþe, & for
 22 þat eueryche lesyng ne is noȝt of treweþe. Who is a lyer, bote
 he þat seiþ þat Iesu ne is noȝt Crist? He is Antecrist, þat
 23 denyeþ boþe þe Fader & þe Sone. For who þat denyeþ þe
 Sone, he ne¹ haþ noȝt þe Fader; & who þat knowlecheþ þe
 24 Sone, he haþ þe Fader. & leteþ þat dwelle stille in ȝow þat
 3e habbeþ y-herd from þe byggyngē, ȝe schulen dwelle boþe
 25 in þe² Sone & in þe Fader. & þis is þe byheste þat he haþ
 byhoten ȝow, þat³ he wol ȝeuen ȝow an eferlastyngē lyf.
 26 þese þinges ich haue⁴ y-wryte to ȝow, of þilke þat bygyleþ⁵
 27 ȝow. & þilke anoyntyngē þat ȝe han vnderfongen of hym
 dwelle styлле in ȝow, & ȝe ne haueþ no nede þat any man
 teche ȝow; bote riȝt as þe anoyntyngē of hym techeþ ȝou in
 alle þinges, & it is trewe, & no lesyngē, & riȝt so as ich haue
 28 y-tauȝt ȝow, dwelle ȝe in hym. And now, my smale children,
 dwelle ȝe in hym; þat, whan he appereþ, we han a trust, &
 29 þat we ne⁶ ben noȝt y-schend of hym in⁷ his comyngē. & as
 ȝe wyteþ þat he is ryȝtful, so wyte ȝe wel þat he þat doþ
 riȝtfulnesse is y-boren of hym.

3 And⁸ y-se ȝe, what charyte þe Fader haþ yȝeuen ous, þat
 we ben y-cleped Goddes sones, & ben Goddes sones. & þer-
 fore þe world ne knoweþ noȝt ous⁹, for he ne knewe noȝt hym.
 2 My dereste breþeren, now we beþ Goddes children, bote it is
 noȝt ȝet y-sene what we schuleþ ben. For we wyteþ wel,
 whan þat he appereþ we schuleþ be lyche to hym; for we
 3 schuleþ y-sen hym riȝt as he is. & euerych man þat haþ þis
 4 hope haleweþ hym-selfe, riȝt as he is holy. And euriche⁹
 man þat doþ synne & wikkednesse: he is boþe synne &
 5 wykkednesse. & ȝe wyteþ þat he appered to don a-wey
 6 synne; & in hym ne is no synne. & who þat dwelleþ in hym
 ne synneþ noȝt: & who þat synneþ¹⁰ ne knoweþ noȝt God,
 7 ne sey noȝt God. My smale chyldren, no man bygyle ȝow:
 8 who þat doþ riȝtfulnesse is riȝtful, as he is riȝtful⁹: & who þat

¹ ne expunged, S. ² om. P. ³ & þat P. ⁴ fol. 30 P. ⁵ byleueþ P.
 nota in the margin, S. ⁶ ne dotted out in black ink, S. ⁷ fol. 26 S.
⁸ C^m 3^m in the margin, S. ⁹ an e in the margin, S. ¹⁰ fol. 30^b P.

doþ synne he is of þe deuēl; for from þe bygynnyngē þe deuēl synnep. And in þis appered Godes Sone, to vndon þe werkes of þe deuēl. And euerich man þat is y-boren of God 9 ne¹ doþ no synne, for þe seed of God dwelleþ in hym: & he ne may nozt synne, for he is y-boren of God¹. And in þis beþ 10 openlyche y-schewed boþe Goddes chyl dren & þe deueles children: euerich man þat is nozt riȝtful ne is nozt of God, ne he þat loueþ nozt his² broþer. For þis is þe tellynge þat 3e 11 habbeþ y-herd³ from þe bygynnyngē, þat 3e⁴ louen to-gydere: nozt as Caym þat was wykked & slouȝ his broþer. And 12 herfore he slouȝ hym, for his werkes weren wykked, & his broþeres werkes weren goode. And⁵ ne wondre 3e nozt þouȝ þe 13 world hate ȝou. For we wyteþ þat we beþ y-translated from 14 deþ to lyf, for þat we loueþ oure breþeren. Who þat loueþ nozt he duelleþ in deþ. Euerich man þat hateþ his broþer he 15 is a mansleer: & 3e wyteþ þat euerich mansleer ne haþ nozt an euerlastyngē lyf dwellyngē in hym. & in þis we habbeþ 16 y-knowe þe charite of God, for he putte his soule for ous: & we oweþ to putten oure soules for oure breþeren. Who⁵ þat 17 haþ þe substaunce of þis world, & seþ his broþer haue nede: ȝef he closeþ⁶ his in-wardnesse from his broþer, how dwelleþ þe charite of God in hym? My lytul chyl dren, ne loue we 18 nozt in word, ne in tonge; bote in werk & in trewþe. In þis 19 we⁷ knoweþ þat we beþ of⁸ trewþe, & in his syȝt we scheweþ oure hertes; for ȝef oure herte⁹ vndernemeþ ous, God, þat is 20 more þan oure herte, he knoweþ alle þinges. My dereste 21 breþeren, ȝef oure¹⁰ herte vndernymēþ ous not¹¹, we han a truste in God; and what-euere we axeþ of hym, we schuleþ 22 vnderfongen of hym, for þat we kepeþ his hestes, & doþ pilke þinges þat beþ plesyngē to-foren hym. & þis is þe comaunde- 23 ment of God, þat we byleuen in þe name of his sone Iesu Crist, & þat we louen togydere, as he haþ y-ȝefen¹² ous a comaundement. & who þat kepeþ his comaundementys 24

¹ ne doþ no synne...y boren of God om. P.² is P.³ fol. 26^b S.⁴ we P.⁵ an e in the margin, S.⁶ fol. 31 P.⁷ ȝe P.⁸ of of P.⁹ herte repeated in the margin, 1st corrector, S.¹⁰ ȝoure P.¹¹ not in

the margin, 1st corrector's hand, S.

¹² fol. 27 S.

dwelleþ in hym, & he in hym. & in þis we knoweþ þat he dwelleþ in ous, for þe spiryt þat he haþ y-zeuen ous.

4 My¹ dereste breþeren, ne leue ze nozt euerych spiryt², bote prefeþ þe spirytes, wheþer þei ben of God: for many false
 2 prophetes beþ y-gon in-to þe worlde. In þis þe spiryt of God is y-knowe: euerych spiryt þat knowlecheþ þat Iesu Crist
 3 come³ into flesch he is of God: & euerych spiryt þat vndop Crist ne is nozt of God: & þis is Antecrist, of⁴ whom ze han
 4 y-herd þat he schal come; & now he is in þe world. Bote my smale chyldren, ze beþ of God, & ze han ouercome hym:
 5 for he þat is in 3ow is gretter þan he þat is in þe world. þei beþ of þis worlde, & þerfore þei spekeþ of þe⁵ world, & þe
 6 world y-hereþ hem. Bote we beþ of God: & who þat knoweþ God y-hereþ ous; & who þat is nozt of God he ne hereþ ous
 7 nozt. In þis we han y-knowe þe spiryt of trewþe, & þe spiryt of errour. My dereste breþeren, loue we to-gydere: for
 8 charyte is of God; & euerych man þat loueþ is y-boren of God, & knoweþ God. þilke þat loueþ nozt ne knoweþ nozt
 9 God; for God is charyte. In þis appered þe charyte of God in ous: for God sende his one⁶ bygeten sone in-to þis world,
 10 þat we lyfen by hym. In þis is charyte, nozt as þou3 we haden y-loued God, bote for he loued ous furst, & sende his
 11 sunne to ben forzeuenesse of oure⁷ synnes. My dereste breþeren, 3ef God loued ous, þanne moten we louen to-
 12 gydere. No man haþ y-sey God: 3ef we loueþ to-gydere, 13 God is in ous, & þe charyte of God is parfyt in ous. In þis
 14 we knoweþ þat we dwelleþ in hym, for he haþ y-zeuen ous of his Spyryt; & we han y-seyn & bereþ wytnesse, þat þe Fader
 15 haþ y-send his sone Sauyour of þe world. Who-euere þat knowlecheþ þat⁸ Iesu is Goddes sone, God dwelleþ in hym, &
 16 he in God. And we han y-knowe & byleueþ þe charite þat God haþ in ous. God is charite; & who þat duelleþ in charyte
 17 dwelleþ in God, & God in hym. In þis is charite parfyt in ous, þat we han trust in þe day of dome; for ryzt as he is we
 18 beþ in þis world. Drede ne is nozt in charyte: bote parfyt

¹ *C^m i^m* in the margin, S. ² *spirynt* repeated in the margin, 1st corr. S.
³ om. P. ⁴ fol. 31^b P. ⁵ an *e* in the margin, S. ⁶ *owne* P.
⁷ fol. 27^b S. ⁸ fol. 32 P.

charyte putteþ away drede, for drede haþ peyne; & he þat dredeþ ne is nozt parfyt in charite. And we loueþ God, for 19 he loued¹ ous raþer. 3ef eny man seiþ, þat he loueþ God, & 20 hateþ his broþer, he is a lyere: for he þat loueþ nozt his broþer þat he seiþ, how may he² loue God þat he seiþ nozt? & þis³ comaundement we han of God, þat he þat loueþ God 21 loue also his broþer.

Euerich⁴ man þat byleueþ þat Iesu Crist is, he is y-boren 5 of God: & euerich man þat loueþ hym þat haþ bygeten loueþ hym þat is y-boren of God. In þis we knoweþ þat we loueþ 2 hem þat beþ y-boren of God, when þat we loueþ God, & kepeþ his hestes. & þis is þe charyte of God, þat we kepen 3 his comaundementes: & his comaundementes ne beþ nozt heuy. For euerych þing⁵ þat is y-boren of God ouercomeþ þe 4 world: & þis is þe victorye þat ouercomeþ þe world, oure feiþ. & who ouercomeþ þe world, bote he⁶ þat byleueþ þat Iesu is 5 Goddes sone? þes comeþ by þe watyr & þe blod of Iesu 6 Crist; nozt onlyche in watyr, bote in watyr & in blod. & þe⁷ spyrít bereþ wytnesse þat Crist is trewþe. For þer beþ þre 7 þat 3eueþ wytnesse in hefne, þe Fader, & þe Sone, & þe Holy Spyrít: & þese þre beþ on. & þer beþ þre þat 3eueþ 8 wytnesse in erþe, þe Spyrít, & blod, & watyr: & þese þre beþ on. & 3ef we han vnderfonge þe wytnesse of 9 men, þe wytnesse of God is muche gretter; & þis is þe wytnesse of God, þat is gretter, for he haþ y-bore wytnesse of his owene Sone. Who þat byleueþ in þe Sone, 10 he haþ þe wytnesse of God in hym-self: who þat byleueþ nozt in þe Sone, he makeþ God a gabber; for he haþ y-bore wytnesse of his Sone. & þis is þe wytnesse, for God haþ 11 y-3euen ous an euerlastynge lyf, & þis lyf is in his Sone. Who þat haþ Goddes Sone haþ lyf; and who þat haþ nozt 12 Goddes Sone ne haþ nozt lyf⁸. þese þinges y wryte to 3ow, 13 þat 3e knowen þat 3e han an euerlastynge lyf, 3e þat byleueþ in þe name of Goddes Sone. & þis is þe trust þat we han to 14

¹ loueþ P.² he in the margin, S.³ þes P.⁴ C^m 5^m in the

margin, S.

⁵ fol. 28 S. In P. man has been erased before þyng.⁶ fol. 32^b P.⁷ þo P.⁸ and who þat haþ nozt goddes sone ne haþ

nozt lyf omitted in P.

God, for whateuere we axeþ hym, we schuleþ vnderfongen it
 15 after his wylle, & he wole y-heren ous: & we¹ wyteþ wel þat
 he hereþ ous what-euere we axen hym, for we han oure
 16 axinges þat² we axeþ of hym. Who þat knoweþ his broþer³
 synne a synne nozt to þe deþ, preye he, & þer schal ben
 y-graunted lyf to hym þat synneþ nozt to þe deþ. & þer is
 17 synne to þe deþ: for þat y seye, no man preye. Euerich
 wykkednesse is synne, & þer is synne þat is nozt to þe deþ.
 18 We knoweþ wel þat euerych man þat is y-boren of God ne
 synneþ nozt; bote þe bygetyng of God kepeþ hym, & he þat
 19 is wykked ne⁴ schal nozt touchen hym. And we knoweþ wel
 þat we beþ y-boren of God, & þat al þe world is y-set in hym
 20 þat is wykked. & we knoweþ þat⁵ Goddes [sone] com & haþ
 y-zeuen ous a wytt þat we knowen⁶ verrey God, & þat we
 ben in his verrey Sone. Þis is⁴ verrey God, & an euer-
 21 lastyng lyf. My smale children, kepe 3e 3ow from mawmetes
 & simulacris. Here⁶ endeþ þe furste part of Johnys⁷
 pystelys, and þe secounde part bygynneþ.

II. JOHN.

þe⁸ elders to a chosen lady & to here chyldeyn, þe whiche
 y loue in soþfastnesse; & not y alone, bote alle þat soþfast-
 2 nesse han knowen⁹; for þe soþfastnes þat in 3ou dwelleþ, &
 3 wiþ ous schal be wiþ-ouen end. Wiþ 3ou b[e]¹⁰ grace, &
 mercy, & pees of God þe Fader, & of Iesu Crist, þe Sone of þe
 4 Fader, in soþfastnesse & charyte. Ych am wel gladud, for y
 haue founde of þi chyldeyn goyng in soþfastnes¹¹, as we haue
 5 taken comaundement of oure Fadur. And now, dame, y
 preye þe. not as wrytyng to þe a newe comaundement, but
 þat we haue had fro þe bygynnyng, þat eche of ous¹² loue
 6 oþer. & þat is charyte, þat we walken after his comaunde-
 mentys¹³. Þis is soþly þe comaundement, þat ryzt as 3e haue

¹ om. P.² fol. 33 P.³ fol. 28^b. Heading: *Johannis ii. S.*⁴ om. P.⁵ þat goddes...we knowen omitted, P.⁶ Here endeþ...

bygynneþ in red ink, P.

⁷ jonyes P.⁸ 2^a epistola in the margin of P.MS. D begins here fol. 77^b.⁹ y knowen P.¹⁰ by S.D., be P.¹¹ fol. 33^b P.¹² fol. 29.Heading: *Johannis iii. S.*¹³ de om. P.

fro þe bygynnyng, þat 3e in hym schulde goo¹. For² many 7 dysceyueres 3eden forþ in-to þe world, þat ne knowlecheþ no3t Iesu Crist in flesh haue come³. He þat soþly is no3t a-knowe Iesu Crist haue comen in flesh, he is a disceyuere & Antecrist. Takeþ good heede to 3ow-selfe⁴, þat 3e lese⁵ 8 no3t þat 3e han wro3t, but þat 3e take 3oure fulle mede. Wyte 3e, þat eche þat goþ away & dwelleþ not in þe lore of 9 Crist, he⁶ haþ not God: who-so dwelleþ in his lore, he haþ boþe þe Fader & þe Sone. Who-so comeþ⁷ vnto 3ow, & 10 bryngeþ not wiþ hym þis⁸ lore⁹, ne wyle 3e¹⁰ not resceyue hym in 3oure hous¹¹, ne sey not heyl vnto hym: he þat¹² seiþ heyl 11 to¹³ hym, he comuneþ with his wikked werkes¹⁴. Lo, y haue warned 3ow byfore, þat in þe day of oure¹⁵ Lord 3e be no3t confounded. Many þinges y haue to wryte vn-to 3ow, bote y 12 wolde not wryte hem by lettere ne by sendyng: for y suppose me come to 3ow, and speke with 3ow mouþ to mouþ, þat 3oure ioye be full. þer greteþ þe wel 3oure chosen þi 13 suster dou3ter. þe¹⁶ grace of God be with þe. Amen.

III. JOHN.

þe¹⁷ elders to dere frend Gayo¹⁸, þe whuche y loue in soþfastnes. Dere frend, of alle þinge y¹⁹ make my preyere in 2 prosperyte þat þou entre & wel-fare²⁰ as þi soule welfareþ. Gretly y am maked ful glad of breþeren þat comeþ & bere 3 wytues of²¹ þi soþfastnesse, as þou in soþfastnesse gost. More 4 grace haue y no3t of þise, þan þat y here þat my sones go in soþfastnesse of charyte. My dere frend, feiþfully þou dost 5 what-so þou dost in oure breþeren, (þat is, anentys oure

¹ þat is, beyng him a-knowe in fulfillyng of his wille follows underlined, D.

² fol. 78 D.

³ þat is, þat he be verrey god & man follows underlined, D.

⁴ 3oure selfe D.

⁵ lose D.

⁶ he (dotted out) precedes, S. ⁷ not (erased) follows, D.

⁸ his D. ⁹ þat wile not terne & fulfill it follows underlined in red, D.

¹⁰ om. D.

¹¹ Followed by: þat is, receyue him not underlined, D.

¹² For he þat D. has *whoso soþly*.

¹³ vnto D.

¹⁴ þat is assentiþ & is party of hem follows underlined, D.

¹⁵ 3oure P.

¹⁶ fol. 34 S. ¹⁷ epistola 3^a, C^m 1 P.

¹⁸ fren gayod P.

¹⁹ fol. 78^b D.

²⁰ welfare crossed through, D.

²¹ fol. 29^b. Heading: *Johannys* in later hand, S.

6 breþeren) & þat in pylgrymes, þat bere wytnesse of þi charyte
 in þe syzt of holy churche: þe whuche worþily þou ledest to
 7 God þoroȝ þi goode dede. Soply for his name þei zede forþ,
 8 takynge no þing of gentyles. And þerfore suche we schulde
 9 vnderfonge, þat we beþ helperes to soþfastnesse¹. Y had
 wryte peraunter to þe churche: bote he, Diotropes, þat loueþ
 10 to bere prelacye in hem, ne resceyued not ȝow. þerfore, ȝef
 y come, y schal moue his werkes þat he doþ with wykked
 wordes, iangelynge in ȝow: & as þese þinges suffyce not to
 hym, ne he resceyued breþeren, & þei þat resceyueþ hem he
 11 forfendeþ, & putteþ hem out of churche. My dere broþer, ne
 be þou not folewere² of³ yuel, but þat þat⁴ good is. Who-so
 doþ wel, he is of God: who-so doþ yuele, he seþ not God⁵.
 12 To Demetrio wytnesse is y-ȝolde of alle goode men, & of
 trewþe: & we bere wytnesse of hym; & þou hast knowe þat
 13oure wytnesse is trewe⁶. Many þinges y haue to wryte to þe,
 14 bote with lettere y wolde not sende it; For y trowe hastily to
 se þe, & mouþ to mouþ we schul speke. Pees be vn-to þe.
 þi frendes grete þe wel, & grete þou weloure frendes by
 name. Here⁷ endeþ þe pystel⁸ of Ion. Here⁹ bygynneþ þe
 pystel of Iude.

JUDE.

Iudas, þe seruaunt of Iesu Crist, soply¹⁰ Iames broþer, to
 hem þat beþ chose in God þe Fader, &¹¹ kept & cleped of
 2 Iesu Crist; mercy vnto ȝow & pees & charite be fulfilled.
 3 Dere frende¹² al¹³ bysynesse y haue don to wryte to¹⁴ ȝow of
 ȝoure comune hele: y hade nede to wryte vnto ȝou;
 preyng¹⁵ stalworþely to stryue aȝeyn synne in upholdynge of
 4 þe feiþ þat [was] on[es]¹⁶ taken to þe seyntes. Soply þer beþ

¹ *et cetera* follows in D, which omits verses 9 and 10.

² *folweres* D.

³ fol. 34^b P.

⁴ *at* D.

⁵ *seiþ nouȝt of God etc.* Verse 12 *om.* D.

⁶ *trewþe* P.

⁷ *Here endeþ...of Jude* in red, P.D.

⁸ *pistel* D.

⁹ fol. 30. Heading: *Jude* in a later hand, S. ¹⁰ *soply* expunged, S. *om.* P.

¹¹ fol. 79 D.

¹² *frendes* D.

¹³ After *al* erasure of $\frac{3}{4}$ inch, S. *al my* D.

¹⁴ *vnto* D.

¹⁵ *preyng* in the margin, 1st corrector, S. *om.* D.

¹⁶ In S.

onse with *se* on erasure. P has *oweþ* (crossed through) with *only* added above the line. *onus* D.

come¹ deceyuable men vnder zou², þe whuche weren sum-
 tyme wryten byfore in þis dome of wykked³, ouer-puttynge
 þe grace of oure Lord Iesu Crist, & 3af hem vnto leccherye⁴;
 & only hym þat hade lordschupe & oure Lord Iesu Crist þei
 denyed. Y wole a-moneste zou, one[s]⁵ knowynge alle 5
 þinges; for oure⁶ Lord⁷ Iesus saued þe peple of þe lond of
 Egypte, þe secounde tyme hem þat trowed not he loste⁸. þe 6
 aungel soþly þat kepte not his princehede & his comaunde-
 mentes⁹), bote forsoke his hous¹⁰, in þe grete dome of God,
 with euerlastynge bondys vnder derkenesse he locked hym.
 On þe same wyse þei synned in fornycacyoun, as dyde Sodom 7
 & Gomorre & þe cytee of¹¹ fynytyme; & after oþer flesch þei
 3eden away¹²; þei beþ ensample to suffre peyne of euer-
 lastynge fuyr. On þe¹³ same wyse þei þat soþly þer flesch 8
 defouled, despysynge God here Lord, & soþly his mageste þei
 blasphem[me]¹⁴. Whan Mychael þe archaungel, disputynge 9
 wiþ þe deuel, fel at stryf of Moyses body, he durste¹⁵ not putte
 up-on hym þe dome of blasphemye¹⁶, bote seyde, God ouer-
 come þe¹⁷. Soþly¹⁸ what-so-euere þei¹⁹ knoweþ not¹⁹ þei blas- 10
 pheme: soþly what-so-euere²⁰ kyndely, as vnreasonable bestes
 knoweþ²¹, in þise dedes þei beþ corrupted²².

Wo to hem þat 3eden in þe weye of Caym, & with errour 11
 of Balaam beþ 3ote oute þoro; mede²³, and þorou; þe 3eyn-

¹ *sumtyme*, crossed out, follows, S. *schul come sum tyme* D. ² D adds:
as þei were religious & hadde take þe feiþ underlined. ³ *þat is, þorow*
prophetis it was tolde & wryte þat suche wikked schulde come as I it vndur-
stonde follows underlined, D. ⁴ *þat is, þei lefte þe grace of god & 3af hem*
to leccherye & oþer lustus underlined, D. ⁵ P.D; *one* changed into *onse*
 by a later hand, S. ⁶ fol. 35 P. ⁷ *louerd* D. ⁸ *þat is, suffered*
hem to be lost follows underlined, D. ⁹ & *his comaundementis* underlined
 in D. ¹⁰ *hous euesynge* D. ¹¹ om. D. An *e* in the margin, S. Cf.
Vulgate: et finitimæ civitates. ¹² *þat is, astur wommans flesche & mannys*
 follows underlined on fol. 79^b, D. ¹³ om. P. ¹⁴ P; *me* left out, S.
¹⁵ fol. 30^b S. ¹⁶ *blaspheme* in D, followed by *þat is, 3eue þe dome of*
blaspheme underlined. ¹⁷ *or comaunde þe* added underlined, D. ¹⁸ *soþly*
þei D. ¹⁹ D. reads *þei be þat knoweþ not Crist*. ²⁰ *who so euere* D.
²¹ *knoweth not*. Then underlined, *þat is, whoso doþ his synne as þe bestus*
done, & leueþ þe doynge of man, & wile not knowe it, D. ²² Followed by
þat is (underlined) *defouled*, D. *C^m ii* in the margin, P. ²³ *þat is, haue*
assentyd to erroure for mede follows underlined, D.

12 seyenge of Chore þei peryscheden¹. Þese it beþ þat in here
 metis beþ defouled, in feestyng, fedyng² hem-selue with-
 oute drede: cloude with-outen watyr, þat with wyndes beþ
 bore aboute; vnfruytful heruest trees þat no fruyt bereþ,
 13 twyes deede þei ben, & drawen up by þe rootes; þe flodes of
 þe woode³ see, spewyng here confusyoun; erryng⁴ sterres,
 to⁵ þe whuche þe storme of derkenesse⁶ is kept with-outen
 14 ende. Of þese prophecyeþe þe seuene⁷ fro Adam, Ennoch,
 & seyde, Ecce⁸ Dominus venit in sanctis milibus suis etc.
 Lo, oure Lord schal come in his þousandys of his seyntes,
 15 for-to make dome aþeyn alle yuel⁹, & forto aresoun⁹ alle
 wykked of alle þe dedis of here wykkednesse þe whuche
 wykkedly þei wrougte¹⁰, & of alle þe harde wordes þat synful
 16 men & wykked aþeyns God¹¹ haue spoken. Þese beþ
 gruccheres¹², pleynters¹², þat walken aftur here desyres, &
 here mouþ spekeþ pryde, merueylyng persone by cause of
 17 wynnyng¹³. 3e soþly, my breþeren, haueþ mynde of wordes¹⁴,
 þat beþ byfore spoken of þe posteles¹⁵ of oure Lord Iesu Crist;
 18 þe¹⁶ whuche seyde to 3ow, þat in þe laste tyme schulen come
 bygyours, wandryng after þer desyres in [wykkesnesse]¹⁷.
 19 Þes ben þei þat departen hem-self best[ys]ch¹⁸, & han not þe
 20 Holy Gost. 3e soþly, my dere breþeren, house 3oure-seluen.
 &¹⁹ grounde 3ou holyly of verrey feiþ, preyenge in þe Holy
 21 Gost, kepyng 3oure-seluen in þe loue of God, abydyng þe
 22 mercy of oure Lord Iesu Crist in-te euerlastyng lyf. & hem
 23 soþly þat be demed blame 3e; saue hem²⁰ forsoþe, rauyschyng
 hem oute of fyre; hauyng mercy to oþere in drede hatyng²¹
 24 þat foule cote²² þe whuche is fleschly. Soþly to hym þat is

¹ þat is, þorow þe same 3eynseyng perischid þei follows underlined, D.

² fol. 35^b P. ³ om. D. ⁴ fol. 80 D. ⁵ þorow D. ⁶ derkenesses D.

⁷ seueneþe D. ⁸ ecce...etc. in red ink, P. Underlined, D. An e in the margin, S. ⁹ reson D. ¹⁰ u in wrougte inserted above the line, S.

¹¹ him D. ¹² playntful of querelys D. Vulgate: murmuratores querulosi.

¹³ þat is, preysyng & worschupyng mennys persones for hauyng, follows underlined, D. ¹⁴ þese wordis D. ¹⁵ apostelus D. ¹⁶ fol. 31 S.

¹⁷ P. in uikdenes in the margin, 1st corrector's hand, S. not in goode relygioun D. Cf. Vulg. in impietatibus. ¹⁸ bestlech with lech on erasure in a later hand, S. bestelych P. bestialis D. ¹⁹ fol. 36 P.

²⁰ fol. 80^b D. ²¹ hatyng (crossed through) precedes, D. ²² cyte D.

myzty to kepe 3ou *with-ouen synne* & for-to ordeyne 3ow by-fore þe syzt of his glorye, vnfyled in ioye in þe comynge of oure Lord Iesu Crist, only to God oure Sauyour by Iesu 25 Crist, to oure Lord b[e]¹ glorye & worschupe & gret lordschupe & power byfore al þe worlde & now in alle þe worldes. Amen².

“Suster, þus han Cristes princypal apostolus Petur and Iames & Ion & Iude y-wryten to þe pepel, to techen hem how þei schulden lyuen *vertuouslyche*, in forsakyng þe lykynges of þe worlde & þe lykynges of þe flesch, as Crist techeþ in þe gospel.” “Broþer, y seo wel þat þese aposteles 5 techeþ þe pepel as Crist techeþ in þe gospel, bote neþeles, broþer, þese apostelys weren y-ordeynyd to techen þe chyl dren of Israel & þe Iewes, & we beþ nozt of þe chyl dren of Israel, for oure auncetres weren³ heþen men þat weren y-turned to byleuen in Crist by Poul þe apostel; & þerfore y preye þe⁴, 10 telle me what manere he tauzte men to lyue, when he hade y-turned hem from here fals byleue. For sum men seyn þat Crist and his oþer aposteles tauzten hure parfyt techynge to þe chyl dren of Israel, þat God hade raþer y-tauzt by Moyses & oþer prophetes; & þei seyn þat it is y-nou3 for ous to 15 byleuen in Crist, & ben y-folewed, & þanne we schulleþ ben y-saued. & þerfore, broþer, y preye þe þat þou telle me wheþer þat Poule, þat wes a postel of mys-beleued men, tauzte hem eny þing ellys þan to byleuen in Crist, & ben y-folewed in his name.” “Suster⁵, þou schalt vnderstonde þat 20 Poule wryteþ many epysteles to dyuerse men þat he turned to þe byleue, how þei schulen byleuen, & how þei schulleþ lyuen; bote y ne may nozt at þis tyme wryte to þe alle his pysteles as þei stondeþ; bote napeles, zef it be Goddus wylle, þou schalt hadde hem heraftur. Bote suster, þu schalt vnder- 25 stonden þat seynt Poule techeþ þre þinges in his pysteles: on þing is þat þei byleuen in Iesu Crist, þat is Goddes sone & sauour of mankynde, þat come to saue synful men, þoro3 grace & þoro3 mercy, þat byleueþ in hym; & so Seynt Poule

¹ by S.P.D.² MS. D ends here.³ fol. 36^b P.⁴ fol. 31^b S.⁵ *sustester* S.

techeþ þe pepel þat it is noȝt nedful for cristen men to kepe þe poyntes¹ of þe olde lawe, as summe Iewes seyden in his tyme to þe pepel, þat þei ne myȝte noȝt ben y-justyfyed of hure synnes in byleuyngē in Crist, bote ȝef þei kepten
 5 Moyses lawe, as circumsysyoun and suche oþer poyntes of þe lawe. Bote seynt Poule techeþ² in his pysteles þat no man was y-justyfyed of his synne by þe lawe. Bote Crist in his comyngē haþ y-geeten men forȝeuenesse of hure synnes of his fader; & so alle þilke men han forȝ[e]fnesse of hure synnes
 10 þat byleueþ in³ Iesu Crist, & so men beþ y-justyfyed of hure synnes, þoroȝ grace in byleuyngē in Crist, & noȝt þoroȝ kepyngē þe werkes of þe lawe. For seynt Poule seyþ þat þe lawe ne was but a schadewe, þat broȝte no man to perfeccyoun. þe þridde þing þat Poule techeþ is how men
 15 schulleþ forsake synne in kepyngē Cristes lawe of charite, & of þis poynt, suster⁴, þoroȝ Goddes grace ich wole telle þe what he seiþ in his pistles, & of þe oþer poyntes when ich haue gretter leysur wiþ þe grace of God⁵."

ROMANS.

5 19 Seynt⁶ Poule wryteþ to þe Romaynes⁷, & seiþ, Ryȝt as [by]⁸ þe vnboxumnesse of on man many men beþ y-maad synful men, so by þe boxumnesse of on man many men beþ y-maad
 20 riȝtful men. & þe lawe entred in, þat sinne⁹ were in plente¹⁰; but þere as sunne was in plente, grace was in more plente:
 21 þat, riȝt as sunne regned in-to deþ, so grace schulde regne þorowȝ riȝtfulnesse in-to an euerelastyngē lyf, by Iesu Crist
 6 1 oure Lord. What þanne schulde we seye¹¹? Schulle we ȝet
 2 dwelle stille in sunne, þat grace be plenteuous? God forbede. For we þat beþ dede to sunne, how schulde we ȝit dwelle
 3 stille in sunne? Bryþeren, wheþer ȝe ne knowe noȝt þat

¹ fol. 37 P.² fol. 32 S.³ on P.⁴ suster nearly effaced, S.⁵ The rest of the page and the whole of fol. 32^b are blank, S. ⁶ fol. 37^b P; fol. 33 S, with heading *romaynes* in the first corrector's hand. ⁷ *romanyes* P.⁸ *by* inserted above the line, P.⁹ *summe* P.¹⁰ *n* expunged, S.¹¹ *What...seye* underlined with *Rom.* 6 written in a late hand in the margin, S.

whuche of ous beþ y-baptyzed in Crist we beþ y-baptized in his deþ? For we beþ y-beryed to-gedere wiþ hym þorow; 4 baptyisme in-to deþ: þat ryzt as Crist a-ros up from deþ to lyf þorow; þe blysse of his Fader, rizt so walke we in a newe manere of lyfyng. And zif we beþ y-plaunted to-geder & 5 i-mad to þe lyknesse of his deþ, we schuleþ ben also to-geder in þe lyknesse of his rysyng azeyn from deþ to lyf: knowynge 6 þis¹ þing, þat oure olde man is crucyfyed, þat þe body of sunne be destroyed, þat her-aftur we ne serue nozt to sunne; for he þat dyed is y-iustified from sunne. & zif we beþ dede 7,8 wiþ Crist, we byleueþ þat we schulleþ lyuen also wiþ² hym; knowynge þat Crist þat aros up from deþ to lyf ne dyeþ nozt 9 nowþe; ne deþ schal neuere her-after haue lordschupe up-on hym. For þat he dyed ones, he dyed to sunne: but þat he 10 lyueþ, he lyueþ to God. & so trowe ze, þat ze zowself been 11 dede to sunne & lyuyng to God in oure³ Lord Iesu Crist. & þerfore ne⁴ regne þere no sunne in zoure dedlyche body, 12 þat ze ben boxum to his coueytynges; & ne zeue ze nozt 13 zoure membris to ben armer of wikkednesse to sunne; but zefeþ zow-selfen to God as lyuyng men of dede men, & zoure membrys armer of rihtfulnesse to God. For sunne ne schal 14 nozt haue lordschupe in zow her-aftur: for ze beþ nozt vnder lawe, but vnder grace. What þanne? Schulle we don 15 sunne, for we beþ nozt vnder lawe but vnder grace? God forbede. Wheþer ze ne knoweþ nozt, þat to hym þat ze zefeþ 16 zow-selfen to ben seruauntes, to ben buxum to hym, his seruauntes ze beþ to whom ze beþ boxum; wheþer it be of sunne to deþ, oþer of boxumnesse to rihtfulnesse. & I þonke 17 God, þat ze habbeþ y-ben seruauntes of sunne, but nowþe ze han obeysched of herte in-to þat forme of techyng, þat ze beþ now y-take to; & ze beþ y-maad fre of sunne & 18 seruauntis of rihtfulnesse. Y seye⁵ þing þat parteyneþ to man 19 for þe infirmite of zoure flesche: for riht as ze han y-zefen zoure membres for-to serfen to⁶ vncleynesse & to wikkednesse in-to sunne: so zeueþ ze nowþe zowre membres for-to seruen to rihtfulnesse in-to holynes. For whanne ze weren seruauntis 20

¹ þis twice S.P.² fol. 38 P.³ zoure P.⁴ fol. 33^b Heading:

Romanes in a late hand throughout, S.

⁵ seyen S.P.⁶ fol. 38^b P.

21 of sunne, 3e weren fre of riztfulnesse. What fruyt had 3e
 panne in þilke þinges, in þe whuche þinges 3e beþ aschamed
 22 nowþe? for þe ende of hem is deþ. But nowþe 3e beþ
 y-maad fre of sunne, and seruauntes to God, & 3e han 3oure
 23 fruyt holynesse, & þe ende þerof an euerlastyng lyf. For þe
 mede of sunne is deþ; but þe grace of God is an euerlastyng
 lyf in Iesu Crist oure Lord.

7 1 Wheþer¹ 3e ne knoweþ nozt, breþeren, for to þilke þat
 knoweþ þe lawe y speke, for as longe as a man lyfeþ
 2 þe lawe haþ lordschupe on hym. For a womman þat is
 vnder here housbonde whyles þat hure housbonde lyfeþ heo²
 is y-bounde to þe lawe; but 3if hure housbonde be deed, he
 3 is delyuered from þe lawe of hure housbonde. þanne, whyles
 hure housbonde lyfeþ, he schal be cleped a spousebrekere
 3if he be wiþ an oþer man: bote 3if hure housbonde be
 ded, heo is delyfered from þe lawe of hure housbonde, þat
 heo² ne³ be nozt y-cleped a spousebrekere, þau; heo² be wiþ
 4 an oþer man. & so, breþeren, 3e beþ y-maad ded to þe lawe
 by þe body of Crist; þat 3e ben of anoþer þat ros up from
 5 deþ to lyfe, þat 3e schulden make⁴ fruyt to God. For whan
 we weren in þe flesh, þe passyones of sunnes, þat weren
 þoro; þe lawe, wroȝten in oure membres þat we schulden
 6 make oure fruyt to [deþ]⁵. Bote we beþ now vnbounden
 from þe lawe of deþ in whom we weren y-holden, so þat
 we serfen in þe neweschupe of þe spyryt, & nozt in þe
 7 oldenesse of þe letter. What schulle we seye þanne? þe
 lawe is sunne? God forbede. But y⁶ knewe no sunne bote
 þoro; þe lawe: for y knew nozt coueytise, bote for as muche
 8 as þe lawe sayde, þou ne schalt not coueyte: & so in takyng
 an occasyon by þe comaundement of þe lawe, sunne haþ
 y-wroȝt in me eferiche coueytise: for wiþ-ouren lawe sunne
 9 was ded. & ych lefed sumtyme wiþ-ouren lawe: bote
 whanne⁷ þat þe comaundement of þe lawe was y-come, sunne
 10 lyfed aȝeyn, bote ich was ded; & so þe comaundement, þat
 11 was y-founde to lyf, it was to þe deþ: for in takyng an

¹ fol. 34 S.² 3e P.³ om. P.⁴ fol. 39 P.⁵ om. S.P.⁶ we crossed through and y added above the line, P.⁷ bote whanne

crossed through, P.

occasyon¹ sunne þorow; þe comaundement bygyled me, & þorow it slou; me. & so 3it þe lawe is holy, & þe comaunde-¹² ment holy, & riztful, & good. What þanne, þat þing þat was¹³ good to me it was y-maad deþ? God forbede. But sunne, þat² it seme s[u]nne, þor[ow; þat þing þat was] good wrozte deþ to me: þat[sunne] be [y-]made [sunge] abo[u]e maner² þorow þe comaundement. & we knoweþ þat þe lawe is¹⁴ spyrytual³: & ich fleschlyche [&]⁴ sold⁵ vndur sunne. For þat¹⁵ þing þat ich worche, y ne vnderstonde nozt: for þat þing þat is good & þat ich haue wille to⁶, þat y ne do nozt; bote þat þing þat is yfel & þat ich haue y-hated, þat ich do. And 3if¹⁶ ich do þat þing þat y wole nozt do, ich assente to þe lawe þat he[o]⁷ is⁸ good. Bote now y ne worche it nozt, bote þe¹⁷ sunne þat dwelleþ in me. For I wot wel þat it dwelleþ nozt¹⁸ in me, þat is to seye, in my flesche, þat þing þat is good: & so wille falleþ to me, bote y ne fynde nozt to parforme þat þyng þat is good. For þat good þat ich wolde, y ne do nozt: ¹⁹ bote þat efel þat y nolde nozt⁹, þat y do. & 3if y do þat þing²⁰ þat y nole nozt, y ne worche nozt⁹ þat¹⁰, bote þe¹¹ sunne þat dwelleþ in me. & þerfore y fynde a lawe to me þat wol do ²¹ good, for efyl falleþ to me¹². & ich haue delyt to þe lawe of ²² good aftur myn in-ward man: bote y seo an oþer lawe in my ²³ membres, þat azeynstondeþ þe lawe of my þozt, & makeþ me y-take in þe lawe of sunne þat is in my membres. & who ²⁴ schal delyuere me þat am an vncely man from þe body of þis deþ? þe grace of God þorow oure Lord Iesu Crist. & þerfore ²⁵ ich my-selfe serfe in my þouzt to þe lawe of God; & in my flesche to þe lawe of sunne.

And¹³ þerfore þer ne is¹⁴ no þing of dampnacyon to þese þat **1 8** beþ in Iesu Crist, þat walkeþ nozt after þe flesche. For þe **2**

¹ fol. 34^b S. ² þat it seme synne, þoru goode hap wrouzt to me deþ, þat synne be made synnyng above maner in a later hand on erasure, S. þat schulde seme sunne þorw þat þing þat was good wrozte deþ to me þat me be y maad sunge above maner sunne P. Cf. Vulg. ut fiat supra modum peccans peccatum per mandatum. ³ fol. 39^b P. ⁴ & P; am in a later hand on erasure, S. ⁵ y sold P. ⁶ do P. ⁷ her with r in late hand on erasure, S. heo P. ⁸ of god (crossed out) follows, P. ⁹ nat þat y do... worche nat in the lower margin, P. ¹⁰ nauzt þat P. ¹¹ þat P. ¹² men P. In S the mark of shortening on e erased. ¹³ fol. 40 P, fol. 35 S.

¹⁴ e is on erasure, S.

lawe of þe spiryt of lyf in Crist haþ delyfered me from þe
 3 lawe of sunne & of deþ. For þat þat was inpossyble to þe
 lawe, in þe whuche þing man was y-maad sek þoro; þe flesche,
 God sende his Sone in þe lykenesse of þe flesche of sunne, &
 4 of sunne he dampned sunne in flesch: þat þe iustifyenge of
 þe lawe were fulfilled in ous, þat walkeþ nozt aftur þe flesch,
 5 bote aftur þe spiryt. For þilke þat beþ¹ aftur þe flesch
 safereþ þilke þinges þat beþ of þe flesch; but þilke þat beþ
 6 aftur þe spiryt feleþ þilke þinges þat beþ of þe spiryt. For þe
 wisdom of þe flesch is deþ; bote þe wysdom of þe spiryt is lyf
 7 & pes: for þe wysdom of þe flesch is enemye to God: for
 þe lawe of God heo ne is nozt soget, ne may not ben soget:
 8,9 & þilke þat beþ in þe flesch ne mowe not plese God. & 3e ne
 beþ nozt in þe flesch bote in þe spiryt, zif þat þe Spiryt of God
 dwelleþ in 3ow. & who þat haþ nozt þe spiryt of Crist, he ne
 10 is nozt of hym. & zif þat Crist is in 3ow, þanne is þe body
 11 deed for sunne; but þe spiryt lyueþ for iustificacyoun. And
 zif² þe Spiryte of hym þat a-rered up Iesu Crist from deþ to
 lyfe dwelle in 3ow, he þat arered up Iesu Crist from deþ to
 lyfe schal quykene 3oure dedlyche bodyes for his Spiryt þat
 12 dwelleþ in 3ow. & þerfore, breþeren, we beþ dettoures, nozt
 13 to þe flesch, þat we lyfen aftur þe flesch. For zif 3e lyfeþ
 aftur þe flesch 3e schuleþ deyzen; bote 3ef 3e sleþ þe werkes
 14 of þe flesch þorow; þe spiryt, 3e schuleþ lyfen. For who-
 euere beþ y-maad þorow; þe spiryt of God, þei beþ Godes
 15 chyldren. For 3e ne hafeþ nozt vnderfongen þe spiryt of³
 þraldom eftsones in drede; bote 3e haueþ vnderfongen þe
 spirit of þe bygetyng of children, in þe whuche spirit we
 16 criep to God oure Fadur. For þat Spirit 3efþ wisse to
 17 oure spirit, þat we beþ Godes children: and 3ef we beþ
 children & eyres, we beþ eyres of God, & eyres wiþ Crist; zif
 it is so þat we suffreþ to-gedere, þat we ben y-gloryfyed
 18 to-gydere. & I trowe þat þe suffrynges of þis tyme ne beþ
 nozt worpi to þe blisse þat schal be schewed in ous her-aftur.
 19 For þe abydyng of creature abydeþ þe schewenge of Goddis
 20 children. For eferich creature is soget to vanyte, nozt wil-
 fullyche, bote for hym⁴ þat haþ y-maad hure soget in hope:

¹ an e in the margin, S.² fol. 40^b P.³ fol. 35^b S.⁴ fol. 41 P.

For þat creature schal be delifered from þe þraldom of ²¹ corrupcyoun in-to þe fredom of þe blisse of Godes chyl dren. & we knoweþ þat eferech creature makeþ waymentacyoun ²² zit nowþe. Nozt onlyche heo, bote we also, þat habbeþ þe furste- ²³ fruytes of þe Spirit, we makeþ waymentacioun wiþ-ynne ous-self, abydyng e þe bygetyng of Godes children, & þe for-buggyng of oure body. & þorow hope¹ we beþ y-safed: ²⁴ For hope þat is y-seye ne is non hope: for þat þing þat a man seþ he ne hopeþ nozt. & 3if we hope þing þat we ²⁵ se nozt, þoro3 pacyence we abydeþ þat þyng. & þe Spirit ²⁶ also helpeþ oure infirmyte: for we ne koneþ nozt preyen as it byhofeþ; but þe Spiryte preyeth for ous þoro3 sykynges þat mowe nozt ben y-told; and he þat sercheþ hertes knoweþ ²⁷ what þe Spirit desyreþ, þat þoro3 God preyeth for seyntes. & ²⁸ we knoweþ þat to þilke þat lofeþ God alle þinges worcheþ to-gedere in-to good, to þese men þat beþ aftur hure purpos y-cleped holy men. For² þilke he knew by-fore & ordeyned ²⁹ byfore to ben y-confermed to þe ymage of his Sone, þat he be þe furste bygete sone in many breþeren: & þilke þat he ³⁰ ordeyned byfore, þilke he haþ y-cleped: & þilke þat he haþ y-cleped, þilke he haþ y-iustifyed³: & þilke þat he haþ y-iustifyed, þilke he haþ y-magnifyed. What schulde we seye ³¹ þanne⁴? 3if God is wiþ ous, who is a3eyns ous? & he ne ³² spareþ⁵ nozt his owne Sone, bote 3ef hym for alle ous, & how ne he⁶ haþ nozt y-3euen ous alle þinges wiþ hym? & who ³³ schal accusen a3eyn hem þat beþ y-chosen of God? God þat iustifyeth⁷; who is he þat schal demen? Iesu Crist þat dyed, ³⁴ & ros al-so from deþ to lyfe, & is on þe riztsyde of God, & prey3eth also for ous. Who schal þanne departen ous from þe ³⁵ charite of Crist? tribulacyoun, oþer angwysch, oþer hunger, oþer persecucyoun, oþer nakedschep, oþer pereyle, oþer swerd? As it is wryten, For þe we beþ y-slawe al day; & me⁸ weneþ ³⁶ þat we ben scheep of sleyng. But in alle þese þinges we ³⁷ ofercomeþ for hym þat lofed ous. & ich am certeyn, þat ³⁸ nowþer deþ, ne lyf, ne angeles, ne princypaltees, ne vertues, ne þinges þat beþ nowþe, ne þinges þat schulleþ ben her-

¹ þe hope P.² fol. 36 S.³ y- om. S. fol. 41^b P.⁴ þanne seye P.⁵ spareþ P.⁶ he ne P.⁷ iustifyed P.⁸ men P.

39 aftur, ne strengþe, ne hyzenesse, ne depnesse¹, ne non oþer creature, may departen ous from þe charite of God, þat is in oure Lord Iesu Crist.

12 1 I preyþe 3ow, breþeren, by þe mercy of God, þat 3ee 3efen 3oure bodyes a sacrifice, lyfyng & holy, & plesynge to God, 2 & 3oure seruyse resonabel. & ne be 3e no3t conformed² to þis world: bote be 3e y-schaped a-3eyn in þe worschup of 3owre wyt, þat 3e knowen³ whuche be þe wille of God, þat is 3 good & wel plesynge & parfite. & I seye, þoro3 þe grace of God þat is y-3efe me, to alle þilke þat beþ among 3ow, þat 3e ne safereþ no more þan it byhofeþ 3ow to saferen; bote þat 3e saferen to sobernesse, & eferych man as God haþ departed 4 to hym þe mesure of bylese. For ry3t as we han in on body many membres, & 3et alle þe⁴ membres ne habbeþ no3t on 5 doynge: ri3t so we beþ on body in Crist⁵, & eferichone of ous 6 membres of oþer. & we þat han dyuerse 3iftes after þe grace þat is y-3eue to ous, as prophecye aftur þe resoun of þe feiþ; 7 oþer seruyse in serfyng; oþer he þat techeþ, in techynge; 8 he þat warneþ, in warnynge; he þat zeldeþ, in sympelnesse; he þat is byfore, in bysynesse; he þat a-reweþ an oþer, in 9 gladnesse. B[e]⁶ þer lofe wiþowten feynynge. & hate 3e 10 efel, & draweþ 3ow to goode. & lofe 3e to-geder, & hafe 3e charite of breþerhede; & go 3e byfore worschupyng eferich- 11 one oþer; no3t slowe in bysynesse; feruent in spirit; serfyng 12 oure Lord; ioynge in hope; suffryng in tribulacyoun; 13 bysy to preyere; comunynge to þe nedynesse of holy men; & 14 folewe⁷ 3e herborewynge. Blesse 3e to þilke þat purseweþ 15 3ow; blesse 3e, & ne curse 3e no3t⁸. Ioye 3e wiþ hem þat 16 ioyeþ; & wepe 3e wiþ hem þat wepeþ. & fele 3e to-gedere in-to þe same þinge, no3t saferyng hy3e þinges, but assentyng to humel þinges. & ne wilne 3e no3t to ben wyse men to- 17 fore 3ow-self; no3t 3eldynge to eny man efel for efel, but bysye 3e to don goode þinges no3t onlyche to-fore God, but 19 also to-foren alle men; no3t defeudyng 3ow-selfe, bote 3efe 3e place to wrapþe: for it is y-wryten, God saiþ⁹, to me þe

¹ es on erasure, S. ² fol. 42 P. ³ fol. 36^b S. ⁴ For *alle þe* P has *many*. ⁵ on *body in Crist* repeated in the margin, 1st corr. S. ⁶ by S.P.
⁷ fo on erasure, S. ⁸ fol. 42^b P. ⁹ fol. 37 S.

veniaunce; & ych wole zelden azeyn. & zif þyn enemy be ²⁰ an-hungred, fede hym; &¹ zif he be a-þrust², zef hym drynke: For doynge þese þinges þou schalt gedere to-geder coles of fuyr up-on his hed. Ne be þou ofercome of efel, bote in ²¹ goode ofercome þou efel.

Euerich³ soule be soget⁴ to poweres þat beþ hyzere þan ¹ **13** heo: for þer ne is no power bote of God; & þilke þinges þat beþ, of God þei beþ y-ordeyned. And þerfore who þat a-zeyn- ² stondeþ geteþ dampnacyoun to hemselven. For princes ne ³ beþ nozt to drede of goode werkes, bote of efel werkes. & zif þou wolt nozt drede a power, do good, & þou schalt haue preysynge þer-of. For he is Godes serfaunt to þe in good. ⁴ & zif þou dost efel, þan drede þou: for wiþ-uten enchesoun he ne bereþ nozt⁵ his swerd: for he is Goddes serfaunt, wracchful in wrappe to þilke þat doþ efel. & þerfore algates ⁵ be ze sogettes, nozt onlyche for wrappe, bote also for consciense. For þerfore ze zeueþ trybut; for þei beþ Goddes ⁶ serfauntes, serfynges for þis þing. & þerfore zelde ze to alle ⁷ men zoure dettes: to hym þat ze schuleþ trybut, trybut; to hym þat ze schuleþ drede, dred; & to hym þat ze oweþ worschup, worschup⁶. Ne owe ze no þing to no man, ⁸ bote þat ze lofen to-gedere: for he þat lofeþ his neyzebore fulfulleþ þe lawe. For, þou ne schalt nozt breke ⁹ spoushod, þou ne scha[l]t nozt sleen, þou ne schalt nozt stele, þou ne schalt seye no fals wyttnesse, þou ne schalt nozt coueyte þi neyzebores good, &⁷ zif þer be eny oþer comaundement, it is y-vnderstonde in þis word, þou schalt loue þi nexte⁸ neyzebore as þi-selfe. þe loue of a mannes nexte⁸ ¹⁰ neyzebore ne worcheþ non euel: an þerfore⁹ þe fulnesse of þe lawe is loue. & knowe ze þis tyme, for it is now tyme to ¹¹ rysen up from sleep: for oure hele is ner now þan we wenden þat it were. þe nyzt is passed, & þe day wole neyzyliche: & ¹² þerfore þrowe we a-wey werkes of derkenesse¹⁰, & be we cloþed

¹ & om. P.² a þurst P.³ Rom. 13 chap. in a late hand, S.⁴ be soget repeated in the margin, 1st corr. S.⁵ fol. 43 P.⁶ dominica quarta post octavam epiphaniæ in the margin in a xvi century hand, S.⁷ fol. 37^b. Heading: Corynthes in a late hand throughout the epistles, S.⁸ nexte expunged, S.⁹ þer on erasure, S.¹⁰ fol. 43^b P.

13 wiþ armer of lyzt. & walke we honestlyche as in day-tyme,
 nozt in etynge out of mesure, ne in dronkenesse, ne in
 kouchynges abedde, ne in vnclannesse, ne in stryuynges, ne in
 14 hatynge. Bote be ze y-cloþed wiþ oure Lord Iesu¹. þus,
 suster, seynt Poule wryteþ to þe Romaynes², how þei schuleþ
 lyuen þat byleueþ in Crist.

I. CORINTHIANS.

1¹⁰ And³ to þe Corynthes he wryteþ, & seiþ, Breþeren, y prey
 3ow by þe name of oure Lord Iesu Crist, þat ze suggen on
 þing, & þat þer ben none dyuysyones among 3ow; bote be ze
 11 parfyt in on wyt & in on cunnynges. For it is y-tolde me þat
 12 þer beþ stryuynges among 3ow. & y ne sugge bote þat, þat
 euerichone of 3ow saiþ, Ich am of Poule; & ych am of
 13 Apollo⁴; & ich am of Petur; & ich am of Crist. þanne is
 Crist departed? Wheþer Poule were y-don on þe cros for
 3ow? oþer wheþer ze weren⁵ y-baptyzed in þe name of Poule?
 14 & y þonke God þat y ne haue nozt y-baptyzed none of 3ow,
 15 bote Crispen & Gayen; lest eny man sugge, þat ze ben
 16 y-baptyzed in my name. Safe ich baptyzed⁶ Stephanies
 household, & y ne knewe no mo þat ych haue y-baptyzed.
 17 For Crist ne⁷ sende nozt me for to baptyze, bote for-to preche
 þe gospel: nozt in þe wysdom of wordes, þat þe cros of Crist
 18 ne be nozt y-voyded⁸ a-wey. For þe word of þe cros to þilke
 þat perescheþ⁹ is foly; bote to þilke þat beþ y-safed, as to
 19 ous, it is þe vertu of God. For it is y-wryten, Ych wole
 dystruye¹⁰ þe wysdom of wyse men, & ych wole reprefe þe
 20 redynesse of redy men. Where¹¹ is þe wyse man? where¹²
 þe makere of þe lawe? where þe getere¹³ of þe worlde¹⁴? ne
 21 haþ nozt God mad þe wysdom of þis world folye? & for þat
 þe world in wysdom ne knew not God þorow 3 wysdom, it wes

¹ *crist* follows, P. ² *romanyes* P. ³ *Corynthes* in the margin,
 1st corr. S. ⁴ *y am of apollo* repeated in the margin, 1st corr. S.
⁵ *weren 3e* P. ⁶ fol. 38 S. ⁷ om. P. ⁸ fol. 44 P. ⁹ *percheþ* P.
 An *e* in the margin, S. ¹⁰ *dystroye* repeated in the margin, 1st corr. S.
¹¹ *Wheþer* P. ¹² *were* P. ¹³ *gretere* P. ¹⁴ *worde* P.

plesynge to God by foly of *prechyng* maken hem saf þat byleueþ. For Iewes secheþ sygnes, & Grekes secheþ wysdom: 22 bote we *precheþ* Crist þat is y-crucyfied, þat is sclaudre¹ to 23 þe Iewes, & foly to oþer mysbylefed men; bote to þilke þat 24 beþ y-cleped, boþe Iewes & Grekes, we *precheþ* Crist þe wysdom of God, and þe vertue of God. For þat þat is folye 25 of God it is wiser þan men; &² þat is febel of God is strengere þan man. &, bryþeren, y-seo³ 3e 3oure clepyng, for 26 nouþer mony⁴ wyse men aftur þe flesch, ne mony myzty men, ne mony nobel men: bote þilke þinges þat beþ foly of þe 27 worlde God ches, to confounde wyse men; & febel þinges of þe worlde God ches, to confounde stronge þinges; & þilke 28 þinges þat weren nozt nobel, but dispised of þe worlde, God chees, and⁵ þilke þinges⁶ þat beþ nozt, to distruye þilke þinges þat beþ: þat eferich flesch ne reioysche hym nozt 29 in his sizt. Bote of hym 3e beþ in Iesu Crist, þat is y-mad 30 wysdom to ous of God, & riztfulnesse, & holynesse, & forbuggyng: þat, as it is y-wryte, He þat ioyeþ, ioye he in 31 God.

And⁷, bryþeren, whan þat ich com to 3ow, y ne come nozt 1 2 yn hyzennesse of wordis ne of wysdom, schewenge to 3ow þe wytnesse of Crist. For ich demed þat y ne knewe no þing 2 a-mong 3ow, bote Iesu Crist y-crucyfied. And ich wes 3 a-mong 3ow in infirmyte, & in gret drede, & in quakyng. & my word & my predicacioun ne wes nozt in semyng 4 wordis⁸ of mannes wysdom, bote in schewyng of þe spiryt & of vertu: þat 3oure feiþ ne be nozt in mannes wysdom, bote 5 in þe vertu of God. & we spekeþ wysdom a-mong parfyt 6 men: bote non wysdom of þis worlde, ne of þe princys of þis world þat beþ destruyed: bote we spekeþ þe wysdom of God 7 in mysterie þat is y-hud, þe whuche wysdom God ordeynyd byfor þe worldes to oure ioye: þe whuche wysdom non of þe 8 princes of þis worlde knew: for 3if þei hadden y-knowe, þei nolde nefer haue crucyfied þe Lord of blysse: but as it is 9

¹ An e in the margin, S. ² om. P. ³ Before seo erasure of y.
 The right half of o erased, S. ⁴ o in mony corrected from e, S.
⁵ fol. 38^b S. ⁶ fol. 44^b P. ⁷ ii^o in a late hand in the margin, S.
⁸ wordis repeated in the margin, 1st corr. S.

y-wryten, þat þe eyze ne haþ nozt y-seye, ne þe ere ne haþ
 nozt y-herd, ne haþ nozt y-styed up in-to mannes herte, þat
 10 God haþ¹ y-ordeyned to þilke þat lofeþ hym. Bote to ous
 God haþ y-schewed² hit by his Spirynt: for þe Spirynt sercheþ
 11 alle þinges, 3e, & þe depe þinges of God. For what man
 knoweþ þilke þinges þat beþ of men, bote þe spirynt of man,
 þat is in hym? so þilke þinges þat beþ of God no man
 12 knoweþ, bote þe Spirynt of God. & we ne hafeþ nozt vnder-
 fongen þe spirynt of þis worlde, bote þe spirynt þat is of God;
 þat we knowen þilke þinges þat beþ y-graunted to ous of
 13 God; þe whuche þinges we ne spekeþ nozt in vntauzt wordes
 of mannes wysdom, bote in þe techynge of þe Spirynt, tellynge
 14 to spiryтуal men spiryтуal þinges: bote þe bestych³ man ne
 parceyfeþ nozt þilke þinges þat beþ of þe Spirynt: for þei ne
 beþ but folye to hym, & he ne may nozt vnderstonden, for
 15 he is⁴ examyned spiryтуalyche. Bote þe spiryтуal man
 demeþ alle þinges, & he ne is nozt y-demed of no man. For
 16 it is y-wryten, Who⁵ haþ y-knowe þe wyt of oure Lord, bote
 þe Spirynt of oure Lord, þat haþ enformed hym? & we
 habbeþ þe wyt & þe vnderstondynge of Crist.

3 1 And, bryþeren, y ne myzte nozt herbyfore speke to 3ow
 as to spiryтуal men, bote as to fleshlyche men, & as to smale
 2 children in Crist. Ich 3ef 3ow mylk⁶ to drynke, & nozt mete;
 for þat tyme 3e ne myzte nozt, ne 3it now⁷, 3e ne mowe nozt;
 3 for 3it⁸ 3e beþ fleshlyche: for whyles þer beþ⁹ enuye¹⁰ &
 stryuyngе a-mong 3ow, ne be 3e nozt fleshlyche, & walkeþ
 4 after þe flesh? For whyles þat on sailþ, Ich am of Poul; &
 5 an oþer, Ich am of Apollo; ne be 3e nozt men? & what
 þanne is Apollo? & what is Poul? His serfauntes in whom
 3e habbeþ byleued, & to eferich man as God haþ y-grauntyd¹¹.
 6 Y plaunted, & Apollo moysted; bote oure Lord 3efeþ þe
 7 waxynge. & þerfore nouþer he þat plaunted is ouzt, ne he
 8 þat moysted; bote he þat 3efeþ þe waxynge is God. Bote he

¹ fol. 45 P. ² fol. 39 S. ³ e in the margin S. ⁴ *ded goslech*
 in the margin, 1st corr. S. *ded soplyche* follows, P. Cf. Vulg. quia spiritu-
 aliter examinatur. ⁵ *who þat* P. ⁶ *mylk* repeated in marg. 1st corr. S.
⁷ After the *w* erasure of two letters, probably þe, S. ⁸ fol. 45^b P.
⁹ fol. 39^b S. ¹⁰ *enmye* P. ¹¹ *y* erased and expunged before *grauntyd*, S.

þat plaunteþ & he þat moysteþ beþ on ; & eferich man schal vnderfongen his mede aftur his *trauayl*. & we beþ Goddes 9
 helperes, & 3e beþ Goddes erþe-tylyyngē, & Goddes buyld-
 yngē. And aftur þe grace of God þat is y-granted to me, as 10
 a wys buyldere ich hafe y-sett a fundament ; bote an oþer
 buldeþ abofē. Bote loke eferych man how he buyldeþ a-bofe.
 For no man may setten¹ anoþer fundament þan þat þat is 11
 y-set, þat is Iesu Crist. & who-efer þat buyldeþ abofē þis 12
 fundament gold, oþer selfer, oþer *precyous stones*, treo², oþer
 hey³, oþer stubbel ; eferich mannes werke schal ben openliche 13
 y-schewed ; & þe day of oure Lord schal declaren it, for in
 fuyr it schal be schewed ; & fuyr schal pfeſen which mannes
 werk. For whos werk þat is y-buyld a-bofe & dwelleþ styllē, 14
 it schal vndurfongen his mede. Bote whos werk branneþ 15
 a-wey⁴, he schal suffre harmynge : bote he schal be safed ;
 bote þat schal ben as þoroꝝ fuyr. Ne knowe 3e noȝt þat 3e 16
 beþ Goddes temple, & þe Spiryt of God⁵ dwelleþ in 3ow ?
 & who-efer þat defouleþ þe temple of God, God wole de- 17
 struyen⁶ hym : for 3e beþ þe holy temple of God. No man 18
 bygyle 3ow : 3ef þer seme eny man among 3ow a wys man in
 þis world, be he y-maad a fool, þat he be a wys man. For þe 19
 wysdom of þis world is folye byfore God. For it is y-wryten,
 Ich wole take wyse men in hure folye : & eftsones, God 20
 knoweþ þat þe þouȝtes of wyse men beþ veyn. & þerfore no 21
 man reioyesche hym-selfen a-mong men. For alle þinges beþ
 3ouren ; wheþer hit be Poul, oþer Apollo, oþer Petur, oþer þis 22
 worlde, oþer lyf⁷, oþer deþ, oþer þinges þat beþ nouþe, oþer
 þinges þat schuleþ comen heraftur ; for alle þinges beþ
 3ouren ; & 3e beþ of Crist, & Crist is of God. 23

Bote þer is y-herd fornycacyoun a-mong 3ow, & such 1 5
 fornycacyoun as ne is noȝt a-mong mysbylefed men, in so
 muche þat summe of 3ow hafe his fadur wyf. & 3e beþ 2
 y-blowe wiþ pruyde, & 3e ne hafeþ y-mad no sorow, þat he be
 don a-wey from þe myddel of 3ow, þat haþ⁸ y-do þis dede. & 3
 ich, þat am absent in body & present in spiryt, hafe y-demed

¹ *setten* repeated in the margin, 1st corr. S.

² *o* nearly erased, S.

³ om. P.

⁴ fol. 46 P.

⁵ fol. 40 S.

⁶ *e* in the margin, S.

⁷ þe *lyf* P.

4 as present¹ þilke þat haþ y-don so, in þe nome of oure Lord
 Iesu Crist, whan 3e beþ y-gedered to-gedere in my spiryt, wiþ
 5 þe vertu of oure Lord Iesu, to take þilke man to Satanas in
 slauþt of his flesch, þat þe spiryt be saf in þe day of oure
 6 Lord Iesu Crist. 3oure ioyyngne ne is noþt good. Ne² knowe
 7 3e noþt þat a lytel sowrdow;³ schendeþ al-to-geder? Þerfore
 make 3e clene 3oure olde sowrdow, þat 3e ben a newe
 spryngenge to-gedere, as 3e beþ þerf. For Crist is y-offred,
 8 oure astur-lomb⁴: & þerfore ete we, not in þe olde sowrdow,
 ne in sowrdow of malyce, ne of wykkednes, bote in þerfnes of
 9 clernes & of trewþe. Y wrot to 3ow in an epystel þat 3e ne
 10 medle noþt wiþ lecchoures, ne wiþ none lecchoures of þis
 world, ne wiþ coueytous men, ne wiþ rafeneres, ne wiþ hem
 þat serfeþ mawmetes; for wharto schulde 3e elles haue y-gon
 11 out from þe world: & now ych hafe y-wryte to 3ou þat 3e ne
 medle noþt wiþ hem; & 3if he þat is y-cleped a broþer of 3ow
 is a lecchour, oþer a coueytous man, oþer serfyngte to maw-
 metis, oþer a mysseggere, oþer dronkelew man, oþer a rafeyner;
 12 ne ete 3e noþt⁵ wiþ such a manere man. & what is þat to me
 for-to demen of þilke þinges þat beþ wiþouten-forþ? Ne
 13 deme 3e noþt of⁶ þilke þinges þat beþ wiþinne-forþ? For
 þilke⁷ þat beþ outen-forþ God schal deme. Doþ a-wey þat
 6 1 þing þat is efel from 3ow-selfen. And dar þer any of 3ow, þat
 haþ any þing a-3eyn oþer, ben y-demed to-fore wikked men
 2 & noþt to-fore goode men? Wheþer 3e ne knowen noþt þat
 goode men habbeþ to demen þis word? & 3if þis world schal
 ben y-demed in 3ow, be 3e noþt worþi to demen þe leste
 3 þinges? Ne knowe 3e noþt þat we schulleþ demen angeles?
 4 How muche more þanne wordlyche þinges. & þerfore 3if 3e
 habbeþ wordlyche domes⁸ a-mong 3ow, þilke þat beþ y-left
 5 worþi a-mong 3ou, ordeyneþ hem for to demen⁹. To 3oure
 schame y sugge it. Is þer no wys man of 3ow þat may
 6 demen by-twene hym & his broþer, bote on broþer st[r]yueþ
 7 in dom wiþ his broþer, & þis is a-mong mysbylefed men?

¹ fol. 46^b P. ² fol. 40^b S. ³ *dow* repeated in the margin, 1st corr. (?) S.

⁴ *after lomb* P. ⁵ *ne ete 3e noþt* repeated in the margin, 1st corr. (?) S.

⁶ *of* inserted above the line, S. ⁷ fol. 47 P. ⁸ fol. 41 S. ⁹ For *for*
to demen P. has *to comen*.

& now algates þer is sunne a-mong 3ow, þat 3e han domes a-mong 3ou. Why ne suffre 3e no3t raþere wrong? Why ne suffre 3e no3t raþer gylynge? Bote 3e doþ wrong in gyle also 8 to 3oure bryþeren. Wheþer 3e knowe no3t þat wykked men 9 ne schuleþ no3t haue þe kyngdom of heuene? Ne erre 3e¹ no3t: for nouþer lecchoures, ne þilke þat serfeþ false goddis, ne spouse-brekeres, ne sodomytes, ne þefes, ne coueytous 10 men, ne dronken men, ne glotones, ne curseres, ne rafeneres, ne schulleþ not owe² þe kyngdom of God. And 3e weren 11 suche: 3e³, bote 3e beþ now y-wasche, & 3e beþ y-halewed, & beþ y-justyfied in þe name of oure Lord Iesu Crist, & in þe Spyrte of oure God. Alle þinges beþ lefful to me, bote alle 12 þinges ne beþ no3t spedful to me. Alle þynges ben lefful to me, bote y ne schal no3t ben ybrou3t⁴ a3eyn vnder no mannes power⁵. Mete to þe wombe, & wombe to þe mete: & God 13 wole distruye boþe þe body & þe mete. & þe body ne is no3t to fornycacyoun, bote to oure Lord: & oure Lord to þe body. & God haþ rered up oure Lord, & he wole areren us 14 up by his verteu. And ne knowe 3e no3t þat 3oure bodyes 15 beþ membres of Crist? schal⁶ me take þanne Cristis membres, & make hem þe membres of an hore? God forbede. Ne knowe 3e no3t þat he þat draweþ hym to an hore 16 ys y-mad on body wiþ hure? For he seyde, þei schulleþ beu⁷ tweyn in on flesch. Bote þilke þat draweþ to God beþ 17 on spirit. Fle 3e fornycacyoun. Eferech synne þat a man 18 doþ it is wiþ-uten þe body, bote he þat doþ fornycacyoun synneþ in-to his body. Wheþer 3e ne knowe no3t þat 3oure 19 membres beþ þe temple of þe Holy Gost, þat is in 3ou, whom 3e han of God? &⁸ 3e ne beþ no3t 3oure owne; for 3e beþ 20 y-bo3t for a gret prys: & þerfore glorifye 3e God & bere 3e hym in 3oure body.

And þo ilke þinges þat 3e wryten to me, þat it is good 1 7 for a man þat he ne touche no womman. Bote, for forny- 2 cacioun, eferich man hafe his⁹ wyf, & eferiche womman hure

¹ ne erre 3e repeated in the margin, 1st corr. (?) S.

² fol. 47^b P.

³ om. P.

⁴ y om. P.

⁵ e in the margin, S.

⁶ fol. 41^b S.

⁷ beu (expunged) follows, S.

⁸ fol. 48 P.

⁹ his in a later hand above the line, S. a P.

3 housbonde¹. & þe housbonde zelde his dette to his wyf; &
 4 þe womman also to hure housbonde. Þe womman ne haþ no²
 power of hure owne body, bote þe housbonde haþ: ne þe
 housbonde ne haþ no power of his owne body, bote þe
 5 womman haþ. Ne bygyle ze nozt to-gedere, but it be to³
 a certeyn tyme of zoure boþe assent, þat ze ben occupied in
 preyyng, & afturward turne ze azeyn to þe same doynge, þat
 6 þe defel ne tempte zow nozt for zoure in-contynence. Bote
 þese þinges y sugge to zow zefyng, zou lefe, & nozt comaun-
 7 dyng. For ich wole þat alle men ben as ich myselfe. Bote
 eferyche man haþ a propre zifte of³ God, on man so, & an
 8 oþer man so. & y seye to þilke þat beþ vn-weddyd & to
 wydewes, It is good for hem to ben so, zif þei dwellen stille
 9 as ych do. Bote zif þei⁴ mowe nozt ben contynent, ben þei
 y-wedded: yt is betur to ben y-wedded þan to ben y-brent.
 10 Bote to þilke þat beþ ywedded⁵ to-gedere ych comaunde,
 & not ych, bote oure Lord, þat þe wyf ne⁶ departe hure
 11 nozt from hure housbonde, & zif heo doþ⁷, dwelle [heo]⁸
 stille vn-wedded, oþer elles turne heo a-zeyn to hure hous-
 12 bonde, & þe housbonde ne lefe nozt his wyf. To oþer men y
 seye, & not oure Lord, A man þat haþ a mysbylefyd wyf &
 heo⁹ assenteþ to dwelle stille wiþ hym, ne lefe he nozt hure.
 13 & þe womman þat haþ a¹⁰ mysbylefed man to housbonde þat
 assenteþ to dwelle wiþ hure, ne lefe heo⁹ nozt hure housbonde.
 14 For a mysbylefed man is y-maad holy þoro; a feyþful
 womman, & a mysbyleued womman is y-mad holy þorow;
 a feyþful man: oþer elles zoure children weren vnclene; bote
 15 now þei beþ holy. & zif þilke þat is mysbylefed goþ a-vey,
 go he a-vey: for in suche nouþer broþer ne suster is soget to
 16 þraldam: bote in pes God haþ y-cleped us. & þerfore zif þe
 womman knoweþ þat heo schal safen hure housbonde, oþer þe
 17 man knoweþ þat he schal safen his wyf: ryzt as God haþ
 departed to eferych man, & as God haþ y-cleped eferich man,
 18 so walke he as y teche in alle¹¹ churches. He þat is circum-

¹ *husbond* repeated in the margin, S.² om. P.³ fol. 42 S.⁴ fol. 48^b P.⁵ *y weddeþ* P.⁶ *ne be* P.⁷ þ erased after the o, S.

doþ P.

⁸ *sche* inserted in later hand on erasure, S. *he* P.⁹ *ze* P.¹⁰ *haþ a* in the margin with caret to mark insertion, S.¹¹ fol. 42^b S.

sidid¹ & is y-cleped, ne brynge he nozt to þe prepucye. & he þat is y-cleped in þe prepucye, ne be he nozt y-circumscydid. For circumscycyoun is nozt, ne þe prepucye nouþer; bote þe 19 kepynges of þe comaundementis of God. & eferiche man in 20 þe clepyng þat he is ycleped, duelle he stille to-fore God. 3if þou art a serfaunt þat art y-cleped, ne charge þou nozt; 21 but 3if þou myzt be mad fre, vse it þe more. For he þat is 22 y-cleped in oure Lord, he is oure lordes serfaunt & is freman; also he þat is a fre man & y-cleped, he is Cristis serfaunt. 3e beþ y-bozt þorow; prys; ne wilne 3e nozt to ben y-mad 23 mennes serfauntes. & eferiche man in þat þing þat he is 24 y-cleped broþer, in þat dwelle he stille to-fore God. Of 25 maydenes y ne hafe non commaundement: bote a counseyl ych 3efe as he þat haþ y-had mercy of God, þat y be trewe. For y trowe þat it be good for þe nede þat is nouþe, & þat it 26 is good to a man for-to be so. Bote 3if þou art y-bounden to 27 þi wyf, ne seche þou nozt to ben vnbounden. 3if þou art vnbounden, ne wilne þou nozt to sechen a wyf. & 3if þou 28 takest þe a wyf, þou ne synnest nozt; & 3if a mayde be y-wedded, heo ne synneþ nouþer. Napeles suche schulleþ haue tribulacyoun of hure flesch: bote y spare 3ow. & 29 bryþeren, y sey to 3ow þese þinges, tyme is schort; an oþer is, þilke þat² habbeþ wyfes³, ben þei, as þou; þei ne hadden none wyfes; & þilke þat wepeþ, as þilke þat wepeþ nozt; & þilke 30 þat ioyeþ, as þilke⁴ þat ioyeþ nozt; & þilke þat buggeþ, as þilke þat oweþ no þing; & þilke þat vseþ þis worlde, as þau; 31 þei ne vsed it nozt: for þe fygure of þis worlde passeþ forþ. & ych wole þat 3e ben wiþ-uten bysynesse of þe worlde. 32 He þat haþ no wyf þenkeþ whuche þinges beþ of God, &⁵ how he schal plese God⁶: but he þat haþ a wyf is bisy aboute 33 þinges þat beþ of þe worlde, & how he schal plese⁶ his wyf, & so he is departed. & a womman þat is a mayden & vn- 34 wedded þinkeþ whuche þinges beþ of God, & þat heo be holy in body & in spiryt: but heo þat is y-wedded þynkeþ þinges þat beþ of þe worlde, & how heo schal plesen hure housbonde.

¹ fol. 49 P. ² fol. 43 S. ³ fol. 49^b P. ⁴ After *þilke* erasure of four letters. An *e* in the margin, S. ⁵ om. P. ⁶ *God but...schal plese* inserted later, P.

35 But þese þinges y sey to 3ow for 3oure profyte; no3t þat
 y þrowe to 3ow a gren, but for þat þing þat is honest, & þat
 it¹ 3efe 3ow my3t to knowe wiþ-ouen lattynge to bysechen
 36 oure Lord. & he þat troweþ þat me holdeþ hym an efel man
 for his mayde, þat heo² is ouer-waxe, & it mote be so: þat he
 haþ wylle to don do he; for þou3 he be wedded, heo ne
 37 synneþ no3t. & he þat haþ sadlyche y-stabled in his herte,
 no3t hafynge nede, but power of his wylle, & haþ y-demed in
 38 his herte to kepen³ his mayde, he doþ wel. & he þat maryeþ
 his mayde doþ wel also; & he doþ⁴ betere⁵ þat maryeþ hure
 39 no3t. Also longe as a wommannes housbonde lyfeþ, heo⁶ is
 y-bounde to þe lawe; bote 3if hure housbonde dye, heo⁶ is
 delyfered from þe lawe of hure housbonde: be heo y-wedded
 40 to whom heo⁶ wole, bote onlyche in God. Bote heo⁷ is muche
 more betere 3ef heo⁷ dwelle stille so, aftur my counseyl: & y
 trowe þat ych haue þe Spirynt of God.

11^{1,2} Be⁸ 3e my foleweres, as ych am Cristis folewere. And
 my bryþeren, y preyse⁹ 3ow, for in alle þinges 3e hafest mynde
 of me; & ri3t so as ych 3efe 3ou my comaundementis, so 3e
 3 holdeþ hem. And ych wole þat 3e knowen, þat þe hed of
 eferych womman is a man; & þe hed of eferich man is Crist;
 4 & þe hed of Crist is God. Eferich man þat preyeþ oþer
 5 prophceyeþ wiþ a kefered hed, he defouleþ his hed. Bote
 eferech womman þat preyeþ oþer prophceyeþ wiþ hed¹⁰ vn-
 heled, defouleþ hure hed: for it is al on as þou3 he¹¹ were
 6 balled. For 3if a womman be no3t y-kefered, be heo
 y-dodded: & 3if it be foul for a womman to ben y-dodded
 7 oþer balled, wrye heo hure hed. But a man ne schal no3t
 wrye his hed, for he is þe ymage & þe ioye of God: & þe
 8 womman is þe ioye of a man. For þe man ne is no3t of
 9 womman, bote þe womman is of man: for man ne¹² is no3t
 10 y-mad for þe womman, bote þe womman for þe man: &
 þerfore þe womman schal haue an¹³ helyng on hure hed, for
 11 angeles. Nabeles nouþer man wiþ-oute womman, ne womman

¹ 3e P.² heo in the margin with caret to mark insertion, S. 3e P.³ First e inserted above the line, S. ⁴ fol. 50 P. ⁵ fol. 43^b S. ⁶ 3e P.⁷ 3he P. ⁸ fini C vii; C x in the margin, P. ⁹ preye P. ¹⁰ þe hed P.¹¹ it P. ¹² fol. 50^b P. ¹³ fol. 44 S.

wij-ouren man in oure Lord. For ri3t as womman is man, 12
ri3t so man is þorow3 womman; & alle þei beþ of God.
Deme 3e 3ow-selfe: wheþer it byseme a womman vnkefered 13
to preyen to God? þe kynde of hem techeþ 3ow: & 3if 14
a man norsche his her, it is schenschype to hym; bote 3if 15
a womman norsche hure her, it is worschupe for hure: for
heres beþ y-3euen to hure for hure keferynge. And 3if þer 16
be any of 3ow a stryfer, we ne hafeþ no suche custom, ne
Goddess churche nouþer. & þese þinges y bydde 3ow, no3t 17
preysynge¹, þat 3e comeþ to-gedere in þe churche. Ich heere 18
þat þer be dissensyones a-mong 3ow, and a party y trowe it.
For it byhofeþ þat þer ben heresyees a-mong 3ow, þat þilke 19
þat beþ apprefed men a-mong 3ow ben openlyche y-schewed.
And þerfore whan 3e comeþ to-gedere in-to on, now it falleþ 20
no3t for 3ow to eten oure Lordes soper²: for eferich man 21
takeþ byfore his soper for-to eten; & on is an-hungred, & an-³
oþer is dronken. Wheþer 3e ne hafeþ none houses to eten in 22
& drynken in⁴? oþer 3e dispiseþ Godes churche, & schendeþ
þilke þat haueþ none houses? What schal⁵ ich seye to 3ow?
Ich preyse 3ow, bote in þis ich preyse 3ow no3t. And ich 23
hafe vnderfongen of oure Lord þat ich hafe y-take to 3ow:
for oure Lord Iesus in þat ny3t þat he was y-take⁶ toke bred;
& dude þankynges to God, & brake it, & seyde, Take 3e, 24
& ete 3e: þis is my body þat schal be take for 3ou: makeþ
þis in mynde of me. Also aftur þat he had souped⁷ he toke 25
þe cuppe, & seyde, þis cuppe is a newe testament in my
blod: makeþ þis, as ofte as 3e drynkeþ, in mynde of me.
For as ofte syþes as 3e eteþ þis bred, & drynkeþ þis cuppe, 26
3e schulen schewen þe deþ of oure Lord forto⁸ þat he come.
& so who-euere þat eteþ þis bred or drynkeþ þe cuppe of 27
oure Lord vnworþilyche⁹, he schal be gulty of oure Lordes
body & his blood. And þerfore prefe a man hym-selfe, & 28
so ete he of þis bred, & drynke he of þis cuppe. For he³ þat 29
eteþ & drynkeþ vnworþiliche, eteþ & drynkeþ dom to hym-
selfe, no3t demynge oure Lordes body. & among 3ow þer 30

¹ in pr. P. ² sakement added in the margin, 1st corr. S. ³ om. P.

⁴ & P. ⁵ fol. 51 P. ⁶ nota in the margin; fol. 44^b S. ⁷ y souped P.

⁸ tyl P. ⁹ vn inserted above the line, S.

31 beþ many seke & many febel, & many beþ aslepe. & 3if we demen ous-selfe, þanne ne schulde we no3t ben y-demed.
 32 But whyles þat we beþ y-demed of oure Lord¹, we beþ
 33 a-mendyd, þat we ne be no3t y-dampned wiþ þis world. And þerfore, breþeren, whan 3e comeþ for-to eten, abyde 3e to-
 34 gydere eferichone oþer. & 3if þat any man be an-hungred, ete he at home, þat 3e ne come no3t to-gedere in-to dom.
 Oþer þinges y wole ordeyne whanne þat y come my-selfen.

12 ¹ Of spirytual þinges, my breþeren, y ne wole no3t þat 3e
² ben vnknowyng. For 3e wyteþ wel þat whylys 3e weren mysbyleued, as 3ee weren y-lad, 3e wenten to dombe maw-
³ metes. And² þerfore y certefye 3ow, þat no man spekyng in þe spyrtyt of God seiþ, A-cursed Iesu; & no man may seye,
⁴ Oure Lord Iesus, bote it be in þe Holy Spyrtyt. And þer ben dyuerse graces, bote it is al on Spyrtyt. And þer ben dyuerse
⁶ seruynges, bote it is al on Lord. And þer ben dyuerse manere werchynges, bote it is on God, þat worcheþ alle
⁷ þinges in alle þinges. & to eferich man þer is y-graunted
⁸ a schewyng of þe spyrtyt to profyte. To on man³ þer is y-graunted speche of wysdom þoro3 þe Spyrtyt; to anoþer man
⁹ speche of kunnyng þoro3 þe same Spyrtyt; to anoþer man feiþ in þe same Spyrtyt; to an-oþer man⁴ grace of helyng
¹⁰ men; to an-oþer man werchyng of vertues; to an-oþer prophycy; to an-oþer discrecyoun of spyrtytes: to an-oþer dyuerse
¹¹ kyndes of langages; to an-oþer interpretacyoun of wordis: and alle þese þinges wercheþ on Spyrtyt, departyng to dyuerse men
¹² as he wole hym-self. And ry3t as þe body is on, & haþ many membres, & þou3 þe membres ben many, 3it þei beþ alle on
¹³ body; ry3t so Crist. For in on spyrtyt alle we beþ y-baptyzed into on body, boþe Iewes & oþer Gentyles, and serfauntes &
¹⁴ freo men: & alle we haueþ y-drunke of on Spyrtyt. & þe body ne is no3t for on membre, bote many membres. & 3if
¹⁵ þe fot seiþ, Y ne am no3t þe hond, y ne am no3t of þe body;
¹⁶ 3et he is ner-þe-later of þe body. & 3if þe ere seiþ, For y ne am no3t þe y3e, y ne am no3t of þe body; he ne is nefer-þe-
¹⁷ later of þe body. 3ef al þe body were y3e⁵, where were þe

¹ fol. 51^b P. ² fol. 45 S. ³ to on man repeated in the margin, 1st corr. Below it *peuyte* in a xvith century hand, S. ⁴ fol. 52 P. ⁵ fol. 45^b S.

herynge? & ȝif al were herynge, where were smellynge? Bote now God haþ y-set þe membres eferychone of hem in þe 18 body, as he wole hym-selfen. & ȝif alle þe membres weren on 19 membre, where were þe body? Bote now þe membres beþ 20 many, bote þe body ne is but on. And þe ȝe ne may not 21 seye to þe hond, Me nedep nozt þyne workus¹: ne þe hed to þe feet, ȝe ne beþ nozt nedeful to me. Bote þilke membres of 22 þe body þat semeþ most febel, þei² beþ most nedful: & þilke 23 membres þat semeþ us most vnnobel of þe body, aboute hem we doþ most worschupe; & þilke membres þat beþ most in- honest, to hem we doþ most honestee; for oure honeste 24 membres ne haueþ nede of no þing: bote God haþ y-tempred þe body, ȝefyng to hym þat fayled ouzt þe more worschupe; þat þer be no debate in þe body, bote þat³ alle þe membres 25 ben bysy eferichone for oþer. And ȝif any membre suffre any 26 þing, suffren alle þe membres to-gedere; oþer ȝif on membre ioye, ioyen alle þe membres to-gedere. & ȝe beþ Cristis body, 27 & membres of a membre. And God haþ y-put in his church, 28 furst sum men aposteles, in þe secunde place prophetes, in⁴ þe þridde techeres, seþþe vertues, seþþe graces of helynge men, helpynges, gouernynges, dyuerse kyndes of langages, interpreta- cyons of wordys. Wheþer⁵ alle ben aposteles? oþer alle 29 prophetes? oþer alle techeres? oþer alle vertues? wheþer 30 alle men han grace to hele men? wheþer alle men speken dyuerse⁶ langages? wheþer alle men maken interpretacyoun of wordys? Folewe ȝe þe betre ȝiftes of grace. & ȝit y wole 31 schewe ȝow a more exceillent weye.

ȝef⁷ þat y speke wiþ mennes tunges oþer wiþ aungeles 1 **13** tunges, & y ne hafe nozt charyte⁸, y am y-mad as bras þat sounep, oþer a cymbal þat sounep. & ȝef y haue eueriche 2 prophecy, and knowe alle pryuetees, & ȝif y haue euery cunnynge & euery feiþ, so þat y mowe mesen hulles from hure places, ȝif y ne hafe no charite, y ne am nozt. And ȝif y dele 3 al my catel in-to pore mennes lyfode, & ȝefe my body to brenne, & y ne hafe no charite, it profyteþ me no þing.

¹ fol. 52^b P.² þat P.³ om. P.⁴ & in P.⁵ fol. 46 S.⁶ fol. 53 P.⁷ The rubric in P is a Z.⁸ charyte repeated in the

margin, 1st corr. S.

4 Charite is pacyent & benygne; charite ne hateþ no man,
 5 ne doþ not wykkedlyche, ne is not y-blowe wiþ pruyde; he
 ne¹ is not coueytous, he ne secheþ nozt his owne þinges, he ne
 6 is nozt y-wrapped, he ne þenkeþ non yuel, ne ioeyeþ nozt up-on
 7 wykkednesse, bote ioeyeþ to trewþe; alle þinges he suffreþ,
 alle þinges he byleueþ, alle þinges he hopeþ, alle þinges he
 8 abydeþ. Charite ne falleþ nefer a-vey: wheþer þat pro-
 phecyes schuleþ ben voydyd a-vey², oþer langages schulen³
 9 cessen, oþer cunnynge schal be destroyed. For a party we
 10 knoweþ, & a party we prophesyþ. Bote whanne þat comeþ
 þat is parfyt, þanne it schal ben voyded þat þinge þat ne is
 11 bote a party. Whan y was a lytel chyld, I spak as a lytel
 chyld, & y þouzte as a lytel child, & y safered as a lytel chyld:
 bote whenne y was man, y voyded a-vey þilke þinges þat
 12 weren of childhode. We seþ now þorowz a myrour in derk-
 nesse, bote þanne we schulen sen face to face. Now y knowe
 a partye, bote þanne y schal knowe ryzt as y am y-knowe
 13 my-selfe. & now dwelleþ þes þinges, feiþ, hope, & charite;
 bote þe grettest of þese is charyte.

II. CORINTHIANS.

6 1 And⁴, breþeren, helpynge soow we bysecheþ þat ze ne
 2 resceyfeþ nozt þe grace of God in veyn; for he haþ y-sayd,
 In an acceptabel tyme y haue y-herd⁵ þe, & in þe day of hele
 y haue y-holpe⁵ þe; and lo, now is an acceptabel tyme, and a
 3 day of hele. & zefe ze non offencyoun to no man, þat zoure
 4 seruyse ne be not y-blamed; bote in alle þinges zefe we ous-
 seluen as Goddes serfauntes, in myche pacyence, in tribu-
 5 lacyones, in nedyschepe, in angwysch, in woundynges, in
 prisonynges, in bytraynynges, in wakynges⁶, in trauayles, in
 6 fastynges, in chastyte, in kunnynges, in longe abydynges, in
 7 softnesse, in þe Holy Gost, in charite⁷ nozt y-feyned, in word
 of trewþe, in þe uertu of God; þorouþ þe armer of riztfulnesse
 8 on þe riztsyde & on þe lyftsyde, þorouþ worschupe & vnnobel-
 nesse, þorouþ diffamynges & good loos; as gyllores, bote as men

¹ om. P.² fol. 46^b S.³ fol. 53^b P.⁴ No heading in the mss.⁵ y om. P.⁶ fol. 54 P.⁷ fol. 47 S.

þat beþ trewe; & þou; 3e ben y-knowe, 3et be 3e as þilke þat 9
 beþ vnknowe; as þilke þat dyeþ, & lo, we lyfeþ; as þilke þat
 beþ y-chasted, & nouzt y-slawe; as þilke þat beþ drery, bote 10
 efermore ioyenge; as þilke þat beþ nedy, bote makyng many
 men ryche; as þilke þat hafef nozt, bote oweþ alle þinges.
 Oure mouþ is opned to 3ow, 3e Corynthes, oure herte is 11
 y-drawen a-brood. Ne be 3e nozt y-angwysched in ous, bote 12
 be 3e y-angwysched in 3oure owne in-wardnesse. & hafyng 13
 þe same remuneracyoun, as to my chyl dren y seye, Be 3e
 y-drawen abroad. Ne lede 3e no 3ok wiþ mysbylefed men: 14
 for what a-cord is þer bytwene ri;ztfulnesse¹ & wykkesnesse?
 oþer what felowschupe bytwene lyzt & derknesse? Oþer 15
 what a-cord by-twene Crist & þe defel? oþer what party haþ
 a welbyleued man wiþ a mysbyleued man? Oþer what 16
 assent bytwene þe temple of God & wiþ mawmetes? For 3e
 beþ þe temple of lyfyng God²; as God seiþ hym-selfen, Y
 wole dwellen in hem, & y³ wole wonen a-mong hem; & y
 wole ben hure God, & þei schuleþ be my pepel. Wherfore 17
 God seyþ, Goo 3e a-vey from þe myddel of hem, & be 3e
 departyd from⁴ hem, & ne touche 3e non vnclene þing; and y
 wole reseceyue 3ou, & y³ wole be 3oure Fadur, & 3e schulen be 18
 my sones & my douzteren. Sustur, in þis manere seynt Poule
 wryteþ to þe Corynthes.

GALATIANS.

And⁵ to Galathes he wryteþ, & seyþ, Lo, y Poule seye to 2 **5**
 3ow, þat 3ef 3e beþ circumcyded, Crist profyteþ 3ow no þing.
 For y bere wytnesse eftsones to euerich man þat circumcydeþ 3
 hym-selfen, þat he³ is dettour to don al þe lawe. & 3e beþ 4
 y-voyded a-vey from Crist, for 3e þat beþ y-iustyfyed in þe
 lawe, 3e beþ y-fallen a-vey from grace. For 3e ne abydeþ 5
 nozt þe hope of ri;ztfulnesse þoro; þe spiryt of bylese. & in 6
 Iesu Crist nouþer cyrcumsysyon⁶ is ouzt worþ, ne þe pre-
 pucye nouþer; bote feiþ þat worcheþ by charite. 3e ronne 7
 wel; who haþ y-lat 3ou nouþe, þat 3e ne obeyscheþ 3ou nozt to

¹ an e in the margin, S.² fol. 54^b P.³ om. P.⁴ fol. 47^b S.⁵ ad Gal. in the margin, S.⁶ cyrcumsyoun P.

8 þe trewþe? Ne assente 3e to no man in þis, for þis per-
 suacyoun (or, euidence)¹ ne is no3t of hym þat haþ y-cleped
 9 3ow. A² lytel sourdou3 schendeþ al-to-geder a gret pese.
 10 Bote y truste in 3ow in oure Lord, þat 3e ne woleþ safere non
 oþer þing: bote he þat affrayeþ 3ou schal bere his dom,
 11 whyche-efer he be. And breþeren, 3if y³ preche 3it circum-
 sisyoun, wharto suffre ych 3et persecucyoun? þanne is þe
 12 sclaunder of þe cros y-voyded away. & wolde God he were
 13 y-kut away þat affrayeþ 3ou þus. My breþeren, 3e beþ
 y-cleped in-to fredom; & ne 3efe 3e no3t 3oure fredom in-to
 occasyoun of flesch, bote serfe 3e to-gedere þoro3 charite of
 14 spiryt. For⁴ eferich lawe is fulfilled in on word, þou schalt
 15 lofe þi⁵ nexte⁶ ney3eboure as þi-selfe. & 3ef 3e byteþ &
 gnaweþ to-gedere, byseþ 3ou lest 3e ben y-wasted away
 16 eferichone of oþer. &⁷ y sey 3ou in Crist, Walke 3e in Crist,
 17 & 3e ne schuleþ no3t fulfyllen þe desyres of þe flesch. For þe
 flesch coueyteþ a3eyn þe Spiryt, & þe Spiryt a-3eyn þe flesch;
 for þese beþ aduersaryes eferychone to oþer; þat 3e do no3t
 18 al þat 3e wolleþ. & 3if 3e beþ y-lad þoro3 þe Spiryt, 3e beþ
 19 not vnder lawe. & þe workes of þi flesch beþ opene, þat
 20 beþ fornyacyoun, vncleennesse, in-contynence, seruyse of
 false goddes, wycche-craftes, enemytees, stryfynges, hatynges,
 21 wrappes, chydnynges, debates, sectes, enuyes⁸, manslau3tes,
 dronkenesse, etyngge out⁹ of mesure, & oþer þat beþ y-lyche
 þese, þe whuche y sey 3ow by-fore, as y haue y-seyd 3ow.
 For þilke þat doþ suche þinges ne schuleþ no3t hafe þe
 22 kyngdom of hefene. Bote þe fruyt of þe Spiryt is charyte,
 ioye, pees, pacyence, longe abydyngge, benyngnyte, goodnesse,
 23 mansuetude (þat is, myldene[sse])¹⁰, feiþ, softnesse, contynence,
 24 chastite; a3eyn suche þer ne is no lawe. & þilke þat beþ
 of Crist hafeþ y-crucyfyed hure flesch wiþ vyces and wiþ
 coueytynges.
 25, 26 And 3if we lyfeþ in Spiryt, walke we in Spiryt. Ne be
 we no3t y-mad coueytous of veyn glorye, taryyngge eferychone

¹ or euidence in the margin, 1st corr. S., or euidence precedes *persuacyoun* in P. ² fol. 55 P. ³ *ich* P. ⁴ fol. 48 S. ⁵ *þei* P.
⁶ expunged, S. ⁷ *Dominica xiiii post trinitatem* in the margin in a xviith century hand, S. ⁸ *ennoyes* P. ⁹ fol. 55^b P. ¹⁰ *þat is myldene...* in the margin, 1st corr. S. *þat is myldenesse* follows *mansuetude*, P.

oþer, & hafynge enuye eferichone to oþer. And breþeren, 3ef 1 **6**
 any man¹ be y-occupied in any trespas, 3e þat beþ spirytual,
 enformeþ such a man in þe spiryt of softnesse; byholdynge
 þi-selfe lest þat þou be y-temptyd. On of 3ow bere oþeres 2
 burþenes, & so 3e schuleþ fulfullen Cristes lawe. For who 3
 þat weneþ þat he be any þing, whan þat he ne is nozt, he
 bygyleþ hym-selfe. Bote eueryche man prefe his owne werk, 4
 & so he schal ioyen in an-oþer man, & nozt in hym-selfen.
 For eferych man schal bere his owne burþene. And he þat 5,6
 is y-tauzt, comune he to hym þat techeþ in alle goode þinges.
 Ne erre 3e nozt, for² God ne wole nozt ben y-scorned: for 7
 þilke þinges þat a man soweþ³, þilke þinges he schal repen.
 For he þat soweþ in his flesch, of his flesch he schal repe 8
 corrupcyoun; bote he þat soweþ in his spiryt, of his spiryt he
 schal repe an eferlastynge lyf. And ne fayle we nozt doynge 9
 þing þat is good. And þerfore whyle we haueþ tyme, do we 10
 good to alle men, bote most to þilke þat beþ homlyche to þe
 bylefe. & loke 3e what manere letteres y wrot to 3ow [wiþ] 11
 myn owne hond. Alle þilke þat woleþ plesen in flesch, þei 12
 constreyneþ 3ow to ben circumcyded; onlyche for þei ne
 wolde nozt suffre þe persecucyoun of Cristis cros. & nouþer 13
 þei þat circumcydeþ kepeþ þe lawe; bote þei wolden þat 3e
 weren circumcyded, for þei wolden ioyen in 3oure flesch.
 Bote God forbede þat y ioye bote in þe cros of oure Lord 14
 Iesu Crist⁴, þoroꝝ whom þe world is y-crucyfied to me, & y to
 þe worlde. For in Iesu Crist nouþer circumsysyoun is⁵ ouzt 15
 worþ, ne þe prepucye nouþer, bote a newe creature. & whyche- 16
 efer þat han y-folewed þis reule, pees & mercy be on hem &
 up-on þe⁶ Israel of God. Aftur þis tyme no man be greuous 17
 to me: for y bere þe markes of þe woundes of Iesu Crist.

EPHESIANS.

To⁷ þe Epheses, suster, he wryteþ, & sayþ, Y þat am 1 **4**
 y-bounden⁸ in oure Lord, pray 3ou þat 3e walken worþilyche

¹ fol. 48^b S.² fol. 56 P.³ þ^e a man soweþ repeated in the margin,

1st corr. S.

⁴ e in the margin, S.⁵ fol. 49 S.⁶ om. P.⁷ Heading: *Epheses 4C* in the original scribe's hand, S.⁸ fol. 56^b P.

2 in þe clepyngre þat 3e beþ y-cleped, wiþ al humelnesse & man-
 suetude, wiþ pacyence, beryngre up eferichone oþer in charite;
 3 & be 3e bysy to kepe þe vnyte of Spirynt in þe bond of pees.
 4 On body, & on spirynt, as 3e beþ y-cleped in on hope of 3oure
 5,6 clepyngre; on Lord, on feiþ, on baptyisme, on God & Fader¹
 of alle þinges, & abofen alle þinges, & by alle þinges, & in ous
 7 alle. And to eferich of 3ou is y-graunted grace aftur þe
 8 mesure of þe 3efyngre of Crist. Wherefore he seiþ, He þat
 styep up an hy; þrow; away wrecchednesse, & 3ef 3iftes to men.
 9 And what is þat, þat he steys up an hy, bote þat he come
 10 doun first in-to þe neþer partyes of þe erþe? & he þat com
 doun is he þat steys up a-bofen alle hefenes to fulfullen alle
 11 þinges. & he ordeynede summe men aposteles; & summe²
 prophetes; & summe euangelistes; & oþer schepherdes &
 12 techeres in-to þe ende of þe worldes; & in-to þe werke of
 13 mynystryngre in-to þe buyldyngre of þe body of Cryst: forto³
 þat we comen alle to-gedere in vnyte of feiþ, & of þe knowyngre
 of Godes Sone, in-to a parfyt man⁴, in-to þe mesure of þe age
 14 of þe fulnesse of Crist. þat we ne ben nozt nouþe smale
 children, fletyngre abroad, ne ben nozt y-boren aboute with
 eferych wynd of techyngre, in þe wykkednesse of men, in gyle,
 15 to þe deceyt of⁵ errour; bote do we trowþe in charite, & waxe
 16 we in hym þoro; alle þinges, þat is oure hed, Crist; of whom
 al þe body is y-knyt to-geder by eferich myzt of mynystryngre,
 þoro; worchyngre in mesure of eferich membre, þat makeþ þe
 waxyngre of þe body in þe buyldyngre of hym in charyte.
 17 And þerfore y sey 3ow, & wyttesse to 3ow in oure Lord, þat 3e
 ne walkeþ nozt nouþe as mysbylefed men, þat walkeþ in
 18 vanyte of hure wyt, hauyngre a derke vnderstondyngre y-mad
 darke þoro; darknesse, & beþ alyened from þe wey of God,
 þoro; þe vnkunnyngenesse þat is in hem, for þe blyndenesse
 19 of hure hertes; and þei dispeyryngre han y-taken hem-selven
 to vnclannesse, in worchyngre of eferyche vnclannesse in-to
 20, 21 couetyse. Bote 3e ne haueþ not so y-lernyd Crist; & 3if 3e
 han y-herd hym, & beþ y-tauzt in hym, as trowþe is in Iesu:

¹ on fader P.² The first two strokes of the second *m* effaced, S.³ *Tyl* P.⁴ fol. 49^b. Heading: *Epheses* in a late hand throughout, S.⁵ fol. 57 P.

do 3e a-wey 3oure olde conuersacyoun, & þe olde man þat 22
 is corrupt þoro3 þe desyres of errour; & be 3e renewed in þe 23
 spyryt of 3oure þou3t, & cloþeþ 3ow wiþ a newe man, þat is 24
 y-schape [þ]orou3¹ God in ry3tfulnesse & in holynesse of
 trewþe. Wherefore, do 3e a-wey lesynge, & speke 3e trewþe 25
 eferych man wiþ his ney3bore: for we beþ eferychone²
 membres to oþer. Be 3e wroþ, & ne sunge 3e no3t: ne þe 26
 sonne go no3t a-doun vp-on 3oure wraþþe: ne 3efe 3e no 27
 stude³ to þe defel. He þat haþ y-stolen here byfore, ne stele 28
 he no3t nouþe: bote trauayle he more, worchyng wiþ his
 honden þat þing þat is good, & he haue wher-of to 3efen⁴ to
 hym þat haþ nede. Ne passe þer non euel word out of 3oure 29
 mouþ, bote 3if þer is any good word to edefyynge of þe feiþ,
 þat 3efe grace to hem þat hereþ. & ne sorowe 3e no3t þe 30
 holy Spiryt of God, in whom 3e beþ y-marked in þe day of
 redempcyoun. Eferych bitternesse, & wraþþe, & indygna- 31
 cyoun, & crynge, & blasphemye, be don a-wey from 3ou, &
 eferyche malice: & be 3e benygne eferychone to oþer, & 32
 merciful, & for3efynge eferychone oþer, as God haþ for3ouen
 3ou in Crist.

And þerfore be 3e foloweres of God, as his dereste children; 1 5
 & walke 3e in lofe, as Crist haþ y-lofed ous, & 3ef hym-selfen 2
 for ous, an offrynge & a sacryfyce to God in a swet smellynge
 of softnesse. And fornyacyoun, ne non oþer vnclannesse, ne 3
 couetyse, ne be no3t y-nemyd⁵ among 3ou, as it bysemeþ no3t
 goode men; ne non fylþe, ne folye speche, ne harlotrye, þat 4
 ne parteneþ no3t to þe þing: bote raþere þankynges to God.
 For þis wyte 3e wel & vnderstondeþ it, þat eferych lecchour⁶, 5
 oþer⁷ an vnclene man, oþer a coueytous⁸ man, þat is þe
 seruyce of false goddes, ne haþ non erytage in þe kyngdom of
 Crist & of God. No man bygyle 3ou wiþ⁹ weyn wordes: 6
 for herfore þe wraþþe of God com in-to þe children of mys-
 trust. & þerfore ne be 3e no3t y-mad partyneres of hem; 7
 for 3e weren derknesse sumtyme, bote 3e beþ now ly3t in 8

¹ P; 3orou3 S.
 margin, 1st corr. S.

² fol. 50 S.

³ fol. 57^b P.

⁴ 3efen repeated in the

⁵ nemyd on erasure in a later hand, S. y dampned P.

Vulg. nominetur.

⁶ harlotrye repeated in the margin, 1st corr. S.

⁷ fol. 50^b S.

⁸ fol. 58 P.

⁹ wiþ in the margin, 1st corr. S.

9 oure Lord; & walke 3e as¹ children of ly3t. For þe fruyt of
 10 ly3t is in eferych goodnesse & ry3tfulnesse & treuþe. & prefe
 11 3e what þing is wel plesynge to God: & ne comune 3e no3t to
 þe vnfruytful² werkes of darknesse, bote raþere vndernameþ
 12 hem; for þilke þinges þat beþ y-don of hem in prifete it is
 13 foul forto speke. & alle þilke þinges þat beþ vndernomen of
 ly3t, beþ openliche y-schewed: & al þynge þat is y-schewed
 14 openlyche is ly3t. & þerfore he sayþ, Aryse up, þat slepest,
 15 & rys³ þou up from deþ, and Crist wole schyne on þe. And
 þerfore, bryþeren, loke 3e how wyslyche 3e walken, no3t as
 16 vnwyse men, bote as wyse men; forbugge 3e tyme, for þese
 17 dayes beþ yuele. & þerfore ne be 3e no3t y-maad vn-redy
 18 men, bote vnderstondynge whuche be þe wyll of God. And
 ne be 3e no3t y-maad dronken þoro3 wyn⁴, in whom is
 19 leccherye, bote be 3e fulfilled wiþ þe Holy Gost; spekyng
 to 3ou-selven in psalmes & in ympnys &⁵ in spyrytual songes,
 20 syngynge in 3oure hertes, & doynge þankynges to oure⁶ Lord
 efer more for alle men in þe name of oure Lord Iesu Cryst
 21 to God þe Fader; beyng soget eferych man to oþer in þe
 22 drede of Crist. Wymmen also ben sogettes to hure hous-
 23 bondes as to oure Lord. For a man is þe hed of a womman,
 as Crist is hed of holy churche, & he is þe safeour of þe body
 24 of holy chu[r]che. & ry3t as holy churche is soget to Crist, so
 ben wymmen⁷ sogetes to hire housbondes in alle þinges.
 25 And 3e housbondes, lofe 3e 3oure wyfes, as Crist lofed⁸ holy
 26 churche, & 3ef hym-self for hure; to maken hure holy,
 makynge hure clene þoro3 þe waschyng of water in þe word
 27 of lyf, þat he maket hure glorious to hym-selven, hafynge no
 wem, ne non ryfelyng, (þat is, no sen)⁹, ne non suche oþer
 28 þing: bote þat he be holy & wiþouten wem. & so men
 schulleþ lofen hure wyfes ry3t as hure owne bodyes. & who
 29 þat lofeþ his wyf lofeþ hym-selven: for þer ne is no man þat
 hateþ his owne flesch; bote norscheþ it & kepeþ it, as Crist
 30 doþ holy churche; for we beþ þe membres of his body, of

¹ a P. ² vnri3tful P. ³ arys P. ⁴ hym with the downstroke
 of the h visible, the rest erased, P. ⁵ fol. 58^b P. ⁶ fol. 51 S.
⁷ wymmen repeated in the margin, 1st corr. S. ⁸ loueþ, P. ⁹ þ^t is no
 sen in the margin, 1st corr. S.

his flesh, & of his bonys. Wherfore a man schal lefen his 31
fader & his moder, & drawn hym to his wyf; & þei schulleþ
ben tweyn in¹ on flesh. Þis sacrament is gret; and y seye 32
in Crist & in holy church. Þat eferych of 3ou lofe his wyf 33
as hym-selfen, & drede þe wyf hure housbonde.

And, 3e children, be 3e buxom to 3oure eldren: for þat is 1 6
ryztful. Worschupe þi fader & þi moder, þat is on of þe 2
furste comaundementes² in þe byheste, þat it be weel to þe, & 3
þat þou be longe lyfyng on þe erþe. And, 3e faderes, ne 4
stere 3e nozt 3oure children to wrapþe: bote norsche 3e hem
in þe techyng of oure Lord, & amende hem of here defautes.
Serfauntes³, be 3e boxum to 3oure fleshlyche lordes, wiþ 5
drede & wiþ quakyng, in sympelnesse of 3oure herte, ryzt as
to Crist; nozt serfyng to þe [y3e], as for-to plesen men, bote 6
as Cristes serfauntes, doynþ þe wylle of God wylfullyche,
serfyng wiþ a good will as to oure Lord, & nozt as to men: 7
knowynge þat what good dede any man do, he schal vnder- 8
fongen it of God, wheþer⁴ he be a serfaunt oþer a fre man.
And, 3e lordes, do 3e þe same þinges to hem, for3efyng hem 9
þretynge: knowynge þat boþe 3oure Lord & hure Lord is in
hefene, & þer ne is non vnderfongynge of mennes persones⁵
to-fore God. & her-aftur, my breþeren, be 3e y-comforted in 10
oure Lord & in þe myzt of his vertu. & casteþ up 3ou þe 11
armer of God, þat 3e mown stonden a3eyn þe aspyes of þe
defel. For 3oure wrastlyng⁶ ne is nozt a-3eyn flesh & blood, 12
bote a3eyn princes & potestates, a-3eyn þe gouernoures of þe
worlde of þis darknesse, a-3eyn þe spyrytual armer of wykked-
nesse in hefelyche þinges. Wharfore take 3e þe armer of 13
God, þat 3e⁷ mown a3eyn-stonde in þe luther day, & þat 3e
mowen stonde⁸ parfyt in alle þinges. & þerfore cutteþ up 14
3oure lendes⁹, & stonde 3e in trewþe, & cloþeþ 3ou wiþ an
haberioun¹⁰ of ryztfulnesse, & schoyep 3oure fet in greyþyng 15
of þe euangelye of pees; and in al þinge, take 3e þe scheld of 16
þe feyþ, in þe whuche 3e mowen quenchen alle þe fuyry

¹ fol. 59 P.² fol. 51^b S.³ *serfauntes* repeated in the margin,

1st corr. S.

⁴ *where* P.⁵ fol. 59^b P.⁶ *t* inserted in a later hand, S.⁷ 3 nearly effaced, S.⁸ fol. 52 S.⁹ *hertes* precedes in P.¹⁰ *haberioun* repeated in the margin, 1st corr. S.

17 gafelokes & dartes of hym þat is most wykked. & take 3e
 to 3ow þe helm of hele, & þe swerd of þe Spiryte, þat is Goddes
 18 word: preynge in eferych tyme in spiryt þoro3 eferych preyere
 & bysechynges, & wakynges in spiryt in eferich bysynesse, &
 19 preynges for alle goode men, & for me þat þer be y-3efe to me
 speche in¹ openynges of my mouþ wiþ trust, to make 3ou
 20 knowe þe mystery of þe euangely. For whom² y vse wor-
 schupfulyche my ligacyon³ (byndynges) in þis chayne, so þat in
 21 hym y dare⁴ speke, þat y schulde speke. And for þat 3e
 schulden y-knowe, how it is wiþ me & what y do, alle þinges
 Tyte, my derest broþer & a trewe serfaunt in oure Lord, schal
 22 make 3ou knowe: whom ich hafe y-send⁵ to 3ow for þis
 enchesoun, þat 3e knowen how it is wiþ ous to comferte 3oure
 23 hertes. Pees be to oure breþeren, & charite wiþ feiþ of oure
 24 God þe Fader & oure Lord Iesu Crist. þe grace of God be
 wiþ alle hem þat lofeþ oure Lord Iesu Crist [in] incor-
 [rup]cyoun⁶. Amen.

PHILIPPIANS.

- 1 27 Suster⁷, to þe Phyllypences he wryteþ in þis wyse, Hafe 3e
 worþilyche 3oure conuersacyoun onlyche after þe gospel of
 Crist: þat, whanne⁸ ich come & seo 3ou oþer absent yhere of
 3ou, þat 3e stondeþ in on spirit & of on soule trafaylynges
 28 to-geder to þe feiþ of þe euangelye; & in no þing be 3e a-gast
 of 3oure aduersaryes: þat is to hem an enchesoun of per-
 29 dycyoun, bote to ous of hele, & þis is of God; for it is
 y-graunted to 3ou, no3t þat 3e onlyche byleue in hym bote
 30 þat 3e suffren also for hym: hauynges þe same fy3tynges þat
 3e han y-seyn in me, [&]⁹ þat 3e hereþ now of me.
- 2 1 And¹⁰ þerfore 3if þer be any comfertynges in Crist, oþer
 eny solace of charyte, oþer eny felawschupe of spiryt, oþer

¹ & P. ² fol. 60 P. ³ *i* on erasure; *byndynges* in the margin, 1st corr. S.

⁴ *a* in *dare* blurred, but repeated in the margin with mark of insertion, S.

⁵ *y* om. P.

⁶ & *incorrec-cyoun* with *ec-cy* in a later hand on erasure, S. om. P. *Vulg.* in incorruptiōne.

⁷ *uster* half erased. Heading of the chapter: *phyllypences* in the 1st corrector's hand, S.

⁸ fol. 52^b. Heading: *Phyllypences* in a late hand throughout the epistle, S.

⁹ *in* S.P.

¹⁰ *d* in *and* omitted; fol. 60^b P.

[e]ny¹ in-wardnesse of hafynge mercy & reuþe, fulfyllle 3e my 2
ioye, þat 3e saferen on þing, hauynge on charyte, beynge of
on soule, & felynge on þing; no þyng þoroꝝ stryfyng, ne 3
þoroꝝ veyn glorye, bote in humelnesse deme 3e eferich man
sofereyn to oþer; ne no man byholdynge his owene þinges, 4
bote oþer mennes þinges. And fele 3e þis þing in 3ou, þat 5
was in Crist Iesu: þe whuche whenne he was efene wiþ God, 6
he ne demed it no rafeyn þat he were euene wiþ God, bote 7
he anentysched² hym-selfen, takynge þe forme of a serfaunt,
& was y-mad³ in þe⁴ lykenesse of men, & y-founden in habyt 8
as a man; & he humeled hym-selfe, & was y-mad boxum to
þe deþ, 3e, to þe deþ of þe⁴ cros. Werfore God arered hym 9
up, & grauntede hym a name þat is abofen eferich⁵ name;
þat in þe name of Iesu eferiche kne be y-bowed, of hefnelyche 10
þinges & of erþelyche þinges and of þynges þat beþ of helle,
& eferich tonge knowleche þat oure Lord Iesu Crist is in þe 11
blisse of God þe Fader. And so, my dereste breþeren, as 3e 12
hafest herd byfore, ben boxum noȝt onlyche in my presence
bote also in myn absence, so wiþ drede & wiþ quakyng⁶
worche 3e 3oure owene hele. For God is þat worcheþ in 3ou 13
wil⁷ & parformynge, for good wil. & alle þinges do 3e 14
wiþ-uten gruchynges & wiþ-uten doutynges; þat 3e ben 15
wiþ-uten blame, sympel chyldeyn of God wiþ-uten represe
in þe myddel of a⁸ schrewed nacyoun & a wykked, among
whom 3e schyneþ as lanternes in þe worlde, holdynge þe word 16
of lyf to my blysse in þe day of Crist; for y ne hafte noȝt
y-ronne in veyn, ne y-trauayled in veyn. & 3if þat ich be 17
offred abofe þe sacrifice &⁹ þe seruyse of 3oure feiþ, y ioye,
& glade to 3ou alle: & ioye 3e alle also in þe same þing, and 18
ioye to me.

And her-after, my breþeren, ioye 3e in oure Lord. To 1 3
wryte to 3ow it is noȝt hefy to me, bote also nedful for 3ow.
Y-seo 3e houndes, y-seo 3e wykked werkmen, y-seo 3e circum- 2
sisyoun. For we beþ circumsycyoun, þat serfeþ to God in 3
spirynt, & ioyeþ in Iesu Crist, & hafest no trust in oure flesch:

¹ *ony* with *on* on erasure, S.² first *n* on erasure, S.³ *y* om. P.⁴ *þe* om. P.⁵ fol. 53 S.⁶ fol. 61 P.⁷ *il* on erasure, S.⁸ om. P.⁹ *in* P.

4 þou¹ y my-selfe hafe a trust in flesch. & 3if eny man is
 5 y-seye trusten in flesch: y my-self was y-circumsyded þe
 eyzteþe day², of þe kynde of Israel, & of þe kynrede of
 Beniamyn, of Hebrees Hebrew; after þe lawe, a Pharyse;
 6 aftur þe folewyng of þe lawe, pursewyng Goddes church;
 & aftur þe ryztfulnesse³ þat is of þe lawe, ich hadde a
 7 conuersacyoun wiþ-ouen blame. Bote þilke þinges þat weren
 profytabel & wynnynge to me, for Crist ich hafe y-demed þat
 8 þei beþ harmful. [Napeles y deme alle þinges to be harmful]⁴
 for þe gret knowynge of oure Lord Iesu Crist; for whom ich
 hafe y-mad alle þilke þinges harmful, & ich haue y-demed
 9 hem as dryt, þat ich wyne Crist, & þat ich be y-founden in
 hym, nozt hafynge my ryztfulnesse þat is of þe lawe, bote
 þilke þat is of þe feiþ of Iesu Crist, þat is a ryztfulnesse of
 10 feiþ in God: to knowen hym, [&]⁵ þe vertu of his arysynge
 from deþ to lyf, & þe felawschype of his passyones; & ich am
 11 y-mad lyche to his deþ, 3if y mowe in any manere come to þe
 12 up-rysynge þat is from deþ to lyf. Nozt þat ich hafe now
 vnderfongen oþer be 3it parfyt: bot y sewe, 3if þat y mowe
 in any manere taken hym, in whom ich am take, Iesu Crist⁶.
 13 & breþeren, y ne deme nozt þat ich hafe y-taken hym 3et:
 bote on þing þer is, þat y for3ete þilke þinges þat beþ be-
 hynde, & to þilke þinges þat beþ⁷ byfore y strecche out my-
 14 selfe, & pursewe to þe mede þat is y-ordeyned of þe clepyng
 15 of a-bosen of God in Iesu Crist. & alle we þat beþ parfyt,
 fele we þis same þing, & 3ef 3e⁸ feleþ eny oþer þing, God hap⁹
 16 y-schewed þat þing to ous. Bote napeles, to þat we beþ
 y-come, to folewe on þing, and dwelle we stille in on rewle¹⁰.
 17 And breþeren, be 3e my foleweres, & aspye 3e hem þat walkeþ
 18 so, as 3e han oure forme. For many men walkeþ, as ich
 haue seyð 3ow fele syþes, and now wepyng y seye 3ow,
 19 enemyes of Cristes cros, whos ende is deþ; & hure God is
 hure wombe, & þe blisse of hem is confusyoun, þat safereþ
 20 erþelyche þynges. Bote oure conuersacyoun is in hefne;

¹ þou³ y...in flesch om. P.² fol. 53^b S.³ fol. 61^b P.⁴ *Vulg.*

Verumtamen existimo omnia detrimentum esse, left untranslated in S and P.

⁵ in S.P.⁶ *Vulg.* sequor autem si quo modo comprehendam in quo et comprehensus sum a Christo Iesu.⁷ om. P.⁸ *we* P.⁹ fol. 54 S.¹⁰ fol. 62 P.

wherfore we abydeþ oure Safyour & oure Lord Iesu Crist : þat schal reformen þe body of oure¹ humelnesse, þat is lyche ²¹ þe body of his clernesse, after his worchyng, þoroꝝ whom he may maken alle þinges sogetes to hym-selfen.

And þerfore, my dereste breþeren, my ioie & my corone, ¹ **4** stonde 3e so in oure Lord, my lefeste breþeren. & ioie 3e in ⁴ oure Lord efermore : & eftsones y seye, Ioie 3e. 3oure soft- ⁵ nesse be y-knowe to alle men. Oure Lord is nyꝝ. Be 3e no ⁶ þyng bysy ; bote in eferiche preyere & bysechyng, in doynge þankynges, 3oure axynge ben y-knowe to-fore God. And þe ⁷ pees of God, þat passeþ eferich wytt, kepe 3oure hertes & 3oure vnderstondynges in Iesu Crist. And breþeren, her- ⁸ after, what-efer þinges þat beþ trewe, & chaste, oþer ryꝝtful, oþer holy, oþer worþi to ben y-lofed, oþer of good loos², what-efer³ vertu, what-efer preysynge of techyng, þese þinges þenke 3e. [And]⁴ þilke þat 3e haddeþ y-lerned & vnderfongen ⁹ & y-herd & y-seyn in me, þese þinges do 3e, & God of pees schal be wiþ 3ow.

COLOSSIANS.

Suster⁵, to þe Colocenses seynt Poule wryteþ & seiþ, From ⁹ **1** þe day þat⁶ we han y-herd of 3ow, we ne cesseþ noꝝt for-to preyen & to bysechen God for 3ow, þat 3e¹ ben fulfilled wiþ þe knowynge of his wil & eferich wysdom & spirytual vnderstondyng, þat 3e walkeþ worþilyche, plesynge God by alle ¹⁰ þinges, & makyng fruyt in eferich good werk, & waxynge in þe knowynge of God in eferich vertu ; & y-comforted þoroꝝ þe ¹¹ power of his clernesse, in eferich pacyence & longanymyte wiþ ioie ; þankyng God þe Fader, þat haþ y-mad ous worþi ¹² in-to þe party of þe sort of goode men in lyꝝt ; þat haþ ¹³ delyfered ous from þe power of darknesse, & haþ y-broꝝt ous in-to þe kyngdom of þe Sone of his lofe ; in whom we haddeþ ¹⁴ forbuggyng, & forꝝefenesse of oure synnes : and he is þe ¹⁵ ymage of God þat is in-visybel, & he is þe furste bygeten

¹ om. P. ² fol. 62^b P. ³ fol. 54^b S. ⁴ in S.P. ⁵ Colocenses in the margin, 1st corrector. Colocenses in a late hand heads the pages throughout ; *uster* nearly erased, S. ⁶ þ^t when P.

16 sone of eferych creature. For in hym beþ alle þinges y-mad,
 in hefne & in erþe, boþe þinges þat mowen ben y-seye, &
 invisibel þinges, wheþer it ben thrones oþer¹ lordschypes²
 oþer pryncypatees oþer myztes; alle þinges beþ y-maad in
 17 hym, & þoroꝝ hym; & he is to-foren alle þinges, and alle
 18 þinges beþ in hym. & he is hed of þe body, of³ holy churchē:
 & he is þe bygynnyngē, & þe furst bygeten chyld of dede
 19 men; þat he holde þe furste dygnyte among alle þinges. For
 20 it plesed God þat eferich fulnesse dwelled in hym; & þat
 alle þinges weren reconcyled by hym to hym-selfen, makynge
 a pees þoroꝝ þe blod of his cros, boþe to þilke þinges þat beþ
 21 in erþe, oþer in hefne. And 3e, whan 3e weren sumtyme
 y-alyened & y-mynused in wyt in efel werkes, now he haþ
 22 reconsyled 3ow in þe body of his flesh þoroꝝ deþ⁴, to 3elde 3ow
 23 holy & wiþ-outen wem & wiþ-outen represe to-fore hym: so
 3if þat 3ee dwelleþ styлле, y-founded in þe feiþ, stabel and
 im-mebel from þe hope of þe euangelye þat 3e han y-herd,
 þat haþ ben y-preched in alle þe creatures þat beþ vnder
 hefne; of whuche euangelye y Poule am y-mad mynystre,
 24 þat ioye nouþe in my suffrynges for 3ou, & fulfille in
 my flesh þilke þat wanteþ of þe passyones of Crist
 25 for his body, þat is holy churchē; of whom ich am
 y-mad mynystre, after þe dispe[n]sacyoun of⁵ God þat
 is y-graunted to me in 3ow, þat y fulfille þe word of God
 26 & þe mysterye þat haþ ben y-hud from worldes & from
 27 kynredes. Bote now it is y-schewed to goode men, to
 whom God wolde y-knowe þe richesse of þe blisse of þis
 sacrament, þat is Crist, in hem þat weren mysbylefed men,
 28 þat is in 3ow hope of blisse: whom we scheweþ, amendynge
 eferich man, & techynge in eferich wysdom, þat we 3elden
 29 eferich man parfyt in⁶ Iesu Crist; in whom y trauayle,
 fyzyngē aftur þe worchyngē of hym, þat he⁷ worcheþ in me
 in vertu.

2 1 And ich wole þat 3e wyten what bisynesse ich hafe for
 3ow, & for hem þat beþ at Laudycye, & alle þilke þat ne
 2 hafeþ noȝt yseye my vysage in flesh; þat hure hertes ben

¹ orþer P.

² fol. 63 P.

³ fol. 55 S.

⁴ þe deþ P.

⁵ fol. 63^b P.

⁶ fol. 55^b S.

⁷ om. P.

y-comforted, & þat þei ben enformed in charite, & in alle þe riches of þe fulnesse of vnderstondynge, in knowynge þe mysterie of God þe Fader of Iesu Crist, in whom beþ alle þe tresoures y-hud of wysdom & of connyng. & þis y seye, þat 4 no man bygyle 3ow in hyzenesse of wordes. For þou; ich be 5 absent from 3ow in body, ich am present wiþ 3ow in spiryt, ioynge & seyng 3oure order, & þe sadnesse of 3oure feiþ þat is in Crist. & þerfore¹ 3ef 3e han vnderfongen oure Lord Iesu 6 Crist, walke 3e in hym, y-roted & y-buld in hym, & y-con-7 fermed² in þe feiþ, as 3e han y-lerned, beyng plentefous in doynge þankynges to God. And loke 3e þat no man bygyle 8 3ow by prophecye & veyn fallas, aftur mennes tradycyones, after þe elementes of þis worlde, & no; after Crist: for in 9 hym dwelleþ eferich fulnesse of þe Godhed bodylyche, & 3e 10 beþ fulfilled in hym, þat is hed of eferich pryncypate & potestat: in whom 3e beþ circumsyded þoro; circumsyscoun, 11 þat ne is no; y-maad wiþ honden, in spoilyng of þe body of flesch, in þe cyrcumscyscoun of Iesu Crist; 3e beþ y-buryed 12 to-gedere wiþ hym þoro; baptysme, in whom 3e han a-rysen up from deþ³ to lyf by þe feiþ of þe worchynge of God, þat a-rered hym up⁴ from deþ to lyfe. And 3e, whanne 3e weren 13 dede in 3oure synnes, & in þe prepucye of 3oure flesch, he haþ y-mad 3ou lyfe to-gedere wiþ hym, for;euenge 3ou 3oure synnes; & doynge a-wey þe wrytynge of þe decre þat was 14 a-3eyn 3ow, & toke it a-wey from 3ow, þat was contrarye to 3ow, hongynge hym on þe cros; and spoilyng principatees 15 & potestates, ladde ofer trustylyche, ofercomynge hem openlyche in hym-selfen⁵. And þerfore no man deme 3ow in 16 mete⁶, ne in drynke, ne in party of⁷ þe feste day, oþer of neo-men[y]e⁸, oþer of sabotes: þat beþ a schadewe of þinges 17 þat beþ to comen; bote þe body of Crist. No man bygyle 18 3ow, þat wole walken in þe humelnesse & in þe relygyoun of angeles, þat he ne haþ no; y-seyn, þat is veynlyche y-blowe þoro; þe wyt of his flesch, & ne halt no; þe hed, of whom al 19

¹ fol. 64 P.² y om. P.³ fol. 56 S.⁴ in the margin, S.⁵ in hym selfen underlined, S.⁶ in mete repeated in the margin, 1st corr. S.⁷ fol. 64^b P.⁸ neo menþe with o nearly effaced and a cross in the margin to mark error, S. neo mounþe P. Vulg. neomeniæ.

þe body is y-maæl & y-wrozt by [io]yntes¹ & knuttynge, & groweþ in-to þe wexynge of God. And zef ze beþ dede wiþ

Crist from þe elementes of þis worlde, whar-to deme ze zet as men þat lyfeþ in þe worlde? Ne² touche ze nozt, ne taste ze nozt, ne trete ze nozt alle þilke þinges, þat beþ by þe pure vse of hem in-to deþ, aftur mennes hestes & hure techynge; þat haueþ þe resoun of wysdom in supersticyoun & in humelnesse, & nozt for-to spare þe body, ne in no manere worschupe to hele of þe flesch.

3 ¹ And³ þerfore zef ze han a-resen up to-gedere wiþ Crist, secheþ þilke þinges þat beþ abofen, þere as Crist is syttinge in þe ryzt syde of God. And safere⁴ ze þilke þinges þat beþ a-bofen, & nozt þilke þinges þat beþ up-on þe erþe. For ze ben dede, &⁵ zoure lyf is hud wiþ Crist in God. And when þat Crist appereþ, zoure lyf, þanne schulle⁶ ze appere wiþ hym in blysse. & þerfore mortifye ze zoure membres þat beþ up-on þe erþe, as fornycacyoun, vnclannesse, lykyng flechlyche, efel coueytynge, & coueytise, þat is seruyse of mawmetes; for whuche þinges þat wraþþe of God com in-to þe children of mys-trust & of vnbylese; in þe [whuche ze also] walkeden sumtyme, whyles þat ze lyfeden in hem. Bote do ze now a-wey from zou alle þinges, wraþþe, indygnacyoun, malyce, blasphemye⁷, foule wordes ne passe nozt forþ out of zoure mouþ: ne lye ze nozt to-gedere, bote spoyleþ zow of þe olde man wiþ his dedes, & cloþeþ zow wiþ a newe man, wiþ hym þat is renewed in þe knowynge of God aftur þe ymage of hym þat haþ y-schaped hym: wher ne is noz male & femal, Iew & Genty, circumscysyoun & prepucye, vncouþe man & couþ man, bonde man & fre man: bote alle þynges in alle þynges Crist. & þerfore cloþeþ zow as holy men & derlynges, þat beþ y-chosen of God, þe inwardnesse of mercy, benygnyte, humelnesse, softnesse, pacyence; supportynge eferich man oþer, & forzefynge eferich man oþer, zif eny man haþ⁸ eny playnt azeyn eny of zou; & rizt as God haþ forzeuen zou, so do ze: and abofen alle þese þinges haue ze charite,

¹ *myntes*, probably error for *iuyntes*, S. *ioyntes*, P.

margin, S.

³ fol. 56^b S.

⁴ *safere* repeated in the margin, 1st corr. S.

⁵ in P.

⁶ fol. 65 P.

⁷ & *bl.* P.

⁸ fol. 57 S.

þat¹ is a bond of perfeccioun. & þe pees of Crist ioye in 15
 3oure hertes, in þe whuche pes 3e beþ y-cleped in on body ; &
 be 3e kynde. þe word of Crist dwelle in 3ow in eferich 16
 wysdom plenteuouslyche, techynge & warnynge 3ow-selfe in
 psalmes², ympnys & spirytual songes, in grace syngynge in
 3oure hertes to God. And alle þinge what-efer 3e don, in 17
 word oper in dede, alle þinges do 3e in þe name of oure Lord
 Iesu Crist, doynge³ þankynges to God & to þe Fader þorow
 hym. And 3e wymmen, be 3e sogetes to 3oure housbondes, 18
 as it byhofeþ in oure Lord. And 3e men, lofe 3e 3oure wyfes, 19
 & ne be 3e⁴ not bytter to hem. Chyldren, be 3e buxom to 20
 3oure eldren by alle þinges, for þat is plesynge to God. And 21
 3e fadres, ne stere 3e nozt 3oure chyldren to indyngnacyoun,
 þat þey ne be nozt y-maad of smal soule. And 3e serfauntes, 22
 be 3e⁴ buxom to 3oure fleschlyche lordes by alle þinges, nozt
 serfyngge at þe y3e, as plesynge to men, bote in sympelnesse
 of herte, dredynge oure Lord : & what-efer 3e doþ, doþ it 23
 wylfullyche, as to oure Lord God, & nozt to men ; knowynge 24
 þat of oure Lord 3e schulleþ vnderfonge a rewardynge of
 herytage : serfe 3e to Crist þat is God. For he þat doþ 25
 wrong schal receyfen⁵ þat he haþ yuel y-don : & þer ne is non
 vnderfongynge⁶ of mennes persones to-fore God. And 3e 1 4
 lordes, þat is efene & rihtful doþ to 3oure serfauntes, knowynge
 þat 3e habbeþ also a Lord in hefene. And⁷ be 3e in 3oure 2
 preyeres, & wake 3e in doynge þankynges to God, preyenge 3
 to-gedere & for ous also, þat God opene to ous þe dore of
 his speche, to speke þe mysterye of Crist, wherfore ich am
 y-bounde ; þat y schewe it openlyche, so as it byhofeþ me 4
 for-to speken. Walke 3e in wysdom to þilke þat beþ wiþ- 5
 ouden-forþ, forbuggynge þe tyme. And 3oure word in grace 6
 be y-safered wiþ salt, þat 3e knowen how it byhofeþ 3ow to
 answeren eferich man. And þilke þinges þat beþ aboute 7
 me, Tyte, my broþer schal make 3ow knowe, þat is a trewe
 serfaunt & serfaunt wiþ me in oure Lord : hym ich haue 8
 y-sent to 3ou for þis enchesoun, þat he knowe how it is wiþ
 3ou & coumforte 3oure hertes.

¹ fol. 65^b P.² nota in the margin, S.³ o on erasure, S.⁴ om. P.⁵ fol. 66 P.⁶ fol. 57^b S.⁷ lordes & P. lordes in the margin,

1st corr. S.

I. THESSALONIANS.

And¹ to þe Tessalonycences, suster, he writeþ & seiþ,

- 1 2 We þankeþ God efermore for 3ow alle, & we makeþ
 3 muynde of 3ou efermore wiþ-ouⁿ styntyng^e, hafyng^e muynde
 of þe werk of 3oure feiþ, & of 3oure² trafayle, & of 3oure
 charyte, & of 3oure abydyng^e, & of 3oure hope of oure Lord
 4 Iesu Crist, to-fore God & oure Fader. And knowe 3e, my
 5 lefe breþeren, 3oure eleccyoun of God, for oure euangelye ne
 was nojt to 3ou onlyche in word, bote in vertu, & in þe holy
 Spiryte, & in gret plente, as 3e wyteþ whyche we weren in 3ou
 6 for 3ou. And 3e beþ y-maad foleweres of³ ous, & of oure
 Lord, takyng^e þe word in myche tribulacyoun, wiþ þe ioye of
 7 þe holy Spiryte; þat 3e beþ y-maad forme to alle þilke þat
 8 byleueþ in Macedonye & in Achaye. For of 3ou Godes
 [word]⁴ is y-sprongen⁵ a-brood, nojt onlyche in Macedonye &
 in Achaye, bote in-to eferich place 3oure feiþ þat is in God is
 y-passed forþ; so þat it is nojt nedful to speke to 3ou no
 9 þing. For þei scheweþ of ous what entre we haden in-to
 3ow; & how 3e beþ y-turned to God fro mawmetes, for-to
 10 seruen a verrey God þat lyueþ, & to abyden his Sone from
 heuene, whom he arered up from dēþ to lyf, Iesu, þat haþ
 2 1 delyuered ous from wrapþe þat is to comyng^e. And 3e 3ou-
 self knoweþ oure entre to 3ou, & þat it ne was nojt veyn:
 2 bote furst we suffreden enuyes & disheses, as 3e wyteþ wel,
 among Phylypences, bote we haden trust in oure Lord God
 3 to⁶ speke to 3ou þe euangelye of God in myche bysynesse. &
 oure exortacyoun ne was nojt of errour, ne of vnclannesse, ne
 4 in gyle: bote as [we] weren y-prefed by-fore God, & as þe
 euangelye was y-take to ous, so we spekeþ; nojt as plesyng^e
 5 to men, bote to God þat prefeþ oure hertes. Ne we weren
 nojt in no tyme in speche of flaterynge, as 3e wyteþ wel, ne
 6 in⁷ occasyoun of coueytse, God is wyttnesse; ne sechyng
 7 worschupe of 3ou, ne of non oþer, whan we myzten haue y-be

¹ *tessalonycences* in the margin, 1st corr.; repeated as a heading through-
 out in a late hand, S. ² *oure*, fol. 66^b P. ³ fol. 58 S. ⁴ *word* in
 a late hand, P. ⁵ *s* added above the line, S. ⁶ fol. 67 P. ⁷ *in no P.*
nota in the margin, S.

chargeful¹ to 3ou, as Cristes aposteles. Bote we were y-maad as smale children among 3ou², ri3t as a norysche þat nore-scheþ hure chuldren: so we han desyred 3ou & wolden no3t 8 onlyche haue y-take to 3ou þe euangelye, bote also oure owne soules, for 3e weren leuest to ous. And³ breþeren, 3e haueþ 9 mynde of oure trauayl & of oure werynesse: for day & ny3t we wro3ten, for we ne wolden greue none of 3ow, ne be chariaunt, and precheden to 3ow þe euangelye of God. & 3e 10 beþ wytnesses, & God also, hou holylyche & ry3tfullyche and wiþ-ouTEN blame we weren to 3ou þat byleueden, as 3e wyteþ 11 wel, & preyenge eferichone of 3ou as a fader his chyldren, & 12 comfertynge 3ou, & wytnessed to 3ow, þat 3e walken worþilyche to⁴ God, þat haþ ycleped 3ow in-to his kyngdom & in-to his blisse. & þerfore we þankeþ God wiþ-ouTEN stuntynge⁵, for 13 whanne 3e hadden vnderfongen of ous þe word of þe herynge of God, 3e vnderfongen it no3t as mennes word, bote as þe word of God verreylyche, þat worcheþ in 3ou þat han byleued. For breþeren, 3e beþ y-mad foleweres of Godes churches þat 14 beþ [in] Iudee in Iesu Crist: for 3e han y-suffred þe same þinges of oure felowchupes, þat þei haddeþ of Iewes; þat slowen 15 Iesus⁶ þat is God & þe prophetes⁶ also, & ous þei han purswed, & þei ne pleseþ no3t God, & to alle men þei beþ aduersaryes: forbedynge ous to speke to mysbylefed men þat þei ben 16 y-saued; þat þei fulfullen efermore hure synnes: for þe wraþþe of God is y-comen on hem to þe ende. And breþeren, 17 we þat ben desolat from 3ou [for a tyme], in m[o]u[þ]⁷ & in byholdynge, & no3t in herte, hafeþ⁸ muche y-hy3ed to sen 3oure vysage wiþ muche desyr: & ich wolde haue y-come 18 to 3ou ones & eftsones, bote Sathanas letted me. Whuche is 19 oure hope, oþer oure ioie, oþer þe corone of oure blisse? Ne be 3e þat no3t byfore oure Lord Iesu Crist in his comynge? 3e beþ oure blysse & oure ioie. 20

And⁹ for we my3ten no lengere abyden, it plesed ous to 1 3 lyfen al-one at Athenys: & senden to 3ow Tymothe, oure 2

¹ *chargeful* repeated in the margin, 1st corr. S. ² fol. 58^b S.

³ *Nota* in the margin, S. ⁴ fol. 67^b P. ⁵ *stundyng* P. ⁶ *Jesus...*

prophetis in late hand on erasure, P. ⁷ *many* S.P. *Vulg.* desolati a

vobis ad tempus horæ. ⁸ fol. 59 S. ⁹ fol. 68 P.

broþer & Goddes seruauant in þe euangelye of Crist, to con-
 3 ferme 3ow, & to byseche 3ou for 3oure feiþ; þat noman be
 y-mefed in þese trybulacyons; for 3e wyteþ 3ow-selfe þat in
 4 þis we beþ y-sett. For whenne we weren wiþ 3ow, we tolden
 3ou þis byfore, þat we schulden suffre trybulacyones; as it is
 5 y-don, & as 3e knoweþ. And þerfore y ne abode no lengere,
 bote sende to knowe 3oure feiþ, lest he þat tempteþ haue
 6 y-tempted 3ou, & oure trauayle be y-mad veyn. Bote now
 when Tymothe comeþ from 3ou to ous, & telleþ ous 3oure
 feiþ & 3oure charyte, & þat 3e han good mynde on ous, &
 7 þat 3e wolden sen ous, as we wolden 3ow. & þerfore, breþeren,
 we beþ ycoumforted in 3ow in al oure¹ nede & al oure¹
 8 trybulacyoun þor3 3oure feiþ: for now we lyfeþ, 3if þat 3e
 9 stondeþ in oure Lord. & what þankynges mow we 3elde to
 God for 3ow in al oure ioye, þat we ioyeþ for 3ow to-foren
 10 oure God; preyenge boþe nyzt & day þat we sen 3oure
 vysage, & þat we fulfullen þilke þinges þat lakkeþ to 3oure²
 11 feiþ. Bote God oure Fader, & oure Lord Iesu Crist, dresse
 12 oure weye to-ward 3ow: & God multyplye 3ou & encrece
 3oure charyte³ to-gedere, & to alle men, ryzt as we beþ in
 13 3ow: to conferme 3oure hertes wiþ-ouren blame in holynesse
 to-fore God oure Fader, in þe comynge of oure God Iesu⁴
 Crist wiþ alle his seyntes.

4 1 And þerfore, breþeren, here-after we preyeyþ 3ow and
 bysecheþ 3ou in oure Lord Iesus, þat, ryzt as 3e han vnder-
 fongen of ous how it byhoueþ 3ou to walken & to plesen God,
 2 so walke 3e, þat 3e wexen more plenteuous. For 3e knoweþ
 3 whyche hestes ich haue 3eue 3ow þoro3 oure Lord Iesus. &
 þis is þe wyl of God, 3oure holynesse, þat 3e abstene 3ow from
 4 fornyacion; þat eferech man of 3ow conne⁵ owe his vessel in
 5 holynesse & in worschupe, nozt in passyoun of lust as folke
 6 þat knoweþ nozt God; ne no man oferpasse ne bygyle his
 broþer in chaffarynge: for God is wrachful of alle suche men,
 as we han y-sayd 3ou herbyfore, & y-wytressed it to 3ow.
 7 For God ne haþ nozt y-cleped ous in-to vnclannesse, bote
 8 in-to holynesse. & þerfore who þat dyspyseþ þese þinges, he

¹ 3oure P.² oure P.³ fol. 68^b P.⁴ Iesu twice, P.⁵ e in the margin, S.

ne dispyseþ noȝt man, bote God, þat haþ y-ȝefen his holy Spiryt in ous. Of charite of breþerhede we ne haueþ no 9 nede to wryte to ȝou : for of God ȝe han y-lerned ȝow-selfe, how ȝe schulen l[o]ue¹ to-gedere ; for [ȝe doþ] þat to alle 10 ȝowre breþeren in al Macedonye. Bote, breþeren², we preyed ȝow³, þat ȝe ben aboute to ben in reste, & þat ȝe don 11 ȝoure werk, & worchen wiþ ȝoure hondes, as we han y-bede ȝou & y-sayd ȝow her-byfore ; þat ȝe walken honestlyche to hem þat⁴ ben wiþ-uten-forþ, desyrynge no þing of no mannes. Bote, breþeren, we ne woleþ noȝt þat ȝe ben 12 vnkunnyng of hem þat beþ slepyng ; þat ȝe ben noȝt drery, as oþer men, þat habbeþ nou hope. For ȝef we bylefeþ 13 þat Iesu was ded, & þat he ros⁵ up from deef to lyfe, so God schal bryngen þilke þat hafeþ y-sleped by Iesus wiþ hym. For þis we seggeþ in þe word of God, þat we þat lyfeþ & beþ 14 þe resydue in þe comynge of oure Lord, ne schuleþ noȝt gon byforen hem þat han y-slept byfore. For oure Lord in his 15 commaundyng, & in þe voyce of an archaungel, & in þe trompe of God, schal come adown from hefne : & þilke þat beþ dede in Crist schuleþ rysen⁶ up furst : & siþþe we þat 16 lyfeþ, þat beþ y-laft, schulen ben y-rauysched to-gedere wiþ hem in clowdes, to mete with Cryst in þe eyr : & so we schuleþ efermore ben with oure Lord. & þerfore be ȝe 17 y-comforted to-gedere in these wordes.

Bote of þe tymes & of þe momentes, my breþeren, it 1 5 neded noȝt þat y wryte to ȝou. For ȝe wyteþ ȝou-selfe⁷ þat 2 þe day of oure Lord schal come as a þef by nyȝte. For⁸ 3 whanne me seiþ þat þer is pees & sekernesse, þanne schal þer come a sodayn deþ, as þe sorowz of a⁹ womman þat bereþ a chylde ; bote þei ne schuleþ noȝt flen a-wey. Bote, breþeren, 4 ȝe be noȝt in derknesse, þat þilke day take ȝow as a þef : for 5 alle ȝe beþ chyl dren of lyzt, & Goddes chyl dren, & ȝe beþ nouþer of nyȝt, ne of darknesse. And þerfore ne slepe we 6 noȝt, as oþer men, bote wake¹⁰ we & be we sober. For þilke 7

¹ *lyue* S.P. *nota* in the margin, S. ² fol. 69 P. ³ *Vulg.* Rogamus autem vos fratres ut abundetis magis. ⁴ fol. 60 S. ⁵ *a ros* P. ⁶ *risen* repeated in the margin, 1st corr. S. ⁷ fol. 69^b P. ⁸ *e* in the margin, S. ⁹ *om.* P. ¹⁰ fol. 60^b S.

þat slepeþ, þei slepeþ a-nyzt; & þilke þat beþ dronken, beþ
 8 dronken a-nyzt; bote we þat beþ of þe day, be we sober, and
 caste we up-on ous an haberioun of feiþ & of charyte, & an
 9 helm þat is hope of hele. For God ne haþ nozt y-put ous
 in-to wraþþe, bote in-to getyng of hele þoroꝝ oure Lord Iesu
 10 Crist, þat dyed for ous, þat, wheþer we waken oþer slepen, we
 11 lyfen to-gedere wiþ hym. Wherefore be 3e y-coumforted to
 12 God, & eferich man edyfye oþer, as 3e doþ. And, breþeren,
 we preyed 3ow þat 3e know hem, þat trauayleþ a-mong 3ow,
 13 & beþ abofen 3ou in oure Lord, & warne 3ou, þat 3e han hem
 more plenteuouslyche in charite for hure werk; &¹ haue 3e
 14 pees wiþ hem. And, breþeren, we preyed 3ow þat² 3e
 a-menden vn-pesyble men, & comforted men of smal soule, &
 15 vnderfonged seke men, & be 3e pacyent to alle men. & lokeþ
 þat no man zelde to oþer yfel for yfel; bote efermo swe þe
 16 þing þat is good, eferich man to oþer, & to alle men. & ioye
 17, 18 3e efermore; & preye 3e wiþ-oute stuntynge; & in alle þinges
 do 3e þankynges to God: for þis is Godes wille in Iesu Crist
 19, 20 in³ alle ous. Ne quenche 3e nozt þe Spiryte; ne dyspyse 3e
 21 nozt prophecyes; preseþ alle þinges, & holdeþ þat þing þat⁴ is
 22, 23 good; & absteneþ 3ou from al yfel. & he þat is God of pees
 halewe 3ou by alle þinges, þat 3oure spyrte, 3oure soule, &
 3oure body be y-kept hol wiþ-outen playnt in þe comynge of
 24 oure Lord Iesu Crist. & þe trewe God þat haþ y-cleped 3ou,
 25 he schal don hyt. Breþeren, preye⁵ 3e for ous.

II. THESSALONIANS.

1 3 And⁶, breþeren, we oweþ to þanke God efermore for 3ou,
 as it is worþi, for efermore 3oure feiþ waxeþ, & 3oure charite
 4 waxeþ plenteous of eferichone to oþer; so þat we ous-selfe
 ioyed in 3ou in Goddes churches for 3oure pacyence & 3oure
 feiþ in alle persecucyons and 3oure tribulacyounes þat 3e
 5 suffred, in ensample of þe ryztful dom of God; þat 3e ben
 y-had⁷ worþy to⁸ þe kyngdom of God, for whom 3e suffred:
 6 3if it be ryztful to-fore God to zelde trybulacyoun to þilke þat

¹ e in the margin, S.
 erasure, S.

² fol. 70 P.

³ & P.

⁴ þing þ^t on

⁵ fol. 61 S.

⁶ An P.

⁷ y om. P.

⁸ fol. 70^b P.

anuyep̄ 3ou, & to 3ow þat haueþ trybulacyoun, reste wiþ ous¹, 7
 in þe reualacyoun of oure Lord Iesu Crist from hefne wiþ þe
 angeles of his vertu, doynge veniaunce in lye of fuyr in hem 8
 þat ne haueþ noȝt y-knowe God, [& þat] ne beþ noȝt buxom to
 þe euangelye of oure Lord Iesu Crist: & þei schulleþ 3euen 9
 eferlastynge peynes in deþ from þe face of oure Lord & þe
 blisse of his vertu, whenn þat he comeþ to ben y-gloryfyed 10
 in his seyntes, & to ben wondurful in alle þilke þat han
 byleued, & oure witesse schal ben y-lefed on 3ou, in þat
 day. & we preyeþ euermore for 3ou, þat God fouche saaf to 11
 clepe 3ou þoroȝ his clepyng, and fulfulle al þe wyll of his
 goodnesse & þe werk of feyþ in verteu; þat þe name of oure 12
 Lord Iesu Crist be y-claryfyed in 3ou, & 3e wiþ hym þoroȝ þe
 grace of oure Lord Iesu Crist.

Bute breþeren, we preyeþ 3ou by þe comynge of oure 1 2
 Lord Iesu Crist, & of oure congregacion in-to² þe same þing,
 þat 3e ben³ noȝt sone y-mefed from 3oure wyt, ne þat 3e ben 2
 noȝt afrayed, as þouȝ þe day of oure Lord were y-come, nouþer
 by epystel, as þoȝ heo were y-send from⁴ ous, ne by spiryt, ne
 by word; ne no man bygyle 3ou in no manere: for bote 3if 3
 þat þer come dissencyoun furst, & he be y-schewed, þat is
 man of sunne & child of perdycyoun, þat is aduersary & 4
 y-hofen up a-bofen alle þinge þat is y-cleped God oþer
 heryed, so þat he sytte in þe temple⁵ of God, schewynge hym-
 selfe as þouȝ he were a God. Ne holde 3e noȝt, þat þese 5
 þynges y sayde to 3ou, whyles þat ich was wiþ 3ou? & þat 6
 wiþholdeþ now 3e knoweþ, þat he be y-schewed in his tyme.
 For he wercheþ now þe mystery of wykkednesse: onlyche þat 7
 he þat holdeþ now, holde he, forto he⁶ be y-don out of þe
 myddel. And þanne þilke wykked schal ben y-schewed, 8
 whom oure Lord Iesus schal slen wiþ þe spiryt of his mouþ,
 & schal distroyen hym þoroȝ þe schynynge & þe brytnesse of
 his comynge; hym, whos comynge is þoroȝ þe worchyng of 9
 Sathanas in eferich vertu & sygnes & false wondres, & in 10
 eferych bygylyng of wykkednesse to þilke þat⁷ peryscheþ;

¹ e in the margin, S.² fol. 61^b S.³ ne ben P.⁴ fol. 71 P.⁵ temple repeated in the margin, 1st corr. S.⁶ he altered from be, S. be P.⁷ þ^t inserted above the line in a later hand, S.

for þei ne haueþ noȝt reseceyued þe charite of treuþe þat þei
 weren y-maad saf. & þerfore God schal sende to hem a
 11 worchyng of errour, þat þei bylefen to lesyng; & þat alle
 þei ben y-demed þat bylefeþ noȝt to þe trewþe, bote as-
 12 senteden to wykkednesse. Bote we oweþ efermore¹ to
 þanke God for ȝow, þat² beþ y-lofed of God, þat God haþ
 y-chosen ous þe furste fruyt in-to hele in þe³ holynesse of
 13 Spiryte & feiþ of trewþe, in þe whuche God haþ y-cleped ȝou
 by oure⁴ euangelye, in getyng of þe blisse of God & of oure
 14 Lord Iesu Crist. & þerfore, breþeren, stonde ȝe, & holdeþ þe
 tradicyones þat ȝe han y-lerned, wheþer it be by word, oþer
 15 by oure epistel. And oure Lord Iesu Crist, & God oure
 Fader þat lofed ous & haþ y-ȝefen ous an eferlastyng com-
 16 fort & a good hope in grace, conferme ȝoure hertes in eferich
 good werk & good word.

3 1 And breþeren, her-aftur preyed for ous, that Goddes word
 2 renne & be y-claryfyed, as it is wiþ ȝou; & þat we ben
 delyuered from vncofenabel men & wykked; for þe feiþ ne is
 3 noȝt of alle men. Bote God is trewe, þat schal conferme ȝow
 4 & kepe ȝou from yuel. & we trusted in ȝow in God, þat ȝe
 doþ & schulen don þilke þinges þat we hafeþ y-bede ȝou don.
 5 And oure Lord dresse ȝoure hertes in þe charite of God, & in
 6 þe pacyence of Crist. And breþeren, we chargeþ ȝou in þe
 name of oure Lord Iesu Crist, þat ȝe wiþ-drawe ȝou from
 eferich broþer þat walkeþ in-ordynatlyche⁵, & noȝt after þe
 7 tradicyon⁶ þat ȝe han vnderfongen of ous. And ȝe ȝouselfen
 wyteþ hou it byhofeþ ȝou to folewen ous; for we ne were not
 8 vnpeybel a-mong ȝow, ne eten noȝt oure bred of no mannes
 ȝefyng, bote trauayleden & weren wery boþe nyȝt & day, for
 9 we ne wolden noȝt chargen no man of ȝou: noȝt as þoȝ we
 haden y-had no power, bote for we wolden⁷ ȝefen ous-selfe
 10 forme to ȝou, how ȝe schulden folewen ous. For whyles þat
 ich was wiþ ȝow, þis y sayde to ȝow, He þat ne wol not
 11 trafaylen, ne ete he noȝt⁸. For we herden þat þer weren
 summe a-mong ȝow⁸, þat walkeden in reste, worchyng no

¹ fol. 71^b P. margin, S.

² fol. 62 S.

³ om. P.

⁴ ȝoure P.

⁵ nota in

margin, S. ⁶ fol. 72 P. in the margin, 1st corr. S.

⁷ fol. 62^b S.

⁸ ete he noȝt repeated

þing, bote doynge coryouslyche hure þinges. And we chargeþ 12
 suche men & bysecheþ hem in oure Lord Iesu Crist, þat þei
 worchen in sylence & eten hure bred. Bote breþeren, ne 13
 fayle 3e no3t wel doynge. And hwo¹ þat ne boweþ no3t to 14
 oure word by þis epystel, marke 3e² hym, & ne medleþ no3t
 wiþ hym, þat he be confounded. Bote ne holde hym not³ as 15
 3oure enemy, bote amendeþ hym as 3oure broþer. And God³ 16
 of pees he graunte 3ou pees in eferich place. And God be
 wiþ 3ow alle.

HEBREWS.

And⁴ to þe children of Israel, suster, he wryteþ & saiþ,
 God haþ y-spoken in many maneres sumtyme in⁵ prophetes 1 1
 to oure fadres, bote al-þer last in þese dayes he haþ y-spoken 2
 to ous in his Sone, whom he haþ y-ordeyned to ben eyr
 of alle þinges, by whom also he made þe worlde; & he is þe 3
 brytnesse of his blisse, & þe fygure of his substaunce, berynge
 alle þinges þoro3 þe word of his vertu, & makynge þe pur-
 gacyoun of synnes, he syt on þe ry3t syde of þe mageste an
 hy3 in hefne; so muche y-maad betur þan aungeles, in as 4
 muche as he haþ an-heryted a different name to-foren hem.
 For to whuche of þe aungeles haþ God y-sayd in any tyme, 5
 þou art my Sone, to⁶ day ich haue bygete þe? & eftsones,
 Ich wole be to hym a Fader & he schal be my Sone? And 6
 eftsones whan he bryngeþ his furst bygeten sone in-to þe
 worlde he sayþ, & alle his aungeles heryen hym. & to 7
 aungeles he seiþ, He makeþ his aungeles spirytes & þi ser-
 fauntes lye of þe⁷ fuyr. Bote to þe sone he seyþ, þi throne, 8
 God, is from worlde to worlde; & a 3erde of equitye þe 3erde
 of þi kyngdom. þou hast y-lofed ri3tfulnesse & y-hated 9
 wykkednesse; wher-fore þi God haþ a-noynted þe wiþ oyle of
 gladnesse to-fore þi felawes. &, Lord, in þe⁸ bygynnyng þou 10
 foundedest þe erþe, & hefnes beþ þe werkes of þyn honden :

¹ ho P. ² 3e inserted above the line, S. ³ in margin, 1st corr. S.

⁴ *Hebreos* in margin, 1st corr.; repeated in a late hand as a heading
 throughout the epistle, S. ⁵ fol. 72^b P. ⁶ fol. 63 S. ⁷ om. P.

⁸ þi P.

11 þei schuleþ *perysche*, bote þou schalt efermore¹ duelle stylle:
 12 & alle þei schuleþ waxen old as clopinge; & as an helynge
 þou schalt chaungen hem, & þei schuleþ ben y-chaunged:
 bote þou art efermore on, & þi zeres ne schuleþ nozt faylen².
 13 Bote to whom of þe aungeles haþ he y-sayd her-byfore, Sitte
 on my ryztsyde, for-to þat y putte þin enemyes a stol vnder
 14 þi feet? Ne beþ nozt alle þe spirites serfauntes, & y-send
 for-to seruen for hem þat takeþ þe erytage of hele?

2 1 And þerfore it byhoueþ ous more largelyche³ to kepen
 þilke þinges þat we han y-h[er]ed⁴, lest þat we fleten away⁵.
 2 For 3if þat word þat was y-maad by aungeles was ferme &
 stabel, & eferich priuaricacyoun & in-obedyence haþ vnder-
 3 fongen a ryztful rewardyng to mede; how schule we ascape,
 3ef we⁶ dyspyseþ þus gret an hele? þe whuche hele, whan it
 hade y-take a bygynnyng to ben y-told by oure Lord, of hem
 4 þat herden in ous heo is confermed, God beryng wyttnesse in
 sygnes & wondres, & dyuerse vertues & delynges of þe Holy
 5 Gost, aftur his owene wylle. And God ne made nozt þe
 worlde þat is to comen, of whom we spekeþ, of soget to
 6 aungeles. Bote on⁷ wittnesseþ in a place & sayþ, What is
 man, þat þou hast mynde of hym? oþer mannes sone, þat
 7 þou⁸ vysytest hym? þou hast y-mad hym lytel lasse þan
 aungeles, & þou hast corowned hym wiþ ioye & wiþ wor-
 schupe, & þou hast y-ordeyned hym up-on þe werkes of þin
 8 honden: alle þinges þou hast y-mad soget vnder his fet. &
 in þat it haþ y-mad alle þinges soget to hym, he ne lefed no
 þing þat ne was soget to hym. Bote 3et we ne seþ nozt alle
 9 þinges soget to hym. And we seþ hym þat was y-mad luytel
 lasse þan aungeles, Iesus, for þe suffreng of deþ y-corowned
 wiþ ioye & wiþ worschupe, þat [he þoroʒ]⁹ þe grace of God
 10 schulde for alle men taste þe deþ. For it bysemed hym,
 þoroʒ whom beþ alle þinges, & for whom beþ alle þinges, þat
 ladde wiþ hym many chyl dren in-to blisse & was auctor of
 11 hure hele, to hafe an ende by passyoun. For he þat haleweþ,

¹ fol. 73 P.

² *finem* in the margin, in a xvth century hand, S.

³ *r* precedes *away*, P.

⁴ *y hyzed*, S.P.

Vulg. *audivimus*.

⁵ *lest*

precedes *away*, P.

⁶ fol. 63^b S.

⁷ *Ion* with *i* added in darker ink, S.

on P.

⁸ fol. 73^b P.

⁹ *Vulg.* *ut gratia Dei pro omnibus gustaret mortem*.

& þei þat beþ y-halewed, alle þei beþ of¹ on; for whuche enchesoun he ne is noȝt a-schamed to clepen hem his breþeren, seyenge, Y wol telle þi name to my breþeren, & in 12 þe myddel of þe¹ churche y wole² herye þe. & eftsones, Y³ wole haue turst in hym. & eftsones, Lo y & my chyldren 13 þat God haþ y-ȝefe me. And þerfore for chyldren han 14 y-comuned to his flesch & his blod, he haþ also y-parted wiþ hem; þat þoroȝ deþ he wole distroyen hym þat hade þe empyre of deþ, þat is, þe defel; & wolde delyueren hem þat 15 in drede of deþ by al hure lyf weren⁴ soget to þraldom. For 16 nowȝere he toke aungeles, bote he toke þe sed of Abraham. Wherfore he owed by alle þinges to ben y-lekened to 17 breþeren, þat he were y-mad mercyful & a trewe byschop to-fore God, to forȝefen his pepel hure synnes. For in þat he 18 suffred & was y-temptyd, he is myȝty to helpen þilke þat beþ y-tempted.

Wherfore, ȝe holy breþeren þat beþ partyneres of an 1 **3** hefenlyche clepyng, byholde ȝe þe apostul & þe byschop of ȝoure knowlechyng, Iesus, þat is trewe to hym þat made 2 hym, as Moyses was in al his hous. Bote þes is worþi to 3 muche more worschupe þan Moyses, as muche more as he is worþi þat makeþ an hous⁵ þan þe hous. For eferich hous is 4 y-buld of sum man; bote he þat made alle þinges he is God. & Moyses was trewe in al his hous as a serfaunt, in witesse 5 of þilke þinges þat weren to seyen þer-aftur. Bote Crist 6 is as a sone in his hous; whyche hous we beþ, ȝef it so be þat we holden oure trust & þe ioye of oure hope sadlyche to þe ende. Wherfore þe Holy Spiryt saiþ, To day ȝef ȝee 7 hereþ his voyce, ne harde ȝe noȝt ȝoure hertes, after⁶ þe day 8 of temptacyoun, þat ȝoure fadrus tempteden⁷ me in desert, where þei pefeden me and syen my werkes fourty ȝeres. 9 Wherfore ich was wroþ to þis generacyoun, & y seyde, þese 10 erreþ efermore in hure herte: bote þei knewen noȝt my weyes; & y swor to hem in my wraþþe, þat þei ne schulden 11 noȝt entren in-to my reste. And breþeren, loke ȝe, wheþer 12

¹ om. P. ² fol. 64 S. ³ *y wele haue trust...eftsones* added in a later hand, P. ⁴ fol. 74 P. ⁵ *Bous*, error for *Hous*, repeated in the margin, 1st corr. S. ⁶ fol. 64^b S. ⁷ fol. 74^b P. *e* in the margin, S.

þer¹ be *in* any of 3ou an efel herte of vnbylese, to departen
 13 3ou from þe lyfyng God; bote þe² þe 3ou-selfe by eferich
 day, whyles þat þis day is nempned, wheþer eny of 3ou be y-
 14 harded þoro3 þe fallas of synne: for we beþ y-mad partyneres
 of Crist, 3ef þat we holdeþ þe bygynnyng of his substauce
 15 to þe ende: whyles it is y-sayd, To day 3ef 3e hereþ his voys,
 ne harde 3e no3t 3oure hertes, as þei duden *in* hure tarrynge.
 16 For summe tarreden hym, bote no3t alle þilke þat comen out
 17 of Egypt by Moyses. Bote to whom was he wroþ fourty 3ere?
 bote to þilke þat synned, whos careynes weren þrown
 18 a-down *in* desert. And to whom swor he þat þei schulden
 no3t entren *in*-to his reste, bote to þilke þat weren vnbylesyng?
 19 & we seþ þat þei ne my3te not entren *in*-to his reste for hure
 vnbylesyng.

4 1 And þerfore drede we, leste þe byheste be y-lafte to
 entren² *in*-to his reste, leste þer be \bar{y} -founde any of ous fayle
 2 þer-hennes³. For it is y-told to ous, as it was to hem; bote
 þe⁴ word þat þei herden ne profyted hem no3t, for it ne was
 3 no3t y-medled wiþ bylese. For we þat haueþ bylesed schuleþ
 entren *in*-to reste⁵, as he sayde, As ich haue y-swore *in* my
 wraþþe, þei ne schuleþ no3t entren *in*-to my reste. And
 whanne *in* þe bygynnyng of þe worlde he hade parformed
 4 his werkes, he saiþ *in* on place of þe⁶ sefeþe day *in* þis wyse,
 5 God rested þe sefeþe day⁷ from alle his werkes; & *in* þis
 6 place also, þei ne schuleþ no3t entren *in*-to my reste. And
 for þat summe entreden *in*-to þat reste, & þilke þat weren
 byfore to whom it was y-told, ne entrede no3t *in*-to þat reste,
 7 þerfore he setteþ a certeyn day, To day, *in* Dauyd seyenge as
 it is y-sayd abofen, aftur so muche tyme, To day 3ef 3e hereþ
 8 his voys, ne harde 3e no3t 3oure hertes. And 3ef Iesus hade
 y-3efen hem reste, he ne wolde nefer aftur han y-spoken of
 9 þis day. And þerfore þer is y-laft a day of reste to Goddes
 10 pepel. For he þat entred *in*-to his reste, he rested from his
 11 werkes, as God dude from his werkes. & þerfore hy3e we to
 entren *in*-to þat reste, þat no man falle *in*-to þat ensampel of

¹ *per* in the margin, 1st corr. S.

² fol. 75 P.

³ *h* above the line;

second *n* on erasure, S. *per enne*, P.

⁴ fol. 65 S.

⁵ *ste* on erasure, S.

⁶ om. P.

⁷ *god rested þe sefeþe day* repeated in the margin, 1st corr. S.

vnbylese. For Goddes word is lyfyngē, & spedful, &¹ more 12
 persynge þan eny two-egged swerd: for he comēþ to þe
 departyngē of þe soule & of þe spiryt, & of þe myndes & of
 þe maryzes, & knowere of þoʒtes & of þe² willes of þe herte.
 & þer ne is no creature invysybel in his syzt. Bote alle 13
 þinges beþ naked &³ opne to his yen to whom oure speche is.
 And þerfore we þat haueþ a gret byschop þat haþ y-persed 14
 hefnes, Iesu Goddes Sone, holde we þe knowlechyngē of oure
 hope. For we ne haueþ no bischop þat ne may haue com- 15
 passoun to oure infirmytees, þat haþ ben y-tempted by alle
 þinges to oure lyknesse wiþ-outen synne. And þerfore go we 16
 wiþ trust to þe throne of his grace, þat we han mercy &
 y-fynden grace in cofenabel help.

For euerych byschop þat is y-taken up of men, he is 1 5
 y-ordeyned for men in þese þinges þat beþ to God: to offren
 ziftes & sacryfyces for oure synnes; þat may sorowen wiþ 2
 hem þat beþ vnkunnyngē & erreþ, for he hymselfe is
 enuyroned aboute wiþ infirmyte; and þerfore he is y-holde 3
 to offren for hym-self & his synnes, as for þe pepel & hure
 synnes. Ne no man takeþ worschype⁴ to hymselfen, bote he 4
 þat is y-cleped of God, as Aaron. So Cryst ne claryfyed nozt 5
 hym-selfen, þat he were y-maad⁵ a byschop, bote he þat spake
 to hym & sayde, þou art my sone, to day ich haue bygete þe.
 As he seiþ in an oþer place, þou art an euerlastyngē prest 6
 aftur þe ordre of Melchysedech. & he in þe dayes of his 7
 flesch offred preyeres & bysechynges wiþ gret cry & wiþ teres
 to hym þat myzte safen hym from deþ, & for his reverence he
 was y-herd. And zet whan he was Goddes sone, he lerned 8
 obedyence of þinges þat he suffred; & he⁶ þat was y-brozt to 9
 an ende, was y-maad to alle þilke þat boweþ hem to hym
 a cause of an eferlastyngē hele; & of God he was y-cleped 10
 a byschop aftur þe order of Melchysedech. Of whom þer is 11
 to ous a gret speche þat may nozt ben expounded, for ze beþ
 y-maad ful febel for-to heren. For þou3 ze oweden to ben 12
 maystres⁷ for tyme, 3ow byhoueþ a3eynward to ben y-tauzt
 whuche beþ þe elementes of þe bygynnyngē of Goddes wordes.

¹ fol. 75^b P.
 in the margin, S.

² om. P.
⁵ fol. 76 P.

³ fol. 65^b S.

⁶ fol. 66 S.

⁴ worschype repeated
⁷ y maystres S.P.

And 3e beþ y-maad so þat 3ou byhofeþ mylk¹ & no sad mete.
 13 For eferich man þat is partener of mylk, he is wiþ-ou^ten part
 14 of þe word of ryȝtfulnesse ; for he is a smal chyld. Bote sad
 mete is of parfyt men, of hem þat by costom han hure wyttes
 y-vs^ed to discrecyoun of good and of yuel.

6 1 Werfore² we woleþ senden in a word of þe bygynnyng^e
 of Crist, & passen forþ to a more parfyt ; noȝt castyng^e aȝeyn
 þe fundament of penawnce from dede werkes, & of feiþ³
 2 to God, & of baptysmes, & of techyng^e also of puttyng^e
 [in]⁴ of hondes, & of arysyng^e aȝeyn of dede men, & of þe
 3 eferlastyng^e dom. & þis we woleþ don, 3ef þat God wole
 4 leten us. For it is im-possybele to þilke þat beþ ones y-lyȝted
 & han y-tasted an hefenlyche ȝefte, & beþ y-made parteneres
 5 of þe holy Spiry^t, & han y-tasted also þe goode word of God,
 6 & þe vertues of þe worlde þat is⁵ to comyng^e, & beþ y-slyde
 a-ȝeyn, to ben renewed aȝen⁶ to penaunce. For þei crucyfyep
 aȝeyn Goddes sone to hem-seluen, & han hym to a spektakel.
 7 For þe erþe þat drynkeþ þe reyn þat falleþ ofte syþes up-on
 hym, & bryng^eþ forþ a cofenabel herbe to þilke men þat heo
 8 is y-tyled of, vnderfongeþ blessyng^e of God: bote 3ef heo
 bryng^eþ forþ breres & þornes⁷, heo is nyȝ cursyng^e ; & þe
 9 ende þer-of is to ben y-brand. Bote, my lefeste breþeren, we
 trusteþ of 3ou beter þinges and neer to hele, þouȝ we speken
 10 þus: for God ne is noȝt vnryȝtful, þat he wole forȝeten 3oure⁸
 werk & 3oure lofe þat 3e han y-schewed in his name: for 3e
 11 han y-mynystred to goode men & ȝet 3e doþ. & we desyre
 þat eferich of 3ou schewe oftesyþes þe same bysynesse to
 12 fulfullyng^e of 3oure hope to þe ende: þat 3e ben noȝt y-mad
 slowe, bote foleweres of hem þat by feiþ & pacyence schulleþ
 13 an-heryten þe byhestes. For God þat made his byheste to
 Abraham, for he ne hade no grettour to swere by, he swor by
 14 hym-sel^fe & sayde, Ich wole blesse þe, & ich wole multyplye
 15 þe. And so wiþ his longe abydyng^e he get his byheste.
 16 For men swereþ by hym þat is grettur þan þei beþ; & þe

¹ mylk repeated in the margin, 1st corr. S. ² fol. 76^b P. ³ þe feiþ P.
⁴ & S.P. ⁵ fol. 66^b S. ⁶ e on erasure, S. ⁷ breres þornes
 repeated in the margin, 1st corr. S. ⁸ ȝ added in a later hand, S.
⁹ fol. 77 P.

confirmacyoun of þe ende of eferich ple is an oþ. In þe whuche 17 þing God, þat wolde schewen to eyres þe immebelnesse of his conseyl, putte by-twene a gret oþ: þat þorow tweyne im- 18 mebel þinges, in þe whuche it¹ is im-possybel for God to lye, we han þe strengest solas; we þat goþ to-gedere to holde þis forseyd hope, þe whuche we han as a syker & 19 a stabel anker of oure soule, & goynge in-to þe inwardnesse² of þe huydyng; wher *Iesus*, oure byfore-goere, entred in 20 for ous, y-mad an eferlastyng byschop aftur Melchysedekes ordre.

For þes Melchysedek³, kyng of Salem, and a prest of þe 1 7 heyeste God, þat mette wiþ Abraham whenne he⁴ come azeyn from þe sleynge of kynges, & blessed hym, to whom 2 Abraham departed þe tenþinges of al his good; & he was furst y-cleped Kyng of ryztfulnesse, & afturward Kyng of Salem, þat is, Kyng of pees; wiþ-uten fadur, wiþ-uten 3 moder, wiþ-uten kynrede, nouþer hade [he] bygynnyng of his dayes ne ende of his lyf, bote y-lykned to Goddes Sone, he duelleþ stille an eferlastyng prest. Bote byholdeþ how gret 4 þes is, to⁵ whom Abraham zef tenþinges þat was on of þe moste worþy patryarkes. For þilke þat weren of þe children 5 of Leui þat vnderfongen presthod haden a comaundement to take tenþinges of þe pepel, after þe lawe of hure owne breþeren, þou; þat þei passeden out of Abrahames lendes. Bote he whos generacyoun ne is nozt y-nombred a-mong hem 6 tok tenþinges of Abraham, & blessed hym þat hade þe re-promyssyones. Bote wiþ-uten any azeyn-seyenge⁶ þat þing 7 þat is lasse is yblessed of þat þing þat is beter. & here men 8 þat dyeþ takeþ tenþinges; bote þere it is y-wyttnessed þat he lyfeþ. And zef it mowe be seyð so, by Abraham Leui, þat 9 vnderfong ten-þinges, was y-tenþed; for he was zet in his 10 fader lendes, whanne þat Melchysedek mette wiþ hym. And 11 þer-fore zef þer hade⁷ y-ben an ende by þe presthod of Leui—for vnder þat⁸ presthod þe pepel vnderfong þe lawe—what had it be nedful þat þer hade rysen up an-oþer prest aftur

¹ fol. 67 S.² in om. P.³ *melchysedek* repeated in the

margin, 1st corr. S.

⁴ fol. 77^b P.⁵ & to S.P.⁶ fol. 67^b S.⁷ fol. 78 P.⁸ þe P.

Melchisedekes order, & noȝt ben y-sayd of þe order of Aaron ?
 12 For ȝef þe presthode be y-translated, it mot nede ben þat þer
 13 be y-mad a translacyoun of þe lawe. For in hym of whom
 þese þinges beþ y-sayd it is of an-oþer kynrede, of þe whuche
 14 kynrede þer ne was non ordeyned to þe auter. For it is
 open y-knowe þat oure Lord was y-boren of þe kynrede of
 Iuda ; in þe whuche¹ kynrede Moyses spak no þing of prestes.
 15 And ȝet furþer-more it is openlyche y-knowe þat, ȝef þer is
 a-rysen up an-oþer prest aftur þe lyknesse of Melchysedech,
 16 þat ne is noȝt y-mad after þe lawe of þe fleshlyche comaunde-
 ment, bote aftur þe vertu of a lyf þat may not ben vndon.
 17 For he bereþ wytnesse, þat þou art an eferlastyngre prest aftur
 18 þe order of Melchisedech. þanne is þe rapere comaunde-
 19 ment reþrefed for his infirmyte & his vnprofytabelnesse : for
 þe lawe brouȝte no man to perfeccyoun. Bote þer is a²
 bryngyngre in of a betur hope, by þe whuche we neyȝlacheþ to
 20 God. In as muche as it ne is noȝt wiþ-outen a gret oþ—for
 21 þe oþer weren y-mad prestes wiþ-outen a gret sweryngre³ ; bote
 þes was wiþ a gret sweryngre by hym þat sayde to hym, Oure
 22 Lord haþ ysworen & it ne⁴ schal noȝt a-þinken hym, þou art
 an euerlastyngre prest—& in so muche Iesu Crist is y-made
 23 a byhoter of a beter testament. And þe oþer weren y-mad
 many prestes, for as muche as þoroȝ deþ þei weren forboden
 24 to dwellen efermore stille : bote þes, in þat he dwelleþ efer-
 25 more, he haþ an eferlastyngre presthode. Wherefore he may
 efermore safen, neyȝenge by hym-selfen to God, & lyfyngre
 26 efermore to byseche God for ous. For it by-semed þat oure
 byschop were⁵ holy, innocent, im-pollut, departed from synful
 27 men, & y-mad heyȝer þan hefnes ; þat haþ no nede eferich
 day, as oþer prestes, furst to offren for hure owne gyltes
 sacryfyces & seþþe for þe pepel : for þat he dude ones,
 28 offryngre hym-self. And þe lawe ordeyneþ men to ben prestes,
 þat habbeþ infirmyte ; bote þe word of þe grete sweryngre,
 þat is aftur þe lawe, ordeyneþ þe sone þat is efermore
 parfyt⁶.

¹ om. P.² fol. 68 S.³ fol. 78^b P.⁴ om. P.⁵ wery P.⁶ quod (erasure of two or three letters) *peuytt* follows in a xviith century hand ; the same name occurs on ff. 67, 69, 71^b, 73^b, 75^b, S.

A chapytre on¹ þilke þinges þat beþ y-sayd: we han 1 8
 suche a byschop, þat sitteþ in þe ry3tsyde of þe sege of þe
 Gretnesse of God an hy3 in hefne, mynyster² of seyntes & of 2
 þe verrey tabernakel, þat God made, & no3t man. For 3
 eferich byschop is ordeyned to offren 3eftes & sacryfyces:
 wherfore³ it is nedful þat he haue sumwhat forto offren.
 And þerfore 3ef [he]⁴ were up-on þe⁵ erþe, [he]⁶ ne⁵ were no 4
 prest, when þer weren þilke þat schulden offre 3eftes aftur⁷ þe
 lawe, þat serfed to þe ensampler & þe schadewe of hefnelyche 5
 þinges; as it was y-answerd to Moyses, when he schulde
 make þe tabernakel, Loke⁸, God sayde, þat þou make alle
 þinges as it was y-schewed to þe in þe hul. Bote now þer is 6
 y-comen a beter serfyngge, by as muche as þe medyatour is of
 a beter testement, þat is y-halewed in beter byhestes. For 7
 3ef þat rapere hade y-ben wiþ-uten blame, þe place of þe
 secounde ne schulde no3t haue ben y-so3t. Bote God, 8
 blamyngge hem, saiþ, Lo, dayes comeþ, God saiþ, & ich wole
 bryngen on þe hous of Israel & on þe hous of Iuda a newe
 testement; no3t aftur þat testement þat y made to hure 9
 fadres in⁹ þat day þat y toke hure hond to bryngen hem out
 of þe lond of Egypt; for þei ne dwelled not stille in myn
 testement, & y dispysed hem, saiþ God. For þis is þe teste- 10
 ment þat ich wole ordeyne to þe hous of Israel aftur þilke
 dayes, God seiþ, ich wole 3eue my lawe in hure þou3t¹⁰, & ich
 wole wryte hym in hure hertes; & ich wole ben hure God, &
 þei schuleþ be my pepel: and eferich man ne schal no3t seye 11
 to his nexte¹¹ ney3bore, ne to his broþer, Knowe þou God:
 for alle þei schulleþ knowe me, from þe leste to þe⁵ meste.
 For ich wole for3euen hem hure synnes, & y nul no3t haue 12
 muynde on hem þer-aftur. And in¹² suggynge, A newe, he 13
 made þe rapere waxen old. & þat þing þat waxeþ old is ny3
 his dystruccioun. And þe⁵ rapere hade iustifynges & an 1 9
 holy seculer.

For þe tabernakel was furst y-mad, in whom þer weren 2

¹ of P. ² fol. 79 P. ³ fol. 68^b S. ⁴ þer S.P. *Vulg.* si ergo
 esset super terram, nec esset sacerdos. ⁵ om. P. ⁶ & þer S.P.
⁷ of P. ⁸ on erasure, S. ⁹ & S.P. ¹⁰ fol. 79^b P. *u* inserted
 above the line, S. ¹¹ nexte expunged, S. ¹² fol. 69 S.

chaundeleres, & a table, & proposycyon of loues; þat is y-sayd
 3 holy þinges. Bote aftur þe veyl þer is þe secounde taber-
 4 nakel¹, þat is y-sayd holy þinge of holy þinges, þat haþ
 a censer of gold, & þe arke of þe² testement wiþ helynge on
 eferich syde of gold; in þe arke þer is a pot of gold þat is wiþ
 manna, & Aarones 3erde þat broȝte forþ bowes, & þe tables of
 5 þe testament; & abouen þese³ þinges was Cherubyn of blisse
 [o]ferschadewynge⁴ þe propycyatorye; of whuche it ne is noȝt
 6 now to speken of sundrylyche. & whenne alle þese þinges
 weren þus y-ordeyned, in þe furste tabernakel entred in
 7 prestes efermore, doynge þe offyces of sacryfyces. Bote in
 þe secounde tabernakel⁵ þe byschop al-one, ones in þe 3er,
 schulde entren in, noȝt wiþ-ouen blod, þat he schulde offren
 8 for his owene vnkunnyngnesse & þe peples also: & þis sygny-
 fyþ þe Holy Spiryt, þat 3et noȝt holy mennes lyfyng ne
 was noȝt y-schewed, whiles þe raþer tabernakel hade his
 9 stondynge; þe whuche parable is of þe tyme þat is nowþe⁶,
 by whom 3eftes and sacryfyces beþ y-offred, þat mowe noȝt
 maken hym þat serfeþ parfyt in his conscyence, in metes
 10 & drynkes & dyuerse waschynges & riȝtfulnesse of⁷ þe flesch,
 11 þat weren y-ordeyned in-to þe tyme of correccyoun. Bote
 Crist þat is a byschop of goodes þat beþ to comynge, [in]⁸
 a more large & a² more parfyt tabernakel, noȝt y-mad wiþ
 12 honden, þat is² to seyn, noȝt of þis creacyoun, nouþer⁹ by
 gotes blod ne by calves blod, bote þoroȝ his owne blod he
 entred in-to holy places þat weren y-founden by an efer-
 13 lastynge redempcyoun. For 3ef þat gotes blod oþer boles
 blod, oþer þe aschen¹⁰ of a cow-calf y-spreynd on men, haleweþ
 14 hem þat beþ defouled to þe clansynge of hure flesch: how
 muche more schal Cristes blod, þat by þe Holy Gost offred
 hym-selfe wiþ-ouen wem to God, make¹¹ clene hure con-
 15 scyence from dede werkes to serue þe lyuynge¹² God? And
 þerfore he is a medyatour of a newe testement, þat, þoroȝ þe
 bysechyng of deþ in forbuggynge of þe preuarycaciones þat

¹ tabernakel repeated in the margin, 1st corr. S. ² om. P. ³ þese
 twice, P. ⁴ efersch. S.P. ⁵ fol. 80 P. ⁶ newe P. ⁷ fol. 69^b S.
⁸ & S.P. ⁹ neyþer P. ¹⁰ conrē (expunged) in the text with aschen in
 the margin, probably in the original scribe's hand, S. ¹¹ schal make, S.P.
¹² fol. 80^b P.

weren vnder þe raþere testement, þei taken a byheste þat beþ
y-cleped of an eferlastynge heritage. For þer as is a testa- 16
ment, it is nedful þat þe deþ go bytwene of hym þat oweþ þe
testament. For a testement *in dede* men is y-confermyd : 17
for it a-vayleþ noȝt whyles he lyueþ þat makeþ þe testement.
Wherfore þe furste ne was noȝt y-halewed wiþ-oute blod. 18
For whanne þat eferich comaundement of þe lawe was y-rad 19
of Moyses to al þe pepel, he toke gotes blod & calves blod,
wiþ water & red wolle & ysope, & spreynde þe bok & al þe
pepel, & sayde, Þis is þe blod of þe testement þat God haþ 20
y-send¹ to ȝow. He spreynde also wiþ blod þe tabernakel & 21
alle þe vesseles þat serfeden þer-to. And almost alle þinges 22
beþ y-mad clene wiþ blod aftur þe lawe, & wiþ-uten
schedynge² of blod þer ne is y-mad no remyssyoun. And 23
þerfore it is nedeful þat þe samplers of hefenlyche þinges
ben y-mad clene þoroȝ þese þinges; bote þilke hefenliche
þinges [þo]roȝ³ muche betur þinges þan þese beþ. For Iesu 24
ne entred noȝt *in-to* holy places y-mad wiþ honden, þat beþ
samplers of verrey⁴ places; bote *in-to* þe self hefne, þat he
appere now to þe ȝȝt of God for ous : and noȝt þat he offre 25
felesyþes hym-selfe, as þe byschop doþ wiþ-ynne holy places,
eferich ȝer *in an-oþer* þinges blod; oþer it hade byhoued hym 26
fele syþes to haue y-suffred *from* þe bygynnyng of þe worlde.
Bote now he apered ones *in* þe ende of þe worlde to distruccioun
of synne by his owne sacrifyce. & riȝt as it was y-ordeyned 27
to men for-to dyen ones & syþþe comen to dom; ryȝt so Crist 28
was y-offred ones to þe clensynge of many mennes synnes, &
in þe secounde tyme he schal appere to hem þat abydeþ hym
in-to hele. For þe lawe haþ a schādewe of goodis þat beþ to 1 10
comynge, & noȝt þat ymage of þinges, [&] eferich ȝer offreþ
þe selfe sacrifyces wiþ-uten cessynge, & may noȝt maken hem
parfyt þat haueþ accesse to hem. For elles me schulde hafe 2
y-cessyd to offren sacrifyces, for as muche as þe doeres
þer-of⁵, ones y-mad clene, ne schulden hafe y-had afturward
no consyence of synne. Bote eferyche ȝer *in* hem þer is 3
y-mad a muynde of synnes. For it is impossybel for synnes 4

¹ fol. 70 S.² *schendynge* P.³ ȝroȝ S.P.⁴ fol. 81 P.⁵ fol. 70^b S.

5 to ben y-don a-wey þoroʒ gotes blod oþer boles blod. And
 þerfore whanne he comeþ in-to¹ þe worlde, he saiþ, þou ne
 desyredest² noʒt sacryfyce & offrynge, bote þou schapedest to
 6,7 me a body; & holocaustes³ for synne ne plesede þe noʒt: &
 þo y sayde, Lo, y come—in þe bygynnyng of þe bok it is
 8 y-wryten of me—þat y do þi wille, God. & so suggynge
 abofe, þat þou ne woldest noʒt sacryfyces & offrynges & holo-
 caustes for synnes, ne þei weren noʒt plesynge to þe þat beþ
 9 y-offred aftur þe lawe, þo y⁴ sayde, Lo, God, y⁵ come þat y do
 þi wille. He doþ away þe raþer, þat he stable þat þat
 10 foleweþ. In þe whuche wylle we beþ y-halewed by þe
 11 offrynge of þe body of Iesu Crist ones. And eferich prest
 mot ben eferich day redy mynstryng⁶ & offrynge fele syþes
 12 þe same sacryfyces, þat mowen nefer don away synnes: bote
 þes prest⁷, offrynge on sacryfyce for synnes, sytteþ efer-
 13 more in þe⁴ ryʒt syde of God, abydyng her-aftur for-to þat
 14 his enemyes ben y-sett þe stool of his fet. For þoroʒ on
 15 offrynge he made men holy for efer. For þe Holy Gost
 16 wytnesseþ þat whanne he saiþ, þis schal be þe testement þat
 ich wole make to hem aftur þilke dayes, seiþ God, ich wole
 3eue my lawes in hure hertes, & ich wole⁸ wryte hem in hure
 17 þoʒtes; & y nul byþenke no more of hure wyckednesse⁹ &
 18 hure synnes. & þer as is forʒeuenesse of þese, þer is non
 19 offrynge for synne. And þerfore, breþeren, we habbeþ a trust
 20 in þe entryng of seyntes in Cristes blod, in þe whuche trust
 he haþ y-cast to ous a newe weye & a lyfyng þoroʒ þe
 21 keferyng, þat is, þoroʒ his flesch; & þoroʒ a gret prest vp-on
 22 Godes hous; & come we to hym wiþ a trewe herte in fulnesse
 of bylefe, & spreng we oure hertes from an efel consyence,
 23 & wasche we þe body wiþ clene watyr, & holde we þe know-
 lechynge of oure hope bowynge to no syde; for he is trewe of
 24 þat he¹⁰ haþ y-ʒefen ous a byheste. And byholde we to-
 25 gedere in steryng of charyte & of goode werkes, noʒt
 lefyng oure quyletes, as it is a custom to summe men, bote

¹ fol. 81^b P.² *desyrest* P.³ *holocaustes*, þ^t is *sakerfices brent*

added in the margin, 1st corrector's hand, S.

⁴ om. P.⁵ *god y on*

erasure, S.

⁶ *mynŷtryge* S.⁷ *þese prest* S. *þese prestes* P.⁸ fol. 71 S.⁹ fol. 82 P.¹⁰ *he* in the margin, S.

comfortyng eferychone oþer; & so muche þe more as we seþ þe day neyþlechen. For 3if þat we synneþ wylfullyche after 26 þe vnderfongynge of þe knowleche of trewþe, þer ne is nozt y-laft a sacrifyce for oure synnes, bote þer is a dredful 27 abydyng of þe dom, & þe sewyng fuyr þat schal consumen þe aduersaryes of Crist. For who þat brekes Moyses lawe, 28 wiþ-ouen any mercy, vnder two oþer þre wytnesses, he is y-don to þe deþ; how muche more trewe, 3ef þat he¹ deserfe 29 grettere tormentynges² þat defouleþ Godes sone, & defouleþ þe blod of þe testament, in whom he is y-halewed, & doþ wrong to þe Spiryte of grace? For we wyteþ þat he seyde, To me veniaunce, & ich wole 3elden a3eyn³. & eftsones, For God schal demen his pepel. And þerfore it is dredful to 31 fallen in-to þe hondes of þe lyfyng God. Bote hafe 3e 32 muynde of þe raper dayes, in whom 3e weren y-ly3ted & susteyned a gret batayle of suffrynges; & in anoþer day 3e 33 weren y-mad a spectacel to reprefes & trybulacyones; & anoþer day 3e beþ y-mad felawes of þilke þat han such conuersacyoun. For 3e haden compassyoun of hem þat weren 34 y-bounden, & vnderfongen þe robberyng of 3oure goodes wiþ ioye, knowyng þat 3e haden a beter substaunce dwellyng in hefne. Ne lese 3e nozt þanne 3oure trust þat haþ a gret 35 rewardyng. For pacyence is nedful to 3ow þat 3e don þe 36 wyll of God, þat 3e bryngen his byheste. And 3et a lytel⁴ 37 whyle, & wiþynne a lytel whyle he þat is to comyng schal come; & my ryztful man lyfeþ of bylefe: & 3ef he wiþ-draweþ 38 his fot he ne schal nozt plesen his soule. Bote we ne beþ 39 nozt chyldren of wyþdrawyng in-to perdycioun, bote Goddes chyldren in getyng of þe soule.

Bote⁵ feiþ is þe substaunce of þinges þat beþ to ben **1** 11 y-hoped, & an argument of þinges þat semeþ nozt. For in 2 þis olde men han y-had testymonye. Þoro3 feiþ we vnder- 3 stondeþ þat þe worldes weren y-mad þoro3 þe word of God, & þat of in-vysybel þinges weren y-mad þinges þat mowen ben y-seye. Þoro3 feiþ Abel offred a grettere sacrifyce þan 4

¹ he in the margin, S.² fol. 82^b P.³ fol. 71^b S.⁴ ytel on erasure, S.⁵ fol. 83 P.

Caym, þoroʒ whuche he hade wytnesse þat he was ryʒtful. For God ber wytnesse to¹ his ʒeftes: & þoroʒ hure he spak
 5 when þat he was ded. þoroʒ feiþ Enoch was² translated þat he ne seyʒ noʒt deþ; & he ne was noʒt y-founde, for God³ translated hym: for byforen his translacyoun he hade
 6 witnesse þat he plesede God: & wiþ-ouTEN feiþ it is impossybel for-to plesse God: for it byhoueþ þilke þat wolleþ come to God bylefen þat he is, & to þilke þat secheþ hym
 7 bysylyche he is y-mad a rewarder. And þoroʒ feiþ Noe vnderfong an answeere of þinges þat ne were noʒt y-seye byfore, &, dredynge, he ordeyned hym a schyp to þe hele of his houshold; by whom he dampned þe worlde, & was
 8 y-mad eyr of þe ryʒtfulnesse þat is þoroʒ feiþ. And þoroʒ feiþ Abraham, y-cleped, obeysched to gon in-to þe place þat he schulde vnderfongen for erytage; & wente forþ, noʒt
 9 knowynge whyder þat he wente. &⁴ þoroʒ feiþ he dwelled in þe lond of byheste, as a straunger, wonyng in⁵ lytel houses, wiþ Ysaac & wiþ Iacob, þat weren eyres wiþ hym of þe same
 10 byheste: for he abod a cyte hauynge foundementes, whos werk-men & makere was God. And þoroʒ feiþ Sara þat was bareyne vnderfong vertu in consceyfynge of seed & aʒeyn þe tyme of hure age, for heo⁶ bylefed þat he was trewe þat
 12 hade by-hoten hure; wherfore of on beþ many y-boren, & aftur þat he was ded, as þe multitude of þe sterres of hefne, & as þe grafel in þe brynke of þe see þat⁷ may noʒt
 13 ben y-nombred. By feyþ alle þese beþ dede, wiþ-ouTEN vnderfongynge of þe byheste, bote byholdynge a-fer þyn[g]⁸e⁹ of⁹ byhestes, & saluwynge hem, & knowlechyng þat þei beþ
 14 pilgrymes & men herborewed on þe erþe. For þei þat seyen 15 þis sygnyfyþ þat þei secheþ a contray. & ʒef þei haden y-had muynde of þe contray þat þei wenten out of, þei haden
 16 tyme to haue y-turned aʒeyn. Bote now desyreþ a better, þat is, an hefenlyche contrey. And þerfore God ne is noʒt

¹ fol. 72 S. ² þoroʒ feiþ enoch was saf repeated in the margin, 1st corr. S. ³ on erasure, S. ⁴ fol. 83^b P. ⁵ in þe P.
⁶ ʒhe P. ⁷ fol. 72^b S. ⁸ þynke with nke on erasure, S. þinge P.
Vulg. non acceptis reppromissionibus, sed a longe eas aspicientes.
⁹ of in the margin, S.

y-confounded¹ to ben y-cleped hure God : for he haþ y-ordeyned to hem a cyte. And þoro; feiþ Abraham offred Ysaac whan 17 he was y-tempted², & offred his on bygeten sone þat hade vnderfongen þe byheste ; for to hym it was y-sayd, In Ysaac 18 þi seed schal ben y-cleped : schewynge þat God is myȝty 19 to areren up men from deþ to lyf. Wherefore he vnderfong hym in a parable. & þoro; feiþ of þinges þat weren to 20 comynge, Ysaac blessed Iacob & Esau. & þoro; feiþ Iacob 21 dyyngge blessed Iosephes chyl dren, & honoured þe hyȝschyp of his ȝerde ; & þoro; feyþ Ioseph dyyngge hade muynde of 22 þe passynge forþ of þe chyl dren of Israel, & comaunded of his bones. And þoro; feiþ Moyses, whan³ he was y-bore, 23 was y-hud þre moneþes of his eldren, for þei seyen þat he was a welfaryng chyld, & dradde noȝt þe kynges comaundement. And þoro; feiþ Moyses [was] y-mad gret and forsok 24 þat he was Pharaoes douȝter sone ; desyryng more to ben 25 y-peyned wiþ Goddes peple, þan for-to haue temporel murþe of synne ; trowynge þe obbroyd⁴ of Crist grettour rychesse 26 þan þe tresour of Egypcyenes : for he byheld in-to þe remuneracyoun. þoro; feiþ he lefed Egypt, noȝt dredynge 27 þe boldschype of þe kyng ; for he⁵ abod hym þat was in-vysybel as þou; he seye hym. þoro; feyþ he halewed 28 pask, and þe schedynge of blod, lest he touched hem þat wasted þe furste⁶ bygeten þinges of Egipcyenes. And þoro; 29 feiþ þei passeden ouer þe Rede See as by druye lond : bote þe Egypcyenes asayedden þat & weren deuoured.

And þoro; feiþ men⁷ of Ierycho fullen a-down þoro; þe 30 circuyt of sefen dayes. & þoro; feiþ Raab þe hore ne 31 perysched noȝt wiþ oþer þat weren vnbylefed, vnderfongynge þe aspyes wiþ pees. & what schal y seye ȝet? for tyme 32 wole fayle me to telle of Gedeon, Barac, Sampson, Iepte, Dauyd, Samuel & þe prophetes : þat by feiþ ofer-comen⁸ 33 kyngdomes, & wroȝten ryȝtfulnes, & geten repromyssyones, & stoppeden lyones mouþes, & quencheden þe impetuesnesse 34 of fuyr, & dryfen a-wey þe scharpnesse of swerd, & han

¹ y om. P. ² fol. 84 P. ³ an on erasure, P. ⁴ The catchwords at the bottom of fol. 72^b have *obbrayd* of S. ⁵ om. P. ⁶ fol. 84^b P. ⁷ *Vulg.* Fide muri Iericho corruerunt. ⁸ *euercomen* P.

y-kefered of seknesse, & han [ben y-] mad¹ strong in batayle,
 35 & han y-turned up þe casteles of straunge men. & wymmen
 han vnderfongen hure housbondes arsyngne azeyn from deþ
 to lyf: but oþer han y-be wiþholden, nozt underfongynge
 redempcyoun; for þei wolden y-fynde a beter resurreccion:
 36 oþer hafeþ assayed dyspysynges & betynges, & prisones
 37 & byndynge: &² han y-ben y-stoned & to-hewe & y-temptyd,
 & han y-dyed þoro; sleyng of swerd. And summe han
 y-gon aboute³ in rouz cloþinge of heres, & in gotes skynnes;
 38 nedy & a-nuyed & y-angwysched, to whom þe world ne was
 nozt worþi; errynge in wyldernesse & in hulles & in dennes
 39 & holes of þe erþe. & alle þese⁴, puffed þoro; wytnessynge
 40 of feiþ, ne vnderfongen nozt þe repromyssyoun: for God
 ordeyned sum þyng beter for us, þat þei ne schulde nozt
 ben y-brozt to ende wiþ-ouen ous.

12 ¹ And þerfore we þat hafeþ so gret a cloud of wytnesses
 y-putte to ous, do we a-way from ous eferich charge & synne
 þat stondeþ abouten ous, & renne we by pacyence to þe
 2 fyztynge þat is y-purposed to ous, byholdynge in-to þe
 auctor & þe bryngere to ende of oure feiþ Iesus, þat whenne
 ioye was y-purposed to hym he suffred þe cros, dispysynge
 confusyoun, & he sytteþ on þe ryzt syde of þe sege of God.
 3 & þerfore byþinkeþ 3ow on hym þat suffred synful men
 azeyn-seyenge hym, þat 3e ne ben nozt y-w[e]ryed⁵, faylynge
 4 to 3oure soules. For 3et now 3e ne hafeþ nozt azeynstondynge,
 5 fyztynge azeyn synne, to þe schedynge of 3oure blod. & hafe
 3e forzetten þe comfort þat God haþ spoken to ous as to his
 chyldren, seyenge, My chyld, ne dispysse þou nozt þe techynge
 of oure Lord, ne be þou nozt y-weryed⁶ whyles þou art
 6 y-puffed of hym; for he chastepþ þilke þat he louep, & he
 7 scoureþ eferych chyld þat he receyfeþ. Abyde⁷ 3e styлле in
 techynge, for God 3efep hymself to 3ow as to his chyldren;
 8 & what chyld⁸ is þere þat þe fader ne chastepþ nozt? & 3ef
 3e beþ out of techynge, whos partyneres ben 3e y-mad alle?

¹ *vp y mad* P.; S. has *vp* (followed by erasure of one letter) *mad*, the *p* being altered from *b*. *Vulg.* fortes facti sunt. ² fol. 73^b S. ³ fol. 85 P.

⁴ *þese þei* S.P. ⁵ *y waryed* S.P. *Vulg.* ne fatigemini. ⁶ fol. 85^b P.

⁷ fol. 74 S. ⁸ *chyld* repeated in the margin, S.

panne be ze spousebrekeres & nozt sones. Furþermore, we 9
 haden fadres þat weren techeres of oure flesh, & we wor-
 schupeden hem: muche more we schulleþ be buxom to þe
 Fader of spirytes, & we schulleþ lyfen. And þei wiþ-ynne 10
 a fewe dayes enformeden ous aftur hure owne wylle; bote
 þes to þat þing þat is profytabel, in receyfynge his holynesse.
 Bote eferyche techynge in þis tyme ne semeþ nozt to ben 11
 of ioye, bote of deþ. Bote afterward he schal zelde to þilke
 þat han wel y-lerned þe moste pesful fruyt of ryztfulnesse.
 Wherefore rereþ up zoure remysse hondes, & zowre knees þat 12
 beþ dissolut; & makeþ efene þe goynges to zoure fet, þat 13
 no man erre haltynge, bote be raþer y-heled. & folewe ze 14
 pes with alle men, & holynesse wiþouten whom no man schal
 y-seo God. And loke ze, þat no man lakke þe grace of God; 15
 ne þat no rote of bytternesse bourgenynge upward latte no
 man, þoroþ þe whuche many men ben¹ defouled; ne þat no 16
 man be¹ a lechour, & wycked as Esau, þat for mete solde his
 herytage. For wyte ze wel, þat whanne he desyred to hafe 17
 an-heryted þe blessynge, he was reprefed, for he ne fonde no
 place of penaunce, þouþ þat he souzte it wiþ teres. For ze ne 18
 beþ nozt y-come to þe fuyr, þat me may holden & neytlechen
 þer-to², ne to þe whyrlewynd & to tempest, ne to þe sown of 19
 a trumpe, ne to þe voys of wordes, whom þilke þat herde
 excuseden hem-selfe, for þat þe voys ne schulde nozt ben
 y-mad to hem: for þey ne beren nozt þat þat was y-seyd, & 20
 zef a best hade y-touched þe hul, he schulde³ haue ben
 y-stoned; & so dredful it was þat was y-seye, for Moyses 21
 seyde, Ich am a-gast & quakyng for drede. Bote ze beþ 22
 y-come to þe hul of Syon, & to þe hefenlyche Ierusalem þat
 is þe cyte of þe lyfyng God, & to þe cumpany of many
 þousandes of aungeles, & to þe churche of primytyfes þat 23
 beþ y-wryten to-gedere in hefenes, & to þe domesman of alle
 spyrytes & of ryztful men & of parfyt men, & to þe medyatour 24
 of a newe testament, Iesus, & to þe schedynge of his blod
 þat spak betere þan Abel. & loke ze þat ze ne refuse nozt 25
 hym þat spekeþ. For zef þei ne⁴ a-scaped nozt⁵, þat refuseden

¹ ben...man be on erasure, S. fol. 86 P.

² fol. 74^b S.

³ he schulde

twice, the first expunged. S. ⁴ om. P.

⁵ fol. 86^b P.

hym þat spak vp-on þe erþe, muche more we ne schuleþ noȝt,
 þat turneþ ous a-wey from hym þat spekeþ to ous from
 26 hefene: whos voyce meued þe erþe sumtyme: bote he
 byhoten now & seiþ, ȝet ones, & ich wol meue noȝt onlyche
 27 þe erþe bote hefene also. What is þat, þat he seiþ Ones?
 in¹ þat he declareþ þe translacyoun of mebel þinges, as of
 þinges þat beþ y-don, þat þey þat beþ im-mebel þinges
 28 dwellen styll. & þerfore we þat vnderfongeþ a kyngdom
 þat is im-mebel hafeþ a grace, þoroȝ whom we schulen
 29 seruen oure God wiþ² drede & wiþ reuerence: for oure God
 13 is fuyr þat consumeþ. þe charite of breþerhede dwelle
 2 a-mong ȝow. & ne forȝete ȝe noȝt hospytalite: for þer-þoroȝ
 sum men han y-pleded aungeles in receyuyng hem to
 3 herborowe. & hafe ȝe mynde of hem þat beþ y-bounde,
 as þouȝ ȝe weren y-bounde ȝow-selfen; & of hem þat
 trafayleþ, as þouȝ ȝe ȝow-selfen weren duellynge in body.
 4 And be þer worschupful wedlak in alle³ þinges, & a bed
 wiþ-uten wem: for God schal deme boþe lecchours &
 5 spousbrekeres. And ben ȝoure maneres wiþ-uten couey-
 tyse⁴, a-payd wiþ present þinges: for God saiþ, Y nul noȝt
 6 lefe þe. So þat we mowen seye trustylyche, My lord is myn
 7 helpere, & y nul not drede what no man do to me. And
 hafe⁵ ȝe mynde of hem þat beþ y-set to-fore ȝow, þat hafeþ
 y-spoke to ȝow Goddus word; & byholde ȝe þe yssew of hure
 8 conuersacyoun, & folewe ȝe hure feiþ. Iesu Crist was ȝurstay
 9 & to day, and he is efermore. Ne be ȝe noȝt y-lad away with
 dyuerse techynges & straunge: for it is best þat þe herte be
 y-stabled in grace; noȝt in metes, þat ne profyted⁶ noȝt to
 10 hem þat walkeden in hem. We han an auter, of whom no
 men han power forto eten bote þilke þat serfeþ in þe taber-
 11 nakel. For of þilke bestes, whos blod is y-boren in-to holy
 places by þe byschop for synne, hure bodyes beþ y-brent
 12 wiþ-uten þe casteles. Wherefore Iesus, for he wolde halewen
 his pepel þoroȝ his blod, he suffred his passyoun with-uten
 13 þe ȝate. & þerfore go we out to hym wiþ-uten þe casteles,

¹ & P.² fol. 75 S.³ in alle in the margin, later hand, S.⁴ ty om. P.⁵ fol. 87 P.⁶ profyteþ P.

berynge his obbrayd. For we ne hafē nozt¹ here no cyte 14
 þat is dwellynge, bote we secheþ on þat is to comen. For 15
 þoro; hym we offreþ efermore a sacrifice of heryynge to God,
 þat is, þe fruyt of þe lyppys þat knowlecheþ to his name.
 Bote ne forzete 3e nozt of wel doynge & of comunyon, for in 16
 syche sacrifices God is y-worschuped. & be 3e buxom & 17
 sogettes to hem þat beþ abofe 3ow: for þei wakeþ as for-to
 zelden acountes for 3oure soules; þat þei don it wiþ ioye
 & nozt wiþ sorowe²: for þat ne is nozt spedful to 3ow. & 18
 preyēþ for ous: for we trustēþ þat we han a good conscyence
 in all pilke þat han good wylle to don wel. & þe more 19
 largelyche y preye 3ow þat 3e don so, in as myche as y schal
 þe rapere comen azeyn to 3ou. & God of pees, þat brozte out 20
 from deþ oure Lord Iesu Crist, a gret schepherde of alle men
 in þe blod of on eferlastynge testement, ordeyne 3ow in eferich 21
 place þat 3e don his wylle, & do in 3ow þat be plesynge in
 hym by Iesu Crist; to whom be ioye & blysse worlde wiþ-
 ouden ende. Amen.

þus, suster, seynt Poule haþ y-tauzt men for-to lyfen þat
 byleueþ in Crist in his pystelis. And to Tymothe he wryteþ
 on pistel, how he schulde hafē hymself in good ensampel to
 oþer men, & seiþ in þis wyse,

I. TIMOTHY.

Poule³, Iesu Cristes apostel⁴ þoro; þe comawndynge of 1 1
 God & oure Safyour, & of Iesu Crist oure hope; to Tymothe, 2
 my lefe sone in feiþ, be grace, mercy, & pees of God oure
 Fader⁵ & oure Lord Iesu Crist. As y preyde þe þat þou 3
 schuldest dwelle styll at Ephese, whanne þat ich wente in-to
 Macedonye, þat þou schuldest telle to summe men, þat þei
 ne tauzte non oþer wyse, ne toke no kepe to tales, ne to 4
 genologyes þat hafē non ende, þat meueþ rapere questyones⁶

¹ fol. 75^b S.

² fol. 87^b P.

³ of follows, P.

⁴ apostestel S.

⁵ fol. 76. *Tymothe* as heading throughout the epistles, in a late hand, S.

⁶ *questyones* repeated in the margin, S.

5 þan¹ to þe edyfycacyon of God þat is in feiþ. For þe ende of
 þe comaundement is charite of a clene herte & of a good
 6 conscience & of feiþ nozt [y]-feyned²: from þe whuche þinges
 summe men habbeþ y-erred a-wey & beþ y-turned in-to veyn
 7 speche, & wolleþ ben doctoures of þe lawe, bote þei ne vnder-
 stondeþ nozt what þei spekeþ, ne þe þinges þat þey affermeþ.
 8 And we wyteþ wel þat þe lawe³ is good, who-so vseþ hure
 9 lawefullyche, knowynge wel, þat þer ne is no lawe y-set to a
 ryztful man, bote to vnryztful men, & to þilke þat ne weleþ
 nozt ben sogetes, & to wikked men, & to synful men, & to
 10 cursed men, & to men þat beþ defouled, & to men þat sleþ
 hure fadres & hure moderes, & to men-sleares, & to lecchoures,
 & to sodomytes, & to gyloures, & to lyeres, & to men þat beþ
 forswore, & what-efer elles þat þer be, þat be azeyn hol
 11 techynge of þe euangely of blysse of God þat is y-blessed, þe
 12 whuche euangely is y-take to me. And y þonke hym þat
 haþ y-comforted me in oure Lord Iesu Crist, for þat he sup-
 13 posed þat ich was trewe & sette me in his seruyse, þat byfore
 was a blaspheme⁴, & a pursuere, & doynge⁵ iniurye to his
 serfautes: bote ich haue y-founde þe mercy of God, for
 14 vnknowynge y dude it in vnbylese. Bote þe grace of oure
 Lord Iesu Crist wes⁶ ofer-plentefous⁷ wiþ feiþ & lofe þat is in
 15 Iesu Crist. A trewe word & worþy to ben vnderfonge, þat
 Iesu Crist com in-to þe worlde to safe synful men; of whom
 16 ich was on of þe furste: bote þerfore ich had mercy, for þat
 Iesu Crist wolde furst schewen in me eferych pacyence, to þe
 informacyon of hem þat schulden lyfen to hym in-to an efer-
 17 lastynge lyf. Bote to hym þat is Kyng of worldes, & nozt
 dedlyche, & invysybel, þat onlyche is God, be worschype &
 18 blysse world⁸ wiþ-uten ende. And þis heste y bytake þe,
 Tymothe my sone, þat þou occupye þe after þe prophecyes þat
 19 habbeþ y-ben byfore þis tyme, hafynge a good feiþ & a⁹ good
 consyence; whom summe men habbeþ y-put a-wey from hem,
 20 & han y-had schypbreche aboute þe feiþ: of þe whuche weren

¹ fol. 88 P. ² in feyned S. y f. P. ³ lawe repeated in the margin,
 1st corrector S. ⁴ blasphemere with re in a later hand, P. ⁵ fol. 76^b S.
⁶ was P. ⁷ fol. 88^b P. ⁸ þe w. P. ⁹ om. P.

Ymenes¹ & Alysaunder; whom y toke to Sathanas, þat þei lernen þat þei ne blaspheme not God.

And þerfore y byseche þat þer ben furst y-mad of alle **1 2** men preyer², bysechynges, & þankynges to God for alle men; & for kynges & for alle þilke þat beþ y-ordeyned in **2** hyzschype; þat we han a pesybel lyfyng & an esy in eferich pyte & chastyte. For þis is³ good & acceptabel to-fore God **3** oure Safyour, þat wole þat alle men ben y-safed, & þat þei **4** comen to þe knowlechyng of⁴ his trewþe. Þer is on God⁵, & **5** on medyatour of God & of men, Iesu Crist, þat is a man, þat **6** 3ef hym self redempcyoun for alle men, whos wytnesse is y-confermed in his tymes; in whom ich am y-set a prechour **7** & an apostel, for y seye trewþe & y ne lye nozt, þat am techere of mysbyleued men in feiþ & in treuþe. And þerfore **8** ich wole þat men preyen in eferich place, lyftyng up clene honden wiþ-uten wrappe & stryuyng. And wymmen also **9** in a couenabel habyte, wiþ schamfastnesse & sobernesse arayng hem-selfe, nozt in heres y-platted, ne wiþ gol[d] oþer margery perles⁶ oþer precyous cloþing; but, as it bysemeth **10** wymmen þat byhoteth chastyte, by goode werkes. & a wom- **11** man lerne in scylence with alle subieccyon. Bote y ne lete **12** no womman to teche, ne to hafe lordschupe on hure housbonde, bote to ben in sylence. For Adam was furst y-mad, **13** & syþen Eue. & Adam ne was nozt bygyled, bote þe wom- **14** man was bygyled in preuarycacyon: & heo⁷ schal ben y-safed **15** by bryngyng forþ of children, 3ef þat he dwelle stille in feiþ & lofe & holynesse wiþ eferiche sobernesse.

A⁸ trewe word, Who þat desyreþ a byschopryche, he **1 3** desyreþ a good werk. For it byhoueth a byschop⁹ to ben **2** a man wiþ-uten reprefe, & a man of¹⁰ on wif, sober, redy, chaste¹¹, hospiteler, a techere; nozt dronkelew, ne smytere; **3** bote softe & good, no¹² stryfer, ne coueytous; bote þat gouerneþ **4**

¹ s later addition, S.

² preyer^{es} repeated in the margin, 1st corr. S.

³ above the line, S.

⁴ fol. 77 S.

⁵ fol. 89 P.

⁶ gol oþer perles

repeated in the margin, 1st corr. S.

⁷ 3e P.

⁸ prima ad thimotheum

³ C^o heads the chapter in a late xvth century hand, S.

⁹ a byschop

repeated in the margin, 1st corr. S.

¹⁰ of in the margin, S.

¹¹ fol. 89^b P.

¹² ne P.

wel his household; þat þat¹ haþ his children sogettys in
 5 eferiche chastyte; & who þat can noȝt rewle wel his owene
 household, how schal he haue þe dylygence of Godes churche?
 6 ne þilke þat is late y-baptysed, lest he be hofen up in-to
 7 pruyde & falle in-to þe dom of þe defel. For it byhofeþ þat
 he hafe good wisse of þilke þat ben wiþouten-forþ, þat he
 8 ne falle noȝt in-to obbrayd & in-to þe defeles grun. Dekeness²
 also ben chaste & noȝt of two tunges, noȝt y-zeue to myche
 9 wyn, ne suyng fowl wynnyng; bote hafyng þe mynstryng
 10 of feiþ in a clene consyence. Bote ben þese first y-prefed,
 11 & so mynystren þei wiþouten blame. & summe wymmen
 also ben chaste, noȝt bakbytyng, sober & feiþful in alle þinges.
 12 Dekeness ben of on wyf, þat rewleþ wel hure chylde &
 13 hure household. For þilke þat mynystreþ wel schulleþ geten
 hem-selven a good degre, & a mucche trust in þe feiþ þat is in
 14 oure [Lord]³ Iesu Crist. Þese þynges y wryte to ȝow⁴, hopyng
 15 to come sone to [ȝow]⁵; & ȝef þat y tarye, þat þou wete⁶ how
 þou schalt haue þi conuersacyon in þe hous of God, þat is
 Goddes churche þat lyfeþ, & a pyler & a stabelnesse of þe
 16 trewþe. And it is openlyche⁷ a gret sacrament of pyte, þat
 haþ ben y-schewed in flesh & y-iustifyed in spiryt & appered
 to aungeles & is y-preched a-mong mysbylefed men & is
 y-lefed in þe world & y-taken vp in blysse.

- 4 1 But⁸ þe spiryt seiþ openlyche, þat in þe laste dayes⁹ þer
 schulleþ summe fallen away fro¹⁰ feiþ, takyng kepe to spirytes
 2 of¹⁰ errour & to þe doctrines of fendes, þat in ypocrysy
 3 spekeþ lesynges, þat hafeþ a corrupt consyence, & forbedeþ
 weddyng, & abstenen from metes þat God haþ y-mad to ben
 vnderfongen of trewe men, þat han y-knowe þe trewþe wyþ
 4 þonkynges to God. For eferiche creature of God is good, &
 þer ne is no þing to ben y-cast away þat is vnderfongen wiþ

¹ fol. 77^b S.

² *derkenesse* expunged with *dekeness* in marg., 1st corr. S.

³ *oure* (crossed through) *lord* (erased) with *Crist* written over it in a later hand, S.

⁴ *ȝow* crossed out and *þe tymoþe* in a late hand in the margin, S.

⁵ *the* in a late hand on erasure, S. ȝe P.

⁶ *þat þou wete* inserted in a later hand, the same as above corrections, S. om. P.

⁷ fol. 90 P.

⁸ *sopli* added in a late hand above the line, S.

⁹ fol. 78 S.

¹⁰ in a late hand above the line, S.

þankynges to God: for it is y-mad holy by Goddes word & 5
 by preyere. And proposynge þese þynges to oure breþeren,⁶
 be þou a good serfaunt of oure Lord Iesu Crist, y-norsched
 wiþ wordes of þe feiþ, & of þe good doctryne þat þou hast
 y-folowed. And schunye þou vncouenabel & veyn fables,⁷
 & excersyse þi-selfe to pyte: for bodylyche excercyse is 8
 profytabel to luytel þing; but pyte is profytabel to alle
 þinges, hafynge a byheste of lyf þat is now, & of lyf þat
 is to comynge. A trewe word & a worþi to ben accepted.⁹
 For in þis we trafeyleþ & we beþ¹ y-cursed, for we hopeþ in 10
 þe lyfyng God þat is safyours of alle men, bote most of
 feiþful men. Hote þou þese þinges & teche hem. No man 11,12
 dispyse þy zouþe; bote be þou ensampel of feiþful men, in
 word, in conuersacyoun, in charyte, in feiþ, in chastyte. Forto 13
 y come, take hede to redynge, to exortacyoun & to doctryne.
 Ne be þou nozt neccligent of þe grace þat is y-zeft þe by 14
 prophecye wiþ² puttyng in of þe honden of presthod³. Þese 15
 þynges by-þenche þou; & be þou in þese þynges, þat þy
 profytyng be opene to alle men. Take hede to þi-selfe, & to 16
 doctrine. Be bysy in hem, for doynge⁴ so þou schalt safe
 þi-selfe & þilke þat y-hereþ þe. Ne blame þou nozt hym þat 1 5
 is aldere þan þou, bote byseche hym as þi fader; & 3onge
 men as breþeren: olde wymmen as moderes; 3onge wymmen⁵ 2
 as sustren in alle chastyte. Worschupe wydewes þat beþ 3
 trewe wydewes. & 3ef þer be a wedewe þat haþ sones oþer 4
 nerewes⁶, lerne he furst to gouerne hure owene houshold, &
 to 3elden a-3eyn to hure eldren for þe goodnesse þat þei han
 receyfed of hem: for þis is acceptabel to-fore God. And heo⁷ 5
 þat is a trewe wydewe & desolat, hope heo⁷ in God, & be he
 in hure preyeres & bysechynges nyzt & day. For heo þat 6
 lyfþ in delyces is deed. & comaunde þou þese þinges, þat 7
 þei ben wiþouten⁸ reprefe. & who þat haþ no charge of þilke 8
 þat beþ of his, & most of þilke þat beþ homlyche wiþ hym, he
 haþ forsaken his feyþ, & is worse þan a mysbylefed man. A 9

¹ fol. 90^b P.² fol. 78^b S.³ þe *presthod* with *hod* dotted out, and þe above the line in a later hand, S.⁴ o above the line, S.⁵ *old men 3ong men 3onge wymmen* repeated in the margin, 1st corr. S.⁶ *nereues* dotted out and *cosynes* written above in a later hand, S. *cosyns* P.⁷ 3he P.⁸ fol. 91 P.

wydewe be y-chose noȝt lasse þan of syxty wynter, þat haþ
 10 y-ben on mannes wyf, & haþ y-had testymonye in goode
 werkes; ȝef heo¹ haþ wel y-norsched hure children, ȝef heo¹
 haþ y-herborewd men, ȝef heo¹ haþ y-wasche goode mennes
 fet, ȝef heo¹ haþ y-mynystred to þilke þat habbeþ y-suffred
 trybulacyoun, & ȝef heo¹ hafe y-swed eferych good werk.
 11 Bote schonye² þou wydewes þat beþ ȝongere: for when þei
 haueþ y-don lecherye in Crist³, þei w[o]lleþ⁴ ben y-weddyd:
 12 & hau[eþ]⁴ dampnacyoun, for þei habbeþ y-mad hure furste
 13 feiþ veyn. & þei lerneþ to gon to-gedere in ydelnesse, & gon
 aboute to mennes houses; noȝt onlyche ydel, bote also ful of
 wordes, and spekyng curyouslyche þinges þat it byhofeþ noȝt
 14 for-to speken. And þerfore ich wole þat ȝongere wymmen
 ben y-weddyd & bryngen forþ children & ben houswyfes, þat
 þei ȝefen non occasyoun to þe aduersary by enchesoun of
 15 efel seyenge: for now þer beþ summe y-turned abak aftur
 16 Sathanas. And þerfore who þat haþ trewe wydewes, mynystre
 he to hem, so þat þe church ne be noȝt y-grefed, & þat heo¹
 17 mowe suffice to þilke þat beþ trewe wydewes. And þilke
 prestes⁵ þat beþ wel abofen oþer men, ben þei y-had worþy to
 doubel worschupe, & þei most þat traueyleþ in word & in
 18 techyng. For holy scripture seyþ, þou ne schalt noȝt bynde
 þe mouþ of þe oxe þat tyleþ þi lond. & A werkman is worþi
 19 his mede. & vnderfonge þou non accusasyoun⁶ aȝeyn a prest,
 20 bote vnder two wytnesses oþer þre. & vnderneme þilke þat
 21 synneþ to-foren alle men, þat oþer ben adrad. And y wyt-
 nesse to-fore God, & to-fore Iesu Crist, & aungelis þat beþ
 y-chosen, þat⁷ þou kepe þese þynges wiþouten lattyng of any
 enchesoun, & þat þou do⁷ no þing bowyng to þe oþer⁸ syde.
 22 Ne putte þou not þyn honden to no man sone, ne comune þou
 23 noȝt to oþer mennes⁹ synnes: kepe þi-selfe chaste. Ne drynke
 þou noȝt water ȝet, but vse þou a lytul wyn for þi stomac
 24 & for þi sekenesses þat þou art y-woned to haue. Summe
 25 mennes synnes beþ opene, & goyng byfore þe dom; & summe

¹ ȝhe P. ² fol. 79 S. ³ in Crist follows y weddyd P, in the margin, S. ⁴ wylliþ be weddid (on erasure) dyd in Crist (expunged) & (half erased) hauing (ing on erasure), S. neleþ nat ben y weddyd P.
⁵ fol. 91^b P. ⁶ usa on erasure, S. occasyoun P. ⁷ þat þou...þou do on erasure, probably different hand, S. ⁸ toþer P. ⁹ fol. 79^b S.

mennes foleweþ. Also goode werkes beþ opene, & þilke þat beþ oþerwyse ne mowe nozt beþ y-hud.

And alle þilke þat beþ in seruytute, worschypen þei hure **1** **6**
 lordes [in]¹ alle worschupe, leste þe name of God & his
 doctrine be blasphemed. And þilke þat habbeþ feiþful **2**
 lordes, ne despyseþ þei nozt hem, for þei beþ hure breþeren ;
 bote serfen hem þe raþer, þat þei beþ feiþful & y-lofed &
 partyneres of² þe benefys of God. Þese þynges teche þou
 & stere hem þerto. & zef eny man teche oþer-wyse, & **3**
 assenteþ not³ to þe hol wordes of þe doctryne of oure Lord
 Iesu Crist, & to þe techynge of pyte ; he is proud⁴, knowynge **4**
 no þing, bote longynge aboute questyones & stryfynges of
 wordes, of whom ryseþ up enuyes & stryfynges, blasphemyes,
 efel suspicyones, fyzynges of men þat beþ corrupt in þouzt & **5**
 beþ deþryfed of trowþe, þat weneþ þat getynge by pyte.
 Bote a ful gret getynge is pyte wiþ suffysaunce : for we **6,7**
 brozten no þing in-to þis world, & it is certayn wiþ-oute
 doute þat we mowen beren no þing a-vey. Bote hafe we **8**
 lyfode & what we mowen ben y-wrye wiþ, holde we ous
 a-payd þerwiþ. For þilke þat wolleþ ben y-mad ryche⁵ men, **9**
 þei falleþ in-to temptacyoun & in-to þe defeles grun & in-to
 many vnprofytabel desyres & noyful⁶, þat drenceþ men in-to
 deþ & in-to perdycyoun. For þe rote of al efel is couetyse : **10**
 whom summen hafeþ desyred, & han y-erred from þe feiþ &
 han y-brozt hemselven in-to muche sorewe. Bote þou þat art **11**
 Goddes man, fleo þese þinges ; & folewe þow ryztfulnesse &
 pyte, feiþ, charyte, pacyence, & mansuetude. Fyzt a good **12**
 fyzyng of þe feiþ, & take⁷ þe eferlastynge lyf, in þe whuche
 þow art y-cleped, & hast y-knowleched a good knowlechyng
 to-fore many wytnesses. & ich hote þe to-fore God in Iesu **13**
 Crist, þat makeþ alle þinges lyfen in Iesu Crist, þat zef
 a testimony vnder Pylat of Pounce, a good knowlechyng,
 þat þow kepe þe comaundement, wiþ-uten wem, vnre- **14**
 prefabel, in-to þe comynge of oure Lord Iesu Crist : whom he **15**
 schal schewen in his tyme, þat is y-blessed, and al-one⁸ myzty,

¹ & S.P. ² fol. 92 P. ³ in a later hand in the margin, S. om. P.

⁴ he is proud repeated in the margin, 1st corr. S. ⁵ fol. 80 S.

⁶ nyful P. ⁷ fol. 92^b P. ⁸ lone P.

- 16 & Kyng of kynges & Lord of lordes; þat onlyche haþ vnedlynese, & dwelleþ in lyzt þat no man may come to, ne no man haþ y-seyn, ne may y-sen it nouþ[er]¹; to whom be worschype & blysse & empyre efer wiþ-ouen ende. Amen.
- 17 And byde þou ryche men of þis worlde, þat þei ne safere nozt an hyz, ne þat þey ne hope nozt in þe vncertaynte of rychesse, bote in þe lyfyng God, þat graunteþ to ous alle
- 18 þinges plentefouslyche to vsen, & to don wel, & to ben y-mad ryche in goode werkes, & to zefen lyztlyche &² to comune hure
- 19 goodes; & to maken tresour & a good fundament her-after,
- 20 þat þei take an eferlastyng lyf. Tymothe, kepe þat þing þat is y-put to þe, & schonye wykked nofeltees of speches &
- 21 þe opposynges of þe fals name of connyng, whom þat summen³ han by-hote & han y-fallen⁴ from þe feiþ. Þe grace of God be wiþ þe. Amen.

II. TIMOTHY.

- 1 **1** And oþer epystel Poule wryteþ to Tymothe, & seiþ, Poule Iesu Cristes apostel by þe wyl of God, after þe byheste of lyf
- 2 þat is in Iesu Crist, to Tymothe, my dereste sone: Grace,
- 3 mercy, & pes of God þe Fadur & oure Lord Iesu Crist. And y þanke my God, to whom y serfe in a clene conscyence, þat ich hafe wiþ-ouen cessyng mynde of þe in my preyer⁵,
- 4 nyzt & day desyryng to sen þe, hafyng þozt on þy teres of
- 5 wepyng, þat y be fulfilled wiþ ioie; byþinkyng on þe feiþ þat is in þe vnfeyned; þat dwelled⁶ furst in þi graundam
- Loyde, & in þi moder Eurace: & ich am certayn þat it is in
- 6 þe. For þe whuche enchesoun y warne þe þat þou arere up
- azeyn þe grace of God, þat is in þe by þe puttyng yn of myn
- 7 honden. For God ne haþ nozt y-zefen ous a spyryt of drede:
- 8 bote of vertu & of lofe & of sobernesse. And þerfore ne be þou nozt a-schamed of þe wytnesse of oure Lord Iesu Crist,
- ne of me þat am y-bounden: bote y trafayle neþeles to þe
- 9 euangelye, þoroþ þe vertu of hym þat haþ delyfred ous & haþ

¹ mark of shortening erased, S. nouper P. ² fol. 80^b S.
³ *sūmē men*, P. ⁴ fol. 93 P. ⁵ *preyer*es repeated in the margin,
 1st corr. S. ⁶ *duelleþ* P.

y-cleped ous þoro; his¹ holy-clepynge; & noȝt after oure werkes, bote after his owne purpos & his grace, þat is y-ȝefe to ous in Iesu Crist byfore þe² tyme of worldes þat beþ y-passed, bote now it is y-schewed þoro; þe lyȝtyng of Iesu 10 Crist oure Safyours, þat haþ distruyed deþ & y-lyȝted³ lyf & in-corrupcyoun by þe euangely, in whom ich am y-set 11 prechour, & apostel, & mayster of men þat weren mysbylefed. For þe whuche enchesoun þis y suffre: bote y ne am noȝt 12 confounded; for y wot to whom ich hafe bylefed, & ich am certyn þat he is myȝty þat tresour þat he haþ y-take me to kepe to kepen hym-selfe in-to þat day⁴. & hafe þou þe forme 13 of hole wordes þat þou hast y-herd of me, in feiþ & in lofe þat is in Iesu Crist. And þe goode tresour þat is y-ȝefe þe by þe 14 Holy Gost þat dwelleþ in ous, kepe þou. For þow wost wel, 15 þat alle þilke þat weren in Asya beþ y-turned away from me; of whom weren Phylegeus⁵ and Hermogenes. & God hafe 16 mercy on Honesyphores household⁶: for ofte syþes he refreshed me, & was noȝt a-schamed of my chayne; & whenne 17 he come to Rome, he soȝte me bysylyche for-to þat he fond me—oure Lord graunte þat he fynde mercy in þat day—and 18 how wel he mynstred to me at Ephese, þow knowest wel y-now³.

And⁷ þerfore, my sone, be þou y-comforted in þe grace þat 1 2 is in Iesu Crist of þilke þinges þat þou hast y-herd of me by 2 many wytnesses, & þese þinges bytake þou to feiþful men, þat⁸ mowen also techen oper men. & trauayle þou as a good 3 knyȝt of Iesu Crist. þer ne is no⁹ man serfyng God þat 4 implyeþ hym-selfe to wordlyche doynge, þat¹⁰ he plese hym to whom he haþ y-prefed hym-selfe. For he þat fyȝteþ 5 in batayle ne schal noȝt ben y-crowned, bote ȝif he fyȝte leffullyche. & it byhoueþ þat þe erþe-tylyer þat trauayleþ 6 furst perceyfen¹¹ of þe fruytes. Vnderstonde what y seye to 7 þe; for God wole ȝefe þe vndurstondyng in alle¹² þinges. & 8

¹ fol. 81 S.² fol. 93^b P.³ y om. P.⁴ Vulg. et certus sum

quia potens est depositum meum servare in illum diem.

⁵ eg on erasure, S.⁶ household repeated in the margin, 1st corr. S.⁷ fol. 81^b S.⁸ fol. 94 P.⁹ no man serfiþ god repeated in the margin, 1st corr. S.¹⁰ but þat P.¹¹ perteynen P.¹² in alle twice, S.

haue mynde þat Iesu Crist a-ros up from deþ to lyfe, of þe¹
 9 seed of Dauyd, aftur myn euangely : in whom y trauayle, for
 whom ich am y-bounde ; bote Goddes word ne is noȝt
 10 y-bounde. & þer-fore al þing y suffre for hem þat beþ
 y-chosen, þat þei ben y-safed þoroȝ þe hele² of oure Lord Iesu
 11 Crist wiþ an hefnelyche blis. A trew word : ȝef we beþ dede
 12 to-gedere with Crist, we schule lyfen to-gedere wiþ hym : &
 ȝef we suffreþ, we schulleþ regne to-gedere : & ȝef we for-
 13 sakeþ hym, he wole forsaken ous : ȝef we ne byleseþ noȝt, he
 duelleþ stille trewe, & he ne may noȝt forsaken hym-selfen³.
 14 Þese þinges warne þou, witnessynge to-fore God, & ne stryfe
 þou noȝt in wordes, for þat is profytabel to no þing, bote to
 15 turnen hem up þat hereþ. And be bysy to ȝefe þi-selfen
 y-prefed to God, & a werk-man wiþ-outen schenschyp,
 16 tetrynge ryȝtlyche þe word of trewþe. And schenye⁴ þou
 boþe wykked speches & veyn speches : for þei profyteþ muche
 17 to wykkednesse, & þe¹ speche of hem crepeþ pryfelyche as
 18 a cancre : of whom Phylet⁵ & Ymene beþ, þat beþ y-fallen
 a-wey from þe trowþe, seyenge þat þe resurreccyoun of dede
 men is now y-don ; & þei turneþ up þe feiþ of summe men.
 19 Bote þe stabel fundament of God stondeþ styлле, hafynge þys
 marke, Oure Lord haþ y-knowe þilke þat beþ of his : &
 Eferich man departeþ hym-selfe fro wykkednesse þat clepeþ
 20 þe name of oure Lord. & in a gret hous þer beþ noȝt onlyche
 vesseles⁶ of gold & of sylfer, bote also of treo⁷ & of erþe ; and
 21 summe beþ to worschupe, & summe to defoul. Bote who
 þat makeþ hym-self clene from þese, he schal ben a vessel
 y-halewed in-to worschupe, and profytabel to God, and redy
 22 to eferich good werk. & fleo þou þe desyres of ȝouþe, bote
 folewe þou ryȝtfulnesse, feiþ, charyte, & pes, wiþ þilke þat
 23 clepeþ þe name of oure Lord wiþ a clene herte. And schonye
 þou questyones of foly & þat beþ wiþ-outen techynge⁸,
 24 knowynge þat þei bryngeþ forþ stryfynges. And it byhoueþ
 Godes serfaunt to ben no stryfer, bote good & softe to alle
 25 men, habel to ben y-tauȝt, pacyent, & wiþ softnesse amend-

¹ om. P. ² here P. ³ fol. 82 S. ⁴ fol. 94^b P. ⁵ philep P.
⁶ repeated in the margin, 1st corr. S. ⁷ treo expunged with wodge in
 the margin, later hand, S. ⁸ fol. 82^b S.

yngre hem þat azeynstondeþ þe trewþe; 3ef þat God wole zefen hem myzt for-to knowe þe trewþe, þat þei ascapen 26 from¹ þe defeles grunnes, of whom þei beþ y-holde prysoneres after his wyлле.

And² knowe þou þis, þat in þe laste dayes þer schuleþ 1 3
ben perylous tymes. For men schulleþ ben lofyngre hem- 2
selfen, coueytous and proude, blasphemers, in-obedyent to
hure eldren, vnkynde, cursede, wiþ-ouren lofe, wiþ-ouren 3
pes, blamyngre oþer men, incontinrent, no3[t] muke, with-ouren
benyngre, traytours, fro-ward, swellyngre þoro3 pruyde, 4
loferes of lustes more þan of God; hafyngre þe lyknesse of 5
pyte bote forsakyngre his vertu: and þese schenye³ þou.
For of þese þer beþ þat perseþ mennes houses, & ledeþ wiþ 6
hem wrecchede wymmen þat beþ y-charged wiþ synnes
& y-lad wiþ dyuerse desyres, & efermore þei beþ lernyngre, 7
bote þei ne comeþ nefer to þe knowyngre of trewþe. And as 8
Iannes⁴ & Mambres azenstoden⁵ Moyses, so þese azeynstondeþ
þe trewþe; men þat beþ corrupt in pou3t, & wykked a-boute
þe feiþ. Bote þei ne schuleþ no3t profyten: for hure vnkun- 9
nyngenesse schal ben openlyche⁶ y-knowen⁷ to alle men,
ryzt as þe oþeres was. Bote þou hast folewed my techyngre, 10
myn ordeynyngre, & my purpos, feiþ, longanynte (þat
is longabydyngre)⁸, lofe, pacyence, persecucyones, suffrynges, 11
whyche⁹ habbeþ y-ben y-do to me at Anthyoche, at Yconye
& at Lystres; whuche persecucyones ich haue y-suffred:
bote God haþ defended me of hem alle. And alle þilke þat 12
woleþ lyfen mukelyche in Crist schulleþ suffre persecucyoun.
Bote wykkede men & gyloures schulleþ profyten into worse, 13
erryngre hem-selfen, & bryngen oþer men in-to errour. Bote 14
dwelle þow styлле in þese pinges, þat þou hast y-lernyd & þat
beþ y-take to þe, knowyngre of whom þou hast y-lernyd;
& þat from þi zouþe þou hast y-knowe holy wrytynges þat 15
mowen enforme þe in-to hele by þe feiþ þat is in Iesu Crist.
And eferich wrytyngre þat is inspyred of God is profytabel 16
to techen men, & to vndernymen hem, & to amenden hem,

¹ fol. 95 P.² *sektys* in the margin, 1st corr. S.³ *schonye* P.⁴ *s* on erasure, S.⁵ *azenstonden* P.⁶ *en* on erasure, S.⁷ fol. 83 S.⁸ Thus in P.⁹ *þ^t is lonabydege* in the margin, 1st corr. S.⁹ fol. 95^b P.

17 & to enformen hem in ryȝtfulnesse: so þat a Goddes man is parfyt & enformed to eferich good werk.

4 1 And y wytnesse to-fore God, & oure Lord Iesu Crist, þat schal deme boþe quyke men & dede, & by his comynge & his
2 kyngdom; preche þou þe word, & stonde bysylyche boþe in hese & in anuy; & vndernyme þou, & byseche, & blame þou
3 in eferich pacyence & in techynge. For tyme¹ schal come when men ne wollep noȝt susteyne good techynge² & hol; bote þei schuleþ gedere to-gyder maystres, ycchynge³ heres⁴,
4 & þei schulleþ turnen away hure herynge from trewþe, & þei
5 schuleþ turnen hem to tales. Bote wake þou, & trauayle þou in alle þinges, & do þou þi werk of þe euangelye, & fulfulle þi mynstrynge. & be þou sober.

TITUS.

And⁵, suster, to an oþer of his dissiples þat hyȝte Tyte he
1 5 wryteþ in þis wyse, For þis enchesoun y lafte⁶ þe at Crete, for þou schuldest amenden þilke þinges þat lakkeþ, & þat þou
6 schuldest ordeyne prestes by cytees, as ich ordeyned þe; and who þat is wiþ-ouren blame, a man of on wyf, þat haþ feiþful
7 children, noȝt in-to accusacyoun, ne soget to leccherye. For it byhofeþ þat a byschop be wiþ-ouren blame, as despensatour of God; noȝt proud, ne wrapþeful, ne dronkelew, ne a smyter,
8 ne coueytous of foul wynnynge; bote an ospyteler & benygne, 9 sober, ryȝtful & holy, contynent; & cleppyng a feiþful & a trewe word þat is aftur good doctryne, þat he be myȝty to warne men in hol techynge, & vndernymen þilke þat aȝeyn-
10 seyen. For þer beþ manye in-obedyent, veyn spekeres & 11 gyloures, & most of þilke þat beþ of circumcysyoun, whom byhofeþ to ben vndernomyn; for þei turneþ up alle houses, techynge þat ne byhofeþ noȝt to ben y-tauȝt, for enchesoun
12 of foul wynnynge. And on of⁷ hure owne prophetes⁸ seyde, Men of Crete beþ efermore lyeres, lether bestes, of slow

¹ for tyme repeated in the margin, 1st corr. S.

² fol. 83^b S.

³ tichynge on erasure in a late hand, P.

⁴ fol. 96. þe heres, P.

⁵ Heading: Tyte in a modern hand on ff. 83^b and 84, S.

⁶ laue P. nota

in the margin, S.

⁷ fol. 96^b P.

⁸ fol. 84 S.

wombe. & þis testymonye is soþ. & þerfore blame hem 13
 harde, þat þei ben hol in feiþ, nozt takyngre kepe to þe fables 14
 of Iewes, ne to mennes comaundementes þat turneþ hem
 a-wey from trewþe. And to clene men alle þinges beþ clene : 15
 bote to men þat beþ defouled & mysbylefed þer ne is no þing
 clene ; for hure þozt and hure consyence beþ defouled. & þei 16
 knowlecheþ þat þei knoweþ God ; bote in hure dedys þei
 forsakeþ hym, for þei beþ abhomynabel, & vnbylefed, &
 [reprefabel] to eferich good werk.

Bote speke þou hol doctryne þat bysemeþ þe to speke : 1 2
 þat olde men ben sober and chaste, redy & wys, hol in feiþ, 2
 in lofe, & in pacyence : olde wymmen also ben in an holy 3
 habyt, nozt schidesteres, nozt serfyngre to mucho wyn¹,
 spekyngre & seyenge wel, þat þei techen wysdom : 3onge 4
 wymmen, þat þei lofen hure housbondes & hure chyl dren
 also, & þat þei ben redy & wys, chast & sober, hafyngre [cure] 5
 of þe houshold, benyngre, & sogetys to hure housbondes, þat
 þe word of God ne be nozt y-blasphemed. Warne þou also 6
 3onge men þat þei ben sober : & in alle þinges 3ef þi-selfen 7
 an ensampel of goode werkes, in techyngre, in holnesse, in
 chastyte, in sadnesse þi word be hol & wiþouten reprefe ; 8
 þat he þat is aduersary² be³ adrad, & fynde non yfel to seyn
 of ous. Also þat serfauntes ben in alle þinges sogetes to hure 9
 lordes, plesyngre in alle þinges & nozt a3eyn-seyenge ; ne 10
 bygylyngre, bote in alle þinges schewyngre a good feiþ ; þat þei
 worschupen in alle þinges þe doctrine of oure God & oure
 Safyours. For þe grace of God oure Safyours haþ appered 11
 to alle men, techyngre ous þat we forsaken wykkednesse 12
 & wordlyche desyres, & þat soberlyche & ryztfullyche &
 mukelyche we lyfen in þis worlde, abydyngre þe blissed hope 13
 & þe comyngre of þe blysse of þe grete God & oure Safyours
 Iesu Crist ; þat 3ef hym-selfen for ous to fore-by3enge ous 14
 of eferich wykkednesse, & to maken ous a clene pepel & an
 acceptabel to hym-selre & a folewere of goode werkes.

Þese þinges spek þow & warne & vndernyme wiþ eferich 15
 power of comaundyngre. No man despyse þe. And warne 1 3
 hem to be sogetes to princys, & to potestatys, to ben

¹ veyn P.² fol. 84^b S.³ fol. 97 P.

obedyent to þat þat is y-sayd hem, & redy to eferich good
 2 werk, to blaspheme no man, ne ben none stryferes, bote softe,
 3 schewyng eferich mansuetude to alle men. And we weren
 ous-self sumtyme vnwyse, vnbylefed, erryng, & serfyng
 to oure desyres & to dyuerse lustes, & in¹ malyce and in
 enuye lyfyng, y-hated of oþer men, & hatyng to-gedere.
 4 Bote when þe benygnyte & þe humanyte appered² of God
 5 oure Safyour, noȝt of þe werkes of ryȝtfulnesse, þat we hafeþ
 y-don, bote þoroȝ his owne mercy he safed ous, by waschyng
 6 of a bygetyng aȝeyn & renewyng of þe Holy Gost, whom
 he haþ y-sched in ous plenteuouslyche, by Iesu Crist oure
 7 Safyour; þat we ben y-iustyfyed þoroȝ his grace & ben eyrys
 8 þoroȝ hope of an eferlastyng lyf. A trew word, & of þese
 þinges ich wole conferme þe, þat by goode werkes men
 chargen to ben beforen oþer, þilke þat bylefeþ to God. For
 9 þese þinges beþ goode & profytabel to men: bote schenye
 þou questyones of foly, and genologyes, and stryfes of þe lawe;
 10 for þei beþ vnprofytabel and veyn. A man þat is an heretyk
 aftur þe furste & þe secounde correccyoun schenye hym;
 11 knowyng þat such a man is y-turned upso-down, & he
 agulteþ whan he is y-dampned þoroȝ his owne dom.

þus, suster, seynt Poule techeþ how Cristene men schuleþ
 lyfe, & his techyng acordeþ wiþ Cristis techyng in þe gospel,
 as þe techyng of þe oþere aposteles doþ. And now, suster,
 my counseyl is þat þou lyfe vertuouslyche³ after Cristes
 techyng, & kepyng his hestes whyles þou art in þis world;
 & þanne þou schalt þoroȝ his mercy come to an eferlastyng
 lyf of blysse, boþe in body and in soule. Amen.

¹ fol. 97^b P.² fol. 85 S.³ fol. 98 P.

THE ACTS OF THE APOSTLES¹.

Als² saynte Luke telles ande writes of þo dedes of þo apostuls, ande³ sais vpon⁴ þis wise, Forsoþe, þou Theophul, **1** þe firste sermone I made of alle⁵ þat Iesus bigan to do ande⁶ teche, vnto þat daye þat he ascended vppe (or was taken² uppe), comawndeande⁷ vnto⁸ þo apostuls⁹ þurghē þo Holigoste þo whiche he chees: ande vnto þo whiche he schewed hym- seluen lifande efter hise passion in many argumentes, bi fourty¹⁰ days¹¹ apperande vnto hem, ande spekande of þo kengdome of God: ande etande he comanded hem þat þei⁴ schulde noghte departe nor¹² go away fro Jerusalem, bot þat þei schulde abide þo sonde ande þo bihetyngē¹³ of þo fader, þat 3he haue harde, he saide, bi my mowþe: for¹⁴ forsoþe 5 Iohn baptised in water, forsoþe 3he schal be baptised þurghē þo Holigoste noghte myche efter þise dais. Þerfore þei þat 6 wore komen togader asched hym, ande saide, Schalt þou in þat tyme restore þo kengdome¹⁵ of Israel¹⁶? Ande he saide 7 soþely vnto hem, Hit es noghte 3oures to knowe þo tymes (or, hit falles noghte to 3owe) ande þo momentes, þo whiche my¹⁷ Fader has¹⁸ putte in his power. Bot 3he schal take 8 vertewe comande fro abouen vnto 3owe of þo Holygoste into 3owe: ande vnto⁸ me witnesses 3he schal be¹⁹ in Ierusalem, ande in al Iury ande Samarye, ande vnto þo ferreste²⁰ ande laste of erþe. Ande whanne he hade saide þise þinges, 9 hem²¹ seande, he was lifte vppe; ande a clowde toke hym fro her eyghne. Ande⁸ whanne þei loked²² vppe into²³ heuen efter **10** h[y]m²⁴ wendande, lo, twoo²⁵ men stoden biside hem in white

¹ MSS. C and D begin here. Here bigynnes þo actus of apostuls C. Actuum apostolorum S.P. Apostolorum D. fol. 16^b C; 8 D; 85^b S. ² C^o 1. in the margin, C. ³ om. S.P.D. ⁴ on S.P.D. ⁵ þinges follows in a later hand, P. ⁶ & to D. ⁷ comaundede S.P.D. ⁸ to S.P.D. ⁹ posteles S.P. ¹⁰ argumen (crossed through) tes follows, C. ¹¹ days in the margin, C. ¹² no P. ¹³ hetynge S.P.D. ¹⁴ om. P. ¹⁵ þe kyngdom (crossed out) follows, S. ¹⁶ Irael D. ¹⁷ my fader (expunged) ends fol. 85^b; the line is unfinished with room for 7—8 letters more; my fader repeated on fol. 86 S. ¹⁸ fol. 17 C. ¹⁹ bere S.P.D. ²⁰ ferpeste S.P.D. ²¹ þei S.P.D. ²² lokande S.P.D. ²³ in tul S.P.D. ²⁴ hem C. hym S.P.D. ²⁵ twey S.P.D.

11 cloþinges, þo whiche saide vnto hem, Men of Galilee, wherto
 stonde 3he biholdande into heuen? [He þis Iesus þat es
 up-taken fro 3ou in-to heuene]¹, righte as 3he sawe hym
 ascende² vnto³ heuen⁴, right so schal he kome as⁵ 3he sawe
 12 hym wende. þan⁶ turned þei agayne vnto⁷ Ierusalem fro þe
 13 mownte of Olyuete, þat es biside Ierusalem. Ande whanne
 þei hade enturde into þer⁸ cynacle (a howse þat þei dwelled
 inne), þei 3ode vppe where Peter dwelled, ande Iohn, ande
 Iames, ande Andrewe, ande Philippe, & Thomas, ande
 Bartholomew⁹, ande Mathewe ande Iacob Alpei, ande
 14 Symon¹⁰ Zelotes & Iudas Iacobi. Alle þise were lastande
 in preyer togader wiþ wymmen, ande Mary Jesu moder, ande
 15 hire breþer. In¹¹ þo dais Peter ros uppe inmyddes¹² þo breþer,
 ande saide—þo company of men þat was þer togider was
 16 nerehande¹³ a hundreþe¹⁴ ande twenty¹⁵—3he men ande my
 breþer, þo writte þat þo Holigoste has bifore saide, hit bihoues
 to be fulfilled of Iudas by Daud¹⁶ mowþe, þo whiche was¹⁷
 17 ledar of hem þat toke Iesu; þo whiche was noumburde in vs
 (þat es¹⁸, was of oure company), ande he es lotted in þo lote of
 18 þis priuete. Ande he þis forsoþe fledde away, ande helde þo
 felde of þo hire of wikkednes (þat es, þat was boghte wiþ þo
 money þat Criste was solde fore), ande honged¹⁹ hymseluen,
 ande brasté ymiddles²⁰, ande alle hise guttes & entrailes
 19 wore 3ette oute. Ande hit es knowne þinge vnto²¹ alle²² þat
 dwellen in Ierusalem, so as þat²³ felde was called on þer
 20 langage Acheldemac, þat es, þo felde of blode²⁴. Sopely hit
 es writen in þo boke of Psalmes, His dwellynge be²⁵ deserte,
 ande be þer none²⁶ to dwelle þerinne: ande, An oþer hafe hise
 21 bischopriche. Ande²⁷ þerfore it bihoues of þise men þat ben

1 S.P.D. 2 in the margin, C. 3 om. P. up into S.D.
 4 om. P. 5 os S.D. 6 new division with initial, S.P.D.
 ii in the margin, D. 7 to S.P.D. 8 þe P. 9 bertulmew
 S.P. berthilmew D. 10 symonde S.P.D. 11 new division with
 initial, S.P.D. 12 y myddys S.P.D. fol. 17^b C.
 13 nyhande S.P.D. 14 an hundred S.P.D. 15 fol. 86^b S. 16 Daus S.P.
 17 in the margin, C. 18 eer S.P.D. 19 hinged S.P.D. 20 in m. S.P.D.
 21 til S.D. to P. 22 alle men P. 23 þat (inserted) þe P.
 24 Chapters I. 20—IV. 6 omitted in D. 25 made inserted in a later
 hand, P. 26 none it be S.P. 27 om. S.P.

wiþ vs gadurde togider in alle þo tyme þat oure Lorde Iesu Criste kome ande 3ode amonge vs, bigynnande fro þo 22 bapteme of Iohn, vnto¹ þo day þat he was vp-taken fro vs, [on]² of þis[e] forto³ be a witnes wiþ us of his uprisinge. Ande 23 þei sette tweyne, Ioseph þat was called⁴ Barsabas, ande⁵ his kouþe name es Rightwise, ande Mathewe. Ande preyande 24 þei saide, þow Lorde, þat knewe þo hertes of alle, schewe vs whom þow haueste chosen of þise twoo⁶, to take þe place of⁷ 25 þis priuete ande of þis seruice, & þo apostulhed of whiche Iudas es depriued, þat he may dwelle in hise stede. Ande 26 þei gafe hem lottes, ande þo lotte felle vpon⁸ Mathewe, ande⁹ he was anoumburde wiþ þo eleuen¹⁰ apostuls. Ande¹¹ whanne 1 2 þo dais of Witsonenday¹² wore fulfilled, alle þo disciples weren togader in þat same place¹³. Ande sodenly a sowne kome fro 2 heuen, as hit wore of an¹⁴ hasty komyngre spiritte, ande fulfilled alle þo house þore þei wore sittande. Ande diuerse 3 langages appered vnto hem, as it wore fire; ande sat abouen¹⁵ icheone of hem. Ande alle were fulfilled of þo Holigoste, 4 ande þei biganne to speke in diuerse langages, righte as þo Holigoste gafe to hem to speke. Ande þer¹⁶ wore þat tyme 5 soþely in Ierusalem dwellande Iwes¹⁷, religiowse men of alle nacyon þat vndur heuen was. Ande¹⁴ whanne þis voice was 6 made ande þis sowne¹⁸, þer kome togider grete multitude, ande was confused in mynde: ande þei¹⁴ merueyld gretly, for icheone harde hem spekande in hise langage. Alle soþely 7 þei were amerueylde¹⁹, ande gretely wondurden²⁰, ande saiden, Lo, ne ben²¹ noghte alle þise men of Galilee þat speken vpon⁸ þis wise? Ande how es hit þat iche of vs has harde hise 8 langage, in whiche þat we²² wore borne inne? Of Parthi, 9 Medy ande Elamyte, ande of hem þat dwellen in Mesapo-

¹ vnto repeated on fol. 18, C.² ande C. on S.P.³ to S.P.⁴ cleped P.⁵ þat S.P.⁶ two oon S.P.⁷ fol. 87 S.⁸ on S.P.⁹ C^m 2 in the margin, C.¹⁰ enleuene S.P.¹¹ no break in MS. C.Initial and new division, S.P. die pentecostes in the margin, xvth cent.¹² II Chap' in a late hand on erasure, S.¹³ Whyssoneday S.P.¹⁴ in þat stede S.P.¹⁵ om. S.P.¹⁶ up on or abouen S.P.¹⁷ þer in a later hand in the margin; nota below it, S.¹⁸ fol. 18^b C.¹⁹ sounde S.P.²⁰ a wondrud S.P.²¹ merueyled S.P.²² ar S.P.²³ in the margin, 1st corr. S.

tonye, in þo Iury ande in Capodoche, Pounty ande Assyen,
 10 in Frige ande¹ Pamphile², Egipte ande in þo parties of Libee
 þo whiche es aboute Ciryence, ande þo komelynges of
 11 Romayn³, ande þo Iewes ande þo procellytes, þo Cretes⁴ ande
 þo Arabies, we hafe harde hem spekande in⁵ oure langage þo
 12 grete wondurs ande dedus of God. Alle soþely þei wore
 astonyed, ande merueilde togader, ande saide, What þinge
 13 wol þis be? Oper soþely lowghne, ande saide, þise men ben⁶
 14 filled wiþ muste. Ande þanne stode Peter wiþ þo elleuen⁷
 soþely ande saide wiþ highe voyce vnto hem, Men of Iewry,
 &⁸ alle þat dwellen in Ierusalem, þis þinge be knowen vnto
 3owe, ande wiþ 3oure eres takes ande⁹ conceyues my wordes.
 15 Soþefastly noghte as 3he trowe þise men ben drunken, whanne
 16 hit es of þo day bot þo þridde houre, Bot þis hit¹⁰ es þat was
 17 saide bi þo prophete¹¹ Ioel: Oure Lorde sais þat hit schal be
 in þo laste dais, I schal 3ete oute of my spiritte vpon alle
 flesche: ande 3oure sones ande 3oure doghters schal pro-
 phecye, ande 3oure 3onge men schal se sightes¹² ande visiones,
 18 ande 3oure elders schal dreme dremes: ande forsoþe vpon my
 seruantes (boþe men ande wymmen¹³) ande vpon⁴ my honde-
 maydens I schal 3ote oute of my spiritte in þoo dais; ande
 19 þei schul prophecye. Ande I schal gife wondure¹⁴ in heuen
 abouen, ande tokens in erþe¹⁵ bineþen; blode, ande fire, ande
 20 steme¹⁶ of smeke: þo sonne schal be turned in-to markenes¹⁷,
 ande þo mone into blode, bifore þo grete daye of God ande
 21 þo opunsched¹⁸ kome: ande¹⁹ hit schal be, alle or iche whoeuer
 22 calles þo name of God, he schal be saufe. 3he men of Israel,
 here 3he þise wordes: Iesu of Nazareth, a proued man of God
 in 3owe þurghe vertewes ande schewynges ande takens, þat
 23 God did bi hym amonges 3owe, as 3he wote; hym, þurghe
 kownseile endide ande þurghe þo bifore-knowynge of²⁰ God

¹ fol. 87^b S. ² in Pam. S.P. ³ romanye P. ⁴ crite corrected into crete, S.
⁵ on S.P. ⁶ are S.P. ⁷ enleuene S.P. ⁸ fol. 19 C.
⁹ or S.P. ¹⁰ þis S.P. ¹¹ prophecye S.P. ¹² sightes ande om. S.P.
¹³ boþe.....wymmen faintly underlined, C. om. S.P.
¹⁴ gret inserted before wonder, P. ¹⁵ abouen, expunged, follows, C. þe erþe P.
¹⁶ þe myst of smoke S.P. ¹⁷ derknesse S.P. fol. 88 S. ¹⁸ opun schewed S.
 opun day (inserted) schewed P. ¹⁹ verse 21 begins: & alle who so euere clepeþ S.P.
²⁰ fol. 19^b C.

þurghe wikked mennes hende bitraid & taken, tourmen-
tande¹ 3he slowe: whom² God raysed agayne, þo paynes 24
of helle lowsed ande broken³, so as⁴ hit was impossibul þat
helle hym schulde holde. (Sipen⁵ he heled hit þurghe his
myghte, ande alle þat euer was maked.) Daudid soþely sais of 25
hym, I schal puruey ande force oure Lorde⁶ euer bifore me;
for he es at my righte side, þat I be noghte stired⁷. Ande 26
þerfore es my hertte maked brode, ande my tunge made⁸
ioye; ande ouer þat (or, þeropon)⁹ my flesche schal reste in
hope, for þow schal noghte¹⁰ leue my soule in helle, nor¹¹ þou 27
schalte gife þi saynte to see corrupcion. Þo ways of life þow 28
made knowne vnto¹² me; þow schalte fulfille me wiþ þi face
in ioynge. 3he men ande breþer, if hit be¹³ leffulle to say 29
vnto¹² 3owe of Daudid þo patriarche, for þat he es deed ande
biried, ande hise graue es amonge 3owe vnto þis daye. Ande 30
þerfore whanne he was a prophete, ande wiste wele¹⁴ þat God
þurghe trewe¹⁵ oþe¹⁶ hade sworne vnto hym, þat of þo frute þat
oute of hym schulde kome, schulde sitte vpon his sege;
seande ande for-spekande¹⁷ of þo resurreccione of Criste, for 31
noþer was he forlefte¹⁸ in helle, ne¹⁶ neþer his flesche sawe
corrupcion (þat es, was neuer filed). Hym¹⁹ þis same Iesu 32
God raysed agayn, werof ande²⁰ of whom we alle ben witnes.
Ande²¹ þerfore forsoþe [he was] highe listud vppe [bi] þo righte 33
honde of God²¹ ande þurghe þo bihetyng of þo Holygoste
taken of þo Fadire, he has zotted downe þis, þat 3he see ande
here. Soþely Daudid steghe noghte vppe into heuen: for 34
hymselfe soþely sais, Oure Lorde saide vnto¹² my Lorde, Syt
þow vpon²² my righte honde, þe while þat I putte þine 35
enmyse schamel²³ of þi fete (þat es, til þat I putte hem vnder

¹ to torment & S.P. ² upp wh. S.P. ³ brake S.P. ⁴ as om. P.

⁵ Sipen (synne S.P.) he...maked underlined, C.P. ⁶ louerd with ue crossed out, S. ⁷ meuyd S.P. ⁸ makeþ S.P. ⁹ or þeropon om. S.P.

¹⁰ not in 1st corrector's hand in the margin, S. ¹¹ neþer S.P. ¹² to S.P.

¹³ if (crossed out) it be marked to be inverted, S. be it P. ¹⁴ fol. 88^b S.

¹⁵ trewþe, S.P. ¹⁶ om. S.P. ¹⁷ byfore sp. S.P. ¹⁸ left S.P.

¹⁹ fol. 20 C. hym om. S.P. ²⁰ ande of whom om. S.P. ²¹ Ande

þerfore forsoþe þo highe listud vppe honde of god þat es þo righte honde of

god alþerhyeste C. þerfore þe ryzt hond of god is hyed S.P. Vulg. Dextera

igitur Dei exaltatus. ²² on S.P. ²³ schameful S.P.

36 þi fete)¹ Ande þerfore certaynly wite alle þo folkke of Israel, þat
 God has makid hym Lorde ande Criste, þis iche² same Iesu
 37 þat 3he crucified. Ande² whanne þei herde þis, in hertte þei
 wore prikked, ande þanne þei saide vnto Peter ande to þo³
 toþer⁴ apostuls, Leue men ande breþer, what schal we do?
 38 Sopely Peter saide vnto⁵ hem, Dos penaunce, ande iche of
 3owe be baptised in þo name of oure Lorde Iesu Criste in
 forgifnes of 3oure synnes; ande 3he schal take þo gifte of þo
 39 Holygoste. Vnto⁶ 3ow es⁷ hette⁸ a bihetynge, ande also
 vnto⁵ 3owre childer, ande to alle þat fer be, ande vnto alle þat
 40 God oure Lorde haues⁹ called¹⁰. Wiþ many also oþer wordes
 he has wytnessed¹¹, ande he amonested¹² hem, ande saide, Bes
 41 3he saued fro¹³ þis schrewde kynreden. Ande³ þoo þat receyued
 þer sermone wore baptised: ande þat day weren wonnen
 42 vnto⁵ God ande turned abowte þreo þowsande. Ande þei wore
 þanne lastande in þo apostuls techinge, ande in komunyng
 43 of brekinge of brede, ande in preyers. Dredfulle was forsoþe
 iche sowle: ande many merueyles ande wondurs wore bi þo
 apostuls in Ierusalem wroghte; ande grete drede was amonges
 44 hem alle. Alle¹⁴ also þat trowed weren togader, ande alle
 45 þer þinges worn in komun amonges hem; þei solden þer
 londes, þer catelle ande þer godus¹⁵, ande departed hit amonges
 46 hem alle, vnto⁵ euerichone efter¹⁶ he hade nede. Ande iche
 day þei contynued lastande in þo temple togader, ande abowte
 howses (þat es, vnto⁵ þo puple þat þer kome of diuerse places)¹⁷
 þei brake þe brede (þat es, Goddes worde)¹⁷, [and] þei token
 47 mete wiþ ioye ande sympulnes of hertte, þankande God, ande
 hafande grace vnto⁵ alle folke. Ande oure Lorde [soply
 makid more þe whiche schulde be¹⁸ saued iche day in hym-
 seluen]¹⁹.

3 1 Peter²⁰ sopely ande saynte John 3oden into þo temple atte
 2 þo houre of none-preyer. Ande²¹ a man þat was crokud fro

¹ gloss underlined, C.S.P.

² om. S.P.

³ om. P.

⁴ opere P.

⁵ to S.P.

⁶ þat to S.P.

⁷ soplyche is S.P.

⁸ byhote S.P.

⁹ fol. 20^b C.

¹⁰ clepyd S.P.

¹¹ fol. 89 S.

¹² amoneste S.P.

¹³ fro

twice, P. ¹⁴ also alle S.P.

¹⁵ ande þer godus om. S.P.

¹⁶ after þ^t S.P.

¹⁷ gloss underlined, S.P.

¹⁸ schulde be in marg. contemporary hand, S.

¹⁹ Thus in S.P. hit made more epistola sequitur, C.

²⁰ C^m 3^m in a later

hand, in marg., C. iii chap^e in a xvith century hand, S.

²¹ fol. 21 C.

his moder wombe (þat es, was borne crokud)¹ [was borne, ande] iche² day hise frendes sette hym atte þo temple-dore þat was Speciosa, þer³ forto begge almes of hem þat ȝode in ande oute of þo temple. He þis whan he sawe Peter ande 3 Ioon begynne to enter into þo temple, he preide hem of þer almes. Ande Peter wip Ioon bihelde vnto⁴ hym, ande saide, 4 Loke vpon vs. Ande he bihelde vpon hem, and trowed sum- 5 whate to haue of hem. And þanne Peter soþely saide, Golde 6 ande syluer haue I none (þat es to say, noþer)¹; bot soþely þat⁵ þat I haue I⁶ gife vnto⁷ þe. In þo name of Iesu Criste of Nazareth, rise ande go; ande toke hise righte honde, 7 ande lifte⁸ hym vppe: & alssone wore hise lymes made hole ande sadde. Ande he stode vppe ande ȝode his 8 way, worschipande ande þankande God. [& alle þe puple 9 sawe hym walkande & worschipande God]⁹; soþely [wel]¹⁰ 10 men hym knewe, þat hit was he þat satte at þo temple-dore forto⁴ asche mennes almes: ande of hym þei wore merueyled ande gretely awonderde¹¹ how hit so bifelle vnto⁷ hym. Ande 11 soþely whanne þei [sawe]¹² Peter ande Iohn, alle þo puple kome rennande vnto⁴ hem to Salomons porte¹³, wondurande vpon¹⁴ hem ande biholdande¹⁵. Ande Peter whanne he sawe¹⁶ 12 þat, he saide vnto⁴ þo folke, Men of Israel, whi wonduren ȝhe here-oponne¹⁷, ande whi biholde ȝhe vs so, as we þurgh our vertewe or our power hafe made hym þis to go? Abrahams 13 God ande Isaaks God ande Iacobs God ande ȝoure faders God¹⁸ haues glorified hise sone Iesu; þo whiche forsoþe ȝhe bitraide ande denied bifore þo face of Pilate, demande hym vnto⁴ þo deþe. ȝhe, forsoþe¹⁹, þo holy ande þo rightwise man 14 ȝhe denied, ande²⁰ asched to be gifen vnto⁴ ȝowe a²¹ man þat was a mansleare; soþefastely¹⁹ þo maker of life ȝhe slowe, 15 þat²² God raysed fro²³ deþe vnto⁴ life, whos wytnes we ben.

¹ gloss expunged, S. om. P. ² þat i. C. & eche S.P. ³ fol. 89^b S.
⁴ to S.P. ⁵ om. P. ⁶ þat I S.P. ⁷ om. S.P. ⁸ rerid S.P.
⁹ S.P. ¹⁰ whyleste C. wel S.P. ¹¹ wondrud S.P. ¹² schulde
take C. sawe S.P. Vulg. cum teneret autem. ¹³ fol. 21^b C.
¹⁴ on S.P. ¹⁵ ande biholdande om. S.P. ¹⁶ Soþly whan Petir
saw S.P. ¹⁷ here onne S.P. ¹⁸ fol. 90 S. ¹⁹ soþly S.P.
²⁰ & ȝe S.P. ²¹ a man þat was, om. S.P. ²² whom S.P.
²³ fro deþe om. S.P.

- 16 Ande in þo faiþe of hise name hym þis þat 3he see ande
 knowe, he haues confermed ande helud : þo name of hym,
 ande þo faiþe þat es bi hym gafe þis man fully his hele bifore
 17 alle 3oure sighte. Ande nowe, breþer, I wote þat þurghe
 18 vnknowynge 3he hit did, ande so did 3oure princes. þo
 þinges soþely þat God spake bifore þurghe þo mowþe of alle
 þo prophetes, þat his Criste schulde suffure, þus he fulfilled
 19 hit. Dos penawnce þerfore, ande bes turned, þat¹ 3owre
 20 synnes be done away, whanne þo tymes schul kome of re-
 freschinge fro þo sizte of God, ande² whanne he schal sende
 21 hym þat es preched vnto 3owe, Iesu Criste : þo whiche schal
 dwelle in heuen vnto þo tyme of restorynge of alle þat God
 has spoken þurghe³ þo mowþe of his sayntes fro þo bigyn-
 22 nyng of þo worlde ande þurghe³ hise prophetes. Moyses
 soþely saide, God oure Lorde⁴ schal raise vnto⁵ vs a prophete
 of oure⁶ breþere ; 3he schal here hym as meseluen (þat es, as
 3he done me) anentes alle þinges þat he schal speke vnto 3owe.
 23 Ande soþely hit schal be, þat iche sowle þat⁷ heres noghte þo⁸
 prophete, schal⁹ be þutte oute of þo puple & oute of hise
 24 termes. Ande alle þo prophetes fro Samuel ande so forþer-
 25 more, þat spaken, schewed þise dais. Ande 3he soþely ben
 prophetes sones ande of þo testamente þat God disposed ande
 ordeynde to oure¹⁰ faders, sayande vnto⁵ Abraham, In þi sede
 26 schal be blessed alle þo meyne of erþe. To 3ow firste God
 raysed¹¹ his sone, [and] sende hym blessande 3owe, þat iche-
 one schulde turne hym from þo way of his wikkednes.
- 4 1 As¹² þei stoden ande spaken vnto⁵ þe puple, þer¹³ kome
 fallande vnto⁵ hem prestes ande maisters of þo temple ande¹⁴
 2 Saduceys (þat wore relygyouse men)¹⁵, [and] maden grete
 sorowe þat þei tawghten¹⁶ þo puple ande schewed in Iesu þo
 3 risinge of deþe ; ande layden hondes¹⁷ vpon hem, ande putte
 4 hem in holde vnto þo toþer daye : þanne soþely hit was

¹ fol. 22 C. ² *die trenete* (?), in the margin in a xvith cent. hand. Below it *peuyt* in the same hand as previous insertions, S. ³ *by* S.P. ⁴ om. S.P.
⁵ to S.P. ⁶ *3oure* S. ⁷ fol. 90^b S. ⁸ *þat* S. ⁹ *he schal* S.P.
¹⁰ *3oure* S. ¹¹ *reysynge* S.P. ¹² *C^mym* in the margin, C.S.P.
¹³ fol. 22^b C. ¹⁴ om. P. ¹⁵ gloss underlined in S.P. ¹⁶ *þ^t þei*
tau3te repeated in the margin, 1st corr. S. ¹⁷ *hond* S.P.

nyghte. Many of hem¹ forsoþe troweden þat herden Goddes worde; ande was þo noumbre of men fiue þowsande. þo 5 toþer² day hit felle þat þer schulde be gadired togider þer princes, þo olde men, ande þo wise of Ierusalem, ande Annas 6 þo prince of prestes, ande Cayphas, ande Iohn, ande Aly-sawndure, ande als many as wore of þe prestes³ kinreden. Ande [þei] put hem ymyddes⁴ hem alle, ande asched hem, 7 In whatte vertewe & in whos name did 3he þise þinges? Thanne Peter, fulfilled of þo Holygoste, saide vnto⁵ hem, 8 Princes⁶ of⁷ puple ande olde men, heres⁸ ande vndur-stondes⁹. If we to daye ben demed in þo gode dede of þis 9 seke man, in þo whiche he þis¹⁰ es made saufe, knowne þinge 10 be hit vnto⁵ 3owe¹¹, ande to alle þo folke of Israel: for in þo name of Iesu Criste of Nazareth, þe whiche 3he crucified, whom God raysed agayn fro deþe, in¹² þat he þis stondes bifore 3ow¹³ hole. He þis Ihesus es þo stone þat of 3owe was re- 11 proued in howsinge, þat es nowe made þo heued kornestone. Ande þer es no hele in any oþer. Nor soþely oþer name 12 vnder heuen es none gifen vnto⁵ men, in whiche we maye ande bihoues be saued. Ande¹⁰ whanne þe men sawe ande 13 bihelde þo stedfastnes offe Peter ande Iohn, ande was founden þat þei wore men unletterde ande ideotes, þei were amer-ueyled, ande knew þem, þat þei hade ben wiþ Iesu. Ande 14 þei sawe þo man stondande wiþ hem þat was heled¹⁴; ande no þinge þei myghte agaynsaye. Ande¹⁰ þei komanded hem 15 forto⁵ go¹⁶ oute of þo kownseyl, ande þei kownseilde togider, ande saide, What schal we do vnto⁵ þise men? For als 16 mykel soþely as a knowne token ande merueyl es done þurghe hem, knowne vnto⁵ alle þo folkke þat dwellen in Ierusalem, ande we maye noghte denye hit. Bot þat hit be 17 no more¹⁵ pupplished ne¹⁵ spoken amonge þo folkke, þrete we hem, þat þei in þat name speke nomore vnto⁵ any man. Ande þei called¹⁷ hem¹⁵ unto hem¹⁵, ande komawnded hem¹⁰ 18

¹ hom (?) C. ² þ^t oþer S.P. ³ here D begins; fol. 9. ⁴ in þe myddel of S.P.D. ⁵ to S.P.D. ⁶ fol. 91 S. ⁷ of þe P. ⁸ 3ee follows, S.P.D. ⁹ ande vndurstonde om. S.P.D. ¹⁰ om. S.P.D. ¹¹ 3ow alle S.P.D. ¹² ande in the text with in in the margin, C. in S.P.D. ¹³ fol. 23 C. ¹⁴ nota in the margin, S. ¹⁵⁻¹⁵ om. S.P.D. A cross in the margin, C. ¹⁶ go forþ S.P.D. ¹⁷ cleped S.P.D.

þat þei schulde nomore¹ so speke, [ne]² teche on³ no wise
 19 in Ihesu name. Peter soþely ande Iohn ansuered and saide
 vnto⁴ hem, If hit is⁵ riȝtewise in þo sighte of God soner to
 20 here ȝowe þan God, telle vs; þat we hafe harde ande sene,
 21 we may noghte bot we hit speke. Ande þei lefte hem wiþ
 many þretynge, dredande þo puple. No rightwise cause
 myghte þei finde hem forto punische, for alle spake hit ande
 made hit clere ande knowne, þat þinge þat bi hem was done,
 22 of þat þinge þat bifelle. Þat man was of elde fourety ȝhere
 ande twoo⁶ more, whanne þis token ande þis hele was.
 23 Ande⁶ whanne þei wore laten oute of þo⁷ kownseile to wende
 forþe þer way, þei komen vnto⁴ þer breþer þat wore conuerted,
 ande broghte hem worde, what kynnes⁸ þinges⁹ þo princes of
 24 prestes ande þo olde men hade vnto hem saide¹⁰. Whanne
 þei hit harde, þei lifte¹¹ vppe þer voyce togider alle to God¹²,
 ande saide, Lorde, þow þat madeste heuen ande erþe, þe see
 25 ande alle þat in hem are¹³: þat þurghe þo Holigoste, bi þo⁶
 mowþe of oure fadire Dauid, þi childe¹⁴, þow saideste, Whi
 gruced þo folke, ande þo puple þoghte vayn þinges?
 26 Kenges of erþe stoden togider, ande princes komen alle in
 27 one agayns oure¹⁵ Lorde ande agayns hise Criste: þei komen
 togider soþely in þis cyte agaynes þi¹⁶ holy childe Iesu, þat
 þow ennoyntedeste, Herowde ande Pounce Pilate wiþ meny¹⁷
 28 ande folke of Israel¹⁸, to do þat þi honde ande þi cownseile
 29 discryued¹⁹ (²⁰þat es, ordeynde) to be done²⁰. Ande nowe, Lorde,
 biholde vnto⁴ þer þretynge, ande grawnte þi seruantes wiþ
 30 alle faifefulnes to speke þi worde, in þat þow putte forþe þi
 honde; hele²¹, merueiles²² ande wondures to²³ be done for²⁴
 31 þo holy name of þi sone Iesu. Ande whanne þei hade

¹ fol. 91^b S. ² ne S.P.D. & C. ³ in S.P. fol. 23^b C. ⁴ to S.P.D.
⁵ is in the margin, C. ⁶ om. S.P.D. *Vulg.* Annorum enim erat
 amplius quadraginta homo. ⁷ þat S.P.D. ⁸ manere S.P.D.
⁹ þing S.P.D. ¹⁰ seyd to hem S.P.D. ¹¹ hyed S.P.D. ¹² to god
 alle togydere S.P.D. ¹³ ben S.P. buþ D. ¹⁴ þi childe om. P.
 to þi children S.D, with to...ren dotted out in darker ink, S. *Vulg.* per os
 patris nostri David, pueri tui. ¹⁵ fol. 24 C. ¹⁶ þe S.P.D. ¹⁷ gentyles
 S.P.; in S in late hand on erasure. ¹⁸ fol. 92 S. ¹⁹ descryueþ S.
 destriueþ P. ²⁰⁻²⁰ underlined in S. ²¹ to helynges S.P.D. ²² & m. S.P.D.
²³ om. S.P.D. ²⁴ by S.P.D.

preyde, þo place þat þei wore inne was stired¹, ande alle wore fulfilled of² þe Holygoste. Þei³ spaken þanne Goddes worde⁴ wiþ faiþfulnes. O hertte ande o soule (⁵þat es, o 32 wille) hade alle þat puple þat troweden⁶ togider⁵. Ne none of hem þat any þinge hade saide hit⁷ was his, bot wore⁸ in comun vnto⁹ hem alle. Ande wiþ grete vertewe þo apostul[s]¹⁰ 33 bare witnes of þo¹¹ vprisinge of oure Lorde Iesu Criste : ande grete grace was in hem alle. Ne was þer none nedy amonges 34 hem : als many possessioners as þer wore of houses or of feldes solden hem, ande broghte þo price of hem þat þei solde, ande putte hit bifore¹² þo fete of þo apostuls : [& soþly 35 it was departed to ichone after þei had nede. Ioseph, þat 36 hade his sornome knowen of þe apostuls]¹³, Barsabas¹⁴—þat bitokens, sone of comforþe—he hade a felde, ande solde hit, 37 ande broghte þo price, ande laide bifore þo apostuls¹⁵ fete¹⁶.

Soþely a man þat hatte¹⁷ Ananyas, ande hise wife Saphira, 1 5 solden a felde¹⁸, and wiþ þo¹⁹ konseile of hise wife²⁰ wiþhelde 2 a party of þo price, ande þo remnante broghte ande layde bifore þo apostuls²¹ fete. Ande Peter saide to hym, Anany, 3 whi tempted Sathanas þi herte, þow forto⁹ lyghe vnto⁹ þo Holigoste, ande forto defraude of þo price of þo felde? Ne 4 was hit dwellande vnto⁹ þiseluen, ande þo sale was in þine owne power? Whi putttest þou þis dede in þine hertte? þow ne haues noghte lyed to man²² bot to God²³. Soþely 5 whanne Ananyas hade harde þise wordes, he felle downe & dyed : ande grete drede was þer þanne amonge alle þat harde þeroffe. Thanne 3onge men ros²⁴ vppe, ande bare hym 6 away ande biried hym. Efter-worde, as hit were þo space of 7 þre houres, hise wife enterd inne, ande wiste not what was done. Ande soþely Peter ansuered vnto⁹ hire, Say me, þow 8

¹ meuyd S.P.D. ² wiþ S.P.D. ³ & þei S.P.D. ⁴ þe word of god S.P.D.
⁵⁻⁵ underlined in S.P. ⁶ trowen P. ⁷ þ^t it S.P.D.
⁸ þei were S.P.D. ⁹ to S.P.D. ¹⁰ apostuls S.P.D. ¹¹ om. S.P.D.
¹² fol. 24^b C. ¹³ thus in S.P.D. om. C. ¹⁴ Barnabas S.P.D. ¹⁵ postuls P.
¹⁶ Capitulum quintum follows; C^m 5 in the margin, C. V chap^e on erasure, S.
¹⁷ hyzte S.P.D. ¹⁸ a felde repeated in the margin, 1st corr. S. ¹⁹ om. P.
²⁰ fol. 92^b S. ²¹ postuls S. ²² men S.P. ²³ Thus the order of S.P.D. to god bot to man C.
²⁴ reysen S.P., in S on erasure, 1st corrector's hand.

womman, solde 3he þo felde of¹ þat price? Ande sche²
 9 saide, 3he, of þat price. Ande soþely Peter saide vnto³ hire,
 Wharto þoghte 3he hit acordande to 3owe forto³ tempte þo
 Holygoste of God? Loo þo⁴ fete of hem þat biried þine
 10 howsebande at þo dore, ande schal bere forþe þe. Ande⁵
 alsfaste sche² felle downe atte hise fete ande dyed: þo 3onge
 men enterd inne ande fonde hire dead, ande toke hire vppe,
 11 ande biried⁶ hire biside hire husbande. Ande þanne þer was
 grete drede in alle holy chirche, ande in alle þat hit harde.
 12 Bi⁷ þo hondes soþely of⁸ þo apostuls were done many tokens
 ande merueyls in þo folke; ande þei wore alle togider in
 13 Salomons porte. Soþely of alle þo toþer none durste ioyn
 14 hem vnto hem, bot myche þo puple hem praysed. Þo multi-
 tude of hem þat preyde⁹ wexe euer more ande more, boþe of
 15 men ande wymmen; so þat þei hade oute þo¹⁰ seke into þe
 feldes¹¹ ande laide hem in þer couches ande in þer beddes
 in þo felde, þat whanne Peter kome, at þo leste his schadowe
 myghte ouer-schine¹² iche of hem, ande so be deliuerde of þer
 16 sekenes. Soþely þo multitude of neghburs¹³ of þo cite runnen
 togider in Ierusalem, berande þe seke, ande hem þat wore
 traueiled wiþ vnclene spirittes, þo whiche alle wore helud.
 17 Thanne soþely þo prince of prestes¹⁴ rose vppe, ande alle þat
 wiþ hem wore, þo whiche es heresie of Saduceys (þat wore
 18 religiowse)¹⁵, ande wore fulfilled of enuy ande trecchery, ande
 layde hondes vpon þo apostuls, ande putte¹⁶ hem into¹⁷ a
 19 komun holde þat opunly was knowne. Ande soþely onne¹⁷
 þo nyghte one of Goddes awngels opunde þo 3hates of þo
 20 prisone, ande ledde hem oute, ande saide, Gos, ande stondes
 in þo temple, ande spekes vnto³ þo puple alle þo wordes of þis
 21 life. Ande¹⁸ whanne þei hade herde þis, þei enterde in þo
 mornynge¹⁹ into þo temple, ande tawghte²⁰. Whanne þo prince
 of prestes harde þis, ande þoo²¹ þat wore wiþ hym, þei called²²

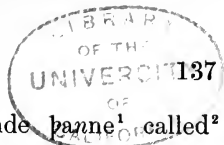
¹ for S.P.D. ² 3he S.P. ³ to S.P.D. ⁴ fol. 25 C. ⁵ om. S.P.D.
⁶ beyned P. ⁷ nota in the margin, S. ⁸ fol. 93 S. ⁹ trowed S.P.D.
Vulg. *credentium* in *Domino* *multitudo*. ¹⁰ of þo S.P. ¹¹ *stretis*
S.P.D. ¹² *ouerschadwe* S.P., with *adv* on erasure in S. ¹³ *Vulg.*
multitudo vicinarum civitatum. ¹⁴ *prestes* in the margin, 1st corr. S.
¹⁵ gloss underlined, S.P. ¹⁶ fol. 25^b C. ¹⁷ in S.P.D. ¹⁸ om. S.D.
¹⁹ *morwynge* P. ²⁰ fol. 93^b S. ²¹ þei S.P. ²² *cleped* S.P.D.

togider a konseile, ande alle þo eldeste men of þo sons of Israel, ande sende vnto¹ þo prisone to bringe þo apostuls² to hem. Ande whanne þo mynistres soþely kome ande opunde 22 þo prisone, þei fonde hem noghte. Bot turned agayne ande tolde þo prince how þat hit was, ande saide, Forsoþe þo 23 prisone we fonde faste sparred³ as hit was lefte, ande þo kepars standinge at þo 3hates: þei opunde þo prisone, ande no man fonde we þerinne. Whanne þo maistres of þo temple 24 ande þo princes⁴ of⁵ prestes herde þise wordes, þei vmþoghten⁶ hem, ande spake togider what was forto¹ do of hem. Ande þo⁷ whiles þer kome one ande broghte worde vnto¹ 25 hem, how þoo men þat þei putte in prisone ben in þo temple, ande ⁸stonden ande techen⁸ þo puple. Thanne 3ode 26 þo mayster wiþ his mynistres, ande ladde hem forþe wiþouten strenkþe: þei dredde þo puple, ⁹in auenture þat⁹ þei wolde stone hem. Ande whanne þei hade ledde hem forþe, 27 þei toke hem in a¹⁰ kownseyl. Ande þo prince of prestes asched hem, ande saide, Wiþ comandmente we¹¹ bid 3owe, þat 28 3he ne teche noghte in þis name. Ande lo, 3he hafe fulfilled Ierusalem wiþ 3oure techinge, ande 3he wil putte vpon vs þo blode of þis man (þat es, þo deþe of Criste). ¹²Peter ande þo 29 apostuls¹² ansuerde ande saide, More hit¹³ bihoues vs¹⁴ to¹³ be buxum vnto¹ God þanne to men¹⁵. God of 3oure¹⁶ faders 30 raised Iesu vnto¹ lyfe, whom þat 3he slowen, hongande¹⁷ hym vpon a crosse. Hym has God highed, ande made hym a 31 prince ande sauyoure þurgh his righte honde, to gife penaunce vnto¹ hem of Israel, ande forgifnes of þer synnes. Ande we 32 ben witnes¹⁸ of þise wordes; ande þo Holygoste whom God haues gifen vnto¹ alle þat¹⁹ to hym ben buxum. Whanne 33 þat þei harde þis, þei ymagynde ande þo3te in þer hertes to slee hem. Ande soþely a Pharisew ros vp in þo kownseile, 34

¹ to S.P.D. ² postuls S.P.D. ³ closed S.P.D. ⁴ prynce S.P.D.
⁵ of þe S.P.D. ⁶ byþou3te S.P.D. ⁷ þer S.P. ⁸⁻⁸ stondynge & techynge
S.P. stondynge & teche D. ⁹⁻⁹ lest S.P.D. ¹⁰ om. S.P. ¹¹ i comaundede
P., in S. on erasure with nota in the margin. ¹²⁻¹² Petur & Ion S.P.
¹³ om. S.P.D. ¹⁴ us behueþ S.P.D. ¹⁵ man S.P.D. ¹⁶ the 3
erased in S. oure P. ¹⁷ fol. 94 S. ¹⁸ witnessis S.P.D. ¹⁹ þ^t byleueþ
or beþ buxom to hym S.P.D. *Vulg.* omnibus obedientibus sibi.

whos name was Gamaliel, a doctour of þo lawe, worschipful¹
 vnto² alle³ folke. He comanded þat þe apostuls schulde
 35 gange⁴ oute a lytel, ande saide þanne vnto² hem þat wore
 gadurd þere, Men⁵ of Israel, take hede vnto² 3owreseluen, of
 36 þise men whatte 3he þinke to do. Bifore þise dais Theodas
 saide þat he was hymself grete; vnto⁶ whom assented
 folke, þo noubre of men abouten foure hundreþe⁷: þo whiche
 was slayne; ande alle þat to hym trowed wore disparpulde
 (þat es, wore⁸ spred obrode⁹ ande¹⁰ destroide) ande¹¹ worþed¹²
 37 vnto² noghte. After hym was þer an-oþer, Iudas of Galilee,
 in þo dais of profescion¹³, ande myche puple he efter hym
 turned: and he¹⁴ perished¹⁵; and als many as vnto hym
 38 assented¹⁶ wore sparpulde o-brode. Ande nowe þerfore I say
 vnto 3owe, Departes away fro þise men, ande suffers hem:
 for if þis conseile ande þis dede þat þei do be of man, hit
 39 schal be vndone & worþe vnto² noghte: ande soþely¹⁷ if hit be
 of God, 3he schul noghte mowe vndo hem, bot suffure hem,
 in auenture þat 3he be not fownden fightande agayn God.
 40 Forsoþe þei assented, ande called¹⁸ þo apostuls¹⁹ vnto² hem²⁰,
 ande komawnded hem, þat²¹ þei schulde nomore speke in
 41 Iesu name, ande lete hem wende þer way. Ande þei forsoþe
 3ode ioyande oute of þo sighte of þo counseile, for þat þei
 wore made worþi to suffur strife ande²² schame for þo name of
 42 Iesu. Soþely euery day in þo temple &²³ abowte howses þei
 cessed noghte of techinge ande prechinge of Iesu Criste²⁴.
 6 1 Soþely²⁵ in þo dais gretely wexe þo noubure of þer
 disciples, ande was made a murmour²⁶ ande a gruchinge of
 þo Grekes agaynes hem of Ebrewes, for þat þer widowes wore

¹ and (om. S) a w. man S.P.D. ² to S.P.D. ³ alle þe puple S.P.D. *Vulg.* homines. ⁴ goo S.P. ⁵ fol. 26^b C. ⁶ to SP. ⁷ hundrud S.P.D.
⁸ om. D.S.P. *dispair* follows, dotted out, C. ⁹ the r has a mark of abbreviation for e, C. ¹⁰ ande es C. ¹¹ es follows, S.P.C.D.
¹² worþe S.P.D. ¹³ touched up in a later hand, C. ¹⁴ *nd h* on erasure in a later hand, C. ¹⁵ *preched* D. ¹⁶ *as sentyd to hym* S.P.D. ¹⁷ fol. 94^b S.
¹⁸ *clepid* S.P. ¹⁹ *postuls* S.D. ²⁰ & *beden hem* follows here, P. & *beten hem* in the margin, 1st corrector's hand, S. ²¹ om. S.P.D.
²² *strife ande* om. S.P. In S there is, however, an erasure of circa 4 letters after *suffre*. ²³ fol. 27 C. ²⁴ *Epistola sequitur* follows, C. ²⁵ *C^m 6* in the margin, C. *VI Chap'* in a late xvrth century hand, S. ²⁶ *muruil* (?) D.



despiced in þo iche daye seruice. Ande þanne¹ called² 2
 togider twelue³ þo nowmbur offe þo apostuls ande þo
 disciples⁴, ande saide þus vnto⁵ hem, It es noghte righte⁶
 þat we schul leue þo worde of God⁷ ande serue vnto⁵ þo
 bordes (þat es, atte þo mete). Ande þerfore lokes amonge 3
 3owe, breþer, seuen gode men offe testymony ande wytnes, þo
 whiche ben ful of þo Holigoste ande wisdome, whom we schul
 ordeyne forto do þis bisines ande þis warke. For we wole 4
 holde vs in preyer ande in Goddes worde. Ande þis worde 5
 was plesinge⁸ vnto⁵ alle þo multitude⁹, ande gladde were [þei]
 þer-offe. Ande þei ches Steuen, a man fulle of þo Holigoste
 ande trewe in þo faiþe, ande Philip, ande Prochorum,
 ande Nichanore, ande Tymothewe¹⁰, ande Pernyenam¹¹, ande
 Nicholas þat was komen fro Antiochen; þise þei sette bifore 6
 þo sighte of þo apostuls, & made þer preyers, ande laide alle
¹²þer hende vpon hem¹². Ande Goddes worde waxe; ande 7
 gretely¹³ was þo nowmbur of disciples waxen in Ierusalem.
 Grete company also of prestes bowden vnto⁵ þe faiþe. Steuen, 8
 gostely¹⁴ fulle of grace ande strenkþe, did many merueyles
 ande wondurs amonge þo puple. Summe soþely of þo 9
 synagoge risen¹⁵ vppe, þat was¹⁶ of Lybertynes, ande of
 Sirenences, ande of Alysawndur, ande of hem þat wore of
 Cilyce ande of Asye, disputande wiþ Steuen. Ande þei 10
 myghte noghte wiþstonde his wytte ande þo spiritte þat
 wiþinne hym spake. Thanne sende þei wiþ tresone men þat 11
 schulde saye, ¹⁷þat þei harde hym saye¹⁷ wordes of blaspheme
 of Moyses & of God. þei stired ande¹⁸ moued also þo puple, 12
 & þo olde men, ande þo wise, ande ran togider, ande token
 hym, ande ledde hym into¹⁹ kownseyl; ande sette²⁰ agayns 13
 hym þo fals witnes, sayande, þis man cesses noghte to speke
 wordes agayne holy place ande þo lawe: soþely we harde 14

¹ soþly S.P.D.² þei cleped S.P.³ of hem follows, S.P.D.⁴ ande þo disciples om. S.P.D. *Vulg.* Convocantes autem duodecim multitudinem discipulorum.⁵ to S.P.D.⁶ lefful S.P.D.⁷ of god in the

margin, C.

⁸ plesaunt S.P.D.⁹ fol. 95 S.¹⁰ tymome S.P.D.¹¹ parmanam S.P.D.¹²⁻¹² upon hem (here D) hond S.P.D.¹³ fol. 27^b C.¹⁴ soþly S.P.D.¹⁵ ros S.P.D.¹⁶ were S.P.D.¹⁷⁻¹⁷ om. S.P.D.¹⁸ stired ande om. S.P.D.¹⁹ into a S.P.D.²⁰ þei sette S.P.D.

hym saye, þat he þis Iesus of Nazareth schal¹ destroye þis place, ande schal turne oure lawes² þat Moyses gafe vnto³ vs. 15 Ande þei bihelde vpon hym alle þat in þo konseyl satte; þei sawe hise face as hit wore þe face of an awngel amonges hem⁴.

7 1 þo⁵ prince⁶ of þo prestes saide vnto⁷ Steuen, Es þis þinge 2 soþe⁸ þat þise men sayne^{8?} Ande he⁸ ansuered ande⁸ saide, 3 þe⁹ men, my¹⁰ breþer ande faders, heres ande vndurstondes. God of ioye appered vnto⁷ Abraham oure¹¹ fadire, whanne he was in Mesopotany, bifore þat he schulde dye in Charre, ande 3 saide vnto⁷ hym, Gange oute of þi londe, ande oute of þi knowynge, ande kome into þat londe þat I schal schewe vnto³ 4 þe. Thanne¹² wente he oute of þo londe of Caldey, ande dwelled in Charram: ande þeþen¹³, efter¹⁴ his fader was deade, he kome into þis londe, ande caried hise fader hider⁸, where¹⁵ 5 þat 3he¹⁶ dwelle nowe. Ande he gafe hym þerinne none heritage, nor¹⁷ o fote of erthe, ande¹⁸ he bihette forto gife hit vnto³ hym into¹⁸ hise³ possessione, ande til⁷ hise sede efter 6 hym, whanne þat he hade no sone. Soþely God saide¹⁹ vnto⁷ hym, þat hise sede schal hafe a wonynge [in]²⁰ anoþer londe, ande he²¹ schal make hem subgette to hise²² service, ande 7 yuel he²¹ schal lede hem foure hundreþe 3here²³. Ande [þat folk to whom þei schal serue I schal iwge, sais God]²⁴; ande efter þat þei schul wende heþen²⁵ ande serue me in þis 8 place. Ande he gafe vnto⁷ hym þo testamente²⁶ of circumsicyon: ande so he gate Isaac, ande circumsiced hym þo eghtod²⁷ daye; and Isaac Iacob, ande Iacob þo twelue

¹ fol. 95^b S. ² *lawe & tradicyons* S.P.D. ³ om. S.P.D. ⁴ *amonges hem* om. S.P.D. *Epistola* follows, C. ⁵ *C^m vii* in the margin, C. *a* S.P. ⁶ *princes* C. ⁷ *to* S.P.D. ⁸⁻⁸ om. S.P.D. ⁹ Chapter vii. begins here with new paragraph and initial, S.P.D. ¹⁰ *my* dotted out, S. om. P. ¹¹ *3oure* C.D. ¹² *þan he* S.P.; in S. on erasure; *he* om. D. ¹³ *þenne* S.D. *þanne* P. ¹⁴ *whan* follows S.P.D. ¹⁵ *in whuche* S.P.D. ¹⁶ *he* S.P.D. ¹⁷ *ne* S.P.D. ¹⁸ *in* S.P.D. ¹⁹ *spak* S.P.D. ²⁰ S.P.D. *ande* C. ²¹ *þei* P, in a later hand on erasure, S. ²² *her* P, *er* on erasure, S. ²³ *and xxx* follows, S.P.D. *Vulg. et servituti eos subjicient, et male tractabunt eos annis quadringentis.* ²⁴ *thus* in P, on erasure in 1st corrector's hand, S. *I schal schewe, saide God, to what folke þei schul serue vnto* C.D. *Vulg. et gentem cui servierint, iudicabo ego, dixit Dominus.* ²⁵ *þenne* S.P.D. ²⁶ fol. 96 S. ²⁷ *eyztepe* S.P.D.

patriarches. Ande þo¹ patriarches haden enuye vnto Ioseph, 9
 ande solde hym into Egipte: ande God² was wiþ hym, ande 10
 hym delyuerde of alle hise tribulaciones, ande gafe hym grace
 ande wisdome in Pharaos sighte, þo kenge of Egipte; ande
 made hym guuernoure ande prouoste ouer Egipte ande ouer
 alle hise howse. Bot soþely þer kome þanne a³ hungur in 11
 alle Egipte ande Canaan [and]e⁴ grete tribulacyone; ande
 3oure fadres fonde no mete. Whanne Iacob harde þat whete 12
 was in Egipte, he sende firste oure fadres. Ande þe⁵ secunde 13
 sonde he⁶ was knowen, Ioseph, of hise breþer, ande he schewed
 his kynreden vnto Pharao. Ande Ioseph sende efter his 14
 fader, ande alle hise knowynge. Ande Iacob so kome into 15
 Egipte; ande he es deade, ande oure fadres; ande þei ben 16
 translated into Sichem, ande putte in þo⁷ sepulcur þat
 Abraham boghte wiþ price of siluer of þo sons of Emor,
 Sychem sons. Soþely whanne þo tyme of biheste come 17
 nerehande⁸, þat God tolde vnto⁹ Abraham, þo puple wexe
 ande multiplied in Egipte, vnto⁹ þo tyme þat an-ouer kenge 18
 was þerinne¹⁰, þat¹¹ knewe noghte Ioseph. He þis ouer3ode 19
 oure kynreden, ande tourmented oure fadres, ande ordeynde
 þat of oure 3onge childer þat were þanne¹² borne, þo¹³ knaue-
 childe schulde not¹⁴ life. þo same tyme was Moises borne, & 20
 plesinge vnto God; þo whiche þree monþes was norysched¹⁵
 in hise owne fader howse: ande soþely he was putte forþe 21
 into þo flode, ande Pharaos doghter toke hym vppe, ande¹⁶
 norysched hym as hit wore hire sone. Ande Moyses was 22
 lerned¹⁷ of alle þo witte of Egipte; ande he was myghty in
 wordes ande in hise dedes. Whanne hise tyme was fulfilled 23
 vnto⁹ fourty¹⁸ 3here, hit felle in hise hertte þat he wolde visite
 hise frendes, hise breþer¹⁹ of Israel. Ande whanne þat²⁰ he sawe 24
 one of hise kynne suffer grete wronge, he venged hym, ande
 wreked hym þat wronge suffurde, ande smote hym offe

¹ fol. 28^b C. ² in a later hand in the margin, S. om. P. ³ an S.P.
⁴ S.P.D. ⁵ in þe S.P.D. ⁶ Ioseph S.P.D. ⁷ om. S.P.D.
⁸ ny3honde S.P.D. ⁹ to S.P.D. ¹⁰ in egypte S.P.D. ¹¹ & þ^t S.P.D.
¹² fol. 96^b S. ¹³ no S.P.D. ¹⁴ fol. 29. not on erasure in a
 different hand, C. om. S.P.D. ¹⁵ & he was nurschyd þre monþes S.P.D.
¹⁶ & sche S.D. & 3he P. ¹⁷ tau3te S.P.D. ¹⁸ þritty S.P.D. *Vulg.*
 quadraginta. ¹⁹ þe children follows, S.P. ²⁰ om. P.

25 Egipte: he wende hise breþer schulde haue vndurstonde,
 þat God þurghe hise hende schulde gife hele vnto¹ hem; ande
 26 þei vnderstode² hit noghte. Soþely þo secunde daye he
 appered vnto¹ hem striuande, ande reconseilde hem into pees,
 ande sayde, Men, 3he ben breþer; wharto noys eyþer of 3owe
 27 oþer? Soþely he þat did þe wronge vnto¹ hise broþer, putte
 hym agayne, and saide, Who ordeynde þe prince or iustice
 28 ouer vs? þow³ wylte noghte⁴ slee me, as þow 3isterday
 29 dideste þo man of Egipte? Atte þis worde Moises fledde,
 ande was made a komelynge in þo lande of Madian, where
 30 he gate twey⁵ sons. Ande whanne forty 3here wore ful-
 filled⁶, an awngel appered vnto¹ hym in þo deserte of mounte
 31 Synaye in flaumbe of fire in þo buske. Moyses, whanne he
 hit sawe, of þat sighte he was awondurde: ande as he 3ode
 nerre forto biholde þerto, þo voyce of God spake vnto¹ hym
 32 ande saide, I am þo God of þi fadres, God of Abraham, of⁷
 Isaac ande of⁷ Iacob. Moyses þanne trembulde ande durste
 33 nomore biholde. God soþely saide vnto¹ hym, Lowse⁸ þo⁹
 schone of þi fete: þo place es holy þat þou stondes ynne.
 34 Biholdande I sawe þo affliccione of my folke þat es in Egipte,
 ande þaire sorowyng I harde, ande I kome downe hem to
 delyuer: ande kome now, ande I schal sende þe into Egipte.
 35 Þis Moises whom þei denyed, ande saide, Who ordeynde þe
 prince ande domes-man ouer vs? hym God sende prince
 ande byare wiþ þo awngel honde þat in þo buske appered
 36 vnto¹ hym. He þis ledde hem oute, doande merueyles ande
 wondurs in þo lande of Egipte, ande in þo Rede See, ande in
 37 deserte forty 3here. Þis es Moises, þe whiche saide hit¹⁰
 vnto¹ þo childer of Israel, A prophete vnto¹ 3owe God schal
 raise of 3oure owne breþeren, ande loke 3he here hym reghte
 38 as 3he do me. He þis hit es þat was in þo chirche in wilder-
 nes wiþ þo awngel þat spake vnto¹¹ hym in þo mownte of
 Synay, ande with oure fadires: þo whiche toke þo wordes¹²
 39 offe life to gife vnto¹⁰ vs: to whom oure faders wolden noghte

¹ to S.P.D. ² vndirstonde with *n* expunged, S. ³ *Wer* precedes, P.
wer þ^t in the margin, 1st corr. S. ⁴ om. P. crossed out, S. ⁵ fol. 97 S.
⁶ fol. 29 C. ⁷ *god* of S.P.D. ⁸ *louse* with the *u* crossed out, S.
⁹ þy P.D. ¹⁰ om. S.P.D. ¹¹ to S.P.D. fol. 30 C. ¹² fol. 97^b S.

bowe, bot putte agayne [hym]¹, ande wore turned agayne in
per hertes vnto² Egipte, sayand' vnto³ Aaron, Make vs goddes 40
 þat may go bifore vs: he⁴ þis Moyses þat ledde vs oute of þo
 londe of Egipte, we woten noghte what es fallen vnto hym.
 Ande in þo dais þei made a kalfe, ande offerde⁵ offeringes to 41
 þo symulacre (þat es, vnto⁶ þo mawmete). Ande þei made
 ioye in þo warke⁷ of *per* hende. Sopely God conuerted ande 42
 toke hem to serue to þo kengedome of heuen: as hit es⁸
 writen in þo boke of þo prophetes, þow⁹, meny of Israel,
 sacrifice¹⁰ nor¹¹ offeringes offerde 3he none¹² vnto³ me fourty
 zere in deserte. Ande 3he toke þo dwellynge-stede of 43
 Meloch ande þo sterne of 3oure god Rempha, þat wore figures
 þat 3he made forto worschippe. Ande I schal transferre 3owe
 into Babilony¹³. þo tabernacle of¹⁴ testimony was to 3oure 44
 fadire[s]¹⁵ in deserte, [as]¹⁶ God ordeynde, spekande vnto³
 Moises, þat⁶ he schulde make hit efter þo schappe of þat þat
 he sawe. þe whiche þei ledden in, [ande] oure faders [wiþ 45
 Iesu broghten] into þo possession of gentiles, þo whiche God
 putte away fro þo face of oure¹⁷ faders vnto³ þo dais of Dauid, 46
 þo whiche fonde grace bifore God, ande asched pat he myghte¹⁸
 finde a tabernacle vnto³ God of Iacob. Salomon sopely made 47
 hym¹⁹ an²⁰ howse; bot he þat es alþerhigheste²¹ dwelles 48
 noghte in þinges þat ben made wiþ hende; as he bi²² þo
 prophete sais, Heuen es vnto³ me a sege, erþe sopely a stool 49
 vnto³ my fete: what howse schul²³ 3he⁶ make to me? sais²⁴
 oure Lorde, or whiche es þo place þat I schal reste inne?
 Ne made noghte my hende alle þise þinges? Harde- 50,51
 frownted ande vncircumsised hertes ande eares, euer 3he han
 wiþstonden þo Holygoste: so as 3oure faders did, so do 3he.

¹ *hym* P, in the margin, 1st corr. S. ² *in to* S.P.D. ³ *to* S.P.D.
⁴ *soply* S.P.D. ⁵ *offre* S.P. ⁶ *om.* S.P.D. ⁷ *werkes* S.P.D.
⁸ in the margin, C. ⁹ *þow* dotted out with *wher 3e* in the margin,
 1st corr. S. *wher 3e* P. *Vulg.* numquid victimas et hostias obtulistis
 mihi. ¹⁰ *sacrifices* P; last *s* added in a later hand, S. ¹¹ *or* S.P.
¹² crossed out, S; *om.* P. ¹³ *for þis þing* follows, P, in the margin,
 1st corr. S. ¹⁴ *testamente* follows, C. ¹⁵ *wiþ 3oure fadrus* D;
wiþ oure fadires S.P. ¹⁶ S.P.D.; *of* C. ¹⁷ *3oure* D; *oure* with the 3
 erased, S. ¹⁸ fol. 30^b C. ¹⁹ fol. 98 S. ²⁰ *a* S.P.D.
²¹ *most h.* S.P.D. ²² *he bi* *om.* S.P.D. ²³ *3he schul* C; *schulde* S.P.D.
²⁴ *oure louerd seyþ* S.P.D.

52 For 3oure fadirs, ne wore þei noghte pursewars of prophetes ?
 ande þei slowe hem þat schewed bifore of¹ þe komyng of þis
 rightwise man, of whom 3e wore traytures ande manslears :
 53 3e þat token þo lawe þat schulde haue disposed 3ow vnto²
 54 awngels, ande 3he kepped hit noghte. Ande³ whanne þei
 harden þis, þei saiden in þer hertes, ande gnaisted vpon⁴ hym
 55 wiþ þer teþe. So whanne Stheuen was ful of þo Holigoste,
 he bihelde vppe into heuen ande sawe þo ioye of God, ande
 Iesu stondande atte þo righte side of his fadire, ande saide,
 Lo, I see heuens⁵ opun, ande mannes sone stondande at þo
 56 righte side of þe vertewe of God. þei crieden þanne alle⁶
 lowde⁷ togider⁸, ⁹and stopped þer eres, ande þei alle to-
 57 gider did lettynge vnto hym⁹; ande þanne⁸ þei cacched¹⁰ hym
 oute of þo cytee, ande stoned hym : ande þe two¹¹ falsse
 wytnes¹² did of hise cloþes biside þe fete of þo 3onge man þat
 58 was¹³ called¹⁴ Saule. Ande þ[e]i¹⁵ stoned Steuen, þat called¹⁴,
 59 ande saide, Iesu¹⁶, receyue my spiritte ; ande kneled downe
 vpon⁴ hise knees, ande cried wiþ a lowde⁷ voyce, & sais¹⁷,
 Lorde, sette noghte þis synne agaynes hem¹⁸. Ande whanne
 he hade saide þat, he rested hym in God, ande gafe vnto²
 heuen his goste. Sopely Saule was assentande vnto² his
 deþe.

8 ¹ Sopely¹⁹ þat daye was grete persecucione done in holy
 chirche þat was atte Ierusalem ; ande alle þei wore dis-
 parpulde ande wente isonder³ bi²⁰ þo kendames of Iurye
 ande Samary, outtaken þo apostuls þat dwelled stille in
 2 Ierusalem. Men²¹ ful dredfulle biried saynte Steuen, ande
 3 made grete wepinge ande sorowe ouer hym. Saule forsoþe
 wastud holi chirche ande destroyde hit³, ande 3ode into
 howses, ande drowe oute men ande wymmen, ande putte hem
 4 into holde²². Ande þei þerfore þat wore spredde obrode 3ode

¹ of om. P. ² to S.P.D. ³ om. S.P.D. ⁴ on S.P.D. ⁵ heuene S.P.D.
⁶ alle þanne P. ⁷ longe S.P.D. ⁸ fol. 31 C. ⁹⁻⁹ om. S.P.D.
¹⁰ ladde S.P.D. ¹¹ þe two crossed out S. om. P. ¹² wytnessis S.P.D.
¹³ fol. 98^b S. ¹⁴ cleped SPD. ¹⁵ þoi C. ¹⁶ Lord Iesu S.P.D.
¹⁷ seyde S.P.D. ¹⁸ for þei knoweþ not what þei doþ follows, P, in the
 margin, 1st corr. S. ¹⁹ C^m 8 on erasure in the margin, C. þ^e viii chap^e
 in a late xvth century hand, S. ²⁰ into alle þe kyngdom S.P.D.
²¹ but precedes in a late hand, P. ²² holdes S.P.D.

prechande þo gospelle of God, how he was Goddes sone. Philippe 3ode into þo cyte of Samarye, ande preched Criste 5 vnto¹ hem. þo folke soþely gafe gode hede vnto¹ þo wordes 6 þat Philippe saide, herande hym holly togider ande alle wiþ o wille, ande bihelde vnto¹ þo wonders² ande³ tokens whiche þat he wroghte. Many soþely of hem þat haden in hem yuel 7 spirittes cryed⁴ wiþ grete voyce ande⁵ 3ode awaye oute of hem. Many þat haden þo palsy, ande also þat wornen crokude, 8 wornen maked alle hole. Ande þerfore⁶ was þer maked grete 9 ioye in þat cite. Symon soþely Magus⁷, þat was bifore in þat cite, made hymselfe⁸ grete as a⁹ god, ande many folke of Samarye hade he deceyued ande saide hem forsoþe þat he was a god: ande alle hym herkende, fro þo leeste vnto¹ þo meeste¹⁰, sayande, He þis es þo vertewe of God þat es called Mag[n]a¹¹. þei¹² gafe tente vnto¹² hym, wharfore longe tyme 11 wiþ hise fals craftes he made hem wode. Bot soþely whanne 12 þei schulde haue trowed vnto¹ Philippe, prechinge vnto¹ hem of þo kengdome of heuen in þo name of Iesu¹³, þere wore baptized many men ande wymmen. 14 þanne trowed he þat 13 Symon¹⁴; ande 15 whanne he schulde be baptized, he drowe hym vnto¹ Philippe; ande¹⁵ whanne he sawe þo vertewes ande þo⁹ wondurs þat bi Philippe wore done, þerfore¹⁶ he was amerueylde wondurfully. Whan þo apostuls hade harde þat 14 Samary hade receyued Goddes worde, þei sende vnto¹ hem Peter ande Ioon. Ande whanne þei wore komen, þei preyed 15 for hem þat wore¹⁷ turned, þat þei myghte take þo Holygoste: 3itte¹⁸ he kome¹⁹ noghte into iche of hem, bot only þei²⁰ wore 16 baptized in þo name of Iesu, oure Lorde. þanne putten þei 17 þer hende vpon hem, ande þanne þei token þo Holygoste. Whanne þat Symon hade²¹ sene þat þurghe þo puttyngge to²² 18 one²³ of þo apostuls²⁴ hende þo Holygoste was gifen vnto¹ hem,

¹ to S.P.D.² wordus S.P.³ fol. 31^b C.⁴ fol. 99 S.⁵ said follows, expunged, C.⁶ þat follows, P.⁷ symon magus repeated in marg., 1st corr. S.⁸ hym S.P.⁹ om. S.P.¹⁰ moste S.P.D.¹¹ magna P; S has n inserted later; Maga C.D.¹²⁻¹² toke heede to S.P.D.¹³ Crist follows, S.P.D.¹⁴⁻¹⁴ & þanne þ^t Symon byleued S.P.¹⁵⁻¹⁵ om S.P.¹⁶ þer of S.P.D.¹⁷ komen expunged, follows, C.¹⁸ 3if P.¹⁹ fol. 32 C.²⁰ þei þat S.P.D.²¹ fol. 99^b S.²² om. S.P.D.²³ on S.P.D.²⁴ postelys S.P.

19 he profured hem money, ande saide, Haue þis, ande gife me
 þat power, þat whom¹ I putte vpon² my honde, he schal haue
 20 þo Holygoste. Ande Peter soþely ansuered hym³ & saide, þi
 money ande þi catelle be with þe in dampnacyon, for þow
 trow[ed]este⁴ þat þe gifte of God wiþ money myghte be
 21 boghte. Neþer þow haueste parte ne lote in þis worde: for
 22 soþely þi⁵ hertte es noghte rightwise bifore God. Ande þer-
 fore do penaunce for þi wikkednes, ande preye þanne God, in
 auenture þat he wole⁶ forgife þe þis wikked þoghte of þine
 23 hertte. For soþely in galle of bitternes ande in bonde of
 24 wikkednes I see þat þow erte. þanne soþely Symon ansuered
 & saide, Preye zhe⁷ vnto⁸ God for me, þat none of alle² þise
 25 falle vpon me whiche þat zhe haue sayde. Ande þei soþely
 witnessed ande spaken Goddes worde, ande zede vnto⁸ Ieru-
 salem agayne; ande [in]⁹ many kengedams of Samarytanes
 26 ¹⁰tawghten þei ande¹⁰ preched. An aungel of¹¹ God vnto⁸
 Philippe saide¹², ande spake, Rise, ande wende to¹³ meridiane,
 vnto⁸ þo way þat gos downe fro Ierusalem into Gazam¹⁴, þat
 27 es a deserte place. Ande vppe he ros ande zede; ande þer
 he mette wiþ a man of Ethiopes, þat was a myghty man wiþ a¹⁵
 qweene of Candacis of Ethiopes, þo¹⁶ whiche was ouer alle hire
 tresure, ande was a geldynge þat hade hire in kepinge; he
 28 kome to worschippe ande forto⁸ preye in¹³ Ierusalem: ande
 he was turned agayne, sittande vpon¹⁷ hise charre, redande
 29 Ysay þo prophete. Ande þo spiritte sayde vnto⁸ Philippe,
 30 Kome nerre, ande ioynne þe to þis carte. Ande Philippe
 ranne þerto, ande harde hym redande Isaye þo prophete,
 ande he saide, Trowes þow, þat þow vndurstondes noghte þat
 31 þow redes? Ande he saide, How myghte I¹⁸, bot if any hade
 tawghte hit me? Ande he preyde Philippe, þat he wolde
 32 kome vppe ande sytte wiþ hym. þo place þat he redde¹⁹ of
 was þis in þat prophecye, As a schepe vnto⁸ þo slawghter²⁰

¹ whom so S.P.D. ² om. S.P.D. ³ hym answerde S.P.D. ⁴ S.P.D.;
 troweste C. ⁵ þin S.P.D. ⁶ wolde P. ⁷ om. S.P. ⁸ to S.P.D.
⁹ S.P.D. ¹⁰⁻¹⁰ om. S.P.D. *Vulg.* evangelizabant. ¹¹ fol. 32^b C.
¹² spak & seyde. ¹³ into S.P.D. ¹⁴ 3 erased S; Gaam P. ¹⁵ þe S.P.D.
¹⁶ fol. 100 S. ¹⁷ on D. ¹⁸ vnderstonde follows, P. *underston* in marg.
¹st corr. S. ¹⁹ reode D. ²⁰ slawpe P.

was he ledde, ande as a lombe bifore þo clippar¹ wiþouten voice, so he opunde not hise mowþe. In meknes he bare his 33 dome awaye ande his rightwise vengeance: hise generacyone who schal hit telle? For his life² es taken awaye oute of³ erþe. þo geldynge⁴ answered agayne ande sayde vnto 34 Philyppe⁴, I preye þe, of what prophete sais he þis? of hym-seluen, or of an⁵-oþer? þanne soþely Philyppe tawghte 35 hym, ande declared, bigynnande atte þat place þat he redde of þo prophecye, ande tolde hym of Iesus. Ande þo⁶ whileste 36 þei kome⁷ by þo waye, þei kome vnto⁸ a water; ande þanne saide þo geldynge, Lo, here es water⁹, ande¹⁰ who schal lette me here to be baptised? Ande Philippe saide vnto⁸ hym, If 37 þow trowe wiþ alle þine hertte, hit es leffulle vnto¹¹ þe. Ande he¹² answered ande saide, I trowe þat Iesu Criste es Goddes son. Ande he comawnded þo carte to stonde, & boþe 38 þei 3ode downe into þo water, Philippe ande he¹³, ande þer he baptised hym¹⁴. Soþely whan þei wore wente vp oute¹⁵ of 39 þo water þo spirytte of God rauysched Philippe away; & after sawe he hym nomore. He 3ode soþely bi þo waye makande ioye. Ande Philippe was fownden soþely in A3oto¹⁶, 40 þat was an-oþer cyte; ande þer he 3ode abowte prechande vnto⁸ alle¹⁷ cytes, tille¹⁸ he kome to Cesarye.

Saule¹⁹ alwaye þrette ande wayted Goddes discipuls; he 1 9 kome vnto⁸ þo prince²⁰ of prestes, ande asched of hym pistels 2 ande comyssions into Damaske vnto⁸ þo synagoges, þat²¹ whomsoeuer he fonde of þo company of þe apostuls or hem-seluen, men or wymmen, to brynge hem bownden vnto⁸ Ierusalem. Ande as he 3ode þiderworde, hit bifelle²² þat he 3 kome nere²³ Damaske: ande sodenly þer come a wondrousful

¹ For þo clippar S.P.D. have þat *scheriþ hym.* ² fol. 33 C. ³ of þe S.P.D. ⁴⁻⁴ *answerde to phylyp & seyde* S.P.D. ⁵ *eny* S.P.D. ⁶ *whylys* S.P. ⁷ *3ede* S.P.D. ⁸ to S.P.D. ⁹⁻⁹ *þe geldyng seyde lo her ys water* at the bottom of the page, 1st corr. S. follows in the text, P. om. D. ¹⁰ om. S.P. ¹¹ fol. 100^b S. ¹² inserted above the line, S.P. ¹³ *þe geldynge* S.P. *geld...* on erasure in 1st corrector's hand, S. *þe comelyng* D. ¹⁴ in margin, C. ¹⁵ om. S.P.D. ¹⁶ a *3oto* with *oto* on erasure, S. a *3ate* D. a *gate* P. ¹⁷ *alle þe* S.P.D. ¹⁸ *fort* S.D. ¹⁹ *C^m 9^m* on erasure, C. *þe ix chapter* in a late hand, S. *Paule* D. In S. *Saule* with the *S* supplied by the 1st corr., the marginal letter indicating the initial is *p.* ²⁰ S.P.D.; *princes* C. ²¹ fol. 33^b C. ²² *fel* S.P.D. ²³ *ny* S.P.D.

4 lyghte alle aboute hym fro heuen, ande he felle downe vnto¹
 þo erþe, ande harde a voyce sayande vnto¹ hym, Saule, Saule,
 5 wherto pursewes þow me? Ande he saide, Who erte þow,
 Lorde? Ande þo voyce saide vnto¹ hym, I am Iesus of
 Nazareth whom þat þow pursewes: hit es ful² harde to þe
 6 to kese³ agayne þo prikke. Ande he qwakande ande dred-
 7 fulle saide, Lorde, what wylte þow þat I do? Ande oure
 Lorde saide vnto¹ hym, Rise, ande wende into þo cytee, ande
 þer hit schal be tolde þe, what þat ⁴þe bus⁴ do. Soþely þo
 8 soþely⁵ þei harde, bot no man þei sawe. Saule þanne soþely
 ros vppe fro þe erþe, opunde hise eyne, ande loked aboute⁶,
 bot no man⁷ he sawe. þei drowe hym forþe bi þo hende,
 9 ande ledde hym into Damaske; ande þer he was þree days
 10 wiþouten sighte ande noþer ete nor⁸ dranke. þer was a
 disciple in Damaske þat hatte Ananyas; ande God sayd to
 hym in vision, Anany. Ande he saide, Lo⁹, Lorde, I am
 11 here. Ande oure Lorde saide¹⁰ unto hym¹¹, Rise, ande wende
 vnto þo way¹² þat es called¹³ Rectus, ande seche Saule in
 Iudas¹⁴ howse, whos¹⁵ name es Tharsen: for lo, þer he preys;
 12 ande he sawe þo man þat hatte Anany enterande into þo
 howse, ande puttande hise hondes¹⁶ vnto¹ hym, þat he
 13 myghte receyue his syghte¹⁷. Ande Ananyas ansuered ande
 saide, Lorde¹⁸, I hafe harde of many of þis man, how many
 14 harmes he haues done vnto¹ þi sayntes in Ierusalem: ande
 he haues powere of þo princes of prestes to bynde alle hem
 15 ¹⁹þat ben þi name oknowe¹⁹. Ande soþely oure Lorde sayde
 vnto¹ hym, Go forþe, for he es maked vnto¹ me a vessel of
 choos²⁰ forto²¹ bere my name bifore kenges ande folke, ande
 16 bifore þo childer of Israel. Ande soþely I schalle schewe
 hym²² how many þinges hym bihoues for my name suffure²³.

¹ to S.P.D. ² om. S.P. ³ kyse D. kynse S.P. fol. 101 S.
⁴⁻⁴ þou byhoueþ to S.P. þe byhoueþ to D. ⁵ om. P. ⁶ loked aboute crossed
 out, S. om. P. ⁷ & no þing P. but no þing with þing on erasure in darker
 ink, S. ⁸ ne S.P.D. ⁹ fol. 34 C. ¹⁰ inserted by contemporary hand, C.
¹¹ vnto hym om. S.P.D. ¹² strete S.P.D. ¹³ clepyd S.P.D. ¹⁴ iewes P.
¹⁵ whas D. ¹⁶ honde S.P. ¹⁷ seyzt in marg., 1st corr. S. ¹⁸ lo follows,
 dotted out, C. ¹⁹⁻¹⁹ þ^t clepen þi name S.P.D. ²⁰ choyse S.P.D. ²¹ fol. 101^b S.
²² to hym S.P.D. ²³ to precedes, P; in S. above the line in darker ink.

Ande Ananyas 3ode, ande enterde into þo howse, ande putte 17
 hise hondes vnto¹ hym, & sai[de]², Saule, broþer, oure Lorde
 Ihesus þat appered to þe in þo waye þat þow kome, sende me
 vnto¹ þe, þat þou haue þi syghte, ande be fulfilled of þo Holy
 Goste. Ande alsone³ þer felle fro his eyghne⁴ slyme as hit 18
 wore þo⁵ skales of a fische; & so he⁵ receyued his sighte,
 ande ros vppe, ande was baptized; ande he was gretelyche 19
 comforþed⁶ whanne he hade taken mete. Ande þan soþely a
 fewe days he dwelled at Damaske wiþ þo disciples. Ande 20
 anone Poule 3ode into þo synagoges, ande preched Iesu þat
 he es verrey Goddes sone. Ande alle þei wore ameruelde 21
 soþely þat hym harde, ande sayden, Ne was noghte he⁵ þis
 he þat in Ierusalem wiþstode hem þat wore þis name
 oknowe⁷? ande þerto he kome hider to lede hem bownden
 vnto⁸ þo princes of ⁹þo lawe þat ben prynces of⁹ prestes.
 Ande Poule myche þo⁵ more he encresched, ande confunded 22
 þo Iewes þat dwelden atte Damaske, wele affermande þat he
 was Criste. Ande whanne he hade þer many days fulfilled, 23
 þo Iewes token cownseyl hym forto¹⁰ slee: ande soþely þer 24
 deceytes wore tolde vnto⁸ Poule. Ande þei kepped þo 3ates
 boþe daye ande nyghte of þo cyte, to wayte hym forto slee;
 ande þo disciples token hym bi nyghte, ande leten hym downe 25
 bi þo walle in a bere-lepe. & soþely whanne he vnto⁸ Ieru- 26
 salem kome, he drowe hym towarde þo discipuls; ande alle
 þei wore of hym aferde, noghte knowande how he was Goddes
 discipul. Bot Barnabas soþely toke hym, ande ledde hym 27
⁹to þo disciples ande⁹ to þo apostuls¹¹, ande tolde hem alle⁵
 how in þo waye he hade sene Godde, ande how þat he spake
 wiþ hym, & how faiþfully¹² he hade done in Damaske in þo
 name of Iesu. Ande he was wiþ hem wendande in ande 28
 oute in Ierusalem, ande trewly doynge in þo name of Iesu.
 Ande vnto¹ þo gentyles he spake, ande disputed wiþ þo 29
 Grekes; & ¹³þei soghten faste aboute hym forto slee¹³. & 30
 whanne þo breþer knewne þat, vpon¹⁴ þo ny3te to Cesarye

¹ to S.P.D. ² & sai in marg. C. & seyde S.P.D. ³ a noon S.P.D.

⁴ eyghne C. ⁵ om. S.P.D. ⁶ fol. 34^b C. he omitted after whanne P.

⁷ a knowe S.P.D. ⁸ to S.P. ⁹⁻⁹ om. S.P.D. ¹⁰ fol. 102 S. ¹¹ postelus S.

¹² fol. 35 C. ¹³⁻¹³ þei soþly souzte to slee hym S.P.D. ¹⁴ on S.P.D.

31 soþely þei hym ledde, ande sente hym vnto¹ Tharsum. Þanne
 holy chirche þurghe alle þo Iurye ande Galyle ande Samarye
 hade pees, ande was gretely edified, wendande² in þo drede
 of God, ande was fulfilled in komforþe of þo Holygoste.
 32 Ande Peter, whanne he hade passed alle þo kontres abowte,
 ande schulde kome to þo holy folke³ þat wore dwellynge at
 33 Lydde, he fonde þer a man whos⁴ name was Eneam, þat fro
 34 he was eghte 3here olde hade lyne bedreden⁵. Ande Peter
 saide vnto¹ hym, Enea, oure Lorde Iesu Criste hele þe⁶, rise
 35 vppe fro þi bedde. Ande he anone rose⁷ vppe. & alle þei
 hym sawe þat atte Lydde dwelled⁸ ande Saron, þat wore
 36 conuerted vnto¹ God. In Ioppen forsoþe þer was a discipul,
 a womman þat hatte⁹ Tabita, þat *propur* name es Dorcas: þo
 whiche was ful¹⁰ of almes ande of gode dedes¹⁰ þat sche¹¹
 37 vnto¹ many dide. Ande¹² on a¹³ day hit bifelle, þat¹⁴ sche¹⁵
 wexe seke ande died. Whanne þei hire hade waschen, þei
 38 layde hire in þer¹⁶ halle. Ande soþely so as þat cyte Lydde
 was nere¹⁷ þo towne of Ioppen, þo disciples harden telle how
 Peter was þerynne; þei sende tweyne¹⁸ vnto hym, preynge
 hym noghte forto¹ dwelle, bot faste to kome vnto¹ hem.
 39 Ande saynte Peter ros vppe ande 3ode forþe wiþ hem. Ande
 whanne saynte¹⁴ Peter was komen, þei ledden hym into þo
 synacle¹⁹, ande alle þo wydowes stoden aboute hym ande
 wepped, ande schewed hym þo cloþes²⁰ ande þo kotes þat
 40 Dorcas hade hem made. Ande Peter maked hem alle forto
 wende forþe, ande he kneled downe ande preyed, ande turned
 hym vnto¹ þo deade body ande saide, Thabita²¹, surge (þat es,
 Thabita rise). Ande atte his worde sche¹¹ opund hire eyne;
 41 ande whan sche¹¹ sawe Peter sche¹¹ toke hym hire honde, ande
 he raised hire vppe. Ande þanne he called²² þo sayntes ande
 42 þo wydowes, & schewed hem þat sche¹¹ was on²³ lyue. Ande

¹ to S.P.D. ² *goynge* S.P.D. ³ *folkes* S.P.D. ⁴ *his* S.P.D.

⁵ *on þe palysye* follows, P.; in margin, 1st corr. S. ⁶ above the line, 1st corr. S.; om. D. ⁷ fol. 102^b S. ⁸ *dwelled at ledde* S.P.D. ⁹ *hette* S.D.

¹⁰⁻¹⁰ *of goode werkes & almes* S.P.D. ¹¹ *3he* P. ¹² *& it in þo dayes byfell* S.P.D. ¹³ fol. 35^b C. ¹⁴ om. S.P.D. ¹⁵ *he* D. *3he* P.

¹⁶ *hire* S.P.D. ¹⁷ *ny3* S.P.D. ¹⁸ *twey men* S.P.D. ¹⁹ *halle* S.P.D.

²⁰ *kootes & þe cloþes* S.P.D. ²¹ *thabyta surge* underlined, S.P.

²² *clepid* S.P.D. ²³ *a* S.P.

þat was tolde þurgh-oute Ioppen; ande many þerfore trowed¹ in Iesu Criste.

[P]anne² Peter longe tyme ande manye dais efter dwelled³ 43
in Ioppen wiþ a⁴ man þat hatte⁵ Symonde, corueser. Ande⁶ 1 10
þo whileste⁷ þer was a man in Cesarye þat hatte⁵ Cornelyus,
centurio, a man þat was relygyowse ande dredande God wiþ 2
alle hise howsemeyne⁸, þat many almes vnto⁹ þo puple did;
ande euer preyande God. He þis sawe in vision¹⁰, as hit 3
wore þo nynte¹¹ houre of þo daye, þo awngel of God¹² en-
terande in vnto hym¹², ande þus vnto⁹ hym he¹³ sayde,
Cornely. Ande [he]¹⁴ loked vpon hym, ande wondurfully 4
was aferde, ande saide, Lorde, who erte þowe? Ande þo
awngel saide vnto⁹ hym, þi preyers ande þine almes-dedes
ben steghne¹⁵ vppe ande¹⁶ ben hade in mynde in þo sighte of
God. Ande sende now men vnto¹⁷ Ioppen, ande make þe 5
knowne wiþ Symonde, þat es called¹⁸ Peter, þat es harbarowed 6
atte Symons howse, þo curyoure¹⁹, whos²⁰ howse stondes biside
þo see; ande he schal teche þe what þe bihoues to do. Ande 7
whanne þo awngel was departud fro hym þat so vnto⁹
hym spake, he called¹⁸ tweyne of his owne howse þat wore
homely wiþ hym, ande also a knyghte þat mykel dredde
God, to be one of hem forto wende þat waye. Whanne he 8
hade tolde hem²¹ how hit was, he sende hem vnto⁹ Ioppen.
þo²² toþer day þei 3ode þer waye ande kome nere²³ vnto⁹ þe²² 9
cyte. Saynte Peter wente²⁴ vppe abouen into þo howse forto
saye hise preyers, aboute þo houre of myddaye. Ande efter 10
whanne hym hungred, he wolde²⁵ go vnto þo mete²⁵; þo
whileste²⁶ þei dighte his mete in spiritte he was rauysched;
ande he sawe heuen opunde, ande a vessel kome þerfro, as 11

¹ *byleueden* follows *Crist*, P; in S. in marg. marked to be inserted after *Crist*. ² *Whanne C. þanne* S.P.D. *C 10* in margin, C. ³ *hade dw.* C.S.P.D. ⁴ fol. 36 C. ⁵ *hette* S.P.D. ⁶ Chapter x begins here, S.P.D.; *the x chaptere* in marg., in late xvith century hand, S. ⁷ *whyles* S.P.D. ⁸ fol. 103 S. ⁹ *to* S.P.D. ¹⁰ *opunli* in marg., marked to be inserted after *visyon*, S; follows in text, P. ¹¹ *nyþe* S.D. *neyþe* P. ¹²⁻¹² *entrede into hym* S.P.D. ¹³ om. S.P.D. ¹⁴ S.P.D. ¹⁵ *steyzed* S.P.D. ¹⁶ *ande ben hade* om. S.P.D. ¹⁷ *into* S.P.D. ¹⁸ *clepid* S.P.D. ¹⁹ *corueseer* S.P. ²⁰ *whas* D. ²¹ fol. 36^b C. ²² *þat* S.P.D. ²³ *ny* S.P.D. ²⁴ *3ede* S.P. ²⁵⁻²⁵ *not* (in marg.) *go to m...* expunged, S; *not ete P. go to mete* D. ²⁶ *whyle* S.P.D.

hit wore a grete schete, by þo foure korners laten downe from
 12 heuen vnto¹ erþe : in þo² whiche wore alle foure-fotud bestes
 13 ande neddres of erþe ande fowles of heuen. & a voyce from
 heuen kome vnto³ hym, ande sayde⁴, Rise, Peter, slee ande
 14 ete. Ande Peter soþely saide, God forbede, Lorde ; for neuer
 3itte I ete alle komune & vnclene (as who sey⁵, none suche
 15 bestes)⁶. Ande efte þo voyce saide vnto³ hym, þat at⁷ God
 16 has made clene, calle⁸ þow hit not comune⁹. Ande¹⁰ þis was
 17 þries done, & þo vessel taken agayne vppe into³ heuen. Ande
 þo while Peter mused in hymselfe what þis vision schulde
 be, þe¹⁰ whiche⁷ vnto³ hym [was]¹¹ schewed, þo men komen
 þat¹² wore sende from Cornelyo, ande spirde¹³ vnto³ Symondes
 18 house, ande stoden at þo 3ate ; ande called¹⁴ ynne ande asched
 if Symon, þat es called¹⁴ Peter, wore¹⁵ harbarowed atte þat
 19 place. Soþely as Peter was þenkande vpon¹⁶ his vision, þo
 20 spirit saide vnto³ hym, Loo, three men sechen þe. Rise vppe
 þerfore, ande go downe, ande wende forþe wiþ þem ; & be
 21 þow noghte aferde, for I þoo men sente¹⁷. Saynte Peter
 3ode downe ande sayde vnto³ hem¹⁸, Lo, I am he whom þat
 3he seche : what es þo cause wharfore þat 3he hider come ?
 22 þo whiche ansuered vnto hym, Cornelius centurio, a man þat
 es rightwise ande trewly dredes God ande has wytnes þeroffe
 alle þo folke of þo Iurye, an ansuere he hade of þo holy
 awngel forto sende efter þe ande brynge þe vnto³ his howse
 23 þi wordes forto here. Ande Peter ledde hem inne, ande he
 þem þer harbarowede ; ande vpon¹⁶ þo¹⁹ toþer daye roos ande
 3ode forþe wiþ hem ; ande summe of his breþer 3ode fro
 24 Ioppen wiþ hym. & soþely þo¹⁹ toþer daye þei enterde into
 Cesarie²⁰. Soþely Cornelyus gadured togider his knowne
 frendes ande²¹ hem þat nedfulle were vnto³ hym, ande abode
 25 Peter ande þoo²² þat wore wente [for]²³ hym. Ande so
 whanne Peter was komen ande schulde enter into his howse,

¹ in to S.P.D. ² om. S.P.D. ³ to S.P.D. ⁴ fol. 103^b S. ⁵ seiþ S.P.
⁶ underlined, S.P.C. ⁷ þat S.P. ⁸ clepe S.P.D. ⁹ & vnclene follows, P.
 onclen in marg., 1st corr. S. ¹⁰ om. S.P. ¹¹ schulde be C. was S.P.D.
¹² fol. 37 C. ¹³ axsed S.P.D. ¹⁴ cleped S.P.D. ¹⁵ he in marg.,
 1st corr., marked to be inserted after were, S. ¹⁶ on S.P.D. ¹⁷ corrected
 to sende, 1st corr. S. ¹⁸ þe men S.P.D. ¹⁹ þat S.P. þat oþer D.
²⁰ fol. 104 S. ²¹ fol. 37^b C. ²² hem S.P.D. ²³ S.P.D. wiþ C.

Cornelius kome agaynes hym, ande felle downe vnto¹ hise fete, ande worschipped hym. Ande Peter lyfte² hym vppe 26 ande saide, Rise, for I am a man as þow erte. Ande whanne 27 to-gider þei³ haden spoken, Peter ȝode ynne wiþ hym, ande fonde þer many þat wore komen togader: ande he sayde 28 vnto¹ hem, ȝhe wote how þat hit es loþely⁴ þinge a Iewe forto¹ haue comunynge⁵ togider or forto⁶ come vnto men of oþer nacyones⁷. Bot God schewed vnto me þat I schulde calle⁸ no man comune or⁹ vnclene: ande þerfore wiþouten 29 dowte I am comen vnto ȝowe. Ande þerfore I asche ȝowe for what cause sende ȝe efter¹⁰ me forto kome vnto ȝowe. Ande þanne Cornelius saide, Fro foure dais siþen¹¹ vnto þis 30 houre I haue fastud ande preyed in my howse; ande þo nynte¹² houre a man stode bifore me in¹³ a schynande white cloþinge, ande saide, Cornely, þi preyer es harde, ande þine 31 almes-dedus ben þoghte vpon [in]¹⁴ þo sighte of Godde. Sende 32 þerfore vnto¹⁵ Ioppen efter Symonde, þat es callud¹⁶ Peter; he es harbarowed in Symonde¹⁷ howse, þo¹⁸ curyoure, bi þo see. Ande þerfore als¹⁹ smertely I sente vnto þe; ande þow wele 33 dideste þat þow come vnto vs. Now þerfore we²⁰ alle ben here bifore þi sighte, forto¹ here alle þinges þat ben comawnded²¹ of God. Peter soþely²² opunde his mouþe ande²³ 34 saide, In soþefastenes I hafe fownde ande vndurstonden þat God es noghte outetaker of parsons: bot in alle folke þat 35 dredes hym ande dos rightwisenes, he acceptes ande receyues. He sente his worde vnto¹ þo childer of Israel, techande ande 36 schewande pees þurghe Iesu Criste. He þis es Lorde soþely of alle. ȝhe knowe þat²⁴ þo worde²⁵ was made ande knowen bi 37 alle þo Iurye, bigynnande fro Galilee, efter þo bapteme þat

¹ to S.P.D. ² toke S.P.D. ³ þei in marg. C., follows whanne, S.P.D. ⁴ unholy P; in S. with *vn* in marg. in a later hand. ⁵ *commynge* D. *cōmynge* with a second *m* inserted above the line, in a later hand, S. ⁶ om. S.P.D. ⁷ *nacyon* S.P.D. ⁸ *clepe* S.P.D. ⁹ *ne* S.P.D. ¹⁰ *for* S.P. ¹¹ *henne* S.P.D. ¹² *nyþe* S.D.; *neyþe* P. ¹³ *& in* S.P.D. ¹⁴ S.P.D. ¹⁵ *into* S.P.D. ¹⁶ *cleped* S.P.D. ¹⁷ *symonys* S.P.D. ¹⁸ *howse þo* om. S.P.D. ¹⁹ *also* S.P. *alsmertely* D. ²⁰ fol. 38 C. ²¹ *þe* follows, P.D. *þe* in marg., S. ²² *opende soþly* S.P.D. ²³ fol. 104^b S. ²⁴ *þ^t* *þer* with *r* in a later hand, S. *þ^t* *þer* P. ²⁵ *a worde* in marg. 1st corr. S., follows *knowen*, P.

38 saynte Iohn preched, Iesum fro Nazareth, how God en-
 noynted hym þurghe þo Holygoste ande vertewe: þo whiche
 passed by, wele doande, ande helande alle þat¹ wore ouerlyne
 39 wiþ þo dewle. For wiþ hym was God. Ande we ben wytnes
 of alle þinges þat he did in þo Iewrye ande Ierusalem; whom
 40 þei slowe, hongande hym vpon a tree. Hym God raysed
 vnto² life þo þridde daye, ande made³ hym forto be sene (or
 gafe hym to be mayntende, þat es, opunly knowen þat he es
 41 risen agayne³), noghte vnto² alle folke, bot to wytnesses þat
 wore bifore ordeynd of God, vnto² vs þat eten ande dranke
 42 wiþ hym efter þat he was risen fro deþe. Ande he bade vs
 preche vnto² þo puple, ande bere wytnes: for he hit es þat
 43 of God es iustise of qwikke ande of deade. Vnto⁴ hym alle
 prophetes wytnesses beren⁵; bi þo name of hym alle men þat
 44 trowne in hym forto² take forgifnes of alle þer synnes. Þo
 whileste⁶ Peter spake þise wordes, þo Holygoste fel vpon alle
 45 þat⁷ harde þo⁸ wordes. Ande wore awondurd þurghe þo
 circumsicyon þo⁹ trewe folke þat komen wiþ Peter, for in
 nacyons þo grace was¹⁰ zotted oute of þo Holygoste (þat es, for
 46 þat oþer nacyons hade þo grace of þo Holygoste). þei harden
 47 hem forsoþe spekande langages ande preysande God. Thanne
 ansuered Peter, None may werne ne defende water, þat þise
 ben noghte baptised, þat han receyued þo Holygoste as we
 48 haue; ande comawnded hem forto² be baptized in þo name
 of Iesu Criste. Thanne þei preyed hym forto² dwelle þere
 summe days wiþ hem¹¹.

11 1 þo apostuls¹² harden ande conceyueden, & also þo breþer,
 þat þo gentiles hade receyued Goddes worde, ande wor-
 2 schipped God þeroffe. Whanne Peter was wente vppe
 agayne vnto² Ierusalem, þei þat wore circumsiced striuen wiþ
 3 hym, ande saiden, Why zodeste þow vnto¹³ men þat hade þer
 circumsicyng¹⁴ (¹⁵þat es, whi zodeste þow wiþ hem þat haden
 þer prepucy¹⁵ ande wore noghte circumsiced¹⁶)? ande þow

¹ in marg., S. ² to S.P.D. ³⁻³ hym openly knowen þat he was
 risen agayne S.P.D. ⁴ fol. 38^b C. to S.P.D. ⁵ bere wytnes S.P.D.
⁶ whyles S.P.D. ⁷ þe P. ⁸ om. P. ⁹ of þe S.P.D. ¹⁰ fol. 105 S.
¹¹ capitulum xi^m follows. C^m II^m in marg., C. þe xi chap' in a xvth century
 hand, S. ¹² postuls S.P.D. ¹³ in to S.P.D. ¹⁴ prepucyon S.P.
 prepucium D. ¹⁵⁻¹⁵ om. S.P.D. ¹⁶ circumsydyd S.D.

eteste wiþ hem. Ande Peter biganne ande expowned vnto¹ 4
hem bi ordur, ande saide, I was in þo cyte of Ioppen prey- 5
ande: ande I² sawe, as I was rauished in spiryt, a³ visione,
a vessel comande downe, as hit hade ben a grete schete
laten⁴ downe bi þo foure korners fro heuen, ande kome vnto¹
me. Ande as I bihelde þer-inne, I sawe foure-fotud bestes of 6
erthe & crepande wormes ande fowles of heuen. Ande soþely 7
I harde a voyce sayande to me, Rise, Peter, slee ande ete.
Ande I saide agayne, Nay, Lorde, for alle vnclene þinge⁵ 8
enturde noghte⁶ into my mowþe. Ande soþely þo voyce 9
ansuered þo secunde tyme, ande saide, þat at⁷ God haues
clensed, say þow noghte hit es vnclene. ⁸Ande þat was 10
thryes done⁸, ande alle were taken vppe into heuen. Ande 11
als⁹ smertely three men stoden¹⁰ in þo howse þat I was inne,
sende fro Cesarye vnto¹ me. Ande þo¹¹ Spiritte saide 12
vnto¹ me þat I schulde go wiþ hem, no þinge dowtande.
Soþely þer come wiþ me þise sexe breþer; ande we 3ode into
þo mannes howse: ande he tolde vnto¹ vs how he hade sene 13
þo awngel of God stondynge in his howse, ande sayande vnto¹
hym, Sende into Ioppen to Symon, þat es called¹² Peter, forto
come vnto þe; þo whiche schal speke¹³ wordes to þe, in þo 14
whiche þow schalte be saued, þow ande alle þi meyne.
Soþely whanne I biganne to speke, þo Holygoste come downe 15
vpon hem, as he did vponne¹⁴ vs in þo bigynnyng. Forsoþe 16
I vnþoghte¹⁵ me of¹⁶ þo wordes of oure Lorde, as¹⁷ he saide,
Iohn forsoþe baptised wiþ water; 3he soþely schul be baptised
wiþ þo Holygoste. þerfore if God haue gifen vnto¹ hym þo 17
same grace þat he haues¹⁸ vnto¹ vs, þat trowed in Iesu Criste,
whatte was I to werne oure Lorde forto¹ gife hem þo
Holygoste? (¹⁹As who say, how myghte I or schulde I²⁰
warne God to gife vnto¹ hem þo Holygoste¹⁹, þat trowed in þo
name of Iesu Criste.) Whanne þei hade harde¹¹ þis, þei 18
helde hem stille, ande þanked God, ande saide, þerfore God

¹ to S.P.D. ² fol. 39 C. ³ in a S.P.D. ⁴ y laten S.P. i erased
before *laten*, D. ⁵ comune þinge or vnclene S.P.D. ⁶ neuere S.P.D.
⁷ þat S.P. ⁸⁻⁸ & þanne soþly þis was don S.P.D. ⁹ also S.P.
¹⁰ fol. 105^b S. ¹¹ om. S.P. ¹² cleped S.P.D. ¹³ kepe S.P. ¹⁴ in S.P.D.
¹⁵ byþouzte S.P.D. ¹⁶ on P. ¹⁷ fol. 39^b C. ¹⁸ haþ 3euen S.P.D.
¹⁹⁻¹⁹ underlined, S.P. ²⁰ om. S.P.D.

haues gifen vnto¹ þo gentiles penaunce to þo lyfe euer-
 19 lastande. Ande þei for certayne þat wore spredde obrode fro
 þo tribulacyone þat vndur² Steuen was done, zeden³ aboute
 to þei kome vnto¹ Fenys, ande to Ciprum, ande Antioche, to
 20 no man spekande worde bot onely vnto¹ þo Iewes. Soþely
 summe of hem wore men of Cipri ande of Cireny, þo whiche,
 whanne þei comen vnto Antioche⁴, þei speken vnto¹ þo
 21 gentiles, tellande ande schewande Ihesu Criste. Ande
 Goddes myghte was wij hem, ande myche noumbur of trow-
 22 ande⁵ was conuerted vnto¹ God. Soþely þo worde þeroffe
 come vnto¹ þo heryng of þo chirche, þat was in Ierusalem,
 of þise⁶ þinges: ande þei sende Barnabas vnto¹ Antioche.
 23 Whanne þat he come þider, ande⁷ sawe þo grace of God, he
 was ioyful; ande he excited hem alle to holde þer hertes
 24 stabul in þer purpos to God. For⁸ he was a gode man, ande
 fulle of þo Holygoste ande of⁹ faiþe: ande myche puple put
 25 hem vnto¹ God. After he zode to Tharsum forto seche
 Sawle; þo whiche, whanne þei¹⁰ haden hym fownden, he
 26 ledde hym vnto¹¹ Antioche. Ande alle a¹² hole 3here þei
 dwelled þore togider in¹³ chirche, ande tawghten myche puple;
 so þat þei wore knowne in alle Antioche for Cristes discipuls.
 27 Ande soþely in þise days þat þei þer wore, þer come prophetes
 28 fro Ierusalem vnto¹ Antioche. Ande one of hem, whos¹⁴
 name was Agabus, ros vppe, ande prophecyed or bitokende
 þurgh spiritte a grete hunger þat was forto come þurgh-oute
 alle þo worlde; þo whiche was done in þo⁹ tyme of Claudii.
 29 þo disciples, icheone forsoþe after þat þei haden, purposed to
 sende vnto¹ þer breþer, þat hit myghte serue hem þat wore
 30 dwellande atte¹⁵ Iude vnto¹ þer sustynaunce. Ande so þei
 diden, sendande hit vnto¹ þo eldeste by Barnabas ande Saule¹⁶.

12 1 þo same tyme sente Herowde þo kenge powere, summe¹⁷
 2 of holy chirche to tourmente. Soþely he slowe Iames, Jones¹⁸

¹ to S.P.D.² om. P.³ þei zeden S.P.D.⁴ fol. 106 S.⁵ þat trowede S.P.D.⁶ om. S.P.⁷ he S.P.⁸ fol. 40 C.⁹ om. S.P.D.¹⁰ he had S.P.D.¹¹ into S.P.D.¹² an S.P.¹³ in þe S.P.D.¹⁴ whas D. whos with o on erasure, S.¹⁵ in S.P.D.¹⁶ Capitulum xii^m follows; in marg. C^m 12 C. y^e xii c^o in a xvith cent. hand, S.¹⁷ to turmente precedes in S.P.D.¹⁸ Iames Iones in

different ink on erasure, C.

broþer, wiþ a swerde. He sawe,¹ þat he myghte [so]² plesse to 3
 þo Iewes. He sette forto³ take Peter⁴, ande⁵ whanne þat 4
 he⁶ hade hym taken, he sende hym into prisone, ande
 bitawghte⁷ hym to foure knyghtes forto³ kepe; for hit was
 lenten⁸ tyme, ande efter Paske wolde he lede hym forþe
 vnto³ þo puple. Ande Peter soþely was holden in prisone: 5
 soþely preyer was made for hym vnto³ God wiþouten
 cesyngge of holy chirche. Forsoþe whanne þat Herowde 6
 schulde haue ledde hym forþe⁹, in þat nyghte bifore was
 Peter slepande bitwene twoo knyghtes, bownde wiþ twoo
 chenyces; ande kepars bifore þo 3hates kepped þo prisone.
 Ande lo, þer stode by hym an awngel¹⁰, ande lyghteful 7
 schyned¹¹ in þo stede þer he was: he smote Peter vpon¹² þo
 side, ande stired¹³ hym & sayde, Rise vppe smertely. Ande
 þo chenyces felle of hise hende¹⁴. Ande soþely þo awngel 8
 saide vnto³ hym, Girde þe, ande do vpon¹² þi¹⁵ schone ande
 þine hoses. Ande so he did. & he⁶ sayde vnto³ hym, Keste
 þi cloþes aboute þe, ande folow me. Ande he 3ode oute, ande 9
 he folowed, ande wiste noghte þat hit was soþe þat þat⁵ was
 now⁵ done bi þo awngel: for he wende þat⁵ he hade ben in a
 visione. Þei passed soþely þo firste ande þo secunde warde, 10
 ande komen vnto³ þo iren 3hate þo whiche ledes vnto³ þo
 cyte, þat onone was opunde to hem: ande þei 3ode oute ande
 wente forþe into a way; ande þo awngel departed fro hym.
 Ande Peter turned hym vnto³ hymself, ande saide, Nowe 11
 wote I wele, þat God haues⁵ sende his awngel vnto³ me, ande
 delyuered me oute of þo power of Herowde, &¹⁶ fro alle þo
 abidyngge of þo puple of þe⁵ Iewrye. Ande¹⁷ he bihelde ande 12
 come vnto Maryes¹⁸ howse, þat was Ioones modure, þo whiche
 was knowen name Marcus, where þat many wore gadured
 togider, ande were preyande. Ande soþely whan he knockked¹⁹ 13
 at þo dore of þo 3hate, þer come forþe a wenche þat hatte²⁰

¹ fol. 106^b S. ² S.P.D. ³ to S.P.D. ⁴ take peter repeated in marg.,
 1st corr. S. ⁵ om. S.P.D. ⁶ om. P. ⁷ bytooke S.P.D. ⁸ in l. S.P.D.
⁹ erasure of about 5 letters follows, C. ¹⁰ aungel of god S.P.D.
¹¹ schynyngge S.P.D. ¹² on S.P.D. ¹³ meuede S.P.D. ¹⁴ hondis S.P.D.
¹⁵ þi hoses & þi schone S.P.D. ¹⁶ fol. 41 C. ¹⁷ fol. 107 S. ¹⁸ his
 expunged, S. ¹⁹ cnokkyng S.P. ²⁰ hy3te S.P. hete D.

14 Rode, to loke who was þere. Ande whanne sche harde þo
 voyce of Peter, for ioy sche¹ ranne², lefte þo ʒhate sparde³,
 15 ande tolde hem þat Peter stondes bifore þe ʒate. Ande þei
 saide vnto⁴ hire, þow maddes⁵. Sche¹ saide, Soþely hit es
 16 so. Ande soþely þei saide, Hit es an⁶ awngel. Peter
 soþely stode stille atte þo ʒhate ande knocked. Whanne þei
 hade þo ʒhate opunde, þei sawe hym ande wore awondured.
 17 Ande he bekkende vnto⁴ hem wiþ hise honde þat þei schulde
 holde þem stille. He tolde how þat God hade ledde hym
 oute of⁷ prisone, ande saide, Sendes worde herof vnto⁴
 Iames, ande to oure breþer. Ande he ʒede forþe, ande wente
 18 into an-oþer place. Whanne þat þo day come, þer was not
 made a lytel turbulynge amonge þo knyghtes þat hym
 19 kepped, what was bifallen of Peter. Soþely whanne Herowde
 asched efter hym, ande wolde haue ledde hym vnto⁴ þo puple,
 ande fonde hym noghte, he⁸ made to asche⁸ of þo kepars,
 ande [he comawnded]⁹ brynge hem vnto⁴ hym. Ande
 Peter ʒode fro Iu[de]¹⁰ into Cesarye, ande þer he dwelled.¹¹
 20 [Soþly wiþ Tyrus & Sydonus Heroude was wroþ. But þei
 wiþ o wylle come to hym & Persuasoblasto¹² (!) þat was þe
 kenges higheste chaumbirleyn, þei asked pees of hym, for þat
 21 he schulde goo into þere kengdomes.¹³] Afterworde, vpon¹⁴
 a day þat¹⁵ was ordeynde, Herowde cladde¹⁶ hym in kenges
 cloþinge, ande sette hym vpon¹⁷ a sege, ande cownseyld wiþ þo
 22 folke of Tiris ande Sidone. Ande þo folke cried, Wiþ goddes
 23 voyce ande noghte with mannes. Ande also¹⁸ smertely an
 awngel of God smote hym, for he gafe noghte worschip nor¹⁹
 honoure vnto⁴ God, ande was wastud with wormes ande dyed.
 24 Soþely þanne þo worde of God wexe and was made myche²⁰.
 25 Wanne²¹ Barnabas ande Saule haden don þer office atte
 Ierusalem, þei turne[d]²² þem agayne, ande toke wiþ hem

¹ ʒhe P. ² ran in & S.P.D. ³ closyd S.P.D. ⁴ to S.P.D.
⁵ art madd S.P.D. ⁶ his S.P.D. ⁷ of þe S.P. ⁸⁻⁸ enquered S.P.D.
⁹ S.P.D. ¹⁰ fro Iu in marg., de cut away in the binding, C. ¹¹ Verse 20
 is missing in C.; it has been supplied from S. fol. 41^b C. ¹² Vulg. et
 persuaso Blasto. ¹³ Vulg. eo quod alerentur regiones eorum ab illo.
¹⁴ on S.P.D. ¹⁵ fol. 107^b S. ¹⁶ cloped S.P.D. ¹⁷ on his S.P.D.
¹⁸ soþly S.P. ¹⁹ ne S.P.D. ²⁰ epistola follows, C. ²¹ C^m 13^m in the
 margin on erasure, C. ²² turnen C. turned S.P.D.

John Marcus¹. *per*² wore at Antioche in þo chirche prophetes **1** **13**
 ande doctoures, amonge þo whiche wore Barnabas ande
 Symeon, þat was called³ Blakke, ande Lucy of Cyrene⁴,
 ande Manaen þat was þo plawfere⁵ of Herowde þo Tetrarke⁶,
 ande Saulus. Ande whanne þei mynisterde vnto⁷ Godde **2**
 ande fastud, þo Holygoste saide vnto⁷ hem, Twynnes⁸ to me
 Barnaban⁹ ande Saulum vnto⁷ þo warke þat I haue taken
 þem to. Þan þo¹⁰ apostules¹¹ fastud¹² ande preyed ande layde **3**
 onne hem *per* hondes ande lete hem go. & Barna[ba]s ande **4**
 Sawle¹³, þat wore sende of þo Holigoste, zode vnto⁷ Selewece,
 ande fro þeþen¹⁴ þei schipped vnto⁷ Cyper. Ande whanne **5**
 þei wore komen to Salamyne, þei preched Goddes worde in
 þo synagoges¹⁵ of þo Iewes, ande¹⁶ þei haden wiþ hem John in
 mynistrynge of Goddes worde. Ande whanne þei hade **6**
 ouergone alle þat ile vnto Paphum, þei fonde a man þat was
 a wycche, a false prophete ande a Iewe, ande hise name was
 Baryehu; þat was wiþ þo proconsul Sergyo Paulo, þo whiche **7**
 was a ware¹⁷ man ande wise¹⁸. (A proconsul es he þat ledes
 a towne, or guernes bi cowmseyl.)¹⁹ He þis proconsul called⁸
 Barnaban ande Poule vnto⁷ hym, for he desired to here þo
 worde²⁰ of God. Ande he Elymas þo wiche wiþstode hem, for **8**
 þus was hise name expowned or called³, Elymas. Ande he
 þis wyche was abowte in alle þat he kouþe to turne þo¹⁰ pro-
 consul fro þo faiþe. Ande Poule was fulfilled wiþ þo Holy- **9**
 goste, ande bihelde hym, & saide, A, þow þat erte ful of alle **10**
 gile, ande fulle of fallace, ande sone of þo fende, & enmye of
 alle rightwisenes, þow styntes²¹ noghte to vndo þo righte
 ways of God. & lo, þo honde of God es vpon²² þe, ande þow **11**
 schalte be blynde, ande þow schalte noghte see þo sonne
 vnto⁷ certayne tyme. Ande onone dymnes ande²³ derkenes
 felle vpon hym; ande he wente aboute sekande if any wolde

¹ *þe which is clepid Marchus* in darker ink on erasure, S. ² Chap. xiii.
 begins here, S.P.D. *ye xiii cº* in a xvith century hand, S. ³ *cleped* S.P.D.
⁴ *cyrenence* S.P.D. ⁵ *þe blawfere* S.D. *blawsere* P. ⁶ second *r* erased,
 S. *detrache* P. ⁷ *to* S.P.D. ⁸ *departeþ* S.P.D. ⁹ *Saule & barnaban*
 S.P.D. ¹⁰ om. P. ¹¹ *postelus* S.P.D. ¹² *faste* S.P.D. ¹³ *Saulus*
& barnabas S.P.D. ¹⁴ *þen* S.P.D. ¹⁵ *synagoge* S.P.D. ¹⁶ fol. 42 C.
¹⁷ *sly3* S.P. ¹⁸ fol. 108 S. ¹⁹ gloss underlined, S. ²⁰ *of*, expunged,
 follows, C. ²¹ *restest* S.P. ²² *on* S.P. ²³ *dymnes ande* om. S.P.D.

12 take his honde to lede hym. Thanne þo proconsul, whanne
 he sawe þis, he trowed in God, ande meruayled on þo doctrine
 13 of God. Ande whanne Poule ande þoo þat wore wiþ [hym]¹
 schipped² fro Papho, þei come vnto³ *Pergen* of Pamphilye:
 ande Iohn departed fro hem ande turned agayne vnto³
 14 *Ierusalem*. Ande þei passande þurgh *Pargen* come⁴ vnto
 Antioche of [Persidy]⁵; ande in þo daye of sabbate þei
 15 enterd into þo synagoge ande sete þerinne. Ande efter þo
 lessone of þo lawe ande of þo prophetes, [þe prynces]¹ of þo⁶
 synagoge sende vnto³ hem, sayande, 3he men, dere⁷ breþer, if
 þer be any worde of exhortacyon vnto³ þo puple, says hit.
 16 Ande⁸ Poule risande ande wiþ his honde biddande⁹ silence
 he saide vnto³ hem, *Men* of Israel, ande 3he þat dreden
 17 God, heres¹⁰ þise wordes. þo God of þo folke of Israel
 chesed¹¹ oure faders, ande he highed hise folke þe¹² whileste
 þei were comelynges ande dwellynge in þo lande of Egipte,
 ande in stalworþe arme ande¹³ highe myghte he ledde hem
 18 oute of þo lande of Egipte. Ande by þo tyme of fourty 3eres
 19 he suffured þer maners in þo deserte; ande destroyed seuen
 nacyons in þo lande of Chanaan, ande by lotte he dalte vnto³
 20 hem þer londe, as after foure hundreþe¹⁴ ande fifty 3ere.
 Ande after þis he gafe hem domes-men to rewle hem vnto³
 21 þo tyme of Samuel þo prophete. Ande fro þo tyme of
 Samuel þei asched a kenge to be þer gouernoure: ande God
 gafe hem a kenge, Saul þo sone of Cys, of¹⁵ þo tribe of
 22 *Beniamyn*, fourty¹⁶ 3here. Ande after hym þis¹⁷ Saule, God
 gafe vnto³ hem Dauid þo kenge, vnto³ whom he beres wytnes,
 ande says¹⁸, I haue fownden *Dauid*, þo sone of Iesse, a man
 23 efter my hertte, þo whiche schal do alle my willes. Of þo
 sede of hym þis Dauid¹⁹ God sende, as he biheghte, a
 24 sauoure vnto³ Israel, Ihesu. Ande Iohn preched bifore þo
 face of his comynge þo baptyme of penawnce vnto³ alle þo

¹ S.P.D.² fol. 42^b C.³ to S.P.D.⁴ & come S.P.D.⁵ S.P.D.; a blank with room for circa 5 letters, C.⁶ om. D.P.⁷ om. S.P.D.⁸ and soply S.P.⁹ bad S.P.D. Between *honde* and*biddande* erasure of about 5 letters, C.¹⁰ fol. 108^b S.¹¹ *chese*. witherasure of one letter, S. *chese* P.¹² *whylys* S.P.D.¹³ & in S.P.D.¹⁴ *hundred* S.P.D.¹⁵ a man of S.P.D.¹⁶ fol. 43 C.¹⁷ *hym þis* om.

S.P.D.

¹⁸ *seyde* S.P.D.¹⁹ *þis Dauid* om. S.P.D.

puple of Israel. Ande whanne Iohn hade fulfilled his course, 25 he saide vnto¹ po folke of Israël, I am noghte he whom² zhe supposed þat I was. Bot loo, he comes efter me, of whom I am noghte worpi to lowse þo chausers³ of hise fete. Ande 26 vnto¹ zowe, dere breþer ande childer of þo kynne⁴ of Abraham, ande to þoo⁵ þat in zowe drede God es sende þo worde of þis hele⁶. Bot⁷ þoo þat dwelled⁸ in Ierusalem, ande 27 þo princes of þat cyte, þat knewe noghte þis Iesu, ande þo voyce⁹ ande þo¹⁰ spekyng of þo prophetes, þo whiche ben redde iche sabbate, þei fulfilled, demande hym. Ande no 28 cause of deþe þei fonde in hym, ande zitte¹¹ þei asched of Pilate forto slee hym. Ande whanne þei hade¹⁰ ended alle 29 þinges þat wore writen of hym, þei toke hym downe of þo tree, ande layde hym in a graue. Ande God raysed¹² hym 30 fro deþe vpon¹³ þo thridde daye, ande he was sene bi many dayes of hem þat komen wiþ hym fro Galilee vnto Ierusalem, 31 þat zitte vnto¹ þis day ben hise wytnes to þo puple. Ande 32 we schewe¹⁴ vnto¹⁵ zowe þo biheste þat God highte vnto¹ oure fadirs: þat God haues fulfilled hit in oure¹⁶ childer, raysande 33 Iesu¹⁷ fro þo deþe; as hit es writen in þo secunde psalme, My sone þow erte, þis day I¹⁸ haue goten þe¹⁹. Ande for þat 34 he so raysed hym from þe deþe, þat he schulde no more see corrupcyone, þus he saide, I schal gife vnto¹ zowe þo holy trewe þinges of Daud. Ande þerfore he says in an-oþer 35 place, I schal noghte gife þine halowe forto¹ see corrupcyone. Bot Daud in his generacyone, whanne he hade mynysterde 36 vnto¹ þo wille of God, he slepped (or, dyed), ande was layde²⁰ vnto hise faders, ande²¹ he sawe corrupcyone. Bot he þat 37 God raysed²² fro þo deþe sawe no²³ corrupcyone. Ande þer- 38 fore zhe men, dere breþer, be hit knowne vnto¹ zowe þat bi hym es schewed to zowe of alle remyssion of zoure synnes,

¹ to S.P.D. ² þat S.P. ³ schoon S.P. ⁴ after kynne erasure of circa 8 letters, C. ⁵ zow S.P.D. ⁶ fol. 109 S. ⁷ But sonly S.P.D.
⁸ duellen S.P.D. ⁹ voyces S.P.D. ¹⁰ om. S.P.D. ¹¹ om. P.
¹² sonlyche reryd S.P.D. ¹³ in S.P.D. ¹⁴ schewed P. ¹⁵ to S.P.D. fol. 43^b C. ¹⁶ after oure erasure of 4 letters, C. ¹⁷ om. S.P.
¹⁸ haue I S.P.D. ¹⁹ in marg. 1st corr. S. om. D. ²⁰ set P. put on erasure in a later hand, S. ²¹ & as P. as erased in S. ²² reryd S.P.D.
²³ not S.P.D.

fro þo whiche 3he myghte noghte be iustified in þo lawe of
 39,40 Moyses¹. Bot in hym whoso trowes, he es iustified. Bes
 ware þerfore, þat hit kome noghte vnto² 3owe, þat es writen
 41 in þo prophetes : Ses, 3he despisars, ande 3he meruayle, ande
 3he ben loste ; for a warke I³ wirche in 3owre days, þo warke
 42 þat 3he schal noghte trowe, if any telle hit vnto⁴ 3owe. Ande
 whanne þei wente oute of þo synagoge, þo puple preyed hem
 þat þei⁵ schulde⁶ speke þise wordes in þo nexte sabbate
 43 filowande. Ande whanne þei hade lefte þo synagoge, many
 Iewes ande comelynges folowed Poule ande Barnaban ; ande
 44 þei amonestud þem forto dwelle in þo grace offe God. Ande
 in þo nexte sabbate folowande alle þo cyte almoste come
 45 forto² here Goddes worde. Ande þo Iewes see grete multi-
 tude of folke come forto here Poule, ande þei wore fulle of
 enuye ande agaynsaide þo wordus of Poule, blasphemande.
 46 Thanne saiden Poule ande Barnabas traistely vnto þe Iewes,
 To 3owe firste hit⁷ bihoued⁸ to speke Goddes worde. Bot for
 3he refuse hit, ande deme 3oureseluen vnworþi to aylastande⁹
 47 life, loo, we turnen vs vnto² nacyons ande leue 3owe. For so
 oure Lorde bade vs, I haue sette þe, he saide, in lyghte of
 nacyones, þat þow be my hele vnto² þo ende of þo⁷ erþe.
 48 Ande þe nacyons whanne þei harde þis¹⁰ worde, ¹¹þei wore
 ioyfulle, ande þei glorified þo worde¹¹ of God : ande als many
 49 as wore ordeynde to aye-lastande⁹ life troweden. Ande þo
 50 worde of God was sparpulde þurghe alle þo contree. Ande
 þo Iewes stirde¹² relygiowse wymmen¹³ ande honeste, ande¹⁴
 þo firste of þo cyte, & þei stirde¹⁵ a persecucyone to Poule
 ande Barnaban, ande¹⁶ keste¹⁷ hem oute of þer contrees¹⁸.
 51 Ande Poule ande Barnaban keste þo powder of þer fete
 52 agaynes¹⁹ hem, ande kome vnto Yconye. Ande þo discipules
 wore fulfilled²⁰ wiþ ioye & wiþ þo Holygoste.

¹ fol. 109^b S.² to S.P.D.³ þat I C.⁴ om. S.P. to D.⁵ erasure of circa 7 letters follows, C.⁶ fol. 44 C.⁷ om. S.P.D.⁸ byhoueþ S.P.D.⁹ þe euerelastyng S.P.D.¹⁰ þe on erasure ; inmarg. *ioyeden & glorifyeden þe* in a later hand, marked to be inserted after *herde*, S.¹¹⁻¹¹ om. S.P.D.¹² *entysed* S.P.D.¹³ *wym* above the line,in a later hand, S ; *men* P.¹⁴ om. P.¹⁵ *meuyd* S.P.D.¹⁶ fol. 110 S.¹⁷ *chasyd* S.P.D.¹⁸ *cuntrey* S.P.D.¹⁹ fol. 49^b C.²⁰ *fylllyd* S.P.

Ande¹ hit bifelle in Iconye, þat grete multitude of Iewes **14**
 ande of Grekes enturde togadire vnto² þo synagoge. Ande **2**
 þo Iewes þat wore vntrowþeful stired³ persecucyone, ande
 excited þo hertes⁴ of nacyons agaynes þo breþer. Bot God **3**
 grawnted sone pees, ande longe tyme þei dwelled þer, doande
 trestly⁵ & stedfastly in God, þat bere⁶ wytnes vnto⁷ þe worde
 of hise grace, ande grawnted wondures ande tokens to be
 done by þo hende of hise seruantes. Bot þo multitude of þat **4**
 cytee was deuydid; for summe helde wiþ þo Iewes, summe⁸
 wiþ þo apostuls. Ande whanne þo hastynes of þo Iewes **5**
 ande þe gentyles assentud togider wiþ þer princes, forto⁷
 punysche þo apostuls wiþ iniuryos wordes, ande forto stone
 hem, whanne þei knewe þis, þei fledde into þo cytes of **6**
 Lycaonye, Lystram ande Derben ande alle þo contre aboute:
 ande þere þei wore prechande. Ande alle þo multitude was
 stired⁸ in þer doctrine; ande Poule ande Barnabas dwelled
 in Lystris. Ande þer was a man in Lystris þat was⁹ seke in **7**
 his fete, ande was⁹ halte ande lame fro his moder wombe,
 ande neuer wente vpon¹⁰ hise fete. He þis harde Poule **8**
 spekande: ande Poule bihelde hym & sawe þat¹¹ he hade
 faiþe to be sawfe, ande cryed wiþ a grete voyce ande saide, **9**
 To þe I saye in þe name of oure¹² Lorde Iesu Criste, rise
 vpon þi fete righte. Ande he stirte vppe ande zode. Ande **10**
 whanne þo companyes seghe þis þat Poule did, þo men of
 Lycaonye lyfte vppe¹³ þer voyce & saide, Goddes ben comen¹⁴
 vnto⁷ vs in lyknes of men. Ande þei called¹⁵ Barnaban Iouem **11**
 ande Poule¹⁶ Mercurye, for he was ledar ande spekar of þo
 worde. Ande þo preste of Iouys, þo whiche was bifore þo **12**
¹⁷cytee, broghte bulles ande crownes bifore þo¹⁷ zhates, ande¹⁸
 wiþ þo puple he wolde haue done sacrifice vnto⁷ Poule ande
 Barnabas. Ande whanne þo apostuls harden þis, þei schere¹⁹ **13**

¹ *Cm 14m* in a later hand, in marg., C. *p^e xiiii c^o* in a xvith cent. hand, S.
² into S.P.D. ³ *meuyd* S.P.D. ⁴ *wylle* S.P.D. ⁵ *trewely* S.P.D.
⁶ *here* P. ⁷ to S.P.D. ⁸ & *summe* P. ⁹⁻⁹ om. S.P.D. ¹⁰ *on* S.P.D.
¹¹ fol. 45 C. ¹² fol. 110^b S. ¹³ *hyzed* S.P.D. ¹⁴ *Godes arme is come*,
 S.P.D. ¹⁵ *cleped* S.P.D. ¹⁶ after *poule* erasure of 3 letters, C.
¹⁷⁻¹⁷ om. S.P.D. *brynggynk bolles & crownes* in marg. 1st corr. marked to be
 inserted after *puple*, S; P. reads, *bifore þe zatis wiþ þe peple brynggynge*
bolles & trowes. ¹⁸ erased, S. ¹⁹ *kitte* S.P.D.

per cloþes ande stirtte forþe amonge þo multitude, criande
 14 ande sayande, A, men, wherto done 3he þus? We ben bot
 dedly men lyke to 3owe, schewande ande *prechande* vnto¹
 3owe forto turne 3owe fro þise vayne þinges vnto¹ þo lifande
 God, þat made heuen ande erthe, þo see ande alle þat ben in
 15 hem: þo whiche God in *generacyones* bifore lete gentiles² to
 16 enter hise ways. Ande noghte wipouten testymonye lefte
 he hymself, wele doande, ande gifande raynes from heuen
 ande fruteful tymes, & fillande 3oure hertes wip mete ande
 17 gladnes. Ande 3itte whanne þei saide þise, vneþes myghte
 þei stille þo companyse þat ne³ þei wolde sacrifice vnto¹ hem.
 18 Bot summe Iewes comen in þo mene tyme from Antyoche
 ande Yconye, ande made ille⁴ suggestion to þo puple of
 Poule, ande þei stoned hym, ande drowe hym wipouten þo
 19 cyte, supposande þat he was dede. Ande whanne þo discipuls
 comen abowte hym, he roos vppe ande entered into þo cyte:
 ande in þo daye after he wente⁵ wip Barnabas into Derben.
 20 Ande whanne þei⁶ hade *preched* vnto¹ þat cyte, ande haden
 tawghte many, þei wente agayne vnto¹ Lyster ande Yconye
 21 ande vnto¹ Antyoche, ande confermed þo sowles of þo
 discipuls, ande made *exhortacyone* to hem þat þei schulde
 dwelle in þo faipe, ande tolde vnto¹ hem þat hit bihoues by
 many tribulacyones to enter into þo kengedam of God⁷.
 22 Ande⁸ whanne þo apostuls haden ordeynde vnto¹ hem by
 syngulere chirches prestes, ande whanne þei hade preyed
 ande fasted, þei comended hem vnto¹ God in whom þei
 23 trowed. Ande þo apostuls⁹ passande¹⁰ þurgh Psidie¹¹, þei¹²
 24 come into Pamphilye. Ande þei speke Goddes worde in
 25 Pergen, ande fro þeþen¹³ þei¹⁴ wente vnto¹⁵ Atthlaye; ande
 fro þeþen¹⁶ þei shipped into Antioche, where þei wore bitaken
 26 to þo grace of God into þo warke þat þei hade fulfilled. Ande
 whanne þei wore comen þider ande hade gaderd togider þo¹⁷

¹ to S.P.D.² on erasure, different ink, C.³ fol. 45^b C.⁴ *yuel* S.P.D.⁵ *3ede* S.P.D.⁶ fol. 111 S.⁷ *heuene* S.P.D.⁸ new paragraph with initial, C. no break in S.P.D.⁹ *postuls* S.P.¹⁰ *passyn* S.P.D.¹¹ *sydya* D. *sydya* with *per* added above the line, S;*persydya* P.¹² & þei S.P.¹³ *þeyn* S.D. *þyn* P.¹⁴ *þeyn* P.¹⁵ *in to* S.P.¹⁶ *þeyn* S.P. *þen* D.¹⁷ fol. 46 C.

disciples¹ of holy chirche², þei tolde how myche God hade³ done wiþ hem, ande how þat God hade⁴ opunde vnto⁵ þo nacyons þo 3ate of þo faiþe. Ande þei dwelled a longe tyme 27 wiþ þo disciples. Ande⁶ summe þat comen from þo Iewrye 1 **15** tawghte ande preched vnto⁵ þe breþer ande saide, Bot if 3he be circumcydid efter þo custome of Moysi, 3he maye noghte be saue. Ande a grete sedicyon was made vnto⁵ Poule ande 2 Barnabas agaynes hem; ande Poule saide vnto⁵ hem þat þei schulde abide in þo same trowþe þat þei wore inne. Ande Poule & Barnabas ande summe of oþer disciples ordeynde þat þei schulde goo vnto⁵ þo apostuls ande þo prestes þat wore in⁷ Ierusalem to wyte of þis question⁸. ⁹Ande þei, whanne 3 þei wore forþe-ledde of þo disciples⁹, þei passed þurghe Fenyce ande Samarye, tellande þo conuersacyone¹⁰ ande þo lifynge of nacyons: ande þei made myche ioye to alle þo breþer. Ande 4 whanne þei come to Ierusalem, þei wore receyued of þo congregacyone ande of þo apostuls ande þe elders, ande þei tolde what God hade done wiþ hem. Ande þanne ros vppe 5 summe of þo heresie¹¹ of þo Pharisees, þe whiche trowed, ande saide þat hit byhoued¹² hem forto⁵ be circumcided ande also forto bidde to kepe þo lawe of Moysi. & þo¹³ apostuls ande 6 þo elders wente togider to auyse¹⁴ of þis worde. Ande 7 whanne grete aschinge ande sechinge was of þis þinge, Peter ros vppe, ande saide vnto⁵ hem, 3he men, oure breþer, 3he knowe þat fro¹⁵ elder days in vs God haues chosen bi my mouþe nacyons¹⁶ to here þo worde of þo gospelle ande forto trowe. Ande he, þat knewe þo hertes of alle, bere wytnes 8 vnto þis, gifande vnto⁵ hem þo Holygoste as to vs. Ande 9 noghte he departed (or, made difference) bitwixe hem ande vs, clensande¹⁷ in þo faiþe þo hertes of hem. Bot nowe 10 þanne¹⁸ wharto tempte 3he to laye þo 3oke ande charge vpon¹⁹

¹ disciples of holy om. S.P.D. ² churche þ' byleuyd S.P.D. ³ haþ P.
⁴ om. S.P. ⁵ to S.P.D. ⁶ new paragraph with initial, S.P.D.
y^e xv c^o in a xvith cent. hand, S. *C^m 15^m* in a late hand in marg., C.
⁷ fol. 111^b S. ⁸ & þei wente follows, S.P.D. ⁹⁻⁹ þei were
lad forþ of þe churche, þat is, of hem (hem om. S.P.) þat byleuyd S.P.D.
¹⁰ *sa* expunged, S. ¹¹ heresie of þo om. S.P.D.
¹² *byhoueþ* S.P.D. ¹³ fol. 46^b C. ¹⁴ *auyse hem* S.P. ¹⁵ *fro þe* P.
¹⁶ *þe n.* S.P.D. ¹⁷ *he clensynge* S.P.D. ¹⁸ om. S.P.D. ¹⁹ *on* S.P.

þo heued of þo disciples, þat noþer¹ oure faders nor we myghte
 11 bere? Bot² we hopen forto be saued by þo grace of oure
 12 Lorde Iesu Criste, as þei ben. Ande³ alle þo multitude was
 stille; ande þei harden Barnaban ande Poule tellande⁴ how
 myche God hade done merueyles⁵ ande tokens in nacyons by
 13 hem. Ande after þat þei wore stille, Iames ansuered ande
 14 saide, 3he men⁶, dere breþer, heres me. Symon has tolde
 vnto⁷ 3owe onne what maner firste God visit[ed]⁸, to take
 15 þo⁹ puple of nacyones vnto⁷ his name. Ande to hym
 16 accorden þo wordes of þo prophetes: as hit es wryten, Efter
 þise I schal go agayn, ande I schal edifye agayne þo
 tabernacle of Dauid, þo whiche es fallen¹⁰; ande I schal bigge¹¹
 17 agayn þo broken of it, ande I schal vpraise¹² hit: þat þo
 remnaunte of men seche þer¹³ Lorde, ande alle nacyons vpon
 18 whom es incalled¹⁴ my name, sais þe Lorde doande þis. For
 19 fro þo⁹ worlde es knowne vnto⁷ God his warke. Wharfore
 I iuge hem þat ben turned vnto⁷ God offe nacyons¹⁵ noghte
 20 forto⁷ be vneside: bot forto write vnto⁷ hem þat þei abstene
 hem fro contamynacyone of mawmetes, ande fro fornycacione,
 21 ande fro þo suffocate, ande blode. For⁹ Moyses fro olde
 tymes has in syngulere cytes þat prechen hym in synagoges,
 22 where he es redde bi iche sabbate. Thanne hit liked vnto⁷
 þo apostuls ande to þo elders, wiþ alle þo chirche (or, congrega-
 cacyone), forto chese summe of hem, ande to¹⁶ sende vnto⁷
 Antioche wiþ Poule ande Barnabas; ande þei chesed¹⁷ Iudas
 þat was surnamed¹⁸ Barsabas, ande Sylam, þo whiche wore þo
 23 firste amonge þo breþer: writande bi þo hende¹⁹ of hem, þo
 apostuls ande þo elder breþer to hem þat ben at Antyoche
 ande Sirie ande Cilyce breþer of nacyones, gretes²⁰ wele (or,
 24 zernes²¹ hele): For þat we haue harde þat²² summe of oures
 goande fro vs haues droued²³ 3ow wiþ wordes, turnande 3oure

¹ noþur we noþur oure fadrus S.P.D. ² by þe grace of oure lord iesu
 crist follows, S.P.D. ³ soply S.P.D. ⁴ & tellynge S.P.D. ⁵ fol. 112 S.
⁶ myn P. ⁷ to S.P.D. ⁸ visit C. ⁹ vnsyted S.P.D. ⁹ om. S.P.D.
¹⁰ fol. 47 C. ¹¹ bylde S.P.D. ¹² up rere S.P.D. ¹³ þe S.P.D.
¹⁴ in cleped S.P.D. ¹⁵ offe nacyons om. S.P.D. ¹⁶ for to S.P.D.
¹⁷ chose S.P.D. ¹⁸ surname S.P. ¹⁹ hond S.D. ²⁰ gretynge
 S.P.D. ²¹ desyrynge S.P.D. ²² fol. 112^b S. ²³ disturbyd S.D. ²³ dysturblyd P.

hertes¹; to² whom we bade noghte; ande þerfore hit plesed 25
to vs to gader³ vs in one ande forto chese men ande sende
vnto⁴ 3owe wiþ oure⁵ dere breþer⁶ Poule & Barnaban, þo 26
whiche ben men þat han sette þer lyfes for þo name of oure
Lorde Iesu Criste. Ande⁴ þerfore we sentte vnto⁷ 3owe 27
Iudas ande Silam, þo whiche alsso schal telle þo same⁸ vnto⁷
3owe, þat⁹ hit es sene to þo Holygoste [and¹⁰ vs]¹⁰ no more 28
charge forto⁷ lay¹¹ vpon¹² 3owe þanne þise þat ben nedfulle;
þat 3he abstene 3owe fro þinges þat ben offerde vnto maw- 29
metes, ande fro sacrifice of ydolatrye, ande fro blode þat es
suffocate, ande fro fornycacyone; ande þat 3he wille noghte
were¹³ done vnto⁷ 3owe, dos hit noghte vnto⁷ an-*oper*; ande if
3he kepe 3owe fro þise, 3he schal wele do. Fares wele.
Ande Poule, Barnabas, Iudas ande Syllas wente¹⁴ fro þo 30
apostuls, ande kome vnto⁷ Antioche; ande whanne þei haden
gaderd þo¹⁵ multitude of¹⁶ þo disciples, þei toke hem þo
epistel; þo whiche whanne þei haden redde, þei ioyed in 31
a grete ioye for þo comforþe þat þei hade. Ande Iudas ande 32
Syllas, for þat þei wore prophetes ande prechors, wiþ myche
spekyng^e þei comforþed þo breþer ande confermed hem.
Ande hit bisemed vnto¹⁷ Syle to dwelle þore, ande only Iudas 34
wente agayne into Ierusalem. Ande Poule ande Barnabas 35
dwelled atte Antioche, techande ande prechande, wiþ *oper*
discipuls of Criste, Goddes worde. Ande efter summe¹⁸ days 36
Powle saide vnto⁷ Barnabas, Turne¹⁹ we agayne, ande visite
we oure breþer bi alle þo cytes in þo whiche we han preched
Goddes worde, ande see we how þei hafe hem. Ande 37
Barnabas wolde take Iohn wiþ hem, þo whiche es surnamed
Marchus. Ande Poule preyed Barnaban, þat he þat departed 38
fro hem fro Pamphilye ande wolde noghte go wiþ hem in
warke of þo gosselle, þat he schulde noghte be taken wiþ hem.
Ande so amonge hem was made discencyone, in so myche þat 39

¹ *soulis* S.P. ² *þe whiche we sente (wente P) not* S.P.D. ³ fol. 47^b C.
⁴ om. S.P.D. ⁵ *3oure* S.P.D. ⁶ *broþer* S.P.D. ⁷ *to* S.P.D. ⁸ *name* P.
⁹ *soply* S.P.D. ¹⁰ S.P.D. ¹¹ *seye* P. *no more charge* repeated in the
margin, 1st corr. S. ¹² *up* crossed through, D. *on* S.P. ¹³ *be* crossed
out, follows, S. ¹⁴ *þ^t wente* S.P.D. ¹⁵ *a* S.P.D. ¹⁶ *of þo disciples*
om. S.P.D. ¹⁷ *good to* S.P.D. ¹⁸ fol. 48 C. ¹⁹ fol. 113 S.

pei departed otwynne¹, & Barnabas toke wiþ hym Marchus ande schippide² vnto³ Cipir⁴.

- 40 Ande⁵ Poule toke wiþ hym Sylam ande wente his waye, whanne he was bytaken⁶ vnto³ þo grace of God of þo breþer.
- 41 Ande he wente þurghe Sirye ande Cylyce, confermande þo congregacyone of holy chirche, & bade hem þat þei schulde
- 16 1 kepe þo biddynges of þo apostuls ande of þo⁷ elders. Ande⁸ whanne þei hade gone abowte þise nacyons, he come vnto⁹ Derben ande Lystram : ande þer was a discipul, þat was called¹⁰ Tymothe, þat was a trewe wydowe sone ; bot his fadir was
- 2 a panyme. To hym bere trewe¹¹ wytnes þoo þat wore in
- 3 Lystris ande Yconye. Hym wolde Poule þat [he]¹² schulde go with hym ; ande he¹³ toke hym ande circumcyded hym for þo Iewes þat wore in þo places : for alle wiste¹⁴ wele þat hise
- 4 fadir was a gentile (or, a paynyme). Ande as þei passed bi cytes, þei tawghte hem þo techynges þat wore ordeynde of
- 5 þo apostuls, whanne þei wore at Ierusalem. Ande þo chirches wore confermed in þo faiþe, ande¹⁵ encresced in nowmbur alle¹⁶
- 6 daye. & as þei passed þurghe Phrigye ande Galace¹⁷, þei wore
- 7 letted of þo Holygoste to speke Goddes worde in Asye ; ande whanne þei wore comen vnto³ Misy, þei assayde to passe by
- 8 Bethenye ; ande þei wore letted bi þo spiritte of Iesu. Ande
- 9 whanne þei passed Misy, þei wente¹⁸ vnto³ Troyden. Ande in þo nyghte was a visione schewed vnto³ Poule, þat a man of Macidonye stode, ande preyed hym, ande sayde, Go into
- 10 Macedonye, ande helpe vs. Ande onone¹⁹ as he hade sene þis vision, we þoghte to go into Macedonye, for we were certayne
- 11 þat God called vs to preche to hem. Ande we schipped from Troade, ande righte course we come vnto³ Samotrache ande
- 12 þo nexte daye to Neapolym ; ande fro þeþen²⁰ vnto Philyppis²¹, þo whiche es þe firste of þo contree of Macedonye, þo cyte of Coleyne²² : ande we wore in þis cyte certayn days techande.

¹ *atweynne* P. ² *pide* on erasure, C. ³ *to* S.P.D. ⁴ *sequitur epistola* follows, C. ⁵ *new paragraph with initial*, C. ⁶ *taken* S.P.D. ⁷ *om.* S.D. ⁸ *C^m 16^m* in a later hand, in marg., C. initials in S.P.D. *y^e xvi c^o* in a xvith cent. hand, S. ⁹ *in to* S.P.D. ¹⁰ *cleped* S.P.D. ¹¹ *good* S.P.D. ¹² S.P.D. ¹³ *toke*, expunged, follows, C. ¹⁴ fol. 48^b C. ¹⁵ fol. 113^b S. ¹⁶ *eche* S.P.D. ¹⁷ *galacye kyngdom* S.P.D. ¹⁸ *om.* P. ¹⁹ *euene* S.P.D. ²⁰ *þen* S.P.D. ²¹ *to phypys* S.P.D. ²² *Vulg. prima partis Macedoniæ civitas, colonia.*

Ande in þo day of sabbate we wente wipouten þo 3hate biside 13
 þo flode, where preynges semed forto¹ be; ande þere we sete,
 and speke vnto¹ wymmen þat þider come togider. Ande 14
 a womman whos name was Lydda², a purpurere of þo cyte
 of Thiathire, þo whiche worschipped God, herde vs: whos
 herte God opunde, forto¹ biholde vnto¹ þo þinges þat wore
 saide of Poule. Ande whanne sche³ was baptised, [and] hire 15
 howse, she³ preyed, sayande, If 3he deme me trewe vnto God,
 enteres into my howse, ande dwelles þere⁵. Ande sche³ gartte⁶
 vs. Ande hit bifelle, whanne we wente forto preye, þat a 16
 wenche þat hade a spiritte of a wycche mette vs, þo whiche
 gafe grete wynnynges vnto¹ [hire]⁷ lordes by dyuynge.
 Sche³ folowed Poule ande vs, criande ande sayande, þise men 17
 ben þo seruantes of þo highe God, þo whiche schewen to 3owe
 þo waye of hele. þis sche did many days; ande Poule 18
 mournande for hire, he⁸ turned hym ande spake⁹ vnto þo
 spiritte, I bidde þe in þo name of Iesu Criste to go oute fro
 hire. Ande þo yuel spiritte wente oute of¹⁰ hire in þo same
 howre. Ande whanne hire lordes see, þat þe spiritte of [hire]¹¹ 19
 was away, þei toke Poule ande Sylam, ande ledde hem forþe
 into þo market¹² vnto¹ þo princes, ande schewed hem to þo 20
 magistrates, sayande, þise men sturbulen¹³ ande deceyue¹⁴
 alle oure cytee, for þei ben Iewes, ande þei tellen a maner 21
 þat es noghte leffulle to vs to receyue or¹⁵ do, siþen we ben
 Romaynes. Ande þo puple ranne agayn hem, ande þo 22
 magistrates, [and] þer¹⁷ cloþes [wore] torne, ande [þei]
 comanded hem forto¹ be beten wip 3erdes. Ande¹⁸ whanne 23
 þei hade beten hem longe, ande made hem fulle of wondes¹⁹,
 þei put hem in prisone, ande bade vnto¹ þo kepar of þo
 prison þat²⁰ he schulde bestly²¹ kepe hem. Ande he, efter 24
 þat he was boden²², he putte hem in þo inner prisone, ande
 he strayed þer fete in a tree. Bot atte þo²³ mydnyghte 25.

¹ to S.P.D. ² fol. 49 C. ³ 3he P. ⁴ S.P.D. in C. ⁵ fol. 114 S.
⁶ constreyned S.P.D. ⁷ S.P.D. þer C. ⁸ & S.P.D. ⁹ seyde to S.P.D.
¹⁰ fro S.P.D. ¹¹ S.P.D. þeire C. ¹² chepynges S.P.D. ¹³ disturþeþ S.P.D.
¹⁴ ande deceyue om. S.P.D. ¹⁵ noþur S.P.D. ¹⁶ S.P.D. wip C.
¹⁷ þe (here D) cloþis of hem were tore S.P.D. ¹⁸ fol. 49^b C. ¹⁹ of woundis
 repeated in marg., 1st corr. S. ²⁰ þo þat C. ²¹ bysyly S.P.D.
²² comawndid þus S.P.D. ²³ om. S.P.D.

Poule ande Silas ¹lowtande vnto God loued hym¹ in alle his sonde, ande þoo þat wore in kepyng in þo prisone harde hem ;
 26 ande sodenly was² made a grete erþe-schake, so myche þat þo grownde of þo prisone stired³. [& onone wore opun alle
 27 þo dores & alle þer bondes wore lowsed.]⁴ Ande he⁵ þat kepped þo prisone, [whanne he saw þo ȝhates opun of þo prisone,]⁴ drowe oute a swerde, ande wolde haue slayne hymseluen, supposande þat alle þo prisons wore gone oute.
 28 Ande Poule cried vnto⁶ hym wiþ a grete voyce⁷ ande saide,
 29 Do þe no harme⁸: for we alle ben here. Ande he toke lyghte, ande enterde into þo prisone, ande quakande he felle
 30 downe to þe fete of Poule ande Silas ; ande he⁹ broghte hem forþe ande saide, Leue lordes, whatte bihoues me forto¹⁰ do
 31 þat I myghte be saufe ? Ande þei saide vnto¹⁰ hym, Trowe in oure Lorde Iesu, ande þow schal be saufe ande al þi howse.
 32 Ande þei preched vnto¹⁰ hym þo worde of God ande to alle þat wore in his howse. Ande þo kepar of þo prisone toke hem in þo same houre of þo nyghte, ande wesche¹¹ þer wondes ; ande onone he was baptised, ande alle⁵ hise howse also.
 34 Ande efter þat he hade broghte hem into hise howse, he sette a¹² borde to hem, ande he⁵ was gladed wiþ alle [his]¹³ house, 35 trowande to God. Ande whanne daye¹⁴ was comen þo magistrates sente baylys (or, bedels), sayande¹⁵, Late þoo men goo. & þo kepar of þo prisone tolde þis vnto¹⁶ Poule, þat
 36 þo magistrates han sende þat ȝe ben laten go : ande þerfore
 37 gos nowe forþe in pees. Ande Poule saide to hem, þei hauen beten vs ¹⁷vnrightly ande vndampned¹⁷, ande we ben men of Rome [þat þei haue putte in prisone]¹⁸, ande¹⁹ priuely þei
 38 putte vs oute ; noghte so, bot come þei hemseluen²⁰ ande putte þei vs oute. Ande þo bedels (or, þo baylyes)²¹ tolde þise wordes to þo magistrates : ande þo²² magistrates, whanne
 39 þei harden þat þei wore Romaynes, dredde hem ; ande come

¹⁻¹ honoured & preysed god S.P.D.² fol. 114^b S.³ quoke S.P.⁴ S.P.D.⁵ om. S.P.⁶ to S.P.D.⁷ a leaf missing in D,

chapp. xvi. 28—xvii. 6.

⁸ noon arme P.⁹ om. P.¹⁰ to S.P.¹¹ wosche S.¹² fol. 50 C.¹³ his S. at his P.¹⁴ þe day S. þat d. P ;

erasure of 4 letters before daye, C.

¹⁵ s. þat P.¹⁶ om. P. to S.¹⁷⁻¹⁷ opynlyche & indempnyd S.P.¹⁸ S.P.¹⁹ ande now S.P.²⁰ fol.

115 S.

²¹ gloss om. S.P.²² om. S.

vnto¹ hem ande preȳde hem þat þei schulde go oute of þo cyte. Ande þei outegoande of þo prisone þei enterde into 40 Lyddam: ande whanne þei sawe þo² breþer, þei tolde hem whatte God hade done wiþ hem, ande comforþed þo breþer ande wente on³ þer way.

Ande⁴ whanne þei hade gone bi Amphiboly m ande 1 **17** Appollonye, þei come to Thessalony, were a synagoge of Iewes was: ande Poule, as he was wonte, enterde vnto¹ þem,² ande by þre sabbates he preched to hem of holy scriptures, declarande ande shewande, þat hit bihoued Criste to suffur 3 ande to rise fro þo deþe; ande þat he þis es⁵ Iesus⁶ whom I schewe vnto⁷ 3owe. Ande summe of hem [trowed]⁸, ande 4 wore ioyned vnto⁹ Poule ande to Sylas; ande also of þo gentyles grete multitude, ande many¹⁰ noubul wymmen. Ande summe of þo enuyous Iewes token summe ille¹¹ men 5 of þo¹² puple, ande gadured a grete companye, ande stired¹³ þo cyte agayne þo apostuls, ande wente vnto¹ þo house of Iason forto brynge hem forþe vnto¹ þo puple. Ande 6 whanne þei fonde noghte hem, þei drowe Iason ande summe breþer vnto¹ þo princes of þo cite, criande ande sayande, þise ben þei þat stiren¹⁴ alle þo worlde¹⁵ ande hider þei come¹⁵; ande¹⁶ he þis Iasone receyued hem: ande alle þise done 7 agayne þo ordynawnce of þo¹⁷ Cesar, ande sayne þat þer es an- oþer kenge þat highte Iesu. Ande þei stired gretely þo puple 8 ande þo princes of¹⁸ þo cites þat harde þise þinges. Ande 9 whanne Iason ande oþer hade made satisfaccyon (or, excusinge) to þo princes of þo cyte, þei lete hem go. Ande þo 10 breþer [on]one¹⁹ in þo nyghte lete²⁰ Poule ande Sylas into Ber[o]am²¹; ande whanne þei wore comen þider, þei enterde into þo synagoge of þo Iewes. Ande þise men of Beroam 11

¹ to S.P. ² þer S. her P. ³ oute S.P. ⁴ C^m 17 in marg. in a later hand, C. xvii c. in a xvith century hand, S. ⁵ above the line, 1st corr. S. ⁶ iesu crist P. crist in marg. 1st corr. S. ⁷ fol. 50^b C. to S.P. ⁸ S.P. ioyed C. ⁹ after vnto erasure of circa 3 letters, C. to S.P. ¹⁰ & many twice, S.P. ¹¹ yuel S.P. ¹² erasure of about 5 letters follows, C. ¹³ meuyd S.P. ¹⁴ meueþ S.P. ¹⁵⁻¹⁵ om. S.P. ¹⁶ D. begins here. ¹⁷ expunged S. om. P. ¹⁸ fol. 115^b S. ¹⁹ anone S.P.D. ²⁰ lede P. lede with d on erasure, S. ²¹ S.P.D. berbam C. beroam tessalonye repeated in marg. 1st corr. S.

wore þo moste noubul of þoo þat ben atte Thessalonye, þo
 whiche toke Goddes worde wiþ grete desire, iche daye
 ransakande þo holy scriptures, wheþer hit wore so as hit was
 12 preched to hem. Ande many trowed of hem; ande grete
 multitude also¹ of honeste wymmen þat were gentyles (þat
 es, of þo nacyonnes þat wore called² gentyles)³, ande many
 13 men also. Ande whanne þo Iewes þat wore in Thessalony
 knewe þat Goddes worde was preched in Beroam of Poule,
 þei come þider ⁴and stirde ande stourelbulde⁴ myche of þo
 14 puple. Ande onone þo breþer lefte Poule, þat he myghte goo
 15 vnto⁵ þo see: and Syle ande Tymothe dwelled þere. Ande
 þo breþer þat wente wiþ Poule þei broghte hym to Athenys;
 ande he bade hem þat als sone as þei come to Syle ande
 Tymothe þat þei schulde saye hem hastely to come to h[y]m⁶.
 16 Ande Poule whileste⁷ he abode hem in Athenys, his spiritte
 was gretely stired in hym, for he sawe þat þo cytee was gifen
 17 to ydolatrie. Ande he disputed in þo synagoge wiþ þo Iewes
 ande þo dwellande⁸, in þo market, by alle þo days, to hem
 18 ⁹þat wore neghe⁹. Ande¹⁰ summe Epichurens ande Stoycens¹¹
 ande philysofers disputed wiþ hym. Ande summe saide,
 What wole he þis sower of wordes saye? ande oþer saide,
 Hit bisemes þat¹² he es a schewar of newe fendes: ande þis
 þei saide for he schewed vnto⁵ hem Iesu ande þo¹³ resur-
 19 reccyone. & þei toke hym, ande ledde hym to þo Ariopage
 (þat es, to a strete of Athenys, where þo¹⁴ philisofers studied),
 ande þei saide, Maye we knowe þis newe doctrine þat þow
 20 spekes of? Newe þinges þow bringes in oure eres, ande
 21 þerfore wole we knowe what þei may be. Ande þo men of
 Athenys & oþer comelynges þat dwelled þer, gafe þer
 entente¹⁵ vnto¹⁶ noghte elles bot forto say or forto¹⁶ here
 22 summe newe þinge. Ande Poule stode vppe in myddes¹⁷
 of þat towne¹⁸ (or, strete), ande saide, 3he men Atthyenses,

¹ fol. 51 C. ² *cleped* S.P.D. ³ gloss underlined, S.P. ⁴⁻⁴ *meuyng*
 & *sturblyng* S.P. ⁵ *to* S.P. ⁶ S.P.D. *hem* C. ⁷ *whyles* S.P. .
⁸ þo *dwellande* om. P. ⁹ þat þer were P. ¹⁰ *herde* D, with *herde* crossed
 through and *þer were* in marg. 1st corr. S. ¹¹ & *soply* P, with *soply* in
 marg. 1st corr. S. ¹² *scoyty* P. ¹³ fol. 116 S. ¹⁴ om. P. ¹⁵ fol. 51^b C.
¹⁶ *tente* S.P.D. ¹⁷ *to* S.P.D. ¹⁸ *myddyl* S.P. ¹⁹ *towne* or om. S.P.D.

hit bisemes vnto¹ me þat 3he ben in alle þinges as super-
 sticyouse men (þat es, as men of vayne relygion, or elles, gifen
 to myche vnto¹ vayne þinges). For I haue passed ande sene² 23
 3oure mawmetes, & I fonde an auter in þo whiche were³ wri-
 þise wordes, To þo vnknowne god. Ande þerfore þat 3he
 worschipe vnknowande, þat schewe⁴ I vnto 3owe. þo⁵ God 24
 þat made þo worlde ande alle þinges þat ben in þo worlde⁶,
 he⁵ siþen he es Lorde⁷ of heuen ande erþe, he wonnes noghte⁸
 in temples made wiþ hende⁹; nor¹⁰ he es worschipped wiþ 25
 mennes hende for þat he has nede of any þinge þat man dos,
 siþen he gifes vnto¹ alle¹¹ life, ande wynde, & inspiringe, ande
 alle oþer þinges; ande of one þinge¹² he makend alle mankynde 26
 forto inhabyte on alle þo face of þe erthe, ordeynande¹³ cer-
 tayne tymes ande termes¹⁴ (or, endes) of þer habitacyone; forto 27
 seche þer God, If in aunter þei may drawe¹⁵ hym to hem, or
 fynde hym, þose he be noghte ferre fro icheone of vs: for in 28
 hym we life, ande in hym we stire¹⁶, ande in hym we ben;
 as summe of 3oure poetes has sayde, Ande we ben also hise
 kynne. Ande siþen we ben þo kynne of God, vs owe noghte 29
 to suppose þat þat purtenes vnto God es lyke to golde, ande
 syluer, or to stone of þo crafte of grauyng, ande þat comes of
 mannes þenkynge¹⁷ ande of mannes hondewarke¹⁸. Ande¹⁹ 30
 God þat despices þo tymes of þis ignorawnce, nowe he schewes
 to men þat icheone, whersoever²⁰ þei be, do penaunce: for 31
 þat he has ordeynde a daye, in þo whiche he schal deme alle þo
 worlde in euenhede, gifande faiþe vnto¹ alle in a man þat he
 raysted²¹ fro²² deþe. Ande whanne þei harde þo resurreccione 32
 [of dede men]²³, summe scorned hym; ande summe saide, We
 schal here þe este of þis. Ande so Poule wente fro þo 33
 myddes²⁴ of hem. Ande summe wente wiþ Poule, ande 34
 trowed vnto¹ hym: in whom²⁵ was Dyonyse þo mayster of þo

¹ to S.P.D.² seyng S.P.D.³ was S.P.D.⁴ y schewe P.⁵ om. S.P.D.⁶ heere follows, D, crossed through, S.⁷ he is lord

twice, S.P.D.

⁸ in marg. later hand, S.⁹ honde S.P.D.¹⁰ noþer S.P.D.¹¹ erasure of 2 letters follows, C.¹² crossed through, S. om. P.¹³ fol. 52 C.¹⁴ termy S.P.¹⁵ fol. 116^b S.¹⁶ meue S.P.D.¹⁷ þinkynge P.D.¹⁸ be lyke to follows, P, in marg. 1st corr. S.¹⁹ erased S. om. P.²⁰ euer om. S.P.D.²¹ verryd S.P.D.²² fro þe S.P.D.²³ S.P.D.²⁴ myddyl S.P.D.²⁵ whuche S.P.D.

philysophers, ande a womman þat was called¹ Damarise, ande many² oþer wiþ hem³.

18 ¹ After⁴ þise Powle wente fro Athenys, ande come vnto⁵
² *Corynthum*. Ande þer he fonde a Iewe, ande hise name was
 Aquila, þat late come fro Ytalye wiþ Priscille⁶ his wife, for
 Claudynes⁷ hade biden⁸ þat alle þe Iewes schulde goo oute
³ of Rome: ande vnto⁵ hem he⁹ wente; ande for he was offe
 þo same crafte þat þei wore of, he dwelled wiþ hem ande
 wroghte; ande þei were of þo crafte of makynge of tabernacles
⁴ (or, of cordes ande ropes). Ande he disputed in þo synagoge
 in iche sabbote¹⁰, ande euermore in his saynge he menged
 ande sette¹¹ þo name of Iesu, ande he ammonested þe Iewes
⁵ ande þo Grekes. Ande whanne Syllas ande Tymothe weren
 comen fro Macedonye, Poule was besy in preching, berande
⁶ wytnes vnto⁵ þo Iewes þat Iesu Criste was. Ande whanne
 þo Iewes agaynsaide Poule wordes [&]¹² blasphemed⁹, he
 schoke his cloþes ande saide, 3oure blode be vpon¹³, 3oure
 heued¹⁴, for I am clene of þis: I schal go to þo naciones.
⁷ Ande he wente fro þeþen¹⁵, ande enterde into þo house of one
 þat was called¹ Tytus, þo whiche was rightwise ande worschip-
 pande God. Ande his howse was ioyned vnto⁵ þo synagoge.
⁸ Ande Crispus, þat was maister of þo synagoge, trowed vnto¹⁶
 God wiþ alle hise howse; ande many of þo¹⁷ men of Corynþi
⁹ þat harde Poule trowed, ande wore baptized. Ande God
 saide¹⁸ by a visione in þo nyghte vnto⁵ Poule, Drede noghte,
¹⁰ bot speke, ande be noghte stille; for-whi I am wiþ þe, ande
 none¹⁹ schal be putte to þe þat schal noye þe: for myche
¹¹ folke es to me ande myne in þis cyte. Ande Poule sete þer
 a 3here ande sexe moneþes, techande amonge hem þo worde
¹² of God. Ande whanne Gallyo was þe proconsul of Achaye,
 þo Iewes ros wiþ one hertte agaynes Poule, ande ledde hym
¹³ to²⁰ þo sete of þo domes-man, sayande, þat he þis agaynes

¹ *cleped* S.P.D. ² *om.* S.P.D. ³ *Epistola* follows, C. ⁴ *C^m 18^m*
 in a later hand, C. *The xviii chaptyr* in a xvith cent. hand, S. ⁵ *to* S.P.D.
⁶ *pryschest* P. ⁷ *claudyus* S.P.D. ⁸ *boden* S.P.D. ⁹ *in marg.*, C.
¹⁰ *halyday* S.P.D. ¹¹ fol. 117 S. ¹² S.P.D. ¹³ *on* S.P.D.
¹⁴ *heuedes* S.P. ¹⁵ *þen* S.P. ¹⁶ fol. 53 C. *to* S.P.D. ¹⁷ *of þo* *om.* S.P.
 þo *om.* D. ¹⁸ *god seyde* repeated in marg. 1st corr. S. ¹⁹ *no þing* S.P.D.
²⁰ *in to* S.P.

þo lawe teches men to worschippe God. Ande as Poule ¹⁴
 biganne to opun his mouþe to speke, Gallyo saide vnto¹ þo²
 Iewes, 3he men, Iewes, if hit wore any wikked þinge or grete
 mysdede, rightly³ schulde I susteyne (or, suffure) 3owe. Bot ¹⁵
 if hit be bot questions of þo worde ande names of 3oure lawe,
 auyse 3oure-seluen, for I wole noghte be iuge of þise⁴. Ande ¹⁶
 he made hem go⁵ from hise demynge-place. Ande þo Iewes ¹⁷
 token one Sostynen, þat was prince of þo synagoge, ande þei
 smote hym bifore hise sete of dome. Ande Gallyo roghte⁶
 noghte þeroffe, (ande⁷ toke no kepe þeroffe.) Ande Poule ¹⁸
 [soply þat 3it suffrede many daies]⁸ made his haylsinge to
 þo⁹ breþer, ande schipped vnto¹ Sirye, & wiþ hym 3ode
 Priscille ande Aquila, þo whiche Priscille hade dodded his
 heued; for so hade he vowed. Ande Poule come vnto¹ ¹⁹
 Ephesum, ande lefte hem þere; ande he enterde into þo
 synagoge ande disputed wiþ þo Iewes. Ande þo disciples ²⁰
 preyde þat he lenger tyme schulde dwelle. Bot he assented
 noghte, bote bade hem fare wele, ande saide, Efte I schal ²¹
 come to 3ow, if God wole. Ande so he wente fro Ephesum.
 Ande goande to Cesarye, he haylsed¹⁰ þo chirche þat þore was, ²²
 ande so he wente¹¹ vnto¹ Antioche. Ande whanne he hade ²³
 ben þore a certayne tyme, he 3ode his waye, ande wente by
 ordure þurghe þo contree of Galace ande Phrigye, confermande
 alle þo discipuls. & a Iewe whos name was Apollo, of ²⁴
 Alexander borne, an eloquente man ande conynge¹² scriptures,
 come vnto¹ Ephesum. He þis was tawghte þo waye of God; ²⁵
 ande he was feruente in spiritte, ande teched besily þinges
 þat wore of Iesu Criste; ande onely he knewe þo bapteme
 of Ioon. He¹³ þis biganne tristely¹⁴ to do¹⁵ in þo synagoge. ²⁶
 Ande whanne Priscille ande Aquyla harde hym, þei toke
 hym vnto¹ hem, ande¹⁶ besily expowned to hym þo waye
 of God. Ande whanne he wolde¹⁷ go vnto¹ Achaye, þo breþer ²⁷
 wrote vnto¹⁸ þo discipuls, þat þei schulde receyue hym: ande

¹ to S.P.D.² om. S.D.³ fol. 117^b S.⁴ þis wordes S.P.D.⁵ on erasure in different ink, C.⁶ fol. 53^b C. pouzt D. r on erasure, S.⁷ or S.P.D.⁸ S.P.D.⁹ & toke his leue (lyue D) at his S.P.D.¹⁰ blessed S.P.D.¹¹ 3ede S.P.D.¹² in follows, S.P.D.¹³ & he S.P.¹⁴ fol. 118 S.¹⁵ trustely to do twice, P.¹⁶ fol. 54 C.¹⁷ þei wolden P.¹⁸ om. S.P.D.

whanne he come þider, he gafe ande speke myche vnto¹ hem
28 þat trowed; ande gretely he ouercome þo Iewes, opunly
schewande bi scriptures þat Iesu Criste was.

19 ¹ Ande² hit bifelle, whanne Apollo was at Corynthy, þat
Poule hade gone þo ouer contrees, ande kome vnto¹ Ephesum;
2 ande he fonde summe of þo disciples, ande saide vnto¹ hem,
If 3he³ haue taken þo Holygoste trowande? Ande þei sayde
to hym, Bot we haue noghte harde if⁴ þo Holygoste es.
3 Ande Poule saide, In whom þanne ben 3he baptised? Ande
4 þei saiden, In þo bapteme of Iohn. Poule saide, Iohn
baptised in bapteme of penaunce þo þuþul, techande, þat
þei schulde trowe in hym þat was to come efter hym, þat es,
5 in Iesu. Ande whanne þei hade harde þis, þei wore baptised
6 in þo name of oure Lorde Iesu Criste. Ande whanne Poule
hade laide on hem hise hende⁵, þo Holygoste come vpon⁶ hem;
7 ande þei speke wiþ tunges ande prophecyed. Ande alle þo
8 men wore nerehande⁷ twelue. Ande Poule entered into þo
synagoge, ande tristely he speke by þree monythis, disputande
9 ande techande of þo kengdome of God. Ande⁸ for summe
were indurate ande wolde noghte trowe, waryande⁹ þo way
of God bifore þo multitude, he, goande fro hem, departed
þo discipuls, disputande iche daye in þo scole of a tyraunte
10 fro þo houre of sexte¹⁰ to þo houre of tenne. Ande þis he
dide bi twoo 3ere; in so myche þat men þat wonned in Asye
11 harde þo worde of God, boþe þo Iewes ande gentiles. Ande
12 many vertewes did God by þo hende⁵ of Poule: in so myche
þat men broghten sudaries [and]¹¹ girdels from hise body, ande
layde hem vpon⁶ þo seke, ande þe sekenes wente fro hem,
13 ande þo wikked spirittes wente oute of men¹². Ande summe
of þo exorcistes of þo Iewes þat wente aboute, assayde forto
calle þo name of Iesu vpon⁶ hem þat hade yuel spirittes, &
14 saide, We coniure 3owe bi Iesu whom Poule preches. Ande
þer wore in a house of a Iewe, þat was prince of prestes, seuen
15 sones þat diden þis. Ande þo wikked spiritte¹³ ansuerande

¹ to S.P.D. ² *Cm 19m* in later hand, on erasure, C. *The xix c^o* in xvith
cent. hand, S. ³ *we P.* ⁴ om. S.P.D. ⁵ *honde* S.P.D. ⁶ *on* S.P.D.
⁷ *ny honde* S.P.D. ⁸ fol. 54^b C. ⁹ *cursynge* S.P.D. ¹⁰ *þe sixþe* S.P.D.
¹¹ S.P.D. ¹² *hem* S.P. ¹³ *wicked spirite* repeated in marg. 1st corr. S.

saide, Iesu I knewe, ande Poule I knowe¹; bot who² ben
 zhe? Ande þo man in whom þo³ fende was lepe to hem, 16
 ande he⁴ hade maisterschippe of boþe, ande was myghtye
 agayne, in so myche þat wonded ande naked þei fledde fro
 þo⁵ house. Ande þis was made knowne vnto⁶ alle þe Iewes 17
 ande gentiles þat dwelled atte Ephesy; ande grete drede felle
 vpon⁷ alle hem, ande⁸ þei loued þo name of oure Lorde Iesu.
 & many of þo trowande⁹ come, schriuande, ande schewande 18
 þer dedes. Ande many also¹⁰ þat¹¹ vsed curiosites broghte þer 19
 bokes, ande brente hem bifore alle: ande whanne þei hade
 acownted þo price of hem, þei fonde money of fifty thowsande
 penyes (þat es, so myche wore þei worþe in price). Ande so 20
 wexe þo worde of God ande was confermed. Ande whan þise 21
 wore ended, Poule purposed in spiritte to go vnto¹² Macedonye
 ande Achaye¹³, ande so forto goo vnto⁶ Ierusalem, ande saide
 to hymself, þat efter þat I haue ben þore, me bihoues
 to see Rome. Ande he¹⁰ sende two of þoo þat mynisterde 22
 unto⁶ hym, Tymothe ande Eraste, into Macedonye, ande he
 dwelled vnto⁶ a certayne tyme in Asye. Ande in þat tyme 23
 was grete turbacione of þo waye of God. For one, whos 24
 name¹⁴ was Demetrye, þat was a siluer-maker, ande made þo
 thabernacles of þo goddes¹⁵ Dyane of syluer, he gafe vnto⁶ þo
 warke-men grete money, ande called¹⁶ hem togider, ande 25
 saide vnto⁶ hem þat wore of þat¹⁷ crafte, 3e men, zhe wyten
 wele þat of þis crafte es oure getyng ande lyuyng. Ande 26
 zhe seen ande heren, þat noghte onely at Ephesum, bot also
 alle þo multitude of Asye, he þis Poule bi his techinges haues
 turned, ande teches, þat þoo ben noghte goddes þat ben made
 wip hende¹⁸: ande noghte onely¹⁹ schal oure crafte perische 27
 ande be in reproue to vs; bot also þo temple of þo grete
 Dyane, oure goddes, schal be destroyed ande broghte to
 noghte, ande hire mageste schal be vndone, þo whiche alle
 Asie ande alle þo worlde worschippes. Ande whanne þise 28

¹ *knewe* S.P.D. ² *what* S.P.D. ³ *þe wicked* S.P.D. ⁴ *om.* P.

⁵ *þ'* S.P.D. ⁶ *to* S.P.D. ⁷ *on* S.P.D. ⁸ fol. 55 C. ⁹ *þat troweden*
 S.P.D. ¹⁰ *om.* S.P.D. ¹¹ *þ'* *byfore* S.P.D. ¹² *by* S.P.D. ¹³ fol. 119 S.

¹⁴ *d* in the margin, S. ¹⁵ *þe goddesse* repeated in the marg. 1st corr. S.

¹⁶ *cleped* S.P.D. ¹⁷ *þe* P. ¹⁸ *honde* S.P.D. ¹⁹ fol. 55^b C.

wordes woren harde, þei wore fulfilled¹ wiþ² ire, ande þei
 29 cryed, sayande, þo grete Dyane of Ephesye. Ande þo cyte
 was fulfilled wiþ confusione: ande wiþ one hertte þei made
 an hastines into þo spectacle; ande þore þei toke Gaye ande
 30 Aristarke, men of Macedonye, þo felowes of Poule. Ande
 Poule wolde haue gone into þo puple, ande þo discipuls wolde
 31 noghte suffure hym go³. Ande summe of þo princes of Asye,
 þat wore hise frendes, sente vnto⁴ hym⁵ ande preyed hym⁵ þat
 32 he schulde [not]⁶ sytte atte þo spectacle. Ande summe cried
 ande saide oþerwise; ande þo chirche was confused⁷, ande
 many wiste noghte for whatte cause þei wore comen togider.
 33 Ande þei wiþdrowe Alexander fro þo company, þe Iewes
 puttande hym forþe. Ande Alexander made token of cyvence
 wiþ hise honde, in wille forto⁴ schewe hise skille to þo puple.
 34 Ande onone as þei knewe þat he was a Iewe, onone was bot⁸
 as one voice of alle, fully two houres cryande, þo grete Dyane
 35 of Ephesye. Ande whanne þe scribe⁹ hade stilled þo com-
 panyse¹⁰, he saide, 3he men of Ephesie, whatte man es þat
 þat knowes noghte þo cytee of Ephesie worschippar of þo
 36 grete Diane, ande of Iouys hire childe? Ande siþen none
 may agaynesay þis, hit bihoues 3owe to be stille, ande to do
 37 no þinge folily. For 3e han broghte hider þise men, þat
 noþer are fownden¹¹ giltye, nor blasphemares¹² of 3oure goddes.
 38 Bot if Demetryus, ande þo warke-men þat ben wiþ hym,
 haue any cause agaynes any, gider hem wiþoute-forþe¹³; ande
 þer¹⁴ ben proconsuls, late hem accuse þem togider bifore
 39 hem. Ande if any oþer þinge be þat 3he¹⁵ asche, in þo lawful
 40 chirche hit may be assoyled. Ande we ben in perele to be
 reprehendid of þo sedicione of þis daye, siþen þere es none
 blame-worþi, of whom we may gife skille (or¹⁶, wyte) of þis con-
 course. Ande whanne he hade saide þis, he lefte þo chirche.¹⁷
 20 1 Ande¹⁸ efter þo grete noyse was stilled, Poule called¹⁹ þo
 discipuls, ande ammonsted hem, ande bade hem fare wele;

¹ *fyllyd* S.D.² *in* S.P.D.³ *to goo* S.P.D.⁴ *to* S.P.D.⁵⁻⁵ *om.* S.P.D.⁶ S.P.D.⁷ fol. 119^b S.⁸ *it* S.P.D.⁹ fol. 56 C.¹⁰ *cumpanye* S.P.D.¹¹ *foule* S.P.D.¹² *blasphemys* S.P.D.¹³ Cf. *Vulg.* *conventus forenses aguntur.*¹⁴ *om.* S.P.D.¹⁵ *he* P.¹⁶ *of* P.¹⁷ *epistola* follows, C.¹⁸ *C^m 20^m* in a later hand, in marg. C.*the xx c^o* in a xvith cent. hand, S.¹⁹ *cleped* S.P.D.

ande he wente forþe forto go to Macedonye. Ande whanne 2
 he hade gone þo¹ contrees, ande hade ammoneste hem wiþ
 myche gostly speche², he come vnto³ Grece, where⁴, whan he 3
 hade ben þree monythes ande schulde hafe schipped into
 Cyrie, þo Iewes wayted hym⁵; ande he hade counseile of⁶
 summe⁷ to⁸ turne agayne by Macedonye. Ande wiþ hym 4
 felyschipte Sosy⁹, þo fadire of Pirry of Beroens, ande of men
 offe Thessalonye Aristarcus, ande Secunde, ande Gayus, ande
 Derbeus, & Tymothe; ande of men of Asye, Titicus ande
 Trophimus. Þise wente bifore, ande abode atte Troade. 5
 Ande we schipped efter þoo days of azym from Philippis, ande 6
 we come vnto³ hem to¹⁰ Troade in fyue days; ande þere we
 dwelled seuen days. Ande in one daye of þo sabbote, whanne 7
 we come forto³ breke brede, Poule disputed wiþ hem. Ande
 for þat he schulde go forþe in þo morneynge, he drowe olonge
 hise worde vnto þo¹¹ mydnyghte; ande many laumpes wore 8
 in þo cynacle¹², where we were gadired. Ande a zenge man, 9
 whos name was Eutyce, sete abouen vpon¹³ þo wyndowe.
 Ande whanne Poule [hade]¹⁴ longe disputed, ande he was in
 heuy slepe, he¹⁵ felle fro þo thridde cenakil downe, ande was
 borne vppe ande broghte deade. Ande whanne Poule come 10
 vnto³ hym, he laye vpon¹³ hym, ¹⁶and he clipped hym¹⁶, ande
 saide, Bes¹⁷ noghte droued¹⁸; for his sowle es in hym. Ande 11
 þanne Poule zede, ande brekē brede ande ete; ande whan he
 hade ynowghe spoken, vnto þo day was comen, so he wente
 forþe hise waye. Ande þo¹⁹ men þat were þer broghte þo 12
 childe Eutyce¹¹ lifande, ande þei wore gretely comforþed.
 Ande we wente into²⁰ a¹¹ schippe ande schipped into Asson, 13
 for þer schulde we fynde Poule: for so ordeyned he, forto
 make hise way bi þo londe. Ande whanne he fonde vs, 14
 allsone²¹ fro þepen²² he²³ wente vnto³ Mitylene. Ande fro 15

¹ om. D. *þylke* in marg. 1st corr. S. *þylke* P. ² *spekyng* S.P.D.
³ to S.P.D. ⁴ fol. 120 S. ⁵ fol. 56^b C. ⁶ between of and to
 erasure with some illegible letters in a later hand, C. ⁷ in marg. C.
⁸ þat he schulde S.P.D. ⁹ *sofy* P. *Vulg.* Sopater Pyrrhi Berœensis.
¹⁰ of S.P.D. ¹¹ om. S.P.D. ¹² *senake* S.P. ¹³ on S.P.D. ¹⁴ S.P.D.
¹⁵ & he S.P.D. ¹⁶⁻¹⁶ om. S.P.D. ¹⁷ *be 3e* S.P.D. ¹⁸ *troublyd* S.P.D.
¹⁹ fol. 57 C. ²⁰ in S.P.D. ²¹ in asson S.P.D. ²² *þeyn* S.P. þen D.
²³ *we* S.P.D.

þeþen¹ we schipped, ande² þe nexte daye we come to³
 Contrachye⁴; ande þo toþer daye we hauende at Samum;
 16 & in þo toþer daye we comen vnto⁵ Milete. For Poule
 purposed forto ouerschippe Ephesum, þat he schulde noghte
 be taried⁶ in Asye. For he hastud, þat, if hit wore possibul,
 he myghte make þo day of Pentecoste atte Ierusalem.
 17 Ande fro Milete he sente vnto⁵ Ephesum, ande he clepud þo
 18 moste worþi of þo chirche. Ande whanne þei were comen
 vnto⁵ hym, ande þei ande he wore togider, he saide vnto⁵
 hem, 3he knowe how I hafe ben wiþ 3owe in alle tyme⁷, fro
 19 þe firste daye in þo whiche I enterde into Asye, ande how
 I haue serued to God in alle mekenes, ande myldnes, & teres,
 ande temptaciones þat han fallen vnto⁵ me of þo waytynges
 20 of þo Iewes: ande how I haue noghte wiþdrawne fro 3owe
 any profitabul þinge þat ne⁸ I haue schewed vnto⁹ 3owe,
 21 ande tawghte 3owe opunly & bi 3oure howses, wytnesande to
 þo Iewes [and e þo folke]¹⁰ into God penaunce, ande faiþe into
 22 oure Lorde Iesu Criste¹¹. Ande lo¹², I, þat am nowe bownden
 in spiritte, go into Ierusalem, noghte knowande what schal
 23 bifalle to me in hit, bot þat þo Holygoste wytnes to me
 be alle þo cytes, sayande¹³, þat bondes ande tribulaciones
 24 abiden me in Ierusalem. Bot I drede no þinge of þise, nor I
 make my life more precieuse þanne meselfe, whileste¹⁴ þat
 I ende my course ande myniste¹⁵rynge of þo worde, þat I haue
 taken of oure Lorde Iesu Criste, forto¹⁵ wytnes þo gospelle of
 25 þo grace of God. Ande lo, nowe I wote þat 3he schal nomore
 see my face, 3he alle, bi whom I haue passed ande preched þo
 26 kengedame of God. Ande þerfore I wytnes 3owe þis daye,
 27 þat I am clene fro þo blode of 3owe alle. Forwhi I haue
 noghte letted, þat ne⁸ I haue schewed alle þo counseyle of God
 28 to 3owe. Takes kepe þerfore vnto⁵ 3oure-seluen ande to alle
 þo flokke, in þo whiche flokke þo Holygoste haues sette 3owe
 bischoppes, forto guerne his chirche, þe whiche he boghte
 29 bi hise owne blode. For I wote þat efter my disses schal

¹ þeyn S.P. þen D. ² in S.P.D. ³ fol. 120^b S. ⁴ Vulg. contra
 Chium. ⁵ to S.P.D. ⁶ trayed S.P. ⁷ tymes S.P. ⁸ I ne S.P.D.
⁹ fol. 57^b C. to S.P.D. ¹⁰ S.P.D. ¹¹ om. S.P.D. ¹² also P.
¹³ witnessynge to me precedes, S.P.D. ¹⁴ whylys S.P.D. ¹⁵ fol. 121 S.

enter rauhische wolues¹ amonge² 3owe, ande schal noghte³ spare vnto⁴ þo flokke of God; ande of 3oure-seluen schal rise 30 men, spekande mys[turned]⁵ þinges, þat þei may lede disciples efter hem. Wharfore bes ware ande⁶ waker, ande holdes in 31 mynde þat bi thre 3ere nyghte ande daye I cessed noghte wiþ teeres monestande icheone⁷ of 3owe. Ande nowe I komaunde 32 3owe vnto⁴ God, ande to þe worde of his grace, þo whiche es myghty to edifye, ande forto gife heritage in alle hise halowes⁸. Siluer⁹, nor¹⁰ golde, or cloþe¹¹ þat 3oures was, I 33 haue noghte 3ernede, 3he wote wele: forwhi þat was nede to 34 me ande vnto þoo þat were wiþ me, þise hende han mynisterde¹¹. Alle I haue¹² schewed vnto⁴ 3owe, ¹³þat þoo þat þus 35 traueylen hit bihoues to receyue þo infirme (or, þo febul), ande also forto þenke on¹³ þo worde of oure Lorde Iesu, þo whiche¹⁴ he saide, þat hit es more blessed to¹⁵ gife þanne forto⁴ take. Ande whanne he hade saide alle¹⁶ þise, he 36 kneled ande preyed wiþ hem alle. Ande alle made a grete 37 wepinge, ande þei felle vpon¹⁷ hise nekke¹⁸, ande kissed hym, sorowande moste¹⁹ for þo worde þat he saide, þat þei schulde 38 noghte see more his face. Ande þe[i]⁵ broghte hym vnto⁴ þo schippe.

Ande²⁰ whanne we schipped ande were wiþdrawen²¹ fro 1 **21** þer eyghne, righte course we come vnto⁴ Choum, ande þe nexte daye vnto⁴ Rodum, ande fro þepen²² to Patharam: ande 2 whanne we haden fownden þere a schippe þat wolde go into Fenyce, we wente into þat schippe. Ande whanne we 3 appered vnto⁴ Ciper, we lefte hit vpon¹⁷ þo lefte honde, ande schipped into Sirie, ande we come vnto⁴ Tyre; for þer schulde oure schippe be discharged. Ande þere, whanne we fonde 4 discipuls, we dwelled þere seuen dais: þo whiche discipuls

¹ *wolues* repeated in marg. 1st corr. S. ² *in* to S.P.D. ³ fol. 58 C.
⁴ to S.P.D. ⁵ S.P.D. ⁶ *ware ande* om. S.P. ⁷ *eche* S.P.
⁸ *halwyd* S.P.D. ⁹ *But syluer* S.P.D. ¹⁰ & S.P.D. ¹¹⁻¹¹ *of noone of 3ow coueytyd I, as 3e self wyten, ffor to nede of þinges þ^t I had & to hem þ^t weryn wiþ me mynystreden þese hondys* S.P.D. ¹² *alle þese þinges haue I* S.P.D. ¹³⁻¹³ *for men þ^t traueylen þus moten take seke men & haue mynde of* S.P.D. ¹⁴ *for* S.P.D. ¹⁵ *more to* S.P.D. ¹⁶ om. S.P.D. ¹⁷ *on* S.P.D.
¹⁸ *nekke of poule* S.P.D. ¹⁹ fol. 121^b S. ²⁰ *C^m 21^m* in a later hand in the margin, C. *xxvi c^o* in a xvith century hand, S. ²¹ fol. 58^b C.
²² *þen* S.P.D.

saide to Poule bi spiritte, þat he schulde noghte go to
 5 Ierusalem. Ande whanne þo seuen dais wore gone, we wente
 forþe; ande alle þo discipuls, wiþ þer wyues ande childer,
 ledde vs vnto¹ we [come]² wiþouten þo cyte: & we kneled
 6 vpon³ þo banke of þo water, ande preyde; ande whanne⁴ we
 hade⁵ made oure haylsynge togider⁵, we wente into þo schippe,
 7 ande þei wente agayne vnto hers⁶. Ande we in opun
 saylynge descended fro Tyre vnto⁷ Tholomaydam; ande we
 8 haylsed⁸ oure breþer, ande dwelled with hem a daye. Ande
 vpon þo⁹ toþer daye we come vnto⁷ Cesarie; ande we enterde
 into¹⁰ þo howse of Philippe þo euangeliste, þo whiche was
 9 one of þo seuen, ande we dwelled wiþ hym. Ande he hade
 10 foure doghter¹¹, virgyne, þat were prophetes. Ande whanne
 we haden dwelled þere bi summe dais, one come from þo
 Iewry, þo whiche was a prophete, ande his name Agab¹².
 11 He, whanne he come vnto¹³ vs, he toke þo girdel of Poule,
 ande bonde Poules hende¹⁴ ande hise fete, ande saide, þis sais
 þo Holygoste, þus schal þo Iewes þat ben in Ierusalem bynde
 þo man þat owes þis girdel, ande þei schal bitake hym into
 12 þe hende¹⁵ of nacyons. Ande whanne we harde þis, we ande
 þoo þat wore of þat place preyde hym þat he schulde noghte
 13 go vnto⁷ Ierusalem. Ande thanne ansuered Poule ande saide,
 What done 3he, þat 3he wepe ande disese myne hertte? I
 am redy noghte onely to be bownden, bot also forto dighe in
 14 Ierusalem for þo name of oure Lorde Iesu Criste. Ande
 [whanne] we myghte¹⁶ make no skille vnto hym to holde hym
 fro Ierusalem, we cessed, & saide, þo wille of God¹⁷ be done.
 15 Ande efter þise dais¹⁸ we¹⁹ wore redy, ande wente into Ieru-
 16 salem. Ande summe of þo disciples come with vs fro Cesarye,
 bringande with hem Iasone, wiþ whom we wore harbarowed,
 17 þo whiche was a man of Ciper & an olde discipul. Ande

¹ *tul* with the *u* changed to *y* by a later hand, S. *til* P. to D. ² S.P.D.
³ *on* S.P.D. ⁴ om. P. ⁵⁻⁵ *taken leeu eche at opur* S.P.D.
⁶ *to peyres* S.P.D. ⁷ *to* S.P.D. ⁸ *saluyd* S.P.D. ⁹ *þat* S.P.D.
¹⁰ om. S.P.D. ¹¹ *deghter* (?), fol. 59 C. ¹² *agabbo* P, in S. *bo* inserted
 above the line. ¹³ *to* S.P.D. fol. 122 S. ¹⁴ *hondys* S.P. *honde* D.
¹⁵ *hond* S.P.D. ¹⁶ *myzte* not D. ¹⁷ *oure lord* P., in marg., 1st corr. S.
¹⁸ *dayis* with *is* expunged, D. *day* S.P. ¹⁹ added above the line, 1st.
 corr. S. om. D.

whanne we come vnto¹ Ierusalem, gladly receyued vs þo
 breþer. Ande on þo secunde daye wente Poule² wiþ us vnto¹ 18
 Iame, ande alle þe eldars wore gadired togider. Ande whan 19
 he hade hailed³ hem, he tolde vnto¹ hem þat God hade done
 by his mynistrynge in nacyns. Ande⁴ þei, whanne þei 20
 harde þis, þei loued God, ande þei saide vnto¹ hym, Sees þow,
 broþer, how many [þowsande]⁵ of þe Iewes trowden; ande
 alle ben filowers of þo lawe; ande þei haue harde of þe, þat 21
 þow teches discencyone (or, diuerste) fro Moises of þo Iewes
 þo whiche are bi nacyns: þat hem owes noghte to circum-
 cide þer childer, nor forto¹ go⁶ as þei ben wonte. What 22
 þanne⁷? a multitude⁸ sopely schal be gaderde togider, for þei
 schal here þat þow erte comyn. Do þerfore þat we saye: 23
 Wiþ vs ben foure men þat has on hem [v]owe⁹; take þise, 24
 ande halow þe wiþ hem, ande gife¹⁰ þow in hem þat þei
 schauē þer heuedes: ande alle¹¹ schal knowe, þat what þei
 haue harde of þe ben fals; bot also þei¹¹ schal¹² knowe, þat
 þow gos ande kepes þo lawe. Ande of þoo þat trowen of þo 25
 nacyns, we haue writen, demande þat þei abstene hem fro
 þinge þat es sacrificed vnto¹ idoles, ande fro blode, ande fro
 beeste þat es chokud in blode, & fro fornycacyone. Thanne¹³ 26
 Poule toke þise men, ande whanne he was pur[ifie]de¹⁴ þo
 nexte daye¹⁵ after he wente¹⁶ wiþ hem into þo tempul, schew-
 ande þo fulfillynge of þo dais of þo purificacyone, vnto¹ þat
 offeringe wore offerde for icheone of hem. Ande whan þo 27
 seuen dais wore ended, þo Iewes þat wore of Asie, whanne þei
 see hym in þo temple, þei stired¹⁷ alle þo puple, ande keste¹⁸
 þer hondes on hym criande, 3he men of Israel, helpes: þis es 28
 þo man þat teches in iche place alle maner of men agayne þo
 puple, þo¹⁹ lawe, ande þis place²⁰: & also he haues broghte
 þo gentiles into þo temple, ande has filed þis holy place. For 29
 þei see one Trophyme in þo cyte, þo whiche was a man of

¹ to S.P.D. ² fol. 59^b C. ³ *salowyd* S.P.D. ⁴ & whan þei had
herd S.P. ⁵ P. *þowsund* in marg. 1st corr. S. ⁶ above the line, C.
⁷ *þarfore is* S.P. ⁸ fol. 122^b S. ⁹ S.P.D. *nowe* C. ¹⁰ *put* S.P.D.
¹¹⁻¹¹ om. S.P.D. ¹² *alle schal* P. *alle* in marg. 1st corr. S. ¹³ þat D.;
þan on erasure, 1st corr. S. ¹⁴ S.P.D. *purueyde* C. ¹⁵ fol. 60 C.
¹⁶ *þede* S.P.D. ¹⁷ *meuyd* S.P.D. ¹⁸ *putte* S.P.D. ¹⁹ & þe S.P.
²⁰ om. S.P.

Ephesy, with hym, ande þei supposed þat Poule hade broghte
 30 hym into þo temple. Ande alle þe cyte was stired¹, ande
 grete concourse of þo puple was made: ande þei toke Poule
 ande drowe hym wiþouten þo temple: & onone wore þo
 31 ʒhates sparred². Ande whileste³ þei wore aboute forto slee
 hym, worde come vnto⁴ þo tribune of þo companye, þat alle
 Ierusalem es confoded⁵. (Tribune was he called⁶ þat hade
 32 a þowsande knyghtes at his ledinge.) Ande he toke hise
 knyghtes ande centuryons onon, ande wente⁷ vnto⁴ Ieru-
 salem: ande whan þei see þo tribune ande þo knyghtes, þei
 33 cessed forto smyte Poule. þanne þo tribune toke⁸ Poule,
 ande bade þat he schulde be bownden wiþ twoo chenys, ande
 34 asched what he was, ande whatte þat he hade done. Ande
 diuersite of crynge was amonge⁹ þo company, for summe
 saide one, ande summe an-oþer. Ande whanne þo tribune
 myghte noghte knowe þo soþe for¹⁰ grete noyce, he bade þat
 35 he schulde be ledde into⁴ þo castels¹¹. Ande whanne he
 come vnto⁴ þo grees, bifelle, þat Poule was¹² borne¹³ of þo
 36 knyghtes for þo strenkthe of þo puple. For grete multitude
 37 of þo puple filowed, criande, Undo hym (or, slee hym). Ande
 whanne Poule biganne to come into þo castels¹¹, he saide
 vnto⁴ þo tribune, If hit be leffulle þat I speke sumwhat vnto⁴
 þe? Ande þo tribune saide, Kannes þow speke of Grewe?
 38 Arte þou noghte, he saide, þo Egipcyene, þat bifore þise dais
 raysed grete noyce, ande ledde into¹⁴ deserte foure þowsande
 of men sicaryens? (Sicariens wore men þat maden fauchons
 39 or lytel swerdes.) Ande Poule saide vnto⁴ hym, I soþely am
 a Iewe, of Tharse of Cilyce, a buriase of a cyte þat es noghte
 vnknowne: I prey þe þat I may speke vnto þo puple.
 40 Ande¹⁵ whanne þo puple¹⁶ gafe hym leue forto⁴ speke,
 Poule, stondande in þo grees, wiþ hise honde he bekkende
 vnto⁴ þo puple; ande¹⁷ whanne grete¹⁸ stillynge was, he speke

¹ *meuyd* S.P.D. ² *closyd* S.P.D. ³ *whyles* S.P.D. ⁴ *to* S.P.D.

⁵ fol. 123 S. ⁶ *clepyd* S.P.D. ⁷ *zede* S.P.D. ⁸ fol. 60^b C. ⁹ *in* S.P.D.

¹⁰ *for þe* P. ¹¹ *castel* S.P.D. ¹² *he was* in marg. 1st corr. S; in text, P.

¹³ *up* follows, P; above the line, 1st corr. S. ¹⁴ *into þe* S.P.D.

¹⁵ Chap. xxii. begins here in all the mss. *xxvii c^o* in a late hand, S, erasure in marg., C. *C^m xxii* P. ¹⁶ *tribune* S.P.D. *Vulg. ille.*

¹⁷ *C^m 22^m* in marg. later hand, C. ¹⁸ *þe gr.* P.

in þo tunge of Ebrewe, ande¹ saide, 3he men, breþer ande **22**
 fadirs, heres what skille I schewe vnto² 3owe. Ande whanne 2
 þei harde þat³ he speke in þo tunge of Ebrewe, þei helde hem
 þo more stille: ande he saide, I am a man, a Iewe borne in 3
 Tharse of Silice, ande norisched in þis cyte biside þo fete of
 Gamalyel. I was tawghte ande lernud⁴ efter þe verite of my
 fadires⁵ lawe, ande filowar of þo lawe as 3he alle ben todaye:
 ande þis waye I pursewed vnto þo dead⁶, byndande⁷ ande 4
 bitakande to prisonen men ande wymmen. As þo prince of 5
 prestes beres wytnes vnto² me, ande alle þo mooste worþi: of
 whom I toke epistels ande letters, ande wente vnto² þo⁸
 breþer into Damaske forto bringe hem from þeþen⁹ bownden
 into Ierusalem, þat þei schulde be punysched. Ande hit 6
 bifelle, as I wente, ande¹⁰ neghed vnto² Damaske, ¹¹ymidde
 þo way¹¹, sodenly vmschone¹² me grete lighte fro heuen. Ande 7
 [fallande]¹³ vnto² þo erthe I harde a voyce sayande vnto² me,
 Saule, Saule, wharto pursewes þow me? Ande I ansuered, 8
 Who erte þou, Lorde? Ande he saide vnto² me, I am Iesu
 of Nazareth, whom þat¹⁴ þow pursewes. Ande þoo þat wore 9
 wiþ me seen lighte, bot þei harde noghte his voice þat speke
 wiþ me. & I saide, What schal I do, Lorde? Ande he saide 10
 vnto² me, Rise, ande go into Damaske; ande þer schal be
 saide vnto² þe of alle þinges þat¹⁵ þe bihoues to do. & 11
 whanne I myghte noghte se for clerte of þat lyghte, I was
 ledde bi þo¹⁴ honde of my¹⁶ felowes, ande so I kome vnto²
 Damaske. Ande a¹⁷ man whos name was Ananye, he bi þo 12
 lawe hade wytnes of alle þo¹⁴ Iewes, þat dwelled þore, ande he 13
 come to me, ande¹⁸ seid to me, Saule broþer, biholde ande se.
 Ande I in þo same houre bihelde vpon¹⁹ hym. Ande he 14
 saide, þo²⁰ God of oure fadires haues bifore-ordeyned þe forto
 knowe hise wille, ²¹& forto see hise rightwise²¹, ande forto here
 hise voyce of hise mouþe. For þou schalt be wytnes of hym 15
 vnto² alle men of þo¹⁴ þinges þat þow haues sene ande harde.

¹ fol. 123^b S.² to S.P.D.³ fol. 61 C.⁴ leryd S.P.D.⁵ fader S.P.D.⁶ dep S.P.D.⁷ y bownde S.P.D.⁸ om. D. ⁹ þenS.P.D. ¹⁰ I S.P.¹¹⁻¹¹ in myddil of þe day S.P.D.¹² byschone S.P.D.¹³ fallynge S.P.D.¹⁴ om. S.P.D.¹⁵ what S.P.¹⁶ fol. 61^b C.¹⁷ fol. 124 S.¹⁸ ande seid to in different ink, on erasure, C.¹⁹ on S.P.D.²⁰ erased S. om. P.²¹⁻²¹ om. S.P.D.

16 Ande nowe, wharto tariës þowe? Rise, ande be baptised¹,
 ande wasche þi synnes, ande calle² vponne³ hise name þat þus
 17 haues schewed vnto⁴ þe. Ande hit bifelle, þat, whanne I
 turned agayne into Ierusalem ande preyde in þo temple, þat
 18 I was stonyed in mynde; ande me þoghte I harde hym
 sayande vnto⁴ me, Haste þe, ande go oute swiftly⁵ of Ieru-
 salem, for þei schal noghte receyue þo⁶ wytninge of me.
 19 & I saide, Lorde, þei knowne þat I am he þat sperred⁷ in
 prisone & betty bi þo synagoge⁸ hem þat trowed⁹ in þe:
 20 ande whanne þo blode of Stephyn þat was þi witnes was
 schedde, I was þore, ande assented vnto⁴ hise slaughte; ande
 21 I kepped þo cloþes of hem þat slowe hym. Ande he saide
 22 vnto⁴ me, Go, forto alle nacjons I schal sende þe¹⁰. þo
 companye harde hym vnto⁴ þis worde, ande þei lifte vppe þer
 voice, ande cried, Undo hym (or¹¹, delyuer hym) oute of þo
 23 erthe: for hit es noghte leffulle þat he schal life. Ande
 whanne þei maked þis crye, ande keste forþe þer cloþes, ande
 24 smote vppe poudre into þo ayre, þo tribune bade to¹² lede
 hym into þo castels, ande forto bete hym wiþ scourges, ande
 forto¹³ toumente, þat he myghte wyte for what cause suche
 25 crynge was made agayne hym. Ande whanne þei hade
 streyned hym in þoo¹² bondes, Poule saide vnto⁴ þo centurione
 þat stode bi hym, Is hit leffulle vnto⁴ þowe so forto scourge
 26 ande bete a man Romaine þat es noghte dampned? Ande
 whanne þo centurio harde þis, he wente vnto⁴ þo Tribune,
 ande saide vnto² hym, What schalte þow do? þis man es
 27 a Romaine. & þo tribune come vnto⁴ hym ande saide¹⁴, Say
 28 me if þow be a Romaine. Ande he saide, 3he. Ande þo
 Tribune saide, Lyghtly sais þou þat þow erte a buriase of
 Rome; I haue goten þis cyte¹⁵ wiþ myche money. Ande
 29 Poule saide, Ande I am borne Romaine. Ande onone þoo¹⁶
 þat schulde hafe tourmented hym wente fro hym; ande þo

¹ baptizest P. ² clepe S.P.D. ³ on S.P.D. ⁴ to S.P.D.

⁵ schyftely P. ⁶ þi S.P.D. ⁷ closyd S.P.D. ⁸ synagogys S.P.D.

⁹ þ^t trowed expunged follows, S. ¹⁰ fol. 62 C. ¹¹ and S.P.D.

¹² om. S.P.D. ¹³ fol. 124^b S. to S.P.D. ¹⁴ seyde to hym S.P.D.

¹⁵ cytee crossed through with borcheschep in marg. 1st corr. S. burscheschep P.

¹⁶ þo ilke S.P.

tribune dredde, efter þat he harde þat he was a Romayne, ande for he hade so bownden hym.

Ande¹ þo day efter þo Tribune wolde knowe certaynly² 30 for what cause he was accused of þo Iewes. He lowsed hym, ande called togider³ þo prestes ande alle þo cownseile, ande broghte forþe Poule, ande sette hym amonge hem. Ande 1 23 Poule, lokande vnto⁴ þo cownseile, saide, 3he men, breþer, I in alle gode conscience hafe lifed bifore God vnto þis daye. Ande Ananye, þo prince of prestes, bad to þoo þat stode 2 nere⁵ hym forto smyte hise mowþe. þanne⁶ sayde Poule 3 vnto⁴ hym, þow⁷ wall whited⁸, Godde schal strike þe. Ande þou syttande demes me efter þo lawe, ande agaynes þe lawe þow biddes þat I be smyten. Ande þoo þat stoden by 4 saiden⁹ vnto⁴ Poule, Waries¹⁰ þow þo souereyne preste¹¹? Ande Poule saide, I¹² wiste noghte, breþer, þat he was prince 5 of prestes. For¹³ hit es writen, þow schalte noghte warye¹⁴ þo prince of þi flokke¹⁵. Ande whanne Poule knewe¹⁶ þat one 6 partye of þoo þat wore gadired þer was of þo Pharisens, ande an-oper of þo¹⁷ Saducens, he cried in þo cownseyle, 3he men, breþer¹⁸, I am a Pharisene, þo sone of a Pharisene, of þo hope ande of þo resurrecyone I am demed. Ande whanne he hade 7 saide þise, onone¹⁹ was made a²⁰ discencyone [bitwixe]²¹ þo Pharisens ande þo¹⁷ Saducens, ande so þo multitude was diuersed ande twynned. þo Saducens saide, þat þere schulde 8 no resurreccyone be, ande þat þer was nouþer awngel nor²² spiritte : ande þo Pharisens saide þo reuerce þat boþe þise was. Ande grete crynge was made : ande sum of þo Pharises 9 faughte, sayande, We fynde none²³ yuel in þis man : what þofe²⁴ a spirytte hafe spoken vnto⁴ hym, or an²⁵ awngel?

¹ in marg. *y^e xxiii^e c^o* in a xvth cent. hand, S. *C^m xxiii P.* ² *more c.* S.P. ³ fol. 62^b S. ⁴ *to* S.P.D. ⁵ *ny³* S.P.D. ⁶ *C^m 23* in marg. in a later hand, C. ⁷ *if þow* C, om. S.P. ⁸ *if* (crossed through) þou D. ⁹ *whithyt wall* (on erasure, 1st corr.) *wyte* (crossed through) S. *wyte wel* P. ¹⁰ *seyden* (on erasure, 1st corr. S.), follows *Poule*, S.P. om. D. ¹¹ *corsest* P.D., in marg. 1st corr. S. ¹² *prest of god* P. *of god* in marg. S. ¹³ erased; inserted after *not*, S. ¹⁴ fol. 125 S. ¹⁵ blank space of $\frac{3}{4}$ in. P. *cursest* on erasure in a later hand, S. ¹⁶ *folke* S.P.D. ¹⁷ in marg. C. ¹⁸ om. S.P.D. ¹⁹ *& br.* S.P.D. ²⁰ *on-* above the line, in different ink, C. ²¹ om. S.P. ²² S.P. *bytwise* D. *byfore* C. ²³ *ne* S.P. ²⁴ fol. 63 C. ²⁵ *if* S.P.D. ²⁶ *eny* S.P.D.

10 Ande whanne grete discencyone was amonges hem, þo
 tribune dredde hym þat Poule schulde be alle todriuen¹
 amonge hem ; ande he bade knyghtes to goo ande take hym
 fro myddes of hem, ande forto lede hym into þo castels².
 11 Ande in þo nyghte efter Criste stode bi hym, ande saide, Be
 stedfaste, for as þow haueste wytnessed of me in Ierusalem, so
 12 bihoues þe to wytnes at Rome. Ande whanne daye was
 comen, summe of þo Iewes gadured hem togider, ande made
 a vowe amonge hem, sayande, þat þei schulde nouþer³ ete nor
 13 drinke vnto⁴ þei hade slayne Poule. Ande þei wore mo
 þanne fourety men þat made þis coniuracyone ande þis oþe.
 14 Þise men zode to þo princes of prestes ande þo elders, ande
 sayde, We han made a vowe, þat we schal nouþer⁵ ete nor⁶
 15 drinke to⁷ we haue slayne Poule. Þerfore make zhe knowne
 vnto⁴ þo tribune wiþ þo cownsel, þat he bringe hym forþe
 vnto⁴ vs as we schulde knowe more certaynly of hym : ande
 16 we, or he come to vs, ben redy forto slee hym. Þis harde
 a childe þat was Poule sister sone ; he come into þo castels⁸
 17 ande tolde Poule of þis. Ande Poule called vnto⁴ hym one
 of þe centuryons, ande saide, Lede þis childe to þo tribune,
 18 for he haues sumwhat to telle vnto⁹ hym. Ande he toke
 hym, ande ledde hym to þo tribune, ande saide, Poule þat es
 bownden preyde me to bringe þis childe vnto⁴ þe, for he
 19 haues to speke wiþ þe. Ande þo tribune toke þo hande of
 þo childe, ande wente wiþ hym biside, ande saide vnto⁴ hym,
 20 What haues þow to¹⁰ telle vnto⁴ me ? Ande he saide, þo
 Iewes han¹¹ accorded to preye þe, þat þow bringe forþe to-
 morne Poule into þo conseyll, as if þei wolde wyte more
 21 wyterly¹² of hym. Bot trowe hem noghte : for moo þanne
 fourty men lyne in wayte for hym, þo whiche¹³ han made
 a vowe, nouþer to ete nor drinke to¹⁴ þei¹⁵ haue slayne hym :
 ande now ben þei redy, ande abiden þi biheste ande þi wille.
 22 Ande þo¹⁶ tribune lete þis childe go, ande bade hym þat he
 schulde telle vnto⁴ none þat he hade made þis knowne vnto⁴

¹ to ryfyn S.P.D.² castel S.P.³ neyþer S.P.D.⁴ to S.P.D.⁵ neyþer P. fol. 125^b S.⁶ no P.⁷ tyl S.P.D.⁸ castel S.P.D.⁹ fol. 63^b C ; om. S.P.D.¹⁰ for to S.P.D.¹¹ beþ S.P.D.¹² sykyrlyS.P.D. ¹³ whulke S.D.¹⁴ tul S.P.D.¹⁵ þei sle hym S.P.D.¹⁶ om. P.

hym. Ande he called two¹ centurions, ande saide to hem, ²³
 Makes redy two hundreth knyghtes forto go vnto² Cesarye,
 ande seuenty horse-men, ande spere-men two hundreth, fro
 þo þridde houre of þo nyghte; ande make redy *þour* bestes, ²⁴
 þat 3he may sette Poule on one ande lede saufe³ vnto Felix
 þo mayer⁴, ande wrote a letter in þis maner of wordes: ²⁵
 Claudius Lysias to gode Felix gretes wele (or, 3ernes⁵ hele). ²⁶
 þis man þat was taken of þe Iewes⁶, ande in poynte to be ²⁷
 slayne of hem, I⁷, in þo mene tyme comande, toke hym fro
 þer hende⁸, for I knewe þat he was a Romain. Ande for ²⁸
 I wolde knowe þo cause þat þei keste agayne hym, I ledde
 hym into þer⁹ counseyle. And I fonde þat he was accused of ²⁹
 þo questions of þer lawe: bot I fonde hym no þinge worþi
 þo deþe nor þat bere cryme vnto² þo Iewes. Ande whanne ³⁰
 hit was tolde me of þo waytynges þat þei ordeyned agayne
 hym, I sende hym vnto² þe, ande biddande vnto² þe accusars
 þat þei telle þer⁹ pleynte bifore þe. Ande þo knyghtes, as ³¹
 hit was boden¹⁰ to hem, þei toke Poule, ande ledde hym into
 Antipatridem. Ande þo toþer day þei lefte þer þer¹¹ horses¹² ³²
 forto² go wiþ hym, ande þei 3ode vnto² þo castels. Ande ³³
 whanne þei wore comen vnto² Cesarie, ande hade gifen þe
 letter vnto² þo mayre¹³, þei sette bifore hym Poule. Ande ³⁴
 whanne he hade redde þo letter, ande asched of what contre
 he was; ande whanne he knewe þat he was of Cylyce, he ³⁵
 saide, I schal here þe whan þine¹⁴ accusars comen. Ande
 he bade kepe hym in þo mote-halle of Herowde (þo place
 þere Heroude demed).

Ande¹⁵ efter fiue dais come þo prince of prestes Anany ¹ **24**
 with summe of þo elders, and wiþ one Tertullo, an orator
 (þat es, a¹⁶ motar or aduoket); þise wente vnto² þe maire¹³
 agaynes Poule. Ande whanne Poule was sommunde, ²
 Tertullus biganne to accuse Poule, ande saide vnto² þe
 mayre¹³, Siþen we ben in meke¹⁷ pece bi þe, ande many þinges

¹ to P. ² to S.P.D. ³ hym faste S.P. ⁴ fol. 126 S. *marye* P.

⁵ *desyreþ* S.P.D. ⁶ fol. 64 C. ⁷ & S.P.D. ⁸ *honde* S.P.D. ⁹ þe S.P.D.

¹⁰ *bedyn* S.P.D. ¹¹ om. S.P. ¹² *hors* S.P.D. ¹³ *marye* P. ¹⁴ þi S.P.D.

¹⁵ in marg. *C^m 24* in a later hand, C. *þe xxxiii c^o* in a xvith century hand, S.

¹⁶ fol. 64^b S. ¹⁷ *much* S.P.D.

3 ben correctud by þi prouidence, euermore¹, gode Felix, we
 4 han receyued þise wiþ alle dedis of þankes. Ande þat I no
 5 lenger tarye þe², I prey þe, here þis³ for þi godenes. We
 haue fownden þis wikked man, ande styrande sedicione vnto⁴
 alle þo Iewes in alle þo worlde, ande autor of þo sedicione of
 6 þo secte⁵ of Nazarens: ande oure temple has he⁶ ben aboute
 forto⁴ file. Ande whanne we haden taken hym, we wolde
 7 haue iuged hym efter oure lawe. Ande þo tribune Lysias
 kome, and toke [hym]⁷ oute of our hende⁸ with grete
 8 strenkthe, ande bade hise accusars come vnto⁴ þe, of whom
 þow may knowe, demande of alle þise, of þo whiche we
 9 accusen hym. Ande þo Iewes saiden also þat þus hit was.
 10 Ande þo mayre made token to Poule to speke, and Poule
 ansuered, Of many þhere I þat haue knowne þe iuge vnto⁴
 þis flokke⁹, [in a good wille I]⁷ schal make satisfaccyon for
 11 me bifore þe: þow may wele knowe þat no moo days ben
 12 vnto⁴ me bot¹⁰ twelwe siþen I come fro Ierusalem. Ande in
 þo temple þei han noghte fownden any disputande wiþ me or
 elles makande¹¹ any concourse of company, nouþer in þo
 13 temple, nor in þo synagoge, nor in þo cyte. Nor þei may
 14 proue þinges þat þei accusen me of vnto⁴ þe. [Ande I know-
 leche to þe]⁷, þat efter þo secte þat þei callen heresie, I haue
 so serued to God my fadire þat I trowe vnto⁴ alle þat ben
 15 wryten in þo lawe ande þo prophecye: hafande my hope in
 God, in¹² þo¹³ whiche also hemseluē abiden þo resurreccione
 16 þat es forto⁴ come boþe of þo¹⁴ gode ande þo yuel. In þis
 also I studye forto haue conscience to God euermore, ande
 17 to men also wiþouten offendikel. Ande efter many þhere¹⁵
 I come vnto⁴ my nacyon forto do almes, ande forto do myne
 18 offeringes ande myne auowes: in þo whiche þei fonde me
 purified in þo temple, noghte wiþ grete companye, nor wiþ
 noyce. Ande þei toke me, cryande ande sayande, Vndo oure
 19 enmye. And summe Iewes of Asye, whom hit bihoued

¹ ande euermore S.P.D.C. fol. 126^b S. ² in marg. C. ³ us S.P.D.
⁴ to S.P.D. ⁵ seete D. cytee S.P. ⁶ he hap S.P.D. ⁷ S.P.D.
⁸ honde S.P.D. ⁹ folke S.P.D. ¹⁰ þan S.P.D. ¹¹ me mahynge follows
 companye, S.P.D. ¹² & in S.P.D. ¹³ om. S.P. ¹⁴ fol. 127 S.
¹⁵ 3eres with s in a later hand, S. 3eres P.

nowe forto¹ be redy bifore þe, & forto accuse, if þei haden
 oghte agaynes me, or elles say þise hemseluen, if þei hafe 20
 fownden any wikkednes in me, siþen I stonde here in þo
 conseyle, bot onely of þis one voyce, þat I cried stondande 21
 amonges hem and sayande, I am demed of 3owe of þo resur-
 reccione of deade². & Felix differde hem þat accuseden hym, 22
 for he kn[e]we³ how hit was, ande he saide to hem, Whanne
 þo tribune Lysias komes, I⁴ schal here 3owe. Ande he bade 23
 vnto¹ a centuryone forto kepe Poule, ande þat he schulde
 haue reste; ande þat none of hem⁵ schulde be lette forto
 mynister vnto¹ hym. Ande efter summe dais Felix come 24
 wiþ Drusille, hise wife, þo whiche was a Iewes, ande called⁶
 Poule, ande harde of hym þo faiþe in oure Lorde Iesu Criste.
 Ande whanne he disputed of rightwisenes, ande chastite, 25
 ande þo dome þat was forto¹ come, Felix was ferde, ande
 ansuered, Go nowe at þis tyme, for in a⁷ couenabul tyme
 I schal calle þe. Ande Felix supposed that Poule schulde 26
 gife hym summe moneye: and þerfore often tyme he called
 hym, and speke with hym. Ande⁸ efter þat Felix hade 27
 fynished hise two 3here in hise office, he hade a successoure
 whos name was called Festus. Ande for Felix wolde haue
 þanke of þo Iewes, he lefte Poule bownden in bondes.

Ande⁹ whanne Festus þanne come into þo contre, efter þo 1 25
 þridde daye he wente vnto¹ Ierusalem fro Cesarye. Ande 2
 þo princes of prestes come vnto¹ hym, and þo firste & þo
 moste worþi of þo Iewes, agayne Poule. Ande þei preyde
 hym, aschande grace agayn hym, þat he schulde bidde hym 3
 be broghte into Ierusalem, settande waytynges forto slee hym
 in þo waye. Ande Festus ansuered, þat Poule schulde be 4
 kepped in Cesarye, ande þat hymseluen¹⁰ schulde hastily go
 þider. Ande⁷ þerfore, he saide, þoo þat ben myghty¹¹ in 5
 3owe¹², kome þei¹³ also. Ande if⁷ þer be any cryme in þo
 man, accuse þei hym. And he dwelled amonge hem days 6
 no mo bot eghte or tenne. Ande he wente into Cesarye,

¹ to S.P.D.² þe d. S.P.³ S.P.D. knowe C.⁴ fol. 65^b C.⁵ hyse S.P.D., erasure of his follows, C. ⁶ prayed for to see S.P. ⁷ om. P.⁸ fol. 127^b S.⁹ in marg. C^m 25 in a later hand, C. xxv c^o on erasurein a xvth century hand, S.¹⁰ he h. S.P.¹¹ fol. 66 C.¹² in 3owe

om. S.P.D.

¹³ om. S.P.D.

ande þo toþer daye he sate in his sete of dome, ande bade þat
 7 Poule be broghte forþe. Ande whanne he was broghte forþe,
 Iewes¹ þat komen fro Ierusalem stoden aboute hym, castande
 agayne hym many grete causes, þo whiche þei myghte noghte
 8 proue; for Poule made his skille agayne, sayande, þat nouper
 I haue synned agayn þo lawe of þo Iewes, nor agayne þo
 9 temple, nor agayne þo Cesar. Ande Festus, in wille forto
 gife grace vnto² þo Iewes³, ande forto haue þanke of hem,
 ansuered vnto² Poule and saide, Wilte þou go vnto² Ieru-
 10 salem, ande þer be iuged of þise bifore me? Ande Poule
 saide, I stonde atte þo demynge-place of þo Cesare, where hit
 behoues⁴ me forto² be demed. I haue noghte noyed vnto²
 11 þo Iewes, as þow wele knowes. Ande if I haue noyed or done
 any þinge worþi þo deþe, I recuse⁵ noghte to dye. Bot if
 I haue done no þinge þat þei accuse me of, none may gife me
 12 vnto² hem. Vnto² þo Cesar I appele. þanne Festus spake
 wiþ hise cownseyle, and ansuered, þow haues appeled vnto²
 13 þo Cesar, ande to þo Cesar schalte þow go. Ande whanne⁶
 summe days wore passed, þo kenge Agrippa ande men of
 Baronye⁷ come vnto Cesarie to Festus, forto hayls hym.
 14 And whanne þei hade ben þore many dayes, Festus tolde
 vnto² þo kenge of Poule, & sayde, þer was a man lefte
 15 bownden of Felix: for⁸ whom, whanne I was at Ierusalem,
 þo princes of prestes ande þo elders come vnto² me, aschande
 16 dampnacione agaynes hym. To whom I ansuered, þat hit es
 noghte custome vnto² þo Romayns to⁹ dampne any man, to¹⁰
 he þat es accused haue presente hise accusars, and also þat
 he haue place forto defende hym, forto ansuere vnto² þo
 17 crymes þat ben putte vpon¹¹ hym. Ande whanne þei come
 hider wiþouten any tarynge, I sate on þo toþer day forto
 18 deme, and I bade hym forto be broghte forþe¹². Of whom,
 whanne hise accusars stode bifore me, I fonde no cause of þo
 19 whiche I supposed ille¹³. Bot summe questions¹⁴ of his super-
 sticione þei hade agayne hym, and specially of one Iesu, þat

¹ þe i. S.P. ² to S.P.D. ³ nor azen þe pepel follows, expunged, S.P.
⁴ fol. 128 S. ⁵ refuse S.P.D. ⁶ fol. 66^b C. ⁷ Vulg. Agrippa rex et
 Bernice. ⁸ in marg. C. ⁹ for to S.P. ¹⁰ til (on erasure, S.) P.
¹¹ on S.P. ¹² to us S.P.D. ¹³ yuel S.P.D. ¹⁴ questyoun S.P.D.

es deed, whom Poule affermed forto life. Ande for I was 20
in doute of þis question, I asched if he wolde go vnto¹ Ieru-
salem and be iuged þore of þise². Ande Poule appeled, & 21
forto kepe hit vnto¹ þo knowynge³ of þo Auguste, I bade
kepe hym⁴ to I sende hym⁵ vnto þo⁶ Cesar. Ande Agrippa 22
saide to Festus, I wolde also here þat man. ⁷Ande Festus
ansuered⁷, Tomorne þow schalte here hym. Ande vpon⁸ þo 23
toþer daye, whanne Agrippa ande þo men of Beronye wore
comen with grete 3erneyng⁹, ande wore enterd¹⁰ þo audy-
torye, wiþ þo tribunes ande þo principal men of þo cyte, at þo¹¹
bidyng^e of Festus Poule was broghte forþe. Ande Festus 24
saide, Kenge Agrippa, ande 3he alle þat ben here wiþ vs, 3he
sene þis man, of whom alle þo multitude of þo Iewes speke
vnto¹ me at Ierusalem, aschande & criande þat he schulde no
lenger life. Ande I fonde no þing^e þat he wore worþi þe 25
deþe fore. Ande for he haues appeled, I haue demed to
sende hym vnto¹² Auguste. Bot in certayne what I may 26
write to my lorde haue¹³ I noghte. Ande for þis cause I
haue¹¹ broghte hym forthe vnto¹ 3owe, and specially vnto¹
þo kenge Agrippa, þat I¹⁴ may asche hym bifore 3owe, ande
þat I may knowe what I schal write. For wiþouten resone 27
me þenke¹⁵ to sende hym bowuden, ande noghte forto telle þo
cause.

Ande¹⁶ þo kenge Agrippa saide vnto¹ Poule, Hit es **26**
sufferde þat þow speke for þiseluen. Þanne Poule spredde
hise hende obrode¹⁷, and gafe his skille, ande saide, Of alle þo 2
þing^es¹⁸ þat I am accused of þo Iewes, kenge Agrippa, I
suppose me blessed ande clene¹⁹ bifore þe, siþen²⁰ I schal
defende me today. Ande specyally siþen þow knowes alle 3
þo⁶ customes þat ben amonge þo²¹ Iewes, ande also þo
questions²² þat ben amonge hem: wherfore I preye þe þat

¹ to S.P.D. ² hym, crossed through, with þese þynges in marg. 1st
corr. S. þese þing^es, P. ³ fol. 128^b S. ⁴ om. S.P. ⁵ fol. 67 C.
⁶ om. S.P.D. ⁷⁻⁷ om. S.P. ⁸ on S.P.D. ⁹ 3erneynges P.
¹⁰ to, expunged, follows, S. ¹¹ om. P. ¹² to þe S.P.D. ¹³ I haue S.P.D.
¹⁴ haue, expunged, follows, P. ¹⁵ þynkeþ S.P.D. ¹⁶ in marg. C^m 26 in
a later hand, C. *xxvi c^o* on erasure, xvith century hand, S. ¹⁷ abroad
follows *spred*, S.P.D. ¹⁸ þ on erasure, S. *kyngis* D. ¹⁹ knele S.P.D.
²⁰ fol. 67^b C. ²¹ hem P. ²² customes S.P.D.

4 þow here me paciently. Ande also forsoþe my lyfe fro my
 3owþe, ande fro þo bigynnyng in my nacýone, in Ierusalem,
 5 alle þo Iewes knowe; knowande me fro þo bigynnyng, if¹
 þei wolde bere wytnes, þat efter þo certayne secte of oure
 6 relygione I haue lifed a Pharisene. Ande nowe in þo hope of
 biheste þat was made vnto² oure fadires of oure Lorde God, I
 7 stonde subjecte to þo dome; in þo whiche oure twelue tribes,
 nyghte ande daye seruande, hopen to come. Of þo whiche
 8 hope, kenge Agrippa, I am accused of þo Iewes. Bot whatte
 es demed incredibil anentes 3owe, if God raise³ þo deed?
 9 Ande I also supposed, þat me awghte to do many contrary-
 10 ouse þinges agayne þo name of Iesu of Nazarene. Ande I
 sparde⁴ in prisone many halowes; and þis I did in Ierusalem,
 for suche power I toke of þo princes [of prestis]⁵; ande
 11 whanne þei wore slayne, I bare þo sentence. Ande punysch-
 ande hem customabuly by alle þo synagoges, I garte⁶ hem
 forto² blaspheme. Ande zitte I was more wode agaynes hem,
 12 ande pursewed hem to oute nacýons. In þo whiche, when I⁷
 wente vnto² Damaske wiþ þo power & letters of princes of
 13 prestes, in þo myddes of þo daye, in þo waye I sawe, kenge
 Agrippa, fro heuen, passande þo schynnyng of þo sunne,
 a lyghte þat vmschone⁸ me and hem þat wore wiþ me.
 14 Ande whanne we alle felle vnto² þo erthe, I harde a voice
 spekande to me in þe tunge of Hebrewes, Saule, Saule, whi
 pursewes þow me? Hit es harde to þe to kes⁹ agayne þo
 15 brodde¹⁰. Ande I saide, Who erte þow, Lorde? Ande he
 16 saide, I am Iesu whom þow pursewes. Bot rise vppe, he
 saide, ande stonde vpon¹¹ þi fete: for for¹² þis cause I appered
 vnto² þe, forto make þe a mynister ande wytnes of þinges þat
 þow haues sene, and of þo in whom I schal appere to þ[e]¹³;
 17 delyuerande þe¹⁴ fro pupuls ande nacýons, to whom nowe¹⁵
 18 I sende þe, forto opun þo eyghne of þo¹⁶ blynde, þat þei turne
 fro þo derkenes vnto² þo lighte, fro þe pouer of þo fende to
 God, ande þat þei take remyssiõ of synnes, ande lote amonge

¹ fol. 129 S.² to S.P.D.³ rere S.P.D.⁴ closyd S.P.D.⁵ S.P.D.⁶ maked S.P.D.⁷ fol. 68 C.⁸ aboute schon S.P.D.⁹ kyce S.D. kynse P.¹⁰ prikke S.P.D.¹¹ on S.P.D.¹² om. S.P.D.¹³ S.P.D. þo C.¹⁴ þes P.¹⁵ I now S.P.D.¹⁶ fol. 129^b S.

halowes bi þo faibe þat es in me. Wherefore, kenge Agrippa, 19
 I was noghte vntrowthfulle to þo heuenly vision: bot to 20
 hem þat wore at Damaske firste, ande siþen¹ to þem þat wore
 at Ierusalem, I schewed hit, ande bi alle þo contre boþe to
 þo Iewrye ande to þo nacions, þat þei schulde² do penawnce,
 ande þat þei schulde be turned vnto³ God, doynge þo worþi
 frutes of penawnce. For þis cause þo Iewes, whan I was in 21
 þo temple, wolde haue slayne me, ande toke me. Ande ȝitte 22
 vnto³ þis daye I stande, hulpun wiþ þo grace of God, witness-
 ande boþe to þo lesse ande to þo more, no þinge sayande
 more þanne Moyses ande þo prophetes saide forto kome; þat 23
 Criste was p[a]ssibil⁴, & þat he was firste of þo resurreccione
 of þo deed, forto schewe lyghte vnto³ þo puple ande to þo
 naciones. Ande whanne he spake þus ande schewed resone 24
 ande skille for hym, Festus saide wiþ a grete voyce, Poule, þow
 fonnes⁵; myche⁶ leturnere turnes þe vnto³ foly⁷. Ande Poule 25
 saide, Gode Festus, I fonne noghte, bot I speke wordes of
 soburnes ande soþefastenes. For þo kenge knowes of þise, 26
 to whom I speke stabuly; I suppose þat none of þise es
 vnknowne to hym; for none of þise was done in hiddels⁸ (or,
 in hernes). Ande þo kenge Agrippa trowes⁹ vnto³ þo pro- 27
 phetes; I wote þat þow trowes. Ande þo kenge Agrippa 28
 saide vnto³ Poule, In lytel þou makes a skille þat I am
 Cristen. Ande Poule saide, I ȝerne¹⁰ bifore God in lytel 29
 ande in myche, noghte onely þe, bot also¹¹ alle þat heren me
 todaye, forto be made suche as I am, outetaken þise bondes.
 Ande þo¹² kenge, ande þo mayre, ande þo men of Beronye, 30
 and þoo þat sate wiþ hem, rose vp; ande wente biside ande 31
 speke togider & saide, No þinge haues þis man done þat es
 worþi þo deþe or bondes. Ande Agrippa saide vnto³ Festus, 32
 þis man myghte haue ben laten go, if he hade noghte appeled
 vnto³ þe¹³ Cesar¹⁴.

¹ om. S.P.D.² fol. 68^b C.³ to S.P.D.⁴ possibil C.;passybyl S.P.D. Vulg. si passibilis Christus. ⁵ þu fonnys repeated
 in marg. 1st corr. S. ⁶ þi m. S.P.D. ⁷ foltschupe S.P.D.⁸ hyddyl S.P.D.⁹ trowest S.P., st on erasure, S.¹⁰ desyre S.P.D.¹¹ fol. 130 S.¹² fol. 69 C.¹³ om. S.P.¹⁴ capitulum

follows, C.

27 ¹ Ande¹ whanne hit was demed þat he schulde schippe into
 Ytalye, ande be² taken³ vnto⁴ þo centurion of þo companye
² of Auguste whos name was Iulye, we wente into a schippe of
 Hardumetyne⁵. Ande whanne⁶ we biganne to sayle, we bere
 vppe aboute þo places of Asye; ande with vs dwelled
³ Aristarcus Mecedonye of Thessalonye. Ande þo nexte day
 we come unto⁴ Sidon: and Iulye tre[t]ed⁷ Poule manly, and
 lete hym go to hise frendes, and forto do hise owne cure.
⁴ Ande whanne we wente fro þepen⁸, we vndursayled Ciper, for
⁵ þo wyndes wore contrariouse. Ande we, saylande þo see of
 Cylyce and Pamphile, in twelue days we come vnto⁴ Listram
⁶ of Lycie. Ande þore þo centurion fonde a schippe of Aly-
 sawnder, schippande into Ytalye; & he putte vs in hit.
⁷ Ande whanne we hade sailed slouly many dais, ande vneþes
 wore comen agayne Gwyde, for lettyng of þo wynde, we
⁸ sayled vnto Crete biside Salomon; ande vneþe saylande
 biside into⁹ a place þat es called Gode Porte (or, hauen), to
⁹ þo whiche es nere¹⁰ þo cyte of Thessal[a]¹¹. Ande whanne
 longe tyme ande myche þan was passed, ande was no forþer
 siker schippyng ande saylyng, for þat þei haden longe
¹⁰ fasted, Poule comforþed hem, sayande¹², Men, I see þat wiþ
 iniurye ande myche harme noghte onely of þo charge þat es
 of þo schippe ande of þo schippe, [bot of oure lyues]¹³,
¹¹ bigynnes oure schip rode to be. Þo centurio trowed vnto⁴ þo
 guuernere of þo schippe ande to þo schipman more þanne
¹² to Poule[s] saynges¹⁴. Ande for þei haden noghte habul
 hauenyng forto wynter inne, þei toke þer counsel to go fro
 þepen¹⁵, if þei myghte on⁶ any wise come vnto⁴ Phenyce, forto
 wynter at þo hauen of Crete, þo whiche was berande towarde
¹³ Affriche, ande¹⁶ Chore. Bot whan þo souþe wynde blewe,
 whanne þei supposed to holde þer purpose, ande hade gone
¹⁴ fro Assere ande hade passed Crete, noghte myche efter come

¹ in marg. *C^m 27^m* in a later hand, C. *xxvii c^o* in a *xvith* century hand, S.
² om. P. ³ *bytaken* S.P.D. ⁴ *to* S.P.D. ⁵ *adrowmyntyne* S.P.D.
Vulg. navem Adrumetinam. ⁶ om. S.P.D. ⁷ S.P.D. *treded* C.
⁸ *þeyn* S.D. *þen* P. ⁹ fol. 69^b C. ¹⁰ *ny₃* S.P. ¹¹ S.P.D. *Thessa-*
lonye with onye expunged, C. ¹² fol. 130^b S. ¹³ S.P.D. vacant space
 of $\frac{3}{4}$ inch, C. ¹⁴ *poules seyenge* S.P.D. ¹⁵ *þen* S.D. *þeyn* P.
¹⁶ *&* to S.P.D.

agayne hem a norþe-hestē wynde. Ande whanne þo schippe 15
 was vppe-taken, ande myghte noghte enforce agayne þo
 wynde, we gafē þo schippe to¹ þo wynde, ande þo wynde bere
 vs. Ande so we come vnto an ile þat es named Cawda². 16
 Ande vneþe myghte we gete þo kokbote: and whanne þis 17
 was hade away, þei vsed³ helpinge, byndande þo schippe;
 dredande þat ne⁴ þei schulde falle into sande⁵ place: ande so
 þei wore borne, while þe vessel was keste downe. [Ande] we 18
 wore⁶ schaken wiþ⁷ a grete tempeste; ande þo⁸ toþer [day]⁹
 þei keste oute of þo schippe þinges þat wore þerinne. Ande 19
 vpon⁴ þo þridde day þei keste oute þe⁴ armorye of þo schippe
 wiþ þer hende, for noþer sonne nor mone nor sternes¹⁰ appered 20
 bi many dais. Ande grete tempeste was, ande þan was alle
 hope of oure hele away. Ande whanne we longe hade fastud, 21
 Poule stode ymyddes and saide, It behoued¹¹, 3he men,
 forto here¹² me (or, forto¹³ haue harde me), noghte to¹⁴ haue
 passed fro Crete, ande forto haue wonnen þis losse¹⁵. Bote 22
 zitte bes of gode⁴ herte: for losse¹⁵ schal¹⁶ þer none⁴ be of⁴
 none of 3oure lifes, bot only of þo schippe. For þis nyghte 23
 stode bi me þo awngel of God, whos I am, ande vnto¹⁷ whom
 I serue, ande saide, Poule, drede þe noghte, forto vnto⁴ þo 24
 cesar þe bihoues to come. Ande lo, God haues giuen vnto¹⁷
 þe¹⁸ alle¹⁹ þat ben in þo schippe wiþ þe. Ande þerfore, men, bes 25
 of gode herte: for I trowe vnto¹⁷ my God, þat so schal it be
 as hit was saide vnto¹⁷ me. Ande into an ile schal we come. 26
 Bot efter þo fourten[d]e²⁰ nyghte was comen, and we wore 27
 schippande in A-drye, aboute þo⁴ mydde-nyghte þo schipmen
 supposed þat þei see a contre. Ande þei put þer plumbe 28
 into þe see to knowe þo depnes of²¹ water; ande þei fonde
 twenty paces. Ande whanne þei wore a lytel þen, þei fonde
 xv pases. Ande for þei dredde þat þei schulde falle into 29
 scharpe places, þei sende foure ankers oute of þo²² schippe,

¹ *e schyp to* repeated in marg. 1st corr. S. ² *canda* S.P.D. ³ om. S.P.
⁴ om. S.P.D. ⁵ *sondy* S.D. *þe sondy* P. *Vulg. timentes ne in Syrtim*
incident. ⁶ *& we were* S.P.D. *wore we* C. ⁷ fol. 70 C. ⁸ *at þe* S.P.D.
⁹ P; in marg. 1st corr. S. om. C.D. ¹⁰ *sterrys* S.P.D. ¹¹ *byhoueþ* P.
¹² *here* with *d* added and *hafe* in marg. C. ¹³ *here me or forto* om. S.P.D.
¹⁴ fol. 131 S. ¹⁵ *lost* S.P.D. ¹⁶ om. P. ¹⁷ *to* S.P.D. ¹⁸ on
 erasure, 1st corr. S. *3ou* D. ¹⁹ *alle lyfes* S.P. ²⁰ *fourtenþe* S.P.D.
²¹ *of þe* S.P. ²² om. D.

30 ande 3erned¹ þat day² wore comen. Ande whan þo schipmen
 wolden hafe fledde oute of þo schippe³, ande hade put oute þo
 31 bote of þe schippe into þe see as forto keste þer ankers, Poule
 saide ⁴vnto þo centurion ande to þe knyghtes⁴, Bot if 3he be
 32 stille in þo schippe, 3he may noghte be saued⁵. Thanne þo
 knyghtus kutteden away þo cordes of⁶ þo boot, ande suffured
 33 hit to falle away. Ande whanne lyghte biganne forto⁷ come,
 Poule preyde hem alle þat þei schulde ete sunwhat, ande
 saide, þis es þo fourtende daye þat 3he hauen ben fastande,
 34 ande no mete haue 3he eten⁸ (or, taken). Wherfore I pray
 3owe to take summe meate for 3oure hele : for a heer of none
 35 of 3oure hedes schal perische. Ande whanne he hade saide
 þis, he toke brede ande þanked God in alle þer sighte. Ande
 36 whanne he hade broken þo brede ande biganne forto⁹ ete, þei
 37 wore made þo more herty ande toke mete alsso. Þo men þat
 wore in þe schippe wore two hundrethe seuenty ande sexe.
 38 Ande whanne þei haden eten þer fille, þei allegid þo schippe,
 39 ande keste þo whete into þo see. Ande whanne day was
 comen, þei knew [noghte] þo londe¹⁰. Bot an arme þei
 bihelde, in þo whiche þei see as hit wore a banke. Ande
 40 þider þei þoghte, if þei myghte, to keste þo schippe. Ande
 whanne þei hade drawen vppe þo ankurs, þei putte hem
 vnto⁷ þe see, slakande þo iunctures fro þo gubernacle¹¹, &
 raised¹² a lytel sayle. Ande bi þo blaste of þo wynde þei
 41 wente vnto⁷ þo banke. Ande whanne we wore fallen into
 a place þer two sees mette, þei enpeched¹³ þo schippe; ande
 þo forþer partye of þo schippe stode¹⁴ stille. Bot¹⁵ þo schippe
 42 lowsed for strenkthe of þo see. Ande þo knyghtes gafe
 counseile, þat þoo þat wore vndure kepinge in þo schippe
 schulde be slayne, and þat þei schulde noghte skape awaye.
 43 Ande þo centurion, for he wolde þat Poule wore saued, for-
 bedde so to do. Ande he bade þat þoo¹⁶ þat couþe swymme
 schulde firste go vnto⁷ þo see, ande so skape ande come vnto⁷

¹ *desyryd* S.P.D. ² *þe d. P.* ³ fol. 70^b C. ⁴⁻⁴ om. S.P.D.
⁵ *saue* S.P.D. ⁶ *þo cordes of* om. S.P.D. ⁷ *to* S.P.D. ⁸ *eten or*
 om. S.P. ⁹ fol. 131^b S. *to* S.P.D. ¹⁰ *no lond* S.P.D. ¹¹ *gubernacles* P,
es added in a later hand, S. ¹² *reryd* S.P. ¹³ *enpersched* S.P.D.
¹⁴ om. S.P. ¹⁵ fol. 71 C. ¹⁶ *eche* S.P.

þo londe. Ande oþer toke bordes, and summe toke oþer 44
þinges þat wore of þo schippe. Ande so bifelle, þat þei alle
skaped vnto þo londe saufe¹, & none perished.

Ande² whanne we were skaped, þanne knewe we þat þo 1 **28**
londe þat we³ were onne was called þo ile of Mutilene.
Ande þo barbarise schewed myche manhede vnto⁴ vs, for þei 2
kindeld a fire, ande refresched vs, for þe rayne ande þo colde
þat was þanne. Ande whanne⁵ Poule hade gider[ed]⁶ stikkes, 3
andede hade layde hem vpon þo⁷ fire, a nedder come from þo
hete, and smote into his honde. & whanne þo barbarise se 4
þo beste hongande⁸ in⁹ hise honde, þei saide togider, For-
sothe he þis es a mansleare, for þofe he¹⁰ skaped fro þo see, he
es noghte suffurde no lenger to lyfe. Ande Poule smote þo 5
beste into þe fire, ande hade none harme. Ande þei supposed 6
þat he schulde bolne¹¹, ande sodenly falle downe ande dighe.
Ande whanne þei longe hade abiden, and seghe þat he hade
none harme, þei turned ande saide þat he was God. Ande in 7
þo places wore þe maners¹² of þo prince of þat ile, whos name
was Publyus; þo whiche receyued vs, ande¹³ benyngly re-
fresched¹⁴ vs three dais. Ande þo fader of þis prince laye in 8
þo fioures ande in þo yuel þat es called dissintery: vnto⁴
whom Poule enterde. Ande whanne he hade layde vpon¹⁵
hym his hondes, he helud hym. Ande whanne þis was done, 9
alle þat wore in þo ile ande wore seke come vnto⁴ hym, ande
wore helud. Ande men of þat ile worschipped vs with 10
myche worschippe, ande gafe vs þat vs nedid vnto⁴ oure efte-
schippinge. Ande efter three monythes we schipped in¹⁶ 11
a schippe of Alysawnder, þo whiche hade wynterde in þat
ile, ande hade fairnes of castels¹⁷. Ande whanne we wore 12
comen to Syracuse, þere we dwelled three dais. Ande fro 13
þeþen¹⁸ we passed abowte, ande come vnto Regyum: ande
efter þo mydday whanne þo souþe blewe, þo secunde day we

¹ follows *scaped*, S.P.D. ² in marg. *C^m 28^m* in a later hand, C. *y^e*
xxviii c^e in a xviith century hand, S. ³ in marg. 1st corr. S. ⁴ to S.P.D.
⁵ om. P. ⁶ *gaderyd a multitude of* S.P.D. ⁷ on þe S.D. on D.
⁸ fol. 132 S. *hyngande* S.P.D. ⁹ on S.P. ¹⁰ *he be* S.P.D.
¹¹ *swelle* S.P.D. ¹² *maystris* S.P.D. ¹³ om. S.P.D. ¹⁴ fol. 71^b C.
om. S.P.D. ¹⁵ on S.P.D. ¹⁶ into S.P.D. ¹⁷ *Vulg. cui erat*
insigne Castorum. ¹⁸ *þen* S.P. *þeyn* D.

14 come to Puteolos: where we fonde breþer, ande þei preyd vs
 forto¹ dwelle wiþ hem seuen dais: ande so come we vnto¹
 15 Rome. Ande whanne þo breþer þere harde of oure comynge,
 þei come agayne vs vnto¹ þo merket of Appii, þo senator;
 ande whanne Poule se hem, he þanked God, ande toke gode
 16 traiste. Ande whanne we wore comen vnto¹ Rome, Poule
 was suffurd to dwelle wiþouten þo castels bi² hymselfen wiþ
 17 one³ knyghte to kepe hym. Ande efter þo thridde daye he
 called togider þo firste of þo Iewes: ande whanne þei wore
 comen togider, he saide vnto¹ hem, 3he men⁴, breþer, I haue
 done no þinge agayne þo pupil of þo Iewes, or agayn eldar⁵
 doynge. Ande fro Ierusalem I am bitaken bownden into þo
 18 hende of þo Romaynes; & whanne þei hade aschinge of me,
 þei wolde haue laten me go, for þei fonde no cause of deþe in
 19 me. Ande for þo Iewes agayn-saide þat I schulde noghte be
 delyuerde, þerfore was I garte⁶ forto appele vnto¹ þo Cesar;
 20 noghte forto accuse my nacione. Ande for þis cause I praide
 forto see 3owe, ande forto speke wiþ 3owe: forwhi for þo
 hope of Israel I am vmgyuen⁷ (or, bounden) with þis cheyne.
 21 Ande þei saide vnto¹ hym, We toke neuer lettures fro þo
 Iewry of⁸ þe, nor none comande to vs haues tolde vs any
 22 dede or ille⁹ of þe. Bot we prey þe¹⁰, þat we may here of þe¹¹,
 what þow can ande felys. For of þo¹² secte es knowne þat in
 23 iche place hit es withstande. Ande whanne he hade sette
 hem a daye, many come vnto¹ hise hostage þer he dwelled;
 vnto¹ whom he expowned, witnessande þo kengdome of God,
 ande makande skilles to hem of Iesu, of þo lawe of Moisy,
 24 ande of þo prophetes, fro þo morne vnto þo euen¹³. Ande
 summe trowed vnto þoo¹⁴ þat he saide, ande summe trowed
 25 noghte. Ande whanne þei wore not assentande togider, þei
 lerned¹⁵ of Poule¹⁶ o worde þat wele¹⁷ þo Holigoste speke by
 26 Isaye þo prophete vnto¹ oure fadirs, sayande, Go to þis puple,

¹ to S.P.D.² fol. 132^b S.³ oute S.P.D.⁴ myn P.⁵ eldersys S.P.D. fol. 72 C. ⁶ nedyd to S.P.D. ⁷ vmgyuen or om. S.P.D.⁸ wiþ crossed through and of inserted above the line, D.⁹ yuel S.P.D.¹⁰ þe þe C.¹¹ of þe in marg. C.¹² þis S.P.D.¹³ to euen S.P.D.¹⁴ to þat S.P.D.¹⁵ lernyd of crossed through with wenten wey in marg. in a later hand, S. wentyn here wey P.¹⁶ seyenge follows, P. saynghe in a

later hand, in marg. S.

¹⁷ second e erased, S.

ande saye vnto¹ hem, 3he schal here wiþ ere, ande 3he schal noghte vnderstande; ande 3he seande schal se², ande 3he schal noghte biholde: for þo herte³ of þis puple es hardende⁴, **27** ande wiþ eres heuely þei han harde. Ande þer eyne þai han⁵ lokked togider; þat in aunter þei se noghte wiþ eyne, ande here with eres, ande vndurstonde with herte, forto turne hem, þat I hele hem. Ande þerfore be hit knowne vnto¹ 3owe, þat **28** þis⁶ helfulle þinges⁷ es sende vnto¹ naciones: ande þei schal here hit. Ande Poule dwelled alle þat two 3here in þat place **30** þat he hired, ande receyued alle þat come to hym, þo Iewes, ande þo naciones⁸ þat wore called⁹ gentiles, prechande þo **31** kengdame of God, ande techande þinges⁵ þat ben of oure Lorde Iesu Criste wiþ fulle traiste wiþouten lettyng¹⁰.

S. MATTHEW.

Matheu¹¹ seiþ in þe firste chaptyl on þis wyse in þe book **1** of þe kynrede of Iesu Crist, þe sone of Dauid, þe sone of Abraham. Abraham gate Ysaac, & Ysaac gate Iacob. Iacob **2** gate Iudam & his breþeren. Iudas gate Phares & Zaram of **3** Thamar. Phares gate Esron. Esron gate Aram. Aram gate **4** Amynadab. Amynadab gate Naason. Naason gate Salmon. Salmon gate Booz of Raab¹². Booz gate Obed of Ruth. **5** Obed gate Iesse. Iesse gate Dauid þe kyng. Dauid þe kyng **6** gate Salomon of hire þat was Vryes wyf. Salomon gate **7** Roboam. Roboas gate Abyam. Abyas gate Asa. Asa gate **8** Iosaphath. Iosophath gate Ioram. Ioram gate Ozyam. Ozyas gate Ioathan. Ioathas gate Achaś. Achaz gate **9** Ezechyam. Ezechyas gate Manassen. Manassen gate Amon. **10** Amon gate Iosyam. Iosyas gate Iechonyam. Iechonyas **11,12** gate Salatyel. Salatyel gate Zorobabel. Zorobabel¹³ gate **13** Abiud. Abiud gate Eliachym. Eliachym gate Azor. Azor **14** gate Sadoc. Sadoc gate Achym. Achym gate Eliud. Eliud **15**

¹ to S.P.D. ² fol. 133 S. ³ hertys S.P.D. ⁴ hardyd S.P.D.
 fol. 72^b C. ⁵ om. S.P.D. ⁶ is S.P.D. ⁷ es erased, S. ⁸ grekes P,
 on erasure, 1st corr. S. ⁹ clepyd S.P.D. ¹⁰ Explicit follows, C.S.P.,
 in marg. nearly erased, D. MS. C. ends here. ¹¹ fol. 1, heading,
 Mathew D. ¹² ra on erasure, S. rachab D. ¹³ fol. 133^b S.

gate Eleasar¹. Eleasar gate Mathan. Mathan gate Iacob.
 16 Iacob gate Ioseph þe housbonde of Marye, of whom was
 17 bore Iesus þe whuche is clepyd Crist. Alle þe kynredys fro
 Abraham to Dauid beþ fourtene; and fro Dauid to þe goynge
 oute of Babilon [fourtene; and fro þe goynge out of Babilon]²
 18 to Crist fourtene. Soþly þe generacyoun (or, kynrede) of
 Crist was on þis manere: whan Marye þe moder of Iesu was
 weddid to Ioseph, or þei come to-gyder sche³ was founde
 19 hauynge in hire wombe of þe Holy Gost. For-soþe Ioseph
 hire housbonde, for he was ryztwys, he wolde not opynly
 20 sclawnder hire, but pryuely he wolde haue left hire. Soþly
 whyle he was þenkynge⁴ þese þinges for-to leue his wyf, loo,
 an aungel of oure Lord apperyd to hym in sleep, seyenge,
 Ioseph, þe sone of Dauid, ne wyle þ[ou]⁵ not drede to take
 Marye þy weddid wyf: forsoþe þat þing þat is bore in hire
 21 is of þe Holy Gost. Soþly sche³ schal bere a sone, & þou
 schalt nempne⁶ his name Iesus; forsoþe he schal make his
 22 puple safe fro þe synnys of hem. Soþly þis was done, þat þat
 þing schulde be fulfild þe whuche was seyde by þe prophete,
 23 seyenge on þis wyse, Lo, a mayden schal haue in hire wombe,
 & sche³ schal bere a sone, & his name schal be clepyd
 Emanuel; þat is, God is wiþ us (or, God schal be wiþ us).
 24 Soþly Ioseph rysynge up fro his sleep dide as þe aungel
 25 comawndid⁷ hym⁸, & he tooke Marye his wyfe; and he knewe
 hire not (þat is to seye, fleschly)⁹ tul¹⁰ sche³ bare hire sone
 first bygete: & sche clepyd his name Iesus.

2 1 Herfore¹¹ whan Iesus was bore in Bethlem of þe Iewery
 in þe dayes of kyng Heroude, loo, þe kynges come fro þe est
 2 to Ierusalem, seyenge, Where is he þat is bore þe kyng of
 Iewys? soþly we sawe a sterre of hym in þe est, & we
 3 come to wurschupe hym. Soþly kyng Heroud herynge was
 4 troublid in herte, & alle Ierusalem wiþ hym. & he gederyd
 alle þe princes of prestis & þe wyse men of þe puple, & he
 5 enqueryd of hem where Crist schulde be bore. And þei
 seyde to¹² hym, In Betleem of þe Iewrye: for-why so it is

¹ fol. 1^b D.² D.³ þhe P.⁴ þinkyng D.⁵ D. þe S.P.⁶ fol. 2 D.⁷ fol. 134 S.⁸ to him D.⁹ gloss om. P.¹⁰ to D.¹¹ Werfore P.¹² fol. 2^b D.

wryte by þe prophete, & þou Betleem, in þe lond of þe 6
 Iewrye, þou art not leest in princes of þe Iewry (þat is to
 seye¹, þou cyte Betlem, þou art not holde to be lest among
 alle þe cytees of þe Iewry, but most of dignite): for soþly out
 of þe schal goo a dewke (a ledere), þe whuche schal gouerne
 my peple Israel. þan pryuely Heroud callyd þe kynges, & 7
 byslyly he enqueryd of hem þe tyme of þe sterre þe whuche
 apperid to hem; & he seyde sendenge hem into Betlem, Goo 8
 3e, & byslyly enquere 3ee of þe chylde; þat whan 3e haue
 founden hym, telle 3ee me a3eyn, þat I come & wurschupe
 hym also. þese þre kynges, whan þei had herd þe kyng 9
 Heroud, þei wente þer weye; & lo, þe sterre þat þei sawe in
 þe² est wente byfore hem, vnto suche tyme þat it³ come &
 stode aboue where þe chylde was. Soþly þei seyng þe sterre 10
 were ioyeful; & wiþ gret⁴ ioye þei entrede in-to þe hous & 11
 fownden þe chylde wiþ Mary his moder; & þei felden⁵ down
 worschypynge hym; & þei openyde þer tresoris & offrede to
 hym 3yftys, gold & encense & myrre; & toke in slepe an 12
 answeere þat þei schulde not turne⁶ a3eyn by Herode. By
 a-noper weye þei turnyd a3eyn in-to her cuntrey. & whan 13
 þei were gon a3eyn, lo, an angel of oure Lord apperyd to
 Ioseph in his sleep, seyenge, Ryse up & take þe chylde & his
 modir, & fle into Egypt, & be þere vn-to suche tyme þat
 I warne to þee: for-soþe it is for-to come þat Herode sekeþ
 þe chylde to lose⁷ (or, to sle) hym. þan Ioseph rysynge toke 14
 þe chylde & his moder in þe nyzt, & he wente in-to Egypt; &
 he was þere vnto þe deyenge of Herode: þat þat⁸ schulde be 15
 fulfylde þat was seyde of God by þe prophete, seyenge, Fro
 Egypt I callyd my sone. þan Herode, seyng þat he was 16
 bygylyd of þe kynges, he was ful wroþ, & sende in-to Betlem,
 & slow alle þe chyldeþen þat were in Betlem & in alle þe
 costys bysyde, þat were of two 3eer & wipinne, after þe tyme
 þat he hadde souzt of þe kynges. & þanne was fulfilyd þat 17
 was seyde by Ieremye, A voyce was herd in hye, gretynge 18
 & mychil waymentynge, Rachel wepyng her sonnes; and

¹ P. say in marg. later hand, S. om. D. ² om. D. ³ fol. 134^b S.

⁴ a gret D. ⁵ fellen P. ⁶ fol. 3 D. ⁷ leese P. ⁸ þ^t he P.

19 sche¹ wolde not be comfertyd for þei were noȝt (quic)². þus
 whan Herode³ was deed, loo, an aungel of oure Lord appered
 20 to Ioseph in sleep in Egypt, seyenge, Ryse & take þe chyld &
 þe moder of hym, & go in-to þe lond of Israel: for soþly þei
 21 beþ deed⁴ þat souȝte þe chyldes lyf. & Ioseph roos & toke
 þe chyld & his moder, & he come into þe lond of Israel.
 22 Soþly he herynge þat Archelaus⁵ regned in þe Iude for
 Herode his fadir, he dredde for hym to go þider. & Ioseph
 was amonestyd in his sleep by an aungel how he schulde go
 23 in-to þe partys (þat is, to þe cuntrey) of Galyle, & come
 & duellyd in a cytee þe whuche is called Nazareth: þat þat
 þing schulde be fulfylde þat was seyde by þe prophetys, For-
 soþe, he schal be called Nazarene (þat is to seye, holy).

3 1 Soþly⁶ in þo dayes Ion baptist come, prechyng in þe
 2 wyldernes (or, in þe desert) of þe Iewrye, & seyenge, Do ȝe
 penawnce; for soþly þe kyngdom of heuene schal come nyȝ.
 3 Soþly þis is he of whom it was seyde by Ysaye þe prophete,
 seyenge, A voyce of a cryere in wilderness, make ȝe redy
 þe weye of oure Lord. Make⁷ ȝe ryȝt stretis⁸ (or elles,
 4 streyȝte þe weyes) of hym. Soþly he Ion had cloþinge of þe
 heer of camels, & a gyrdil of a skyn aboute his lendes; soþly
 5 his mete⁹ was hony-sokkles & hony of þe wode. þan wente
 out to hym Ierusalem, & al þe Iewry, & al þe cuntrey aboute
 6 Iurdane; & þei were baptyzed of hym in Iordan, schryuynge
 7 here synnys. Soþly he seyng many of þe Pharysees & of þe
 Saduceus comynge to þe baptem, he seyde to hem, ȝe
 kynredes of þe nedderis, who schewyd to ȝow for-to fle fro þe
 8 wraþþe þat is for-to come? Do ȝe worþi fruyte of penawnce:
 9 & wyle ȝe not sey wipinne ȝoure-self (þat is, in ȝoure hertys),
 We haue a fader Abraham: soþly¹⁰ I sey to ȝow, þat God is
 10 myȝty of þise stonys to rere¹¹ þe sones of Abraham. Soþly
 now þe ax is sett to þe rote of þe tree: þerfore eche tree þe
 whuche makeþ not good fruyt it schal be kutt downe, & it
 11 schal be sent in-to þe fyre. For-soþe I baptyze ȝow in water

¹ ȝhe P.² underlined, S.P.D.³ fol. 3^b D.⁴ fol. 135 S.⁵ archelanus S.P. n expunged, S.⁶ C^m 3^m in marg. S. C^m 3 D.⁷ fol. 4 D.⁸ þe str. D.⁹ te above the line, S.¹⁰ fol. 135^b S.¹¹ rere up P.

in-to penawnce: soþly he þat is for-to come after me is¹
 stal-worþere þan I, whoos² schoo I am not worþi to bere³:
 soþly he schal baptyze 3ow in þe Holy Gost & in fyre: whos² 12
 wyndel⁴ is in his honde, & he⁵ schal clense fully his korne;
 & he schal gedere his korne in-to his berne, & soþly þe chaff
 he schal brenne in a fyre þat may not be slekked. Þanne 13
 come Iesus fro Galyle in-to Iordan to Ion, þat he schulde be
 baptyzed of hym. Soþly Ion forbeed hym, seyenge, I fel to 14
 be baptyzed of þee, & þou comest to me? Soþly Iesus 15
 ansuerynge seyde to hym, Suffre now: for on þis manere it
 bysemeth us for-to fulfyllen al ry3twysnesse. Þan he lyte hym
 (or⁶, suffred hym). Soþly Iesus baptyzed wente soone up fro 16
 þe water: & lo, þe heuene was opene, & he saw þe Spiryte
 of God comyng down as a doufe upon hym; & lo, a voyce of 17
 heuene seyenge, þis is my Sone wel loued, in whom I am wel
 plesed.

Þanne Iesus was led in-to desert þorow a spiryte þere he 1 4
 schulde be temptyd of þe deuel. And whanne he had 2
 fastyd fourty dayes & fourty ny3tys, afterward he hungred⁷.
 & þe temptere comyng to hym seyde to hym, If þou art 3
 Godes sone, sey þat þise stonys be maade loues. Crist 4
 ansuerynge seyde, It is wryte þat not onlyche in⁸ breed
 lyueþ man, but in eche word þat cometh of Godes mouþ. Þan 5
 þe fende toke hym in-to þe holy cyte; & putte hym aboute þe
 penacle of þe temple, & seyde to Crist, If þou art Godes sone, 6
 send⁹ þy-self¹⁰ adowne¹¹: soþly it is wryte of þee, for God bad
 his aungelys of Crist to kepe þe¹² in here hondys, as in
 awntyre þou herte þi foot to þe stone. Iesus seyde to hym, 7
 Eft it is wryte, þou schalt not tempte þe Lord þi God. Eft 8
 þe fend toke hym in-to a ful hy3 hille, & he schewed to hym
 alle þe kyngdomes of þe worlde, & þe ioye of hem; & seyde 9
 to hym, Alle þese þinges I schal 3eue þee¹³, 3if þou falle
 & loute [to]¹⁴ me. And þanne seyde Iesus to þe fend, Go 10

¹ fol. 4^b D. ² *whas* D. ³ crossed out, with *vnbynde* in marg. in a later hand, S. *vnbynde* P. ⁴ crossed through, with *wynuwe* in marg. in a later hand, S. *wynuwe* P. ⁵ om. P. ⁶ *lyte hym* or crossed through, S. om. P.
⁷ fol. 5 D. ⁸ fol. 136 S. ⁹ *þ^t he schulde make* D, in S. crossed through with *send* in marg., in a later hand. ¹⁰ *hymself* D., corrected to *þyself*, S.
¹¹ *a* on erasure, S. *downe* D. ¹² on erasure, S. *him* D. ¹³ *to þee* D. ¹⁴ P

away, Sathanas; for it is wryte, þe Lord þi God þou schalt
 11 worschupe, & to hym one þou schalt serue. þan þe fend
 lefte Crist; & lo, goode aungelys comyn to hym & serued to
 12 hym. Whan Iesus herde þat Ion was put in-to prysoun, he
 13 zede in-to Galyle; & þe¹ cyte of Nazareth lefte, he come
 & duellyd in Capharnaum, by-syde þe see, in þe cuntreyes
 14 of Zabulon & of Neptalym: þat it schulde be fulfylde þat
 15 was seyde by Ysaye þe prophete, Lond of Zabulon & lond of
 Neptalym, þe wey of þe see byzonde Iordane, of þe folke of
 16 Galyle; þe folke þe whuche zede in derkenesse sawe gret
 lyzt, & to þe syttyng in þe rewme of schadowe of deef, lyzt
 17 was rysen to hem. After þat Iesus bygan to preche, & seyde,
 Do 3e penawnce; for soþly, þe kyngdom of heuene schal come
 18 nyz. & soþly Iesus wente by-syde þe se of Galile. He sawe
 two breþeren, Symon þe² whuche is cleped Peter, & Andrew
 his broþer, puttyng a nett in-to þe see; soþly þei were
 19 fyscheris. & he seyde to hem, Come 3e after me, & I schal
 20 make 3ow to be fyscherys of men. & þei a-noon lefte þer
 21 nettes & þe schyp, & sueden hym & he wente forþ fro³ þen
 & saw oþer two, Iame þe sone of Zebede, & Ion his broþer, in
 schype wiþ Zebede þer fader, makynge redy þer nettys; &
 22 he clepyd hem. Soþly þei left þer nettys &⁴ her fader,
 23 & folowed hym. & Iesus wente aboute al⁵ Galyle, prechyng
 & techyng hem in here synagoges þe gospel of þe kyngdom
 of heuene, & helyng alle sorowes & alle sekenesse in þe
 24 peple. & þe knowyng of hym wente in-to al Sirry: & þei
 offred to hym alle hauynge yuel, in dyuers sekenes & tor-
 mentys taken, & þo þat hadde fendus wiþ-inne hem, & hem
 þat were lunatyke, & men þat had þe palsy, & he helyd hem.
 25 & many cumpanyes sueden hym, & men of Galyle, & of
 Decapoly (þat is to seye, of þat cuntrey þat hadde ten cytees)⁶,
 & of Ierusalem, & of þe Iewry, & of men fro ouer Iordane.
 5 1 Soþly Crist seyng þe peple, he wente up in-to an hylle:
 & whan he had sette hym downe, his discyplys come to hym:
 2,3 & he openyng his mowþe tauzt⁷ hem, seyenge, Blessyd be

¹ om. P. fol. 5^b D. ² fol. 136^b S. ³ fro twice, D. ⁴ fol. 6 D.

⁵ om. P. ⁶ underlined, S.P. ⁷ tauzt in marg. 1st corr.; in text
 tauthe in a late hand on erasure, S. tauzte P. techinge D.

pore in speryte : for here is þe rewme of heuenes. Blessyd 4
 be þe mylde : for þei schal haue þe lond of lyf. Blessyd be 5
 þei þat waylen : for þei schal be comforyd. Blessyd be þei 6
 þat hungren & þrusten ryztwysnes : for þei schal be fulfyllid.
 Blessyd be *mercyful men* : for¹ þei schal swe *mercy*. Blessyd 7,8
 be men of clene herte : for þei schal se God. Blessyd² be 9
 pesyble men : for þei schal be cleped Godes chyldren.
 Blessyd be þey³ þat suffren purswyng for ryztwysnes : for 10
 here is þe rewme of heuenes. Blessyd schal 3e be whan þat 11
 men schal curse 3ow, & whan þei haue purswed 3ow, & whan
 þei haue seyð al yuel a3eyns 3ow, ly3enge, for me. Ioye 3e, 12
 & be glad : for 3oure hyre is muche in heuene : soþly so þei
 haue purswed þe prophetis þat were byfore 3ow. 3e beþ salt 13
 of þe erþe : & zif þe salt vanysche away, in what þing schal þe
 erþe be saltyd ? þis salt is not worþi after, but to be cast
 oute & be defoulyd of men. 3e ben lyzt of þe world. A 14
 cytee sett on an hylle may not be hyd. Nor men lyzte not 15
 a lanterne & putte it vndir a buschel, but þei sette it on
 a kandelsteke, þat it 3eue lyzt to alle þat beþ in þe hous.
 & so schyne 3oure lyzt byfore men, þat þei se 3oure goode 16
 werkes, & so þanke 3oure Fadir þat is in heuene. Wele 3e 17
 not gesse þat I come to lose⁴ þe lawe ne prophetys : I come
 not to vn-do hem, but for-to fylle hem. Soþly I seye to 3ow, 18
 To þat heuene & erþe passe, an i ne a tytyl schal not passe
 fro þe lawe byfore alle þinges be done. þerfore⁵ who doþ not 19
 on of þe leeste comawndementis, he schal be cleped leest in
 þe kyngdom of heuene ; and soþly he þat doþ þes comawnde-
 mentes & techeth⁶, he schal be cleped greet in þe kyngdom of
 heuene. Soþly I sey to 3ow, But if 3oure ryztewysnes 20
 habounde more þan of⁷ þese⁸ wyse men of þe⁹ lawe & of¹⁰
 þe Pharyseus, 3e schal not entre in-to þe kyngdom of
 heuene. Soþly 3e haue herd þat it is seyð to men of þe olde 21
 lawe, þou schalt not sle ; forsoþe he¹¹ þat sleþ, he schal be
 coupable in þe dome ; soþly I sey to 3ow, þat who-so¹² is wroþ 22

¹ fol. 137 S. ² fol. 6^b D. ³ 3e D. þ. y added later, S. ⁴ lese P.

⁵ fol. 7 D. ⁶ techih hem D. ⁷ of scribis P, in late hand, in marg. S.

⁸ þe P ; þese...lawe underlined, S.P. ⁹ fol. 137^b S. ¹⁰ above the

line, S. om. D. ¹¹ in margin, S. ¹² þat P.

to his broþer, he schal be gylty to¹ þe dome; soþly he þat
 haþ seyð² to his broþer, Kaca, he schal be gylty to¹ þe
 counseyl; soþly he þat haþ seyð² to his broþer, þou foole, he
 23 is worþi þe fyre of helle. þerfore if þou brynge þi zifte to þe
 auter, & þere þou hast byþouzt þee þat þi broþer haþ sum
 24 þinge azeyns þee, leeuwe þi zifte þere byfore þe auter, & go
 ferst to be reconsyled to þi broþer (þat is, be at on wiþ þi
 25 broþer), & þanne þou schalt come & offre þi zifte. Be þou
 assentyngne soone to þyn enemy, þe whylis þou art in þe wey
 wiþ hym, en awnter þyn enemy take þee to þe domus-man,
 & þe domes-man bytake þee to þe jayleer, &³ þou be putt
 26 in-to prysoun. Soþly I sey to þee, þou schalt not go oute
 27 fro þi prysoun, to þou hafe zeue azeyn þe leste ferþing. 3e
 haue herd þat it was seyð to þe olde men, þou schalt not do
 28 auowtrye: soþly I sey to 3ow, þat eche man þat haþ sey
 a womman & coueyte⁴ for-to haf hire, he haþ don⁵ auowtrye
 29 wiþ hire in his herte. If it so⁶ be þi ryzt eyze sclawndir þee,
 drawe it oute, & caste it fro þee: for soþly it is more
 spedynge to þee þat one of þi membres per-sche, þan al þi
 30 body be sente in-to helle. & 3if þi ryzt hond sclawnder þee,
 kutte it a-wey, & caste it fro þee: for soþly it spedep to þee,
 þat rapere on of þi membris persche⁷ þan al þi body go in-to
 31 helle. Soþly it is seyð to olde men, Whoso lesep his wyf,
 32 hym byhouep ze fe to hire a lybel of forsakyng: soþly y⁸ sey
 to 3ow, þat eche man þat lesep his wyf, outetake cause of
 fornycasyoun, he makeþ hire to do auowtrye: & he þat
 weddep hire þat is left of hire housbonde, he⁹ doþ auowtrye.
 33 Eft 3e hafe herd þat it was seyð to þe olde men, þou schalt
 34 not forswere þee, for þou schalt ze fe to God þi swerynge: but
 soþly it is seyð¹⁰ to 3ow nozt to swere in eny manere; neyþer
 35 by heuene, for it is þe¹¹ trone of God; neyþer by þe erþe, for
 it is scaffold of his feet; noyþer by Ierusalem, for it is þe
 36 cyte of þe grete Kyng. Nor þou schalt not swere by þin
 heuyd, for þou mayst not make one heer wh3it or blak.

¹ on erasure, 1st corr. S. in D. ² seyþ for haþ seyð, P. ³ fol. 7^b D.
⁴ coueytiþ D. ⁵ doþ P. ⁶ so it P. ⁷ fol. 138 S. ⁸ it (changed
 into y) is (dotted out) sey with erasure of d, S. ⁹ om. D. ¹⁰ I sey D.
¹¹ D ends with for it is þe written as catchwords at the bottom of fol. 7^b.

Soply 3oure worde schal be, 3e, 3e; or nay, nay; soply what 37
 so is more þan þis, it is of yuel. 3e hafe herd þat it was seyde, 38
 Ey3e for ey3e, & a toþ for a toþ (þat is to seye, a man schulde
 be punysched in þe same membre in þe whuche he disseyfede
 his ney3ebore)¹: but soply I sey to 3ow nou3t to² wipstonde 39
 þe yuel: but whoso smyteþ þee in þe ryzt cheke, 3if to hym
 þe³ toþer. & whoso wyle stryue wip þee in þe dome, & take 40
 fro þee þi kote, lefe þou to hym also þi palle. & whoso 41
 angreþ þee a þousande paas, go wip hym oper two þousande.
 And whoso wyle borowe of þee, ne turne þou not away. 3e 42,43
 hafe herd þat it was tolde to olde men, þou schalt loue þi
 frend, & þou schalt hate þin enemy. But⁴ soply I sey to 3ow, 44
 Loue 3e 3owre enemyes, do 3e good to hem þat haten 3ow, &
 preye 3e for hem þat purswen 3ow, & chalange 3ow falsly⁵; þat 45
 3e⁵ be þe sones of 3oure Fadir þat is in heuene, þat makeþ
 his sunne sprynge on goode men & yuele, & reyneþ up-on
 iuste men & vniuste. For if 3e louen hem þat loueþ 3ow, 46
 what meede schal 3e haue? siþ puplycans don þus. & if 3e 47
 greten only 3oure breþeren, what schal 3e do more? Ne don
 not heþene men þus? þerfore be 3e parfyte, as 3oure Fadir 48
 of heuene is parfyte. & take 3e heede þat 3e do not 3oure 1 6
 ryztwysnesse byfore men, to be seyn of hem: for elles schal
 3e haue no mede at 3oure Fadir þat is in heuene. And 2
 þerfore whan þou dost þyn almes, nele þou not trumpe byfore
 þee, as ypocritys don in synagoges & stretis, for-to be wor-
 schuped of men. Soply I sey to 3ow, þei haue resseyuyd
 here mede. But whan þou dost þyn almes, loke þi lyft syde 3
 wyte no3t what þi ryzt syde doþ: þat þyn almes be in hyd: 4
 & þi Fadir þat seþ in hyd schal 3eue þee hyre⁵.

And⁶ whan 3e preyzen, 3ee schal not ben as ypocrytys, 5
 þat louen to stonde in churches & in kornerys of stretys
 to preyze, for-to ben seyn holy⁷ of men. Soply I sey to 3ow,
 þese men han resceyued here mede. But þou, whan þou 6
 schalt preye, entre in-to þi couche, & schytt þe dore, & pray
 þy Fadir, and þy Fadir þat seþ in hyd schal 3elde þee þi
 meede. Soply 3e prayenge wele 3e not speke mychyl, as 7

¹ gloss underlined, S.P.² om. P.³ þ P.⁴ fol. 138^b S.⁵ mede P.⁶ new paragraph with initial, S.P.⁷ underlined, S.

heþyn men¹ doþ, for soþly² þei wene þat þei schule be herd in
 8 hire myche speche. þerfore wele 3e³ nozt be lyckenyd to
 hem; for-why 3owre heuently Fader wot what þing is nedeful
 9 to 3ow, byfore þat 3ee aske hym. þerfore 3ee schal preye on
 þis manere: Oure Fader þat art in heuene, halewed be þi
 10 name. þi kyngdom come to us. þi wylle be don, as in
 11 heuene, & in erþe. Oure eche dayes breed 3eue us to day.
 12 & for3eue us oure dettys, as we for3eue oure dettourys.
 13 And ne⁴ lede us not in temptacyon, but delyuere us of yuel.
 A-M-E-N.

¹ h...n men on erasure, in a later hand, S. ² fol. 139 S. ³ om. P.
⁴ expunged, S. om. P.



APPENDIX I.

The Catholic Epistles of MS. Bodl. Douce 250.

JAMES.

1. ¹Iamys^a þe seruauant of God & of oure Lord Iesu Criste, to þe twelue kynredis þat beþ spred a-brode, gretynge wel. ²My deere breþeren, wite 3ee & hopeþ alle ioye whanne þat 3e been in many temptacyonus, ³wite 3ee wel þat prouynge of 3oure feiþ worcheþ pacyence. ⁴Paciencie soþeliche haþ a parfyte worke, þat 3ee be parfit & hole, faylynge in no þinge. ⁵& whuche of 3ow so haþ nede of wysdom, aske of God þat 3eueþ plentiuously to alle, & withstonde him nouȝte, & it schal be 3oue to him. ⁶Aske he soþely in feiþ, nouȝte faylynge: for soþely he þat is faylynge (þat is, faylynge in þe feiþ)^b he is lyke to þe flowynge of þe see þe whuche is meuyd wiþ þe wynde & bore a-boute. ⁷& þerfore trowe he noȝt þat is suche a man eny þinge to take of God. ⁸A man of double wille is vnstable in alle weyes. ⁹Soþely make he ioye þat is a meke broþer in his hye state, ¹⁰a riche man soþely make ioye in his mekenesse. For as þe floure of þe heyȝe schal he passe. ¹¹Soþely þe suune wiþ his hete dryeþ the heyȝe; [& hi]s^c floure fallith, & þe fayrnesse of his semblante peryschip: so schal þe riche man in his weyes wexe drye.

¹²Blessid is þat man þat suffreþ temptacyon: for whanne he is prouyd, he schal take þe coroune of lyf þat God haþ byhote to hem þat louen him. ¹³No man whan he is temptud seiþ, I am tempted of God: soþely God is an vntemptar of wicked men, soþely he tempteþ no man. ¹⁴But echone for-soþe is temptyd [f. 58^b], of his desyris wiþ-drawen, & oute of himself ledde. ¹⁵& so whan wille haþ conseuyd, it bryngeþ forþ synne: soþely synne whan it is endyd engendereþ deþ. ¹⁶& þerfore, my lefe breþeren, ne wele 3ee noȝt erre. ¹⁷Alle þe beste þing þat is 3eue & alle parfite ȝefte it is from a-boue, comynge down from þe Fadir of lyȝte, wiþ whom is no chaungynge, ne no derknesse of synne. ¹⁸Soþely wiþ his good fre wille he gate us þurgh þe word of soþfastnesse, þat we be some bygynnyng of his creature. ¹⁹Wyte 3ee, my deere loued breþeren, be euery man smert for-to here & late for-to speke & late vn-to yre: ²⁰soþely þe wrappe of man wurcheþ noȝt þe riȝtwisnesse of God. ²¹& þerfore kastynge a-wey alle vnclennesse & abundaunce of malice, [in]^d myldenesse takeþ to drynke þe word, þat may saue 3oure soulis.

^a MS. Douce 250 f. 58.

^b Underlined in red ink.

^c MS. defaced here.

^d MS. *ð*.

²²Beþ also doeres of þe word & wyrcheres, but not only þe hereres, disceyuyng 3oure-selfe. ²³For who-so is herere of Godes worde, & not doere, he may be lykkened to a man þat byldeþ þe semblaunt of his birþe in a myroure: ²⁴he byhelde him soþly, & 3ede a-wey, & a-noon he haþ forȝete what he was. ²⁵For-soþe he þat lokeþ in þe lawe of parfite frenesse, and dwelliþ þer-inne, he is not maked a forȝetful hyrer, but a doere of þe worke: here in his deede he schal be blessid. ²⁶Soþely who-so wenyþ him-self þat he be religyous, noȝt wiþ-holdyng his tunge but disseyuyng his herte, veyne is his religyoun. ²⁷Clene religioun & vnfiled as [f. 59] to God & þe Fadur is þis, to vysite fadurles children, & wydows in here tribulacyoun, & from al þis worlde to kepe hem clene, vnfouled.^a

2. ¹My breþeren, ne wele 3e noȝt be oute-takeres of perones (þat^b is, take mannys persone in more state a-ȝens God for his hye kyn, ne for his riches, ne powere in þis worlde, hauyng feiþ þat God takeþ more hede to hem for here gentil kyn, or here grete richesse, or here muchel myȝt, or here sotil witte þan he doþ to þe pore þat loueþ him as welle)^c. ²& þerfore if eny man come in-to 3oure siȝt (that is, in-to 3oure cumpenye þat beþ Godes religiouse men in what degre so 3e be)^c, þe whuche haþ gold ryng on his fynger & schynyng cloþus, & anoþer pore man in symple & feble cloþinge come also to 3ow; ³& 3e take hede to him þat is in schynyng cloþinge, & 3e sey to him, Sitte þou here wel a-boue; & soþely to þe pore 3e seye, Þou stonde þere, or sitte vudir þe stole of oure fete; ⁴in þis 3oure-self beþ demed, & 3ee beþ maked iustises of 3oure wickede þouȝtes. ⁵Hereþ & take hede, my ful welle loued breþeren; ne haþ not God chosen þe pore in þis worlde to be riche in þe feiþ, & eyres of þe kyngdom, þat God haþ by-hyzt to alle þat him loueþ. ⁶& soþly 3ee vnworschupe þe pore. Ne ouerlye [f. 59^b] nouȝt þe riche 3ow þorow here power? & þei drawe 3ow to domes. ⁷Ne blasfeme þei nouȝt þe goode name þat is ouer 3ow called? (þat is, cristene men of Criste)^d. ⁸Nouȝt forþi if þou fulfille þe kynges lawe of heuene aftir holy writte, Þou schalt loue þi neȝebore ryzt as þi-self, þan þou doost wel, ⁹soþeli if 3ee any mennys perones accepte, þan 3ee doon gret synne, & 3ee schal be blamyd of God as trespaseres aȝeyn þe lawe. ¹⁰Who-so-euere soþly keepe al þe lawe, & trespaseþ in o þinge, þat is forbodyn in þe lawe, he is maked gilty of alle. ¹¹For he þat bad 3ow not synne in lecherye, he bad þat þou schuldest not slee. If þat þou do no lecherye, and sleist any man, þou art þanne trespasere & brekere of þe lawe. ¹²So speke 3ee, & so dowte 3ee, so þat by þe lawe of frenes (þat is; þe lawe of mercy)^d 3ee schal mowe be demed. ¹³For soþly to him þat dooþ no mercy schal be doune wiþ-oute mercy: but soþly mercy ouergoþ dome. ¹⁴What schal profyte to man, my lef breþeren, ȝif eny seye þat he haþ feiþ, & he soþely haue nouȝt þe deede? ne may not feiþ saue him? ¹⁵Soþly if eny broþer or sister ben naked, & neden eche day sustynauce, ¹⁶and if eny of 3ow sey to hem, Goþ forþ in pees, & be 3ee hole & 3ee fedde; & 3ee ȝeue hem nouȝt þat nedeful is to here body, what schal it profyte hem?

^a *Capitulum ii* follows.

^c underlined in red ink.

^b *gl...* in margin.

^d underlined in MS.

¹⁷Ryzt [f. 59^c] so feiþ, if it haue nouzt deedis, it is dede in it-self. ¹⁸But some seiþ, þou hast feiþ, & I haue dedis : schewe me þi feiþ wiþ-uten werkes, & I schal schewe þe my feiþ þorow my werkes. ¹⁹þow trowest þat þer is o God, þou doost weel : & deueles trowe it & quaken. ²⁰þou veyne man, wilt þou wite, how þat feiþ wiþ-uten werkes is deed ? ²¹Abraham oure fadur ne was he nozt þorw his werkes maked ryztwyse, offerryng Ysaac his sone on an auter ? ²²Lo, hou feiþ was wrouzt þorow his deedis, & þorow werkes feiþ is endid ; ²³& þe scripture is fulfillid þat seiþ, Abraham trowed to God, & it is putt him to ríztwisnesse ; & he is clepid Godis freend. ²⁴Now 3e se how þat man is maked ríztwyse þorow his werkes, & nouzt only þorow feiþ. ²⁵On þe same wyse also Raab þe hore ne is sche not maked ríztwyse þorow here werkes^a, takynge messageres, & by oþer weye kastynge a-wey wickednesse ? ²⁶Soply rízt as þe body wiþ-uten þe soule is deed, so is feiþ wiþ-uten good werkes deed.

3. ¹My deere breþeren, ne wyle 3e not be maked many maystris, wytyng þat 3ee take þe more dome. ²We alle forsoþe haue offendid in many þingis. Who-so trespassiþ not in his word, he is here a parfyte man ; he may al-so wiþ a brydul lede a- [f. 59^d] boute al his body. ³Sopely if we putte brydulis in mowþes of horses to make hem to be at oure wille, we beren a-boute al þe body of hem. ⁴& thouz it so be þat scheppis be grete & wiþ grete wyndis þei been dreuen, soply wiþ a lytul stere, wiþ hasty gouernynge of him þat ledeþ it, it is bore a-boute. ⁵Rízt so þe tunge soply a litul membre it is, & gret þinges it makeþ hyze. Loo, how litul fyre how grete a wode it brenneþ ! ⁶And oure tunge is fyre, is alle manere of wickednes ; þe tunge is ordeyned in oure membris, þe whuche defouliþ al þe body ; & it brenneþ þe roote of oure birþe in flawme of helle fyre. ⁷Sopely alle þe kyndes of bestes, & of foules, & of nedderis, & of alle oþere, beþ maked tame & beþ tamed of mankynde : ⁸sopely tunge no man may make tame, ful of vnpeisyble yuel & deedly venym. ⁹In it we blesse oure Fadur God, & in it we mysseye men, þat aftir þe ymage of God beþ maked : ¹⁰& of þat same mowþe goþ forþe blissyng & cursynge. My breþeren, it is not by-houeful þat þese þinges so be. ¹¹Ne oute of þe hole of a welle ne goþ nozt forþe bittir watir & swete to-gedur ? ¹²My breþeren, þe fyge-tre ne may not bryng forþe grapes, or þe vyne-tre fyges : so no more may salt watur make swete watur. ¹³Who-so is wyse & wel tauzt [f. 60] a-monges 3ow, schewe he of his goode lyuyng his werke in myldenesse of wysdome. ¹⁴3if þat 3ee haue bittir loue & stryuynges in 3oure hertis, ne make 3ee no ioye & be lyeres a3ens soþfastnes. ¹⁵Sopely þis wysdom is not comynge from a-boue, but erþely, bestlyche, deuellyche. ¹⁶Forsoþe wherso enuye is & strif, þer is vnstabulnes & eche schrewed deede. ¹⁷Sopely þat wytte þat is of a-bouen first forsoþe it is clene, & aftur þat peisyble, mylde to a-moneste, assentyng to þe goode, ful of mercy & of good fruyte, schewynge wiþoute fals colourynge. ¹⁸Sopely þe fruyte of ríztwysnes is sown in pees to hem þat dooþ pees.

4. ¹Where-of comeþ bataylis & stryues amonges 3ow ? ne comeþ þei

^a nota in margin.

not of 3oure desyris þat fyztten in 3oure membres? ²3ee desyre & 3ee ne haue it nouzt: 3e slee, & 3ee haue enuye, & 3ee may not gete it: 3ee streuen & 3euen batayle, & 3ee ne haue it nouzt wherfore þat 3ee aske. ³3ee asken & 3ee gete it not, for as muchel as 3ee yuel aske, to dwelle stille in 3oure desyres. ⁴Auoutoures, ne wite 3ee not þat loue of þis worlde is enmy to God? whoso-euere þerfore wolde be frend of þis worlde, he is ordeynyd þe enmy of God. ⁵Or ellis wene 3ee þat holy write be seyde in-veynelyche? to enuy desyreþ þe sperit þat in 3ow dwelleþ. [f. 60^b] ⁶Sopely þe more grace he 3eueþ. Wherfore seiþ holy writte, God wipstondij þe proude, sopely to meke he 3eueþ grace. ⁷Be 3ee þerfore sogettes to God: & soply wipstondeþ þe deuel, & he schal flee fro 3ow. ⁸Neyzeþ ny to God, & wole come to 3ow. Makeþ clene 3oure synful hondis, and clenseþ 3oure hertes þat beþ of double wille. ⁹Be 3e nedy, & makeþ sorowe, & wepeþ, & turneþ 3oure lauztre in-to sorowe, & 3oure ioye in-to mornynge. ¹⁰Make 3ow meke in þe syzt of God, & he wole make 3ow hye ^ain life wip outhen ende^a. ¹¹Ne bakbyteþ none of 3ow oþer, my dere breþeren; who-so bakbyteþ his broþer, or demeþ his broþer, he bakbyteþ þe lawe, & demeþ þe lawe: sopely if þow deme þe lawe, þow art not a doere of þe lawe, but a domes-man. ¹²On þer is 3euer of þe lawe & a domes-man, þe whuche may boþe saue & lese: ¹³þow soply, what art þow þat demest þi neiþbore? Lo, 3ee þat now seye, To day or to morowe schal we goo in-to þat cytee, & sopely a 3ere wele we þer dwelle, & to marchaundise, & þer we wile gete wynynge: ¹⁴þat knoweþ not what to morwe schal falle. ¹⁵Sopelyche whuche is oure lyfe? Nouzt but breþe þat lytul whyle lasteþ & scheweþ, & also sone it is ended. Þerfore 3e may seye, If God wule, or, If I leue we schal do þis or þat. ¹⁶Now 3ee make ioye in 3oure prides, [f. 61] sopeliche alle suche ioye is wicked. ¹⁷Þerfore whoso can do wel & doþ not, it is synne to him.

5. ¹Do 3ee now, riche men, make sorwe & wepeþ in 3oure wrecchednes þe whuche schal come vn-to 3ow. ²Roten beþ maked 3oure riches, and 3oure cloþus wip mothes beþ frete. ³3oure golde & 3oure seluer rust haþ ouer-goo; & þe ruste of hem schal be a-geynus 3ow in wittnes & schal ete 3oure flesche as it were þe fyre. 3ee make 3ow a tresorje of wrappe in þe laste dayees. ⁴Lo, þe hire of 3oure hyrid men & of 3oure seruauentis þat þei traueiled fore in 3oure seruice, þe whuche fro hem 3e haue wip-holden & defrauded, criep: & þe cry of hem entrede in-to þe eres of God almyzty. ⁵Fat fedde 3ee beþ upon erþe, & in leccheries 3e nursched 3oure hertes in day of sleynge. ⁶3ee brouzte forþe & slowe þe riztwyse, & he wipstod 3ow nouzt. ⁷& þerfore, breþeren, beþ sufferynge for þe comynge of oure Lord. Lo, þe tilyere abideþ þe precyouse frute of þe erþe, pacyently abidyng to it haue taken sesoun & þe temperaunce. ⁸& þerfore be 3ee sufferynge, & make stalworþe 3oure hertus, for þe comynge of oure Louerd schal come ny nyzte. ⁹Ne make 3ee no sorwe, breþeren, echone wip oþur, þat 3e be not demed: lo, þe iustyse by-fore þe zate stondeþ. ¹⁰Takeþ ensample, my breþeren, of yuel wyndynge, & of þe longenesse, & of traueyle, [f. 61^b] & þe

^{a-a} underlined in MS.

suffrynge of prophetis þat spaken in þe name of God. ¹¹Lo, we blessen hem þat suffrede. ³ee haue herd þe sufferynge of Iob, & þe ende of oure Lord 3e sey3: for oure Lord is mercyful & for3euere. ¹²Byfore alle þinge, my breþeren, ne wyle 3e not swere neiþer by heuene, ne be erþe, ne noon oþer manere othe: loke þat 3oure word be 3e, 3e, nay, nay; þat 3ee falle not vndur dome. ¹³If eny of 3ow be heuyed, pray he wiþ stable herte, & ioye he in his heuynes. ¹⁴If eny of 3ow falle seke, brynge he in þe prestes of þe churche, & þat þei preye for him, ennoyntyng he wiþ oyle in þe name of oure Lord: ¹⁵& þe prey3ere of feiþ schal saue þe seke, & oure Lord schal uppreyse him; & if he be in synne, þei beþ for3eue him. ¹⁶& þefore schryue 3ow eche to oþur 3oure synnys, & prayeþ to-gedere, þat 3e may be safe. Muche soþely auayleþ bysy preyere of þe ri3twyse. ¹⁷Helye was a man like vnto us, þat my3te fele noye & suffre, & wiþ prayere he preyed þat it schulde not reyne up-on erþe; & it reyned not þre 3ere and syxe moneþes. ¹⁸& eft he preyede; & heuene 3af reyne & þe erþe 3af his fruyte. ¹⁹My breþeren, soþely who of 3ow erreþ fro soþfastenese, & whoso him amendeþ, ²⁰hym oweþ to wyte, þat he þat made þe synful to be turned fro þe erreure of his weye schal saue his soule fro deef, and [f. 62] hydeþ þe mechelnesse of his synnes þat wole turn to him.

^aHere endep þe pisteles of seynt Jame[s]. And Petrus pisteles now bygynne. Þis is þe firste pistol.^a

I PETER.

1. ¹Petre, þe apostul of ^bIesu Criste, vn-to þe chosen comelynges þat beþ spred a-brode of Ponti, of Galathie, of Capadocie, of Asye, and Bythune, ²aftur þe byfore-knowyng of God þe Fadur, in holynes of spiryte, in buxomnes, in sprenkelyng of þe blode of Iesu Criste. Grace be vn-to 3ow, & pees be multiplied. ³Blessid be God & þe Fadur of oure Lord Iesu Criste, þe whuche þorow his grete mercy eft-gate us a-3eyn in-to a leuyng hope þorow þe resureccyoun of Iesu Criste fro deef, ⁴in-to þat heritage þat may not be defouled, ne fordone, but is euerelastyng kept in heuene in 3ow, ⁵þat in þe vertu of God be keped by feiþ in-to hele maked redy þat on þe laste day schal be schewid; ⁶in þe whuche 3e schul make ioye. Now if it byhoueþ 3ow a litil to be heuyed in dyuerse trybulacyons, ⁷þat þe prouyng of 3oure feiþe be more precious þan gold is þat is proued wiþ þe fyre, þat 3oure feiþe be founde in worschupe & ioye & honoure [f. 62^b] in-to þe schewyng of Iesu Crist: ⁸whom, if 3e him not see, 3ee loue him: in whom now þat 3ee see not & trowe; whom, whan 3ee schulde him see, he schal be 3oure ioye, 3oure comfort þat may not be tolde, & þat schal be glorifyed, ⁹bryngyng a3eyn þe ende of 3oure feiþe, hele of 3oure soulis. ¹⁰Of whuche hele þe prophetes enquered & sou3te, þe whuche prophecyed grace þat was to come in vs: ¹¹sechyng in what tyme it schulde syngnyfye; þe sperite of Crist, þat was in hem, schewid hem þat beþ in Cristes passyoun what ioye þei schulde haue aftur. ¹²& þei mynystrid vn-to 3ow þe þinges þat now beþ schewyd vn-to 3ow by hem þat haue preched vn-to

^{a-a} underlined.^b a large hole in the MS. here.

3ow þorow þe Holy Gost sent fro heuene; in whom angelis desyre to beholde. ¹³Wherfore drawe uppe 3oure herte fro wordly lustes, & beþ sobre & parfyte & tristip þer-inne, þat is, in schewynge þat grace þat is offrud to 3ou in þe reuelacyon of Iesu Crist; ¹⁴as sonnes of buxomnes, not lyke to 3oure firste desyres of 3oure vnknowynge, ¹⁵but aftir him þat cleped 3ow holy. & be 3ee holy in al 3oure conuersasyoun; ¹⁶for it is wretyn, Be 3ee holy, for I am holy. ¹⁷& if 3e clepe him Fadur þat, wip-oute rewarde-takyng [f. 63] of eny persone, demerchone aftur his deedis, leueþ in drede þe tyme of 3oure duellynge heere: ¹⁸wetyng weel þat 3ee be no3t bou3t wip roten seluer, or golde þat soone wyle ruste & rote, of 3oure veyn lyuyng, þat 3ee of 3oure formere fadres tooken; ¹⁹but wip þe precyouse blood, as of þe lombe wip-outyn filþe þat may not be defoulyd, of Iesu Criste. ²⁰He was knowen of God or euere þe worlde were maade, & afturwarde he was schewyd in þe laste tymys of þe worlde for 3owe: ²¹þat þorow him 3ee be made trewe in God þat reysid him froo deef, & safe to him ioye wip-uten ende, þat 3oure feiþe & 3oure hope schulde be in God, ²²chastysynge 3oure soules in buxomnes of charite, in loue of breþurhede. Loueþ echone oþur bysyli in lowenes of herte: ²³eft-borne nou3t of sede þat may be roten, but of þat þat may not be roten, þorow þe word of lyuyng God & lastyng wip-uten ende. ²⁴For al flesh is but as muke or hey, & alle þe ioye of it is as þe floure of hey or of mucke. Þe hey wexip drye, & þe floure þer-of felle: ²⁵but soþely þe word of God lasteþ wip-uten ende. And þis word it is þat is preched a-monges 3ow. 2. ¹Wherfore doþ a-wey alle malice & alle trecherye & alle feynynge & enuyes & alle bakbytynges, ²as children þat be now bore, koueytyng resonable mylke, [f. 63^b] wip-uten trecherye, þat 3ee helfully wexe þer-wip: ³but not forþi 3ee haf tasted how swete oure Lord is.

⁴Drawe 3ow to him þat is þe leuyng stone, reprovud of men, but chosen soþely of God, & honoured; ⁵& 3e as quyke stones beþ maked in worke, in gostly houses, holy presthode, to offure gostly offrynges þat beþ acceptable to God þorow Iesu Criste. ⁶Wherfore is conteynyd in holy writ^a, Lo, I schal putte in Syon a stone hyzest cornerde, precyous and chosen, & eche þat troweþ in him schal not be confounded: ⁷þerfore to 3ou þat troweþ, honour: to hem þat troweþ not he is made a stone þat was reprovud, & kaste a-wey of hem þat housed, heere he is maked a heued stone in þe corner, (þat is, þat makeþ boþe one in charite)^b ⁸& he is a stomblyng stone, & to sporne a3eyn, & a stone of sclawndre to hem þat stumblen þer-a3eyn þorow worde, & troweþ not; in whom þei beþ putte (þat is, in whom is here dome or þeire sauacyoun putte)^b. ⁹3e soþeliche beþ a chosen kynrede, ryal presthode, a holy folke, peple i-chose (þat is, gete þorw passyoun & bore þorw bapteme)^b; þat 3e schulde schewe þe vertu of him þat cleped 3ow fro derknesse in-to his merueilouse ly3t; ¹⁰þe whuche some tyme were not his folke, now soþely 3e beþ Godes folke; þe whuche some tyme folwyd not [f. 64] aftur mercy, now soþely 3e folwe þer-aftur.

¹¹My deere frendes, I beseche 3ow as comelyng[s] & pilgrymes, þat 3e

^a *ysay* in margin.

^b underlined.

absteyne 3ow fro fleshely desyres, þe whuche stryuen a3eyn þe sowle ;¹² hauynge 3oure conuersacyoun good a-mong þe gentylis ; (þat is, a-mong þe puple þat is not trewely turned, to teche hem boþe in lyuyng & also in 3oure soule)^a þat whanne þei speke yuel of 3ow by-hynde 3ow and sey 3e beþ yuel-doeris, þat þei may byholde 3oure good deedis, & so þat þei may worschupe God in þe day of vvsitynge. ¹³Beþ sogettis to alle mannes creature (þat is, to eche man or womman þat is Godes creature)^a, for God (þat is, for Godes loue in þinges þat beþ lefful wiþ þe wille of God)^a : oþur to a kyng, as he þat is ouer þe ; ¹⁴oþur to dukes, as to hem þat beþ fro hem sentte to vengeaunce of yuel doeris, & soþely preysynge to good doaris. ¹⁵For so is þe wille of God, þat 3e make hem þat doþ wel to wexe dombe (þat is, to holde hem stille wiþ-outen preysynge of here good deede, or, on þis wyse)^a þat 3e þat do wel make dou[m]e^b þe vnkonyngenesse of vnwyse men (þat is to mene, þat 3e þorw 3oure good lyf & 3oure good speche & sufferynge 3yfe suche ensample to þe vnwise recheles, þat þei may take ensample, & so of here [f. 64^b] yuel wordes & deedus waxe dombe)^a ; ¹⁶as 3e þat beþ fre, & not as þei þat haue filþe of chorlhede (þat is, bondage to synne)^a, & hauynge frenesse of malice, but as þe seruawntes of God. ¹⁷Beþ sogettis to alle creatures of mankynde, for loue of God ; worschupeþ 3oure kynges ¹⁸& her mynystris in alle drede to 3oure lordes, not only to þe goode & debonere, but also vn-to trawwantes. ¹⁹Soply þis is grace, for who suffereþ for consyence of God (þat is, for þat he wul not do a3eyn consience, leuyng þe wille of God)^a heuynesse or wo sufferiþ in vnri3twysnesse, ²⁰þe whuche is grace, if þat 3e synne & þerfore be smeten in þe necke, 3e suffre it (& þat ri3twysly)^a. But if þat 3e do wel & þanne paciently suffre (heuynesse & wronges)^a, þis is grace a-mentis God (þat is, þat grace 3e haue of God)^a. ²¹& soþely here-to 3e ben clepid : for Crist sufferid for 3ow, leeuynge ensample þat 3e folowe his trace : ²²þat neuere dide synne, ne neuere was trecherie in his mouþe founde : ²³þe whuche whan he was mysseyde, he mysseyde not a-3eyn ; whan þat he schulde suffre, he curside not^a a3eyn^a ; he soþly tooke him-self to þe iuge þat demyd him vnri3twisly ; ²⁴þe whuche bar oure synnys in his body (peyne, wowndes & wo, þat he for oure synne suffrede)^a up-on þe rode-tre : þat we to synnys schulde be de[f. 65]de, & soþly lyue ri3twisly : þorow whos peyne 3ee beþ helud. ²⁵Soply 3e were as scheep strayenge a-boute (departynge from þe flokke)^a, but now 3e beþ turned to þe hurde & þe bischop of 3oure sowlis.

3. ¹And wymmen on þe same manere be makid sugettis to here housbondes, so þat who-so troweþ not to 3oure worde þat þei may be wonnen wiþ-outyn worde þorow þe goode conuersacyoun of 3oure wymmen ; ²by-holdynge in drede 3oure holy conuersacyoun, ³of whom ne be þei no3t wiþ-oute (þat is, be not þe wymmen wiþ-outen schewynge ensample)^a wiþ þe here of here heued, or wiþ serkylyng a-boute wiþ golde, or wiþ bysy arayng of cloþus. ⁴But of þat þat is hydde wiþ-inne in mans herte (þat is, þat þei araye her herte wiþ-inne to þe si3t of God, schewynge oute to þe folke her holy dedus in mekenes & lowenes)^a in vnflyngeste reste (of here

^a underlined.^b cf. 2 Pet ii 16 ; MS. *downe*.

body & soule)^a of ony ese, & a demure spyryte þe whuche is riche & cely in þe syzt of God. ⁵So soply some tyme holy wymmen, & hopynge in God, enourned hem, sogettes to here housebondes. ⁶As Sare was buxom to Abraham, clepyng him her lorde: whos doujttres 3e beþ, wel doynge & not dredynge eny perturbation [f. 65^b] or lettynge. ⁷Men also þat beþ duellynge wiþ 3owre wymmen, aftur witte & connyng reweled, absteyne 3ow fro 3oure wyues þat beþ þe more freyle, doynge wurschupe vn-to hem, as to hem þat beþ eyres of grace of lyf; þat oure preyeris be not lettud. ⁸Beþ alle of o wylle in feiþe in 3oure preyeris, hauynge pyte (& compassyoun echone of oþur)^a, loueres of breþurhede, merciful, mylde, & meke: ⁹not 3eldynge euyl for euyl, or mysword for mysword, but euen þer-a3eyn blysse hem þat cursiþ 3ow, or myssey; for in þat 3ee beþ clepyd (þat is, 3e be ordeynyd euere to blysse)^a, þat 3ee may haue þe blyssynge þorow herytage. ¹⁰Soply whoso wole loue his lyf, & see goode dayes, wiþ-drawe his tunge fro yuel, & his lyppis þat þei speke no trecherye: ¹¹bowe him a-wey fro wikkidnes, & do good; seke pees & folowe it. ¹²For þe eyzen of God loke up-on þe rihtwyse, & his eris be redy to here preieres; soply þe semblawnt of God (þat is, þe heuy chere)^a is up-on hem þat worcheþ þe yuel. ¹³& who is he þat 3ow schal noye, if 3e folowe me *perfytyly* (& be Godes amynysteris)^a ¹⁴& what so-euere þat 3ee suffre for rihtwysnesse, in þat 3e beþ blessed. Ne be 3e not a-ferid of drede of hem, þat 3e beþ not lettud ne disturbed; ¹⁵but hald wel 3ee Crist oure Lord in 3oure hertus; euer redy to make satisfaccyoun to alle þat axkeþ 3ou resoun þer þat in 3ow is þorow hope & feiþ. ¹⁶But [f. 66] wiþ a mesurid drede haue euere a good conciense, þat in þat at þei bacbite 3ow, as 3e ware yuel-dois, þat þei may be confoundid, þat blamen 3owre goode conuersacioun & lyfyng in Crist. ¹⁷Forsope muche bettur it is if þe wel-dois suffre aftir þe wille of God, þan al þe lykyng of þe yuel-dois; ¹⁸for onys Crist was for oure synnes deed, þe rihtwyse for the vnrihtwise, to offre us to God; deed soply in flesche & lyuyng in spirite, *et cetera*.

4. ¹Arme 3ow in þouzt of þe passioun þat Crist suffrode in his flesche. ⁷Beþ 3e wyse, & wakeþ in praieres; ⁸hauynge eche wiþ oþur in 3oureself lastynge charite. For charite hiduþ þe multitude of synne. ⁹Holdiþ hospitalite to-gedere wiþ-ouren gruchyng; ¹⁰echone aftur þat he haþ taken grace, scheweþ it vn-to oþur as good dispenderis of þe many-fold grace of God; ¹¹who-so spekeþ as þe wordis is of God; whoso mynysteriþ as þorow þe vertu þat God mynysteriþ to him: þat God in alle þinges be worschupid by oure Lord Iesu Criste, vn-to whom is honoure & ioye and lordschupe, in worlde wiþ-ouren ende, amen.

¹²My deere breþeren, wele 3e not traueyle in hete & brennyng þat stered 3ow to temptacyon, as þat some newe þinge falle vn-to 3owe: ¹³but communyng to-gedere in Cristis passyon [fol. 66^b] (þat is, echone stered oþur whan he is toward eny temptacyoun, wiþ mynde of þe passyoun of Crist)^a, make 3e ioye, þat in þe schewyng of his ioye 3e mowe make ioye, beyng euere myry. ¹⁴If 3e be schamed or reproued in þe name of oure Lord Iesu Criste,

^a Underlined.

& 3e it gladly suffre, blessud schal 3e be : for þat at is of þe honoure & of þe vertu of God, & he þat is his sperite, schal vpon 3ow reste ; of oþur he is blasfemyd, of 3ow be he worschupyd. ¹⁵Suffere noon of 3ow as a manslear doþ, or a þeef, or an yuel, wordly man, or as a coueytour of oþur mennes goodes : ¹⁶but soþly if 3e be not a-schamed to suffre as he þat is a cristen man, þan 3e schul glorifye God in þis name. ¹⁷For it is tyme þat þe dome bygynne of þe hous of God : if it soþly first bygynne of us, what schal be here ende þat trowe not to þe gospel of God ? ¹⁸& if vane-þus schal a ríztwys man be sauýd, þe wikkid & þe sýnner where schal þei appere ? ¹⁹Also & þei þat suffre aftur þe wille of God, þei be-take here soules in here goode deedus vn-to here trewe makere.

5. ¹I byseche þerfore þe olde þat beþ wiþ 3ou, I, þat am on of 3oure elderis, & a wittnes of þe passyouns of Crist, þe whuche is comm[u]n[er]^a of his ioýe þat schal be schewed in tyme þat is to come, [f. 67] ²þat 3e feede Godes flokke in þat at 3ee may, purueyng for hem, not constreynd but by 3oure fre wille, aftur Godes techyng ; ne for no hauyng of foule wordly wynnyng, but wilfully (& gladly)^b ; ³not as lordis in þe clergy, but a forme (& ensample)^b to the flokke of good lyuyng ; ⁴and whan þe prynce of hirdus schal appere (þat is, Crist on þe day of dome)^b, 3e schal take a gloriouse crowne of ioýe. ⁵& þe same manere 3e þat be 3onge be þe sogettes to 3oure elderis. And scheweþ alle to-gedere mekenes a-mong 3ow : for God þe proude wiþstondij, & to þe meke he zeueþ grace. ⁶And þerfore meke 3ow vndur þe myzt[y] honde of God, þat he make 3ow hye in tyme of his visitacioun ; ⁷puttyng in him al 3oure bysynes, for he haþ kepyng of 3ow. ⁸Beþ sobre & wakeþ, for 3oure enmy þe deuele as it wore a romynyng lyon goþ aboute, sechyng whom he may swelowe : ⁹whom 3e schul wiþstonde, stalworþe in þe feiþ, wytyng þat 3ee mowe suffre þe same passyoun þat he doþ þat is in þe worlde (for eny strenkþ þat 3e haue of 3ow-self)^b. ¹⁰& þerfore soþly God of al grace þat haþ callid 3ow in-to his euere-lastyng ioýe in Iesu Crist, he schal fulfille (þe myzt þat 3ow wanteþ)^b, conferme (3oure þouzte)^b, & make it sad. ¹¹In him by ioýe & honoure euere wiþ-outhe ende. Amen. ¹²By oure trewe broþer [f. 67^b] Syluane, as I suppose, schortly I haue wryton vnto 3ow, prayyng & wyttnessyng þat þis is þe verrey grace of God, in þe whuche loke þat 3e stonde. ¹³þe chosun churche þat is in Babiloyne greteþ 3ow weel, & Marke my sone. ¹⁴Greteþ wel to-gedere echone oþur in holy kyssyng. Grace be to 3ow alle þat beþ in Iesu Criste. Amen.

II PETER.

1. ¹Symon Petre, the seruawnte & þe apostul of Iesu Crist, to hem þat haue taken feiþ euen wiþ vs, in ryztwisesse of oure God & oure saueoure Iesu Crist : ²grace be to 3ow, & pees be fulfillyd in þe knowyng of oure Lord. ³How þat alle þinges beþ zeuen to 3ow, þorow þe vertu of God, þe whuche beþ nedeful, & beþ zeue to 3ow to lyf & to pyte, by knowyng or

^a MS. *commin.*^b Underlined.

porow; *kunynge* of him þat clepeþ 3ow þorow his owne ioye & his vertu ;
⁴by þe whuche vertu moste & precyous byhestes he haþ 3euen 3ow ; þat
 þorow him 3e be maked felowis of þe kynde of God, fleynge þe corrupcyoun
 of desyres þat beþ in the worlde. ⁵And þerfore putteþ al 3oure bysnesse
 to vse vertu in 3oure feiþ, in vertu to haue connyng, ⁶soply in *kunynge*
 abstynence, pacyence, in pacyence onlyche of pyte, ⁷in pyte loue of breþur-
 hede, in br[o]þur[hede]^a loue of charite : ⁸Soply if þis be 3oure lederis
 & wiþ [f. 68] 3ow, þei wele [not] leue 3ow voyde, [ne] wiþ-ouren fruyt in þe
 knowynge of oure Lord Iesu Crist. ⁹Soply whoso is not redy to þis, soply
 he is blynde, & suffereþ temptacyon to mucche to haue power in him,
 forgetynge to mucche þe clensynge of his olde synnys. ¹⁰Wherfore, my
 dere breþeren, beþ þe more bysy, þat þorow 3oure goode werkes þat 3e do
 & fulfyllen 3owre certeyn clepyng & chesyng (þat is, þat 3e fulfyllen þe dedus
 þat 3e beþ chosen and clepyd to)^b. Soply if 3e þus do, & 3oure clepyng
 fulfille, þan 3e schul not synne. ¹¹And þanne schal abundynglyche (þat is,
 plenteouslyche)^b be 3euen to 3ow, wher-þorow 3e schul haue entre in-to þe
 euere-lastynge kyngdom of oure Lord & Iesu Crist oure saueoure. ¹²Wher-
 fore I schal bygyne to meue 3ow & telle 3ow eueremore of þes þinges, þat
 3e soply be in þem stabled & confermed in soþfastnes. ¹³Soply me þinkeþ
 it rihtwis, as longe as I schal dwelle in this wonyngestede, (þat is, þe whyle
 I lyue)^b to rere 3ow (þat is, to stere 3ow) in warnynges & techynges.
¹⁴Serteyn I am þat smert & hasty is þe doynge downen of my tabernacle
 (þat [f. 68^b] is, I am certeyn þat hastely & sone schal come þe tyme of my
 departynge of body and of soule)^b, after þat at oure Lorde Iesu Criste haþ
 ordeynyd to me. ¹⁵& I schal 3eue 3ow enchesoun þat I may haue 3ow aftur
 my deed, þat 3e haue in mynde þes þynges þat I telle 3ow in my lyfe.
¹⁶3e schul not folow þis techynge, as it were yuel tauzt fabules we haue
 maad knowen vn-to 3ow : þe vertu & þe for-knowynge of God. But I wele
 þat 3e be byholderes of his grete dedus : ¹⁷takyng of God the Fadur
 honoure & ioye, þorow þe voice þat come glydynge fro heuene, fro þe fadur
 to þe sone, seyinge on þis wyse fro his fulgrete ioye, Here is, or, þis is my
 deere sone, in whom mucche lykyng Iche haue hadde ; heere 3e him.
¹⁸& þis voice we herde fro heuene brouȝte, whanne we were wiþ him in þe
 holy hylle. ¹⁹& we haue þe more ful trowþe & word of prophecye, & in þat
 3e do wele þat 3e take heede þer-to, as to a lanterne lyȝtenynge in a derke
 place, forto þe day schyne, & lucifer, the grete sterne, be resen in 3oure
 hertis, þat schyneþ so bryȝt. ²¹Sopely al tyme prophecye is not 3euen
 aftur [f. 69] mannes wille : but alle þe holy seyntes þorow þe Holy Gost
 spaken þat were enspyred of him.

2. ¹Ther were soply also fals prophetus a-mong þe folke, ryȝt as a-mong
 3ow schul be mayster Iyeris, þat bryngen vppe newe sectis (þat is, newe
 religyon & newe gyses)^b of dampnacyoun, & þat Lord þat bouȝte hem schul
 þei denye, chesyng hem a ledere of loste & dampnacyoun. ²& many schul
 folowe aftur here leccheres (þat is to seye, þer schal come in holy churchen
 maysterus þat schul mayntene lesynges, boþe of lerid & lewyd, *peruertynge*

^a MS. *broþur*.

^b Underlined.

þe trewe lawes, & turnyng soþe to false & false vn-to soþe ; & þes schulen brynge newe ordris & sectus, costomes and degyses, turnyng here religyoun out of þe ryzte rewle, vnschapyng þer body wiþ newe manere of degyse, conformyng hem to þe worlde and leuyng godes rewle ; & make hem a bonde of lost & dampnacyoun. & many schul folowe þer leccherye ; of men of holy churche þat schulde be Godes prophetes schal by-come prophetis of þe deuel. & oþer grete & smale, þat schal se her leccherie & her foule dedis, schal folowe here ensample and so wende to helle)^a by þe whuche þe weye of soþfastnes schal be blasfemed (þat is, þe whuche [f. 69^b] schul soþfast techyng & heleful lore putt downe & despice, & mayntene & aferme þe lawe of lust & synne)^a. ³& þorow auaryce (þei schul be erandebereris & depraueris to lette 3ow) in 3oure wordis, & 3oure deedus þei schul bye & sylle (þat is, in þat 3e teche þe peple þe peryl of yuel lyf to make hem to haue drede, in þat þei schul bye & sylle her synne for syluer & for golde)^a, to whom þe dome now ne somtyme sessiþ nouzt, & here dampnacyoun slepeþ nouzt. ⁴Soþly if God sparud not to þe aungeles þat synnede, but bytoke hem to be drawn wiþ þe romynyng deueles of helle, whan þei deuellis bycome, echone to drawe oþur, euere þere to be turmentid, kepid vn-to þe dome. ⁵& origynale worlde he sparud not, but al it fordidde, safe Noe & þo þat wiþ him were, wiþ þe grete flode. ⁶And þe cytees of Sodome & Gomorre turnyd it in-to poudre [þ]orow^b his vpturnyng, & dampnede hem alle, 3euyng hem ensample þat aftur wolde do yuele ; ⁷& þe ryztwyse Loth þat wiþ þe wickede was ouerlyen, & holdun down wiþ here vnrihtwyse lyfyng, God him fayre delyuerede : ⁸soþly þorow syzt & heryng ryzt-wyse he was dwellyng a-monges hem, þat from day to day [f. 70] his ryzt-wyse soule wiþ wickede dedus þei turmented. ⁹God wolde his ryztwyse from temptacyoun delyuere, and soþly þe wicked vnto þe day of dome in peyne & turmentis hem kepede ; ¹⁰& soþly more hem þat aftur here flesche in desyres of vnclennes walke ; to haue any lordschupe þei dispice it (þat is, eny lord to haue ouere hem)^a ; bolde þei be, & drede not to gadere to hem lykyng companyis, gyses & sectes newe for-to ordeyne, þe whuche be blasphemaris ; ¹¹siþen þat angelis beþ of more vertu & strengþ, þei take no mynde of þat dredeful dome þat schal be 3eue a3eyn hem. ¹²Þei soþly as it were vnresonable bestes, þat þorow sleytus be taken or þei wite, so þe blasphemaris in here fylþe schal preche, takyng [þe mede] of vnrihtwisnes. ¹³For þei wende þe lustus of þis worlde & þe fylþe & þe lykynges hadde ben delices, folowyng in þer lykynges, in þer festus doynge lecherye, ¹⁴hauyng here [ey]þen^c ful of a-uoutries, wiþ-outen sessyng of here synne ; hauyng rowe soules & vnstable ; & vsyng þer hertes in auaryce ; children of malyson, ¹⁵3oden omysse, forsakyng ryzt weye, & folwed þe weye of Baalam, þe whuche loued mede of wickednes ; [f. 70^b] ¹⁶soþly blamed he was of his wodnesse of a doume beste—as who seiþ, he spak not as resonable man, but as a doume beste þat vndur synne was 3oked—vndur 3okke, spekyng wiþ mannes voyce & of his vn-wytte of þe prophete was him forbode, seyng on þis wyse,

^a Underlined.^b MS. rorow.^c MS. a3eyn.

¹⁷Þis beþ welles wiþ-ouren watur, & cloudeþ þrowen aboute wiþ stormes (þat is, þei þat schulde haue watur of wysdom & techynge as men of holy church, þei been alle drye, & þe cundyte of grace renneþ nouȝt to hem : but beþ cloudeþ derke wiþ synne, þrowen a-boute wiþ stormes of temptacyon. Þus vnderstonde I þis.)^a in þe whuche dymnes of derkenes is kept ; ¹⁸spekynghe proude þinges of vanyte, deseyuynge hem in desyres of leccherye of flesche þat tristeth to hem ; & opynly lyfen in here errour, ¹⁹by-hotynge to hem frenes, & by hem-selue bounde & seruantes of corupecyon. Sonly of whom-so eny is ouercomen & þus defoulyd, his seruant he is. ²⁰Sonly who-so feleþ þe fyllnges of þe worlde in knowynge of oure Saueoure & oure Lord Iesu Criste, & efte in þe samie ben ouercome, þanne þat lattere fallynge is wors vnto hem þan þe firste was. ²¹Sonly betre it were to hem not to knowe þe weye of ryȝtwisnesse, [f. 71] þan, aftur þat þei haue knowen it, to turne away þer-fro aftur þat it is ȝeuen us in holy comawndement. ²²Sonly to hem falleþ þe trewe prouerbe þat is seyde. Lyke þei ben to an hounde þat turneþ aȝeyn to ete þat he haþ spewe, and also to þe sowe þat wascheth hyre in þe podel wiþ mukke al fyled.

3. ¹My dere breþeren, I wryte þis vnto ȝow to be ȝoure secunde pistil in þe whyche I stere ȝoure ful clere myndes þorowe biddynge & bysekynghe, ²þat ȝe þenke vpon þe wordis þat Crist haþ spoken vnto ȝowe and of þe apostelus wordes, & also of þe prophetes, & of þe comawndementis of oure Lord & oure Sauour. ³& wyte ȝe wel þat first þer schal come in þe laste dayes byggyleris to disceyue, þat schal rewel hem aftur þeir owne lustus & þer lykynges, ⁴& ^bschul seye (þat is, of Crist to helpe & to deme)^b Where is his byheste, or where is his comynge ? Sepen þat þe olde fadrus were deede, ȝut alle þinge lastuþ þus fro þe byggyngynge of eche creature. ⁵But þei haue no mynde how þat he made heuene & erþe, see & londe, & alle þorow his worde. ⁶Þorow þe whuche word he distroyede þanne þorow flowynge water al þe worlde, [f. 71^b] saue a fewe þat were kept. ⁷Sonly þe heuenys þat now ben & erþe wiþ þe same worde—þat is, to heuene schal be fordon & erþe schal brenne—beþ maked a-ȝeyn, & kepte vnto þe fyre on þe day of dome, & vnto þe day of lesynge & peryschynge of þe wickede men. ⁸But o þinge, my dere breþeren, be knowen to ȝow & not hyde, þat o day wiþ God is as it were a þousande ȝeere, & a þousande ȝere but as it were o day. ⁹God taryeth not in þinges þat he haþ byhette as some folke wene ; but sufferyngelyche he abyduþ vs, willynge þat none perysche : but he wile þat alle be turned to penawnce in a-mendynge of here lyf. ¹⁰Sopfastly þe day of God sodeynly schal come as a þef vnwarned, in whos comynge hastyly heuenes schul passe (þat is, heuenly soules schul passe fro þe dredeful dome vnto þe blisse of heuene)^a, þe elementes sonly þorow hete schul be vndone, & þorow brennynghe of fyre þei schul be wastud, þe erþe sonly & alle þinges þat schal be þere-inne, alle þei schul be brent. ¹¹Þerfore syþen alle þes beþ to be vndone, how nedeful is it þanne to us to be holy in lyfynge & pyte, [f. 72] ¹²abydynge & makynge us redy aȝeyn þe dredeful comynge of oure Lord Iesu Criste, þorow whom heuenes brennynghe

^a Underlined.^{b-b} Underlined.

schul be vndone, & þe elementis þorow brennyng of fyre schul fayle. ¹³Sopfastly newe heuenes & newe erþe we abyde & his byhestes, in þe whyche ryztwysnes dwelliþ. ¹⁴Wherfore abydyng þes þinges, my dere breþeren, bysy 3ow to be founden a-ntes him in pees vnsoyled & vnfouled, ¹⁵& trowiþ wel þat þe longe a-bydyng of oure Lord Iesu Crist is for oure hele, ryzt as oure dere broþur Poule, aftur þe witte þat was 3euen him, wrote vnto 3ow; ¹⁶& as he in alle his pistelys spake of þes þinges, in þe whyche somme beþ harde to vndurstonde, þat þei þat be vnstable & vn-tauzt deprauen, as þei don oþur wrytynges, vnto þeire oune dampnacyon. ¹⁷And þerfore, 3e my breþeren, knowiþ it byfore, kepeþ 3oure-self, þat þorow þe errour of hem þat beþ vnwyse 3e be nouzt deceyuyd, fallynge fro 3oure firste strengþe. ¹⁸But beþ wexyng in grace & in þe knowyng of oure Saucoure Iesu Crist; to him be ioye & worschupe, worlde wiþ-outen ende. Amen.

Here bygynnyþ þe first pystyl of seynt Ion þe a-postele.

[f. 72^b]

I JOHN.

1. ¹The lyf þat was wiþ-outen ende fro þe bygynnyng, þe whuche we herde, and wiþ oure eyzen sawe, þat we byholde, & oure hondis him handlede, of þe whuche word of lyfe we haue drawe, ²& we him sawe, & bere wittnes, & schewe vnto 3ow þe lyf euerelastyng (þat is, Crist Godis sone)^a þat was wiþ þe Fadur & to us apperud: ³þat we haue herde & seyne we schewe it vn-to 3ow, þat 3e mowe haue felowschupe wiþ vs, & þat oure felowschepe be wiþ þe Fadur and wiþ his sone Iesu Crist. ⁴& þis haue we wryte vnto 3ow þat 3e make ioye, & þat 3oure ioye be fulle. ⁵& þis is þe schewyng þat we herde of him, & we schewe it vnto 3ow: for God is þe lyzt, & þer is in him no inanere of derknes. ⁶If we seye þat we haue felowschepe wiþ him, & we in derknes walke, we lye & doþ not sopfastnes. ⁷Soply if we walken in lyzte, so as he is in lyzte, þanne haue we felouschype to-gedur, & þe blode of Iesu Crist his sone^b makeþ vs clene of alle synne. ⁸If þat we seye we haue no synne, we diceyue vs-self, & sopfastnes is not in vs. ⁹If þat we schryue us of oure synnes, God is trewe & ryztwyse, & for3eueþ oure synnes, [f. 73] and he schal make vs clene of alle manere of wickednes. ¹⁰If þat we seye we synned nouzt, we make him a lyere, & his word is not in vs. 2. ¹My children, þis I write to 3ow, þat 3e synne not. But whoso-euere haþ synned, we haue Iesu Crist oure ryztwyse avocat byfore þe Fadur: ²& he is socoure and helpe for oure synnes; soply not only for oures, but also for al þe worlde, þat wiþ trewe trowþe wile to him clepe. ³And in þat we wote þat we haue knowen him, if þat we kepe his biddynges. ⁴Whoso seiþ þat he knoweþ God, & kepeþ not his biddynges, he is a lyere, & sopfastnes is not in him. ⁵Soply whoso-euere kepuþ his word, verreyly, in him is Godes charite parfyte. & in þat we knowe þat we dwelle in him, if þat we be parfyte in him. ⁶Whoso seiþ þat he in him dwelleþ, as he haþ go mote he go. ⁷My dere frendes, I wryte vnto 3ow not

^a Underlined.

^b MS. *sonne*.

a newe byddyng, but an olde comawndement þat 3e haue had fro þe bygynnyng: ⁸eftsones I write a newe mawndement to 3ow here, þat is soþ in him & in 3ow; for derkenesse now beþ passed, and now schyneþ verrei lyzt. ⁹Whoso seiþ þat he is in lyzte, & hatuþ his broþur, he is in derkenes. [f. 73^b] ¹⁰Whoso loueþ^a his broþer he dwelleþ in lyzte, & sclaudur is not in him. ¹¹Soply whoso hatip his broþur, in derknesse he is, & in derknesse he goþ, & wote not whydur he goþ, for derknesse haþ blyndid his eyzen.

¹²Sones^b, I wryte vnto 3ow, þat for his name 3oure synnes beþ for3eue 3ow. ¹³I write to 3ow, fadrus, for 3e haue knowen him þat is wiþ-owten ende. I write to 3ow, 3onge men, for 3e haue ouercome þe wicked. ¹⁴I wryte to 3ow, 3onge children, for 3e haue knowen 3oure Fadur. I wryte to 3ow, fadrus, for 3e haue knowyng of God. I write to 3ow, 3onge men, for 3e beþ stronge, & Godes [word] dwelleþ in 3ow, & wickednes 3e haue ouercome. ¹⁵Ne wil 3e not loue þe worlde, neyþur þe þinges þat in þe worlde beþ. For who-so loueþ þe worlde, þe charite of þe Fadur is not in him. ¹⁶For al þat is in þe worlde, it is a desyre of þe flesche & desyre of eyzen, & pride of lyf, þe whuche is not of þe Fadur, but of the worlde it is. ¹⁷& þe worlde schal passe wiþ alle his lykynges & desyres: who-so doþ þe wille of God, he dwelleþ wiþ-owten ende. ¹⁸My leue sones, it is þe laste oure; & as 3e haue herd þat Antecrist comeþ; now beþ many Antecristes maked, wherfore we wote þat it is þe laste oure. ¹⁹Þei 3ede forþ fro vs, but þei were not of vs; for soply hadde þei ben of vs, [f. 74] soply þei had dwellid wiþ us: but þat þei schul mow be knowen, for þei ne beþ not alle of us. ²⁰But 3e haue ennoyntyng of þe Holy Goste, & alle þinges 3e haue knowen. ²¹I wrote not þis to 3ow as vnto hem þat knewe not soþfastnesse, but as to hem þat knewe it, and wherfore al lesyng is not of soþfastnes. ²²Who is a lyere, but he þat denyeþ þat Iesus is Crist? He þis is Antecriste, þat denyeþ þe Fadur & þe Sone. ²³Alle þat denyeþ þe Sone, denyeþ þe Fader (þat is, he denyeþ þat he is a fader, for no fader may be wiþ-owten a sone or a chylde)^c; who-so is a-knowe þe Fader, he is a-knowe þe Sone; & whoso is a-knowe þe Sone, a Fader he haþ. ²⁴Þat at 3e fro þe bygynnyng haue herde, in 3ow mote it dwelle. 3if it dwelle in 3ow þat 3e fro þe bygynnyng haue herde, þan 3e schul dwelle in þe Fader & in the Sone. ²⁵& þis is þe byhete þat þe Sone haþ byhette 3ow, lyf euere-lastyng (þat is, of Criste)^c. ²⁶Þise þinges I wryte vnto 3ow of hem þat deceyue 3ow. ²⁷& 3ee þe ennoyntyng þat 3e toke of him, it mote dwelle in 3ow. & 3e ne haue not nede þat eny teche 3ow: but his ennoyntyng techiþ 3ow of alle þinges, it is soþ, & it is no lesyng. & as he haþ tauzte 3ow, so dwelleþ þerinne. ²⁸& whanne þat 3e schal appere, haue we [f. 74^b] feyþfulnes, & be we not confoundid of him in his comyng. ²⁹If 3e wite þat he is ryztwyse, wete 3e forsoþe þat alle þat doþ ryztwysnesse is bore of him.

3. ¹Seeþ what charite þe Fadur haþ 3euen to us, þat we Godes sones be nemnyd. & we knowe & wite wel, þat þerfore þe worlde knewe 3ow not:

^a not follows, crossed through.

^b Chap. ii. begins here in MS.

^c Underlined.

for it knewe not him. ²My dere frendes, now we be Godes sones, & jit was it not schewid what þat we schul be. Soply we wote, whan þat he schal appere we schul be lyke vnto him ; for we schul se him riȝt as he is. ³& echone þat haȝ þis lykenesse in him, he halweȝ him, so as he is holy. ⁴Alle þat doȝ synne, he doȝ also wickednes : for synne is wickednes. ⁵And wite ȝe þat he appered to do a-wey synne of þe worlde, & no synne is in him. ⁶Alle þat in him dwelleȝ synneȝ nouȝt : & alle þat synneȝ seep him not, ne knoweȝ him nouȝt. ⁷My children, late noone disceyue ȝow : whoso doȝ riȝtwisnes he is riȝtwis, as he riȝtwise is : ⁸whoso doȝ synne of þe deuel it is ; for fro þe bygynnyng þe deuel synneȝ. In þat apperud Godes Sone, þat he wolde vndo þe deuelis werkes. ⁹Alle þat beȝ bore of God doȝ not synne, for his seed in him dwelleȝ : & he may not synne, for of God he is bore. ¹⁰In [f. 75] þis beȝ Godes sones schewed & þe fendus sones : whoso is not riȝtwyse he is not of God, & he þat loueȝ not his broȝur. ¹¹For þis be schewyng þe whuche ȝe haue herde fro þe bygynnyng, þat eche of ȝow loue oȝur : ¹²nouȝt as Caym þat of wickednes was, & sleare of his broȝur. & for what þing slowe he him ? For his dedus were wicked, & his broȝeres riȝtwyse. ¹³Ne wondreȝ ȝow nouȝt, breȝeren, if þe worlde ȝow hate. ¹⁴We wote þat we beȝ translatud fro deȝ vnto lyf, for þat we loue oure breȝeren. He þat loueȝ not dwelleȝ in deȝ. ¹⁵Whosouere hateȝ his broȝer he is a man-sleare : & wyte ȝe þat eche mansleare haȝ not lyf euere lastyng in him dwellyng. ¹⁶In þat we haue knowen þe charite of God, for he putte his soule for us : & we owe for oure breȝeren to putte oure soules. ¹⁷He þat haȝ þe goodes of þis worlde, & seep his broȝer haȝ nede & helpeȝ him not, how dwelleȝ þe charite of God in him ? ¹⁸My children, loue we nouȝt [wiȝ] worde, neiȝer wiȝ tunge, but wiȝ deede & soȝfastnes. ¹⁹In þat we knowe þat we beȝ of soȝfastnes, if we amoneste & make meke oure hertes in his syȝte. ²⁰For if oure herte reprehende vs nouȝt, God is more þan oure herte, & he knoweȝ alle þinges. ²¹My dere [f. 75^b] frendus, if oure herte reprehende vs not, we haue feiȝfulnes to God ; ²²& what-so-euere we aske of hym, we schal it haue, for þat we kepe his bydynges, & do þe þinges þat beȝ plesyng byfore him. ²³& þat is his comaundement, þat we trowe in þe name of his sone Iesu Crist, & þat we loue echone oȝur, as he haȝ vs comawndid. ²⁴& whoso kepeȝ his comaundementis in him he dwelleȝ, & he in him. & in þat we wote þat he dwelleȝ in vs, þorow þe spyryt þat he haȝ ȝoue vs.

4. ¹My dere frendes, ne trowe ȝe not to eche spyryte, but proue þe spyrytes if þei be of God : for many false prophetes ȝede in-to þe worlde. ²In þat is þe speryt of God knowen : for eche spyryte þe whuche is a-knowe þat Iesu Criste haȝ comen in flesche—þat is, boȝe God & man—he is of God. ³& eche spirite þat vndoȝ Iesu Criste, he is not of God : but þis is Antecrist of þe whuche ȝe haue herde. For he comeȝ, & now ryȝt he is in þe worlde. ⁴My children, ȝe beȝ of God, & in him ȝe haue ouercomen : for God is grettere þat is in ȝow þan he þat is in þe worlde. ⁵Þei beȝ of þe worlde, & þerfore of þe worlde þei speke, & þe world hem heriȝ. ⁶We beȝ of God : whoso kneweȝ God hereȝ ȝow ; he þat [f. 76] is nouȝt of God heruȝ ȝow nouȝt. & in þat we knowe þe spirite of soȝfastnes & þe spirite of

erroure. ⁷My dere breþeren, loue we us to-gidere : for charite is of God ; & eche þat loueþ his broþur of God he is bore, & God he knowiþ. ⁸He þat loueþ nouȝt knewe not God : for God is charite. ⁹In þat appered þe charite of God in vs : for he sente his owne sone in-to þe worlde, þat we lyue by him. ¹⁰& in þat is charite not as we haue loued God, but for þat he first loued vs, & sente his sone an helpe for oure synnes. ¹¹My dere breþeren, if God haue loued vs, & we schulde eche loue oþur. ¹²No man saw God euere (or, eny tyme)^a : if we loue to-gidere, God in vs dwelleþ, & his charite is in vs parfyte. ¹³In þat we knoweþ þat we in him dwelleþ & he in vs, for of his Spirite he haþ zeue vs ; ¹⁴and we haue seye & bere witnesse, þat þe Fadur sente his sone Saucoure of þe worlde. ¹⁵Whoso is a-knowe þat Iesus is Godes sone, God dwelleþ in him, & he in God. ¹⁶& we haue knowe & we trowe to þe charite þat God haþ in vs. God is charite ; & he þat dwelleþ in charite, he dwelleþ in God, & God in him. ¹⁷In þat is charite parfyte wiþ vs, þat we haue feiþ in þe day of dome ; for ryȝt as he is & we beþ in þis worlde. ¹⁸Drede is not in charite : but parfyte charite putteþ [f. 76^b] oute drede, for drede haþ peyne ; soþly whoso dredith, he is not parfite in charite. ¹⁹& þerfore loue we God, for first God loueþ us. ²⁰Whoso-euere seiþ þat he loueþ God, & hateþ his broþur, he is a lyere : þe whuche soþly loueþ nouȝt his broþur whom þat he seiþ, how may he loue God whom þat he seiþ nouȝt ? ²¹& þat biddinge we haue of God, þat whoso loueþ God, he loueþ his broþer.

5. ¹Alle þat troweþ þat Iesus is Criste þorowȝ God he is bore : & eche þat loueþ him þat gate, loueþ him þat of him is bore. ²In þat we knowe þat we loue Godes children, whan whe loue God, & we do his byddynges. ³Þis is soþly charite of God, þat we kepe his biddynges : & his biddynges ne beþ not greuous. ⁴For alle þinge þat is bore of God (or, þorowȝ God)^a ouercomeþ þe worlde : & þis is þe victory þat ouercomeþ þe worlde, oure feiþ. ⁵Who is it þat ouercomeþ þe worlde ? noon but he þat trowiþ þat Iesus is Godus sone. ⁶Þis is he þat come by water & blode, Iesus Criste ; nouȝt only in water, but in watur & blode. & it is þe spyrite þat beruþ witnes þat Crist is soþfastnes. ⁷For þre þer beþ þat witnes bere in heuene, þe Fadur, þe Sone & þe Holy Goste : and þes þre beþ one. ⁸& þre þer beþ þat zeueþ witnes in erþe, Spirite, water, & bloode : & þre beþ one. ⁹ȝif we take witnes of men, more is þe witnes of God ; for þat^b [is] þe witnes of God [f. 77] þat is more, for he bar witnes of his sone. ¹⁰Whoso troweþ in Godes Sone, he haþ þe witnes of God in him. He þat troweþ not in þe Sone he makeþ him a lyere, for he troweþ not in þe witnes þat God witnessiþ of his Sone. ¹¹And þis is þe witnesse, for lyfe euere-lastyng he haþ zeue to us, & þat is þe lyfe in his Sone. ¹²He þat haþ þe Sone haþ lyfe ; whoso haþ not þe Sone (of God)^a, he haþ not lyfe. ¹³Þis I wryte vn-to ȝow, to make ȝow to wyte þat ȝe haue lyfe euere-lastyng þat troweþ in þe name of Godes Sone. ¹⁴& þis is þe feiþfulnes þat we haue to God, for what þinge so we vse axse aftur his wille, he hereþ us : ¹⁵& we wote þat he hereþ us, what-so we axe : & we wote þat we haue þe axsynges, þat we

^a Underlined.^b MS. þat for.

haue him axsyd. ¹⁶He þat wote þat his broþur synneþ syne þat is not to þe deep, axse for him, & God schal 3eue lyfe to him þat synneþ not to þe deep. Soþly þer is synne vn-to þe deep (þat is, euere contynuyng in synne, & endyng in dispeyre, þat is, wanhope)^a: none, I sey, prey for him. ¹⁷Eche wickednesse is synne, & it is synne vn-to þe deep. ¹⁸We knowe þat eche þat is bore of God (or, þorow God)^a ne synneþ not—þat is, wilfully in deedly synne—but getyng kepeþ him, & þe wicked toucheþ hym [f. 77^b] not (þat is, þe yuel spirite ouercomeþ him noȝt)^a. ¹⁹We wote þat of God we beþ bore, & alle þe worlde is putte in wickednes. ²⁰& we wote þat Godes Sone come & 3af us witte to knowe verrey God, & þat we be in his verrey Sone, Iesu Criste. He þis is verrey God & lyfe euere-lastyng. ²¹My children, kepeþ 3ow fro mawmetrye (and symulacris)^a. *Here endiþ þe firste part of Ionys pistelis and þe secunde part bygynneþ by name^b.*

^a Underlined.

^b The remaining epistles 2—3 John, Jude which follow here are printed from MS. S. on pp. 42—47.

APPENDIX II.

Variant readings of MS. Holkham 672 f. 132.

Heading : *Here beginnin þe pisteles of þe 3eer* in red ink, p. 18 l. 5 *suster* om., l. 6 first & om., l. 7 *in þis*.

1 Pet. i 13 *y profered*, 24 Heading *C^m 2^m*, new division with initial : *bisse*, ii 2 *nouþe* : *þer inne in to*, 4 *quik ston*, 7 *worschiped*, 8 *repreued*, 9 *folk ychose* : *an holy for and h.* : *of wynnynge adquisicioun*, 11 no division in MS., 12 b. *3ou in 3oure werkes*, 17 *Drediþ 3e God* om., 20 *but if...suffreþ* om., 21 *stappes*, 22 *no s.* : *no g.*, 24 *þat we dede vnto synnes lyue to riztwysnesse.* & *þoru3*, 25 *þat erreden*, iii 1 *C^m 3^m* in margin, 3 *as þou3* : *on oper*, 6 *sarra*, 7 *dwellynge*, 16 *haue 3e*, 17 *3ef it is*, 21 *nouþe* : *of oure*, iv 1 *C^m 4^m* in margin, 2 *mannes*, 3 & *etynges & drynkynge*s om., 4 *ne 3erneþ*, 11 *as þe uertue*, 12 *fel*, 16 *bute he þt*, 11 *schal þe w. man*, v 1 *C^m 5^m* in margin, new division, 2 *folk*, 5 *sogett*, 10 *blisse*, 11 *be*.

2 Pet. i 1 *Scdā Petri* 1^o in margin, 5 an asterisk in the margin, referring to the following note in a late hand : *Nota þe gradacioun of þise vertues & how man is blynd 3if he haue hem not or else to be besi to haue he[m]*, 11 *þer ben*, 19 *forto*, 21 *nys no3t*. ii 1 *C^m 2^m* in margin. 9 *vnto þe d.*, 10 *boldeliche*, 13 *delyces of god* : *hure* om., 14 & *vnstable haueþ*, 20 *after m.*, 22 *forto spewe* : *plodde of f.* iii 1 *C^m 3^m* in margin, 3 *day* : *coueityse*, 7 *nouþe* : *world*, 8 *no3t* om., 15 *deme 3e*, 18 *deo*.

James i 1 Heading : *Jamis capitelum primum* in red ink, 6 *in* om., 11 *hey*, 13 *seiþ*, 27 *from þe*, ii 1 *C^m 2^m* in margin, 2 *upon his*, 3 *seiþ* : *seiþ*, 8 *kyndelyche l.* : *þi nexte ney3ebore*, 11 *schalt do*, 19 *þer nys*, 22 *seestou*, 25 *sche*, iii 1 *C^m 3^m* in marg., 2 *no w.* : *a body*, crossed through and expunged, follows *body*, 7 *y tamed*, 8 *tamen*, 11 *of hol a w.*, 15 & *a bestysch wysdom* om., 16 *as is h.*, iv *C^m 4^m* in marg., 3 *ne* om. : *first in* om., 5 *seiþ*, 6 *seiþ*, 10 *in tyme of tribulacions*, 11. *f bacbityng* in marg., crossed through, 13 *seyeþ* : 2nd *we* om. : *on þe m.*, 14 *seluen* om., v 1 *C^m 5^m* in marg. : *wrecchednesse*, 2 *mou3þes*, 4 *kyngdomes*, 6 *azenstod*, 16 *þat 3e* om., 17 *þere þre*, 20 *keueren*.

1 John i 1 Heading : *Ioon C^m 1^m* : & *oure*, 2 & *lyf* : *yhan* exp. follows *han*, 3 & *þat oure f.*, 8 *seyeþ* : 2nd *ne* om., 10 *seyeþ*, ii 8 *derknesses*, 12 Heading *C^m 2^m*, new division, 16 *ne* om., 20 *habbeþ* always before *haueþ*, 21 3rd *þat* om., 28 *3e* om., iii 4 & *eueriche man þat doþ synne.* & *wycked-*

nesse he dop. & synne is wyckednesse, 6 seiþ, 10 fendes children : ne loueþ nozt god follows broþer, 12 2nd werkes om., 18 ne leue we, 19 þis syst, 21 not om., 23 þe sone, iv 1 C^m 4^m in marg., 10 sone, v 1 C^m 5^m in marg., iesu is crist, 4 oure feiþ. & who ouercomeþ þe world om., 11 þis is lyf, 16 synneþ a s., 20 goddes sone : þat is v. God, 21 & symulacris. Here endeþ ...byggynneþ om.

2 John 1 Heading : 2^a epistola, 4 founde om., 5 maundement, 6 3e herde fro, 7 1st he om., 8 lose, 9 goþ added above the line : draweþ nozt in þe l., 10 to hym, 11 soþely whoso seiþ, 12 to zou.

3 John 1 3 epistola as heading, 2 I haue my, 5 what-so þou dost om. : gloss om., 7 þi name, 10 neue, 11 of G., 13 by lettre, 14 schal : Here endeþ etc. om.

Jude 1 Heading : Iudas Tadeus C^m 1^m : C. & Iames : in Iesu, 3 frendes al my : vnto zou : preyng om. : þat ones, 4 sumtyme adesc. : into leech., 5 ones, 6 aungels : & his comaundementes om., 7 esaumple, 8 blasfeme, 10 þei knoweþ not þei blasfeme : soþly what-so-euere om., 11 Heading : C^m 3^m, new division ; 12 haruest, 13 derknessis, 14 Ecce...etc. om. : 2nd his om., 18 in wyckednesse om., nozt in gode religioun follows desyres, 19 bestyalis, 21 in to, 23 ouper.

p. 47 l. 1 princypal om., and om., l. 2 first & om., l. 3 schullen, l. 11 tauzte men to lyue when he om., l. 16 y fulfilled, l. 20 y fulfilled : suster, p. 48 l. 4 kepen, 8-9 of his fader & so alle pilke men han for₃[e]fnesse of hure synnes om.

Rom. v 19 Heading : Poule to þe Romaynes in red ink : as be, 21 rizt-wysnesse, vi 1 Heading : C^m 6^m, new division ; schul we s., 2 schul, 4 ros, 12 ben boren to, 13 armed, 17 habbeþ, 19 seye, vii 1 C^m 7^m in marg., sche is d., 3 sche : 3if sche : sche is : erasure of half inch before man, 5 dep, 13 þat it schulde seme synne. þoruþ þat þing þat was good. wrouste dep to me. þat me be y-maad seye aboue manere (see p. xvii) : synne þoruþ þe c., 14 & y solde, 16 nel nozt : he, 20 wolde nozt, viii 1 Heading : C^m 8^m, 4 fulfille, 7 to þe lawe, 17 togydere with C., 21 first þe om., 23 habbeþ, 30 last he om., 31 schul, 32 zaf : hap he, 33 2nd þat om., 36 fforþi, 37 loueþ, xii 1 Heading : C^m 12^m : breþer, 2 confermed : neweschipe : 2nd & om., 4 habbeþ, 6 to added above the line, 9 be, 16 ne wille see, 18 And 3ef it mowe be in þat þat it is of zou. haue 3e pes wiþ alle men, 21 þou nozt o., xiii 1 Heading : C^m 13^m ; soule be twice, 2 a power he aseyntondeþ þe ordynaunce of god & who þat aseyntondeþ precedes geteþ : hem self, 8 he þ^t loue, 9 schalt : 4th ne om., 10 and, 12 w. neyze, 14 Iesu Crist.

1 Cor. i 10 Heading : Ad Corintheos C^m 1^m, seye, 12 seye, 13 or wher 3e, 14 þanke, 15 seye, 16 knowe, 18 percheþ, 19 þe wysdom of om., 25 wiser þan men ; & þat is febel of God is om., 26 2nd mony om., 29 nozt om., ii 1 Heading : C^m 2^m, 4 þe uertue, 6 no w., 8 I knewe, 13 ne om., 14 bestliche, 16 habbeþ, iii 1 Heading : C^m 3^m, 2 zet nouþe, 3 stryuynges, 5 in om. : habbeþ, 13 whiche is eueryche mannes w., 15 ben as twice, v 1 Heading : C^m 5^m, 7 paske lombe, 8 þe þerfnes, 11 oþer a dr., 12 2nd of om., vi 1 Heading : C^m 6^m, 2 habbeþ, 4 habbeþ : lest worþi, 5 seye, 6 stryueþ, 8 & gyle, 11 2nd 3e om., 13 distr. boþe þe wombe &, 14 arered, 15 þe om. : goddes forbode, vii 1 Heading : C^m 7^m, of pilke, 2 a wyf, 4 last ne om., 5 first 3e

om., 6 *seye*, 9 first *pei* in marg., 10 *togedere* om., 11—13 *sche* for *heo*, 16 *sche*, 18 last *he* om., 22 & *his fr.*, 25 *no*, 28 *sche*: *neyþer*, 29 *habbeþ*, 33 *how* om., 34 *sche*: *he* crossed through with *sche* in marg., 36 *sche*: 2nd *he* om.; *sche* for *he*, *heo*, 39, 40 *sche* for *heo*, xi 1 Heading: *C^m 11^m*, 5 *sche*, 6 *sche* for *heo*: *y* todded for *y-dodded*, 7 last *a* above the line, 12 *w. is of*, 16 *non*, 17 for *þe worse*. & *nozt* for *þe betere*. *ffirst whan 3e comeþ togydere* follows *togedere*, 23 *n^a þe sacrament* scribbled in marg., 27 *oþer*, 31 *demeden*: *ne* om., 34 *selfe*, xii 1 Heading: *C^m 12^m*, *ne* om., xiii 1 Heading: *C^m 13^m*, 5 *þinkeþ*, 10 *a voyded*, 11 *bute* (crossed through) follows first *was*, 13 *alle* for *pese*.

2 Cor. vi 1 Heading: 2^a *Cor3*, 7 *armes*, 10 last *þat* om.: *habbeþ*, 14 *riȝtful men*, 16 *þe lyuyng*.

Gal. v 2 Heading: *Galatas C^m 5^m*; *And to Galathes he wryteþ & seiþ* om., 8 gloss om., 23 gloss om., 25 no division in MS., *walke we in spiryt* om., vi 1 Heading: *C^m 6^m*, new division; 2 *burdenes*, 4 in *hymseluen*. & *nozt in anoþer man*: *burdene*.

Ephes. iv 1 Heading: *Ad hephesyos C^m 4^m*, 13 *forte*, 17 in *wytnesse* for & *w.*, 24 *þoruȝ*, v 1 Heading: *C^m 5^m*, 2 *3af*, 3 *y-nempned*, 4 *no*, 11 *vn-riȝtful w.*, 14 *þou þat sl.*: *up þou*, 23 *chirche*, 27 *no such*, vi 1 Heading: *C^m 6^m*, 3 *wel*, 6 *to þee as*, 11 *upon*, 20 gloss om.: *in Iesu I*, 24 in *incorruptyoun*.

Phil. i 27 Heading: *Ad philipenses C^m 1^m*, *I here*, 30 & *þat*, ii 1 Heading: *C^m 2^m*, 4 *owne þing*, 12 *herbyfore* for *herd b.*, 18 *3e to me*, iii 1 *C^m 3^m* in marg., 5 *kynde of B.*, 8 omission=S.P., 10 in *þe v.*, 16 *to fele we*, iv 1 Heading: *C^m 4^m*, 6 *bysechynges*: & *doynge*, 8 *oþer chaste*, 9 & *þilke*.

Col. i 9 Heading: *Colocenses C^m 1^m*; *w. in eueriche*, 23 *3if* om.: *im-meuable*, 25 *dispensacyoun*, 29 *hym* om., ii 1 Heading: *C^m 2^m*, 16 *neomenye*, 19 *iuyntes*, 23 *ne* om., iii 1 Heading: *C^m 3^m*, 6 *þe* for *þat*, 7 in *þe whiche 3e w.*, 11 *nozt*, 25 *ne* om., iv 1 Heading: *C^m 4^m*, new division.

1 Thes. i 2 Heading: *Tessalonisences C^m 1^m*, 3 *muynde* om., 4 *3e* om., 8 *word*: *of 3oure*, 10 *loue* for *Sone*, ii 1 *C^m 2^m* in marg., new division; *it* om., 4 *we w.*, 9 last *of* om., 12 *walkeden*, 14 in *Iude*, 17 *from 3ou in mouþ*, 19 *3e it nozt*, iii 1 Heading: *C^m 3^m*, 4 *as we kn.*, 6 *m. of us*, 7 *3oure n.*: *3oure tr.*, 9 *al.* om., iv 1 Heading: *C^m 4^m*, 4 *o. his owne*, 6 *it* om., 7 *clennesse*, 9 *lyue*, 10 *þat 3e doþ*, 12 *habbeþ*, 14 *herbyfore*, v 1 Heading: *C^m 5^m*, 14 *c. hem of*, 15 *euermore scheuwe*.

2 Thes. i 3 Heading: *Secunda tessalonicenses, c^m 1^m*, 4 in *alle 3oure p.*, 7 *angele*, ii 1 *C^m 2^m* in marg., 5 *was* om., iii 1 Heading: *C^m 3^m*, *be 3e*, 7 *ne* om., 9 *y-had* om., 14 *who*.

Hebr. i 1 Heading: *hebreos C^m 1^m*; *Seynt Poule* for *he*, ii 1 *C^m 2^m* in marg.; *yherd*, 8 *he* for *it*: *leueþ*, 12 *my name*, 13 *trust*: *God* om., 14 *to his bl.*, iii 1 *C^m 3^m* in marg., 6 *a* om., 13 *by* om., iv 1 Heading: *C^m 4^m*, *f. þerynne*, 3 2nd *my* om., 7 *D. is*, 12 *peryschynge*: *iuyntes* for *myndes*, 14 *haþ* om., v 1 Heading: *C^m 5^m* first *men* om.: *her symnes*, 4 *God* as om., 12 *y maade maystres*, vi 1 Heading: *C^m 6^m*, 2 *p. in*, 7 *f. eftsones upon*, 8 *nyȝ keruyng*, 18 *we han þe strengest solas we þat goþ togedere* om., vii 1 Heading: *C^m 7^m*, 2 *tenpis*, 19 *we neyȝede*, 27 *f. oure gultes*, viii 1 Heading:

C^m 8^m; *sege of þe om.*: & *hye*, 7 *þe rapere*, 8 *Israel & on þe hous of om.*, 9 *in þat d.*, ix 1 *C^m 9^m* in marg., 5 *ouer sch.*, 10 *d. werchynges*, 13 *axen*, 17 *it vayleþ*, 19 *sprengde þe blod on al*, 23 *þoru3*, 26 *Oper elles*, 27 Heading: *C^m 10^m*, new division; x 5 *desyrest*, 7 *of*, crossed through, precedes *God*, 8 *synne*: *vnto þee*, 9 *þat þat he f.*, 23 last *he om.*, 29 *more trowe 3e þat*: *gret t.*, 37 *he schal*, 39 *of wyþdrawyng* *om.*, xi 1 Heading: *C^m 11^m*, 4 *þe whiche*: *bar*, 11 *sche*, 13 *afer pilke byhestes*, 24 *was y maad*, 30 *fellen*, 34 *y ben made*, xii 1 *C^m 12^m* in marg., 3 *byþenke*: *azeynseye*: *y weyryed*, 4 *azeynstonde*, 6 *scourgeþ*, 8 *ne om.*, 12 *arereþ*, 19 *þe trumpe*: *for þat þe word ne sch.*, 21 *quake*, 23 *pryuytyfes*: *domes men*, 27 *inmeuable*, 28 *in meuable*, xiii 1 Heading: *C^m 13^m*, new division; *dwelleþ*, 17 *walkeþ*.

1 Tim. i 1 Heading: *Tymotheum C^m 1^m*, 2 *by grace &*, 4 *þe om.*, 5 *y feyned*, 9 2nd *ne om.*, 10 *holy t.*, 18 *prophetes*: *habbeþ om.*, 19 *þe om.*, 20 *ymene*, ii 1 Heading: *C^m 2^m*, 5 first & *om.*, 6 *3af*, 9 *a om.*: *gold*: *ne for oper*, iii 1 Heading: *C^m 3^m*, 3 *no sm.*, 4 first *þat om.*, 8 *dekenes*, 11 & *synne w.*, 13 *a gre*: *þe om.*: *lord*, 14 *3ou*, 15 *þat þou wete om.*, iv 1 Heading: *C^m 4^m*, 6 *purposyng*, 13 *ffor I*, v 1 2nd *hym om.*, 3 *þat beþ trewe* twice, 4 *C^m 5^m* as heading, new division; 4 *neuewes*: *sche*, 5, 6, 10 *sche for heo*, *he*, 11 *þei nylleþ nozt b. y wedded in crist*, 12 *haueþ*, 16 *haþ* in marg., 18 *þin owe*, vi 1 Heading: *C^m vi^m*, *pilke* above the line, *h* in *worschipen* above the line: *in alle*, 10 *of om.*, 13 *þinge*: *3af*, 16 *nouper*, 17 *bidde*.

2 Tim. i 1 Heading: 2^a *thymothe 1^o*, *epystels*, 5 *byþenkyng*, 5 *eunyce*, 15 *þigelus*, 16 *ofte tymes*, ii 1 Heading: *C^m 2^m*, 2 *to om.*: first *men om.*, 3 *as om.*, iii 1 Heading: *C^m 3^m*, 3 *nozt m.*: *fromward*, 8 *iamnes*, 10 *gloss om.*, 11 last *me om.*, 12 *pilke om.*

Titus i 5, *Tyte C^m 1^m* in marg.: *to on of*, 7 *as þe*, 12 *yuele bestes*, 16 *repreued* follows *werke*, ii 1 *C^m 2^m* in marg., 3 *chydesteres*, 4 *also om.*, 5 *h. þe charge of*, 14 *3af*: *fore byggen*, iii 1 Heading: *C^m 3^m*, 5 *nozt in þe*: *saueþ*, 10 *schonye*.

NOTES.

PROLOGUE.

Page 1, line 1. Gen. i 27. l. 2. Gen. ii 8 ff. P. 2 l. 4 ff. Is. xiv 13, 14. l. 35 ff. Gen. iii. P. 4 l. 6 ff. Gen. iv. l. 11 ff. Gen. vi 5-7. l. 16 ff. Gen. vii. l. 20 ff. Gen. ix 11-13. P. 6 l. 5. Job xxviii 28. l. 9. Jer. xxix 13. P. 8 l. 2. *scole*, the university. Cf. Matthew, *Engl. Works of Wyclif hitherto unprinted*, E.E.T.S. No. 74, p. 427, 'for collegies in oxneford & caumbrige ben foundid on siche appropingis, & collegians wenden out & prechen & quykenen many partis of englund; & degre takun in scole makip goddis word more acceptable, & þe puple trowip betere þerto whanne it is seyð of a maistir.' l. 25 ff. Exod. i 13, 14. l. 30 f. Exod. iii, iv. l. 32 ff. Exod. xi 10. P. 9 l. 5 ff. Exod. xiv. l. 15 ff. Exod. xx. P. 10 l. 9 ff. Exod. xix. l. 21 ff. Exod. xx 19. l. 28 ff. Exod. xxi-xxiii. P. 11 l. 6 ff. Exod. xxiv 12-xxviii. l. 16 ff. Exod. xxxii 1 ff. P. 12 l. 14 ff. Exod. xxxiii. P. 13 l. 5 ff. Exod. xxxiv. l. 14 f. Vulgate, Exod. xxxiv 30 *videntes autem...cornutam Moysi faciem, ib. 35 faciem egredientis Moysi cornutam*. Cf. Lyra's gloss *Wycl. Bible* I 277 beemes of wondurful schynyng zeden from him at the maner of hornes, whiche the postle in ii. pistle to Cor. iii C^o clepith the glorie of Moyses face, wherfor in Ebreu it is thus, Israel knew not that the skyn of his face was horned. l. 16 ff. Exod. xxxv 5. l. 19 ff. Exod. xxxvii 1 ff. ll. 25-32. Exod. xl 34-38. P. 14 ll. 1, 2. Exod. xxviii 1, 41. l. 3 ff. Num. iii 6 ff. l. 5 ff. Num. iv. l. 18 ff. Exod. xxi-xxiii. P. 15 l. 20 ff. Lev. xi, Deut. xiv. P. 16 l. 15 ff. Lev. xiii. l. 17 ff. Lev. xiv. l. 22 ff. Lev. xv. P. 17 l. 14 ff. Lev. xii. l. 24 ff. Lev. xxiii.

I PETER.

Chap. i 3. *þe Fader*] A. *et pater.* *3ow*] A. *nos.* *on hope*] A. *Spem vivam*; the scribe evidently read *unam*. 6. *in þe whyche tyme 3e schuleþ ioyen.* *And now 3ef...*] A. *In quo exultatis, modicum nunc si oportet, LV.* In which 3e schulen make ioye, thouz it bihoueth. 8. *þat 3e seþ nozt*] A. in quem *nunc quoque* non videntes. *but whan 3e seþ hym*] A. quem cum videritis, EV. forsothe 3e bileuyng, LV. but 3e that bileuen = *cl. credentes autem.* 11. *þat telleþ as þe spiryt...*] A. *scrutantes in quod vel quale* tempus significaret in eis spiritus Christi, cf. EV. *sekinge*

which or what maner tyme the spirit of Crist signyfiede in hem. 12. þat þei...schulde...mynstre] A. quia...ministrabant, LV. for...thei mynstriden.

13. *þeþ sober in alle þinges & parfyt &]* A. sobrii, perfecte sperate, but Lect. Luxov. (Sab.) and 'Biblia Sacra' Basilea 1514 have *perfecti*, LV. sobre, perfit and hope 3e. *is y-prefed]* A. offertur, MS. H. has rightly *y-profered*.

17. *3oure Fader]* A. patrem. *3oure wonynge in þis worlde]* A. incolatus vestri, EV. *3oure pilgrimage, or litel dwellinge in erthe, LV. 3oure pilgrimage.* 21. *an euerlastynge blisse]* E and LV. euerelastinge glory, A. *cl. gloriam.* 24. *& his blisse is þe flour]* A. et omnis gloria eius tamquam flos.

Chap. ii 1. *gyle]* A. omnem malitiam. 4. *a ston]* A. lapidem vivum, MS. H. p. 226 has rightly 'a quik ston.' 5. *spirytual houses]* A. domus spiritualis; Hieron. in Ezech. 28 tom. 3, col. 897 domus spirituales; *g. Beda etc. domos spiritaes.* 6. *ich vole putten]* A. pono; Hieron. in Ezech. tom. 3, col. 897, MS. Corb. 2 (Sab.) *ponam*; E and LV. I shal putte (LV. sette). 8. *of sclaudre]* A. *petra scandali.* 11. *My leueste frendes]* A. Carissimi. 16. *& be 3e fre, nozt hauynge...]* A. quasi liberi, et non quasi velamen habentes malitiæ libertatem. 18. *& be 3e sogetis]* A. *servi*, subditi; *cl. adds estote.* 19. *suffreþ etc.]* A. si...sustinet quis tristitias *patiens* iniuste. 21. *for Crist]* A. quia et Christus. 24. For the omission see MS. H. p. 226;—*we þeþ]* A. estis; Ambros. l. 1 de Spir. S. tom. 2, col. 623, Fulgentius l. 1 ad Trasim. c. 11, p. 79 *sumus*, E and LV. 3e ben, but EV. (MS. X) 'wee ben.' 25. *erreden]* A. errantes; MS. H. p. 226 has rightly 'þat erreden.'

Chap. iii 2. *a...conuersacioun]* A. conversationem vestram. 3. A. Quarum sit non extrinsecus capillatura aut circumdatio auri aut indumenti vestimentorum cultus. 4. *of a softe spyrtyt in reste]* A. in incorruptibilitate quieti et modesti spiritus. 7. *with wymmen]* A. om.; August. l. de bono conjug. to. 6, col. 328 (Sab.) cum uxoribus vestris. *þan 3e þeþ]* add. 12. *of God]* A. domini. *sterne semblaunt]* A. vultus. 15. *of þe feiþ & of þe hope þat]* de fide et spe quæ = *tol. cav. harl. 1772 etc.*, cf. Berger, *Vulg.* pp. 51, 163; A. de ea quæ in vobis est spe; E and LV. of that feith and hope that is in 3ou. 21. *oure Lord]* = E and LV.; A. om. 22. *3e weren y-mad]* A. efficeremur.

Chap. iv 1. *his—alle manere]* add. 4. *we...hurneþ]* A. concurrentibus vobis. *oure God]* add. 7. *comeþ ny3]* A. adpropinquabit, E and LV. schal neize. 11. *oure Lord]* add. = E and LV. 12. *My leueste breþeren]* A. Carissimi. 13. *of oure Lord I. C.]* A. eius. 14. *his]* A. Christi. *For þe Spyrtyt etc.]* A. quoniam gloriæ dei spiritus in vobis requiescit ab aliis blasphematus, a vobis autem honorificatus; *cl. quoniam quod est honoris, gloriæ, et virtutis Dei, & qui est ejus Spiritus super vos requiescit.* 16. *þoro3 a rizful]* A. in isto, the translator evidently read *iusto*. 17. *3ow]* A. nobis.

Chap. v 1. *a wytnesse]* A. consenior et testis. 3. *of 3oure wylle, of 3oure soule]* A. ex animo. 9. *he doþ in þe same wyse]* A. eandem passionem...fieri; LV. that the same passioun is maad. 10. *blesse]* A. gloriam in Christo Iesu.

II PETER.

Chap. i 2. *Iesu Crist*] A. om.; but Auct. epist. ad Demetriad. p. 46 (Sab.) adds *Iesu Christi*. 4. *we ben y-maad*] A. efficiamini, Hieron. cont. Jovin. tom. 4, p. 2 efficiamur. *corrupcyoun*] A. *concupiscentiæ* corruptionem. 5. A. Vos autem curam omnem *subinferentes* ministrare. 8. *ben*] A. adsint et *superent*. 12. *warne*] A. *semper* commonere. 16. *vnwyse*] A. *cl. doctas*; *sx indoctas*; E and LV. *vnwise*. *oure Lord*] A. domini nostri *Iesu Christi*. 21. *of God*] misplaced, A. *sancti dei* homines.

Chap. ii 4. *bote prew* etc.] A. Sed rugientibus inferni detractos in tartarum tradidit in iudicium cruciandos reservari. 5. *a bedel & a fore-goere*] A. *præconem*. 15. *& Boo3or*] A. *ex Bosor*. 20. *Lord*] A. domini...*et salvatoris*. 22. *forto caste*] A. ad suum vomitum; EV. to his woom *or castyng vp*; LV. to his castyng.

Chap. iii 1. *to stere 3ow* etc.] A. excito vestram in commonitionem sinceram mentem; LV. Y stire 3oure clere soule bi monesting togidere. 2. *aposteles*] A. apostolorum *vestrorum*. *holy 2°...oure...oure*] add. 7. *y-kept...*] A. repositi sunt, igni *reservati*. 8. *my dere frendes*] A. carissimus. 9. *God*] A. dominus. 11. *we*] A. vos. 12. *of oure Lord*] A. *dei* domini. 14. Cf. 1 Pet. iv 12. 15. *Iesu Crist*] = E and LV.; om. A. 17. *þoro3 3oure owene infirmyte*] A. a propria *firmitate* = E and LV. fro 3oure owne sadnesse.

JAMES.

Chap. i 1. *þat is* a seruaunt of oure Lord & oure God I. C.] A. dei et domini nostri I. C. seruus. *hele and gretynge*] A. salutem. 2. *Breþeren*] A. fratres *mei*. 5. *obbraydeþ no man*] A. non inproperat, *et dabitur ei*. 6. *in feiþ & trust*] A. in fide. 7. *of God*] A. a domino. 11. *his fayrnesse*] A. decor *vultus eius*. 17. A. Omne datum optimum et omne donum perfectum. *ouer-schadewynge of rewardeynge*] A. uicissitudinis obumbratio, EV. *schadewing of whileness, or tyme*, LV. *ouer-schadewyng of reward*. 19. *wel*] add. 21. *caste 3e...from 3ow*] A. abicientes. *þe word*] A. *verbum dei*, F. *ff. om. dei*. *þat is y-sowe to 3ow*] A. insitum. 23. *hym-selfen*] A. uultum *nativitatis suæ*.

Chap. ii 1. *my dere breþeren*] A. Fratres *mei*. 2. *on his hond*] A. om.; *ff. in digitos*. 3. *þat is wel cloped*] A. qui indutus est *ueste praeclara*, LV. clothid with clere clothing. *& seye*] A. et *dixeritis ei*, F. *ff. et dicatis*. 6. *hure my3t*] A. *potentiam*. 8. A. Diliges proximum tuum sicut te ipsum. 10. *of al þe lawe*] A. *omnium*. 16. *seye*] A. *dicat...illis, Ite in pace*. *oper*] A. et. 20. *ded*] A. *mortua*, by correction *otiosa*, *ff. uacua*, F. *otiosa*, E and LV. *ydel*. 23. *to his God*] A. deo. 25. *hure werkes*] A. *operibus*. *Goddess*] add.

Chap. iii 3. *For*] A. *Si autem*. 4. *And grete schyppes þat*] A. *Ecce* et *naues cum magnæ sint et a validis* etc. *whydur þat he wole* etc.] A. ubi *impetus* dirigentis uoluerit, LV. where the *meuyng* of the *gouernour*

wole; *ff.* et ubicumque diriguntur uoluntate eorum qui eas gubernant.
 6. A. et inflammat rotam natiuitatis nostrae, inflammata a gehenna.
 7. *þeþ y-temed*] A. domantur et domata sunt. 8. *for it is a...&*
wip-ouen reste] A. inquietum malum. 9. A. deum et patrem.
 14. A. nolite gloriari et mendaces esse. 15. *bote it is an erþelyche*
wysdom—wysdom—wysdom] A. sed terrena animalis diabolica. 17. *dis-*
cret & temperat] A. modesta. & *assentynges to goode þinges*] A. om.;
m. F. bonis consentiens, ff. uerecundiae c.; E and LV. assentynges to
goode thingis. demynges] = E and LV.; F. iudicans, *m. diiudicans*, A. non
 iudicans.

Chap. iv 1. *þat þeþ in*] A. quae militant in. 2. *3e werreþ; 3e etc.*] A. belligeratis et non habetis, F. om. et. 3. *vnderfongeþ*] F. *ff.* accipitis, A. accipietis. *scheweþ openlyche*] = LV., *scheweþ EV.*, but A. has 'insumatis,' *ff. erogetis*. 8. *wole ney3leche*] A. adpropinquavit, F. -bit.
 9. A. Miseri estote et lugete et plorate. Cf. EV. Be *3e wrecches in 3oure oune izeu*, and *weyle 3e*, and *wepe 3e*, LV. Be *3e wr. and weile 3e*.
 10. *wole arere*] A. exaltavit, F. -bit.

Chap. v 1. *her-after*] add. 4. *cryeþ an hi3*] A. clamat.
 7. *schoures þat perteneþ etc.*] A. temporaneum et serotinum, EV. tymeþul and lateful, LV. adds *fruyt*. Cf. *ff. matutinum et serotinum fructum*.
 9. *tofore*] A. ad, F. *ff. ante*. 10. *of an efel yssew*] *cl.* exitus mali, *ff. de malis passionibus*, A. F. om., E and LV. of *yuel goynges out. of longe abydynges & of pacyence*] A. patientiae. *oure Lord*] A. domini. 11. & *þei han y-seyd...& abyde*] *ff.* Ecce beatos dicimus qui sustinuerunt, A. Ecce beatificamus qui sustinuerunt, E and LV. Lo, we blessen hem *þat suffriden. þe suffrynges & þe abydynges*] A. sufferentiam. 14. *oure L.*] A. domini.
 15. *of his sekenesse*] add. 17. *lyche to 3ow*] *ff.* similis nobis, A. adds *passibilis*.

I JOHN.

Chap. i 5. *oure*] add.

Chap. ii 3. *wel*] add. 8. *now*] A. om., *h. iam*. 12. *in þe name of Crist*] A. *propter nomen eius*. 14. F. *g.* etc. Scribo vobis, patres, quia cognovistis eum qui ab initio est. The verse is omitted in A. *cl. h.*, E and LV. etc.; see Berger, *Vulg.* p. 128, 5. *F wryte to 3ou, 3onge men*] A. *scripsi vobis*; *h. cl. F.* scribo vobis; E and LV. Y write. 18. & *3e habbeþ y-herd*] A. et sicut audistis. 19. *bote in þis etc.*] A. sed ut *manifesti sint* quoniam non sunt omnes ex nobis; *h.* sed ut praesto fiat etc.; *g.* om. omnes, E and LV. but that thei be knowun, that (EV. for) thei ben not of vs. 20. *Spiryt*] add. 24. A. *Si in vobis permanserit quod ab initio audistis et vos in filio et patre manebitis*. 25. *þat he wol zeuen 3ow*] add. 27. *ich haue y-tauzt*] A. docuit.

Chap. iii 1. *knoweþ*] A. novit. 2. Cf. I Pet. iv 12. 3. *þis hope*] A. *spem hanc in eo*. 4. Cf. MS. H. p. 226 for the correct rendering. 6. *knoweþ...sey*] A. vidit...cognovit. 12. *wykked*] A. *ex maligno*. 17. of *þis world*] *cl. g. h. huius mundi*; A. mundi, E and LV. of this world. 23. of *God*] A. ejus.

- Chap. iv 5.** of *pis* worlde] A. mundi. 12. of *God*] A. eius.
 20. *he loueþ*] A. diligo.
Chap. v 6. *þes comeþ* etc.] A. Hic est qui venit..., Iesus Christus.
 7, 8. A. 'Quia tres sunt qui testimonium dant, spiritus et aqua et sanguis, et tres unum sunt'; *cl.* 'Quoniam tres sunt, qui testimonium dant in coelo: pater, *verbum*, & spiritus sanctus: & hi tres unum sunt. Et tres sunt qui testimonium dant in terra: spiritus, & aqua, & sanguis: & hi tres unum sunt.' Our text agrees with *cl.* except in having substituted the gloss *filius* for *verbum* and *sanguis et aqua* for *a. et sanguis*. Cf. Berger, *Vulg.* pp. 64, 104.
 10. *for he haþ* etc.] A. quoniam non credidit in testimonio quod testificatus est deus de filio suo. 12. *Goddes—Goddes*] add.
 13. *y wryte*] A. scripsi, *cl. g.* scribo. 14. *we schuleþ vnderfongen it—&*] add.; A. has 'quia quodcumque petierimus secundum voluntatem eius, audit nos.' 17. & *þer is synne þat is nozt*] A. *cl.* et est peccatum; E & LV. and there is synne; our text agrees with the Greek, cf. Auth. Version 'and there is a sin not unto death.' 19. *y-boren*] add.
 21. *mawmetes & symulacris*] A. simulachris.

II JOHN.

4. *oure*] add. 7. *He þat soþly...in flesch*] add. 8. *þoure*] add.
 9. *Wyte 3e þat*] A. *cl.* om., E and LV. Witynge þat; the French xiii c. Bible MS. Brit. Mus. 20. B.V. 'Saichent.' *his*] add. 10. *þoure*] A. om., C. vestram. 11. *Lo, y haue...nozt confounded*] A. *cl.* om.; *sx.* Ecce prædixi vobis ut in die Domini non confundamini; E and LV. and MS. 20. B.V. (see v. 9) have the same addition. 12. *wryte hem*] add. *by lettere ne by sendyng*] glosses, A. per cartam et atramentum; E and LV. bi parchemyn and ynke. *with 3ow*] add. 13. *þoure chosen þi suster dou3ter*] A. filii sororis tuee electae; *g.* sorores filie. *þe grace of God etc.*] = E and LV.; A. om.

III JOHN.

1. to dere *frend*] A. carissimo. 2. Dere *frend*] A. carissime. *my*] add. 4. *of charyte*] A. om.; *g.* caritatis. 5, 6. *My dere frend*] A. carissime. *oure—holy*] add. 7. *his*] A. om.; *cl.* eius. 9. *3ow*] A. nos. 10. *y schal moue*] A. commoneam, *cl.* commonebo. The translator evidently read *commovebo*. LV. Y schal moneste. *3ow*] A. nos. 11. Cf. v. 5 above. 12. *goode men—of hym*] add. *of treweþe*] A. ab ipsa veritate. 13. *y haue*] A. habui. *with lettere etc.*] A. nolui per atramentum et calamus scribere tibi. 14. *þi frendes*] A. amici, MS. Cantab. (Sab.) amici tui. *oure*] add.

JUDE.

1. *chose*] A. dilectis, evidently misread *delectis*. 3. Dere *frende*] A. carissimi; MSS. H. and D. have rightly *friendes*. *stryue...in upholdyng* of þe feiþ] A. supercertari...fidei. *azeyn synne*] add. 4. This versé is

very badly translated: A. 'Subintroierunt enim quidam homines, qui olim praescripti sunt in hoc iudicium, impii, dei nostri gratiam transferentes in luxuriam, et solum dominatorem dominum nostrum Iesum Christum negantes.' *deceyuable—Iesu Crist & 3af hem*] add. *of wykked*] evidently a rendering of *impii*. & oure L.] *cl. et dominum n.* 5. *oure Lord*] add. 6. *þe aungel*] A. angelos, cf. MS. H. p. 227. *his princehede & his comaundementes*] A. suum principatum; LV. her prinshod. *of God*] A. diei, Lucif. (Sab.) dei, E and LV. of...God. 7. *& þe cytee of fynytyme*] A. et finitimae civitates, LV. and the ny3 coostid citees. 8. *God here Lord*] A. dominationem. *his*] add. 9. *God*] A. dominus; Hieron. (Sab.) Deus. 12. *it bep þat—þei ben*] add. *þat no fruyt bereþ*] gloss to *vnfruytful*. 15. *yuel*] add. 17. *my breþeren*] A. carissimi. 19. *Holy*] add. 20. *my dere br.*] A. carissimi. house 3oure-selfen & grounde 3ou] A. superadificantes. *holly of verrey feiþ*] A. sanctissimae vestrae fidei. 21. *abydyng...euerlastyng lyf*] A. om.; *cl. exspectantes misericordiam Domini nostri I. C. in vitam aeternam.* 24. *in þe comyng of oure Lord I. C.*] A. om.; *cl. in adventu domini nostri I. C.* 25. *to oure Lord etc.*] A. per I. C. dominum nostrum cui gloria magnificentia etc.

ROMANS.

Chap. vi 1. *schulde we seye*] A. dicemus. 3. *Bryþeren*] = E and LV.; Beda in Rom. 6 An ignoratis, fratres; A. F. *cl. e. d. f. om.* 6. *crucyfyed*] A. simul crucifixus. 11. *oure Lord*] = E and LV., *cl. Domino nostro*, A. F. *e. d. f. om.* 14. *her-aftur*] add. 16. *to deþ*] = E and LV.; F. in (*cl. f. ad*) mortem; A. *e. d. om.* 17. *nowþe—now*] add. 21. *in þilke þ. in þe whuche þ.*] F. *g. f. in his (g. illis) in quibus*, E and LV. in tho thingis, in whiche, A. *e. d. in quibus.* 22. A. *in sanctificationem.*

Chap. vii 4. *breþeren*] A. *e. d. f. fratres mei*; *cl. om. mei.* 3e schulden etc.] A. fructificaremus. 5. *we sch. make oure fruyt*] A. fructificarent. 8, 9. *of þe lawe*] add. 15. *þat þing...good, þat þing...yfel*] F. *cl. bonum—malum*, A. *e. d. f. om.* 22. *of good*] A. dei.

Chap. viii 2. *Crist*] A. Christo Iesu. 7. *þe lawe*] A. legi; cf. MS. H. p. 227. 10. *lyueþ*] = E and LV.; *cl. f. vivit*; A. F. *e. vita, d. vitam.* 15. *to God oure Fadur*] A. Abba pater. 20. *eferich*] add. 22. A. *ingemiscit et parturit.* 23. *bygetyng of Godes children*] *f. d. om.*; *cl. adoptionem filiorum Dei*, A. om. *dei*; E and LV. adopcium of Goddis sones. 24. *he ne hopeþ nozt*] A. quid sperat. 31. *schulde we seye*] A. dicimus; F. *cl. d. f. dicemus.* 38. *ne vertues*] *cl. neque virtutes*; A. F. *e. d. f. om.*

Chap. xii 1. A. *obsecro itaque.* 2. *worschup*] A. novitate; cf. MS. H. p. 227. 3. *of God*] A. *cl. e. d. f. om.*; F. dei. 5. *we*] A. multi—sumus; *g. om. multi.* 11. *oure L.*] A. domino. 13. *nedynesse*] F. *cl. e. f. necessitatibus*, A. *d. memoriis*, E and LV. *nedis.* 18. This verse is found in MS. H., see App. II. p. 227. 19. A. *non vosmetipsos...carissimi*, sed etc.

- Chap. xiii 1.** *pat bep...pan heo*] add. 2. See MS. H. p. 227.
 4. *his sw.*] A. *gladium.* 7. A. 'cui vectigal, vectigal,' *om.* here.
 9. *þou ne schalt seye no fals wyttnesse*] *cl. g.* non falsum testimonium dices, E and LV. Thou schalt not seie fals witnessynge; A. F. *e. d. f.* *om.* *þi neyzebores good*] *rem proximi tui* (= *g.* Bibl. Nat. 6, 140 etc., cf. Berger, *Vulg.* p. 76), E and LV. the thing of thi neyzebores, A. F. *cl. e. d. f.* *om.*
 11. A. Et hoc scientes tempus, quia hora est iam *nos* surgere. *pat it were*] add. 12. *wole neyzyliche*] *f.* adpropinquabit, A. *e. d.* adpropiauit. Cf. LV. hath neyzed, but EV. schal neyze. 14. *oure L. Iesu*] A. *dominum I. Christum.*

I CORINTHIANS.

- Chap. i 10.** *ze suggen*] A. *dicatis omnes.* 11. A. *Significatum est...* *mihī de vobis, fratres mei, ab his qui sunt Cloes,* quia etc. 12. *Petur*] A. *Cephae.* 21. A. *Nam quia in dei sapientiam.*
Chap. ii 4. *mannes w.*] *g. cl. humanae sapientiae,* A. F. *e. f. d.* *om.*
 10. *hap y-schewed*] *F. cl. f. e. d.* *revelavit,* A. -bit. 13. *of þe Spiryt*] A. *spiritus et virtutis,* F. *cl. f. e. d.* *spiritus.* 14. *Spiryt*] A. *sp. dei.*
 15. *For it is y-wryten*] 'Sicut scriptum est' Scholiast. Hieron., Beda (Sab.), E and LV. As it is writun, A. F. *cl. f. e. d.* *om.* 16. *bote þe Spiryt of oure Lord*] *Nisi Spiritus Domini* (= Bibl. Nat. 254, Laud 102, Bibl. Nat. 6, 93, etc. cf. Berger, *Vulg.* pp. 76, 99), A. F. *cl. e. d. f.* *om.* *wyt & þe vnderstondynge*] A. *sensum.*
Chap. iii 1. *herbyfore*] add. 3. *after þe flesch*] A. *secundum hominem,* E and LV. *aftr man.* 5. *God*] = E and LV.; A. *dominus.*
 6. *oure Lord zefeb*] A. *deus...dedit.* 13. *of oure Lord*] F. *cl. f.* *domini;* E and LV. of the Lord; A. *e. d.* *om.* *whuch mannes*] A. *et uniuscuiusque opus quale sit ignis probabit.* Cf. MS. H. p. 227. 14. *& dwelleþ*] A. *Si cuius opus manserit quod supraedificavit, mercedem accipiet.*
 17. *for ze bep* etc.] A. *templum enim dei sanctum est, quod estis vos.*
 22. *Petur*] A. *Cephas.*
Chap. v 1. A. *Omnino* auditur, LV. *In al maner.* 2. *no*] A. *non magis.* 4. *in my sp.*] A. *et meo spiritu.* *of oure L.*] A. *domini.*
 5. *oure...Crist*] A. *om., e. d.* add 'Christi,' F. *cl. f.* *nostri...Christi.* 6. *al-to-geder*] A. *totam massam,* E and LV. *al the gobet.* 7. *þerfore—zoure*] add. 10. *wharto—þe world*] A. *alioquin debueratis de hoc mundo exisse,* E and LV. *ellis ze schulden haue go out of this world.* 11. *of zow*] add.
Chap vi 1. *any þing*] A. *negotium,* E and LV. *a cause.* 4. *y-left worþi*] A. *contemptibiles;* H. has correctly *lest worþi;* the corrupt reading of S. and P. is due to the long *s* being misread *f.* 8. *in gyle*] A. *et fraudatis,* cf. MS. H. p. 227. 10. A. *neque molles, neque masculorum etc.* *ne glotones*] add. 13, 14. *oure L.—oure L.*] add. 17. *God*] A. *domino.*
Chap. vii 5. *certeyn tyme of zoure boþe assent*] A. *forte ex consensu ad tempus.* 6. *to zow*] add. 12. *A man þat*] A. *Si quis frater.*

13. & þe w. þat] A. et si qua mulier. 16. A. Unde enim scis, mulier, si virum salvum facies? aut unde scis, vir, si mulierem salvam facies?
 20. to-fore God] A. in ea. 22. serfaunt & is freman] A. Qui...vocatus est servus, libertus est domini. 24. broþer] A. cl. f. fratres; m. frater; F. om. 25. commaundement] A. praeceptum domini. 27. vnbounden] A. solutus es ab uxore. 32. of þe worlde] add. 35. oure Lord] A. dominum. 39. from þe lawe of hure housbonde] A. cl. e. d. f. om., F. a lege, m. a lege viri. God] A. domino.

Chap. xi 10. helyng] velamen Iren. i. c. 7 p. 37, Hier. Ezech. 44 col. 1030, August. l. 2 de Gen. to. 1, col. 682 c, Beda in 1 Cor. (Sab.); potestatem A. cl. e. d. f. 11. oure L.] A. domino. 12. Cf. MS. H. p. 228. 16. of 3ow] add. 17. For the omitted words see MS. H. p. 228.

Chap. xii 3. Oure L.] A. dominus. 9. grace of helynge men] A. F. cl. e. d. m. f. gratia sanitatum in uno spiritu; T. om. in uno sp. 11. on] A. unus atque idem. 14. for on etc.] A. Corpus non est unum membrum. 15. A. Quoniam non sum manus. 23. we doþ etc.] A. abundantiorum honestatem habent. 28. interpretacyons of w.] =E and LV. cl. T. ambstr.; om. A. F. e. d.

Chap. xiii 2. eueriche] om. A. F. cl. e. d. f., 'omnem' in August. tract. 7 col. 343 (Sab.). from hure places] A. om., EV. fro o place to another (gloss), LV. fro her place. 13. þes] A. tria haec.

II CORINTHIANS.

Chap. vi 1. breþeren—3ow] add. 3. 3oure] A. nostrum. 8. A. sicut qui ignoti et cogniti. 15. þe defel] A. Belial. 16. Y...wole wonen] A. quoniam inhabitabo...et inambulabo, LV. For...and Y schal walke among hem.

GALATIANS.

Chap. v 5. 3e ne abideþ nozt] A. nos...exspectamus. 8. Ne assente 3e to no man in þis] A. F. cl. e. d. om., g. f. Nemini consenseritis; EV. To no man consente 3e, LV. c. 3e to no man. 10. oure L.] A. domino. 12. he were y-kut] A. abscindantur. 13. My br.] A. fratres. 16. 3ou in Crist] A. cl. F. e. d. f. om.; Hieron. Schol., Beda (Sab.) in Christo, EV. in Crist, LV. 3ou in Crist. in Crist] A. spiritu. desyres] f. cl. desideria; A. F. desiderium. 20. wyche-craftes]=LV.; doyngis of venym EV., veneficia A. 22. pacyence, longe abydyng] A. F. f. longanimitas; e. d. patientia, Beda (Sab.) patientia longanimitas, cf. further Berger, *Vulg.* pp. 129, 203. 23. mansuetude] A. F. om.; cl. e. d. f. mansuetudo. chastite] cl. f. C. castitas, e. d. castitatis; A. F. om., cf. Berger, *Vulg.* pp. 129, 203.

Chap. vi 4. A. in semet ipso tantum gloriam habebit et non altero. 17. markes of þe woundes] A. stigmata.

EPHESIANS.

Chap. iv 1. *oure L.] A. domino.* 8. *þrowz awey wrecchednesse]* A. captivam duxit captivitatem. 11. *of þe worldes]* A. sanctorum.
 16. A. ex quo totum corpus *compactum et conexum per omnem iuncturam* subministrationis. 17. *3ow—to 3ow]* add. 18. *derke]* add. *wey]* A. F. e. d. m. f. vita; Aug. in Ps. 118, Gildas Sap. Castig. (Sab.) 'via.'
 22. A. deponere vos *secundum* pristinam conversationem veterem hominem.
 28. *here byfore]* add. 29. *of þe feiþ]* F. cl. e. d. m. f. fidei, A. oportunitatis, E and LV. of feiþ.
Chap. v 3. as it bysemeþ *nozt]* A. sicut decet. 4. *to God]* add.
 8. *oure L.] A. domino.* 18 *leccherye]* A. *omnis* luxuria. 20, 22. *oure L.] A. domino.* 20. *þe Fader]* A. et patri. 23. *of holy chu[r]che]* cl. *ambstr.* ejus; A. F. e. d. f. om., E and LV. of his body. 24, 25. *holy]* add. 26. *of lyf]* A. F. e. d. f. om.; cl. Beda in Eph. 5 vitæ, E and LV. of lijf. 27. *hure]* A. F. cl. e. d. f. ecclesiam, eccl. om. in Ambros. in Luc. 1 (Sab.). 33. A. *Veruntamen et vos singuli unusquisque suam uxorem etc.*

Chap. vi 1. *eldren]* 'in Domino' follows in A. cl. *ambstr.*, 'in the Lord' in E and LV. 4. A. in disciplina et correptione domini.
 7, 21. *oure L.] A. domino.* 12. sp. *armer of wykkednesse]* A. spiritualia nequitia. 16. *gafelokes & dartes]* A. tela. 20. *worschupfulyche]* add.; A. pro quo legatione fungor, LV. for which Y am set in message (EV. legacie or message). 21. *Tyte]* A. Tychicus. 23, 24. *oure]* add.

PHILIPPIANS.

Chap. i 29. A. quia vobis donatum est *pro Christo.*

Chap. ii 1. in-wardnesse of *hafynge* mercy & *reupe]* A. viscera et miserationes, F. om. et. 11. *oure Lord]* A. domini. 12. *herd byfore]* corrupted from *herbyfore*, see MS. H. p. 228; A. semper. also] A. multo magis nunc. 15. *sympel]* A. et simplices.

Chap. iii 1. *oure L.] A. domino.* *To wryte]* A. *Eadem* scribere.
 3. *oure fl.] A. carne.* 4. A. Si quis *alius* videtur..., *ego magis.*
 6. after *þe folewynge of þe lawe]* A. secundum aemulationem. Cf. LV. bi loue. 7. *profytabel & wyynyngel]* A. luca. 8. *oure]* A. mei.
 9. *Iesu Cr.] A. Christi.* 12. *y mowe...taken...take]* A. comprehendam ...comprehensus. Cf. LV. I comprehende...comprehendide. 13. A. ego me non arbitror comprehendisse: unum autem etc. 16. *folewe]* MS. H. has the correct reading: *fele we* etc. A. ad quod pervenimus, ut idem sapiamus. 20. *wherfore]* A. unde. *oure S.—oure Lord]* A. salvatorem—dominum.

Chap. iv 1. *dereste]* A. carissimi et desiderantissimi. *oure Lord]* A. domino. *my lefeste breperen]* A. Carissimi. 4, 5. *oure L.] A. domino, -us.* 8. *of techynge]* F. e. f. d. cl. disciplinae, A. om.

COLOSSIANS.

- Chap. i 9.** *of 3ou...God]* add. & eferich] A. *in omni*; MS. H. p. 228 has *in*. 13. *ous—ous]* A. vos, F. *cl. d. f. e. nos*. 18. *holy—chyl[d]* add. 21. *y-mynused]* A. inimici, E and LV. enemyes. 24. *holy]* add. 27. *wolde y-knowe]* A. notas facere, cf. LV. wolde make known.
- Chap. ii 6.** & þerfore 3ef] A. *sicut ergo*. 8. *prophecye]* A. philosophiam. 11. *Iesu Cr.]* A. Christi. 13. *3oure synnes]* A. *omnia delicta*. 14. *3ow—to 3ow]* A. nos—nobis. *from 3ow]* A. de medio. 15. *potestates]* A. *potestatis* corrected to *-es*, F. *-es*.
- Chap. iii 6.** *of mys-trust & of vnbylefe]* A. *d. f. incredulitatis*, F. *e. d. diffidentiae*. It seems as if one reading had been inserted here after the other. 8. *ne passe no3t forþ]* A. F. *e. d. om.*; Berger, *Vulg.* pp. 99, 139, 231 quotes several MSS. of the Vulgate where the reading 'non procedat' occurs (= *ambstr.*, Cod. Reg. B.N. 45, 93; Metz 7**; Monza; B.N. 1*, 3, 342, 11505* etc.). 10. *of God]* add. 11. *male & femal]=E and LV.; e. d. f. masculus et femina*; A. F. *cl. om.* *vncoupe man & coup man]* A. barbarus et Scytha. 13. *of 3ou]* add. *God]* A. dominus. 17. *oure]* add. *Crist]* A. om.; F. *cl. e. d. Christi*. 18. *3oure—oure]* add. 22, 24. *oure Lord]* A. dominum, -o. 23. *oure—God]* A. domino. 24. *knowynge]* A. *scientis*, F. *e. -tes*. *Crist þat is God]* A. Domino Christo. 25. *to-fore God]* F. *cl. f. aput deum*, A. *e. d. om.*
- Chap. iv 2.** *wake 3e]* A. *vigilantes in ea*. *to God]* add. 7. *Tyte my broþer]* A. *Thycicus carissimus frater*. *oure Lord]* A. domino.

I THESSALONIANS.

- Chap. i 2.** *makeþ myynde]* A. *memoriam facientes in orationibus nostris*. 3. & of 3oure hope] A. *sustinentiae spei*. 6. *oure L.]* A. domini. 8. *Godes]* A. domini. *to 3ou]* A. nobis.
- Chap. ii 1.** *3ou-self]* A. *ipsi fratres*. 2. *oure Lord God]* A. deo nostro, F. *e. domino n.* 4. & as] A. ut. 6. A. nec quaerentes ab hominibus gloriam, neque a vobis etc. 7. *to 3ou]* add. 8. *euangelye]* A. adds *Dei*. 9. *ne be chariaunt]* gloss. A. *gravaremus*. 14. *oure felowchupes]* A. *contribulibus vestris*. 17. *in mouþ & in byholdynge]* A. *desolati a vobis ad tempus horae, aspectu non corde* etc. Cf. EV. (Q.T.) we desolat or withdrawen fro 3ou by mouth, byholdynge as in presence, not in herte, (K.) we desolat fro 3ou at the tyme of an hour, in biholdynge etc.; LV. ...for a tyme, bi mouth and in biholding etc. The Latin original of our text as well as of MSS. Q.T. of the EV. must have had 'desolati a vobis ore, aspectu etc.'; which reading curiously enough was adopted by the later revisers. 19. I. *Crist]* A. *e. Iesum*, F. *cl. Iesum Christum*.
- Chap. iii 2.** *to 3ow]* add. 6. A. *memoriam...bonam semper*. 8. *oure L.]* A. domino. 11. *cl. deus et pater noster et dominus noster* I. C., A. ...dominus Iesus. 12. *God]* add. 13. A. *deum et patrem ...domini nostri Iesu*; F. *cl. add Christi*.

Chap. iv 1. *oure* L.] A. domino. 10, 11. A. Rogamus...*ut abundetis magis et operam detis* ut quieti sitis. & *y-sayd 3ou her-byfore*] gloss. A. sicut praecipimus vobis. 12. A. et ut honeste etc. 14, 15. *oure* L.] A. domini, -us. 16. *Cryst*] A. domino, F. e. Christo. *oure* L.] A. domino.

Chap. v 2. *wyterp*] A. diligenter scitis. *oure* L.] A. domini. 3. *bote*] A. et. 5. *Goddes*] F. dei, A. e. cl. diei. 3e bep] F. e. estis, A. cl. sumus. 12. *oure* L.] A. domino. 18. *to God*] add. *ous*] A. vobis. 24. & *þe trewe God*] A. Fidelis est qui vocavit etc.

II THESSALONIANS.

Chap. i 7. *oure...Crist*] add. 10. & *oure* witn. etc.] A. quia creditum est testimonium etc. 11. *þat God fouche saaf...clepyngé*] = EV. 'that *oure* God fouche saf for to clepe 3ou in his clepyng,' whereas LV. 'that *oure* God make 3ou worthi to his clepyng' agrees with A. F. cl. e. ut dignetur vos vocatione sua deus. 12. *oure* L.] A. domini. A. dei nostri et domini I. C. EV. (MS. V.) and LV. omit *dei nostri et*.

Chap. ii 2. The order of words is reversed: A. neque terreamini, neque per spiritum neque per sermonem neque per epistolam tamquam per nos, quasi instet dies domini. 7. *he wercheþ*] A. Nam mysterium iam operatur iniquitatis. 8. & *þe brytnesse*] gloss. 12. *þat bep y-lofed*] A. fratres dilecti. *ous*] A. vos. 13. *of God &*] add. 15. A. et deus et pater.

Chap. iii 3. *God*] F. cl. e. Deus, A. dominus. 4. *God*] A. domino 3ou don] add. 11. *hure þinges*] add. 12. *oure* L.] A. domino.

HEBREWS.

Chap. i 1. in many maneres] A. Multifariae et multis modis. 3. *an hy3 in hefne*] A. in excelsis. 7. *þi ser.*] A. ministros suos. 8. *he seyþ*] add. 9. *þi God*] A. deus, deus tuus. 11. *schalt efermore d. st.*] A. permanebis.

Chap. ii 2. *ferme & stabel*] A. firmus. 18. *þilke*] A. et eis, F. om. et.

Chap. iii 1. of 3oure] A. nostrae. 2. *Moyses*] A. et M. 6. 3ef *it so be þat*] A. si. 7. A. nolite obdurare corda vestra sicut in exacervatione. 8. *in desert*] follows diem temptationis in A. 11. & y swor to hem] A. sicut iuravi. *þat þei* etc.] A. Si introibunt. 13. *prefeþ... wheþer*] A. adhortamini...ut non. 14. *holdeþ* etc.] A. initium...firmum retineamus. 16. *tarreden*] A. audientes exacervaverunt. 19. *in-to his reste*] add.

Chap. iv 2. A. sed non profuit illis sermo auditus, non admixtis fidei ex his quae audierunt. 3, 5. *þei ne schuleþ no3t entren*] A. Si introibunt. 6. *ne entrede no3t in-to þat reste*] A. non introierunt propter incredulitatem. 8. *of þis day*] A. numquam de alia...posthac die. 12. of *þe myndes*] A. compagum. The right reading is *ivyntes* as in MS.

H. p. 228. Cf. Col. ii 19. 14. *of oure hope*] = LV.; of oure feiþ EV.;
g. fidei nostrae, A. cl. e. om. 15. *þat haþ etc.*] A. *temptatum autem.*

Chap. v 5. & *sayde*] add. 8. *Goddess.*] A. *filius.*

Chap. vi 1. & *of baptysmes & of t.*] A. *baptismatum doctrinae, LV.* of
 teching of baptimys. But EV. has 'of waissingis or *baptymys*, of teching.'

13. A. *dicens nisi benedicens benedicam te et multiplicans multiplicabo te.*

Chap. vii 4. Abraham...*þat was on of þe moste worþy*] A. *cui et decimas*
 dedit de præcipuis A. *patriarcha.* Cf. LV. to whom A...*þaf tithis* of the
 beste thingis. 14. *of þe kynrede of Iuda*] A. *ex Iuda.* 26. *synful*

men] = E and LV.; F. *cl. e. peccatoribus, A. peccatis.*

Chap. viii 1. þe *Gretnesse of God an hyz in hefne*] A. *magnitudinis*

in caelis. 5. *God sayde*] A. *inquit.* 8. *God 1^o*] add. *God saiþ*]

A. *dicit dominus.* 9. *God*] A. *dominus.* 11. *schal...seye*] A. *docebit*

...*dicens.* þe *meste*] A. *maiolem eorum.* 13. *waxeþ old*] A. *antiquatur*
et senescit.

Chap. ix 1. *iustifyenges*] A. *iustificationes culturae.* 8. *lyfyng*]

A. *viam.* 9. *in metes*] A. *solummodo* in *cibis, e. om. solummodo.*

14. *hure c.*] A. *conscientiam vestram.* 15. *bysechyng* of *deþ*] A. *morte*

intercedente. Cf. LV. 'bi *deth fallinge bitwixe.*' 17. *makeþ etc.*]

A. *qui testatus est.*

Chap. x 1. LV. 'For the lawe hauinge a *schadewe* of good thingis that

ben to come, not the ilke image of thingis, mai neuer make men neizinge

perfit bi the ilke same sacrifices, which thei offren without ceessing bi alle

þeiris.' 2. A. *alioquin non cessassent offerri.* 27. *of Crist*] add.

29. *how muche more trewe þef þat etc.*] A. *quanto magis putatis deteriora*

mereri supplicia qui etc. 34. *dwellyng* in *hefne*] A. *manentem.*

37. & *wiþynne a lytel whyle*] gloss. A. *Adhuc enim modicum quantulum,*

qui venturus est veniet et non tardavit. 38. *his fot*] A. *se. his soule*]

A. *animae meae.* 39. *Goddess chyldren etc.*] A. *sed fidei* in *adquisitionem*

animae. It is possible that the translator read 'fi[li] dei,' since there

seems to be no authority for the present reading.

Chap. xi 4. *offred*] A. *obtulit deo.* he *spak*] A. *loquitur.*

10. *werk-men*] A. *artifex.* 19. *schewyng*] A. *arbitrans.* 30. *men*]

A. *muri, misread uiri.* 34. *dryfen a-wey*] A. *effugerunt, LV. dryueden*

awei, Auth. Version 'escaped.' Cf. Hebr. xii 25 where the word is correctly

translated. 35. *housbondes*] A. *mortuos, misread maritos?* 36. &

prisones etc.] A. *insuper et vincula et carceres.*

Chap. xii 4. to þe *schedyng* of *þoure blod*] A. *usque ad sanguinem.*

5. *oure Lord*] A. *domini.* 6. *he chasteþ*] A. *dominus castigat.*

scoureþ] A. *flagellat, H. has 'scourgeþ,'* see p. 229. 11. *of deþ*] A. *me-*

roris, E and LV. of sorewe. 15. *no man—men*] add. 16. *mete*]

A. *unam escam.* 18. & *neyzlechen þer-to*] E and LV. '& able to come to,'

which readings presuppose 'acces(s)ibilem' in the Latin original, A. *accen-*

sibilem ignem. A. *et turbinem et caliginem et procellam.* 19. *voys*

2^o] A. *verbum.* 23. *þe churche*] A. *ecclesiarum, F. ecclesiam.* *domes-*

man of alle spyrytes] A. *iudicem omnium deum, et spiritus iustorum etc.*

28. *oure God*] A. *placentes deo.*

Chap. xiii 1. dwelle *a-mong* 3ow] A. maneat. 2. *han y-pled*] A. *cl. latuerunt, F. placuerunt.* 5. *God*] A. ipse. *Y nul...lefe*] A. *deseram neque derelinquam.* 10. of whom no men...*bote pilke* pat etc.] A. *de quo edere non habent potestatem qui tabernaculo deserviunt.* 18. A. *confidimus enim quia bonam conscientiam habemus in omnibus bene volentes conversari.* Cf. LV. we han good conscience in alle thingis, willynge to do wel. 20. *I. Crist*] A. Iesum. 21. *place*] A. bono (*bōo* misread *loco*). *ioye & blysse*] A. gloria.

I TIMOTHY.

Chap. i 1. God & oure S.] A. *dei salvatoris.* 9. *wel*] add. 11. *of þe euangely* etc.] A. *quae est secundum evangelium gloriae beati dei.* 13. & doynge iniurye to *his serfauntes*] A. *contumeliosus, E and LV. & ful of wrongis.* *of God*] F. *cl. dei, A. om.* 14. *Lord I. C.*] A. *domini.* 18. *pat þou occupy þe*] A. *secundum praecedentes in te prophetias ut milites in illis bonam militiam.* Cf. LV. that thou traueile in hem a good trauel. 19. *good feip*] A. *fidem.* 20. *God*] add.

Chap. ii 1. A. *obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus.* 6. *whos wytnesse is y-confermed* in his tymes] A. *testimonium temporibus suis, but the reading 'Cuius testimonium t. s. datum est' occurs in Harl. 1772, arm., ambstr. etc., cf. Berger, Vulg. pp. 51, 139, E and LV. 'whos witnessynge is confermyd in his tyme.'* 15. *eferiche*] add.

Chap. iii 2. *chaste*] A. *ornatum, cl. ornatum, pudicum.* 3. *softe & good*] A. *modestum.* 9. *mynystryng*] A. *mysterium.* 13. *oure Lord I. C.*] A. *Christo Iesu.*

Chap. iv 2. *corrupt*] A. *cauteriatam, EV. brent (MSS. Q.T. add or corrupt), LV. corrupt, A.V. seared with a hote iron.* 3. *tr. men, pat*] A. *fidelibus et his qui cognoverunt veritatem.* *to God*] add. 4. *to God*] add. 6. *oure—oure Lord*] add. 14. *þe grace*] A. *gratiam quae in te est.*

Chap. v 4. *for þe goodnesse...of hem*] add. 13. *to gon to-gedere...& gon aboute* etc.] A. *simul autem et otiosae discunt circumire domos.* 16. *trewe wydewes*] A. *Si qua fidelis habet viduas.* 18. *pat tyleþ þi lond*] A. *trituranți, E and LV. threischinge.* 21. *wipouten lattynge of ony enchesoun*] A. *Sine praedicio, LV. with oute preiudice.*

Chap. vi 2. *pat þei*] A. *quia fideles sunt.* 3. *of þe doctryne*] add. 9. *þe defeles grun*] A. *laqueum, F. cl. add diaboli; EV. gnare of the deuel, LV. snare of the d.* 13. *Pylat of Pounce*] = E and LV.; A. *Pontio Pilato.* 16. *& blysse*] add. 17. *þe lyfyng*] *cl. e. vivo, A. F. om.* 18. *hure goodes*] add. 19. *& a good*] A. *bonum.* The correct reading of our text is probably 'in a good,' since & and in are often confused in the MSS., cf. 2 Pet. ii 15. *eferlastynge*] = E and LV.; A. *veram.* 21. *grace of God*] = E and LV.; A. *gratia.*

II TIMOTHY.

Chap. i 3. *my God*] F. *e. deo meo*, A. *deo*, E and LV. *my G. y serfe*] A. *servio a progenitoribus*. 5. *Eurace*] *e. Eurice*, A. F. *cl. Eunice*. 8. *Iesu Crist*] = E and LV.; om. A. *y trafayle*] A. *conlabora*; cf. 2 Tim. ii 3, iv 5 and LV. 'trauele pou.' 9. *of hym*] A. *dei. þat bep y-passed*] add. 12. *þis*] A. *etiam haec. þat tresour etc.*] A. *depositum meum servare in illum diem*. 15. *Phylegeus*] A. *Phygelus*. 17. *he come*] A. *venissen*, F. *e. cl. -et*. 18. *oure L.*] A. *dominus. mercy*] A. *misericordiam a domino*, E and LV. ...of God. *to me*] = E and LV.; *cl. mihi*, A. F. *e. om.*

Chap. ii 2. *of pilke etc.*] A. *et quae audistis—haec commenda*. 9. *for wh. ich am y-bounde*] A. *usque ad vincula quasi male operans*. 10. *þat þei ben y-safed etc.*] A. *ut et ipsi salutem consequantur quae est in C. I.* 19. *Oure L.*] A. *dominus, -ni*. 21. *to God*] A. *e. cl. domino*, F. *deo*. 22. *oure L.*] A. *dominum*. 24. *good & softe*] A. *mansuetum*. 25. *þe trewþe*] F. *cl. veritati (= E and LV.)*, A. *e. om. myzt*] A. *paenitentiam*.

Chap. iii 2. *proude*] A. *elati, superbi*.

Chap. iv 3. *good...& hol*] A. *sanam. bote þei etc.*] A. *sed ad sua desideria coaceruabunt*. 5. *& be þou sober*] = E and LV., F. *cl. sobrius esto*, A. *om.*

TITUS.

Chap. i 6. A. *non in accusatione luxuriae aut non subditos*. 9. *feifful & a trewe*] A. *fidelem. good doct.*] A. *doctrinam*.

Chap. ii 1. *redy & wys*] A. *prudentes*. 3. *spekyng & seyenge*] A. *docentes*. 4. *sober & chaste, redy & wys*] A. *prudentes castas*. 7. *chastyte...sadnesse*] A. *gravitatem*. 10. *oure God &*] A. *dei*.

Chap. iii 8. A. *Fidelis sermo est*. 9. *stryfes*] A. *contentiones et pugnas*.

THE ACTS.

Chap. i 4. *departe nor go away*] A. *ne discederent. þo sonde ande þo bihetyng*] A. *promissionem*. 6. A. *dicentes, Domine, si in tempore etc.* 8. *vnto þo ferreste ande laste*] A. *ad ultimum*. 11. *righte as þe save hym ascende*] repetition; *vnto heuen* ought to follow *wende*. A. *hic Iesus qui adsumtus est a vobis in caelum, sic veniet quemadmodum vidistis eum euntem in caelum*. 12. A. *a monte qui vocatur Oliveti, qui est iuxta H. sabbati habens iter*. 14. A. *perseverantes unanimiter in oratione. hire breþer*] A. *et Maria matre Iesu et fratribus eius*, E and LV. *hise britheren*. Probably intentionally wrong translation, cf. Commentary on Matthew xii 46, Brit. Mus. Egert. 842, f. 107 b: 'his moder & breþer stod with-out zernand to speke to hym'... 'þe breþer of Crist were not þe childir of his blessid modyr Mary nor þe childir of Ioseph be his opir wife, as summe suppose, but rapen...þei were his chosyns, þe childer of Mary, the

sistyr of his moder.' 17. *priuete*] A. ministerii; the translator read 'mysterii.' 18. *fledde away ande*] add. *helde*] A. d. possedit, e. g. adquisivit, EV. weeldide, LV. hadde. 19. *Acheldemac*] A. Acheldemac. 25. of *his priuete ande of his seruice*] A. ministerii huius, cf. above, v. 17. *he may dwelle*] A. abiret, E and LV. he schulde go.

Chap. ii 1. alle þo disciples]= E and LV., omnes discipuli P. Var., discipuli om. A. g. 3. *langages*] A. linguæ, E and LV. tungis. 5. *was*] A. est. 6. *ande þis sowne*] gloss. *grete multitude*] A. multitudo. *ande þei merueyld gretly*] gloss. 7. *vpon þis wise*] gloss. 11. *grete wondurs ande dedus*] A. magnalia. 14. *takes ande conceyues*] A. percipite. 17. *sightes ande visiones*] A. visiones. 18. A. super servos meos et super ancillas meas; *boþe men ande wymmen* has no authority and is probably a gloss. 21. *alle or iche whoever*] A. omnis quicumque. 23. *bitraid & taken*] A. traditum. *tourmentande*] cl. affligentes, EV. turmentinge, LV. 3e turmentiden, A. adfingentes. 24. *lowsed ande broken*] A. solutis. 25. I schal *puruey ande force*] A. Providebam. 26. *maked brode*] d. e. g. cl. lætatum, A. delectatum. The translator must have read **latatum*, and connected it with the adj. *latus*, 'broad.' E and LV. ioiede. 29. *say*] A. *audenter dicere*. 32. *ande of whom*] gloss. 41. *þer*] A. eius. *wommen vnto God ande turned*] A. adpositæ sunt... *animæ circiter tria milia*, LV. *soulis weren encreessid aboute thre thousande*. 45. *þer catelle ande þer godus*] A. substantias.

Chap. iii 2. *hise frendes sette hym*] A. quem ponebant. 3ode in *ande oute*] A. ab introeuntibus. 7. *wore hise lymes made hole ande sadde*] A. consolidatæ sunt bases eius et plantæ, LV. *hise leggis and his feet weren sowdid togidere*. 8. A. et *exiliens* stetit, et ambulabat, et *intravit cum illis in templum ambulans et exiliens* et laudans dominum. 10. *at þo temple-dore*] A. ad *speciosam* portam templi. 11. *Salomons porte*] A. porticum *qui appellatur* Salomonis. *wondurande vpon hem ande biholdande*] A. stupentes. 13. *vnto þo deþe*] A. iudicante illo *dimitti*, LV. *whanne he demede hym to be delyuered*. 16. *confermed ande helud*] A. confirmavit. 20. *of God*] A. d. e. g. Domini, Tertul. (Sab.) Dei. 21. *dwelle... ande þurghe hise prophetes*] A. quem oportet cælum quidem *suscipere*... *quae locutus est deus per os sanctorum suorum a saeculo prophetarum*. 22. *God oure Lorde... vs... oure*] A. vobis... deus vester... vestris, e. vobis... Dominus Deus noster... vestris. 23. *schal be þutte oute... & oute of his termes*] A. exterminabitur. 25. *disposed ande ordeynde*] A. disposuit. 26. *from þo way of his wikkednes*] A. a nequitia sua.

Chap. iv 1. As *þei stoden ande spaken*] A. Loquentibus... illis. 2. *risinge of deþe*] A. resurrectionem a mortuis. 4. *Goddess word*] A. verbum. 8. *heres ande vndurstondes*] om. A. d., *audite cl. e. g.*, heere EV., here, 3e LV. 10. *vnto 3owe*] A. omnibus vobis. 11. *He þis Ihesus*] A. Hic. 12. *maye ande bihoues*] A. oporteat. 13. *sawe ande bihelde*] A. videntes. 16. *token ande merueyl*] A. signum. 17. *be... pupplished ne spoken*] A. ne divulgetur. 18. *unto hem*] add. *komawnded hem*] A. denuntiaverunt, d. g. præceperunt illis, e. om. illis.

19. *telle vs*] A. iudicate (misread *indicate*). 21. A. At illi comminantes dimiserunt eos, non inuenientes quomodo punirent eos, propter populum, *d.* At illi comminati... nihil inuenientes *causam*, qua punirent eos... made... clere *ande knowne*] A. clarificabant. *bi hem*] add. 22. *ande twoo*] not in A. or OL. *pis token ande pis hele*] A. signum istud sanitatis. 23. *of þo kownseile to wende forþe per way*] add. *vnto þer breþer þat wore conuerted*] A. ad suos, cf. viii 15 þat wore turned. 36. Barsabas] A. Barnabas... *levites, Cyprius genere*.

Chap. v 1. *wþ þo konseile of h. wife*] A. conscia uxore sua. 8. *þow womman*] A. om., *cl.* mulier, E and LV *womman*. 9. *þo Holygoste of God*] A. spiritum domini. 11. *holy chirche*] A. ecclesia. 14. *of hem þat preyde*] A. credentium, E and LV. *bileuyng*. 15. *in þo felde*] add. *ouer-schine*] A. obumbraret. 16. *þo multitude etc.*] mistranslation, A. multitudo vicinarum civitatum. 17. *of enuy ande trecchery*] A. zelo. 18. *komun...þat opunly was knowne*] A. publica. 19. *one of Goddes awngels*] A. Angelus domini. 21. *whanne...herde þis*] A. adueniens. 23. *as hit was lefte*] add. 24. *vmpoghten hem ande spake togider*] A. ambigebant. 30. *of þoure*] A. nostrorum. 31. *ande made hym*] A. hunc deus principem et salvatorem exaltavit. 33. *ande þozte*] gloss to *ymagynde*, A. dissecabantur et cogitabant, LV. *thei weren turmentid and thouzten*. 34. *He comanded etc.*, agreement with the OL., cf. *d. g.* iussit pusillum apostolos foras secedere (*d.* facere), *e.* iussit foras modicum apostolos fieri. Cf. Bibl. Nat. 11532-3: iussit modicum foras apostolos secedere (Berger, *Vulg.* p. 106). A. has 'iussit foras ad breve homines fieri.' 36. A. *exstitit* Theodas dicens esse se aliquem. Our version agrees with the OL.: *e.* surrexit. T. dicens esse aliquem se *magnum*, *d.*...quemdam *magnum* ipsorum, *h. s. T.* quidam dicens se esse *magnum*, *g.* exstitit T. dicens se esse quendam *magnum*. Cf. Berger, *Vulg.* p. 161. 38. *hit schal be vndone & worþe vnto noghte*] A. dissolvetur. 39. *bot suffure hem*] add. 40. *komawnded hem*] A. *caesis* denuntiaverunt, LV. denounsiden to hem, that weren betun. 41. *strife ande schame*] A. contumeliam.

Chap. vi 1. a murmur *ande a grucching*] A. murmur. 2. This verse is corrupted. A. has 'Convocantes autem duodecim multitudinem discipulorum.' In S.P.D. *ande þo disciples* is looked upon as a gloss to *apostuls* and consequently omitted. It is more probable that *þo nowmbur offe þo apostuls* was originally a gloss to *twelue*, since *nowmbur* is not the usual way of rendering *multitudo* in this text; it is rendered by *multitude* 14 times out of 17, by *puple* twice (Acts iv 32, xvii 13), only in this place by *nowmbur*. The scribe probably looked upon the original *þo multitude offe* as an unnecessary gloss and left it out. He then joined on *þo disciples* by *ande* to the preceding phrase. It is of course possible that the whole confusion arose from corruptions in the Latin original. *þus vnto hem*] not in A., but *d.* has 'ad eos,' *h. eis*. 3. *testymony ande wytnes*] A. testimonii. *þis bisines ande þis warke*] A. hoc opus. 5. *ande gladdere were* [*þei*] *þer-offe*] probably gloss to *þlesinge*, no correspondence in the Latin. *fulle of þo H. ande trewe in þo faiþe*] A. plenum fide et spiritu

sancto. *Tymothewe*] A. Timonem. *Pernyenam*] A. Parmenam.
 6. *alle*] add. 7. *Goddes*] *g. Dei, A. d. e. h. Domini.* 8. *gostely*] add.
 10. *wipinne hym spake*] A. sapientiae et spiritui qui loquebatur. Cf. *e. sapientiae quae erat in eo et spiritui sancto qui loquebatur.* 15. *amonges hem*] A. *e. d. g. om.*, but *h.* has tamquā [uultum] angeli dī stantis *inter illos.*

Chap. vii 1. *vnto Steuen*] *e. g. Stephano, h. Stefanum, A. d. om.* *pat pise men sayne*] add. 2. *ansucred ande saide*] A. *e. ait, d. g. dixit, h. respondit.* *heres ande endurstondes*] A. *audite.* *bifore pat he schulde dye*] A. *priusquam moraretur*, misread 'moreteretur,' cf. *d.* 'postea quam mortuus esset.' 4. *andē pepen...he kome into pis londe*, etc.] no actual correspondence in the Latin authorities: A. *et inde...transtulit illum in terram istam in qua etc.*, *d.* *et ibi erat post mortem patris sui et intrans migravit eum in terram hanc in qua etc.*, Hieron. Epist. ad Dardan. to. 2 col. 608 (Sab.) *et inde...migravit in terram in qua etc.* Apparently a confusion of two different readings. Cf. LV. and fro thens affir that his fader was deed, he translade him into this loond. 7. The translator read *indicabo* for *iudicabo* and consequently translated 'I schal schewe.' 13. *he schewed*, etc.] A. *manifestatum est Pharaoni genus eius, g. innotuit Pharaoni genus Ioseph.* Cf. LV. his kyn was maad knowun to Farao. 14. A. 'in animabus septuaginta quinque' om. 18. *perinne*] A. in Aegypto, *e. d. g. om.* 19. *andē ordeynde*] add. *pat of oure zonge childer*, etc.] differs from A., closer to OL. A. *ut exponerent infantes suos, ne vivificarentur, e. ut facerent expositos infantes suos ut ne vivificarentur masculi, g. ut exponerent...ut non...masculi.* Cf. LV. that thei schulden putte away her zonge children, for thei schulden not lyue. 21. *into þo flode*] *e. in flumen, d. secus flumen, A. g. om.* Cf. Bibl. Nat. MS 11532-3, 'Exposito autem illo in flumine,' Berger, *Vulg.* p. 106. LV. in the flood, EV. om. 23. *hise frendes, hise breper*] A. *fratres suos filios Israhel.* 24. *one of hise kynne*] *d. g. de genero suo, e. de natione sua, A. om.* 27. *or*] *e. g. aut, A. d. et.* 31. *vnto hym ande saide*] *e. dicens ad eum, g. ad eum dicens. A. om.* 37. *schul raise*] *cl. e. d. g. suscitabit, A. suscitavit.* 42. *kengedome*] A. *militiae, e. d. g. h. exercitui, E and LV. the kny3thood.* *sacrifise nor* etc.] the translator evidently took 'numquid' to be a negation; LV. Whether 3e, hous of Israel, offriden to me slayn sacrificis etc. 43. *into B.*] *e. in partem Babylonis, d. in illas partes B., g. in partes babiloniae, A. trans Babylonem.* 44. *zouve*] A. *nostris.* 45. A. *quod et induxerunt suscipientes patres nostri cum Iesu in possessionem gentium, L.V. which also oure fadris token with Ihesu, and brouzten in to etc.* 50. *my hende*] A. *manus mea.* 52. *of whom*] A. *cuius nunc, e. d. om. nunc.* 55. *his fadire*] A. and OL. *Dei.* *of þe vertewe*] add. 56. *lettynge*] A. *impetum, L.V. an assau3t.* 57. *two falsse*] A. *cl. d. e. h. om., g. falsi.* *hise clopes*] A. *vestimenta sua.* 58. *Iesu*] A. *Domine Jesu.* 59. *rested hym in God ande gafe vnto heuen his goste*] A. *obdormivit, cl. obd. in Domino.* Cf. EV. he slepte in the Lord, LV. he diede.

Chap. viii 1. *andē wente isonder*] gloss. *pat dwelled stille in Ierusalem*] A. *e. om.; d. g. h. qui remanserunt (d. manserunt) hierusalem.* 2. *wep-*

inge *ande sorowe*] A. *planctum*. 3. *holi ch.*] A. *ecclesiam*. *ande destroyde hit*] gloss. 4. *how he was Goddes sone*] add. 6. *ande alle wiþ o wille—ande tokens*] glosses. 7. *zode awaye oute of hem*] A. *exiebant*. 9. A. 'Vir autem quidam nomine Simon qui ante fuerat in civitate magus, seducens gentem Samariæ, dicens esse se aliquem magnum.' I have found no correspondence in any Latin source to the additions of this verse. 12. *many*] add. 15. *þat wore turned*] gloss. 18. *vnto hem*] add. 19. *Haue þis*] add. 20. *ansuered...& saide*] A. *dixit*. *money ande... catelle*] A. *pecunia*. 22. *wikked þoghte*] A. *cogitatio*. 24. *of alle þise*] A. *horum*. 25. *tawghten þei ande preched*] A. *evangelizabant*. 27. *ande was a geldynge þat hade hire in kepinge*] a gloss on *eunuchus*, which is omitted in its right place: A. *et ecce vir Aethiops eunuchus*. *ande forto preye*] gloss. 33. *dome...ande his rightwise vengeance*] A. *iudicium*. 35. *tawghte hym ande declared*] no correspondence in the Latin; A. has 'Aperiens autem Ph. os suum et incipiens ab scriptura ista evangelizavit etc.' 37. This verse is omitted in A. 39. *of God*] A. *domini*.

Chap. ix 1. Inaccurate translation: A. *Saulus autem adhuc aspirans minarum et caedis in discipulos domini*. 2. *pistels ande comyssions*] A. *epistulas*. *of þo company of þe apostuls or hemseluen*] A. *huius viae*. 5. *hit es ful...prikke*] *g. h. cl.*; om. A. 6. This verse is omitted in A. *e. g.* It occurs in *h.* and *cl.* 7. *Ande oure Lorde saide vnto hym*] *cl. h.*; om. A. *e. g.* 8. *no man*] A. *nihil*. 11. *þo way*] A. *vicum*, cf. xii 10. *whos name es Tharsen*] A. *Saulum nomine Tharsensem*. 17. *vnto þe*] add. 18. *slyme as hit wore þo skales of a fische*] A. *tamquam squamae*. 19. A. *cum discipulis qui erant Damasci per dies aliquos*. 20. *zode into...ande preched*] A. *praedicabat*. *verray G. sone*] A. *filius dei*. 21. *þo lawe þat ben prynces of*] gloss. 23. *he hade, etc.*] A. *Cum implerentur autem dies multi*. 24. *þo zates...of þo cyte*] A. *portas*. 26. *Goddes discipul*] A. *discipulus*. 27. *to þo disciples ande—alle*] add. 28. *of Iesu*] A. *domini*. 29. *þo gentyles...þo Grekes*] *cl. gentibus... graecis*, A. *e. g.* om. *gentibus*. 31. *of God*] A. *domini*. 33. A. *qui erat paralyticus* omitted here. 34. *rise vppe fro þi bedde*] A. *surge et sterne tibi*, LV. *rise thou, and araye thee*. 36. *vnto many*] A. om., *m. multis*. 39. *saynte Peter*] A. *Petrus*. 40. *atte his worde, etc.*] A. *At illa aperuit oculos suos, et viso Petro resedit*. 41. A. *Dans autem illi manum erexit eam*. 43. *longe tyme ande manye dais*] A. *dies multos*.

Chap. x 1. A. *centurio cohortis quae dicitur Italica*. 3. A. *vidit in visu manifeste*. 6. *ande he schal teche, etc.*] *cl. hic dicet tibi quid te oporteat facere*, A. *e. d. g.* om. 7. *þat wore homely wiþ hym*] gloss. A. *domesticos suos*. *to be one of hem forto wende þat waye*] nothing corresponding in A. or OL. 8. *how hit was*] A. *omnia*. 9. *þo houre of myddaye*] A. *horam sextam*. 16. A. *et statim receptum est vas, etc.* 21. *Saynte*] cf. ix 39. 22. *vnto hym*] *d. ad eum*, A. *e. g.* om. *trewly dredes*] A. *timens*. *ande brynge þe*] gloss. 24. *Peter ande...hym*] A. *illos*. 25. *was komen ande schulde enter*] A. *cum introisset*. wor-

schipped *hym*] *d. adoravit eum, A. e. g. om. eum.* 26. *as þow erte*] *g. e. sicut (g. et) tu, d. quomodo et tu, A. om.* 29. *forto kome vnto 3owe*] *add.* 30. *fastud ande preyed*] *A. orans eram, e. d. eram jejunans et adorans (d. ...orabam), g. eram ieiunans. Cf. Berger, Vulg. p. 106 f. LV. Y was preiynge ande fastyng.* *þo nynte houre*] *misplaced: A. orans eram hora nona in domo mea.* 33. *A. tibi praecepta sunt, e. om. tibi.* 34. *andē vndurstonden*] *gloss.* 35. *A. sed in omni gente qui timet eum... acceptus est illi.* 37. *andē knowen*] *gloss. saynte*] *add.* 42. *A. qui constitutus est a deo iudex.* 47. *ne defende*] *gloss.* 48. *wiþ hem*] *cl. g. apud eos, d. ad eos, A. e. om.*

Chap. xi 1. *andē conceyueden*] *gloss. breþer*] *A. fratres qui erant in Iudaea. andē worschipped God þeroffe*] *g. et glorificabant deum, A. e. d. om., LV. and thei glorifiden God.* 8. *alle vnclene*] *A. commune aut inmundum.* 9. *vnclene*] *A. commune.* 13. *awngel of God*] *A. angelum.* 17. *to gife vnto hem þo Holygoste, þat trowed in þo name of Iesu Criste*] = *Bibl. Nat. 11533 (Berger, Vulg. p. 107) prohibere Deum ne daret illis spiritum sanctum credentibus in nomine I. C., d. ut non...eis...in eum, A. e. g. om., LV. that he 3yue not the Hooli Goost to hem that bileueden in the name of I. C., EV. that he schulde not 3yue the H. G. to men bileuyngē in the name of I. C.* 18. *lyfe euerlastande*] *A. vitam.* 20. *gentiles*] *A. Grecos.* 26. *Mistranslation: A. ita ut cognominarentur primum Anthiociae discipuli Christiani.* 27. *þat þei þer wore*] *add.* 29. *þat hit myghte serue hem...vnto þer sustynauce*] *A. in ministerium.*

Chap. xii 3. *He sawe þat...He sette*] *A. videns autem...adposuit.* 4. *foure*] *A. quatuor quaternionibus. for hit was lēten tyme*] *follows Peter in v. 3 according to A. and OL.* 7. *awngel*] *A. angelus domini.* 8. *schone ande...hoses*] *A. galliculas.* 10. *a way*] *A. vicum, cf. ix 11.* 13. *to loke who was þere*] *differs from A. e. ad audiendum, d. respondere, g. obaudire, E and LV. cam forth to se.* 15. *an*] *A. eius.* 18. *knyghtes þat hym kepped*] *A. milites.* 19. *Ande Peter 3ode...*] *A. Herodes...iussit eos duci, descendensque a Judaea in Cæsaream, etc.* 20. *The translator has gone altogether wrong here, persuaso Blasto he looked upon as a proper name and alerentur he evidently confused with the French verb aller. LV. whanne thei hadden counseiled with Bastus... for as myche that her cuntrees weren vitailid of hym.* 21. *þo folke of Tiris ande Sidone*] *A. eos.* 25. *Marcus*] *A. qui cognominatus est Marcus.*

Chap. xiii 2. *vnto Godde*] *A. domino.* 4. *Barna[ba]s ande Sawle*] *A. ipsi.* 5. *mynistryngē of Goddes worde*] *A. in ministerio.* 6. *Baryehy*] *A. Bariesu, 'Beda comment. in hunc loc. legit Barjeu, et ait corrupto legi Barjesu' (Sab.). Cf. Berger, Vulg. p. 96, note 2. EV. Barieu, LV. Bariesu.* 7. *ware...andē wise*] *A. prudente. of God*] *A. domini.* 8. *or called*] *gloss. Ande he þis wyche was abowte in alle þat he kouþe*] *A. quaerens, LV. he souþte.* 9. *Poule*] *A. Saulus autem qui et Paulus.* 10-11. *of God*] *A. domini.* 12. *trowed in God*] *A. credit. of God*] *A. domini.* 14. *Persidyē*] *A. Pisidiae.* 16. *heres þise wordes*] *A. audite.* 17. *comelynges ande dwellyngē*] *A. incolae. stalworþe arme*

ande highe myghte] A. brachio extento. *oute of þo lande of Egipte*] A. ex ea. 20. domes-men to reule hem] A. iudices. 21. a kenge to be þer gouernoure] A. regem. 22. after hym þis Saule] A. amoto illo. 23. of hym þis David] A. huius. 25. saide vnto þo folke of Israel] A. dicebat. 26. dere breþer] A. viri fratres. 27. þis Iesu] A. hunc. voyce *ande* þo spekyng] A. voces. 38. dere breþer] A. fratres. 40. kome...vnto 30we] A. superveniat. 42. of þo synagoge] add. 43. comelynges] A. colentium advenarum. amonestud] A. loquentes suadebant. 46. vnto þe Iewes—*ande leue 30we*] add. 47. my hele] A. in salutem. 48. þis worde] add.

Chap. xiv 1. A. Factum est autem in Iconio ut simul introirent in synagogam Iudaeorum et loquerentur ita ut crederent Iudaeorum et Grecorum copiosa multitudo. 3. Bot God grawnted sone pees] d. g. Dominus autem dedit confestim (g. cito d.) pacem, A. om. Cf. Berger, *Vulg.* p. 162. trestly & stedfastely] A. fiducialiter. 6. *ande alle* þo... in Lystris] d. e. Et commota est omnis multitudo in doctrina eorum (d. in doctrinis). Paulus autem et Barnabas morabantur (d. moras faciebant) in Lystris, E and LV. have this reading. A. g. om. 7. halte *ande lame*] A. claudus. 9. To þe...Iesu Criste] d. e. Tibi dico in nomine Domini (e. D. nostri) Iesu Cristi, A. g. om. also E and LV. 10. þo men of Lycaonye] A. lycaonice, LV. in Licaon tunge. 11. ledar *ande spekar*] A. dux. 12. vnto P. *ande B.*] belongs to next verse: A. Quod ubi audierunt apostoli Barnabas et Paulus. 15. gentiles] A. omnes gentes. 18. made ille suggestion to þo puple] A. persuasis turbis. 21. made exhortacyone...*ande tolde*] A. exhortantes. 23. Psidie] A. Pisidiam. 26. disciples of holy chirche] A. ecclesiam.

Chap. xv 2. *ande Poule saide...wore inne*] d. dicebat autem Paulus manere sic sicut crediderunt, A. e. g. om. *ande Poule...ordeynde*] A. statuerunt ut ascenderent Paulus et Barnabas et quidam alii ex aliis ad apostolos, etc. 3. of þo disciples] A. ab ecclesia. conuers. *ande* þo lifyng] A. conversationem. 7. aschinge *ande sechinge*] A. conquisitio. oure breþer] A. fratres. 8. he] A. deus. 10. tempte 3he] A. temtatis deum. 3oke *ande charge*] A. iugum. 13. dere breþer] A. fratres. 16. tabernacle of David] d. e. g. cl.; A. om. David. 22. *ande þei chesed*] add. 25. dere breþer] A. carissimis. 29. *ande fro sacrifice of ydolatrye*] gloss. A. ab immolatis simulacrorum et sanguine suffocato et fornicatione. *ande þat 3he wille...vnto an-oþer*] d. & quæcunque non vultis vobis fieri, alii ne feceritis. Cf. Berger, *Vulg.* p. 162. A. e. g. E and LV. om. 30. *Ande Poule...fro þo apostuls*] A. Illi igitur dimissi. multitude of þo disciples] A. multitudine. 31. in a grete ioye] om. A. d. e. g. Cf. MS Sangermanensis 15 (Bibl. Nat. 11553), Berger, *Vulg.* p. 70, note 2, gavisus sunt gaudio magno super consolatione. þat þei hade] add. 32. pr. *ande prechors*] A. prophetæ. 33. This verse is omitted in the MSS. 35. wiþ oper *discipuls of Criste*] A. cum aliis pluribus. 36. visite we...*ande see we*] A. visitemus. 38. warke of þo gospelle] A. opus. 39. amonge hem...]=Sangerm. 15 (as above, v. 31) inter illos dissensio; g. inter eos disceptatio, A. e. d. cl. dissensio. 40. of God]

A. domini. 41. congregacyone of holy chirche] A. ecclesias. & bade hem...eldars] A. e om., g. cl. præcipiens custodire præcepta apostolorum et seniorum, d. tradens autem mandatum presbyterorum, E and I.V. comaundinge to kepe the heestis (EV. preceptis) of apostlis and eldre men.

Chap. xvi 1. Ande whanne þei hade gone abowte þise nacjons agrees more closely with *Codex Armachanus* (Berger, *Vulg.* p. 33): 'Et cum circumiisset has nationes' than with g. 'Et cum circuisset civitates,' or d. 'Pertransiens gentes istas.' A. e. om. The plural is probably due to some scribal error in the Latin source (*ē* for *e*). wydowe] g. uidue, A. cl. d. Iudeae, e. om. 2. trewe] g. cl. bonum, A. e. d. om. 4. þei tawghte] A. tradebant...custodire. apostuls whanne] A. apostolis et senioribus qui. 6. Goddes] A. om., m. dei. 12. þo cyte of Coleyne] A. Macedonia civitas, colonia. The same error occurs, as M. Berger tells us, in the French xiiiith century Bible "... le traducteur ne comprenant pas que la ville de Philippes est, d'après la Vulgate, une 'colonie' de la Macédoine, fait voyager saint Paul en 'la cité Coloigne'" (*La Bible franç.* p. 143). 18. of hire] add. 19. þe spiritte] A. spes quaestus eorum. The translator evidently read *sps*, the contraction of spiritus. 20. sturbulen ande deceyue] A. conturbant. 22. A. Et concurrat plebs adversus eos, et magistratus scissis tunicis eorum iusserunt, etc. Cf. d. ...tunc magistratus, discissis vestimentis, jusserunt, etc. 23. beten...ande made hem fulle of etc.] A. et cum multas plagas eis imposuissent. kepar of þo prison] A. custodi. 25. lowtande vnto God loued hym in alle his sonde] F. adorantes laudabant Deum, A. adorantes Deum hymnum dicebant. There is no actual correspondence in the Latin sources. 27. A. *Expergefactus* autem custos carceris et videns, etc. 30. Leue lordes] A. Domini. 31. oure Lorde] A. domino. 32. of God] A. domini. 33. þo kepar of þo prisone] add. 37. vnrightly ande vndampned] A. publice indemnatos. 40. þei tolde hem whatte God hade done wiþ hem] Bibl. Nat. 11533: narraverunt quanta fecisset Dominus cum eis, consolantes eos profecti sunt (Berger, *Vulg.* p. 107). Cf. d. ... fecit..., exhortati sunt eos & exierunt. A. cl. e. g. om.

Chap. xvii 3. Iesus] A. Christus Iesus. 5. agayne þo apostuls] add. wente, etc.] A. adsistentes domui I. quaerebant eos producere. 6. criande ande...worlde] d. g. clamantes et dicentes quia (d. q. qui) orbem terre inquietant (d. inquitaverunt) hi sunt; A. clamantes quoniam hi qui urbem concitant. 7. þat highte] add. 8. of þo cites] A. civitatis. 9. to þo princes of þo cyte] add. 11. Ande þise men of Beroam] A. Hi as hit was preched to hem] A. cl. e. d. om.; g. quemadmodum Paulus annuntiabat. 15. Ande þo breþer þat] A. qui. A. accepto mandato... ut...venirent...profecti sunt. 17. ande þo dwellande] A. et colentibus, LV. and with men that worschipiden. 18. ande þis þei saide] add. 19. þis newe] A. quae est haec nova. 22. of þat towne] A. Ariopagi. 23. þise wordes] add. 25. þat man dos] add. wynde & inspiringe] A. inspirationem. 29. of mannes þenkynge ande of m. hondewarke] A. cogitationis hominis. 31. A. in viro in quo statuit, fidem praebens, etc. 34. wiþ Poule] A. ei. many oþer] A. alii.

Chap. xviii 3. þo same crafte þat þei wore of] A. eiusdem...artis. *tabernacles*] A. scenae factoriae, but Aug. (vide Sab.) has 'tabernaculorum artifices.' 4. This verse agrees with *cl. g.*, it is omitted in A. menged *ande sette*] *g. cl.* interponens. 10. to me *ande myne*] A. mihi. 14. to *speke*] add. 15. *names of 3oure lawe*] = E and LV., A. and OL. *nominibus et legis.* 17. þo *Iewes*] A. *cl. omnes, e. d. g. omnes Græci.* 18. þo *whiche Priscille...his...he...*] A. qui sibi totonderant in *Cencris* caput; habebant enim votum; but *cl.* has ...*totonderat...habebat*, referring of course to *Aquila*. Cf. *e. d. tonso capite...habebat.* 25. I. *Criste*] A. Iesu. 27. *gafe ande speke*] A. contulit.

Chap. xix 5. *oure Lorde Iesu Criste*] A. *e. d. domini Iesu, g. domini I. C. Hieron. contra Lucifer. to. 4, col. 294 (Sab.) Domini nostri I. C.* 6. *hende*] A. manum. 9. *of God*] A. *d. om., e. g. cl. Domini.* fro þo *houre of sexte to þo houre of tenne*] A. *e. om., d. ab hora v usque decima, g. ab hora quinta usque in horam decimam.* There seems to be no authority for the reading *sexte.* 10. *men*] A. omnes. of *God*] A. domini. 12. fro hem—*of men*] A. ab eis. 13. *of Iesu*] A. Domini I. 14. *of a Iewe*] A. *Scevae Iudaei.* 17. *oure*] add. 20. *so*] A. *Ita fortiter.* 23. *of God*] A. *e. om., cl. d. g. Domini.* 25. *getyng ande lyuyng*] A. *adquisitio.* 27. *destroyed ande broghte to noghte*] A. in nihilum deputabitur. 32. *cried ande saide*] A. clamabant. 35. of Iouys *hire childe*] A. *Iovisque prolis, EV. and of the sone Iubiter, LV. and of the child of Iubiter.* 38. *gider hem wiþoute-forþe*] The translator has misunderstood the expression 'conventus forenses aguntur.' LV. 'there ben courtis and (of in some MSS.) domes.'

Chap. xx 4. *Sosy þo fadire.* The original of our text must have had *Sosipater*, which the translator rendered as above. A. *cl. e. d. g.* read *Sopater*, but E and LV. have *Sosipater*, similarly Beda and some Greek texts (Sab.). *ande Derbeus*] A. *Derbeus.* 9. *he felle*] A. *eductus somno cecidit.* borne vppe and broghte] A. *sublatus.* 12. þo men þat were þer] add. 14. *alssone fro þeþen he wente, etc.*] A. *Cum autem venisset nos in Asson, adsumto eo venimus Mytilenen, a corrupt passage, the scribe probably transformed asson which he did not understand into alssone, leaving out the unnecessary in.* 28. *his*] A. *dei.* 29. *of God*] om. A. 31. *bes ware ande waker*] A. *vigilate.* 33. *þat 3oures was*] *e. m. vestrum, A. g. om.*

Chap. xxi 2. we wente into þat *schippe*] A. *ascendentes navigavimus.* 8. *we come*] A. *profecti venimus.* 11. *Poules hende*] A. *Is...tulit zonam Pauli et alligans sibi pedes et manus.* 13. *oure Lorde I. Criste*] A. *e. domini Iesu, d. Domini Christi I., g. domini ihesu christi.* 14. *to holde hym fro Ierusalem*] add. 16. *Iasone*] *g. Iasonem, E and LV. Iason; A. e. Mnason, d. Nasonem.* we wore harbarowed] A. *hospitaremur.* 19. *tolde*] A. *narrabat per singula.* 20. *how many etc.*] A. *quot milia sunt in Iudaeis qui crediderunt.* 21. *þat hem oves*] A. *e. dicens...debere, g. d. dicens (om. d.) ne circumcidant.* 24. *bot also þei schal knowe*] add. 25. *beeste þat es chokud in blode*] A. *suffucato.* 32. *vnto Ierusalem*] A. *ad illos.* 34. *Ande diuersite of cryyng was...for*] A. *Alii autem*

aliud clamabant in turba, LV. But othere crieden other thing among the puple.

Chap. xxii 3. tawghte *ande lernud*] A. eruditus. 5. epistels *ande letters*] A. epistulas. 6. *þo way*] A. g. die, e. diem, the second stroke of the *d* was probably faint in the MS. and the translator read *wie*. 13. biholde *ande se*] A. respice. 16. *þat þus haues scheved vnto þe*] add. 18. *ande me þoghte I harde hym sayande*] A. et videre illum dicentem. 21. *alle nacyons*] A. nationes longe. 28. *Lyghtly sais þou þat þow erte a buriase of Rome*] om. A. e. d. g. The reading occurs in Codex Armachanus 'Quam facile te civem romanum dicis' (= B. N. 17250 etc.). See Berger, *Vulg.* p. 32, note 3; also in EV. but LV. omits it.

Chap. xxiii 4. *preste*] A. sacerdotem dei. 6. *resurrecyone*] A. resurrectione mortuorum. 7. *diuersed ande twynned*] A. soluta. 8. *saide þo reuerce...was*] A. utraque confitentur. 9. *faughte*] A. surgentes pugnabant. 13. *coniuracyone ande...þe*] A. coniurationem. 16. *Þis harde a childe þat was, etc.*] A. Quod cum audisset filius sororis P. insidias, venit et intravit. 19. *saide vnto*] A. interrogavit. 21. *biheste ande...wille*] A. promissum. 29. *þat bere cryme vnto þo Iewes*] A. vinculis habentem crimen. 31. *ledde*] A. duxerunt per noctem. 32. *horses*] A. equitibus.

Chap. xxiv 3. *euermore*] A. semper et ubique. 4. *þis*] A. nos. 6-7. *Ande whanne we haden taken hym*] = E and LV.; A. quem et apprehendimus, v. 8. a quo poteris, etc., the remainder of v. 6 and v. 7 being omitted in A. Our text agrees with *cl.* ' & apprehensum voluimus secundum legem nostram iudicare. Superveniens autem tribunus L. cum vi magna eripuit eum de manibus nostris, iubens accusatores ejus ad te venire.' 10. *bifore þe*] add. 11. *I come fro Ier.*] A. ascendi adorare in Hierusalem. 12. *nouþer in þo temple*] repetition, not in A. 18. *Ande thei toke...oure enmye*] = E and LV. and Sixt. Vulgate; om. A. d. e. g. 21. *demed*] A. iudicor hodie. 23. *hem*] A. de suis. 24. *faipe in oure Lorde I. C.*] A. fidem quae est in I. C. 27. *Festus*] A. Porcium F.

Chap. xxv 9. *ande forto haue þanke of hem*] gloss to *gife grace*, A. gratiam praestare. 13. *men of Baronye*] A. Bernice, e. g. (*h.* in xxvi 30) Beronice. 16. *þo crymes þat ben putte vpon hym*] A. crimina. 17. *hym*] A. virum. 21. *Ande P. appeled & forto kepe hit*] A. P. autem appellante ut servaretur, LV. But for P. apelide that he schulde be kept. 22. *Ande Festus ansuered*] B. N. 4**, Bible de Théod., MS. de Mesmes 'Et Festus ait,' cf. Berger, *Vulg.* pp. 120, 162; om. A. 23. *þo men of B.*] see v. 13. 25. *fonde*] A. comperi...eum...admisisse. 26. *vnto þo*] A. ad te. *bifore 3owe*] add.

Chap. xxvi 1. *hende*] A. manu. *gafe his sk. ande saide*] A. coepit rationem reddere; g. adds *dicens*. 2. *blessed ande clene*] A. beatum. 3. Repetition: A. 'omnia quae apud Iudaeos sunt consuetudines et quaestiones.' 6. *oure Lorde God*] A. deo. 7. *kenge Agrippa*] A. rex. 13. See above, v. 7. 14. *to kes*] 'calcitrare,' cf. above ix 5, and Todd, *Apology for Lollard Doctrines*, Camd. Soc. 20, London 1842, p. 85, l. 12 'and be kesed in þe worschipping of þe Trinite a lone.' The corresponding

passage in Gregory runs as follows:—‘et in adoratione solius omnipotentis sanctae Trinitatis humiliter *prosternantur*’ (ed. Bened. ii, col. 1101). I have found no further instances, and no satisfactory explanation of the forms of this word. 16. *he saide*] add. 18. of *þo blynde*] *e. caecorum, A. g. eorum.* 20. *sipen to þem þat wore at I.] e. his qui in Hierosolymis, A. g. Hierosolymis.* 21. *ande toke me*] A. comprehensum temptabant interficere. 30. Cf. above xxv 13, 23.

Chap. xxvii 1. *be taken*] A. tradi *Paulum cum reliquis custodiis.* 5. *in twelue days*] I am indebted to Mr H. J. White of Merton College, Oxford, for the following note:—‘*XV diebus* is read by the Book of Armagh (our D) and the Old Latin Fleury palimpsest (our *h*, edit. Berger) as well as by the Greek cursives 137 and C^{scr} (*δι ημερων δεκαπεντε*) and the harcl. syr. (cum asterisco); the *twelve* has probably come from a misreading of the *fifteen* in Roman numerals. You will find a similar instance in John xi 18 where for *stadiis quindecim* the Old Latin MSS. (*c. l. t.*) read *stadiis duodecim.*’ 7. *Gwyde*] *cl. Gnidum, g. contracnidum; A. Cium.* 8. *into*] A. *venimus in. Thessala*] A. *Thalassa.* 9. *longe...ande mayche—schippyng ande saylyng*] A. *multo...navigatio.* 10. *charge þat es of þo schippe*] A. *oneris.* 12. *þei 2°*] A. *plurimi.* 13. A. *Adspirante autem austro aestimantes propositum se tenere, cum sustulissent de Asso, legebant Cretam.* 14. *wynde*] A. *ventus typhonicus qui vocatur euroaquilo.* 21. *pis losse*] A. *iniuriam hanc et iacturam.* 30. *as forto keste þer ankers*] A. *sub optentu quasi a prora inciperent anchoras extendere.* 41. *a place þer two sees mette*] A. *g. locum bithalassum; Cod. Cavensis, Bibl. Nat. 93, 309 etc. add ‘ubi duo maria conveniebant’ which is probably the original of our reading, cf. Berger, Vulg. pp. 64, 96. LV. ‘a place of grauel gon al aboute with the see.’ Bot þo schippe*] A. *puppis, LV. ‘the last part.’* 42. *and þat þei etc.*] A. *ne quis cum enatasset effugeret, LV. lest ony schulde ascape, whanne he hadde swymmed out.* 44. *saufe & none perished*] add.

Chap. xxviii 1. *þo londe þat we were onne*] add. *Mutilene*] A. *Militene.* 2. *manhede*] a literal rendering of the Latin *humanitatem*, cf. xxvii 3 *manly* ‘humane.’ LV. has *curtesie* and *curteisli.* 3. *stikkes*] A. *sarmentorum multitudinem.* 8. A. *cum orasset et imposuisset ei manus.* 11. *fairnes of castels*] A. *insigne Castrorum.* The same reading occurs in Beda, Comm. in Act. (Sab.), and in Alcuin’s revision of the Vulgate whence it came into the Anglo-Norman Bible: ‘el quel signe estoit des chasteux.’ The French Bible of the xiiiith century reads ‘un molt noble chastel’ (=insigne castrum). See Berger, *La Bible française*, p. 144. The Early Version has similarly ‘a noble thing of castels,’ whereas LV. has been corrected to ‘an excellent singne of Castours,’ *cl. insigne Castorum.* 15. *þo merket of Appii þo senator*] A. *g. Appii forum et tribus Tabernis.* I have found no authority for this reading. 16. *wipouten þo castels*] *g. foras manere extra castra, A. om. Cf. Berger, Vulg. p. 96, note 2.* 17. *pupil of þo Iewes*] A. *plebem.* 19. *þat I schulde noghte be delyuerde*] add. 21. *none*] A. *neque...aliquis fratrum.* *tolde...dede or ille*] A. *adnuntiavit aut locutus est quid de te malum.* 22. *can ande felys*] A.

A. sentis. 25. *pei lerned*] A. discedebant. The translator evidently read 'discebant.' of *Poule*] A. *dicente* Paulo. 26. *saye vnto hem*] A. dic. 28. *pis helfulle þinges*] A. hoc salutare dei. 30. *þo Iewes ande þo naciones þat wore called gentyles*] A. e. om.; Cod. Toletanus and Cod. Cavensis read 'disputans et recipiebat omnes qui ingrediebantur ad eum Iudeos atque Grecos,' cf. Berger, *Vulg.* p. 64; *g.* et disputabat cum Iudeis et Grecis. 31. *oure Lorde*] A. domino.

MATTHEW.

Chap. i 3. *Zaram*] A. Zarad. 4. *Raab*] A. Racab. 11—12. *Iechonyam*] A. Iechoniam et fratres eius in transmigracionem Babylonis. Et post transmigracionem Babylonis. 17. *fourtene*] A. generationes quattuordecim...generationes...generationes. 18. *moder of Iesu*] A. mater eius; Edit. *Stephanica* Parisiis 1538, quoted from ed. of 1546 by W. and W. has 'mater iesu.' EV. his moder, LV. (and EV. MS. S.) the modir of Ihesu. *hire*] add. 20. *for-to leue his wyf—oure*] add. 22. *þis*] A. Hoc—totum. *seyd*] A. dictum a domino; EV. om. a domino, LV. (EV. in MS. N.) seid of the Lord. *on þis wyse*] add. 23. *hire*] add. *þat is*] A. quod est interpretatum. *is 2^o*] add. 24. *his—Marye*] add.

Chap. ii 1. *þe kynges*] A. magi, EV. kyngis or wijs men, LV. astro-myenes. 3. *in herte*] add. 9. *þre kynges—Heroud*] add. 10. *ioyeful & wiþ etc.*] A. gavisunt gaudio magno valde, et intrantes etc. 12. *by Herode*] A. ad Herodem. 13. *his 1^o*] add. 14. *Ioseph*] add. 15. *of God*] A. a domino. 16. *of þe kynges*] A. a magis. *in-to Betlem 1^o*] add. *þat were*] add. 17. *Ieremye*] A. Hieremiam prophetam. 18. *in hye*] A. in Rama; E and LV. an hij. 19. *oure*] add. 21. *& Ioseph*] A. Qui. 22. *Ioseph—his*] add. *by an aungel*] add.

Chap. iii 2. *schal come nyȝ*] A. adpropinquavit; *g.* etc. (see W. and W.), appropinquabit. 3. *oure*] add. 12. *korne*] A. aream, E and LV. corn flore. 16. *Iesus*] A. om., *cl.* etc. Iesus. *were opene*] A. aperti sunt ei; K, *tol.* om. 'ei.' *comynge down*] A. descendentem sicut columbam venientem super se.

Chap. iv 4. *Crist*] A. Qui, (*f.* cui) respondens Iesus dixit. 6. *to Crist*] A. ei. *for God bad etc.*] A. quia angelis suis mandavit de te, et in manibus tollent te, *f.* ...ut in manibus tollent te. 10. *seyde*] A. dicit, *f.* etc. dixit. *to þe fend*] A. ei. *Go away*] A. *cl.* vade; but in a number of MSS. (see W. and W.) 'vade retro.' *for*] A. om.; *f.* etc. est enim. 11. *Crist*] A. eum. *goode*] add. 12. *Whan Iesus herde*] A. Cum autem audisset, *cl.* etc. add 'iesus.' 15. *lond of Neptalym*] A. Neptalim, *cl.* etc. terra N. 16. *ȝede*] A. sedebat, *sx.* ambulabat. 17. *schal come nyȝ*] A. appropinquavit, *sx.* etc. (see W. and W.) -bit. 18. *Iesus*] A. om.; *cl.* etc. iesus. 20. *& þe schypp*] add. 21. *two*] A. duos fratres. 22. *left*] A. statim relictis, Z* (see W. and W.) om. 'statim.' 23. *of heuene*] add. 25. *& men—men*] add.

- Chap. v 1.** *Crist*] A. om. 13. *þe erþe 2^o—þis salt*] add. 15. *þei sette it*] add. 19. A. Qui ergo solverit...*et docuerit sic homines. þes comawndementes*] add. 21. *Soply 3e haue h.]* A. Audistis. *to men of þe olde lawe*] A. antiquis; E & LV. to olde men; cf. v. 27. 22. *to his broþer 3^o*] add. *is worþi*] A. reus erit. 24. *to be reconsyled*] A. reconciliare, cl. etc. reconciliari. 25. *þyn enemy 2^o*] A. adversarius, g. g¹. c. adv. tuus. 26. *fro þi prysoun*] A. inde. 29. *If it so be*] A. Quod si. 31. *to olde men*] add. 32. *of hire housbonde*] add. 33. *to God*] A. domino, T. deo. 34. *but soply it is seyð*] A. Ego autem dico. 41. *angrep*] A. angariaberit, cl. etc. -verit. 42. A. Qui petit a te, *da ei, et volenti mutuari a te ne avertaris.* 43. *to olde men*] A. om. *frend*] A. proximum, E & LV. thin neizbore.
- Chap. vi 2.** *þyn*] add. 4. *hyre*] add; cf. v. 6. 5. *holy*] add. 6. *pray*] A. ora...*in abscondito.* *þi meede*] add. 10. *to us*] add.

LIST OF WORDS.

The words marked with an asterisk will be found in Appendix I.

- abydyng*e expectation, Rom. viii 19
adrad afraid, 1 Tim. v 20, Tit. ii 8
adreynt p.p. drowned, Prol. 9. 11
agultep pr. sg. fails, sins, Tit. iii 11
a-knowe 'to be -, ' to confess, *1 John ii 23, 2 John 7
algates always, Rom. xiii 5, 1 Cor. vi 7
allegid pt. pl. lightened, Acts xxvii 38
alperhigheste highest of all, Acts vii 48
al-per last of all, Heb. i 2
anentysched pt. sg. brought to nought, destroyed, Phil. ii 7
anuy annoyance, trouble, 'in -, ' inopportunately, 2 Tim. iv 2
a-payd p.p. contented, Heb. xiii 5
arered pt. sg. raised up, Rom. viii 11
aresoun to convince, 'arguere' Jud. 15
a-reweþ pr. sg. pities, Rom. xii 8
armorye furniture, tackling, Acts xxvii 19
aspyes ambush, wiles, Eph. vi 11; spies, Heb. xi 31
at that, Acts x 15, xi 9, *1 Pet. iv 14, v 2
a-pinken to be displeased, to repent, Heb. vii 22; *a-pouzt* p.p. Prol. 4. 14
a-prust thirsty, Rom. xii 20
**auoutoures* adulterers, Jam. iv 4
auowtrye adultery, Mt. v 27, 28
auyse to consider, Acts xv 6
awghte pt. sg. ought, Acts xxvi 9
aylastande everlasting, Acts xiii 46, 48
azeynward backward, in return, Prol. 5. 13
balled bald, 1 Cor. xi 5
baytys 'lictors,' serjeants, Acts xvi 35, 38
bere-lepe a basket, 'sporta,' Acts ix 25
betty pt. sg. beat, Acts xxii 19
bigge to build, Acts xv 16
biheghte pt. sg. promised, Acts xiii 23
bihette pt. sg. promised, Acts vii 5; **byhette* p.p. 1 John ii 25
*bihetyng*e a promise, Acts ii 39
bitawghte pt. sg. assigned, delivered, Acts xii 4
bolne to swell, Acts xxviii 6
*bourgenyng*e sprouting forth, budding, Heb. xii 15
bozumnesse obedience, Rom. v 19, vi 16
brenne to burn, 1 Cor. xiii 3; *branneþ* prs. sg. 1 Cor. iii 15
brodde a spike, prod, Acts xxvi 14
buggeþ pr. pl. buy, 1 Cor. vii 30
buriaze a citizen, Acts xxi 39, xxii 28
bus pr. sg. behoves, Acts ix 7
buxom pliant, obedient, 1 Pet. iii 6
byare a redeemer, Acts vii 35
byhoteþ pr. pl. promise, 1 Tim. ii 10; *byhoten* p.p. Heb. xi 11, 1 John ii 25; *byhotyng*e pr. p. 2 Pet. ii 19
by-hyzte pt. sg. promised, Prol. 4. 20
**byldeþ* pr. sg. beholds, Jam. i 23
byseþ imp. pl. take heed, Gal. v 15
cacched pt. pl. chased, Acts vii 57
catelle substance, goods, Acts viii 20
**cely* happy, blessed, 1 Pet. iii 4
*chaffaryng*e trading, 1 Thes. iv 6
chargeful burdensome, 1 Thes. ii 7
chariaunt burdensome, chargeable, 1 Thes. ii 9
chausers shoes, Acts xiii 25
**chere* face, appearance, 1 Pet. iii. 12

- clergye* learning, 1 Pet. v 3
clipped pt. sg. embraced, Acts xx 10
code a cud, Prol. 15. 23
cofenabel timely, opportune, Heb. iv 16
corueser a tanner, Acts ix 43
couche bedchamber, Mt. vi 6
coup known, Col. iii 11
curyoure a tanner, Acts x 6, 32
cynacle, synacle an upper room, Acts i 13, ix 39, xx 8, 9

dampne to condemn, Acts xxv 16
defouleþ pr. sg. defiles, 1 Cor. xi 4, 5
dewle devil, Acts x 38
dighte pt. pl. prepared, Acts x 10
dodded p.p. cut, shorn, Acts xviii 18
dresse pr. pl. direct, 1 Thes. iii. 11, 2 Thes. iii 5
dronkelew given to drink, 1 Cor. v 11, 1 Tim. iii. 3
droued p.p. troubled, Acts xv 24, xx 10
dryt dung, dirt, Phil. iii 8

eft again, Mt. iv 7, 8
efte-schippinge sailing back, Acts xxviii 10
eftsones again, 1 Cor. iii 20
enchesoun cause, Rom. xiii 4, Phil. i 28
**enourned* pt. pl. adorned, 1 Pet. iii 5
enpeched pt. pl. hindered, stopped, Acts xxvii 41
erpe-schake earthquake, Acts xvi 26
euenhede equity, Acts xvii 31

fele many, 2 Pet. i 15
file to defile, Acts xxiv 6; *filed* p.p. Acts ii 31, xxi 28, *2 Pet. ii 22
flaambe a flame, Acts vii 30
fonne 1 sg. prs. am mad, Acts xxvi 25; *founnes* 2 sg. Acts xxvi 24
forbugge to redeem, Eph. v 16; *forlouzt* p.p. 1 Pet. i 18
for-buggynge redemption, Rom. viii 23, 1 Cor. i 30; *fore-byzenge*, Tit. ii 14
**fo.dide* pt. sg. destroyed, 2 Pet. ii 5; *fordon* p.p. 2 Pet. iii 7
forfendeþ pr. sg. forbids, 3 John 10
forleste p.p. left, Acts ii 31
forme example, 1 Thes. i 7

forþynketh pr. pl. repent, Prol. 5. 20
foucheþ saf pr. sg. vouchsafes, Prol. 5. 5
**fylynges* defilements, 2 Pet. ii 20

gabber a liar, 1 John i 10, v 10
gafelokes javelins, Eph. vi 16
gartte pt. sg. made, constrained, Acts xvi 15, xxvi 11
gaseyn puddle, 'volutabrum,' 2 Pet. ii 22
gate pt. sg. begat, Mt. i 2
geldynge a eunuch, Acts viii 27, 34
get goats, Prol. 15. 25
getynge gain, 1 Tim. vi 5, 6
gledes kites, Prol. 15. 31
gnaisted pt. pl. gnashed, Acts vii 54
goten p.p. begotten, Acts xiii 33
grees steps, stairs, Acts xxi 35, 40
gretynge weeping, Mt. ii 18
greue to burden, 1 Thes. ii 9
greyþynge a preparation, Eph. vi 15
gripe a kind of gier eagle, vulture, Prol. 15. 30
grucched pt. sg. murmured, Acts iv 25
gruccheres murmurers, Jud. 16
*grucchyng*e a murmuring, 1 Pet. iv 9
grun a snare, 1 Tim. vi 9; *gren* 1 Cor. vii 35
gubernacle a helm, Acts xxvii 40

habbeþ pr. pl. have, 1 Cor. vi 4
haberioun breastplate, Eph. vi 14, 1 Thes. v 8
habul suitable, Acts xxvii 12
half side, Prol. 9. 9, 12. 2
halowe holy one, saint, Acts xiii 35, xx 32
hatte was called, Acts v 1, xii 13
hauenynge haven, harbourage, Acts xxvii 12
hayls to greet, Acts xxv 13; *haylsed* pt. xviii 22, xxi 7
haylsinge a greeting, Acts xviii 18
hele health, salvation, 2 Pet. iii 15, Jam. i 1
heleþ pr. sg. hides, 1 Pet. iv 8
helynge a covering, garment, 1 Cor. ii 10, Heb. i 12
heo she, Rom. xiii 1
herborewynge hospitality, Rom. xii 13

- hernes* corners, Acts xxvi 26
heryen to praise, worship, Prol. 11. 11, Heb. i 6
heryenges worship, 1 Pet. iv 3
hese 'in-', in ease, opportunely, 2 Tim. iv 2
hestes commands, Col. ii 22
hette p.p. promised, Acts ii 39
hiddels hiding-places, Acts xxvi 26
highed p.p. exalted, Acts v 31
highte pr. sg. is called, Acts xvii 7
hofen p.p. lifted, 1 Tim. iii 6
homlyche familiar, belonging to the house, 1 Tim. v 8, Gal. vi 10; *homely* Acts x 7
hony-sokkles locusts, Mt. iii 4
hote pr. sg. command, 1 Tim. vi. 13
house to build, 'superædificare,' Jud. 20, **housed* pt. pl. 1 Pet. ii 7; *howsinge* pr. p. Acts iv 11
howsemeyne household, Acts x 2
**hurde* a shepherd, 1 Pet. ii 25; *hirdus* ib. v 4
hurnep pr. pl. run, 1 Pet. iv 4
hurmynge pr. p. running, Prol. 16. 30
huyrynge-man hireling, Prol. 15. 10

implyep pr. sg. entangles, 2 Tim. ii 4
indurate hardened, Acts xix 9
iunctures bands, Acts xxvii 40

kendames tracts of land, 'regiones,' Acts viii 1
kes(e) to kick, 'calcitrare,' Acts ix 5, xxvi 14
knafe-chylde a male child, Prol. 17. 15, Acts vii 19
knuttynges bands, ties, 'conjunctiones,' Col. ii 19
komelynge 'advena,' a stranger, Acts vii 29
koupe-name a surname, Acts i 23
kynde grateful, 'gratus,' Col. iii 15
kyndomes Jam. v 4, see *kendames*
kynrede kindred, tribe, Heb. vii 13
kynse 'calcitrare' (in S. P.), Acts ix 5, xxvi 14

**late* slow, Jam. i 19
lattyng hindrance, 1 Cor. vii 35, 1 Tim. v 21

leffulle permissible, Acts xxi 37
leffullyche legitimately, 2 Tim. ii 5
legge to lay, Prol. 13. 20
lendes loins, 1 Pet. i 13
**lerid* learned, 2 Pet. ii 2
lese to lose, Prol. 2. 33, 2 John 8
lesyng a lie, 1 John ii 21, 27
lether evil, Tit. i 12
lette to hinder, Acts viii 36; *latte* pr. sg. Heb. xii 15
lewedere more ignorant, Prol. 7. 31
longabydyng patience, long-suffering, 2 Tim. iii 10
longanymyte long-suffering, Col. i 11
loos fame, repute, 2 Cor. vi 8, Phil. iv 8
lotted p.p. allotted, Acts i 17
loued pt. pl. praised, Acts xvi 25
loute to bow down, worship, Mt. iv 9; *lowtande* Acts xvi 25
lowghne pt. pl. smiled, laughed, Acts ii 13
luther evil, Eph. vi 13
lye flame, 2 Thes. i 8, Heb. i 7
lyflode food, Jam. ii 15, 1 Cor. xiii 3
lyft left, Mt. vi 3
lygge to lie, Prol. 14. 12
lyne pr. pl. lie, Acts xxiii 21
lyte pt. sg. let, Mt. iii 15

maddes 2 sg. prs. art mad, Acts xii 15
**malyson* cursing, 2 Pet. ii 14
maners manors, estates, Acts xxviii 7
markenes darkness, Acts ii 20
mased amazed, Acts ix 7
mawmetes idols, 1 John v 21, 1 Pet. iv 3
me one, 1 Cor. vi 15, vii 36
meke much, great, Acts xxiv 2
menged pt. sg. mixed, mingled, Acts xviii 4
meny, *meyne* household, family, Acts iii 25, gentiles ib. iv 27
meridiane south, Acts viii 26
mot pr. sg. must, Prol. 7. 24; *moten* pl. ought, 1 John iv 11
motar an advocate, Acts xxiv 1
mote-halle court-house, Acts xxiii 35
mowe pr. pl. can, 1 Cor. vii 9
muke meek, 2 Tim. iii 3

- mynde* remembrance, 1 Cor. xi 24,
 1 Thes. iii 6
mysbylefyd unbelieving, 1 Cor. vii 12,
 13; *mysbylefed men* unbelievers,
 gentiles, Prol. 14. 31, 1 Cor. vi 7.
mysseggere a railer, 'maledicus,' 1 Cor.
 v 11
**mysseye* to curse, Jam. iii 9; *mys-*
seyde pt. sg. p.p. 1 Pet. ii 23
**mysword* a curse, 1 Pet. iii 8
- nedder viper*, snake, Acts x 12, xxviii
 3, *Jam. iii 7
nedlyche necessarily, Prol. 7. 24
neghed pt. sg. drew near, Acts xxii 6
neo-menye new moon, Col. ii 16
ner-pe-latere nevertheless, 1 Cor. xii
 15, 16
neyzleche draw near, Jam. iv. 8;
 -*lachen* ib. v 8; -*lyche* Rom. xiii 11
norysche a nurse, 1 Thes. ii 7
nouper, *nober*, *noyber* neither, Acts xxiii
 14, xv 10, Mt. v 35
noupe now, Rom. viii 22
nowzere nowhere, Heb. ii 16
nul will not, Heb. viii 12
- obbrayd*, *obbroyd* reproach, 'impro-
 perium,' Heb. xi 26, xiii 13
obbraydep upbraids, Jam. i 5; *obrayded*
 p.p. 1 Pet. iv 14
offendikel offence, Acts xxiv 16
oknowe, see *aknowe*, Acts ix 14, 21
opunsched openly shown, Acts ii 20
or before, *2 Pet. ii 12, Mt. i 18, Acts
 xxiii 15
otwynne apart, asunder, Acts xv 39
**ouerlye* to oppress, Jam. ii 6; *ouer-*
lyen 2 Pet. ii 7: *ouerlyne* p.p. Acts
 x 38
ouerzode pt. sg. 'circumveniens,' got
 the better of, Acts vii 19
outetaken except, Acts xxvi 29, Mt. v
 32
outetaker of parsons respecter of per-
 sons, Acts x 34, *Jam. ii 1
- paas* steps, Mt. v 41
palle a mantle, Mt. v 40
parsener a partner, Prol. 1. 16.
plawfere a playfellow, Acts xiii 1
- prisons* prisoners, Acts xvi 27
propyccatorye mercy-seat, Heb. ix 5
puttynge in 'of hondes' laying on of
 hands, Heb. vi 2; 1 Tim. iv 14,
 2 Tim. i 6
- quyletes* gatherings, 'collectionem,'
 Heb. x 25
- rafeneres* robbers, 1 Cor. v 10, vi 10
rafeyn robbery, Phil. ii 6
rapere earlier, former, Heb. viii 7, 13
**recheles* reckless, careless persons,
 1 Pet. ii 15
rede pr. sg. advise, Prol. 6. 21
redy prudent, 1 Cor. i 19, Tit. ii 1
redynesse prudence, 1 Cor. i 19
rewme realm, Mt. iv 16, v 10
**rode-tre* the cross, 1 Pet. ii 24
roghte pt. sg. cared, Acts xviii 17
**romynynge* pr. p. roaring, 1 Pet. v 8,
 2 Pet. ii 4
ryfelynge a wrinkle, 'ruga,' Eph. v 27
- sad* solid, heavy, Heb. v 12, Acts iii 7
sadlyche soberly, 1 Pet. i 22
sadnesse firmness, Col. ii 5
saiden 'dissecabantur,' Acts vii 54
schamel stool, Acts ii 35
schamfastnesse modesty, 1 Tim. ii 9
schendep pr. pl. put to shame, 1 Cor.
 xi 22, pr. sg. ruins, destroys, Gal. v
 9
schenschype shame, 1 Cor. xi 14, 2 Tim.
 ii 15
schenye to shun, Tit. iii 9, 10
schere pt. pl. cut, Acts xiv 13
schidesteres chiders, wranglers, Tit. ii 3
schiprode voyage, Acts xxvii 10
schoyep pl. put shoes on, Eph. vi 15
schrewde depraved, Acts ii 40
**schryue* pr. pl. confess, 1 John i 9;
schryuyng Mt. iii 5; -*ande* Acts xix
 18
schulep pr. pl. owe, Rom. xiii 7
schypbreche shipwreck, 1 Tim. i 19
sege seat, Prol. 2. 5
seggep, *suggen* pr. pl. say, 1 Thes. iv
 14, 1 Cor. i 10
**semblante* a face, Jam. i 11
sewe pr. sg. follow, Phil. iii 12

- sey* pt. sg. saw, Heb. xi 5
sicaryens assassins, Acts xxi 38
siker sure, safe, Acts xxvii 9
sipen since, Acts x 30
skille reason, Acts xxii 1; *skelis* Prol. 8. 3, 5
slakande loosening, Acts xxvii 40
slekked p.p. quenched, Mt. iii 12
smeke smoke, Acts ii 19
**smert* quick, Jam. i 19
smertely 'als -, ' immediately, Acts x 33, xi 11
sonde a sending, message, Acts i 4, vii 13
sopfastly truly, verily, Acts ii 15
sopfastnes(se) truth, 2 John 1, 2, 3, 4
sowrdowz leaven, 1 Cor. v 6, 7, 8
sparde pt. sg. barred, Acts xxvi 10, p.p. ib. xii 14; *sparred*, *sperred* p.p. ib. xxi 30, xxii 19
spouse-brekeres adulterers, 1 Cor. vi 9
sprenge imp. pl. sprinkle, Heb. x 22; *spreynde* pt. sg. ib. ix 19, 21
sterne a star, Acts vii 43, *2 Pet. i 19
steyz up pt. sg. ascended, Eph. iv 10; *steghe* pt. sg. Acts ii 34; *steghne* p.p. ib. x 4
stirte pt. pl. rushed, sprang, Acts xiv 13
stonyed p.p. astonished, amazed, Acts xxii 17
streng string, Prol. 4. 23
stude place, Eph. iv 27
sturbulen pr. pl. disturb, trouble, Acts xvi 20; *stourebulde* pt. pl. ib. xvii 13
styntyng, *stuntyng* ceasing, 1 Thes. i 2, ii 13
sudaries sweating-cloths, Acts xix 12
sundrylyche separately, severally, Heb. ix 5
sunge imp. pl. sin, Eph. iv 26
swen pr. pl. follow, 1 Pet. ii 21, see *sewe*
swot sweat, Prol. 3. 32
syen pt. pl. saw, Heb. iii 9, see *seyz*
sykynges sighs, Rom. viii 26
sybes times, 2 Pet. i 15
tarreden pt. pl. irritated, provoked, Heb. iii 16; *taryng* provoking, Gal. v 26
tarryng provocation, Heb. iii 15
tendep pr. sg. sets on fire, Jam. iii 6
tenpings tenth part, tithes, Heb. vii 4, 5, 6, 8, 9
perf unleavened, 1 Cor. v 7, Prol. 17. 33
perfues (unleavenedness), purity, 1 Cor. v 8
per-hennes therein, Heb. iv 1
pepen, *pen* thence, Acts xviii 7, xxvii 28
pose though, Acts xxiii 9
prusten pr. pl. thirst, Mt. v 6
todriuen p.p. torn to pieces, Acts xxiii 10
traiste trust, confidence, Acts xxviii 15
traistely, *trestly*, *tristely* confidently, steadfastly, Acts xiii 46, xiv 3, xviii 26
troue to believe, Acts xv 7
troupe belief, Acts xv 2
turbulyng disturbance, Acts xii 18
turst trust, Heb. ii 13
twynnes imp. pl. separate, Acts xiii 2; *twynned* p.p. xxiii 7
vmgyuen p.p. surrounded, Acts xxviii 20
vmschone pt. sg. shone round, Acts xxvi 13
vmþoghte(n) pt. bethought, Acts v 24, xi 16
vntaxumnesse disobedience, Rom. v 19
vnely unhappy, Rom. vii 24
vncofenabel unsuitable, 2 Thes. iii 2
vncoupe unknown, Col. iii 11
vnderfongen to receive, 1 John iii 22, consider, have respect of, Jam. ii 9
vnderfongyng of *mennes persones* respect of persons, Col. iii 25, 1 Pet. i 17
vndernymen to reprove, condemn, Tit. i 9; *nderneme* imp. sg. 1 Tim. v 20; *vndernome(n)* p.p. Jam. ii 9; Eph. v 13
**vnfilyng* undefiled, 1 Pet. iii 4
**vnfouled* undefiled, Jam. i 27
vnfyled spotless, Jud. 24
vnheled p.p. uncovered, 1 Cor. xi 5
vnkunnyngnesse ignorance, 1 Pet. ii 15
vnkynde ungrateful, 2 Tim. iii 2
vn(n)epis scarcely, 1 Pet. iv 18, Acts xiv 17; **vnne-pus* 1 Pet. iv 18

- *vnpeisyble* restless, Jam. iii 8
vn-redy unwise, Eph. v 17
vntroupeful unbelieving, Acts xiv 2
upso-down upside down, Tit. iii 11

waker watchful, Acts xx 31
**wanhope* despair, 1 John v 16
ware prudent, cautious, Acts xiii 7, xx 31
warye to curse, Acts xxiii 5; *-ande* pr. p. xix 9; *waries* pr. sg. xxiii 4
waymentacion lamentation, Jam. iv 9, v 9
waymentynge lamentation, Mt. ii 18
waytynges ambush, plots, Acts xx 19
welwe(n) fade, 1 Pet. i 4, v 4, Jam. i 11
wem blemish, spot, 1 Pet. i 19, Eph. v 27
werne to forbid, Acts x 47
wilfullyche willingly, 1 Pet. v 2
wilne imp. pl. will, desire, Rom. xii 16
wite to know, Acts ii 36; *wiste* pt. sg. knew, Acts ii 30
wodnesse madness, 2 Pet. ii 16
wo(o)de mad, wild, Acts viii 11, Jud. 13
wonnes pr. sg. dwells, Acts xvii 24; *wonyed* pt. sg. Prol. 2. 32; *wonned* pt. pl. dwelt, Acts xix 10
wonynge dwelling, 1 Pet. i 17
wrachful revengeful, 1 Thes. iv 6, Rom. xiii 4
wrye to cover, 1 Cor. xi 6, 7
wycche a sorcerer, Acts xiii 6, 8
wyndel a basket, Mt. iii 12

wyterly assuredly, for certain, Acts xxiii 20

y-blend p.p. blinded, 1 John ii 11
y-brent p.p. burnt, 1 Cor. vii 9
y-dodded p.p. cut off, shorn, 1 Cor. xi 6
y-folewed p.p. baptized, p. 47. 16, 20
y-grefed p.p. charged, burdened, 1 Tim. v 16
y-hyzed p.p. hastened, 1 Thes. ii 17
y-knowe to make known, 'notas facere,' Col. i 27
y-lefed p.p. believed, 1 Tim. iii 16
y-mynused p.p. diminished, Col. i 21
y-seo imp. pl. beware of, take heed to, Phil. iii 2
y-seye p.p. seen, Phil. iii 4
y-spreynd p.p. sprinkled, Heb. ix 13
y-styed p.p. ascended, 1 Cor. ii 9
y-tend p.p. kindled, Jam. iii 6
y-tenped p.p. tithed, Heb. vii 9
y-wrye p.p. covered, 1 Tim. vi 8

zede(n) pt. pl. went, 2 John 7, 3 John 7, see *zode*
zerde rod, sceptre, Heb. i 8
zernes pr. sg. desires, wishes, Acts xv 23, xxiii 26; *zernede* p.p. xx 33
zerneynge a desire, wish, Acts xxv 23
zete, zote to pour, shed, Acts ii 17, 18; *zette* p.p. Acts i 18; *zotted* p.p. ii 33, x 45
zitte yet, Acts xxvi 22; **zut* 2 Pet. iii 4
zode pt. pl. went, Acts v 41, see *zede*
**zoue* p.p. given, Jam. i 5

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- EV.* *The Earlier Wycliffite Version*, edit. Forshall and Madden, Oxford 1850.
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- LV.* *The Later Wycliffite Version*, see *EV.*
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- N.E.D.* Murray, J. A. H., *A New English Dictionary on Historical Principles*, Oxford 1888—.
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- Sab.* Sabatier, P., *Bibliorum Sacrorum latinæ versiones antiquæ seu uetus Italica*, 3 vols. Remis 1743—9.
- S.E.W.* Arnold, Thos., *Select English Works of John Wyclif*, 3 vols. Oxford 1869.
- Siev. Gr.* Sievers, E., *Angelsächsische Grammatik*, 3rd edit., Halle 1898.
- t. Br.* ten Brink, B., *Chaucers Sprache und Verskunst*, 2nd edit., Leipzig 1899.
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arm. Codex Armachanus.
cav. Codex Cavensis.
cl. *Biblia Sacra vulgatæ editionis Sixti V...jussu recognita et Clementis VIII auctoritate edita*, Parisiis 1848.
F. Codex Fuldensis, Ranke, 1868.
g. *Gigas Librorum*, Belsheim, 1879.
K. Codex Bibliorum Karolinus, Brit. Mus. Add. 10546.
sc. *Biblia Sacra Vulgatæ Editionis Sixti V...jussu recognita*, Antverpiæ 1605.
tol. Codex Toletanus.
W. and W. Wordsworth, J. and White, H. J., *Nouum Testamentum... Latine secundum editionem S. Hieronymi*, Pars prior, Quattuor Euangelia, Oxonii 1889—98.
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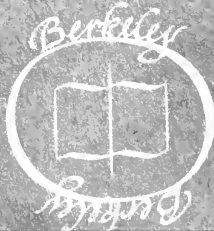
- ambstr.* Ambrosiaster, Migne xvii.
c (Ev.). Codex Colbertinus, Bibl. Nat. 254, Sabatier ; Belsheim, 1888.
C. Cyprianus, Hartel, Vindobonæ 1871.
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d (Paul). Codex Claromontanus, Tischendorf, 1852.
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