

Early English Text Society.

Instructions for Parish Priests

By

John Myrc.

EDITED FROM COTTON MS. CLAUDIUS A. II.,

BY

EDWARD PEACOCK, F.S.A., &c.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY.

BY TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCLXVIII.

Price Four Shillings.

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(With power to add Workers to their number.)

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BANKERS:

THE UNION BANK OF LONDON, REGENT STREET BRANCH,
14, ARGYLL PLACE, W.

The Publications for the first three years, 1864, 1865, and 1866, are out of print, but a separate subscription has been opened for their immediate reprint, and when thirty additional names have been received, the Texts for 1864 will be sent to press. Subscribers who desire all or either of these years should send their names at once to the Hon. Secretary.

The Publications for 1864 are:—

1. EARLY ENGLISH ALLITERATIVE POEMS, ab. 1320-30 A.D., ed. R. MORRIS.
2. ARTHUR, ab. 1440, ed. F. J. FURNIVALL.
3. LAUDER ON THE DEWTIE OF KYNGIS, ETC., 1556, ed. F. HALL.
4. SIR GAWAYNE AND THE GREEN KNIGHT, ab. 1320-30, ed. R. MORRIS.

The Publications for 1865 are:—

5. HUME'S ORTHOGRAPHIE AND CONGRUITIE OF THE BRITAN TONGUE, ab. 1617, ed. H. B. WHEATLEY.
6. LANCELOT OF THE LAIK, ab. 1500, ed. Rev. W. W. SKEAT.
7. GENESIS AND EXODUS, ab. 1250, ed. R. MORRIS.
8. MORTE ARTHURE, ab. 1440, ed. Rev. G. G. PERRY.
9. THYNNE ON CHAUCER'S WORKS, ab. 1598, ed. Dr. KINGSLEY.
10. MERLIN, ab. 1450, Part I., ed. H. B. WHEATLEY.
11. LYNDESAY'S MONARCHE, ETC., 1552, Part I., ed. F. HALL.
12. THE WRIGHT'S CHASTE WIFE, ab. 1462, ed. F. J. FURNIVALL.

The Publications for 1866 are:—

13. SEINTE MARHERETE, 1200-1330, ed. Rev. O. COCKAYNE.
14. KYNG HORN, FLORIS AND BLANCHEFLOUR, ETC., ed. Rev. J. R. LUMBY.
15. POLITICAL, RELIGIOUS, AND LOVE POEMS, ed. F. J. FURNIVALL.
16. THE BOOK OF QUINTE ESSENCE, ab. 1460-70, ed. F. J. FURNIVALL.
17. PARALLEL EXTRACTS FROM 29 MSS. OF PIERS PLOWMAN, ed. Rev. W. W. SKEAT.
18. HALI MEIDENHAD, ab. 1200, ed. Rev. O. COCKAYNE.
19. LYNDESAY'S MONARCHE, ETC., Part II., ed. F. HALL.
20. HAMPOLE'S ENGLISH PROSE TREATISES, ed. Rev. G. G. PERRY.
21. MERLIN, Part II., ed. H. B. WHEATLEY.
22. PARTENAY OR LUSIGNEN, ed. Rev. W. W. SKEAT.
23. DAN MICHEL'S AYENBITE OF INWYT, 1340, ed. R. MORRIS.

A few copies are left of No. 5, Hume's Orthographic, 4s.; No. 17, Extracts from Piers Plowman, 1s.; No. 20, Hampole's Treatises, 2s.; No. 22, Partenay, 6s.; No. 23, Ayenbite, 10s. 6d.

The Society's Report, January, 1867, with Lists of Texts to be published in future years, etc. etc., can be had on application to the Hon. Secretary, HENRY B. WHEATLEY, Esq., 53, Berners Street, W.

Early English Text Society.

Report of the Committee, January, 1868.

UNEXAMPLED as had been the progress of the Society in former years, its success in the year just passed must be held to have exceeded that of all previous ones, for not only have its own members increased by a hundred and seventy, not only has its income risen to £941, but it has given birth to what are, in fact, four other Societies, namely, its own Extra Series, the Spenser Society, the Roxburghe Library, and the Chaucer Society.* Thus reinforced, the Society can proceed with fresh vigour to the accomplishment of its task, with the determination not to rest till Englishmen shall be able to say of their Early Literature, what the Germans can now say with pride of theirs, "every work of it's printed, and every word of it's glossed." England must no longer be content to lag behind. But many a year of strenuous effort lies between this task just begun and its end. It is an effort in which every member of the Society is called on to take part; and during this present year, and all future ones, the Committee rely on its volunteers to put it in possession of, at least, the money power that the Government supplies to its English regulars under the Master of the Rolls,—a thousand a year. With an income of that amount, a real impression could be made on the work before us, and if every Member will but get one fresh subscriber during the year,† the income wanted will be at once secured. To the resolute Members who have made the Society what, in numbers and income, it is, the Committee especially appeal to continue their exertions, so that the Subscribers may be raised to the required thousand.

* The collection of Early French Texts, undertaken by MM. Paul Meyer and Gaston Paris, is also mainly due to the Society's example. A Lydgate Society, to take Lydgate, Occleve, and Hawes, is still wanted.

† "I will undertake to get twenty subscribers during 1868. I wish all the rest would undertake to get ten."—John Leigh, Manchester.

The review of the past year's work shows two sides to it; one of much encouragement, the other of less. To take the latter first. Members were offered thirty-two Texts during the year, in the original series, if they would find money for them; they found it only for seven,—and these instead of eleven, as in 1866,—which made necessary the starting of an Extra Series,* but yet that has been only able to take one Text, and part of another. Members were asked to double the Society's income: they left it at its old amount,† only making up by fresh subscriptions for the old revenue from back Texts. They were asked to reprint the back Texts of 1864 and 1865; they have only raised enough to reprint those of 1864. Still, new members take time and trouble to obtain; and that so many were obtained as 170, is cause for congratulation, not complaint. The Society's numbers were in its first three years successively, 145, 260, 409: in 1867 they reached 580; its income was in its first three years successively, £152, £384, £681: in 1867, it was £941; its issues of Texts were, successively, in 1864,-5,-6, four, seven, eleven: in 1867, nine,‡ and this with the help of the Extra Series; but as £68 of the cost of the Ayenbite, published in 1866, was carried over to 1867, in which year that sum (with the money paid for copying MSS. for 1868, etc.) would have produced one more Text, the issues of 1866 and 1867 may be looked on as equal. Thus, while in numbers (by the help of the Percy folio), and in income (by the help of the Extra Series) the Society has largely increased during 1867, in Texts it may be considered as having maintained its issue of 1866. Moreover, it has, by the establishment of the Extra Series§ for re-editions, taken these out of the way of the Manuscript work for the original Series, that pioneer work which is the Society's most important business.

The Texts of the past year have yielded to no prior ones in interest and importance, as will be manifest when their names are mentioned; they have touched more nearly the life of the people than ever before. In our *Miscellaneous Class*, Mr. Toulmin

* The Subscriptions to the Extra Series were at first made due every 1st of June. They are now made due every 1st of January, in order to avoid the necessity of two audits, and to suit the Hon. Secretary's accounts; but those subscribers who find it more convenient to pay their second guinea on June 1st can of course so pay it.

† That is, considering only the original series, for out of the £941 of 1867, the Camden and Philological Societies paid £93, and the Extra Series, £161.

‡ Or reckoning by pages, the issues were in 1864, 481 pages; in 1865, 950 pages; in 1866, 2034 pages; in 1867 there will be about 1860 pages.

§ Mr. Furnivall's letter last June, proposing this Extra Series, has been misunderstood by some as leaving the issue of the Series doubtful. That was not its intention. It meant to say 'The Series *will* be issued. Will you help it?'

Smith's, *English Gilds** will cast a light, as long desired as unexpected, on the condition of our early "common and middling folks" (*Gilds*, p. 178) in towns, and show the whole of urban England covered with brotherhoods "for cherishing love and charity among themselves" (p. 184), for mutual help in sickness and old age, and the performance of the last offices to the dead. It is in the spirit of these men that the Editor, Mr. Toulmin Smith, has thrown his work, gratis, into the Society's series, removing it from that superintended by the Master of the Rolls, where the circulation of the book, and its consequent usefulness, would have been lessened, though the Editor's full pay would have been secured. The Committee desire to express their strong sense of this generosity on Mr. Toulmin Smith's part.

The next great work of the year falls also into the *Miscellaneous Class*, for it is in its social aspect rather than its religious, that the Committee regard *The Vision of William concerning Piers Plowman*, as being of importance. For the first time, the first sketch of this noble English Poem has been given to the world, and with a loving care that has never been heretofore bestowed on the later versions. *Pierce the Ploughman's Crede* has likewise been issued under Mr. Skeat's editing, and here again for the first time, have appeared from the MS. the writer's own lines on the Real Presence, altered by the first printer, and copied from him by subsequent editors. For the Extra Series, Mr. Morris's other engagements have not allowed him to produce yet the first part of *Chaucer's Prose Works*, but it will be issued during 1868 to the subscribers to that series for 1867, and the edition will be the only separate one of the poet's prose ever published.

In our second class, Works illustrating our Dialects and the History of our Language, we have not only started our *Dictionary Series*, by the new edition of the first printed English Rhyming Dictionary, rendered now for the first time easily available by Mr. Wheatley's careful Index; but we have in the *English Gilds*, a most important collection of documents of one and the same date, from many of the counties of England, enabling us—under Mr. Richard Morris's guidance—to contrast their varying provincialisms, and also to see the differences between the language of the educated cleric and the provincial scribe of the same town. The linguistic importance of the volume is almost equal to its social, and had it done no more than confirm the existence in Lynn† of the initial *x* forms

* This will, it is hoped, be ready in February, or March.

† The *Songs and Carols* edited by Mr. Thomas Wright, for the Warton Club, in

known also in Coventry and Lincolnshire, it would have justified its publication. It ranks also as the second of our dated Texts (Report, 1866), the *Ayenbite* being the first.

In our third class, *Religious Treatises*, Mr. Perry has given us the nervous and rythmical Sermon that Dan John Gaytryge made, the singular Poem of Sayne John the Evangelist, the Abbey of the Holy Ghost, etc.; while Mr. Furnivall has added, besides the curious Poems on the Pilgrim's Sea-Voyage and the Parliament of Devils, etc., those tender Hymns to the Virgin and Christ, that simple Prayer of Richard de Castre's, whose pathos all must feel. The issue of the revised version of Hampole's *Office* promised in our last Report has been postponed, as a better MS. of it than the Thornton one has been found.

In our first class, *Romances*, no work has been issued during the past year in the original series; and this because the Committee gave notice in their last Report that they would consider "the Arthur and other Romances in the Percy Folio as part of the Society's Texts." No less than twelve Romances, or Romance-Poems, being in the Percy Folio, now all in type,—including three Poems at first intended for the Society's second *Gawaine* volume—the Committee felt absolved from the necessity of producing more. But they regret to hear that the subscriptions to the Folio have not covered half the cost of printing it, and they trust that those Members who have not yet taken the book on the favourable terms at which it has been offered to Members of the Society and their friends, will speedily do so.* In the Extra Series, *The Romance of William of Palerne* (or *William and the Werwolf*) will be issued for 1867 in January or February, 1868, re-edited by Mr. Skeat, with the missing portion supplied from the French original by the kind help of Monsieur Michelant, of the Imperial Library of France. The fragment of an alliterative *Romance of Alexander*, assumed to be by the translator of *William of Palerne*, will be issued in the same volume.

Another most important section of the Society's work, the spread of the study of English in schools, and as a recognised

1853, from the Sloane MS. 2593, contain the *x* forms (*xal*, etc.) as well as the Midland (and Northern) *quan*, *quat*, etc.; and at p. 74 occur the lines—

"Many merveylis God haȝt sent,
Of lytenyng and of thunder dent;
At the frere ca[r]mys haȝt it bent,
At *Lynne* toun, it is non nay.
Lytenyng at *Lynne* dede gret harm,
Of tolbothe and of fryre earm

* It will be remembered that in the proposal for printing the Folio, the promoter said, "without the conviction that these Members [of the Early English Text Society] would back me, I would never have entered on the undertaking; and the ultimate benefit of it will result to their Society."

branch of education,* has during the last year made a splendid advance. Interest and enquiry have been aroused on all sides, and many of the most thoughtful and able teachers have declared in its favour, as is shown by Professor Seeley's *Lecture*, the *Essays on a Liberal Education*, the proximate establishment of *The London Student*, the introduction of regular English teaching into Marlborough College, King's College School, etc. The Committee believe also that the forthcoming Report of the Schools Commission will take the same view. Mr. Morris's *Specimens of Early English* has been adopted as the Text-book for the B.A. degree in the University of London; and to meet the growing want in schools for early text-books, Mr. Morris has issued his *Selections from Chaucer*, and Mr. Skeat's *Pierce the Ploughman's Crede* has been published separately as a

* The Society does not of course desire the study of Early English apart from that of modern and middle English, but as the head and crown of the later work. On the English training in the City School, Mr. Abbott says, in a letter to Mr. Furnivall—"My great object is to influence the home-reading of the boys, and direct it to the English classics instead of trash. For this purpose some classical English work (as for example, Milton's 'Comus,' Pope's 'Iliad,' Scott's 'Ivanhoe,' Scott's 'Marmion,' Milton's 'Paradise Lost')—is allotted to each class from September to Christmas. From Christmas to Easter a play of Shakespeare is substituted. In studying such a work as Pope's 'Iliad,' the boys are expected to know the *plot* of the whole book thoroughly, and they are also expected to get up a part of the *plot* with minute attention to details, the parsing, derivation of words, etc. They are also expected to repeat some passages from memory. I wish a boy who leaves at the age of 16 for business, with perhaps few definite ideas derived from Latin authors, to have derived if possible some definite ideas from English authors. A boy who passes through the middle of the school from the age of 13, suppose, to that of 16, would, in the ordinary course of things, read four plays of Shakespeare, and four other standard English works. His reading would be tested by frequent examinations, and he would be taught the difference between careful reading and careless reading. Such a course might engender a desire of more extended reading, a love of good books, a disgust for bad ones. All this seems to me very valuable. If all boys had good libraries and good homes we might, perhaps, dispense with a part of our English training (though even then a boy could not derive all the benefit from home-reading that he could from home-reading tested by school-examination), but, as things are, I consider our English training indispensable.

"Here are some of the books studied in different classes—beginning from the lowest in the senior school:—

Grammar Class.	(<i>By heart</i>)	{ "Ruin seize thee."	Gray.
		{ "Ivanhoe."	Scott.
I Class.	(<i>By heart</i>)	{ "Ivry."	Maeaulay.
II Class.		{ "Quentin Durward." ...	Scott.
		{ "Marmion."	Scott.
III Class.	(<i>By heart</i>)	{ "Allegro and Penseroso." ..	Milton.
		{ "Old Mortality."	Scott.
Latin Class.		{ Pope's "Iliad."	
IV Class.		{ "Paradise Lost," (two books).	
		{ Trench on "Words."	
(<i>For this year,</i>	V Class.	{ A book of the "Faery Queen."	
1867.)		{ 1st part of Angus' "Handbook."	
(<i>For this year.</i>)	VI Class.	{ "Piers Plowman's Crede."	
		{ Dante's "Inferno" (Carey).	
		{ Angus' "Handbook."	

school book. Professor Hiram Corson's edition of Chaucer's *Legend of Good Women* is also here worthy of note. The foundation of an Anglo-Saxon professorship at Cambridge by a member of the Society, the Rev. Professor Bosworth, has been announced, and when completed will rescue that seat of learning from the disgrace it has hitherto laboured under, that the University of Spenser, Ben Jonson, Bacon, Milton, Wordsworth, Byron, Macaulay, and Tennyson, has had no recognised teacher of their mother tongue. Well has Professor Seeley said,* "Classical studies may make a man intellectual, but the study of the native literature has a moral effect as well. *It is the true ground and foundation of patriotism.* . . . We too are a great historic nation; we too have 'titles manifold.' This country is not some newly discovered island in the Northern seas. . . . But the name of Milton sounds like any other name to those who have not pondered over his verses. I call that man uncivilized who is not connected with the past through the state in which he lives, and sympathy with the great men who have lived in it." Whencesoever the mighty of old come, we can set their peers beside any, their lords over many, from the rolls of our early and middle times, and in the knowledge of these men's words and thoughts lies one of the springs of the regeneration of our land.

In connection with the study of Early English, the Committee allude also with special gratification to its spread in Germany; to the completion of Dr. Stratmann's 'Dictionary of the Old English Language, compiled from Writings of the XIII, XIV and XV centuries,'—the best book of its kind;—the same editor's announced edition of the *Owl and Nightingale* from the MSS.; and the appearance of Mätzner and Goldbeck's *Sprachproben*, or 'Specimens of Early English,' which though unluckily not re-edited from the MSS., contains elaborate notes and careful Introductions that reflect the highest credit on the editors.

The winners of the Society's Prizes in 1867 for the study of English before Chaucer were:—

<i>Winners.</i>	<i>Examiners.†</i>
Alexander Monro.	} Rev. Prof. Bosworth, Oxford.
George Lever Widemann.	
John Bradshaw.	
Henry A. Harben.	Prof. Dowden, Trinity Coll., Dublin
	„ Morley, Univ. Coll., London.
	„ Brewer, King's Coll., London.
Boswell Berry	„ Masson, Edinburgh.
W. Taylor Smith.	„ A. W. Ward, Owen's Coll., Manchester.
Laurence Thomson.	„ Nichol, Glasgow.
George Crighton.	„ Baynes, St. Andrew's.
W. G. Rushbrooke.	Rev. E. A. Abbott, City of London School.

* Macmillan's Magazine, November, 1867, p. 86, Lecture on *English in Schools*.

† From a misunderstanding, Professor Moffatt, of Galway, did not examine for the Society's prize. The pupils of Prof. Rushton, of Cork, were absent at the Civil Service Examinations when the College ones were held.

The Committee have again to return thanks to the several Professors and Mr. Abbott, for the trouble they have taken in giving lectures and holding examinations for these prizes. It is gratifying to know that in one instance at least, the Society's prize has induced the best man of his year at a college to take up the study of Early English, and so to gain a possession above the worth of mere prizes.

The result of the past year's work is such as to call on every Member for increased exertion to extend the sphere of the Society's usefulness and operations. It is hindered on every side by want of funds, by want of attention from men in the hurry of business or fashionable life; and in securing either or both of these, Members will do good service to their Society.

For this new year of 1868, the Committee will issue to Members with this Report:—1. The very interesting set of Instructions to Parish Priests, by John Mirk, Canon of Lilleshall, in Shropshire, edited for the first time, from the best MS., by Mr. Edward Peacock. Its sketch of the life and duties both of priest and layman, is full of life-like touches and curious information. 2. In contrast with this, the even more curious and full picture of the outer life of page and duke, of school-boy and girl, of olden time, contained in the largest collection of verse treatises yet made on the Manners and Meals of our ancestors, edited by Mr. Furnivall, entitled *The Babees Book, etc.*, and having Forewords on Education in Early England before 1450 A.D. 3. Another most curious Treatise on Female Education in the fourteenth century,—*The Knight de la Tour Landry*, edited by Mr. Thomas Wright,—showing how then, by precept and the citation of examples, a father taught his motherless girls to “learn and see both the good and evil of the time past, and for to keep them in good cleanness, and from all evil in time coming.”* To these the Committee propose to add:—4. Perhaps the most important linguistic text issued by the Society, *Early English Homilies*, ab. 1200 A.D., edited by Mr. Richard Morris, showing a stage in the development of English Noun-inflexions, hitherto unknown and unexpected, and exhibiting an extraordinary confusion of forms, besides most pleasant quaintnesses of speech, of thought, and life. 5. The Third Part of the Romance of *Merlin*, edited by Mr. H. B. Wheatley. 6. Part III. of Sir David Lyndesay's Works, *The Historie and Testament of Squyer Meldrum*, edited by Dr. F. Hall. And the Committee trust that Members will supply funds enough to enable the *Gawaine*

* Immediate payment of the present year's subscriptions is required, in order that the printers' bills for these Texts may be discharged; and the Committee again request each Member to direct his Banker to pay his Subscription on every 1st of January to the Society's account, at the Regent-street Branch of the Union Bank.

Poems, the short Anglo-Saxon *Finding of the Holy Cross*, the *Alliterative Romance of the Destruction of Troy*, Text B. of *Langland's Vision of Piers Plowman*, and the *Catholicon*, to be included in this year's issue, for the books can be ready whenever the money for them is forthcoming.

For the EXTRA SERIES the year's issue will be:—

1. Caxton's Book of Curtesye, in Three Versions:—1, from the unique printed copy in the Cambridge University Library; 2, from the Oriel MS. 79; 3, from the Balliol MS. 354. Edited by F. J. Furnivall, Esq., M.A.
[To be issued with "*William of Palerne*."]
2. *Havelok the Dane*. Re-edited from the unique MS. by the Rev. W. W. Skeat, M.A., with the sanction and aid of the original editor, Sir Frederic Madden.
3. Chaucer's Prose Works. Part II. Edited from the MSS. by Richard Morris, Esq.

The Committee desire to express their warm thanks to Sir Frederic Madden for withdrawing his formerly expressed wish that *Havelok* should not be re-edited by the Society, and for now nominating Mr. Skeat to reproduce in a more accessible form, the Text so much desired by Students,—a Text whose reputation is so largely due to the great ability and care of him who first gave it to the small public of the Roxburghe Club.

With regard to the large-paper copies of the Extra Series, the Committee give notice that when the number of pages issued becomes so large as to leave little or no profit to the Society, the subscription to the large-paper copies will be raised. The cost of the hand-made laid paper for these is very heavy, fifty-four shillings a ream, and though the subscribers will probably get for two guineas double the quantity of matter that, and on better paper than, the Roxburghe Club members get for five guineas, yet when the year's issue exceeds two moderate, or three thin volumes, it can be produced only at a loss of the profit that these large-papers are expected to yield. And as the Society has from the first set its face against luxurious editions except as a help to working ones, the large-papers must fulfil the condition of yielding that help, or the Society cannot consent to produce them.

The REPRINTING FUND has now 90 Subscribers, and their subscriptions, with £47 from the sale of back Texts, will enable the Texts of 1864 to go to press at once, and there can be no doubt that this year will see them all reprinted.

The Committee invite offers of voluntary assistance from those who may be willing to edit or copy Texts, or to lend them books for reprinting or for re-reading with the original MSS.

The Subscription to the Society is £1 1s. a year [and £1 1s. (Large Paper £2 2s.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Union Bank of London, 14, Argyll Place, Regent Street, W., or by post-office order (made payable to the Chief Office, London) to the Hon. Secretary, HENRY B. WHEATLEY, Esq., 53, Berners Street, London, W.

List of Texts for Publication in future years :

I. ARTHUR AND OTHER ROMANCES.

- The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. To be edited from the unique MS. in the Hunterian Museum, Glasgow, by the Rev. G. A. Panton, and D. Donaldson, Esq. [*In the Press.*]
- Merlin, Part IV. To be edited by H. B. Wheatley, Esq. [*Copied.*]
- The Romance of Arthour and Merlin. Re-edited* from the Auchinleck MS. (ab. 1320-30 A.D.), and the Lincoln's Inn and Douce MSS.
- The History of the Saint Graal or Sank Ryal. By Henry Lonelich Skynner, (ab. 1440 A.D.) To be re-edited from the unique MS. in the Library of Corpus Christi Coll., Cambridge, by F. J. Furnivall, Esq., M.A.
- Le Morte Arthur, re-edited from the Harl. MS. 2252, by F. J. Furnivall, Esq., M.A.
- The Arthur Ballads.
- The Romance of Sir Tristrem. To be re-edited from the Auchinleck MS.
- The Romance of Sir Gengerides in Ballad Metre, from the unique MS. in Trin. Coll., Library, Cambridge. To be edited by W. Aldis Wright, Esq., M.A.
- The English Charlemaigne Romances, re-edited from the Auchinleck MS., Lansd. 381, etc.
- Sir Ferumbras, a Charlemaigne Romance in Southern verse (ab. 1377 A.D.): from MS. Ashmole 33. [*Part copied.*]
- The Romance or Legend of Sir Ypotis. From the Vernon and other MSS. [*Copied.*]
- The English Alexander Romances. Chevelere Assigne.
- The Early English Version of the Gesta Romanorum. To be re-edited from the MSS. in the British Museum and other Libraries.

II. DIALECTAL WORKS AND DICTIONARIES.

- The Gospel of Nicodemus in the Northumbrian dialect. To be edited for the first time from Harl. MS. 4196, etc., Cotton-Galba, E. ix., by R. Morris, Esq. [*Part copied.*]
- Lives of Saints, in the Southern dialect. To be edited from the Harleian MS. 2277 (ab. 1305 A.D.) by R. Morris, Esq.
- Barbour's Lives of Saints (in the Northern dialect). From the MS. in the Cambridge University Library.
- Audelay's Works in the Shropshire Dialect. To be edited from the Douce MS. 302, by Richard Morris, Esq. [*Part copied.*]

A Series of Early-English Dictionaries.

- Catholicon Anglicum. An English-Latin Dictionary (A.D. 1480). To be edited from Lord Monson's MS. by H. B. Wheatley, Esq. [*Copied.*]
- A little Dictionary for Children (W. de Worde), or a shorte Dictionarie for younge beginners (1554), by J. Withals. (The earliest edition, to be collated with the succeeding editions.) To be edited by Joseph Payne, Esq.
- Abecedarium Anglieo-latinum, pro Tyrunculis, Richardo Huleto exscriptore. Londini, 1552. To be edited by Danby P. Fry, Esq.
- An Alvearie, or Quadruple Dictionarie in Englishe, Latin, Greeke, and French, by John Baret. (The edition of 1580 collated with that of 1573.)

Also, Latin-English,—

- Horman's Vulgaria, 1519, 1530. To be edited by Toulmin Smith, Esq.

* The re-editions may, and probably will, be transferred to the *Extra Series*, as the getting out of the different works must depend on the power and convenience of the Editors who devote their time and energies to the Society's service, and on the relative amounts subscribed to the Original and Extra Series. The income of each Series should be raised to a thousand a year. The present lists contain probably £20,000 worth of work. Another £40,000 to that would perhaps finish the Society's task; and with a will the work may be done by the present generation. We have now fair hold of it, and should resolve not to loosen our hold till all the work is down.

III. MISCELLANEOUS.

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Balance at Bankers from last year's account...	31	10	0	
SUBSCRIPTIONS :—				
1867. Three Hundred and fifty at £1 1s.	367	10	0	
One hundred and thirty-four at £1	134	0	0	
1868. Twenty	20	19	0	
Payment for Ten Years in advance from Lord Stanley, 1868-77	10	10	0	
Arrears	56	8	0	
Sale of Texts (Trübner)	1	9	4	
" (Ayenbite of Inwyt to members of the Kent Arch. Soc.)... ..	1	19	0	
Philological Society (Extra for Ayenbite)	20	0	0	
" (Share of Levin's Manipulus)	25	0	0	
Camden Society (ditto)	48	2	6	
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Subscriptions for back years on Account... ..	62	16	0	
EXTRA SERIES.				
Ninety-three Subscriptions for 1867 and 1868	108	13	0	
Subscriptions from Percy MS. Fund... ..	52	10	0	
	161	3	0	
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Wm. CUNNINGHAM GLEN, } AUDITORS.
REGINALD ILANSON, }

Myrc's
Instructions for Parish Priests.

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Instructions for Danish Priests.

By John Myrc.

EDITED FROM COTTON MS. CLAUDIUS A. II.,

BY

EDWARD PEACOCK, F.S.A., & c.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY.

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MDCCCLXVIII.

PREFACE.

THE poem, now printed for the first time, has been preserved in at least three manuscripts. The best of these, as giving the earliest and purest text, is the one in the British Museum,¹ from which the present imprint is made. It was written out, in the editor's opinion, not later than the year 1450, perhaps a little earlier; but the language is of a somewhat older date. The other two manuscripts are among the late Mr. Douce's collections in the Bodleian Library.² These differ frequently, but seldom materially, from the London copy. They are of later execution, and shew a tendency to the vocabulary of the north country in their variations. They are not the handy-work of the same scribe, but the texts are so nearly identical that there can be little doubt that they have both been copied from one original. All the various readings that seemed of any interest have been noted. It was not desirable to record every difference of spelling.

Of the writer of the work nothing is known, except that he was a canon of Lilleshall, in Shropshire, a house founded by Richard de Belmeis, between 1144 and 1148, for a body of Arroasian canons. They were a branch of the order of canons regular of St. Austin, who took their name from the

¹ Cotton MS., Claud A. ii.

² Douce MSS., 60 and 103.

City of Arras, near which their first house, dedicated to St. Nicholas, was situated. The offshoot of which Mirk was in due time a member had, in its early days, many migrations. The first English home of the brotherhood seems to have been at a place called Lizard Grange. They afterwards occupied for a time some houses at Donnington Weald, from whence they moved to Dorchester, where they seem to have remained until their permanent home was fitted for their reception. Here they continued to reside until the suppression of the monastic orders. The site of the Abbey was granted by Henry the Eighth, in the thirty-first year of his reign, to James Leveson. Some remains still exist to shew that the church was a Norman building of fine proportions.¹

Mirk was the author of another book, also in English, which is well worthy of the attention of those who take an interest in our earlier literature. A copy is preserved in the same volume from which this imprint is taken. Its title is *Liber Festivalis*. It consists of a collection of Sermons for the higher festivals of the Christian year, beginning with the first Sunday in Advent.

Mirk tells us that he translated this poem from a Latin book called *Pars Oculi*. Some people have therefore thought that it is a versified translation of John De Burgo's *Pupilla Oculi*. Such a suggestion can only have been made by persons whose acquaintance with the books was limited to their titles. De Burgo's book is probably twenty times as large, and is as different from Mirk's verses as a book well can be that treats in part upon similar subjects.

The *Manuale Sacerdotis* of Johannes Miræus, prior of Lilleshall, has also been conjectured to be the origin from which Mirk translated.² The prior's book is much like the monk's,

¹ Monast. Anglie, vi. 261; Coll. Arch., i 28; Pitseus, 577.

² There is a manuscript of this work in the Harleian Library, No. 5306.

both in subject and method of treatment ; but it is much larger, and, in other ways, quite an independent work.

Although we cannot at present put our hands upon the original Latin text from which the version before us was made, it is quite evident that there is very little that is original about it. How could there be? The author was treating on subjects that were as old as the Christian church, and giving directions how priests with little book learning or experience were to teach the faith to their flocks. Great numbers of independent works of this nature were produced in the Middle Ages. There is probably not a language or dialect in Europe that has not now, or had not once, several treatises of this nature among its early literature. The growth of languages, the Reformation, and the alteration in clerical education, consequent on that great revolution, have caused a great part of them to perish or become forgotten.

A relic of this sort, fished up from the forgotten past, is very useful to us as a help towards understanding the sort of life our fathers lived. To many it will seem strange that these directions, written without the least thought of hostile criticism, when there was no danger in plain speaking, and no inducements to hide or soften down, should be so free from superstition. We have scarcely any of the nonsense which some people still think made up the greater part of the religion of the Middle Ages, but, instead thereof, good sound morality, such as it would be pleasant to hear preached at the present day.

The instructor tells his pupils of the great evil it is to have ignorant clergy, how instead of instructing their people they by their ill example lead them into sin. How their preaching is worth but very little if they tell lies or get drunk, are slothful, envious, or full of pride. How they may not without sin haunt taverns, or practice violent and cruel sports ;

may not dance nor wear “cuted clothes and pyked schone;” nor go to fairs and markets, and strut about girt with sword and dagger like knights and esquires. On the other hand, he says priests must be gentle and modest, given to hospitality, and the reading of the psalter. They must avoid as much as may be the service of women, and especially of evil ones; eschew coarse jokes and ribald talking, and must be especially careful to shave the crown of their heads and their beards.

The priest must not be content with simply knowing his own duties. He must be prepared to teach those under his charge all that Christian men and women should do and believe. We are told that when any one has done a sin he must not continue long with it on his conscience, but go straight to the priest and confess it, least he should forget before the great shriving time at Easter tide. Pregnant women especially are to go to their shrift and receive the holy communion at once. Our instructor is very strict on the duties of midwives—women they were really in those days. They are on no account to permit children to die unbaptized. If there be no priest at hand, they are to administer that sacrament themselves if they see danger of death. They must be especially careful to use the right form of words, such as our Lord taught; but it does not matter whether they say them in Latin or English, or whether the Latin be good or bad, so that the intention be to use the proper words. The water and the vessel that contained it are not to be again employed in domestic use, but to be burned or carried to the church and cast into the font. If no one else be at hand, the parents themselves may baptize their children. All infants are to be christened at Easter and Whitsuntide in the newly blessed fonts, if there have not been necessity to administer the sacrament before. God-parents are to be careful to teach to their God-

children the *Pater Noster*, *Ave Maria*, and *Credo*, and not to sleep in the same bed with them until they are old enough to take care of themselves, least they should be over-lain. Neither are they to be sponsors to their God-children at confirmation, for they have already contracted a spiritual relationship. Both the God-parents and those who have held the child at its confirming are spiritual relatives, and may not afterwards contract marriage with it.

Before weddings, bans are to be asked on three holidays; and all persons who contract irregular marriages, and the priests, clerks, and others that help thereat, are cursed for the same. The real presence of the body and blood of our Saviour in the Sacrament of the Altar is to be fully held; but the people are to bear in mind that the wine and water given to them after they have received Communion is not a part of the sacrament. It is an important thing to behave reverently in church, for the church is God's house, not a place for idle prattle. When people go there they are not to jest, or loil against the pillars and walls, but kneel down on the floor and pray to their Lord for mercy and grace. When the gospel is read they are to stand up and sign themselves with the cross; and when they hear the sanctus bell ring, they are to kneel and worship their Maker in the blessed sacrament.

Not a word is said by Mirk indicating that he knew anything about pews or even benches for the lay people. It is probable that these conveniences were not commonly needed at the time when he wrote.

All men are to shew reverence when they see the priest carrying the host and the sick. Whether the ways be dirty or clean they are not to think of their clothes, but reverently to kneel down "to worshype Hym that alle hath wroghte."

The author gives some very interesting instructions about

churchyards, which shew, what we knew from other circumstances to be the case, that they were sometimes treated with shameful irreverence. It was not for want of good instruction that our ancestors, in the days of the Plantagenets, played at rustic games, and that the gentry held their manorial courts over the sleeping places of the dead. That then, as seventy years ago,—as now perhaps—

“ dogs and donkeys, sheep and swine,
The clerk's black mare, the parson's kine,
Among the graves their pastime take ;
That at the yearly village wake
Each man and woman, lad and lass,
Do play at games upon the grass ;
Set curs to fight and cats to worry,
And make the whole place hurry-skurry.”

Of witchcraft we hear surprisingly little. Mirk's words are such that one might almost think he had some sceptical doubts on the subject. Not so with usury or “okere.” The taking interest for money, or lending anything to get profit thereby, is, we are shewn, a “synne full greuus.” This was the universally received teaching in his day, and for many centuries after. Perhaps the most remarkable fluctuation of opinion that has taken place in the modern period, is the silent change that has passed over men's minds on this important subject.

After these and several more general instructions of a similar character, almost all of them showing good religious feeling and clear common sense, the author gives a very good commentary on the Creed, the Sacraments, the Commandments, and the deadly sins. The little tract ends with a few words of instruction to priests as to the manner of saying mass, and of giving holy communion to the sick.

When the editor first read this little book, in one of the Oxford manuscripts, it was his intention to print it with an extended commentary, for the purpose of illustrating the

ritual, religious, and social feelings of an important period in history. This would have been out of place in a publication of the Early English Text Society. The document as it stands speaks clearly enough to those to whom its voice is audible.

As an illustration of Mirk's work the editor has printed from Lansdowne MS., 762, seven questions to be asked of persons near death. The date of the manuscript from which they are taken is thought to be about 1470. The volume is partly written on vellum and partly on paper, and contains many different pieces. Several of them are prophesies.

The editor must not conclude without thanking his learned friend, John Ross, Esq., of Lincoln, for his many valuable notes and suggestions; especially for the interesting extracts concerning ankresses, from his unrivalled collections relative to the history of this his native county. He has also received kind help from the very Reverend Daniel Rock, D.D.; and from his friends James Fowler, Esq., F.S.A., of Wakefield, and the Reverend Joseph T. Fowler, F.S.A., of St. John's College, Hurstpierpoint.—E. P.

BOTTESFORD MANOR, NEAR BRIGG,
September 9, 1867.

ERRATA.

P. 22, l. 709, *scales* for *seales*.

P. 66, l. 28, *father and son* for *father to son*.

Instructions for Parish Priests.

COTTON. MS. CLAUDIUS A II. FOL. 127.

¶ *Propter presbiterum parochialem instruendum.*

- God seyth hym self, as wryten we fynde,
That whenne þe blynde ledeth þe blynde,
In to þe dyche þey fallen boo,
- 4 For þey ne sen whare by to go.
So faren prestes now by dawe;
They beth blynde in goddes lawe,
That whenne þey scholde þe pepul rede
- 8 In to synne þey do hem lede.
Thus þey haue do now fulle zore,
And alle ys for defawte of lore,
Wharefore þou preste curatoure,
- 12 þef þou plesse thy sauououre,
þef thou be not grete clerk,
Loke thou moste¹ on thys werk;
For here thou myzte fynde & rede.
- 16 That þe be-houeth to conne nede,
How thou schalt thy paresche preche.
And what þe nedeth hem to teche,
And whyche þou moste þy self be.
- 20 Here also thou myzte² hyt se;
For luytel ys worthy þy prechyng,
þef thou be of euyle luyng.
- When the blind
lead the blind
both fall into the
ditch.
- Priests lead their
flocks into sin
through their
own want of lore.
- Ignorant priests
should read this
book.
- Preaching worth
little if the
preacher's life be
evil.

¹ oft.

² myghtest.

Priests must be chaste,

and eschew lies and oaths,

drunkenness, gluttony, pride, sloth and envy.

They must keep from taverns, trading, wrestling, shooting, and the like.

[Fol. 127 back.]

Cuttid clothes, piked shoon, markets, and fairs to be avoided.

Armour not to be worn; beard and crown to be shaven.

They must practise hospitality,

read the psalter, and take heed of domesday.

- Preste,¹ þy self thow moste be chast,
 24 And say þy serues wyþowten hast,
 That mowthe & herte acorden I² fere,
 þef thow wole that god þe here.
 Of honde & mowþe þou moste be trewe,
 28 And grete oþes thow moste enchewe,³ (*sic*)
 In worde and dede þou moste be mylde,
 Bothe to mon and to chyld.
 Dronkelec⁴ and glotonye,
 32 Pruyde and slouþe and enuye,
 Alle þow moste putten a-way,
 þef þow wolt serue god to pay.
 That þe nedeth, ete and drynke,
 36 But sle þy lust for any thyng.
 Tauernef also thow moste for-sake,
 And marchauudyse þow schalt not make,
 Wrastelyng, & schotyng, & suche maner game,
 40 Thow myȝte not vse wythowte blame.
 Hawkyng, huntynge,⁵ and dawnsynge,
 Thow moste forgo for any thyng;
 Cuttede clothes and pyked schone,
 44 Thy gode fame þey wole for-done.
 Marketes and feyres I the for-bede,
 But hyt be for the more nede,
 In honeste clothes⁶ thow moste gon,
 48 Baselard ny bawdryke were þow non.
 Berde & crowne thow moste be schauē,
 þef thow wole thy ordere saue.
 Of mete and drynke þow moste be fre,
 52 To pore and ryche by thy degre.
 þerne⁷ thow moste thy sawtere rede,
 And of the day of dome haue drede;
 And euere do gode a-þeynes euele,
 56 Or elles thow myȝte not lyue wele.

¹ first.

² in.

³ eschewe.

⁴ Dronkelewe.

⁵ Hawkes, houndes.

⁶ clothing.

⁷ Besely.

- Wymmones serues¹ thow moste forsake,
 Of eucle fame leste they the make,
 For wymmenes speche that ben schrewes,
 60 Turne ofte a-way gode thewes.
 From nyse iapes² and rybawdye,
 Thow moste turne a-way þyn ye;
 Tuynde³ þyn ye þat thow ne se
 64 The⁴ cursede worldes vanyte.
 Thus thys worlde þow moste despyse,
 And holy vertues haue in vyse,
 þef thow do þus thow schalt be dere
 68 To alle men that sen and here.

Priests should be-
 ware of women,

and especially of
 shrews,

and avoid japes
 and ribaldry,

that they may
 despise the world
 and follow after
 virtue.

Quid & quomodo predicare debet parochianos suos.

- T**hus thow moste also preche,
 And thy paresche þerne teche;
 Whenne on hath done a synne,
 72 Loke he lye not longe there ynne,
 But a-non that he hym schryue,
 Be hyt⁵ husbände be hyt⁶ wyue,
 Leste he forþet by lentes day,⁷
 76 And oute of mynde hyt go away.
 Wymmen that ben wyth chy[l]de also,
 Thow moste hem teche how þey schule do.
 Whenne here tyme ys neghe y-come,
 80 Bydde hem do thus alle & some.
 Theche hem to come & schryue hem clene,
 And also hoscle hem bothe at ene,
 For drede of perele that may be-falle,
 84 In here trauelynge that come schalle.
 To folowe the chylde þef hyt be nede,
 þef heo se hyt be in drede;
 And teche the mydewyf neuer the latere,
 88 That heo haue redy clene watere,

What a priest
 must teach his
 flock.

Shriving.

Women with
 child to go to con-
 fession,

[Fol. 128.]
 and receive holy
 communion.

The midwife's
 duties.

¹ felaship.

² gaudees.

³ Turne.

⁴ This.

⁵ he.

⁶ she.

⁷ ester day.

The child to be
baptised if but
half born.

Thenne bydde hyre spare for no schame,
To folowe the chylde there at hame,
And thaghe þe chylde bote half be bore,
92 Hed and necke and no more,
Bydde hyre spare neuer þe later
To crystene hyt and caste on water ;
And but scho mowe se þe hed,

The midwife to
rip up the mother
to save the child's
life.

96 Loke scho folowe hyt for no red ;
And ʒef the wommon thenne dye,
Teche the mydwyf that scho hye
For to vndo hyre wyth a knyf,
100 And for to saue the chylde's lyf
And hye that hyt crystened be,
For that ys a dede of charyte.
And ʒef hyre herte ther-to grylle,

If the midwife's
heart fail her she
is to call in a
man to help her,

104 Rather þenne the chylde scholde spylle,
Teche hyre thenne to calle a mon
That in that nede helpe hyre con.
For ʒef the chylde be so y-lore,

for if the child is
lost through her
fault she may
weep for it ever-
more.

108 Scho may that wepen euer more.
Bote ʒef the chylde y-bore be,
And in perele thow hyt se,
Ryght as he byd hyre done,

112 Caste on water and folowe hyt sone.
A-noþere way þow myght do ʒet,
In a vessel to crystone hyt,
And when scho hath do ryȝt so,

The water and
vessel used in bap-
tism to be burnt
or cast into the
church font.

116 Watere and vessel brenne hem bo,
Othere brynge hyt to þe chyrche a-non,
And caste hyt in the font ston,¹

Baptism not to
be administered
twice.

But folowe thow not þe chylde twye,
120 Lest afterwarde hyt do the nuye.

[Fol. 128 back.]

Teche hem alle to be war and snel
That they conne scy þe wordes wel,

¹ These two lines are not in Douce MS. 103.

- And say the wordes alle on rowe
 124 As a-non I wole þow schowe;
 Say ryȝt thus and no more,
 For nou othere wy^mmenes¹ lore;
- ¶ I folowe the or elles² I crystene þe, in the nome of ^{The form of bap-}
 128 the fader & þe sone and the holy gost. Amen.² ^{tism}
 Or elles thus,² Ego baptiȝo te. N. In nomine patris
 & filij & spiritus sancti Amen.
 Englysch or latyn, whether me seyþ,
- 132 Hyt suffyseth to the feyth
 So that þe wordes be seyde on rowe,
 Ryȝt as be-fore I dyde þow schowe;³
 And ȝef þe eas be-falle so,
- 136 þat men & wy^mmen be fer hyre fro,
 Then may the fader wyþoute blame
 Crysten the chyldre and ȝeue hyt name;
 So may the moder in suche a drede
- 140 ȝef scho se that hyt be nede.
 ȝet thow moste teche hem more,
 That alle þe chyldren þat ben I-bore
 Byfore aster and whyssone tyde,
- 144 Eghte dayes they schullen a-byde,
 That at the font halowyngē
 They mowe take here folowyngē,
 Saue tho that mowe not a-byde
- 148 For peryle of deth to that tyde.
 A-nother tyme gyf hem folghthe
 As the fader & þe moder wolþe.⁴
 Godfader and godmoder þou moste preeche
- 152 þat þey here godchyldere to gode teche,
 Here pater noster and here crede
 Techen hem they mote nede.
 By hem also they schule not slepe
- 156 Tyl þey con hem self wel kepe.

may be said in
English or Latin.

The parents may
christen the child
if no one else be
nigh.

Children to be
christened at
Easter and Whit-
suntide only, ex-
cept of necessity.

God-parents to
teach their god-
children pater
noster, ave, and
creed,

and not to sleep
with them while
very young.

¹ kynnes. ² Not in Douce 103. ³ myghtest knowe. ⁴ þoȝte.

- Confirmation.
- Also wyth-ynne the fyfþe þere
 Do þat they I-bysbede were ;
 For tho þat bydeth ouer more,
 160 The fader & þe moder mote rewe hyt sore ;
 Out of chyrche schule be put
 Tyl þe byshepe haue bysbede hyt.
 [Fol. 129.] And ȝet moste thow teche hem more,
 164 That godfader and godmoder be war be-fore,
 ¶ That they þat ben at the folowyngæ,
 Holde not þe chylde at the confermyngæ ;¹
 And also þow moste, as þou dost preche,
 168 The cosyngæ of folowyngæ teche ;
 And þow wolt that conne wel,
 Take gode hede on thys spl.
 In the myddel the chylde stont,
 172 As he ys folowed in the font.
 ¶ Alle these be cosynges to hym for ay,
 That none of hem he wedde may ;
 The preste þat foloweþ, þe prestes chyldere, þe preste,
 176 And the chyldes fader & moder, þe godfader & hys
 Wyf knowe be-fore folghthe, þe godfader chylderen,
 the chyldes moder and hys godfader, &c.
 ¶ The same cosyngæ in alle thyngæ,
 180 Is in the chyldes confermyngæ.
 The chylde þat ys confermet,² þe byschop, þe
 bysheopes chylderen, þe byschop and þe chyldes
 fader and hys moder, the godfader and hys wyf,
 184 the chyldes fader and hys godfader, the chyldes
 moder and hys godmoder,
 ¶ These schule neuer on wedde oþer,
 But cosynges beth as suster & broþer.
 188 ȝet teche hem a-nother thyngæ,
 That ys a poynt of weddyngæ ;
 He that wole chese hym a fere,
 And seyth to hyre on thys manere,
- Espousals.

¹ bisshoping.² Not in Douce 103.

- 192 "Here I take the to my wedded wyf,
And there-to I plyghte þe my trowþe
Wyth-owten cowpulle or fleshly dede,"
He þat wommon mote wedde nede ;
- 196 For þaghe he or ho a-nother take,
That word wole deuors¹ make.
Loke also þey make non odde² weddyngæ,
Lest alle ben cursed in that doynge.
- 200 Preste & clerke and other also,
That thylke *serues* huydeth so,
But do ryȝt as seyn the lawes,
Aske the banns thre halydawes.
- 204 Then lete hem come and wytnes bryngæ
To stonde by at here weddyngæ ;
So openlyche at the chyrche dore
Lete hem eyther wedde othere.
- 208 Of lechery telle hem ryght þys
That dedly synne for sothe hyt ys ;
On what skynnes *maner* so hyt be wroȝt,
Dedly synne hyt ys forthe broght,
- 212 Saue in here wedhod³
That ys feyre to-fore god.
Thaȝ mon & wommon be sengul boþe,
As dedly synne they schulen hyt loþe.
- 216 Also thys mote ben hem sayde,
Boþe for knaue chyldere & for mayde,
That whenne þey passe seuen ȝere,
They schule no lengere lygge I-fere,
- 220 Leste they by-twynne hem brede
The lykyngæ of that fowle dede.
Also wryten wel I fynde,
That of synne aȝeynes kynde
- 224 Thow schalt thy paresch no þynge teche,
Ny of that synne no thyngæ *preche* ;

Form of marriage.

Irregular marriages are cursed.

Banns to be asked.

[Fol. 129 back.]

Lechery a deadly sin,

save in wedlock.

Children not to sleep together after seven years of age.

Pæderastia.

¹ a dome.² hond.³ wededhod.

Adultery is a
great sin,

which a man
must confess to
his shrift-father.

Confession.

Communion to be
received.

[Fol. 130.]

The real presence
to be believed in.

It is but wine
and water that
is given to the
people after com-
munion.

Directions for re-
ceiving commu-
nion.

Wine and water
to be drunk after
the host is eaten.

- But say þus by gode a-vys,
þat to gret synne forsoþe hyt ys,
228 For any mon þat bereth lyf
To forsake hys wedded wyf
And do hys kynde other way,
þat ys gret synne wyþowte nay ;
232 But how and where he doth þat synne,
To hys schryffader¹ he mote þat mynne.
Also thow moste thy god pay,
Teche thy paresch þus & say,
236 Alle that ben of warde² & elde
þat cummen hem self kepe & welde,
They schulen alle to chyrche come,
And ben I-schryue alle & some,
240 And be I-hoseled wyth-owte bere
On aster day alle I-fere :
In þat day by costome
þe schule be hoselet alle & some.
244 Teche hem þenne wyth gode entent,
To be-leue on that sacrament ;
That þey receyue in forme of bred,
Hyt ys goddes body þat soffered ded
248 Vp on the holy rode tre
To bye owre synnes & make vs fre.
Teche hem þenne, neuer þe later,
þat in þe chalys ys but wyn & water
252 That þey receyueth for to drynke
After that holy hoselynge ;
Therefore warne hem þow schal
That þey ne chewe þat ost to smal,
256 Leste to smale þey done hyt breke,
And in here teth hyt do steke ;
There fore þey schule wyth water & wyn
Clanse here mowþ that nozt leue þer In ;

¹ confessour.

² wytte

- 260 But teche hem alle to leue sadde,
 þat hyt þat ys in þe awter made,
 Hyt ys verre goddes blode
 That he schedde on þe rode.
- 264 Ȝet þow moste teche hem mare
 þat whenne þey doth to chyrche fare,
 þenne bydde hem leue here mony wordes,
 Here ydel speche, and nyce bordes,
- 268 And put a-way alle vanyte,
 And say here *pater noster* & here aue.¹
 No non in chyrche stonde schal,
 Ny lene to pyler ny to wal,
- 272 But fayre on kneus þey schule hem sette,
 Knelynge down vp on the flette,
 And pray to god wyth herte meke
 To ȝeue hem grace and *mercy* eke.
- 276 Soffere hem to make no bere,
 But ay to be in here prayere,
 And whenne þe gospelle I-red be schalle,
 Teche hem þenne to stonde vp alle,
- 280 And blesse² feyre as þey conue
 Whenne gloria *tibi* ys by-gonne,
 And whenne þe gospel ys I-done,
 Teche hem eft to knele downe sone ;
- 284 And whenne they here the belle ryng
 To that holy sakerynge,
 Teche hem knele downe boþe yonge & olde,
 And boþe here hondes vp to holde,
- 288 And say þenne in þys manere
 Feyre and softely wyth owte bere,
 “**I**hesu, lord, welcome þow be,
 In forme of bred as I þe se ;
- 292 *Ihesu* ! for thy holy name,
 Schelde me to day fro synne & schame ;

The consecrated
 wine is God's
 blood that was
 shed on the rood.

How to behave
 in church.

Men should there
 put away all
 vanity and say
 the *pater noster*
 and *ave*.

Not to loll about,
 but to kneel on
 the floor.

When the Gospel
 is read all people
 are to stand up.

[Fol. 130 back.]
 They are to kneel
 when they hear
 the bell ring at
 the consecration.

A Prayer.

¹ crede.

² add hem

- Schryfte & howsele, lord, þou graunte me bo,
 Er that I schale hennes go,
 296 And verre contryeyone of my synne,
 That I lord neuer dye there-Inne;
 And as þow were of a may I-bore,
 Sofere me neuer to be for-lore,
 300 But whenne þat I schale hennes wende,
 Grawnte me þe blysse wyth-owten ende. AMEN.¹
 Teche hem þus oþer sum oþere þyngē,
 To say at the holy sakeryngē.
 304 Teche hem also, I the pray,
 That whenne þey walken in þe way
 And sene þe preste a-gayn hem comyngē,
 Goddes body wyth hym beryngē,
 308 Thenne wyth grete deuocoyone,
 Teche hem þere to knele a-downe;
 Fayre ne fowle, spare þey noghte
 To worschype hym þat alle hath wroghte;
 312 For glad may þat mon be
 þat ones in þe day may hym se;
 For so mykyle gode doþ þat syȝt,
 (As seynt austyn techeth a ryȝt),
 316 þat day þat þow syst goddes body,
 þese benefyces schalt þou haue sycurly;¹
 Mete & drynke at thy nede,
 Non schal þe þat day be gnede;²
 320 Idele othes and wordes also
 God for-ȝeueþ the bo;
 Soden deth that ylke day,
 The dar not drede wyþowte nay;
 324 Also þat³ day I the plyȝte
 þow schalt not lese þyn ye syȝte;
 And euery fote þat þou gost þenne,
 þat holy syȝt for to sene,

All men are to kneel when they see a priest bearing the host.

The benefits received by seeing the host, according to St. Augustinus.

The recipient on that day shall not lack food, shall be forgiven idle words and oaths, shall not

[Fol. 131.]

fall by sudden death, nor become blind.

¹ Douce 103 gives this line thus: —“Thou shalt haue þes sikerly.”

² grede.

³ thilk.

- 328 þey schule be tolde to stonde in stede
 Whenne thou hast to hem nede.
 Also wyth-ynne chyrche & seyntwary¹
 Do ryȝt thus as I the say,
- 332 Songe and cry² and suche fare,
 For to stynte þow schalt not spare ;
 Castynge of axtre & eke of ston,
 Sofere hem þere to vse non ;
- 336 Bal and bares and suche play,
 Out of chyrcheȝorde put a-way ;
 Courte holdynge and suche maner chost,
 Out of seyntwary³ put þow most ;
- 340 For cryst hym self techeth vs
 þat holy chyrche ys hys hows,
 þat ys made for no þynge elles⁴
 But for to praye In, as þe boke telles ;⁵
- 344 þere þe pepulle schale geder with Inne
 To prayen and to wepen for here synne.
 Teche hem also wellæ and greythe
 How þey schule paye here teythe ;
- 348 Of alle þynge that doth hem newe,
 They schule teythe wellæ & trewe,
 After þe costome of þat cuntraye
 Euery mon hys teythyng⁶ schale paye
- 352 Bothe of smale and of grete,
 Of schep and swyn & oþer nete.
 Teyþe of huyre and of honde,
 Goth by costome of þe londe.
- 356 I holde hyt but an ydul þynge
 To speke myche of teythyngæ,

Games not to be
 played in church
 or churchyard.

Courts not to be
 held there.

The church God's
 house.

Tythes to be duly
 paid,

of small things
 and great, sheep,
 swine, and other
 live cattle.

It is useless to
 speak much of
 tithing, even ig-
 norant priests
 understand that.

¹ chireh hay.

² There is a note in Douce 103, f. 126b, in a hand a few years later than the text :—
 "Danseyng, cotteyng, bollyng, tenessyng, hand ball, fott ball, stoil ball & all maner
 other games out cherekyard.

I ye pra & reynge þat lent no be ther
 As it were in merket or fair."

³ churchyerd.

⁴ moȝt elles.

⁵ bookes.

⁶ Eche one teythe.

- For þaȝ a *preste* be but a *fonne*,¹
 Aske hys *teyþynge* welle he *conne*.
- Witchcraft for-
 bidden.
- 360 Wychecraftē and telynge,
 Forbede þou hem for any þynge ;
 For who so be-leueth in þe fay
 Mote be-leue thus by any way,
- [Fol. 131 back.]
- 364 That hyt ys a sleghþe of þe del³
 þat makeþ a body to cache cl.⁴
 þenne syche be-leue he gart hem haue,
 þat wychecraftē schale hem saue,
- 368 So wyth chames⁵ & wyth tele,
 He ys I-broȝte aȝeyn to hele.
 þus wyth þe fende he ys I-blende,
 And hys by-leue ys I-schende.
- Usury forbidden.
- 372 Vsure and okere þat beth al on,
 Teche hem þat þey vse non ;
 That ys a synne fullē greuus
 By-fore owre lord swete Ihesus.
- 376 God taketh myche on gref
 To selle a mon in hys myschef
 Any þynge to hye prys.
 For welle he wot þat oker hyt ys,
- 380 And lene .xij d. to haue .xiiij.
 For þat [is] vsure wyþowte wene.
 Teche hem also to lete one,
 To selle þe derrer for þe lone.
- 384 To *preche* hem also þou myȝt not wonde,—
 Bothe to wyf and eke husbonde,—
 þat nowþer of hem no penaunce take,
 Ny non a vow to chastite make,
- Husbands and
 wives not to make
 vows of chastity,
 penance, or pil-
 grimage without
 the consent of
 each other.
- 388 Ny no pylgrimage take to do
 But ȝef boþe assente þer to.
 These þre poyntes vrement
 Nowþer schale do but boþe assent,

¹ fon.² kon.³ Or "de[ue]l."⁴ Or "e[ue]l."⁵ charmes: chames in the text is probably a scribal error.

- 392 Saue þe vow¹ to Iherusalem,
 þat ys lawful to *þer* of hem.
 Þenne schale þe husbonde als blyue²
 Teche & preche so hys wyue,
- 396 That heo a-vow no maner þynge
 But hyt be at hys wytynge;
 For þa; heo do, hyt may not stonde
 But heo haue grawnte of hyre husbonde;
- 400 And ȝef þe husbonde assente þer to,
 Þenne nedely hyt mote be do;
 No more schale he verement
 But hys wyf þerto assent.
- 404 The pater noster and þe crede,
 Preche þy paresche þou moste nede;
 Twyes or þryes in þe ȝere
 To þy paresch hole and fere,
- 408 Teche hem þus, and byd hem say
 Wyþ gode entent euery day,
 "Fader owre þat art in heuene,
 Halowed be þy name *with* meke steuene,
- 412 þy kyngdom be for to come
 In vs synfulle alle and some;
 þy wylle be do in erþe here
 As hyt ys in heuene clere;
- 416 Owre vche dayes bred, we þe pray,
 þat þow ȝeue vs þys same day;
 And forgyue vs owre trespas
 As we done hem þat gult vs has;
- 420 And lede vs in to no fondyngē,
 But schelde vs alle from euel þynge. Amen."
 "Hail be þow mary fulle of grace;
 God ys wyþ þe in euery³ place;
- 424 I-blessed be þow of alle wymmen,
 And þe fruyt of þy wombe *Ihesus*!⁴ Amen."

Except the vow
 of a pilgrimage
 to Jerusalem.

Wives not to
 make vows un-
 known to their
 husbands.

[Fol. 132.]

Pater noster and
 creed to be
 taught.

The "Our Fa-
 ther."

The "Hail Mary."

¹ avoue.

² to stynt stryfe.

³ eche a.

⁴ MS. Ihe.

The "I believe."

I be-leue in oure holy dryȝt,
 Fader of heuene god, almyȝt,
 428 þat alle thyngē has wroȝt,
 Heuene and erþe & alle of noȝt :
 On ihesu cryst I be-leue also,
 Hys only sone, and no mo,
 432 þat was conceyued of þe holy spyryt,
 And of a mayde I-bore quyt,
 And afterward vnder pounce pylate
 Was I-take for vye and hate,
 436 And soffrede peyne and passyone,
 And on þe croys was I-done ;
 Ded and buried he was also,
 And wente to helle to spoyle oure fo,
 440 And ros to lyue the þryde day,
 And stegh to heuene þe .xl. day,¹
 ȝet he schale come wyþ woundes rede
 To deme þe quyke and þe dede.
 444 In þe holy gost I leue welle ;
 In holy chyrche and hyre spelle.
 In goddes body I be-leue nowē,
 A-monge hys seyntes to ȝeue me rowe ;
 448 And of my synnes þat I haue done,
 To haue plenere remyssyone,
 And when my body from deth schal ryse,
 I leue to be wyth god and hyse,
 452 And haue the ioie þat lasteþ ay ;
 God graunte hym self þat I so may. Amen."
The artykeles of the fey
 Teche þy paresch þus, & sey ;
 456 That seuene² to dyuynyte,
 And .vij. to the humanyte.
Primus. The fyrste artykele ys þou wost
 Leue on fader and sone & holy gost.

[Fol. 132 back.]

The Articles of Faith.

1. Believe on Father, Son, and Holy Ghost.

¹ whan tyme he say.² add perteyneth.

- ¶ *ijus.* The secounde ys to leue ryzt
461 þat þe fader ys god al myzt.
- ¶ *iijus.* The þrydde ys, as þow syst,
For to leue on ihesu cryst;
464 þat he ys goddes sone ryzt,
And boþe on god & of on myzt.
- ¶ *iiijus.* The holy gost, persone þrydde,
Leneth also, I þow bydde,
468 That he ys god wyth oþer two,
And zet on god and no mo.
Leste þys be hard þow to leue,
By ensaumpul I wole þat preue :
472 Se þe ensaumpul þat I þow schowe,
Of water and ys and eke snowe ;
Here beth þre þynges, as ze may se,
And zet þe þre alle water be.
476 Thus þe fader and þe sone & þe holy gost
Beth on god of myztes most ;
For þagh þey be personus þre,
In on godhed knyht they be.
- ¶ *vus.* These þre in on godhede
481 Wyth on assent and on rede,
Alle þynges made wyth on spelle,
Heuene, and vrþe, and eke helle.
- ¶ *vj.* The sexþe artykele, zef ze wole fynde,
485 Holy chyrche taketh in mynde
That þorz þe myzt of þe holy gost
Is in vrthe of power most,
488 And as myzty, as I þow telle,
Boþe of þe zates of heuene & helle
To tuynen and open at heyre byddynges
Wythowte zeyn-stondynges of any þynges.
- ¶ *vijus.* The seuenþe artykele, for soþe hyt ys,
493 þat he schal ende in ioie & blys
When body and soule to-geder schal come,
And the gode to ioie be I-nome,
2. The Father is
God Almighty.
3. Jesus Christ is
the Son of God,
- and one with him.
4. The Holy Ghost
is God,
- and one with Fa-
ther and Son.
- An illustration :
water, ice, and
snow are three
and yet one.
- [Fol. 133.]
Thus it is with
the Father, Son,
and Holy Ghost.
5. Who have made
with one assent
heaven, earth,
and hell.
6. Power of the
Holy Ghost.
7. The Resurrec-
tion.

- 496 And the euel be put a-way
In to the peyne that lasteþ ay.
8. Jesus Christ ¶ viij^{us}. The eghþe artykele ys not to hele,
became man in Mary's womb. þe strengþe of oure feyth þe more dele,
- 500 The flesch and blod þat ihesus tok
In mayde mary, as seyth þe bok,
þor; the holy gostes myzt
þat in þat holy vyrgyne lyzt.
9. Who was a ¶ ix^{us}. The nynþe artykele ys for to mene
Virgin. þat he was bore of a mayde clene.
10. The Lord's ¶ x^{us}. þe tenþe artykele oure synne sleth,
passion. Crystes passyone and hys deth.
11. He went down ¶ xj^{us}. The eleuenþe ys for to telle
into Hell, in soul and Godhead, while his body was in the tomb. 509 How he wente to spoyle helle,
In soule and godhede wyth-owte nay
Whyle the body in towmbe lay.
12. He rose again. ¶ xij^{us}. The twelfþe artykele makeþ vs fayn,
513 For he ros to lyue a-gayn
The þrydde day in the morowe
For to bete alle oure sorowe.
13. He went up ¶ xiiij^{us}. The þreteneþe artykele, as telle I may,
into Heaven on Holy Thursday. 517 þat cryst hym self on holy þursday
Stegh in to heuene in flesch & blod,
That dyede by forn¹ on þe rod.
14. He shall come ¶ xiiij^{us}. The fourteneþ artykele, ys soþe to say,
again at Domesday to judge the living and the dead. 521 þat cryst schale come on domes day
Wyþ hys woundes fresch and rede
To deme þe quyke and þe dede.
- 524 Here ben þe artykeles of þe fey;
Preche² hem ofte I þe prey.

The Seven Sacra-
ments.

¶ *Septem sacramenta ecclesie.*

TWO preche also þow myzt not³ yrke
þe .vij. sacramentes of holy chyrche.⁴

¹ bifer.

² Teche.

³ die.

⁴ kirk.

- 528 þat ys folghþe þat clanseþ synne,
 And confermynge after, as we may mynne,¹
 The sacrament of goddes body,
 And also penaunce þat ys verrey,
 532 Ordere of prest, and spousayle,
 And þe laste elyngē wyth-owte fayle ;
 Lo here the seuene and no mo,
 Loke thow preche ofte þo.

¶ *De sacramento baptismatis.*

- 536 } Et I mote in thys worchyngē
 } Teche the more of folowyngē,
 For hyt ys syche a sacrament
 þat may lyztely be I-schent
 540 But hyt be done redyly
 In vche² a poynte by and by ;
 Therefore do as I the say,
 Lest thow go out of þe way.
 544 Hast þou wel vnderstonde my lore
 As I taghte the by-fore,
 How þou schuldest wymmen lere
 þat wyth chylde grete were ?
 548 But þys ys for þyn owne prow
 þat I here teche the now.
 þef a chylde myscheueth at home,
 And ys I-folowed & has hys³ nome,
 552 þef hyt to chyrche be broȝt to þe
 As hyt oweth for to be,
 Thenne moste þou slyly⁴
 Aske of hem þat were þere by,
 556 How þey deden þen in þat cas
 Whenne þe chylde I-folowed was,
 And wheþer þe wordes were seyde a-ryȝt,
 And not turnet in þat hyȝt ;

- I. Baptism.
 II. Confirmation.
 III. The Eucharist.
 IV. Penance.
 V. VI. Orders and Matrimony.
 VII. Unction.

Baptism.

Children baptized at home to be brought to church.

[Fol. 134.]

The priest to ask those present at the baptism whether the words were said aright.

¹ nym.

² euery.

³ no.

⁴ full sotelly.

560 ȝef þe wordes were seyde on rowe
As lo here I do þe schowe.

Ista sunt uerba baptismi in domo.

The words of baptism.

¶ I crystene þe, or elles I folowe þe, N. In nome of þe
fader and the sone, and the holy gost. Amen.

564 And þagh þou ȝeue no name to hem,
Ny nempne hem no maner name,
I telle hyt for no blame,
Hyt may be don al by thought

568 Whenne hyt ys to chyreche I-brought,
And þaȝ, me say, as þey done vse
Sory laten in here wyse, (As þus)

Bad Latin spoils
not the Sacrament,

I folowe þe in *nomina patria & filia spiritus
572 sanctia.* Amen.

Of these wordes take þow non hede,
þe folghþe ys gode wythoute drede
So þat here entent & here wyt

576 Were forto folowe hyt ;

if the first syllable of each word
be right.

Ay whyle þey holde þe fyrste sylabul
þe folghþe ys gode wythouten fabul (As þus)
Pa of patris. fi of filij. spi of spiritus sancti. Amen.

580 Þenne do þe seruyse neuer þe later,
Alle saue þe halowyngē of þe water ;
Creme & crysme and alle þyngē elles
Do to þe chylde as þe bok telles ;

Holy oil to be
used.

584 And ȝef þe chylde haue nome by-fore,
Lete hyt stonde in goddes ore,
And ȝef hyt haue not, lete name hyt þare,
ȝef hyt schule in greyþe fare.

[Fol. 134 back.]
If a person uses
the matter and
form of baptism
in jest, it is not
a sacrament un-
less he intended
it to be so.

588 But what and on in hys bordes
Caste on water and say þe wordes,
Is þe chylde I-folowed or no ?
By god I say nay for hem bo.

592 But ȝef hyt were hys fulle entent

To ȝeue þe chylde þat sacrament,
þenne mote hyt stonde wyþoute nay, (As þus)
And he þerfore rewe hyt may.

596 ¶ But ȝef cas falle thus,

þat he þe wordes sayde a-mys,

If the words are
said in wrong
order the sacra-
ment is nought.

Or þus In *nomine filij & patris & spiritus sancti*. Amen.

Or any oþer wey but þey set hem on rowe,

600 As þe fader & þe sone & þe holy gost,

In *nomine patris & filij & spiritus sancti*. Amen.

ȝef hyt be oþer weyes I-went,

Alle þe folghþe ys elene I-schent ;

When the bap-
tism has not been
valid, the priest
is to perform the
holy rite over
again,

604 þenne moste þou, to make hyt trewe,

Say þe serues alle a-newe,

Blesse þe water & halowe þe font,

Ryght as hyt in bok stont ;

608 þenne be þe war in alle þynge,

Whenne þou comest to þe plungynge,

þenne þou moste say ryȝt þus,

and say thus.

Or elles þou dost alle a-mys,

612 ¶ Si tu es baptizatus, ego te non rebaptizo. *Sed* Form of condi-
si non es baptizatus, ego te baptizo. In *nomine* tional baptism.
patris & filij & spiritus sancti. amen.

þat oþer serues say þow myȝt

616 On þy bok alle forþ ryght ;

þow moste do þe same manere

ȝef a chylde I-fownde were,

And no mon cowþe telle þere

A foundling is to
be conditionally
baptized.

620 Wheþer hyt were folowed or hyt nere ;

þenne do to hyt in alle degre,

As here before þou myȝt se.

But what & þou so dronken be

If a priest be so
drunken that his
tongue serves him
not he must not
baptize.

624 þat þy tonge wole not serue þe,

þenne folowe þow not by no way

But þou mowe the wordes say.

Luytel I-noghe for soþe hyt ys,

628 Thaghe thow be bothe war & wys,

[Fol. 135.]

- The sacrament for to do,
 Thaghe þou be neuer so abul þer to ;
 How schulde þenne a droken¹ mon
 632 Do þat þe sobere vnnēþe con ?
 And ʒef þow wole þy worschype saue,
 Oyle & creme þow moste nede haue,
 Always redy for ferde of drede,
 636 To take þer-to when þou hast nede,
 And for to eschewe þe byschop^{us} scheme,
 Vche ʒere ones chawngē þy creme,
 And þat as sone as thow may,
 640 A-non after schere þursday,
 Thow moste chawngē þyn oyle also,
 þat þey mowe be newed bo,
 ʒet wole I make relacyone
 644 To þe of confyrmacyone
 þat in lewde² meunes menyngē
 Is I-called þe byspynge ;
 But for þow hast þer of luytel to done,
 648 þer-fore I lete hyt passe ouer sone,
 For hyt ys þe bisschopes ofyce,
 I wot þe charge ys alle³ hyse,
 But ʒet I wole seche ʒerne
 652 Sumwhat þer of to make þe lerne.
 þat sacrament mote nede be done,
 Of a bysschope nede as ston,
 þer nys no mon of lower degre,
 656 þat may þat do but onlyche he.
 He confermeth & maketh sad.
 þat at þe preste be-forn hath mad,
 Wherfore þe nome þat ys þenne I-spoke
 660 Moste stonde ferme as hyt were loke,⁴
 But ofte syþes þou hast I-sen
 Whenne þe chyldre confermed ben

Oil and creme
to be always in
readiness.

Creme to be
changed yearly.

After Holy Thurs-
day the oil to be
changed.

Confirmation

must be perform-
ed by a bishop.

No man of lower
degree can per-
form it.

The name given in
confirmation not
to be changed.

The bonds to be
left about the
necks of children

¹ dronken.

² by englisshe.

³ also.

⁴ stoke

- Bondes a-bowte here neckes be lafte,
 664 þat from hem schule not be rafte,
 Tyl at chyrche þe eghþe¹ day,
 þe preste hym self take hem a-way.
 þenne schale he wyth hys owne hondes
 668 Brenne þat ylke same bondes,
 And wassche þe chylde ouer þe font
 þere he was anoynted in þe front.
 And þagh a chylde confermet nere,
 672 So þat he folowed by fore were,
 To dyspuyte þer of hyt ys no nede,
 He schale be saf wythowte drede.

who have been confirmed until the eighth day.

[Fol. 135 back.]

The child to be washed over the front on the eighth day.

THE WHOLE OF THIS SERVICE FOR EXCOMMUNICATION IS SUPPLIED
 FROM DOUCE MS. 103.

Magna sententia pronuncienda.

- The gret sentence I write here,
 676 That twies or thries in the yere
 Thou shalt pronounce, without lette,
 Whan thi parisse is togidir mette
 Thou shall pronounce this idous thing,
 680 With crosse & candell and bell knylling
 Speke oute redely fir noȝt þou wond,
 That all mowe the understonde.

Excommunication to be pronounced two or three times a year,

with cross, candle, and tolling of the bell.

Et tunc dicat isto modo.

- 684 By auctorite of god almiȝti ffader & Son & holy gost,
 And of al þe Seyntes of heuen. first we accursen al
 them that broken the pece of holy chirch or sturben
 hit; also all thilk that with hold eny fredomes of holy
 688 chirch or beren away, þat is to vnderstond londes,
 houses, rentes or fredomes or prokeren wher thorgh
 holy chirch is peyred. Also all thilk that for wrath

The form of excommunication.

All persons are cursed that break the peace of the church,

or that rob the same;

¹ vij.

- or for hate of eny *person* or vicary *propor* tithinges
 that withhold 692 with holden, or destroyen with hem self or with her
 tithes, destroy them, bear them away, or consent thereto.
 All slanderers, fire-raisers, 696 *person* or *prokereth* to be famed; also all that berneth holy chirch or eny *oper* place, and all þat consenten thereto; also all comon and opon theves, robbers, that agen the pes of the king robben and reven & slen and
 thieves, and receivers of stolen goods; 700 take away² eny *mannys* goode, and all her recepetoures and *consentoures*, also all heretikes þat don welyngly agen the lawe of holy chirche, and the feith of cristen dom, in worde or dede or counsaile, or in ensauple,
 all heretics, 704 and all that³ okereres & vsureres that by cause of wynnyng lene her catall to her eine cristen tyl a certen day for a mor pris þen hit miȝt haue be sold in tyme of lone; also all þat diffame man or woman wherfor
 usurers, 708 her state and her lose is peyred, for *envy* or for hate; also all þat falsen the popes *lettres* or billes or scales; also all þat falsen þe *kinges* money or clippen it, also all þat falsen or vse false measures, busshelles, galones,
 and such as lend out cattle in the hope of getting a higher price at pay-day than they could at loan-time; 712 & potelles quartes [cuppes⁴] or false wightes, poundes or poundrelles, or false ellen yerdes, wetyngly *oper* þan þe lawe of þe lond woll; also all þat ordeyneth or bereth false witesse agen matrimony lauffully made
 forgers of Popes' bulls, and clippers of the king's money; users of false measures and weights; 716 or agen testament that is true, by custom wetyngly; also all þat distroubleth þe pes of Englund, and traitors that ben false or Isenting to falsenes, agen þe king or the reame; also all þo that bereth away holy thing
 such as bear false witness against matrimony or testaments; all traitors and disturbers of the peace; 720 oute of an holy place or vnholly þing fro⁵ an holy place; also all þat distroyen corne or eny *oper* frutes that fallen to god or holy chirch in tounc or in felde, with bestes or with hondes wetyngly; also all that
 stealers of holy things and destroyers of the church's goods; 724 helpen with strength, or with vitayles, or soccouren
 all that help Jews or Saracens, or

¹ proctoures, Douce 60. ² ruyflen, Douce 60. ³ Not in Douce 60.

⁴ Added in Douce 60.

⁵ *sic*, qy. error for "into."

- Iewes or Sarjons agen cristendom; also all þat sleen
 childeren, or distroyen boren or vnborn, with drynkes
 or with wichcraft, & all her consentes; also all þat
 728 stondesth or herkeneth by nyȝtes vnder wolles, dores or
 wyndowes, for to spy touching euil, and all house
 brekeres & man quellers; also all þat comeneth with
 a *cursed* men or woman wetyngly; also all þat meyn-
 732 teyn hem in her syn; also all þat maken false chartors
 or false eyres wityngly [also all þat maken experimenes
 or wichecraftte or charmes *with* oynementes of holy
 chirch, and all þat leben on hem; also all þat drawn
 736 or with holden any teythinges for wrath of eny man
 or falsely tichen¹] also all that layen hond on prest or
 clerk in violence or harme but hit *hin* self defendant
 [or eny man in chirch or chirch yarde²] also all þo
 740 that with drawn or with holden eny offeryng^(sic) also
 all þat defoulen Seyntwary wherfor þe [holy³] office
 is withdrawe or church or churchyrd,⁴ most be newe
 hallowed, but they come to amendment; also all false
 744 executores þat maken false testamentes and despose the
 goodes of him þat is dede oþer wise than his will was
 at his departyng [or lette his bicquest to chirch or to
 eny oþer place; also al þat leyen her childeren at eny
 748 wey letes or at eny chirch dores or at eny other comyn
 weyes and leveth hem.⁵]
- destroy children,
 born or unborn,
 with drinks or
 witchcraft ;
- alleavesdroppers,
 house-breakers,
 and man-quel-
 lers ;
- all such as com-
 mune wittingly
 with accursed
 persons ;
- all makers of ex-
 periments,
 witches, and
 charmers ;
- all that hold back
 tithes or strike
 priests ;
- all defilers of
 sanctuaries ;
- false executors ;
- and all that ex-
 pose their chil-
 dren.

Isto modo pronunciarī debet sententia.

The sentence.

- By the auctorite of the ffather and of the son and of
 the holy goost and of our lady Seynt Mary goddes
 752 moder, of heuene, and all oþer virgines and Seynt
 mighele and all oþer apostles and Seynt Steven and
 all oþer martires, and Seynt Nicholas and all oþer
 confessoures & of all the holy hallowen of heuen; We
 756 accursen and warren and departen from all gode dedes We, curse all

¹ Douce 60.

² Douce 60.

³ Douce 60.

⁴ churchay, Douce 60.

⁵ Douce 60.

who have committed the above-said crimes.

We pray the Father, Son, and Holy Ghost, and all saints, to curse them. May they have no part in the church's prayers, but may Hell be their meed, with Judas that betrayed our Lord.

Then the candle is to be thrown down, and the priest is to spit on the ground. The bells to ring.

Other causes for excommunication may be seen in the great charter and the charter of the forest.

Confession and penance.

and preres of holy chirch, and of all þes halowen, and dampne into þe peyn of hell all þose þat haue don þes articles þat we haue seid bifore, till þey come to
 760 amendment; We accursen hem by the auctorite of the courte of Rome, within and withoute, sleping or waking, going & sytting, standing and riding, lying aboute erthe and vnder erthe, spekyng and crying and
 764 drynkyng; in wode, in water, in felde, in towne: accorsen hem fader and son and holy goost: accursen hem angeles and archangeles and all þe ix orders of heven; accursen hem patriarkes prophetes and apostles
 768 and all godes disapules and all holy Innocentes, martieres, confessoures & virgines, monkes, canons, heremytes, prestes and clerkes þat þey haue no part of masse ne matenes ne of none oþer gode praiers, that
 772 ben do in holy chirch ne in none oþer places, but that þe peynes of hell be her mede with Iudas þat betrayed oure lorde Ihesu Crist; and þe life of hem be put oute of the boke of lyfe tyll they come to amendment &
 776 satisfaction made. fiat fiat. Amen.

Than þou thi candell shalt cast to grounde
 And spet therto þe same stound
 And lete also þe belles knylye
 780 To make her hortet the mor grylle
 Oþer poyntes ben many and fell
 þat beth not well fore to hele
 þat þou myȝt knowe thi self best
 784 In the chartor of fforest
 In þe gret chartor also
 Thou myȝt se many mo.

De modo audiendi confessionem.

788 **N**Ow y praye þe take gode hede,
 For þys þou moste conne nede,
 Of schryfte & penaunce I wole þe telle,
 And a whyle þere In dwelle;

- But myche more þou moste wyten,
 792 þenne þou fyndest here I-wryten,
 And whenne þe fayleþ þer to wyt,
 Pray to god to sende þe hyt,
 For ofte þou moste penaunce þen
 796 Boþe to men and to wymmen,
 Oþer weyes þen wole þe lawe
 Leste they token hyt to harde on awe,
 Hyt were fullæ harde þat penaunce to do
 800 That þe lawes ordeyneth to,
 Therefore by gode dyscrecyone,
 þow moste in confessyone,
 Ioynne penaunce bothe harde & lyzte,
 804 As þou here aftere lerne myzte.
 But sykerly penaunce wyþowte schryfte¹
 Helpeþ luytel þe sowle þryfte;
 þerfore of schryfte I wole þe kenne
 808 And to ioynne penaunce þenne,
 To here schryft þou moste be fayn,
 And hye þerto wythowte layn.
 And fyrst when any mon I-schryue wole be,
 812 Teeche hym to kuele downe on hys kne,
 Fyrst þow moste aske hym þen,
 Wheþer he be þy paresschen,
 And þef he vnswere and say nay,
 816 Theche hym home fayre hys way,
 But he schowe þe I-wryten,
 Where by þou myzt wel I-wyten,
 þat he hath leue of hys prest
 820 To be I-schryue where hym lust,
 For these poyntes wyþowte nay
 He may haue leue to go hys way,
 And schryue hym at a-noþer prest
 824 Where that hym beste lust,²

The shrift-father must know much more than is told here. He is to pray to God for wit.

Legal penances are very hard, and must be given discreetly.

Penance without shrift helps little the soul.

When a man goe^a to confession he is to kneel, and the priest is to ask him if he be of his parish.

[Fol. 136.]
 If he be not, the priest may not hear his shrift unless he had leave to come from his own parish priest.

A man may leave his parish priest and go to confession elsewhere for these reasons:—

¹ These two lines not in Douce 103.

² The foregoing five lines not in Douce 103.

If his parish priest be indiscreet;

if he knew that his confession would be revealed;

if he had done a sin with any of the priest's near kindred, as mother, sister, concubine, or daughter;

if he feared that his priest would draw him into sin;

if he had made a vow of pilgrimage;

or if the priest had lain with any of his parishioners.

A priest may hear the confession of a scholar, a sailor, or a passenger;

and if he has cursed any one he must absolve him.

He may also hear the shrift of a person about to go to battle;

[Fol. 136 back.]

or of one near death, though he be not a parishioner.

- Leste indyscrete hys prest were,
 Hys confessyone for to here,
 Or ȝef he knewe by redy token
 828 þat hys schryfte he wolde open,
 Or ȝef hym self had done a synne
 By þe prestes sybbe kynne,
 Moder, or suster, or hys lemmon,
 832 Or by hys doghter ȝef he hade on,
 Or ȝef he stonde hym on awe,
 To dedly synne leste he hym drawe,
 Or ȝef he hade vndertake
 836 Any pylgrymage for to make,
 Or ȝef hys prest as doctorus sayn
 By any of hys paresch haue layn,
 For þese he may leue take,
 840 And to a-noþer hys schryfte make,
 And werne hym leue hys prest ne may
 Lest hyt greue hym a-noþer day,
 And þaȝ he do for noȝt hyt ys,
 844 þe byschope wole ȝeue hym leue I-wys.
 Of scoler, of flotterer, or of passyngere
 Here schryft lawfully þou myȝt here;
 And also in a-noþer cas,
 848 ȝef þou a mon a-corsset has,
 He mote nede be soyled of þe,
 Whoso pareschen euer he be;
 And of mon þat schal go fyȝte
 852 In a bateyl for hys ryȝte,
 Hys schryft also þou myȝte here.
 Þaȝ he þy pareschen neuer were;
 And of a mon þat deth ys negh.
 856 Here hys schryft but þen be slegh,
 Byd hym & oþer also by fore,
 ȝef þat þey to lyf keuere,¹
 þat þey go for more socour

¹ kore.

- 860 To here owne curatour,
And schryue hem newe to hym bo
And take he penaunce newe also.
- ¶ Or ȝef any do a synne,
- 864 And þy paresch be wyth Inne,
Of þat synne a-soyle hym þenne,
þaȝ he be not þy pareschenne,
But ȝef þe synne be so stronge,
- 868 To þe byschope þat hyt longe,
Or ȝef a mon be seruauant,
In þy paresch by couenauant,
Or hath an ofyce or bayly,
- 872 þat he ledeth hys lyf by,
And hys howscholde be elles where,
Pareschen he ys þenne þere,
Or ȝef any hath trowþe I-plyȝt
- 876 Wyþ-Inne þy paresch to any wyȝt,
þenne þou myȝt hem wedden I-fere,
As hyt ys the court¹ manere.
But to þyn owne pareschenne
- 880 Do ryȝt þus as I þe kenne,
Teche hym to knele downe on hys kne
Pore oþer ryche wheþer he be,
þen ouer þyn yen pulle þyn hod,
- 884 And here hys schryfte wyþ mylde mod.
But when a wommon cometh to þe,
Loke hyre face þat þou ne se,
But teche hyre to knele downe þe by,
- 888 And sum what þy face from hyre þou wry,
Stylle as ston þer² þow sytte,
And kepe þe welle þat þou ne spytte.
Koghe þow not þenne þy þonkes,
- 892 Ny wrynge þou not wyth þy schonkes,
Lest heo suppose þow make þat fare,
For wlatynge þat þou herest þare,

Penitents are to be hidden to go afterwards to their own curates and shrive them anew.

If any man sin in the parish,

or have an office there, his confession may be heard.

A person may be wedded who has plighted troth in the parish.

The priest is to teach his own flock to kneel. He is then to pull his hood over his eyes.

When a woman comes to confession he is not to look on her face,

but to sit still as a stone;

nor to spit or cough,

[Fol. 137.]

¹ D 103, couthe.

² þen.

but to remain
still as any maid.

When she hesi-
tates,

he is to encourage
her to speak
boldly,

by saying he has
perhaps sinned as
bad or worse.

If the penitent
does not know
the pater, ave,
and creed, he is
to have such a
penance set as
will make him
learn them.

He is to be ex-
amined in the
articles of the
faith, and be
asked—

- But syt þou styлле as any mayde
896 Tyl þat heo haue alle I-sayde,
And when heo stynteþ & seyþ no more,
þef þou syst heo nedeth lore
þenne spek to hyre on þys wyse,
900 And say, “take þe gode a-vyse,
And what maner þynge þou art guilty of,
Telle me boldely & make no scof.
Telle me þy synne I þe praye
904 And spare þow not by no waye,
Wonde þow not for no schame
Paraentur I haue done þe same,
And fulhelt myche more,
908 þef þow knew alle my sore,
Wherfore, sone, spare þow noȝt,
But telle me what ys in þy þoȝt.”
And when he seyþ I con no more
912 Freyne hym þus & grope hys sore,
“Sone or doghter now herken me
For sum what I wole helpe þe,”
And when þow herest what þow hast do
916 Knowlaeche wel a-non þer to.

¶ *Hic incipit inquisicio in confessione.*

- Const þow þy pater and þyn aue
And þy crede now telle þow me,
þef he seyth he con hyt not,
920 Take hys panawnee þenne he mot.
To suche penaunce þenne þou hym turne,
þat wole make hym hyt to lerne.

¶ *Quod sufficit scire in lingua materna.*

- þef he conne hyt in hys tonge,
924 To ȝeue hym penaunce hyt ys wronge,
But of þe artykeles of þe fey
þus appose hym þenne & sey,

- “Be-leuest þow on fader & sone & holygost,
 928 As þou art holden wel þow wost
 Thre persons in trynyte,
 And on god, vnsware þow me,
 þat goddes sone monkynde toke,
 932 In mayde mary as seyth þe boke,
 And of þat mayde was I-bore,
 Leuest þow þys? telle me by fore,
 And on crystes passyone,
 936 And on hys resurrexyone,
 And stegh vp in to heuen blys
 In flesch and blod be-leuest þow þys,
 And schal come *with* woundes rede
 940 To deme þe quyke and þe dede,
 And we vch one as we ben here
 In body and sowe bothe I-fere,
 Schule ryse at þe day of dome
 944 And be redy at hys come,
 And take þenne for oure doynge,
 As we haue wroȝt here lyuynge,
 Who so has do wel schale go to blysse,
 948 Who so has do euel to peyne I-wysse.
 Be-leuest also verrely¹
 þat hyt ys goddes owne body,
 þat þe prest ȝeueþ the,
 952 Whenne þou schalt I-hoseled be,
 Leuest also in fulle a tent,
 How þat holy sacrament,
 Is I-ȝeue to mon kynne
 956 In remyssyone of here synne;
 Be-leuest also now telle me
 þat he þat lyueþ in charyte
 Schale come to blysse sycurly,
 960 And dwelle in seyntes cumpany.

Believest thou in
 Father, Son, and
 Holy Ghost;

[Fol. 137 back.]

in the Incarna-
 tion;

on Christ's Pas-
 sion and resur-
 rection;

and his coming
 to judge the
 quick and the
 dead,

when the good
 shall go to bliss
 and the bad to
 pain?

Believest thou
 that it is God's
 own body which
 the priest gives
 at the houselng?

¹ sadly.

The Ten Com-
mandments.

Hec sunt .x. precepta dei.

Þ^E .x. cummawndementes of god almyȝt,
I wole the aske a non ryght,

And ȝef þou haue any I-borste,

964 Telle me a non þow moste.

¶ Hast þou worschypet any þynge
More þen god oure heuene kyngē?

Hast þow lafte goddes name,

968 And called þe fend in any *grame*?

Hast þow any tyme I made *coniuryngē*,

For þeste or for any oþer þynge?

Hast þow made any wych craste,

972 For any þynge þat þe was raste;

Hast þow made any sorcery

To gete wymmē to lyge hem by?

Hast þou had dowte, by any way,

976 In any poynt of the fey?

¶ Seche þyn herte trewly ore

ȝef þow were any tyme forswore,

At court or hundret or at schyre,

980 For loue or drede or any huyre.

Hast þou be wonet to swere als,

By goddes bones or herte, fals,

What by hys woundes, nayles or tre,

984 Whenne þow myȝtes haue lete be?

Hast þou be wonet to swere ȝerne

For þynge þat dyde to noȝt turne?

Hast þow any tyme þy trowþe I-plyȝt,

988 And broken hyt a-gayn þe ryȝt?

¶ Hast þow holden þyn halyday,

And spend hyt wel to goddes pay?

Hast þow I-gon to chyrche fayn

992 To serue god wyþ alle þy mayn?

Hast þou any werke þat day I-wroȝt,

Or synned sore in dede or þoȝt?

I. Hast thou wor-
shipped any thing
above God?

Hast thou had
dealings with evil
spirits, conjuring,
or witchcraft, or

[Fol. 138.]

sorcery, or doubt-
ed any article of
the faith?

II. Hast thou
taken false oaths,
or sworn lightly?

III. Hast thou
kept the Holy-
days, gone to
churche, avoided
work and riotous
company?

- Be-þenke þe wel sone, I rede
 996 Of þy synne and þy mysdede.
 For schotyng, for wrastelyng, & oþer play,
 For goyng to þe ale on halyday,
 For syngyng, for roytyng, & syche fare,
 1000 þat ofte þe sowle doth myche care.¹
 þe halyday only ordeynet was,
 To here goddes serues and þe mas,
 And spene þat day in holynes,
 1004 And leue alle oþer bysynes
 For a-pon þe werkeday,
 Men be so bysy in vche way,
 So that for here ocupacyone,
 1008 þey leue myche of here deuocyone ;
 þefore þey schule here halyday
 Spene only god to pay ;
 And ʒef þey do any oþer þyng,
 1012 þen serue god by here cunnyng,
 þen þey brekeþ goddes lay
 And holdeth not here halyday.
- ¶ Hast þow honowred by þy wyt
 1016 Fader and moder as god þe byt ;
 Hast þou any tyme made hem wroth,
 In word or dede þat was hem loth ;
 Hast þou ʒeue hem at here nede
 1020 Mete & drynke cloþ or wede ;
 ʒef þey ben dede & gon here way,
 Hast þow made for hem to pray ;
 Hast þow done also honowre
 1024 To hym þat ys þy curatowre ?
 Leue welle sone in gode lewte,
 I say not þys for loue of me,
 But for þow owest to do honour
 1028 To hym þat ys þy curatour.²

Shooting and other sports, going to the ale on holy-days, singing and rioting, injure the soul.

Holy-days were ordained for God's service and to hear mass.

[Fol. 138 back.]

Men are so busy on other days that they have little time for devotion.

IV. Hast thou honoured thy father and mother?

Hast thou given them meat, drink, and raiment at their need? Hast thou had prayers said for the repose of their souls.

¹ D 103, That moche agen the soule are.

² The foregoing four lines are not in Douce 103 or 60.

V. Hastthou slain

¶ Hast þow any mon I-slayn,
Or holpe þer to by þy mayn ;
Hast þou counceled or zeue mede

or wounded any
one ?

1032 To any mon to do þat dede ?
Hast þou any mon wowndet in debate,
Or had to hym any dedly hate ?

Hast thou slain
any one's soul
by bad example ?

¶ Hast þou zeue any mon of þy mete,
1036 When he hade hongur and nede to ete ?
By eucl esaumpulle þow myȝt also,
A-noþer monnes sowle slo ;
þerfore take hede on þy lyuyngē

1040 ȝef þou haue trespaset in syche þyngē.

VI. Hast thou put
away thy wife, or
otherwise sinned
against chastity ?

¶ Hast þou in synne I-lad þy lyf,
And put a-way þyn owne wyf ;
Hast þou I-do þat ylke synne

1044 To any of þy sybbe kynne ?
Take also wel in mynde,
ȝef þou haue sched þyn owne kynde,
Slepyngē or wakyngē nyȝt or day

[Fol. 139.]

1048 In what maner þow moste say.

VII. Hast thou
stolen anything,
or been at a rob-
bing ;

¶ Hast þou stolen any þyngē,
Or ben at any robbingē ;
Hast þou by maystry or by craft,

1052 Any mon hys good be-rafft ;
Hast þou I-founde any þyngē
And helet hyt at askyngē ;
Hast þou vset mesures fals,

used false mea-
sures or weights ;

1056 Or wyghtes þat were als
By þe more to bye & by þe lasse to selle ?
ȝef þou haue so done þow moste hyt telle ;
Hast þou borowet oght wel fayn,

borrowed things
and not returned
them, or with-
holden tithes ?

1060 And not I-quyt hyt wel a-gayn
Hast þou wyth-holden any teyþyngē,
Or mys-I-teyþed by þy wytyngē.

VIII. Hast thou
borne false wit-
ness or got any-
thing by perjury ?

¶ Hast þow boren any wytnes

1064 A-gayn þe ryȝt in falsnes.

Hast þow lyet any lesynge,
 To greue any mon in any þynge?
 Hast þou geten wyth fals swore¹

1068 Any þynge lasse or more?

¶ Hast þou I-coueted wyþ alle þy myȝt,
 þy neighbores good agayn þe ryȝt;
 Hows² or catel, hors or mare,

IX. Hast thou
 coveted thy neigh-
 bour's goods, his
 house, cattle,
 horse, or mare?

1072 Or oght þat he myȝt euel spare?

¶ Also þou dost synngen ylle,
 þy neighbores wyf for to wylle,
 For þat god for-bedeþ the.

X. Thou sinnest
 ill if thou wishest
 for thy neigh-
 bour's wife.

1076 ȝef þou haue done, now telle þou me.

þow myȝte synge als sore in þoght,
 As þou þat dede hadest I-wroght,
 ȝef þow in þy þoght haue lykyngē

1080 To do þat ylke fowle þynge.

þus þow myȝte synge dedlyche
 ȝef þow þenke þer-on myche,
 These ben þe cummawndementes ten,

The desire to do
 evil is itself a sin.

[Fol. 139 back.]

1081 þat god ȝaf to alle men.

¶ *De modo inquirendi de .vij. peccatis mortalibus.*

Of dedly synnes now also,
 I wole þe aske now er þow go.
 þerfore sone spare þow noght,

Of deadly sins.

1088 To telle how þou hast hem wroȝt.

¶ *De superbia.*

Hast þou any tyme wytyngly,
 I-wrathþad þy god greuowsly?
 Hast þow ben inobedyent

Hast thou, know-
 ingly, made God
 angry;

1092 A-gayn goddes cummawndement?

Hast þou for pruyde I-set at noght
 Hym þat hath þe gode I-taght?

for pride despised
 him who has
 taught thee good?

¹ ware.

² cowe.

- Hast þou any tyme bost I-mad,
 1096 Of any good þat þou hast had
 Only of þyn owne wyt,
 When god hym self ʒaf þe hyt?
 Hast thou laid the blame of thine
 own sin on another?
 Hast thou pretended to be holy
 to hide sin and pride?
 Hast thou passed off others' good
 deeds as thine own,
 or oppressed thy
 neighbour to get
 honour;
 or been proud of
 thy virtues, thy
 voice, thy wit, thy
 hair, thy body, or
 thy strength;
 [Fol. 140.]
 or that thou art
 trusted by lady or
 lord, or that thou
 comest of high
 family?
- Hast thou forsake þyn owne gult,
 1100 And on a-noþer þe blame I-pult?
 Hast þou feynet the holy
 By ypocryse and foly?
 Hast þou any tyme I-feynet þe
 1104 Gode and holy on to se,
 In hope on þat maner to huyde
 Boþe þy synne and þy pruyde?
 Hast þow any tyme I-take on þe
 1108 Any gode dede of charyte
 þat was a-noþer monnes doynge,
 And of þyn no maner þynge?
 Hast þow ay oppresset þy neighbour
 1112 For to gete þe honour?
 Hast þou I-schend hys gode fame
 For to gete þe a gode name?
 Hast þou also prowde I-be
 1116 Of any vertu þat god ʒaf þe?
 For þy voys was gode & hye.
 Or for þy wyt was gode & slye,
 Or for hys¹ herus were cryspe & longe,
 1120 Or for þow hast a renabulle² tonge,
 [Or for thy body is fayr and long,
 Or for þou art white & strong,³]
 Or for þy flesch ys whyte and elene,
 1124 Or any syche degre to say at ene?
 Hast þou be prowde and eke of port
 For tryste of lady and eke of lord?
 Hast þou be prowde of worschype or gode,
 1128 Or for þow come of grete blode?

¹ thy.² resonable.³ Not in Cotton. MS.

- Hast þou any tyme þe prodder þe mad,
 For any ofyce þat þow hast had?
 Hast þow be prowde gostely?
- 1132 Telle me, sone, baldely.
 Of mekenes of pacyens or of pyte,
 Of pouert of largenes or of chastyte,
 And oþer vertues mony mo
- 1136 Wayte¹ lest þou haue synget in þo.
 Hast þow any tyme wyth herte proud
 A-noþeres synne I-spoken owt,
 And þyn entencyone syche was,
- 1140 þat þy synne schulde seme þe las?
 Hast þou ben prowde & glad in thoght
 Of any mysdede þat þou hast wroȝt?
 Hast þou ben prowde of any gyse
- 1144 Of any þynge þat þou dedust vse,
 Of party hosen of pykede schone,
 Of fytered cloþes as foles done,
 Of londes rentes of gay howsynge,
- 1148 Of mony seruauantes to þy byddyngre,
 Or of hors fat and rownde,
 Or for þy godes were hole & sownde,
 Or for þow art gret and ryche
- 1152 þat no neȝbore ys þe I-lyche,
 Or for þow art a vertues² mon,
 And const more þen a-noþer con?
 ȝef þou haue be on þys maner proud,
- 1156 Schryf þe sone and telle hyt out.
 Hast þou any tyme by veyn glory
 I þoght þy self so holy,
 þat þow hast had any dedeyn
- 1160 Of oþer synfulle þat þou hast seyn?

Hast thou been proud on account of any office that thou hast held?

Hast thou made public another's sin,

or been proud of thine own sins,

or of thy dress, as fools are wont to be,

or of thy goods, or thy riches,

thy virtue or thy knowledge?

[Fol. 140 back.]

Hast thou despised others for being less holy than thyself?

¹ ware.

² crast.

¶ *De accidia.*

Hast thou been
slow to teach thy
godchildren?

Hast þou be slowe & take non hede,
To teche þy godehyldre *pater noster* & crede?

Haste þow be slowe for to here,

1164 Goddes serues when tyme were?

Hast thou come
to church late,
and spoken of sin
at the gate?

Hast þou come to chyrche late

And spoken of synne by þe gate?

Hast þou be slowe to goddes seruyse,

1168 Or storbet hyt by any wyse?

Hast thou hin-
dered others from
going to church,
or spoken har-
lotry within the
sanctuary?

Hast þou letted any mon

þat to chyrche wolde haue gon?

Hast þow spoken harlatry

1172 Wythynne chyrche or seyntwary?

Hath þy herte be wroth or gret

When goddes serues was drawe¹ on tret?

Hast þow hyet hyt to þe ende

1176 þat þou myztes hamward wende?

Hast thou heard
sermons without
devotion,

Hast þow wyþowte deuocyon

I-herde any predeacyone?

Hast þou gon or seten elles where

1180 When þou myztest haue ben þere?

or been loth to
fast,

Hast þou be slowe & loth to faste,

When þy herte þere-a-þeyn² dyde caste?

Hast þou be slowe in any degre

or do works of
charity?

1184 For to do werke of charyte?

Hast þou be slowe & feynt in herte

To do penaunce for hyt dyde smerte?

Hast þou any pylgrimage laft vn-do

Hast thou neg-
lected pilgrim-
age?

1188 When þou were I-ioynet þer-to?

Hast þow by-gunne any dede,

For goddus loue and sowle nece,

Prayerus, penaunce, or fastyng,

1192 Or any oþer holy thyng,

¹ seid.

² þus to.

- And afterward were so slowe and feynt,
 þat þy deuocione were alle I-queynt?
 Hast þow slowe & feynt I-be
- 1196 To helpe þy wyf & þy meyne
 Of suche as þey hade nede to?
 Sey ʒef þow haue, so I-do.
 ʒef þow be a *seruaunt*,
- 1200 Hast þow holde þy couenauant?
 Hast þow be scharpe and bysy
 To serue þy mayster trewely?
 Hast þow trewely by vehe way
- 1204 Deseruet þy mete & þy pay?
 Hath thy neghbore I-trust to þe
 To helpe hym in any degre,
 And þow for slowthe & feyntyse
- 1208 Hast hym be-gylet in any wyse?
 Hath slowþe so I-schent þy þoʒt,
 þat in dyspayre hyt hath þe broʒt,
 And neuer myʒtest þou non ende make
- 1212 Of no gode dede þat þou dydest take?
 Hast þou for slowþe I-be so feynt,
 þat al þy wylle has be weynt,
 And soʒt no þynge elles but lust & ese,
- 1216 And alle þat wolde þy body plese?
 Hast þou spared for hete or colde
 To go to chyreche when þou were holde?

¶ *De invidia.*

- 1220 **H**ast þow euer be gruchynge
 A-gaynes god for any þynge?
 Hast þow be in herte glad,
 When þy neghbore harme hath had?
 Hast þow had in herte gref
- 1224 Of hys gode and hys relef?
 Hast þow had enuye and erre
 To hym þat was þyn ouer herre,

[Fol. 141.]

Hast thou been
 slow to help thy
 wife to what she
 had need of?

If thou art a ser-
 vant, hast thou
 done thy duty to
 thy master?

Hast thou done
 thy duty to thy
 neighbour in
 those matters
 wherein he trust-
 ed thee?

Hast thou given
 way to despair?

Hast thou given
 way to sloth, or
 neglected to go
 to church for
 heat or cold?

Hast thou had a
 grudge against
 God for anything,
 or been glad when
 thy neighbour
 came to harm?

Hast thou envied
 thy betters,

- Or any þat was in any degre
 1228 I-take forth by-fore the?
 Hast thou enuyet þyn euenynge
 For he had euer in any þynge,
 Or for he was more abeler þen þow
 1232 To alle manere gode and prow?
 Hast þow enuyet þyn vnderlynge,
 For he was gode and thryuyngē,
 Or leste he hade I-passed þe
 1236 In any vertu or degre?
 Hast þow for hate or for enuye
 I-holpen or counselet for to lye
 Any mon for to defame,
 1240 Or for to destruye hys gode name?
 Hast þow bachyted þy neghbore
 For to make hym fare þe worre?
 Hast þow reret any debate
 1244 A-monge þy neȝborus by any hate?
 Hast þow I-sparet for enuye
 To teche a mon hys harme to flye,
 When þow myȝtest by þy warnyngē
 1248 Haue hym saued from harmynge?

[Fol. 141 back.]

or thy equals,
 that were abler
 than thou wert,

or those below
 thee, because they
 were thriving?

Hast thou for
 envy defamed any
 one,

or backbitten thy
 neighbour to
 make him fare
 the worse,

or neglected to
 warn anyone of
 his danger?

De ira.

- H**ast þow for hate or for yre,
 Any þyngus set on fuyre?
 Hast þow any tyme be wroth so
 1252 þat þy wyt hath be a-go?
 Hast þou by malys of þy doynge
 Wrathþed þy neȝbore in any þynge?
 Hast þow in wrathþe and wyth stryf
 1256 I-greuet any crystene lyf?
 Hast þow wyþ wordes bytter & schrewede
 I-tened any mon lered or lewede?
 Hast þow in wraþþe & euel herte
 1260 I-made any mon to smerte?

Hast thou for
 hate set anything
 on fire,

or lost thy reason
 in thine anger?

Hast thou injured
 anyone by bitter
 words?

- Hast þow I-corsed or I-blamet,
Or any mon to wrathþe I-taimet?
Hast þow in wrappþe any mon slayn,
- 1264 Or holpe þer-to by thy mayn?
Hast þow be wonet to speke ylle
By any mon lowde or styлле?
Hast þow be glad to here bacbyte,
- 1268 Any mon myche or luyte?
Hast þou any tyme in malencoly
I-corset any þynge bytterly,
In hope to make hyt fare þe worse
- 1272 By þe malys of thy corse?
Hast þow be incapyent
For any gref that god þe sent;
Or elles I-gruched a-gaynes hyt,
- 1276 In herte or worde oþer in wyt,
As þef þy catell fel from the,
Oþer for any infyrmyte,
For los of frendes or of any þynge
- 1280 Or for any syche doynge?

Hast thou slain
any one in thine
anger?

[Fol. 142.]

Hast thou been
glad to listen unto
backbiting?

Hast thou cursed
anything in thy
melancholy, in
hope to make it
fare worse?

Hast thou been
impatient at loss
of cattle or of
friends?

De auaricia.

- H**ast þow wynet by couetyse
Worldes gode ouer syse,
And spared nother for god ny mon
- 1284 To gete þat þow fel vp-on?
Hast thou be hard and nythyvge
To wythholden any thyngē?
Hath any mon vp-on a wedde
- 1288 Borowet at the oght in nede,
And afterward when he pay wolde,
Hast þow þenne hys wed wythholde?
For þagh he fayle of hys day,
- 1292 þow schuldest not hys wed wyþ-say.
Hast þow I-land any thyngē
To haue the more wynnyngē?

Hast thou been
greedy of gain?

Hast thou been
hard with bor-
rowers,

or lent anything
to gain profit
thereby?

Hast thou practised simony?

Hast þow I-dronke¹ symonye
1296 Spyrtyual þynge to selle or bye?
Hast þow werkemen oght wyth-tan
Of any þynge þat þey schulde han?
Hast þow by-gylet in chafare

Hast thou be-guiled anyone in bargaining?

1300 Any lyf in lasse or mare?
Hast þow ȝeue a fals dome
For any mede þat þe come?

Hast thou given any false award to gain by it,

or perjured thyself for the same?

[Fol. 142 back.]

1304 For any þynge þow couetest ȝore?
Hast þow I-gete any thyng
Wyth fals countenans and glosynge?
Hast þow I-coueted ouer gate

Hast thou coveted over much the world's worship?

1308 Worldes worschype or any a-state?

Hast thou been an executor and neglected to do the dead person's will?

Hast þou I-be any executour
To any frende or neighbour,
And drawe out hys gode þe tylle,
1312 And not I-do þe dedes wylle?

De gula.

Hast thou been guilty of gluttony,

Hast þou I-synet in glotorye?
Telle me, sone, baldelyc.

or eaten so greedily that thou hast vomited?

Hast þow ete wyth syche mayn,
1316 þat þow hast caste hyt vp a-gayn?

Hast thou in such vomiting cast up the holy eucharist?

Hast þow wyþ suche vomysment
I-cast vp a-ȝayn þe sacrament?

Hast thou often been drunken,

Hast þow be dronke ofte by vse,
1320 And schent þy self by þat vye?

or made others drunk that thou mightest beguile them out of anything,

Hast þou by malys or by nyste
I-made any mon dronke to be,
For þou woldest þe mene whyle

or pick sport out of them?

1324 Any þynge of hym by-gyle,
Or for þow woldest borde² haue,
To se hym dronke and to raue?

¹ y do.

² laughter.

- Hast þou I-fast as þou schuldest do,
 1328 Dayes þat þow were ioynt to,
 Or any oþer fastynge day?
 ʒef þow haue do þou moste say.
 Hast þow also for glotory
- 1332 Ete or dronke to frechedely?¹
 Hast þow ete or dronke more,
 þen þy nede askede fore,
 Oþer to erly or to late,
- 1336 Oþer to swete or delycate?
 ʒef þow haue done þus by vys,
 Telle me, sone, for nede hyt ys.
 Hast þow I-chereschet þy body ofte,
- 1340 In swete metus and cloþus softe?
 Art þow I-wonet to go to þe ale,
 To fulle þere thy fowle male,
 And drawe þyder oþer wyth þe,
- 1344 To bere þe feleschype in þat degre?
 Hast þou I-stole mete or drynke,
 For þou woldest not þerfore swynke?

Hast thou fasted
at proper times?

Hast thou eaten
and drunken
more than need
were?

Hast thou cher-
ished thy body
with sweet meat
and soft clothing?
Art thou wont to
[Fol. 143.]
go to the ale to
play the glutton?

Hast thou stolen
meat or drink?

¶ *De luxuria.*

- 1348 **H**ast þow synged in lechery?
 Telle me sone baldely;
 And how ofte þow dydest þat dede,
 Telle me þow moste nede;
 And wheþer hyt were wyf or may,
- 1352 Sybbe or fremde þat þow by lay;
 And ʒef ho were syb to the,
 How syb þow moste telle me;
 And ʒe[f] ho were ankeras or nonne,
- 1356 Wydowe or wyf telle ʒef þou conne,
 Or any þat haþ a-vowet to chastyte,
 Or comyn wommon ʒef ho be,

Hast thou sinned
in lechery?

and was it with
wife, maiden, or
kindred;

with ankeress,
nun, widow, or
any woman vow-
ed to chastity,

or with a common
woman?

¹ freshly.

Was it with the
woman's con-
sent?

Hast thou eaten
or drunken any-
thing to enforce
to lust?

Kissing.

Hast thou much
desired to commit
this sin,

and thought
much on lechery?

[Fol. 143 back.]

Hast thou tried
to seduce any
woman,

or taken delight
in lustful songs?

- Or wheþer þow dost by strengþe so,
1360 Or by asent of þow bo?
Hast þou ete or dronke any letewary
To enforce the to lechery?
Hast þow any þynge wroȝt or do,
1364 þat stered þy flesh þe more þerto,
Clyppynge, or kyssynge, or towchyng of lyth,
That thy flesh was styred wyth?
Hast þow be tempted to any wommon,
1368 And myche & ȝerne I-þoght þer-on,
And woldest fayn in thy þoght,
þat fowle dede wyþ hyre haue wroȝt?
þen þow dost synne in lechery,
1372 As god hym self seyth verrely,
Wythowte werke or fleshly dede
þy chastyte from þe doth flede.
Hast þow had lust inwardely,
1376 And þoȝt myche in lechery,
And hast be tempted in syche a þoȝt?
Telle me, sone, spare þow noȝt.
Slepyng or wakyng wheþer hyt were,
1380 Telle me, sone, a-non ryght here.
Hast þow do sorfet of mete & drynke,
And after we[re] polluted slepyng?
Hast þow do þat synne bale
1384 By any wommon þat lay in hale?
Hast þow wowet¹ any wyghte,
And tempted hyre ouer nyghte?
Hast þou made þe gay þefore,
1388 þat heo schulde þe loue þe more?
Hast þou desyred syche to be,
þat wymmen schulde loue þe?
Hast þou hade lykyng for to here
1392 Songes þat of lechery were?

¹ wowed.

- Hast þou counselet or do socowre
 By any wey to a lechowre?
 Be-þenke þe, sone, in vche degre
 1396 What in þy thoghte be-fel þe ;
 ʒef þow conne any þynge mynne,¹
 þat perteneth to þat synne.

Hast thou aided
 any one in such
 wicked courses?

Quod si sit femina.

- ¶ And ʒef heo be a wommon,
 1400 Byd hyre telle, ʒef heo con,
 Of what degre þe mon was
 That synned wyþ hyre in þe cas,
 Syb or sengul or any spowse,
 1404 Or what degre of relygyowse,
 Or wheþer hyt were a-gayn hyre wylle,
 Or wheþer heo a-sented fully þer-tylle,
 Or wheþer hyt were for couetyse
 1408 Of gold or seluer or oght of hyse,
 þenne þe synne dowbul were,
 And neded penawnce myche more.
 Why & where, how & whenne,
 1412 And how ofte aske hyre þenne,
 Of alle poyntes þow moste wyte,
 As by-fore I haue wryte.

If it be a woman
 bid her tell thee
 of what degre
 the man was that
 sinned with her ;
 whether he was
 single or wedded,
 or a religious,

and whether she
 were ravished or
 consented there-
 to,
 and whether she
 did it for pay,
 for then the sin
 double were.

¶ *De modo inquirendi de peccatis venialibus.*

- Now of synnes venyal,
 1416 A luyte² aske þe I schal :
 Hast þow spende þy wyttus fyue
 To goddus worschype? telle me blyue.
 þese ben þey as I þe telle,
 1420 Towche & tast & eke þy smelle,
 þy herynge also and þy syȝt,
 Here þey be fyue on ryȝt.

Of venial sins.

Hast thou spent
 thy wits in God's
 [Fol. 144.]
 service?

¹ nyme.

² litul.

¶ *De visu.*

Hast thou seen
anything that en-
ticed thee to sin,

- ¶ Hast þow I-seyn any thyngē
1424 þat tysed þe to synnyngē?
Be-þenke þe, sone, welle I pray
For mony þyngus þat falle may.

¶ *De auditu.*

or had a liking to
listen to evil,

- ¶ Hast þow I-had gret lykynge
1428 For to here euele thyngē,
Or nyce wordes of rybawdy,
Or suche maner harlotry?

¶ *De olfactu.*

or smelt any-
thing, such as
meat, drink, or
spicery, that has
led thee to sin?

- ¶ Hast þow I-smelled any þyngē
1432 þat hath tend thy lykynge,
Of mete or drynke or spysory
þat þow hast after I-synned by?

¶ *De gustu.*

Hast thou sinned
in thy eating?

- ¶ Also ʒef þou synned hast,
1436 In mete or drynke by lusty tast,
þat also þow moste telle me,
ʒef I schale a-soyle the.

¶ *De tactu.*

Hast thou sinned
in touching any-
thing that thou
shouldest not?

- ¶ Hast þou I-towched folyly,
1440 þat þy membrus were styred by,
Wommones flesch or þyn owne?
ʒef þow hast þou moste schowne.
Here ben þe wyttus fyue,
1444 How þey ben spende telle me blyue,
And whad þou hast in herte more,
Telle me, sone, a-non by-fore
I praye þe, sone, be not a-ferd,
1448 But telle hyt owte now a-pert.
Telle me, sone, I the pray,

- I wole þe helpe ȝef þat I may.
- ¶ Is þy penaunce alle I-do,
- 1452 þat þy schryffader ioynet þe to ?
 For-gyuest þow wyth herte fre,
 Alle þo þat haue trespaset to þe ?
 Any vow hast þow I-mad ?
- 1456 Hast þou þat holden ferme and sad ?
 Hast þow eten any sonday
 With-owte halybred ? say ȝe or nay.
 Hast þou I-storbet prest or clerik
- 1460 þat were bysy in goddes werk ?
 Hast þou I-had or wyst where,
 þat was I-asked in chyrche þere ?
 Hast þow wyþowte knowlachyng
- 1464 I-wyst þe a-corsed for any þyng ?
 Art þow I-wont at lychwake
 Any pleyes for to make ?
 þe werkes of mercy summe & alle
- 1468 Hast þou I-wroȝt as þe by-felle ?
 ¶ Hast þow holpe by þy myȝt
 To burye þe dede as byd owre dryȝt ?
 Pore & naked and hongry,
- 1472 Hast þow I-sokeret mekely ?
 Hast þou in herte rowþe I-had,
 Of hem þat were nede be-stad,
 To seke & sore and prisonerus
- 1476 I-herberet alle weyferus ?
 Hast þou I-lyued also in chost & stryf
 Wyþ þy meyne and wyþ þy wyf ?
 Hast þow also by hyre I-layn,
- 1480 And so by-twene ȝow þe chylde I-slayn ?
 Also þy chyldre þat were schrewes,
 Hast þow I-taght hem gode þewes ?
 Hast þow ouer-holde corne or ote,¹
- 1484 Or oper þyng þat come neuer to note ?

Hast thou done
all thy penances ?

Dost thou forgive
all that have tres-
passed against
thee ?

Hast thou kept
all vows that thou
hast made ?

[Fol. 144 back.]

Hast thou eaten
on Sundays with-
out holy bread ?
Hast thou dis-
turbed priest or
clerk at his work ?

Hast thou wished
thyself accursed ?

Art thou wont to
make plays at
any likewake ?

Hast thou done
works of mercy ?

Hast thou helped
to bury the dead ?

Hast thou suc-
coured the poor ?

Hast thou done
kindly deeds to
the sick prisoners
and wayfarers.

Hast thou quar-
relled with thy
wife ?

Have thou and
she overlain any
of your infants ?

Hast thou kept
thy children in
subjection ?

Hast thou over-
held corn ?

¹ wote.

Hast thou frequented the company of cursed men, to succour them, or to preach to them for their good?

Hast thou hindered matrimony?
[Fol. 145.]

Hast thou passed by a churchyard and neglected to pray for the dead?
Hast thou ever left open a gate so that beasts have gone in?
Hast thou destroyed corn, grain, or other things that were sown?

Art thou wont to ride over corn.

- For to lene hast þow be loth,
And for to quite hast þou be wroth?
- ¶ Hast þow be in corset cumpany,
1488 Of corset men? telle me why,
To socour hem wyþ bodyly fode,
Or to preche hem for here gode?
Who so sokereth hem in here malys,
- 1492 He ys as corsed as þey I-wys.
Telle also for the bet
Matrymony þef þow haue let.
Hast þow I-come by chyrche ȝorde,
- 1496 And for þe dede I-prayed no worde?
Hast þow ay cast vp lyde ȝate
þere bestus haue go in ate?
Hast þow I-struyed corn or gras,
- 1500 Or oþer þynge þat sowen was?
Hast þou I-come in any sty
And cropped ȝerus of corne¹ þe by?
Art þou I-wont ouer corn to ryde
- 1504 When þou myȝtest haue go by syde?
ȝef þow haue more in herte,
Telle me, sone, now alle smerte;
For alle þat þow helest now fro me
- 1508 þe fende fullre redyly wole telle þe.
But when he con no more sayn,
þen ȝeue hym penaunce withowte layn.

¶ *De modo iniungendi penitenciam.*

Of the manner of enjoining penance.

- 1512 **N**OW confessour I warne þe,
Here connyngre þow moste be,
Wayte þat þow be slegh & fel
To vnderstonde hys schryft wel;
Wherfore þese þyngeþ þow moste wyte
- 1516 That in þys vers nexte be wryte.

¹ MS. corner.

¶ *Quis, quid, ubi, per quos, quociens, quomodo, quando.*

- ¶ Fyrst þow moste þys mynne,¹
 What he ys þat doth þe synne,
 Wheþer hyt be heo or he,
 1520 þonge or olde, bonde or fre,
 Pore or ryche, or in offys,
 Or mon of dygnyte þef he ys,
 Sengul or weddet or cloystre,
 1524 Clerke, or lewed, or seculere,
 Byschope or prest, or mon of state,
 þow moste wyte þese al gate.
 þe herre þat a mon ys in degre,
 1528 þe sarrer forsoþe falleþ he,
 And þef he were in hys wyt,
 Also þow moste wyte hyt.
 What synne hyt ys and how I-wroȝt,
 1532 To wyte redyly spare þow noght,
 Wheþer hyt be gret or smal,
 Open or hud wyte þow al.
 Lechery, robbery, or monslaȝt,
 1536 Byd hym telle euen straȝt.
 For summe telleþ not here synne al,
 In confessyone general.
 þus a mon may other whyle
 1540 þe and hym boþe by-gyle.
 Hyt ys to luyte for any mon
 To say he hath slayn a mon.
 But þef he telle hyt openly,
 1544 What mon he was, wharfore, & why,
 Wheþer hyt be fader or broþer,
 Prest or clerke, or any other.
 Also men sayn comynly
 1548 I haue synned in lechery,
- You must bear in mind who the penitent is ;
 whether young or old, bond or free, poor or rich,
 single or married, clerk or secular person,
 and whether he be in his wits or no.
 [Fol. 145 back.]
 You must be heedful to know all his sin,
 for some will not tell all their sin.
 It is not sufficient for the penitent to say he has slain a man ; he must say who he was, wherefore, and why.
 A man who has sinned in lechery must not mention

¹ nyme.

the name of the
other person un-
less it be needful.

But he must tell
in what state and
condition of life
she was,

and whether or
not the sin was
done in a holy
place,

[Fol. 146.]

and how often the
sin was done,
for the oftener it
is done the more
the sin is.

- 3et most þow wyte by whom hyt ys,
 Or elles 3e mowe do boþe a-mys.
 But nome he schal non telle þe ;
 1552 But 3ef þe synne syche be,
 þat he ne may hys schryfte telle,
 But he take hyre in hys spelle,
 þen he may þe name mynge.
 1556 Ellus hym a3te for no þynge ;
 But wheþer ho be wyf or may,
 Syb or fremde, make hym say,
 Nonne or ankeras, or what degre,
 1560 Algate make hym telle the ;
 For 3ef þe synne be gret or grym,
 þe more penaunce nedeth hym ;
 Were hyt was wyte þou also
 1564 In holy place or no.
 A mon synneþ sarre in seyntwary
 þenne in any oþer place by,
 By whom also þow moste mynne,
 1568 And whom he gart to do þat synne,
 And whad þey were þat were here ferus,
 Prestes or clerkus, monkes or frerus,
 þe mo to synne that he droghe,
 1572 þe more for-sothe hym-sclf he sloghe ;
 How ofte also he dyde that dede,
 Wyte at hym þow moste nede,
 For euer so offer newed hyt ys,
 1576 þe gratter þe synne waxeth I-wys ;
 So offer a wounde ys I-cot
 þe worse to hele hyt nede be mot ;
 þe offer a mon doth monslaghte,
 1580 þe more he ys the fende by-taghte ;
 þe offer he doth lechery,
 þe offer he synneth dedly ;
 Dedly he synneth wyþowte drede,
 1584 As ofte as he þat synne doþ brede,

- And why he dyde þat ylke synne,
 Also nede he mote mynne :
 Wheþer hyt were for loue or drede,
 1588 Or couetyse of worldes mede,
 Or for enuye, or for debate,
 Or for wrathþe of olde hate,
 And he dyde he mote say,
 1592 And not hele hyt by no way.
 Wheþer he dyde þat in hastynes,
 Or wel a-vyset þef he wes ;
 For he þat casteth hym to do a dede,
 1596 More penaunce he mote haue nede
 þen he þat doth hyt sodenlyche,
 And afterward hym reweth myche ;
 And whenne hyt was and what day,
 1600 Byd hym to the that he say,
 For on a halyday þef he synne,
 Nedely to þe he mote hyt mynne,
 Or any oþer fastyngē day,
 1604 Lentun or vygyle, as telle he may,
 For gratter synne for soþe hyt ys
 On suche dayes to do a-mys,
 Myche more wythoute nay,
 1608 þen on a-noþer werkeday,
 And þet more by-fore none
 þen afterward and hyt were done,
 þerfore þou moste wel hyt mynne,
 1612 Boþe tyde & tyme, he þat doth synne.
 Alle þese poyntus þow moste wyte,
 þat here be-fore ben I-wryte ;
 Or elles gode dome þou myȝt not ȝeue
 1616 Of men þat beth to the I-schryue,
 So þow myȝt knowe sum and al,
 Wheþer þe synne be gret or smal,
 And þef þe synne be fowle & grym,
 1620 The gratter penaunce ȝeue þou hym ;

He must also say whether he sinned for love or fear.

He must say on what day he sinned, for a sin done on a holy day or fasting day is worse than one committed at another time.

[Fol. 146 back.]

All these things must be known, or else the confessor cannot give a good dome.

If the sin be great, so must the penance be.

If the sin be light,
let the penance
be light also.

If the man is
sorry for his sin,
let the penance
be abridged;

but if he be
stiff of heart the
penance must be
heavy,

but still such as
he will perform;

[Fol. 147.]

for if a man has
more laid on him
than he will do,
he will cast it all
aside and be
worse than if he
had not gone to
confession.

A woman's pen-
ance must be such
as her husband
may not know.

- And þef þe synne be but luyte,
To þe lasse penaunce þou hym putte;
But fyrst take hede by gode a-vys,
1624 Of what contrycyone þat he ys,
þef he be sory for hys synne,
And fullæ contryte as þou myȝt kenne;
Wepeþ faste and ys sory,
1628 And asketh ȝerne of mercy,
A-bregge hys penaunce þen by myche,
For god hym self for-ȝeueþ syche;
þef he be styf & of herte heȝ,
1632 Grope hym softe & go hym neȝ,
And when þou herest where he wole byde,
ȝeue hym penaunce þenne also þat tyde,
But non oþer þen he wole take
1636 Wors þenne lest þow hym make.
Take gode hede on hys de-gre
Of what skynnes¹ lyuyuge þat he be,
For on may soffre þat a-noþer ne may,
1640 Þefore set hym in syche way,
þat hys penaunce he may do ryȝt,
Be hȝt heuy, be hȝt lyȝt;
þef þow ley on hym more
1644 þenne he wole asente fore,
Alle he wole caste hym fro,
And schende hym-self, I telle þe so,
Wharfore be wys and war,
1648 For mony men fullæ dyuers ar.
Now take hede what I þe mynne,
þef a wyf haue done a synne,
Syche penaunce þou gyue hyre þenne
1652 þat hyre husbonde may not kenne,
Leste for þe penaunce sake
Wo & w[r]aþþe by-twene hem wake.

¹ kynnes.

- Wharfore þe nedeth to be wys,
 1656 For, forsothe, gret nede hyt ys,
 Lest þow do oȝt on madhede,
 And sende so al to þe quede;
 Bettur hyt ys wyth penaunce lutte,
 1660 In-to purgatory a mon to putte,
 Þen wyþ penaunce ouer myche,
 Sende hym to helle putte.¹
 Wharfore lerne þys lessoun wel,
 1664 And take gode hede to my spel,
 Countur wyþ countur ys I-huled ofte,
 When þey be leyde to-gedur softe.

Better with a light penance to send a man to purgatory, than with penance overmuch to send him to hell.

¶ *Contra superbiam.*

- A**gaynus pruyde wythowte les,
 1668 þe forme remedy ys mekenes,
 Ofte to knele and erþe to kys,
 And knowlache wel þat erþe he ys,
 And dede mennus bonus ofte to se,
 1672 And þenke þat he schal syche be.
 Þe peynes of helle haue ȝerne in thoȝt,
 And domes day for-ȝete thow noght,
 Crystus passyone haue in mynde,
 1676 þat sleth pruyde, as wryten I fynde,
 And who so þenketh þus in stedefast thoȝt,²
 Pruyde he schale sette at noȝt.

Pride. The remedy for it is meekness.

It is good for thee to kiss the earth and look on dead men's bones, and think on the pains of hell and Christ's passion.

[Fol. 147 back.]

¶ *Contra Iram.*³

- A**gaynes wraþþe hys helpe schal be,
 1680 ȝef he haue grace in herte to se
 How aungelus, when he ys wroth,
 From hym faste flen and goth,
 And fendes faste to hym renneth,
 1684 And wyþ fuyre of helle hys herte breneth,

Wrath. Against this sin the remedy is for a man to see how angels flee from him when he is angry, and fiends fast to him run and burn his heart with hell-fire;

¹ pitche.

² The above four lines are not in Douce 103.

³ MS. *Irom*.

and make him
such as they are
—of God's child
the devil's bairn.

And maketh hym so hote & hegh,
þat no mon may byde hym negh,
And makeþ hym syche as þey arn
1688 Of goddes chylde þe deueles barn,
Wharfore he mote wyth sofferynge,
Quenche in hym syche brennynge,
A-gaynus wrathþe soferauce
1692 Mote be myche hys penaunce.

¶ *Contra Inuidiam.*

Envy.

A Gayn enuye loue ys gryth,
But zet he mote do more wyth,
Serues to hym wyth herte fre
1696 To whom he hath enuyes I-be.
Louyng *serucs* and godely speche
Agayn enuye ys helpe and leche.

Covetousness.

¶ *Contra auariciam.*

DO also in thys wyse
1700 I bydde a-zeynes couetyse,
Quyte a-gayn a-byde not to longe,
þat þow hast take wyth wronge,
And to þe nedy zeue þow large,
1704 In goddus name I þe charge.

¶ *Contra gulam.*

Gluttony.

OF þy fowle gloterye
Abstene þe, I bydde þe hye,
And for þy lust & þy sorfet
1708 þow moste do almes fullæ gret ;
Fede þe pore of þat þow sparest,
And lete hem fele how þow farest.

¶ *Contra accidiam.*

¶ Slowthe þow moste to gode turne,
1712 And þy pater noster say zerne,
In morowe & mydday & euentyde,
Wheþer þow go oþer þow ryde

[Fol. 148.]
Sloth.
The remedy is to
say the pater
noster at morn,
midday, and
eventide;

- To chyrche come ȝef þow may,
 1716 And here þy masse vche day,
 And ȝef þow may not come to chyrche,
 Where euer þat þow do worche,
 When þow herest to masse knyлле,
 1720 Prey to god wyþ herte styлле,
 To ȝeue þe part of þat *seruyse*,
 þat in chyrche I-done ys.

to hear mass each day, and if work hinders from going to church, to join in heart in the service when the mass knell is heard.

¶ *Contra luxuriam.*

- Thagh þow þenke þy lechery swete,
 1724 Lef þow hyt I the hete,
 And lerne to lyue in chastyte,
 In goddes name I charge þe ;
 And for þy flesch þer-in has game,
 1728 With bred & water þou schalt hyt tame,
 And ȝef he say a-gayn to þe,
 He may not lyue in chastyte,
 Charge hym þenne to take a wyf,
 1732 In goddes lawe to lede hys lyf,
 And þaȝ he say he wole not do so,
 ȝet penaunce make hym to do ;
 Hyt schale do gode here or henne,
 1736 Laske hys peynes or cese hys synne.

lechery.

Tame the flesh by bread and water.

He who cannot live in chastity to take a wife.

¶ *Quanta sit penitencia pro mortalibus.*

- ON dedly synne, as lawes techeth,
 To seuen ȝerus ende recheth,
 Faste bred & water vche fryday,
 1740 And for-go flesch on wednesday,
 The same dayes þorȝ þe ȝere,
 That schal laste fully seuen ȝere ;
 But now be fewe þat wole do so,
 1744 þerfore a lyȝter way þou moste go ;
 A monnes contricyone be-holde þou ȝerne,
 þer-by þy domes thow moste lerne ;

The legal penance for mortal sin.

There are now few who will perform it.

- [Fol. 148 back.]
- 1748 þef hyt be gret ʒeue luyte penaunce,
 Be hyt more, be hyt lasse,
 After þe contricyone þe dome moste passe.
 Be not to harde I þe rede,
- 1752 But ay do mercy in goddes drede,
 He ys ful of me[r]cy ay,
 Be þou also I the pray,
 For lasse synnes venyal,
- 1756 Lasse penaunce ʒeue þow schal,
 So þat þe synne hys herte greue,
 And be in purpos hyt to leue,
 I hope here be I-no; I-wryte,
- 1760 To teche a prest how he schale wyte,
 To ʒeue a dome of monnes synne
 þef any wyt be hym wyþynne.

Light penance to
 be given for
 venial sin.

¶ *Isti mittendi sunt ad episcopum.*

Cases reserved
 for the bishop :

All that smite
 priests or clerks,
 house-burners,
 murderers, mo-
 thers that overlit
 their children ;

a man cursed
 with book and
 bell ; heretics,
 vow-breakers,
 coin-clippers,
 usurers, false
 witnesses, and
 folk that have
 been unlawfully
 wedded ;

- 1764 **B**vt confessour be wys and ʒop,
 And sende forth þese to þe byschop :
 Alle þat smyteþ prest or clerk,
 And hem þat worcheþ wycked werk,
 Hows brenner & sleer of mon,
 1768 And fader or modur in vyolens þat leyþ hond vp-on,
 þe modur þat þe chylde ouer lyth,
 þe fader also sende þow wyth,
 A mon þat ys a-corset wyþ book & belle,
 1772 And ertetykes as I the telle ;
 Hym þat brekeþ solempne vow,
 Or chawngge hyt wole, sende hym forþ now ;
 Clypper of þe kynges mynt,
 1776 And hym þat lyueth by swerdes dynt
 Alle fals sysourus and okererus,
 And hem þat fals wytneſ berus ;

¹ haunce.

- Alle þat be wedded vnlawfully,
 1780 Or *susterus* or *cosynus* lyggeþ by ;
 And alle þo, schortely to say,
 þat þe grete sentens a-corseþ ay ;
 And 3ef þe byschope a-corse mo,
 1784 Sende hem forth-wyth also.

those who have
lain with sisters
or cousins; and
all that are cursed
by the great ex-
communication.

[Fol. 149.]

¶ *De modo absoluendi penitentem.*

- N**OW take hede how þow schalt done
 Of thyn absolucyone ;
 When schryfte ys herde þen 3eue penaunce,
 1788 And bydde hym say wyth full creawnce :

Absolution : how
it is given.

¶ *Et dicat confitens.*

- “**G**OD, I crye þe mercy,
 And þy moder seynt mary,
 And alle þe seyntus of heuen bry3t,
 1792 I crye *mercy* wyth alle my my3t,
 Of alle þe synnus I haue wro3t,
 In werke and worde, & sory þo3t,
 Wyth euery lyme of my body,
 1796 Wyth sore herte I aske god *mercy*,
 And þe, fader, in goddes place,
 A-soyle me þow of my trespace,
 3eue me penaunce also to,
 1800 For goddes loue þat þow so do.”

A form of con-
fession.

¶ *Tunc dicat sacerdos.*

- E**Go auctoritate dei patris omnipotentis & [beatorum¹] The form of ab-
solution.
apostolorum petri & pauli & officij michi com-
missi in hac parte absoluo te ab hijs peccatis michi
 1804 *per te confessis & ab alijs de quibus non recordaris.*
In nomine patris & filij & spiritus sancti. Amen.
Ista humilitas & passio domini nostri ihesu christi

¹ Not in Douce 103.

& merita sancte matris ecclesie & omnes indulgencie
 1808 tibi concessa & omnia bona que fecisti & facies vsque
 in finem vite tue sint tibi in remissionem istorum &
 omnium aliorum peccatorum tuorum. Amen.

Extreme unction

¶ *De sacramento extreme unctionis.*

to be given when
 a man is near
 death.

- 1812 **H**yt ys not gode to be helut,
 How a wyzt schal be an-clet,
 When þat he ys so ouer-dryue,
 þat he may no lengur lyue,
 þenne he schale an-clet be,
 1816 And non er, I warne the,
 But þa; he be an-elet ones,
 ʒet he may eftsones,
 But he þat ys in hys wyt,
 1820 And be so temptut despyseþ hyt,
 Haue he in herte non oþer mynne,
 He schale be dampned for þat synne,
 But he þat schale be an-oynt,
 1824 Aske hym þus euery poynt :

He who despises
 this sacrament
 will be damned.

[Fol. 149 back.]

Infirmus dicta ʒe.

Questions to be
 asked of the sick
 person.

Dost thou die in
 the Christian
 faith ?

Has thy life been
 worse than it
 should be ?

Hast thou lived
 amiss ?

Hast thou a will
 to amend if thy
 life be spared ?

Believest thou on
 the Lord's pas-
 sion ?

And how it alone
 cau save thee ?

Hold up both
 hands and thank
 Christ, and pray

¶ “ Art þow fayn, my broþer, say,
 þat þow dyest in crysten fay ?

- Myzt þou also in þy herte se
 1828 þat þy lyf ys worse þen hyt scholde be ? ʒe.
 For-þynkeþ þe, telle me þys,
 þat þou hast lad þy lyf a-mys ? ʒe.
 Hast þow wyl þe to a-mende,
 1832 ʒef god wole þe lyf sende ? ʒe.
 Be-leuest þow with ful gode deuocoyone
 On ihesu crystes passyone ? ʒe.
 And how hys passyone saue þe schal,
 1836 And by non oþer way at al ? ʒe.
 Holde vp now boþe þy hondes
 And þonke criste of alle hys sondes,

And praye hym, for hys moder sake,
 1840 þat he wole þy sowle take
 In-to hys honde and hys kepynge,
 And saue hyt from þe fowle þynge.
 3ef he con þys oresone say,
 1844 Byd hym say hyt wyþowte delay.

him for his mother's sake that he will take thy soul.

¶ *Oracio dicenda ab infirmo ante vnccionem.*

DEUS meus, deus meus, misericordia mea & refugium meum, te desidero, ad te confugio, ad te festino venire. ne despicias me sub tremendo discrimine positum; adesto michi propicius in hijs magnis meis necessitatibus: non possum me redimere meis operationibus. Sed tu, deus meus, redime me & miserere mei. diffido de meis meritis, sed magis confido de miseracionibus tuis & plus confido de miseracionibus tuis quam diffido de malis meis actibus. tu spes mea, deus meus, tibi soli peccaui; mea culpa, mea maxima culpa. nunc ad te venio quia nulli dees; cupio dissolui & esse tecum.
 1848
 1852
 1856
 1860
 In manus tuas domine commendo spiritum meum, redemisti me domine deus veritatis. Amen. Et patra michi deus meus, vt in pace dormiam & requiescam. Qui in trinitate perfecta viuis & regnas deus per omnia¹ secula seculorum. Amen.

Prayer to be said by the sick man.

¶ *Tunc vngatur infirmus.*

3 Et I wole wryte more,
 To hym þat ys mene of lore,
 Of neclygens, more & lasse,
 1864 þat may be-falle in þe masse.
 Fyrst se, prest, as I þe mynne,
 þat þow be out of dedly synne,
 þyn auter þenne þou do dyzt,
 1868 þat hyt be after thy myzt.

Further instructions to men of mean lore.

Of negligence that may befall in the mass.

A priest who says mass must be out of deadly sin.
 [Fol. 150.]

¹ infinita.

The altar cloths
must be clean,
and all of them
hallowed.

Three towels to
be on the altar
at mass.

The candle to be
of wax,

and to burn
clearly.

The bread to be
of wheaten flour.

The wine not
sour.
Water to be put
to the wine.

The tails of the
words not to be
cut.

If it happen,
through accident,
that bread or
wine be not on
the altar when
mass is being
said, lay bread
on the corporax,
and begin again
at "qui pridie."

[Fol. 150 back.]
If wine and
water are absent,

- Se þe cloþes þat þey be clene,
And also halowet alle by-dene,
Wyth þre towayles and no lasse
- 1872 Hule þyn auter at thy masse,
Al oþer thyngē þow knowest wel,
What þe nedeth euer-y del.
Loke þat þy candel of wax hyt be,
- 1876 And set hyre, so þat þow hyre se,
On þe lyfte half of þyn autere,
And loke algate ho brenne clere,
Wayte þat ho brenne in alle wyse,
- 1880 Tyl þow haue do þat seruyse.
þy bred schal be of whete flour,
I-made of dogh that ys not sour,
þat hyt be rounde and hol wayte wel,
- 1884 And loke þy wyn be not eysel ;
Poure water to thy wyn,
As þow const wel and fyn,
Sey þe wordes of þat seruyse
- 1888 Deuowtely wyth gode a-vyse ;
Cotte þow not þe wordes tayle,
But sey hem oute wyþowte fayle ;
Sey hem so wyþ mowþe & thoght
- 1892 þat oþer þyngē þow þenke noght,
But al þyn herte & þyn entent
Be fully on that sacrament.
þef hyt be-falle, as god hyt scylde,
- 1896 þat þow of wyt be so wyldē,
þat bred or wyn be a-way,
Consecracyone when þou scholdest say ;
þef þe be-falle þat ylke cas,
- 1900 Ley bred on þy corporas,
And þaþ þow forth I-passet be,
Be-gynne a-gayn "qui pridie."
þef wyn and water be bothe a-way,
- 1904 Powre in boþe wythowte lay,

- And *turne* a-gayn as I þe kenne,
 And "simili modo" say þow þenne.
 ʒef þou haue water and no wyn,
- 1908 A-non-ryȝt do hyt yn,
 And by-gynne, as I ʒer taȝte,
 At "simili modo" euen straȝte ;
 And ʒef þow be neȝ þe ende,
- 1912 ʒef syche mynde god þe sende,
 þat þow haue wyn & no water,
 þen powre hyt in neuer þe later,
 And by-gynne "oremus,
- 1916 Preceptis salutaribus."
 ʒef þe wonte stole or fanoun,
 When þow art in þe canoun,
 Passe forth wythowten turne,
- 1920 But þat þow moste rewe ʒerne ;
 ʒef a drope of blod by any cas
 Falle vp-on þe corporas,
 Sowke hyt vp a-non-ryȝt,
- 1924 And be as sory as þou myȝt,
 þe corporas after þow folde,
 A-monge þe relekus to be holde ;
 On oþer þynge ʒef hyt falle,
- 1928 On vestement oþer on palle,
 A-wey þow moste þe pece cotte,
 And hyt brenne & a-monge þe relekus putte ;
 ʒef hyt falle on sum oþer what,
- 1932 Tabul or ston, vrþe or mat,
 Lyk hyt vp elene þat ys sched,
 And schaf hyt after þat ys be-bled,
 And do þe schauynge for to brenne,
- 1936 Amonge þe relekus put hyt þenne ;
 ʒef any flye, gnat, or coppe
 Doun in-to þe chalys droppe,
 ʒef þow darst for castynge þere,
- 1940 Vse hyt hol alle I-fere,

supply them, and
 begin at "simili
 modo."

If you have wa-
 ter and no wine,
 supply it, and
 begin again at
 the same place.

If you have for-
 gotten stole or
 fannon go forth
 for them.

If a drop of
 blood fall on the
 corporax, suck it
 up, and be as
 sorry as you can
 for it, and put
 the corporax
 away among the
 relics.

If it fall on any-
 thing else, lick
 it up and shave
 the place, and
 burn the shavings
 and put the ashes
 among the relics.

If a gnat, fly, or
 spider fall into
 the cup, swallow
 it.

If you are afraid
of vomiting, take
it out with your
hand and wash it
over the chalice
and then burn it.

- And ȝef þy herte do wyþstonde,
Take vp the fulþe wyþ þyn honde,
And ouer the chalys wosche hyt wel
1944 Twyes or thryes, as I þe telle,
And vse forth þe blod þenne,
And do þe fulþe for to brenne ;
Do more ȝet also thow most,
1948 Vche day chawñge þyn ost,
Redy þat þow haue mowe,
To vche seke ay I-nowe.

Change the host
each day.

¶ *Ad huc alia necessaria capellano scire.*

- 1952 } Et lerne þys for thy prow,
} þat I wryte after now.
When þow schalt to seke gon,
Hye þe faste & go a-non ;
For ȝef þow tarye þow dost a-mys,
1956 þow schalt quyte that sowle I-wys ;
When þow schalt to seke gon,
A clene surples caste þe on,
Take þy stole wyth þe ryȝt,
1960 And pul thy hod ouer þy syȝt,
Bere þyn ost a-nont þy breste,
In a box that ys honeste.
Make þy clerk be-fore þe ȝynge,
1964 To bere lyȝt and belle ryng,
On þy power þen haue þow mynne,
þat þow myȝt a-soyle of alle synne ;
In perel of deth þow hast powere
1968 Of alle synne to a-soyle clere ;
But ȝef þe seke turne to lyue,
Of þat same synne he mote hym schryue,
And hys penaunce take newe,
1972 For alle þynge þat he er schewe,
And spare þow not for no let
To aske hym of hys det,

Go fast to the
sick.

When thou goest
put on a clean
surplice, take thy
stole with thee,
and pull thy hood
over thy eyes.

Bear the host on
thy breast.

Cause the clerk
to bear a light
and ring a bell
before thee.

In perel of death
thou hast the
power to assoil
from all sin.

Spare not to ask
the sick of his
sins
[Fol. 151 back.]

- And whether hyt be myche or luyte,
 1976 Charge hym þat he hyt quyte,
 And þef hys godes to luyte be
 For to quyte þat oweth he,
 Charge hym þenne wyth herte lowe
- 1980 To aske mercy of þat he owe;
 And þet þow moste lerne þys eke,
 Of a mon þat ys ful seke,
 þat sendeþ to þe to hym to ryde,
- 1984 And waxe downmbe in þat tyde,
 þef he by synes þat hosul soghte,
 Tha; þow knowe þow schryue hym no;te,
 Nerþeles þow schalt hym soyle,
- 1988 And þeue hym hosul & holy oyle.
 When þou hast þe seke I-schryue,
 And þow se þat he may not lyue,
 Oþer penaunce þow schalt not gyu
- 1992 But þe sekenes þat he ys In,
 Ioyne þat sekenes & þat sore
 By-fore god to be hys ore;
 And þef he aske hys sauour,
- 1996 Gyf hym hyt wyþ gret honour;
 But þef he be so seke wyth-ynne
 þat of castyngē he may not blynne,
 He schal not þenne hys hosul take,
- 2000 For vomyschment & castyngē sake,
 But preche hym feyre wyth opun spelle
 þat god a-loweth hys herte & hys wylle,
 And for he wolde & he my;te,
- 2004 God hym takeþ in hys ry;te.
 þet when þou art to chyrche I-went,
 Do vp so that sacrament
 þat hyt be syker in vche way,
- 2008 þat no best hyt towche may.
 þef hyt [were] eten wyth mows or rat,
 Dere þow moste a-bygge þat;
- Charge him with
 lowly heart to
 ask mercy.
- If a sick man
 cannot speak, but
 by signs shews
 that he wishes
 for the housel
 and holy oil, they
 are to be given
 to him.
- The sick person
 to have no other
 penance given
 but his sickness.
- If he is so sick
 that he would
 vomit up the
 holy eucharist, it
 is not to be given
 to him, but he is
 to be told that
 the desire for it
 is sufficient.
- The host to be
 made secure in
 church, so that
 [Fol. 152.]
 no mouse or rat
 may eat it.

Fowrty dayes for þat myschawnce

- 2012 þow schalt be in penauuce.
 ʒef any crome of hyt be lost,
 ʒerne seche hyt þow most,
 ʒef þow hyt fynde no wey myʒte,
 2016 þrytty dayes þow rewe hyt ryʒte;
 And ʒef þow be so vnwys
 þat þow syngē by malys,
 Wythowte water and lyʒt also,
 2020 And wost welle þe wonteth bo,
 þow schalt þenne for þy songe
 Boþe wepe and weyle er a-monge,
 Tyl þe byschope of hys ore
 2024 To þy songe the restore.

If any crumb of
 it be lost it must
 be sought for.

If through malice
 thou singest mass
 without water
 and a light, thou
 must do penance
 till the bishop re-
 store thee.

¶ *Oracio opificis opusculi huius.*

The priest to pray
 for the author,

NOw, dere prest, I pray þe,
 For goddes loue þow pray for me,
 More I pray þat þow me mynge,

and to remember
 him when he
 sings mass.

- 2028 In þy masse when thow dost syngē;
 And ʒet I pray þe, leue broþer,
 Rede þys ofte, and so lete oþer,
 Huyde hyt not in hodymoke,

- 2032 Lete other mo rede þys boke;
 The mo þer-In doth rede & lerne,
 þe mo to mede hyt schale terne;
 Hyt ys I-made hem to schowne

This book is made
 to instruct those
 who have no
 books of their
 own, and others
 of mean lore.

- 2036 þat haue no bokes of here owne,
 And oþer þat beth of mene lore,
 þat wolde fayn conne more,
 And þow þat here-In lernest most,

- 2040 Thonke ʒerne þe holy gost,
 That ʒeueþ wyt to vehe mon
 To do þe gode that he con,
 And by hys *trauayle* and hys dede

[Fol. 152 back.]

- 2044 ʒeueþ hym heuen to hys mede;

The mede and þe ioye of heuen lyȝt
God vs graunte For hys myght. Amen.

Explicit tractatus qui dicitur pars oculi de latino in
anglicum translatus per fratrem Iohannem myrcus canoni-
cum regularem Monasterij de Lylleshul, cuius anime pro-
picietur deus. Amen.

LANSDOWNE MS. 762, FOL. 21b.

Here folowethe vij specialle interrogacions The whiche a
Curat aught to aske euery cristene persone that liethe
in the extremytie of dethe.

The first. Belevest thoue fully alle the pryncipalle
articles of the Feithe and also alle holy scripturs in alle
thyngis after the exposicione of the holy & trewe doctours
of holy Chirche & forsakest alle heresies & arrours &
opnyons dampned by the Chirche. and arte glad also
that thoue shalt dye in the feithe of Criste & in the
vnytie & obedience of holy Chirche? The Sike persone
answerethe, Yee.

The second. knowest thoue & knowligest thoue nowe
thowe oftene tymes & many maner wise & grevowsely
thowe hast offended thy lorde god that made the of nought,
for saint Barnard saithe vpon Canticac anticorum, I knowe
wele that there maye no manne be saved but yef he knowe
hym self. Of the whiche knowlage wexethe a manne the
Moder of his helthe that is humylitie, and also the drede
of God, the whiche drede, as it is the begynnyng of wis-
dome, So it is the begynnyng of manns Soule? he an-
swerethe, Yee.

The thirde. Arte thoue sory in thy harte of alle maner
of Synns that thoue hast doone ayenst the high Magestie
and the love and the goodnesse of God & of alle goodnesse

Dost thou be-
lieve the prin-
cipal articles of
the faith and the
holy Scriptures,
and dost thou
forsake heresy?

Dost thou know
that thou hast
often offended
God?

Art thou sorry
for thy sins?

that thou hast not & myghtyst haue doone & of alle graces that thou hast forslowthed, not onely for drede of dethe *or any other payne, but rather more for love of god & rightvsnesse & for thou hast displeased his grete goodnesse & kyndenesse & for the due ordre & charitie by the whiche we be boundene to love god aboue alle thynges & of alle these thynges thou askest forgovenes of god? desirest thou also in thyn harte to haue very knowing of alle the offences that thou hast doone ayenst god, and for to haue specialle repentaunce of theym alle? he answerethe, Yee.

[*Fol. 22a.]

and desirest to amend?

The Fourthe. Purposeth thou verely & arte in fulle wille to amende the & thou myghtest live lenger & neuer to Synne more dedely wittyngly & with thy wille, & Rather thanne thou woldest offende god dedely any more, to leve & lese wilfully alle erthly thynges, were they neuer so lefe to the, and also the life of thy body, and farthermore thou prayest God, that he yeve the grace to contynue in this purpose? he answerethe, Yee.

Dost thou forgive thy enemies?

The Fifte. Foryevest thou fully in thy harte alle maner of menne that euer hauet he any harme or grevaunce vnto this tyme other in worde or in dede for the love & the worshipe of our lorde Ihesu criste to whome thou hopest to haue forgiveness of thy selfe, & askest also thy self to haue forgiveness of alle theym that thou hast offended in any maner wise? he answerethe, Yee.

Art thou willing in all manner to make satisfacion?

The Sixte. Wolde thou that alle maner thynges that thou hast in any maner wise myght be fully restored ayeyne as moche as thou mayest & thou arte bounde after the value of thy good & rather leve & forsake alle thy good of the worlde yef thou mayest not make satisfacione in none other wise? he answerethe, Yee.

Dost thou believe that Christ died for thee?
[*Fol. 22b.]

The Seventh. Belevest thou fully that Criste dyed *for the, and that thou may neuer be saved but by the Merite of Cristes passion, and thanne thankest therof god with thyn harte asmoche as thou mayest? he answerethe, Yee.

Thanne let the Curat desire the sike *person* to saye In The curate to cause the sick person to say "in manus tuas."
 Manus tuas & *cetera* with a good stedfast mynde and yf If he cannot say it the curate is to say it for him.
 that he canne, And yef he cannot let the Curat saye it for
 hym, And who so euer may verely of very good consience
 & trowthe without any faynyng answer, yee, to alle the
 articles & poyntes afore Rehersed, he shalle live euer in
 hevyn with alle myghtie god and with his holy Cvmpany,
 whervnto Ihesus brynge bothe yowe and me. Amene.



NOTES.

Page 1, line 5. *Dawe*, plural of Day. A.S. *Dæg*,

"Wel is us nu, Louerd, uor þe *dawes* þet tu lowudest us mide oðre monnes wouhwes."—*Ancren Riwle*, 190.

"Byuore Myhelfmasse he was yerouned þre *dawes* & nan mo."—*Rob. of Glouc.* 383.

"Suche mawmetys he hade yn hys *dawe*.—*Constitutions of Masonry*, p. 31, l. 509.

Done of Dawes = taken from day = killed,

"And alle *done of dawes* with dynttez of swreddez,"—*Morte Arthure* (ed. Perry), p. 61, l. 2056.

"ȝyf þou do any man o *dawe*."—*Rob. of Brunne Handlyng of Synne*, p. 34, l. 1034.

Is glossed "to the deþ."

The seventeenth century phrase, "done to death," is an echo of the older idiom.

I. 11. *Preste curatoure* = Priest who has cure of souls. These directions are only meant for such as have to take part in active ministrations; they relate to the priest's duties to a flock, not to the church, or his own soul.

P. 2, l. 23. The chastity here meant includes not only abstinence *ab illicitis*, but also from wedlock. When this treatise was written, the Church in England had long refused its sanction to the marriage of persons in holy orders. Though it was contrary to the theory of the Western Church from very early days, there is the most positive evidence that before the Norman Conquest English priests were frequently married. In the North of England celibacy was the exception rather than the rule. A clerical family, whose pedigree has been compiled by Mr. Raine (*Priory of Hexham*, Surtees Soc., v. i. p. li.) held the office of Priest of Hexham from father and son for several generations. Priests' children constantly occur in mediæval records, e.g. in William Painell's conformation charter to the nuns of Gokewell (The well of the Cuckoo) executed within a century of the Conquest, mention is made of "unum molendinum quod fuit Rodberti filii presbiteri" (*Linc. Arch. Soc. Rep.*, 1854, p. 102) The decrees of provincial councils show that priestly concubinage was in practice down to the period of the Reformation. The issue of such unions must have been sufficiently numerous to attract attention, for we find

in 1281 the constitutions of Archbishop Peckham providing that priests' children should not succeed to their father's benefices, "absque dispensatione apostolica" (Wilkins, *Conc.* ii. 60). Strange things are told of dispensations, yet some will hardly believe Rycharde Layton, when he says of Jenyn, the last Prior of Maiden Bradley in Wiltshire, that, "The pope, consideryng his fragilitie, gave him licens to kepe an hore, and [that he] hath goode wrytyng *sub plumbo* to discharge his conscience" (*Letters on Suppression of Monast.* Camd. Soc., p. 58). The tale is not incredible, but it comes from one whose words have slender authority. If the story be true, it speaks ill for the persons who were then ruling in matters spiritual, for Jenyn, after the suppression of his house, became rector of Shipton Moyne, Co. Gloucester.

l. 31. *Drokelec*, Dronkelewe. Drunkenness. A MS. of the 15th cent. (Add. 12195) bids folk take care that a nurse "be wysse and well a-vyssyd, and þat sche lof þe chyld, and þat sche be not *dronkeleche*."—*Prompt. Par.* i. 133. A piece of advice which is, I am informed, not entirely unneeded in these days. As to the termination *lac*, see Cockayne's *Sainte Marherete*, 101.

l. 43. *Pyked schone* came into use in the reign of William Rufus. It is said that the world owes this silly fashion to the ingenuity of Fulk, Earl of Anjou, who had deformed feet, and sought by this strange device to hide the defect from view. The pikes were sometimes made like the tails of scorpions, at others twisted into the form of a ram's horn. At a later period these long-toed boots were called *cracowes* from the belief that they were originally imported from Cracow. In Mr. C. R. Smith's collection of London Antiquities, now in the British Museum, are some shoes of this sort of the era of Edward IV.; the toes are six inches long and stuffed with moss. A long-toed patten was introduced for the use of persons who delighted in these fantastic habiliments. I presume this is alluded to in the *Detecta quædam in visitat. Eccl. Cath. Ebor.* A.D. 1390, where it is stated that "Omnes ministri Ecclesiæ pro majori parte, utuntur in Ecclesia et in processione *patens et clogges* contra honestatem Ecclesiæ et antiquam consuetudinem et ordinacionem capituli."—*Surtees' Soc.* 35, p. 243. The use of shoes of this sort was prohibited to the clergy by many local councils. See Du Frene, *Gloss. sub voc. Pigaciæ et Rostra*. Constitutions of London, A.D. 1342, in Wilkin's *Conc.* ii. 703. Fairholt's *Satirical Songs on Costume*, 43. Hewitt's *Ancient Armour*, i. 136.

l. 48. *Baselard*. A short sword worn by civilians in the fourteenth and fifteenth centuries. It is frequently shown on monumental effigies. A brass at King's Sombourne, Co. Hants., where one is represented, is engraved in Hewitt's *Ancient Armour and Weapons*, ii. 254. *Gent. Mag.* 1858, ii. 559. The Baselard was of two kinds—straight and curved. It was one of the former kind that Sir William Walworth presented to the Fishmongers' Company. The hooked or curved baselard

was an eastern weapon (*Prompt. Par.* i. 25.) Capgrave tells us that Edmond Ironside was "slayn be the counceel of Edrede, the duke; for he mad his son for to hide him undir a sege, where the King shuld voide, and sodeynly with a scharp *basulard* he smet the Kyng among the boweles."—*Chron.*, 125. By Statute 12, Richard II. c. vi. it was provided that, "null servant de husbandrie ou laborer ne servant de artificer ne de vitailer ne porte desore enavant *bastard*, dagger, nespee sur forfaiture dicelle." Priests were strictly inhibited from wearing this instrument of war, but the rule was constantly broken.

"Bucklers brode, & swerdes long,
Baudrike, with *basclardes* kene,
Soeh toles about her necke they hong:
With Antichrist soche priestes been."

—*Plowman's Tale*, part 3.

That ordinances against the clergy wearing secular arms were not needless, is evident from many incidental notices in our records. On the 5th October, 1509, the Jury of the Manor of Kirton in Lindsey, presented that "Hugo Colynson capellanus vi & armis [*fecit*] *affraiam super Willielmo* fireman & violenter extraxit sanguinem contra pacem domini regis." On the 22nd February, 1515, the same body, "*dicunt quod Willielmus* Brown Clericus parochialis de Kyrton vi & armis *fecit affraiam super Willielmo* Wilkynson de Wadyngham" (*Rot. Cur.*). A satirical song of the early part of the 15th century, beginning—

"Prenegard, prenegard, thus bere I myn *basclard*,"

is printed in Fairholt's *Satirical Songs on Costume*, Percy Soc., p. 50.

l. 48. *Bawdryke*. Lat. *Baldrellus*, *Baldringus* *Baltheus*. French, *Baudrier*. A girdle or belt of any sort. It is used here for the sword-belt, probably for one of that kind that hangs over the right shoulder, and passes transversely across back and breast.

"Then þay schewed hym þe schelde, þat was of schyr gouleþ;
Wyth þe pentangel de-paynt of pure golde heweþ;
He braydeþ hit by þe *baude-ryk*, a-boute þe hals kestes
þat bisemed þe segge semlyly fayre."

—*Sir Gawayne and the Green Knight*, p. 20, l. 621.

The *Baudrick* or *Baldryck* of a church bell was the whitelather thong, by which the clapper was suspended from the eye or staple in the crown of the bell. The word is of constant occurrence in old churchwardens' accounts.

[1428] *Soluti Thome Basse pro j baudryk vjd.*

—*Ch. Acc. St. Mary, Stamford*, Cotton MS. Vesp. A. 24, f. 3, b.

[1498] "Payd to John Clarke for makyng of a *bawdre* to ye bell, 1d."

[1502] "Payd to John Dalbe for *bawdre* makyng to þe belles, vid"

—*Ch. Acc., Leverton, Co. Linc.*, MS. fol. 6, 8.

[1500] "Paid for makyng of a belle *batrey* and mending, viijd."

[1535] "Payd to roger codder for iij *bautres* making vid."

—*Ch. Acc., Kirton in Lindsey*, MS. p. 14, 19.

l. 49. For illustrations of the history of the clerical tonsure consult Bingham, *Antiq. Christ. Church*, b. vj. c. iv. Rock, *Ch. of our Fathers*, v. i. p. 185. Lyndwood, *Provinciale*, lib. i. tit. 14, p. 69. Beda, *Eecl. Hist.* lib. v., c. xxi. Beyerlinck, *Magnum Theatrum Vitæ Humanae* sub voc *Tonsura*. Martene, *De Antiq. Eecl. Rit.* (Venetiis, 1783), vol. ii. p. 14; vol. iii. p. 284, 293, 300, 335; vol. iv. p. 113, 174, 238, 274.

P. 3, l. 59. *Schreewes*. In the older English this word stands for enemies, wretches, or evil disposed persons of either sex.

“Pe Cristene men leyde euere on, & slowe euere to grounde,
Al elene je *ssreweu* were ouercome in a stounde.”

“He adde endyng, as he wurþe was, & such yt ys to be a *ssrewe*.”

—*Rob. Glouc.* 407, 419.

“Such qualité nath noman to beo lechour other *schrewe*.”

—*Pop. Treatises on Science*, p 133.

l. 82. *Hosele*, to administer the holy communion, A.S. *Husl*, an offering, an oblation, and hence the host, as the highest of all offerings. To housel was the ordinary name for the act of giving the communion until the period of the Reformation. From the earliest times, as far as we know, in this country the altar breads were in the form of wafers—thin and round cakes stamped with some sacred device or monogram. That they differed from the coarse household bread of the people is indicated by the fact that the sons of Sabert (Sœberht) the Christian king of the East Saxons, circa 604, who had remained out of the Christian fold, when they asked Bishop Melitus, after their father's death, why he would not give them the eucharist of which he had been accustomed to partake, said, as we have their words reported to us in Latin, “quare non et nobis porrigis panem nitidum, quem et patri nostro dabas.” Beda, *Hist. Eecl.* lib. ii. c. 5. These altar breads were frequently called *obleys*. Lat. *oblata*. It is believed that they were usually made by nuns, or anchoresses. It was so certainly in the ninth century in France. There is a tale told in a contemporary life of St. Wandragesilius, Abbot of Fontenelle, a Benedictine monastery on the Seine, near Rouen, of a certain nun who went to the fire for the purpose of baking this bread, holding in her hand the iron stamps for the purpose. “Accessit ad ignem, ferroque quo imprimendæ ac decoquendæ erant oblatae, arrepto, mox nervi manus ejus dexteræ contracti sunt, ac oblatorium quod sponte susceperat, invita, vi agente divina retinuit.” *Acta Sanct. Julii* t. v. p. 290 n. 53. As quoted in Rock, *Ch. of our Fathers*, v. i. p. 152.

The altar breads were of two kinds. The larger, called singing-bread, were used for the sacrifice; the smaller, called houseling-bread, were used for the communion of the people. They were sometimes kept for sale by country shopkeepers (*Gent. Mag.*, 1864, pt. ii.

p. 502). There is preserved in the *Rotuli Parliamentorum*, 1472-3, a curious petition from Johanna Glyn, widow of John Glyn, of Morvale, in the county of Cornwall, gentleman, in which she complains of the bad treatment her late husband had received from the hands of certain rioters. Among other things she says, "The said Riottours, the same day and place toke the said John Glyn and hym ymprisoned, and in the Castell, in prisone hym kept by the space of v ourcs, and more, so that noon of his frendes myght come where he was to releve hym with drynk, or staunche his bloode, to th'entent that he shuld have bled to deth, except they suffered a Preste to come to shryve and *howsell* hym."—Vol. vj. p. 35.

In the *Privy Purse expences of Henry viij.* are several entries similar to the following, the interpretation of which has been held to present a difficulty:—"Item the x daye [of April, 1530] paied to maister Weston by way of the kinges rewarde ayenst easter, xxs." "Item the same daye, paied by lyke rewarde to the two guilliams and phillippes boye for ther *howsell*, xs. a peece, xxxs." p. 38 *cf.* 40, 41, 330. There can be no doubt that the meaning is, that the king presented to the persons named xs. for them to give as an offering at their Easter communion.

The little bell, which it was the practice to ring before the holy eucharist when the priest took it to the sick, was called a *howslinge* bell. See Peacock's *Eng. Church Furniture*, p. 86. Housel-sippings was the unconsecrated wine which was given at certain times to the lay folk out of the chalice. Bishop John Bale says, "They will pay no more money for the *housel*-sippings, bottom blessings, nor for seyst me and seyst me not above the head and under of their chalices."—*Image of both Churches*, edit. 1849, p. 526.

A *houseling-towel* or *houseling-cloth*, was the linen sheet used when the holy communion was received for the purpose of hindering particles thereof from falling on the ground. "A *howslyng* tewell, off dyaper, with blew melyngs atte the ende, goode."—*Ch. Goods, St. Dunstan's Canterbury. Gent. Mag.*, 1837, pt. 2, p. 570. A cloth of this kind was employed at royal coronations until recent times. That of William IV. was the first where it was disused.—Maskell, *Mon. Rit.* iii. 834.

l. 87. Midwives were licenced by the bishop of the dioecese. These licences continued to be issued till long after the Reformation. The form may be seen in Strype's *Annals*, vol. i. p. 242. In Grindal's *Articles to be enquired into in the Province of Canterbury*, A.D. 1576, the fifty-eighth question is, "Whether there be any among you that use sorcery, or witchcraft, or that be suspected of the same, and whether any use any charmes or unlawful prayers, or invocations in Latin or otherwise, and, namely, midwives in the time of woman's travaill of child, and whether any do resort to any such help or counsel, and what be their names."—Grindal's *Remains*, p. 174.

In Bale's *Comedye concerninge thre Lawes*, 1528, sig. B. iii. b.

as quoted in Brande's *Pop. Antiq.*, 1813, v. ii. p. 5, we have a notice of some of the superstitious doings of midwives.

“ Yea, but now ych am a she,
And a good mydwyfe perde,
Yonge chyldren can I charme,
With whysperynges and whysshynghes,
With crossynges and with kyssynges,
With blasynghes and with blessynges,
That spretes do them no harm.”

Midwives sometimes murdered children for purposes of magic. Sprenger in his *Malleus Malificarum*, v. 2, as quoted in Beyerlinck, *Mag. Theat. Vitæ Humanæ*, v. vij. p. 784, b. tells us of the burning of two women of this class, “quia earum vna quadraginta altera innumerabiles pueros recens in lucem editos necavissent, inditis clam in eorum capita grandibus aciculis.”

P. 4, l. 95. De baptismo infantium, quos mater in partu laborans, in lucem emittere non valet, ita definiunt antiqua Statuta Synodalia Ecclesiæ Nemausiensis [Nismes] . . . Si vero, muliere in partu laborante, infans extra ventrem matris caput tantum emiseric, et in tanto periculo infans positus nasci nequiverit, infundant aliqua de obstetricibus aquam super caput infantis dicens, ‘Ego baptizo te in nomine Patris,’ etc., et erit baptizatus. His concinunt Statuta Synodalia ecclesiæ Biterrensis a Guillelmo episcopo anno 1342 edita . . . ab hac sententia non nihil deflectunt Statuta antiqua ecclesiæ Ruthensis. Sic enim habent capite sexto: Si vero, muliere in partu laborante infans extra ventrem matris caput tantum emiseric, et in tanto periculo infans positus commode haberi nequiverit, infundet aliquis vel aqua de astantibus aquam super caput infantis dicens. ‘Creatura Dei, ego te baptizo in nomine Patris, & Filii, & Spiritus sancti.’ Et erit baptizatus.”—Martene, *De Antiq. Eccl. Rit.* i. 58, 59, where much more relating to this subject may be seen.

In the consistorial acts of the Diocese of Rochester, the following document relative to the baptism of a child during birth is preserved. I quote from the *Gentleman's Mag.* 1785, pt. ii. p. 939.

“1523, Oct. 14. Elizabeth Gaynsford obstetrix examinata dicit in vim juramenti sui sub hâc formâ verborum. I, the aforesaid Elizabeth, seeing the childe of Thomas Everey, late born in jeopardy of life, by the authorite of my office, then beyng midwife, dyd christen the same childe under this manner, In the name of the Fader, the Son, and the Holy Ghost, I christen thee, Denys, iffundendam meram aquam super caput infantuli. Interrogata erat, Whether the childe was born and delivered from the wyfe of the said Thomas? Whereto she answereth and saith, that the childe was not born, for she saw nothyng of the childe but the hedde, and for the perell the childe was in, and in that tyme of nede, she christened as is aforesaid, and cast water with her hand on the childes hede. After which so done, the childe was

born, and was had to the church, where the Priest gave to it that chrystynden that lakkyd, and the childe is yet alyf."

l. 116. In cases of necessity it was permitted to baptize in a wooden vessel, which was to be burned when the ceremony was over, to prevent its being used for secular purposes hereafter. Martene, *De Antiq. Eccl. Rit.* i. 5.

l. 120. *Nuye*, Annoy, trouble. Old Fr. *Anoi* from Lat. *Odium*.

"And a ryche man hyt *noyep* ofty n tyde
Pat a pore man hat oghte besyde."

—*Rob. of Brunne, Handlyngc Synne*, p. 187, l. 5981.

P. 5, l. 133. *On rowe*, in order. A.S. *Rawa*.

"He rehersed be *rowe* the rite of Edgare."

—Capgrave, *Chron.* 172.

The gild of St. Mary of Boston had, in 1534, a corporal, which was in part made of *rawed* satten of brigges," *i.e.* satin made in rows or stripes. The editor's *Church Furniture*, p. 205. Lincolnshire people still speak of Turnip *raus*.

l. 143. Fonts were usually only blessed at Easter and Whitsuntide. When the service of blessing was performed, they were vested in a linen cloth. Martene, *De Antiq. Eccl. Rit.* iii. 150. Maskell, *Mon. Rit.* i. 13, where the service may be found.

l. 153. See exhortation in the Salisbury *Ordo ad faciendum Catechumenum*. Maskell, *Mon. Rit.* i. 14. On the font at Bradley, Co. Lincoln, is inscribed, "Pater noster abe maria and cricde Iereu ye chyld yt es nedde." The inscription is coeval with the font, *i.e.* circa A.D. 1500.

l. 155. "Inhibemus sub poena excommunicationis, ne aliquae mulieres vel uxores parvulos suos in lectulis suis secum collocari permittant, antequam ætatis suæ tertium annum impleverint. Quod statutum ad minus semel in anno singulis sacerdotibus volumus promulgari."—*Constitutiones synodales Sodorenses*, A.D. 1291. Cap xiv. in Wilkins' *Conc.* ii. 177.

P. 7, l. 203. "Debet enim sacerdos *banna* in facie ecclesie infra misarum solemnna cum major populi adfuerit multitudo, per tres dies solemnnes et disjunctas interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis. Rubric in *Ordo ad faciendum Sponsalia*." Maskell, *Mon. Rit.* i. 44. In Lincolnshire the *banns* of marriage are called spurrings, *i.e.* askings, from *Spere*, to enquire; A.S. *Spyrian*, to track; Dutch, *Speuren*; Germ. *Spuren*.

In the ancient office the earlier part of the rite took place, "ante ostium ecclesie coram Deo sacerdote et populo."

"Husbonds at chirehe dore have I had fwe.

For I so often haue I-wedded be."

—Chaucer, *Wife of Bath, Proleg.*

Martene has published from an ancient manual of the diocese of

Rheims the following verses, to aid in calling to mind the different hindrances to wedlock :

“ Error, conditio, votum, cognatio, erimen,
Cultus desparitas, ordo, ligamen, honestas,
Si sis affinis, sique coiere nequis.”

—*De Antiq. Eccl. Rit.* ii. 137.

P. 8, l. 241. It was in the Middle Ages, as at present, a matter of obligation for all Catholics to receive the holy communion at Easter-tide.

l. 247. *Ded*, death, a common provincialism. A Lincolnshire woman told the editor that she “ would rather be nibbled to *dead* with ducks, than live with Miss —; she is always a nattering.”

l. 252. After communion it was the custom for the laity to drink unconsecrated wine, to assist them in swallowing the eucharistic wafer. The purchase of wine for this use sometimes appears in old accounts, and has led to the mistaken notion that it was a common practice in those days to give the communion in both kinds. The following passage from the account rolls of Coldingham is peculiarly liable to this misconception. 1364. “ In vino empto per annum pro celebracione et pro communione parochianorum ad Pascham xv^s. i^d.” p. xliv, as quoted in Roek’s *Ch. of our Fathers*, iii. pt. 2, p. 170. In the constitutions of Archbishop Peckham, promulgated in 1281, this practice is described in words, of which the text is a simple translation. “ Doceant [sacerdotes] etiam eosdem illud, quod ipsis eisdem temporibus in calice propinatur, sacramentum non esse, sed vinum purum eis hauriendum, traditum, ut facilius sacrum corpus glutiant quod perceperunt.” Wilkins, *Conc.* ii. 52. It was ordained by the Synod of Exeter, A.D. 1287, that there should be in every church as well as the chalice employed in saying mass, a cup of silver or tin to be used when communion was given to the sick. In this cup the priest washed his fingers, and the sick man, after he had communicated, drunk the water. *Ibid.* ii. 139. The “ device for the coronation of King Henry vij.” published among the Rutland Papers (Camd. Soc.) p. 22, shows that he and his queen partook of a chalice of this kind at that high ceremony.

P. 9, l. 260. *Sad*, gravely. “ He [Maurice, Lord Berkeley, born 1457] was called by writ to the state of a Baron, and recommended to provide a *sadd* gentlewoman in Court to wait upon my lady.”—Forbroke’s *Smith’s Lives of the Berkeleys*, 175.

“ But ye . . . vse . . . to loke so *sally* whan ye mene merely yt many times *men* dowbte whyther ye speke in Sporte whan ye mene good earnest.”—*Sir Th. More, Workes*, 1557, p. 127 b.

l. 257. *Bordes*, Jests, games ; Fr. *Bourde* ; Dutch, *Boerde* ; Lat. *Burdare*, to jest.

“ And y shal telle as y kan,
A *bourde* of an holy man.”

—*R. of Brunne, Handlyng of Synne*, p. 287, l. 9260.

"We have so mocked him with his gospel that we shall find it is no *bourding* with him."—*John Bradford's Works*, v. i. p. 38.

"*Bourd* not wi' bawtie."—Scottish proverb, Ramsay's *Reminiscences of Scottish Life*, ii edit. 139.

"The sooth *bourd* is nae *bourd*."

—Scottish proverb, *Redgauntlet*, ch. xi.

l. 270. We have evidence here that at the time this poem was written, it was not a common thing for people to sit on benches in church. Nearly all the pre-reformation church seats in existence in this country are of the late perpendicular era. Pews were, however, in common use before the Reformation. Sir Thomas More frequently makes mention of them in such a manner as to shew that they were no novelties to him. He tells us "how men fell at varyance for kissing of the pax, or goyng before in procession, or setting of their wiuves pewes in the church." We may surmise from this that pews were sometimes restricted to women. A pew seems, from the following story, to have been the eminence upon which offenders did public penance. "These witnes in dede will not lye; As the pore man sayd by the priest, if I may be homely to tell you a mery tale by the way. A mery tale, quod I, commith neuer anyse to me. The pore man quod he had founde ye priest oucr famyliar with his wife, and bycause he spake of it a brode and coulde not proue it, the priest sued him before ye bishoppes officiaall for dyffamatyon where the pore man vpon paine of cursynge was commaunded that in his paryshe chyrche, he should upon ye sondaye, at high masse time stande vp & sai, 'mouth, thou lyst.' Wherupon for fulfilling of hys penance, vp was the pore soule set in a pew, that ye peple might wonder on him and hyre what he sayd. And there all a lowed, (whan he had rehersyd what he had reportyd by the priest) than he sett hes handys on his mouth and said, 'mouth! mouth, thou lyst.' And by and by therupon he set his hand vpon both his eyen & sayd, 'but eyen, eyen,' quod he, 'by ye mass ye lie not a whitte.'" pp. 88, c. 127, d.

l. 272. In Durham *sitting on the knees* is an expression still used for kneeling.

l. 273. *Flat* = Floor.

"A hep of girles sittende aboute the *flat*."

—Wright's *Political Songs*, Camd. Soc. p. 337.

The floors of the houses in Edinburgh, where each floor is the home of a separate family, are called *flats*. Houses containing only one family as occupants are known as "houses within themselves." See Scott's *Guy Mannering*, xxxvi. The warp on each side of the River Trent, that is, submerged by the tide, is called The Trent *Flat*. On the Lincolnshire coast, the low land on the shore is often named the *Flat*, as Sand Hall *Flat*, near Tetney Haven, and Friskney *Flat*.

l. 280. *Blesse*. That is, make the sign of the cross. This act is still called blessing one's-self by Catholics.

"The Apostles and Fathers of the Primitive Church blessed them-

selves with the sign of the cross." John Marshall, as quoted by Fulke. Fulke's Works (Parker Soc.) ii. 171.

"Blest themselves with both hands" is Sir Thomas Urquhart's version of "se signoiënt, de toutes mains." Rabelais, *Gargantua*, b. 1, c. XXXV.

l. 281. The versicle said immediately before the Gospel, in the Ancient English as in the Roman Mass, is, *Gloria tibi, Domine*.

l. 284. The sanctus sance or sauce bell was a small bell usually hung outside the church in a little hutch or cote on the east gable of the nave. This was rung at the elevation of the host in the parish mass, to warn all those who were not present at the service to join their hearts with the devotions of the worshippers. The sacring bell was a smaller bell of this kind, to be rung at other masses. It was sometimes hung in the rood loft; more commonly it was, as it is at present in Roman Catholic churches, merely a handbell. Handbells and sacring bells were among the things ordered to "be utterly defaced, rent, and abolished," in 1576. Grendal's *Remains*, p. 159. They were mostly destroyed in Lincolnshire in or before A.D. 1566. See editor's *Church Furniture*, passim.

P. 10, l. 309. "Cum autem ad infirmum eucharistia deportatur, ita decenter se habeant portatores, superpelliciis saltem induti, cum campanella, lumine præcedente, nisi vel aëris intemperies obstet vel loci remotio; ut per hoc devotio fidelium augeatur, qui Salvatorem suum tenentur in via, luto non obstante, flexis genibus adorare, ad quod sunt per sacerdotes suos attentius commonendi. W. de Cantilupe, *Constit.* A.D. 1240. In Wilkins' *Conc.* i. 667.

l. 315. After long search I have failed to find any passage similar to this in the writings of Augustinus. I am informed by two persons, who have made the writings of this saint an object of especial study, that no such statements occur in them.

P. 11, l. 328. *Seyntuary*, churchyard. The name of sanctuary is now given to that part of the choir or chancel of a church where the altar stands. In mediæval documents belonging to this country, *Sanctuarium* and its equivalents in English almost always mean churchyard. "Ecclesiarum Sanctuaria, quæ populariter cœmeteria nominantur." *Stat. Cicest.* in Wilkins' *Conc.* ii. 183. *Chirch hay*, churchyard. A.S. *Cyree*, church, *Heq*, hay, grass, or *Hege*, a hedge, or fence.

l. 332. Games and secular business were forbidden in churchyards by the Synod of Exeter, A.D. 1287. Wilkins, *Conc.* ii. 140. By 12 Ric. II. c. vi. servants were ordered to amuse themselves with bows and arrows on Sundays, and to give up foot-ball, quoits, casting the stone, "keyles," and other such inopportune games. In consequence of this statute the jury of the manor of Kirton in Lindsey, 4th April, 1 Henry viij. made a presentment that "Willielmus Welton "se male gessit in ludendo ad pilam pedalem et alia joca illicita."—*Rot. Cur.*

l. 332, n. *Stoil ball*, stool-ball. This game is still played in

Sussex. There is a description of it in *Notes and Queries*, iii. s. xi. 457.

l. 338. The holding of fairs and markets in churchyards was made illegal by statute in 1285. *Stat. Winhest.* 13 *Edw.* I. c. vj. The practice, however, of using churches and churchyards for secular purposes continued to be common. Edward I. received the oaths of the competitors for the Crown of Scotland in Norham Church. In 1326 the tythe corn of Fenham, Fenwick, and Beele was collected in the chapel at Fenham, and at about the same period, when the monks of Holy Island found their grange would hold no more, they converted the chapel attached to their manse into a temporary tythe barn. Raine's *North Durham*, 82, 260. Law Courts were held, books sold, and children taught in the porch of St. Peter's, Sandwich. *Boys' Hist. Sandw.* 365. A manor court, called Temple court, was held in the church of St. Mary, and St. John Baptist, Dunwich, annually on the feast of All Souls.—Gardner's *Dunwich*, 54. Wool was stored in one of the churches at Southampton. J. T. Rogers, *Hist. of Agriculture*, i. 32; ii. 611; and a law-suit settled in St. Peter's Church, Bristol. Fosbroke's *Smith's Lives of the Berkeleys*, 92. In 1519 Pedlars were accustomed, on feast days, to sell their wares in the church porch of Ricall, Co. York.—*Surtees Soc.* 35, p. 271.

l. 338. *Chost.* A.S. *Ceást*, strife.

“ & mad tille him feaute, withouten any *chest*,
& cleymed him for þer chefe of West & of Est.”

—*Langtoft Chron.* 19.

l. 353. Old Norse, *Naut*, an ox. A.S. *Nyten*, an animal, from *nitan* (*ne witan*), not to know. Scotch, *Nolt*.

P. 12, l. 358. *Fonne*, a fool. *Fond*=foolish is a Lincolnshire provincialism.

l. 360. *Telyng* means, as I conceive, rhythmical couplets or verses intended to charm away evil or cause good luck.

l. 366. *Gart*, third pers. sing. of *Gare*, to cause. O.N. *göra*, *gera*. A.S. *Gearwian*. Mod. Scotch, *Gar*.

“ My precios perle dotȝ me gret pyne,
What scrueȝ tresor, bot gareȝ men grete.”

—*Allit. Poems*, E.E.T.S. p. 11, l. 330.

The following inscription wrought in stained glass once decorated a window in the church of Blyton, Co. Linc.:

“*Þriȝ for þe gild of Corpus ꝑi quilk þis window garte mak.*”

—*Harl. MS.* 6829, f. 198.

A mediæval bell still hangs in the church tower of Alkborough, a little Lincolnshire village near the point where the Trent falls into the Humber, on which is inscribed + *Þesu : for : þi : modir : sake : sake : al : the : sables : that : me : gart : make : amen.*

l. 368. The following charm is worth reprinting here as it occurs in a book where no one would think of looking for it. Hooper, the

Reformer, says that he knew a poor man who had it in his possession, vainly hoping that it could heal all diseases.

+ *Iesus* + *Job* + *habuit* + *vermes* + *Job* + *patitur* + *vermes* + *in* + *nomine* + *Patris* + *et* + *Filii* + *et* + *Spiritus Sancti* + *amen* + *Iama* + *Zabarthani* + —*Early Writings*, Parker Soc. 328.

l. 372. *Okere*, usury. A S. *Edean*, to augment. Old Norse, *Okr*. Goth. *Aukan*. Usury has been a subject for much angry and protracted discussion. See Lecky's *Hist. Rationalism*, j. *passim*. The *Catechism of the Council of Trent* says, "Whatever is received above the principal, be it money, or anything else that may be purchased by money is usury." Pt. iij. chap. viij. quest xj. Donovan's *Translat. Grindal's Injunctions* of 1571, class usurers with "adulterers, fornicators, incestuous persons," and other like notorious criminals. They define usurers to be "all those who lend money, corn, ware, or other thing, and receive gain therefore over and above that which is lent." *Remains*, 143. The imaginative literature of former times contains many stories of the unhappy fate of usurers. See for a copious collection of them, Beyerlinck, *Mag. Theat. Vite Humanæ*. v. vij. p. 1064.

In 1644 the churchwardens of Kirton in Lindsey put out money at eight per cent.; they note among their receipts, "William Keut, gentleman, for 5 li vpon a bond 8s."—*Church Accounts*, MS. 197.

P. 13, l. 394. *Blyue*, quickly.

"Heo hadde þe maistry of þe feld, þe Romaynes flow *blyue*."

—*Rob. Glouc.* p. 50 n.

"The kyng issued fro his navece *blinc*."

—*Romans of Partenay*, p. 195, l. 5673.

l. 411. *Steuene*, voice. A.S. *Stefen*.

"Whan Litle John heard his master speake,
Well knew he it was his *stevē*."

—*Robin Hood and Guy of Gisb.* l. 210.

l. 419. *Gult*, trespass, guilt.

"Forþif us our *gultes*, also we forþifet oure *gultare*,"

—Maskell, *Mon. Rit.* ij. 238.

l. 420. *Fondynge*. A.S. *Fandian*, to try.

"Leod us in tol na *fandynge*."

—MS. *Cot. Clcop.* B. vj. f. 201 in Maskell, *Mon. Rit.* ij. 238.

"Lat us nouȝt be *founded* in sinne."

—MS. *Bibl. Reg.* 5 c. v. as above, ij. 239.

l. 422. The "Hail Mary," as at present used by Roman Catholics, was unknown in mediæval England. I believe the Sarum Breviary of 1531 is the earliest authority for the modern form. The Salisbury Primer of 1556 breaks off at the same point as the prayer in the text. Dr. Rock gives a most interesting dissertation on this prayer in his *Church of our Fathers*, iii. pt. i. p. 315.

P. 16, l. 499. *Dele*, Part. A.S. *Dæl*, Part. Sansc. *Dal*, to split;

hence, *Deal* and *Dole*, to distribute. *Deal*, a plank or separated piece of wood. *Deal*, at cards. *Dole*, money, food, or raiment given by way of alms; to *Deal* in the way of traffic or merchandize, and, as I think, *Dale* and *Dell*, a valley. Before the enclosures in Lincolnshire the word *Dale* was frequently used to describe the shares of land which the freeholders and copyholders had in the open fields; this word was constantly employed when the portions of land were in such positions that they could not in any way be considered as valleys, e.g. Dimmore dale, Bachester dale, Northorpe gate dale, Black mouldé dale, Baytinge cross dale, Dale extra boriālem de slump cross, Beacon dale, Mount dale, and 2 dales iuxta molendinum, in the parish of Kirton in Lindsey. Norden and Thorpe's Survey of Kirton Soke, *MS. Pub. Lib. Cantab.* ff. 4, 30. fol. 7.

“So þat þe meste *del* of hey men þat in Englonð beþ
Beþ ycome of þe Normans.”

—*Rob. Glouc.* 368.

“His mayster loved hym so welle,
He fette hym gold every *delle*.”

—*Child of Bristow, Retrospr. Rev.* Feb. 1854, p. 204.

“Deal on, deal on, my merry men, all
Deal on your eake and your wine,
For whatever is *dealt* at her funeral day,
Shall be dealt to-morrow at mine.”

—*Marg. and Will. Percy Relics.*

“He turn'd his face unto the wa'
And death was with him *dcalan*,
Adieu! adieu! my dear friends a'
Be kind to Barbara Allan.”

—*Sir John Grehene and Barbara Allan, Percy's Relics.*

P. 18, l. 582. The holy oils used in the Catholic Church were of three kinds—*oleum sanctum*, *oleum chrismatis*, et *oleum infirmorum*. With the *oleum sanctum*, the creme of the text, the child was anointed on the breast and between the shoulders, during the introductory part of the baptismal service ere it was plunged in the font or sprinkled with water. When the baptism proper was over it was anointed on the head in the form of a cross with *oleum chrismatis* or creme. The *oleum infirmorum*, or sick men's oil, was the oil used in the service of extreme unction. The oil used for this purpose was made from olives. With the chrisim was mingled sweet-smelling balsam. The consecration took place on Holy Thursday. Maskell, *Mon. Rit.* i. 22. Rock, *Ch. of our Fathers*, iij. pt. ij. p. 79. The three little bottles in which these oils were preserved were kept in a box called a chrismatory. This little chest was usually oblong in form, with a crested lid, somewhat like the Noah's Arks children are

wont to play with. It was often called an oynting-box, oil-box, or creme-box.

l. 585. *Ore*, grace, mercy. Old Norse, *eira*.

“Cryde hym mylee & ore.”

—*Rob. Glouc.* 381.

P. 20. l. 651. *ʒerne*, earnestly. A.S. *Georne*.

“He bed him *ʒerne* vor to a bide.”

—*Rob. Glouc.* 487.

l. 654. The sacrament of confirmation can, in ordinary cases, be administered by a bishop only. In some instances this power has been delegated to a priest. At these times the oil has been blessed by one of the episcopal order.

l. 660. *Stoke*. A.S. *Stoc*, a stake, from *stingan*, to thrust in, to prick, to sting. Dut. and Ger. *Stock*. Fr. *Estoc*. Ital. *Stocco*. Lat. *Truncus*. Hence, *Holy-Water-Stock*, the pillar or post on which the holy water vessel was fixed. The *Stocks*, an instrument of correction. *Stocks*, the frame on which a ship is built. *Stocks*, public monies. *Stock*, a race or family. *Stock*, the store or fixed things on a farm. *Stock*, the stiff bandage round the neck. To *stock*, a North country word for to bar or bolt a door. *Stock-Lock*, a lock fixed upon a door. *Stock*, the handle of any thing. *Stook*, twelve sheaves of corn *stuck* upright, their upper ends inclining towards each other like a high pitched roof. *Stock-Dove*, the dove that lives in trees. *Stoothes*, thin spars of wood used in house building. *Stoccade*, a fence of stakes. *Stock*, a gilliflower, so called, says Skinner, “quia tum radix tum caulis instar ligni solida et dura sunt.” *Stoker*, a man who sticks, *i.e.* pushes, pokes, or stirs the fire. *Stockfish*, so called “quia durus est instar *Stocci*, *i.e.* Trunci seu Caudicis,” or because it is so hard that it requires beating with a stick to make it fit for eating. *Stocken*, a Lincolnshire word, signifying stopped in growth, choked with food or filled with water, as a sponge; and the family names of *Stock*, *Stocks*, and *Stookes*.

“A hallie water *stocke* of stone at the church dore with a sprinkle of a stick.”—1566. *Ch. Goods Destroyed at Gretford*. Peacock’s *Ch. Furniture*, 91.

[1579]. “Payd to James battman xijs. ix*d.*, by the collectors, for the poore, wich was layd owt of the common *stook* befor for Gouldes childe.”—*Kirton in Lindsey Ch. Accts.* p. 71.

[1419]. “In xxiiiij. paribus ligaturarum ferri cum uceis et V *stokloks* ab eodem emptis, 10*s.* 4*d.*”—*Fabric Rolls of York Minster*, 38.

[1519]. “Oftyn tymes the dure is *stoked*, and we parsons & vicars cannot get brede, wyne, nor water.”—*Ibid.* 268.

[1641]. “Those that binde and *stooke* are likewise to have 8*d.* a day, for bindinge and *stokinge* of winter corne is a man’s labour.”—*Best’s Farming Book*, 43.

[1552-3]. “For settinge in ij. *stoths* and mendyng the wall of the receiver’s chalmer over the stare.”—Howden Roll, 5-6 Edward VI. Quoted in *Fabric Rolls of York Minster*, 355.

P. 21, l. 663. The person confirmed was anointed with chrism, in the form of a cross; afterwards, out of reverence for the chrism, the

forehead was bandaged with a white linen band. The *Ordo Romanus* provides that this ligature should be worn for seven days. This was supposed to shadow forth the seven-fold gifts of the Holy Ghost, conferred by the rite; "Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis et Spiritus timoris Domini." The length of time these fillets were retained varied in different places. The Council of Worcester, A.D. 1240, provided that they should be worn but three days. This is stated to have been in honour of the Trinity. They were to be removed in church by the priest, who was instructed to wash the foreheads of the confirmed, and to pour the water into the font. The bandages were usually ordered to be burnt. In some cases, however, it seems that they were reserved to be used as napkins for the priest to wipe his hands upon after using the holy oils. "Vero ad humanos usus nullatenus transferatur, sed comburatur, vel in usus muridos ecclesiæ deputetur." This passage is glossed, "Forte ad abstergendas manus post sacrorum oleorum confectionem."—Martene, *De Antiq. Eccl. Rit.* i. 92; iv. 417.

l. 684. The English form of the greater excommunication, reprinted by Mr. Maskell, *Mon. Rit.* ij. 286, differs in many particulars from the one here given. It is much longer. I have not succeeded in discovering any Latin form that tallies in all particulars with the one in the text. It is probable that each diocese possessed its own special cursing service, and that this varied from time to time in accordance with the fluctuations of the sins of the people. Several Latin forms of this nature have been printed by Wilkins, *Conc.* ij. 29, 35, 56, 161, 240, 300, 678, and Martene, *De Antiq. Eccl. Rit.* ij. 314, 322, 325.

P. 22, l. 711. The use of fraudulent measures and weights was most severely punished in the Middle Ages. There was perhaps not a country in Europe where the rogues who resorted to these practices were exempt from excommunication. Certainly there was no part of the civilized world where the State dealt so leniently with this form of oppression of the poor as it does in Britain at present. In these matters we were far wiser four hundred years ago. Here is a specimen of a manner in which the Londoners of old time handled criminals of this class:—

"If any default shall be found in the bread of a baker of the city, the first time, let him be drawn upon a hurdle from the Guildhall to his own house, through the great streets where there may be most people assembled, and through the great streets that are most dirty, with the faulty loaf hanging from his neck. If a second time he shall be found committing the same offence, let him be drawn through the great street of Chepe, in manner aforesaid, to the pillory; and let him be put upon the pillory, and remain there at least one hour in the day. And the third [time that such] default shall be found, he shall be drawn, and the oven shall be pulled down, and the baker [made to] forswear the trade within the city for ever." *Liber Albus*, book ij. pt. ij. p. 265. I have used Mr. Riley's translation, p. 232.

All measures in London were to be sealed by the alderman of the ward in which the user dwelt, either with his own private seal or the seal of the chamber. If any measures were found upon trial to be smaller than they should be, they were to be burnt forthwith in the chief street of the ward, and the name of the culprit who had used them was to be presented to the chamberlain that he might be fined.—*Ibid.* 290.

Manor courts have exercised the right of assize of bread and ale from very ancient times. The practise has not yet been abolished by statute. The charge to the Court Leet Jury, as given by William Sheppard, in his *Court Keeper's Guide*, 2nd edit., 1650, contains the following passages:—"You are to inquire of deceits and other offences in trade and traffique, and such as are employed therein; of all such as either make or sell deceitfull wares, or use deceit in that they sell; as if a butcher blow up his meat, or the like; or if a tradesman sell by false weights and measures, or by two; that buy by greater and sell by lesser measures; or if bakers and brewers keep not the assize, the prices, and quantities, according to the writing of the Marshalsie, that either sel lesse in weight or measure, or take more in price then is set down. For these offences they are to be amerced as you shall think fit. If any baker in any city, town, corporate, or market town, make or sell any horse-bread which is not of lawfull assize, and a reasonable weight, after the price of corn and grain in the market adjoining; or if any hostler, or Inholder, dwelling in any city, &c., make horse-bread in his hostrie, or without, or not sell their horse-bread, and their hay, oats, beans, pease, provender, and all kinde of victuall, both for man and beast, for reasonable gain." 51-53. On the ale-taster of each manor devolved the duty of regulating the assize of bread and ale. The oath which he took may be seen in Sir William Scoggs' *Practise of Court-Leet*, 1714, p. 15.

The following is a specimen of the manner in which the fines for breaches of the bread and ale assize were usually entered in court rolls. The editor quotes from the records of the manor of Bottesford, Co. Lincoln, of which he is the lord. He is sorry to add that the good practice here recorded has long fallen into disuse, though the evil it was intended to remedy still exists.

[1569]. "De vxore Roberti Symond quia vendidit serveciam & panem contra assisam, ijs."

There are few things more wanted by antiquaries than a good treatise on the weights and measures of the Middle Ages. They differed almost in every county, often in adjoining parishes. In the Isle of Axholme, and other parts of the Hundreds of Manley and Corringham, a bushel is not, as elsewhere, one-eighth of a quarter, but double that measure. The *strike* or half-bushel represents there the legal bushel of eight pecks. The following is the earliest instance of the use of this local measure I have seen. Its origin is, no doubt,

much more remote. In the time of Edward VI., the precise year not noted, the churchwardens of Kirton in Lindsey sold sundry parcels of "lyane," line, or flax seed.

"To thomas Smyth, of brege, iii. *quartores*, iiij*s*.

to william redar, of ye same, i. *quartor*, xvjd.

to Ryehard Hamston, a bowyssyll, iiij*d*.

to je glover of barton, a bowyssyll, iiij*d*.

to Ryehard Parkyng, of Asbey, ij. *quartores* halyf, iijs. iiij*d*.

to je glover of hebarstowe, half a *quarter*, viij*d*."

—*Kirton in Lindsey Ch. Accts.* p. 13.

l. 716. This was no doubt levelled against all persons bearing false witness against wills; but was especially directed against those who made false statements regarding nuncupative wills. These verbal testaments were very common in the Middle Ages. They had to be proved in the spiritual court of the diocese by persons who had been present at their making, and were from the absence of written record; and the fact that the testator frequently had none but persons interested in his will about him during his sickness, peculiarly liable to fraud. *Jacobs' Law Dict., sub voc. Nuncupative Will, cf. Gabrielis Vazquez, de Testamentis, cap. i. vj. in Opuscula Moralia, Lugd. 1631, p. 238.*

l. 726. *Abortio vide Benedicti Carpzovii Rerum Criminalium, pars i. Quæst. xj. Lipsiæ, 1723, p. 42.*

P. 23, l. 728. Listening under walls and windows was a crime at common law. It was one of the duties of a Court Leet Jury to inquire after and present the common drunkard and ale-house haunter, the frequenter of brothels, the common barretor, or strife raiser, "the evesdropper, he that doth hearken under windowes, and the like, to hear and then tell newes to breed debate between neighbours. The night walker, he that sleepeth by day, and walketh by night," and hedge breakers, rogues, vagabonds and sturdy persons, who wander up and down. Sheppard, *Court Keeper's Guide*, p. 48. *Cf. Scroggs, Practise of Courts-Leet, 1714, p. 9. Jacobs' Complete Court Keeper, 1731, p. 34. On the 4th of October, 1492, the jury of the manor of Kirton in Lindsey presented that "Willielmus helyfeld Willielmus Chapman sunt communes nyght stalkers tempore incongruo." On the 11th of April of the succeeding year, they further returned that "Johannes Jonson, husbandman, henricus luey, Radulphus Ormesbe; Johannes hegge, Willielmus helyfeld, Ricardus Webster sunt communes nyght stalkers & ewys droppers tempore incongruo in nocte."—*Ilot. Cur.**

l. 743. Chrismatories and fonts were ordered to be kept securely locked, for fear that weak or evil disposed persons should resort to the holy oils or consecrated water for magical purposes. *Hart's Eecl. Records, 204.*

l. 740. When the *child of Bristow* saw his father suffering the agonies of purgatorial fire,

“ ‘Fader,’ he said, ‘y charge yow tel me,
what is moste ayens the,
and doth yow most disese.’
‘Tethynges and offrynges sone,’ he sayd,
‘for y them never truly payd,
wherfor my peynes may not cesse ;
but if it be restored agayn
to as many churches in certayne,
and also mykel encesse.’

—*Harl. MS.* 2382, fol. 118, in *Retrospect.*
Rev. 1854, p. 205.

l. 741. If it were known that blood had been shed in a church or churchyard, or if murder or adultery had been committed therein, the place so defiled required reconciliation by the bishop. See several forms for this purpose in Martene, *De Antiq. Eccl. Rit.* ij. 285.

l. 744. *Departynge* = Death. This very beautiful and reverent mode of speaking of our passage from the phenomenal world to the realities beyond was once not uncommon.

[1552]. “I gyve and bequeathe to the Lady Jane, my wyffe, all my stuffe of household that shall fortune to be here in my house in or neere London at the tyme of my *departure*.”—*Will of Tho. Wriothesley, Earl of Southampton*, in *Trevelyan Papers*, i. 207.

[1566]. “One alter stone sold to William Thixton, and he caused yt to be laide on his grave when he *departed*.”—*Monumenta Superstitious* in Peacock’s *Ch. Furniture*, 121.

Around a stone bearing the arms of Scott of Buccugh, in one of the outer walls of Branhholme Tower is inscribed:—

“*Sir Wm. Scott, of Branheim, Knytt, yoe of Sir William Scott, of Kirkurd, Knytt, began ye work upon ye 24 of Marche, 1571, & sic quha departit at Gods pleasure ye 17 April, 1574.*”—*Scott’s Border Antiq.* ij. 103.

P. 24, l. 766. Angels are usually divided into nine orders, viz. Seraphims, Cherubims, Thrones, Dominions, Principalities, Powers, Virtues, Archangels, and Angels. The germ of this classification is to be found in St. Paul, *Eph.* i. 21; *Col.* i. 16. Butler’s *Lives of Saints*, May, viij.

Protestant writers have commonly computed but seven orders. They leave out Principalities and Virtues. Bradford’s *Writings*, i. 274, 338, 341. Bull’s *Christian Prayers*, 108. There has always, however, been much difference of opinion on the question. For curious information of the legendary sort, see Thomas Heywood’s *Hierarchy of the blessed Angels*, fol. 1635.

l. 784. “Item excommunicati sunt ab omnibus archiepiscopis et episcopis Angliæ omnes, qui veniunt aut faciunt contra magnam

chartam Angliæ, quæ sententiâ est per sedem apostolicam pluries confirmata." *Constitutiones*, Joh. Peckham, archiepisc. Cant. A.D. 1281. Wilkins, *Conc.* ii. 57.

The form of greater excommunication, reprinted by Mr. Maskell from the Sarum Manual of 1530, contains a passage similar to the above, but more explicit.

"Also tho that breke any point of the kinges great chartre, or chartre of the forest, in wiche chartre is writen the fredoms of this lond, that divers kynges have graunted to everi man: in the grete chartre ben xxxv. pointes and the chartre of the forest comprehendith xv pointes; and all archebishops and bishops that longen to england have acurset all tho that breke wytingli any of all these pointes the wych sentence of cursynge hath been often confermed by the court of Rome."—*Mon. Rit.* ii. 299.

Had not the church given the sanction of religion to the first barriers that were set up for the protection of English freedom, we well may doubt whether they or that which they were intended to guard could have resisted the pressure from without.

P. 26, l. 845. *Flotterer*, a ship-man, a sailor. A.S. *Flota*, a ship; *Flot-herc*, a body of seamen; *Flot-mann*, a sailor. Low. Ger. *Flote*, a raft. Fr. *Flotte*, a fleet. *Flotson* or *Flotsam* "is when a ship is drowned or otherwise perished, & the goods float vpon the sea, & they are giuen to the Lord Admirall by his letters patents," *Les Termes de la Ley*. cf. Cowell's *Dict. sub voc.* *Flote*-grass or *Flotter*-grass, gramen fluviatile, so called because it floats upon the water. Skimmer, *Etymolog. sub voc.* Prompt. Parv. i. 168. Gerarde's *Herbal*, 1636, p. 14. In Lincolnshire we now call this weed Wreck.

P. 27, l. 878. Certain chapels and monasteries of royal foundation were exempt from ordinary jurisdiction. The authorities of these places were responsible for their acts to Rome only, and the priests therein were permitted, as an especial privilege, to celebrate marriages and hear the confessions of persons who were unconnected with the establishments. Battle Abbey, Waltham Abbey, the priory of St. Oswald of Nostell, Co. York, and St. Martin's Church, London, were privileged places. See du Fresne, *Gloss. sub voc.* *Capella*.

l. 894. *Wlatyng*, loathing, disgust. A.S. *Wlatung*, *wlatung*.

"Vorzoþe and zuo heþ god grat wlatyngce to ham þet ine þese þinges habbeþ blisse."—*Ancbite of Inwyrt*, 216.

P. 28, l. 907. *Fulhelt*, most probably. *Helt* in the dialects of Lancashire means likely, probable, perhaps. Halliw. *Dict.* O.N. *helst*. Dan. *helst*, mostly in a high degree, most frequently, superlative of *heldr*, rather.

P. 29, l. 939. When our Lord was represented as Judge, the instincts of the mediæval artists told them that it was fitting that they should show the wounds in his sacred hands and feet. Most churches had in them, either frescoed on the walls, carved in stone, or stained

in the windows, a picture of the Doom. It was one of the commonest sights that met the eyes of the men and women of the Middle Ages, and thus

“hys woundys fresche and rede,”

the tokens of His boundless love, became also the symbols of His justice. Violence and neglect have deprived us of nearly all these outward manifestations of our fathers piety and faith. Where it has been attempted to replace them, the old childlike and mystic spirit has been usually wanting.

Perhaps the grandest representation of the Lord Jesus as Judge which the world possesses, is the figure painted by Orcagna in the Campo Santo of Pisa. He is seated upon a rainbow within an ovoidal aureole, clad in sumptuous vestments with a tiara—as the sign of the highest spiritual sovereignty upon his brows. The attitude of the figure is pacific and benevolent, but of terrible majesty. The right hand, the sign of power, is raised not in menace, but in love, to show the print of the nail in its palm; with the left—the hand of mercy—He draws away his robe to show the cruel spear-stab in his side. The skirts of the garment are so arranged as to reveal a part—not the whole—of the wound in each foot.

P. 30, l. 974.

“She is abused, stolen from me and corrupted,
By spells and medicines bought of mountebanks.”

—*Othello*, i. 3.

Drinks to enforce lechery have been in use from the most remote recorded antiquity to the present time. See Burton's *Anat. Mel. Pt. iii. Sc. 2, Memb. iii. Subst. 5*, and the numberless books he quotes. See also Horsts, *Zauber Bibliothec*, and Colin de Plancy, *Dict. Infernale*. Newton, in his *Tryall of a man's owne selfe*, 12mo. Lond. 1602, p. 116, as quoted in Ellis's Brand's *An'iq.* ij. 603, asks, under the head of breaches of the seventh commandment, whether “By any secret sleight, or cunning, as Drinkes, Drugges, Medicines, charmed Potions, Amatorious Philters, figures, characters, or any such like paltering Instruments, Devices, or Practises, thou hast gone about to procure others to doate for love of thee.” This seems to be little more than a quotation from some Catholic book of examinations for confession.

These charms were not intended to procure sexual love alone. There is a shocking case on record of a Miss Mary Blandy, the daughter of a solicitor at Henley-on-Thames, who in the year 1751 was the cause of her father's death by giving to him a certain white powder—most probably arsenic—which her lover, a certain Captain William Henry Cranstoun, had sent her for that purpose, making her believe that it was a love-potion, and that its effect would be to make Mr. Blandy favourable to Cranstoun's addresses to his daughter. The poor woman was tried for murder in the Divinity School at Oxford, on the 9th of March, 1752, and hanged on the Castle-green on the 6th of

April following.—*Gent. Mag.* xxi. 376, 486; xxij. 108, 116, 152, 188. There is a list of the pamphlets relating to this horrible case in Bohn's *Loundes' Bibl. Manual*.

P. 32, l. 1046. *Kynde*, semen.—Chaucer, *Parson's Tale*, ed. Morris, iij. 355.

l. 1054. *Hele*, hide, cover, conceal. A.S. *Hélan*.

“And *helud* shal ben wij a cloþ.”

—*Signs of Death in Polit. Relig. and Love Poems*,
p. 224, l. 2.

“Be it made to him a cloþe þat he is *helid* wij, and as belt þat is he ai gird wij.”—Wicliffe's [?] *Lollard Doctrines*, Camd. Soc. p. 24.

[1473] “ij. kerchyvys for to *hele* the sacrament.”—Boy's *Sandwich*, 374.

P. 35, l. 1145. Our ancestors, like children, delighted in bright and strongly contrasted colours. Party-coloured garments were very common. They frequently, though not always, had an heraldic signification. In some highly interesting illuminations representing the Courts of Law of the time of Henry VI., published by the late Mr. Corner, in the *Archæologia*, v. 39, p. 357, the serjeants and most of the officials are represented in party-coloured robes. When Charles first Duke of Manchester went as ambassador to Venice [1696 or 1707], his servants wore liveries of this kind. What was once an honourable costume became in time, by a process of degradation well known to antiquaries, the badge of a degrading office. In quite modern days the executioner at Palermo was clad, when on duty, in a party-coloured dress of red and yellow.—*Ibid.* 372.

P. 36, l. 1174. *Drawe on tret*, drawn out, drawn at length, come to a point. I have not met with the phrase elsewhere.

P. 39, l. 1287. *Wedde*, a pledge. A.S. *Wed* (from Goth. *With-an*, to join, to bind). Dut. *Wedde*. Belg. *Wedden*. Hence *Wed*, to marry. *Wedding*, *Wedlock*. *Wedbedrip*, the customary service under-tenants paid to their lords in cutting corn and other harvest works.

“1325. Robertus Filius Nicholai Germayn tenet unum messuagium & dimidium virgatum in bondagio ad voluntatem Domini & debet unam aruram in Yeme & unam sarcaturam & debet *Wedbedrip* pro voluntate Domini.”—*Paroch. Antiquit.* 401 in Cowel, *sub voc.*

Wadset, a mortgage. A Scottish law term. Sandford's *Treatise on Entails in Scotl.* 262.

P. 41, l. 1328. All men were not bound to fast to the same degree, or in the same manner. The fasts of the monastic orders were harder to bear than those of lay people, and the monks differed much among themselves in the severity, order, and frequency of their fasts. Each diocese had its own rules, so that it sometimes happened that the dwellers on one side of a street were merrily feasting, while those on the other were mortifying themselves on fish. This was the case in Cheapside, in the sixteenth century, where one row of the houses

happened to be in the diocese of Canterbury, and the opposite one in that of London (Pilkington's *Works*, *Parker Soc.*, 557). Bishops had authority in their respective dioceses to grant dispensations from all fasts. The Crown seems to have exercised a co-ordinate jurisdiction. Several licences not to fast may be found on the Patent Rolls, and memoranda relating to the same order of things may be found in many other places among our public records, e.g. in 1222 or 1223, John the son of Henry was indebted to the king in four marks "pro licentia comedendi," half of which sum he had paid into the treasury, and the rest was still owing (*Mag. Rot.* 7, II. 3, *Rot.* 11, a. *Everw.* as quoted in Madox, *Hist. Exchequer*, 1711, p. 353). Licences of this sort continued to be in use long after the Reformation; one dated 9th February, 1580-1, is preserved, by which the Archbishop of Canterbury, Edmund Grindal, permits Sir Edward Verney, of Penley, Knight, to eat flesh on days forbidden, for the term of his life, on the ground that a diet of fish disagreed with him; he received also the additional favour of being permitted to share these pleasures of the table with his wife and any three other persons whom he might select (*Verney Papers*, 85). A similar licence, by Thomas Westfield, S.T.D., rector of the church of St. Bartholomew the Great, London, granted in the year 1639 to Mrs. Mary Anthony, wife of John Anthony, of the same parish, Doctor of "Phisick," was printed at length in the *Gentleman's Magazine* for April, 1812, p. 314. The churchwardens of this parish received on behalf of the poor for licences such as these *ii. vjs. viijd.* from noblemen, and *vjs. viijd.* from those of lower degree. In Scotland it would seem that after the Reformation these licences were granted by the civil power, without even a pretence of ecclesiastical authority.—*Ibid.* p. 24.

P. 41, l. 1352. *Sybbe*, akin. A.S. *Sib*, *Gesibb*.

"A woman may in no lesse sinne assemble with her *Godsib*, than with her own fleshly father."—Chaucer, *Parson's Tale*; *De luxuria*.

"A Stuarts are na' *sib* to the king."

—Scottish Proverb, Ramsay's *Scottish Life and Charac.* p. 145.

"By the religion of our holy church they are ower *sibb* thegither."—*Antiquary*, ch. xxxiii.

The word is still used in Lincolnshire, e.g. "our Marmaduke is *sib* to all the gentles in the country, though he has come down to lead coals."—*Circa*, 1856.

l. 1355. *Ankeras*, a female ankret. The ankrets were persons bound by vows to lead a solitary life. They usually dwelt in the church, sometimes in a little lodge adjoining. Their duty when in holy orders was to say mass, evensong, etc., and to assist the parochial clergy; probably also to clean the sacred vessels, and take care of the church furniture. The duties of the ankress were much the same as those of the ankret who was not in holy orders. She sometimes,

though it would seem more rarely, lived within the church. In 1383 William de Belay, of Lincoln, left to an ankress named Isabella, who dwelt in the church of the Holy Trinity, in Wigford, within the city of Lincoln, 13*s.* 4*d.* In 1391 John de Sutton left her 20*s.*; in 1394 John de Ramsay left her 12*d.* Besides these she had numerous other legacies from dying citizens, who at that awful crisis were reminded, most touchingly, perhaps, by the severe mortification of one whom they had almost daily before their eyes of the higher life and narrower way which they in health and prosperity had shrunk from or forgotten. In 1453 an ankress named Matilda supplied the place of Isabella, who, we may suppose, had long since gone to her reward. In that year John Tilney, one of the Tilneys of Boston (See ped. in Thompson's *Hist.* 373), left "Domine Matilde incluse infra ecclesiam Sancte Trinitatis ad gressus in civitate Lincoln, v*js.* viii*d.*" In 1502 Master John Watson, a chaplain [capellanus] in Master Robert Flemmyng's Chantry, left xij*d.* to the ankers [ankress?] at the Greese Foot. This church of the Holy Trinity, "ad gressus," seems to have been for a long period the abode of a female recluse. It was called "ad gressus" on account of standing at the bottom of the steep flight of stairs by which men ascended from the lower to the higher city. A street or highway, called the New-road, now passes over the once hallowed spot. The remains of those who slept within its inclosure have, I believe, been dispersed. The steps from which the church took its name are now named the Greecen or Greetstone Stairs. In Norfolk stairs are called *grissens*. I am informed they are still spoken of as *grices* in Lincolnshire, but have myself never heard the word. It was not obsolete here in 1566.

"The steers or *gryses* coming vpp to the altare."

—*Mon. Sup. Folkingham*, in Peacock's *Ch. Fur.* 81.

John Haster, a goldsmith, kept a shop at "the mynster gresses," at York, in 1510. He was presented at the visitation for having suspicious persons in his house at "unconvenient tymes."—*Detecta Quædam in Visitat. Ebor.* Surtees' *Soc.* 35, p. 262.

Thomas Hearne has printed an episcopal commission, dated 1402, for shutting up John Cherde, a monk of Ford Abbey. Trokelowe's *Annals*, 263. It would seem that an episcopal licence was necessary ere a man or woman could assume this manner of life. Richard Francis, an ankret, is spoken of as "inter quatuor parietes pro Christo inclusus."—Langt. *Chron.* ij. 625.

P. 42, l. 1365. *Clyppinge*, embracing, hence cutting. A.S. *Clyppan*, to embrace.

"Quaþ blancheffur ich com anon,
Ac floriz *cleppen* here bigon."

—*Floris and Blanchf.* 67, 594.

"To *clippen* & kissen they counten in toumes,

The damoseles that to the daunce sewe."

—*Flowerman's Tale*, Edit. 1687, p. 165.

A Lincolnshire peasant said to the editor, concerning one of her neighbours, that "She *clipped* and cuddled the bairn as thof she'd never seen it sin Candlemas." We still talk here of sheep clipping for sheep shearing.

P. 45, l. 1458. The holy-bread, the holy-loaf, or eulogia, was ordinary leavened bread cut into small pieces, blessed, and given to the people after mass was over. The idea entertained by some persons at the period of the Reformation, and in subsequent times, that this rite was instituted as a substitute for the Holy Communion is erroneous. Modern writers have sometimes even confounded the two. Holy bread had nothing sacramental in its nature: it was used in the manner of the ancient love-feasts as a type of the Christian fellowship that should exist among those who were of the household of faith. This practise was once almost universal in Western Christendom, and prevailed to some extent among the Greeks, where it was called *Αντίδομα*. It has now gone entirely out of use in this country. I believe, however, it is still distributed in some of the dioceses of France. Thomas Becon, Archbishop Cranmer's chaplain, speaks of it in his catechism. He says that "because the people should not be altogether without some outward thing to put them in remembrance of the body-breaking and blood-shedding of Christ, the Papists have brought into the Church two ceremonies, that is to say, *holy-bread* and *holy-water*; and they every Sunday minister them to the common people instead of the honourable sacrament of the body and blood of Christ, by giving them the bread to eat, and by casting the water on their faces." It was customary in early times for the receivers to carry home this "*panis benedictus*." It was said that in the fifteenth century some people used to employ it as a charm, and on that account carry it about their persons. One of Cranmer's articles of enquiry, published in the second year of Edward VI., is "whether any person hath abused the ceremonies, as in casting holy water upon his bed, or bearing about him *holy bread*, St. John's Gospel, ringing of holy bells, or keeping of private holy days, as tailors, bakers, brewers, smiths, shoemakers, and such other."

One of the demands of the Devonshire men, who, in 1549, rose in arms to fight for the restoration of the old religion, was that they might "have *holy-bread* and *holy-water* every Sunday." The martyrologist Foxe gives us the words which Hugh Latimer was wont to use when he distributed the holy loaf to his flock: -

"Of Christ's body this is the token,
Which on the cross for your sins was broken;
Wherefore of your sins you must be forsakers,
If of Christ's death ye will be partakers."

It was decreed by the Constitutions of Giles de Bridport, Bishop of Salisbury, A.D. 1254, that the parishioners should provide the holy loaf every Sunday. The order in which it was provided in the parish of Stanford-in-the-Vale, Co. Berks., may be seen from an

extract from the church account book of that parish, published by Dr. Rock.

There were "ij. *hally-brede* basekatts" among the goods belonging to St. Olave's, Southwark, in 1558. In 1566, at Gonwarby, in Lincolnshire, "one *hally bred* skeppe [was] sold to Mr. Allen, and he maketh a baskett to carrie ffishe in."

In the Sacristy of St. Andrew, at Vercelli, is still preserved a curious knife with a box-wood handle, carved with the occupations of each month of the year. This instrument is thought to have been intended for cutting the blessed bread. It has an additional interest to Englishmen from the fact that it is believed to have once belonged to St. Thomas of Canterbury. Bingham's *Antiq.* ed. 1834, v. 300, 322. Rock's *Ch. of our Fathers*, i. 135-140. Becon's *Catech.* ed. 1844, 260. Cranmer's *Works*, ed. Fox, ii. 158, 503. Wilkins' *Conc.* i. 714. Peacock's *Ch. Fur.* 86, 96. *Gent. Mag.* 1837, i. 492. Hart's *Eccl. Records*, 205, 294.

l. 1465. *Lychwake*. A.S. *lic*, a body; *wæccan*, to watch. The Lake-wake or Lyke-wake was the watching of the corpse, common among all simple-minded people. It arose out of some of the holiest instincts of our nature, but has at all times been liable to foul corruption. We have ample evidence that these death watchings often degenerated in the Middle Ages into riotous festivals. The custom is not extinct in Ireland, Scotland, or Sweden. I believe it still lingers in the Northern Shires of England. John Aubrey has preserved in his *Remains of Gentilisme & Judaisme*, Lansd. MS. 231, fol. 114, an account of these festiuous funeral rites taken from the lips of "Mr. Mawtese, in whose fathers youth *scilicet* about 60 yeares since [1686 now] at country vulgar Funeralls was sung this song."

"At the Funeralls in Yorkshire to this day they continue the custome of watching & sitting vp all night till the Body is interred. In the interim some kneel downe and pray (by the corps), some play at cards, some drink & take Tobacco: they have also Mimicall playes & sports, *e.g.* they choose a simple young fellow to be a Judge, then the Suppliant (having first blacked their hands by rubbing it under the bottome of the Pott) beseech his *Lordship* and smutt all his face.

they play likewise at Hott-cockles.

The beleefe in Yorkshire was amongst the vulgar (& perhaps is in part still) that after the parsons death, the Soule went over Whinnimore, and till about ¹⁶²⁴ 1616 at the Funerall a woman came [like a *Præfeca*], and sung the following Song:—

This ean night, this ean night,
eve[r]y night and awle

- Fire and Fleet¹ and Candle-light, ¹ water.
 and Christe recieve thy Sawle.
 When thou from hence doest pass away,
 every night and awle,
 To Whinny-moore thou comest at last,
 and Christ recieve thy² Sawle. ² 'silly, poor,' *inter-*
lined.
 If ever thou gave either hosen or shun,
 every night and awle.
 Sitt thee downe and putt them on,
 and Christ recieve thy Sawle.
 But if hosen nor shoon thou never gave nean,
 every night, etc.
 The Whinnes³ shall prick thee to the bare beane, ³ Furze.
 and Christ recieve thy Sawle.
 From Whinny-moor that thou mayst pass,
 every night, etc.
 To Brig o' Dread, thou comest at last,
 and Christ, etc.,
 no brader than a thread. [fol. 114 b.]
 From Brig of Dread that thou mayst pass,
 every night, etc.
 To Purgatory fire thou com'st at last,
 and Christ, etc.
 If ever thou gave either Milke or drinke,
 every night, etc.
 The fire shall never make thee shrink,
 and Christ, etc.
 But if milk nor drink thou never gave nean,
 every night, etc.
 The Fire shall burn thee to the bare bene,
 and Christ recieve thy Sawle.

A version of this strange dirge, varying in a few minute particulars, was printed by Sir Walter Scott, in his *Minstrelsy of the Scottish Border* (Edit. 1861, ii. 135-142). I should have imagined that it had been derived from the same MS. as the above, had not Sir Walter spoken of it in such a manner as to induce us to believe that it was still the custom to sing it at funerals when he made his great collection of oral poetry. His words are—"This is a sort of charm sung by the lower ranks of Roman Catholics in some parts of the north of England, while watching a dead body previous to interment. The tune is doleful and monotonous, and joined to the mysterious import of the words has a solemn effect."

It is possible that these verses may yet linger as a tradition among the peasantry of the North of England. If so, it is much to be desired another copy should be procured. The above is evidently corrupted in several places.

In an account of some matters relating to the neighbourhood of

Gisborough, written about the end of the sixteenth century by a correspondent of Sir Thomas Challoner, who signed himself H. Tr we have the following curious picture. There cannot be much doubt that the "songe" which "certaine women singe," was of the same nature if not identical with the verses preserved by John Aubrey.

"When any dieth certaine women singe a songe to the dead body, recytinge the iorney that the partie deceased must goe, and they are of beleife (such is their fondnesse) that once in their liues yt is good to giue a payre of newe shoes to a poore man, forasmuch as after this life they are to passe barefoote through a greate launde full of thornes & furzen, excepte by the meryte of the Almes aforesaide, they have redeemed their forfeyte: for at the edge of the launde an aulde man shall meete them with the same shoes that were giuen by the partie when he was liuinge, and after he hath shodde them he dismisseth them to goe through thicke and thin without scratch or scalle."—Cotton MS. *Julius*, F. vi. fol. 438 b.

P. 46, l. 1503.

"Now turn again, turn again, said the Pinder,
For a wrong way you have gone, &c.,
For you have forsaken the kings highway,
And made a path over the corn," &c.

—*The Pinder of Wakefield & Robin Hood.*

There was in former days a very strong feeling of dislike against those persons who trod down growing corn. The sentiment was more intense than the mere money loss warranted. In times when famines were probable contingencies, people realized more fully than they do now the wickedness of destroying human food. The feeling has happily not as yet died out among our rural poor.

P. 48, l. 1497. The ecclesiastical councils of Christendom have frequently prohibited unclean beasts being allowed to feed in churchyards. In some parts of Denmark the intrusion of cattle in graveyards is prevented by an iron grating being fixed in the gateway, under which a deep hole has been excavated. Over this men and women can walk with ease, but sheep and pigs are unable to do so as their feet slip between the bars. Hamilton's *Sixteen Months in the Danish Isles*, i. 135.

P. 51, l. 1658. *Quede*, wicked = the devil. Dutch, *Quade*, evil.

"He so haveth of fur mest, he schal beo smal and red,
other blak with crips her, lene, and somdel *qued*."

—*Pop. Treatises on Science*, 138.

"And lete me neuere falle
In boondis to the *qued*."

—*Hymns to Virg. and Christ*, p. 6, l. 18.

l. 1671. Dead men's bones, corpses in process of decay, worms devouring putrid bodies, and similar subjects, were objects of frequent

contemplation to our forefathers. The abbots of the Carthusian order, when in chapter, had a human skull laid before them. Many mediæval monuments survive where the deceased is represented as an emaciated corpse or a fleshless skeleton. See *Notes and Queries*, 1st series, v. 247, 301, 353, 427, 497; vi. 85, 252, 321, 345, 393, 445, 520; vii 439. Douce's Holbein's *Dance of Death*, *passim*. Shakespere had evidently been deeply affected by suchlike objects of contemplation.

P. 53, l. 1719. This shows that the author took it for granted that there would be in every church a sanctus bell, which would be rung to turn men's thoughts to God at the moment of consecration.

P. 54, l. 1763. *ȝop*, wary. A.S. *Geap*, crooked, deccitful, cunning.

“He stītleȝ stif in stalle
Ful *ȝop* in þat nw zere.”

—*Sir Gawayne and the Green Knight*, p. 4, l. 104.

P. 58, l. 1872. *Hull*, cover. A.S. *Hélan*. The act of shelling beans or peas, or removing the outer husk of walnuts, is called *hulling* in Lincolnshire. Pods or husks are *hulls*.

P. 59, l. 1937. *Coppe*, a spider. A.S. *Attercoppa*, literally a poison head, cup, or bag. Cobweb is a corruption of *coppe-web*. There is a wonderful tale in the preface to Hearne's Langloft's *Chron.* p. cc., of three persons being poisoned by the venom of an *atturcoppe*, of whom two died, and the third was so near death that he made his will, and in all other ways got ready for his departure, when, happening to think of Saint Winefrede and of the miracles wrought by her, he induced his mother to go to her shrine and offer a candle there, and “brynge hym of þe water þat her bones were wasschon yn.” With the use of this water he soon recovered, and as a thank-offering he presented at her shrine an image of silver. The account does not say what the image represented. I presume it was a figure either of himself or of the saint who had helped him, perhaps the spider also was shewn.—See *Prompt. Parv. sub voc.* Richardson's *Dict. sub Cobweb*.

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	{ 22 703	Fore-done, destroy,	2 44
Enuyet, envied,	38 1229	For-lore, lost,	10 299
Eschewe,	20 637	For-slowthed, lost by sloth,	64
Eucyng, equal,	38 1229	Forswore,	30 977
Executores,	23 944	For-þeuth, forgiveth,	10 321
Experimentes,	23 733	Fott-ball,	11 n.
Eyres, heirs,	23 732	Freehedly, freshly,	41 1332
Eysel, vinegar, A.S.		Fremd, stranger. A.S. {	41 1322
<i>Eisile,</i>	58 1884	<i>fremed,</i> foreign, {	48 1558
Fabul, Fable,	18 578	Frerus, Freres = friars,	48 1570
Falsen, make false, forge,	22 709	Freyne, ask,	28 911
Fanoun, a maniple, one		Frutes,	22 721
of the vestments worn		Fulhelt,	28 906
by the priest at mass,	59 1917	Fyted, fitted = well fit-	
Fare, go,	9 265	ting, or, perhaps, well	
		matched as to diver-	
		sity of colour,	35 1146

	PAGE.	LINE.		PAGE.	LINE.
Fyȝte, fight,	26	850	Henne, } hence, here-	53	1735
Galones, gallons,	22	711	Hennes, } after,	10	295
Gart, caused,	12	366	Heo, she,	3	88
Guede, grudge. A.S.				47	1519
<i>gneadlicnes</i> , frugality,			Her, their,	22	705
temperance,	10	319	Heremytes, eremites, her-		
Glatorye, gluttony,	{	40 1313	mits,	25	770
		52 1705	Heretikes,	22	701
Godhede,	16	510	Herynyng, hearing,	22	694
Goth, goeth,	51	1682	Herre, higher,	47	1527
Grame, anger. A.S. <i>gram</i> ,			Herus, hair,	34	1119
angry,	30	967	Heȝ, high,	50	1631
Grede, greedy. A.S.			Heyre, her,	15	490
<i>grædig</i> ,	10	<i>n.</i>	Hin, in,	23	738
Gret, grieved. A.S.			He, she,	7	196
<i>grétan</i> , to weep,	36	1173	Hodymoke,	62	2031
Greus, grievous,	12	374	Hole, whole,	13	407
Greythe, readily, speed-	{	11 346	Holpe, helped,	39	1264
ily,		18 587	Hond, hand,	23	737
Grope, feel = investigate,	28	911	Honde, handiwork,	11	354
Gruchyng, grudging,	37	1219	Hondweddunge, hand-		
Grylle, sorrowful, fear-	{	4 103	weddunge, an irregular		
ful,		24 780	marriage,	7	<i>n.</i>
Grym,	48	1560	Horte, hearts,	24	780
Gryth, protection,	52	1693	Hosele, to give the holy		
Gult, trespass, guilt,	{	13 419	communion. A.S.		
		34 1099	<i>húsl</i> ,	3	82
Gulty, guilty,	28	900	Hoselet. See Hosele,	8	243
Hale, secret, conceal-			Hoselyng. See Hosele,	8	253
ment. A.S. <i>hélán</i> ,	42	1384	House-breakeres,	23	730
Hallowen,	23	755	Howsele. See Hosele,	10	294
Halybred, the holy bread,			Howsyng, houses,	35	1147
<i>eulogia</i> ,	45	1458	Kele, cover. A.S. <i>hélán</i> ,	58	1872
Halydawes, holydays,	7	203	Humanyte,	14	457
Hand-ball, a game,	11	<i>n.</i>	Huyde, hide,	34	1105
Haunce, enhance,	53	<i>n.</i>	Huydeth, hideth,	7	201
Hele, hell,	12	369	Huyre, hire, pay, re-	{	11 354
		16 498	compense. A.S. <i>hýr</i> ,		30 979
		24 782	hire, wage,		
Hele, hide, cover,	{	46 1507	Hyest, hastened,	36	1175
		49 1592	Hyse, his,	{	14 451
Helet, held,	32	1053			43 1408
Helle, hell,	14	49	Hyȝt, haste, hurry,	17	559
Helut, ignorant. A.S. <i>hélán</i> ,	56	1811	Iape, a jest,	3	61
			I-blende, mixed up,	12	370
			I-bore, born,	10	298

	PAGE.	LINE.		PAGE.	LINE.
I-borste, burst = broken,	30	963	Lasse, less,	33	1068
I-bysbed, bishopped, confirmed,	6	158	Laten, Latin,	18	570
Idous, hideous. A.S.			Layne, reward,	{ 25	810
<i>hydan</i> ,	21	679	{ 46	1510	
I-drouk, drunken. Probably here it is the scribe's error for <i>i-do</i> ,	40	1295	Leben, believe,	23	735
Iewes,	23	725	Lechery,	47	1548
I-fere, as companions together,	7	219	Lechowre,	43	1394
I-hoseled. See Hosele,	8	240	Ledeth hys lyf, gains his living,	27	871
Indyserete,	26	824	Lemmon, concubine,	26	830
I-nome, taken. A.S.			Lene, lend,	46	1485
<i>niman</i> ,	15	495	Lene, loan,	22	705
I-pult, pushed, put,	34	1100	Lentenes-day, Easter,	3	75
I-queynt, quenched,	37	1194	Lere, teach. A.S. <i>lêran</i> ,	17	546
I-shend, } injured,	{ 12	371	Lered, learned = clergy,	38	1258
I-shende, } spoilt,	{ 17	539	Lese, lose,	10	325
I-shent, } destroyed,	{ 34	1113	Lesyng, falsehood,	33	1065
I-shryve, shriven,	8	239	Lette, hinder, hindrance,	{ 21	677
I-senting, consenting,	22	718	{ 23	746	
I-storbet, disturbed,	45	1459	Lettres,	22	709
I-synget, sinned,	40	1313	Leue, believe,	{ 9	260
I-taimed, tempted,	39	1262	{ 14	459	
I-tened, harmed,	38	1258	Leue, leave,	8	259
			Lewd, lay,	20	645
			Lewte, loyalty,	31	1024
			Leyen, lay,	23	747
			Loke, locked,	20	660
			Londes, lands,	35	1147
Kenne, know, inform,	{ 27	976	Lone, loan,	12	383
	{ 50	1652	Lyde zate, lych gate,	46	1497
	{ 59	1905	Lyet, lied,	33	1065
Keure, recover,	26	85	Lust, list,	25	819
Kirk,	16	<i>n.</i>	Lutte, light,	51	1659
Knave, boy,	7	217		{ 39	1268
Knowlache, acknow- ledge,	28	915	Luyte, light, little,	{ 43	1416
Knowlachynge, acknow- ledgment,	45	1463	{ 53	1747	
Knylle, knell,	53	1719	Luytel, littel,	19	627
Koghe, cough,	27	890	Lychwake, the watching of the corpse before burial,	45	1465
Kore, recover,	26	<i>n.</i>	Lyth, the body,	42	1365
Kynde, semen,	{ 8	230			
	{ 32	1046	Madhede, madness,	51	1657
Kynde, nature,	7	203	Male, a budget, a satchel= the belly,	41	1343
Lafte, left,	21	663	Malencholy,	39	1269
Lask, purge,	53	1736			

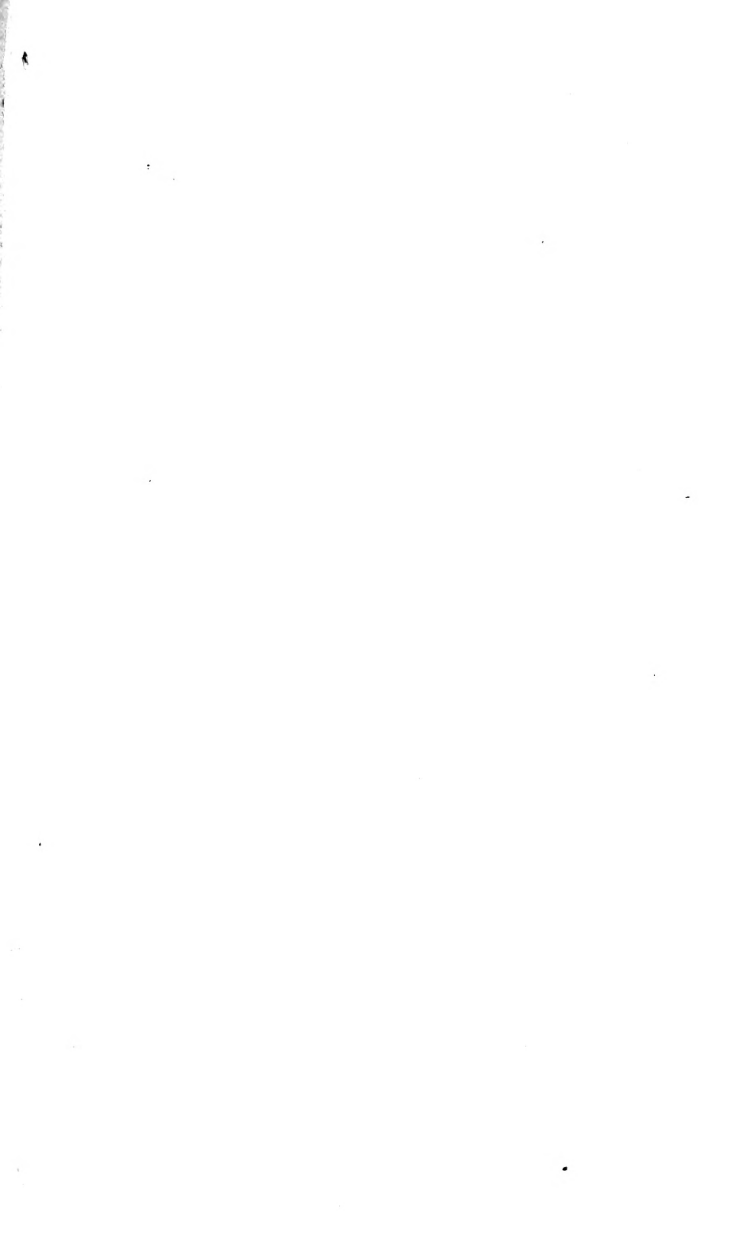
	PAGE.	LINE.		PAGE.	LINE.
Man-quellers, a destroyer of men, a murderer,	23	730	Newed, renewed,	{ 20	642
Matenes, matins,	24	771		{ 48	1575
May, maid,	41	1351	Neȝ, near,	50	1632
Mayde,	28	894	Nome, name,	{ 17	551
Mayn, haste, force,	40	1315		{ 48	1551
Measures,	22	711	Nonne, nun,	41	1355
Mede, meed, reward,	{ 24	773	Nother, } neither,	{ 39	1283
	{ 49	1588	Nowȝer, } neither,	{ 12	386
Meyne, company = ser- vant,	37	1196	Nuye, annoy. O.F. <i>anoi</i> , from Lat. <i>odium</i> ,	4	120
Meynleyn,	23	732	Ny, nor,	18	564
Mighele, St. Michael,	23	753	Nym, take = compre- hend,	17	<i>n.</i>
Mischawnee, mischance,	62	2011	Nyste, ignorance. A.S. <i>nyste</i> , do not know, from <i>nitan</i> (<i>ne-witan</i>), not to know,	40	1321
Mod, mood,	27	883	Nythinge, wicked = sparing, niggardly, mean. A.S. <i>neðing</i> , a wicked person, an outlaw,	39	1285
Mo, more,	17	534			
Mon, man,	4	106	Odde weddyng, a pri- vate wedding,	7	189
Monslaȝt, manslaughter,	47	1535	Offeryng,	23	740
Mor, more, greater,	22	706	Ofyee, office,	20	649
Mot, much,	48	1578	Okere, usury,	12	372
	{ 4	95	Okereres, usurers,	22	704
Mowe, may,	{ 21	682	On, in,	25	798
Myche, much,	25	791	On, } once,	{ 15	465
Mynge, mingle = mind, remember, observe.	{ 48	1555	Ones, } once,	{ 20	638
A.S. <i>mengian</i> ,	{ 62	2027	Onlyche, only,	20	656
Mynne, remember,	{ 8	233		{ 5	123
	{ 17	529	On rowe, in order,	{ 18	560
Myscheuth, unfortunate, ill, happen, an acci- dent,	17	550	Ore, grace, mercy,	18	585
Myȝt, mighty,	15	461	Ost, host, the euchar- istic bread after con- secration,	8	255
			Ote, oats,	45	1483
Needly, necessarily. <i>Needlings</i> is still a Lincolnshire word,	13	401	Ouer-dryve, ouer-driven, burdened above what can be borne,	56	1813
Negh, nigh,	76	854	Ouer-gate, overmuch, un- reasonably,	40	1307
Nere, ne were = were	{ 19	620	Oyle,	20	634
not,	{ 21	673			
Nete, neat = horned cattle,	11	353			
Neuer the latter, never	{ 3	87			
the less,	{ 8	250			
Newe, accrue, come by growth,	11	348			

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Oynementes, ointments =the consecrated oils used in baptism, con- firmation, extreme unction, etc.	23 734	Pyked-schone, peaked shoon,	35 1145
Oȝt, ought,	51 1657	Quartes,	22 712
Paraentur, peradventure,	28 905	Quede, wicked = the devil,	51 1658
Paresche, } parish,	{ 1 17 21 678	Quyke, alive,	16 523
Parisse, }		Raft, stolen, taken off, { or away, {	{ 21 664 30 971
Parsons, persons,	29 928	Reame, realm,	22 719
Party - hosen, parted- hosen, hosen made of diverse colours,	35 1145	Receptoures, receivers,	22 700
Passyngere, passenger,	26 844	Rede, teach. A.S. <i>rædan</i> ,	1 7
Passyone, the Lord's Passion,	14 436	Rede, counsel, advice,	15 481
Pay, appease. Fr. <i>paier</i> ; Lat. <i>pacere</i> ,	2 34	Rede, red,	29 939
Pay,	30 989	Remyssyone, remission,	14 449
Person, parson,	22 691	Renabulle, reasonable,	34 1120
Peired, impaired,	22 690	Reret, raised up,	38 1243
Plenere, full. Lat. <i>plenus</i> ,	14 449	Reven, spoil,	22 699
Plungyng, e,	19 609	Reyng, command,	11 n.
Plyȝte, plight,	10 324	Rightvsnesse,	64
Popes,	22 709	Robben,	22 699
Pownce Pylate, Pontius Pilate,	14 434	Robbyng,	32 1049
Poundes,	22 712	Rowe, row = array, order,	14 447
Poundrelles,	22 713	Roytyng, rioting,	31 998
Potelles, two-quart mea- sures,	22 712	Ruyflen, ruffling = with rough usage,	22 n.
Pouert, poverty,	35 1134	Rybawdye, ribaldry,	3 61
Poyntes,	24 781	Ryȝt, rightly,	15 460
Predycacyon, preaching,	36 1178	Sad, gravely, seriously,	9 260
Preres, prayers,	24 757	Sakeringe, consecration, {	{ 9 285 10 303
Pris, price,	24 706	Sarre, sore,	43 1565
Prodder, prouder,	35 1129	Sarrerer, sorer = more ex- cessively, more griev- ously,	47 1728
Prokeren, procure,	21 689	Sarazons, Saracens,	23 725
Proketours, proctors,	22 695	Sawtere, psalter,	2 53
Prow, advantage, profit- able. Fr. <i>prod</i> ,	{ 17 548 38 1238 60 1951	Scales, <i>misprint</i> for Scales,	22 709
Prowde, proud,	34 1127	Schaf, shave,	59 1934
Pruyde, pride,	34 1107	Sched, shed,	32 1046
Putte, pit,	51 1662	Scheme, shame,	20 637
		Schende, } injure, {	{ 50 1646 40 1320

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Schere þursday, Holy			Spousayle, wedding,	17	532
Thursday,	20	638	Spoyle,	16	509
Scho, she,	4	108	Spysory, spicery,	44	1433
Schonkes, shanks, legs,	27	891	Stegh, ascended,	{ 16	518
Schrewede, cursed, wicked,	38	1257		{ 29	937
Schrewes, wicked persons,	45	1481	Steuene, voice,	13	411
Schule, should,	18	587	Stoil-ball, a game,	11	n.
Schullen, shall,	5	144	Stoke, stuck,	20	n.
Scof,	28	901	Ston,	20	654
Scoler, scholar,	21	844	Stole, an ecclesiastical		
Seche, seek,	20	651	vestment,	59	1917
Seke, sick,	60	1953	Storbet, disturbed,	36	1168
Sen, } see,	{ 1	4	Stound, a short space of		
Sene, } see,	{ 10	327	time,	24	778
Sengul, single = unwed-			Strajt, straitly = strictly,	47	1536
ded,	7	214	Sturben, disturb,	21	686
Seyntwary, sanctuary =			Sty, path,	46	1501
churcyard,	11	330	Stynteth,	28	896
Shryffader, shrift-father			Suster, sister,	26	830
= confessor,	8	233	Swore, oath. A.S. <i>swerian</i> ,	33	1067
Sikerly, securely,	10	n.	Swinke, labour. A.S.		
Skynnes, kynnes = kind	{ 7	210	<i>swinc</i> ,	41	1346
of,	{ 50	1638	Sybbe, akin. A.S. <i>sib</i> ,	{ 26	829
Sle, } slay,	{ 2	36	<i>gesibb</i> ,	{ 41	1352
Sleen, } slay,	{ 23	725	Sych, such,	12	366
Sleer, slayer,	53	1767	Sycurly, securely,	10	317
Slegh, sly, cunning,	{ 26	855	Sylabul, syllable,	18	577
	{ 46	1513	Symonye,	40	1295
Sleghþe, sleight,	12	304	Synes, signs,	61	1985
Slen, slay,	22	699	Synge, Syngen, sin, 33.	1073,	1077
Sloghe, slew,	48	1572	Syse, seize,	39	1282
Slyly,	17	554	Sysourus, jurors, inquest		
Snel, quick,	4	121	men, assessors,	54	1777
Soccouren,	23	724	Syȝte, sight,	10	325
Sodenlyche, suddenly,	49	1597			
Sofere, suffer,	11	335	Te, to,	26	857
Sondes, messages,	56	1838	Tele, deceit. A.S. <i>tæl</i> ,		
Sorcery,	30	972	tale, story, fable,	12	368
Sotelly, subtilely,	17	n.	Telynge, telling = telling		
Soþe, truth,	16	520	fortunes,	12	360
Souke, suck,	59	1923	Tenessyng, playing at		
Soyled, assoiled,	26	848	tennis,	11	n.
	{ 6	170	Testament,	22	716
Spel, } tale = teach-	{ 14	445	Thewes, manners. A.S.		
Spelle, } ing, doctrine,	{ 15	482	<i>þedw</i> ,	3	60
Spene, spend,	31	1009			

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Thilk, that same,	{ 10 n.	Vomyschment, } vomit-	{ 61 2000
Thoght, thought,	{ 21 687	Vomysment, } ing,	{ 40 1317
Thryuyng, thriving,	18 567	Voys, voice,	34 1117
Thylke, this,	38 1234	Vrþe, earth,	15 483
Tichen, teaching,	7 201	Vsure, usury,	12 372
Tithenges,	23 737	Vye, envy,	14 435
To-fore, before,	22 691	Vys, advice. Fr. avis,	41 1337
Towayles, towels,	7 213	Vyse, in sight, in view.	
Tryste, trust,	58 1871	Fr. viser,	3 66
Tuynde, } shut. A.S.	{ 3 63	War, wary,	19 608
Tuynen, } <i>tynan</i> ,	{ 15 490	Warde, guardianship =	
Twye, } twice,	{ 4 119	able to take care of	
Twyes, } twice,	{ 13 406	themselves,	8 236
Tylle, to,	40 311	Warren, curse,	24 756
		Wayte, wit = know,	58 1883
Þagh, } though,	{ 7 196	Wedde, a pledge,	39. 1287, 1290
Þa, } though,	{ 12 358	Wedde, garment,	31 1019
Þe, thee,	17 552	Wededhood, } wedlock,	7 212
Þenne, than,	25 792	Wedhood, }	
Þer-tylle, thereto,	43 1406	Welde, wield = govern,	
Þewes, manners,	45 1482	rule,	8 237
Þo, though,	17 535	Wene, hope = doubt. A.S.	
Þoukes, thoughts. A.S.		<i>wen</i> ,	12 381
þonk, þank,	27 890	Werkeday,	31 1004
þorþ, through,	15 486	Werne, warn,	26 840
þreteneþe, thirteenth,	16 516	Wetyngly, wittingly,	22 716
þridde, } third,	{ 16 514	Weyletes, cross ways.	
þrydde, } third,	{ 15 462	A.S. <i>lad</i> ; Sw. <i>lée</i> ,	23 748
þryes, thrice,	13 406	Weynt, done, accom-	
þryfle,	25 806	plished,	37 1214
þrytty, thirty,	62 2016	Whad, what,	{ 44 1445
			{ 48 1516
Vaunce, advance = en-		White, wight = quick,	
crease,	53 1748	active, strong,	34 1022
Vche, each,	13 416	Whysson-tyde, Whitsun-	
Verement, truly,	{ 12 390	tide. The word is still	
	{ 13 403	pronounced thus in	
Verre, very, true,	10 296	Lincolnshire.	5 143
Vicary, vicar,	22 691	Whatyng, loathing, dis-	
Vitayles, victuals,	23 724	gust,	27 893
Vnderlyng, an inferior,	38 1233	Wightes, weights,	27 712
Vnholy,	22 723	Woll, will,	22 714
Vnsware, answer,	29 929	Wolles, walls,	23 728
Vnwyse, unwise,	62 2017	Wolþe, will,	5 160

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Wonet, wont,	{ 30 980	Yerdes, yards,	22 713
	{ 39 1265	Yeke, the same. <i>Sc.ilk</i> ,	{ 10 322
	{ 12 384		{ 33 1080
Wond, fear = hesitate,	{ 21 631	Ypocryse, hypocrisy,	34 1102
	{ 28 904	Yrke, irk,	16 526
Worche, work,	53 1718	Ys, is,	16 520
Worchynge, working,	17 536	Ys, ice,	15 473
Worre, worse,	38 1242		
Wote, oats, pronounced		ʒaf, gave,	34 1091
<i>wots</i> in Lincolnshire,	45 <i>n.</i>	ʒates, gates. <i>Yate</i> is the	
Wowet, wooed,	42 1385	Lincolnshire pronun-	
Wrathþed, made angry,	38 1254	ciation,	15 488
Wry, turn away,	27 887	ʒef, if,	3 86
Wrynge, wring,	27 891	ʒen, give,	25 795
Wyndowes,	23 729	ʒerne, earnestly. <i>A.S.</i>	{ 2 53
Wynnyng,	22 705	<i>georne</i> ,	{ 3 70
Wys, wise,	19 628	ʒerus, years,	53 1738
Wyte, wit = know,	46 1515	ʒeuc, give,	5 138
Wytte, knowledge,	8 <i>n.</i>	ʒeyn-stondynge, against	
Wyþ-say, deny, withhold,	39 1292	standing = withstand-	
Wyth-tan, withdrawn,		ing,	15 491
withheld,	40 1297	ʒonge, young,	9 286
Wyntyng, witting =		ʒop, active,	54 1763
knowledge,	13 397	ʒore, sorely,	{ 1 9
			{ 40 1304
Ydul, idle,	11 356		{ 5 124
Yen, eyes,	27 882	ʒow, you,	{ 15 470



ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS.

[Printed on one side only to allow of each slip being cut off, and gummed in the Text to which it refers.]

12. THE WRIGHT'S CHASTE WIFE.—Page 25, l. 3. *A nun's hen*. Compare—
 She took the entertainment of the yong men
 All in daliance, as nice as a nuns hen.
 Jn. Heywood's Proverbs and Epigrams, 1562, Spenser Society's ed. p.43.
 With the W.C.W., compare the ballad in the British Museum Ballads, 643m.
 "The Fryer Well-fitted; or,
 A Pretty jest that once befel,
 How a maid put a Fryer to cool in the well."
 —Quoted in *Skelton's Works*, ii. 293, ed. Dyce.
14. KYNG HORN, ETC.—Page 58, Caneel side-note to l. 256-60, and read—"No attendants are admitted except eunuchs."
 Gloss *ginnc*, l. 258, tool, penis.
 Prof. p. vii. M. Paul Meyer contends, as to the French and English versions of *Horn*,—1. That they are independent of each other. 2. That the French poem represents a more complete state of the legend, and refers to an earlier tradition about Aaluf, the brother of Horn, and King Silauf, who welcomed Aaluf. Mätzner has since published the text of *Horn* from the prints of its three MSS. in his *Altenglische Sprachproben*.
 Page 101. This Cotton fragment has the special value, says M. Paul Meyer, of preserving 140 lines, or parts of lines, of the beginning of the poem not in the Affleck and Cambridge MSS. The Cotton text is very close to the Affleck, as will be seen, for instance, by comparing our i. 191-209, p. 106-7, with l. 192-212, of Mr. David Laing's edition of the Affleck MS. for the Abbotford Club. There are two editions of the French *Floris et Blancheflor*, by I. Bekker and M. du Méril. The poem in the *Romancero François* is a 'chanson,' p. 64, but at p. 57 is a short extract from the romance. P.M.—The German and Netherlandish complete editions are printed in Müller's *Sammlung* and in *Horæ Belgicæ*.
15. RELIGIOUS, POLITICAL, AND LOVE POEMS.—St. Gregory's Trental. The late Mr. W. D. Turnbull printed a different Northern version of this from a 15th century MS. in the Advocate's Library (Jac. v. 7. 27), on p. 77-83 of his edition of *The Visions of Tundale*, etc., 1843. The scribe has wisely ended it with—
 "Be it trewe, or be it fals,
 It is as the copé was."
 Page 137, l. 642, *lore*: Dr. Stratmann says the short *o* of *lore* could not have rhymed with the long *o* of *more*. Accordingly, the Vernon text of the *Stacions*, p. 17, l. 522, reads *sore*.
23. AYENBITE OF INWYT.—Page 46, Sidenote to Sixth Head, *for Foul (5 times) read Foolish, as in Glossary.*
24. HYMNS TO THE VIRGIN.—Page 67, l. 288, *for frere read frere*.
 Page 96, l. 33. Is not the word rather to be read *foomed* (*n* NOT *it*)? = *fanned* = *fond*.—W. W. S.
 Page 127, l. 21, *for cord read cors*; l. 22, *for fuly the MS. reads July*.
 Page 132, col. 1. *Defie* is 'feel mistrust for;' see *Deflier, Desfier*, in Cotgrave.—W. W. S.
 Page 137, col. 2. *ȝere*.—*To-ȝere* is a compound word, meaning *this year, soon*; see *To-year* in Halliwell: and I think with North Country men it is usual to say—You won't do it *t' year* (the year, this year) = You won't do it *in a hurry*. I'm convinced I've heard this phrase in some peasant's talk.—W. W. S.

25. **CLENE MAYDENHOD.**—Note to p. 7, destroy the comma after (Old High German).
- PILGRIM'S SEA-VOYAGE.**—Page 39. My guess is that *war-take* means simply *veering tackle*; the tackle whereby you *wear* the ship, or make it *veer*; or better still (as Mr. Haantler says), *take* = *tack*; and then *war* = wear, veer, *i.e.*, to *left or right*, just as he suggests.—W. W. S.
- REPORT, 1867, p. 3, line 8 from foot.** *Southern.*—Mr. R. Morris states that *Hali Meidenhad* as edited for the Society from the Nero MS. (but not in the Bodleian copy) has a large mixture of West Midland forms. See the Preface to his *Early English Homilies, 1868*, when issued.
28. **PIERS PLOWMAN; TEXT A.**—Page xxx. l. 16. For *rime-letter* read *chief-letter*, or *chief rime-letter*.
- Page xxxvii. l. 8, from the bottom. The metrical dot should have been placed after *judis*.
- Page 4, *foot-note* to l. 69. For *him*] DH *om*, read *him*] DH₂ *om*.
- Page 5, l. 78. Insert the metrical dot after *he*.
- Page 9, l. 43. Insert the same after *whom*.
- Page 25, *foot-note* to l. 172. For *wola loke II*, read *wole loke II*.
- Page 38, *foot-note* to l. 192. For I batride on þe bak UD read I batride hym on þe bak UD.
- Page 51, l. 154. For *liue* read *lyue*.
- Page 68, *fourth side-note*. For *cannot read cannot tell*.
- Page 75, *foot-note* to l. 29. For *see U 221, 259*, read *see ll. 221, 259*.
- Page 79, l. 98. Insert the metrical dot after *pilgrimes*.
- Page 80, l. 122. The initial letter is not illuminated; it should have been printed the same as the first letter in the next line.
- Page 93, *footnote* to l. 26. Read *hem* (1)] hym T.
- Page 99, *foot-note* to l. 135. For *catonistris U* read *catonistris H*.
- Page 107, l. 80. Read *þat þe* [Erl] *Auerous*, etc. The word *Erl* should no doubt be inserted, though the Vernon MS. omits it.
- Page 108, *foot-note* to l. 98. The words "him V." belong to the end of the *foot-note* to l. 96.
- Page 113, *foot-note* to l. 62. The promised note to this line was accidentally omitted. It was merely intended to draw attention to the fact that the omission of the Latin words in MS. U is easily accounted for. They were to have been inserted in *red* letters, and a space was left for the purpose; but the illuminator forgot to insert them.
- Page 126, *foot-note* to l. 79. For *see ll. 73, etc.*, read *see ll. 74, etc.*
- Page 139, l. 4. For *75* read *76*.
- Page 146, *note* to l. 68. *Add*, The quotation is from Ps. lxxviii. 29 (Vulgate).
- „ *note* to l. 85. Transfer *hco*, so as to follow "have."
- Page 153, l. 11 *from the bottom*. Insert the *in the vacant space*. *Three lines above, commended should be commended*.
30. **PIERCE THE PLOUGHMANS CREDE.**—Page iii. line 14, for 1832 read 1842.
- Page vi. l. 17, *read specimens, not speciments*.
- Page 2, l. 26, *the word indistinctly printed is holden*.
- Page 35, *add to note on l. 65.*—The Pied Friars had but one house, *viz.*, at Norwich. We find the expression "Fratrum, quos *Frcres Pye* veteres appellabant" in Thom. Walsingham, "Hist. Anglicana," vol. i. p. 182; ed. H. T. Riley.
- Page 48, *note* to l. 516. For *ther* read *þær*; and for *eah-thyrl* read *cah-þyrl*.
32. **BABEES BOOK, ETC.**—Page 385, l. 5 from foot, *Read v'sq. versus*:

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