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Early English Text Society.

EXTRA SERIES. XCVI.

Mirk's Festial:

A Collection of Homilies,

BY

JOHANNES MIRKUS (JOHN MIRK).

EDITED FROM BODL. MS. GOUGH ECCL. TOP. 4,
WITH VARIANT READINGS FROM OTHER MSS.

BY

THEODOR ERBE, PH.D.

Rhodes Scholar, Merton College, Oxford.

PART I.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.

1905.

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Mirk's Festival:
A Collection of Homilies
Part I

Extra Series

XCVI.



So þ for wond^r þof þ mā þ made þ þoyzen and tned, to the
 fayr þ a non wa^r don to dy^r for gyt þo sale **St** þe þe
 next aft^r as George was i þon praying to god, god coma
 to hym. W^o gett^r hysse and bade hym be of good cōfort for
 i þ mo^r þe shuld^r make an end of hys passyon and coma
 to hym i to þ joy þeill þeill last. When he had set a gain
 of gold apon hys hed, he zaf^r hym hys blessing and stee^r
 i to henn. **St** þen a non on þ mo^r þe for he wold not do
 sacrifice to þ empor^r þo false god, he made to swyre
 of hys hed, þe passed to god. The þ empor^r wold
 haue zōn to hys palye þ lyste fyre hert hym and all h^o
 fūart^r s^o h^oll^r yn a stoy of Antioch þo wynton pat
 when quite nē be seet^r Jerusalem a faye zōng fūyt
 apurt to a yest^r and faye þ he was saynt George and ledy of
 q^usten nē and on aund^r þ he shuld^r be y^e h^ou h^o jely
 led^r and h^ou to þ seget^r þen when pay come to þ wal
 led^r of Jerusalem þ saye^rno wepen to stōng^r w^o m^o pat
 q^usten wen dūst^r not climb^r up h^o laddys. **St** þe com
 seynt George clōp^r yn whyte and a yed^r gosse on hys
 hest^r and zode up þ laddys and bade þ q^usten nē com aft^r
 hym. and þ w^o þ helpe of seynt George þy wouen þ fye
 and sloth^r all þ s^oresynd^r þat fōnden þ yn stōnd^r þy
 for þy w^o to saynt George pat he wold be o^r helpe
 it onse uede and s^ome þ seem to þ wor^rshipp of god and h^o
 noddy may^r and all þ company of henn Amen. Do

Sto tharo. smō hōmo

Gad mē^r w^ome such a day ze stull^r haue se^rt
 a^rayce day þ w^oston of þ foye þ wynton þ so^r
 pelye and set^r hom to þ pep^rl. **St** þen was þ may^r
 fūst^r du hepen mē^r hert^r aft^r he was folowet of seyt
 pety^r and so set^r pety^r long aft^r tyll he was full tye

more gory

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Mirk's Festial:

A COLLECTION OF HOMILIES,

BY

JOHANNES MIRKUS (JOHN MIRK).

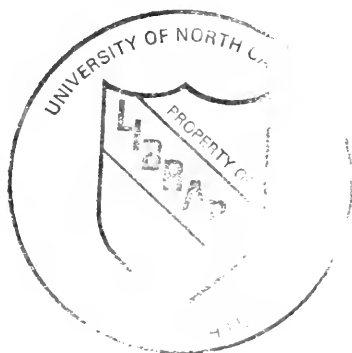
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PROVISIONAL PREFACE

THIS first part contains only the text and a glossary. In the second part, with Introduction, Notes, &c., I hope to give all the necessary information concerning the MSS. and the arrangement of the text, &c. I may, therefore, here confine myself to a very few remarks.

In addition to the ordinary contraction signs the scribe of the *Gough* MS. frequently makes a stroke over or otherwise adds a stroke to the last letter of the words.

1. A thin horizontal stroke over the last letter (especially over *m* or *n*), where on the whole they cannot mean anything¹: facsim. l. 1, *poyseñ*; l. 2, *doñ*; l. 4, *hyñ*; l. 5, *passyoñ*, *coñ*; l. 8, *Theñ*; l. 17, *Ierusalemñ*.

Very rarely this stroke is found over the middle of a word, *boñdage*.

As in every line a number of these meaningless strokes occur, which would impair the legibility of the text if reproduced in print, it was thought advisable to leave them out.

2. *tt* at the end of a word regularly shows a bar through the upper part: facsim. l. 6, *schatt*; l. 11, *att*; l. 23, *wytt*; l. 27, *schutt*; l. 29, *peputt*; l. 31, *futt*. Owing to the constant use of this bar throughout the whole of the MS., I did not give it in the text.²

3. The same is the case with the flourish after a final *g*, which is used regularly in the MS.: facsim. l. 3, *prayng̃*;

¹ These lines differ from the more rounded contraction signs for *m*, *n*, and *y*: facsim. l. 1, *mâ*, *anô*; l. 2, *Thê*; l. 4, *côfort*; l. 13, *cristê mê* (some for *y*) *concepçon*; facsim. l. 2, *anoñ* is an exception, the scribe putting the stroke apparently under the influence of *anô* in the preceding line, where he omits the *n*.

² When a plural is needed, *castell* = *castelles*.—F.J.E.

l. 7, *blessynġ*, *tonġ*, *lonġ*. Also after a final *r*, although the use is not regular here: *hur̄*, *aftȳr̄*, *butler̄*, *hedyr̄*, *offyr̄*, *watȳr̄*, *chyllyr̄*. In either case the flourish has been ignored.

4. In the same way the usual stroke across an *h* is disregarded: facsim. l. 7, *stegh̄*; l. 22, *slogh̄*; l. 27, *such̄*.

In MS. *Claudius A. II*, from which the appendix is taken, the various kinds of marks as mentioned above are hardly used at all with the exception of an occasional flourish after a final *r* and in a very few other cases, and their use here seems to prove that they are meant to represent a final *e*, which I consequently put in the print.

As in many late MSS. the distinction between *e* and *o* and between *t* and *c* is not clearly marked, I have ventured in some instances to put an *o* or *c*, although the letter looks rather like an *e* or *t*, and vice versa.

As regards the glossary, I have endeavoured to record one instance of each of the different spellings occurring in the text with the following exceptions. I disregard the difference in spellings which vary only (1) in having *a*, *e*, *i*, *o*, *u*, or *y* in the unaccented syllable (e. g. *after*, *aftyr*, *aftir*); (2) in placing or omitting a final *e*; (3) in the use of final *d* or *t* in the pl. and pp.

In the case of the nouns the gen. sg. and plural forms, and in the case of the adjective the adverb, comparative, and superlative forms are omitted.

I have to acknowledge gratefully the help of Professor Napier in revising the text and in other ways.

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- d.* = MS. Douce 60, Bodl.
- D.* = MS. Douce 108, Bodl.
- C.* = MS. Claudius A. II, Brit. Mus.
- H.* = MS. Harleian 2403, Brit. Mus.
- L.* = MS. Lansdowne 392, Brit. Mus.

FESTIAL

BY IOHANNES MIRKUS

(MS. Gough Eccl. Top. 4, Bodl.)

GOD, maker of all þyng, be at our begynnyng, and 3if vs all
fol. 1 a his blessing, and bryng vs all to a good endyng. Amen.

Hic incipit liber, qui vocatur festiualis ¹.

1.

ADVENT SUNDAY.

4

Good men and woymen, þys day, as 3e knowen well, ys cleped
Sonenday yn þe Aduent; þat ys, þe Sonenday of Cristys comyng.
Wherfor þys day holy chyrch makyth mencyon of two comyngys
of Crist, Godys sonne, ynto þys world, forto by mankind out 8
of þe deueles bondage, and to bryng hym and weldoers to þe
blys þat euer schall last. And his oper comyng, þat schall be
at þe day of dome, forto deme all wikytdoers ynto þe pyt of
hell for euermor. But þe for[m]e comyng of Cryst ynto þys world 12
brought ioy and blysse wyth hym; þerfor holy chyrch vsyth
summe songes of melody, as *Alleluja* and *oper*. And for þe co-
myng of Cryst to þe dome schall be so jrus and so cruell, þat
no tong may tell, þerfor holy chireh layth downe sum songes 16
of melody as: ‘*Te Deum laudamus*,’ ‘*Gloria in excelsis*,’ and
‘Weddyng.’ For aftyr þat day schall weddyng neuer be. Þus
holy chirche layþe downe songys of melody befor, yn tokenyng
of vengans þat woll come aftyr. 20

Then of þe fyrst comyng of Cryst into þys world, þus sayth
Seynt Austyne: ‘Þer ben þre þyngys þat ben ryuet yn þys
world: burth, trauell, and deþe.’ Þys ys þe testament þat
Adam, our formast fadyr, made to all his ospryng aftyr hym, þat 24
ys: forto be borne yn sekenes, forto lyuen yn trauayle, and forto
dye yn drede. But Crist—blessyt most he be!—he come forto
be executure of þys testament: and was borne, and trauayld,
and dyet. He was borne to bryng man out of sekenes ynto 28
euerlastyng hele; he trauaylde forto bryng man ynto euer-

¹ MS. festiuale.

lastyng reste; he was ded forto || bryng man ynto þe lyfe þat **1 b**
 neuer schall haue ende. Þys was þe cause of Crystys fyrst comyng
 ynto þys world. Wherfor he þat wyll scape þe dome þat he
 4 wyll come to at þe second comyng, he most lay downe all maner
 of pride and heynes of hert, and know hymselfe þat he ys not
 but a wryche and slyme of erth, and soo hold mekenes yn his
 hert. He most tranayl his body yn good werkes, and gete his
 8 lyfe wyth swynke, and put away all ydylnes and slewth. For
 he þat wyll not *trauayle* here¹ wyth men, as Seynt Barnard
 sayth, he schall *trauayle* ay wyth þe fendes of hell. And for
 dred of deth he mot make hym redy to his God, when he woll
 12 send aftyr hym, þat ys: schryuen of his synnys, and allway
 kepe his concyens clene not forto abyde from lenton to lenton,
 but as sone as he selepe þat he hath synnet, unoon goo schryue
 hym, and mekly take þe dome of his schryft-fadyr: þen schall
 16 he haue yn þe day of dome gret remedy and worschip. For
 ryght as a knyght scheweth þe wondys þat he haþe yn batayle,
 yn moche comendyng to hym; ryght so all þe synnys þat
 a man hath schryuen hym of², and taken hys penans for, schull
 20 be þer yschewet yn moch honowre to hym, and moche confucon
 to þe fende. And þose þat haue not schryuen hom, hit schall be
 schowet to all þe world yn gret confusyon and schenschyp. Þys
 ys sayde for þe fyrst comyng of Cryst ynto þys world.

24 The secunde comyng of hym to þe dome schall so cruell be,
 and ferdfull, and horrybull, þat þer schal com befor xv dayes of
 gret drede; so by þe drede of þes dayes þat comen befor, a man
 may know aparty the horobylyte þat schall be yn þe dome, þat
 28 comyth aftyr.

The fyrst day, as Saynt Jerom sayth, þe see schall aryse
 vp yn hyr styd, soo þat þe watyr schall be hear || then anyn hyll, **2 a**
 by xlti cubytys, stondyng styll yn her styd, as hit wer a wall.

32 The ij. day hit schall fall downe, so þat vnneþe hit schall be
 yseyne.

The iij. day þe seeswyne and þe cloppys of þe see schull

[G. = MS. Gough Eecl. Top. 4. D. = MS. Douce 108. d. = MS. Douce 60.
 C. = MS. Claudius A. II.]

¹ here *d. D.* herere *G.*

² hym of *d. D. C.* of his synnys (his synnys *crossed out*) *G.*

stand on þe see and make royrng noyse so hyddous, þat no man can tell hit but ¹ God hymselfe.

The iiij. day þe see and all watyrs schull bren.

The v. day treus and herbys schull swete blode, and all ⁴ fowles schull come togedyr and noþer ete ne drynke for ferd of þe dome comyng.

The vj. day all byldyngys and castelles² schull fall adowne to þe grownde, and an horrybull fyre schall aryse at þe some goyng ⁸ downe, and þen azeine at þe vprysyng of hym.

The vij. day all stons and rockes schull vche all tobeton oþer wyth a hydwes noyse, whch noyse God hymselfe schall know and vndyrstond. 12

The viij. day þe erpe schall quake so horribuly, þat no best schall stond on hit, but all schall fal to þe grownd.

The ix. day all hyllys and mowntaynys schull turne ynto powdyr, and þe erpe schall be made playne and euen. 16

The x. day men schull goo out of hur dennys þer þay daret for drede so amated for fer, þat non schall speke to oþer.

The xj. day all þe bones of þe ded men schull ryse and stond vp on hor graues, and þat day all graues schull opyn. 20

The xij. day sterres schull fall from heuen and spred out of hom brennyng lemes.

The xiiij. day all men schull be redy to aryse þat haue ben ded befor. 24

The xiiij. day heuen and erpe schull bren so horrybly, þat no man may tell hit.

2 b The xv. day || heuen and erþ schull be made newe, and all men and woymen and childyrne schull aryse vp yn þo age of xxx^{ti} ²⁸ 3ere and come to þe dome.

Then schal Ihesu Crist, veray God and man³, come to þe dome, and al seyntys wyth hym, and schow all his wondys all fresch, and newe, and bledyng, as þat day þat he deyet on þe ³² crosse. And þer þe crosse schall be schewet all blody, and all oþer ynstrumentys of his passyon. Then sory may þay be þat haue ben wont to swer by his hert, by sydes, by blod and bones of hym; þat schall be to hym a hygh fure and a hygh confusyon, ³⁶ but þay wer sory þerof befor.

¹ but *d. D.* so *G.* ² castelles *d. D.* castell *G.* ³ man *d. D.* man and *G.*

Then schall Cryst heghly þonke hom, and prayse hom þat han don mercy to hor euen-cristyn, and schall say þus to hom: 'My fadyrs blessyd chyldyrne comeþe ynto þe joy þat euer schall last.
 4 For when I was hongry, 3e fedden me; when I was thursty, 3e gaf me dryngke; when I was naket, 3e clopet me; when I was herberles, 3e herbert me; when I was seke, 3e vyset me, 3evyng me þat þat was nedfull to me; when I was yn pryson, 3e come to 8 me and confortet me. ¹ For when 3e dyddyn þus for my loue, 3e dydden hyt to me and as moche þonke I kan you for þat 3e dydden to þe lest of myn, as 3e hadden don hit to myn owne selfe; wherfor goo 3e now ynto þat ioye þat euer schall last¹.'

12 Then schall he horrubly rebuken ryche men þat han don no mercy, and say to hom spytwysly þus: 'Goo 3e curset lystes ynto þe payne of helle, for 3e hadden ynogh wherof to haue fed me and my seruantys, and 3eue me dryngke, yclopet me, and 16 herbert me, and holpen me yn my seknes, and vyset me yn my dyses, and 3e wold not, but louet your good and not me. Wherfor goo 3e now ynto þe fyre of helle þat ys ordeynt to þe fendys of hell wythout any mercy; for 3e wold do no mercy, and þerfor 3e 20 schull haue no mercy.'

Then woo schall be to hom þat schall here þys rebuke yn þat day; þer schall² no pleder helpe, ne gold, ne syluyr, ne othyr|| yftes; but as a man hath don, he schall haue. He schall haue **3 a**
 24 accusars aboue hym, wythyn hym, on aythyr syde hym, and vndyr hym, þat he schall no way scape. Aboue hym schall be Crist his domes-man so wroþe, þat no tong con tell, for he dyt no mercy; wythyn hym his on concyens accusyng hym of þe lest þoght þat 28 euer he dyd amys; hys angyll on þat on syde tellyng hym redely wher and how oft he haþe don amys; on þat oper syde fendes chalenchyng hym horres as by ryght; vndyr hym helle 3eonyng, and galpyng, and spytyng fyre and stench redy forto swolon hym 32 ynto þe payne þat neuer schall haue ende.

Thys, good men, 3e schull know well þat yn þe day of dome pore men schull be domes-men wyth Cryst, and dome þe ryche. For all þe woo þat pore men hauen, hit ys by þe ryche men;

¹ For . . . last.] And as moche thonke I coude you for that ye dilde to þe lest of myn, as ye hadde done hit for me. *d. D.*

² schall *C. d. D.* schall be *G.*

and þogh þay haue moche wrong, þay may not gete amendes, tyll þay come to þat dome; and þer þay schall haue all hor one lust of hom. For when þay haue wrong, and mow gete non amendys, þen þay pray ful hertely to God forto qwyt hom yn ⁴ þe day of dome; and woll he truly. For þus he sayth by his profyt: ‘Kepytt your veniauns to me, and I wyll qwyt you.’ Wherfor, syrs, for Goddys loue, whyll 3e byn here, makyth amendes for your mys-dedys, and makyþe hom your frendes ⁸ þat schall be our domes-men, and tryst 3e not to hom þat schall com aftyr you, lest 3e ben deseyuet, and dredyth þe payne of hell þat schall last withouten any ende.

Seynt Bede telleþe þat þer was a husband-man here yn Englonde ¹² þat fell seke, and lay as for ded from þe euentyde tyll þe morow. Þen aros he, and departed his gedys yn þre partyes, and his partye he gaf to pore men, and 3ede and was made a monke yn an abbay þat stod by a watyr syde. Ynto þe whech watyr ych nyght he 3ede ¹⁶ yn, wer hyt neuer soo coold forste, and stod ther long tyme of þe nyght. And when he was asket, why he put hymselfe ynto so moche penaunce, he vnswered: ‘For to eschoyn þe more payne þat I haue seyn,’ and ete barly-bred, and dranke watyr all his ²⁰ lyfe aftyr. And he wold tell to relygyous men þe payne þat he ^{3 b} segh, þat was soo gret, || þat he cowthe not tel hit openly. He sayde þat an angyll lad hym ynto a place þat on þe toon syde was suche a colde, that no tong myght tell þe payne þerof; and ²⁴ on þat oper syde was suche a hete, þat no man myght tell þe payne þerof, ny of þe hete: and sowles wern cast out of þat won into þe toper. And so þat angyll schewet hym þe fyre þat come out at þe mowþe, þat was þe fyre of hell; þat was so hote, þat als ²⁸ ferre as he myght seen hit, hym þoght he brennet for hete. And yn þe lees þerof he segh sowles bulmyng vp and don, cryyng horrybuly, and a noyse of fendes cryyng: ‘Sle, sle, sle, sle, sle, sle, upon þe broche, rost hote, cast ynto þe cawdren, sethe fast ³² yn pyche, and cood, and brymston, and hot leed!’ Þus þay þat ben dampnet to hell, þay styntyn neuer to cry and 3elle: ‘Woo ys hym þat þedyr schall goo.’ God hymselfe scheld vs þerfro, and bryng vs to þe blys he boght vs to. Amen. 36

2.

DE FESTO SANCTI ANDREE
ET EIUS SOLEMPNITATE SERMO BREUIS.

Good men and weymen, such a day 3e schull haue Seynt
 4 Andrawys daye, and fast þe euen. Þe whech dey 3e schull come
 to þe chyreh to serue God, and forto worschip the holy apostoll
 for þe speciall uertues þat he hade: an for his hygh holynes of
 lyvyng, anoper for gret myraeles doying, the thrid for gret pas-
 8 syon suffryng. He was a man of holy lyuing; for when he herd
 þat Seynt Ion Baptist prechet yn deserte, he las[t] al his worldes
 occupacyon, and 3ede to hym, and was his descypull. Then
 befell hit apou a day Crist come walkyng, and when Seynt Ion
 12 segh hym walkyng, he sayde þys to his dyseypull: 'Lo, 3onde
 ys Godys lombe þat schall do away þe syn of þe world.' And
 when Seynt Andrew herd þat, anon he laft Ion and suet Cryst.
 And when he herd Crist preche, hym lyket soo well þat he fatte
 16 Seynt Petyr, his broþer, to Crist forto here his prechyng. And
 þen þay boþe casten such a loue to Cryst, þat on a day sone
 aftyr, as¹ þay wer yn þe see of Galyle fyschyng, Cryst come by
 hom, and callet hom. Þen þay boþe anon laften hor schippe,
 20 and hor nettys, and all þat þay hadden, and sewet Crist forþe ay,
 tyll he stegh ynto Heuen. And when he was gon ynto Heuen, ||
 Andraw prechet Goddys worde to þe pepull.

4 a

Among þe wheche was on, callad Nicol, þat lyvet lxti wyntyr and
 24 more yn lechery. But by grace of God he poght to amende his lyfe,
 and let wryte a gopell on a boke, and had þat wyth hym yn hopyng
 þat þe vertu of Cryst schull put away his temptacyon. And soo,
 by þe vertu of Goddys worde, he abstaynet hym of his synne a
 28 while; but 3et by entysyng of þe fend, on a day, he forzet hymselfe,
 and 3ede to þe bordell-hous, as he was wont to do. And when he
 come þedyr, þe womon criet vpon hym, and sayde: 'Vnsley old
 man, goo heþen! for I se apou þe mony meruayles.' Þen þys
 32 Nycol bypoght hym þat he hade Goddys gopell on hym. And
 anon he 3ede to Seynt Andraw, and told hym þys caas, and
 prayde hym forto pray for hym to God þat his sole wer not
 forlorne. Then Seynt Andraw sayde þat he wold neuer ete ne

¹ as C. om. G. d. D.

dryng, tyll he wyst whe^{per} he schuld be saued or noo. Þen he fast fyf dayees prayng and bysechyng for hym. Þen, at þe fyuet dayes ende, þer come a voyce to hym, and sayde: 'As þou fastes and prayes to God, make Nycol forto don; and þen he schall 4 be sauet.' Þen callet he þis Nicol to hym, and bade hym fast fourty dayes bred and watyr, and pray bysily to God; and soo he dyd. And when þe fourty dayes wer done¹, sone aftyr þys Nicol deyde. Þen² come þer a voyce to Andraw, and sayde: 'By 8 þy prayer I haue wonen Nicoll þat was lost.'

Narracio.

Also a 3ong man com to Seynt Andraw, and preuely sayde to hym: 'Syr, my modyr haþe besoght me forto lye by hure; but 12 for I wold not, hoo hath accuset me to þe justyce. Wherfor well I wot y schall be ded. And zet I haue leuer take þe deth þen sclaunder my modyr soo fowle. Wherfor, syr, for Godys loue pray for me þat I may take my deth mekely.' Þen sayde 16 Saynt Andraw: 'Sonne, goo forth to þy dome, and I wyll goo 4 b wyth þe.' Þen anon *comme* men, and || fatten hym to þe³ justyce. And his modyr accusyt hym styfly to þe justice; and he held his tong, and sayd nagh. Then spake Seynt Andraw and sayde to 20 hys⁴ modyr: 'Þou wyket woman, þat for lust of þi lechery art aboute to do þi sonne to deth; veniaunce wol fall apon the!' Þen seyde ho to þe justyce: 'Syr, syþen my sonne wold haue done þys orybull dede, and myght not spede, he has drawnen to þys man 24 for socowr.' Þen þe justyce *commaundet* to put þe sonne yn a fet, and cast hym yn a watyr forto drowne hym, and Andraw ynto prison, tyll he wer aviset on what deþe he schuld sle hym. Then Saynt Andraw *pra*[y]de bysily to God for help. Þen anon 28 com a hydewes *pondyr* þat made all hom aferde, þat þay wern all fayne to fache Andraw out of pryson. And þerwyth com a bolt of layte, and brant þe modyr to colys yn syght of all men. And þus he sauet þe man fro þe deth, and turnet þe justyce and 32 all þe pepull to þe faythe of Crist. Herby 3e may vnderstond þat he was a man of holy lyvyng.

He was also gret yn myracles doying. For on a day, as he walket on þe see-warth, he segh a drownet man cast vp on þe 36

¹ done *C. d. D.* comen *G.* ² þen *d. D.* þer *G.* ³ þe *d. D.* om. *G.*

⁴ hys inserted above the line in red ink *G.*

watyr. Þen he prayde to God to reysen hym to lyue. Þen anon þys body ros to lyue. And when he was rayseed to lyue, Seynt Andraw askyt hym how he was drownet. Þen he vnsward and
 4 sayd þus: 'We wer fourty 3eong men ynfere, and herden of a holy man þat was yn þys contre, and wolden haue¹ gon to hym to haue herd his prechyng. But when we wern yn þe see, a tempest
 8 comme on vs, and drownet all ynfere. But wold God þat we haden ben cast vp all ynfere, þat we myghten haue ben rayset all togedyr!' Then, at þe prayer of Seynt Andraw, all þe bodyes wern cast to lond on dyuerse partyes. Then Seynt Andraw made to gedyr hom togedyr, and knet adon, and prayde longe
 12 for hom, tyll þay werne rayset all. Then Seynt Andraw prechet hom þe fayth of Cryst, and folowed hom all; and when þay werne
 5 a stedfast yn þe fayþe, he send hom to hor contray a3eayne wyth moche ioye and myrþe.

16 Many oper myracles he dyd þat wer to long to tell; but hereby 3e may know þat he was myghty yn making of myracles, þat þus rayset fourty drowned bodyes infere.

He sufferd also gret passyon for Cristis loue. For when he
 20 was yn þe cite of Patras, he turnet to þe fayth a wyf of þe iustyce, þat was called Egeas: he made men to do² mawmetry, þat ys, to offerne to fendys. But for Saynt Andraw repreuet hym þerof, anon he made to take hym, and constrayne hym forto
 24 haue done þe same. But for he stedfastly a3eystode hym, preuyng by mony resons þat he and all oper men schulden worschyp God of Heuen, and not þe fende of hell. Then Egeas wax wod wroth, and made men to do Andraw naket, and bete
 28 hym wyth scorgys, þat all his body ran on blod. And aftyr he commaundet to bynd hym hond and fote to a cros, þat he schuld payne þer long, or he deyet. But when Seynt Andraw come to þe place þer þe cros was made redy, he knelyd adowne, and
 32 sayd: 'Hayl be þe cros þat my maystyr Ihesu Crist deyd on. I worschippe þe wyth all my hert, and desyre forto clyp þe. Wherfor now take me to þe, and 3eld me to my maystyr þat deyd apon þe.' Þen he stode vp, and dyd of his cloþys, and 3af³
 36 hom⁴ to þe tormentowrs, and bade hom do, as Egeas commawndyd

¹ haue *d. D. om. G.* ² men to do] also men forto vndo *d.* men forto vndo *D.*

³ 3af *d. D. af G.*

⁴ hom] hem *d. D. om. G.*

hom. Then þay bonden hym to þe crosse, hond and fote, so hard and strayte, þat þe blod wrast apon yche a knot. Þus he hongyt on þe crosse twoo dayes alyue, prechyng allway þe pepull, so þat þer come to his prechyng mony a þowsand of folke. 4 And for þe rewþe þay hadden of hym, þay beden Egeas do hym downe of þe crosse, or ellys þay wold sle hym. Þen, for fer of þe pepull, he come forto haue taken hym downe. But þen Andraw aʒeynestode and sayde: 'Egeas wyt þou well þat þou schalt haue no myght forto take me downe; for her I woll deye ||
5 b on þe crosse.' Then þer come a gret lyght, so þat þer myght no man se hym half¹ an oure, and yn þat lyght he af vp² þe gost. Þus, when Egeas segh þat he was ded, he ʒeode homward. Þen 12 aftyr þe way he waxet wod, and sone aftyr, among all men, he stervet yn þe way. And Maximilla, his wyfe, herd þerof. Anon scho mad take Seynt Andraws body downe, and bury hit yn a tombe. Out of þe wech tombe manna and oyle walleþ out 16 yfere, so þat men of þat contre mowun know, when þay schull haue derþe, and when gret chep. For when hit schall be dere, hit walleth scarce; and when hit schall be gret schep, hit walleþe plentwysly ynogh. 20

Narracio.

Aftyrward hit fell þat þer was a byschoppe þat³ louet well Saynt Andrew, so þat all þyng þat he dyd, he commendyd hit to Saynt Andrew. Then, for þe deuell myzt not putt hym out of 24 purpos, he come to þis byschoppe yn þe likenes of a fayre woman, prayng þat ho most speke wyth hym yn schryft; and he graunted. Þen scho began to speke þus: 'Syr,' ho sayde, 'I am a kynges doghtyr and haue ben cheresly ynorysched; but 28 for I se þe well of þys world nys but a floure, I haue avowet chastite. And when my fadyr wold haue mariet me to a gret prince, for I wold not breke my vow, prynely yn a nyght, I stale forþe yn pore wede. And when I hert of your gret 32 holynes, I drewe to you to⁴ haue your helpe, and consayle, and sokur. Wherfor, syr, I pray you þat ʒe ordeyne so for me, þat I may be holpen, þat þe fende let me not of my purpos.' Then þe byschoppe confortet hur, and bade ho⁵ schuld haue trust yn 36

¹ half *d. D.* *salf G.* ² vp *d. D.* *om G.* ³ þat *d. D.* and *G.*

⁴ you to *d. D.* *om. G.* ⁵ ho] she *d. D.* *hur G.*

God; for ho þat had sette soo gret a purpos yn hir hert, he¹ wold
 3if hur grace wyth. ‘But, þis day, 3e schull ete wyth me; and
 aftyr mete, we schull be good counseyle soo ordeyne for you, þat
 4 3e schull be holpen.’ ‘Nay, syr, not so, lest men wold haue
 suspessyon of euell.’ ‘Þerof no charch,’ quod þe byschop. || For **6 a**
 we schull be so fele yn company þat þer schall be no suspessyon
 of mys. Þen ho gentylych þonket hym, and was sette yn a
 8 chayre befor hym at mete. But euer when þe byschoppe loket
 on hur, hym þoght hur soo fayre þat he was soo temptyd apon
 hur, þat he had negh for3eetyn hymselfe. Then anon þer come
 a pylgrym to þe 3eate, and put open þe 3eate so hard, þat all
 12 þat weren yn þe halle, werne astonyet. Then sayde þe byschoppe:
 ‘D[a]me, schall þys man com yn or no?’ ‘Syr,’ sayde ho, ‘fyrst
 let hym vnswar to a questyon, and þen lette hym yn.’ ‘Dame,’
 sayde þe byschop, ‘make 3e þys questyon, for we byn vnavysset
 16 as now.’ Then sayde ho: ‘Let aske hym: what ys þe grettest
 merueyll þat euer God made yn a fote of erthe?’ Then when þe
 pylgrym was asket þus, he vnswerd and sayde: ‘A manys face;
 for þat ys erþe, and but a manys one fote. For þogh all þe men
 20 and wymen, þat euer wer borne, stonden yfere, I schuld know on
 by anoper by summe degre.’ Then when he had made þys vnswar,
 he was gretly commendet for his wyse vnswar. Then sayde ho:
 ‘I se þat he ys wyse. Byd hym make anoper vnswar; aske hym
 24 wheþer þat erþe ys herre þen Heuen?’ Then when þe pylgrym
 was asket þis, þen he sayde: ‘Þeras Cryst ys bodylyche. For
 Crystys body ys of oure kynd, and oure kynd ys erþe. Wherfor,
 þeras Crystys body ys, þer is Crystys body herre þen Heuen; for
 28 Crist ys herre þen any Heuen.’ Then when he had made þis
 vnswer, he was alowet and beden come yn. Then sayde ho:
 ‘Let him asoyle þe thryd questyon, and þen let hym com yn.
 Late aske hym, how ferre hit ys from Heuen to helle?’ Then
 32 when he was aposet of þis, he vnswerd and sayd to þe messagere:
 ‘Goo a3eyne,’ sayde he to þe messenger, ‘and byd hur þat
 syttyþe yn þe chayre byfor þe byschoppe make þis vnswar; for
 ho con bettyr þen I. Ho ys a fende, and haþe mette hit²;
 36 and so dyd I neuer. Ho fell downe, wyth Lucyfer, from Heuen

¹ he *d. D.* 3c *G.*² hit *d. D.* hytte hit *G.*

to helle: scho syttyþe þer forto tempte þe byschoþpe, and||
 6 b make hym les his sowle.' Þen when þe messenger herd þys, he
 was all hevy; but he made þys v[u]swar þat all myghten here.
 Þen anon þys fend vanechet away wyth an horrybull stenche. 4
 Þen þe byschoppe byþoght hym of þys temptacyon, and was sory
 yn his hert, and made send aftyr þis pylgrym. But by þat þe
 messenger come to þe zeate, þe pylgrym was goon, and myzt not
 be fonde. Then þe byschoppe made all men forto pray to God 8
 forto send hom wyttung, what þys pylgrym was þat soo godly
 halpe hym yn his nede. Þen come þer a voyce and seyde hit
 was Seynt Andrew, þat come forto socour hym for þe good lyfe
 and serues þat he dyd to hym. And bade hym eft be war yn 12
 tyme comyng, and preche þat to þe pepull yn help of hom.

Now 3e schull knele adowne, and make your¹ prayer to þis
 holy apostoll, Seynt Andrew, þat he be your mediator bytwyx
 God and you, prayng hym to 3yue you grace suche a lyfe to lede 16
 here, þat hit be plesyng to hymselfe, and to our lady, and to all
 þe company of Heuen. Amen. And also 3e schull pray for þe
 state of all holy chyrch, and for þe pope² of Rome and all his
 cardenalles, *et cetera*. 20

3.

DE FESTO SANCTI NICHOLAI
 ET EIUS SOLEMPNITATE SERMO BREUIS.

Goode men and woymen, such a day ys Saynt Nycholas-daye.
 Þe wheche nome ys vndyrstonden þe prayсыng of þe pepull; for 24
 among all corseyntys of Heuen, Seynt Nycholas ys heghly
 yprayset of þe pepull, and also yn holy chyrch specyaly for þre
 vertues: for his meke lyuyng, for his heuenly chesyng, and for
 his gret compassyon hauyng. He was meke of lyuyng; for as 28
 we reden, he had a fadyr þat was callet Epyphanynus, and a
 modyr þat was heton Ioon. Þe wheche yn hor zouþe geton
 Saynt Nycholas. And when he was borne, þay auoued³ chastyte,
 and delet no mor togedyr, but hulden hom payet of þe chyld. 32
 Þen þay maden forto cristen hym, and callet hym Nychol
 þat ys a manys name; but Nicholas, þat ys a chyldys name, so

¹ your] you *G.* not in *d. D.*² pope scratched out *G.*³ auoued *d. D.* wolden *G.*

pat, || all his lyfe-dayes, he huld pat name of a chyld, and þe 7 a
 vertues wyth þat ben mekenes, and sympulnes, and wythout
 maleys. Also when he was yn cradull, he fast Wennysday and
 4 Fryday; þe wheche dayes he nold sowke but ones yn þe day,
 and soo hold hym apayde. And for he huld forþe þes vertues
 all his lyfe-days wyth his chyldes name, 3et chilydr dydden hym
 worschyp spesyaly byfor any oþer seynt. Þus all his lyfe-dayes,
 8 he lyued so mekly, and so simply, and soo wythout maleys, þat
 all þe pepull hym louet and praysyd for his meke leuyng.

He was choson by a voyce, þat com from Heuen, forto be
 byschoppe of þe syte of Myrre. For when þe byschoppe of þat
 12 cyte was ded, þe byschoppys of þe contrey comen togedyr forto chese
 anoþer byschoppe. Þen com þer a voyce to on of hom þat was
 chef of hom, and bade him¹ goo erly yn þe morow to þe chyrche-
 durre and make hym byschoppe þat he fond þer, 'and he ys
 16 callet Nycholas.' Thus on þe morow þe byschoppe was erly vp,
 and 3ede to þe chyrche-dyr, and fonde þer Nycholas, and sayde
 to hym: 'What ys þi name?' Þan he, as he was full meke,
 vnswerd: 'Syr,' he sayde, lowtyng downe wyth hys hed,
 20 'Nycholas, seruant to your holynes.' Þen sayde he: 'Comme, my
 sonne, wyth me; I haue forto speke wyth þe yn pryueti.' And
 ladde hym to þes oþer byschoppys and seyde: 'Lo, syrres, here
 he ys þat God hape schowet vs before!' and sakeret hym
 24 byschoppe. Þus was he made byschoppe by heuenly chesyng.

He had also gret compassyon to all þat werne yn woo. For
 when his fadyr and his modyr boþe werne dede, þay laftyn hym
 wordely good inogh, þe wheche he spende apon hom þat weren
 28 nedy. Then fell hit soo þat þer was a ryche man, þat had þre
 doghtren, fayre woymen and 3ong; but by myschet, he was
 fallen yn suche pouerte, þat for gret nede he ordeynet his
 doghtren forto becomyn woymen, and so to gete hor lyuyng
 32 and his, boþe. But when Nicholas herd þerof, he had gret
 compassyon of hem; and on a nyght, priuely at a wyndow, he ||
 cast ynto þe mannys chambur a gret some of gold yn a bagge. 7 b
 Þen yn þe mornyng, when þys mon foun[d] þys gold, he was soo
 36 glad, þat no man cowþe tell; and wyth þis gold anon he mariet

¹ him *d. D.* hom *G.*

his eldyst doghtyr. Then, yn anopir nyght, Seynt Nycholas kest yn anopir *scemme* of gold ynto þe manns chambur, as he dede er befor; and soo þe thryd tyme, tyll þay were all ywedded. But þe thryt tyme, when þys man herd þe gold fall downen, anon he 4 zede out, and ouertoke Nycholas, and knew þat hyt was he þat so holpe hym yn his nede. But Nycholas charched hym forto kepe hit counsell, whyles he lyuct.

Also anopir tyme, men weren yn þe see yn despeyre of hor 8 lyues, cryng to Seynt Nycholas for helpe. Þen anon he com to hom, goyng on þe watyr, and sayd to hom: 'Loo, I am here redy at your callyng,' and holpe hom soo, þat þay comen sonde to hauen.

Also þat tyme was suche a dertth and hongyr yn þat contrey, 12 þat all negh spylleden for defawte. Þan hit happude so, þat þer comen schyppys of þe Emperour, freght wyth whete, ynto þe hauen. Then went Seynt Nycholas to hom, prayng hom to grawnte hym of yche skynnys corn yn þe schyppe a hundered 16 boschelles, and of whete, for to releue þe pepull wyth; and he wold vndyrtake þat þay schuld want ryght noght of hor mette, when þay comen home; and so he had his askyng. And when þys schyppe-men comen home, þay had all hor mette, and wonted 20 ryght noght. And hit þat Saynt Nycholas hadde by hys holy prayer, hit was of suche fuson and plent[e], þat hit fond all þe pepull to ete and to sowe þe 3erthe aftyr.

Thre knyghtes also weren enpeched to þe Emperour of traytere 24 by fals suggestyon, and wer *commawndet* to pryson forto haue ben slayne þat nyght. But for þes knyghtys wepyng and cryng to Seynt Nycholas, then he come þat nyght to þe Emperour, as he lay yn 8 a hys bedde, and sayde þus to || hym: 'Why hast þou soo wrongfully 28 ydampned þes knyghtes to deth? Ryse vp anon, and make forto delyuer hom, or elles I pray God þat he rayse a batayle a3eynys þe yn þe wech þou schalt be ded, and bestys schull etc þe.' Then sayde þe Emperour: 'Who art þou þat spekys so boldly to me?' 32 'I am,' he sayde, 'Nycholas, þe byschoppe of Mirre.' Then was þe Emperour soo aferd, þat anon he send aftyr þe knyghtys to hym, and sayd þus: 'What wycheecraft con 3e, þat 3e haue trowblet me al þys nyght; know 3e a man þat hatte Nycholas, þe 36 byschoppe of Myrre?' Þen when þay herd his name, þay fellen to þe grownde on knees, and helden vp hor hondes, thonkyng

Seynt Nycholas. And whan¹ þay haden told þe Emperour of his lyfe, he bade hom goo to hym, and þonke hym hor lyfe, and pray hym heghly þat he schuld þrete hym no more so: but pray
4 to hym þat he pray to God for me and for my reme. And so þay dydden. Þus 3e mvn se þat he hadde gret compassyon of all þat weron yn doses.

And þan aftyr, when he wyste² þat he schuld dye, he prayde to
8 God forto send hym an angyll and fache hys soule. And when he segh þe angell comyng, he lowtct downe wyth hys hed and sayde: 'In manus tuas, Domine, commendo spiritum meum,' and soo zelde vp þe gost. And when he was buryet, at þe hed of þe tombe
12 sprong a well of oyle þat dyd medysyn to all seke. Þen fell hit so þat, mony 3ere aftyr, Turkes stryeden þe cyte of Myrre þer Saynt Nycholas lay. And when men of þe cyte of Barus herden þat, scuen and fourty knyghtys with³ hor helpes, ordeynet hom
16 schyppes, and 3eodyn þedyr. And when þay comen þedyr, by tellyng of four monkes þat werne lafte þer, þay knew hys tombe; and
20 anon þay vndedyn hit, and fonden his bones swynmyng yn oyle. And þen þay token hom vp, and broghton hom ynto þe cyte of Barus wyth mekyll joye and murþe.

Then aftyr, for gret myracles þat wern || ywroght þer, hit fell
þat a Jew lett make an ymage of Saynt Nycholas, and set hyt yn
his schop among his good, and bade hym kepe well his good,
24 whyll he wer from home, othyr ellys he schuld der abyte hit; and soo went his waye. So, when he was gon, comen theves and stelen his good, and beren hit away. Soo when þys Jew was comen home and fonde hys good ystolne, he was wod wroth wyt
28 Saynt Nycholas, and toke and schowrget and bete þus image of Saynt Nycholas, as hyt had ben Seynt Nycholas hymselfe, and þus spake to hym: 'I toke þe my good to kepe, Nycholas, for gret tryst I had yn þe; and now þow hast þus fowle seruuet me.
32 Þow schall bye hyt ych day, tyll I haue my good a3eyne.' Than, as þes þefes weren yfere to depart þis stolen goode, come Seynt Nycholas to hom and sayde: 'How 3e haue made me betyn for þis good?' and schowet hom hys sydys all bloody. 'Goth,' sayde

¹ whan *D. om. G. not in d.*

² when he wyste *C. om. G. D. not in d.* ³ with *D. wer G. not in d.*

⁴ and *D. and anon hys tombe and G. not in d.*

he, 'and beryth þis good azeine, othyr elles vengeans schall falle apon you, and 3e schull be hongyd yeh on.' Then sayde þay to hym: 'Who art þou þat þretyst vs þis?' Þen sayde he: 'I am Nycholas, Goddys seruant, þat þe Jew betoke his good to kepe.'⁴ Þen wer þay sory aferd þat anon, þat same nyght, þay beren azeine all þys good. Then, on þe morow, when þe Jew segh his good brogh[t] holy azeine, anon he toke fologht, and was aftry a trew crysten man, and hadde þe blysse of Heuen. To þe wech⁸ blysse, þrogh þe prayer of Seynt Nycholas, God bryng vs to.

4.

DE CONCEPCIONE BEATE MARIE ET [EIVS]

FESTIUITATE.

Alsoo, good men and woymen, suche a day 3e schull haue our Lady-day þat ys callet þe Concepcyon. Of þe wheche day holy chyrch¹² maketh mencyon of þe concepcyon of hyr for þre specyall poyntes: for hor fadyr holynes, for hor modyr goodnes, and for hyr owne
 9 a choson mekenes. Scho had a fadyr þat was callet || Iohachym, þat was of such holynes þat, when he was fyften 3ere old, he departyd¹⁶ his good yn þre partyes: on to wydows and to fadyrles chyldyrn; anopyr to þo þat wern pore and nedfull, and seruet God nyght and day yn þe tempull; the thryd he keypd to his howswold. And when he was xx^{ti} 3ere old, for þe gret godenesse þat he herd²⁰ and knew by Saynt Anne, he weddyd hur, and werne yfere xx^{ti} 3ere. Þe wheche tyme, Anne neuer dysplesyd hym, by nyght nor be day, for þe gret godenes þat was wythyn hur. But þa3 þay wer boþe good and holy, God gaue hom no fruyth of hor²⁴ body; but wern barayne boþe. Therfor þay maden a vow to God, bothe, yf he wold 3if hom a chyld, þay wold offyr hit vp ynto þe tempull þat schuld serue hit day and nyght. Then as Iohachym, on a day, wyth hys neghtboures 3ede to þe tempull, for-²⁸ to bryng his offryng to þe byschop of þat contrey, þat heght Isakar, and he rebuket hym openly, and þus to hym sayde: 'Iohachym,' quod he, 'hyt fallyth not to þe þat art barayne, for- to offyr yu company wyth þes þat God hath 3euen fruyte yn³² Israell.' Then was Iohachym sore aschamet of his rebuke, þat he went home wepyng, and preuely toke his schepherdus wyth his schepe, and 3ede forth yn ferre contrey among hylles, and

purposet hym forto haue lyuet þer all his lyfe-dayes, and neuer
 efte haue sene Anne, his wyfe. Then was Anne sory, and prayde
 to God and sayde þus: ‘Lord,’ scho sayde, ‘þat me ys woo, for I
 4 am barayne, and may haue no chyldren; and now more, for my
 husband ys gon, and I not whethyr. Lord, haue mercy on me!’
 Then, as scho prayde this, an angyll com to hur, and comforted
 hur, and sayde: ‘Anne, be of good chere, þou schalt haue a chylde
 8 suche þat neuer noon had lyke, ny neuer schall be byfore nor
 aftyr.’ Then was Anne aferde of þys angeles worde and of þe
 syght of hym, and lay all day yn hur prayers, as||scho had ben **9 b**
 ded. Then went þis same angell to Iohachym, and sayde to hym
 12 þe same wordes, and bade hym take a lombe, and offyr hit to God
 yn sacryfyce. And soo he dyd. And when he had ydone, fro
 mydday to euensong tyme he lay apon þe erthe yn his prayers,
 ponkyng God wyth all hys hert and all hys myght. Then, on þe
 16 morow, as þe angell bade, he ʒede homward on soft pace wyth hys
 schepe. And when he come negh home, þe angell come to Anne,
 and bade hyr goo to þe ʒeate þat was called þe gylden ʒeate, and
 abyde hor husband þer. Þen was scho glad and fayne, and toke
 20 hor maydens wyth hor, and ʒede thedyr, and met þer wyth Ioha-
 chym, hor husband, and sayde: ‘Now, Lord, I thonke þe heghly,
 for I was wedow, and now I am noon; I was barayne, and now
 I schall haue a chylde; I was yn mornyng and woo, and now
 24 I schall be yn joy and lykyng, and conseyue our lady. And
 when scho was borne, scho called hor Mary as þe angell bade
 before. Then aftyr, when scho was wened, þay broght hur to þe
 tempull, and laften hyr among oþer maydens to serue God day
 28 and nyght. Then was scho so meke yn all hor doynngys, þat all
 othyr vyrgenes called hor qwene of maydens, so þat scho was and
 ys ʒet þe mekest seynt yn Heuen, and most redy ys ay to helpe
 all þo þat callyth to hyr yn nede.

32

Narracio.

I rede ther was a lord þat hade a peny-reue, þe wheche hade
 gederet hys lordes rent, and ʒede to bere hyt to hym. Þen wer
 þer þefes set for hym yn a wod þat he most nede goo progh. But
 36 when he come ynto þe wode, he bepoght hym þat he had not sayde
 oure lady¹ sawter þat he was wont to saye ych day. Þen anon

¹ lady C. II. om G. not in d. D.

he kneled adowne, and bygan forto say. Then anon com oure lady lyke a fayre mayden, and set a garlond on his hedde; and at yche 'Aue,' scho set a rose yn þe garlond þat schon as bryght as a sterre. So by þat he had jsayde, þe garlond was made; hyt || 4
10 a was so bryght, þat all þe wode schon þerof. Thus when he had ydone, he kysset þe erþe, and went his way. Þen wer þes þefes redy, and broght hym to hor mayster þat hade seyn all þys doying. Þen sayde þe þef to hym: 'I wot þou art suche a 8 lordys *seruant*, and haues hys mone wyth þe. But tell me what woman was þat, that set þis garland apon þi hed?' 'For sothe, I segh no woman, nor haue no garlond þat I knew. But for I hade forþeton forto say our lady sawter and was adred of 12 you, I kneled adown and seyde hit, *prayng* to hir to helpe me at my nede.' Then sayde þe þef: 'For hor loue, now go þi way, and *pray* hor for vs.' And soo he ȝede sonde and saf hys way by socour of our lady. 16

But now schull ȝe here how þys fest was fyrst fonden. Þer was yn Englond a kyng, was cleput Wylliam þe Conquerour þat send þe abbot of Ramsey to þe kyng of Denmarke on message. But when he was yn þe see, þer com a derkenesse to 20 hym and such tempest wyth þat, þat he and all þat wern wyth hym, went to haue be yspyld anon ryght. Then yche man *prayde* bysily on his ende to dyuerse sayntys of Heuen, to haue helpe and socour yn þat gret nede. Þen as þys abbot *prayde* 24 deuoutly to God, þer come a fayre man to hym and sayde þus: 'Woldyst þou halow þe concepyon of oure lady, þat ys þe secunde daye aftyr Saynt Nycholas-day, he woll socowr þe and þi men now yn þys nede.' 'Syr,' sayde he, 'wyth a hertly wyll, soo þat þou 28 telle, what schall þat *serues* ben.' Þen sayde he: 'þe same, worde for worde, þat ys yn hor natyuyte, saue turne þe natyvyte yu-to þe concepyon.' 'Ful gladly,' sayde he, 'schall þys be don.' And anon sesut þe tempest, and clere wedyr com aȝeyne. And 32 he dyd his mesage, and spedde wele yn all his doying. And when he had told þe kyng of þys vysion, þe kyng made *preche* hit ouer all þe reme. And soo hit was halowet for euermore yn
10 b holy chyreche; and so, out of þe reme, hyt | ys now cananyset yn 36 þe courte of Rome, and halowet þroz all crystyndome.

Now pray we to oure lady wyth good entent of our luyng

to haue amendement, and pray for vs to hor some þat we may
[be] wyth hym yn Heuen. Lady, we pray þat hit soo be. Amen,
amen; pur charyte.

5.

4 DE FESTO SANCTI THOME APOSTOLI
ET EIUS SOLEMPNITATE SERMO BREUIS.

Good men and woymen, such a day 3e schull haue Seynt
Thomas-day of Ynde, þat was Crystys holy apostull, and fast
8 þe enen, and come to chyrehe þat day to worschyppe God and
his holy apostole Seynt Thomas, as all holy chyrehe dothe, and
specyalle for þe *propurtes* þat þis apostle had; þat ben to say:
hegh *preuyng* of our fay, grette wondres yn his way, and gret
12 myracles on his day. This holy apøstoll *preuet* so oure fay, þat
he lafte no scrypull yn no parte þeryn. For when all þe dysey-
pull belenedon and tolden hym, þat Cryst was rysyn from
dethe to lyue, and þay haden seen hym on lyne, and spoken
16 wyth hym, Thomas vnswaret and sayde he wold neuer beleue
þat, tyll he had put hys fyngyr yn þe wond *þer* þe nayles wern
dryuen yn Crystes hondes, and put his hondes yn Crystys syde,
yn þe wond of þe spere. Then VIII dayes aftyr, when all þe
20 dyseypules wern yfere, and Thomas wyth hom, þen come Ihesu
bodely to hom, and seyde to hom: 'Pees be to you!' And þen
he sayde to Thomas: 'Come and put þi fyngres yn þe
holes of þe nayles þat *persed* my hondys, and put þy hondys
24 ynto my syde, and be no lengyr out of beleue, but herafter
stedfast yn þe byleue.' Then when Thomas had soo ydo, anon
he criet for wondyr and for fere, and sayde: 'My Loude and
my God!' Þat ys forto say: 'Now I beleue, Ihesu, þat þou art
28 God and man.' Then sayde Cryst to hym: 'Thomas, for þou
haues seen me, þou beleuest yn me.' This þe tauyng of
Thomas byleue broght vs yn full byleue, and to þe || beneson of 11 a
Ihesu Cryst. Of thys sayth Saynt Gregory þus: 'Moch more
32 Thomas of Inde helpys me to þe fayth þat wold not byleue, tyll
he had hondelet and groped þe wondes of Cryst, þen Mary
Mawdelen þat byleuet anon at þe forme tyme and furst.' Þus
Thomas *preuet* our fay.
36 He made also wonders yn his way. For when þe kyng of

Inde had send a messenger, þat heght Abbanes, ynto þe contre of Cesare, to seehe hym a carpenter þat couþe make hym a palyce, then Crist speke wyth Abbanes, and sayde to Thomas of Inde: 'Goo wyth hym.' And when þay wer passed þe see, þay 4 comen to a cyte of þe wheche þe kyngys doghtyr was þat day weded. Wherfor yche man was *commawndet* forto come yn to þe mete. Then, among *oper*, Thomas and Abbanes comen yn to þe fest. But for Thomas had all his þoght yn God, and had no lust 8 to ete, þe butler smot hym on þe cheke, and bade hym ete. Then sayd Thomas: 'I nyll not ryse of þys place, tyll þat same hond be gnawen wyth dogges, and be broght hedyr befor me.' Then anon þe butler ȝede aftyr watyr, and¹ a lyon slow hym, and 12 dranke hys blod; and dogges etyn his body. Among þe wheche þer was won blacke dogge þat toke hys hond yn his mowth, and broght hyt ynto þe hall, yn syght of all men, and leyde hit downe befor Saynt Thomas. Then was þer a woman, a mynstrell, þat 16 vndyrstode Thomas wordes. The whech anon fell downe to Thomas fete, and cryed þat all men herden: 'Oper þou art God oper Goddys dyscypull; for ryght as þou saydes, hit ys fallen!' Then was þe kyng and all men abasschet, and prayden Thomas 20 þat he wold bless hys doghtyr and hor hosbond. Then Thomas prechedde hom bope, so þat he made þe husbond byschop of þe cyte, and þe wyfe a nonne þat weren bothe martyres for Crystys sake.

24

Then went Thomas forth ynto Inde to þe kyng, and beheght 11 b þe kyng to make hym a pales, abull for a kyng. Wherfor þe kyng was glad, and made to delyuer hym a gret som of gold forto make þe pales wyth. And soo he went ynto anoþer feer 28 contre, whyll Thomas schuld make þys place. But for Thomas þoght þat hit was bettyr forto make hym a palyse yn Heuen þen yn erth, þerfor he toke þys money and dalt hit among pore men and woymen, and ouer all þeras was nede. And soo aftyr 32 went about, and preched Goddys worde to þe pepull, and turnet mony ynto þe faythe of Cryst. Then aftyr þe kyng come home, and had gret hope to haue his palyse made redy, and herd how Thomas had don, he was wod wroth and wold do Thomas and 36

¹ and *d. D. om. G.*

Abbanes bothe to deth. But for his broþer was dede þat same tyme, þerfore he made forto do hom boþe yn pryson, tyll þe tyme he had buryet his broþyr. Þen, as God wold, whan hys 4 brother had layne longe ded, he ros from deth to lyue, and told þe kyng þat he had yseen þe palyee þat Thomas had made to hym: 'Wherfor I pray the, let me bye hit, and I wyll ȝef þe as moche as hit cost þe.' Then þe kyng bythoght hym, and by 8 counsell he sayde: 'Naye!' and toke foloȝt and mony þousandys of pepull wyth. Þen seon þe byschoppys of mawmetry þat all þe pepull laft hor lawe, and ȝeden to crysten fayth. Wherfor þay wer so wroth wyth Thomas, þat won of hom seyde he wold 12 wreke his goddys; and wyth a sper ryuede Thomas þrogh þe body, and slogh hym. Then crysten men buryeden hym yn a tombe of crystall. Þer God worcheth mony wondyrfull myracles for hym; for the honde þat was yn Crystys syde, hit wold neuer 16 ynto þe towmbe, but lythe euer wythout. Thus he dyd mony wondres yn hys daye.

He dyd also mony wonders on his day; ¹ for alle þe contre cometh þedur¹ on hys day, and taketh howsell of hys hond yn þis 20 wyse. The byschop || of þe see syngyth þe masse þat day. When 12 a he beginyth þe masse, er he say þe 'Confyteor,' he taketh a branche of a vyne, and puttyth yn Thomas hond; and soo goth to masse. Þen ² oute of this branche burgeneth² out grapes. And soo, by þat 24 þat þe gospell be sayde, þe byschop taketh þis grapes, and wrenгыth ynto þe chales, and syngyth wyth þat wyne, and howseleth all þe pepull aftyrward þerwyth; and puttyth þe ost ynto Thomas honde, and so howseleth all þe pepull. But when any comyth þat ys 28 vnworthy, anon þe hond closyth togedyr, and woll not open, tyll he be schrevyn clene; and þen hit openeth and howseleth hym. Also when men byn yn debate, þay ben ybrought byfor þe towmbe of Saynt Thomas, and sette on twyn, and þe cause of þe debates 32 ys rehersed. Þen wyll þe hond turne to hym þat ys yn þe ryght; and so ben þay made at wone. Thus he præct our fay and dude wondres yn his way, and gret myracles on his day.

Wherfor pray we to hym to make vs studfast yn our fay 36 And helpe vs yn oure long day,

¹ for . . . þedur *C. d. D.* all that comyth *G.*

² oute . . . burgeneth *d. D.* þe branche begennyth *G.*

And bryng vs þer as ys no nyght but euer day:
That ys þe joy þat lestyth ay.

Amen.

Ion Grysostom seyth, þat Thomas come to þat contray wher þe 4
kynges of Coleyne were, and folowed hom, and made hom
crysten men. For, þogh þay haden worschyped Crist yn his
burtle, þay herden no more of hym, tyll Thomas come to home,
and taght hom þe faythe. Þe whyche now þay lyne at Colen. 8

6.

DE NATIVITATE DOMINI NOSTRI IHESU CRISTI
ET EIUS SOLEMPNITATE.

Godde men and woymen and crysten creatures, as 3e here and
sethe, þys day all holy chyrche syngythe, and redythe, and maketh 12
melody yn mynde of þe swete byrþe of our Lord, Ihesu Cryst,
veray God and man, þat was as þys day borne of hys modyr,
Seynt Mary, yn gret help and socour to all monkynd, but speecyaly
12 b for þre || causes: forto 3yue pes to men of good wyll, forto lyghten 16
hom þat loken ill¹, and forto draw men so wyth loue hym tyll.

Then, as to þe forme cause þat he was borne forto 3euen pes
to men of good wyll, I may preue þus. For when he was borne
angeles songen þus: 'Gloria in excelsis Deo.' Þat ys to say: 'Ioye 20
be to God þat ys hegh yn Heuen, and pes be yn erþe to men of
good wyll.' At mydnygh[t] Crist was borne, for þen alle þyng
be kynd taketh rest yn schewyng þat he ys prynce of pes, and
was comen to make pes bytwyx God and man, and bytwyx anges 24
and man, and bytwyx man and man.

He made pes bytwyx God and mon; wherfore forto be a
trewe mediator bytwyx hom, he toke kynde of boþe: and veray 28
God and man. And soo, by hys medyacyon, he knet þe loue of
God to man so sadly, þat þe fadyr of Heuen spared not his owne
sonne, but send hym forto bye man wyth his blod, and bryng hym
by wayes of mekenes a3eyne to þe joye of paradyse þat man lost by
couetyse and heghnes. Thus he made pes bytwyx God and man. 32

He made pes bytwyx anges and man; for when anges

¹ ill *d. D.* cuell *G.*

seon¹ þat hor Lorde was wroth wyth man for vnbuxannes
 —²fore vnbuxomnes is a thing that angeles haten²—wherfor þay
 kepton þe ȝeatys of paradyse, and letten no sowle come yn, tyll
 4 þay seen hor Lord borne yn mankynde. Þen anon, for loue of hor
 Lord, þay deden mon worschippe, and speken godely and louyngly
 to pore schephordes þat kepten hor schepe yn þe contre by, and
 bade hom goo ynto þe cyte of Bede'lem; for þer þay schuld fynd
 8 a chyld borne and layde yn a cracche, and do hym worschip. And
 soo þay dedyn, so þat euer sethen angeles haue ben frendys and
 seruandys to all good men and woymen, and all yn þe reuerens
 of þe yncarnacyon of oure Lord Ihesu Cryst. Thus he made pes
 12 bytwyx an||geles and man.

13 a

He made also pes bytwyx man and man. For aȝeyne tyme
 þat he wold be borne, he made such pes þrogh all þe world, þat
 þeras kyndomes and prouynces wern at werre, yche on wyth
 16 oþer, in his burth-tyme was soo gret pes, þat on man þat heght
 Octauian, and was Emperour³ of Rome, and had þe gouernance
 of all þe world, ⁴and all þe world was suget to þe Emperour of
 Rome, and duret soo þrytty wyntyr yn so moche þat þan was
 20 send out a mawndement þrogh all þe world⁴, comawndyng þat
 euer-yche man schuld go to þe cyte þat he drogh lynage of, and
 ley⁵ a peny apon his hed, and offeren hit vp knowlachyng þat
 he was suget to þe Emperour of Rome. Then most Ioseph, our
 24 ladyes husbond, nedys go to þe cyte of Bedelem to offyr wyth
 oþer men. But, for he had no money, he toke an ox wyth hym
 forto sell þer, and make hym money of. But, for he durst not
 leene our lady byhynd hym—for scho was negh tyme of burthe—
 28 he sette hyr on an asse, and toke hyr wyth hym. But when þay
 comen ynto þe cyte, hit was soo full of pepull, þat þay myght
 gete hom no herber; but turnet ynto a caue þat was bytwene
 two howsys, þeras men setten hor capuls when þay comen to þe
 32 marked, and fonden þer a crache wyth hay, and setten þe ox
 and þe asse þerto. Then, a lytyll byfor mydnyȝt, oure lady bade
 Ioseph gete hyr mydwyues, for scho schuld be delyuerd. But,

¹ seon *D.* synned *G.* not in *d.*² fore . . . haten *d. D.* ys a synne hely þat angeles *G.*³ Emperour *d. D.* om. *G.*⁴ and all . . . þrogh all þe world om. *d. D.*⁵ ley *d. D.* leyde *G.*

whyle he was yn þe towne after mydwyues, our lady was de-
 lyuerd, and lappyd hyr sonne yn cloþes, and layde hym yn the
 cracche befor þe ox and the asse. And þay anon knewen hor
 Lorde, and fellen downe on knees, and worscheþen hym, and etc 4
 no more of þe hay. That same tyme as men of þe contrey 3eden
 13 b at þe plogh, exen speken to the || plogh-men and sayden: ‘Þese
 sedys schull encrese and men schull wax few.’ Then, sone after,
 com Ioseph wyth two mydwyues, 3ebel and Salome. But when 8
 3ebell fonde well þat our lady was clene mayden, scho cryed anon
 and sayde: ‘A mayden hath borne a chyld!’ Then þat oþyr,
 Salome, would not leue þat, but busturly hondeled our lady; and
 þerwyth anon hor hondes dryden vp. Then come þer an¹ angell, 12
 and bade hyr towch þe chyld, and be hole. And soo scho dyd,
 and was hole. Then went Ioseph, and dyd hys offryng wyth
 oþyr men, and kept oure lady yn þe same caue whyll scho was
 yn chyld-bed. Þus, good men, 3e mou vndyrstonde how God 16
 3eueth pes to hom þat ben men and wymen of good wyll, and
 callyth hom his chyldren. In verefyng of thys thyng þe fyrst
 masse þat ys songon þis day sone after mydnyght, begynnyth
 thus: ‘*Dominus dixit ad me: filius meus es tu!*’ ‘God sayde to 20
 me: þou art my sonne.’ God calleþe hym his sonne þat loueth
 here pees and rest; and when he parteþe from þis world, he wyll
 bryng hym to þe blysse þat euer schall last. And þay þat wyll
 haue no pees here, þay schull go hethen ynto euerlastyng wo. Þus 24
 Crist 3eueth pes to men of good wyll, and blessyth hys pepull
 yn pees.

He leghteneth also þat loketh euell. Herby, good men, 3e schull
 vndyrstond þat Cryst heled not poo þat weren blynde yn body, but 28
 mony mo þat wern blynd yn sowle, and combyrd wyth derkenes of
 synful leuyng². For, as Seynt Austeyne saythe: ‘When Cryst
 schuld be borne, þe world was so full of derknes of synful luyng,
 and nomely of syn of lechery, and of syn a3eyne kynde, þat had nye 32
 to haue laft to haue ben yborne of mankynd.’ Wherfor þat nyght
 þat Cryst was borne, all þat doden synne a3eyne kynd, deydyn
 sodenly progh all þe world, in schowyng how horrybly þat synne
 ys before Goddys een. Then loket þay full euell and had gret nede 36
 14 a to be j||lyghnet þat haden ay her hert to synne. Wherfor Cryst

¹ an *d. D. om. G.*² leuyng *d. D. luyng G.*

was borne at mydnyght, and turnet þe darkenes of nyght ynto day-lyght, schowyng þat þan was þe sonne of ryghtwysnes comen, forto lyghten all þat wern combret wythyn-forthe wyth darkenes
4 of synne.

Also þat same tyme þat he was yborne, as mony doctors sayn, Crist apered yn a bryght sterre to þre kynges yn þe est, and bade hom goo ynto Bedeleem, and worschip þer a chyld þat schuld be
8 kyng of Iewes þat was borne. And soo þay deden, suyng þe sterre, tyll þay comen þedyr. Thus he leghtenet hom þat byfore loked full euell. For before þay wer paynonnes, and leued on mawmetrye and fals goddys. But aftyr þay loucden Crist, and
12 wern holy men; and now þay lyen at Coleyn. Þus þe byrth of Cryst made mony to see full well þat befor loked full euell. For he lokyth full euell þat algate hape er to his good and to wordely worschippe. For þys maketh a man blynd, so þat he
16 forȝeted his God, and hath no lyst forto desyre þe ryches of Heuen, ne forto see þe lyght þat þer ys but maketh hys good his god and hys mawmet. For þat a man loueth most yn þys world, þat ys callet his god and his mawmet. Then—for Cryst was borne
20 forto destrye suche mawmetry—whan þat Herode pursewed hym, and wold haue slayne hym, his modyr bare hym ynto þe lond of Egypt. And when he come þedyr, anon all þe mawmetys þat weron yn þe lond, þay fellen downe to þe grownde, doyng to
24 vnderstond þat he was yn þe world þat schuld cast don yn monnys hert þe mawmetry of couetyse of good and of worldes worschyppe, and pompe, and pride þat men vseden þat tyme. Wherfor, þagh he hymselfe wer lord of all lordes, he was borne
28 full porly, and of a pore mayden, and yn pore place, and yn a pore araye, ȝeu yng ensampull to all men forto set not by worldly ryches, noþer by pryde of þys world; for haue a man neuer so moche good ne so moch worschyp, || here he fyndythe hit, 14 b
32 and here he schall leue hit. Thus Cryst by myracles þat he scheweth yn hys burthe, lyghtenyth mony-on wythyn-forthe þat weren before fallen blynd.

Yn tokenyng of þis¹ þe secunde masse of this day ys sayde yn
36 þe dawyng, when nyght and daye departyth. Þe wheche masse begennyth þus: 'Lux fulgebit hodie super nos.' 'Lyght schall

¹ þis C. om. G. d. D.

schyne þys day apon vs.' For þe Fadyr of Heuen sendyth grace of gostly lyght apon all hom þat leueth þat Cryst was borne þis day, veray God and man, of his modyr Mary, veray modyr and mayden. And sette noght be vanyte of þis world, but set all his hope yn Cryst and yn his modyr Mary. Þus Crystys burth lyghtned mony þat befor loket¹ euell.

Also wyth loue he drogh men² hym tyll. 3e seen wele, good men, by experyment al day, þat a fayre chyld drawet loue of þo þat sene³ 8 hyt, and maketh hem to haue lykynge to speke and to play wyth hyt. Thus Crist was borne a chyld, þe fayrest þat ener was borne of a woman, forto draw loue to hym of mankynd. For whyll a chyld ys 3eong and wythout synne, hit ys more amyable þen hit ys aftyr, 12 when he comyth to man-state. This not only for his bewte, but also for hys bonte yche man haþe mater forto drawe to hym, and do hym worschyppe as dude Octouiam, þe Emperour.

Þe whech Emperour plesed so þe empyre of Rome, þat all men 16 wolden haue worschypped hym as hor God. But þen þe Emperour was so wyse, and knew well þat he was but a man as oþer werne, and durst not take þat name apon hym; but send aftyr Sybyll, þe sage, and asked hyr wheþur³ ther shuld be after him eny³ 20 iborne, þat schuld be grattyre þen he. Then Sybyll loket yn þe sonne, and sygh at mydday a cereule of gold aboute þe sonne, and
 15 a yn þe myddyll || of þe eerkyll a wondyr fayre mayden, and a chyld yn hyr barme. And when Syble had schewet þys to þe Emperour, 24 scho sayde to hym: 'This chyld schall be grettyr þen þou; wherfor do hym worschyp and reuerence.' Þen þe Emperour toke sens, and dyd hym sacryfyce; and charget all men þat þay schulden do also, and call þat chyld God, and not hym. By þys en- 28 sampull yeh crysten mon and woman schuld lerne to do reuerence, and seruyce, and honor þys day to þys child.

Wherfor þe þrydde masse of þys day ys sayde at mydday, yn schewyng þat yche man and woman ys holden to come and offer of 32 þis child and of hys modyr; and soo schowe hym seruante⁴ and soget to hym, and knewlech þys schyld for hys God and for his Lorde. And, for euery man schuld do þus for loue and not for awe, þe masse bygynneth þus: 'Puer natus est nobis.' 'A chyld ys borne 36

¹ MS. loknet. ² men *Harl.* 2403. *om G.* *not in d. D.* ³ ther . . . eny *d. D.* þe schyld schuld be aftyr hym *G.* ⁴ seruante *d. D.* serues *G.*

to vs.' A chyld, he sayth, and not a man, soo pat all men and
woymen for loue schuld haue boldnesse forto com to hym to seche
grace. ¹ And for he ys full of grace and redy forto do mercy to
4 hem pat askyth hit mekely wyth dew reuerence¹; and he ys ay
redy to zeue *grace* and *mercy*. Yn tokenyng of þys þyng, þat
same day Cryst was borne yn Bedeleem, a well yn Rome of
watyr turned ynto oyle and ran soo all þat day, schewyng þat þe
8 well of *grace* and of *mercy* was borne þat day þat schuld zeue
grace and *mercy* to all þat wold come to hym þerfor.

Narracio.

I rede of a woman þat was defowled wyth þe synne of lechere.
12 and almost fell yn dyspayre. For when² scho þoght on Crystys
dome, scho knewe hur gylty; when scho þoght on þe paynes of
hell, scho knew well þat þylke paynes wer ordeynet for suche
as scho was; when scho þoght on paradyse, scho wyst well scho
16 myzt not³ come þer, for scho was vnworthy; when scho þoght on
þe passyon of Cryst, scho wyst well þat scho || was vnkynde to 15 b
hym þat suffred so moche for hur. At þe last, scho bepoght hur
how þat chyldern don no vengeans, but lyghtly ben sazt, þogh
20 þay ben wrothe. Werfor scho cryet to Cryst prayng hym for
his chyldhede þat he wold haue *mercy* on hor, and forzeuen hor
hyr synne and hyr trespas. Then scho herd a voyce on hegh
þat⁴ sayde: 'Þy trespas ys forzeuen þe.'
24 And soo hertly pray we to hym þat he forzeue vs our synnes,
and zeue vs þe blysse þat he bozt vs to. To þe wheche blys God
bryng vs all to. Amen.

7.

DE FESTO SANCTI STEPHANI ET EIUS SOLEMPNITATE.

28 Blessyd pepyll of Goddys mowth, þat byn comen þys day to
holy chyrche yn worschyp of God and þys holy martyr, Seynt
Steven, þat ys callet Goddys fyrst martyr, for þe enchesen þat he
was þe fyrst martyr þat sufferd deth for Crystys loue, aftyr þat
32 he was ascendet ynto Heuen. Then, forto ster you to deuocyon
þe more to þis holy martyr, ze schull now here what he sufferd

¹ and . . . reuerence. *Probably a superfluous repetition of the preceding line G. C. om. d. D. Harl. 2403.*

² when *d. D. om. G.*

³ not *D. no G. not in d.*

⁴ þat *d. D. and G.*

for Crystys loue. As þe boke of þe dedys of þe apostoles tellyth, whan Cryst was styet vp into Heuen, þe apostoles tentedon all to prechyng of Goddys wordes and to holy prayeours, and myght not serue all þat turneden to þe fayth, þay chosen six holy men 4 and goode out of sixty and ten þat wern Crystys dyscyples forto helpen hom yn Goddys scruyce. Of þe wheche Seynt Steven was þe fyrst and þe wysyst, and was full of grace and myght of þe Holy Gost, þat he dyd mony wondres and myraclis yn þe pepyll. 8 But, þagh a man be neuer soo holy a lyuer, zet he schall haue enmyes.

Wherfor þe Iewes of dyuerse contre þat haden envy to Seynt Steneu, rysen, azeynes hym, and dysputed wyth hym 12 azeynes Crystys faythe, hauyng full purpos, yf þay myghten, to
 16 a ouercome hym by dysputson, and by || fals wytnes, to do hym to deth. But when Seynt Steven knew hor males, he þoght forto sese hom wyth won of þes þre wayes: by schamyng yn dys- 16 puteson, opir by drede of reuelacyon, othyr by loue and holy oryson. But furst he assayeth by schamyng and dysputeson. For þay began to dyspute wyth hym; but he was so full of þe Holy Gost, þat þay haden no wytte ne no powste forto zeynestonde hym. 20 But openly he ouercome yn all hor maters, and preued hor wyttys fals, and sayde, he was redy forto take dethe yn verefyng of all þat he had sayde. And preued wele þat hit was a gret schame to all hom þat werne gret clerkes, and knew þe lawe 24 and þe profesyes þat schulden come and wer fulfilled yn Ihesu Cryst þat he prechet; and zet wold not leue in hym. But algate azeynstode þe Holy Gost þat spake yn hor hertes, and schewet hom yn coneyens þat þay dedden amys. And, þeras þay seen þe 28 comyn pepull turne to þe faythe fer wondrys and myraclis þat God schowet ynto hor syght, þay algate azeynstoden styfly, and setten Goddys werkes at noght, only by males of envyus hertys and by no maners of resyn of scriptures. Þen wer þay 32 more anangrede¹ azeynes hym, and freton hor hertys wythyn, and gryspude wyth hor teeth azeynes hym. And, for þay myght not ouercome hym wyth dyspytson, þay þoghten forto take hym wyth som wordes of selawndyr yn God, wherby þay myghten lawfully 36 haue mater and cause to do hym to dethe. Then knew Saynt

¹ angrede *D. not in d.*

Steuen hor malyce, and lyft vp his een ynto Heuen and segh Ihesu, Goddys Sonne, standyng at his Fadyr ryght hond. And þen sayde Seynt Steuen: 'Loo, I see Ihesus standyng at hys
 4 Fadyr ryght hond, redy forto helpe me.' And þerwyth || anon his **16 b**
 face schone lyght¹, as þagh he had ben an angell of Heuen. But when þay herdyn hym speke soo, þay weren fayne and stoppet hor eres², als þoght þay haden herde hym speke fals selawndyr yn
 8 God, and had ben to horryble for any mon to haue herd hym³ lye so. Then anon þay drowen hym out of þe cyte, forto stenen hym to dethe, as for a selawndyr of God, and chosen two men þat eowth best hurle stones at hym, and despoyled⁴ hym of his cloþes,
 12 and layden hom at þe fete a 3ong man þat was callet Sawle, þat was aftyrward called Paule; for he was of þe chef of hom þat dyden Saynt Steuen to deth. But when Saynt Steven segh þat he myght not sesen hom byfor by reuclacyon, þen he turnet to
 16 devot oryson; and when⁵ þay hurled at hym stones, and smytten out his braynes, he cryed to God and sayde: 'Lord God, take my sowle.' And, for he wold pray more devoutly for his enmyes þen for hymselfe, he knelet don to þe erthe and sayde:
 20 'Lord Ihesu, reet not to hom þis synne, but forzeue hom þis gylt.' And when he had sayde soo, anon he sleput yn God.

þen taketh hede, good crysten men, whyche a brennyng loue þys mon had yn hys hert, þat prayde more devoutly for his
 24 bodely enmyes þan he dyd for hymselfe. In þis he 3af an hegh ensampull to all crysten men forto haue charyte yche on to opir, and forto pray hertfully for herre enmys, and for yche mon þat pursewyth hom, or doth hom any doses. For he þat praythe
 28 deuotly for his enemy, he ys yn þat a martyr; for martyrdom fallyth by þre wayes: þat ys, by passyon and wyll þerto, by wyll wythout passyon, by passyon wythout wyll. In schewyng of þes þre martyrdomes, þes þre festys þat seuþe || þe byrth of **17 a**
 32 Crist, ben set togedyr, in tokenyng þat whosoo sufferth any of þes, he schall be sett next Cryst yn Heuen. Seynt Steuen, he ys set next, for he had passyon and wyll þerto. Seynt Ion had wyll, but he was not slayne. The Innocentys, thay suffreden

¹ lyght *D.* lyghth *G.* not in *d.*

² hym *C. H.* hom *G. om. d. D.*

³ when *d. D.* om. *G.*

² eres *d. D.* ces *G.*

⁴ despoyled *d. D.* dysplude *G.*

deth, but þay had no wyll þerto, but not azeynes wyll. Þus may a man be a martyr, þagh he sched no blod, þat ys when he suffereth wrong, and ys pursued of euell men, and þonketh God þerfor, and taketh hit wyth good wyll, and prayth for his 4 emmyes to God yn full scharyte. For martyrdome wythout charyte, as Seynt Poule saythe, profutye noght. Wherfor taketh good bede, and 3e schull fynde þat þes þre wern full of charyte. Seynt Steven when he schuld dye, he knelet adown forto pray 8 for his emmyes. Seynt Ion when he went to hys deth, he sayde to hom þat ladden¹ hym: ‘ My chyldyren, loueth togedyr, and þat ys ynogh.’ The Innocentes, for þay wern so 3ong, þat þay cowthe not speke, þay schewet hor loue by open sygne. For þay dydden 12 lagh on hom þat slowen hem, and playde wyth hor hondes when þay seen hor bryght swerdes schyne. Then, for enchesen þat Saynt Steuen was so gloryous martyr, God schewet mony myracles for hym of þe wheche þis ys on. 16

Narracio.

Ther was an honest woman, and had seuen sonnes and þre doghtyrs. But yn a myshappe, apon a day, all þay wrapeden hor modyr, so þat scho yn a gret maleyse cursed hom all. And 20 anon þerwyth fell vengeans apon hom, so þat þe membrys of hom qwoken, þat all þat seen hom, had compassyon of hom, and reweden hom gretly. And for þay myght not do no good, þay 17 b 3eden as maset bestes þurgh || all þe contre. Then hapenet hit so 24 þat a brothur of hem þat het Pole, and a sustyr þat het Pallyda, comen ynto a chyrche of Saint Steuen. And when þys man herd how deuotly Seynt Steuen prayde for hem þat sloghen hym, he had full tryst þat he wold pray for hym, and he wold be 28 hys seruant alway aftyr. And so, yn þys full hope, he 3ede ynto chancele, and wyth all hys hert prayde Seynt Steven of helpe. And anon yn seght of all men he was all hole. Þen when his syster segh hyr broþer hole, prayde þe same wyse þen to Seynt 32 Steuen. And þen, as scho prayde, scho fell on slepe; and when scho woke, scho was hole, and wyth all hyr hert thonket God and Seynt Steuen.

Anoper myracull Seynt Austeyn telleth þus: A senatour of

¹ ladden *d. D.* layden *G.*

Rome wyth his wyfe went to Ierusalem, and ther byld a fayre chapell yn worschyp of Seynt Steuen. And when he was de¹, he ordeynet hymselfe to be buryed þeryn by Seynt Steuen. But, 4 longe aftyr hys deth, his wyfe wold goo azeine to hyr contrey, scho wold haue þe bonys of hyr maystyr wyth hyr. And soo wyth praye[r]s and yftes, þe byschop broght hur þe bones of Steuen and of hyr husband, and sayde to hyr: ‘I know not, 8 wher þen þe bonys of þy maystyr.’ Þen sayde scho: ‘Syr, I know well, þes ben my maysters bones,’ and toke Seynt Steuen’s bonys ynstude of hyr maystys, vnwyttynge. Þen, when scho come on þe see, angeles songen yn þe ayre, and as swete sauour¹ 12 come out of þe bones þat passed any spyces. And þerwyth fendys cryedyn: ‘Wo ys vs, wo ys vs; for Steuen goth, and bytterly brennyth vs, and betyth vs.’ And þerwyth reryth a tempest þat þe schepmen wenden to haue byn d[r]ownet, and cryed 16 to Seynt Steuen. And he anon || aperet to hom and seyde: ‘Be 18 a not adred,’ and anon þe tempest sesud. Then herden þay fendes eryng: ‘Þou wykked² prince, our mayster brenne þe scheppe, for Steven, þat ys our aduersary, ys þeryn!’ Then þe prynee of 20 fendys sende fyue fendes forto brenne þe scheppe; but þen was þe angell of God redy, and drownet hom ynto þe grownde of þe see. And when þay come wyth þe scheppe to lond, fendes cryedyn: ‘Goddys seruand comyth þat was stenet to deth wyth 24 wyket Iewys!’ Then, yn þe worscheppe of Seynt Steven, men maden a chyrehe, and put hys bonys þeryn, wher God wrought mony myracles for hym.

Now pray we to þys blesset martyr of Crist þat he woll pray 28 for vs, þat we may come to þe blysse þat euer schall last. To þe wechch blys God bryng you and me to. Amen.

8.

DE FESTO SANCTI IOHANNIS, APOSTOLI ET
EUANGELISTE, SERMO BREUIS.

32 Goddys blessyd pepull, 3e ben comen þys day to holy chyrch to worschyp God and our lady and Seynt Ion, þe Euangelyst, þat ys Goddys owne derlyng. Wherfor all holy chyrehe þys day

¹ sauour *D.* sauorn *G.* not in *d.* ² prince *D.* woman *G.* not in *d.*

maketh mencyon of þe specyall grace þat Cryst ʒaf hym befor all
oþer dyscyples. He ʒaf hym grace of vyrgynyte, and grace of
kepyng of his modyr fre, and grace of schowyng of hys pryuyte.

He ʒaf hym grace of vyrgynyte, þat ys, of maydenhode. For as
þe story tellyth, and summe han an opyneon, when he schuld haue
wedded Mary Mawdelen, Cryst called hym and bede hym sewe
hym. And he anon laft all þis worldes vanyte, and sewed Crist
forth, and kept hym clene mayden tyll his endyng-day. In
preuyng of þis, as we reden, when Domician, þe Emperour of
Rome, herd þat Ion prechet yn a contrey þat ys called Asy, and
byld mony chyrechs, he was wroth þerwyth, and send aftyr Ion,
18 b and made put hym yn a brasyn tonne full of || oyle, and so settyth 12
hym þeryn. But when he had long sothen þeryn, and all men
went he had ben sothyn to pesys, þen þe Emperour bade apon þe
tonne. And when þe tonne was openet, Ion come out of þe oyle
and of þe brennyng of þe fure, as hole and as sond yn ych parte 16
of his body, as he was clene of part of womonnys body, bope of
þoght and of dede. And oþer assay he had full hard. When he
see a tempull of Iewes full of mawmetry, he prayde to God forto
dystrye hit. And þerwyth anon hit fell downe ynto powdyr; 20
wherfor Arystodemus, a byschop of þe tempull, pursewed Ion to
þe depe. Þen sayde Ion to hym: 'What woll þou, þat I do forto
make þe bylene on Ihesu Crist, my Lord?' Þen sayde he: 'I
wyl make venym, and do men forto dryngke hit befor þe. And 24
when þou sest hom ded, drynke þou þat wythout harm; and þen
I schall leue on þy God.' Then sayd Ion: 'Goo, and do as þou
sayst.' Þen ordeynet þis byschop poysen, and geten two men
þat wern dampned to þe deth, and made hom drynke of þat 28
poysen befor Ion. And when þay haden drongken, þay werne ded
anon ryght. Then Ion toke þat poysen, and blessed hyt; and so
drangke hit of, and was neuer þe wors, and semede lyflaker aftyr,
þen he was before. For as clene as he was wythout venym of 32
lechery, so clene he was of þat poysen, aftyr he had drongken hit.
But ʒet þys byschop seyde, Le myght not leue, tyll he segh þe
men reyset aʒeyne to lyue þat wern sleyne by dryngkyng of þat
venym. Then Ion cast of¹ hys cote, and sayde: 'Haue þis, and 36
lay hit apon þe ded bodies, and say þus: Ion, Crystys apostole,

¹ of *d. B.* of *G.*

send me to you, and bede you ryse vp yn Crystys name.' And when he had don so, þay rysyn aȝeyne to lyue. Then this byschop wyth mony oþer leued yn Cryst, and weron || folowet of 19 a
 4 Ion; and he was aftyr a full holy man. Thus he þat hath grace to kepe hym elene yn body and sowle, þagh þe feude held ynto hym venym of lechery or of othyr synne, hyt schall do hym no harme; but yn þe aȝeynestondyng of his lust, he ys a martyr befor God, and
 8 he schall be taken as for worthy to be keper of Crystys modyr.

Then þus, for þe clennes þat Cryst sygh yn Ion befor all oþer, when he schuld dye, he charget Ion wyth þe kepyng of hys modyr; and he, as a goode soune, schuld take hyr ynto hys
 12 kepyng. So þat when Cryst was ded and ley in his tombe, Ion wyth oþer help bare hyr ynto his hous, and kept hir þer, tyll Cryst was rysen aȝeyne to lyue. And eft when Cryst stegh ynto Heuen, he kept hyr yn þe same chambyr, as long as sho lyued aftyr here
 16 yn erthe. Thus had he grace of kepyng of Crystys modyr fre.

And he had also grace yn schowyng of Goddys pryuetye. Thus was furst when Cryst sate at hys soper on Scher þursday, for gret loue þat he had to Cryst, he lenet his hed to Crystys
 20 brest. And þen ryght as a man leneth to a well and dryngketh his body full of watyr, ryght soo Ion drangke of þe well of wysdom þat ys yn Crystys brest, and fulled hys sowle so full of gostly wysdome, so þat aftyr he passed all othyr yn wysdome.
 24 Thus Crist schowed hym of hys priucte before all othyr.

Also for he wold not stynte to præche Goddys worde, the Emperour exilet hym alonly ynto þe yle of Pathmos. But when he was þer hys one, God schewet hym þe apocalyppys of þys
 28 world þat were forto come, and most of Antecryst, and of þe worldes endyng, and of þe day of dome. And as he segh hit, he wrot hit yn gret *confyrmacyon* of holy chyrche. But aftyr when þe Emperour was ded, Ion was callet a||ȝeyne to þe cyte of 19 b
 32 Ephesim, þer he was byschop.

And when he come þedyr, a wydow þat het Drusyan, lay ded on bere. Þen for Ion segh mony wepe for hyr, Ion sayde to hyr: 'Drusyan, ryse vp, and go, and make me some mete.' And scho
 36 anon ros vp; as þogh scho had rysen from slepe.

Anoþer day, two ȝong men and ryche, by þe prechyng of Saynt Ion, þay solden all hor godes, and sewoden hym. Þen, on a day,

as þay comen ynto a cyte of Pergame, when þay segh þat wer hor *seruandys* byfor, gon yn ryche araye, and þay homselfe yn pore wede, by temptacyon of þe fende, þay forthoght hor purpos, and wer sory þat þay haden so laft hor goodys. Then anon, by 4 reuelacyon of þe priuetye of God, Ion knew hor þoght and sayde to hom: 'I see how þe deuell tempteth you, and makyth you forthynke your purpos þat 3e ben yn. Wherfor goo 3e to þe wode, and bryngyth ayþer of you hys burden of 3ardys; and aftyr 8 gope to þe see, and bryngyth ayþer of you hys borden of stones.' And so þay deden. Then, at þe prayer of Seynt Ion, þe 3ardys turnet ynto gold, and þe stons ynto jewels. And þen Ion sayd to hom: 'Now takes þys gold and þese precyous stones; and 3e be 12 as ryche as 3e wer befor; and knoweth well þat 3e haue lost þe kyndom of Heuen.' Then happened hit þat men broghten a ded body to burye hit. When þe modyr of þe corse segh Ion, scho fell on knees to hym, prayng hym þat he wold rere hyr sonne to 16 lyue, as he reryd Drusyan, þe wedow. Þen Ion prayde to God; and anon he þat was ded, roos vp. Þen Ion sayde to hym: 'I bydde þe, tell þes men whad þou hast yseyne, and whad joy þes men han lost.' Then he, yn heryng of all men, told of þe joye of 20 a þay wern; || and how he segh glorious places ordeynet for þos men; and now how sore hor angeles wepton for loue of hom; and moche joye fendes maden, for þay wer turnet from hor *perfyte* louyng. 24 Þen anon þese weren sory yn hor hertys, and repenteden hom for hor doyng, and wepyng cryed to Ion þat he schuld pray to God for hom, and 3eue hom penaunce. And when þay haden don hor penaunce, anon þe gold turned a3eyne ynto 3eardes, and þe jewelles 28 ynto stones; and þay wer holy men aftyr.

Anoper reuelacyon Ion had by schowyng of Goddys priuete; for on a day he segh a child þat was lyke forto haue ben a good man. Wherfor Ion broght hym to a byschop, and bade hym kepe 32 hym and teche hym. Þen þis chyld waxed a man, and 3af hym to foly, and so fell to a company of þeses, and was sone aftyr a maystyr of hom. Þen, by reuelacyon of God, Ion knew þat anon; and he 3ede to þe byschop, and blamed hym sore for 36 myskepyng of hys chyld, and bade tell hym wher he was. Then þe byschop, wyth moche fere, sayde he was a leder of þeues yn

suche a place. Þen Ion, for he was old, and myght not well goo, toke a hors, and rode þedyr. And when þys þef segh Ion, he was aschamed þat he flogh. Then Ion rode aftyr, and sayde: ‘My
 4 swete sonne, my dere sonne, abyde and speke wyth me, þy old fadyr.’ So, at þe last, þys mon abode. Þen Ion preched hym, so þat he laft all hys foly, and was aftyr so holy a mon, þat he was a byschoppe aftyr. Þus Ion had reuelacyon of Goddys pryuate.
 8 Anoper reuelachyon he had when he was L^{ti} wynty^r old and VII. Þen come Ihesu to hym wyth his dyscyples and þus to hym sayde: ‘My derlyng, come now to me; for now hit ys tyme to ete wyth me and thy || brethern yn my fest.’ Þen anon he
 12 arose, and wold have gon. Then sayde Cryst to hym: ‘Apon Sunday þow schalt come to me.’ Þen, by Sunday, he was so febull, þat he made lede hym to þe chyrche, and euer, as he myght, speke to hom þat ladden hym: ‘Chyldren, loueþ yche on othyr.’
 16 Þen sayde on to hym: ‘Fadyr, why say 3e þus soo oft?’ Þen sayde he: ‘For, yf 3e louen togedyr, hit ys jnogh to saluacyon.’ Then made he to make hym a graue before þe auter. And when hyt was made, he lay downe yn hit; and ther come such a lyght
 20 apon hym, a gret whyll, þat no man myght see hym. And when þis lyght was gon, þe put was full of manna, and wallut vp so doth sonde yn well wyth watyr.

In þe lyfe of Saynt Edward þe Confessour þat lythe at West-
 24 mynster, ys wrytten þat Saynt Ion aperyth to Seynt Edward on a day, as he 3ode on processyon, and prayd hym forto 3eue hym summe good for Seynt Ionys loue, th’ Evangelyst; for he louet hym moche. But for þe kyng hadde nocht elles redy forto 3eue
 28 hym, he toke þe ryng of hys fyngyr, and 3af hym; and soo Ion had þe ryng VII 3ere. And at þe VII 3erys ende, Ion aperet to a knyght of þe kyngys by3onde þe see, and bade hym bere þat ryng to þe kyng, and bade hym beþenke hym well for whos sake
 32 he 3af hyt away, and say þat he greteth hym wele, and bade hym make hym redy, for he schall dey sone. And so he dyd, and 3ede to þe blysse of Heuen. To þe wech blysse God bryng you and me to, yf hit be his wyll. Amen.

9.

DE INNOCENTIBUS ET EORUM FESTIUITATE.

Goddys owne blessed chyldern, þat byn comen þis day. to holy chyrch yn þe worschyp of God and þe chyldern þat weren yslayne
21 a for Goddys sake. As holy || chyrche þis day maketh mynde, and **4**
 reduþe and syngythe of hom, þes chyldren ben called yn holy chyrche Innocentys, þat ys yn Englysche: wytheouten nye. For þay wer not nyes to God by pride, for God ys euer anyed wyth pryde, men and woymen, and azaynestondyth hom, nor to **8**
 hor neghtbur by ¹ no wrong doying, ny to homselfe by no concet of synne. I may well say, þay lyueden here clanly wythout schame, þay dyēdyn wythout ² blame, and wern folowed yn her same. This Innocentes þat holy chyrche syngeth ³ of, lyueden her wythout **12**
 schame; for þay wer all within ⁴ two 3er of age. Wherfor þay wer not aschamet of hor owne schappe; for when a chyld ys wythyn state of innocentes, he ys not aschamet of hys schappe, for he ys not defowled wyth fulth of synne, but of þe synne þat **16**
 he ⁵ hathe, he draweth of þe synne of Adam and of Eue ⁶. For so ferden þey ⁶ yn þe same wyse. For whyle þay wer yn paradyse yn þe state of jnnocentes, þay wer naket; but þay wer not aschamet of hor schappe, for þay wer wythout synne. But as **20**
 sone as þay haden synned, þay seen hor schappe, and wern aschamet perof, and hydden hit wyth leues of fygge-tre. Thus, when synne bygynnyth to take rote yn a chyld, þen jnnocentes gothe away; for þen he begynnyth to know þe good from þe **24**
 euell. Þen he synneth, and þen he greueth hys God. But þes chyldyr lyued not soo long forto knew þe good from þe euell, but wern jslayne wythyn degre of jnnocentes. Wherfor þay lyuedon here wythout schame. **28**

Þay dyeden alsoo wythout blame; for Herode, kyng of Iewes,
21 b made to sle hom || wythout gult. For when þe kyngys comen to Herod, and askyt hym wher þe kyng of Iewes was borne, and bede tell hom, for þay wern comen to worschyppe hym ferr out **32**
 of þe est. Þen was Herod all astonyed of hor wordes, and asked his clerkes wher he schuld be borne. Þen sayde þay yn þe cyte

¹ by *C. om. G. not in d. D.* ² without *D.* wyth *G. not in d.* ³ syngeth *D. II.* syngeth *C.* syngen *G. om. d.* ⁴ within *d. D.* wyth *G.* ⁵ hathe, . . . Eue.] hath of þe draught of þe kynde of Adam and Eue, *d. D.* ⁶ þey *d. D.* scho *G.*

of Bedeleem. Þen sayde Herod to þe kynges, byddyng hom goo
 pedyr, and do hym worschip; and come a3eyne to hym, and telle
 hym all hor doying, þat he myght come and worschip hym also.
 4 But when þes kynges haden dou hor offryng to Cryst, þay 3edyn
 hom by anothyr way. Then was Horod wondyr, wrothe, and
 schaped anon to haue slayn Cryst. But when he had made hym
 redy þerfor, þat same tyme, þe Emperour of Rome sende to hym
 8 by lettyr forto come to hym yn all þe hast þat he myght; for
 two of his owne sonnes hadden apechet hym of traytery to þe
 Emperour. Soo at þat tyme he laft þe sleying of Cryst, and 3ede
 to Rome, and had þe bettyr of hys sonnes, and come hom wyth
 12 mor worschip þen he had byfor-hond¹. Wherfor he þoght þe
 more forto sle Cryst, lest he had, when he come to monnys state,
 put hym out of hys kyndome. Then send he anon men, and
 bade sle all þe chyldyr þat weren yn Bedeleem and yn þe contrey
 16 abowte, þat wer too 3er old and wythynn, pagh lyt were a chyld
 þat was borne þat same day. And soo þay dedyn. He was
 aferd, lest Crist þat made þe sterre brynge þe kynges so ferre,
 coupe haue turnet hym ynto dyuerse ages, and made hymselfe
 20 oldyr or 3ongyr, at his one lyst. And for he was a 3ere goyng
 and comyng to Rome, þerfor he made to sle all þe chyldre þat
 wern² two 3er olde or within² two. And for wrach schuld falle on
 hymselfe yn party, þerfor a chyld of his owne þat was don to
 24 norysche yn þe contrey was slayn among oþer. But þen come þer
 an angyll to Ioseph, || and bade hym take þe chyld and his modyr, **22 a**
 and fle ynto þe lond of Egypt, and be þer tyll he wernet hym.
 And so þay dyden. Þus þes Innocentes wern slayn wythout blame.
 28 Thay wer also folowed yn hor same, þat ys to say, yn hor
 owne blod. Þay wer not folowet yn no font, but yn schedyn[g] of
 hor blod. Wherfor 3e schull vndrystond þat folo3t comeþ þre
 maner of wyse: yn watyr, as we ben crystened yn þe fonte at þe
 32 chyrch; in chedyng blod, as þe chilydr and mony þowsandys
 of oþer martyrs þat schedden hor blod for Crystys loue; the þryd
 folo3t ys in fayth, yn þe wheche all þe patryarches, and pro-
 phetys, and all othyr holy fadyrs þat wern befor Crystys yncarna-
 36 cyon þat leuedyn yn Cristes comyng; þay wern folowed yn
 folo3t of faythe. Thus 3e mou see how moch cruelte þis man
¹ byfor-hond] before *d. D.* ² two . . . within *d. D.* yn two 3er old oþer *G.*

had yn hert, þat slogh so mony chylderne for envy þat he had to Cryst þat noght gult to hym nor non oper. Þen, for he made mony a modyr chyldles, and forto wepe for hor deth, God wroght so for hom þat he made to sle his owne schylldren. And aftyr, as he 4 pared an appull, wyth þe same knyfe he slogh hymselfe. Thus he þat was lusty for to schedde gytles blod, at þe last he schedde hys¹ owne hert-blod. For he that² ys wythout mercy, vengeans schall fall apon hym. And he þat loueth to do mercy, God wyll 8 zeue hym mercy.

And þis I aferme by ensampull þat I fynde yn þe lyfe of Seynt Syluestyr. Ther I fynde þat Constantyn, þe Emperour, was mesele and, by consele of hys leches, he made forto get þre þowsand 12 chyldren yfere, forto haue slayn hom; and all hor blod schuld haue be done yn a vessell, and þe Emperour be bathyd þeryn, whyll hit had ben hote. Then when þese chyldren wern gedert yn a place, þis Emperour com rydyng in a chare þedyr. But 16
22 b when he come negh, þe modyrs || of þe chyldren comen azeynys hym, cryng, and wepyng, and makyng a dulfull noyse. Þen asket þe Emperour, what woymen þay wern. Þen sayden oper, þay wern þe modyrs of þe chyldren þat schuld be ded, and made þat noyse 20 for sorow of hor chyldren. Then sayde þe Emperour, hyt wer a cruell dede of vs forto make so fele bodiys to be slayn, forto hel my body þat am but on man; and mony of hom may be full³ worthy men here aftyr. Þen stode þe Emperour yn full gret stude. 24
 'Nay!' quod he, 'I woll not so, let hom goo hom azayne hole and sonde, and I wyll take þe penance þat ys ordeynet for me!' And made 3ef þe modyrs gret 3iftes, and so bade hom goo hom wyth myrth and laghyng þat comen þedyr wyth sorow and wepyng. 28
 Then þe nyght aftyr as þe Emperour slepyd yn his bed, Petyr and Poule comen to hym and sayden, for þe gret compassyon þat he had of þe chyldren and hor modyrs, God send hym word þat he wold haue compassyon of hym, and bade hym send aftyr Seynt 32 Syluestyr, and folow hym; and þen he schuld be hole. And soo he dyd. So when þat he was folowed þer anon yn þe watyr, þe lepull felle away from hym, and he was as clene of skynne and hyde as any chylþ þat he delyuerd before. 36

Thus 3e mow se, good men, how he þat woll do mercy, schall

¹ hys d. D. hy G ² that inserted above the line. ³ full d. D. felle G.

haue mercy; and he þat wyll do vengeans, vengeans schall fall on hym. So for Herod dyd vengeans, vengeans fell on hym; and for þys oþer man dyd mercy, he had mercy and grace, boþe her
4 and yn Heuen. To þe wechch mercy God bryng you and me, þat for vs dyed on þe rodc-tre. Amen.

10.

DE FESTO SANCTI THOME, MARTIRIS ET EIUS
SOLEMPNITATE.

8 Good men and woymen, þat ben ytight by Goddys lawes forto come þys day to holy chyrch, forto worschip God and þys holy martyr Seynt Thomas þat was slayn for þe lawes of holy chyrch and for þe ryght of þe rem. || This holy Seynt Thomas was born yn
12 þe eyte of London, and had a fadyr was callet Gylbert, þat was scheryue of London. 23 a

þen felle hit, as þys Gylbert went to þe holy lond, he was taken and put yn dystres. þen come þer a worschypfull woman of þe
16 contrey to hym and sayde, yf he wold plyght hys troth to wed hur, scho wold helpe hym out of his doses. And soo scho dyd. Then went Gylbert hom to Englund. And when scho segh hyr tyme, scho come aftyr and met wyth hym at Seynt Poules chyrch
20 yn London. Then made Gylbert þe byschop of þe eyte¹ forto folow hur, and aftyr forto wed hom. And so Gylbert gate Thomas of this woman. And when² scho was wyth chyld, scho met yn
24 wold haue gon yn, hur wombe was so gret þat scho myght not by no way. Then, on þe morow, scho 3ode to hur scheryft-fadyr, and told hym hur swyuen. þen sayde he: ‘ Dame, be glad and þonke your God; for þou hast a chyld yn þy body þat schall
28 be so holy a man, þat all holy chyrche schall be to lytyll to receyue hym. þen was scho glad and þonked God 3orne. And aftyr, when þis chyld was borne, he was folowed and callet Thomas, þat ys to vndrystond: alle mon. For he was aftyr
32 a man at all; for he serued þe kyng monly, he serued God devotly, and deyde for þe law mekely.

For what tyme he was made chaunseler, þys lond was full of

¹ þe eyte C. D. þe ce G. London d. ² when in red ink above the line G.

Flemynghys, and so ouersette wyth hom, þat a man myght not goo bytwyxx townes for hom vnrobbet. But yn a schort tyme, Thomas, what wyth wysdome, what wyth monhed, drof hom out of þys lond, and made suche rest and pees progh all þe lond, 4
23 b þat a man myght goo wher he wold vnrobbet, wyth his good || yn hys hond. He was also monfull yn reparelyng of þe kynges maners þat wer astryed, and namely of þe kyngys palyce yn London þat was all forlet. But bytween Astyr and Whyssentyde 8 Thomas made reparayle hȳt aȳeyne; for he had so mony werkesmen of dyuerse craftys, þat a man schuld not here his felow speke for dount of strokes. He was also monfull yn dede of armes. For þeras þe kyng had bezonde þe see mony castellys 12 and townys out of his hond, and had spende moche goode, and sched moche blode, forto gete hom, and myght not awayle, then Thomas wyth hys wytte and monhed gete hom aȳeyne. And also yn werres of þe kynges of Fraunce, he bare hym soo, þat euer 16 aftyr þe kyng loued hym cherly, and was aftyr hys best frende yn exhile, and his chef helpe and socoure. He was also monfull yn all his aray, clopede yn þe rychest cloþ þat myght be fonde, and yn furures. He had also þe best horses þat wern yn þe 20 reem. And also hys sadyls and brydyls, þay schone all of syluer. He was monfull yn howshold, þat hys hall was yche day of þe ȳere new strawed, yn somyr wyth grene rosches, and yn wyntyr wyth elen hay, forto saue knyghtys cloþys þat setton on þe flore 24 for defaute of place on þe benche: so fele comen yche day to his mete. For of all þe dayntees þat weren wythyn þe reem, yn his howshold weren plente. So þat þe kyng hymselfe wold mony a tyme vnwarned come to þe mete, and sytte downe, boþe for þe 28 loue þat he had to Thomas, also forto se þe aray of Thomas howshold þat all men speken so moche þerof.

For trewer loue was neuer bytwene two men þen was bytween
24 a þe kyng and || Thomas, whyll hit last. Wherfor I put here þys 32 ensampull: Yn a cold wyntyrs-day, as þe kyng and Thomas rydyn yfere yn þe Chepe of London, þen was þe kyng war of a pore man, sore acold wyth toren cloþes, and sayde to Thomas, hit wer almes forto ȳeue ȳondyr pore man warmer cloþes þen he 36 hape, 'he semeth sore acold.' 'Syr,' quod Thomas, 'so hit wer and to suche ȳe schuld take hede.' Þen sayde þe kyng; 'He schall

haue þys.' Then had Thomas a cloþe on hym þat was of fyne
 scarlad, well yfurred wyth grys. This cloþe þe kyng pullet at
 fast, forto haue drawn hyt of, but Thomas logget aþeyne. Þus
 4 þay wrastelet long, soo þat þay wer negh to haue fallen to
 grounde. But forto fauer þe kyng, Thomas suffred hym to pull
 hit of. And when he had hit of, þe kyng kest hyt to þe pore
 man, and bade hym ren away fast, and sayde: 'Haue þis, and
 8 sell hit, and by þe oþir kloþes; for yf þou besette hit well, þou
 myght fare þe bettyr al þe dayes of þi lyfe.' Then Thomas
 faynet hym wroth, but he was well apayde þerof þat hit was so
 beset. Then haden men furst gret mervayle, whad come bytwene
 12 þe kyng and Thomas; but when þay knew how hit was, all
 men logh and maden gret joye and borde þerof. Thus I schow
 by ensampull how þay loued togedyr; for bettyr loue, ne trewer,
 was neuer bytwene two breþer, þen was bytwene þe kyng and
 16 Thomas, whyle hyt last. Þus Thomas serued þe kyng monfully.

He serued God devotly. For als sone as he was made arche-
 byschop of Caunturbury, anon he waxyd an oþir man, and
 turned al hys lyfe ynto bettyr, and þoght forto serue þe Kyng
 20 of Heuen als well afture, als he dyd hys kyng yn erþe befor.
 Þen anon he leyde away scarlat || and ryche forres, and wered¹ blake 24 b
 kloþes of myddyll price, and kest away sylke and syndall, and
 wered¹ next his flesche an hard heyre and a breche syde to hys
 24 hommes of þe same þat bred so moch vermyn on hym, þat hit
 was an horrybull syght forto se. But þis penance no mon
 knoweth, but he þat hath seyn hit². But he euer hudde hym, so þat
 þer wer but few þat knew hit. Also, yche Wenysday and Fryday,
 28 he made hys confessour bete hym wyth a ȝarde apon þe backe al
 bare, as a chyld ys beten yn scole. Alsoo, yche day, he vsyd
 forto wasche þe fete of xxx^{ti} por men, knelyng, and ȝef yche
 man IIII penyes of syluer. Moche more hollynesse he vused of
 32 prayng and of wakyng þat wer now to longe forto telle.

But forto schew þat God suffrede hym specyaly, þus ensampull
 I tell: When Thomas was exilet, and dwelled yn þe abbay of
 Ponteney, on a day, when he had sayde his masse, he kneled
 36 adon byfor an auter yn hys prayers. And as he kneled don
 per, the abbot of þe place sayde he hadde to speke wyth hym,

¹ wered *d. D. C.* wer *G.* ² seyn hit *D.* but he himself *d.* jsayde *G.*

and abode wythout pryuely vnder a pilere. And as he stode *per*, he herd our Lord, Ihesu Cryst, speke wyth Thomas, and told hym, how he schuld be slayn yn his owne chyrche for his loue; wherfor he bade hym be studfast, and hold forth as he had begon- 4
nen. Þen when Thomas was comen out of his chapell, þe abbot felle downe to þe grownde and sayde: ‘Syr, 3e mowe blesse þe tyme þat 3e wer borne, forto haue suche vysitacion, as I now haue herde.’ Þen sayde Thomas: ‘Yf þou haue oght herde, 8
I charche þe þat þou neuer telle hit, whyll I am ¹ on lyue.’ Soo, whyllys he lyued, he kept hit clos; but when Thomas was ded, he
25 a told hit openly to all men. || Thus, I say, Thomas *seruet* God deuotly.

He deyde also full mekely. For when he segh þe kyng ouerset 12
holy chyrch, and made lawes suche as schuld destrye þe londe, þen Thomas put hym forth, and repreued þe kyng of hys mys-
doyng. Þen was þe kyng wroth, and made a parlament at Northhampton all yn myschaunce of Thomas. And for Thomas 16
wold not sette to hys sele of þe curset lawe þat þe kyng and his sory counsell haden made, he was dampned as a traytour to þe kyng, and exiled out of þe loud. Then went Thomas to þe kyng of France for socour; and he louyngly receyued hym and his 20
clerkys all, and fond hom almost vii 3ere all þat hom behoued. Þen, aftyr mony deseses and greues and wrongys þat he had mekely suffered of þe kyng of Englonde and of his offycers, boþe yn Englonde and bysonde þe see, by trefy of þe pope and of þe 24
kyng of Fraunce, þer was made a faynt loueday bytwene þe kyng of Englonde and Thomas. But when þe kyng schuld haue kyssed Thomas, he wold not; for he sayde, he had made a vow þat he wold neuer kysse Thomas; but bade hym boldely goo 28
home to hys chyrche. Þen, whad by counsell of þe kyng of Fraunce, and pryncypaly for the byddyng of þe pope, he 3ode hom to Canturbury. Then wer þer foure knyghtys of cursed lyuyng þat for gret hope þat þay hadden forto be thonked of þe 32
kyng, þay maden a vow yfere to sle Thomas. And soo at Chyldyrmas-day, almost at nyght, þay come to Canturbury ynto Thomas halle: Syr Raynald Bereson, Syr William Tracy, Syr Rychard Bretane, Syr Hewe Morvyle. Then Raynold Bereson 36
—for he was boystres of kynde—wythouten any gretyng he

¹ I am *d. D.* we ben *G. C.* we ben boþe *H.* we boþe byn *L.*

sayde to Thomas þus : ‘ Þe kyng þat ys byzonde þe see, sendes vs
to þe, and byddys þe þat þou asoyle the || byschoppys þat þou **25 b**
hast¹ acursed.’ Then sayd Thomas þus : ‘ Syres, þay ben
4 acursed by þe pope, and not by me; and I may not asoyle þat þe
pope hath acursed.’ ‘ Well!’ quod Raynald, ‘ þen we sene þat
þou wyll not do þe kyngys byddyng. By þe een of God, þou
schalt be ded!’ Þerfor þen cryed the oper knyghtys : ‘ Sle, sle,
8 sle,’ and zoden and armed hom yn þe courte. Then clerkes and
monkes droghen Thomas to þe chyrch, and sparrut þe dyrres
to hom. But when Thomas herd þe knyghtes yarmed yn þe
cloystyr, and wold haue comen yn, and myght not, Thomas zede
12 to þe dyr, and vnbarret þe dyrre, and toke a knyght by hond,
and sayde : ‘ Hit besemeth not to make holy chyrche a castell :
cometh yn, my chyldern!’ Þen for hyt was darke þat þay
myght not well know Thomas by anoper, þen on sayde : ‘ Wher
16 ys þat traytour?’ ‘ Nay!’ quod Thomas, ‘ no traytour, but þe
archbyschop.’ Þen sayde he azeyne : ‘ Fle, for þou art but ded.’
‘ Nay!’ quod Thomas, ‘ I come not forto fle, but to abyde, and
take my deth for Goddys loue and for þe ryght of þys chyrch.’
20 Then Raynald, wyth hys swerdys poynt, put of his cappe þat he
had on hys hed, and smot at hym, and kut halfe his crowne. Þen
anothyr smot aftyr, and hut yn þe same stroke, and smot his
crowne all of þat hit hongyt by, as hyt hade be a dysche. Then
24 Thomas fel down on knees and elbous, and sayd : ‘ God, ynto thy
hondys I betake my cawse and the ryzt of my chyrche.’ And
þen þe thyrdde knyght² smot, and hutte half his stroke apon þe
clerkeys arme þat held þe crosse before Thomas; and þat
28 other dele of þe stroke fell downe to Thomas hed. And he þat
had half þe stroke anon he wythdrogh hys arme and flagh away.
Then smot þe fourth knyght his swerde to þe pament, and barst
þe poynt of his swerde. And when þay had so don, þay sayd :
32 ‘ Goo we hens, he ys ded.’ But when þay werne at þe chyrch
dyrr outward on Robert Brok turnet azeyne, and set || his fote **26 a**
in Thomas necke, and scraput out þe brayne of þe scolle about
on þe pament. Þus for ryght of holy chyrch and þe lawes of þe
36 lond, Thomas toke his deth full mekely.

Þen how þys martyrdom was knowen yn Ierusalem, hit fell

¹ þou hast *D. d.* Ion hath *G.*

² *MS.* knyght.

þus: In Ierusalem was an abbay of monkes, yn þe whech þat same day þat Thomas deyd, lay a monke at þe poynt of deth. Þen, for he was a good man of lyuyng, þe abbot bade hym, yf God wer apayde, þat he schuld com to hym aftyr his deth, and 4 tell hym of hys fare. And soo aftyr þat he was ded, he come aʒeyne and told þe abbot þat, when he deyd, angeles broghten hym befor God, and as he stode *per*, he segh a byschop come wyth a huge company of angeles and of opyr seyntyys. And as he 8 stode befor God, his hed dreppyd downe of blode of his wondes þat he had. Then sayde God to hym: 'Thomas, þus hit besemyth þe forto come ynto þy Lordes court.' And set a huge croune of brennyng gold on his hede þat was ywounded, and sayde: 'As 12 moche joye as I haue geven Seynt Petyr, I ʒeue to þe.' And þen he sayde: 'Hereby know I now, þat þylke gret byschop of Caunturbury ys þys day slayne for Goddys sake. And soo know ʒe well þat I goo to blysse.' 16

Thus told¹ þe patryarcha of Ierusalem, sone aftyr hys deth, when he come ynto Englonð aftyr men to feght aʒeynes þe Sarysens. Then hit be[fell]² aftyr, a bryd þat couthe speke, as he herd þe pepull þat comen on pylgremage to Seynt 20 Thomas, on a day, he went out of his cage, and a sparrow-hawke wold hane slayne hym. Then þis brydde cryed, 'Saynt Thomas, helpe'; and anon þys sparhawke fell downe ded. Thus so sone as Seynt Thomas herd a bryd þat wyst not what he 24 seyde ne mant, moche more and sannyr he heruth hom þat 26 b callyth || to hym wyth all hor hertys.

Anoper man þat Saynt Thomas loued yn his lyue, was seke, and come to Saynt Thomas prayng to hym of helpe; and anon 28 he was helyd. But aftyr, he þoght þat God send hym þat sekenes for gret encrease of soule mede, and ʒede aʒeyne to Saynt Thomas prayng hym, yf hit wer more helpe to his soule to be secke þen to be hoole, þat he most be seke aʒeyne. Then anon þe 32 sekenes toke hym aʒeyn, and he thonkyd God and Saynt Thomas.

Thus whan³ þe kyng herd how God wrought so mony myracles for Saynt Thomas, he come to Caunturbury, wolward and barfote, and all naked but a febull cote, forto hyde his body; and ʒede 36

¹ told *C. d. D.* he told *G.* ² then hit be[fell] aftyr] and *C.* also *d. D.*

³ whan *d. D.* om. *G.*

barfote yn þe myre and yn þe lake, as he had ben þe porest man yn þe reme, cryng and sekyng full sore, prayng Saynt Thomas of helpe and of forzeuenesse¹. Soo when he come to Saynt Thomas 4 tombe, he made þe couent of þe place by and by to zeue hym dyscyplyn² apou his bare backe wyth a scharpe zerde, and þer þe sory costoms and lawes þat made debate bytween Thomas and hym, byfor all his pepull þer he dampnet hom, and graunted³ þe 8 chyrch hys fredomes for euermor; and soo he zeode his way.

Thes foure knyghtes when þay herden, how God wrought for Saynt Thómas, þay weren full sory of hor cursed dedes, and cursed þe tyme þat hit befelle hom soo, and lafton all hor lord- 12 schyppys and londes and rentes þat þay hadden, and wenten to Ierusalem; and þer þay werredyn on Goddys enmys. But William Tracy, by lettyng þat he had, he taryed behynde, and fell seke, and rotud all his body, so þat hymselfe lompmale 16 wyth his hondes kest away hys flesche ynto þe flore, and had an horrybull deth. The thre oþer || also deyden on spytues depes, so 27 a þat, wythyn þre zere aftyr, Thomas deth was thus venget. And þus þay wer ded all; but euer, whill þay lyueden, þay euer cryed 20 mercy to God and Seynt Thomas.

And soo do we, þat we may haue þe blys þat he boght vs to. To þe wheche blysse, þrogh the prayer of Saynt Thomas of Caunturbury, God [bryng⁴] vs to.

11.

24 *DE CIRCUMCISIONE DOMINI NOSTRI, IHESU CRISTI.*

Goddys owne seruandys, as ze know well, þys day ys called New-zerus-day, as endyng of þe zer þat ys gon, and begynnyng of þe zere þat ys comyng. Wherfor, as I hope, ze ben comen as 28 þys day to holy chyrch, forto contynue your seruice forth þys zere als well oþer bettyr þat comyþe, as ze dyddyn þe zere þat ys gon, wythouten any new cownant makyng. For a good seruand þat hath a good maystyr, he maketh but onys⁵ cownant wyth 32 hym, but soo holdeth forth from zere to zere, hauyng full tryst yn his maystyr þat he woll for his good seruyce reward at hys ende

¹ forzeuenesse *d. D.* forzenesse *G.*² dyscyplyn *d. D.* dysplyn *G.*³ graunted *D. C. H.* gyf *G.* not in *d.*⁴ bryng^g *om. G.* not in *d. D. C.*⁵ onys] ones *D.* zenys *G.* not in *d.*

and at his nede. Now right soo Goddys seruandys maketh couenant wyth hym, onys at þe fonte when þay ben jcrystenet. And soo holden forth hor couenantys, hauyng full tryst yn hor God þat he woll at hor endyng¹ be hor socoure, and zeuen hom⁴ auauncement in his court of Heuen. Then schull ze þat ben Goddys seruantys, know wele þat þis day ys called New-zeris-day, and also þe circumsicyon of oure Lord, and þe vtas of þe natyuyte.

Hit ys callet New-zeris-day, for hit ys þe forme day of þe 8 kalender. Then, for þe zere ys rewlet and gouernet by þe kalender, and þis day stondesth yn þe begynnyng þerof, hit ys callet zeres-day. Then sayth Seynt Austeyn þat, þis day and þis nyght, paynene vsen mony fals opynyons of wychecraft and of 12 fals fayth, þe wech ben noight to telle among crysten men, lest 27 b þay wer drawn yn vse². Wherfor, ze þat ben Goddys || seruandes, be ze well war, lest ze ben deseuyet by any sorsery and by any byleuc: as by takyng of howsell of on man raythyr þen of³ anoþyr, 16 othyr forto bye othyr selle, and aske or⁴ borue. Yn þe whyche some men haue dyuersē opynyons þat, 3yf þay werne clene schereven, þay wer worthy gret penawnce for mysbelene; for þat comyth of þe fende, and not of God. 20

Þis ys callet alsoo þe cyrcumcysyon of our Lord. For, as holy chyrche techeth þys, he was circumsiset, and sched hys blode þis day for our sake. For when his flesch was kytte from hym, he bledde zorne and full sore to hym. For he was zong and tendyr 24 of age, but eght dayes old; and þerfor he bledde þe more. Þen ze schull know þat he bled for vs v tymes. Þe fyrst day was þat day when he was circuncyset. Þat othyr tyme was for fere of his passyon, as he prayde to hys fadyr; þen he swet blode and 28 watyr for drede. For ryght as a chyld wepyth for fere, when he segh þe zerde come, and zet hath no stroke, ryght soo þe flesche of Cryst was aferde of þe strong passion þat was comyng; and soo swat blod and watyr for drede. The thryd tyme was yn 32 flagellacyon, when he was wyth fers knyghtes beten wyth scorges apon his bare body, þat he was rennyng on⁵ blod all aboute. The fourthe tyme was, when he was naylet hond and fote to þe crosse, and soo heuen vp, þat þe body paysude downe to hys fete. The 36

¹ endyng and of³ written above the line G.

² MS. vsne.

⁴ or D. C. om. G. not in d.

⁵ on D. om. G. not in d.

v tyme was, when þe spere openet hys syde, and blod and watyr ranne out. Þes fyve tymes he sched his blod for vs.

Then, syth þat Cryst was wythout synne, and circumcsision was
 4 ordeynet yn remedy of synne, why wold he be circumcsyset? Seynt Austyne seyth: for foure causes. On was forto make a syþ wyth þe Iewes; elles þay myghten skylfully haue¹ sayde to hym: 'Þou art not² of our lawe; wherfor we receyue þe not, ne contenten
 8 to þy||techyng.' The secunde cause was to desayue þe fende. For 28 a ryght as he deseyuet our allur modyr and soo dampnet all monkynd, ryght soo lay to Cryst forto desayue hym, wherþrogh al monkynde schuld be boght to þe blysse azeyne. Þen when þe
 12 fend sygh Cryst ycircumcsised as othyr werne, he wende, he had taken þat penaunce yn remedy of orygnall synne, and soo knew hym not by anoper synfull mon. For yf he had knowen hym redely þat he had comen forto by monkynd out of his bondam³, he
 16 wold neuer haue tyszut mon to haue don hym to deth. This was also þe cause, why oure lady was wedded to Ioseph, forto deseyue þe fende, þat he schuld wene, þat he was his fadyr, and not conseyuete of þe Holy Gost. The þrid cause was why he was cir-
 20 cumcsyset, forto confirme þe old lawe, yn gret comfort of oure faders of þe old lawe and testament. For yf he⁴ had ben foloete and anon circumcsyset, hit had byn a gret dyscomfort to all þat wern befor þe yncarnacyon of Cryst. The fourþe cause was of
 24 hys circumcsyson. For he wyst well þat heretykes schuld come, þat wolden say, þat Cryst had a body of þe ayre by fantasy, and not veray flesch and blod as we haue. Þen for a body of þe ayre may not bledde, ne haue no blod yn hym, þerfor, forto put
 28 away þe erreoure, Cryst was circumcsyset, and bled yn þe kyttynge of his flesche. Þe which flesche þat was so kytte from hys membr, an angell broght hit aftyr to kyng Charles, for þe most veray relyk of all þat lond. And he, for worschyppe þat he
 32 cowþe do þerto, he broght hit ynto Rome to þe chyrch þat ys callet *Sancta Sanctorum*. For þes foure causes Cryst was circu[m]csyset.

This day [y]s also callet þe vtas, þat ys, þe eght day of oure ladys byrþe, yn techyng to y[ch]⁵ crysten seruand forto þenke on þe

¹ haue *D.* ha *G.* not in *d.* ² not *D.* om *G.* not in *d.*

³ bondam] bondage *D.* not in *d.* ⁴ he *D.* 3e *G.* not in *d.*

⁵ ych] y *G.* om. *D.* not in *d.* vs þat ben *C.*

eight dayys þat sewyth þe byrth-day. Þe fyrst ys forto þenke
 yuwardly on þe sede þat he ys conceyuet of, þat ys so fowle yn
 28 b hymselfe and so wlatfull, þat man oper woman, be he neuer || so
 fayre, and he see þe matere þat he ys made of, his hert wold 4
 wlaton and be aschamed of hymselfe, to þenk þat he wer con-
 ceuyet of so fowle þyng. The secunde day ys forto þenke, how
 greuesly he paynes his modyr yn hys burthe-tyme yn so moche,
 þat hit ys Goddys hegh miracull þat sche skapyth to lyue. The 8
 þryd, þenke how febull and how wrecche he ys, when he ys bore.
 For all bestes of kynde, yn somewhat, con¹ helpe hymselfe, saue
 þe man; he noþer may, ne con helpe hymself yn no degre; but
 schuld dye anon, 3yf he wer not holpen of othyr. The fourthe ys 12
 forto þenke, how moche drede and pareyle he leueth yn alway;
 for euermore, yn ych place, deth seweþ hym redy, forto falle on
 hym, what tyme, ny wher, he wot neuer². The fyfte ys forto
 þenke, how horryble deth ys when he comeþe; for yn schort 16
 tyme, he makyth hym forto styuke, þat all hys best frendes ben
 besy, forto put yn þe erþe, and hyde hym þer. The syxte ys
 forto þenke, how rewþefull ys þe partyng of þe sowle from þe
 body þat may not be departyd, tyll þe hert yn þe body breke, 20
 for syghtes þat the sowle seþe. The senent ys forto þenke, how
 dredfull ys þe dome þat he goth to. Anon þen he þat þenkyth
 bysely on þes senen dayes, he schall be circumcyset yn þe 3eght
 day, þat ys to say, he schall kytte away from hym þe lust of his 24
 flesche and worldes lykyng; and so schall he come to þe vtas of
 Cryst, þat ys, to þe joy þat ys yn heuen-blys. To þe whеч joye
 God bryng you and me to, 3if hit be hys wyll. Amen.

12.

DE EPIPHANIA DOMINI SERMO BREUIS.

28

Goddys worschypfull seruantys, as 3e knoeþe all, þis day 3e
 29 a calleth Twelfeday. But all || mys; for hit ys þe þretteneth day of
 Crystynmasse. Þe whеч day holy chyrche makeþe and calleth
 þe Epyphany, þat ys yn Englysche tonge: þe schowyng of our 32
 Lord Ihesu Cryst, veray God and man, þat he was. For þys day
 holy chyrche makeþe mynde, how Ihesu Cryst was schewet veray

¹ con] com *G.* kon *D.*² neuer *C.* uer *G.* not in *d. D.*

God and man þre wayes: by þre kynges offryngys, yn his one folowng, and by watyr ynto wyne turnyng. The þretten day aftyr his burþe, he was schewet by offryng of þre kynges; and
 4 þat same day, ix and xx^{ti} wyntyr and xiii dayes aftyr, he was folowet yn þe watyr of flem Iordan. And þat same day, twelmo[n]þe aftyr, he turnet watyr ynto wyne at þe weddyng yn þe Cane of Galyle. But, for þys fest makeþe mynde of þes kyngys
 8 offryng, þerfor pursew we þe forme of holy chyrche, and tell how yn hor offryng Ihesu Cryst was schewet veray God and man.

These þre kyngys werne of þe lynage of Balaam þat prophysyet, how þat a sterre shuld¹ spryng of Iacob; and pogh þay wern
 12 no Iewes of kynde, neuerþeleesse þay haden herd by ansetry of þe sterre. Wherfor þay wylnet moche forto here, and oft-tyme, on nyghtys, comen togedyr apou a certeyne hyll, forto dyspytte by astronomy of þys sterre. Then apou Cristenmassenyght, þe
 16 same tyme þat Cryst was born, as þay wer ifere disputyng of þat sterre, a sterre come to hom bryghtyr þen any sonne, and yn þe sterre a fayre chyld, and vndyr hys hed a brygh[t] crosse of gold, and sayde þus to hom: 'Goos anon yn all þe hast ynto þe
 20 lond of Iewre, and take wyth you gold, and ensens, and myrre, and offreth þes þre to hym þat ys now þer borne kyng of Iewes, veray God and man. And I woll be your gyde, and led you þe next way þedyr.' Then þay, wythe gret hast, token dromendarys
 24 þat ben of || kynd so swyft, þat þay woll renne on a day fur þen **29 b** any oþer hors yn þre dayes, and soo ryden to Ierusalem, þat ys þe hed-cyte of Iewre, hopyng forto wytte þer sone wher þys chyld was borne. But anon, as þay turnet ynto þe cyte, þay
 28 lost þe sight of þe sterre², þat er glode tofor hom, tyll þay come þedyr, bryghtyr þen þe sonne. Then, for kyng Herode was þer, þay ȝoden to hym, and asked wher þe kyng of Iewes was borne, and sayden: 'We seghen his sterre yn þe est, and ben
 32 comen wyth offryng to worschyppe hym.' Then was Herod all trowbuld, and all þe cyte wyth hym, more for glaueryng þen for any loue þat þay hadden to hym. Then asked he his clerkys wher þe chyld schuld be borne; and þay sayde yn Bedeleem.
 36 Then Herod asket þreuely þes kynges of þe sterre, and bade hom

¹ shuld *d. D. om. G.*

² sight of þe sterre *d. D. sterre anon yn þe syght þerof G.*

goo to Bedeleem, and worschyp þis chyld, and come aʒeyne to hym, and tel hym wher he schuld fynd hym, so þat he myght go and worschyp hym as þay dydden. Then, when þe kynges passyd þe towne toward Bedeleem, anon þe sterre apered aʒeyne 4 to hom; and when þay syghen þe sterre comyng aʒeyne, þay wer gretly ioyet yn hor hertys. Þen, as hit yn mony place ys payntude and corven¹, þat kyng þat ys yn þe mydyll, for gret ioy þat he had, wryde bakward tohys felow byhynd, and pytte hys 8 hond vp, schewyng hym þe sterre; lewde men hauen an opynyon and sayne, þat he had slayne a mon, wherfor he turned backward. But God forbede þat þys opynyon wer trew. For now ys mony hundred of seyntes þat wer befor men-sleers, and dydden mony 12 an holy martyr to depe; but aftyr þay wer turnet, and wern holy martyrs homselfe, and seen God yn his face euermor. Then þes kynges sudyn þys sterre forth, tyll þay come ynto Bedeleem. Þen when he come ouer þe hous wher Cryst was, he stode still. 16

30 a Then þes kynges lyghten don, and zoden ynto the || hous, and fonden þe chyld wyth hys modyr. And þen wyth all þe reuerence þat þay cowthen, þay kneleden done, and offeryd yche on of hom þes þre þenges: gold, and ensens, and myrre; knowlechyng 20 by þe gold þat he was kyng of all kynges, and by ensens þat he was veray God, and by myrre þat he was veray man, þat schuld be ded, and layde yn graue wythout rotyng. For gold ys kyng of metelles; ensens is brent yn holy chyrche in worschyp of God²; 24 myrre ys an oynement þat kepyth ded bodyes from rotyng. Thus when þes kynges hadden don hor offryng, by techyng of an angell, þay laften Herode, and wenton hom by anoþer way. And þe sterre vanesched away ynto hor forme kynde. 28

Then Ioseph, as Bernard sayth, kept of þe gold as much as hym nedet for his tribut þat he schuld ʒeue to þe Emperour, and more þat hym nedet to oure lady, whyll scho lay yn chyld-bedde; and þe remenant he dalt to suche as hadden nede. The ensens 32 he brent to put away þe stench of þe stabull þer scho lay. And wyth myrre our lady wassched hur chyld, to kepe hym from wormes and oþer fulpes. But what fell aftyr of þes kynges,

¹ corven *d. D.* crowuen *G.*

² yn holy chyrche in worschyp of God *d. D.* yn holy chyrche yn worschyppe of holy chyrch in worschyp of God *G.*

I fynde nothyng put yn certeyne, but by opynyons þat sayn how Saynt Thomas of Inde when he come ynto þat contre, he folowed hom. And þen ryght as þe sterre lyghtneth hom to
 4 Crystys byrth, ryght so þe Holy Gost leghteneth hom wythyn, and schewed hom, whad was þe most profytabull way to Heuen, so þat þay laston all hor remes and hor lordschypys, and zoden forth as pylgrymys to Ierusalem, and so to oþer places as
 8 Cryst suffred deþe, and so forth to Melayne; and þer þay deyeden. But aftyr þay werne translat to Coleyne, and so byn called þe kynges of Colen.

Now, good men, ze haue herd how our Lord Ihesu Cryst was
 12 þis day schewed by þes kyngys offryng. Wherfor as þay offered þen to hym, soo || schuld ze do your offryng to hym. Þus when ze 30 b
 come to holy chyrche wyth all þe mekenes and reuerens þat ze can, knelyth adowne, not on your kne as to a lord temporall,
 16 but on boþe your knees, and do hym worschippe. And yf ze soo done, þen ze offeren to hym preeyous gold. For þer nys no gold yn þys world so preeyous to God, as ys a meke hert and a lowe of a man or of a woman. Þen herwyth hold vp your
 20 hondes to hym wyth a deuot hert and say þus: 'Lord, God of Heuen, haue mercy on me synfull.' And þen ze offren to hym sence. For þer nys no brent sence þat sauereth so swete yn
 24 manny's nase, as doþe a deuote oreson yn Goddys nase and yn þe angeles about hym. And syþe makeþe a crosse yn þe erthe and sayth: 'Lord, when I þat am erthe schall dye and turne ynto erthe, þen, Lord God, haue my soule.' And þen ze offern to hym myrre. For ryght as myrre kepyth a body from stenehe and
 28 rotyng, ryght so myght of deth kepyth a soule from rotyng and stenehe yn dedly syune. In thys wyse doþe your offryng, and getyth you as moche mede as þes kyngys haden.

He was also schowet¹ at his foloyng. For when he come to
 32 flem Iordan, he zed ynto þe² watyr and³ halowet hit. For ryght as he was circumsyset, to fulfyll and conferme þe old lawe, ryght soo he was folowed, to begynne and to halow þe crysten lawe for no nede þat he had þerto, for he was clene wythout synne,
 36 but forto make þe sacrament þat schuld wasschen and clause hom

¹ schowet] swowet *G.* schewet *d. D.*

² þe *d. D.* a *G.*

³ and *d. D.* of *G.*

þat takyþe cristyndome yn hys name, of all synne. Þen was Ion Baptist redy þer and moche pepull wyth hym þat comen þedyr, to be folowed. And then Iohn seid ¹ to Cryst qwakyng and trembling for fere: ‘Lord, 3e þat ben Godys lombe wythout synne, 3e haue no ⁴ nede to be folowed of me; but I þat am a man getyn and borne yn synne, I most com to þe, to be folowed yn Ierusalem of my synnes.’ Þen sayde || Crist to Ion: ‘Suffyr at þys tyme, for we most fulfull all rightwesnes.’ Then Ion folowed Ihesu Cryst; and ⁸ as hit ys credebule, oure Lord was folowed, and othyr þat wern Cristes discipules ² aftyr hym, and all þe pepull þat wern come þedyr. Then when all werne folowet, our Lord Ihesu Cryst went out of þe watyr. And as he prayde on þe waters brynke, and all ¹² þe pepull wyth, a gret lyzt vmbeclpypped hym. And so, yn syght of Seynt Ion and all þe pepull, þe Holy Gost yn lykenesse of a whyte dowe lyght on Crystes hed, and þe Fadyr of Heuen spake þus yn heryng of all: ‘Þis ys my dere belouet sonne þat well plesyth me.’ ¹⁶

Al þus was done, forto teche yche cristen man his byleue. For yche crysten man or woman ys holden forto beleue yn þe Fadyr, and yn þe Sonne, and yn þe Holy Gost, þat ben þre persons and won God. And þagh þe Fadyr spake abouen, and ³ þe Sonne ²⁰ Ihesu Cryst wer ther bodely, and þe Holy Gost yn likenesse of a dowve, 3e schull beleue þat here ben þre persons and on God yn Trynyte. This byleue 3e knowlachen on þe watyrs brynke, þat ys þe brynke of þe fonte when 3e ben folowed. Wherfor he þat ²⁴ byleueth and doth ⁴ þe werkes of þe byleue wythout dowte, he schall be sauert; and he þat beleueth not, he schall be dampnet. The werkes of þe byleue byn mekenes and charyte. For wythout þes two schall þer no man be sauert; and he þat hath þes two, he ys ²⁸ wrytten yn þe geanology of Cryst. Wherfor, yn wytnes of þys geanology þat ys red yn mydwyntyr-nyght, begynnyth aboue at Abraham, and so comyth downe to Ioseph, and soo to oure lady Mary, in schouyng þat ys most mekest of hert, ys next to oure ³² Lorde; and seche he avaunset. And þerfor þe geanology þat ys ^{31 b} red this || nyght, begynnyth at Ihesu Cryst, and goth vp to Adam,

¹ then Iohn seid *d. D.* sayden *G.*

² þat wern Cristes discipules *d. D.* dyseypuls þat wern of Crystys *G.*

³ and *d. D.* yn *G.*

⁴ he þat byleueth and doth *G.* 3e þat byleuen and don *G. d. D.*

and so ynto God, yn schewyng þat he þat hath *perfyte* loue to hys eme-crysten¹, ys wryttyn yn þe geanologe of God yn Heuen; and schall be as cosyng and dere derlyng to God þer² wythouten ende.

4 Thus Cryst was schowet by watyr ynto wyn turnyng for þe fest of Ion þe Euangelyst and Mary Mawdelen. Þen for Ion was Crystes ante some, he and hys *modyr*, and moo of his dyscypuls werne callet *pedyr*. Þen hit happant so þat hom wonted wyne at
8 þe mete. Þen bade *Ihesus seruandus* full syxe stones þat stoden þer wyth watyr, and when þay hadden don soo, *Ihesus* blessed hom, and bade hom holden and bere to³ hym þat began þe bord. Then sayde he, þat was wyne passyng any *oper*. Thus *Ihesus* schowet
12 hym veray God and man; veray God yn þat he turned watyr ynto wyne, and veray man yn þat he ete and drangke wyth hom. This myracull he dyd yn schewyng þat he blessyth þe weddyng þat ys done, as þe lawe of holy chyrche ordeyneth.

16 Now, good men, 3e han herd, how oure Lord *Ihesu Crist* þis day was schewed by kynges offryng, and este yn his holy folewyng, and eftsonus by myracles at þe weddyng. Wherfor do hym honowre and worschippe wyth [3]oure offryng, and both stydfast
20 yn þe fayth of your folowyng, and brekyth not þat hygh troth þat 3e maken at your weddyng. And þen 3e schall come to þe blysse þat ys *euerlastyng*. To the wheche blysse God bryng you and me, yf hit be his will. Amen.

13.

24

DE CONUERCIONE SANCTI PAULI.

Good men and woymen, suche a day 3e schull haue a hegh fest yn holy chyrch þat ys callet þe *conuersyon* of Saynt Pole; þat ys yn Englysche: þe *conuerting* of Seynt Pole. For þat day, he
28 was *conuerted* from a curset tyrand ynto Goddys *seruant*, from an hegh || man and a prowde ynto a meke man and a devot, and
32 a from þe deuellys dyssypull ynto Goddys holy apostoll. Soo, for þis man was so yturnet from all wyckednesse ynto all goodnesse,
32 yn gret strengþe and helpe to holy chyrch, þerfor holy chyrch halewoþe his *conuersyon*. And soo þay doþe of non *oper* seynt,

¹ eme- *d. D.* one- *G.* ² þer] day *G.* not in *d. D.* ³ to *d. D.* om. *G.*

but only of hym. And þat ys for þre skylles: furst for gret myracull yn hys turnyng, and for gret joy yn his defendyng, and for hegh ensampull in amendyng.

Furst þys man or he was turnet, he was callet Sawle. For 4 ryght as Saule, þe kyng of Ierusalem, pursued Dauid, to haue slayne hym, ryght soo þis Saule pursewet Cryst, and his dyscyples, and¹ his *seruantys*, to haue broght hom to þe deþe. Wherfor, whill Crist ȝode on erth here, he wold neuer come to hym, forto 8 here his techyng. But as sone as he was styed ynto Heuen, þen anon—for he was lerede and cowthe þe Iewes lawe—he began to aȝeynesette Crystys dyscipuls, dysputyng aȝeynes hom, and pursuyng hom yn all þat he myght, in full entent to haue de- 12 stryed Crystys lawes. Then, on a day, he dysputyth wyth Seynt Steven; and for he myght not ouercome hym, he schaped how he myght bryng hym to þe deth, so þat he laft hym neuer tyll þat he was stenet to þe dethe. Þen, as hit ys þe maner of þe feudys 16 chyldyr when þay haue don a foule turne, þay reioysen hom þeryn, and ben fayne and prowde yn hor hertys, and encresen yn hor maleyse, so was þys Sawle glad of þe deþe of Seynt Steven. And for he wold haue geten hym a name of wykednesse passyng 20 all oþer, he ȝeode to hom þat haden þe lawe of Iewes to kepe, and gete hym lettys of warrant, forto take and bryng all crysten men and woymen þat þay myght fynde yn any place, and bryng hom bonden ynto Ierusalem, forto take hor deth þer. And when he 24

32 b had þos letteres, he toke suche || a pryde, and such envy yn his hert aȝeyn cristen men, þat when he herd speke of hom, anon he snorted² at þe nose, and froþe at þe mowth for angur, thretyng and manassyng so hely toward hom, þat yche man was wondyr 28 sor aferde of hym.

Then, for he herd þat yn þe cyte of Damaske wer mony crysten men hud for drede, anon he toke hys hors and his men wyth hym, and rode þedyrward in all þe hast. But þen our 32 Lord Ihesu Crist—blessed mote he be!—schewed þe swetnes of his grace þus. When þys Saule was yn his pryde and malys, and yn purpos forto haue don most males and harme; þen aboute myd-day, when þe sonne schone allur clerust, then Crist cast a lyght 36 of grace aboute Saule þat was ferre bryghtyr þen þe sonne; and

¹ and *d.* and yn *G.* not in *D.* ² enorted *d.* wold froton *G.* not in *D.*

yn þat lyght spak þus to hym: 'Saule, Saule, qwhy pursues þou
 me?' Den anon he was so sore aferd, þat he fell downe of his
 hors, and for gret fere sayde: 'Lord, whad art þou?' Then
 4 sayde oure Lord: 'I am Ihesus of Nazareth þat þou pursues.'
 He sayde not: I am¹ God of Heuen, ne Goddys soune of Heuen.
 But for crysten men byleven þat Ihesu was rysen from deth to
 lyue, þerfor Saule pursued most hom and sayde² þat þay leuedon
 8 on a ded mon. Herfore oure Lord Ihesu sayde²: 'I am Ihesu
 of Nazareth'; for þat ys þe name of mouhode. Then leued
 Saule yn hym and sayde: 'Lord, what wold þou make me?'
 Den sayde Ihesu, our Lord: 'Ryse and go ynto þe cyte, and þer
 12 schall be sayd to þe what þou schalt do.' Then seen his men
 þys lyght, and herden þe voyce, but þay seen no man; but zeden
 to Saule, and token hym by the hond, for he was blynd, and
 ladden hym ynto þe cyte to a good mannys howse. And þer he
 16 was þre dayes and þre nyghtes fastyng, and myght not seon;
 but euer he prayde to God for drede þat he had of þat vysyon.
 Þe wech tyme, þe Holy Gost taght hym Crystys lawe. Then þe
 thryd day come to hym won of Crystys dyseypuls þat hat Anany,
 20 as God bade hym, and sayde to hym full sore aferd: 'Saule,
 brothyr, oure || Lord Ihesu Cryst hathe sende me to þe, þat þou 33 a
 schalt see and be folowed.' And when he layde his hondys on
 his hed, anon he segh; and þen þer fellen from his eyn lyke skalus
 24 of fyssch. And when he had folowed hym, he callet hym Paule.
 And when he had eten, he was conforted, and had his strengthe
 azeyne, and was wyth þe dyseypuls þat wer þer a few dayes.
 And þen he went ynto þe tempull, and openly preched Ihesu
 28 Crystys, prechyng clerly þat he was Cryst and non oper. So
 þat yche man wondyr of his sodeyne conuercyon, and sayden to
 homself þat hit was an hegh myracull of God þat he þat was so
 curset of lyvyng, was so sone turned ynto so blessyd a man.
 32 Thus, good men, ze mo se and here how gret a myracull God
 schewet yn his conuerting.

Holy chyrche maketh alsoo gret joy for hys defendyng. Hit
 was gret gladnesse to all cristen men forto see hym þat was so
 36 lyghtly before redy forto destrye hom, þen so sodenly bysy forto

¹ sayde not: I am *C.* sayde: I am not *G.* not in *d. D.*

² þat . . . sayde *C.* om. *G. d.* not in *D.*

enreſe hom. And he þat was glad forto ſchede hor blode for hom, and he þat ȝede, to drawe hom to þe deth, þen put hym forth bo[1]dely, to take deth for hom. And þeras no man durſt preche Goddys worde for hym, aftyr, by confort of hym, þay 4 ſparad noþer for kyng, ne for non oþer lord; but opynly preched þe faythe of Iheſu Criſt yn iche place. And he þat was ſoo prowde byfor, aftyr fell to yeche cryſten mannys fote þat he had gult to, to aſke mercy wyth full meke hert. Wherfor Saynt 8 Austyn lykeneþe ¹him vnto an vnycorne and ſeith ¹: ‘þe vnycorn, of kynd, he beryth a horne yn his noſe, and wyth þe horne ſley all beſtys þat he feghtyth wyth and [is] ſoo feers þat þer may no hunter take hym, by no craft. But þus he woll ſpye wher hys 12 walk ys, and þer he ſettyþe a woman þat ys elene mayden. And when þys vnycorn ſegh hyr, anon of kynd he falleth don, and layth hys hed yn hur barme, myghtles wythout ſtrengthe: and ſoo ys taken. Thus, he ſeyth, ‘Paule was fy[r]ſt ſo feers and prowde, þat 16
 33 b þer durſt no prechour dele || wyth hym; but when God ſchewed hym þys maydyn, þat ys þe faythe of holy chyreh, anon he fell don of his pryde, and was ſympull, and meke, and ſoget to Cryſtys ſeruantys. Hereof holy chyrehe ys glad of his defendyng. 20

He ²was ſet alſo for enſampull of heg amedyng. God ys ſoo gracyous yn hymſelfe, þat he woll þat no man be lorne; but he woll þat all men and woymen ben ſauet. Wherfor, yn hegh enſampull and confort to all ſynfull, he ſettuþe Seynt Paule to 24 loken on. For þagh a man oþer woman haue don neuer ſo moeh a ſynne or lyued ſo eurſet a lyfe, yf he woll taken enſampull of Seynt Paule, þat ys, leue pryde and be meke, leue ſynne and be byſy to amende, þen ſhall he make God and all þe Court of 28 Heuen make moche mor myrth yn Heuen of his conuereyon, þen doþe holy chyreh yn erth of Paules conuerſyon. But mor harme ys: þer byn men and woymen þat lynen hor ſynnes mor þen God; þat woll noþer for loue of God, ne for drede of God 32 and þe paynes of hell leue hor ſynne; but ſayn þat God wyll not leſe þat he haþe boght wyth hys hert-blod. ‘But þou þat ſays ſo, be þou war þat þou leſe not þyſelf. But whill þou loueſt þy ſynne mor þen þi God, and hadeſ leuer be þe deuceles ſeruant þen 36 Goddys, þou dampnes þiſelf, and art cauſe of þyn owne damp-

¹ him . . . ſeith *d.* *om. G.* *not in D.*

² he *d.* *hes G.* *not in D.*

nacyon.' Wherfor to suche, God haþe ordeynt to turment fendes,
 and b[r]yng hom to þe payne þat haþe non ende. For, as Gregory
 seyth, þo þat schull be dampnet, þay begynnyn hor penaunce in
 4 party here, and so aftyr hor deþe contynueþe forþe. Wherfor
 I telle þis ensampull þat was told me of suche þat knewyn hit
 done yn dede.

Narracio.

8 Ther was a man, a¹ curset lyuer, þat was an officer to a lord.
 And as he rode to a maner of þe lordes, he fell wod, and so
 vnbrydyt his hors þat bare hym into a maner of þe lordes. But
 when he come yn, anon þe bayly sagh what þe man ayled, and
 12 made anon his hynes bynd hym to a post yn þe berne. Then
 when þe || bayly had ysoupyd, he bade on of his hynes go and loke 34 a
 how þys man dyd. And when he come to þe berne, he segh þre
 grete doggus² as blacke as a cole on yche a syde plucke away hys
 16 flesche. Þen was þys hyne so sore aferd, þat vneþe he huld
 hys wytte, but ȝode to his bed, and lay seke þer longe aftyr.
 But, on þe morow, when men comen to þe berne, þay fonden no
 mor of þys man, but his bare bonys and all þe flesche away.
 20 Thus who so lyueth a fowle lyfe, he may be sure of a foule
 ende. And pagh his ende be fayre to mannys syght, hyt ys ryght
 fowle yn Goddys syght and all his angeles. Wherfor ych man
 take good ensampull, whyll he ys here, by Saynt Paule, and
 24 amende hym whill he bath space and tyme of amendyng; for
 aftyr þat a man ys ded, þer nys no tyme of amendyng. And he
 þat soo doþe, he schall come to Saynt Paule and haue þe ioye
 þat euer schall last. To þe wech ioye God bring vs all, yf hyt
 28 be his wyll. Amen.

14.

DE PURIFICACIONE BEATE MARIE ET EIUS
 SOLEMPNITATE.

Good cristen men and woymen, þat louyþe to serue³ oure lady,
 32 and to fast hur euens bred and watyr in hegh mede to you,

¹ a C. om. G. not in d. D. ² doggus C. dogge G. not in d. D.

³ to serve H. L. om. G. d. D. not in C.

such a day 3e schull haue¹ Candyllmasse-day; wherfor doþe in þat euen as your denocyon techeþe you. For, þat day, holy chyrche maketh gret melody yn worschyppe of hyr and of hyr swete sonne Ihesu Crist, our Lord, specyaly yn þre þynges: yn 4 our lady puryfyng, in Symones metyng, and yn candels offryng.

This day, good men, is called þe puryfycacyon of our lady; þat ys yn Englyssche tong, þe clansyng of oure lady; for no nede þat scho had, for scho was clansed so wyth þe worchyng of þe Holy 8 Gost yn conceyvyng of hur sonne, þat þer was laft yn hir no mater of synne, ne of non othyr fulþe. But for þat day was þe fourty fro þe byrthe of hyr sonne, and was called yn þe Iewes lawe þe day of purgacion² not only of oure lady, but for all 12
 34 b oþer wymen of þe || lawe; wherfor 3et we callen hit þe puryfycacyon of our lady. The lawe of the Iewes was þen suche þat a woman þat was delyuerde of a man-chyld sculd be holden vnclene by þe lawe vii dayes aftyr hur burth; and þen þe lawe 3af 16 hur leue to go to hur husbondys bed. But 3et scho was vnclene by þe lawe þre and xxx^{ti} dayes aftyr, so þat tyll³ fourty dayes wer fulfilled, scho schuld not come wythyn þe temple. Þen, þat day, scho schuld come to þe tempull wyth hyr offryng and 20 wyth hur sonne, and offre for a ryche man a lomb, and for a pore a payre of turturs oþer two culuer-bryddes. And soo offred oure lady for hyr sonne. And yf a woman wer delyuerd of a mayden-chyld, scho schuld dowbull þe dayes of comyng to 24 chyrch, and to hur husbondys bed, and comyng ynto þe tempull. For, as clerkes techen, hit ys vii dayes aftyr a woman conseyueth of þe man, er þan þe sede turne ynto blod; and þre and prytty dayes aftyr þat þen, or hit haue shap⁴ of man: 28 and þen God sendyth lyfe ynto hit. And yf hit be a mayde-chylde, hit dowbulth all þe dayes, boþe of turnyng ynto blod, and ynto schappe of body. And þys ys þe cause þat for encheson þat þe forme woman Eue vexude God more þen dyd man, þerfor 32 scho ys more lengyr yn formyng þen þe man. Þus for fleschly coupull of man and woman ys vnclene yn hymselfe, þerfor lawe ordeyneth a remedy forto clanz:e hom.

But þen 3e schull know wele þat oure lady had no nede to þys 36

¹ haue *d. D. om. G.*

² purgacion *d. D. jourificacyon G.*

³ tyll *d. D. om. G.*

⁴ shap *d. D. schappyn G.*

clausyng, for scho conceyuet not of coupull of man but only of þe Holy Gost, so þat scho was cleue of all maner fulthe towchyng conseyt of man. Neuerþeles, scho ȝode to þe ten-
 4 pull as oþer woymen dydden for foure skylles. The fyrst was to fulfyll scripture þat byddeþe þus: ‘ Þe grettyr þou be, þe meker make þe yn all þyng ’; þus scho dyd. For þagh scho wyst þat scho was modyr to Goddys Sonne of Heuen, and was so full of
 8 worschyp passyng all othyr woymen, || ȝet scho made hur as þe 35 a porest woman þat was yn hur company. The secunde skylle was to fulfyll þe lawe. For ryȝt as scho fulfyllled þe lawe yn þe circumcysyon of hur sonne, ryght soo scho fulfylllet hit yn hur
 12 puryficacyon and offryng of¹ hur sonne yn þe tempull, doyng for hym as oþir pore woymen dydden for hor chyldyrn. The þrid skylle was forto stoppe mowthes, lest þay had sayde þat þay dyd not þe lawe, and soo cast a gret chalange aȝeyns hom
 16 yn tyme comyng þerafter. The fowrth skylle was to ensampull to all cristen woymen þat þay schuld come to þe chyrche after hor burth, and þonke God heghly þat had saued hom hole and sonde yn hor tranayle; for þer nys non enel þat goþe so nygh þe
 20 deþe wyth scapyng as doþe hit. For þes skylles God made mynde of our lady purefyng.

He made also mynde of Symones and Anne aȝeyncomyng. Þys Symeon was a passyng old man; but for he prayde besely day
 24 and nyght to God þat he most see Cryst bodely, er þen he deyd, and soo God grawnted hym his bone, and þis Anne also, not Anne, our ladyes modyr, but anoþer þat was weddyd seven ȝere, and þen when hur husband was ded, scho lyued tyll scho was
 28 foure skore ȝere old, and serued God yn þe tempull day and nyght. Þat also þat² had grawnte of God to see Crist er scho deyd. Then when our lady come toward þe tempull wyt hor sonne, þe Holy Gost warnet þys Symeon and þys Anne; and þay þen wyth
 32 mecull ioye ȝode aȝeynes hom, and broght hom ynto þe tempull. Þen Symeon toke hym yn his armes wyth all þe reuerens þat he cowþe, and cussed hym, and þonked hym heghly þat he let hym lyue to þe tyme forto se hym bodely wyth his een.
 36 Wherfor, ȝet yn mynde of þys processe, when a woman cometh

¹ offryng of] of offryng *G.* not in *d. D.*

² *MS.* also þat.

to þe chyrche-dyrre tyll þe pryst come and cast holy watyr on
 35 b hyr, and clansup || hur, and so takyth hyr by þe hond, and
 bryngyth hur to þe chyrche, zeuyng hur leue to come to þe
 chyrch, and to goo to hur husbandys bed. For and scho haue 4
 ben at hys bed befor, scho most take hor penance and he, bothe.
 Þerfor holy chyrch maketh mynde þys day of candels offryng.
 ze seen, good men, þat hyt ys comyn vse to all crysten men forto
 come to þe chyrche þys day, and bere a candyll yn processyon, 8
 as þagh þay zedyn bodyly wyth oure lady to chyrch, and aftyr
 offyr wyth hyr yn worschip and high reuerens of hur.

Then now hereth how þys worschip was first yfond, when þe
 Romaynes by gret chyualry conquerod all þe world. For þay 12
 wern euerous yn hor doying þat retten not to God of Heuen þat
 zaf hom þat euere; but made hom dyuerse goddys, aftyr hor
 owne lust. And soo, among othyr, þay hadden a god þat was
 callet Mars, þat was byfor þat tyme a chyualrous knyght, and an 16
 euerous yn batayle. Wherfor þay called hym¹ god of batayle,
 prayng zorne to hym for helpe. And for þay wolden spede þe
 bettyr, þay dȳd gret worschyp to his modyr þat was callet
 Februa; aftyr þe wech woman, as mony haue opynyon, þys mon 20
 þat now ys was called February. Wherfor þe fyrst day of þys mone
 þat now ys Candylmasse-day, þe Romans wold goo al nyght about
 þe cyte of Rome wyth torches, and blasus and canduls brennyng,
 yn worschip of þys woman Februa, hopyng for þys worschip to 24
 haue þe rayþyr helpe of hyr sonne Mars yn hor doying.

Then was þer a pope þat heght Sergyus. For he segh cristen
 men drawe to thys mawmetry, he þoght to turne þat foule custom
 ynto Goddys worschyp and oure lady Seynt Mary, and com- 28
 maundyd all cristen men and wymmen forto come þys same day to
 36 a chyrche and iche on offyr a candyll brennyng || yn worschyp of our
 lady and hur swete sonne. Soo yche man aftyr, by processe of
 tyme, lafton þat worschip þat þay dyden to þat woman Februa, 32
 and duden worschip to our lady and to hyr sonne, so þat now
 þys solempnyte ys halowed progh crystendame, and yche man,
 and woman, and chyld of age comeþe þys day to þe chyrche,
 and offren brennyng condyls; as þogh þay wer bodyly wyth 36
 our lady to chyrche, on chyld hopyng for þys reuerens þat þay

¹ hym *C. om. G. not in d. D.*

don to hyr yn erþe, to haue a gret reward þerfor yn Heuen. And so þay may be sure þerof. For a candyll brennyng by-tokenyth oure lady, and hor sonne, and a man hymselfe; for
 4 a candyll ys made of whyte weke and of wax brennyng wyth fyre. Þus Crystys whyt soule was hydde wyth his monhede and brenneþe wyth þe fyre of his Godhed; hit bytokenyth also our ladyys modyrhode and maydynhede, lightnet wyth þe fyre
 8 of loue; hyt bytokeneth also yche good man and woman þat doþe good dedes wyth good entent, and yn full loue and charite to God and to his euen-cristen. Wherfor yf any of you haþe soo trespassyd to his neightbur wherby þat þys candyll of charyte ys
 12 qwenchet, furst go he and acord hym wyth his neightbur, and so tend his condyll aþeyne, and þen offyr his condyll to þe pryst. For þys ys Godys commaundment; and elles he lesyth hys meryt of his offryng.

16

Narracio.

I rede yn þe lyfe of Saynt Dunstan how þat his modyr, when scho was gret wyth chyld wyth hym, scho come on Condylmasse-day to þe chyrch. And when all þe pepull had gon on pro-
 20 cessyon wyth candyls brennyng, and stoden all yn þe chyrche, yche on wyth his lyght yn hys hond, sodenly all the condyls þat wern yn þe chyrche wern quaynt, and a gret derkenes come wyth all, so þat vnneth on myght se anoper. And when þay
 24 haden stond soo long sore aferd, þen come þer a fayre lyght from Heuen, and lyght þe candyll þat Saynt Dunstanys modyr had yn hond; and so offryd hyr condyll. || And so of hure¹ al
 28 oþer werne lyght, so þat wythyn a whyle aftyr, all þe chyrche was so lyght aþeyne, yn token he was yn hyr wombe þat schuld aftyr tynd mony mannys charite, þat was befor qwenchet by envy.

Narracio.

32 I rede of anoþyr woman þat was soo deuot² yn oure lady seruyce, þat scho ʒaf for hor loue all þe cloþys þat scho had, saue þe febullyst þat scho ʒod yn herselfe. Hit fell so þat on Condylmasse-day, scho wold haue goon to chyrche. But for scho was
 36 not honest arayde, scho dyrst not for schame; for scho had non

¹ and so of hure *C. om. G.* and so of hir candell *D. not in d.*

² deuot] deuo *G. not in d. D.*

honest clothes, as scho was wont to haue. Then when othyr men went to þe chyrch, scho was wondyr sory; for scho schuld be wythout masse þat holy fest. Wherfor scho went into a chapell þat was negh hur place and was þer yn hur prayer. And so as 4 scho prayde, scho fell on slepe, and þoght þat scho was yn a fayre chyrche, and sygh a gret company of maydens comyng ynto þe chyrche; and on þat was passyng fayre of hom þen any went befor, hauyng a fayre crowne of schyunnyng gold on hur hed. 8 Then sate scho done all othyr wyth. And when þay werne sette, þer come yn won wyth a gret burthen of condylls; and furst 3aue þe chief-mayden þat had þe crowne, won candyll, and so dalt all aftyr þat wern yn þe chyrche. And so scho come to þys 12 woman and 3af hur a candull, and þen was scho fayne. Then segh scho a prest and too dekens honestly reueschet, wyth too sergeberers goyng to þe auter; and as hur þo3t Crist was þe pryst, two angels þe too dekens, and Laurence and Vyncent þay beren 16 þe serges. And so too 3ong men begonnen þe masse wyth a mery note. So when þe go[s]pell was red, þe qwene of maydens furst offered hur condull to þe prest, and soo aftyr ych on yn rew.

37 a But when all haden offryd, and þis prest abode aftyr þis || woman, 20 þe qwene sayde to hyr and bade hyr goo offyr. And when þys messenger had sayde hys ernde, þys woman vnswared scho wold not leue hyr serge, but scho wold kepe hit for gret deuocyon. Then send þe qwene anoþer messenger and bade say to hur þat 24 scho was vncurtes forto tary þe prest soo; and but yf scho wold offyr hit wyth a good wyll, scho bade take hit of hur. 3et scho sayde nay, scho wold not offyr vp hur serge. Then þys messenger wold haue taken hyt of hur wyth strength. But for scho huld so 28 fast bytwyx hom two, þe serge brake yn þe myddys. And half þe messenger bar forth, and þat oþer part þe woman huld wyth hur. And so yn wrastelyng, scho woke of hyr slepe and fonde halfe yn hor hond. And scho þonkyd oure lady hertly þat scho 32 was not wythout masse þat day, and for scho 3af hur such a relycke to kepe, whill scho lyued aftyr.

Narracio.

Anoþer woman was of so euell lyuyng, þat scho dyd neuer 36 good dede yn hir lyue, but only fonde a serge brennyng byfor

an ymage of oure lady yn a chyrch. Then fel hit, when¹ scho was ded, fendys comen and fattyn hur soule to hell. But when þay wern at hell-zeate, þer come two angelys and rebuket þe fendes
 4 þat þay wern soo bold to fache any soule wythouten dome. Then sayde þay hur nedyd no dome, for scho had neuer don good dede yn hyr lyue. Then sayden þe angeles: 'Bryngyþe þe soule byfor our lady'; and soo þay dydden. But when hit was fond þat
 8 scho dyd neuer good dede, scho most nede goo to hell. Then sayde our lady: 'Scho fonde a serge befor me brennyng and wold euer whyll scho had lyued; þen wyll I be as kynd to hur as scho was to me.' Wherfor scho bade an angell take a gret serge
 12 and lyght hyt, and bade hym sette hit so brennyng byfor hur yn hell, and commaunde þat no fende schuld be so hardy forto|| come nygh hit, but let hit brenne þer for euermor. Then sayde 37 b
 þe fendes þat hit schuld be a hoge confort to all þat ben yn
 16 hell; wherfor þay had leuer leue þat soule, þen do such an ese to þe soules þat ben yn payne. Þen bade² oure lady an angyll to ber þe soule azeine to þe body, and soo he dud. And when scho was comen azeine to lyue, þen scho bepoght hyr on þat
 20 hard dome þat scho was toward, and zede, and scherof hyr; and was aftyr a good woman, and seruet our lady denotly all hur lyue-dayes aftyr, and had þe blysse of Heuen. To þe wheche blis God bryng you and me to yf hyt be hys wyll. Amen.

15.

24 DE DOMINICA IN SEPTUAGESIMA BREUIS SERMO.

Good men and woymen, ze schull all know well þat þys day is called Sunday yn þe Septagesin. Then for enchesen þat holy chyrche ys modyr to all cristen pepull, scho taketh hede to hyr
 28 chyldern as a good modyr onyth forto do, and seyth hom all sore seke yn þe sekene of synne, and mony of hom wonded to depe wyth þe swerd of synne. Þe wheche sekeneße þay haue caght all þys zere before, but namely þes Cristynmasse-dayes þat
 32 wern ordeynet in holy chyrche for gret solempnyte. For yche man schuld þat tyme make more solempnyte, and more bysyly, and more mekely, and more denotly serue God þen any oper

¹ when C. when þat, the when being inserted above the line, G. not in d. D.

² þen bade þen bade G.

tyme of þe 3ere; for cause þat God schewed all mankynd thelke dayes hegh swetnes of his lone, þat he wold lowen hymself so, forto be born yn þe same flesche and blod as on of vs, and was layde yn a cracche more porly þen any of vs, and aftyr was 4 folowed yn watyr as won of vs, and come to a weddyng, hymself and his modyr wyth his dyseypuls, forto halow weddyng and forto clause hit of synne all forto make vs holy, and breþern to hym, and ayres of þe blysse of Heuen. 8

For þes causes, men and woymen yn old tyme wern full glad yn soule this tyme, and maden gret solempnite, making ||
 38 a homselfe clene yn body and yn soule of all fulþe and vnclennes of synne, and dyddyn grownd hom yn sadde loue to God and 12 to hor euen-cristen, doying gret almes, yche mon aftyr hys hauyng, to hom þat haden nede. But now more harme ys þat solempnite and holynes ys turned ynto fulþe of synne and sekene of soule, ynto pryde by dyuerse gyses of cloþyng, into 16 couetyse wylynyng worschyp on byfor anoþer vnskyfully; into envy, for on ys arayde bettyr þen anoþer; in gloteny by surfet of dyuerse metys and drynkes; into lechery þat seweth alway gloteny; into sloupe of Goddys seruyce liyng yn þe morow-tyde 20 long yn bedde for owtrage wakyng ouer nyght; in rawtyng, in reuelyng, and playes of vanyte, in iapys makyng of rybawdy and harlottry, so þat he ys most worthi¹ þat most rybawdy can make and spende. Þus þe holy dayes of þat fest þat wer ordeynt 24 yn hegh worschyp to God and to hys sayntys, now ben turned ynto hegh offence of God and ynto gret hyndryng and loos of manys sowle. Wherfor holy chyrche seyng² hir chyldryn far þus, as a modyr full of compassyon for þe gret myslykyng þat 28 scho haþe yn hyr hert for hom, þys day, scho layth downe *Alleluia* and oþer songys of melody, and takeþe forþe tractus, þat ben songys of mowrnyng, and sykyng, and longyng.

And also for þe holy sacrament of³ weddyng ys moche defoulet 32 by suche vanytes, scho layth hom downe þes dayes þat ben comyng, and yn þe Aduent, and also for new weddet 3euen hom to lykyng and lust of hor body, and þenke all on þe lyfe, and nocht on þe deth. But, as a holy clerke sayth, hit ys moche 36

¹ worthi *d.* wrote *G.* not in *D.* ² seyng *d.* sezed hyr *G.* not in *D.*

³ of *C.* om *G.* *d.* not in *D.*

more spedfull to manys soule forto goo to þe house þeras a cors
 ys, þat all wepen þen to þe hous þat all reuelyþe and laghyth; for
 such worldys murthe makyth a man to forȝete his God and
 4 hymselfe alsoo. But þeras ys þe syght of corres and || wepyng, þat 38 b
 makyth a man to thenke on his deth, þat ys þe chefe helpe to
 put away synne and þe worldys vanyte. For so taght Salamon
 his sonne and bade hym haue hys last ende yn mynde, and
 8 þen he schuld neuer synne dedly. Then holy chyrche, haung
 gret compassyon of hure chyldryn, ordeyned þre maner of saluys
 to hele hur chyldryn wyth; that ben: to thynke on deþe yn-
 wardly, forto labyr bysily, and forto chastyce þe body resnably.

12 To þe fyrst, forto thenke on deth ynwardly, holy chyrche
 ȝeuyth an ensampull þus yn þe offyce of þe masse. Þer he saythe
 þus: 'Circumdederunt me gemitus mortis.' That ys in Eng-
 lisch: 'The sykyngys of deth hauen vmbeclypped me.' Þus sayth
 16 he techyng his good chyldryn, forto haue yn mynde how hard
 he ys vmbstad wyth deth on yche syde yn so moch, þat he may
 not away-scape; but euer deþe sewyth hym wyth his bow
 drawn and an arow þeryn redy to choton at hym, he wot
 20 neuer wher ne what tyme. Þys ys a pryneypall salue to ych man
 þat takeþe hit to hert, to put away all maner worldes vanyte,
 and vayn murthe, and reuell. But forto vndyrstond þys þe
 bettyr, I schew þys by ensampull.

24

Narracio.

I rede of a kyng þat was a man euer hevy of chere, and wold
 neuer lagh ne make glad chere; but euer was yn mornyng and
 heuynesse. Then, for his meyne and all oper men wern greuet
 28 þerwyth, þay ȝodyn to þe kyngys broþer prayng hym forto speke
 to þe kyng þat he wer of gladdyr chere, yn comfort of all his
 meyne and all othyr. Then went hys brothyr to þe kyng and
 sayde þat he greuet all þat werne aboute hym, wyth his heuy
 32 chere, and counselyt hym forto leue þat heuy cowntenance and
 taken lyghtyr chere to hym, yn tyme comyng. Then was þe kyng
 wyse, and þoght forto chast hys b[r]othyr by a wyle, and wroþly ||
 bade hym go hom and medyll hym of þat he had to do of, and 39 a
 36 noght of hym. Then was hit þe maner of þat contre þat when
 any man schuld be don to deth, ther schuld come trompers and

trompe befor þe zeate. Þen sende þe kyng trompers byddyng trompe befor his brothyr zeate, and men wyth, forto haue rest hym and bryng hym to hym. But, þis mene whyle, þe kyng called to hym vii men þat he tryst, and bade hom, when hys 4 brothyr come, forto drawe hor swerdys and stond aboute hym, wyth all þe poyntys about hys hert. Soo, when þys brothyr was comen, anon þes vii men dydden as þe kyng bade. Then þe kyng commawndyt all men forto dawnce and to make al þe reuell þat 8 þay couthe, on yche syde; and so þay dydden. Then sayde þe kyng to hys brothyr: 'Brothyr, why art þou of so heuy a schere? Heue vp þyn hert, and make mery. Lo, al þys myrþe ys made yn confort of þe!' Then vnswared he and sayde: 12 'How schuld I be of any chere, and se here vii swerdys set to my hert, and wot neuer wheche of hom schall furst be my dethe?' Then sayde þe kyng: 'Put vp your swerdys!' and spake to his broþyr þus: 'Hit faryth by me wher þat euer y be, þe vii dedly 16 synnys beu euer redy, forto rowe me to þe hert; and þys makyth me þat I make no gladdyr chere, but euer am aferde of my sowle deþe.' Then sayde his broþer: 'Syr, y crye you mercy! I knew þys neuer or now; and now schall I be wysyr whyle þat I lyue.' 20 Wherfor y say bo[1]dely: he þat wyll take þys to hert, he schall haue bettyr lust forto lowren þen to lagh, forto syke þen forto syng, to reme þen rymov, to drowpe þen to daunce; so þat he schall fynde mynde of deþe þe pryncipall helpe for all maner synne. 24

That othyr salue ys forto labour bysyly. To þis labour Seynt 30 b Paule, yn hys pystyll¹ of þys day, techeþe and saythe þus: 'Sic currite, ut comprehendatys.' 'Rennyth soo þat ze may gripe þe gome.' By þys gomen and rennyng ze schull vndyrstond bysy 28 labour. For he þat rennyþe for þe gamen, he enforstuþe hym yn all his myght to ren swyftly. So most yche good seruand enforse hym forto labore yn þe degre þat God hath sette hym yn. Men of holy chyrche schuld labour bysily prayng and studyng 32 forto teche Godys pepull; lordys and ofþer rented men schuld labour bysyly¹, to kepe holy chyrch yn pees and rest, and all othyr comyn pepull; the comyns schuld labour bysyly, forto gete lyffode to homselfe and to all opir. Then, for no man ne no woman schuld 36 excuse hym of þys labour, God yn þe gospell of þys day zeueþe an

¹ labour bysyly *L.* be bysyly *G.* bysy haui *C.* not in *d. D.*

ensampull, sayyng þus: 'A husband-man ȝede yn þe morow at pryme, and eftsones at vndyr, and este at mydday, and eftsonys at none of þe day, and at euensong, and hyryd men to his vyne-
 4 ȝorde for labour.' Soo by all þe tydes of þe day, all þe ages and degres ben vndyrstonden, and ben hyred by Good, forto labour whyll þay ben yn þis world. For, as Iop saythe, a *mon* ys borne to labour; and Seynt Barnard seyth: 'He þat wyll not labour
 8 her wyth men, he schall labour yn hell wyth fendes.' For þat ys þe testament þat Adam laft to all his ospryng: labour and sorow.

To þys labour holy c[h]yrche ȝeueþ ensampull, þeras he, þys day, rehersyth how God made Adam and Eue, forto laboure and to
 12 kepe paradyse, and bade hom ete of all þe treun yn paradyse, excepte won tre þat he kepte a chefe to hymselfe. So, as oft as þay sen þat tre, þay schuld þenke on hym, and know hym as for God; and for þay schuld not be to forȝetfull yn hor wele, he
 16 forbade hom to ete þerof yn payne of deth. Then, for þe fende segh hom þer yn so moche wele and hymselfe yn so moche payne, he had envy to hom, and ȝede to Eue, and asked Eue why þay ||
 ete not of þat tre. Þen sayde scho: 'For God had forbedyn vs 40 a
 20 þat tre, in payne of deth.' Then sayde þe fende: 'He wot full well þat what tyme ȝeten þerof, ȝe schull be as Godys, knowyng boþe good and euell. And yf ȝe wyll præue þat I say sothe, ete of þe tre and say.' Þen ete Eue of þe tre and ȝaf Adam; and
 24 fore Adam loued hyr and wold not wroth hur, he toke an appull. And anon þerwyth ayþer segh oþerys schappe, and wern aschamed of hyt, and token leues of a fyge-tre and hydden hit. Then come God anon, and for þay myght not deyn yn paradyse ne suffyr
 28 payne þer, he drof hom naket out of paradyse ynto þe wreechet world, wepyng and sore sekyng. Þer þay schulden drye woo and sorow, and gete hor mete wyth labour and swot, and dye at þe last. Then prayde Adam sore wepyng to God þat he schuld
 32 not set to hard vengens apon hym, but haue meirey apon hym, and haue reward how he synned by ygnorance, and not by males, and was deceyuet by envy of the fende. Then had God rewpe of hym and for þay wer naket, he cloped hom wyth pylches, and
 36 bade Adam labour and ete his mete wyth swote, and Eue bere hur burþes yn woo and payne; and ȝaf Adam dyuerse ynstrumentys forto labour wyth, and laft hym þer. By þys ensampull

3e schull take hede forto labour bysyly; for yf Adam and Eue had bysyede hom yn labour, þe fende schuld not haue ouercomen hom so sone. For þe fend kepyth no more when he woll tempte a man, but fynd hym ydull. Wherfor 3e schull know well þat hit 4 ys a ryche salue to hele synne: labour bysyly.

The pryde vs forto chastes þy body dyscretly. Herto Saynt Paule techyth¹ vs yn þe pystyll of þys day, þer he sayth þus: 'Castigo corpus meum et in seruitutem redigo.' That ys yn 8
40 b Englyshe: || 'I chast my body and dresse hit ynto seruage of þe soule.' For mannys flesche ys so wyld and lusty to synne, þat hyt wyll no way leue his lust and serue þe soule tyll hit be chastet wyth penance; so þat, by scharpenes of penaunce, þe lyking 12 of synne schall be slayne yn þe flessche þat dothe þe synne.

Thus dyd Adam and Eue yn ensampull to all þat comen of hom. For, fele 3eres byfor hur deth, ayþer of hom stode yn a watyr, nyghtys fer from oþer, vp to þe chyn, for penaunce. 16 Þen when hor flessch was grene as grece for cold, þe fend come to Eue, bryght as an angell, and sayd to hur þat God had send hym from Heuen, and bade hur: 'Go to Adam and say hym how þat God byddyth hym sese of hys penaunce; for he haþe don 20 ynogh for hys gylt, and þou also for þyn.' Then 3ode Eue to Adam and sayde hym soo. But, for Adam wyst well þat þys come of þe fende, and not of Godys sonde, he sayde to hur: 'When God drof vs out of paradyse for oure synne, and had com- 24 passyon of vs, when we wepyd on hym, and mekely prayde on hym for mercy, he set vs here, to do penaunce to our lyues ende. But þen, for suche a gret synne may not be qwaynt but wyth gret penaunce, þe more penaunce we don, þe more ys oure mede befor 28 God. Wherfor go a3eyne ynto þy penance yn Godys name.' Est he come a3eyne to Eue and sayde: 'God haþe take rewarde of your gret penance þat 3e suffren, and hath for3euen your synne; wherfor byd Adam be glad and leue of his penance, lest God be 32 wrope wyth hym þat he take no reward to his sonde.' Then, when Eue had sayde to Adam þus, he vnswared and sayde: 'I wot well þat oure penawnce greueth hym moch mor þen vs, and he² ys aboute as moche as he may, to make vs to leue of, and so forto 36

41 a lese oure mede befor God. But for || God rewardyth a good endyng,

¹ techyth G.

² he C. om. G. not in d. D.

and not þe begynnyng, þerfor lese we not our mede, but do we
 forth oure penance tyll our lyues 3eade.' 3et þe þrid tyme he
 come a3eyne to hur and sayde: 'Goo to Adam and say þat he
 4 began foule, and wel foulyr he woll ende. For 3e gylton¹ furst by
 ynnocens and by defaute of þe fende, and now 3e symeth by good
 deliberacyon and knoweth þat 3e don mys; wherfor your gylt ys
 now wors and dowbull dampnacyon or þat hyt was before.' Then
 8 was Eue aferd, and 3ede to Adam, and sayde hym soo. Þen
 sykut Adam sore and sayde to hur: 'Vnsely woman, God of his
 goodnesse made of on of my rybbys forto helpe me; and now
 þou art hysy by teehyng of þe fende eft forto combyr me. But
 12 þenke on þat; for oure forme synne stanke soo yn Godys nase,
 þat all our ospryng schall be efecte and euve[ne]mode þerof ynto
 þe worldys ende. Wherfor þogh we myght do as moch penance as
 all our espryng, hit wer to lytyll forto qwyt vs to our God. But
 16 for God for hys he3 grace aloweþe a good wyll² þeras myght fay-
 leth, þerfor do we oure penance wyth a good wyll, þogh hit be
 lytyll whyll we ben here; and þen I hope þat God woll 3eue vs þe
 oyle of mercy when tyme of mercy comyth.' Then 3ede Eue a3eyne
 20 and dud hyr penaunce mekely tyll hyr lyues ende. And when
 þay haden lyued ix hundyr wynty and þrytty, and haden þritty
 somes and þritty doghtyrs, þay deydyn, and wer buriet yfere.

Thus, good men, know þat Adam and Eue wern boþe holy or þay
 24 deydyn, and þoghten on deþe y[n]wardly, and laburt boþe bysely,
 and chastest hor body resnably; and so most all þat comen of
 hom, þat hopen forto come to þe joye of paradyse, and to þe lyfe
 þat euer schall last. In tokenyng of þys, þis Sonday ys called 'Yn
 28 Septuagesin,' þat ys a nowmbyr of sixty dayes and x. Þe wheche
 nowmbyr bygynnyth þys day and endythe þe Settyrday yn þe
 Estyr-weke; so þat holy chyrche ys yn mornyng for hur chyldyr
 from. || þis day ynto Settyrday yn Astyr-euen. Then scho takythe 41 b
 32 comfort to hyr yn party and sengyth on *Alleluia* wyth a tracte,
 for encheson þat scho ys not 3et yn full murth tyll Settyrday
 aftyr þat ys callyd Settyrday in Albis. Þen scho leyþ don
 tractys, and grayles, and syngyþe dowbull *Alleluia*, techyng yehe
 36 good Godis child forto do penance and labour jn longyng, tyll he
 come to Astyr-Settyrday; þat is, tyll his soule passe to rest. But

¹ gylton C. gylty G. not in d. D.

² MS. whyll.

3et þe sowle ys not yn full joy tyll Setyrday in Albys, þat is, tyll þe day of dome when þe body and sowle schull come togedyr, and be ycloped in albys, þat ys yn whit, seuen syþys brightyr þen þe sonne. And þen schull þay syng yfere dowbull *Alleluia* yn þe joye þat euer schall last. To þe whech ioy God bryng you and me, yf hit be his wyll. Amen.

16.

DE DOMINICA IN SEXAGESIMA BREUIS SERMO.

Goode men and woymen, þys day ys called yn holy chirch 8 Sondag yn Sexagesin. Þen 3e schull knowe well þat Sexagesin ys sette for a nowmbur of þre scere. By þe whech nowmbyr 3e schull vnderstond þat holy chyrche techeth yche man and woman, to þenke on how schort¹ a mannis lyfe is now in our dayes ouer þat 12 hit was in olde tyme before¹. For, summe tyme, men lyuedon 1x hundyrt wyntur and more; but, now, he þat lyuyþe þre score 3er or² summewhat more, he ys taken for a long lyuyng man. But þe goodnes of God ys so moche, þat yf we wyll be wyse yn our 16 schort lyue forto plesse God and saue our soules, he woll 3eue vs as moche mede yn Heuen, as he 3af hom þat lyued soo many 3eres. Þen he þat woll haue þat mede of God, he most haue þre þynges wythe hym; þat ys: forto suffyr tribulacyon mekly, forto 20 do almes-dede dyseretly, and forto hate synne namly.

Þen, for a manys dayes byn schort, he most suffyr þe more tribulacyon wyth good wyll, and not wyth gryehyng a3eyne hym.

42 a For hyt comyþe of specyall || grace of God when he sendys any man 24 tribulacyon oþer any dysese; for hyt ys oþer for remedy of his synmys forto haue his penance here, oþer yn hey eneres of his joy befor God. Þen, for Saynt Paule, Godis holy apostoll, woll þat yche man take ensampull by hym forto suffyr tribulacyon wyth 28 good wyll, he rehersyth yn þe pystyll of þys day moche of þe tribulacyon þat he suffyrd and saythe thus: 'I haue be put ynto prison oft-tymes, and suffyrd wondys of gret chaynes and oþer dyuerse yrens; and fyue tymes betyn wyth scorgys of þe lewes, 32 and had yche tyme nene and þrytty strokes on my bare body; 34

¹ a . . . before *H. L.* ys mannis lyfe, for now our dayes byn but schort or, þat þay wer tofor *G. d.* not in *D.* ² or *d.* of *G.* not in *D.*

and þryse beton wyth ȝardys of paynones; and onys beton wyth stons; and þryse ben yn schipwrak on þe see, and was yn þe ground of þe see on nyght and on day; and ofte-tyme in pareyle of
 4 flodys, and yn pareyl of þeves, and yn pareyle of fals breþern þat schewedon hom to me louyng and trewe, and werne false and entyset oþer to do me doses.' He rehersyth all þe woo þat he suffyrd yn dyuerse trauayls, yn myscheves, yn colde, yn naked-
 8 schip, yn þurst, yn hongur, yn long wakyng, yn fastyng, and yn mony oþer myscheves þat he suffurd, þat wern to long to tell. And all he suffyrd wyth good wyll, and euer þonkel God of *hys* swete sonde; for wele he wyst þat all þe doses þat God send to
 12 hym, was for syn þat he dyd befor, and for encrease of his meryt aftyr. Wherfor yche man þat will plese God—what maner doses comeþe to hym, be hit sekenes, be hit lose of goodys þat ben worldly, oþer deth of any frende—take hyt as esely as ȝe may; for
 16 in tyme aftyr when he is maystyr of hymselfe, þen þonke he God and pray hym mekely of mercy of his ynpaciens. God knoweþe your fragelte, and þerfor he forȝeueþ sone all þo þat askyth hym mercy wyth a meke hert. || Þus most a man suffyr tribulacyon mekely. 42 b

20 He most also do almys-dede dyscretly, þe wheche byn fyguret by þes Syxagesin þat byn syxty dayes. For syxty ys syx tymys ten, so þat by þe syx ȝe schull vnderstond þe syx werkes of charyte þat comen out of þe ten commawndementys of God. Þe
 24 whech werkes byn: forto ȝyue mete to þe hongry¹; forto ȝeue drynke to þe þursty; to cloþe hom þat byn acold for defaute of cloþes; forto ȝeue hom herber þat hauen non; forto help hom þat byn seke of þat hom nedyth; forto viset þresoners, and socour hom
 28 wyth mete, and drynke, and oþer þat hom nedyth; and othyr werke holy chyrch layth to; þat ys: forto bury þe pore þat haþe no helpe as Toby dude. Þys ben þe werkes of charite and of mercy þe whech ych man and woman most nedely do, þat wyll
 32 haue mercy of God yn þe dredfull day of dome. Wherfor þis Sexagesin bygynnyth þys day and endyth þe Wonnysday yn Astyr-weke; þe wheche holy chyrche synguþe: 'Venite benedicti Patrys mei etc.' that ys in Englysche: 'Com ȝe, my fadyrys blessed
 36 chyldyrne, and takyth þe kyndome of Heuen þat ys ordeynt to you.' Thes same wordys God schall say to you at þe day of dome

¹ hongry d. hongur G. not in D.

and to all þat han don þe werkes of mercy dyscretly. Wherfor all þat han wherof¹, þay moten do hom yn dede; and þay þat haue not wherof, þay moten haue good wyllle forto do, yf þay hadyn wherof; so þat hor good wyll schall fulfyll þat hor non-⁴ power may not. Then, for þes werkes moten be don dyscretly, lest² a man lese all yfere, God techythe by ensampull yn þe gospell of þys day how þay schull be don and seythe þus: 'A mon ȝode out, forto sowe his sede; and when he sew, som sede fell by þe 8 way, and fowles of þe ayre etyn hit; and som fell on a stone, and hit dryet vp for defaute of humore; and somme fell among þornes, and hoo in þe grownde choket hit; and som fell yn good erthe, and hyt breȝt furthe frute an hundyrthfold.' This way sayþe¹² Cryst: 'I am þe way to Heuen.' Wherfor his sede fallyth bysyde
43 a þe way, þat || ȝeueþe hys almes not only for Crystys loue, but for pompe of þe world, and vayn glory, and forto be holden a holy man; and so lesyþe al yfere. 16

Narracio.

I rede þat þer was a wondyr rych man, som tyme, yn Eirlond, and dyd so mony almys-dedys yn hys lyue, þat all men wendon þat he had ben a gret seynt before God. But when he was ded,²⁰ he apered to won þat loued hym wele yn his lyue, as blak as pyche wyth an horrybull steneche, and sayde to hym: 'ȝe wenyu I am a saynt; but now I am such as þou may se.' Then sayde þat oþer: 'Wher byn all þyn almys-dedys bycomen?' Þen sayde²⁴ he: 'Þe wynd of vayn glorie hathe blowen hom away.' Thus he þat doþe almys-dedys for vayne glorie, he lesyþ all his mede, and fendys of þe ayre strien hit. His sede fallyth on a stone, þat ȝeuyth his almys to suche as he knoweth well, þat ben groundyd in²⁸ dedly synne and woll not leue hit, or whosoo mantaynyth hom yn hor synne, he lesyþe his mede. His sede also þat fallyth among þornes, þat ȝeuyth hys almes to ryche men þat haue no nede þerto, and also ȝeuyth hit to his seruandys in reward of hor³² hyre, and soo lesyþ hys³ mede. But his sede fallyþe yn good erthe, þat ȝeueþ his almes to good, pore, trew men þat ben Godys ayr, and othyr wher þer he wot, hit ys almes. And þys sede schall ȝeld a hundrethfold fruyt, and be euerlastyng fode yn³⁶

¹ wherof *d.* wher *G.* not in *D.* ² lest *d.* let *G.* not in *D.*

³ hys *C.* hor *G.* not in *d. D.*

Heuen. Þus ze þat don almes dyscretly, schull haue zour¹ fode yn Heuen perpetuall.

He most also hate syn namely², and sle hit yn all þat he may; 4 for he þat hatyth synne, louyth God, and God louyth hym; and so he is made on spyryte wyth God. God hatyth synne so moche, þat he toke vengeans on all þe world, as holy chyrche nowe makyth mynde, and namely for synne of leche[ry] and of vowtrye, 8 and for synne azeyne kynd. Then, for God segh þis wikednes namly of þes synmys regnyng yn þe || world, he sayde þus: 'Me 43 b forthenkyth þat I made man.' Wherfor he sayde to Noye: 'All þe world ys enfect wyth synne so greuesly, þat I woll strye hit 12 wyth a flod. Wherfor make þe a schypppe, as I woll teche þe, of planke-bordes, and make chambors³ þeryn, and take of all elene bestys þre coupull and on by hymself of all oþer vnclene bestys take⁴ on cowpull yn, and mete wyth hom.' Then made Noye þys schypppe 16 as God taght hym, square in þe boþem, of þre hundyr̄t cubytes yn lengthe, and yn brede fyfty cubytys, and þrytty cubites yn heght; so þat þis schippe was yn making a hundyr̄t wyntyre, forto schew how mercyable God ys, and how loþe he ys to do vengeans. 20 And he doþe hit, forto loke yf men wold amend and aske mercy. But for þe pepull wold not amende, but was euer þe lengyr þe worse, al maner of bestys, as God bade byfore, werne jbroght byfore Noye by help of þe angelys, and don yn þe schippe. And 24 when all wern broght yn, God bade Noye and his þre sonnes goo ynto þe schippe by homself; and Noyeys wyfe and hys somes wyues by homselfe; for encheson þat, yn tyme of affliccyon, men schuld absten hom from coupull of woymen. So when þay wern 28 alle in, God closud þe dore aftyr hom wythout-forth; and þen hit rayned so gretly fourty dayes and fourty nyghtys, þat þe watyr bare þe schippe herre þen any hull by fyfty cubytys, and stod so styll an hundyr̄t dayes and fyfty. And so was all þe 32 world drownet, boþe man and best, outtaken hom þat werne in þe schippe. Neuerþeles Ioseph sayth þat in Armeny ys a hull þat ys called Baris, þat was herre þen þe watyr where mony men and woymen were⁶ ysaued, as men haue an oppynyon. Þer was

¹ zour *C.* hor *G.* not in *d. D.* ² namely *d.* name *G.* not in *D.*

³ chambors *C.* chabors *G.* chamberes *d.* not in *D.*

⁴ take *C. H. L.* om. *G. d.* not in *D.*

⁵ where *C.* were *G.*

not in *d. D.*

⁶ were *C.* om. *G.* not in *d. D.*

Noye a twolfmonyþe yn þe schypppe. Þen he put out a raven
 forto bryng woide yf þe watyr wer all sesyd or no. Þen fond þys
 rauen a drowned careyn, and fulled hym þerof, and come not
 44 a aþeyne. Aftyr Noye send || a culuer out þat come aþeyne wyth 4
 a branche of an olyue-tre in hur byll; wherby Noye knew þat þe
 watyr was sesyt and þonkyd God heghly. Then when God bade
 hym go out, he zede out, and toke out þe hed-best of þe elene
 bestys, and brent hym yn offiying to God. Wherfor God was so 8
 wele payde þat he 3af hym and all men aftyr hym leue forto ete
 flesche of elene bestys, and forto drynke wyne þeras befor þe flod
 men etyn no flessche, ne drynkyd no drynke but watyr; for þe
 erthe was so badfull byfor, þat hom nedud non oper fode, but 12
 suche as come of þe erth.

Þus, good men, 3e most vnderstond how gret vengeans God
 toke on þe world for wykednesse of synne, and now, more harme
 ys, þe pepull ar as full of synne as þay wer þat tyme; and þerfor 16
 God will take vengeans, ner þe prayers of holy sayntys and
 specyaly of our lady.

Narracio.

For þis I rede yn þe lyfe of Seynt Domink when he was on 20
 a nyght yn his deuocoyons he segh our Lord Ihesu holdyng þre
 speres yn his hond, redy forto schote to þe world for vengeans.
 Then come our lady anon, and kneled befor hym, and sayde:
 ‘My dere sonne and swet, what wyll 3e do?’ Then sayde he: 24
 ‘Dere *modyr*, þe world ys so full of pride, and of couetyse, and
 of lechery; wherfor, wyth þese þre swerdys, I woll schote at
 hom.’ Then sayde our lady: ‘My swete sonne, haue mercy,
 and 3et abyde a whyle; I haue on trew *seruand*, þe wheelic 28
 schall goo, and *preche*, and turne þe world to þe.’ And so
 scho send forth Saynt Domink, and bade hym go, and *preche*
 Godys worde, and turne þe pepull; and so he dude.

Thus, good men, 3e haue herde how by *prayer* of our lady and 32
 by *prechyng* of þys good man, God spared to do vengeans þat
 tyme. But nowe, more harme ys, þe pepull ys combyrt wyth
 þe same synne, and ys full like to be smytten wyth þe same
 vengeans *oper wyth* wors; for now þe pepull settyþe but lytyll 36
 by God: for þagh þay heren *prechyng* and *techyng*; þay wyll

not amende hom, ny leue hor synne. Wherfor God smytype yn parte now, and woll hereafter well hardyr and sarre. Wherfor 3e schull pray to God to hold vp his hond of vengeans þat hyt 4 fall not yn our dayes; but þat we may come to amendement 44 b and haue þe blysse þat he bozt vs to. To þe wheche blysse God bryng you and me, yf hit be hys wyll. Amen.

17.

DE DOMINICA IN QUINQUAGESIMA SERMO BREUIS.

8 Good men and woymen, þys day is callet yn holy chyrche
 Sondag yn Quinquagesin. Þen schull 3e know þat þys word
 quinquagesin ys an nowmbur of fyfty, þe wheche nowmbur by-
 tokenyth remission and ioie. For yn þe old lawe, ych fyfty
 12 wynter, all men and woymen þat wern sette wyth seruice and
 bondage, þay wern made fre in gret ioie and murth to hom.
 Wherfor þys nowmbur bygynnyth þys day, and endyth yn Estyr-
 day, schewyng þat yche godys-seruand þat ys oppressyd wyth
 16 tribulacyon, and takyth hit mekely yn his hert, he schall be
 made fre yn his resurrecyon: þat ys yn þe day of dome, and be
 made þe ayre of þe kyndome of Heuen. And 3et yn more confort
 of all Godys pepull ¹ yche fyfte 3ere, þe pope of Rome grauntyþe
 20 a full remysson of all synnys to yche man and weman þat
 comyth to Rome þat 3er¹. But for all men may not come
 þedyr and haue þys pardon, þerfor þe Pope of Heuen, Ihesu
 Cryst, of his specyall grace grauntyþe all men and woymen full
 24 pardon of hor synnys yn hor deth-day, so þat þay woll kepe by
 hor lyue þre þyngys þat ben nedefull to hom. Þe wheche ben
 pese: full contricion wyth schryft, full charite wythout feynyng²,
 and stabull fayth wythout flateryng. And, sothly, wythout þes
 28 þre, þer may no man haue pardon at Rome ne elleswher.

Wherfor he³ þat wyll be asoylet of þe Pope of Heuen, and haue
 playne remysson of hys synnys, he most be full contryte, þat ys,
 ynwardly sory for hys synnys and his gyltes; and so schryue
 32 hym elene, and be yn full purpos neuer forto synne more. Who^o
 doþe þus, leue he wele, God for3euyth hym his trespas, and full

¹ yche . . . 3er scratched out in G.

² feynyng d. faylyng G. not in D.

³ he C. 3e G. d. not in D.

perdon þerof. For a man may haue suche a contricion, þat hyt schall quench all þe paynes þat wer ordeynt for hym. ||

45 a Ensampull we haue of Petyr þat forsok Cryst wyth hez othys. But for he was contryte, and byttryly wepte, þerfor God 4 þat ys full of mercy, foraf¹ hym his trespas, and made hym more chere þeraftyr þen he dude byfore.

Anoþer ensampull.

I fynde þat þer was a gret man and was so wykyd of lyuyng², 8 þat all demede hym to helle. Þen happyd hym so, þat he fell seke yn his deþe-bed. And when he felde he schuld be ded, he þoght how wyckedly he had glyued before, and caght such a contricion in his hert, þat he wepte day and nyght, and neuer sesed 12 seuen dayes þat he lyued. And made prestys to be wyth hym, day and nyght; and euer as hys synne come to mynde, wyth hegh repentance, he schrof hym, and euer cryed to God of mercy deuotly, þat iche man haþe rewthe of hym. And so deyde fruth. Then 16 was þer bysyde, in³ an abbay, a monke þat deyde þat same tyme, þat þis man dude, and was bedon by his abbot com aþeyne, and telle hym of hys state. And so he dude, and sayde to his abbot: 'Syr, I am come as þe bade me. 3eue me leue to go my way; 20 for I goo to joye.' Þen sayde þe abbot: 'Was þer any soule þat 3ede to þe joye wythout payne, þat day, þat þou dyddyst dye?' Þen sayde þe monke: 'For soþe on and no moo, and þat was þe soule of þat man,' and told his nome. Þen sayde þe abbot: 24 'Now I se well þat þou art a fend, and not my monke þat art ycomyn, to temp me; for well I wot, 3yf any soule be yn payne, þen ys hys soule.' Then sayde þe monke: 'Ful vnworþy ys any man to knowe þe pryete of Godis dome. Þat man had 23 suche contricyon, and wepte so byttryly, er þat he deyde, for hys synnys, þat þe watyr of his een persued all hys cloþis, and þe brest, and so don into þe erthe. Wherfor goo þedyr to-morrow, and when þou fyndyst hit soþe þat I say, leue þat I am trew 32 and goo to joye.' Then 3ede þe abbot þedyr; and when he fonde all sothe þat þe monk told, þen he knelyd don, and herut God, 45 b and bade all men be glad: for he was þus certefyet, || þat his soule was yn blysse. Þus þe gret contryeyon þat þys man hadde, er 36 he deyde, quenched þe gret payne þat was ordeynt to hym.

¹ MS. foraft.

² of lyuyng of lyuyng G.

³ in inserted above the line G.

Hereby 3e may know opynly how¹ spedfull lyt ys to a man to be contrite of his synmys.

Wherfor forto draw men to *contricion* namly þes fyfty dayes, 4 þe fyft psalme of þe sauter, that ys: 'Miserere mei, Deus!' ys more rehersyd þes dayes þen any oþer tyme of þe 3ere. Þe wheche ys þus to say yn Englysche: 'God, aftyr þy gret *mercy* haue *mercy* on me; and aftyr þy multytude of þy *mercyus*, do 8 away my wickednesse!' and soo forth. Thus when a man ys sory for hys synmys and sayth þes wordys wyth full hert, God heryth his prayer and for3eueth² hym hys trespas, so þat he be yn full wyll to amende hym yn tyme comyng, and also full of 12 charyte wythout faynyng.

For, what maner *vertu* þat a man haue, but yf he be yn charyte, hit stondys hym *in* no vayle; for þogh he wepe and crye to God: whyll he ys wythout charyte to any of hys euen- 16 cristen, God heryth hym not. Herto acordyth Seynt Paule yn þe pystyll of þys day and sayth þus: 'Thagh I were as eloquent yn speche as any man or any angell; þagh I had *prophecyus* and knew þe *prinetyes* of God; or þagh I had so full fayth, þat I 20 myght remewe hylles; or þagh I dalt all my goodys to pore men for Godys sake; or þagh I put my body to brenne for Godys loue: 3if I haue no *charite*, all *prophetyth* me noght.' Wherfor, þagh a man wenyth he loueþe his God and loue not hys euen- 24 cristen, he ys dysceyuet; for he loueþe his God, þat loueþe all þat God loueþe. Thus most a man haue full *charite* þat woll be sauēt befor God. For he þat deyth yn *charite*, schall be sauēt; and he þat deyth yn dedly synne, schall be dampnet: wherfor of 28 all *vertues* *charite* is most necessary.

3et 3e³ most haue stabull fayth wythout flateryng, so þat 3e leue saddely as holy chyrche leuyth, þat is, yn þe Fadyr, and yn þe Sonne, and yn þe Holy Gost. Þe Fadyr full God, and þe 32 Sonne full God, and þe Holy Gost full God; and 3et þes þre but on God⁴ þat made all þyng || of noght. Thus fayth was furst 46 a schewed to þe holy patryark Abraham, as holy chyrche þys day maketh mynde, and sayth þat Abraham was yn þe vale of 36 Mambre, and segh þre fayre men comyng toward hym. And

¹ how *d.* om *G.* not in *D.* ² for3eueth *d.* for3euēn *G.* not in *D.*

³ 3e corrected from *am* in *G.*

⁴ God *C.* gon *G.* not in *d.* *D.*

þen he 3ede a3eyne hom and, þagh he see þre, he worschepyd but on, 3euyng all men ensampull forto se yu hor spyryte þe Fadyr, and þe Sonne, and þe Holy Gost; þre persons, and on godhed; and worschip hom as on God. 4

And alsoo 3e schull leue yu þe ynearnacyon of oure Lord Ihesu Crist þat oure lady conceyuet of þe Holy Gost wythout wem of hyr body, and was borne of hur yu flessch and blode as on of vs, and he was¹ veray God and man þat aftyr was ded 8 on þe crosse, and buryet, and aros from depe to lyue þe þryd day, and stegh ynto Heuen on þe Holy Þursday, and schall come a3eyne, forto deme þe quycke and þe ded.

This was figurt by Isaake, þat was þe sonne of Abraham, þe 12 weche Abraham gete by his wyfe Sare þurgh byhest of God when þay wer bope past age forto gete chyldyr; of þe wech somme God behet Abraham, þat he schuld haue fruyt as mony as wer sterres of Heuen. Þen when þys chyld was borne, he was 16 called Isaake. But when he was xxv 3ere old, God asayde Abraham yu þys wyse: he bade hym take hys sonne Isaak þat he loued wele, and go to suche an hull þat he wold schew hym, and þer offyr vp hym yu sacryfyce², þat was, sle hym and brenne 20 hym, as þe maner was þat tyme. Þen Abraham, þogh he loued his sonne moche and had behest of God to haue gret vssu by hym, neuerþelese he toke hym anon wythout grucehyng, and 3ede to þat hulle, and made Isaak to ber wod to bren hymself 24 wyth. And when þay come to þe hullys cop, Abraham made an auter of þe brondys, and set hom on fure; and þen toke his sonne Isaake, and wold han slayne hym, and offred hym vp soo to God. Then anon spake an angyll to hym, and bade hym leue 28 of, and take þe wedyr þat ys byhynde hym, tyed by þe hornys
46 b to brerys, || 'and offor hyt yustede of þy sonne'; and so he dyd.

Then by Abraham 3e schull vnderstonde þe Fadyr of Heuen, and by Isaac his sonne Ihesu Crist. Þe wech he sparyd not 32 for no loue þat he had to hym; but suffered þe Iewes to lay þe wode apon hym, þat was þe crosse apon hys schuldres, and ladden hym to þe mount of Caluary, and þer dydyn hym on þe autre of wode, þat was þe crosse, þat was made of foure treus: 36

¹ was om. *G. C.* not in *d. D.* ² sacryfyce *C.* sacryce *G.* not in *d. D.*

cydyr, cypur, olyue, and palme; and þer dyed for all mankynd. Thus may Crist well be called Isaac þat ys to vnderstond laghtur for mony a soule. He broght out of helle laghyng¹ þat
 4 3ode þedyr, full sor wepyng. Þen as þus was fygur of Crystys
 passyon longe or he wer borne, ryght so Crist hymselfe þys
 day yu þe gospell tolde² to his dyscypuls how he schuld be
 scornyd, and betyn wyth scorgys, and don to deth on þe crosse,
 8 and ryse þe þryd day a3eyne to lyue.

And, for þay schuld haue full leue hereto, anon befor hom he made a blynd man to see þat cryed to hym and sayde: 'Ihesu, Daudid sonne, haue mercy on me!' Þen sayde Crist to hym:
 12 'What wolt þou þat I do to þe?' And he sayde: 'Lorde, þat I may see!' Þen sayde Ihesus: 'Þy faythe haþe heled þe, behold forth!' and anon he sygh gracyously and heryed God hertfully. Þys most yche man þat wyll haue pardon of God: he most haue
 16 full contrycyon wyth schryft, and hole charite wythout faynyng, and stydfast beleue wythout flateryng³.

Narracio.

I rede þat þer was a byschop of Lyncolne þat hatte Robert
 20 Grosched, and was holden on of þe grettyst clerkys yn þe world in hys tyme. And when he laye in hys dethe-bedde, þer come to hym a gret multytude of fendys, and spyted wyth hym so of þe faythe, þat þay hadden negh turned hym, and put hym ynto
 24 dyspayre. But þen was oure lady redy⁴, þat ys ay redy in nede, and sayde to hym: 'My seruand, || say þou beleuyst as holy chyrch 47 a
 doþe.' And he cried and sayde: 'Y beleue as holy chyrch beleuyth.' And þerwyth þe fendes vanechid away anon; and he
 28 3af vp his spyryte.

Now schul 3e all pray to God þat he 3eue you all stydfastnes yn þe beleue of holy chyrch, þat þe fende haue no power of you yn your deth-tyme and graunt þat blysse to you that he boght
 32 you to. Amen.

¹ laghyng] laghyn *G.* lawhyng *C.* not in *d. D.*

² tolde *C.* om. *G.* not in *d. D.* ³ flateryng *d.* flynggyng *G.* not in *D.*

⁴ redy *C.* om. *G. d.* not in *D.*

18.

DE FESTO SANCTI MATHIE, APOSTOLI¹, ET EIUS
SOLEMPNITATE.

Good men and woymen, suche a day 3e schull haue Seynt Mathis day, Godys holy apostull. Þe which haþe non euen set 4 yn certeyne forto fast, but at monnys deuocyon, as Ion Belet sayes, þat ys a doctor of holy chyreh; for cause þat he was not chosen of Crist hymselfe, whyll he went here yn erþe.

Then schull 3e know well, good men, þat Cryst whyll he was 8 here yn erthe, he ches hym twelf apostull, forto sewe hym, to se, and to here all þat he² dude and preched; for þay schuld bere wyttenes to þe pepull aftyr hys assencyon of all þyng þat he dyde. For þe Iewes werne so hard aþeyne hym yn all þyng, þat 12 þay wold not beleue noþyng þat he dyd; but þat most be preuet by wytnes. Then was Iudas Skaryot on of þos twelfe þat Crist had chosen to hym. Þat Iudas had befor slayne his owne fadyr, and bylayn hys owne modyr; and so com to Crist, to be 16 won of hys dyscypuls. Þen Crist made hym on of hys dyscypull. But, for he was wont before to stele, and cowþe not leue his old wone, he wex wery of Cristys holy lyuyng; and for heye couetyse of money, he sold his Lord Ihesu Crist to þe Iewes for thyrtyty 20 penyes. And so, when he segh þat Crist was demed to þe deth by hys sale, anon he fell yn dyspayre, and 3ede anon, and hongyd hymselfe wyth þe grenne of a rope. So, by ryght dome, þat þrote þat spake þe wordes of traytery aþeynys his Lord, þat þrote was 24 ystrangled wyth þe grynne of a rope; for he wold haue sayde
47 b mony foule wordys by his Lord aftyr his deþe, || þat dyd so foule by hym yn his lyue. And for þe fend myght not draw his soule out by þe moþe þat had kyssed þe mouþe of Godys sonne so late 28 befor, þerfor he barst hys wombe, and outsched hys guttys, and drew out his soule þat way, and bar hyt to hell. But 3et, for bycause þat God ys so good yn hymself, and woll þat yche man haue his good dedes rewardud, and þat yche synne be 32 yponysched,

¹ *MS.* apostolo, inserted on the margin.² he *D.* om. *G.* not in *d.*

Narracio.

We reden þat Saynt Brandan, as he schyppyd in þe see, he sawe þys Iudas syttyng on a stone yn þe see, and a clope hongyng
 4 befor hym þat was putte yn þe watyr, and bete hym yn þe face
 3orne and thykke. Þen Brendan went hyt had ben some holy
 man, þat had suffred þer for penaunce, and asked hym yn þe
 name of God what he was. Then vnswared he and sayde:
 8 'I am Iudas, Godis traytour, þat haue þis place of Godys curtesy,
 for refreschyng of þe gret hete þat I suffred wythyn; and for no
 gret merete þat euer I deseruet, me thynkyth I am yn paradysc,
 whyll I am here.' Then sayde Brandan: 'Why hast þou þat
 12 stone vndyr þe, and why betyth þat clope þe yn þi face?' Then
 sayde he þat he layde þe stone yn a hegh-way þeras þe comyn
 pepull schuld trede þeron, and be esyd þerby; and þe clope he
 16 3aue to a mesyll. 'But for þe clope was anoþer mannys, and nocht
 16 myn; þerfor hit doþe but halfe þe refreschyng as hit schuld,
 had hit byn myn owne.' Then sayde Brandan: 'How long has
 þou þys ees?' Þen sayde he: 'Yehe Sonenday from euensong
 to euensong, and from mydwyntyng to þe xii day, and yn þe
 20 Passyon-day of oure lady, and in Candyllmasse-day.' Then
 Brendan þonkyd God þat ys soo mercyabull yn all þyng, and
 bade hys felawes rowe fast, þat þay wer goon; for þay schuld
 here tyþyngys sone. And þerwyth come out of an hull þat was
 24 bysyde, mony fyndes and casten blomes of brennyng yerne ynto
 þe see. Aftyr þat þe see brent in ych syde of hom; but God
 kept hom so¹, þat þay haden non harme.

Þen for bycause þat þis Iudas was won of þe xii¹ apostoles, 48 a
 28 and þe nowmbyr of hom most nede be fulfilled aftyr þat Crist
 was styed ynto Heuen, þe elcunon apostyll wyth oþyr mony of
 Crystys dyscypuls weren togedyr yn a plase. Þen sayde Petyr to
 all: 'Good men and bretherne, hit ys knowen to you how þat
 32 Iudas was² on of vs twelwe apostols, and fore bycause þat þyke
 nombyr may not be vnfulle, hit ys nedfull to chese on of þes men,
 þat haue ben wyth our Lord Ihesu from þe tyme þat he was
 folowed ynto þe tyme þat he stegh ynto Heuen, forto be wyttenes
 36 of his vprist wyth vs. Then þay setten out two men, Iosep

¹ hom so *D.* - so hom *G.* not in *d.*

² was *D.* om. *G.* not in *d.*

Barsabas and Mathy, and layden loot apon hom, prayng God to chese, whedyr he wold haue of hom two; and soo þe lote fell¹ apon Mathy, and was nombirt wyth þe oper aleuen apostolis.

Then went Mathy anon ynto Iure, and preched Godis worde; ⁴ and for he had gret grace forto do myrales, he turned moche pepull to þe fayþe. Then was þe fende sory, and aperyd to þe byschop of þe Iewes lawe in lykenes of a zong chyld wyth long herus, and hory, and vnsemely², and bade hom take Mathy, and do ⁸ hym to þe deþe; othyr elles he wold turne all þe pepull to Cristys faythe, 'and þen schull 3e be sette at noght, and be wreches, and begers euermor aftyr.' Then þys byschopys werne wood wroth, and senden men to take Mathy; and so þay dydyn, ¹² and bonden his hondys byhynd hym, and casten a rope about his necke, and laddon hym ynto pryson, and bonden hym wyth chaynes fast. But þat nyght aftyr our Lord Ihesu Crist come to hym wyth moche lyght, and lowsed his hondys. And when he ¹⁶ had wele confortyd hym, he openyd þe pryson-dyrre, and bade hym go, and preche þe faythe, and spare for no man; and soo he dyd. Then, as he preched, þer wer som þat a3eynestoden hym, and letted³ oper þat wold haue turned to þe faythe. Then sayde ²⁰ Mathy: 'Y tell you befor þat 3e schull falle done qwycke ynto hell'; and þerwythe anon, yn syght of all þe pepull, þe erth openyd, and sowoluyd hom yn body and soule, and neuer was ²⁴ more seyn of hom. || Þen was þe pepull sore aferde of þat syght, and turned to þe fayþe, a gret nowmbyr of hom. Then, when þe byschopys herden hereof, þay maden to take Mathy eftsones, and set hom to throw stonys at hym; and so þay⁴ dyddyn. And when he was negh þe deþe, he bade cristen men bury þe stones ²⁸ þat he was slayne wyth, wyth hym yn his graue, yn wytues of his martyrdom; and he knelyd don, and hef vp his hondys to God, and 3af vp þe gost.

Narracio.

32

Rondylf Hylton, monke of Chestyr, tellyþe yn hys cronyclys anopyr myracull and seyth: When Saynt Wolstan vyset hys byschopryche, men broghten a mon befor hym þat dyd hys neightbur moch doses, and woll neuer be yn pes, prayng þat holy ³⁶

¹ fell *inserted above the line G.* ² vnsemely *D.* vnsewly *G.* not in *d.*

³ letted *D.* lettyþ *G.* not in *d.*

⁴ þay *D.* om. *G.* not in *d.*

byschop þat he wold chast hym. But when þys byschop had
 preched hym al þat he couþe, and fonde hym euer þe lengur þe
 wors, þen he prayde to Seynt Mathy to schewe his myracull to
 4 hym¹ and yeve him that he was¹ worþy. Then anon, yns yght of
 all men, þer come of þe erthe two fendes wyth two brennyng
 howkes, and pullet þys man quyk don ynto hell; wherby þe
 pepull was well comfortet, and euer aftyr lyued yn pes and rest.
 8 And so y pray to God þat we may. Amen.

19.

DE DOMINICA IN QUADRAGESIMA SERMO BREVIS.

Good men and woymen, þys day ys called in holy chyrch
 Sunday yn *Quadragesin*. Þen ys quadragesin a nowmbar of
 12 fourty; for fro þis day to Astyr ben forty dayes þat byth þe teþe-
 dayes of þe 3ere. And for ych man dothe forfet more oþer las,
 þerfor, forto make satysfaceyou for þat gylt, yche man ys holden
 by þe lawe of holy chyrch to fast þes fourty dayes, outtaken hom
 16 þat þe lawe dyspensyth wyth for nede. That ben chyldyr wythyn
 XXI 3ere, woymen wyth chyld, old men passed age and myghtles
 to fast, pylgrymys, and seke, and pore, and þes þat labryn sore
 fore hor lyuelod: þus þe lawe dyspensyth wyth apon hore ||
 20 concyens. Þen for bycause þat Sunday ys no day of fastyng, 49 a
 þerfor 3e schull begyn your fast at Aske-Wanysday, and þat day²
 com to holy chyrche, and take askes at þe prestys hond, and ber
 forth in your hert þat he sayth to you, when he layth askes on
 24 your hedys. Þen he saythe þus: 'Man, thynke þat þou art but³
 eskys, and to eskys þou schalt a3eyne turne.' Þen byn þer þre
 dyuerse skylles why 3e schull fast þes fourty dayes.

On ys, bycause as þe gospell⁴ of þys day tellype, how þat þe
 28 Holy Gost lad our Lord ynto desert⁵ þat was bytwyx Ierusalem
 and Ieryco, forto be temptyd of þe fende. And was þer fourty
 dayes and so mony nyghtys fastyng for our loue, schouyng to vs
 and all cristen men and pepull þe uertu and þe mede þat comyth
 32 of fastyng; þe wheche uertu and mede ben expressed yn þe

¹ and . . . was *D.* þat he *G.* not in *d.* ² day *C.* om. *G.* ye *d.* *D.*

³ but *d.* *D.* but but *G.*

⁴ gospell *d.* *D.* om. *G.*

⁵ desert *d.* *D.* desēt *G.*

preface yn þe masse þat ys sayde in holy chyrche þes fourty dayes. Ther ys sayde þus: 'þe bodely fast þrostys don vysis, and lyfþe manys hert to God, and 3eyth hym vertu and mede; hit 3eyth hym mede in Heuen þat euer schall last, and uertu yn erþe gret.'⁴ Fer, as clerkys tellyþe and techyth, for þe spolde of a fasting man¹ may sle any eddyr bodyly. Then, moche mor, he schall sle þe myght of þe deuyll, þat ys þe old eddyr, þe fende of hell, þat come to Eue yn paradyce in lyckenes of an eddyr, forto tempt hur of gloteny,⁸ of vayne glory, and of couetyce. Ryght so he come to Crist yn lykenes of a man, lest he had ben knowyn, and temptyd hym of þat same synne. Thus, as þe gospell tellyþe, when Crist had fast so long, and was by kynd of manhed anhongred², þe fende come to¹² hym, and schewed hym stonys, and sayde: 'Yf þou be Godys sonne, make þes stonys brede'; þat ryght as Eue, when scho sygh þe appull, was raght forto ete þerof, ryght so he had hope forto haue made Crist, and so by gloteny haue eten of þe brede: for¹⁶ gloteny ys not yn a manys mete, but yn soule appetyte. Þen sayd Crist to hym: 'A man schall not only lyue by bred; but yche word þat goþe out of Godys mowþe.' Þen þe fende toke
49 b Crist, and set hym || on a pynacull on þe tempull, and sayde: 'Yf²⁰ þou be God sonne, bryng þyselfe downe wythout monys helpe, þat I may know þe for Godys sonne.' Then sayde Crist: 'þou schalt not tempte God, þy Lorde.' 3et, þe þryd tyme, he toke hym, and set hym on a hegh hulle, and schewed hym all þe kyndomes of þe²⁴ world by takyng, and all þe ioyses of hom. And when he had all told hym, he sayd þus to hym: 'All þes I woll 3eue þe, so þat þou wolt fall don to þe erþe and worschyp me.' Then he vnswared and sayde: 'Goo on bak, Sathan, hit ys wrytten: þou schalt²⁸ worschyp þy Lord God, and only *serve* hym.' Þen þe fende lafte hym, and angelys comyn, and broghten hym mete.

Then, for þe fende ys most bysy forto make yche man to gylt yn þes þre synnes, most þes fourty dayes, þerfor you nedythe þre³² helpys a3eynys hom; þat ben þese: a3eynys gloteny, abstynens; a3eynys pryde, mekenes; a3eynes couetyse, largenes. Then a3eyne gloteny 3e most fast, þat ys, not ete befor tyme; but abyde tyll ncne of þe daye. And when 3e byn at your mete, ete 3e not³⁶

¹ a fasting man *d. D.* fastyng *G.*

² anhongred *D.* anhongur *G.* an hondred *d.*

frechudly, no more þen anoper tyme, ny sytte for lust no lengyr þen anoper day, and beþe well war þat 3e fast, boþe day and nyght, as Crist dude. Ther byth mony þat fastyn þe day at on mele; 4 but þay wyll sytte moche of þe nyght, and drynke, and soo full hor wombe wyth drynke as well as wyth mete; and þay þat don so, don gloteny. And also 3e most fast from all maner flesch mete and whyt-mete; for as Ierom says: ‘Eggys and chese byn 8 molton flesche, and mylke ys wyth blod.’ And forto shew ensampull of holy chyrch, takyth hede on þe prest þat goþe to masse, þat ys, to Godys bord, how he at hys bygymnyng bowþe his knees to God, and byddyþe all oper do soo; and also, at þe end 12 of hys masse, he bydduþe all men bow herre hedys to God. So do 3e when 3e gon to your Lord: first worschip 3e God wyt a Pater Noster and an Aue oper mo, as your deuocyon ys, and maketh a crosse on your mete, and aftyr mete þonkyth God wyth anoper 16 Pater Noster and an Aue, || þat euer sendyth you mete at your 50 a nede. Þus 3e schull a3eynes gloteny.

And a3eyn vayn glory þat ys yn mannys hert, 3e most fast wythyn-forth gostly. 3e schull put away all euell þoghtes of 20 heghnes, and haue þoghtys of lones. Þenkyþe how a man ys borne febull, and seke, and naked, and pore; and how he goþe yche day a journay toward his deth, woll he, nyll he; and how þat, at þe last, dethe comyþe and castyþe hym downe seke yn hys 24 bed, gronyng and sykyng, and sone castyþe vp hys mete and hys drynke, and turnet hyde and hew: and how his brethe stinkyth, hys lyppys wexyn blew, hys face pale, hys een 3olow, hys mowþe froþys: and so, at þe last, wyth depe 3oskyng 3eldyth vp þe gost. 28 Then lythe þer but a stynkyng stoke of 3erthe, and ys hyed to be putte ynto þe erþe, and laft þer, and sone for3etyn. Hold þys yn your mynd; and I hope þys schall put away pryde.

A3eynes couetyse 3e schull fast wythyn and wythout. Wythyn: 32 for oure bysy þoghtys of wo[r]ldys occupacyon and of hardnes, to hold good a3eynes Godys byddyng. Also wythout: your hondys þat han ben ay redy forto take, now 3e schull make hom redy forto reche þe pore mete, and drynke, and þat þay han nede 36 to; for þe hondys be not worþy to hene vp to God, þat be not wont to reche þe pore mete. And þi[l]ke folke þat han ben bysy erly and late to walke aboute worldely good, now schuld be

bysy, alsoo, to vyset pore and seke, and goo on pylgrymage, and goo to þe chyrch, to here Godys *seruyce*. And 3e þat haþe before fast for chynchnes, now schall spare on hys mouþe, to 3eue suche þat haue nede. Thys fast plesyth God more and helpeth þe soule 4 hegly; for ryght as watyr quenchyth fyre, ryght so almys-dede quenchyth synne. Wherfor þe profyt sayth þus: ‘3eue allmes, and all þyng schall be clene to you, soo þat hyt be 3euen wyth good wyll.’ But, mor harme ys, *per* hyn mony þat han mor lust 8
 50 b to fede hor owne bodyes wyth lusty metys, and drynkes, || and daynteþs, þen forto 3eue a pore man a schyue of bred.

Narracio.

I rede þat *per* was a nobull knyght of hys own hond and a gret 12 lord, but he cherysched his body to moch wyth daynteþ metys and drynkes. And so hyt fell þat he was ded, and buryet yn a tombe of a stone as lordys lyn. Þen had¹ he a sonne þat was a good man, and yn custom to say, yche day, befor mete ‘De 16 profundis’ for hys *fadyr* soule befor hys tombe. Then hit fell, on a day, þat he made a gret fest of lordys and gret men of hys contrey; and when þay wer redy to wasch, þe sonne þoght he had not sayd hys deuocyon, and prayd hom to abyde a while, whyll 20 he 3ode to say ‘De profundis.’ Þen sayde þay þat þay wold goo wyth hym. Þen, whill þay sayde ‘De profundis,’ *per* fell such lust yn hys sonneys hert to se his *fadyr*, þat he þoght he schuld be ded, but he myght se hym. Then made he *men* to vndo þe tombe. 24 Þen sygh he a passyng grete² tode, as blake as peche, wyth een brennyng as fyre, þat had vmbeclypped wyth hyr soure fete hys *fadyrs* prote, and gnof fast *peron*. Þen, when þe sonne segh þys, he sayde: ‘O *fadyr*, moche swete mete and drynke haþe gon downe 28 þat prote; and now þou art strangult wyth a soule helle-best!’ Then bade he hull þe body³ azeine, and 3ede to mete, and when he had seruet all men ryaly, preuely he 3ode forth, and laft wyfe, and chyld, and all his lordschyp, and come to Ierusalem; and *per* 32 lyued among beggers, all his lyue aftyr, yn gret penance, and soo dyed, and had þe blysse of Heuen. To þe wheche blys God bryng vs all, yf hit be hys wyll: Amen.

¹ had *d. D.* had had *G.*² passyng grete *d. D.* passyng *G.*³ body *d. D.* bod *G.*

20.

*DE DOMINICA PRIMA QUADRAGESIME*¹.

Hortamur vos, ne in vacuum gratiam Dei recipiatis.
Corintheos vi¹⁰.

4 Good men and woymen, þes wordes þat I haue sayde yn
Lateyn, byn þus to say yn Englysch: 'We amonechen you, þat
3e take not þe grace of God yn vayn.' Þes ben þe wordes of
Seynt Paule, Cristys holy apostull, || þat ben red yn þe pystyll of 51 a
8 þys day; by þe wheche word þys holy apostull charyth all
good pepull, þat þay take hede what grace God sendyth hom,
and þat þay taken not þat grace yn vayn. God 3euyth grace
to man all tymes; but for a man nedype more hys grace þys
12 tyme þen anoþer, þerfor, of hys hegh mercy, he 3euyth now-dayes
more habundant of Lenton þen any oþer tyme. The whech grace he
partupe yn þre wayes, þat ys to say: in way of gracyous abydyng,
in way of gracyous demyng, and yn way of gracyous amendys
16 makyng. Þes þre wayes God sendyth hys grace to you now.

Wherfor, ryght as Seynt Paule monyschepe hys dyscypuls,
ryght soo I monyssch you þat ben my chyldyr yn God, þat 3e
take not þys grace of God yn vayn. 3e haue a comyn sayng
20 among you, and sayn þat Godys grace ys worth a new fayre.
Þen takyth hede how moche worth Godys grace ys; for þagh
any of you had as moche gold as a fayre ys worth, but he
had Godys grace wyth hyt, hyt schuld turne hym more ynto
24 schenschip þen ynto worschyp. Þus 3e may se by veray reson
þat Godys grace ys more worpy þen any fayre. But 3et 3e schull
know forþer, for, þagh a man had neuer soo moche riches and
prosperyte here þat comyth all of Godys grace, but yf he take
28 þat grace wele and ples his God wythall, hyt schall turne
hym ynto dampnacyon. But for þe pore playnyth on þe ryche,
and sayn þay ben vnkynd to God, and don not as God byddyth
hom doo, and full eldyr seen a mote yn anoþer manys ee þat
32 con not se a beem yn hor one: þerfor 3e schull knowe wele þat
hyt ys a specyall grace of God, when he makyth a man ryche
and som mon pore. He makype hom rych, þat þay wyth hor
ryches schuld socour þe pore yn hor nede, and soo wyth hor good

¹ de dominica prima quadragesime d. D. om. G.

by hom Heuen; and som he makyth pore, þat hor pouerte schall be hor saluacyon. For God knoweþe wele, yf þay wern rych, þay wold forȝete hor God, and soo spyll homselfe. Wherfor ||
 51 b we amonyschen yow, boþe ryche and pore, þat ȝe take not þys 4
 grace of God yn ydull nor yn vayn. But he þat is rych, set not hys hert þerapon; but euer be yn drede, lest he mysþend hit, and þonk God of hys *grace*. And he þat ys pore, gruche he nocht aȝeynes his God, ne deme he not þe rych; but take his 8
 pouerte in pacyence and þonke God of hys *grace*: for, at þe last, he schall haue þat for þe best. But a man, be he ryche or be he pore, yf he haue grace of God, to se how moche he takyth of God, and how lytyll he ȝeuyth agayne, verray reson woll tell 12
 þat he ys more worþy dampnacyon þen saluacyon. But for God ys full of *grace*, and schewyth hys *grace* to all his hondywerk, and for he knowet oure frelte, he haþe compassyon of vs, and ȝeuyth vs hys *grace* in abydyng of amendement. Þat ys: 16
 þaȝ thow trespas sore aȝeyne hym, he woll not smyte anon, but gracyously abydyth; for he haþe moche leuer forto do *grace* then vengeans. And þat ys for two causes, as Saynt Austyne seyth. On ys, yf God had don vengeans, anon the world had ben endyd 20
 mony a day agoo, and so mony had be vnborne þat now ben holy sayntys yn Heuen.

That oper cause ys, forto schewe how full he ys of *grace*, and how fayn he wyll do *grace* and mercy to all þat wyll leue þe 24
 euell and take þe good. Wherfor he sayth þus by his prophet: ‘Nolo mortem peccatoris, sed vt magis conuertatur et viuat.’ ‘I woll not,’ he says, ‘þat a synfull man be ded, but I woll raythyr þat he turne to good lyue.’ Þus ȝe heryth how gracyous 28
 God ys yn abydyng. Wherfor I monyssche you þat ȝe take not þys *grace* yn vayn; but thenkyth well how he hathe spired you from Astyr hydyrto, þeras he myght, by ryght, haue smytyn you wyth hys swerde of vengeans, ych day. For, as Saynt 32
 Anselm sayth, þe lest synne þat a man doth, hyt vnworschypþyth God. Then, yf a man dyd any þyng þat vnworschypþyd his
 52 a worldly kyng, he wer worthy to || take hys deth; moche more ys a man worthy þe deth þat vnworschypþyth hym þat ys Kyng of 36
 Heuen, and Lord and Kyng ouer all kynges. But ryght as he passyth all yn dygnyte, ryght soo he passyth all yn *grace* and

boute. But þogh 3e felen hym gracyous, be neuer þe boldyr to lye yn synne; but hyth you forto clause you þerof. For þagh he abyde long, at þe last, he woll smyte suche þat woll not amende 4 hom; and when he¹ smytyth, he smytyth sore.

Narracio.

I rede þat þer was a knyght þat had no rentys of his owne, but he had geton moche good yn werres. And when he hadde 8 all spend out, he 3ode and weddyd a lady of þat contray þat was rych ynogh; and þogh he was pore, he was a semly man of person. Scho sayd to hym þus: 'I wot wele þat þou art a semly man of body; but for þou art pore, y may not, for schame, take þe, but 12 yf þou haue moche gold oper mony rentys. But for þou has no gold, do as I teche þe, and gete gold. Goo ynto suche a place þer mony rych marchandys comen, and gete þe gold, and þen þou schalt haue me.' Then went he þedyr. And hit hapend 16 þat þer come a ryche marchand þat way; and he anon toke hym, and bar forth hys gold, and slogh hym, and buryet hym, and þen aftyr come to þe lady, and sayde: 'Lo þe som of gold I haue geton of suche a man and buryet hym þer.' Then sayde 20 þe lady: 'Go a3ene to-nyght and loke, yf þou oght here.' Then 3ede he þat nyght and stode by þe ded graue. And at mydnyght þer come a lyght from Heuen downe to þe graue; and þen þe graue opened, and þe cors sate vp, and helde vp his hondys to 24 God, and sayde: 'Lorde þat art ryghtwys juge, þou wreke me apou þis man þat haþe þus falsly slayne me for my trew catayle.' And þerwyth come a voyce from Heuen and sayde: 'Thys day þrytty wynty, þou shalt haue vengeans'; and þen þe cors 28 þonkyd God, and lay downe yn hys graue a3eyne. Þen was þys knyght sore aferd, and went² to þys lady, and told hur all, and || how þe voyce sayde how, þat day þrytty wynty, he schuld haue 52 b vengeance. Then sayde þe lady: '3e,' qwod scho, 'mochē may 32 fall yn þrytty wynty; goo we togedyr and be weddyd!' So þay lyuedyn yfere, xx^{ti} 3ere, yn prosperyte and wele; but euer þis knyght was adred of þys vengeans, and sayde to þe lady: 'Now xx^{ti} 3ere byn pased, and þe x woll hye fast. What is þy best 36 counsell?' Þen sayde scho: 'We woll make þys castell als

¹ he written on the margin.² went inserted above the line.

sykur and as strong as we may; and þat same day, we schull gedyr all oure frendes, and stuffe vs wyth men ynow; and soo we schall scape wele ynogh. And soo þay dyddyn. When þe day come, þay gedyrt a grete some of men ynto þe castell, and 4 set hom to þe mete, and maden all þe myrthe þat þay cowthe. Þen was þer an harper, and harpyd allway at þe mete. But, for þer may no wyked spyryte come þer, ne haue no pouste als fere as þe harpe ys herd, þer come out of þe kychon a bropell 8 bowdet wyth gres, and rubbyd hys stryngys wyth hys bawdy hondys. Then was þys harper wondyr wroth, and wyth hys harpe wold haue smyton thys brothell; but for he flagh fast away, þe harper suet hym out of þe castell; and when he come 12 out, þis brothell vaneschyd away. Then þys harper turned azeine, and sygh þys castell synke ynto þe erpe, all on fyre.

Thus 3e may se, þagh God abyde longe, at þe last he smytyth sore. Wherfor I amonysch you, þat 3e take not hys grace of 16 abydyng yn vayne; but bythynkyth you wele of your mysdedys, and comyth by tyme and clansyth you. For God 3euyth you all an hegh grace of demyng; for þeras he ys, ys¹ treup and ryghtwysnes, and may not deme but wyth ryghtwysnes. And þen 20 schall non scape vndampned; for, as Iop saythe: 'Þogh we wold st[r]yve wyth him², we may not vnsvar of on good dede for 53 a þousand þat he 3euyth vs.' Thus, for he sees þat no || man may scape his dome vndampned, þerfor he, of hys hegh grace, 24 3euyth hys power to a curatour, to deme all þat comen to hym, hauyng ferme and stabull all þat comyth to hym; as þus þer schall no good dede be vnquyte, nor no euell vnponysched. Therfor yf a curatour 3eue þe more penaunce þen þe nedyth³, 28 þat ys more, hit schall be quyte, and stonde þe in gret joye of encrease byfor God; 3yf he 3eue þe euen, þou art quyte; but yf he 3eue þe to lytyll, þen schall hyt be fulfilled yn purgatory. Soo þat a man schall neuer be dampned for no synne þat he 32 ys mekly schryuen of, and takyth hys dome mekely of hys schryftfadyr; for all þyng þat ys not clausd here by schryft and penance, schall be clausd yn purgatory. For when þou comyst to schryfte, þou comyst forto be demed of thy schryft- 36

¹ ys] is *d. D. om. G.*² him *d. D. hyre G.*³ *MS. nedythet.*

fadyr; wherfor God woll neuer¹ deme þe twy for on þyng. Then take hede wheche an hegh grace God ʒeuyth you yn demyng, when he ordeynet a synfull man, as þow art, to be þy domys-
 4 man; for all ys yn hegh helpe to you, to ʒeue boldnes to you to telle out all þat lythe yn your hert, and noþyng forto hyde; for all þat ys not² now helyd yn schryft, schall be, at þe day of dome, knowen to all þe world wyth moche confusyon. And þen schall
 8 he be demed of God þerfor ynto þe fyre of helle. Þerfor þe apostull sayth þus: ‘Horrendum est incidere in manus Dei omnipotentis’; that ys to say: ‘Hit ys horryble and grysly to falle ynto Godys hondys.’ Wherfor I amonysch you þat ʒe take
 12 not þis grace of demyng yn vayn, but schryuyth you clene, and leue noght yn your hert.

Narracio

For þus I rede of a woman þat had done an horrybull synne,
 16 and myght neuer, for schame, schryue hyr þerof. And oft, when ho come to schryf, scho was yn purpos forto haue ben schryuen; but euer þe fend put such a schame yn hur hert, þat scho had neuer grace || to clanse hur þerofe. Then, on a nyght, as scho lay 53 b
 20 yn hur bed, and þoght moch on þat synne, Ihesu Crist come to hur and sayde: ‘My doghtyr, why wol þou not schew me þy hert, and schryue þe of þat synne þat þou lyse yn?’ ‘Lord,’ quod scho, ‘I may not, for schame.’ Þen sayde Crist: ‘Schew
 24 me þy hond’; and toke hur hond, and put hit ynto hys syde, and sayde, and drogh hit all bloody out: ‘Be þou no more aschamed to opyn þy hert to me, þen I am to opon my syde to þe.’ Then was þys woman agry[s]ed of þe blod, and wold haue weschyn hit away;
 28 but scho myght not, be no way, tyll scho had schryuen hur of þat synne. Then, when scho was schryuen, anon þe hond was clene as þat oþyr. Þus God doþe grace yn esy demyng.

He doþe alsoo grace yn amendys³ making. Whyll for a
 32 lytyll penance þat a man doþe here, God forʒeuyth hym þe gret penance yn helle, and so settyth a man at þe large to do hys penance, and not yn destresse; but ʒeuyth hym chose wheþyr he wyll do mekely, wyth good wyll, oþer no. And yf he do mekely
 36 hys penance, he wyll forʒeue hym hys gult, and cheressche hym

¹ neuer *d. D.* euer *G.*² not inserted above the line.³ amendys] amedy *G.* amendus *C.* not in *d. D.*

more þen he dyd byfore, and avaunse hym yn þe court of Heuen. And þogh he wold do no penance, but prudly put hit away, 3et, ynto hys deth-day, he abydyth from 3ere to 3ere, to loke 3yf he wyll amende; and 3yf he wyll not, he wyll make bynde hym 4 hond and fote, and cast hym ynto prison, þat ys, ynto þe paynes of helle. And soo ys wele worthy.

Thus, good men, 3e haue herd how þat God geuyth you grace yn þre wayes: yn gracyous abydyng, yn gracyous demyng, and 8 yn gracyous amendys makyng. For gracyously he abydyth and woll not take vengeans anon, but euer abydyth amendement; and gracyously he woll þat a man be demed wyth mercy and not to þe vtmost here; and gracyously he takyth ¹ a monnys amendys, 12 whyll for penaunce of a schort tyme, he for3euyth þe penaunce þat euer schall last. And aftyr þat he haþe done his penaunce, he for3euyth hym all hys gylt, and avaunsuþe hym yn Heuen. ||

54 a For þus moche y presume of Godys grace and hys mercy þat þe 16 fende of hell, and he wold aske mercy wyth a meke hert to God, God woll 3eue hym mercy. Þen moche more he wold 3eue a man mercy þat he sched his hert-blod for. And herof I tell an ensampull, and make an end. 20

Narracio.

I rede þer wer two chapmen dwellyng bysyde þe cyte of Norwych. Of þe wech on was a good lyuer, and þat oper a curset lyuer; but for þys good man durst not depart from þat 24 oper, as oft as he durst, he conseylet hym to schryue hym, and amend hym of hys luyng. Þen þat othyr wold say hyt wer tyme ynogh, forto be schryuen when he schuld dye. Then hit fell aftyr so þat þys euell man fell seke, and lay on hys deth-bed; 28 and when hys felaw knew, he cryet on hym fast and 3orne to schryue hym, and send aftyr his prest, for he was but ded. But þat oper ouerprudly sayde nay, he wold not; for he wyst well ynogh, God wold not for3eue hym for hys long abydyng. Then þys 32 good man was wondyr sorry for hym, and made fach prestys and frerys, and all þat he hopyd wold haue holpen hym, and consayle hym to goode. But euer he made þe same vnswar to hom as he dyd to þe good man, and sayde he wold not schryue hym, ne 36

¹ he takyth *C. om. G. not in d. D.*

mercy aske. Þen had þys man a lampe brennyng on nyghtys byfor hys bed, and yn a bed bysyde hym lay oper two men¹, to wake hym. Then, aboute mydnyght, þay saw Ihesu Cryst bodyly
 4 wyth bloody wondys stondyng before þe seke manys bed, and sayde to hym þus: 'My sonne, why wyll þou not schryue þe and put þe ynto my mercy, þat am redy alway to 3eue mercy to all hom þat wyll mekely aske mercy.' Þen wyth þat sayde he:
 8 'For I wot well I am vnworthy to haue mercy; wherfor þou wolt 3eue me non mercy.' 3us, sonne, for soþe, aske hyt mekely and þou schalt haue'; and euer he vnswaret as he dyd before. Then Cryst toke out of hys wonde yn hys syde his hond full of blod
 12 and sayde: 'Þou fendys-chyld, þys schall be redy token bytwyx me and þe yn þe day of dome, þat I || wold haue don þe mercy, 54 b and þou woldyst not.' And þerwyth cast þe blod ynto hys face; and þerwyth anon þys seke man cryed and sayd: 'Alas!
 16 Alas! I am dampnet for ay!' and soo deyde. Then þys oper man was so aferd of þys syght and of boþe hor speche, þat hit was long or he dyd ryse. Then, at þe last, he ros vp, and lyght a candull at þe lampe, and come to hys felow, and fond hym
 20 dede, and þe red blod yn hys face, and þe body blacke as pych. Þen, for ferd, þys man cryed for helpe; and when men comen, he told hom þe case, and how Cryst dyd to hym, and how he
 vnswared a3eyne.

24 Wherfor y amonysch you þat 3e take not þys grace yn vayne; but schryue you clene of your synnes, and put you fully ynto hys mercy and ynto his grace. And þen woll he take you ynto his mercy and into hys grace, and bryng you to þe joye þat
 28 euer schall last. To þe wheche joy God graund you and me. Amen.

21.

DE DOMINICA SECUNDA QUADRAGESIME.

Good men and woymen, þys day ys þe secunde Sunday yn
 32 clene Lenton. Wherfor, as 3e haue ben bysy all þys 3ere forto make you clene and honest wythout-forth in body, now schull 3e be as bysy, forto clause you wythyn-forth yn your soule; for þat ys Godys wyll þat 3e so done. Wherfor þys tyme of Lenton ys

¹ men *d. D.* me *G.*

ordeynt only to scowre and to clause your coneyens of all maner
roust and fulpe of synne þat scho ys defowled wyth, so þat 3e
may wyth a clene consyens receyue, on Astyr-day, þe clene body
of our Lord Ihesu Crist. Wherfor Seynt Paule tellyth and techyþe 4
you yn þe pystyll of þys day and sayth þus: 'Hec est voluntas
mea etc.': This ys Godys wyll, þat 3e be holy, and þat 3e con
hold your vessell yn holynes and worschyp. Þen hit prevyth
well þat he doth God worschyp þat busyup hym to clans his 8
vessell a3eyne þe comyng of our Lord. Þen schull 3e know well
þat þys vessell ys noght elles, as Saynt Bernard sayth, but a
55 a many's coneyens; hyt ys a trew vessell, || and a hole, and keyþe
truly all þat ys put þeryn, ynto þe day of dome. That day, yche 12
manis vessell, þat ys ych many's conciens, schall be openyd, so
þat all þe world schall see what a man haþe kepte þeryn, be hit
bettyr, be hyt worse. Þen wele schall hym be þat bryngyth þat
day a clene vessell befor þe justyce! 16

Then, how schall a man kepe hys vessell clene, holy chyrche
techyth by ensampull of an holy patryark, Iacob, þat ys red and
songen of yn holy chyrche all þys weke, and sayth þus: 'Thys
Iacob had a fadyr þat was called Isaac, and a modyr þat was 20
Rebecca. Þen had þys Rebecca two sonnys at onys by hur
husbond, þat on þat was furst borne het Esav, and þat oper het
Iacob. Þen God ordeynt so þat þe fadyr loued Esav, and þe
modyr louet Iacob.' But, for þe story ys long, we schull, at þys 24
tyme, take þat þat ys most spedfull, and leue þat oper. Then
God 3af þe patryarke suche a grace þat, what maner blessing
þay 3aue hor chyldyr, þay schulden haue hit. Þen, for þys
Isaac was old, and blynd, and nygh his deþe, he bade hys sonne 28
Esav goo, and hunt, and gete som mete, þat he myght ete of,
and he wold 3eue hym hys blessing. But when Esav was goon,
by techyng of hys modyr and sleght, Iacob þat was þe 3ongyr,
gate hys fadyrys blessing, and was made ayre and lord of all his 32
breþyrn, and curset all þat cursyþe hym, and blessyth all þat
blessyth hym. Then when Esav come home and knew þys, he
hatyd hys broþer Iacob, and þo3t¹ to haue slayn hym. Wherfor,
by consell of hys modyr, he went out of þe contrey to a vncull of 36
hys þat het Laban. And as he went by þe way, he come ynto

¹ þo3t *d. D.* best *G.*

a contre of euell-lyuyng men, and durst not herber wyth hom; but all nyght lay by þe way, and layde a stone vndyr hys hed and so slepyd. And as he slepte, hym þoght he saw a laddyr
 4 þat raght from þe erth to Heuen; and God ||joynut to þe laddyr, **55 b**
 and¹ angyll goyng vp and don þe laddyr. Þen spake God to hym and sayd: 'I am God of Abraham, Isaac, and Iacob; and woll 3ene þe þys lond, and be þy keper yn þe way.' Then woke
 8 Iacob and sayd: 'For sçþe, God ys yn þys place, and I wyst not.' And so 3ede forth to hys vncull, and was wyth hym xx^{ti} 3ere his seruand, and wedde hys two deghtren; þat on het Rachel, þat oþer het Lya. And when he had byn þer soo long, he had
 12 longyng to goo home ynto hys one contrey, and toke wyth hym hys wyves and chyldyr, and all þe catell and good þat he had, and 3ede forth. But 3et, for he dred hys broþer, þer come, to helpe hym, a gret multytude of angelys yn lykens of men. Þen²,
 16 when he come to a forde of Iaboc, he made all hys meyne and all his catell go befor ouer þe forde, and le hymself abode byhynd. And as he was yn hys prayers, an angyll com to hym lyke a mon, and wrasteled wyth hym, all þe nyght tyll on þe morow,
 20 and towched þe gret senew of hys þegh, and made hym halt allway aftyr. Then sayde þe angyll to Iacob: 'What ys þy name?' and he sayde: 'Iacob.' 'Nay,' quod he, 'þou schalt not lengyr het Iacob, but Israell schall be þy name'; and soo blessyd
 24 hym, and laft hym þer halt. And soo he 3ede home ynto his contre yn mycull prosperyte.

Þys story ys yn holy chyrch yn hegh ensampull to yche Goddes seruand þat desyryth to gete þe blessing of hys Fadyr of Heuen,
 28 and þe herytage þat ys þer. He most furst be Iacob, and aftyr Israell; for by Iacob ys vndyrstond a wrasteler, and by Israell a man þat sepe God: for he þat wyll se God yn Heuen, he most wrastyll in erþe wyth þe euell angyll, þat ys þe fende, and wyth
 32 hys one flessch þus. When he goth to schryue hym, and haþe an horrybull synne, þe fende puttyþe such a schame yn hys hert, so, þogh hit be yn his mouthe, he may not for schane tell hit out; þen most he wrastyll wyth þe fende, and ouercom ||hym, and so **56 a**
 36 tell³ out opynly all þe circumstance þerof. Then woll hys flessch be aferd of hys penance, and he doþe hyt not aftyr he ys beden

¹ and *d. D.* an *G.* ² þen *D.* þat *G. d.* ³ tell *D.* tel *d.* stele *G.*

forto do, for drede þerof. But þen most he also wrastyll wyth hys flesch, and make hym do hys penance fully as he ys beden.

Takyng also ensampull of a woman þat come of ferre to Cryst, as þe gospell tellyþe, to haue bote and helpe of hyr doghtyr þat ⁴ was traueyld wyth a fende. Þen, among oper wordys when scho cryet to Cryst, as þe gospell tellyþe, to haue helpe, he vnsward and sayde: 'Hyt ys not good to take bred of chyldyrn, and 3eue hyt howndys to ete.' But þys rebuke þys woman toke mekely ⁸ and sayde: '3us, Lord, for whelpes eten of cromes þat fallen from hor lordeyis bord.' Þen sayd Crist: 'Woman, þou art of gret bylene; wherfor as þou wolt, be þy doghtyr hole.'

Thys woman and hur doghtyr bytokenyth ¹ a man þat haþe hys ¹² concyens traueyng wyth þe fende of dedly synne þat may no way be holpen, but 3yf he goo to God and holy chyrch, and opynly schryue hym to þe prest, sparyng no rebuke, ne for no schame, ne drede; but mekely suffyr þat þe prest sayþe, and take hys ¹⁶ penance deuotly; and so schall he be delyuerd of þe fend that trauelyth hys concyens. For þat man þat haþe don a dedly synne, yf he schall be saued, he schall neuer take rest yn hys concyens, tyll he be schryuen of. For ryght as a hownd gnawyth ²⁰ a boon, ryght soo þat synne schall gnawe hys concyens, schewyng by experyment how howndys of hell schull gnawe hys soule euer-mor, wythout rest, þat deyþe wyttyngly yn dedly synne þat he myght haue be schryuen of, and wold not. 24

Narracio.

I rede of a woman þat had don an horrybull synne; and oft scho wold haue schryuen hur þerof, but scho myght neuer for schame tell hit to þe prest. Þen, on a nyght, as scho lay and ²⁸ þoght moche how scho myght do for schame, Crist come to hur ^{56 b} bodely and sayde: || 'My doghtyr, why schryues þou þe not of þat synne?' Þen sayde scho: 'Lord, for I may not for schame.' Then sayde Crist to hur: 'Schewe me þy hond'; and put hur ³² hond ynto hys syde, vp to þe elbow, and sayde: 'What felys þou?' And scho, qwakyng for ferd, sayde: 'Lorde, I fele þy hert.' Þen sayde he: 'Be þou no mor aschamed to schew me þy hert, þen I am to suffur þe to fele my hert.' Then þys woman ³⁶

¹ and hur doghtyr bytokenyth *d. D.* bytokenyth and hur doghtyr *G.*

ros vp, and wyth a candyll segh hyr hond blody, and wold haue waschen hyt away; but hyt wold not be, tyll scho ȝode on þe morow to a prest, to schryue hur. And anon, as scho was
 4 schryuen, þen anon þat hond was as whyte as þat oþyr; and soo scho hade forȝyfnys of God, and þe blysse of Heuen. To þe wheche blysse God bryng you and me to, yf hyt be hys wyll. Amen.

22.

8 DE DOMINICA TERCIA QUADRAGESIME SERMO BREUIS.

Good men and woymen, þys ys þe þrydde Sonenday of Lenton. Wherfor we redyn yn þe gospell of þys day how our Lord Ihesu Crist cast out a dombe fende of a man; and when þe fende was
 12 out, þen þe man spake. Then schull ȝe vndyrstond by þys dombe man all þat haue no pouste yn hor tong to schryue hom of ydull oþes, of ydull wordys, and of ydull þoghtys þat a man wyth delyte oecupyeth his hert yn. And when he comyth to schryft, þen ys
 16 he dombe, and spekyþe not of hom, wenyng hyt be no synne to þenke on an ydull þoght, ne forto speke ydull wordys to make men to lagh, ne forto swer an oth doþe no harme. ȝus, for soþe, hit ys such a synne, as Crist sayth hymselfe, þat a man schall
 20 ȝeue acownte þerof, yn þe day of dome, of yche ydull word þat a man spekyth. Wherfore forto wythdraw all men of such oþes and wordys, Seynt Poule yn þe pystull of þys day forbedyth yche cristen man not to speke all maner ydull speche, and rybaudy,
 24 and harlatry, and all oþyr speches þat turnyth to foly and to noght. And byddyth hom || speke suche wordys þat ben worschyp- 57 a full to God, and profet to hom þat heryn hom. And byddyþe þat suche foly wordys and rybawdy schuld not be nempnyd among
 28 Godis pepull; for þeras þay ben oft ynempnet, þay ben þoght on¹, and so þay fallyn ynto þe dede of synne, and þogh þe dede of synne sewe not, neuerȝeles þe lyst þat a man haþe yn spekyng, ys a gret synne.

32

Narracio.

I rede of an abbas þat was a clene woman of hyr body as for dede of lechery; but scho had gret lust to talke þerof. So when

¹ on] vpon *d. D.* on hit *G.*

scho was ded, scho was buryet yn þe chyrch. And so, þe nyzt
 after, fendes token vp þe body, and beten hyt wyth brennyng
 scorgys from þe nauell vward, þat hyt was as blak as pych; but
 from þe nauell donward, þay myght do nozt þerto, for þat part 4
 schon as þe sonne. But euer as þe fendes beten hyr, sho cryed so
 pittusly, þat two of hur sustyrn þat werne sextens, wer sore
 agrysut þerof; but zet aþyr confortyd oþer, þat þay comen þer
 þe body lay, and sezen how þe fendys ferden wyth hur. Then 8
 sayde scho to hur sustren: 'ze knowen well ynogh þat I was
 clene mayden as for dede of flessche; wherfor þat party of¹ my
 body þat was clene, þat schynyth as ze se now. But, for I had
 lust forto speke of fulth of þe flessch and of oþyr rybawdy, 12
 þerfor þat party of my body þat ys gulty, hit haþe hys penaunce
 as ze seen. Wherfor I pray you þat ze pray for me; for by your
 prayers I may be holpen, and buþe war by me yn tyme comyng.'

By þys ensampull ze may know, how gret synne hyt ys to speke 16
 of rybawdy. Wherfor þe same apostull byddeþe you absteyne
 you from rybawdy and all such doyng, and sewe Crist, and
 walke² yn lone as Crist dyd, and suffred for you mony scornes,
 and rebukes, and despytes, and mekely zeuyng ensampull to all 20
 his pepull to do ryght so; for þat is nedefull to ych Godis
 57 b seruant. For þat schapip hym to lyue in rest and || pes, he schall
 haue gret persecucion of enell men; but yf he take hit mekely
 and yn charyte, he ys a martyr befor God. Wherfor, yn confort 24
 of all such Godys seruantes, holy chyrch makyth mynd, þys day
 and all þe weke after, of a holy man þat was called Ioseph, þat
 suffryd gret persecucion; but for he toke hit mekely, God broght
 hym after ynto gret worschyp, as ze schull now here. But for þe 28
 story ys ouerlong, we schull take þerof þat ys most nedfull, and
 leue þet oþyr.

Thys Ioseph had a fadyr þat heght Iacob, and had oþer eleuen
 breþren to Ioseph. And for hys fadyr loued hym specyaly befor 32
 all þat oþyr, þerfor þay hatud hym, and moche more for a swyuer
 of hys þat he had told hys breþyr, wherby þay had euer troyng
 þat he schuld be a lord to hom, and all schuld do hym worschyp;
 herfor þay had schapon to haue slayne hym. But þay durst not, 36
 for þe aw of God, sched hys blod; but sold hym ynto þe lond of

¹ party of C. partyeth G. not in d. D. ² walke D. walk d. walkyþe G.

Egypt to a man, for þrytty penyes. Þen, for God was wyth hym, þe maystyr of the kyngys knyghtys þat heght Putyfare, boght Ioseph, and made hym chefe of hys howshold. But zet þe deuell
 4 had envy to hym, and made þe lady of þe howse to couet hym to haue layn by hur. And soo, on a day, when scho see tyme, scho toke hym by the mantell¹ and spake to hym of þat mater; but when he herd that², anon he flogh away, and lafte his mantell þer.
 8 Þen þys woman rerud cry, and told hyr lord how Ioseph wold haue layne by hur; and, for he schuld not say nay, scho huld his mantell yn wytnesse aʒeynys hym. Wherfor þe lord anon made cast Ioseph ynto prison wher kyng Pharo had don hys botler and
 12 hys baxter byfore.

Then met þay two sweuons þe whech Ioseph dude rucche and sayd þat, wythyn þre dayes aftyr, þe kyng wold restore hys boteler aʒeyne ynto hys offyce, and þe baxter schuld, wythyn þre
 16 dayes aftyr, be hongyd: || and hit was sothe as he sayde. Then 58 a
 fell hit soo, that³ þe kyng hymselfe met a swyuen; but for þer coupe no man tell what schuld fall þerof, by steryng of þe boteler, þe kyng send aftyr Ioseph. And when þe kyng had told hym hys
 20 swyuen, þen sayde Ioseph þat God had send warnyng to þe kyng to be war and puruay before, for he schuld haue vii ʒere plenteþe of corne and all oþer vytayle, and aftyr hom schuld come seven ʒere of hongur þat schiuld ete out and destrye all þat myght be
 24 geton þe vii good ʒeres befor. Then sayde þe kyng: 'I know no man þat coupe þus do but þou; wherfor I make þe vndyr me þe grettyst yn my reme, and all schall bow to þe as to me, and do þy commawndement yn all þyng.' Then Ioseph anon let make þe
 28 grettest bernys þat euer wer, and gedyr corne þylke vii ʒere. So at þe vii ʒeres ende, as he sayde, dere ʒere and hongyr come. And when⁴ all men haden spende þat þay had, þen þay come to Ioseph þat had juogh, and sold hom corne and oþyr vytayles.
 32 Then, when Iacob, Ioseph fadyr, herd þat þer was corn to byen yn Egypte, he send þydyr hys x sonnes, forto bye corne. And when þay segh Ioseph, as hys swyuen wold xxii ʒere before, all þay fell on knes and honowred hym; for þay knew not
 36 Ioseph. But for he knew hom well, he spake hard wordes to

¹ mantell *d. D.* matell *G.*³ that *D.* om. *d. G.*² that *d. D.* om. *G.*⁴ when *d. D.* om. *G.*

hom by a latymere, lest he had ben knowen, and sayd þay
 werne spyes, and wern come to spye þe lond. And þay sayde
 nay, þay wern all on manys sonnes, and on broþyr þay haden
 laft at home wyth hor fadyr, anopyr broþyr þay hadden, but he 4
 was not alyve (þat þay speken by Ioseph, for þay wenden he had
 ben ded). Then sayde Ioseph he wold preue hom, wheþer þay
 wer trew, and made bynde on of hom þat het Symeon, and sayde
 he wold hold hym fast, tyll þay broght to hym þat broþer þat was 8
 58 b at home, and made full hor sakes || wyth corne, and put money
 yn þe moupe of ych sake, vnywtyng hom; and so made hom go
 home to hor fadyr. So when þay come home and powred out þe
 corne, þay fonden money yn hor sakes and tolden hor fadyr 12
 all tyt[h]yng. Then was þe fadyr sory for hys sonne þat was laft
 byhynde yn bondes, and most nede send hym forth þat he louet
 most; for he was Iosephys own broþyr, and þat oþer werne
 hys half-breþern. But þogh he wer loþe to leue hym, when hys 16
 eoru faylyd, he most nede haue more and send forth Beniamyn
 to Ioseph. And when Ioseph segh hym, he myght not forgo
 to wepe, and 3ede ynto hys chambur, and bade delyuer hur oþyr
 broþyr Symeon to hom, and sette hom to mete, and bade full 20
 hor sekkes wyth corn and putte priuely hys cuppe þat he dranke
 of hymself, yn Beniamyn sake, and soo made hom go hore
 way. But when¹ þay wern all gone yn good spede as þay
 wenden, þen send Ioseph aftyr hom men þat sayden þat þay 24
 wern wycked men þat aftyr þat hur lord had made hom wele at
 3ees, had stolen hys cuppe þat he loued most. Then wern þay
 sory and sayden hit was not soo, but bade hom ronsak hom
 yche on. And þay begonon at þe eldyst, tyll þay come to þe 28
 3ongyst, and token hym þat þay fonden hit wyth, and ladden
 hym a3eyne, to here hor lordeys wylle; for hom þoght hyt had
 ben sykur þat hit had not ben soo. Then when þay come to
 Beniamyn þat was Ioseph broþyr, þay fonden þe coppe yn þe 32
 boþom of þe sake. Þen wer þay all sory, and turnet a3eyne
 sore wepyng, and come before Ioseph. But when he se hom
 all wepe and hys owe broþyr makyng most sorow, for hyt was
 59 a fond wyth hym, then Ioseph || spake to hym, and bade hym be 36
 of good confort, and sayde: 'I am Ioseph, your broþyr, be 3e

¹ when] when G.

not aferd: God hape send me tofore you hedyr for your good.
And soo send aftyr hys fadyr, and dwellut ay aftyr þer yu þat
lond in gret well and prosperite.

4 Lo, good men, þys story ys red þys weke yn holy c[h]yrche,
for Godys chyldyrne schuld take ensampull at old holy fadyrs,
to suffyr desese and *persecucion wyth* meke hert, and yu full
charyte for Godys loue, as he suffred for vs. And he þat takyth
8 *persecucion* aʒeynes hert and gruceheþe aʒeynes God and sayth:
'A, why doþe God þus wyth me, what haue I trespassed¹ þat he
faryth þus wythe me?' I do you well to wytte þat ʒe most
schryf you þerof, and aske God *mercy* for youre *inpacyens* and of
12 all oþyr synnys, ben þay neuer soo small yu² your eye; for þe
trespas of on synne may let moch grace.

Narracio.

I rede yn a myracull of Saynt Wenfryd þat a man come to hur,
16 vnneþe broght apon two croches, full of all maner woo. Þen, be
helpe of þys holy mayden and virgyn, he was helud, and soo
al day aftyr went hole ynto yche hous of þe abbay, þonkyng God
and þe holy mayden of hys hele. But at nyght he ʒode ynto
20 hys bed þer he lay before, hopyng to haue gon yu þe morow
home all hole. Also sone as he come ynto hys bed, anon þe
sekenes toke hym wors þan hit dyd befor; and soo lay all nyght
cryng þat hit was rewth to here. Then, on þe morow, mongkes
24 come to hym askyng what he had agylt, þat hys sekenes
comen aʒeyne. And he sayde: 'Nopyng.' Þen sayde on: 'Was
þou schryuen seþen þou come?' And he sayde nay, for sothe he
had no nede, and sayde he stele neuer ox ne cow ne hors, ne
28 neuer dyd no greues synne; wherfor he had no nede to schryue
hym. Þen sayde þe monke || aʒeyne þus: 'For þagh a man do 50 b
no gret synnes, he may do soo mony venyall synnys vnschryuen,
may charche his soule, and make a dedly synne. For ryght
32 as a man may wyth mony smal cornys ouercharehe a strong
hors, so, *wyth* mony venyall synnys v[n]schryuen, may charch hys
soule, þat he schall fall ynto þe lake of helle. Then þys man
toke a prest and schrof hym. And when he was schryuen, anon
36 he had hys hele, and was hole ay aftyr; and heily þonked God

¹ trespassed *d. D.* trespas *G.*

² yn *C.* om. *G.* not in *d. D.*

þat he was helud, boþe yn body and yn soule, by confessyon and prayer of þis holy mayden Seynt Wenefryde.

And so pray we to God þat we may be helud yn our boydes and specyaly *in* ounc soules, þat we may haue þe blysse þat he 4 boght vs to. Amen.

23.

DE DOMINICA QUARTA QUADRAGESIME.

Good men and woymen, as 3e all know well, þys ys þe fourþe 8 Sunday of Lenton. Yn þe wheche day all holy chyrch makype mynde of a holy profyt þat was called Moyses, þe whech was a figur of our Lord Ihesu Crist mony 3eres er he was borne of our lady.

Then, as we redyn thys weke yn holy chyrch, as þys Moyses 12 was yn desert of Synay, God spake to hym and sayde: ‘Pharao, þe 1 kyng of Egypt, oppressyth the pepull¹ of Israell wyth bondage and wyth vnresynabull werkes, and þay, for woo of oppressing, cryen to me for socour and helpe. Wherfor goo þou thedyr, 16 and fache hom out of hys bondage, and bryng hom hedyr, and offeryth to me yn þis styd; and I wyll bryng hom into a lond plentwys of all good.’ So, when he had taght Moyses all how he schuld do, þen he 3ode þedyr, and gederyd all þe old men of 20 hom þat knew by prophesy how þay schuld be lad out of þat lond, and sayde to hom as God bade hym. Then wer þay wondur² g¹ad
60 a and fayne, and || suyd hym forth more and lasse, tyll þay come to þe Red Sec. And God was befor hom yn a pelere of a clowde, to 24 refresch hom for hete of þe sonne, and *in* þe nyght yn a pyler of fure, to leghten hom from harme of edyrs and oþer vemens bestys. But when þat Pharao herd þat Moyses had lad forth þis pepull, he toke þre hundyrt of charyotes of hys owne, and oþyr 28 þre hundyrt of þe lond, and fyfty þowsand of horsmen, and two hundyrt þowsand of fotemen, and 3ode aftyr hom. But when Moyses segh þys pepull comyng, he prayde to God for helpe. And God bade hym smyte þe see wyth his 3erde, and hyt schuld 32 open and 3eue way to hys pepull. And when he had smyten þe

¹ kyng . . . pepull *C.* kyng oppressyth the pepull yn Egypt 3et þat þe pepull *G.* king oppressed þe people in Egypt *d. D.* ² wondur *C.* vndyr *G. om. d. D.*

see wyth hys 3erde, hit cleue yn two partyes, so þat þe watyr
 stod on ayþyr syde as walles, and þe grounde was dry soul.
 Then 3ode Moyses yn, and all þe pepull sewet hym, tyll þay wer
 4 all ouerpassyd. Then went Pharao to haue don so3, and 3ode yn
 aftyr. But when he and all hys ost wern yn þe see, þe watyr went
 a3eyne togedyr, and drowned hym and all hys ost, so þat þer
 wer¹ laft of hom not on man. Then when Moyses and his pepull
 8 segh þat, þay þonkyd God, wyth hegh steuen, and dwellyd þer
 seuen dayes aftyr; and yche day 3ode to þe see wyth mynstrelsy,
 þonkyng God of hur wondyrfull scapyng. 3et yn mynde herof,
 all þe Astyr-weke, processyon ys made to þe fonte.

12 Then went Moyses forth wyth hys pepull ynto þe desert, tyll
 þay come to þe hull of Synay. And þer he laft þe pepull byncepe,
 and he hymselfe 3ode vp ynto þe hull þer God was; and was
 fourty dayes þer and fourty nyghtys wythout mete or drynke. Then
 16 God 3af hym two tables of stone yn þe whech God wrote wyth
 hys fyngyrs þe x commaundementys, and bade Moyses teche hom
 to hys pepull. And when he come done to þe pepull, hys face
 was so bryght and two spyres of fyre stoden out of hys hed lyke
 20 two hornes, so þat þe pepull myght not speke || wyth hym for 60 b
 clerte, tyll he toke a kerchef and hulyd hys face. Then wer
 þer wryton yn þe on lefe þe þre comaundementys þat longyþe to
 God, and seuen yn þat oþer þat longyþe to þy neghtbur.

24 Þe þre commaundementys þat longyþe to God ben þese:
 ‘Thow schalt loue God and worschyp hym befor all þyng, so þat
 þou schalt yn all þyng pyt Godys wyll byfore þy wyll, and so
 sewe hys wyll and not pyne.’ That oþer ys: ‘Þou schalt not take
 28 Godys name yn vayne.’ Þat ys: þou schalt not be callet a
 cristen mon, but yf þou lyue a cristen lyfe; for þogh þou be
 called a cristen man and serues þe fende, þat name stondyth þe
 in veyn. And also þou schalt not swer by God, ne by no party
 32 of hys body, ne by no þyng þat he made, but yn affermyng of
 trewth, and 3et when þou art constrayned perto. The thryd ys
 this: ‘Thow schalt hold þy holyday.’ Þat ys: þow schalt ben as
 erly vp and as late don, and be as besy to serue God as þou art
 36 on þe werkeday to serue þe world. The fourþe is: ‘Þou schalt
 worschyp þy fadyr and þy modyr þat han broght þe ynto þys

¹ wer *D. om. G. d.*

world¹, and þy god-fadyr and þy god-modyr þat holpen to make þe a cristen man, and thy faydr vndyr God þat haþe þe charche of þy soule, and schall 3eue vnsvar þerof befor God.' The v. ys þys: 'Þou schalt noþyr sley wyth þy hond, ne wyth þy ee, nor 4 wyth þy tong, ne wyth euell ensampull; ne wythdrawe lore and techyng to hom þat þou art holden to tech.' The vi. is þys: 'Þou schalt² do no lechery yn no degre wythout wedlok.' The vii. ys þys: 'Þou schalt not stele no þyng, grete ne small.' The 8 viii. is þys: 'Þou schalt not bere no false wyttenes a3eynys ro man, by no way.' The ix. ys: 'Þou schalt noþyr couet seruant, ne ox, ne no þyng þat ys þy neghtbur, a3eynys hys wyll.' The x. ys þys: 'Þou schalt not wylne þy neghtburs wyfe, ne counsell 12
61 a hur, by no || maner way, to euell, ne to þat þat ys harme or veleny to hur husbond.'

Thes byn þe x commawndementys þe whech ych crysten man ys bondon forto kepe. Thus was Moyses a figyr and a token of 16 Cryst; for Moyses com before and 3af þe lawe, and Crist come aftyr and 3af grace, and mercy, and trewþe. For ryght as Moyses fatte þe pepull out of Egypte þrogh þe see to þe hull of Synay, ryght soo Cryst, when he com, he, by prechyng and myraclis doyng, 20 fat þe pepull out of þe darknes of synne and euell lyuyng þrogh þe watyr of folowyng to þe hull of vertu. For he þat woll schryue hym clene, and leue hys fowle leuyng, and hold þe couenantes³ þat he made wyth God yn hys folowyng, he schall gedyr vertu so togedyr, 24 þat þe hegh[t] of hym schall passe þe heght of any erthly hulle.

But he þat woll þus do, he most be fed of Cryst wyth fyve lovys and two fyschys, as we rede yn þe gospell, how he fedde v þowsand of pepull wyth v louys and two fysches. The fyrst lofe 28 of þes v ys contrycyon of hert. The secund ys tiew schryft of mouþe. The pryde ys satysfaccyon of hys trespas. The iii. ys drede⁴ of redemacion⁵, þat is, of turnyng a3eyne from hys synne; for he⁶ þat ys allgate aferde, he schall do well. The v. ys persauracyon in 32 God. The two fyschys ben orysones and almes-dede, for þes ben noresched yn terus of deuocyon. Þes two susters geton whatsoever þay woll of hym.

¹ world *d. D.* wold *G.* ² schalt *d. D.* schat *G.* ³ couenantes *d. D.*
commawndementys *G.* ⁴ drede *d. D.* om. *G.* ⁵ redemacion *d.*
redimacion *D.* residmacyon *G.* ⁶ he *d. D.* om. *G.*

Narracio.

I rede þat þer was summe tyme a man þat was called Perys, and was full ryche; but he was so hard, þat no begger myght
 4 gete no good of hym, by no maner wyse. Þen fell hyt soo, þat a company of beggers setyn togedyr and speken of þys Perus, and how þay myght gete no good of hym. Then spake on þat was as a maystyr of hom, and sayd: ‘What woll þe lay wyth me
 8 þat I schall gete no good of hym?’ So þay layden a wager. Þen went þe begger forth and set hym yn þys Peres hall-porche, to abyd hym, || tyll he come. Þen anon, as he segh hym come, þys **61 b**
 begger began to halson hym so heily and so horrybly, þat þys
 12 Perys, for gret angur þat he had ¹ of hys grete halsyng¹ as hys seruant come by hym wyth a basket full of bred, he kaght a lofe, and wyth all hys myght he cast at þys begger, and smot hym on þe brest, and sayde: ‘Stop thy mouthe ² herwyth; þe deuell of hell choke þe ³!
 16 How begynnys þou on me!’ Þen⁴, þogh þys begger had an stroke, yet he was fayne þat he had somewhat, forto wynne wyth hys wager; and toke þe lofe, and zode to hys felaws. ‘Lo,’ quod he, ‘þys I haue geton,’ and had hys wagyr. Then, yn þe
 20 nyght aftyr, hyt happut soo þat þys Perys sterfe yn hys bede; and anon fendys comen and fattyn his soule to helle. But þen was our lady redy, and bade hom bryng þe sowle fyrst to þe dome, and so þay dydden. Then⁵ was þer noþyng to helpe þys
 24 soule, but only þat lofe þat he cast at þe pore man. Þen sayden þe fendes þat he 3af hyt azeynys hys wyll; wherfor, by ryght, hyt schuld not helpe hym. Then went our lady to hyr sonne, prayng hym to graunt þe soule to geo azeyne to þe body, forto
 28 loke, 3yf he wold amend hym. Then bade he bryng þe soule azeyne to þe body. And when hyt was soo, anon þe body sate vp, and 3af a gret syke, and called to hym azeyne all hys housemeyne, and told how hard a dome he was at, and how he had
 32 ben dampned, ner þat þe lofe had byn þat he cast at þe begger. Wherfor anon he made to sell all hys good, and dele hit to pore men for Godys loue. And when he had so ydon, he was made a religyous mau, and was aftyr a holy man.

¹ of . . . halsyng *C. H. and G. om. d. D.* ² mouthe *C. noys G. voyce d. D.*

³ þe *d. D. C.* þe wyth *G.* ⁴ þen *d. D.* þe *G.* ⁵ Then *d. D.* Ther *G.*

Herby 30 may know how gret vertu ys yn almys-dede. Oresons makeþe a man preue wyth God for oft spekyng wyth hym; for as oft as a man prayþ deuotly, so oft he spekyþe wyth God. And almys-dede makeyth hym sykur azeyns the day of dome. For all þat han done almes-dede for Godys loue, schall
 62 a be sauet þat day. Also for we speke aboute || of þe synne of vowtre, þat is, a man to¹ bylyon hys neghtburs wyfe, oþer the wyfe to take anoþer þen hur husbond, þerfor I tell you þys ensampull. 8

Narracio.

Ther² was a man þat made charcolys yn a gret lordys parke, and when he had made a gret fure, he lay þerby all nyght. Þen a lytull befor mydnyght, þer come a woman, halfe naked³ also faste 12 os scheo myghte renne, and scheo ferde os scheo were out³ of hur wytte, and aftyr hyr a knyght rydyng on a blake hors as fast as he myght pryke, wyth a drawen⁴ swerde, and hunted her all about þe cole-fure. And soo, at þe last, þys knyght slogh þys woman, 16 and hew hyr to pecys, and kest hom ynto þe fure, and rode azeyne wyth all hys myght. So when þys man saw þys syght fele nyghtys aftyr, at þe last, he 3ode to hys lorde and told hym all togedyr. Then was þys man a bold man, and sayde he wold 20 wytte what þat myght be, and come þedyr þe nyght aftyr, and se all þat þe man had told hym before. Þen, when þe knyght had slayne þe woman and cast hur⁵ ynto þe fure, þat oþyr lord halset þe knyght þat dyd soo, and bade hym tell hym what he 24 was and why he did soo. Then he vnswared and sayde þat he was such a man þat was hys seruant a⁶ lytyll before, and þat woman was such anoþyr knyghtys wyfe. And for he had bylayn hur vndyr hor husbond, 'þerfor we wer put⁷ boþe to such a 28 penance.' And sayde þat yche nyght he all tosley hur and brent hur þer; and þe hors þat he rod on, was a fende þat brent hym an hundyrtfold hattyr þen any erþly fure. And soo þat penance þay most suffur, tyll þay wer holpen by cortheyne masses and oþyr 32 certeyn almys-dedys; and told hym what. Then þat oþyr knyght

¹ is a man to *C.* om. *G.* not in *d. D.* ² Ther *C.* The *G.* not in *d. D.*

³ also . . . out *C.* as fast scho myght renne as a wer aferd out *G.*

⁴ a drawen *C.* a draw *G.* not in *d. D.* ⁵ hur *C.* hyt *G.* not in *d. D.*

⁶ a inserted above the line. ⁷ put *C.* out *G.* not in *d. D.*

behette hym þat all schuld be done for hym, and dyd so, and halp hym so of hys penance progh þe mercy of God. Þe which mercy God graunt vs, yf hit be hys wyll. Amen.

24.

4 DE ANUNCIACIONE DOMINICA SERMO BREUIS.||

Good men and woymen, þat¹ louen to serue our lady, suche **62 b**
a day 3e schull haue an hegh fest in holy chyrch, þat ys callyd þe
Annunciacyon of our lady. Þe which euen 3e schull fast, ych man
8 aftyr hys deuocyon, and aftyr he haþe made a vow, and also as he
ys joynet of þe holy gostly fadyr. The schull 3e know well þat
þis fest ys callet þe Annuncyacyon of our lady.

For þys skyll þe hygh Fadyr of Heuen send hys holy angell
12 Gabryell downe out of Heuen into þe cite of Nazareth vnto our
lady, þat was new yweddyd by Godys byddyng and reuelacyon of
þe Holy Gost, to an old man, þat was called Ioseph. And as scho
was yn hur chambur yn hyr deuocyon, þe angyll Gabryell come,
16 and gret hur wyth myld steuen, and sayde: 'Heyl be þou, full of
grace; God ys wyth þe; blessyþ be þou of all woymen!' Then
was scho gretly abaschot of þys metyng. For þer was þat tyme
in þat contre a man þat cowþe moch of wycchecraft, and so, by
20 helpe of þe fende, he made hym lyke an angyll, and come to
dyuers maydys, and sayde he was send from God to hom on þys
message; and soo lay by hom, and dude hom gret vylany. Then,
for oure lady herd tell² of þys manys doying, scho was sore adred,
24 lest hyt had be he. For oft before scho had spoken wyth angelys,
but such wordys ny gretyng þay made neuer to hyr. Then þys
angyll confortd hur and sayd: 'Mary, be not adred, þou hast
fond grace wyth God. For among all maydys þat ben oþer
28 wern and schull be, God haþe chosen þe for mekest to be modyr
to hys owne sonne, and hym þou schalt conceyue by feyþe and
loue of þe Holy Gost wythouten any werke of man, þat schall
vmbeschadow þe wythout, and quenche³ all maner flesschly lust in
32 þe, and tend þe fyre of gostly loue yn þy hert. And so, by fayþ and
by loue, þow schalt conceyue þe sonne of þe hye God of Heuen, and

¹ þat *D.* and þat *G.* not in *d.*² tell inserted above the line.³ quenche *D.* om. *G.* not in *d.*

63 a þus þou be modyr and mayden || yfere; and soo was neuer non befor þe, ne *aftyr* schall be.' Then, when our lady herd þys word, anon þer come such a *spirituall* swetness and a joy yn her hert, þat non erþly mon couþ tell hit. And soo, *wyth* all þe 4 reuerence and mekenes þat scho couþe, scho vnswared þus: 'Lo here, Godis owne meke hond-maydon, redy to do Godys wyll, prayng þat hyt most be don to me ryght as þou sayst.' Þus scho conceyued our Lord Ihesu Crist in euerlastyng joy to all þe 8 world.

Thus may I resenably lyken to a precyous ston þat ys callyd Onys, and ys as clere as cristall, and schall of kynd, when þe sonne schyneþe hote on hym, opyn and receyue won droppe of þe dewe 12 of heuen ynto hym, and clos hym aþeyne tyll ix moneths aftyr. And þen hit fallyþe, and openyþ a stone out of þe same kynd, and soo cloyþe aþeyne as euer hit was, *wythout* any wem, and neuer openyþ aftyr. Thus oure lady was as clene as any crystall, 16 and þe hote low of þe Holy Gost openyþ hyr hert, and receyuyth þe vertu of þe hegh God of Heuen. And, at þe ix monyþ ende, was delyuerd of hur sonne Ihesu Crist, and scho euer aftyr as clene mayden as scho was befor. 20

Then, when þe angyll had don hys message and was gon aþeyne to Heuen, our lady went anon to hyr cosyn Elyzabeth þat was gret *wyth* chyld, *wyth* Saynt Ion þe Baptyst. And soo, when scho come to Elyzabeth, scho grette hur full mekely. And soo anon, as 24 our lady spake to Elyzabeth, þe chyld yn Elyzabeth wombe pleyude, and made gret joy, for he saw þat our Lord had take mankynd, and was com forto saue hom þat wer forlore. Then our lady dwellyd þer wyth hur cosyn tyll Seynt Ion was borne, 28 and was mydwyff to Elizabeth, and toke Ion from þe erþe. And soo scho lernd all þat hur nedyd, forto come aþeyne þe tyme þat

63 b hur sonne schuld be borne of hur. Syþen || scho was parfyt þerof, scho mekely toke hyr leue, and 3ode home aþeyne to Nazareth. 32

Then þoght Ioseph þat he wold goo and loke how hys wyf ferde. And when our lady herd of hys come, scho 3ode aþeynes hym, and gret hym full mekely, als scho full wele couþe. But when Ioseph se hur gret wyth chyld, he merueylt gretly how þat 36 myght be; for he wyst well hyt was not hys, for scho had neuer part of hys body. And also he knew well scho had made a vow

before þat scho wold neuer haue part of manys body. Þen he þoght how he was made to wed hur þrogh þe byddyng of God and gret schewyng of myraeles, and þoght yn hys hert þat he was not worpy to dwell yn hur company, and schaput hym priuely to goo home azeyne and leue hur þer. Then come þer an angell to hym and sayd: 'Ioseph, be not aferd to take Mary, þy wyfe, ynto þy kepyng, hit ys of þe Holy Gost þat ys qwyk yn hur. 8 Wherfor þou schalt be hur keper, and norys to hur chyld. And when hit ys borne, þou call hym Ihesu; for he schall be sauour of mankynd.

Thus schull 3e knowe þat for þre skylles, as Seynt Ambros 12 sayth, our lady was wedded to þys old man Ioseph. The fyrst was: yf scho had conceyuet out of wedlocke, þe Iewes wold haue sayde scho had ben a lechore; and soo by hor lawe haue stenet hydr to deth. The secunde cause was: fore scho was so schamfast; 16 and had any man put any fame on hur, scho schuld for schame haue byn ded. The thryd cause was: for þat Ioseph schuld be wytnes to hur of hur maydonhed; for when þe wyfe trespassyþe yn þat degre, þe husbond bysyuþe hym most to knew the soþe. 20 The fowrth cause ys: for þat Ioseph most be helper to hur yn hur burth, and bryng hur to Bedeleem, || and aftyr ynto Egypte, and 64 a soo azeiue ynto hur owne contre. For þes causes scho was weddyt to þis holy man; and soo, forto begyle þe fende þat he 24 schuld not know hym by anopþyr chyld.

Thus, good men, 3e haue now herd of þys aununcyacyon. Þen ben þer summe þat asken why þer stondyth a wyne-potte and a lyly bytwyxx our lady and Gabyrell at hur salutacyon.

28

Narracio.

Thus was þe skylle; for our lady at hur salutacyon conceyuet by syght. And þat was þe fyrst myracull þat was wroght yn pre- vyng of Cristys fayth. And fell þus þat ¹ a cristen man and a 32 Iewe seton togedyr talkyng of þe comyng of our lady. And þer as þay wern, a wyne-potte stode bytwene hom. Then sayd þe cristyn mau to þe Iewe: 'We belevyn ryght as þe stalke of þe lyly grouyþ, and conceyuyth colour of grene, and aftyr bryngyth

¹ þus þat C. om. G. not in d. D.

forthe a whitte flowre wythout craft of man or any enpayryng of þe sta[l]ke; ryȝt soo our lady conceyuet of þe Holy Gost, and aftyr broght forth hor sonne wythout wem of hyr body, þat ys flour and chefe fruyt of all wymen. Then sayde þe Iewe: 'When I se 4 a lyly spryng out of þys potte, I wyll leue, and er not.' Then anon þerwyth a lyly sprang out of þe potte, þe fayryst þat euer was seyn. And when þe Iew sawe þat, anon he fell down on knees and sayde: 'Lady, now I leue þat þou conceyuedyst of þe Holy 8 Gost Ihesu Cryst, God sonne of Heuen, and þou clene maydyn befor and aftyr.' And soo ȝode, and was crystenyd, and was a holy man aftyr.

For þis skylle, þe potte and þe lyly ys sette bytwyxx our lady 12 and Gabryell. For ryght as þys Iewe dysputeþe wyth þys crysten man of þe maner of þe conceyte of our lady; ryght soo oure lady sputyd wyth þe angell of þe maner, and how scho schuld conceyue, and be mayden er and aftyr. Þen scho asentyd þerto. 16

64 b Then ȝe þat fasten þe v euenes || of our lady yn worschyp of hur fyue joyes, ȝe schull know wele þat þys was þe forme day of joy þat scho had of hyr sonne, when scho conceyuet hym of þe Holy Gost, and so was made modyr to Godys sonne of Heuen. The 20 secunde joy was of Cristynmasse-day, when scho was delyuerd of hur sonne wythouten any payne of hur body. For ryght as scho conceyuet hym wythout any lust of flessche, ryght soo scho was delyuerd wythout any payne of flesche. The þryd joy was on 24 Astyr-day, when hur sonne ros from deth to lyue, and come to hur, and kyssud hur, and made hur more joyfull of hys vpryst, þen scho was sory before of hys deth. The fourth joy was, when scho segh hym stye vp ynto Heuen on Holy þursday, yn þe same 28 flessche and blod þat he toke of hur body. The v. joye was yn hur assumpcyon, when scho segh hur swete sonne come wyth gret multitude of angelys and sayntys, and fache hur ynto Heuen, and crowned hur qwene of Heuen, and emperess of hell, and lady of all 32 þe world. Syþen all þat ben yn Heuen, schull do hur reuerens and worschyp; and þos þat ben yn hell, schall be buxom to hur byddyng; and þos þat byn yn erthe, schall do hur seruyce and gretyng. Thes byn þe v joyes þat scho had of¹ hur swete sonne 36 Ihesu. Then schull ȝe know well þat he schall neuer fele þe

¹ of C. om. G. not in d. D.

soroues of hell þat woll deuotly yche day grete hur wyth þes v joyes yn erthe.

Narracio.

4 I rede of a holy mayden þat was deuot yn our lady *seruyce*
and, ych day, grete hur wyth þese v joyes. Þen hyt befell þat
scho was seke; and when scho felde wele þat scho schuld be ded,
scho sykyd wondyr sore and made gret moen, for bycause þat
8 scho || wyst not whedyr scho schuld goo aftyr hur deth. Þen 65 a
come our lady to hur and sayde: 'Why art þou soo sory, þat has
made me oft joye, gretyng me wyth þe v joyes þat I hadde of my
sonne? Wherfor wytte þou well þat þou schalt goo wyth me to
12 þe blys þat euer schall last.'

Narracio.

I rede of Saynt Fylbert þat was negh ded of þe swynasy. And when
hys þrote was soo gret swolne, þat he myght vnneþe¹ draw breth,
16 our lady come to hym and sayde: 'Fylbert, my *seruant*, hyt wer
euell ydone þat þy throt schuld suffyr lengyr þys penance, þat
habe so oft gladyd me wyth my v joyes.' And þerwyth toke out
hyr swete pappe, and mylkeð on hys þrote, and soo zode hur
20 way. And *ancn*, wyth þat, he was hole as a fyssh, and þonked
our lady heyly, and taght all othyr to do soo, and at his endyng
went to þe blys of Heuen; to þe whech blys God bryng vs to.
Amen.

25.

24 DE DOMINICA IN PASSIONE DOMINI NOSTRI IHESU CRISTI.

Good men and woymen, þys day ys called yn holy chyrch þe
Sonenday yn þe Passyon; for bycause þat our Lord Ihesu Cryst
28 began hys passyon þys day. The Iewys and þe Pharyses haden
suche *envy* to hym, for bycause þat he told hom hor vyses and
reprcuet hor wyked lyuyng, þat þys day þay wer fully assentyd
to do hym to deth. Oft besor þay werne about to haue slayne
32 hym, but euer þay were lettyd by drede of þe pepull; for þe
pepull heldyn hym a profyt. But þys day þay knynten hom soo

¹ vnneþe *C. om. G. not in d. D.*

togedyr, þat þay nolde spare no lengyr, but alगतys he schuld be ded. Wherfor, as þe gospell of þis day tellyth, as Crist preched yn þe tempull, þe Iewes spytwysly rebuket hym so foule, þat þay sayde to hymselfe þat he had a deuell wythyn hym; 4
65 b and all forto tempte hym, || forto haue made hym to haue spoken summe worde by þe wheche þay myght haue put hym to repreue. And for he told hom þat he was Godys sonne of Heuen, þay wer about to haue stenet hym to þe deth; but for he knew 8 well hor malyce, he hudde hym, and 3ode from hom out of þe tempull.

Thus, good men, Crist began þys day hys passyon. Wherfor holy chyrch redyþe þys weke þe boke of þe prophyt Ieremy þat 12 fyrst prophesyet of Crystys passyon, and told how and on what maner Iewys schuld do hym to deth. Then schull 3e know wele: ryght as þe Iewys pursuet Cryst to þe deth whyll he was yn erþe, ry3t sco byn þer now mony false crysten men þat 16 pursuen hym regnyng yn Heuen. And Saynt Austyn sayþ þat he synneth more greuysly þat pursuet hym regnyng in Heuen, þen þe Iewes þat dydden hym to deþe yn erthe. Then, 3if 3e wyll know wech þos byn, takyþ hede how Crist wyth hys owne 20 mowþe markyth hom, þeras he says þus yn þe gospell of þys day, wher he sayth þus: 'Whosoever ys of God, heryth Godys worde.' Wherfor 3e here not, for 3e be not of God. Thus Cryst hymselfe schewyth wech þay ben þat pursuen hym now 24 yn Heuen. These byn glad, when þay haue don a fowle dede, and ben growndud yn fowle lyuyng, and wol not amend hom for no þyng, for no prechyng, ne for no techyng. But euer defendyth hor gult by ensampull of such oþyr as þay ben, and 28 ben wroþe and redy forto fyght wyth hym þat¹ tellyth hom hor soþe. For more harme ys: þe world ys such þat he schall haue mony ennys þat sayþ þe soþe now allway. Herby I may schewe you an ensampull. 32

Narracio.

66 a I rede þat þer was summe tyme a mawmet in a cite, || þat wold tell of all stolen þyngys, and who hyt had. So was þer a 3ong man þat had stolen a þyng, and was adred of þat mawmet, 33

¹ þat *d. D.* and *G.*

lest he¹ had dyskeuered hym, and sayde : ‘ Wele I wot þou myght do me schame and vyleny, yf þou wolt. But by þat God I leue on, and þou dyskeuer me, I woll breke þy hed’; and so zode forth
 4 hys way. Then sone aftyr com þay þat mysseden hor þyng, prayng þe mawmet to tell hom who hyt had. And when þay prayde soo longe, at þe last, þys mawmet spake and sayde þus : ‘ Tymes byn changet, men byn worsont; and now þer may no man
 8 say þe soth, but 3ef hys hed be broken. Thus wo ys þe trew man þat lyuyth yn þys world, for he schall be so pluckyt at on ycle syde, þat he schall not wytte to whom he schall dyskeuer hys counseyl; for þylk þat wyll fyrst dessayue a man, þay woll
 12 fyrst speke fayre to hym.’

For, as we redyn yn þe Boke of Kyngys, how þer wer two knyghtys þat envyut oþyr : Ioab and Amasa. Then, on a day as þay meten, Ioab logh on Amansa and sayd : ‘ Hayl broþer!’
 16 and toke hym by þe chynne, and cussed hym; but wyth þat oþyr hond, he smote hym yn þe backe and slogh hym.

Thus faryth moche pepull now-on-dayes þat woll speke fayre befor a man, but bihynd² þay woll sle hym wyth hor tong. Thes
 20 ben þay þat heron not Godys worde, ny settyþ nocht þerby; for þogh þay heren hit wyth hor heres, hit synkyth³ not ynto hor hertys. Wherfor God compleynyþe greuously by þis holy prophyt Ieremy and sayth þus : ‘ What gult fonde your fadyrs why
 24 þat þay wenton fro me, 3yf I haue trespass to you yn anyþyng, tellyþe!’ Allas, for schame to your pryde, God ys yn þe ryght. And 3et he trefþe wyth you þat ben yn þe wrong; he proferyth mercy or we hyt aske; he mekyth hym to vs þat dysplesyth ||
 28 hym, and schewyth loue þer non ys woipy. Thus byn our **66 b** hertys hardyr þen stonys, thus byn we worse þen Iewes, thus ben we vnkynnd to hym þat schewyth vs al maner kyndnesse, and euer cryeth to vs, and sayt þus : ‘ I am lyft on hegh, for all
 32 schuld here me speke. Ccmyth a3eyne to me, and I woll receyue you. Loo, myne armes ben sprad on brode, redy to klyp you; my hed ys bowed, redy to kysse you; my syde ys open, to schew my heit to you; my hondys and fete bledyth, to schew you what
 36 I suffryd for you. And 3et 3e wryeth away and gruceded to

¹ he *d. D.* he he *G.*² bihynd] bi *inserted above the line.*³ synkyth *d. D.* synkynkyth *G.*

come to me, and 3if¹ 3e wyll not come to me for loue, com for 3yftys. Comyth to me, and I wyll 3eue you tresur wythout nombyr; I schall avance you wythout comperson: I wyll 3eue you lyfe and rest and pees wythout ende, so þat all þe defaute 4 schall be yn you, and not yn me. Þus God prechet and techeth, and 3et þer byn but few þat wyll here hym, ne þat haucn þes wordes sadde yn hor hertys. But all byn bysy to be rych and wyfull yn þys lyfe þat ys here, and recchyth lytyll of þe lyfe þat 8 ys comyng, and takyth lytyll hede how sore Crist suffryd, to bryng vs to blys þat euer schall last.

Wherfor Saynt Barnard yn Cristys person makyth gret waymentacyon for þe vnkyndnesse þat he sethe yn men and sayth 12 þus: 'Thow man for vanyte syngyst and rowtes, and I for þe crye and wepe; þou hast on þy hed a garland of flowres, and I for þe on my hed suffyr a wreþe of stynkyng þornes; þou hast on þy hondys whyt gloues, and I for þy loue haue bloody hondys; 16 thow hast þyn armes sprad on brode ledyng carallys, and I for þy loue haue myn armes sprad on þe tre, and tachut wyth grete nayles; thow hast þy clope raggyd and pynchyt smale, and I haue my body for thy loue full of gret walus. And ouer þys 20
67 a suffryd for þe; but by me horrybull || swerus all day, vmbraydys me sweryng by my face, by myn een, by myn armes, by myn nayles, by myn hert, by my blod, and soo forth, by all my body. 24 And soo þou marterys me by a foule vse and custom of sweryng, þat schuldust do reuerence and worschip to my wondys and to my passion, þat I suffred soo sore for þy sake.'

Narracio.

28

I rede yn þe Gestus of þe Romyans þat þe Emperour send a gret man to a lond, to be a justice ouer hom. But befor his comyng, þer was no man þat cowthe swere non oþyr oth but 3ey and nay. Then aftyr þat þys justice come, he made all men to 32 swere on bokes, yn schyres and hundurdes. And he and all his men wer soo ywont forto swere by Godys passion, and armes, and sydys, and bloody wondys, þat all þe pepull toke

¹ 3if C. 3et G. if d. D.

at hom soo yn vse, þat all þe pepull swere as horrybull as
 þay dyd. Then, on a day, as þys justyce sate yn hys justyre,
 yn sight of all men, þer come yn þe fayryst woman þat euer þay
 4 seghen, clothyd all¹ yn grene, and broght a fayre child yn hur
 lappe, bloody and all tomarturd. And ho sayde to þe justyce:
 ‘Sir, what byn þay worpy þat han þus ferd wyth my child?’
 Then sayde þe justyce: ‘Þay byn worthi to haue þe deth.’ Then
 8 scho vuswared and saide þus: ‘Þou and þy men wyth your
 horrybull opes han dismembryd my sonne Ihesu Cryst, þat I am
 modyr to, and soo ze haue taght all þys lond. Wherfor þou
 schalt haue thyn owne dome.’ Then anon, yn sight of all the
 12 pepull, the erth opened and þe justyce fell don ynto hell. And
 soo aftyr þe pepull was gretly agast and amendyd hom of
 hor opys.

Wherfor, syrs and dames, do ze as crysten men schulden do:
 16 leueþ your opys, and doþe reuerence to Cristys passyon and to
 hys wondys, and techiþe all opyr to do þe same. And kneliþ
 now adon, prayng to Crist þat he forþene you þat ze haue tres-
 passyd aþeyns hym by || recheles sweryng, bysechyng hym for hys 67 b
 20 gret mercy forto kepe you yn tyme comyng, þat ze may amend þat
 ze haue don mys aþeynes hym and his swete modyr, and haue þe
 blys þat he boght you to. Amen.

26.

DOMINICA IN RAMIS PALMARUM SERMO BREUIS.

24 Cristen men and woymen, as ze knowyþe well, þys day is
 called Palme-Sonday. But for bycause þat þe seruyce of þys
 day is so long, I woll shortly tell you whi þys day is called sco.

Thys day, as Seynt Ion tellyþe, our Lord Ihesu Crist was in
 28 Bethany wher he reisyd a mon from deþe to lyue þat had layne
 four dayes stynkyng yn þe tombe, þat was called Lazarus, and
 was broþyr to Mary Mawdelen and Martha, hyr sustyr. Then
 wist Ihesu Crist hys passion was negh, and toke Lazar wyth
 32 hym, and so rydyng on an asse zode to Ierusalem. And
 when þe pepull herdyn þat, all² zoden aþeynes hym, boþe for

¹ clothyd all *d. D.* and clothyd *G.*² all *d. D.* om. *G.*

wondyr of þe men þat was raysud from depe to lyue, and also forto do Crist worschip. Wherfor mony strawed flowres in hys way, and mony broken brances of olyue and of palme and keston in þe way, and spradden clopys in þe way, makyng 4 melody and syngyng þus: 'Blessid be þou þat comys in þe name of our Lord, Kyng of Israel!'

Wherfor holy chyrch, þys day, makeþe a solemp procescyon in mynd of þat procescyon þat Crist made þis day, and also for 8 mony of you ben raysed from depe to lyue þat han leyn four dayes dede¹, þat ben synfull boghtys, synfull speches, synfull werkes, and synfull customs. But now I hope þat 3e ben reysed from depe of euel lyuyng to þe lyfe of grace, and þat angeles yn Heuen 12 maken as moche melody yn Heuen for your arysyng as þe pepull dyd for wondyr of rysyng of þe Lazare. But for bycause we haue no olyf þat beren grene leues, we taken² 2 iver instede of that and palmes² and beren about on procession; and so þys day we 16 calne Palmc-Sunday. And as þay songen and duden worschip to Crist in hor procescyon, ryzt soo we worschip þis day þe cros yn our procescyon, þrys knelyng to þe cros yn worschip and in mynd of hym þat was for vs don on þe crosse, and welcomyng 20
68 a hym wyth songe into || þe chirch, as þay welcomet hym syngyng³ into þe cyte of Ierusalem.

þen askyþe Ion Belet a qwestion: 'Syþen þat Crist had þe grattest worschyp ridyng on an asse þat euer he had in þys 24 world, and aftyf of þe same pepull was don on þe cros in þe grattest vyleny þat euer he ha yn þys world, whi we worschip þe cros, and not þe asse?' To þys qwestion he vnswaret hymselfe and sayþe þat all þe worschip of þys world turnyþe all to vanyte 28 and to nozt, and makyþe a man boþe to forzeton hys God and hymselfe, þeras myschef and woo makyþe a man to thynke on hys God and to know hymselfe. Herefor, cristen men, puttyþe away vanyte þat bryngyþe a man to euerlastyng payne, and 32 worschipyþe þe cros þat was cause of our saluacyon and þe ioy þat we all hopyn forto come to.

Then, when Crist was comen into þe cyte, anon he 3ode into þe tempull, and drof out all byers and sellers þat he fonde 30

¹ dede *d. D. cm. G.* ² iver . . . palmes *d. D.* vs ynstede of hit palmys whyt *G.*

³ syngyng *d. D.* sy . . . ng *G.*

þeryn and sayde to hom: ‘My fadyrs house ys a hous of prayers and of orcons, and 3e han made hyt a den of þeues’; 3euyng ych cristyn man hegh ensampull forto leue chaffaryng 4 on Sondag, and namly in chirch. Anopyr skyll ys whi þys day is called Palme-Sondag, for bycause palme bytokenyþe victory.

Wherfor ych cristyn man and woman schall þys day bere palmes yn processyon, schewyng þat he hape foghten wyth þe 8 fend, and hape þe vycetry of hym by cleue schryft of mowþe and repentans of hert, and mekely don his penance, and in þis wyse ouercome his enemy.

Narracio.

12 Hit was þe maner, summe tyme, as we redyn in þe Gestys of þe Romayns, þat when any lond of the world ros azeyne þe Emperour of Rome, anon þe Emperour wold send a worpy knyght wyth pepull ynogh to þat lond, forto set hyt downe and 16 make hit soget to þe Emperour. And when þe knyzt had so don, þen schuld he be set in a chayre, as ryaly as he myzt, wyth cloþys of gold drawyn ouer hym and a palme in hys hond, schewyng þat he had þe victory, and so wyth gret worschip schuld be lad 20 azeyne to Rome. But when he come progh any cyte, þer schuld a man stond by hym in þe char, and bete hym in þe mowth wyth a branche of olyf, sayng þus: ‘Anothe selitos’; þat is to say: ‘Know || thyselve.’ As þogh he sayde to hym þus: þagh þou haue 68 b 24 þe victory now, hit may happen þat þou schalt anopyr tyme have þe wors, and so turne þe in as moch vyleny as now þis doþe to worschip; wherfor be not prowde of þyselve.

Thus, good men and woymen, 3e schull bete yourselfe in þe 28 mowþe of your soule wythyn-forth wyth þe branch of olyfe, þat ys, wyth þe uertu of mekenes. And soo hold mekenes in hert, beyng allway adred, lest 3e fall azeyne to your synne, and soo lese þe worschyp þat 3e haue now ywonon, wityng well þat 32 mekenes ys þe vertu þat most ourecomeþ¹ your enemy, and most growndyþ a man in doying good werk and vertu. Wherfor 3e schull all now pray to God þat he woll of his hygh grace 3eue you myght and strengþe in tyme comyng soo to ouercome your 36 enemy, þat 3e may haue þe victory of hym, and haue þe blys þat euer schall last. Amen.

¹ ourecomeþ C. ouercom G. not in d. D.

27.

SERMO ISTE DEBET DICI AD TENEBRAS¹.

Good men and woymen, as 3e se holy chyrch vsyþe þes þre dayes, forto say *seruyce in þe euentyde in derkenes*. Wherfor hyt ys called wyth you teneblus; but holy chyrch callyþe hit 4 tenebras, þat is to say, derkenes. Then why þys *seruyce* is don in derkenes, holy fadyrs wrytþe to vs þre skylles. On skylle ys, for bycause þat Crist þys nyght, before þat he was taken, he 3ode pries ynto þe hull of Olyuete, and prayde his fadyr to put 8 away þe hard payne þat hym was toward, yf hit wer his wyll and elles not; and soo, for drede of þe passion þat he feld in his spyryte comyng, he swat blod and watyr. Anopyr skylle ys, for anon, aftyr mydnyzt, Iudas gedyrd 1 knyghtys, strong and 12 bold, wyth opyr gret company of mysdoers, and comen forto take Crist. But for hyt was derke nyght, and þay cowþe not well know Crist by Saynt Iame þat was soo lyke to Crist, þat he 69 a was callyd Cristys brothyr, lest þay || haddn taken Iames ynsted 16 of Crist, Iudas bade hom take hym þat he kyssud. And soo wyth a kysse betrayde hys maystyr. And so token Crist all in darkenes, and dydden hym all þe despyte and vylany yn bobbyng and spytting yn hys louely face. The þryd skylle ys, for when 20 Crist was naylet fote and hond, hongyng on þe cros, þre oures of þe day from vndure to nene, þe sonne wythdro3 hyr lyzt and was darke þrogh þe world, schewyng þat þe maker of lyzt payned þat tyme to deþe. 21

For þes þre skylles þe *seruyce* of þes þre nyghtys is don yn darkenes. Þe whech *seruyce* makyþe mynd how Iudas betrayde Crist, and how þes Iewes comen wyth fors and armes as priuely as þay cowþ, for drede of þe pepull. Wherfor to þys 28 *seruyce* ys no bell rongyn, but a sowne² made of tre wherby ych cristen man and woman is eiformed, forto com to þys *seruyce* wythout noyse makyng. And all þat þay spekyn, goyng and comyng, schall sowne of þe tre þat Crist was don on, and of þe 32

¹ *The heading C. om. G. Iste sermo debet dici ad vespervas post tenebras D. not in d.*

² *sowne H. sounde D. C. sowme G. not in d.*

wordes þe wech Crist spake hongyng on þe tre, þat ben : how he comawndyd his modyr to Saynt Iou, his dyscypull, and how he grawnty þe þef paradyse þat askyd mercy, and how he
 4 betoke his soule ynto his fadyr hond, and so 3elde vp þe gost. Þus, goyng and comyng to þys seruyce, ych cristen man and woman schall leue talkyng of all vnyte, and only talke of þe cros.

8 Anopyr skyl is, when þat Iudas had trayde Crist, and sy3 þat by his traytery he schuld be ded, anon he fell ynto dyspayre, and 3ode and hongyd hymself on a tre, so þat he wraþut Crist more for hongyng hymselfe yn dyspayre, þen dyd þe traytery þat he
 12 dyd befor. For Crist is so mercyabull in hymself, þat he wold haue 3yuen hym mercy, and he wold haue askyd hyt wyth contryte hert.

Also at þys seruyce is set a hers wyth candull brennyng, aftyr
 16 as þe vse ys som plase moo, summe las. Þe wech ben qwenched ych on aftyr opyr, yn schewyng how Cristis dyscypull¹ stelen from hym, when he was taken, yche on aftyr opyr. But when all ben quenched, 3et || on leueþe lyght. Þe wech ys borne away a whyll, 69 b
 20 whill þe clerkes syngen Kyrieleysons and þe versys wyth þe wech bytokenyþe þe woman þat made lamentacyon ouer Cristis sepulcur. Then, aftyr þys, þe candyll ys broght a3eyne, and all opyr at hit jlyght. Þe wech bytokenyth Crist, þat was for a
 24 whyll ded and hud yn hys sepulcur, but sone aftyr he ros from dep to lyue, and 3af lyzt of lyfe to all hom þat werne qwenchit by dyspayre.

Þe strokes þat þe prest 3euyþ on þe boke bytokenyþe þe clappys
 28 of þondyr þat Crist brake hell-3atys wyth, when he come þedyr and spylyd hom. Now, good men, 3e haue herde what þys seruyce betokenyþe. Werfor holduþe hit in your hert, and be 3e not vnkynd to your God, þat þus suffryd for you ; for vnkyndnes ys a
 32 synne þat he hatyþ he3ly. Werfor Seynt Ambros sayþe þat þer may no man fynde a þayne, forto pounych dewly þe vyce of vnkyndnes.

¹ MS. dyscypu.

Narracio.

An ensampull of þys I fynd, as Alisandyr Nekkam telleþe, and is þys. Þer was summe tyme a knyzt þat went out of his contrey into ferre contray, forto sech aventurs. And so hyt fell þat he 4 come into a gret forest and herd a gret noyse of a best þat was, as hym þozt, in gret dystres. Then, for he wold se what hit was, he zode nygh and sech how an horrybull neddyr of gretnes and of lengþe had vmbeclpyppyd a lyon, and soo bond hym to a tre as he 8 lened hym to slepe¹. And when þys lyon awoke, and fond hymself fast, and myzt not helpe hymselfe, he made an hygys noyse; and when he saw þys knyght, þen made he grettyr noyse, wilnyng helpe of hym. Then had þys knyzt compassyon of þys lyon, but 12 zet he dred, lest, when he had losyd hym, he wold haue fallen to hym and fozten wyth hym. But zet, for bycause þat he was a knyzt, and saw þe lyon, þat ys kyng of all bestys, yn destres, he drogh out his swerde, and smot þe edyr yn two pecys. Then 16 anon, þe lyon felyng hym lose,² he fell downe to þe knightes fete as² meke as a spaynell. And soo allgate, nyzt and day, in ych 70 a pase, he sewet þys knyzt, and lay at his bedys fete ych nyzt, || and in ich turment and batayle he helpe hys maystyr, soo þat all men 20 speken of þys knyght and of þys lyon. zet, by counsell of summe men, he had þys lyon yn suspescyon. Wherfor when he zode azeyne hom to hys one contre, priuelych, wyll þe lyon slepte, he zode into a schyp, and soo saylet forth. But when þe lyon woke 24 and myst hys maystyr, anon he zaf a gret rore, and zode aftyr hym to þe see; and when he se non opyr bote, he swam aftyr hym als ferre as he myzt, and when his myzt fayled hym, þen was he 28 drowned.

By þys knyzt we may vndyrstond Crist, Godys sonne of Heuen, þat come of a ferre contre, þat ys, out of Heuen, into þys world, and fonde mankynd bondyn wyth þe old neddyr, þat is, wyth þe fende, to þe tre of ynobedyens. Wherfor wyth þe swerde of his 32 holy worde and wyth hys hard pascyon, he lowsed monkynd out of hys bondys and made hym fre. Wherfor ich man þat is kynd to hys God, he woll þonke hym for þat lawsyng, and loue hym, and

¹ lened hym to slepe *D. C.* lened hym *G.* not in *d.*

² he . . . as *D. C.* om. *G.* not in *d.*

be buxom to hym all þe tyme þat he lyueþe here, sewyng þe lore and þe techyng of hys God. And soo, when he passyth progh þe salt-watyr of payne of deþe, he schall com to þe joy þat euer
 4 schall last. To þe whech ioy God bryng you and me. Amen.

28.

SERMO DICENDUS AD PAROCHIANOS IN PARASCEUE
 DOMINI HOC MODO¹.

Cristen men and women, 3e schull vndyrstond þat Crist þys
 8 day schod hys hert-blod for vs. As 3e all knowen wele, þys day
 is called Good Fryday; for all þyng turned þe pepull to good þat
 Crist þys day suffryd for hom vndyr Pounce Pylat. Then, for
 hyt ys oft sene, all euell bygynnyng hape a foule endyng, wherfor
 12 we se now how þys Pylat bygan and how he endyd; and for he
 began cursetly, he endyd wrecchedly. For as Seynt Austyn
 sayth: 'A cursyd lyuyng before, askyþe a cursyd endyng aftyr;
 and he þat forþetyþe God in his lyuyng, he schall forþete hymself
 16 yn his endyng.'

Thus Pylat was a kyngus² sonne þat was called Tyrus, þat
 gate hym of a woman þat hatte Ato. So when þys chyld was
 borne, þen setten pay þe || modyr name befor and þen þe graunsyre
 70 b name aftyr, and soo of boþe hor names called hym Pylat. Þen
 20 aftyr þat he was þre 3er old, þe modyr broȝt hym to þe kyngys
 court to³ his fadyr. Then had þe kyng by his wyfe anoþyr sonne
 negh euen-old to Pylat. But for þys chyld was yn all doying more
 24 gentyll and more monfull, Pylat had envy to hym and oftyme
 fast wyth hym. So, at þe last, he slogh hym. Soo when þys
 chyld was ded, þe kyng was wondyr sory for hym; but for he
 wold not sle hym þen anon aftyr þat oþyr, and soo make two
 28 harmes of on, he send Pylat to Rome, forto be þer yn hostage for
 a tribet þat þe kyng schuld 3eue to þe Emperour. Þen fell hit so
 þat þe kyng of Fraunce had send his sonne also þedyr for þe
 same cause. Then, for Pylat segh þat he had more loue, and for
 32 men dydden þe kyng sonne more reuerence þen hym, he had envy
 þerto, and on a day wayted his tyme, and slogh hym. Then, for he

¹ *The heading C. om G. not in d. D.* ² *kyngus C. knyghtys G. not in d. D.*

³ *to inserted above the line.*

was so fers and cursyd, þe Emperour, by consell of þe Romayns, send hym ynto a contre þat was called Ponse, wheryn wer men so cursed, þat þay slogh all þat wer send forto be maystyr ouyr hom. So when Pylat come þedyr, he conformed hym so to hor maners, 4 þat wyth wyll and slegtys he had þe maystry ouer hom; and soo gate his nome and was called Pylat of Ponse. Then when þat Herod, kyng of Ierusalem, knew þe fershode of Pylat, he send aftyr hym, and made hym lefetenant vndyr hym of all his 8 lond of Iury. Then, for Pylat lyked well þat offyce, priuely he send to þe Emperour and had his office confermyd of hym, vn-wyttyng of Herod þe kyng. Wherfor Herode and he wern enmys tyll þe tyme þat Crist was taken; and soo in þe assent of Cristys 12 deþe þay becom frendys.

Then fell hit soo þat þe Emperour was seke and send aftyr 71 a Cryst, to hele hym; for hit was||told hym þat Crist helyd all men þat come to hym. Þen was Pylat adred and toke on hym 16 Cristys cote, soo þat euer whill þat cote was on hym, þe Emperour and all opyr made hym gret chere. Then had mony opyr gret wondyr why þe Emperour made hym so gret chere, þat befor had sworn his deþe, and counseylet þe Emperour forto dyspoyle 20 hym. And anon as Pylat was dyspoyled of Cristys cote, anon þe Emperour was gretly agreued azeynys hym, þat he made to cast hym yn prison, tyll he had taken counsell on what foule deþe he schuld dye. Then, when Pylat knewe þat, anon wyth hys owne 24 knyfe he slogh hymselfe. Then, when þe Emperour herd þat, he made to bynd a gret ston to his nekke, and cast hym into þe watyr of Tybur. But for fendes madyn such a noyse abowte hym þer, þat all þe cyte was¹ afrayde þerof, he was cast ynto a 28 watyr bytwyx too hylles. Þer wer long tyme aftyr horribull syghtys yseen.

Vndyr þis cursyd man our Lord Ihesu Crist þys day suffred deþe for all cristen pepull. For when he was taken, þay buffed 32 hym and bobbyd hym, and aftyr striput hym naked, and betyn soo dysputysly wyth scorgys all hys body, soo þat from his toppe to hys too was noþyng laft hole on hym, but all ran on blod. And aftyr þay wrythen a crowne of þornys and setten on his hed, 35 and so betyn hit on wyth staues of redys, þat þe þornys persed

¹ MS. was all.

hys braynes. And when þay hadyn payned hym soo, thay ladden
 hym all bloody toward þe hull of Caluary, forto be done to deþe.
 Then woymen þat seghen hym þus ferd wyth, had compassyon of
 4 hym, and wayled, and wepyd for hym. Then spake Crist to
 hom and sayde: ‘Doghturs of Ierusalem, wepyþe 3e noght on
 me, but wepyþe on yourselfe and apou your chyldren; || for þer 71 b
 schall dayes come yn þe whech 3e schull blesse þe wombes þat
 8 wern barayne, and þe pappes þat neuer 3af sowke.’

þus he þen prophysyet before of wracch þat aftyr fell on þat
 cite of Ierusalem for vengeans of hys deþe. Þe whech vengeans
 Ieremy þe prophit spekyþe of in trenis þat is red þes þre dayes at
 12 tenebrys. Þe whech was so horrybull of dyuerce myscheues and
 specyaly of hongyr. Of þe whech Ioschphus tellyth, þat þer was
 þen yn þe eyte of Ierusalem, when hit was besaget, so gret
 hungyr, þat chyldyr lay¹ þe stretes full, for defawte of mete,
 16 cryng to hor modyr for mete.

Narracio.

Then þer was a woman of gret kynne þat for hungyr toke hor
 one chyld þat scho fed wyth hor owne pappys, and slogh hyt, and
 20 partyd hyt yn too. Soo þe halfe scho rostud at þe fyre, and half
 kepyd tyll þe morow. Then, as men² come by þe strete, þay
 hadden sauer of þe rost and com yn, forto haue parte. But
 when þay segh how þe modyr rostyd hur own child, þay wern
 24 anvgged þerof and myght not ete. Þen toke þe modyr and ete
 þerof boldly and sayd: ‘þis ys myn owne chyld þat I bare of
 myn own body, and fedde of my brest. But 3et I woll rayþer
 ete hyt, þen dee for hongyr.’ þys I tell, forto schew þe ven-
 28 geans þat fell ynto þat eyte aftyr Crystys deþe.

Soo aftyr þat þay had broght hym to Caluary, þay strayned
 hym soo wyth cordys on þe cros, þat yeh boon of hys body myzt
 haue ben told. And soo nayled hys hondys and hys fete to þe
 32 cros, and heuyn hym vp, þat þe body paysyd soo downe, þat þe
 blod ran down by his armys and by his sidys, down to þe ground.
 And soo, when he schuld dey, he bygan, as Ion Belet tellyþe,
 and sayde: ‘Deus, Deus meus, respice in me!’ And so forþe
 36 all þe ix psalmys sewyng, tyll he come to: ‘In te, Domine,

¹ lay C. lay in G. not in d. D.

² men C. a man G. not in d. D.

speram!' And soo at þe verse: 'In manus tuas, Domine,' while he seyde þat verse, he¹ 3af vp þe gost, 3evyng an hygh ensampull to cristen man and woman forto² haue þys verse yu mynde, when he schall zeld vp þe gost.

72 a. Wherfor yeche man þat con rede, schuld say þes psalmes || þys⁴ day; and he þat sayþe þes yeh Fryday, schall neuer dey euell depe. Then, aftyr þe passyon, þer suen orysons wyth knelyng at yeh oryson, saue at þe oryson þat ys sayde for þe Iewes; at hyt⁸ holy chyrch knelyþe not: for þe Iewes as þys day skornyd oure Lord knelyng thryse. Then, yn þes orisons, holy chyrch prayth for all maner folke, for Iewes, and Sarsyns, for herytykys, for scismatys. But for cursed men holy chyrch prayþe not; for¹² whill a man or a woman stondyþe acursed, he ys dampned befor God, and schall be dampned for euermore, but yf he repent and aske mercy. Wherfor Seynt Austyn sayþe þus: 'Yf þat I wist for certeyne þat my fadyr wer dampned, I wold pray no mor for¹⁶ hym þen a fende'; for þer is no suffrage of holy chyrch þat may help a dampned mon. Then, aftyr þe oryson, þe cros is brozt forþe, þe wechch yeh cristen man and woman schall worschip þys day, in worschip of hym þat as þys day dyed on þe cros, and pray²⁰ to God to forzeue all þat haue trespast azeynys you, as Crist prayd hys fadyr to forzeue pilke þat dydden hym to deþe þis day, hongyng on þe cros.

Narracio.

24

Thus dyd a knyght þat was a gret lord, and had a 3ong man to hys sonne þe wechch schuld haue ben hys ayre. Þe wechch sonne anoþer knyzt þat wonet bysyde, as þay fallen at debate, slogh þys 3ong man; wherfor þe fadyr of þys 3ong man þat was²⁸ ded, gedered a gret company, and pursued þys knyzt þat soo had slayne³ hys sonne, nyzt and day, þat he myzt nowher haue rest, but ay floz for fere of deþe. Then fell hyt on a Good Fryday, when he saw all cristen men and woymen draw to chirch, forto³² worschip hor God, he þozt þat Crist deyde þat day on þe cros for all mankynd, and put hym holy yn Godis mercy, and zede to þe chyrch wyth oþyr men, to here and to se Godys seruyce. But when he was in þe chyrch, anon þat oþyr knyzt had³⁶

¹ while he seyde þat verse, he *Harl. 2403.* wyth he sayde and so *C. G.* not in *d. D.*

² forto *C.* and *G.* not in *d. D.* ³ slayne *C.* so slayne *G.* not in *d. D.*

warnyng, and come wyth gret company of men wyth hym ynto
 þe chyrch, wyth his swerd drawn in his hond. And when þat
 oþyr knyzt sez and knew well he || had trespass to heyly aþeynes **72 b**
 4 hym, he zode aþeynys þat oþyr knyght, and fell downe to þe
 grownd, wyth hys armes sprad abroad, as Crist sprad hys armes
 on þe cros, and sayd to hym: 'For his loue þat þys day sprad
 hys armes on þe cros, and deyd for þe and me and all mankynd,
 8 and forzaf þylke þat dydden hym to dþe, haue mercy on me,
 and forzeue me þat I haue trespass aþeynys þe!' Then þys oþyr
 knyzt þozt þat had ben to horrybull a dede forto haue don ozt
 amys to hym þer yn þe chirche, whill þat he meked hym soo,
 12 and soo lowly prayde of mercy for Cristys sake. And when he
 had well beþozt hym, he vnswarded and sayde: 'Now, for hys
 loue þat þis day deyd on þe crosse for mankynd, I forzeue þe,' and
 toke hym vp, and kyssyd hym, and so went togedyr, to worschyp
 16 þe cros. Þen, when þys knyzt com crepyng to þe cros and
 kyssud þe fete, þe ymage losyd his armes, and clyppyd þe
 knyzt about þe necke, and kyssyd hym, and sayde þus þat all þe
 chyrch herd: 'I forzeue þe, as þow hast forzeuen for¹ me.'
 20 Þus schull ze forzeue oþyr for Cristis loue, and klip, and kys,
 and be frendes; and þen woll Crist clyppe and kys you, and zeue
 you þe joy þat euer schall last. To þe whech joy God bryng
 you and me. Amen.

29.

24 SERMO ISTE SEQUENS NON DICENDUS EST AD PARA-
 SCEUES, SED QUÆDAM FORMACIO NECESSARIA
 CAPELLANIS. HOC MODO².

For hyt ys of[t] ysene þat lewde men þe wheche buþe of mony
 28 wordys and proude in hor wit, woll aske prestes dyuerse ques-
 tyons of þynges þat towchen to seruyce of holy chyrche, and
 namly of þys tyme, and gladly suche prestys as con not make
 a grayþe vnswar so, forto put hom to aschame, wherfor I haue
 32 tytuld here dyuerse poyutys whech þat byn nedfull to yche
 prest to know. So he þat woll loke and hold hit yn hys hert,

¹ for C. written in red ink above the line G.

² The heading taken from C. om. G. not in d. D.

he may make an vnswar, soo þat he schall do hymselfe worschyp and opyr profyt. ||

73 a Furst, yf a man aske why Schere Þursday ys called soo, say þat in holy chyrch hit is called our Lordys supperday. For 4 þy[l]ike day he sowped wyth hys dyscypuls openly; and aftyr supper 3af hom his flesche and hys blod forto ete and forto drynke; and sone aftyr waschod all¹ hor fete, schewyng þe hez mekenes þat was in hym and þe gret loue þat he had to hom. 8 Hyt is alsoo in Englysch tonge: Scher Þursday; for, in old fadyrs dayes, men wold þat day make scher hom honest, and dodde hor heddis, and clyp hor berdys, and so make hom onest a3eynes Astyr-day. For, on þe morow, þay wold do hor body 12 non ese, but suffyr penance yn mynd of hym þat suffred so hard for hom. On Settyrday þay myzt not haue² whyll, what for long seruyce, what for opyr occupacyon þat þay haden for þe weke comyng; and aftyr mete was no tyme for holyday. 16

Narracio.

For I rede yn þe lyfe of Seynt Rychard þat was bysy on a Settyrday befor none, þat he makud to³ schaue his berd on Settyrday aftyr none. And þen was þe fende redy and 20 gedyrd vp þe herys; but when þis holy man segh þat, he coniured þe fende, and bade hym tell why he dyd soo. Then sayde he: 'For þou dos no reuerence to Sonenday, þat ys Godys owne day; to þe wech day ych man þat ys cristen, ys 24 holden forto do reuerence yn worschip of Cristys resurreccyon. Wherfor þes heres I woll kepe tyll þe day of dome in hegh repreue to þe. Then anon þis man made leef his schavyng, and toke þe herys of þe fende, and made forto bren hom yn hys owne 28 hond for penance; and soo abode half schauen and half vn-schauen tyll þe Monday aftyr. This y sette here yn a repref of hom þat sparyth not forto worch on Settyrdayes aftyr none.

Then, as John Belet tellyth and techyþe, on Scher Þursday 32 a man schall dodde his hed and klippe his berd; and a prest 73 b schall schaue hys crowne, soo || þat þer schall noþyng be bytwene

¹ all] all all G.

² haue Harl. 2403. om. G. C. not in d. D. .

³ makud to CH. myght not G not in d. D.

God almyghty and hym. He schall also schaue þe herys of his berd þat comyth of superfluyte of humors of þe stomok, and par þe nayles of his hondys þat comyþ of superfluyte of humors⁴ of þe hert. So ryzt as we schauen and scheren away þe superfluyte of fulþe wythout, so we schall schaue and schere away þe superfluyte of synne and of vyce *wythlin*-forþe.

þe vayle þat haþe be drawn all þe Lenton bytwene þe auter⁸ and þe qwere, þat bytokenyþe þe prophesy of Cristis passion þat was huld and vnknowen, tyll þes days comen. þe which þes dayes ben don away, and þe auter opynly schewed to all men. For þes days Crist suffred so opynly hys passyon, þat he sayde¹² hongyng on þe cros: 'Consummatum est'; that is: all þe prophesy of my passion now haþe an end. Wherfor þe cloþys of þe auter lyn taken away; for Cristis cloþys wern drawn of hym and don all naked, save hur lady, his modyr, woude hyr kerchef about hym¹⁶ to hyll his membrys.

The auter-ston bytokenyþe Cristis body þat was drawon¹ on þe crosse as ys a skyn of parchement on þe harow, soo þat all his bonys myzt be told.

²⁰ The besom þat hit ys waschen wyth, letokenyþ þe scorges þat beton hys body, and þe þornes þat he was crowned wythall.

The watyr and þe wyne þat hyt is waschen wyth, bitokenþe þe blod and þe watyr þat ran downe aftyr þe spere from Cristis²⁴ hert þat waschet² his body.

The wyne þat is powred on þe v crossys, bytokneþe þe blod þat ran out of þe fyue wondys principale of hys body.

This day nys no pax zeuyn at mas, for Iudas betrayde Crist²⁸ þys nyzt wyth a cosse: þus was þe prophesy of þe passion þys day endyd. Wherfor þys nyzt, when he had sowped, he made þe sacrament of hys owne body, and gaf hyt to hys dyscypulys forto etc and forto drynke, and so began þe sacrament of þe masse and of³² þe new law; and aftyr þys soper, he wassched his dyscyples fete þat was a maner of new folgh[t]. For as he sayd þen to Petyr: 'He þat is waschen wyth watyr, he is clene of folgh[t] of all dedly synne, he haþe no nede but to wasche his fete³, for þat bytokeneþe³⁶ þe affeccyon of veynall synne.

¹ drawon C. draw G. not in d. D.

² MS. waschent.

³ fete C. om. G. not in d. D.

Then, yf a man askep why prestes don not hor masse *aftyr* soper,
 74 a as Crist dyd, say þou : for þat was turned into || more honest[e] and
 mor saluacyon of mannys soule. For, as Hayme tellyþ apon þe
 pystyll of Seynt Powle, mony yn þe begynnyng of þe fayth comen 4
 to chyrch on þe Seher Þursday. And þylk þat wer rych brozt
 mete and drynke *wyth hom* and þer eten and dronken, tyll þay
 wer dronke and to full of mete, and soo at nyzt token hor
 howsull, sayyng þat Crist 3af hom þat *ensampull*. But whyll þe 8
 rych etyn and dronken, þe pore þat had nozt aboden, till þe rych
 had don, sor *ahongyr* ; and þen eton of relef, and soo *aftyr* toke
 hor howsull. Wherfor, as þys pystyll of þys day tellyþe, Seynt
 Poule rebukeþe *hom þerof*, and turnyþ þat foule vse into more 12
 honest[e] and holynes, þat is, forto syng þe mas fastyng, and all men
 forto take hor howsull fastyng.

On *Astyr-euen* þe paschall is makype, þat bytokenyþe Crist ;
 for as þe paschall is þe chef tapor þat is in þe chyrch, so is Crist 16
 þe chef saynt þat ys in the chyrch. Also þys paschall bytokenþe
 þe pyler of fure þat 3ode befor þe chyldyr of Israell, when þay
 went out of Egypte into þe lond of behest, þat is now *Ierusalem*,
 and as þay 3oden progh þe Red See, hole and sonde, seuen dayes, 20
aftyr þay comen to þe see all, ych day, and þonked God for hor
 passage. Herfor holy chirch all þe *Astyr-weke* gon yn prosessyon
 to þe font, þat is now þe Red See to all *cristen* pepull þat ben
 folowed in font. For þe *watyr* yn þe fonte betokenyþ þe red 24
 blod and *watyr* þat ran down of þe wondys of Cristis syde in þe
 wheche þe power of Pharo, þat is, þe *veray* fend, ys drowned, and
 all *hys* myzt lorne, and all *cristen* pepull sauet.

The font is on *Astyr-even* halowed and on *Whytsone-even* ; 28
 for, at þe begynnyng of holy chirch, all men, and woymen, and
 chyldren wern kepte to be folowed at þes days at þe font-halowyng.
 But now, for bycause þat mony in so long abydyng¹ deyð bout folozt,
 þerfor holy chirch ordeynyþe to folow all þe tyme of þe 3ere, saue viii 32
 dayes befor þes euens a child schall be kepte to þe fonte-halowyng,
 yf þat he may sauely for parell of deþe, and elles not.

Thus is þe paschall halowed, and lyzt *wyth* new fure, and of
 hyt all *opyr* tapyrs byn lyzt ; for all lyzt and holynes of good 36

¹ abydyng C. om. G. not in d. D.

worchyng comye of Cristis lore, and holy chyrch ys lizt wyth
brennyng charyte of his behestys.

Fyue pepynce of || encens ben steked in þe paschall lyke to þe 74 b
4 crosse. Þat bytokenyþe þe v wondys, as Bede sayþe, þat Crist
suffred in hys body, and schull be kepte fresch and swete as
encense tyll þe day of dome, in rebuke of hom þat schall be
dampned, þat haden no beleue in Cristis passion, and wold aske
8 hym no mercy for hor synnes.

In þe fonte-halowyng þe prest castys watyr out in four partyes
of þe fonte; for Crist bade hys dyscypples go in foure partyes of
þe world, and prech and tech þe foure gospels, and folowing in þe
12 name of þe Fadyr, and of þe Sonne, and of þe Holy Gost.

Afyr þe prest breþes in þe watyr; for þe Holy Gost, in þe
makyng of þe wor[l]d, was born on þe watyrs. Wherfor, when God
for Adam synne cursed þe erþe, he sparud þe watyr.

16 Afyr he droppþ in þe watyr wax of a tapur brennyng; þe
whech bytokenyþ þe manhode of Crist þat was folowed in þe
watyr, and in his foloþt halowed all þe watyr of foloþt.

Afyr oyle and creme byn put in þe watyr; for yn þat sacra-
20 ment þilk þat ben in Heuen and þilk þat ben in erþe, ben joynet
togedyr. Þat was preued in Cristis baptyem; for þer þe Fadyr
of Heuen spake, þat all þe pepull herd, þe Holy Gost was send
like a culuer. Þus was þe fonte halowed twyys in þe 3ere, at þe
24 begynnyng of holy chyrche, and now afyr by þe 3ere þat was on
Astyr-euen, for þen all þe pepull was broþt out of þraldam of þe
fende by Cristis passion; and on Whytson-euen, for þen is þe
Holi Gost 3euen¹, þat is, remyssyon of all synnys.

28 Þen, from þe font, men gon to þe qwere syngyng þe letany,
prayng all þe sayntys of Heuen forto pray to God, 3eue hom þat
ben folowed grace forto kepe þe hez couenant þat þay haue made
in hor folowyng.

32 Then men gon to masse þat is bygonnen wythout office, þat is
called þe hed of þe masse; for Crist, þat is hed of all holy chyrch,
ys not 3et rysen from deþ to lyue.

Kyrieleyson is sayd; for in iche office of holy chyrch, and namly yn
36 þe masse, hit ys gret nede forto aske helpe and socour of God, forto
defende vs out of temptacyon þat assaylyþ vs namly in Godys seruyce.

¹ 3euen] yeven *Harl.* 2403. 3eue. *C. G.* not in *d. D.*

75 a 'Gloria in excelsis' ys sayde; for þe Fadyr of Heuen || is gretly ioyet forto behold þe pepull þat his soune haþe bozt wyth hys passyon, þat lyuen in charyte and in pes, ych on wyth oþyr.

Grayle is non sayde; for þylke þat ben folowed, be not 3et 4 parfyte to walke yn þe greus of vertu.

Alleluia ys songen; for hyt ys gret ioy to angeles to sen þe ruine of angeles be restowred by þylke þat ben folowed.

Aftr Alleluia þe tracte ys songen; for þagh þay ben, in hor folozt, 8 waschan of all synnys, 3et þay most travayle bysyly, forto kepe hom out of combrans of þe fend, þat he fall not into dedly synne a3eyne.

Offertory is non sayde; for þe wymmen þat comen, forto offyr to Cristys body oynmentes, þay fond hym¹ not in his tombe. 12 'Agnus Dei' ys sayde, but no pax ys borne; for Crist þat² is hed of pes, was not 3et rysen.

Postcomyn is non sayde; for þay þat ben folowed schul not be howsyld þys day, but on þe morow; for in þe begynnyng of holy 18 chirch þer comen moo to folow of gret age þen of chyldren.

A schort euensong ys don, lest þay þat ben folowet for cold oþyr sekeres³ wer anyet of long seruyce.

þen is all þys seruyce endyd vndyr on colet for all þe sacra- 20 ment of holy chirch, and of folozt is endyd in þe passion of Crist.

30.

DE FESTO PASCHE.

Cristes pepull, boþe men and woymen, as 3e all knowen wele, þys day is called in sum place Astyr-day, and in sum plase Pase- 24 day, and in sum plas Godis Sunday.

Hyt is called Astyr-day, as Candylmas-day of candyls, and Palme-Sunday of palmes. For wel nygh in ych plase, hyt ys þe maner þys day forto do fyre out of þe hall at þe astyr, þat haþe all þe wynty 28 brent wyth fyre and blakyd wyth smoke. Hit schall þys day ben

75 b arayde wyth grene rusches, and swete flowres strawed⁴ || all aboute, schewyng an hegh ensampull to all men and woymen þat, ryght as þay maken clene þe howse all wythyn, beryng out þe fure and 32 strawyng flowres, ryzt soo 3e schull claense þe howse of your soule,

¹ hym C. om. G. not in d. D.

² þat C. om. G. not in d. D.

³ sekenes C. seke G. not in d. D.

⁴ strawed d. D. straw G.

doying away þe fyre of lechery and of dedly wrap and of envy, and
 straw þer swete erbes and flowres; and þat þen vertues of goodnes
 and of mekenes, of kyndnes, of loue and charite, of pes and of rest :
 4 and soo make þe howse of your soule abull to receyue your God.
 For ryzt as 3e wyll not suffyr no þyng in your howse þat stynkyp
 or saueryth euell, wherby þat 3e may be dosesyd; ryght soo Crist,
 when he comyþ into þe hows of your soule, and fyndeth¹ þer any
 8 stynkyng þyng of wrap or of envy or any oþyr dedly synne, he
 woll not abyde þer: but anon he goþe out, and þe fende comyþe
 yn and abydyþe þer. Then may þat soule be full sory þat scho
 ys forsaken of God and betaken to þe fende. Þus don þay þat
 12 holden dedly wrape and dedly envy in hor hertys, and woll not
 forþeue þylk þat haue trespass to hom, for no prayer. Wherfor
 take hit wyth certeyne: þogh 3e mow wyth glosyng wordys
 dcsayue me, and say 3e ben yn full charyte as 3e owen forto be,
 16 þogh 3e be not soo, you gayneþ not forto begyle God, þat seþe ych
 cornell of your hertys. Wherfor, for Godys loue, dessayue 3e not
 yourselfe, but buþe all besy forto kepe your soules clene wythyn to
 Godis syzt, as 3e ben to make your house clene to mannys syzt.
 20 And ryght as 3e cloþuþ your astyr wyth fresche flowres and
 swete, ryzt so cloþe your astyr of your soule, þat is, your hert, in
 fayr cloþe of charyte, and of loue, and of pes, and of rest wyth all
 Godys pepull, þat 3e mow abull be forto receyue þe best frende
 24 þat 3e haue, þat is Crist, Godis sonne of Heuen, þat þys tyme
 suffred deþe, forto bryng you to þe lyfe þat euer schall last.

This day is also callyd Pase-day, þat is in Englysch, þe pas-
 syng day. And soo hyt is for two skylles: on for þys day || ych 76 a
 28 cristen man, in reuerence of God, schuld forþeue þat haue gylt to
 hom, and þen in full loue and charyte to Godis pepull passyng all
 oþer dayes of þe 3ere; for all þat is mysdon all þe 3ere befor,
 schall be helyd þys day wyth þe salue of charyte. Hit ys alsoo a
 32 passyng day: for ych Godys chyld schall passe out of euell leuyng
 into good lyuyng, out of vyces ynto vertuys, out of pride into
 mekenes, out of couetyse into largenes, out of sloþ into holy
 bysynes, out of envy into loue and charite, out of wrape into
 36 mercy, out of gloteny into abstynens, out of lechery into chastyte,
 out of þe fendys clochus ynto Godis barm; and soo of Godys

¹ fyndeth *d. D.* fynd *G.*

enmy make hym *hys* frende and derlyng. Whoso passyþe þus, he ys worpy forto come to þat gret fest þat God makyþe þys day to all þat þys passage makut.

This day ys called Godis Sunday; for Crist, Godis sonne of 4 Heuen, þys day roos from deþ to lyue, and soo gladyþ all hys *seruantes* and frendys wyth his vprist. Wherfor all holy chrych makyþe myrþ þys day and syngyth þus: 'This ys þe day þat our lord made; be we glad and ioyfull in hure!' Þe *Fadyr* of Heuen 8 makyth wyth all hys angelys soo gret melody for þe vpryst of hys sonne, þat he makyþe þys day a gret passyng fest, and byddyþe all hys pepull þerto, als wele hom þat ben in Heuen as þyke þat ben in erþe. Þen as wele as hym schall be þat comyþe to þys fest 12 wele arayde in Godys lyuere, cloþyd in loue and scharyte, als euell schall hym be þat comyþe yn fendys lyuere, cloþyd in envy and dedly wrape; for þes, as þe gospell tellyþe, schall be taken and cast into þe prison of hell. Soo that while¹ *opyr* lagh and make 16 mery, þes *opyr* wepe and be sory; and whyll þat *opyr* eten and drynken at Godis bord, þay schall sytte grennyng wyth hor teþe for paynyng of hell-wormys þat gnawen hom. For as þay eten *opyr* wyth bakbytyng here in erþe, þay schull ete hym backe and 20 body wythout end in payne of hell.

76 b Wherfor, good men and woymen, I || charch you heily in Godys byhalue þat non of you to-day com to Godys bord, but he be in full charyte to all Godis pepull; and also þat 3e be clene schryuen 24 and yn full wyll to leue your synne. For yf I wyst wech of you wer out of charyte and vnschryuen, I most, be techyng of holy men, wyth a foule mouþe say þus to hym, in audyens of all men: 'I 3eue þe here not þy howsyll, but þy dampnacyon into 28 euerlastyng payne, tyll þou com to amendement.' Wherfor, for Cristis loue, yche man sech well his conciens and clause hyt, þat he may abull receyue hys sauour. And 3et, forto styr you more in concyens, y tell you þys ensampull. 32

Narracio.

I rede of a holy byschop þat prayd God bysily to 3eue hym grace to wytte wech wer worpy to receyue þe sacrament and wech onworthy. Then, when þe pepull com to Godys bord, he 36

¹ that while *d. D.* woll þat *G.*

- sagh som com wyth hor face red as blod, and blod droppung out of hor mowpys, som hor face as blacke as any pyche¹, summe as whyte as snow, and summe fayre and rody and lusty forto behold².
- 4 Then, among oþyr, he sagh two comyn wymen comyng and hor facys schonyng as bryght as þe sonne. Þen had he moch wondyr of þys syght, and prayde to God to zeue hym reuelacyon and knowyng what all þys bytokenyd.
- 8 Then come þer an³ angyll to hym and sayd: 'þes þat han bloody facys and blod droppe out of hor mowpes, þo ben envyous men and woymen, and full of dedly wraþe, and woll not amend hom, and gnawen hom byhynd, and be vsed to swere horrybull
- 12 opys by Godys sydys and his blod, and vmbrayden God of his passyon, and don hym no reuerence: wherfor hor mowpys schull droppe of blod, tyll þay com to amendement. Þay þat haue blak facys, ben lecherys men and woymen þat wyll not leue hor
- 16 synne, ne hor lyst, ne schryue hom þerof. Þay þat haue whit facys as snow, || ben þay þat haue don gret synnys, and ben 77 a schryuen þerof, and wyth þe wepyng of hor een han wasshen hor soules so whyt and clene. Þylke þat ben fayre and rody, ben
- 20 good comyn lyuers þat lyuen truly by hor mayn swynke, and so kepyþe hom out of dedly synne. And þes two woymen þat schynen passyng all oþyr, wer two comyn woymen and of euell lyuyng; but when þay come into þe chyrch, þay toke suche
- 24 repentans in hor hertys, þat þay maden a vow to God þat þay wold do neuermore amys wyth þe helpe of his grace. Wherfor God of hys mercy hap forzeuen hom hor synne, and so clene wasschen hor sowles, þat þay schyne þus passyng all oþer.'
- 28 Then þys angyll went his way, and þys byschop þonkyd God of hys hegh grace þat he schewed hym reuelacyon, and serued God ever aftyr wyth all hys myght, and had þe blysse of Heuen. The wheche blysse God graunte you and me. Amen.

31.

32 DE FESTO SANCTI GEORGII, MARTYRIS.

Good men and woymen, such a day ze schull haue þe fest of Saynt George. Þe wheche day ze schull come to holy chyrch, in

¹ MS. byche.² behold] ho'd G. beholden C. not in d. D.³ an C. om. G. not in d. D.

worschyp of God and of þat holy martyr Seynt George þat bozt his day full dere.

For as I rede in hys lyfe, I fynde þat þer was an horrybull dragon, þat men of þe cyte wer so aferd, þat þay, by counsell of 4 þe kyng, yche day, zeuen hym a schepe and a chyld forto ete; for he schuld not come into þe cyte and ete hom. Then when all þe chyldyr of þe cyte wer eten, for bycause þat þe kyng 3af hom þat concell, þay constrayned hym þat had but¹ on doghtyr forto zeue 8 hydr to þe dragon, as þay had hor chyldyr before. Then þe kyng, for fere of þe pepull, wyth wepyng and gret sorow making, delyuerd hom hys doghtyr yn hydr best aray. Then þay settyn
77 b hur yn þe place þer þay wer || wont to set oþyr chyldyr, and 12 a schepe wyth hydr, forto abyde þe tyme tyll þe dragon wold come. But þen, by ordenance of God, Seynt George come rydyng þat way; and when he saw þe aray of þys damesell, hym þoght well þat hyt schuld be a womon of gret renon, and askyd hur 16 why scho stode þer wyth soo mornyng a chere. Þen vnswared scho and sayde: ‘Gentyll knyzt, well may I be of heuy chere, þat am a kyngys doghtyr of þys cyte, and am sette here forto be deuoured anon of an horrybull dragon þat haþe eton all þe 20 chyldyr of þys cyte. And for all ben eten, now most I be eten; for my fadyr 3af þe cyte þat consell. Wherfor, gentyll knyght, gos hens fast and saue þyselſe, lest he les þe as he woll me!’ ‘Damesell,’ quod George, ‘þat wer a gret vyleny to me, þat am 24 a knyzt well i-armed, yf I schuld fle, and þou þat art a woman schuld abyde.’ Then wyth þys worde, þe horrybull best put vp his hed², spyttyng out fure, and proferet batayll to George. Þen made George a cros befor hym, and set hys spere in þe grate, and 28 wyth such myght bare down þe dragon into þe erth, þat he bade þis damysell bynd hur gurdull about his necke and lede hym aftyr hur into þe cyte. Then þys dragon sewet her forth, as hyt had ben a gentyll hownde, mekly wythout any mysdoying. But 32 when þe pepull of þe cyte saw þe dragon come, þay floen, ych man into hys hyrn, for ferd. Then callyd George þe pepull azeyne, and bade þay schuld not be aferd; for yf þay wolden leue in Crist and take fologht, he wold befor hom all sle hym, 36

¹ had but *d. D.* he put *G.*

² hed *d. D.* hed and *G.*

and so delyuer hom of hor enmy. Then wer þay all so glad, þat
 xxi^{ti} þowsand of men, wythout woymen and chyl dren, wer folowed,
 and þe kyng was fyrst folowed and all hys houshold. Þen George
 4 slogh þys dragon, and bade bryng x exen to hym, and draw hym
 out of þe cyte, þat þe sauer of hym schuld do hom no greue.
 And || bade þe kyng byld fast in euery hurne of hys lond chyrches, 78 a
 and be lusty forto here Godys seruyce, and do honour to all men
 8 of holy chrych, and euer haue mynd and compassion of all men
 þat wer nedý and pore.

Then, when þat George had þus turnyd þys lond to Godis
 fayþe, he herd how þe Emperour Dyaclisian dyd mony cristen
 12 men to dep. Then¹ he went to hym boldely, and repreued hym
 of þe cursed dede. Then þe Emperour anon commawndyd forto
 do hym into prison and lay hym þer vpryght, and a mylue-ston
 vpon his brest, forto haue so cruschet hym to dep. But when he
 16 was seruet so, he prayd to God of help; and God kept hym so,
 þat he feld no harme yn² no party of hys body. But when þe
 Emperour herd þerof, he bade make a whele³ set full of howkes
 yn þat on syde of þe whele, and⁴ swerde poyntys in þat opyr
 20 syde aþeyne þat, and set George in þe myddys, and so forto turne
 þe wheles and all torase hys body on ayþyr syde. But when he
 was yn þe turment, he prayd to Crist of socour, and was holpen
 anon. Aftyr he was put in an⁵ hote brennyng lyme-kylne and
 24 closed þeryn, forto haue ben brent; but God turnet wyth hys
 myzt þe hete into cold dew. 3ette, þe þryd day aftyr, when all
 men wendon he had ben brent to coles, þen was he fonde lyght
 and mery, and þonked God. Aftyr when he was fatte and sette
 28 before þe Emperour, he repreuyd hym of hys false goddys, and
 sayde þay wer but fendys, and wythout myght, and false at nede.
 Then made þys Emperour forto bete his mouþe wyth stonys,
 tyll hyt was all topounet, and made to bete hys body wyth dry
 32 bolle-senows, tyll þe flessch fell from þe bon and hys guttes myght
 be seyne. 3et aftyr þay made hym to drynke venom þat was
 made strong for þe nonys, forto haue poysonet hym to þe dep anon.
 But when George had made þe syngne of þe cros on hit, he dranke
 36 hyt wythout any greue, || soo þat, for woundyr þerof, þe man þat 78 b

¹ Then *d. D. om. G.* ² yn *d. D. ny G.* ³ whele *d. D. wlele G.*

⁴ and *d. D. om. G.* ⁵ an *d. D. om. G.*

made þe poysen, anon turned to the fayþe, and anon was don to depe for Crystys sake. Then, þe nyzt aftyr, as George was in prison prayng to God, God come to hym wyth gret lyght, and bade hym be of good comfort; for in þe morow he schuld make 4 an end of hys passyon, and so com to hym into þe ioy þat euer schall last. And when he had set a crown of gold upon hys hed, he gaf hym hys blessing and stegh into Heuen. Then anon, on þe morow, for he wold not do saeryfice to þe Emperourys false 8 goddys, he made to smyte of hys hed; and soo passed to God. And when þe Emperour wold haue gone to hys palys, þe layte fure brent hym and all hys seruantcs.

Narracio.

12

In a story of Antioch ys wrytton þat, when cristen men beseged Ierusalem, a fayre zong knyzt aperut to a prest, and sayde þat he was Saynt George and leder of cristen men, and commaundyd þat he schuld bere wyth hom hys relykes, and com 16 wyth hom to þe sege. But when þay comen to þe walles of Ierusalem, þe Saracens weren so strong wythyn þat cristen men durst not elymbe vp hor laddres. Then com Seynt George, cloþyd yn whyte, and a red crosse on hys brest, and zode vp 20 þe laddrys, and bade þe cristen men com aftyr hym. And so wyth þe helpe of Seynt George, þay wonen þe cyte, and slogh all þe Saresyns þay fonden þeryn. And þerfor pray we to Saynt George þat he wyll be our helpe at oure nede, and saue 24 þys reem to þe worschyp of God and his modyr Mary and all þe company of Heuen. Amen.

32.

DE SANCTO MARCO SERMO BREUIS.

Good men and woymen, such a day 3e schull haue Seynt Marcus 28 day, þat was on of þe foure þat wryton þe gospellys, and prechet hom to þe pepull. Then was þys Marke furst an heþen man, but aftyr he was folowet of Seynt Petyr and soo sewet Petyr 79 a long aftyr, tyll he was full tazt || in þe byleue. And when he 32 was full ylurned of Cristys fayþe, þen Seynt Petyr made hym goo and prech þe pepull Godys word. And for he was soo holy a man, þe pepull allgate wold make hym a prest, he, for gret

mekenes of hymselfe, made to kyt of his pombe; neuerpeles when God wold haue hyt, Seynt Petyr wyth gret instaunce made hym to take þe ordyr of prest. Then was he besy day and nyȝt
 4 forto prech Godys word to þe pepull; and all þat he sayde wyth worde, he confermed wyth good ensampull and wyth doying of myracles.

Thus, by inspyracyon of þe Holy Gost, he ȝode to þe cyte of
 8 Alysandyr, forto turne þe pepull of þe cyte to þe fayþ of Crist. Then when he come into þe cyte, at þe forme fote þat he set yn at þe ȝate, hys schoȝ barst and was toren; wherby he wyst well þat he schuld not go from þens, but þat he¹ schuld take
 12 hys ende þer: and soo dyd. Then, when he com ynto þe cyte, he saw a man clowtyng pore men schone þat werne torne; and þoȝ þis man wer a panyme, he was cristen yn hys doying. Wherfor Saynt Marke prayde forto amende his schone þat wer
 16 torne. Þen þis man, for he saw þat Marke was pore, and nedy, and of sympull aray, hym þoȝt þat hyt was almys forto helpe hym, and toke hys schone to hym, and began forto sawe on hit. And as he sewet full helt, by Godis ordenance, he wondyd hym-
 20 selfe in þe honde wyth his nalle grevesly; and so, what for ache and penance þat he had þerof, among his woo he called helpe² of God. And when Saynt Marke herd þat, he þonkyd God; and³ anon he spytte in þe erþe, and makyd fene, and wyth þat
 24 fen anoynted þe manny's hond in þe name of Ihesu Crist: and anon he was hole. Then, when þys man segh such vertu yn Saynt Marke, he prayde hym forto dwell wyth hym. Then Marke dwelled wyth þys man and preched hym, so þat he
 28 folewet hym and all hys||howshold; and aftur for gret holynes 70 b þat he saw yn hym, he made þys man a byschop.

Thus when men of þe cyte seen how Marke preched þe fayth of Crist, and dyspysyd hor fals goddys, they⁴ token hym, and tyed
 32 hym by þe neke wyth a rope, and drewen⁵ hym on þe stonys, cryyng yfere in despyte of hym: 'Draw we þys bugull to þe bygulstede⁶!' So when þay had drawen hym negh to þe depe, þen þay putten hym ynto þe prison tyll on þe morow. Þen

¹ he *d. D.* ha *G.* ² helpe of *d. D.* of helpe of on *G.* ³ and *d. D.* om. *G.* ⁴ they *d. D.* þat *G.* ⁵ drewen *d. D.* druen *G.* ⁶ bygulstede *C.* buglestede *H.* legullplace *L.* bygullstete *G.* bugullstede *D.* not in *d.*

com þat nyzt Crist into þe prison to hym and sayde: 'Pes be to þe, Marke our euangelyst, be nozt agast; for I am wyth þe!' Then on þe morow þey¹ come azeyn, and fat hym out azeyn, and drewen hym tyll he was ded. And when he felde þat he schuld⁴ dye, he sayd: 'In manus tuas, Domine, commendo spiritum meum, redimisti'; and so þerwyth 3af vp hys gost. Then aftyr, when þay wold haue brent hys body for malyce, anon þer come such a powdyr and layte and erþe-qwake, þat no man durst⁸ abyde, but all fleen away. Þen yn þe nyzt aftyr cristen men token hys body, and buryet hyt wyth gret worschyp, as hyt was worthy.

Then fell hyt soo aftyr þat yche contrey halowet Seynt¹² Markeys day, saue on contrey the which was callyd Appuleo. Þe which contrey was so desesut by hete and vnkynd drozt, þat all þe cornes and frutys faylut hom, þat þay wer negh enfamyscht for defaute of corne. But þen come þer a voyce from Heuen,¹⁶ and bade halow Saynt Markeys day, as opyr crysten men duden, and þen schuld þay be releuet². And when þay dydden soo, God send to hom all maner of frutys.

Now, good men and woymen, 3e haue herd of þis seyntis lyfe,²⁰ and why hys day ys halowet; þen hit is nedfull to tell you why 3e schull fast his day and goo in processyon.

Narracio.

I rede þat in þe cyte of Rome on þis day fell such a qualme²⁴ and soden deth among þe pepull of þe cyte, þat when a man gonet opyr neset, || anon þerwyth he 3af vp þe gost; and opyr^{80 a} deydyn sodenly a gret nownbyr. Then þe pope Pelagius bade ych man, when he gonet, to make a cros on his mouþe; and²⁸ when a man herd anopyr nese, he schuld bydde: 'Crist helpe þe!' and so mony wern sauēt. And also he made þe pepull fast, and to go³ about in procession barfot, and soo pray holy seyntys of Heuen forto pray for hom to God, þat he of his goodnes³² schuld haue mercy of hom; and soo dyd. Then come aftyr Seynt Gregory, and made hom do þe same ych 3ere on Saynt Markeys day, boþe fast and go on processyon, and canonymsyt hit, forto be don alway aftyr. Then come aftyr a pope was³⁶

¹ þey d. D. þat G.

² MS. reuelet.

³ to go d. D. om. G.

called *Liberius*, and segh how þe frute of þe erth and of tren,
 for tendyrne[s] of homselfe, token at þys day ofte-tyme gret harme,
 what by þondyr and by layte, by vnkynde hete, be vnkynd
 4 stormys, by whyrlyng-wynde, by mystes, by myldewys, be
 grene wormys, be long-taylet fleys. And also, for þe pepull to
 sone aftyr þe receyuyng of hor howsyll *turnet* azeyne to synne,
 hauyng no reward to þat hegh sacrament, þerfor God send
 8 vengeans among þe pepull mor þat tyme of þe 3ere þen anopyr,
 of pestylens, of werres, of derþes, of dyuerse sakenes. Wherfor
 þys holy pope, forto put away Godys wrap from þe pepull, he
commaundet all cristen men and woymen forto halow þys day,
 12 and fast not to certeyne 3eres as lewde pepull tellyth, but allway
 forth on, and forto come þat day to þe chyrch, and goo on *pro-*
cession wyth þe letany. Wherfor, good men, 3e schull wete well
 þat all þylke þat don azeyne þe constytueyons of holy chyrehe
 16 wytyng, he ys acurset tyll he come to amendement; and yf he
 dey yn þat curs vnshryuen, he is dampnet fore euer befor God.
 Herefor, good men and woymen, I charch you on holy chyrehe
 byhalfe, þat 3e fast þat day, but hit fall on a Sonenday opyr yn
 20 Astyr weke; and comyth || þat day to þe chyrch; and heruth God 80 b
seruyce as cristen men owen forto do; and prayþe hertly to
 Seynt Marke þat he woll pray for you to God forto put away all
 myscheues of body and of soule, and þat 3e may haue þe blys þat
 24 he bozt you to. To þe wech blys God bryng you and me to, yf
 hyt be hys will. Amen.

33.

DE FESTO APOSTOLORUM PHILIPPI ET IACOBI
 ET EORUM SOLEMPNITATE.

28 Good men and woymen, such a day N 3e schull haue an hegh
 fest in holy e[h]yrch: Seynt Phelypys day and Seynt Iacobs, Cristys
 holy apostolys. But for þys comyþ *wythyn* þe tyme of Astyr
seruyce, 3e schull not fast þe euen; but comyth to þe chyrch
 32 as Godys owne pepull, to worschyp God and his holy apostolys.

Then schull 3e know þat þys Phylp was send by all þat opyr
 apostolys into a contre þat was called Cythya, forto prech Godis

worde to þe vubeleued pepull. But when he como þedyr, and
 preched aʒeyn hor mawmetys, præuyng þat þay wer fendys, and
 not goddys, anon þys mysbeleued pepull token þys holy apostull,
 and ladden hym ynto hor tempull, and constrayned hym to do 4
 sacryfyce to hor mawmetys, opir ellys he schuld be ded. Then, as
 þay wern besy forto haue done þys doses, sodenly a gret dragon
 com out of þe erþe, and slogh þre of þes mysbeleued men, and
 venemet¹ so þe pepull wyth hys breþyng, þat þer fell on hom all 8
 such a sekeneſ, þat for woo and passyon þat þay hadon, þay cryed
 all waylyng and wepyng yche on to [o]þyr. Then sayde Phelyp
 to hom: 'ʒyf ʒe woll be helyd of your sekeneſ þat greueþe you,
 and also þes men be broʒt aʒeyne to lyue þat ben ded, castys don 12
 þes mawmetys þat ʒe wolden haue me to worschyp, and settyþe
 þer a cros lyke to þe cros þat² my maystyr dyed apon, and worschyp
 hyt.' Then dyd þay so gladly and fayn, forto be holpen of hor
 81 a woo þat || greuet hom soo sore. And when þay hadden soo don, 16
 anon ryʒt þay wern all hole; and Saynt Phelyp, be calling of
 Cristys nome, reryd vp aʒeyne to lyue þre men þat wern ded.
 And when he had don soo, he commaundyd þe dragon forto go
 into wyldyrnes þeras he schuld neuer greue man ny best; and so 20
 ʒode forth, and was neuer seen aftyr.

Thus when Seynt Phelyp had preched þe pepull, and made hom
 stedfast in þe fayþe of Ihesu Crist, and ʒode forth into a eyte
 Ieropolym; and for he prechet þe fayþe of Ihesu Crist þat was don 24
 on þe cros, þerfor wykked men of þat eyte token hym, and
 dydden hym on a cros, as Crist was, and soo payned hym to þe
 deþe. And soo he ʒode to Crist, hys maystyr, forto dwell wyþe
 hym in þe ioy þat neuer schall haue ende. 28

Now ʒe schull here of Seynt Iacob, þat was called among þe
 apostolys 'Iamys þe lasse,' forto be know from 'Iamys þe more' þat
 was Seynt Ionys broþyr. But þys Iacob, oþyr Iames, þat ys all
 on name, was called Cristys broþyr; for he was soo lyke to 32
 Crist, þat when þe Iewes token oure Lord Crist, þay cowþe not
 know þat on by þat oþyr, but as Iudas trayde Crist by a cosse,
 and soo tazt hom to hym. Thys Iamys was soo holy from þe
 tyme þat he was borne, all þe tyme of hys lyfe, þat he dranke no 36
 wyne ny syser ne ale; for þys þ[e]re nys non yn þat contrey. And

¹ MS. vememet.² þat C. of G. om. d. D.

also he ete neuer flessche, ne his hed was neuer schauen; he vset neuer forto be bawmet wyth oyle, as þe maner of þe contray ys for hete of þe soume; he was neuer bapap; he weryd neuer
 4 lynnen cloþe; he vset forto knell soo moche yn hys prayers, þat hys kneus wern soo þekke of ylle, þat þay weren boched lyke¹ a camele. Thys was þe fyrst man þat euer song masse yn veste-
 mentys, as prestes now doþe.

8 Þen fell hit soo þat þe cyte of Ierusalem was enfect wyth þe synne of þe slught of Crist, þat hit most nede be destriet. || Wher- 81 b
 for þys holy man Saynt Iames was made byschop of þe cyte of Ierusalem, and laft þer forto prech þe pepull, and turne hom ynto
 12 bettyr leuynge. But for þay wer soo combred wyth synne, þat þay had no grace of amendement, nedly² Crystys prophesy most be fulfilled and þe cyte destriet. Wherfor men token
 Seynt Iames, and set hym on a hegh place, prayng hym forto
 16 preche þe pepull azeynys Cristys sayþe; for moch of þe pepull was turnet to þe sayth. Þen Iamys boldely and styfly prechet
 þe sayþe of Cryst, and preued by godde opyn reson þat all þat leuet not³ on Crist schuld be dampned at þe day of dome ynto þe
 20 fure of hell, þat neuer schall have end. Then þe maystyr of þe Iewes lawe þroston hym don from loft, and wyth stonys pounet
 hym, so þat he was negh ded. Then he, knelyng on hys kneys, prayet to God forto forzeue hom hys deþe. And þerwyth a curset
 24 man of hom wyth a walkerys staf smot hym on þe hed, þat þe brayne wallut out; and soo zeld vp þe gost.

Then aftyr, what for synne of Crystys deþe and for þe synne of þys holy manys deth, þe cyte of Ierusalem, þat was þe strengest
 28 cyte yn all þe world, and vnlykly forto haue ben wonon, was stryete soo into þe vtmost, þat ych stone of ych wall was turnet
 vpsø don, and neuer on laft on oþyr; for so Crist, fourty zere befor, sayde hit schuld fall. And þe Iewes wer dryuen ynto⁴ dyuerse
 32 contrays and cytes, and dyspoylet, soo þat hor kyndom syþen haþe ben destriet, and þay weren, and zet byn, hyndyrlyngys to all oþyr pepull. zet woll I tell you more of þe destruccyon of þat
 cyte of Ierusalem, forto schew you how vengabull God ys apou
 36 hom þat ben lef forto sched Crystys blod, as þay weren.

¹ lyke *D. om. G. not in d. os C.*

² nedly *d. D. but nedly G.*

³ not inserted above the line.

⁴ ynto *D. to d. om. G.*

Narracio¹.

Thus when God wold do vengeans on þys cyte, hyt fell soo, þat
 82 a a man of Pylatus þat dyd Crist || to deþe, come from Ierusalem
 toward Rome; but by a tempest he was cast apon þe lond þer 4
 as a gret lord dwellet, þat was callyd Vaspasyanus. Then had
 þis Vaspasyan such a maledy yn hys vysage, þat out of hys nase-
 þurles droppyd wormys out lyke waspes. Then sayde Vaspasyan
 to þys man: 'Of what contre comes þou?' Þen sayde he: 'From 8
 þe cyte of Ierusalem.' Then sayde Vaspasyan: 'I am full glad
 þerof, for as I haue lernet þat contre haþe mony good leches.
 Wherfor I wot þat þou con hele me; and but yf þou do soo,
 for soþe þou schalt be ded.' Þen sayde he aþeyn: 'I am no leche 12
 myselfe; but he þat helyd all seke, and raysed þe ded to lyue,
 he may hele þe, yf he woll.' 'Who ys þat?' quod Vaspasyan.
 'Syr,' quod he, 'Ihesus of Nazareth þat Iewys han slayne; yn
 whom, yf þou wolt beleue, þou schalt be hole.' Then sayde 16
 Vaspasyan: 'I beleue wele he may hele me þat raysyth men
 from deþe to lyue.' And anon, wyth þys word, he was hole as
 fysch. Then was Vaspasyan so glad of hys hele, þat he send
 anon to þe Emperour of Rome, and gete leue to destrye þe cyte 20
 of Ierusalem; and soo gedyrd gret nowmbyr of pepull and toke
 Tytus, his sonne, wyth hym and 3ode þedyr. Then, in þe meneⁿ
 tyme, whill he seget þe cyte, þe Emperour deyd, and he was
 choson Emperour of Rome. Þen went he to Rome, and lafte 24
 Tytus, hys sonne, yn hys styd, wyth pepull ynogh forto destrye
 þe cyte. Then Tytus lay soo hard on þe cyte and enfamecht
 hom so, þat þay eton hor schone and hor botes fer hungyr; and
 þe fadyr raft þe mete out of þe sonnes hond, and toke hit out of 28
 his mouþe, and þe sonne of þe fadyrs; þe husbond of þe wyfe,
 and þe wyfe of þe husbond.

Then, among oþyr, þer was a woman of gret blod þat had a 3ong
 chyld, and for hongyr sayde þus to hym: 'My sonne dere, 32
 82 b I haue moche more payne for þe þen þou || had for me; wherfor
 hit ys more resyn þat I bete my hongyr on þe, þen þat I dee, and
 þou boþe. Then toke scho hyr chyld, and slo3 hym, and rcstyd
 þat on halfe, and kept þat oþyr halfe raw. Þus as þe flesche 36

¹ Narracio D. om. G. not in d.

rostyd, þe sauer þerof went out ynto þe strete, and men þat
felden þat sauer, wenden þer had ben plentef of mete, and comen
yn, forto haue part of þe mete. But when þay come yn, þys
4 womon wold haue hyd þys mete from hom; but þay azeynstoden,
and sayden scho schuld not, for þay wendon þat hyt had ben oþyr
mete þen of a chyld. Then sayde þe woman: 'Here I haue rostyd
half my chyld, forto ete; and yf 3e woll not leue me: lo her þat oþyr
8 halfe raw azeynys to-morou!' Þen weren þes men so agryset of þat
syzt, þat þay zode forth and laft þe modyr etyng hyr owne chyld.

Then enereset hungyr so in þe cyte, þat þay dedyn soo þykke,
þat þay casten ded bodyes ouer þe walles, and fullet þe dyches
12 soo, þat þe sanour of hom zode ferre into þe contrey. Then, at
þe last, nede made hom þat wer on lyue to zeue vp þe cyte.
Þen com Tytus yn wyth his ost; and ryght as þe Iewes sold
Crist for thrytty penyes, so þay sold pryttte Iewes for on peny,
16 and turned vp þe cyte, þat þay laft not on ston apou an oþyr, but
destriet hyt ynto þe vtmost.

Thus, good men, 3e mou segh, þogh God abyde longe, how
sore he smytypþe at þe last, and sendyth vengeans apou all þat
20 ben lusty forto sched crysten blod. Suche men God hatyþe
heghly; wherfor yche man amende¹ hymselfe, prayyng to þes
apostolys to be hur medyatours bytwyx hom and God, þat þay
may haue her² veray repentans in hert wyth schry[f]t of mouþ,
24 and so, wyth satysfaceyon of good edes, com to þe blys þat þes
holy apostolys byth yn. Amen.

34.

DE INUENCIONE SANCTE CRUCIS

SERMO BREUIS [AD] PAROCHIANOS. ||

28 Good men and woymen, such a day 3e schull haue þe Holy- 83 a
rode-day. Þe whech day 3e schull not fast þe euen, but³ comyth to
þe chyrch as cristen pepull, in worschip of hym þat deyd on þe
rode for saluacyon of mankynd. Then schull 3e know þat þys
32 fest is callet þe fyndyng of þis crosse, þat was fonde in þys wyse.

¹ amende *D.* to amende *G.* not in *d.* ² haue her *d. D.* om. *G.*

³ but *H. L. d. D.* but on deuocyon but *G. C.*

When Adam, our forme fadyr, was seke for age¹, and wold fayn haue ben ded, he send Seth, hys sonne, to þe angyll to paradyse, prayng hym forto sende hym þe oyle of mercy, to anynt his body wyth when he wer ded. Then vuswared þe angyll and⁴ sayde þat² he myzt *in* no maner, tyll fyue þowsand and ij c. zere wer fulfilled. 'But haue þe branch of þe tre þat thy fadyr synned wyth, and set hyt on hys graue; and when hit beryth fryte, þen schall he haue mercy, and nozt ere.' Then toke Seth pis branche,⁸ and fonde hys fadyr ded, and soo sette þy branch on his burines as þe angyll bade; þe wheche growet þere tyll Salamonys tyme. So when Salamon made his tempull, for þys tre was passyng opyr, he made to hew hit don to þe werke. But for hit¹² wold not accorde wyth þe werke, Salamon made to dygge hit depe yn þe erthe; and soo was hit hyd þer yn þe tyme þat byschopys of þe tempull let make a were yn þe same plas, forto wasch schepe yn, þat were offred vp to þe tempull, þeras þe tre¹⁶ lay. Then, when þis wer was made, þay callet hit on hor langgage Probatica Pyseyna. Yn þe whech wer, yehe day, come an angyll from Heuen don *in* worschip of þat tre þat lay yn þe gronde þerof, and soo steret þe watyr, soo þat he þat come furst²⁰ ynto þe watyr aftyr þe steryng of þe angell, was heled of what maner euell þat hym greuet, by uertu of þat tre. Soo pis last²⁴

83 b mony zeres, tyll Crist was taken forto be || don to depe on þe cros. Then þys tre, by Godys ordenance, plumbet vp and swam on þe²⁸ watyr; and for þe Iewes hadden non oper tre redy to make þe cros of, for gret hast, þay toke þat tre, and made hit cros, and soo hongyd Crist þeron. And þen þys tre bare þys blesset frute, Cristys body, of þe wheche wallut mercy to Adam and Eue, and³² to all hor ospryng. But when Crist was ded and taken don of þys cros, þe Iewes, for envy of hym, token þe cros, and þe opyr þat þe two þeues honget apon ayþer syde of Crist, and buryet hom depe yn þe erthe; for cristen men schuld not wete wher þay³⁶ wer. And layn þer hude two hundryt wyntyre and mor, tyll Seynt Elyn, þe Emperourys modyr Constantyn, fonde hit yn þys wyse. In tyme of þis Constantyne, Maxencius wyth strong hond helde þe Empyre of Rome. Þen Constantyne gedyrt hym power, forto³⁶

¹ for age *d. D.* and for eld *G.*² þat written on the margin.

feght wyth Maxencius at þe gret watyr; ouer þe wheche watyr lay a gret brygge, so þat in þe medyll of þis brygge Maxencius, for dyssayte of Constantyne, lete make a trappe, forto haue
 4 destreyet Constantyne. But þe nyzt befor þe batayle, as Constantyne lay yn his bed for drede of Maxens—for he was byggyr of pepull þen he was—Crist come to hym wyth a sygne of a cros, schynyng as gold, and sayde to hym: ‘To-morow when þou gos to
 8 þe batayle, take þys sygne yn þy hond, and by uertu þerof, þou schalt haue þe victory.’ Then was Constantyne wondyr glad and let make a cros of tre, and þay bare hit befor hym to þe batayle. But when Maxencius saw hym nygh þe brygge, he was so fers yn
 12 hymself, þat he forgate þe trappe þat he made; and soo, as he come azeynys Constantyn, he fell by þe trappe don ynto þe watyr and was drowned. Þen was hys ost wondyr fayn, and zoldyn hom wyth fre wyll to Constantyn.||

16 Then, be counsell of þe pope¹, he send to hys modyr Elyn, þat 84 a was qwene of Ierusalem, and prayet hyr forto seche þe cros þat Crist was don on. Then was þys Elyn a kyngys doghtyr of Engeland þat was callet Ceolus; and when Constantyne, fadyr
 20 of þys Constantyne, com ynto þe lond of Engeland and saw Elyn so fayre, he weddyd hyr for hyr bewte, and soo made hur Emperes of Rome. But aftyr hyr husbond deþe, scho had þe kyndom of Ierusalem to hur dowre; wherfor scho made to gedyr
 24 all þe Iewes þat myzt be fonde, and sayde hom soþly þat all schuld be brent, but yf þay schewedyn hur þe cros of Crist. Then, by counsell of hom all, þay token on man þat þay called Iudas, and sayde þat he wyst wher þe cros was, and how he
 28 cowþe bryng hur þerto. Then was scho glad and put þys Iudas ynto prison and dystresse, tyll he wold telle hur wher þis cros was. Þen sygh þys man he most nedys, oþyr be ded, and bade sewe hym to þe hull of Caluarye. And when he had prayet þer
 32 long, þe erth quaked² þer þe cros lay, and a smoke swete as any spycery com out of þe erth; and when þay dygged þer, þay fonde þre crosses. Then, forto know wheche was Cristis cros, þay layden hom yche on aftyr oþyr apon a ded body; but when Cristis
 36 cros com, anon þe body þat was ded roos, and þonkyt God.

¹ pope *D.* not in *d.* scratched out *G.* ² quaked *D.* qwaquyt *G.* not in *d.*

Then toke Elyn a party of þys cros and send to Rome to hur sonne; and þe remenant scho made to schryne hyt yn syluer, and laft hyt yn Ierusalem wyth all þe worschyppe þat scho cowthe. Þus, good men, as holy chyrche makyth mynd þys day, 4 þe holy cros was fonde.

Narracio.

Then, as I rede, I fynde þat yn a cyte was callet Beritus a cristen man hyred an howse at a Iew to wone yn. Then had 8 þis cristen mon a rode þe whech þat Nychodemus made in
 84 b worschip || and yn mynd of Crist. Þen toke he þys rode, and set hit in a preuy plase yn his howse for syzt of þe Iewes, and dyd hit worschyp aftyr his connyng. Þen aftyr hyt fell soo þat þis 12 man steryd ynto anoþyr howse, and toke out all his good wyth hym, saue only þys rode he forgate, as God wold he schuld. Then come þys Iew and wone[d] in þe same howse þat þys cristen man laft, and forto make hym dalyance, he called on of his 16 neytburs to hym, and made hym forto sowpe wyth hym. So as þay setten at¹ sowpere and talked togedyr of þys cristen man þat wonet þer before, þys neytbur lokut bysly abowte and þen was he war of þe rode stondyng yn a preuy hurne, and when he 20 saw hyt, anon he began² grenne and grynd his tepe, and rebuked sputwyslyche þys oþyr Iew, and bare on hym styfly þat he was a cristen man, and had þe rode þer, forto don hit worschyp. And he swor þer as depe as he coupe, þat hit was not soo, for he 24 had neuer befor sen hit. 3et went þys oþer Iew anon to his neytburs, and told hom all þat þys Iew was a preuy cristen man, and how he had a rode hyd yn his howse. Then come þay all wrope and beten þys man on þe worst maner þat þay cowpe. 28 And so, at þe last, þay sayden yfere: 'Þys ys an ymage of þat Ihesu þat our fadyrs dydden to deth; wherfor, as þay dydden to hys body, do we now to hys ymage!' Then þay token þys ymage and blyndwaruet hit, and boffeton hit, and bobbyd hyt, and 32 aftyr beton hit wyth scorgys, and crownet hit wyth þornys, and aftyr dydden hit on þe cros, and naylet hyt fote and hond to þe cros. And soo, at þe last, þay maden þe strengest man of hom take a sper, and wyth all his myght prost hit to þe hert. And 36

¹ setten at *written above the line G.*

² began *Harl. 2403. come G. not in d. D. C.*

anon when he dyd soo, blod and watyr ran out down by þe syde. Then wer þay al sore agryset of þat syzt and sayden: 'Take we a pycher, and full we hyt full of þys blod, and here we lit || to **85 a**
 4 our tempull þat lype full of seke men of dyuerse malodyes, and anoynt we hom wyth þys blod; and 3yf þay be hole, anon cry we Crist mercy, and take we fologht!' Then þay anon anoynted þes seke men wyth þys blod, and þay anon wer hole and sownde.
 8 Then went þes Iewes to þe byschop of þe cyte, and tolden hym þe case how luyt befell. And when he herd þat, he kneled adon and þonket God of his hegh miracull. And when he had folowed þes Iewes, he toke vyals of cristall and of lambur and of glas,
 12 and put þys blod yn hom, and send hit all aboute to dyuers chyrches. And of þys blod, as mony men sayn and vndyrstondyn, com þe blod of Hayles þerof.

Narracio.

16 As Myletus tellyþe in hys cronyculs, mony¹ 3ere aftyr þat Ierusalem was destriet, þe Iewys wolden haue bylde hyt a3eyne. Then, as þay 3oden yn þe morow þedyrward, þay fonden mony crosses yn þe dewe, soo þat þay wern aferd and turned homward.
 20 þat oþyr morne þay comen a3eyne, and þen wer hor cloþes full of crosses of red blod; and when þay segghen þat, þay flogghen home for fere. 3et þay wold not be warnet, but comen a3eyne þe þryd day; and þen anon sodenlich a fyre ros vp out of þe erth, and
 24 brent hom all to cold colys and askes.

And þerfor I counsell þat we do reuerence and worschyp to þe cros, for oþyr defence haue we not a3eyne oure gestly enmys. And pray we hertly to God þat we may worschyp hit soo here
 28 in our lyfe, þat we may haue þe b[1]ysse þat he bo3t vs to, hongyng peron; and soo mote hit be. Amen.

35.

DE FESTO IOHANNIS ANTE PORTAM LATINAM,
SERMO BREUIS.

32 Cristen men and woymen, such a day 3e schull haue Saynt Ionys day at² þe Port Latyne; þe wheche || day 3e schull come to **85 b**

¹ mony *Harl.* 2403. nony *G.* not in *C. d. D.*² at *d. D.* om. *G.*

þe chyrch, and worschyp God and Saynt Ion. But why þys day ys called soo, now 3e schull here.

As þys holy Saynt Ion prechet Godis worde yn a cyte þat was Ephasy, þe justyce of þat cyte segh þat Saynt Ion turned þe 4 pepull fast to cristen fayth. Wherfor he made to take Seynt Ion, and constrayn hym forto haue don sacrifice to his¹ mawmetes. And for he wold not, but he wold rayſer lese hys lyfe þen do suche a synne befor God, then þys justyce commawndyd forto put 8 Seynt Ion ynto prison, whyll he send to þe Emperour of Rome, forto wyt what he schuld do wyth Seynt Ion. Soo when his lettys come to þe Emperour—yn þe wech lettys he callet Ion all þat noȝt was: wych, and trobulere, and a desayuour of þe 12 pepull—then þe Emperour wrot aȝeyne to þe justyce, and bade send hym to Rome; and soo he dyd. And when he was comyn þedyr, and apposyd of hys doying, and, for he stod stydfast yn þe beleue of Crist, for gret scorne þe Emperour made to clyppe 16 away þe heris of Ionys hed (for he had a fayre hed of fax). Then, when he was so clypped, all men loghen hym to scoine, and dydden hym doses. Þen was he for scorne lad to þe ȝate of þe cyte of Rome þat was called Port Latyn. And þer was a tonne 20 of bras, full of wallyng oyle, into þe wheche tonne he was put and closyd þeryn, and fure made vndyr hote, and so þei weren ȝerne² about for þat Seynt Ion schuld haue ben³ Brent þeryn. But for he was Godys one derlyng, he kepte hym soo, þat he 24 feld no payne. Þen, when all men wenden, he had ben all forsopen to powdyr, þay vndedyn þe ton, and sygh Ion als hole and sonde yn ych parte of hys body and of hys coloure, as nchþyng had towched hym. Wherfor cristen men maden þer a chyrche || 23

86 a *in* worschyp of God and Saynt Ion, and *in* memory of þe martyrdom þat he suffred þer. Then, for þe Emperour segh þat he myȝt not ouercome Saynt Ion for fere of no penance, he made to exile hym ynto an yle þat is callet Pathmos. 32

Then herd Saynt Ionys modyr how hur sonne was send to Rome, forto haue be don to depe; and for gret sorow and com-

¹ his *d. D.* hor *G.*

² so þei weren ȝerne *C.* so they hied hem fast *d. D.* om *G.*

³ schuld haue ben *C.* were *d. D.* schuld haue *G.*

passion of hym, scho 3ode aftyr hym to Rome. But when scho herd þat he was send ynto an exyle, scho turnet a3eyne homward. And scho come to a cyte þat was called Ventulan; þer scho fell 4 seke, and deyd, and was buryet bysyde þe cyte vndyr a roche. And when scho had layne þer mony 3erys, Seynt Iames, hur oþyr sonne, come þedyr, and toke vp hys modyrys body þat smelled þen as swete as any spycery, and broght hit þen ynto þe cyte, 8 and buriet hit þer wyth gret honour and worschyppe.

Narracio.

In þe lyfe of Saynt Edward I fynd þat þis holy man louet so¹ Seynt Ion þe Euangelyst, þat he wold werne no pore man good 12 þat askyd hyt for Saynt Ionys loue. Then fel hyt on an hygh holyday, as þys kyng went yn processyon, Seynt Ion come to hym yn lykenes of a pylgrym, and prayde to 3eue hym som good for Saynt Ionys loue. Þen, for þe kyng at þat tyme had non oþyr 16 þyng redy, he toke þe ryng of his fyngyr and 3af þe pylgrym. Then sone þeraftyr two knyghtys of þis kyngys howshold 3edon to Ierusalem on pylgrymage; and when þay come ne3 þedyr, as hit happyd hom, þen þay laft hor company, and 3ode himself 20 tyll hyt was nyzt. And when hit was nyzt, hit wax so derke, þat þay myzt neuer on see oþyr; wherfor þay wer all dyswayre of himself. And as þay stoden þus all adred, talkyng yfer, þer come by hom an oldely man wyth glad chere and semely of person 24 wyth two chyldyr || beryng two torches brennyng for hym, þe 86 b wheche spake yn Englysch and sayde: 'Heyle, syrs! Why stond 3e here þys tyme of nyzt, and what contre be 3e of?' Þen sayde þay: 'We stonden here all dyswayre of oure way; we ben 28 pylgrymes, and men of Englund, and wolden fayne haue herber for of oures.' Then sayde þys man to hom: 'How faryth þe kyng of Englund?' Then sayde þay þat he ferd wele, as þay hopyd; for he was a good man and a holy, as þay vndyrstode. Then 32 sayde þys man to hom: 'Syrs, for þe kyngys sake comyþ now wyth me, and 3e schull haue good herber and good ese.' And so he lad hom ynto a fayre place, and made hom well at ese yn all degre. On the morow he was redy, and brozt þes men on hor 36 way, and sayd þus to hom: 'Gretyth wele your kyng of Englund

¹ so C. D. so well d. om. G.

on þys token!’ And he betoke hom a ryng and bade hom: ‘Ber þat ryng to þe kyng, bydyng hym byþenke hym for whos loue he ȝaf hyt away, þat was Seynt Ion þe Euangelyst; and byd hym make hym redy, for wythyn vj moneþs aftyr ȝe comen hom, ⁴ he schall be ded and come to me. And ȝe schull go hom sond and safe in all prosperyte.’ So when þes men comen hom, þay dydden hor message, as þay wer beden, and betoken þe kyng hys ryng. Then kneled he down on his kneys and þonked God and ⁸ Saynt Ion. The[n] whoso lust to haue þis preuet soþe, go he to Westmynstyr; and þer he may se þe same ryng þat was¹ seuen ȝere yn paradys. And so þys kyng deyd and went to þe blis of Heuen, to Saynt Ion. To þe whech blys God bryng you and me ¹² to. Amen.

36.

DE DIEBUS ROGACIONUM² SERMO BREUIS.

Good men and woymen, þes þre dayes suyng Monday, Tuysday, ^{87 a} and Wanyyday ȝe schull fast and come to chyrch: || husbond, ¹⁶ wyfe, and seruant; for all we byn synners, and nedype þe mercy of God. Wherfor ryzt as a man may not³ excuse hym of synne, ryzt soo holy chyrche ordeyneþe þat no man schall excuse hym of þes processyons þat may godly be þer. Then he ²⁰ þat wythdrawyþ hym from holy chyrche þes dayes, he synnyþe greusely befor God and hys sayntys. Furst he synnes yn pryde; for he ys vnboxom to holy chyrche not doying hor comaundement. He synnyþe also yn slouþe þat wot hymself yn synne, þat ²¹ woll not com to þe chyrche, forto pray to God and hys sayntys for socour and remission. He synneþe also gretly forto absent hym from Godys seruyce yn dew tyme. Wherfor ryzt as he wythdrawyþ hym wyfully from þe⁴ company of Godys pepull þat ²⁸ ben gedered, forto serue God yn holy tyme, ryzt soo God departyþe hom from þe company of Heuen and of suffrages þat ben done⁵ yn holy chyrche, tyll þay com to amendement. Wherfor yche man and woman enfors hym forto com to þe chyrche þes ³²

¹ was *d. D. om. G.* ² rogacionum *D. rogacionibus G. not in d.*

³ not written in red ink above the line *G.*

⁴ þe *D. om. G. not in d.*

⁵ done *C. om. D. G. not in d.*

- dayes, and pray deuotly to þe holy sayntys of Heuen þat þay now helpe vs *in* our nede, as þay wolden *sum* tyme haue ben holpen, whill þay wer lyuyng here *in* erþe at hor nede. Then for we
- 4 synnen *in* þre wayes, þat ys: yn þoȝt, *in* worde, and yn dede, we schull fast þes þre dayes and do *opȝr* penaunce wyth; for wyth prayers and fastyng þe power of þe fende ys put away. God for-
 3euyth man hys gylt, and all þe angelys of Heuen ben made glad
 8 and ioyfull. Þus schull ȝe fyrst pray to God for remission of your synnes, and syþen to be holpen and socourt *in* dyuers myschenes and perelles þat fallyþe namely yn þis tyme of þe ȝere mor þen any othyr tyme; for now þondyrs ben oft herd.
- 12 And þen, as Lynecolnyens saythe, fendys þat flotereþ yn þe ayre || for fere of a brest of þondyr þat Crist come to helle-gates 87 b wyth and all todrofe hom. ȝet þe fendys ben so¹ agast, when þay heren þe þondyr, þat þay fallen don to þe erþe; and þen
 16 þay gon not vp aȝeyne, tyll þay don som wycked dede. Then þay reryþe warres; þay makyþ tempestys *in* þe see, and drownyþe schyppes and men, þay makyþe debate bytwyȝ neghtburs and manslaȝt þerwyth; þay tendyþe fyres, and brennen howses
 20 and townes; þay reryth wyndys, and blowyþ don howsys, stepuls, and trees; þay make wymen to ouerlye hor children; þay makyþ men to sle homselfe, to hong homself *opȝr* drowne hom *in* wanhope, and such mony *opȝr* curset dedys.
- 24 Thus forto put away all þes perelles and myscheues, holy chyrche ordeynyþe ych man forto fast þes dayes and forto goo *in* processyon, forto haue helpe and socour of God and of his sayntys. Wherfor yn processyon bellys ryngyþe, baners ben borne befor, þe
 28 crosse comyþ aftyr, and all þe pepull suyth. For ryȝt as a kyng, when he goþe to batayle, trompes gon befor, þe baner ys displayde and comyþ aftyr, þen comyþ þe kyng and his ost aftyr sewyng hym; ryȝt so *in* Cristys batayle þe belles, þat ben
 32 Godys trompes, ryngen², baners byn vnfolden, and openly born on hegh yn þe ayre. Then þe cros yn Cristys lykenes comyth as a kyng of cristen men, and his ost, þat ys Cristys pepull, sewyþe hym. Þus he drynyþ þe fend out of hys lordschip and reueþ hym

¹ so *C. om. G. D. not in d.*² ryngen *D. ryngyng C. G. not in d.*

hys power. And as a tyrand wold drede, and he herd þe trompes of a kyng þat wer his emny, and seȝ hys baner dysplayde in þe feld; ryȝt soo þe fend, the curset tyrand of hell, dredyþe hym wondyr sore, when he heryþ þe Kyngys trompes of Heuen ryng, 4 and cros and baners broȝt about. For þis cause, when any tempest ys, men vsyþ forto ryng bellys, and so forto dryue þe fend away.

Narracio.

8

88 a I rede at þe cyte of Constantyne, as || þay went in processyon for a gret fray and doses þat þe pepull had. [And when]¹ þay gon in procession and songen þe letany, sodenly a chyld was pult vp ynto þe ayre and soo into Heuen and þer angeles taghten hym 12 forto syng þys song: ‘*Sanctus Deus, sanctus fortis, sanctus et immortalis, miserere nobis!*’ And when he was set þer fayre don aȝeyne, þen he sang þe same song, and anon þay werne holpen. Then ys þis forto say in Englysch: ‘Holy God, holy strong, holy 16 and neuer schall deye, haue mercy on vs!’

God wylnyþe þat ȝe be holy, and he wylnyþe þat ȝe be strong; forto feght wyth the fende, wyth þe world, and wyth your owne flesh; and þen woll he haue mercy on vs, and bryng vs to þe 20 lyfe þat neuer mon schall deye. To þe wech life God bryng you and me to. Amen.

37.

DE ASCENSIONE DOMINI NOSTRI, IHESU CRISTI

SERMO BREUIS AD PAROCHIANOS.

24

Good men and woymen, þys day ys an heȝ day and an hegh fest in all holy chyrche; for þis day, as þe fayþe of holy chyrche beleueth and prechep, Crist, God of Heuen, veray God and man, stegh vp ynto Heuen, and syttyþ þer on hys fadyr ryght hond 23 in þe blis þat euer schall last. Wherfor yn tokenyng of þys þyng þat ys þe schef lyght þat ys yn holy chyrche, þat haþe stonden from Astyr hedyrto oponly yn þe quere, þys day is remuet away in schewyng þat Crist þe wech ys þe chef lyȝt yn holy chyrch and 32

¹ And when *om. G. not in d. D.* And when þay gon in procession and was in þei C.

haþe þes fourty dayes oponly apperyd to hys dyscyplys by mony wayes and tazt hom þe fayþe, thys day he steþ vp ynto Heuen, and þer schall abyde tyll þe day of dome. But now 3e schull
4 here þe maner of hys assencyon.

From Astyr-day to þys day he was not alगतys wyth his discipuls, but aperut to hom dyuers tymes. But þys day he apperut to hom, as þay setten at hor mete; and þer he 3ete wyth hom, forto
8 schew || þat he was uerray man yn flesche and blod as þay werne. 88 b
For sum of hom 3et þedyrto weren yn dout, and wendon þat he had ben a spyryte þat haþe no flesche ne blod. Wherfor forto preue þe soþe and put hom out of all maner dowte, he ete wyth
12 hom yn hor allur syght, and soo bade hom goo ynto þe mont of Olyuete. And þer, in syzt of all þe dyscypuls, he blessed hom, and soo steþt vp ynto Heuen, and þer laft þe steppus of hys fete þrost downe into þe hard erth, þat euer sythen has ben
16 sen. Then schull 3e know þat þe tre of olyue bryngyth forþe oyle þat bytokenyþe mercy; wherfor Crist stegh vp ynto þe hulle of Olyuete, schewyng oponly þat he ys hed of mercy, and ys redy to 3eue mercy to all þat askyn hit wyth meke hert. Then yn
20 þys vpsteyng þat ys callet þe assencyon, angelys maden such a melody, þat non erþly tong cowþe tell; soo fayne þay wer of þe hom-comyng of our Lord.

He styet vp, for, as hyt wer yn a moment, he was from erþe
24 ynto Heuen. And þus sayde a gret phylosophur, raby Moyses, þat hit ys as¹ ferre from erthe to Heuen as an hole man myzt lyue a þowsand 3ere, and yche day goo a þowsand myle. But he þat metyþe þis way, he can best telle þe myles and þe lengþe
28 of hom. Þen in his ascencyon he had wyth hym a gret multytude of soules þe wheche þat he fat out of hell from þe fendis bondes.

He stygh alsoo vp wyth his wondis redy and fresshe, all bloody,
32 and so, as Bede sayþe², for fyve causes. The fyrst ys, forto verely þe fayþ of his resurreccyon; for he ros yn verray flessh and blod, and deyde on þe cros. The seconde, forto schew hys fadyr his wondys yn helpe of mankynd. The pryde, how mon
36 schall se³, how meroly he is saued. The fourthe, þat euell men

¹ as *d. D.* a *G.*

² Bede sayþe *d. C.* bedes fayþe *G.* not in *D.*

³ se *d.* soo *G.* not in *D.*

89 a schall sec how ryghtfull þay ben damp||net. The v. þat he may ber algate wyth hom a syngne of perpetuall victory.

He stegh also vp for gret sycurnes to all monkynde; for ryght as a lord ys sycour þat haþe algate a trew avoket befor 4 þe juge to vnswar fore hym, ryght soo in sykurnes of al monkynd we han hym our trew avoket enermor, redy to vnswar for vs at ych apechyng þat our enmy haþe aþeynes vs. Wherfor Seynt Barnard sayþe þus: 'A sykur accyon may a man haue to God 8 wher þe modyr, þat ys our lady, schewyþe hyr sonne hyr brest and hur pappes, þe sonne schewyþe hys fadyr hys betyn sydis and his bloody wondys.' Then how schall he be put away þat hath¹ soch two freudes yn þe court of Heuen, and next frendys, 12 and most may do wyth þe kyng?

Also by ste yng of Crist ynto Heuen, man haþe geten a gret dignyte yn² Heuen; for hit ys a gret dygnyte to a man to se hys one kynde, þat ys hys owne flesshe and hys blod, sytte at þe 16 ryzt hond of þe Fadyr of Heuen yn his trone. Wherfor angelis, consyder yng the dygnyte of man, now þay woll not suffyr mon to do hom worschyp, as þay dydden befor þe incarnacyon; but þay worschepen hom in reuerence of þe monkynd þat Crist haþe 20 bodyly yn Heuen. Here may a man se how moch a man is holden to his God, þat was befor bond and þral and vndyrlyng to þe fende of helle, and now haþe made hym of suche fredom and dygnyte, þat angelis schul do hym worschyp and seruyce. 24

And þeras angelis summe tyme keput þe 3atys of paradise, þat no manys soule schuld come yn, wyth brennyng swerdys, now Crist haþe cast apon þe 3atys, and warneþ³ entre to none þat is³ stedfast yn þe beleue. 3e schull also wytte þat ryzt 28 as a kyng yn þys world haþe yn his court offycers, boþe herre and loue, and some nere and more preuy þen othyr, ryght soo þe Kyng of Heuen haþ yn his court angelys, som herre || 89 b and summe loue, and summe more preuy þen some. Wherfor, in 32 ste yng of our Lord Ihesu Crist, þe lowe angelis—for gret wondyr þat þay hadden yn Crist ascencyon, when þay seen hym in flessch and blod bodyly ste y vp wyth soo gret multitude of angeles

¹ hath *d. om. G. not in D.*

² yn] y *G. in C. not in d. D.*

³ entre . . . is *C. L. þat non entre to þo þat ben G. non to entre þat is H. none to entre in to tho þat ben d. not in D.*

makyng melody, and so gret multitude of sowles wyth hym, and also for gret wondyr þat þay hadden, when þay seghen þe fendys of þe ayre fle away for gret drede þat wer befor went 4 wyth gret pryde assayle all þe soules wythouten any spare—and also all good angeles, yn all þe hast þat þay myzten, þay comyn, forto do Crist *seruyce* and reuerens. Þus, for gret wondyr þat þes angelis hadden, þay askyd þe hezुर angeles and sayden þus :
 8 'What ys þys þat comyth out of þe world wyt þe bloody cloþes, as¹ he wer kyng of joy?' Þen² sayden þe grattyr angelys to hom þus : 'Þys ys þe lord of all vertu and ys also þe kyng of joy. Thys ys he þat ys whyt of his modyr; rody yn hys 12 scorgyng; seke yn þe crosse; strong yn helle; lovely yn deynge; fayre yn his rysyng; ouercomer of hys enmy; and now ys kyng glorious yn Heuen.'

Þus, good men, Crist steyd ynto Heuen, and his dyscyples 16 stonden wyth his modyr for gret wondyr þat þay haden of syzt and of heryng, þay loket vp ynto Heuen. And sodenly þer stod two angelis by hom, clopet yn whyt and sayden þus : 'Men of Galyle, what stond 3e here þus lokyng vp into Heuen? Ryght 20 as 3e sen Ihesu, our Lord, stye vp into Heuen, rizt soo he schall come at þe day of dome azeine, forto deme þe qwycke and þe ded.'

Wherfor, good men and woymen, lyftup vp your hertis to Ihesu Crist þat now syttyþ in Heuen at his fadyr rizt hond, 24 redy forto 3eue mercy to all þat wyll aske mercy wyþe a meke hert, so þat 3e may have non excusacyon but þat 3e mow be sauēt. But þogh a man or a woman be neuer so synfull, and he wyll aske mercy wyth a meke hert, he wyll 3eue hym mercy 28 and take hym to || hym. Þen forto schew þe gret godenes of hym, 90 a and how gret compassyon he haþe of monkeynd, I tell you þis cusampull :

Narracio.

32 Hit was summe tyme, as we reden yn þe lyfe of Seynt Karpe, how a misbeleuet mon turned a cristen mon out of his fayþe to hys mysbeleue; wherfor þys holy man Karpe was soo wroþe, þat he fell ynto a gret sekenes. And when he schuld haue³ prayde for
 36 hor boþe amendement, he prayde bysyly day and nyzt to God to

¹ as C. d. a G. not in D. ² þen d. þay G. not in D.

³ haue C. a. G. not in d, D.

sende hom bodely vengeans. Then, as he prayde þus, at myd-nyzt sodenly þe how[s] þat he was yn cleue yn two, and he saȝ an hoge o[ve]n brennyng so dyspytously, þat wondur was to seen. Then loket he vp ynto Heuen, and segh Ihesu wyth gret multy-⁴tude of angeles syttyng in hys trone. And þen he loket aȝeyne, and saw þes two men stondyng befor an ove-mowthe, qwakyng and trembyng for gret fere and drede, and neddyrs and brennyng wormes com out of þe ove mowþe, forto draw þes men in wyth hom, ⁸and opyr fendys holpen to put on wyth ynto þe oue. Then was þis Karpe so fayne of þe menys vengenans, þat he laft þe syzt of our Lord Ihesu Crist and of his angeles, and loket to þe menys vengeans, and was wrope þat þay taryet soo longe to be put ¹²ynto¹ hor payne, þat he set to hond hymselfe and help what he myzt. And when þay wer yn þys fyre, þen loket he vp to God almyȝty, and segh hym for gret compassyon þat he had of þes two men ryse from hys trone, and come don to þes men, and toke ¹⁶hom out of hor payne, and sayde þus to þos men: ‘Karpe, strech forth þy hond and fezt aȝeynys me. I am ȝet redy, and nede wer, to dye eft for monkynd.’

By þys ensampull ȝe mow wele knowe how redy God ys to all ²⁰þat will aske mercy and deserue to haue mercy. He is worthy to haue mercy þat is sory for his trespas, and is yn full wyll forto amende hym. Þe wheche wyll God² graunt you and me. Amen. ||

38.

90 b DE VIGILIA PENTECOSTES SERMO BREUIS.

24

Cristen men and woymen, Setyrday þat next comyþe, as ȝe knoweþe well, ys Whytson-euen, ȝe schull all fast and come to þe chyrche, forto here and se þe seruyce þat ys þat day don yn holy chyrche. Þerfor ȝe schull all make you redy and clene yn soule, ²⁸þat ȝe mow be abull þat day to recyue þe Holy Gost þat þe Fadyr of Heuen senduþe among all monkynd. Wherfor I pray you and charche you, yf any of you ys fallen into any greues synne, þat he come to me and clanse hym þerof, er þen Sunday³ com; and ³²

¹ ynto] to inserted above the line. ² god d. god god G. not in D.

³ Sondag D. Sondon G. not in d.

I wyll be redy forto helpe, in all þat lype yn me, forto do wyth good wyll wyth þe grace of God. For takeþe in certeyne: ryzt as non of you woll goo ynto a place þeras stynkyng caren ys, but
 4 stoppyþe his nase and hyþe hym þens; ryzt soo þe Holy Gost fleþe from þe soule þat ys combryd wyth dedly synne, and all angeles, wyth stoppyng hor nosys, for moche more and fouler stynkeþ dedly synne yn hor noses þen doþe any foule kareyn yn our
 8 noses. And ryzt soo þe Holy Gost fleþe from hom þat ben combret wyth synne; ryzt soo he hyup to pylke þat lyuen in clannes of body and soule, and ben yn charite to God and to man, and han merey yn hert and compassion of hom þat ben yn
 12 myschef and doses. To suche þe Holy Gost comyth, such he vysetype, suche he loueþ, wyth suche he hap lust and lykyng forto abyde, and techeþ hom, and conforteþ hom yn all nede. But at þe seruyce of þat fest he ys mor present þen any oþyr
 16 tyme; for at þat fest all holy chyrche halowþe of hym, and specyaly calluþe to hym for help and grace and part of þe dole þat he makeþ, þen to all hom þat ben abull to receyue hys ziftys.

But zet ze schull vndyrstond þat þe Holy Gost makype his||
 20 dole oþyr wayes þen men don; þay delon yche man in lych moche, 91 a but þe Holy Gost deluþe to yche man, as he wot þat ys spedfull to hym, and zeueþ som more and som las, and som of on zift and som of anoþyr.

24 Somme he zeuyth grace of wysdom, and makeþ hom clerkes and wyse in holy scripture, and zef hom so gret saour and lykyng þeryn, þat þay ben lusty forto teche and preche þe vertu and þe grace þat þay felen þeryn; but for þay ben wyse, þay don hyt
 28 yn tyme and to suche þat þay hopen woll here hyt, and do þer-aftyr, and bere hit forth wyth hom. For sum sette nozt by Godys worde, but hadden leuer here a tale of rybowdy þen hit; wherfor to suche Godys word schall not be preched, for þay loue
 32 not God.

Som be zeuen grace of vndyrstondyng þat not only vndyrstondyþe hor owne speche, but alsoo oþyr langwagys, as Frenche oþer Romayns wythouten any trauayle of lernyng. Hit ys a
 36 gret gyft of God þat ych man can vndyrstond oþyr yn spekyng. For v lettys makype ych word of all languagys þat ben vndyr þe heuen to vndyrstond, and wythout on of þos v lettys þer

may no man know what anopyr spekeþe ; and þes ben þe lettres :
A, E, I, O, V.

Som he 3af grace of counsell, some to 3eue counsell, and som to do aftyr consell. Some he enspyryþe so wythyn-forth, þat he 4 schewyþ hom, and makyþ hom know befor þat woll fall aftyr, and 3eueþe hom dyscrescyon forto know þe good from þe euell, and þe bettyr from þe wors. Wherfor þay ben soo war and wyse and counccellyng, þat ych man ys lusty forto here hom speke and 8 forto haue counsell of hom. Some he 3euyþe grace to do aftyr counsell þat Crist 3af hymselfe, counccelyng a mon þat woll be ||
91 b parfyte forto leue all þat he haþe, and go into religyon, and þer be lad and gouernet by hys wa[r]deynes counsell and nozt by hys 12 owne. Thys counsell comyth of God, and well ys hym þat hit may performe.

Som he 3euyþ grace of strengþe, boþe yn body and yn soule, forto ber mekly and wyth glad chere gret bodyly harmes, and 16 dyuers skenes, and losse of goodys, and catayle, and of frendeschip. He haþe a specyall 3yft of þe Holy Gost þat may ber such berpens wyth esy hert, þonkyng God þerof.

He 3euyþe also grace of dyuers sciens in lernyng of dyuers 20 craftes, and som to lerne on and som anopyr, so þat ych man haþe by 3yft of þe Holy Gost grace forto lerne a science by þe wheche he may gete his lyfode¹ wyth trowþe.

Some he 3eueþ grace of pyte, and fullfyllþe hor hert soo wyth 24 pyte and compassyon of all þat ben yn doses and myscheues, þat þay 3eueþe hom of hor good, and helpeþe hom yn hor nede, and serueþe hom to hond and fote, as þogh þay haddon Crist yn presence before hom, and haue suche hert of mercy, þat þay ben 28 euer redy forto for3eue þat trespassuþe a3eynes hom.

Some he 3euyth grace of Godys drede, so þat þay haue ay yn hert of þe hegh vengeans þat Crist schall 3eue to þe euell yn þe day of dome and horrybull paynes of helle. Wherfor þay ben 32 dred day and nyzt forto do any þyng mys, and ben ay besy forto do wele, also welle yn priuety, yn syght of his angell, als yn opon, yn syght of men. Þen he þat haþe þys 3yft he ys moche holden to þonke þe Holy Gost, for þis ys a specyall 3yft of hym, 36 and þer ben fewe þat haue þis 3yft.

¹ MS. lyfolde.

Thus ben þe vjj 3yftys þat þe Holy Gost partuþ among mon-
 kynd and 3eneþe som more and some lasse, so þat none¹ may be
 excuset, but he hap somewhat of || þes 3yftes. And þus þe Holy 92 a
 4 Gost asynþ ych man in his cristenyng tyme; wherfor þe byschop²,
 when he conferneþ childyr þat ben folowet, he rehersyth þes
 eftys prayng þe Holy Gost to conferme in hom aftyr yu hor
 lyuyng þat he asyngneþe to hom in hor cristenyng. Þen forto
 8 styre your deuocyon more to þys holy sacrament, I tell you þys
 ensampull.

Narracio.

I fynde yn þe lyfe of Seynt Remus þat þer was an holy byschop,
 12 and turnet Lewys þe kyng of Fraunce to cristen fayth. And
 when þe kyng was comen to be folowet, at þe font-halowyng was
 so gret þurst on þe pepull, þat þe byschopis clerke þe whech bare
 his crismatory myght by no way bryng hit to þe byschope. Then,
 16 when þe fonte was halowde to þe takyng of þe creem and myzt
 haue nen, he lyft vp his hert and hys een to God, prayng hym
 deuotly of helpe. And þen anon þerwyth com þer fleynge from
 Heuen yn syzt of all þe pepull a culuer as whyt as mylke, beryng
 20 yn hor byll a fyoll full of creem to þe byschop. And when he
 openyd þe fyoll, þer come out so swete a smell, þat all þe pepull
 was gretly wondryd þerof, and wer gretly confortet þerwyth, and
 last soo tyll all þe seruyce was don.
 24 Herby 3e may knowe well, þoz þe prest say þe wordys, þe Holy
 Gost worcheþ þe dedys of þe sacrament, and doþe þe vertu of þe
 wordys by halowyng þat þe prest sayþe yn manys heryng. Then
 schull 3e all knell adon, and pray þe Holy Gost forto make you
 28 clene yn body and yn soule, so þat 3e mown be redy þat day forto
 receyue þe grace of his zift to þe reuerence of God and saluacyon
 to your lyues and your soules, and so to haue þe blis þat euer
 schall last. To þe wheche blysse God bryng you and me to, yf
 32 hit be his wyll. Amen.

¹ none *C.* *unintelligible G.* *not in d. D*

² byschop] byschopys *G.* bisshopp *D.* *not in d.*

39.

DE DOMINICA PENTECOSTES SERMO BREUIS AD
PAROCHIANOS.

Goode men and woymen, as 3e knowen wele all, þys¹ day ys called Whitsonday, for bycause þat þe Holy Gost as þys day broȝt 4
 02 b wyt and wysdome ynto all Cristes dyscyples, || and soo by hor prechyng aftyr ynto all Cristys pepull. Then schull 3e knowe þat mony haue wyt but not wysdom; for mony haue wyt forto speke wele and forto teche well and wysly, but all to fewe² þat han 8 wysdom forto do well. For þer ben mony wyse techers, but mor harme ys, all to few good lyuers; for mony traueluþe bysly forto haue wyt and ccnyng, but few þat trauelythe aftyr knowlech of good lyuung. Þus wyt of sleȝt ys made moch of, and wysdom of 12 holynes ys not sette by. For he þat haþe wyt to gete goode, he ys holden a wyse man; but he þat haþe wysdom forto forsake good and be pore for Godys sake, he ys holden a fole. Neuer þeles be a mon neuer so ryche, at þe last he schall be pore; for 16 noȝt he bryngyþe ynto þys world, and noȝt he schal bere out wyth hym. But þe Holy Gost, he bryngyþ wyth hym hoþe wyt of his prechyng and wysdom of goode lyuung; for he þat lyueþe well, he techeþ wele, for a good ensampull ys a good doctryne. 20 The grace as þis day was yn Cristys dyscyples, for þay taȝten wele and lyueden well. Soo by hor gcod techyng and by ensampull of goode lyuung, þe fayþe of holy chyrehe ys sprad progh all þe world. Þen how þay comen to þys grace, now schull 3e here. 24

When our Lord Crist was steyut ynto Heuen, his dyscyples wern in care and mornyng, and sorowfull at hert; for þay had lost³ hor maystyr þat þay louedon so moch, and for hys loue had laft hor good and hor frendschip, and seweden hym yn hope þat 28 þay schuld haue ben gretly holpen by hym. And þen þay wer masct and þrat of þe Iewes to be taken, and cast into pryson, and aftyr don to deþe. Þis made hor hertys sore and cold, and durst not go openly among þe pepull, but in hudeloke, to gete 32 hom mete of som preue frendys þat þay had. But ȝet as Crist

¹ þys *d. D.* þat þys *G.* ² fewe *d. D.* *om. G.* ³ lost *d. D.* laft *G.*

bade hom yn hys assencyon, || þay 3ode ynto þe cyte of Ierusalem; **93 a**
 and þer yn a howse of ostage, þay setten yfere prayng to God
 wyth on hert and on spyryte for helpe, and socour, and confort
 4 yn hor gret doses. Then, as þay weren þus yn hor prayers,
 sodenly a gret sowne was made yn þe fyrment lyke a gret
 barst of þondyr and þerwyth anon þe Holy Gost com adone
 among hom, and lyzt yn yeche of hom yn liknes of tonges of fyre,
 8 as hit wer þe leem of lyght fyre, schapon lyke tonges, brennyng
 and not smertyng, warmyng not harmyng, lyztyng not fryghtyng.
 And fullet hom so full of gostly wit and wysdom, þat anon þeras
 þay before were but veray ydeotes and lewde men and ryzt nozt
 12 coupe of clerge, sodenly þay wern þe best clerkes yn all þe world,
 and speken all maner langages vndyr þe sonne. And þeras
 befor hor hertys werne cold and sore for *persecucyon* and drede
 of deþe þat þay durst not wher goo, then sodenly þe Holy Gost
 16 so chafet hor hertys wyth fyre of loue, þat anon þay prechet and
 taght Godys word sparyng for no drede of deth ny of *opyr*
 penaunce; but fayne werne and redy to take deþ for Cristys
 loue. Then wern þer yn Ierusalem, as God wold, þat day men
 20 of all þe nacjons of þe world vndyr þe heuen, and werne comen
 togedyr ynto þe tempull for fere of þe berst þat þay herd yn þe
 welken, and dowtyd what hit myght be. Then, as þay wern
 þer, þe apostolys comen ynto þe tempull, and bo[1]dely prechet
 24 Cristys fayþe. Þen wer þes men gretly astonyet and mervelet
 þat ych on of hom herd hom speke hys owne langage. Then
 sayde som of hom: 'Þes men han dronken so moche of muste'—þat
 ys new wyne—' þat þay ben all dronken, and mameluth þay wot not
 28 what.' Then on vnsward, || and þat was Seynt Petyr, for al his **93 b**
 felaws: 'Syr and breþern, we be not dronken as 3e weneþe; for
 hit ys not 3et vndyr of þe day, and as 3e wetyþ wele, hit ys not
 lawfull *nopyr* forto ete ne forto drynke befor vndyr of þe day.
 32 But þys was proficiet be þe profet Ioel; how þat þe Holy Gost
 schuld be halowet so plentwysly on Godys pepull, þat þay schuld
 speke wyth all tonges and *prophesye*, þat is, forto preche, of þe
 joy þat ys forto com to all þat beleuen yn Crist. Then moch of
 36 þe pepull þat herd of þes wordes, turned to Crist. And when
 þay comen ynto hor owne contre, þay tolden of gret wondyrs and
 myrakles þat þay had seen; and soo turned mony *opyr* to cristen

fayth, so þat wythyn a schort tyme of 3erus þe fayþe was sprad progh all þe world.

Then hit ys now forto wyt why þe Holy Gost come yn lykenes of¹ tonges rayþyr þen any opyr membre of monys body, and why 4 to hom syttyng yfere rayþyr þen stondyng. Then to þe fyrst, why he come yn lykenes of tonges, þys was þe skyll: for a tonge ys þe best membyr of a man whyll hit ys rewlet, and þe worst when hyt ys out of rewle. For as Saynt Iames sayþe: 'A tonge 8 ys furut wyth þe fyre of helle, and may neuer be chastist whyll þat fyre brennyth hur. And for þe tonge most nede speke the wordys of þe fayþe, þerfor þe Holy Gost come yn tonges of fure. For ryzt as a blest fure ouercomye and dryueþe away þe fure of 12 layte, ryzt soo þe fure of tongys of þe Holy Gost schuld dryue away and ouercome þe fure of hell þat raynet þen, and zet doþe yn manis tonge. And zet for bycause þat þe apostolys and all opyr prechours aftyr hom schuld speke brennyng wordys, þat ys: 16

94 a nopyr for loue, ne for hate, ne for drede of deþe spare to tell || þe pepull hor vyces and þe synne þat reyneth wythin hem². And say bo[l]dely: 'Whoso woll not leue hor synne and amende hom, but contynew vnto hor deþe-day, he schall wythout remedy goo ynto þe 20 fyre of hell. And he þat woll leue hys syn, and mende hym, þogh he haue synnet neuer soo greuesly befor, he schall goo to þe blessed fure of Heuen, þat ys, þe loue of God þat brenneþe amonge angeles and all holy sayntys.' Also he come yn brennyng tonges, 24 for hit ys þe kynd of fure to make lowe þat ys hegh, and warme þat is cold, and nesch þat ys hard. So þe Holy Gost makeþe wyth hys fure hegh hertys and prowde, by grace þat he zeueþe, lowze and meke. And hom þat lype cold in envy, he makeþe 28 hom warm yn loue and charite. And hertis þat are hard yn³ gederyng of good and holdyng, he makeþe hom nesch and liberalule to dele to þe pore for Godys sake, and forto do mony werkes of charyte. And nesche yn fleschly lustys he makeþe 32 hard yn doying of penaunce and straytenes of lyuyng. Thus ys þe Holy Gost besy yn all wayes forto make salue to all maner of synne, and to hele þe seke of all maner sorows.

That opyr skyll ys þys, why þe Holy Gost come into þe 36

¹ of d. D. om. G. ² reyneth wythin hem C. þay rent yn G. om. d. D.

³ are hard yn d. ben harde and C. arn and G. D.

apostolys syttyng yfere raybyr þen stoulyng. For syttyng yfere bytokenyth mekenes of hert in vnyte of pes and rest; þe which a man most¹ nede haue þat woll be vyseted of þe Holy Gost, for to 4 such he comeþe and to non oþyr. For ryzt as drye broudes, whyll þay lien togedyr at þe fure wythout steryng, þay brennyth fayr and lyzt togedyr, ryght soo, whyll men, togedyr wythout sowrnes or moystur of malyce, ych on loueþe oþyr, and ych on ys fayn of oþyr, 8 and all makeþe and susteneþe good tonges. But as sone as þe brondes ben cast atwyn by dyscenyon and dyscord, anon þe fure of loue qwencheþe, and smokeþe of malyce and of envy rysuþe bytwyx || partyes, and greueþ so þe ey of þe hert, þat hit may haue 94 b
12 no grace forto se reson. For þen ys þe wykket gost redy and buyluþe þat hert soo yn envy, þat hyt may haue no rest nyzt ne day, but ay þynkyþe and studyeþe how he may be wroken on his enmy. And þus ys a man brozt yn plyte forto be lore, body and 16 sowle, but yf þe helpe of þe Holy Gost socour hym, and all ys long on² wyket tonges. Wherfor þe Holy Gost come in tonges of fure forto brenne out the wikket tonges³ malyce, and so anoynt hom wyth þe swetnes of his grace, þat þay schuld leue malyce, and 20 speke of goodnes, and leue wordes of envy and debate, and speke of rest and pes. Wherfor, good men and woymen, 3e schull so pray þe Holy Gost, þat he 3eue you grace soo forto tempor your tonges, þat⁴ ye may algate speke goode, and leue the euell, and that 24 he fynde your⁴ hertys soo wyth þe þoghtes of mekenes, þat 3e ben ay worþy to be vysetut of hym, as Seynt Gregory was, when he expownet þe prophesy of Ezechyel, þe prophete.

Narracio.

28 Thys holy pope, Seynt Gregory, when he expownet þys prophesy, he toke to hym Petyr, his deken, forto wryte as he expowned, and made forto draw a rydell bytwyx hom, þat Petyr schuld not wyt how he dyd yn his studyng. Then, as Gregory 32 sate yn hys chayre studyng and holdyng vp his hondys ynto Heuen, anon come þe Holy Gost lyke a culuer, whyt as mylke wyth fete and bylle of brennyng gold, and lyzt on his ryght schuldur, and put hor bylle ynto Gregoryys mouþe a whyle.

¹ most *d. om. G. not in D.*² on *C. H. L. of G. d. not in D.*³ the wikket tonges *d. of wykket hor G. not in D.*⁴ ye . . . your *d. om. G. not in D.*

And when he *wythdrogh* hym, þen Gregory bade Petyr wryte; and eft-sones when he began to study, þe Holy Gost put azeyne his byll ynto his mouþe, and so all þe tyme tyll he had made an end. But for encheson¹ þat he expowned þat harde prophesye so 4 clerkelyk, Petur hadde¹ gret mervayle þerof and þoʒt forto wit, 95 a how þat he dyd; and soo he made pryuely *in* || þe rydell an hole, and segh all how þe Holy Gost fed hym *wyth* holy þoʒtys. Then þe Holy Gost warne[d] Seynt Gregory how Petyr aspyet on hym. 8 Then Gregory blamet Petyr þerfore, and charchet hym heʒly þat he schuld neuer dyskeuer hym whill þat þay wern boþe on lyue; ny he dud not. But when he was ded, herytykes wold haue brent þe bokes of þys holy manys making. Then Petyr 12 aʒeynestode hom, and told openly how he segh þe Holy Gost fede hym, whyll he expownet þat prophesy; and so sauēt his bokes vnbrent þrogh þe grace and þe mercy of God. The wheche grace God graunt vs, ʒyf hit be his wyll. Amen. 16

40.

DE FESTO TRINITATIS SERMO BREUIS.

Goode cristen men and woymen, as ʒe all knowen, þys day is called Trynyte Soneday, and ys an heʒ princypall fest *in* holy chyrche. For þeras oþyr tymes of þe ʒere holy chyrch makeþ 20 solemnyte of oþyr festys þat ben halowet yn þe worschyp of þe Sonne, as Cristenmas-day, and Astyr-day, and þe Ascencyon-day; and *in* þe worschyp of þe Holy Gost as Whytsoneday and þe weke aftyr; but now þis day is halowet *in* þe worschyp of þre persons 24 yn Trinite: Fadyr, and Sonne, and Holy Gost. Wherfor, as I hope, ʒe ben comen þis day to þe chyrche forto do reuerence and worschyp to þe holy Trynyte, hauyng *perfet* fayth and full beleue *in* þe Trynyte. Neuerþeles, forto styr your deuocyon more to 28 þe Trinite, ʒe schull know why, and how, and what was þe cause þat þys fest was ordeyuet. This fest was ordeyuet for þre skylles: for þe trynyte furst fyndyng, for heretykes hegh confondyng, and for þe hegh Trynyte worschyping. 32

Furst hit was ordeyuet for þe forme trynyte fyndyng; and þat

¹ cheson . . . hadde C. om. G. not in d. D.

was, as a gret clerk, || Ion Belet telleþ, þat þe forme trinite was **95 b**
 fonden *in* a mon þat was Adam our forme fadyr. As þys Adam
 was formet of erþe on person, and Eue of Adam þe secunde
 4 person, and a mon of hom boþe þat was þe þryd person. Thys
 trinite was þus fonde yn man furst by worchyng of þe Trinite of
 Heuen. Wherfor þat man schulde haue mynde of þe Trynyte,
 holy chyrch ordeyneþe þat yn weddyng of mon and woman þat
 8 masse of þe Trinite ys songen; and yn þe deþ of a man þer at
 hys knyle, þre tretys schuld be songon¹; and at a woymon tweyne
 tretus, as þe secunde person yn þe trynyte. Then, for holy
 chirche ordeyneþe suche worschyp forto be don to a mon *in*
 12 mynd of þe Trinite, a² mon ys moch³ holden forto do honowr and
 reuerence to þe Holy Trinite of Heuen.

The secunde skylle⁴ why þys fest was ordeynet ys: yn con-
 fondyng heretykes, and forto destrye þe fals oppynyons þat þay
 16 holden azeynes þe holy Trinite, as Lombardys doþe now. For
 ryzt as heretykes yn þe begynnyng of þe fayþe wern about wyth
 hor smeþ wordys and plesyng and fals oppynyons to haue destriet
 þe fayþe of þe Trinite, ryght soo now þes Lombardes wyth hor
 20 smeþe wordes and plesyng to þe pepull ben aboute forto draw
 þe pepull from þe faythe of holy chyrche þat holy popys,
 byschoþes, and doctores taghten, and han ben vset and holden
 allway vnto þys tyme. Wherfor ryzt as heritykes yn þe begynnyng
 24 of þe holy chyrch pursuet holy popes, martyres, and confessores
 to þe deth, ryzt so now þes Lombardes pursuen men of holy
 chirche, and ben about forto vndo hom *in* all þat þay mow, yf
 þay myzten haue hor purpos forth. And so, yn þat, þay schewen
 28 oponly þat they⁵ ben not Godys seruand||tys, for þay ben ferre out of **96 a**
 charite; and he þat is out of charite, he ys fer from God. For
 God byddyþe hys seruandys do good to hor enmys, and pray for
 hom, and suffur doses and persecucyon mekely, and qwynt hom
 32 azeyne by no way. But þoȝ God suffyr holy chyrche to be
 pursuet by seche mysbeleuet men euermore, at nede he ordeyneþe
 such a helpe, þat þay haue hor purpos forth, and hor enmys ben
 confoundet.

¹ songon *C.* rongen *G. d. D.*

² a *d. D.* and *G.*

³ ys moch *d. D.* ys moch ys *G.*

⁴ skylle *C.* skylle ys *G. D. d.*

⁵ they *d. D.* om. *G.*

Narracio.

This fell yn tyme of an Emperour of Rome þat heght Attyla, and was made by counseyle of heretykes, as Ion Belet tellepe, forto pursew cristen pepull and destrie holy chyrche; wherfore 4 all þe bokes þat he myzt fynde of holy chyrche fayþ, he made forto bren. But þen, as God wold, þer was a good holy man and a gret clerke was callet Alpynyus, þat yn mayntenynge of þe fayþe made þe story of þe Trynyte and of Seynt Steuen, and 8 broght hom vnto þe pope Alysaunder, forto haue ben songen yn holy chyrche. But þis pope, by counsell of othyr gret clerkes, toke þe storrye of Seynt Steuen, and refuset þe story of þe Trynyte, and sayde þat holy chyrche schuld syng no mor of þe 12 Trynyte þen hit dud of þe vnyte. But aftyr hit felle soo þat for malyce of heretykes þat ryson so þekke, þat Saynt Gregory þe holy doctor sojt vp þis story of þe Trinite, and ordeynet hit to be halowet in holy chyrche¹, and þe story songen in con- 16 fusyon of heretykes þat berket aþeyne þe Trynyte. Soo, by halowyng of þys fest and by þe seruyce þat ys don þys day in holy chyrche, þe fest of þe Trynyte ys worscheput and leud in cristen pepull. 20

þe thryd skylle why þys fest was fonden, ys²: for þe hegh worschyping, and forto know how and what maner a man schall beleue yn þe Trynyte. For, as holy chyrche techyth, he 96 b þat beleueþ wele yn þe Trynyte, he schall be sauert; and he || þat 24 beleueþ not, schall be dampnet. Then ys hit nedfull to iche man to lerne how he schall haue þys beleue. Þen schull 3e know wele þat perfyte loue to God makyþ a man to com to þe beleue; for he þat leueþ wele, he makyþ noon aposayls ny questyons 28 why, for loue haþe no lake, þeras he þat haþe no loue, woll make questyons and aposayls of suche maters þat schull neuer awayle. For fayþ haþe no merit wher manys wit 3eueþ experiment. Þen hit³ is good to ych man to make loue to be hys medyatour to þe 32 Holy Gost, þat is, to pray hym soo forto lyzt hym wythyn, þat he may haue grace forto se how he schall beleue. Herfor was þys day set next aftyr Wytsonday, hopyng þat þe Holy Gost

¹ MS. chyrchyrche.² ys om. G. d. D. C.³ hit d. D. om. G.

woll be redy to ych man þat wol call to hym, and namly yn heryng of þe fayþe. But 3et for þat mony wyttys ben lat and heuy forto leue þat þay may not here ny se, but þay be broght 4 yn by ensampull. For þogh þe ensampull be not most *commen-* dabull, 3et for þe more parte hit may soo lyghten his wit, þat he may þe sondyr come to beleue.

Narracio.

8 Ensampull ¹ is þis: Take hede¹ on watyr, and on yse, and on snow; how þay ben ych on dyverse *in* substance, and 3et þay ben but watyr. Wherfor by þe watyr 3e may vndyrstond þe Fadyr, by þe yse þe Sonne, by þe snow þe Holy Gost. For watyr ys an 12 element þat haþe gret myth² and strengþe, and ys aboue þe Heuen, as maystyr Alysandyr sayþe, *in* maner of yse lyke to cristall and doþe worschip to Heuen; and anone³ hit is vndyr þe erþe and þe erþe groueþ þerapon. So Davyd yn þe sawter sayþe: 16 'Hyt⁴ ys also all aboute þe world, and yn all þyng; for hard ston and þorne summe tyme swetyþe watyr.' Wherfor by þis watyr 3e may vndyrstond þe Fadyr þat ys soo gret of myzt and strenþþ, þat he gouerneþ all þyng, he beryth all þyng, and all 20 þyng ys at hys wyll and commaundement. Be⁵ þe yse, þat is watyr congelut hard and bruchull, 3e may vndyrstond þe Son, || Ihesu Crist, þat is veray God, and toke þe substance and þe freyht 97 a of monkynd, when he was consequet of þe Holy Gost *in* þe virgyn 24 Mary, and born of hur veray God and man, and aftyr suffred payne and passion, and deed on þe cros, and was buriet, and ros from deþe to lyue, and aftyr stegh vp into Heuen, and schall com a3eyne forto deme þe qwyk and þe ded at þe day of dome. 28 By þe snow 3e may vndyrstond þe Holy Gost; for ryzt as snow comyþe of watyr and of yse on hegh *in* þe eyre, but how no man con tell, so comeþ þe Holi Gost of þe Fadyr and of þe Sonne, but how we may not dispute, but sadly leue. Thus ys þe 32 Fadyr full of myzt, and of hym comeþ þe Sonne, and so of þe Fadyr and of þe Sonne comeþ þe Holy Gost. Thus þe Trinyte was knowen *in* fologyng of Ihesu Crist. For as þe gospell telleþe,

¹ is . . . hede C. by þis take he G. not in d. D.

² myth C. om. G. not in d. D. ³ anone C. not any G. not in d. D.

⁴ hyt C. hys G. not in d. D. ⁵ be C. but G. not in d. D.

when our Lord Ihesu Crist was baptizet (þat is foloyng) in flem of Iordan, and all þe pepul nez of þat contre was folowot wyth hym þer, and wern in hor prayers and Ihesu prayed for hom, then Heuon oponed, and a huge lizt com from Heuen. Þen þe 4 Holy Gost in lykenes of a culuer lizt apon Cristis hed in sizt of al þe pepull, and þen þe Fadyr of Heuen spak þus to Crist and sayde: 'þou art my lefe sonne þe whech lykyþe me wele.' Þus was þe Holy Trinyte þen knowen: þe Fadyr was herd spekyng 8 in hys person, þe Holy Gost was sen in hys person, and þe Sonne was þer bodely in his person; and zet þes þre persons ben but on God. Werfor hit is nedfull to yche cristen man and womon forto pray to God bisily, þat he ȝeue hym grace of vndyrstondyng 12 and of perfyte beleue in þe Trinite.

Narracio.

I rede þat þe modyr of Seynt Edmunde of Pontenay aperit to hym stondyng, and layde in hys hond þre þynges, ych on wythyn 16 opyr; and in þe forme wrytten þe Fadyr, and in þe opyr þe Sonne, and in þe þryd þe Holy Gost, and sayde to hym: 'My dere sonne, to such fugurs take hede and lerne what þou myzt.' Werby we haue ensampull forto be bysy to lerne þe beleue of 20 þe Holy Trinite, and know wele þat ryzt as a ryng ys rownde wythout begynnyng and wythout endyng, ryzt so is þe Fadyr, so is þe Sonne, so is þe Holy Gost wythout begynnyng and wythout endyng: þre persons in on godhed. But forto study how þis may 24
 97 b be, hit is but a foly; for || monnys wyt may neuer comprehend hit.

Narracio.

I rede of a gret maystyr of diuinyte þat studyet bysily, forto haue broȝt into won boke why God wold be leuot on God in þre 28 persons. Then, on a day, as he walket by þe se-syde duply studyng in þys mater, he was warre of a fayre chyld syttyng on þe see-sond, and had made a lytyll put in þe sonde, and wyth his hond wyth a lytyll schell he toke of þe see-watyr and powret into þat 32 put. Then þoght þys maystyr he was a fole forto do so, and spake to hym, and sayde: 'Sonne, wheraboutes art þow?' Then sayde he: 'Syr, I am about forto helde all þe watyr yn þe see ynto this put.' Then sayde þe maystyr: 'Lef of, sonne, for þou 36 schalt neuer do that.' 'Syr,' quod he aȝeyne, 'I schall als sone

do thys, as thow schalt do that þat thow art abowte.¹ And when he had sayde so, he vanesched away. Þen the maystyr bethoght hym how hyt was not Godys wyll that he was abowte, and laft
4 of hys studyng, and thonket God that soo fayre warnet hym.

Goode men and woymen, thys I haue sayde to you, as God hath enspyret me, wylnyng you forto haue fulle beleue yn the Holy Trynyte. And alsoo I tell you on Thursday next 3e schull haue
8 an hegh fest yn holy chyrche, the fest of *Corpus Cristi*. The wheche day 3e schull come to þe chyrch, and then woll I telle you of that fest so as God woll then vouchesaf forto enspyre me. And praye we now alle to the Holy Trynyte that we may so
12 worschipe here yn erthe yn vnyte, that we may come ynto hys mageste where he ys veraye Gode yn persons thre. Amen. ||

41.

DE SOLEMPNITATE CORPORIS CRISTI BREUIS

98 a

SERMO AD PAROCHIANOS.

16 Cristen men and women, 3e schul knowe well þat þis is an heze feste in holy chyrch of Cristes body, þe which is eche day offred¹ vp in holy chyrch in þe auter to þe Fader of Heuen in remission of synne to² al þat lyuen here in perfite charite and in
20 gret socoure and reles of her payne þat ben in purgatori. Then schul 3e know þat þis fest was fondon by a pope³ þat was called Vrban þe fourth. He had gret deuocion in þis sacrament, consydering þe gret grace of God and heze help þat God 3euet to al
24 his pepul by vertu of þis sacrament. Wherfor he ordeynet þis fest forto be halouet þis Þursday, next after þe fest of þe Trinite. For ryzt as eche cristen man and woman þat wol be saued mot nede haue perfite charite in þe Trinite, ryzt so mot he haue ful
28 fayth and beleue in þe sacrament of Cristis body þat is made in þe auter by vertu of þe holy wordys þat þe prest sayed þer, and by worchyng of þe Holy Gost. Then, for þis holy pope³ þo3t forto draw Godis pepul wyth þe bettyr wyl to þe chyrch þat day,
32 he grawntep al þo þat ben verely schryuen and contrite for hyr synnes, and ben in þe chyrch at bope euensonges of þis fest, and

¹ offred *d. D.* offerth *G.* ² to *d. D.* om. *G.* ³ pope *scratched out in G.*

at masse, and at maytines, for eche of þes a hundret days of pardon, and for eche oþyr owre of þis day fourty days to pardon, and for eche day of þis vtas a hundret days to pardon to dure fore euermore. 4

Then schul 3e know well þat oure Lord Ihesu Crist on Chere Þursday at nyȝt, when he had sowput and wȝst how þat he schul in þe morow suffre deth and so passe out of þis world vnto his Fader, he ordeynet a perpetual memory of his passion forto abyde 8 wyth his pepul. Thus he toke bred and wyne, and made hit his owne flessch and his blod, and 3af hit to his discyples, and bade hem ete hit and drynk hit in mynde of hym. And so 3af hit to hem and to al oþyr prestes, 3ee and to al oþyr prestes, power and 12 dignite forto make his body of bred and wyne yn þe auter, so þat eche prest hap of Cristis 3eft power forto make þis sacrament, be he bettyr, be he wors. For þat sacrament is so heȝe and holy in hymself, þat þer may no good man amende hit, ne no euel man 16 apayre hit. But þe prest þe which is a good lyuere, and dop his offyce well and worþely, hym schal be well þat euer he was borne; 08 b for he hap of || Godis 3eft here in erth þat he 3af neuer to no 1 angele in Heuen: þat is, forto make Godis body. Wherfor he schal haue 20 suche a worsschyp in Heuen amonge angeles and passyng, þat no tonge may telle ne hert penke. And he þat is an euel lyuer, and wot hymself in dedly synne, and is in no purpos to amende hym, be hym sekyr forto haue a perpetual confusion of fendys in 24 helle, and be vndur hem in euerlastyng payne.

Then schal 3e knowe well þat Crist laft þus þis sacrament forto be vset algate in holy chirch for foure skylles to al Godis pepul: for manes gret helpyng, for Cristis passione mynnyng, for gret 23 loue schowyng, and for gret mede getyng.

The forme is for manes gret helpyng, boþe in lyf and in deth. First in lyuyng. For, as Saynt Austyn sayed, als ofte as a man or a woman cometh into þe chirch to here masse, God 3eueth hym 32 seuen 3eftis; and þo ben þes: That day hym schal wonte no bodely fode; idul speche þat day is for3euen hym; his idul lyȝt oþes 2 ben forȝeton; he schal not þat day lese his sizth; he schal not þat day dey no sodeyne deth; and as longe as þe masse lesteth 36 he schal not wax olde; and his angele telleth eche paas þat he

¹ no *D.* none *d.* om. *G.*

² oþes *C.* oþnes *G.* om. *d.* *D.*

gop to þe chirch in gret worschip to hym. Befor God þis help he hap in lyuyng.

In deyng a cristen man sendyth aftur þe preste forto come to 4 hym wyth Godys body for two causes nedeful at his endyng. On is forto se þe sacrament of Godys body, and receyue hit knolechyng þat he beleueth stedefastly þat hit is þe same flessch and blod þat Crist toke in mayden Mary, and was borne of hyr verray God 8 and man, and aftur soffreth deth on þe crosse, and was buryed, and ros from deth to lyue, and now settyth on þe Faderis ryght hond in Heuen, and schal come azen forto deme þe qweke and þe dede. And so wyth his perfite beleue he armeth hym, and maketh 12 hym strong and myȝty forto azenstond þe fendes þat wol assayle hym, when he passeth oute from þe body, in al wyse þat þai con, forto assay, ȝef þei mow bryng hym oute of þe beleue. Then schal þe sacrament þat he receyuet make hym so myghty, þat he schal 16 ouercome hem and sett noȝt by hem.

That opyr skyl is forto aske mercy of Crist and remission of his synnes, hauyng ful beleue þat Crist is euer redy to forȝeue al þat asket mercy wyth trew hert. This was schowet by ensample, when 20 he honget on þe crosse bytwyx two þeues þat weren men of curseth || lyuyng, and were þerfore dampned to be dede. Then one of hem 99 a asket Crist mercy wyth meke hert and repentyng, and at þe forme prayer anon Crist ȝaf¹ hym mercy, and morewyth grawnted hym 24 forto come to paradyce anone þat same day. That opyr nolde aske no mercy for a prowde hert þat he had; and þerfor he was dampned. Then as Crist þat day schedde² his blod on þe crosse in helpe of al mankynd, so ȝet eche day in þe masse he scheddet his blod in heze 28 mede to al þat þis beleuet; for wythout þis beleue þer may no man be sauet. Wherfor I telle þis ensample þat y rede in þe lyue of Saynt Ode þat was bischop of Canturbury.

Narracio.

32 This byschop had wyth hym of his clerkys þat beleuet not perfilty in þe sacrament of þe auter, and sayde þat þai myȝt not beleue þat Crist schedd his blod in þe masse. Then was þis bischop sory for her mysbeleue and prayed to God ȝorne for her 36 amendement. And so, on a day, as he was at his masse, when he

¹ ȝaf *d. D.* ȝyf *G.*

² schedde *C.* schdde *G.* not in *d. D.*

had made þe fraction as þe maner is, he saze þe blod drop down from þe ost fast into þe chalice. Þen he made syne to hem þat mysbeleuet, to come and se. And when þei saue his fyngurys blody and blod rane of Cristis body into þe chalis, þai weron 4 agryset þat for veray fer þai cryet and sayd: ‘Be þow blesset, man, þat has þis grace þus to handul Cristis body! We beleue now fully þat¹ þis is verray Godis body, and his blod þat dropet þer into þe chalis. But now pray to hym þat þou hast þer in þi 8 hondys, þat he sende no vengauñce vpon vs for oure mysbeleue!’ and so þe sacrament turnet into his forme of bred as hit was befor; and þai weren good men and perfyte alway aftyr in þe beleue.

The secund cause þat þe sacrament is vset in þe auter is, forto 12 make man by ofte seyng to haue þe sadur mynde of Cristis passion in his hert, and so to be armet algate azen þe fende. For as Saynt Austyn sayde: ‘þe mynde of Cristis passion is þe best defence azen temptacions of þe fende.’ Herefor ben roodes sett 16 on hey in holy chirch, and so by syzt þerof haue mynd of Cristis passion. And þerfor roodes and opyr ymages ben necessary in holy chirch, whateuer þes Lollardes sayn; for yf þay nade ben profitable, 20 b goode holy faders þat haue be tofore vs wold haue || don hem out of 20 holy chirch mony a zere gon. But ryzt as a man dop worschip to þe kyngis sele, not for loue of þe sele, but for reuerence of þe man þat owet hit; so for þe roode is þe Kyngis sele of Heuen, and opyr ymages þat ben made of holy sayntes þat ben in Heuen wyth 24 hym: and þerfore men worschipen ymages. For, as Ion Bellet tellet, ymages and payntours ben lewde menys bokys, and I say bo[1]dyly þ þer ben mony þousaund of pepul þat coup not ymagen in her hert how Crist was don on þe rood, but as þai lerne hit be 28 syzt of ymages and payntours. Thus forto make þow haue þe bettur mynde of Cristis passion, I telle yow þis ensample.

Narracio.

I rede þat þer was a cristen man of Engelond, and zede into 32 hepenes forto se wondurs of þe lond, and hyrut a Saresyn forto be his gyde. And so þei come into a fayre wode, but al stulle was, and noþyng steryng of bryddys, no of opyr fowles. Þen sayde þe cristen man: ‘I meruayle muche þat þer is no noys of briddys in 36

¹ þat þat G.

his fayre wode.' Then onsueret þe Sareshyn and sayde: 'Þis is þe wyke þat 3oure gret profete deyt in. Wherfore on Sunday þat last was, þat 3e calle Palme-Sunday, al þe bryddes of þis wode 4 weren dede for mornynge, and al þis wyke schal be. But on Sunday þat next comet þat 3e called Estyr-day, þai schal qwyken a3en, and þen schal þai al þe 3ere aftur fulle þis wode wyth melody of swete songes. Wherfor lok vp into þe trees and see!' And he saue 8 eche tre full of bryddes lying vpryzt dede, and her wyngys sprade als þai hade ben stark of þe crosse. Then if¹ þese bryddlys haue mynde of Cristis passion, muche more schuld a man þat was boght by his passion.

12 The pryde cause why þe sacrament is vset in þe auter is for loue, þat man schal for syzt þerof þenk, how þe Fader of Heuen hade but one sonne þat he loued passynge alle þynge. And zet forto by man out of þe deueles þraldam, he sende hym into þis 16 world, and wyth his owne hert-blod wrot hym a chartur of fredome, and made hym fre for euer, but hit so be þat he forfet his chartur. So whyle þat he loued God, he kepeth his || chartur; for God asket 100 a no more of a man but loue. Wherfor he sayde þus to hym: 20 'Sonne, 3yf me þi hert, and þat is yno3e for me.'

Narracio.

Then taket þis ensample of syr Auberke þat was erle of Venys, and louet þe sacrament of þe auter, and dyde to hit al þe² reuerence 24 þat he coupe. But when he schuld dye, he myzt not receue hit for vpecasting. Then made he to clanse his syde, and hull hit wyth a clene clote of sandelle; and layde þeron Godys body, and sayde þus to hym: 'Lorde, þou knowes well þat y loue þe, and 28 wold fayn receue þe wyth my moupe, and I durst; but for I may not, I lay þe on þe place þat is next myn hert, and so schow þe my hert and my loue.' And þerwyth, in syzt of al men, þe syde opened, and þe ost glode into þe body; and þen þe syde closet 32 a3en, hole as hit was befor, and so sone aftir he 3af þe gost vp. Þus loue 3e þe sacrament of Godis body in 3oure lyfe, and he wol socoure 3ow in 3oure deth.

The fourte cause why þis sacrament is vset, is for gret mede 36 getyng to eche man and woman þat perfytly leuet þeron, þo3 hit

¹ if *d. D. om. G.*

² al þe *G. om. G. not in d. D.*

haue þe lykenes of bred and þe tast. Also he must perfityly beleue þat þis is verray Cristis body þe which he toke in þe virgin Mary, and aftyr deyt on þe crosse, and ros from deth to lyue, and now is in Henen, and schal come to deme þe qweke and þe dede. Then 4 he þat receuet hit in þis beleue, he getet hym gret merite; fore he getet hym þe kyngdome of Heuen. And he þat leuet not þus and receuet hit, he taket hit to his dampnacyon in þe payne þat euer schal last. Þen forto scharpen þoure beleue þe better, I telle 8 þou þis ensample.

Narracio.

I rede þat in Saynt Gregorys tyme was a woman þat het Lasma and made¹ bred þat þe pope sang wyth and howsulde þe 12 pepul. Þen, on a day, when þis pope howsulde þe peple, he come to þis woman Lasma and sayde: 'Take here Godis body.' And þen she smylut. But when þe pope see hir smyle, he wythdroȝ his hond, and layd þe ost on þe auter, and turnet to þis woman, and 16
100 b sayde: 'Lasma, why smyleste þou, || when þou schuldest haue taken Godys body?' Then sayde sche: 'For þou calles þat Godys body þat I made wyth myn owne hondys.' Þen was Gregory sory for hyr mysbeleue, and bade² þe pepul pray to God forto schow so 20 his myracle, þat þe woman myȝt be holpen out of hir mysbeleue. And when þai hade prayet, Gregory ȝode to þe auter, and fonde þe ost turnet into raw flessch bledyng; þe which he toke and schowet þis woman. Then sche cryet and sayed: 'Lorde, now I beleue 24 þat þou art Crist, Godys Sonne of Heuen, in forme of bred!' Then bade he þe pepul pray eft sones þat hit muste turne aȝen into þe lykenes of bred, and so hit dude. And so wyth þe same ost he howsulde þis woman. Now, good men and women, for Godys 28 loue taket hyde what I haue sayde to þow, and worschyppeþ Godis body wyth al þoure myȝt; fore here ȝe schal here a fayre ensample.

Narracio.

I Devonschyre bysyde Auxbryge³ þer dwellet an holy vykere 32 and hade one of his paryche, a woman, þat lay seke at þe poynt of deth half a myle from hym in a towen. Þe which woman at

¹ made *D. om. G. not in d.*² bade *D. om. G. not in d.*³ Auxbryge *G. Axoburgge C. Axbrugge II. Axsebrygge L. Axbrige D. not in d.*

mydnyzt sende aftur hym to do hure hyr ryztis. Þen þis man wyth
 al þe haste þat he myzt, he ros vp, and zede to þe chireh, and toke
 Godis body in a boxe of yuory, and put hit in his spayre; for þat
 4 tyme men vsset spayres. And he zode towarde þis woman, and
 went ouer a medow, þat was þe next way. Then as he hyet on
 his way or euer he wyst, þe box schoget out of his bosome, and fel
 downen on þe erþe¹; and in þe fallyng þe box openet, and þe ost
 8 trondelut on þe grene. Then, when he hade schryuen þis woman,
 he asket hyr yf sche wold be howsuld, and sche sayde: 'zee.' Þen
 put he his hond in his bosome, and sozt þe box. When he fonde
 hit not, he was hegly aferde, and sayde to þe woman: 'Dame,
 12 I schal feeche Godis body and hye me azen in al þat I may.' And
 so he come by a wythen-tre², and made þerof a goode zerde, and
 dyde hymself nakyd, and bete hymself als fast as he myzt, þat þe
 blod ran doune by his sydys, and sayde to hym||self þus: 'þou 101 a
 16 foule þef þat hast lost þi creature, þou schalt abyē.' And when
 he hade beten hymself þus, þen kest he on his clothes and ran
 furth. And þen was he warre of a pyler of fyre þat last from þe
 erth vp to Heuen. Then was he fyrst agast, but aftyr he blesset
 20 hym, and zode nere hyt; þen saue he al þe bestes of þe medow
 about þat pyler in compas. So when he come to þis pyler, hit
 schon als byzt as any sonne. Þen was he warre of Godis body
 lyyng on þe gras, and þe pyler of fyre from hit vp to Heuen. Þen
 24 fel he doune on knes and asket mercy wyth al his hert, wepyng
 sore for his neelygens. But when he hade made his prayer, he ros
 vp, an[d] loket about, and saue al þe bestys knele on bothe her knes
 and worschypyd Godis body, saue one blak hors knelet but on
 28 his one kne. Þen sayde þis good man to hym þus: 'Yf þou be
 any best þat may speke, I bydde þe in þe vertu of þis body þat
 here lyet, þat þou speke and telle me, why þou kneles but on one
 kne, whyle al þes opyr bestes knelen on boþe her knes.' Then
 32 ansuered³ he and sayd: 'I am a fende of helle and wold not knele
 on nopyr kne my wylles, but I am made to do so azen my wylle;
 for hit is wryten þat eche man of Heuen, and erth, and helle schal
 bowe to hym.' Then sayde he to hym: 'Why art þou lyke an

¹ erþe *C. D.* hert *G.* not in *d.*

² wythen-tre *D.* wydye-tre *G.* not in *d.*

³ ansuered *D.* ansuereth *G.* not in *d.*

hors?' Þen sayde he: 'I go þis like an hors, forto make men forto stele me. And þus was a man of suche a toun honget for me, and eft anopyr, and at suche a toun þe pryde.' Then sayde þis vykery: 'I commaunde þe in þe vertu of þis body þat here is 4 þat þou go into wyldernes þer no man comet, and be þer tyl domesday!' And so anone he vanescet away. And wyth al þe reuerens þat he couþe, he toke vp þe ost, and put hit into þe box, and so 3ede aȝen to þe woman, and howsulede hyr þerwyth. And so he 8 3ede home, þonkyng God wyth al his hert for schewyng of hys myracle.

Now, good men and women, for Godis loue taket hede what I haue sayde yow, and worschypet Godis body wyth al youre 12
101 b myzt, and loue hit wyth¹ || al youre hert, and beleue sadly þerin as I haue sayde 3ow. And þen wol he loue you, and bryng 3ow to þe blysse þer he is in; and so God graunt.

42.

DE SANCTO BARNABE, APOSTOLO ET EIUS

16

FESTIUITATE

Good men and women, suche day is þe fest of Seynt Barnabe, Cristis holy apostul. But for he was not one of þe nombre of þe twelfe apostulis, þerfore his day is not halouet but in diuerse 20 places; bot in eure iche place² his day ys womons holy, and plees for Godis loue men. Thys man was an holy man; for when he herd Crist preche, he dude anone as he concelet hym, he 3ode and sold al his lond and al opyr thyng þat he hade, and broght þe price 24 to þe apostules, and put hit into her dysposicione. And he hymself sewet Crist, pore boþe in body and in spyrite. For he hade ful beleue in Godis mercy, and þat he preuet. When he hade conuertit Saynt Poule, he come to Ierusalem forto haue ben in 28 company wyth Cristis disciplus; but þai al fled from hym as schep from þe wolfe, and durst not be in his company be no way. Then Barnabe trust in þe mercy of God þat makyth³ of lyons schepe;

¹ wyth] wyth wyth G.

² bot in eure iche place C. boþe here and ower G. not in d. D.

³ þat makyth C. and made G. not in d. D.

pat is, of prowde men and hye he made symple and meke; and
 prowde he made hem lowe, and symple, and ful of al vertu. Where-
 fore he zode to Poule, and broght hym to þe apostlus, and was wyth
 4 Poule, and sewet hym in mony myscheues, and dyses, and per-
 secucion.

Barnabe was also ful of compassion and ful of mercy; and þat
 was preuet, when Poule forsoke a man þat was callet Ion Marke,
 8 þat was a man þat hade sewot Poule and Barnabe in Godis
 prechyng. But when he schuld haue goon into a cyte þer were
 fers men þerin, he durst not; but openly azenstode Paule, and
 sayed he wold not, and wythdroze hym. But aftyr he com azen and
 12 repentyt hym; but neuerpelese Poule wold not suffre hym lenger
 in his company, lest by ensample of hym || oþyr wold haue ben **102 a**
 bolde forto haue don amys. Þen hade Barnabe compassyon of þis
 man; for he was sory for his trespas, and also for he was his
 16 broþyr sonne. Wherefor he made þis man sewe hym; and so for
 loue of þis man Barnabe left Poule, and zede into an oþyr contre
 forto preche. And so þis Ion was an holy man aftur in so muche
 þat Crist apperyt to hym, and comfortet hym in his tribulacione.

20 Barnabe hade also gret desyre forto suffre deth for Cristis loue;
 Wherefor Crist apperet to hym in a vysion, and bade hym goo
 into Cypure, and take martirdome þer for his loue. Then was
 Barnabe glad and fayne, and zede þyder wyth glade chere. And
 24 when þay comen þyður, þai seen boþe men and women at her
 temple renne nakyd and makyng playes of mawmetry. Wherefor
 Barnabe was so wroth, þat he cursed þe temple, and sodenly
 a parte þerof fel down, and ouerfel mony of hem. Þen were þe
 28 byschopes of þe temple so wroth, þat þai token Barnabe, and
 bownden hym wyth cordes, and dyde hym gret passion, and aftyr
 þai droz hym out of þe cyte, and made¹ a gret fyre, and kest
 Barnabe þer in, and so brent hym to þe deth. But on þe nyzt
 32 aftyr Ion wyth his feres token þat was vubrennet of Barnabe and
 buryed hit in a preuy place. Thus þis man made an² ende wyth
 þis world, and is now an holy martyr wyth God in Heuen.
 Wherefor ze schal knele down and pray þis holy saynt þat he wol
 36 so pray for zow to God þat he zeue zow grace, forto be pore in

¹ made om. G. not in d. D.

² an] and G. not in d. D.

hert, and haue ful fayth¹ in Godis mercy, and also to haue compassyon of al þat ben in diseas, and þat 3e mow dey in ful charite and in wyll forto com to Crist, forto dwelle wyth hym for euer in þe ioye þat euer schal last. To þe whiche ioye God bryng vs. 4 Amen.

43.

DE SOLEMPNITATE SANCTE WENEFFREDE

Cristen men and women, suche a day schal be Seynt Wynfrydus
 102 b day. Þe which day is now ordeynet || to be halowet, an[d] þer ar 8
 mony men that han deuocyon to þis holy mayden. Wherfor 3e
 þat haue deuocion to þis holy seynt, comet þat day to þe chyrch
 to worschyp God and þis holy mayden and martyr. Then how
 sche suffret martyrdome 3e schal now here. For, þoze some 12
 knowen hit, þer ar mony þat knowen hyt not; and þoze a good
 tale be twys tolde, hit is þe bettyr to lernen and forto vndurstond.

Ther was in 3oure tyme a holy heremyt þat was callet Bownow,
 þe which com to a good man þe whych was callet Thewythe, þe 16
 which was Wynfredes fader, þat was a ryche man of londes and
 rentys, and prayet þis Thewyt forto 3eue hym a place of erth on
 þe which he myzt bylde a chirche to serue God in, and to preche
 Godis word to þe pepul. Then was Thewyt glad of þis askyng, 20
 and ordeynet hym a place nez to his owen house, þat he myzt
 wyth oþyr come to seruyce of God. Thus, in þe mene whyle þis
 chirch was in byldyng, ofte he preched Godys word to þe pepul,
 and Wynfrede come pydur wyth hyr fader. And when sche herd 24
 hym speke of the gret mede þat maydenys schulde haue in Heuen
 passyng al oþyr orders, þen hade sche so gret deuocion in his
 sayng, þat anone sche made a vow þat sche wold neuer haue part
 of manes body, but abyde alwey in hir maydenhode whyl þat 28
 sche lyuet.

Then on a Soneday, when þis chirch was made and byld, Thewyt
 wyth al his meyne 3ede to þe chirch; but Wynfrede bodè at home
 for a sekeneþ þat greuet hir þen, and myzt not go to þe chyrch. 32
 Þen als sche sat at home hursel, come þer in a kynges sonne þat

¹ fayth *L.* fayet *G.* not in *d. D. C.*

was callēt Cradok, forto ly by þis mayden. But when he spak to hyr of doying of þat synne, sche sayde þat sche wold go into hir chambre, and make hyr more honest þen sche was, and so
 4 come to hym anone aȝen. And when sche come into þe chambre, by an vtture dore sche ran towarde þe chireh als fast as sche myȝt, hopyng fore haue socure þer. But when Cradok saue hyr renne toward þe chireh, he ouertoke hir, and sayde || bat yf sche 103 a
 8 wolde asent to his wyll, he wolde anone smyt of hir hede. Then knelet Wynfrede doun and sayde: 'I haue leuer þou do me to deth þen defowle my body þat I made a vowe forto kepe clene in maydenhode, whyle þat I leue, to my Lord Ihesu Crist.' Then
 12 Cradok out wyth his swerde, and at on strok¹ smot of hir hede; and for hit was doun þe hylle to þe chireh, þe hede neuer stynt tombelyng, til hit come þyder in syȝt of al þat weren þer. Wherfor men were sore afryȝt, þat þai made suche a noyse, þat
 16 Bewnow hade gret wouȝyr what hit myȝt be, and come to hem forto wyte what was þe cause of þat noyse. Then, when he saue þe hede, he toke hit vp, and kysset hit ofte-tymes sore wepyng, and bare hit vp to þe body, beholdyng on Cradok, how he wyput
 20 his sword on þe gresse þat was al bloody of þe strok. Þen sayd Bewnow to hym: 'Þou wykket mon, ask mercy of God for þys horryble dede, and ȝet God wol haue mercy on þe; and ȝyf þou wol not, I pray God sende vengeance on þe anon ryȝt in syȝt of al
 24 þys pepul.' But for he wol not, but loȝe þerat, anon he felle doun to þe erþe ded; and anon þe erþe oponet, and swolut hym bode and soule into helle.

Þen tok Bewnow þe hed, and set hyt aȝeyn to þe body, and huld
 28 hyt wyth hure mantule, and ȝede to hys masse. And when he had songon and prechet þe pepyl meche of þys maydyne, he saydy God wold not þat scho schulde be dede ȝet, for he hade ordeynt meche pepul to be holpyn by hur. Wherefor he bade vehe mon
 32 and womon to pray to God, to rase hur aȝayn to lyue; and so he dudde. And qwhen sche set vp wyth hyr hondys, sche wyput her face of the dwst þat was þeron, and speke to hom hole and sownde as sche was before.

36 Then God schewyd þer þre fayr miracles. On was, when þe erþe swolyt hym bodyly þat had slayn hur. Anopur was for þeras þe

¹ strok] streng *G.* not in *d. D.*

hed abode, anon sprang a fayr walle, þeras was neuer sayn on
 before. The III ys, when sche þat was slayn, ros azayn to lyue.
 þen þe furþe was þat euermore aftyr whyl scho leued, þer was
 a whyt cereule aboute hyr nekke þeras þe strok was, lyk to a
 103 b whyt || þrede; wherfor þeras before scho was calut Brewafour,
 þat day forthe men callut hure Wenfrede, þat ys in Englysch, a
 whyt þrede. Then seze Wenfrede þe gret myracle þat God
 schowet for hyr, and¹ tok hyt hele in herte, and 3af hur alway 8
 aftyr to hole lyuyng, and was bysy nyzt and day to serue² God, as
 Bewnow tæzt hure. Then, when scho was perfete in alle doying
 Bewnow 3ode to anoþer place forto dwelle in; and³ whan scheo
 hadde lyuid þere fele 3erus³ scho was warnyd by reuelacyon of 12
 God and⁴ 3ede to a place þer wer yn mony uirginis. And when
 sche com þyder, sche lyuyd so perfytyly in al ways, þat al tokyn
 ensample of hyr; and for þat whyt cerkyl was ay euydente and
 token of hur marturdom, þerfor alle men and wymen hadyn gret 16
 deuocyon in hur worde and in al hur doying, so þat mony lafton
 þe worldys occupacyon, and weren fayn forto come and dwelle in
 hur company. So when scho hade lyued þer fele 3eres, þe spase
 of fyftene wyntyꝝ, þen scho was warnet by God þat hur dep-day 20
 was neze. Wherfor scho made hur rede, and when scho hade þe
 sacrament of hole chyrche, in syzt of all hur sustern⁵, scho 3af
 hure sole to Ihesu Cryst þat scho louet wyth alle hur hert, and
 so was buryet in þe chyrche-3orde þyr mony oþer saynte weren 24
 buryt in before.

Now how þys holy saynte cam⁶ into þe abbay of Schrewsbury,
 3e schul here. When þe abbe of Schrewsbre was new made,
 monkys of þe plase madyn gret mon, for þay hade no seynt wyth 23
 hom forto ben⁷ hor patron and berer of hor pra[y]ers to God, as
 oþer abbotes of þe cuntre hade. Wherfore þe abbotte⁸ of þat
 hows, for he hade herde before of Seynt Wenfrede, he made hys
 pryour go into Walys, and seche wher þat scho was buryet. So 32
 went þys prior forþ, and, be þe grace of God and reuelacyon of

¹ and *L* (Lansdowne 392). scho *G. C.* not in *d. D.*

² serue] the *r* is inserted above the line.

³ whan . . . 3erus *C. om. G.* not in *d. D.* ⁴ and *C. om. G.* not in *d. D.*

⁵ sustern] the *r* is inserted above the line.

⁶ cam *C. om. G.* not in *d. D.*

⁷ ben *C. om. G.* not in *d. D.*

⁸ abbotte *C. om. G.* not in *d. D.*

pys mayden, he com to þe place wher scho lay. And so *wyth* strengþ of lordschepe and oþer helpe þat he hade, he broȝt hur bones into Seynt Gylus chyrche at Scherosbre-townes ende; and
 4 þer abode a certeyn day in þe whyche scho schuld be translate, and *wyth* honor and worschyp || be broȝt¹ into þe abbay of Schrosbre. 104 a
 Then, when þys day com, gret multitude of pepyl cum þer, in party for a gret miracle þat was don in þat chyrche of a chylde
 8 þat was helut of a gret seknes, and forto do worschyp to þys hole maydon. And so *wyth* þe abbot of þe sam place, and þe couent and mony oþer men of holy chyrche, þay broȝt hur into þe abby, and letten hur þera[s] cho ys now, wher God yn schort
 12 tyme aftyr schewed for hur pryde þrytty gret myrackles þat byn wrytyn *wyth*² mony other þat byth wrytyn, boþ of thilke þat scho dyde yn her lyue, and oþyr mony þat scho wrought at her walle.

Then, forto ster ȝour deuocyon þe mor to þys saynt, now y telle
 16 you a myracle þat was don to a mon of Erkaleton þat was callyd Adam. Thys mau was gretly jpaynyd *wyth* þe fallyng-euyl, and boþe his hondys weren aȝeynward, and liyn flat to his armys, soo þat the armys wern stompys and no armys. He had also such
 20 grevance yn hys leg, þat he myght not goo but *wyth* moch penance. Soo thys Adam *wyth* þes thre wondys, *wyth* moche penance, he com to þe chyrch and to þe scryne of Saynt Wenefryd, and was þer yn his prayers al a nyght. But on þe morow, what for wach,
 24 what for wey, he fylle on slepe; and when he woke, he felde hymself hole yn al his lymmes, and saw hys hondys streght evn, and styryd his fyngyrs at his likyng, and asayde whethyr he myght goo, and he ȝede forth *wyth*out greve, and felde wel þat he
 28 was hole of þe fallyng-euyl. Wherfor he thonkyd God *wyth* hys voys, and þys holy maydyn. And he was so fayne of his hele, þat he made a vow þat he wold neuer goo from her, but ben³ a seruant yn þat chirch al his lyfe aftyr; and soo he was.

32 Thus, good men and woymen, ȝe haue ensampyl forto do worschyp to þys holy maydyn and martyr. And þach ȝe ben now hole yn body, ful helt mony of you byn seke yn sowle, wher ȝe haue mor nede forto seche her forto haue hele yn sowle þen yn body. For

¹ broȝt] *the r is inserted above the line.*

² *wyth.* *wyth*out *G.* not in *d. D.*

³ ben *C.* om. *G.* not in *d. D.*

oft-tymys God sendyth sekenes yn body, forto hele þe sole, but sekenes of sole is¹ hor dep but yf scho be helyd þe sandyr.
 104 b Wherfor prayth to her to gete you || helth both in² body and in² sowle, þat 3e may come to hym þat ys hele to al sowlys, Ihesu Cryst, 4 God Sone of Heuyn.

Narracio.

In þe towne of Schorosbury sytten thre men togedyr. And also þai sytten talkyng, an adyrclope þat somme men callyn an vryn 8 come of þe woeh, and bot hom all þre yn þe necke; and þach hit grevyd hom at þat tyme but lytyl, sone aftyr hyt rankut, and soo swal al hor throtes and stopyd hor brethys, þat too of hom wern ded. Þe thryd was soo nygh ded, þat he made hys testament, and 12 made hym redy yn al wyse, for he hopyd nocht ellys but on depe. Then, as he lay yn hys turnement, he thoght on Saynt Wenefryd and her myraeles; and soo, as he myght, bade hys modyr goo offyr a candyl to þe seryne, and bryng hym to þe watyr that hor bonys 16 wer waschyn yn, and soo scho dyd. And when he had þys watyr³, he made to wasch his sore þerwyth; and when he had done soo, he felde þat he amendyd. Then he made a vow to Saynt Wenefryd þat, yf he myght haue lyfe and hele, he wold make an ymage of 20 syluyr and offyr⁴ to her. Thus he amendyd yche day aftyr othyr ynto þe tyme þat he was hole; and þen he dud make an ymage of syluyr as he behette, and went thydyr, and offyrd hit vp to þe seryne, and become her *seruant* euyr whyl he lyvyd aftyr. 24

Narracio.

Also þat day of her translacyon comme out of Walys knyghtys and mony men wyth hom, to se þe solempnite and þe maner þerof, and in her company come a grete man þat was dombe and myght 23 nothyng speke, but al by synys. So when thay comme into⁵ þe chyrch, sodynly þys dombe man felle downe to þe grownde and lost hys wyt. Then, as he lay, Seynt Wenefryd come to hym, and bade hym drynke of þe watyr þat her bonys wern waschyn yn, and he 32 schuld be hole of his spech and of anoþer euyl þat he had. And þen anon he woke, and bade 3eue hym holy watyr. Then haddyn

¹ is *C. om. G. not in d. D.*² in inserted above the line.³ watyr *C. om. G. not in d. D.* ⁴ offyr] offren *C. offyrd G. not in d. D.*⁵ into] in inserted above the line.

his felaws gret wondyr þat þay herdyn hym speke, and askyd hym what watyr he wold haue. Þen sayde he of þe watyr þat Saynt Wenefryd bonys wer waschyn yn. And when he had dronken of 4 þe watyr, he was hole as any || fysch, and anon went to þe quere, 105 a and byfor þe couent he told hom opynly þat he come not thydyr for non odyr thyng, but only forto se þe solempnite. ‘But now for loue þat he haþ of hur grete curtesy 3euy n me my spech, and 8 heled me yn body also, I wol come and be hur pylgryn whyl þat I lyue;’ and soo was.

Now pray we þys holy maydyn and martyr þat scho wyl pray for vs to our Lord Ihesu Crist, þat we may lyue so here, þat we 12 may come to þe blysse þat he boght vs to. Amen.

44.

DE FESTO SANCTI IOHANNIS BAPTISTE ET EIUS
SOLEMPNITATE.

Crystyn men and woymen, such day 3e schul haue Saynt Ionys 16 day þe Baptist, þat ys callyd so, for he folowet oure Lord Ihesu Crist yn þe watyr of Iordan. Wherfor 3e schul þat day com to chyrch yn worschyp of God and Saynt Ion, and also 3e schul fast þe euyn. þen 3e schul know how such evens werne furst fownde 20 yn olde tyme. At þe begynnyng of holy chyrch men and woymen comen ouer nyght to þe e[h]yrch wyth candels and oper lyght, and wakyd in þe chyrch al þe nyht yn hor deuociions; but aftyr by proces of tyme men laftyn such deuocyon, and vsut songys and 24 daunsys, and soo fellyn ynto lechery and gloteny, and þus turnyd þe good holy deuocion ynto syn. Wherfor holy fadyrs ordeynut þe pepull forto leue þat wakyng, and fast þe euyn; and soo turnet þe wakyng ynto fastyng. But 3et hit haldyth þe name, and ys callyd 28 yn Lateyne vigilia, þat ys wakyng yn Englysch; and yn Englysch ys callyd þe euyn, for at evyn þay werne wont forto come to the chyrch as I haue told you. But 3et, yn þe worschip of Saynt Ion, men waken at evyn, and maken þre maner of fyrys: on ys clen 32 bonys and no wod, and ys callyd a bonnemyre; anoper ys of clene wod and no bonys, and ys callyd a wakefyre, for men syttyth and wakyth by hyt; the thryd ys made of bonys and of wode, and ys callyd Saynt Ionys fyre.

The fyrst fyre was made of bonys, as Ion Bellet sayth, for yn þat con tray ys gret hete þe wech hete encawsut dragons þat þay gedryn yn fere, and fleyn yn þe ayre, and fallyn downe ynto watyrs þe¹ frope of hur kynde, and soo venemyth þe watyrs, þat moch pepyll takyn her deth þerby and oþer mony gret sekenes. Then wer þer
 105 b mony gret clerikys, and haddyn red of kyng Alizandyr || how when he schulde haue a batayle wyth þe kyng of Inde, and þe kyng broght wyth hym mony olyfaundys beryng castellys of tre on hor 8 backys, as þe kynde of hom ys, and knyghtys armyd yn þe castels, arayde al for þe warre. Then knew Alyzaundyr þe kynde² of þe olyfaundys, þat þay dredyn nothyng so moch as³ rorryng of swyne. Wherfor he let gedyr alle þe swyne þat myght be getyn, and made 12 hom to dryue hom also nygh þe olyfaundys, as þai myghtyn wele here hor roryng. And þen he let make a pig forto crye, and þen anon alle infere made soch a rorryng, þat all þe olyfaundys floen, and castyn downe hor castels, and sloyn þe knyghtys þat werne yn 16 ham; and soo Alesaundyr had þe victori. Thes wyse clerikys kneuyn wele þat dragons hatyth nothyng so meche as brent bonys. Wherfor þay tacht þe pepyll forto gedyr al þe bonys þat þay myght fynde, and sett hom on fyre; and soo wyth þe stench of hom þay 20 dryven away the dragon, and soo werne holpyn of hor deses.

The secunde fyre was made of wod forto bren and forto lyght; for Saynt Ion was a lavntyne brennyng and lytyng. And also þay madyn blasys of fyre forto be seyn on ferre; for hyt ys þe 24 kynd of þe fyre to be seyn ferre on nyzt. And soo was Saynt Ion; for Ieremy þe profyt, mony 3er or Ion was borne, prophesyet of hym and spake þus wyth Godys mowth and sayde: ‘Befor þat I fowrmyd þe yn þi modyr wombe, y knew þe; and byfor þat þou 23 zedes out of hor body, I halowed þe and 3af þe a profytte to þe repull.’ Then, for Saynt Ion schuld be holy or þen he wer borne, God send his angyll Gabryel to 3akary, Saynt Ionys fadyr⁴, as he dyde þe sacrifice ynstyd of Abia, þe byschop, yn þe tempyl, and 32 prayd to God bysyly to haue a chylde; for boþe he and Elizabeth, hys wyfe, werne barayne and old. Þen sayde þys angyll to hym þus: ‘3akary, God hath herde þi prayer, and grawntyth þe a chylde þat þou schalt cal Ion; and he schall be fulfyllyd of þe 36

¹ þe *d. D.* *om. G.*² kynde *d. D.* kyng *G.*³ as *d. D.* a *G.*⁴ fadyr *d. D.* fadyr modyr *G.*

Holy Gost yn his modyr wombe, and mony schuld be glad yn þe day of his byrth.' Then, for Sakary was old, he prayde þe angyl
 4 forto haue a tokyn of his behest. Þen|| sayde þe angyl þat he 106 a
 schuld be dombe tyl þe chylde wer borne, and soo he was. Þen
 conceyvyd Elyzabeth; and when scho was qwyke wyth chylde,
 oure lady, also wyth chylde, come forto speke wyth Elizabeth. And
 8 anon as scho gret Elizabeth, Saynt Ion playde yn his modyr wombe
 for joy of Crystys presenece þat he seze yn our lady. Wherfor oure
 lady was wyth Elizabeth tyl Ion was borne, and was mydwyf, and
 tok hym from þe erth. And when þe neghtburs herdyn þat Eliza-
 12 beth hade a sonne, þay werne glad, and come as þe maner was þat
 tyme, forto zeve þe chylde his name, and callyd hym zakary aftyr
 hys fadyr, and Elizabeth bad eal hym Ion. But for þer was non of
 her kynne þat het soo, þai askyd zakary by synys what þe chylde
 16 schold hette. Þen he wrot to hom and bade ham calle hym Ion.
 And þerwyth anon God lowset zakaryys tong, and speke redely,
 and blessyd God hezly for al hys sondes¹. Thus was Ion holy
 or he was borne; wherfor he wold zeue yche man lyzt of goode
 ensampull.

20 Also sone as he was of couenable age, he zede into desert and
 was þer prechyng and folewyng þe pepull tyl Crist com forto be
 folowde of hym. Then was Ion cloped yn herus of camels, and
 gurd above wyth a gyrdyll of a roch skyn, and ete a maner of
 24 wormys þat byn noriched yn þat desert among erbys, and byn
 alsoo gret as a manys fyngyr, but somdele schorture, and sowkyth
 hony of flowrys, and beþ calyd honysoculs þe whech pore men
 gedyrth and fryeth yn oyle to hor fode. Also Saynt Ion ete
 28 leues, brod and rownd and whyt, þat growth on tren also yn þat
 desert²; and when þay byn frotude bytwyx menyys hondys, thay
 byn swete as hony and good forto ete, and byn callyd wod-hony.
 Also he drangke watyr of a well þat ys þer. Þus ys Ionys lyfe yn
 32 desert tyl þat oure Lord Ihesu Crist was thrytty zer old. And þen
 he and Ion metyn at þe watyr of flem Iordan; and þer Ion tolde
 þe pepull of Crist, and wyth hys fyngyr schewyd hym, and sayde
 þus: 'Se, þys ys Godys lombe, þis ys he þat I haue tolde you of.
 36 I haue folowet you yn þe watyr, but this schall folow|| yn þe Holy 106 b

¹ sondes *d. D. II.* sondus *L.* sowndes *G. om. C.*

² desert] *de inserted above the line.*

Gost.' Then went Ion and Crist ynto þe watyr, and þer Ion folowed Crist. And when he was folowed, þer com such a lyght from Heuyū, þat Ion was abaschet. Then¹ herd he þe Fadyr yn Hevyn. Here Ion lernyd furst to know þe þre persons of þe 4 Trinite. Al þys ys token of þe secunde fyre.

The thryd fyre of bonys and of wode bytokenyth Ionys martyr- dome, for his bonys weren brent; but how 3e schul here. We redyn þat Herod, þe kyng, had a broþer þat het Phelip; and for 8 þys Felip hade a fayr wyfe þat Herod lykyd, he toke her, and made her hys wyfe. Wherfor Saynt Ion repræuyd hym oft-tyme, and sayde hyt was not lawfulle to hym to haue hys broþer wyfe. Wherfor Herod made Ion don to prison, and schapute bytwyx 12 hym and hys wyfe, how Ion myght be don to deth wythout sturbans of þe pepyll; for þe pepyll louyth Ion. Then schapud Herod to make a gret fest of all men of þe contrey, forto holde wyth hym, yf þe pepull hadde rysyn. And soo, when þe day of þe 16 fest come and all men wer² rychely serued, þe wyfe, as cownant was, sende her doghtyr ynto þe halle, forto dawnse and forto tomble befor þe gestys, and soo she³ plesyd Herod, þat he bad hur aske of hym what scho wold, and scho schuld haue hyt; and þerto 20 swer a gret othe. Then þys damysel, also scho was taght, askyd Ionys hede þe Baptyst. Þen Herod faynet hym, as he had byn wroth; but he was fayne þerof. But for he had made such an othe before so mony worthy men, he wold not be fals, but send 24 anon, and made to smyte of Ionys hed yn prison wythout any oþer dome,⁴ and was broght to þe damysel. And so hyr modur lette bery þe hede in a⁴ pryue place,⁵ þeras scheo ordeyned, fer⁵ from þe body. Soo, þe nyght aftyr, Ionys dyscypyls stelyn þe body, 28 and buryeth hit, and was þer tyl Iulianus Apōstata, þe Emperour of Rome, com þylke way. Then made he to take vp þe bonys of Ionys body, and bren hom, and aftyr wynou ham yn þe wynde, hopynge þat aftyr þat he schuld neuer ryse aʒeyne to lyue. 32

Thus, good men, 3e may vudyrstond how holy þys man was, þat an angyl com from Heuyū forto telle of his conceyuyng, and 107 a brocht his name from Hevyn, and yn his burthe || oure lady toke

¹ Then *d. D.* The *G.* ² wer *d. D.* om. *G.* ³ she *d. D.* om. *G.*

⁴ and . . . a *C. d. D.* om. *G.* ⁵ þeras . . . fer *C.* om. *G. d. D.*

hym from þe erth, and was halowyd yn hys medyr wombe, and
 aftyr folowde cure Lorde Ihesu Crist. 3e schuld know also þat
 Saynt Ion þe Euangelyst deyde þys same daye; but holy chyrche
 4 makyth no mencyon þerof, for hys day ys halowd yn Crystynmasse.
 Then, for þese too Ionys byn holdyn þe gretyst sayntys yn Heven¹,
 hyt fel þat too maystys of deuenyte, on louyd þat on, and þat
 oþer þe toþer Ion. And soo ayþer of hom was besy forto preven²
 8 hys Ion mor worthy þen þat oþers, and hereopyn on ordeynet a day
 forto dyspyte of þe mater. But yn þe nyght befor þe day of
 dysputacyon eyþyr Ion apperet to hys louere, and bade ham leve
 of hor dysputacyon, for þay werne well acordyd yn Hevyn. And
 12 soo, on þe mow, eyþyr³ told hys vysyon to þe pepull þat com
 forto haue herde hor dysputacyon, and soo al þe pepull blessyd
 Gede and both Ionys.

Narracio.

16 Alsoo too mesyls louedon⁴ wele þe too sayntys, soo þat on mesyl
 louyd wele Saynt Ion þe Babtyst, and þat oþer Saynt Ion þe
 Euangelyst. And soo as þay felle yn talkyng of hom, þat on
 sayde þat his Ion was þe gratty, and þys oþer sayde nay; and þus
 20 by stryvyng þai begonyn and wold haue fochtyn. Þen come þer
 a voyce from Heuen and sayde to hom: 'Let be your feghtyng yn
 crthe, for we byn yn hye pees yn Hevyn.' And anon wyth þat
 worde boþe werne heelyd of þat mesylry, soo þat þay wer as
 24 clene as a chylde yn yche place of hor bodiys. Then kussyd þay,
 and werne fryndys, and þankyd God and þos holy sayntys, as þay
 hadyn gret enchosen.

Pray we now þes holy sayntys to ber our ernde to our Lorde
 28 Ihesu Crist þat we may soo do here, þat we may haue þys blys
 þat he boght vs to. Amen.

45.

DE FESTO APOSTOLORUM PETRI ET PAULI ET
 EORUM SOLEMPNITATE.

32 Goode men [and] woymen, such a day 3e schal haue an lie fest yn
 holi chirch of Seynt Petyr and Saynt Pole, Godys chefe apostols.

¹ yn heven *C.* ys hefnys *G.* not in *d. D.* ² preven *C.* pray *G.* not in *d. D.*

³ eyþyr *C.* eyþis *G.* not in *d. D.* ⁴ louedon *C.* lyfdyn *G.* not in *d. D.*

Wherfor 3e schul fast þe evyn, and on þe morow come to þe chirehe and worschip God and his holy apostols. Then schul 3e take hede
 107 b how þat Crist wher || þat he syttyþe, he hath Petyr on þat on syde and Powle on þat oþer syde, and he hath hys wondys opyn and ¹ bledyng, schewing to yeh man and woymon þat he suffyrd þylke wondys þat byn fyve wellys of mercy yn v partys of hys body for soch men and woymen as Petyr and Poule werne. Wherfor ye schul know well þat þes ii apostyls werne grete synners pasyng ⁸ mony oþer. But for þay laftyn hor synne, and werne sory þerof, and 3euon ham aftyr to ² good lyuyng, God toke hom to hym yn ensampull to al oþer, and made hom as a schoer to al oþer synfull, schewyng wele þat, as he tok þos too men to hym aftyr hor ¹² repentans and set hom next to hym, soo wyll he take al oþer þat wyll leue her evyl levying and take to amendment. And as glad as þe Fadyr ys forto see þe childe ryse from depe to lyfe, soo glad ys Crist, and moch mor, forto se a mon to ryse out of dedly syn, ¹⁶ and nevyr aftyr do hit mor. Wherfor Powle hath a sworde, and Peter hath þe keys of Heuyn, schowyng þat al þat wyll by ensampull of Powle kut away wyth þe sworde of confessyon the cheynes of dedly synne, and neuer aftyr do hyt whiche byndyth ²⁰ a manys sowle to þe fende. Petyr ys redy to opyn þe 3eate of Hevyn, and bryng hom into þe blys þat euer schal last. Þen schul 3e know þat Powle was fyrst so he3e and fers a3eynys holy chirch and all þat seruyd Crist, þat non durst dele wyth hym. ²⁴ But aftyr he laft þat malice, and þeras he was befor fers and cruele, aftyr he was gracyous and mercyable; and þeras he was befor high and prowde of hert, aftyr he was lowe ³ and vndyrlyng ⁴ to al Godys seruantys. 28

Petyr hulde ⁵ hymselfe most perfet and stydfast of al Cristys discipuls; wherfor he made bost by a vayne glory þat he was redy forto goo wyth Crist ynto þe deth and prison. And when Criste sayd þat al his decypyls schuld forsake hym, Petyr for hygh ³² bost in heryng of ⁶ al his brethyrne sayde, þach all forsoke hym,
 108 a he || wold neuer forsake hym. And 3eet mor, when Crist was taken,

¹ schewing *C.* schyuyng *G.*² to *C.* om. *G.*³ lowe *C. II.* legh *G.*⁴ vndyrlyng *C. II.* hyndyrlyng *G.*⁵ hulde *C.* held *II.* hadde *G.*⁶ in heryng of *L.* heryng *C.* hauyng *G.*

Petryr dro hys sworde, and smot of Malkys ere; but sone aftyr, when he dyd se þat Crist schold be dede, þen he¹ swor and stant² þat he neuer knewe Crist, and forsoke hym at alle. But when
 4 þat he herd þe coke crow, þen he bethoght hym how þat he schulde forsake hym þryes or þe coke cru. Þen anon Petyr zede out, and wepyd byttryly, and went and hyd hym yn a caue, and durst not for schame com among his brethyrne, tyl þat Criste
 8 sende to hym be name. Then was he aschamyd so sor þeraftyr and sory for his trespas, þat þeras he was before a boster and vnstabyll of hys worde, aftyr he was trewe and soo growndyd yn þerfyt lyuyng and studfastnes, þat Crist callyd hym Petyr, þat ys
 12 yn Englysch, a ston; for þeras þou lays a ston, þer þou schalt fynde hit. So was Petyr aftyr so stydfast, þat for weyle ny wo he neure³ floterut; but stod euer stydfast yn Cristys loue, and hadde⁴ algatys hys syn yn mynd. And forto amende þat he dyd mys,
 16 he was of such abstynens, þat he ete neuer aftyr but bred wyth oyle oþer seldyn flesh wyth wortes, and weryd but on sengyl curtyll wyth a mantel. And euermore when he herde any man myng Ihesu, anon he wolde wepe. And ych nyzt when he herd
 20 þe cok crow, anon he wold aryse, and goo to his prayers; and þen wepe soo bytryly, þat þe terys of hys een brennyng his face soo, þat he had a cloth algatys yn his bosom, forto wepen⁵ away þe terys. Þen wa she so holy, þat wher þat euer he zeode, and his
 24 schadow glod on a seke body, he was hole anon.

On a tyme he send too of hys dyseypuls ynto a fere⁶ contrey forto prech. But when þay werne passyd xx^{ti} dayes jowrnay, on of hom dyed. Þen turnyd þat oþer azeyn to Petyr and tolde hym.
 28 Þen Petyr betoke hym his staf, and bade him goo azeyn, and lay hit on hym þat was dede, and he schuld aryse azeyn to lyfe. And soo he þat was forty dayes ded ros azen to lyfe, and zede forþe ynto fer contrey, || and prechet Godys word.

108 b

32 Then euyl men wern so wroth wyth Petyr, þat he turnyd so

¹ he *C.* om. *G.*² stant] stared *C.* om. *H. L.*³ neure *C.* ne *G.*⁴ hadde *C.* om. *G.*⁵ wepen] we *G.* wypon *C.*⁶ a fere *C.* for *G.*

As most of the following sermons are wanting in *d. D.*, I only shall quote these MSS. if the passage in question is contained in either or both of them. On the other hand it will be necessary sometimes to give the readings of *H.* (Harl. 2403) or *L.* (Lansdowne 392).

moch pepyl to Cristys fayth, þat þay toke hym, and put hym ynto prison, and didyn so gret dystres, þat he was nygh dede, and sendyn mony knyghtys forto wake hym, lest he had byn stolne out of prison. Wherfor, yn mynde þerof, yn mony contrey ⁴ knyghtes waken yn worschip of Saynt Petyr as þys nyght; and soo þe comynty takyn ensampull of hom, and so þay makyn a fyre zet, and wakyn yn þe worschip of¹ Saynt Petyr. But for Petyr was² þus dystressyd yn prison, Cryst come to hym, and confortyd ⁸ hym, and bade a³ angyl to lade hym out ynto þe large; and so he dyd.

Then went Petyr to Rome, and was þer v and xx^{ti} zere pope, and turnyd moch pepyll to Cristys fayth. But þen come þer a ¹² fendys lym þat was callyd Symon Magus, þat was soo perfyt yn þe deuylys craft, þat he made men summe blynde, and summe defe, and dombe, croket, and halt, and seke. So what for fer, what for wondyr, þe pepul leued moche yn hym. Den come Petyr ¹⁶ aftyr, and helyd al þat Symon hurt, and bade hom schuld not leue yn hym, for he was fals, and wroght by þe fyndeys craft al þat he dyd. Den was Symon so wroth with Petyr, for he myght not haue his wyll forþ for hym; and namely he myght not rayse ²⁰ a man from dep to lyfe þat Petyr raised aftyr. He turnyd a fende yn lykenes of a dogge þeras Petyr schuld come, forto haue woryet hym. But when Petyr blessyd hym, and lete þys dogge los, þe dogge anon lept to Symon, and pullet hym down vndyr his ²⁴ fete, and wold haue woryet hym. Den Petyr sayde nay, he schuld do no harme vnto hys body; but he rent so his clothes, þat Symon zede nakyd away, and schapyd all ⁴ þat he myzt wyth wyles⁴ forto haue had Petyr dede. 23

Then come Crist to Petyr yn a nyght yn vysyon, and sayde to hym: 'Petyr, be stydfast, for Symon and Nero, þe Emperour, han shapyd thi deth; but I woll send to þe to-morow Poule, my seruant, yn confort and solas. And soo schul ze suffyr martyrdom ³² for me, and come, and be wyth me yn eyrlastyng joy.' Then Petyr ^{109 a} þonkyd Cryst || wyth all his hert, and at nyght he told hys broþer hys vysyon. Yn syzt of all hom he toke Clement by þe hond, and hym set yn hys chayre, and made hym pope and successor aftyr ³⁶

¹ of *C. om. G.*² was *C. om. G.*³ a *C. om. G.*⁴ þat . . . wyles *II.* þe wehiles þat he cowth *G.* þe wyse þat he cowth *C.*

hym. Then on þe morow come Pole, and þen wern þay al glad. And anon Petyr and he ȝedyn forth, and prechet þe pepull. So, þis men whyl, Symon hade soo enscharmud þe Emperour, and he leued 4 on hym, so þat he went þat he had byn God some of Heuyn. Then sayde Symon to the Emperour: 'þer byn yn þys cyte too men of Galyle, on heȝt Petyr, and anoþer heȝt Powle, whych don so doses to me, þat I may no lengyr lyfe here yn erth. Wherfor¹ 8 commaunde al men þat þay be redy such a day at Capitolion, and þer yn syght of al hom, I wyll fle ynto Heuyn.' So when þe pepul was gedyrt, Symon went vp ynto þe toure of Capitolion. And when he was ther, þer comme too fendes lyke too angyls, and set 12 on hys hed a crowne of lorel, and sone aftyr þay beryn hym vp ynto þe ayre lyke as he had flouen. Then spake Petyr to Pole: 'Broþer, loke vp and se.' þen sayde Pole: 'Hit lyth to þe forto commaunde and me forto pray.' Then sayde Petyr: 'I com- 16 maunde you fendys þat beryth þat men þer þat ȝe lowse your hondys from hym!' And þen anon Symon fel downe and al tobarst to pecis. Then þe² Emperour was soo wroth, þat he made lede hom forth, and do Petyr to deth on a cros for a pore mon, 20 and Poule he made to smyte of hys hede for gret worschip þat he was a gret gentylman. Then sygh þe pepull angyls stondyng bysyde þe crose by Petyr wyth crownys of rosys and lylyus, so swete and so fayre þay segh neuer befor. And when Poleys hed 24 was smyte of, fyrst come gret plent[e] of mylke and aftyr blode. þen, on a nyȝt after, crysten men tokyn her bodyes, and laydyn hom yn a graue fer; and soo wern, tyll þat crystyn fayth was open yn Rome. þen þe Emperoures³ maden to ey]ur of hom 28 a gret chyrch yn Rome, and wold haue borne eyþur bones to hys chirch; but þay couþe not know þat on by þat oþer. Then come ther a voyce from Heuyn and sayde þe mor bones ben of þe prechurs, and þe lasse of þe fyschers.

32 þen, aftyr when cristendome com ynto þys lond, kyng Ethelbert || made a gret chirch yn London yn þe worschip of Saynt Pole, and 109 b anoþer, yn þe west, of Saynt Petyr, and ordeynt what day þes chyrcches schuld be halowde of Saynt Petyr. Then on þe nyȝt

¹ wherfor] wherefore *C.* wherfo *G.*² þe *C.* om. *G.*³ Emperoures *C.* Emperour *G.*

before þat day was þer a mon fyschyng yn Temmys vndyr West-
 mynstyr. Þen, a lytyl befor mydnyzt, come Saynt Petyr to hym
 lyke a pylgrym, and prayde þys fyscher to lede hym ouer to
 Westmynstyr, and so he dyd. When he was gon ouer, he zede to 4
 þe chyrch. And þen anon þys fyscher saw gret lyzt yn þe chyrch,
 as hyt had byn al on fyre; and þerwyth he felde þe swetyst
 smell þat euer he sauerde, and herd so mery song, þat he was
 nygh of mynde for joy and for wondyr. But when he had herd 8
 an seyn þys long, þen come Petyr azeyn, and fonde hym as þach
 he had byn yn trauusyn, and sayde to hym: ‘Hast þou ozt takyn
 þis nyzt?’ Þen he onsweret and sayde nay, he was so astoned¹ of
 thys lyzt, and of þys swete smel, and of þe swete melody of song 12
 þat he herde, þat he myzt nothyng done. Then Petyr bad hym cast
 hys net ynto þe watyr, and he wolde helpe hym; and he did so, and
 he toke a grete quantite of fysch. Then Petyr chos þe gretyst fysch
 and sayde to þe fyscher: ‘I am Saynt Petyr þat haue halowd 16
 your chyrch to-nyzt. Wherfor take þys fysch, and to-moro erly
 ber hit to þe byschop on my nome, and byd hym on þe tokyn þat
 he do no mor to þe haloyng of þe chyrch, but only syng þe masse
 and make a sermon to þe pepull. And forto know þat hit ys soth 20
 þat þou sayst, byd hym² goo ynto þe chyrch, and se how al þe
 pament zet ys wete of þe holy watyr, and zet the endys of þe
 condyls stekon on þe wallys.’ Thus þis fischer dyd his message.
 And þen zode þe byschop to þe chyrch, and fond all þyng soth and 24
 veray, as þe fyscher sayde. And þen þe byschoppe³ wyth all þe
 pepull knelyng, þay songyn ‘Te Deum laudamus,’ þonkyng God
 and Seynt Petyr and Poule, þat thay wold pray for vs to our
 Lorde Ihesu Crist, þat we may come to þe blysse þe wech God 28
 bryng vs to. Amen.

46.

110 a DENARRACIO DE MORTE NERONIS SERMO⁴.

zet, for mony haue lyst to here honest talkyng and namely yn
 hyr holydays forto be occupyed yn gode, þerfor ze schul here how 32
 þys Emperour Nero turnyd hys wyt al ynto foly, and wech an
 ende he had at þe last. Hyt ys profytabyll and nedfull to þe

¹ astoned C. staynd G. ² hym C. om. G. ³ byschoppe C. bysch G.

⁴ The heading is taken from C. om. G.

soule and to þe lyf also forto speke alway þat ys good, and take þat ys honest, and namely to a pryst; for hys mouthe ys halowde to speke Godys wordys, and schal nothyng speke, but þat ys
 4 profytabull to þe lyf and to þe sowle. For rybawdy and vice ys poyson to a prystys mowth and atture, for hit poysynnyth his one sowle, and envenomyth opir þat heryn hym. For þes leude pepull wenyth hit be lafull to hom boþe to speke and to do
 8 boþe þat þay seyn a pryst speke, and say: 'Thus I se a pryst do, and þys he sayde; wherfor I may do ryght soo: he ys letturt, and seth yn his boke what hym faylyth and owyth to do.' Thus a pryst hath gret nede to depe hym, boþe yn worde and yn dede,
 12 so þat non oper be corrupt by ensampull of hym. For Sayn[t] Austyn saythe: 'Whyl an euyl ensampul raynyth, he þat 3af þat euyl ensampull, schall neuer come to *perfyte* joy.' Þen, forto be war of spekyng rybawdy I tell you þys ensampul.

16 I rede þat þer was a prest yn Yerlond þat was lusty to speke of rybawdy and iapys þat turnyd men to lechery. Þe whech, yn a nyzt, wyth fendys was facyd out of his bed, and soo was out thre days and þre nyztys. But yn þe thryd nyzt he was brought
 20 agayne to hys bed all forbetyn and brent, and al his body ful of choynus as a erthyn woch azeynys þe sonne. Þe whech choynus stonk as a pulled honde euermor aftyr whil he lyfuyd, and myght neuer aftyr be hole, by no craft. And þen he told
 24 how þat fendys brenden hym and beton hym so, for he was lusty forto defowle his mowth wyth fylþ of ribawdy. And al his lyf aftyr, when he herd any mon speke of rybaudy, he wold say a 'Syr, be war be me.' But zet ben þer som þat byn soo rotyd
 28 yn lust of vanyte, þat þay wenyþ || þat Godys¹ worde be but 110 b vanyte; wherfor þay lesyth hor *grace*, and haue no sauer yn Godys worde.

Thus was þys Emperour Nero prechyt and taght by Petyr and
 32 Powle. But for he sett noght by hor lore, God suffyrd Symon Magus to letraylon and encharme hym², þat he lost hys kynd wytte þat God 3af hym, and 3af hym all to foly aftyr, and laft hit neuer til he wer vndon. Þerfor and³ how ze schul here. We

¹ Godys] ys is inserted above the line.

² traylon and encharme C. charmed G.

³ þerfor and C. and þerfor G.

redyn of¹ þys Nero þe Emperour þat, when Seneca his maystyr taght hym yn his ȝouth, com to hym and askyd his waryson as þe maner was, Nero wyth al his myzt smot hym on þe hed wyth a bradlyng sworde; and for Seneca blente² at þe stroke³ he⁴ askyd hym why he was ferde. Then sayde Seneca: 'For I am a man, and a man of kynd dredyth deþe.' Then sayde Nero: 'For þou dredyst deth, I ȝeue þe leue forto ches a bogh of a tre þat þou wolt forto hong on; for þou schalt be ded alगतys. For 8 I am ȝet also oft as I se þe also sore aferd of þe as I was yn my ȝouth, and myzt not haue my full lykyng for þe.' Then sayde Seneca: 'Yf hit may no bettyr be, yf me leue to ches myn oune deth,' and he grauntyd. Then he ordeynyt a bath of warme 12 watyr, and ȝede ynto hit, and made let hym blode on both his armys, and so bled to deth yn þe baþe. Wherfor he was callyd Seneca, quasi se necans; for he yn þat maner sloch hymself.

Anoþer tyme, when he herd of þe⁴ brennyng of Troye, he 16 eaght a lyst yn his hert forto se townys brent, and made forto sett Rome on fyre, and soo brent vii days and vii nyghtys. And he þys while sete yn a hych towre, and beheld, and loch, and made gret joye þerat, whil mony anoþer wrong his hondys 20 and weput fyll sory.

Anoþer tyme, as he walkyd yn þe strete, he herd a womon cry trauelyng on chyld. Wherfor he made to sle his oune modyr, and vndo hur, to se wher he was norychyd yn hor wombe. Þen 24 sayde þys fesycyon how he dyd aȝeyne all maner kynde and lawe, for þe sone schuld by no maner of way sle hys modyr þat sufferd 111 a soo || moch peyne⁶ yn bryngyng forth of hym. Then commawndyd he þese fesicyons to make hym wyth chyld anon, to preue whethyr 28 þei⁶ sayde soþ or noo. Þan sayde þay þat myzt not be, by no way of reson, for hyt was agaynys kynd of mon forto be wyth chyld. Then sayde he treuly þay schuld al be ded, but þay make hym wyth schylde. Then, by counsell of hom al, þay madyn hym 32 drynke of a lytyll frogge; and soo þay deddyn hym wyth such mete and drynke þat made þys frogge swell yn hys wombe, þat he⁷ was abreput yn schort tyme. Then, when he feld his brep

¹ of *C.* þat *G.*² blente *C.* bleytow *G.*³ stroke *C.* stoke *G.*⁴ þe *C.* om. *G.*⁵ peyne *C.* pyne *G.*⁶ þei *C.* em. *G.*⁷ he *C.* om. *G.*

fayle hym, þen he cald hys fesysecyons, and bad hom hye yn all þat þay myzt, þat he wer delyuerd of hys schyll[d], for ellys he schuld be ded anon for defawt of breth. Then sayde þay yf he
 4 wer delyuerd or þe tyme of kynde, hys schyld wolde be bodely þat he schuld not loke apon hym for abominacion. Þen sayde he þat he myzt abyde no lengyr, but he schuld dye; and leuyr hym were lese his schylde þen hymselfe. Then þes fesys-cyons madyn
 8 hym a drynke, and so cast vp þys frogge lappyd yn glette¹ and fulthe, and abominabull forto loke on. And when he se; þat², he sayde: 'For soth, here ys a foule chyld; but zet for hyt ys my chylde, I charch you þat hit be kepyd yn þe best wyse þat
 12 hyt may.' Then þay made forto close hyt³ yn a wall þer was aftyr made a chyrch yn þe worschyp of Saynt Ion þe Ewangelyst, and ys callyd Latrens; þat ys yn Lateyue, Latens, and yn Englysch, a daring⁴ frogge.

16 Then þe Romayns seen how þys man was all yn a fransy, and huntet hym out of þe cyte, and woldyn hauen slayne hym. And he þen foud a staf, and wyth hys teþe he gnou⁵ hit scharpe, and soo rowude hym þerou; and zet er þen he wer all dede,
 20 wolfes come and al toторыn hym. And þus had he a fowle ende, and an ende as he was well worthi.

Thus alगतys a curset lyfuyng schewythe a fowle ende. Thus deut Herod þat slogh þe Innocentes; || he wyth a knyf, as he
 24 paryd an appul, smot hymselfe to þe hert. Thus dyde Pylat þat dyd Crist to depe; he wyth a payre of scherys þat he borowde forto kytte hys naylys wyth, smote hymselfe to þe hert. And þus þose⁶ þat sloch þes holy apostols þus fowle, þay maydyn
 28 hor ende of homselfe. Thus whoso lyuyth cursydly, he may be sykur forto ende dolfully⁷. Þus Symon Magvs, for he trifuld þe pepull to holde hym an holy man and forto beleue yn hym, for þe hych pryde þat he was yn, he fel⁸ downe, not only to þe erth, but
 32 depe ynto hell. So al þay þat schoth hom holy to mau syght, forto be praynsyd of hom, he may dye fayre to þe worldys ee, but to Godys ee he goþ to⁹ his dampnacyon. Wherfor I tell þis ensampull þat I fynd wrytten yn a boke þat ys callyd 'Vitas Patrum.'

¹ glette *C.* glute *G.* ² þat *C.* om. *G.* ³ hyt inserted on the margin.
⁴ daring *C.* drawyng *G.* darynge *H.* ⁵ gnou *C.* knose *G.* ⁶ pose *C.* he *G.*
⁷ dolfully *C.* deuyfulful *G.* ⁸ fel *C.* fyll *G.* ⁹ to *C.* to to *G.*

Narracio.

Ther I fynde an holy ermyd þat dowellyd yn desert, and prayde
 God besely þat he most se þe sowle of an holy man, when hyt
 departyth from þe body. Then þer come an angyl to hym, and 4
 sayde such a man schuld dye þat day: 'Goo þedyr and se!' Þen
 was þys mon Enklus, and was holdyn an holy man passyng mony
 oþer. Wherfor þys ermet was wondyr glad, and 3ode þedyr wyth
 glad chere, hopyng forto se summe spyritual visyon wherby þat 8
 he myzt haue ben confortyd yn sowle. Sco when he come thedyr,
 he sawe moch pepull hyyng to þys monys endyng. But when he
 come, he saw too horrybyll fendys syttyng at his hed, wyth too
 brennyng evylls thrastr ynto his throt, rakyng aftyr þe sowle; 12
 and he made an hoge crie þe whech crye no man sez ne herd, but
 only þys ermyd. And when þay hadyn rakyd out þe sowle, þay
 tokyn hit, and beryn hit forth wyth hom to his payne. Þen was
 þis ermyt nych fallyn yn dislayre for drede. But þen speke 16
 112 a þe angyll to hym, and sayde: 'Sye, be þou || not yn dyspayre, for
 þys man dyd nothyng for Godys loue, but forto ples þe pepull, and
 forto be holdyn holy of hom; wherfor he hath as he deseruyd.
 But yf þou wolt see a holy man dye, goo downe ynto þe strete, and 20
 se þer a pylgrym lyyng yn þe chanel and no lyfe wyth hym.'
 But when he come þydyr, he saw angyls come from Heuyn, and
 saydyn þys to his sowle: 'Com out, Godys derlyng, com out, and
 goo wyth vs ynto þe blysse þat euer schal last.' Then þe sowle 24
 put out þe hed at þe mowth, and wold haue gon; þen spake þer
 a voyce aboue and sayde: 'Abyde a chyle, whyl I send Dauid
 wyth hys harpe; for he þat hath moch woo for me yn hys lyfuyng,
 he schall haue gret joy of me yn hys deying.' And þerwyth come 28
 Dauid wyth his harpe, and mony oþer angels wyth hyr mynstreley,
 and soo wyth gret melody beren þys soule vp ynto þe blysse.
 Then sayde þys angyl to þe ermyt: 'For þys man was a good
 man, and had no lykyng ne lust of þys world, but only forto ples 32
 God, and was desolate of helpe at his ende, þerfor God halpe
 hym, and send hys angels forto kepe hym, and bryng hym to þe
 blysse þat euer schal last.' Then 3ode þys ermyd hom to hys
 ermytage, þonkyng God wyth all his myght. 36

This ys here wryttyn, to 3eve prestys ensampul, how þay schall

occupy holy festys of þe 3ere; for al þat ys occupiet of such festys yn vanyte, he hath a gret onswar befor God. For þe hyure þat þe fest ys, þe holyure most a prist be; þat ys, mor by-ely serne his
 4 God, not only owtewyþ wyth sayng. but also ynwyth wyth holy thynkyng. ‘Quia’ si vox vitam non remordet, dulcis est symphonia, etc.’

47.

DE TRANSLACIONE SANCTI THOME SERMO BREVIS.

8 Crystyn men and woymen, suche a day 3e schull have Seynt Thomas day of Cawntyrbury. Whech day 3e schul come to God and holy chyrche || yn worschip of God and Saynt Thomas. For as
 þat day he was translate, þat ys, he was takyn vp of hys graue,
 12 and his bouys layde yn a schryne; and how, now I schall tell you.

This man was ordeynt of God yn his youthe to be aftyr an holy man and an hygh saynt yn Heuyn; for þat was furst schowed to his modyr, while þat he lay yn his kradyll yn forþir
 16 age, and now ys knowyn þroch al cristyndom. Furst hyt was knowyn to his modyr; for on a nyzt, as scho lay yn hur bed slepyng, scho hade a dreame, and þaz[t] þat Thomas lay yn his cradyll and wepte. And when scho herd þe chyldre grete, scho
 20 callyd to þe norse, and bad her loke what hym aylyd. Then scho þoght how þe norse arose, and come to Thomas cradyll, and his cloþes were lompurt, and scho wold haue amende hom, but scho myght not, for þay wern so wyde. Then callyd þe norys to
 24 þe modyr, and bade hur rysen, and helpe hur forto folde þe chyldys cloþis; for scho was to woke, and myght not welde hom. Then þoght þe modyr how þat scho roos, and come to þe noris, and toke þe ton 3ende of þe couerlyt, and þe norys þat oper. But þen was
 28 hyt so moch, þat þay myght not aweylde hit yn þat schambyr, and 3ede wyth hit ynto þe halle. And 3et þer hyt was soo moch, þat þay myght not ouerwelve hit, but 3edyn out into þe Scheppe, þat ys þe chef strete yn London; for þer Thomas was borne. And
 32 þen hur þoght þat þe cloþe sprad ouer al London. Then, on þe morow, his modyr 3ede to hure schryft-fadyr, and tolde hym her dreame. Þen sayde he to hur: ‘Þou art moch holdyn forto

¹ quia C. qui G. om. H.

thonke thy God; for þys chyld þat ys now yn cradyll, schal be soo gret of myzt and of power, þat al London schall be at his gouernance.'

Thys, aftyr, when Thomas was of age, hys fadyr send hym to þe 4
 abbey of *Mertca*, a howse of schanons, forto lerne and forto be
 norychyd. Then aftyr, on a day, Thomas fadyr come thedyr, forto
 113 a loke how he feid. And when Thomas || was brozt byfor his fadyr,
 anon, yn syght of alle men, hys fadyr fel down on hys kneys byfor 8
 Thomas, and dydde hym reuerens. Then þe priour of þat doying
 rebuked hym and sayde: 'Olde fole, þys reuerens þi sonne schuld
 do to þe, and not þou to hym.' Þen þe fadyr toke þe prior and
 sayd to hym: 'Syr, I wot full well what I haue don, for þys chyld 12
 schal be a gret man befor God.' Then Thomas waxet soo wyse
 and actife yn al wysdom and honeste, þat þys archbyschop sende
 aftyr hym, and made hym to dowel wythk hym of meyne. And for
 he fownde hym redy and wyse yn al thyng, he spake soo to þe 16
 kyng, þat þe kyng made Thomas chawnseler of Englund; and for
 he gouernyd þat offyce wysly yn yche syde, when þe archebyschop
 dyet, he made hym archebyschop¹ aftyr.

Thus, when he was made archebyschop, anon he turnyd al ynto 20
 holynes of fastyng, and of prayng, and large almys-zevyng, and
 werd þe her next to hys flesch, and breches of þe same syde to þe
 hommes þe whych norychyd soo moche vermyn on hym, þat hit
 was an horryble syght for to se hit. But þagh hit wer neuer soo 24
 orrybly þyng forto sen hyt, he chanchyd hit neuer, but ons yn
 forty days. Thus, when Thomas feld þat he had cast such a loue
 yn God, þat he dred not for his sake, þen he began and repreuyd
 þe kyng of his mys þat he dydde azeyne holy chyrch and of ap- 23
 pressyon of þe reme. Soo when þe kyng herd þis, he toke such
 yndygnacyon azeyne Thomas, and made exile hym of þe reme.
 And sone after, to don Thomas al þe nye and þe gref þat he cowth,
 he made to exile al þe men and woymen, boþe olde and zeong, and 32
 chyldyr and wymen þat leon on chyld-bed, soo þat he sparyd non
 þat was kyn to Thomas, but all he mad ham swer on a boke þat
 þay schuld neuer abyde yn a place, tyll þay come byfor Saynt
 Thomas, soo forto ences his penance. Then was hit an orryble 33
 113 b syzt forto se || zeong and old, som lenyng on krucches for elde,

¹ *MS.* archebyscholp.

som halt and lame lenyng on stauys, wymen wyth chyldyrn sowkyng on hor brestys, and oþer chyldyrn sewyng, cryng and wepyng for woo, and for defavt of helpe and of luyng. Then was
 4 Thomas so sory of þys syght, þat he wepyd for compassion þat he had of hom, and pryuely prayde to God for helpe and succor to hom. Then herd þe kyng of Fraunce of þis, and sende aftyr þes pepull. And for compassion þat he had of hom, he ordeynt so for
 8 hom all, þat yn a lytyll while aftyr þay werne bettyr at ees yn Fraunce þen þay wer yn Englonde.

Then when, aftyr þat God wold þat Thomas schuld passe out of þys world, by byddyng of þe pope, he come hom to Cauntyrbury
 12 to his owne chirch, and when þe kyngys knyghtys herdyn þerof, foure of hom þat wern cursyt lyuers zedyn aftyr hym. And so yn þe v. day of Crystynmas þay sloen Thomas yn his chirch befor an auter of Saynt Benet, and laftyn hym þer ded, and soo zedyn hor
 16 way. Then þe monkes of þe plase, wepyng and gret sorow makyng, buryet hym yn a new tombe þat was made þer redy.

But for God schewyd so gret miracles and so fele by hym, þat þe pope Alexandyr sende letters ynto Englonde to þe archebyschop
 20 Steuon and to oþer bishoppys and grete abbotes, commaundyng to take vp Thomas bonys, and do hom yn a schryne, and sette hit peras hit myzht be worschepyd of al þe pepull, as he was well worthy. Then ordeynt þes abbotes and archebyschoppys a day
 24 when þys translacyon schuld be done. And ouyr nyzt, while þay myzt haue rowme, he toke wyth hym þe byschop of Salysbury and oþer monkys and clerkys fele, and zede to þe plase peras Thomas had layne fyfty zere aftyr his passyon. And when þay come þydyr,
 28 þei¹ fel downe to þe erþ, prayng Thomas devowtly of his helpe. And when þay hadyn long jprayde, fowre || of hem reves[t]yd² vnduden 114 a
 þe tombe wyth gret drede and quakyng for fere. And þay fondyn a tytyl wrytton þus: 'Here restyth Thomas, archebischop of Caun-
 32 tyrbury, prymet of Englonde, and þe popeys legat, þat for ryzt of holy chirch was slayne þe v. day of Cristynmas.' Then, for gret deuocyon þat þay hadyn at syzt, al wyth on voyce cryet: 'Saynt Thomas, Saynt Thomas.' And when þys crye was sesyd, þay
 36 tokyn vp þe hed, and rechyt hit to þe archebyschop forto kysse

¹ þei C. om. G.

² of hem reves[t]yd C. rauechst G. of hem arayed in vestementys H.

hit. And when þay all had kyssyd hit, þe archebyschop¹ lokyd bysily on his wondys, and sayde þys to hom: 'Thay loued þe ful lowsly þat wondyt þe þus wekedly.' And soo layde þe hedde ynto þe schrine, and al þe bonys aftyr, and beryn þe seryne² ynto a³ 4 certeyne place, and helde þe seryne wyth clopes of gold, and settyn torches brennyng about tyl on þe morow, and lafte men þerwyth to wake. Then, on þe morow, com þidyr the kyng and al þe gret of þe reme, and beryn þe schryne to þe plas þer hit ys now, wyth 8 al þe worschip and reuerens þat þay cowth and myghtyn, yn worschip of God, and honor of [þat] holy ma[r]tyr, and gret fortheryng of al þis reme.

Wherfor 3e schul al knell adowne, and pray Saynt Thomas of his 12 helpe, so þat God kepe you hope yn body and yn sowle, and bryng you to þe blysse þat euer schall last. Amen.

48.

DE SOLEMPNITATE SANCTE MARGARETE VIRGINIS.

God men and woymen, such a day 3e schul haue Seynt 16 Margretys day. And pagh hit be a³ lyzt holyday, saue þeras a chirch ys deynt yn hor name, 3et I warne you, for as I suppos þer byn some of you þat hauen such a loue to hure, þat 3e wol fast hor evyn. But þen 3e þat fastyn hur evyn, 3e qwynt you not to 20 her as 3e schuld do, but yf 3e come to chyrch on þe morow to here a masse of her; for scho wyll con you more þonk forto make a masse sayd yn þe worschip of her þen forto fast mony evenes⁴ bred and watyr wythout masse. For þe masse makyth ioyffull all 24 þe angels of Heuen, hit fedyth and confortyþ þe sowlys yn purgatory, 114 b and sokeryth all þat lyuyt || yn erþ and charite. And he þat fastyth þe euyn, he helpyth hymselfe, and no fyrpir. Then forto sture your deuocyon þe more to þys holy maydyn, I wyll schow yn parte 28 of his lyfe, and what scho sufferde for Godys loue.

Narracio.

I red yn her lyfe þat scho had a gret man to her fadyr, and was

¹ MS. archebysch.² þe seryne C. om. G.³ a C. om. G.⁴ evenes C. om. G.

paynen, and leued on false goddys and mawmetry. But when¹ Margret was berne, þe fadyr sende hor ynto þe contrey to a nors. Soo whyl þat scho was long þer among oper maydyns, scho herde
 4 speke of God and of oure Lorde Ihesu Crist, how he bozt mankynd
 wyth his deth out of thraldom of þe fende, and how he louyd
 specialy all þat woldon leuen in² chastite, and seruyn hym yn sym-
 pulnes and yn poverte. Then, when Margret herde of þys, scho
 8 toke such a loue to Ihesu Cryst, þat scho mad a vow yn her hert,
 þat scho wold neuer haue part of a manys body, but lyf yn her
 maydynhed al her lyfe-dayes aftyr. But when hur fadyr herde
 how Margret, hys doztyr, was leuyng on Crist, he forsok her for
 12 his doghtyr, and dispisyd hur to þe outmast. Then dowellyd scho
 wyth her nors tyl þat scho was fyftene þer olde, and scho made
 hur forto kepe her schepe wyth othir maydyns of hur age.

Then as scho sat by þe way com þe justyce of þe contre rydyng
 16 þat way þat was callyd Olybryus, and saw Margret þat scho was
 fayr passyng all opir, anon he cazte such a loue to her for hyre
 beute, þat he bade his mon bryng hur to hym, and yf scho wer
 gentyll of kynd, he wolde wed her, and yf scho wer þrale, he wold
 20 haue her to leman. But when scho was brozt before hym, and
 wyst þat scho was of crystyn fayth, þen was he nygh wod for
 wroth. And for scho wold not asent to hym, he made forto honge
 her vp by þe here, and soo bet her wyth scowrgis, and forto rase
 24 hur fayre body wyth evyls, þat hit was wondyr forto see þe grette
 plent[e] of blod þat come out of her body, and aftyr made east ||
 her ynto prison tyl on þe morow, þat he myzt beþenke hym what 115 a
 wer best forto do wyt her.

28 Then prayde Margret to God þat scho most se þe fende wyth
 bodily syght þat so raysyd soo strong enmys azeynys hur. Then
 anon come þer out of a hyrne of þe prison a gret horryble dragon
 and þeonet on her, so þat his mowthe was on her hed, and his tong
 32 last downe to her hele, and he wold haue swolyt her. And when
 he had her al yn hys mowth, Margret anon made þe sygne of þe
 cros, and anon þe dragon barst on-sondyr. Þen Margret lokyd
 abowte hur, and segh þe fende stonyng yn a hurne, al maset,
 36 wyth hys hondys bowndyn byhynd hym; and scho start to hym,

¹ when] *after when stands that inserted above the line.*

² woldon leuen in *C.* lyfuyng *G.*

and pullyd hym downe vndyr her fete, and sette her fote yn his
 necke, and proste hym downe to þe erþe wyth al her myght.
 Then cryed þe fende and sayde: ‘Alas, I am vndon for euer, and
 al my¹ myzt ys lorne, now such a zeong wench hath ouercomen me; 4
 for mony a byge and a strong I haue ouercom, and now suche a
 noztynge haþe getyn þe maystry, and putte me vndyr her fote.’
 Herfor Margret ys payntyd opur coruen wher scho ys wyth
 a dragon vndyr her fete and a cros yn her hond, schowyng how by 8
 uertu of þe cros scho gate þe victory of þe fynde. Then sayde
 Margret: ‘Hold thy jangelyng, þou fynde, and tel me anon what
 ys þi lynage, and what byn þi werkys?’ Þen vnswerd he and
 sayde: ‘My fadyr ys Lucifer, and was fyrst þe fayryst angyll yn 12
 Heuyn, and now ys þe fowlyst fende yn hell. And of my werkes
 I telle þe þat by my techyng þe Iuys sloen Cryst on þe crosse and
 his apostols aftyr, and mouy oþer martyre I haue made forto do to
 deth. I haue made mony on to sle men, and forto syn yn lechery 16
 and yn rowtry, and soo to lese hor sowlys; and most leuest me ys
 forto make a crystyn man, forto breke þat vow þat he made at þe
 font when he takyth hys cristyndome.’ And zeet he sayd more
 115 b þat he was on of þe fendys þat Salamon || closyt yn a vessell and 20
 hulde yn þe erth. ‘But aftyr Salamons² deth, for men seon smok
 com out of þe erþe þer we wern, þay wende to haue fund gret
 plente of trespure, and dyggut to oure³ vessel þer we were in wyth-
 out nowmbur, and soo breken þe vessel, and leton vs out. And 24
 soo we fullyþ þe erth, and don cristyn men þe grefe and þe nye
 þat we kan and moue.’

Then, when Margret herd þys, scho prayde to God þat euyry
 fynde most synke ynto helle, and neuer greue mor cristyn men. 28
 Then anon þe erth opynde, and swolut hym ynto hell. Then, on
 þe morow, Olibryus send aftyr Margret; but for he myzt by no
 way ouercome her, he made forto full a gret fet full of watyr, and
 bynd her hondys and fete, and cast her þeryn, forto haue drownd 32
 her þere. Then scho besoght God how þat fet most be her fonte,
 and þe watyr þe lauere and waschyng of her synnys, and soo be
 folowde yn þe nowmbyr of cristyn pepull. And when scho was yn
 þe watyr and prayd þus, anon þe bondys breken, and scho come 36

¹ my *C.* om. *G.*² *MS.* Salamons.³ oure *C.* on þer *G.*

out sownde and safe. And þen þe erþ qwakyt so grysly, þat al þe pepull was gretly aferde. And þerwyth þer come a mylke-whyte coluer from Heuyn, beying a crowne of bryzt gold yn her byll, and 4 lyzt on Saynt Margretys hede. And þerwyth a voyce come from Heuen and sayde: 'Margret, myn one derlyng, be stydfast yn þi turnement, for al þe company of Heuyn abydyth þi comyng.'

Then, when þe pepul sygh and herde þis, anon þay cryde and 8 sayde: 'þer ys no God, but he þat Margret beleuyth on.' And soo v þowsant of þe pepull wythout woymen and chyldyrne turnyd to crystyn faythe. Þe wheche Olibryus made anon forto hede, and werne soo fowlut yn hor owne blod, and soo zeden to Heuyn holy 12 martyrs. Then Olibryus commawndyd forto led Margret to a certeyne plase, and þer to smyt of her hed. But when scho come to þe place, scho knelyd downe, and prayde to God þat ych man þat made a || church yn hur name oþer fownde any lyzt þer yn þe 116 a
16 worschyp of her, and all þat wrytten her passyon opir redyth hit or callyth to hyr yn gret dystres, þat God schuld do hom succoure radly, and graunt hom þe joye þat euyr schall last, and yehe womon þat callyth to her yn tyme of trauelyng of chyld, þat scho 20 most be sownde delyuerd, and þe chyld come to crystyndome. Then come þer a voyce from Heuyn and sayde: 'Margret, þi bone ys grawntyd, and schall last for euermore.' Þen scho put furth her necke, and þe turmentoure smot her hed of at on stroke. 24 Soo þay þat stodyn by, saw her sowle come out of her body as a mylke-whyte coluer; and angelys token hit, and beren hit ynto Heuyn. Þen, yn þe nyzt aftyr, a cristyn mon stele þe body and buryet hit.

28 Now schal ze knele adowne and pray Saynt² Margret to kepe you from al myschevys and from þe fyndys comburment so þat ze may lyue and ende þat ze may haue þe blysse þat Ihesu bozt you to. Amen.

¹ a *d. D.* om. *G.*² saynt *d. D.* saynt y *G.*

49.

DE SANCTA MARIA MAGDALENA ET EIUS
FESTIUITATE SERMO BREUIS.

Crystyn men and woymen, suche a day 3e schal haue þe fest of Saynt Mary Mawdelen þat was soo holy a womon, þat our 4 Lorde Ihesu Crist aftyr his modyr louyd her most of all woymen. Wherefore 3e chull come þat day to holy chyrch, forto worschip God and þis holy womon, for scho was þe forme yn tyme of grace þat dyde penawnce for her synnes, and soo reconered azayn þe¹ 8 grace by doying of penawnce, and repentyng þat scho had lost by lust of flesch and sore synnyng. Þe wech ys made a spectakyll to a synfull to schow to all þat wyll leue hor synne, and do penawnce for her trespas, þay schuld rekenyr azeyne þe grace 12 þat þay haue² lost, and oft moch more. And soo dyde þis womon, and how 3e schul here.

Thys womon Mary Madelen had a fadyr þat was a gret lord and comen of kynges blode, and had a gret lordschip yn Ierusalem 16
116 b þe wech he 3af Lazarus at || his deyng. And þe lordschip þat he had yn Betanye, he 3af Martha, hys do3tyr; and Mawdelen-castell wyth all þe lordschip he af Mary Mawdelen, his oper dochtyr. Of þe wheche castell scho was callyd Mary Mawdelen, for scho 20 was lady þerof. Then, as mony bokys tellyth³, when Ion þe Ewangelyst schuld haue weddyd her, Cryst bade Ion sewe hym, and lyf yn maydynhode; and soo he dyd. Herfore Mary was wrath, and 3af her al to synne and namely to lechery, yn so moch 24 þat scho lost þe name of Mawdelen, and was callyd þe synfull womon. Then, for hyt was oft seen þat Cryst of þe gretyst synners makyth þe most holy aftyr, wherfor when he sez hys tyme, he gaf þis womon grace forto know herselfe and to haue⁴ 28 repentaunce of hur mysdedys.

Wherfor, when scho herde when Cryst was at his mete yn a manys howse þat was callyd Symon þe Faryse, scho toke a buysty wyth vnement, such as men vsyn yn þat contre for hete of þe 32 sonne, and 3ede þyder. But for⁵ scho durst not for schame goo

¹ reconered azayn þe *H.* reconered ageyne *C.* reswordyd agayne to *G.*
resorte again to *d. D.* ² haue *d. D.* hue *G.* ³ tellyth] tellen *d. D.*
tellyth þat *G.* ⁴ to haue *d. D.* om. *G.* ⁵ for *d. D.* om. *G.*

byfor Cryst, scho zede byhynd hym, and toke hys fete yn her hondys; and for sorow þat scho had yn her hert, scho wepte so tendyrly, þat wyt þe terys of her een scho waschyd Crystys fete; and þen wyth her fayre fax scho wepyd hom aftyr; and þen wyth all þe loue þat was yn her hert, scho kyssyd his fete and soo wyth her box anoyntyd hym. But no word spak scho þat mon myzt¹ here, saue in hert scho cryde hely to Cryst for mercy, and made a vowe to hym þat scho wold neuer trespas no mor. Þen had Crist compassyon of hurre, and clansyd her of vii fendes þe whch scho had wythyn her, and forȝaf her al hur gyltes of synne yn heryng of all þe pepyll þat werne þer.

12 Then for þat joye þat scho was þus delyuerde of þe deuelys bondes, scho toke suche a tendyr loue to Cryst, þat euer aftyr scho || was glad and fayne to leue all her leudeschip, and sew hym forthe ay wyth sco feruent loue, þat yn hys passyon þeras hys dyscypuls floen 117 a
16 away from hym for drede of deth, scho laft hym neuer tyl scho wyth oþer had layde hym yn hys tombe. And when no man dyst goo þidyr for drede of þe armyd knyghtys þat kepte þe tombe, scho sparyd for no drede of lyue, ne deth; but yn derke dawning 20 toke wyth her swete bawmes, and zede þedyr forto haue enbawmet² Cristys body. Þus scho louyd Cryst, bope qwyke and dede.

Wherfor he³, yn hys lyue, for loue of her, helyd⁴ Martha, her sustyr, of þe red flyx þat paynyd her vii zere, and also raysyd 24 her broþer Lazarus from deþe to lyue, aftyr he had layne foure days stynkyng yn his graue. And when he ros from deþ to lyue, he apperude bodely to her fyrst of all oþir, and suffyrd her to towch hym and kys hys fete.

28 Then, for hit was knowyn to þe Iewys þat Crist schowed her soo mony synghys of loue befor mony oþyr, aftyr þat Cryst was styed ynto Heuen, the Iewes token Mary Mawdelen and Martha, her sustyr, and Lazarus, her broþer, and Saynt Maximinus, a 32 byschop, and mony oþer, and dyddyn hom al into an old schip, and put hom ynto þe see, hopyng soo forto haue drownyd hom al. But God þat ordeynt for all aftyr his lyst, he broȝt hom al hole and sownde ynto þe londe of Marcylye; and þer, vndyr a bouke

¹ myzt the y is inserted above the line.

² MS. enbawment.

³ he *d. D.* he zede *G.*

⁴ helyd] heled *d. D.* he helyd *G.*

pat was nyȝ a tempyll, þai tokyn hor rest. Then sawe Maudelen mony pepyll comyng towart þe tempyll and þe lorde of þat contre, forto haue don ofryng and sacrefise to hor mawmetys. But Mawdelen was so ful of grace of þe Holy Gost, þat scho þurȝ her 4 gracyous wordys turnyd hom al aȝeyne home. And for þis lord seȝ her ful of al swetenes and gentre, he had gret lyst forto here ||
 117 b her speke, and sayde þus to her: ‘Yf þi God þou preches, ys soo full of myȝt as þou sayst, pray to hym þat I most haue a chyld 8 by my wyfe þat ys barayne, and I wyll leue on hym.’ Then grawntyȝd Maudelen; and so wythyn a schort whyle þe lady conceyvyd, and was wyth chyld.

Then schapyt þe lorde forto goo to Ierusalem, to speke wyt 12 Saynt Petyr, and wytte wheþyr hit wer soth þat Mawdelen prechet ofyr noo. And when he had vyteld his schippis, and made hym redy, þen come þe lady, his wyfe, prayng hym wepyng þat scho most goo wyth hym. And soo wyth gret strenȝþ¹ of 16 prayer, scho gate lene, þaȝ scho was gret wyth schyld. Then, wyth boþe her asent, þay token al hor good to Maudelen forto kepe; and scho set on aȝpir of hor schuldyr a crosse, and bade hom goo forth yn þe name of God. But when þai hade rowde 20 a day and a nyȝt yn þe see, þen began hit forto swelle, and þe wynde stormely forto blow, and such tempest forto ryse, þat þai went al to ben spyllyd. Wherefor þys lady was soo afryȝt, þat scho began to trauell of chyld, and soo was delyuerde of a knaue- 24 chyld. And scho yn the byrth fel downe and diet. Then, when the fadyr saw hys wyfe ded, and þe child borne and graspyng toward þe modyr pappys, he began to wepe, and wrong his hondys, and was soo wco on ych a syde, þat he wyst not what 28 he myȝt do. For wondyr sory he was for his wyfys deth, and nedys he most se his schild dye; for þer was no womans succurre forto helpe her. And þen cryed he to Mary Maudelen and sayde: ‘Alas, Mary Mawdelen, whi dos þou so hard by me? þou be- 32 hetyst me a chyld, but now his modyr ys ded, and hit most nede dye þat hath no helpe, and I myselve redy forto be drown. Helpe me, lady, and haue compassion of me, and namely of þe chyld þat ys borne!’ Then toke þe schipmen þe ded body, and 36

¹ strenȝþ] streȝþ *l.* strench *l.*

wold haue cast hit to þe see, and sayde þay schuld haue no rest, whyll þe cors were yn þe schip. Then sayde he ful helt: 'Scho nys not dede, but swownyd¹ for drede. Wherefore, for of
 4 myne ecst², bryngyth þe schip to zondyr skerre fast by, þat I may rayþer graue her þer þen cast her yn þe see, forto be devowryd of cursid bestys.' || Then toke he vp þis cors, and bare hit vp. 118 a
 And for þer was non erþe to make a graue, he layde hit vnder
 8 a hongyng skyrre, and the chy[1]d wyth, and hult hom wyth a mantell, and betoke hom Maudclen forto kepe, and zode azeyne to þe schip wyth wryngyng his hondys and wondyr sore hert.

Then, when he come to Ierusalem, Saynt Petyr was redy, and
 12 welcomed hym, and bade þat he schuld not be heuy ne dyscomfort, þaz his wyfe was dede; for God was of myzt forto make hym anoþer tyme as glad as he was þen sory. And so lad hym forth, and schowyd hym al þe plaecys of Cristys doying yn erþe, of his
 16 natiuyte, of hys passyon, and his sepulture, and of his ascencion; and soo enfowmyd hym full yn þe fayth. And when he had byn þer too zeer, Saynt Petyr send hym hom azeyne, and bade hym be yn full beleve yn Crist, and gaf hym his blessing, and bade
 20 hym grete well Mary Mawdelen and al hur felas.

Then, when þys lord come rowvyng yn þe see, he saw he skyrre þer he laft hys wyf and hys chyld. Þen felle þer such a longyng yn his hert forto goo þydyr, þat hym þoght þat he schulde dye,
 24 but 3if he went þydyr. Then made he þe schipmen sette þe schype þedyr; and when he come þedyr vpon þe skyrre, þen saw he a chyld syttyng on þe see-sownde, playng wyth smal stonys as chyldyrne wold. But when þe chyld saw hym, he ran forth to
 28 þe skerre. Þen sewyd þe fadyr aftyr, and come þer he laft his wyfe dede, and lyft vp þe mantel, and sonde þe chyld sowkyng hor pappys. Then thonkyd he Mary Mawdelen wyth al his myzt and sayde: 'O þou Mare Mawdelen, þou art of gret myght wyth
 32 God þat þus hath kepte and fedde þys chyld of þis ded body now too zeer yn gret comfort and joy to me! Woldyst þou now of þi godnes ryse my wyfe to lyfe, þen wold I be bowndyn euer to be thi seruant, and wyll wyth a good wille³!' Þen, wyth þat
 36 worde, þe body sate vp and sayde: 'Mare Mawdelen, blessyd most

¹ swownyd] swowned C. sownyd G.

² ecst II. em. C. G.

³ wille C. D. woll d. om. G.

pou be þat was¹ mydwyf to me yn my burth-tyme, and sythyn
 hast noryschut my schild hol and sonde, whil I haue byn yn my
 118 b pylgrymage!’ Then sayde he: || ‘My wyfe, lyvys þou?’ And scho
 ouswerd and sayde: ‘zee, syr, I lyue, and come out of my pyl- 4
 grymage, as ze dyddyn. For as Saynt Petyr hath lad þe abowte,
 so hath Mare Mawdelen lad me þe same way; and tolde hym all
 þyng, and varyet yn no poynt.’ Then hevyn þay vp hor hondys
 to God, and thonkyd hym and Mary Maudelen of þat gret myracull 8
 þat þai schowdon yn hom. And when þay comyn hom, þay
 fowndyn Mawdelen *prechyng* þe pepull. And þen anon þay felle
 downe to þe erth on kneys, and þonkyd hor *wyth* all² hor myzt, and
 bade hir telle hom what þay schuld do, and þay wold *wyth* glad 12
 hert. Then Mawdelen bade hom destri the templus of hor lond,
 and make þer holy chirche, and rere fontes þat þe pepul myzt be
 cristonet. And soo, yn schort tyme, al þe land was turnyd to
cristyn faybe. 16

Then, for Mawdelen wolde zyue her al to *contemplancon*, scho
 zode pryuely ferre ynto a wyldyrnes, and was þer þrytte zere
 vnknowon of all men *wyth*oute mete opir drynke. Then, vche
 day senen syfes, angels beron her vp ynto þe eyre, and þer scho 20
 was fulfuld *wyth* melody of angels, þat scho nedude non oper
 bodyly fode. But when God wold þat scho schuld passe out of
 þys world, he made a holy prest to se how angels beren hor vp
 and downe. And he, forto wytte þe soth how hit was, he zede to 24
 þe place and halowst yf þer wer any *cristyn* creature þat he schuld
 speke, and tell hym what he wer. Then onswarde Mawdelen, and
 sayde þat scho was þe synfull woman þat þe gospel spake of, þat
 waschut Crystys fete, and bade hym goo to *Maximius*, þe bischop, 28
 byddyng hym com on aftyr morow to þe chirech; ‘for þer I wyll
 mete hym.’ Thus when þys pryst herd of þis, he was wondyr glad;
 and when he come to þe chireche, þen saw he Mawdelen borne vp
wyth angels too cubytys from þe erþe, and þen was he agast. 32
 Then Mary Mawdelen called to³ hym, and bade hym come ner, and
 goo syng a masse, þat scho myzt be howsyld. Soo, yn syzt of all
 119 a þe pepull, when þe masse was don, scho *wyth* hye deuou||cyon
 receuyth Godys body; and anon þerwyth scho zaf vp þe gost. 36

¹ was *d. D. om. G.*² all *d. D. om. G.*³ called to *d. D. om. G.*

Then toke þe byschop her body, and layd hit yn a townbe of ston, and made forto graue alle abowte þe lyf of hur, yn worschip of God, þat dyd soo godely by hur, and yn honowre of her, and also
4 yn hy3 comfort to al synfull.

Wherfor 3e schul now knele downe and pray to God as he for3af Mary Maudelen her synmys, soo he forgeue you your synmys, and grawnt you þe blys þat he bo3t you to. Amen.

50.

8 DE FESTIUITATE SANCTI IACOBI APOSTOLI SERMO
BREUIS.

Good men and woymen, such a day 3e schul haue Saynt Iamys day, Godys holy apostol. Wherfor 3e schul fast his euen, and on
12 þe morow come to þe chyrch, and worschip God and hys holy apostoll. Thys Iames apostoll was a ful holy saynt, for he come of full holy kynde: he was our lady sustyr sonne and Crystys awnte, and Seynt Ion þe Euangelyst broþer, and was send by
16 ordenaunce of al þe apostols ynto Spayne, forto prech Godys worde, and forto turne þe pepull þat wer out of þe beleue ynto Cristys fayth. But, for þe pepull was so fers and so comburet wyth deseýt of mawmetry, he my3t turne no mo but nene¹ men.
20 Of þe wech he lafte too þer forto preche, and vij toke wyth hym, and 3ede a3egne ynto þe Iury, for he herd þat þer was a man þat was full of deuelys craft, þat was callyd Ermegines, and his dysciple þat was callet Filet.

24 Thes too hadyn soo by hur² craft betroylet and peruertyd þe pepyll þe wech Seynt Iames hade turnyd befor to þe cristyn fayth, þat þay lafton þe crystyn fayth, and sewedon þe techyng of cursyt men. But when Iamys come a3eyne to hom, he blamyd³ þe
28 pepull þat þay wer soo sone yturnyd from þe fayth þat schuld saue hor sowles, and take a3eyne þat fals beleue þat was dampnacyon to hom, and leuedon on hom þat wro3ton al by deueles craft and his love, and betryfuldyn þe pepull wyth wycheraft. || Then herde 119 b

¹ nene *C.* x *G.*² hur *C.* for *G.*³ blamyd *C.* beinyd *G.*

Ermogines of þys, and send aftyr Iames Filet¹, his discipull, forto dyspute wyth hym of þe fayth, hopyng þat wyth þe helpe of þe deuyll he schuld haue ouyrcome hym. But when Iame was comyn, yn heryng of al þe pepull he had ouercome hym, and dyd so gret⁴ myrakyll yn his syzt, þat Fylete forsoke his maystyr and al þe deuelys craft, and become Iames dyscipull. Then herd Ermogines hereof, and² he was neȝ wod for wroþ, and callyd to hym a company of fendys, and bade hom goo and bynde Iames and Fylet,⁸ his discipull, and so bryng hom to hym. But when þes fendes come towarde Iames, Godys angelys werne redy, and bonden þes fendys so sor wyth brennyng cheyuys, þat þay cryden to Iames for wo and saydyn: 'Iames, Godys apostoll, haue mercy on vs; 12 for angels han bonden vs soo wyth chaynes brennyng, þat wo ys vs on ych syde!' Then sayde Iames: 'Wharto byn ȝe³ comyn hedyr?' Þen sayde þay: 'Ermogines for gret wroþ send vs hedyr, forto bryng þe and Fylet ybondyn to hym; and now Godys 16 angels han bonden vs þat we may noþer styre hond⁴ ne fote, and woo ys vs forto suffyr þis payne.' Then sayde Iames: 'God lose⁵ you soo þat ȝe goo to Ermogines, and bryngyth hym bondon hydyr to me, so þat ȝe do hym no skath.' Then comyn þes fyndys to 20 Ermogines and saydyn to hym: 'Þow sendyst vs þedyr as we wern bonden wyth brennyng cheynys, but now schul we bynd þe, and bryng þe byfor Iames. Bote wo ys vs þat we may not, for Iames forbede þat we mow do þe no scape;' and so broghtyn hym bondyn 24 befor Iames, and saydyn thus: 'This man hath don vs moch per-secucion and moch penance; wherfor ȝeue vs power, and we schall venge þe and vs anon.' Then sayde Iamys: 'My maystyr Ihesu Crist bade me and al opir do good aȝeynys euyl.' And þen he 28
120 a bad Fylet goo and vnbynd Ermogines; and so || lete hym go lose whedyr þat he⁶ wold. Then was Ermogines so confusyd, þat he sayde: 'I know þe male[s] of fyndes; wherfor I pray þe, ȝeue me somewhat of þyn wyth me, oþer ellys þay wyll sle me.' Then 32 Iamys betoke hym his owne staf; and when he had hit, he went bo[1]dely forth to his howse, and toke his bokis, and bar hom alle to þe see, and drownot hom þer, lest þat þe sauer of hom, yf þay

¹ Filet C. and Filet G.² and C. om. G.³ ȝe inserted above the line.⁴ hond C. hon G.⁵ lose C. he lose G.⁶ he inserted above the line.

had byn brant, wold haue enfecte mony on. And when he had soo done, he come to Iamys, and fel downe to his fete, and cryde hym mercy, and prayde hym mekly þat he wold crystyn hym. Then
 4 was Iamys fayne, and folowde hym, and made hym stydfast yn þe byleue of Ihesu Cryst, so þat he was aftyr a holy man, and of such perfeccion, þat God wro3t mony myracles for hym.

Then herde þe Iewys herof and anon token Iames and bowndyn
 8 a rope abowte his neke, and luggut hym to Herod, prayng hym of leue to do hym to deth, oþir ellys he wold turne al hor nacion to crystyn fayth, and soo destric here¹ lawe. Then Herod com-
 12 mawndyd to smyte of his hed. And soo, when he was beheded, Ermogines, and Fylet, and oþir mo of his dyscyples tokyn Iamys
 body; and for þay durst not for drede of þe Iewys bury hym þer, þay tokyn hym wyth hom ynto a schype, and rowuyn ynto þe see,
 prayng God to lede hom þedyr as he wold þe cors wer buryde.

Then God gouernet þe schippe soo, þat hit londyd² yn Spayne
 þeras was a qwene þat was callytte Lupa, þat ys yn Englysch, an
 hoo-wolfe, þat for her wykyd luyng was callet so. Then token
 þay þys cors, and laydyn hit on a gret stone; þe w[e]che waxyt so
 20 soft vndyr þe cors, þat þe cors syngkyt downe ynto þe stone, and lay yn þe stone, as hyt hade byn a tombe makyd þefore. And
 when þay haddyn soo don, some of hom kepte þe cors, and summe
 3eden to þe whene Lupa, and saydyn her þat, for enchesen þat ||
 24 scho wold not receyue Iames, Godys apostoll, while he was on lyue, **120 b**
 God had³ send his body þidyr wythout any gouernance of chypmen,
 forto be buriet þer. Werfor þay prayde her of an abule place,
 forto bury hym to his worschip, as felle for such an holy saynt.
 28 Then þys whene dyde hyr wolfys kynde, and for scho wyst þat þe
 kyng of Spayne was a wyckyd man of maners and wold wekedly
 do by hom, þerfor scho send hom⁴ to þys kyng prayng hym to
 ordeyne such a place, as wer abull to hure cors.

Then, when þay comyn to þe kyng and dyde hure message, þen
 he made anon to cast hom to prison and bynde hom fast wyth yerns.
 Butte when he sate at his mete, an angyl come from Heuen, and
 opynd þe prison, and bade ham gone hor waye; and soo þay dyd.
 36 But when þe kyng herd þat þay were⁵ goon, he seude aftyr hom

¹ here C. how G. ² londyd C. londyde G. ³ had C. hath G.

⁴ hom C. om. G. ⁵ were C. we G.

yn gret wroþ mony knyztys, to fache hom azeine. But when þes kn[y]tys comyn to þe brygge þer þay wer gon ouer, and þay sewdyn fersly aftyr, anon þe brygge brake vndyr hom, and þay fellen ynto þe watyr, and wer drownt euerych on. Then was þe kyng aferd 4 of þat vengauce, and sende aftyr hom opir men, prayng hom plesantly forto come azeine to hym, and þay schuld haue al hor wyll. Soo þay turnyd agayne to þe kyng, and conuertyd al þe pepull of þe cyte to crystyn beleue. 8

But when þis come to þe qwhene, so went nyȝ wode wroþ, and þoȝt forto don hom boþe harme and despyte, and send aftyr hom prayng fayr þat þay wold come to her, and scho wolde ordeyne wel for hom. Soo, when þay comyn to hur, scho sayde to hom: 12 'Gothe to such a hyll, and take þre bulles and ȝokyn ham yn a wayne, and lay þe cors yn þe wayne, and let þe bullus chse hor way, and whydyr þat þay ledyn þe wayne, I graunte you þe place 121 a forto bury þe cors yn.' Thus scho sayde || for gret males, hopyng 16 þat þe wyld bulles wold aslayne hom opir al todraw hom to þe wayne, and soo pece-malle al toteren Iames body. But when þos men comyn to þe hyll, and seen þes bulles, þay madyn a cros uȝeynys; and so þe bulles mekely stodyn styll, tyll þay had ȝeokyn 20 ham yn þe wayne. And þen letyn hom goo, and soo, yn syȝt of all men, wythout any tokyn, þay lad the wayne wyth þe cors streight ynto þe whenys p[a]lace. And when þe whene see þys, þen scho repentyd her, and askyte mercy of Saynt Iamys, 1 and was 24 made cristen, and with gode wylle ȝaf þat palys to Seynt Iamys 1 wyth al þe lordschip þat lay þerto, and byldytte þer a newe chyrch, and soo buryet Saynt Iame wyth al þe worschip þat scho cowþe; wher God vnto þys day worscheþ mony gret myrakyll of þe which 28 þys ys on.

Narracio.

A man þat was cald Berna[r]d was takyn wyt ennyes², and don to þe grovnde of an hiȝ towre yn a dep dongen, and was ȝ2 semot wyth yerns also mony as he myȝt bere. And when he was yn þat woo, he cryde hertely to Saynt Iames for help. Then Saynt Iames come to hym, and bede hym be of good confort, and breke þe yerns þat he was bonden wyth, and hongyd hom 36 abowte hys neke, and bade hym sewe hym vp to þe top of þe

¹ and . . . Iamys *C. om. G.*

² ennyes *C. emyes G.*

towre, and bade hym lepe downe, and bere his cheynys to his body in Spayne and soo lept down to þe erþ wythout harme, and 3ode to Seynt Iames, and offird þer his bondys, as Saynt¹ Iame
4 bade hym.

Narracio.

Thre knytus² 3odyn to Saynt Iames yn company. Of þe whech on by prayere of a por woman toke hyr skryp, and bere hyt; for
8 scho was wery. And sone aftyr he fonde a seke man yn þe way toward Seynt Iames; and, for he myzt not goo, he sette hym on his hors to ryde, and he hymselfe 3ede on his fete, beryng þe pore woman skryppe and þe seke man staf. But, what for hete of þe
12 sonne, || what for trauel, when he come to Saynt Iames, he fell 121 b seke, and lay þer þre dayes specheles. So þe iii day he 3af a gret syke, and spake, and sayde: 'I thonke God and Saynt Iames, for by hys prayers I am delyuerd of a gret multitude of fendes.
16 For now come Saynt Iames hedyr yn wyth þe pore woman scrype³ þat I bar abowte my necke, and wyth þe seke manys staf þat I lad on my hors he has dryvyn þe fendes hennys. But now getyth me a pryst, for I schal lyf but a chyle.' And þen he turnyd to on
20 of hys felaws and sayde: 'Frend, leue þi lord þat þou seruyst; for he ys sothely dampnyd, and schall on a schort tyme dye on a wykyd deth.' So, when he had buryet þis knyzt, he 3ode home, and tolde his lorde how þe ded knyzt sayde. But he sette þat at
24 nozt; and soo wythyn a schort tyme, he deyd as þe knyzt told, and was dampnyd.

Narracio.

And oper thrytty men plyzten tropis forto goo to Saynt Iamys
28 and to abyde togedyr yn helth and yn sekene⁴, save on of þe men vold not plyzt his trope, but 3ode forth wyth hom yn company. Then hit hapynd so þat on of ham felle seke and lay xv dayes; and for he lay soo long and he semyd þat he schuld be dede and
32 not scape, al hys felaws 3odyn forþe hor way, and laft non wyth hym of alle⁵ þat had plyzt trowpe. Then þys man þat wold plyzt no troth, he abode wyth hym and, as he myzt, caried hym

¹ Saynt *the y is inserted above the line.*² knytus *C.* kyngys *G.*³ *MS.* scrype.⁴ sekene^s *the first syllable se is inserted above the line.*⁵ of alle *C.* om. *G.*

forth wyth hym. But for he myzt not trauell but softly, he was bynyztet vndyr an hyll; and so wer þay aferde bope for drede of wyld bestys and cursyd men of þe contre. But þen, abowte mydnyzt, come Seynt Iamys rydyng, and confortyd hom, and sayde: 4
 ‘Schow me thi felaw, for he ys now ded, and lay hym befor me, and lepe þou vp byhynd me.’ And soo, by þat þe sonne ros, þay hadyn gon fyftyne day-journes, and come to þe mount Ioy, halfe
 122 a a myle from Saynt Iames. Per Saynt || Iame leyd boþe downe, 8
 and bade þe man fach þe chanons of Saynt Iames forto bury his felaw, and bade hym say to his felaws how Seynt Iame send hom worde þat pylgrymage stode hom yn no profytte, for þay hild not þe troth þat þay had made. 12

Now 3e schul knele adowne, and pray to God and to Seynt Iames þat he wyl helpe you at your nede to þe saluacyon of your sowles. Amen.

51.

DE SOLEMPNITATE SANCTE ANNE, MATRIS MARIE, 16
 BREUIS SERMO.

Good men and woymen, suche a day 3e schul haue Seynt Anneys day, on þe morow aftyr Seynt Iameys day, þat was modyr to our lady. Wherfor, yu worschip of þat gentyll lady, 20
 3e schul come þat day to þe chyrch, and worschip her modyr, Seynt Anne. Then schul 3e know þat we redyu of v holy woymen þat werne cald Anne, and lest any vnconyng man take on for anopir, I will tell you þes woymen, forto know on by 24
 anopir.

The fyrst Anne was modyr to Samuel, Godys holy profytte, þat was byschop aftyr Hely, and gouernyd þe pepull of Israell mony 3eres. Dis Anne had an husband and was cald Elcana, 28
 and he myght haue no childyrne by þys Anne, for scho was barayne. But, at þe last, by geuyng of gret almys-dede and prayers to God, God grawntyd þys Anne a sonne þat was cald Samuel, as I sayde befor. 32

Anoper Anne was wyse to a mon þat was cald Ragucl; and þay had a dochtyr and þat was¹ cald Sare. Þe whech Sare had vii husbondys; and euer þe fyrst nyzt þe fende strangylt hom, 4 for þay wold haue cowpult wyth þys woman Sare for gret lust of flesch, and not yn þe reuerens of God, ne yn purpos forto gott chyldyrn to Godys sernyce. Wherfor God gaf þe fende power to sle hom, er þat þay had defowlyd þys woman. But aftyr come 8 Toby, þe zonge, þe whech an angyl brozt to þys Ragucl hows. And soo, by techyng of this angyl, þis Toby weddyt þys Sare, and thre dayes and thre || nyztyz forbare hys wyf, and werne yn 122 b hor prayers, and soo þe foþe nyzt zode to hor bed and hade 12 chilyrne.

The thryd Anne was Tobyys wyfe, þe aldyr, þe whech was fadyr and scho modir to Toby þat I haue spokyn of befor. Þe whech þe aldyr was an holy man, and bysely did² þe werkys³ of 16 mercy and of charyte. And zet God, forto preue hym and his meke suffrance, made hym blynd. Þus, on a day, when he had buryet soo mony dede bodyes þat werne slayne, he was soo wery of travayle, þat he layde hym downe yn his hows by þe woch, 20 forto rest hym; and soo, as he lokyd vp, þe fewte of swalows felle on his een, and soo he was blynd. But for he toke þys deses paciently, and euer thonkyd God of his vysitacyon, God send hym his syzt azeyne.

The fowrte Anne was yn þe tempull of Ierusalem whan⁴ Ioseph and our lady brozt Crist ynto þe temple on Condylmas-day. And þen come þys Anne, and profyseyt of Cryst how hit fell of hym aftyrward. This Anne was soo holy, þat when scho had 28 hyn weddyt seuen zere, and her husbond deyd, scho zod ynto þe tempul of Ierusalem, and was þer seruyng day and nyzt, tyl þat she⁵ was foure score zere old. And þen scho hade such grace, þat scho saze, or scho deyt, Crist wyth her een, and scho hondylt 32 hym wyth her hondys.

The v Anne ys scho þat bare oure lady of hir body, and fostrut⁶ her wyth her brestes. And when scho was of age, scho brozt her ynto þe tempull of Ierusalem, and laft hyr þer among oþer virgyus

¹ was *C. om. G.*

² did *d. om. G. not in D.*

³ werkys *the r is written above the line.*

⁴ whan *d. whom þat G. not in D.*

⁵ she *d. om. G. not in D.*

⁶ *MS. forstrut.*

of her age, forto lerne Moyses lawe, and forto serue God bope day and nyzt; and soo scho dyde. This Anne had a husbond þat was Ioachym þat come of lyne of þe kynde of Daudid þe kyng. But for encheson þat profetys toldyn long byfor how þe kyngdom 4 of Daudid schuld descende to Cryst, and soo dyddyn wryte yn bokes; þe whch bokes wer kepte yn tresowr yn þe tempull yn 123 a mynde of þys þyng, for Herode, kyng of || Ierusalem, þocht forto turne þys lynage ynto hym and ynto his eyres aftyr hym, 8 wherfor he toke þes bokys out of þe tresery, and made forto bren hom, soo þat, when þay wern don away, þe mynde of Crist schuld haue be¹ forȝeton, and he myzt soo conceyue by sleghtes þe lynage of kyng Daudid don ynto hym and ynto his. Wherfor þer byn but 12 few bokes þat tellyn opynly how þat Ioachym com by descent from Daudid. Neuerþeles when Herod had don þys fowle dede, ȝet wer þer good men and wyse þat had copies of þes bokes wyth hom at hoome, þe whch tellyth how þat Ioachym come of þe 16 kynde of Daut.

For Daudid had mony chyldyrn, among þe whch he had on son þat was cald Nathan of þe whch come Leuy, and of Leuy Panther, and of Panther Barpanther. Þe whch Barpanther was 20 Ioachymys fadyr, and he was fadyr to Mary, Cristys modyr, þe whch he had by Anne, hys wyfe, and aftyr ȝaf her to² maryge to Ioseph. And þen deyt aftyr Ioachym, and toke Anne anoper husbond þat was calyd Cleoplace, and had by hym anoper doȝtyr 24 called³ Mary Cleophe, and þen he deet. And þen scho had þe III. husbãnd þat was cald Salome, and by hym scho had þe III. doȝtyr, and scho was cald Mary Salome. And soo, when scho had getyn her III chyldyrne yn þe worschip of þe Trinite, scho wold 28 haue no mor. But aftyr all her lyue scho ȝaf her to chastyte and to holynes; and so of þes þre doȝters þer come on holy lynage. For þe forme doȝtyr⁴ Mary, scho bar our Lorde Ihesu Crist. The II. Mary Cleophe was weddyt to a man þat was cald Alpheus, 32 and by hym scho had fowre sonnes: Iames þe lasse, and Ioseph þat was callyd Barsabas, Symon, and Iude. The III. Mary was weddyt to a man þat was callyd ȝebede, and by hym scho had

¹ haue be *H.* ahyn *G.* aben *C.*

² to *d.* a *G.* not in *D.*

³ called *d.* þat *G.* not in *D.*

⁴ forme doȝtyr *C.* III doȝtyrs *G.*

too sonnes, Iamys þe mor and Saynt Ion þe Euangelyst. || Thus 123 b
 God sayth hymself: 'Of a good tre comyþe good frute;' soo of
 þys¹ holy woman, Saynt Anne, com an holy ospryng.

4 Wherfor 3e schul now knele adowne, and pray Saynt Anne to
 pray to her holy doghtyr, oure lady, þat scho pray to her sonue
 þat he 3eue you hele yn body and yn sowle, and grace to kepe
 your ordyr of wedlok, and gete such chyldyrn þat byn plesant and
 8 trew *seruandys* to God, and soo com to þe blys þat Saynt Anne ys
 yn. Amen.

52.

DE SOLEMPNITATE SANCTI LAURENCII MARTYRIS
 SERMO BREUIS.

12 God men and woymen, such a day 3e schull haue Seynt
 Laurenceys day, þat ys Godys holy martyr. Þe wheche martyr-
 dome, as *Mannus* seyth, schynyth to al holy chirch, and lyghtyþ
 al þe worlde. Wherfor 3e schull fast his euyne and com on þe
 16 morow to þe chirch yn þe worschip of God and his holy martyr;
 for he was holy yn lyuyng, he was meke² yn passion suffryng, and
 perfet yn ensampull 3euyng. Þen saythe Seynt Austeyn þat an
 ensampull yn doying ys mor commendabull þen ys techyng oper
 20 prechyng. Therfor Seynt Laurance 3af all cristen men ensampull
 yn doying techyng ych man forto schewe a3eaynys malyce mekenes,
 a3eynys couetyes largenes, a3eynys *persecucion* louyng swetnes.

This holy martyr schewyth a3eynys malyce mekenes; for when
 24 Sent Syxti þe pope had byn yn Spayne, and bro3t Laurence wyt
 hym from þens to Rome, he ordeynt hym his archedecon forto
serue holy chyrche and to *serue* hom þat werne pore. Herefor þe
 Emperour hade envy to hom, and schaput forto do hom to deth.
 28 Þen þocht Laurence to schow mekenes a3eynys malyce, and herkut
 þer after þor men and woymen, and 3ode to hom, and 3af hom þat
 hom nedut, mete, and drynke, and klothys. And soo he com to ||
 a wedoys howse þat had mony pore men hud wyth hyre. Þe 124 a
 32 whch wedow had byn long seke of þe hedake, but Saynt Laurence
 had *compacyon* of her, and helet her of her sekene, and toke all

¹ þys *H.* þeis *C.* om. *G.*² meke *H.* om. *G. C.*

þe pore men þat werne yn her hous, and mekely knelyd downe on his kneys, and waschid hor fete, and seruyd hom of mete¹ and drynke. And for he herde þat þer was a pore blynd mon yn a howse bysyde, he ȝode þedyr anon and helut hym. Thus þe 4 more þat he herd of þe Emperourys malys aȝeynys hym, þe more he ȝaf hym to mekenes and to holy deuocyon.

He schewyd aȝeynys couitys largenes²; for when þe pope Sixtus had betakyn³ hym þe tresour of þe chyrch, forto dele to⁴ 8 hom þat werne pore, and seke, and blynd, and oþer þat hadyn nede, þen was þe pope Sixtus takyn, and lad furth forto be hedyt by byddyng of þe Emperour. Then sewyd Laurence his maystyr remyng and sayde to hym on hyȝ þat all myȝtyn here: ‘Holy 12 fadyr, forsake me not, for I haue al þe tresowre þat ȝe betoke me. Wherfor, fadyr, goo þou not to þi passion thyn one selfe, let me goo wyth þe; and as we han seruyd God togedyr, let vs suffyr deth togedyr.’ Then sayde þe pope: ‘I wil goo byfor, and þou 16 schalt come aftyr and suffyr mor payne þen I; for I am old and may not dure and þou art ȝong and may suffyr. Wherfor make þe redy, for þe ys moch turnement towart.’ Then wer þer summe, for þai herden Laurence speke of tresoure, þay⁵ went to þe 20 Emperour anon, and tolde hym how Laurence had tresoure hyddyn yn his warde. Then sende þe Emperour aftyr Laurence, and bade hym delyuer þe tresoure þat he had hyddyn wyth hym; and yf he wold not delyuer hit, he wold put hym ynto suche a turment and 24 passion, þat he schold be fayne forto delyuer hit. Then was
124 b Laurence || styll, and ȝaf hym non vnswar; wherfor þe Emperour commawndyd anon forto cast hym ynto þe preson, and do hym all þe payne þat þay myȝtyn, tyl þat he wold fayne ȝeue vp the 28 tresowre. But how þys pop Sixtus and Laurence com to þys tresowre, now hit ys forto telle.

We redyn how þer was an⁶ holy man Orygines þat conuertyd Philip þe Emperour to cristyn fayth and alsoo Philip, þe Emperour 32 son. And þen, for þe reme of Frawnce was rebell aȝeynys þe Emperour of Rome, þys Emperour Philyp send a knyȝt of his to France wyth a gret ost. Þe wech knyȝt was callyd Decius, and

¹ mete *C.* me *G.*

³ betakyn *C.* ben takyn *G.*

⁵ þay *H.* and *G. C.*

² *MS.* largenenes.

⁴ to *C.* om. *G.*

⁶ an *C.* om. *G.*

he was a worthy knyzt and a evourus yn batayle; wherfor he ouercome þe reme of Fraunce yn schort tyme, and mad hom buxum to þe Emperour as þay wer befor. Then when þe Emperour
 4 Philip herd how he had don to hym, and yn gret worschyp of þys Decius and forto thonke hym, he toke to hym a smal mayne, and zode fer out of Rome azeynys hym. Then, for þys Decius syz hym do hym soo gret worschyp, he¹ þozt yn his hert þat he was aferde
 8 of hym, and þen þozt þat he wold be Emperour hymself, þenkyng² þat he was moch more worthe þen he. Wherfor, yn þe nyzt aftyr, as þe Emperour lay yn his bed slepyng, þys knyzt Decius zode to hym, and sloch hym, and toke hys ost wyth hym to Rome. And
 12 when þe Romanes and þe senatowrs herdyn herof, what for monhode of hym, þer þay crownet hym Emperour.

Then herd Philip, þe Emperourys sonne, how Decius had slayne his fadyr and was Emperour, he dred lest he wold haue slayne
 16 hym, and toke al his fadyrys tresowre, and brozt hit to þe pope Syxty and Seynt Laurens, prayng hom, zyf soo befelle þat Decius sloch hym, þat þay schuld dele þat tresowre, summ to holy chyrches worschyp, and þe remenant zef to pore men þat had nede þerto.
 20 Then sone aftyr þys Decius made to take þys Philip and sle hym. And when he herd þat Laurens had þys tresoure, || he made to pyt **125 a** hym ynto prison, and constrynet hym wyth grcte penaunce forto bryng forth þys tresowre. Then was þer yn þat prison a mon þat
 24 het Lucilles, þat by gret wepyng had lost his syzt. Þe wech Seynt Larence folewet, and made hym forto se anone azeyne; wherfor mony a blynd þat³ herd þerof, comyn to Laurence, and he heled hom by uertu of God. Then, sone aftyr, þe Emperour send
 28 to Laurence, to loke yf he wold schow þe tresowre. Þen Laurens prayde of þre days fyrst, and sayde þen he wold schew þe tresoure. Soo þes þre dayes he zede lawse, and gedyrt togedyr al þe pore, and halt, and crowket, and blynd þat he myzt fynde, and brozt
 32 hom þe pryde day befor þe Emperour yn his palice, and sayde: 'Loo, her ys þe tresowr þat I behezt forto schow þe. Þys tresowr wol abyde and neuer be lorne, þys schall neuer fayle, but euer schall last befor God yn Heuen. By þes I haue send þe tresowre
 36 befor þat þou askys, ynto Heuen.' This Saynt Laurence schowet

¹ he *H.* and *G. C.*² þenkyng *C. H.* þozt *G.*³ þat *C.* om. *G.*

a3eyne couytyce largynes; for he largely dalt abowte for Godys sake þat þay wolden haue spend yn vanyte and lust of synne.

He schewet alsoo a3eynys turment louyng swetnes; for when þe Emperour herd þys, he commawndyt forto bryng byfore Laurence ⁴ al maner of turment: gynnys, 3erdus, skorgis, staucs, evillys, howkys, pannys wyth brennyng colys, fures-brondys, brennyng schaftys of eyron, salt, pych, code, brynston, myltyn led, fure, forkys, barres of a gret grydyr, and commawndyd þat al schuld be ⁸ spend on hym, but yf he wold schewe þe chyrch-tresowre, and forsake his God, and offyr to mawmetys. Then sayde Laurens: 'Vnblessyd, þes tormentys I haue 3ore desyred ¹, for ryzt as swete metes plesyn þi body, ryzt soo þes turmentys plesyn my sowle, and ¹² makyth hym strong forto suffyr passyon for my Lorde sake.' Then ^{125 b} was þys Emperour || nyz wode for wroth, and commaundytt forto bete hym wyt scorgis, and knottys ² wyth lede, þat þe blod ran downe on ysche syde, and aftyr laydyn 3eardys of jron brennyng ¹⁶ to his sydys þat brent þe flesch to þe bar bones. But Laurens euer thonkyd God wyth glad chere þat made Decius wondur ³ sore tenet and sayde to hym: 'Thogh ⁴ þou wyth þi wychecraft scorne þys turment, þou schalt not ⁵ scorne me.' Wherfor he commaundytt ²⁰ eftesonys to bete hym wyth whippys, knottyt wyth lede, þat his bonys weren bare al abowte, and þe flesch wyth þe blod droppyd downe on ysche syde. Then Laurence hevyd vp his hondys, and prayde to God forto take his sowle. Þen a voyce from Heuyn ²⁴ vnsward and sayde þat Decius herd: '3et þou most abyde more torment and passion for my loue, and þen þou schalt comme to me wyth grete worschip and ioie.' Then sayde Decius: 'Heryn 3e al how fendys confortyþ þys prowde rebelle wreche!' and bade ²⁸ eftsonne bete hym wyth scowrgis.

Then was þer a knyzt þat hette Romanus, þat syz an ⁶ angyl wyth a whyt schete of selke wepe þe sydys of Saynt Laurens; wherfor he halsut Laurence þat he schuld not forsake hym, but ³² hye þat he wer folowed. So, when Laurence had crystoneþ hym, anon be commaundement of Decius he was hedet. Then bade Decius make a gret hote fure of brennyng colys, and sett þeron

¹ 3ore desyred *C.* your desyre *G.*

³ wondur *C.* vndyr *G.*

⁵ not *C.* om. *G.*

² knottys *C.* knottyd *G.*

⁴ thogh *C.* thonke *G.*

⁶ an *C.* om. *G.*

a grydull, and lay Laurence þeron, and soo rost hym to dethe. So, when he was layde þeron, and þrust downe wyth fyre-forkes, Laurence lokyd on the Emperowre and sayd to hym: 'Wreche,
 4 þis syde ys ynoch; turne and etyth, whyle þat othir rostyth!' And then Laurence turnyd vp his eȝen to God, thonkyng hym of al hys sondes; and soo he ȝeaf vp his spyryt ynto Goddys || hondys. 128 a
 Then ȝeden þe tormentowrys hor way, and laftyn þe body lying on
 8 þe gredyr. And þer come cristyn men by nyght, and tokyn þe body, and buryet hit wyth gret lamentacyon and wepyng, boþe wyth ee and hert.

Thus Seynt Laurence schewyd aȝeaynys males mekenes; for þe
 12 mor þat he was þrat, þe mor meke he was. And aȝeaynys couetyse he schewyd largines; for þe mor þat þay couetyd þe chirches tresowre, þe mor largyr he dalt hyt to hom þat hadyn nede to hyt. And aȝeaynys passyon he schowyd louyng swetenes; for the swetnes
 16 þat he had of þe louyng of God yn his hert wythyn-forþe made hym to sette noght by þe passyon, nor þe torment þat he suffyrde wythout-forth.

Narracio.

20 Seynt Gregory tellyth þat a pryst was callyd Scatulus, was aboute to amend a chyrch of Seynt Laurence þat was destroyed wyth Lumbardys. But when he wanted¹ mete to hys werkemen, he was sory, and prayde to Seynt Laurence for helpe; and soo he
 24 lokyd ynto his ovyn, and fonde hit full of new bred and whyte. But when he for-lytyll wende hyt wold haue seruyd but to on mele, hyt suffycyt to all ynoch for x dayes.

Narracio.

28 I fynde þat þer was an² Emperour of euyll lyfing. And when he was ded, a legyon of fendys come rennyng nygh a celle of a holy ermyd; and he, for wondyr of þe noyce, opynd a wyndow, and callyd to hym þat was³ the hyndmast of hom, and askyd
 32 what þay weryne. Then sayde he þat þay weryn fendys, send to þe Emperours deth, forto loke yf þay myght oght gete of hym. Then commawndyt þys ermyd þat he schuld come agayne

¹ wanted *C.* went wyth *G.*² I fynde þat þer was an *C.* and *G.*³ þat was *C.* om. *G.*

by hym, and tell hym of hor spede. Soo, when he come azeine, ||
 126 b he told, when alle his synmys wern layde on þe balans and was
 nygh ouercomyn, then come¹ thylke brennet dekon, and layde
 a grete pote on þe wey þe wech anon weyit vp al togedyr. ‘Then⁴
 was I wroth þerwyth, and pullyd of þat on ere of þe pote.’
 This pote he called a gret chalice þat þys Emperour let make in þe
 worschyp of Seynt Laurence; and for hit was soo moch, þe fynd
 callyd hit a potte. And þus was þys Emperour saued progh⁸
 the helpe of Seynt Laurence; and soo pray we to God þat we
 may be.

53.

DE ASSUMPCIONE BEATE MARIE UIRGINIS MATRIS
 DOMINI NOSTRI IHESU CRISTI.

12

Goode men and woymen, such a day N. 3e schull haue an hygh
 fest yn holy chyrch þat ys callyd þe Assumpeyon of our lady, þat
 ys yn Englysch, þe takyng vp of our lady. For þat day scho was
 takyn vp into Hevyn, and now ys helpe and socoure to all þat¹⁶
 callen to her wyth full hert. Wherfor 3e schull fast þe euyn, ych
 man and woman þat is XII 3ere old, ych mon as his deuocyon
 techith hym, and aftyr he ys bedyn do by his scheryft-fadyr.
 And on þe morow 3e schull come to þe chirch, and worschip oure²⁰
 holy lady wyth all your myght and conyng. Then schull 3e know
 well þat þys assumpeyon was don worschippfull, and joyfull, and
 also holy, þat ys, boþe yn body and yn sowle infere.

Hit was don worscepyfully; for God taght hymself yn þe²⁴
 x commawndmentys þat ych chyld schuld worschip hys fadyr and
 his modyr. Wherfor Cryst schowyd and dyd þat he taght byfor,
 yn gret worschyp to hys modyr, when he wold take hur out of
 þis world ynto þe blysse þat he ys yn. He send an angyll on²⁸
 message to hur wyth gret lyght, beryng to hur a branche of
 palme of paradyse of þe wheche þe 3earde was grene as gresse, and
 þe leues dytdyn schyne as þe day-ster, and bare datus swettyr þen³²
 any wordely spyces. And when he come to her, he knelyd downe,
 127 a and || worschepyd hur as hym oght forto do to hys Lordys modyr,
 and sayde mekely to hir: ‘Hayle Mary, my Lordys dere modyr,

¹ come C. come he G.

take hys blessing þat was borne of þe; he sendyth þe worde þat the thryd day hethens he wyll come and fache þe to hym, forto dwell wyth hym in' ioy and blysse wythout end. Wherfor yn
 4 tokyn þerof he sendyth to þe a branch of a palme þat was yn
 paradyse; þe whech schall be borne byfore þy bere to þi towne, and be not adrede, but be glad and blythe, for yn tyme of þi deyng all wekyd spyrytys schall for ferd fle away from þe. For
 8 þen wyll my Lord, þi sonne, come to þe, and fache þi soule wyth multitude of angelys, and bere hit vp ynto Heuyn wyth gret joy and blysse.' Then oure lady knelyd downe, and held vp her hondys and her hert yfere, and thonkyd her sonne of hys swete
 12 sonde, and toke þys palme yn her honde wyth gret reuerence and sayde: 'I wold, yf hyt be my sonneys will, þat my brethyne, þe apostols, myght hyn here at my dryge, þat I myght ons haue seyne hom, er þat I had passyd out of þis world.'

16 'Thus, my lady,' sayde þe angyll, 'þys day all schall come to þe forto do þe seruyce, and bryng þe to þi tombe, and soo bury þe.'

Then flogh þe angyll azeyne, and anon a lyzth clowde lyght apou Scynt Ion þe Euangelyst þeras he prechyd yn þe syte of
 20 Ephesym, and sette hym byfor our lady chambyr-dyre. Þen Ion knokyd on þe dyr, and come yn, and knelyd adowne, and gret our lady. Then, when scho sygh Ion, scho myzt no lengyr forbere, but anon wepyd for joy and sayde: 'Welcom, my swete son
 24 and cosyne,' and told Ion of þe message þat þe angyll broght to hur from her sonne, and how scho schuld dye þe þrid day aftyr, and schowed hym þe palme. And þen anon all þe apostols wern broght wyth clowdes, and || set byfor our lady dyr; and when 127 b
 28 jche sygh othyr, þay merueyld gretly wherto þay wern soo sodenly brocht þedyr. Then herde Ion hom speke, and come out to hom, and welcomyd hom, and told hom what message our Lorde send to his modyr, and how at her prayer þay wern fachtet þidyr, to
 32 be at her endyng. Þen Ion broght hom before oure lady, and þay al mekely fel downe on her kneys, and gret hur. Þen scho ful mekely welcomyd hom all by and by, and by name welcomyd Poule. Then sayde he azeyne: 'Þagh I haue not seen my Lord
 36 bodely here on erthe, now I se you, I am gretly confortyd as þagh I se hym present now here wyth myn een.' Then com ther alsoo to

oure lady sex score of woymen þat were clene maydyns, forto don hur *seruycc*. Wherfor anon þay madyn her bed, and dydyn hur þeryn, and sette tapurs¹ about al nyght brennyng, and waken tyll hyt was mydnyght; then all fellyn on slepe saue þe apostols. 4

And þen come our Lord Ihesu Cryst² downe from Heuen wyth a gret lyzt and a gret multitude of angels, and gret hys³ modyr, and sayde: ‘Wel be þe, blessyd modur!’ And so turuyd to þe apostelus and sayde to ham⁴: ‘Pes be to you all, brepir all!’ And 8 þen sayde he to his modyr: ‘Comme now, modyr, wyth me ynto þe blysse þat neuer shall haue ende.’ Then scho held up her hondys and sayde: ‘My dere sonne, I ȝef vp my sowle ynto þi hondes.’ And soo Cryst toke her sowle yn his armys, and bade þe apostols 12 bere her body ynto a place þat was cald Gethsemany, and bury hur þer yn a tombe þat þay schuld fynd þer, and abyde þer tyll þe pryde day þat he come agayne to hom. And soo wyth his modyr soule klippyng yn his armes in⁵ syght of all þe apostols he bare 16 hit ynto Heuen.

128 a Then toke þes maydyns || and waschid her body as þe maner ys of þat contray, þat þen cho chane as þe sonne, and sauырd swettyr þen any spices, and layde hit on a bere. Then toke Ion 20 þe palme, and ȝede before, and Petyr and Poule broghten þe bere aftyr, and þe toþer apostols comen syngyng wyth angels, soo þat þe song of hom was herd ynto þe eyte. And when þay of þe eyte herd hom make such melody, þay ren toward hom wyth 24 bottys, and staues, and oþer wepon, yn ful purpos forto haue drawyn downe þe bere, and cast þe body yn þe fenne. But he þat layde fyrst hond on þe bere, anon boþe hys⁶ hondys wern puld of by þe elbones, and hongyt soo styll on þe bere; and he 28 wyth hys stompes stode soo, cryng and ȝellyng for ake and sorow þat he suffyrd. Then sayde Petyr: ‘Kys þe body of oure lady, and knowlech welle wyth trew hert þat Crist, veray God and man, was borne of þat same lady, and þou schalt be hole.’ Þen 32 dyd he soo, and he was hole anon as he was byforne. Then toke Petyr a date of þe palme, and betoke hyt hym, and bede hym goo ynto þe syte, and lay hit on all þat werne seke; and þay wold

¹ MS. taburs. taperres C. tapes II.

² Cryst C. Cryst come G.

³ hys C. om. G.

⁴ well . . . ham C. II. om. G.

⁶ in C. and G.

⁶ hys C. is G.

leue as he dyd, þay schuld be hole of what maner sekeneþ þat þay had. And soo he heelyd gret nowmbyr of hom. Thus when þay come to Gethsemany, þay dytdyn þys body in a towmbe þat 4 thay fowndyn þer, wyth all þe reuerens þat þay cowpe, and set hom down by hyt, as Cryst bade hom abyde tyll þe þryt day. Þus was þe Assumpeyon don worschypfully.

Hit was also ioyfull; for þe þryd day, as Cryst sayde, he come 8 downe out of Heuyn wyth gret multitude of angyls, of prophetes, of patriarchus, and of othyr holy seyntyþ wythout nowmbyr || and 128 b Seynt Myghel beryng our lady sowle yn hys armes, bryghtlyr þen þe sonne. Then sayde Crist to hyn: 'Myghell, do my modyr 12 soule aþeyne!' And when he bad don soo, Crist sayde to hur: 'Com, my swete, com my flour, com my culuer, myn owne boure, com my modyr, now wyth me; for Heuyn qwene I make þe!' Then þe body sat up, and lowted to Crist, and sayde: 'My swete 16 sonne, wyth al my loue I com wyth þe to þyn aboue; wher þou art now, let me be, for al my loue ys layde on þe.' Then al þe angels token up a song of swete melody and heuynly mynstrelcy, þat all þe tongys yn erþe cowpe not tell on poynt þerof, so swete 20 hyt was and so mery to here. And so wyth al þys myrthe and melody þay beryn our lady ynto Heuyn, boþe body and soule, and soo Crist set hur þer by hym yn his trone, and crowned hur qwene of Heuen, and emperice of Iell, and lady of al þe worlde, and 24 hath¹ a hygh ioy passyng all þe sayntyþ. And as þe sonne legh-tenyþ al þe day, ryght soo scho lyghtenyþ al þe cowrt of Heuen. And al þat byn yn Heuyn byn buxom to hur and redy at hur com- 28 maundement, and don hur worschyp in honowre, as þay owyn forto do to hor Lordis modyr and hor qwene; and ys þer of on wyll and one loue wyth þe holy Trinyte þat grauntyþ hur what þat euer scho askyþ, and at hur prayer rewardyþ all hur seruantes. And þus scho sittyþe yn Heuen next to þe Trinite, wyth body gloryfyet, 32 and² ys yn full certeyne þat þes ioyes schuld dure for euermor. Þus was þis assumpeyon don ioyfully.

Hit was don alsoo holy, þat is, yn body and yn soule, puttyng away the comyn condicion³ of monkynd, þat ys, forto dey; and so 36 þe body turnyd ynto corupeyon and stynkyng careyne. But for encheson þat Crist toke flesch and blode of oure ladyys body, and

¹ hath *C. om. G.* ² and *C. in G.* ³ condicion *C. conducyon G.*

so were on flesh and on body, perfor scho was outtakyn of þat condicion¹, and was fat ynto Heuen yn body and yn soule. But for summe wern yn doute þerof, hit myȝt be by Godys ordenaunce þat Thomas of Inde was not þer, when þe Assumpcyon was don, 4 but come aftyr, and sayde he myȝht not leue þat yn body and yn
 129 a soule. Wherfor ryght as he spake þat word, || oure lady lat her gurdyll fall downe from Heuen ynto Thomas hondys, as þogh scho had sayde to hym þus: 'Ryght as þou woldyst not leue þat my 8 son was resyn from deth to lyue yn veray body, tyll þat þou pyttyst þi hondys ynto his syde and preuyd þe soth, soo, by þat sonde of my gurdyll þat I send þe, leue well þat I am yn Heuen wyth my soune, in body and in soule, as he ys.' 12

Othir probacyons byn mony of þe wheche Seynt Barnard says þus: 'Yf hit wer soo þat our ladyys body wer yn erthe, al men wold seche² hit, as men doþe Petyr, and Poule, and oþer mony seyntys. But for scho ys bodely yn Heuen, men sechyn not hur by 16 walkyng on erþe, but by deuocyon yn Heuen.' Saynt Austeyn sayþe so þat coruþcyon of synne makyth mankynd to turne into coruþcyon of caren, but God forbede þat þe body of Godys modyr schuld turne into coruþcyon and styngkyng careyn, þat was halowd yn 20 hur modyr wombe, and alway aftyr kepyd wyth þe Holy Gost from al maner coruþcyon, and anoyntyd wyth þe cream of al maner holynes and clannes of lyuyng.

Then wythdraweþe he moch of þe sonnys worschip þat any 24 fulþe þenkup be hys modyr; for he þat is hur sonne and walle of loue, loþe he had byn forto haue sene þilke pappis sowken and gnawyn wyth styngkyng wormys þat he befor dyd sowke, and had his fode ful swete. Loth had hym ben to see þos swete lyppys 28 haue byn turned to styngkyng careyne þat he ful swetly had kyssyd befor. Loþ had he ben forto haue seen þat fayr face of hys modyr to rotte oþer to stynke þat made hym to lagh, when he lokyd þeron. Loþ had he ben forto haue seen þos swete and 32 qwyte hondys haue ben turnyd ynto fulthe and coruþcyon þat so ofte worschipet hym, and waschet hym, and mad hym clene of coruþcyon. Loþ had he byn forto haue seyn þos armys rotte away by þe ioyntys þat soo oft clyppyd hym for gret loue, and beryn 36 hym aboute to comfort hym, when he wepyd. Loþe had he byn

¹ condicion C. conducyon G.² seche C. suche G.

forto haue seen wormes and grubbes walewe || yn þat blessyd full **120 b**
 wombe yn þe whech he lay and turnyd hym ix monyths. Thus
 for he bade þe chyld worschip þe modyr, he toke his modyr from
 4 all þis fulþe, and broght hur þedyr as scho schal be in ¹ euerlastyng
 clenues and perpetuall worschip.

Saynt Elizabeth of Spayne yn hur reuelacyon tellyþ how scho
 saw a towmbe and a gret lyzt about hit, and as hit wer a fayre
 8 woman yn þe towmbe, and angels stondyng al aboute, and sone
 aftyr scho was takyn up wyth angels of þe tombe. And þer come
 þedyr from Heuen a glorius man beryng yn his hond a syngne of
 þe crosse, and gret multitude of angels, and oper sayntys wyth
 12 hym, and soo token þys woman ynto Heuen. Then Elizabeth
 askyd an angyll þat scho spake wyth, what þys myght be. Þen
 sayde þe angyll: 'God haþe schowet þe how our lady was taken
 ynto Heuen, yn body and in soule.' Þus clerkys preuen how our
 16 lady was assumed bodely ynto Heuen.

Wherfor I red of a clerke þat louyd oure lady and wold yche
 day griete hur wyth þe v ioyes þat scho had of hur sonne yn erþe.
 But when he schuld dye, he was adred of Godys dome, and qwakyt
 20 for fere. Þen come oure lady to hym, and comfortet hym, and
 sayde þus: 'My dere seruand, be not aferd; but for þou hast
 gladyd me ofte rehersyng to me þe ioyes þat I had of my son yn
 erþe, wherfor þou schalt goo wyth me ynto þe ioy þat erer schal
 24 laste.'

Narracio.

I rede of a woman þat greuysly was temptyd wyth þe fende, so
 þat ofte-tyme he com to hur yn lyknes of a man and spake to hur.
 28 Then scho soght al þe remedy þat any man couþe teche hir, forto
 dryue hym away wyth holy watyr and oper holy wordys, but al
 gwynet not. Þen þede scho to an holy ermet forto haue counsell;
 þen taght he hur to say þus: 'Saynt Mary, helpe me!' So,
 32 wlen þe fende come agayne to hur, scho huld vp hur hondys and
 sayde: 'Saynt Mary, helpe me!' and anon þe fend was aferd, and
 starte on bakke, and sayde: 'An euol || deuyl goo ynto his mowth **130 a**
 þat þe þat taght.' And so scho was deliuerd of þe fend for
 36 euermor.

¹ in inserted above the line.

Narracio.

A Iwe set his son to a scole among oper cristyn chyldyr. And soo, on Estyr-day, when oper chyldyr went to be howsyld, he for felyschyp went wyth hom thidyr. And when þe masse was done, 4 and þes pepull schuld be howsyld, þys child sagh a fayre lady stond at þe auter and reched yeche man hys howsylv. Then he among other childyr toke howsyle at þys lady hond, and soo 3ode home. But for he had ben long out, his fadyr askyd hym wher he 8 had byn. Þen was he adred, and durst not say but soth, and told all how he had ben at þe chirch, and was howsyld wyth oper. Then was hys fadyr so wod wrope, þat he cast þys child yn a brennyng hote oue þat was bysyde, and soo stoppyd hym þerin 12 yn hope to haue brent hym to colus. Then was þe modyr soo sory for hure schylde and rerut suche a cry, þat mony cristyn men comyn yn to wytte what hur was. Þen sayde scho how hur husbond had brent her chyld yn þe hote oue. Then þay vndedyn 16 þe oue-mowpe, and segh þe chyld syttyng all hole playyng wyth þe leem of þe fyre. And when he was takyn out, thay askyd how he was sauet yn þe oue. And he sayde how þat fayre lady þat stode on þe hye auter and 3af hym hys howsylv, scho com to hym 20 yn þe oue, and saued hym from þe fyre wyth her mantell-lappe about hym.

Now knele we all adowne, and pray we to our lady þat scho wyll helpe vs yn oure nede, þat we may haue þe blysse þat hur son 24 boght vs to. Amen.

54.

IN DIE ASSUMPCIONIS BEATE MARIE SERMO
BREUIS.

Good men and woymen, þys day ys an hygh day and an hygh 28 fest yn all holy chyrch, þe heghest þat ys of our lady. For þys day, as holly chyrch makyth mencyon, Crist, Goddys Sonne of Heuen, and our one lady dere sonne, þat was borne of hur blessyd 130 b body and fosterd wyth hur brestys, þys day haþe || taken vp our 32 lady yn body and in sowle ynto Heuen, and set hur by hym yn hys trone, and crowned hur qwene of Heuen, and emperice of helle,

and lady of al þe world. Wherfor þys day al þe angels comyn byfor hur, doying to hur al þe reuerens and seruyce þat þay cowpe, as þay owdyn to do to hor qwene and hor Lordys modyr. This
 4 dey also þe seyntys þat wern yn Heuen comyn wyth processyon azeynes hur, beryng rosys and lyllys of paradise yn tokenyng þat scho ys flowre of woymen and lylly of virgyns, and so dyddyn vimage to hure. Thus al þe angels and þe seyntys yn Heuen
 8 wern so gretly ioyet of hur come, þat þay madyn all þe myrthe and melody þat þay cowpe, al yn honowur and worschyp of hur.

Then, for holy chyrch makyþe melody þys day of þys holy lady¹, and redyþ and syngyth bysily of hur worschlip, þymony han meruayl
 12 qwhy þe gospell of þys day makyth no mencyon of hur, but only of too sustyrs, Martha and Mari, hur sustyr, and sayth þus: 'Ihesus entret ynto a castell, and a woman þat was cald Martha þat toke hym ynto hur hows. Þe wheche had a sustyr þat was
 16 cald Maria þat sate at Cristys fote, and herd þe wordys þat come out of hys mope. Then, for Martha was besy forto serue Crist and þos þat come wyth hym, scho stode and sayde to Crist: "Syr, say to my sustyr þat sco ryse and helpe me." Then Cryst vnsward
 20 and sayd: "Martha, Martha, þou art besy and art trowbult about mony thyngus², whyll þat on ys necessary: Mary hath chosyn þe best part þat schall not be takyn from hur.'" Thes byn þe wordes of þe gospell of þys day, and here ys no mencyon of our lady
 24 bysemyng to mony mennys vndyrstondyng.

But þay þat wyll rede þat Seynt Ancelme sayþe þerof, þay schull se well þat þys gospell partaynyth all to our lady and to þe lyfyng of hur. Scho was þe castell þat Ihesu entred into; for ryght as
 28 a castell hath dyuerse propriertes þat longyth to a castell þat schall be byge and strong, ryght so had our lady³ dyuerse uertues þat made hur abolle befor all woymen forto receyue Cryst. For þeras woymen byn frele and febull, || and eth to be ouercomyn, our
 32 lady was strong as a castell, and azeynestode þe saute of þe fyndes engynes; and put hym of at al. For ryght as a castell hath a depe dych yn strengyth of hyt, soo hath our lady a dyche of mekenes so depe downe ynto þe erpe of hur hert, þat þer myght neuer no mon
 36 go ouer hit. Scho passyd all yn uertu of mekenes, wherfor God

¹ MS. lay.² thyngus C. om. G.³ MS. ladies.

chose hur to be modyr to his sonne befor all oþer woymen. Herto scho hurselſe beryþ wytnes and sayth: ‘Quia respexit, &c. For God byhelde þe mekenes of his owne maydyn, þerfor all generacyon schall blesse me.’ Thys dyche also, yf hyt be full of watyr, hyt ys 4 þe mor strengyr to þe castell; þys watyr ys compassyon þat a man haþe for his owne gylt oþer for any oþer monnys deses. This watyr had oure lady, when scho wepte for hur soumys passyon and for his deth so moch, þat when scho hade wepte all þe watyr þat 8 was yn hur een, scho wepte blode ouer this dyche, lyke a draw-bryge þat schall be drawen vp aþeynys enmys, and lete downe þe frendys þat wyl kepe þys castell. By þys bryge 3e schull vnderstond discret¹ obedyens. For ryght as a man schall not lette 12 downe the bryge to his enemy, þagh he be bedyn, ryght so a man schall not do nothyng for no byddyng þat wyll lette yn þe fende to his soule. But when he ys bedyn do þat ys spedeful to his soule, þen schall he lette downe þe bryge² of obediens, and þen þe 16 sandyr, þe bettyr and þe buxom to hym.

Thus dyd oure lady; when Gabryell þe angyll come to hur, and spake to hur of þe concepcyon of hur sonne, scho lette not downe þe bryge anon, tyll scho knew well þat he was frend and non enemy, 20 and how scho schuld conceyue and be maydyn, and so kepte þe vow of chastyte þat scho had made befor. So, when scho herd þys, anon scho lette downe þe brige of obediens and sayde þus: ‘Ecce ancilla Domini. Lo, here Goddys owne maydyn; be hit don to 24
131 b me aftyr þi worde.’ Thys || castell ys dowbull-wald: a forþer þat ys lowyr, and a hyndyr þat ys heghyr. Þe forþyr bytokenyth wedloke; for scho was a wyfe to Ioseph, ellis þe Iewys woldyn haue stenet hur as a lechoure, yf ho had conceyuyd out of wedloke. 28 Alsoo þe forþer wall bytokenyth pacience, þe hyndyr bytokenyth virginite, þat ys, maydenhode; for maydenhode ys lytyll helpe wyth, but yf hyt be strongyt wyth pacience. For a mayden ys lytyll worþe þat con nothyng suffyre of persecucyon ne of deses, 32 but scho playne; and ys a claterer, a iangler, a flyter, a curser, a swerer, and a skold of hur mowþe. This defendyth not maydenhode, but³ rayþer castyth hit downe. Wherfor a mayden most be of lytyll wordys, and loke þat scho speke by honeste and worschyp 36

¹ discret *C.* discret *G.* ² *MS.* byge. ³ but *H.* bot *C.* hut *G.*

to hur person; for hyt ys an old Englysch sawe¹: 'A mayde schuld be seen, but not herd.' This uertu had our lady; for Seynt Barnard seyþe: rede al þe gospels ouer, and þou scha[1]t not fynd
 4 þat our lady in alle hyr lyfe spak² non oftyr but foure sypes, ons to Gabryell, the secunde to Elyzibeth, þe þryd to her sonne yn þe tempyll, þe fourþe at þe weddyng yn the Cane of Galyle. Þus most þe wall of pacience defende þe wall of maydenhole.

8 This wall, þat ys þe ordyr of maydenhod, ys passyng hegh; for þeras hit ys well kepte, hit ys herre þen wedloke, hit ys her þen wedowhod, and hath worschip yn Heuen passyng all oþer. This wall kepyth our lady; for scho was clene maydyn, boþe by fre
 12 wyll and by a vow. And zet scho had a degre passyng al maydens þat euer werne oþer euer schall be, for scho was maydyn and modyr. Yn þys wall ys a zate þat bytokeayþe fayþe; for ryzt as
 16 wall, ryght soo hit ys ynpossybull for any mon forto ples God wythout faythe. This fayth hade our lady passyng all oþer; for þeras hit was semyng forto be ynpossybull þat scho schuld conceyue wythout || cowpule of man—for hit was neuer befor seen— **132 a**
 20 scho by techyng and ynformacyon of þe angyll, scho beleuyd, and soo com Cryst, and entyrd by þys zate of hyleue ynto þys castell, þat ys, ynto þe body of our lady. This zate had a toure aboven þat bytokenyth charyte, hit ys aboue al uertues. Þys uertu
 24 had our lady and zet hath; for ryzt as men and woymen and childyrn fleyn ynto a castell for drede of enmys, to haue socoure, so all men and woymen fleon to oure lady for socoure in all hor deses, yn so moch þat þe lest chyld þat con speke, anon as he ys
 28 aferd, he cryþe: 'Lady, lady!' Þus ys scho socour to all, boþe old and zeong, rych and pore, seke and hole. The capten of þis castell ys þe Holy Gost, and the sowdyours holy angels þat walkyth wyth hur day and nyght, forto kepe hur safe yn yche
 32 way. In þys castell byn too susturs, Martha and Maria; but Martha, scho receyued Crist ynto hur howse, and was besy forto serue hym and þos þat come wyth hym, Mary sat at Cristes fete, and hade gret lust to here þe wordys of hys mowþe.

36 By þes too sustyrs holy chyreh vndyrstondyth too maner of luyng of man, þat on ys actyf, þat oþer ys contemplatyf. || Actyf

¹ sawe *H.* seyde *C.* om. *G.*

² in alle hyr lyfe spak *C.* om. *G.*

yn besynes of þe world þe whech may not be wythout trowbull and gret bysynes. But hit schall be done only for God sake, and forto haue wherwyth a mon may receyue pore, and 3eue þat hom nedyth mete and dryng, and cloþyng, and herbar¹, and helpe þe 4 seke, and vyled hom þat be in² prison, and bury þe dede. Þys ys vndyrstond by Martha. By Mary 3e schull vndyrstond þe contemplatyf þat lyþe to men of holy chyrch þat schuld voyde from hom, yn all þat þay mowe, al maner wor[l]dely bysynes, and 3yue 8 hom all to spirituall occupacyon; þat ys, to redyng and to prayyng, to wrytyng and to contemplacyon. And 3et þagh þay lyue þus perfytyly, 3et ben þer couetowse men þat sayn þat hit ys lost all þat men of holy chyrch hauen; for hit ys semyng to hom þat þay do 12 no good, but playen hom. And þogh men of þe world playne þus, 132 b hit ys no wondyr³; for Saynt || Austyn sayþe þat all þe world ys holy chyrch. And 3et þe world, þat is wordely men, hatyþ holy chyrch; but euer Cryst vnsweyryth for hom, and ys hor avoket, 16 and wol all þe tyme þat þay lyuen yn pees and rest wyth homself. But now se we how our lady fulfylllyth þoþe þes lyues.

Scho was furst Martha; for þeras Martha was bysy forto receyue Crist ynto hur houce⁴, was Mary receyuyng hym ynto hur owne 20 body and þeryn was ix moneþs; and þeras scho fedde pore wyth mete and dryng, scho fedde Crist hurselþe wyth hur hondys, and af hym dryng wyth hur owne brestys. And when he was nakyd, scho klopyd hym, as norses don. And when he was seke 24 for by kynd of youþe, scho com to hym, and v[y]sytut hym, and wossche⁵ hym and his kloþis, and beddut hys bed, and lay hym þeryn. And when he was bowndyn hondys and fote wyth his sweþeles, and was as a presynner, scho come to hym, and toke hym 28 vp, and vnbond hym, and so losed hym of his bondes, and helet hys sores wyth mylke of hur pappys. And when he was dede, scho helpe forto bury hym and to lay hym yn hys towmbe; and þus scho fulfyllled þe offyce of Martha, performyng þe seuen werkys 32 of mercy. And 3et scho was oft ytrowbult hard⁶ perwyth, for hyt was gret trowbelyng to hur hert, when scho was so persuet, þat scho most nedely take hur 3ong sonne, and bere hym out of hur

¹ herbar *C.* herbe *G.*² be in *C.* byn *G.*³ wondyr] wodyr *G.* wondur *C.*⁴ houce *C.* ho *G.*⁵ wossche *C.* worschyp *G.*⁶ hard] the r is inserted above the line.

owne hows and herber, and goo fer out of contre ynto anoper lond
 þat was full of mawmetes, and þeras scho knew no mon. Scho
 was also gretly trowbuld, when scho saw hur sonne taken, and
 4 beten, and bofetut, and doon nakyd, and soo betyn wyth scowrges,
 þat his body þat was white as any mylke, aftyr hyt was all red
 blode, and aftyr was nayled to þe crosse hond and fote, and soo
 idon to deth befor hur owne blessyd een. Þys was to hur a gret
 8 trowbull; þus was scho actyf.

Sho was also contemplatyf; for as þe gopell tellyth þat scho
 3af so gret diligens to hur sonneys worde, and forto here hys
 prechyng, þat scho bare yn hur hert al hur lyfe-tyme aftyr, and þe
 12 techyng¹ of Cryst from þe tyme þat he² was borne yn|to þe tyme 133 a
 þat he steut ynto Heuen, in so moch þat scho taght þe euangelystys
 much þat þay wrytton, and namely Seynt Luke; for all þat he
 wrot negh-houd he lurnyd at hure. Þus scho³ fullut þe lyfe of
 16 Mary; and for hit was þe bettyr, aftyr þat hur sonne was steuet
 ynto Heuen, scho laft all hur bysynes, and 3af hurre all to con-
 templacyon vnto þe tyme þat hur sonne fatte hur out⁴ of þis
 world. This, good men and woymen, 3e þat con vnderstond, 3e
 20 may se þat þys gopell of þys day ys couenably red yn holy
 chyrch.

Then schull 3e know þat scho had v specyall ioys of hur sonne
 here yn erpe, þe wech gladyth hur moch, when þay byn reheryd
 24 to hur. But nowe scho hath vij speciall yn Heuen þe weche
 scho schowet to Seynt Thomas of Caunturbury, and bade hym gret
 hur wyth hom on þys wyse, behetyng hym for certeyne þat all þo
 þat⁵ deuowtly yche day gret hur wyth þes seuen ioyes, he schall
 28 see hur here yn hys body, er þat he dey; and scho wyll bryng his
 soule þidy, as hit schall come to þe ioy for euer.

Þen schull 3e say wyth mynd and deuocyon :

Be glad and blyþe, qwene of blys, 32 For þi ioy passyng is	}	In Heuen court and halle.
In þat court 3e haue no pere Of ioye and blysse and gentyll chere	}	Saue þe Lorde of alle.

¹ techyng *C.* tochyng *G.*

² he *C.* scho *G.*

³ scho *C.* om. *G.*

⁴ out inserted above the line.

⁵ þat *C.* om. *G.*

- Be glad and blyþ, swete as creme
Bryghtyr þen þe sonne beme } When scho ys most schene.
- The chere of you ys so bryzt
That all Heuen hit makyþe lyght } And sayntys all bedene. 4
- Be glad, my lady, and so 3e mow
Forto seen all bow } To you þat byn yn blysse.
- All you louton and don honowr,
Thus yn Heuen 3e haue þe flour } Next to God iwysse. 8
- Be glad and blyþe, swete þyng,
þer 3e byn qwene, [3]our sonne is¹
kyng || } Syttyng yn hys trone.
- 133 b Whateuer hit be, 3e prayen forre
'Modyr,' he sayþe, 'and qwene'
Icorre, } I graunt wol your bone.' 12
- Be glad and blyþ, lady fre,
Sittyng by þe Trinite } In blod and flesche yfere. 16
- Full of ioy and full of grace,
God haþe made þer þi place, } As to hys modyr dere.
- Be glad and blyþe yn al wyse,
For all þat done you seruyse } Full wele ys qwyt hor mede. 20
- Thi sonne ys gent, and doþe hym
gre,
And byddyþe hom all loue þe } And he will be at hor nede.
- Be glad and blyþe, qwene of Heuen,
For þes ioys all seuen } Neuer schul 3e misse. 24
- Well ys you þat 3e wer bore,
Thus to ioye for euermore } Wyth þe heze kyng of blysse.
- Now, swete lady, I you pray
Helpe vs at oure endyng-day } And scheld us from þe fende. 28
- And graunt vs alle suche myght
Of you forto haue a syght, } Or þat we heþen wende.

¹ is inserted above the line.

Narracio.

I rede of a clerke þat louyd our lady moch; and for he redde of her bewte, he had a gret lust forto se hur. Then prayde he 4 blyþe þat he most se hur ones, or he dyet. Þen, at þe last, come an angyll to hym and sayde: 'Syr, for þou seruyst our lady welle to pay, scho wyll þat þou haue þi prayer. But yf þow see hur yn þys world, þou most lese þyn een-syght; for þe lyzt and þe clerke 8 of hur ys soo bryght, þat þyn een mow not ber þe syght þerof.' Then sayde he: 'Syr, I vouchesaf wele, so þat I may se hur.' Þen sayde þe angyll: 'Come suche a day to þat plas, and þer þou schalt se hur.' Then was he wondyr fayne and glad of þat ioyfull 12 sight; but þen he bepoght hym, how he schuld do when he wer blynd. Þen sayde he to hymselfe: 'I wyll hyde þe toon ee, and loke wyth myne || opir ee, so þat þogh þat on ee be blynd, I schall 134 a se wyth þat oper.' Thus, when he come to þe place, he layde þe 16 toon hond on þe toon ee, and lokyd forth wyth þat oper. So come our lady, and schowet hur to hym; and when scho had soo don, scho went hur way. And when scho was passyd, he toke away his hond from his ee, and þen was he blynd on þat on ee, and 20 myzt loke wele wyth þe toper. Then was he so ioyfull of þat syght, þat no man myzt telle þe ioy þat he hadde yn his hert þerof. Þus, for he was soo ioyet of þat on syght, hym þoght þat he schuld deye, but yf he had anoþer syght of hur. Then prayde he bysly day 24 and nyght þat he most se hur eftsones. Þen come þe angyll azeyne, and sayde: 'Þou art blynd on þat on ee, and yf þou se hur eftsones, þen most þou be blynd on þat oper.' Then sayde he: 'Syr, I vouchsaf so þat I may se hur.' Þen sayde þe angyll: 'Come 28 azeyne such a day to þe same styd, and þer þou schalt se hur.' So, when he was comyn, our lady aperut to hym; and when he had lokyd on hur a while, þen scho spake to hym and sayde: 'My dere seruant, when þou dyddyst se me last, þow loste þe toon ee; 32 how wylt þou do now, and þou lese þyn oper ee?' Then sayde he: 'My dere lady, þagh I had a thowsand een, I vouchsaf forto lese hom forto haue þat ioyfull syght þat I haue of you.' Then sayde oure lady: 'For þou hast so gret lykyng yn þe syght of me, 36 I woll not bereve þe of þi syght, but se now wyth boþe þyn een, as þou dyddyst byfor;' and soo went hur way. Then þis clerke anon sygh wyth boþe his een bettyr þen euer he dyd before.

Now knele 3e adowne, and pray 3e to þys blessyd qwene of Heuen þat scho will so pray for you to hur blessyd sonne, þat 3e may worschip hur so yn erþe, þat 3e may haue þe kyndom þat scho ys yn. Amen. 4

55.

134 b DE FESTO SANCTI BARTHOLOMEI¹ ET EIUS
FESTIUITATE.

Goode men and woymen, suche a day 3e schull haue Seynt Bartholomews day þat ys Godys holy apostoll. Wherfor 3e schull 8 fast his euen, and com on þe morow to þe chireh, and worschip God and his holy apostull. Þen schull 3e know þat Bartholomew ys yn Lateyne ‘Bartholomeus; et interpretatur: filius suspendentis aquas, siue filius suspendentis me.’ This Bartholomew ys vndyr- 12 stond yn Englysche: þe sone of hongyng vp watyrs oþer hongyng vp me.

Then, as 3e knoweþe wel, God ys he þat hongyth vp watyrs too ways. On ys, when he holdyth vp clowdys yn þe fyrmament, tyll 16 he se tyme forto lette hom falle, and reynþe wher hym lust. An oþer way he hongyþe vp watyr, when a man oþer woman ys sory oþer contryte for hys synne, þat he wepyþe for hys gylt byttryly. Then God takyth þes teres, and hongyþe hom yn þe 20 halle of Heuen, þat all þe seyntys mow haue syght of hom yn gret ioie to all þe angels þat þer byn. For hit ys gret ioie to all þat byn yn Heuen, when þay seen man or woman þat myssedope, turne and leue hor synne, wepyng for contrycyon. Wherfor on 24 teer of a man oþer woman þat wepyth yn þys maner, hit qwenchyþe þe brennyng fyre of hell þat was ordeynt to hym. Of þys teer þus sayþe Ion Grisostome: ‘O þou teer, þat art mekely lette yn oryson, þy myght ys soo gret, þat þou gos ynto Heuen vp to 28 Goddys trone wythout any warnyng, and takes þe worde of þe iuges mowth, makyng hym forto turne his dome ynto saluacyon, þeras he most befor haue spoken hit ynto dampnacyon, and þer þou makyst þyn accusers, þe fendes, dombe, so þat þay haue noþyng 32 to lay azeynys þe. And also þer þou qwenchyst þe fyre of hell þat þe fendys haden redy bed azeynys þy commyng, and þus þow

¹ MS. Bratholomei.

paynyst þe deuyll wors þen he myght han¹ paynyd þe.' Thus God hongyth vp watyr. Þen, for Bertholomew was Goddys sonne, as all byn þat seruyn hym deuoutly, he was hongyt || vp yn þre **135 a**
 4 wysys: yn deuot oreson, yn faythfull monycion, and suffryng of gret pas-yon.

He was hongyt vp yn deuout oryson; for al þat he sayde wyth his mowþe, he spake wyth hys hert, so þat yn all hys orysons his
 8 hert was hongyd vp to God, as þe prist byddyth þe pepull yn his masse, when he sayth: 'Sursum corda,' that ys: 'Haue vp your hertys to Godd,' and þay vnsward azejne: 'Habemus ad Dominum,' 'we haue to God.' Thus hadde þys holy seynt his hert hongyd vp
 12 to God. Soo for þat gret deuocyon þat he had yn hys orysons, ych day he knelud an hundyrd syþis to God, and an hundyrd sythes yn þe nyght. But for he schuld not be wery of hys gret
 16 comfort hym, þat he schuld not be wery. Þus was he hongyd vp by holy orysons.

He was also hongyt vp by fayþefull monycyon; for he gaf hym so gret power ouer fendes, þat he by his monycyon, þat ys, by his
 20 commawndement, he suspendyt hom of hor pouer þat þay haddyn yn Cristys creatures, boþe man and woman, and oþer mawmetes. Of þys we redyn how þat Bartholomew com ynto þe lond of Inde, and zede ynto a tempill þer was yn a mawmet þat was cald
 24 Astaroth, þat ys, an ymage made of golde, or of syluyr, or ston, or of tre by monnys hondys, and sette vp yn þe temple. Then a fende went ynto þys ymage, and oft wold speke to hom þat
 28 dyddyn hyt worschip, so þat by such betroylyng of fals wordys he made þe pepull to beleue þat he was hor God, and non oþer. And zet, forto make hom to haue þe more beleue yn hym, he made
 32 many croke, seke, halt, and blynd, dese, and dombe, and mony oþer wayes seke. And he wold bydde bryng hom to hym; and when þay weron broght to hym, he lowset hom of hor sekenes þat
 he layde on hom, and so semyng to hom þat þay were helyt by hym. But by þe sekenes þat God send on any mon, þat he myght
 36 of seke pepull², broght forto haue byn heelyd of hor God. But

¹ han C. om. G.² pepull] pull G. peple H. folke C.

from þe tyme þat Bartholomew com ynto þe tempull, he suspendyt
 125 b vp so his power, þat he myzt || not hele no mon of hom.

Wherfor þay ȝeodyn to anoþer tempull þeras anoþer mawmet was, and askyt hym why þat hor God ȝaf hom non vnswar, ne helut 4 non of hor seke men. Þen vnsward he and sayde, for Godys holy apostull Bartholomew¹ was comyn ynto hor tempull, and had boundon hor God so sore wyth brennyng chaynys, þat he myght not, ne dyst, speke no worde, and told hom þe feture of Saynt 8 Bartholomew, and sayde for soþe þat Bartholomew knew and herd yche word þat he spake to hom, by reuelacyon of an angyll, þat told hym, and sayde: 'Yf ȝe seche hym, and he wyll, he may schow hym to you; and yf he wyll not, ȝe schull not fynd hym 12 tyll hys owne lykynge.' Þen ȝeodyn þay aȝeyne home, and soghtyn hym, and myght not fynde hym, by no waye. Then, as Bartholomew walkyd amonge þe folke, a wodde man þat had a fend wythyn hym cryet to Bartholomew and sayde: 'Bartholomew, 16 Goddys apostull, thy holy prayer brennyth me sore.' Then vnsward he and sayde: 'Holde þi pes; but þou fende goo out of þat man!' And anon þe fend wyth þat worde lafte hym, and he was hoole anon. 20

Then hadde þe kyng of þe cyte a doghtyr þat was wode and boundyn wyth chaynes, for harme þat scho wold do to hom þat scho myght euer rechyn. And when þe kyng herd of þys wode man, how he was helut, anon he send to Bartholomew, prayng 24 hym to come to hele hys doghtyr; and so he dyd. And when he hadde don soo, he prechet so þe kyng þat he² turned to þe fayþe, so þat he commawndyt to drawe downe þe mawmetes þat wern yn þe tempull. Þen went men, and kyst ropys abowt þe nekkes of 28 hore goddys, and woldyn haue drawen hem downe, but þay myzt not sturre hom for þe fynd þat was yn hom. Then commawndyt Bartholomew þe fend forto goo out of þe ymages, and all topunne hom to poudyr. Þen, for þe tempull was full of seke pepull, he 32 prayde to God þat þay most haue hele; and anon þay wern all hoole. Soo þerwyth come þer an angyll of Heuen yn syght of hom all, so bryzt þat all þe pepull schone of hym, and flogh about
 136 a þe tempull, || and yn foure partys made a sygne of þe crosse wyth 36

¹ Bartholomew] *lo is inserted above the line.*

² þat he *C. om. G.*

hys fyngyr yn þe walle, and sayde þus to þe tempull: 'Ryght as all you ben helet of your sekens, ryght so schull þys tempull be clausyd of all fyllþe of mawmetry and of þe fendey's craft and
4 power. But furst I wyll schow you þe same funde þat ȝe haue worschepyt and holdyn as for your God.'

Then þe fende aperyd yn syght of all þe pepull lyke a man of Inde, blak altogedyr as pich, wyth a scharpe nase and a lodely
8 face, wyth a berde downe to his fete, blake as soote, wyth een brennyng as doþe yern yn þe fyre sparklyng on yche syde, and blowyng out of hys mowth flamys of brennyng sure, wyth hys hondys bownden byhynde hym wyth chaynys brennyng. Then
12 sayde þe angyl: 'Lo, þys ys he þat ȝe haue called your god!' But for þe pepull was afrayde of hym, he bade hom make¹ a sygne of þe crosse yn hor forhede and haue no drede. Then, yn syght of hom alle, þe angyl vnbonde þys fynde, and bade hym goo þeras
16 was non accessē of man ne best, and he þer tyll þe day of dome. Þen² went he forth wyth gret waylyng, and þe angyl flogh vp ynto Heuen yn syght of all þe pepull. Then was þe kyng and his wyfe wyth all þe pepull turnyd to þe fayth and folowet of Saynt
20 Bartholomew. Þus was Bartholomew hongyt vp by fayþfull moncyon; for he so suspendyt þe fendys power, þat he noþer myght ne dirst do nothyng but at hys suffryng and byddyng.

He was also hongyt vp by suffryng of gret passion. For when
24 þe byschoppys of þe tempull seen all þe pepull go to Cristes fayth and leue þe fendys mawmetry, þen ȝeode þay to a³ cyte bysydys þeras was a kyng þat hette Astragesse, and was broþer to þe kyng Pollymyvs, and playnet to hym, wepyng sore and sayde þat þer was
28 a man comon to hom þat was callyd Bartholomew, þe which had so turnyd hys broþer || and all þe pepull to criston fayth, þat þay 136 b settyn nocht by hor goddys, but hadon drawn hom downe, and brusset hom ynto powdyr, and soo was hor tempull to Crist
32 yhalowet þat was don on þe crosse; and so prayde hym for helpe and socour. Then þys kyng anon send a þowsand armct men aftyr Bertholomew; and when he com befor hym, he askyt hym why he had turnet his broþer from þe fayth, and made hym to
36 beleue on a ded man þat was hongyt and slayne on þe crosse.

¹ make C. made G.

² þen inserted above the line.

³ a C. om. G.

Then sayde Bartholomew : ' I haue bondyn þe fynde þat þi broþer
 huld for his god, and schowyt hym to hym ; and yf þou wolt do
 soo wyth my God, I will beleue as þou dos, and ellys not.' Then
 commawndyt þys kyng forto hong þys Bartholomew on þe crosse ⁴
 and turment hym þer long. And when he was turmentyd on þe
 crosse, he made to take hym downe and sle hym alltegedyr. And
 when he was all sleyn, þen he made forto smyte of his hedde ;
 and when he was dede, crysten men comyn and buryet hym wyth ⁸
 þe reuerence þat þay cowþe. Thus was Bartholomew hongyt vp
 yn gret passyon suffryng.

We redyn yn ' Gestus of Romauns ' þat when þe Emperour
 Fredwyk had destroyet a gret cyte þer was yn a chefe chyrch of ¹²
 Saynt Bartholomew and oþer moo of holy sayntys, a good holy
 man com by þat cyte and sygh a gret company of men stondyng,
 al clade ¹ wyth white, and counselyng togedyr. And for þys mon
 had gret wondyr of hom, he askyt on of hom what men þay wern, ¹⁶
 and what was hor counsell. Then sayde he, how he was Seynt
 Bartholomew and oþer seyntys þat hadyn chirches yn þat cyte
 destroyet, and þer token hor counsell, what þay myght do wyth
 þat Emperour þat had don hom þat vilony and harme. And now ²⁰
 þay han takyn full purpos þat þe Emperour schall comme anon
 befor God, to make an vnswar of þys mysdede. And soo anon
 þe Emperour deyde on a fowle deth ², and was dampnyd ynto helle
 for ever. 24

Narracio.

We redyn yn þe lyfe of Saynt Gowdelake þat fyrst ynhabit
 Crowland yn þe fennys. And for þe forme day þat he come
 pidyr was Bartholomew day, he prayde þys holy apostoll to be his ²⁸
^{137 a} patron and his socour || aþeynys wykyt spyrytys þat wonet yn þat
 wyld place ; for þat place was nomet and callyd þe abytaeyon of
 fendes þrogh all þe contre. Wherfor yche mon was aferd forto
 comme þydyr, and no mon durst dwell þer, ³ for drede of hem. ³²
 Then ³ forto dryue hem ⁴ away, þes fendeus wern so wroþe, þat þay
 tokyn þys man lodyly, and beryn hym vp ynto þe cyte, and

¹ clade] cloþed *H.* blak *C.* lade *G.*

² deth *C.* day *G.*

³ for drede of hem. Then *H. C.* om. *G.*

⁴ hem *H. om. G.* not in *C.*

turmentyt hym dyspytwysly mony wayes. At þe last, þay woldyn haue broght hym to paynys of helle, and when he sygh hom, he was so sore afryght, þat he had nygh lost hys wytte; but zet by
 4 grace of God he had mynde of Seynt Bartholomew, and þen he callyd to hym wyth all his myght, besechyng hym of helpe and socowr. And¹ þen anon come Seynt Bartholomew schynyng ferre bryghtyr þen þe sonne, and spytwysly rebuket þe fendes, and com-
 8 mawndyt hom forto bryng hym aȝeyne to hys place, soft and fayre, wythout any harme or deses. Then, when he was broght aȝeyne to hys place, þes fendes madyn a ȝellyng and a cryyng, þat any myght be agast forto here hit and saydyn: ‘Allas, now we haue
 12 lost oure myght and our habitacyon, and now schull go to helle for euer ynto þe paynes þat euer schall last,’ and soo ȝellyng ȝedyn hor way. Then þys holy man þoukyt God and Saynt Bartholomew for þe socowr and þe helpe þat he dyd hym, and was
 16 euer redy to hym aftyr yn ych nede, when he callyd to hym.

Herby ȝe may vndyrston[d] þat þys holy apostoll ys redy to all þat callype to hym wyth full hert. Wherfor þilke þat ben wont forto worche on hys evyn aftyr none and on his day aftyr euen-
 20 song², be hom war, lest þys holy apostoll suffyr þe fendes forto haue pouer ouer hym, and for couetyes of a lytyll werke bryng hom þeras þay schull harde be werkyd for cuermore yn þe payne of helle. Fro þe wheche payne God and Saynt Bartholomew
 24 deliuer vs, yf hyt be hys wyll. Amen.

56.

DE FESTO SANCTI ALKEMUNDI ET EIUS SOLEMPNITATE SERMO BREUIS.

Goode men and woymen, such a day N ȝe schull haue Seynt
 28 Alkmundys day. Therefore³ comyth to þe chirche, forto || wor- 137 b
 schip God and Saynt Alkamunde, þe whech ys patron of þys chyrche. Then schall ȝe know þat patron yn Englysche ys a defender; wherfor ȝe schul vndyrstond þat ych chirch hath too
 32 patrons, on yn erþe and anoþer yn Heuen: on forto defende her from bodyly enmys, and anoþer forto defende from gostly enmys.

¹ and C. an G.² euensong C. ensong G.³ therefore C. om. G.

He þat ys patron yn erþe, ys holdyn forto defende his chyrche from all hor *emmys*, nyght and daye, so þat þay don devyne *serues þeryn*, ben not dystrowbult, ne let by no wyse. For yn þe begynnynge of holy chyrch, when summe wern cristen and summe ⁴ wern peynones, þe paynones hadyn suche envy to þe crystyn men, þat, when men wern at þe plogh and at hor *oper* labyr, þes payne[n]s comen to hom, and dyddyn hom gret dyspytes and dosesus, so þat þay durst not goo to hor labyr for drede of hom. And also ⁸ þay ȝedon ynto holy chyrche, and dyspoylet þe prystys as þay wern at hor masse, and kestyn downe þe chailes *wyth* Godys blod, and token Goddys body and tredon hit vndyr hor fete. And yf þe cristyn men wern byggyr þen þay, þen þay chalanchet þe *prestys*, ¹² and sayden how þe gospell was false and of no fayþe, and þys dyddyn gret deses and gret dysturbans yn holy chyrche. Then lordes and good gentyls, for loue þat þay haddyn to God, þat token on hom to be patrons, þat ys, forto be defenders, yche mon to hys ¹⁶ chyrche; and so *wyth* strong hond keptyn þe *parechons* þat þay ȝeden yn pees and to hor labour, and kepton so her chyrches, þat Goddys *seruyce* was don *þeryn* wythout dysturbans of any paynens. Wherfor ȝeet yn the¹ lond of Surry ys an vsage þat, when þe ²⁰ gospell schall be red, anon yche knyght þat ys yn þe chyrche draweth out his sword, and soo holdyþ hit nakyd yn his hond till

138 a hit be don, yn schowyng þat he ys redy for || to feght *wyth* a man þat wyll come and chalanch oght þat ys red yn þe gospell, for þat ²⁴ lond ys fast to þe paynens. Thus patrons of holy chyrch begynnyþe² furst yn erþe.

Holy chyrch haþe also a patron yn Heuen, þat ys þe seynt yn worschyp of þe wheche þe chyrche ys made and halowet. This ²⁸ patron kepte his *parechons*, prayng for hom bysyly to God nyght and daye; for by hor mayne swynke holy chyrche ys holdon vp and³ Goddys *seruice* *þeryn* mantaynet. He also takyþe al þe prayers of Goddys *seruantes* þat byn yn his chyrch, and offerþe ³² hom vp befor þe hygh mageste of God. For ryght as a temporall lord helpyth and defendyth all þat byn *parechons* or tenantys, ryght soo þe saynt þat ys patron of þe chyrche helpyth and defendyth all þat byn *paryschons* to hym, and don hym worschyp ³⁶

¹ the *C.* the ge *G.*² begynnyþe *C.* legonnyþe *G.*³ and *C.* yn *G.*

halowyng his day, and offyrne to hym. Then, how Seynt Alk-
munde was made patrone of þys chyrche, now 3e schull here.

þys holy Saynt Alkmuende, as we redyn yn his lyfe, he was
4 kyng of Northhumbrylond. And for he was yn hys 3outh of
good maners, and curteyse, and hende, and full of all uertues, þat
all men louyd hym, wherfor he was made kyng, not only for þe
kyndom felle to hym by erytage, but alsoo he was full of *grace*
8 and alle good þewes; herefor all þe pepull made hym kyng. And
þogh he wer þus awawnsyt passyng aboue all oþer, he was neuer
þe prowdyr of his state, but þe her þat he was awawnsset, the lower
he was yn hert, and þe more meke yn all his doying, thynkyng
12 algates, þe more a man hath, þe more he hath to 3eue cowntys of,
and þe more greuesly he schall be apechyt befor God. Wherfor
to hom þat wern meke, he was logh and sympull, and to hom þat
wern rebell, he was styf forto 3eynstound hom yn all hor males.
16 He had algatys gret compassyon to all þat wern yn any dyses;
and to þe seke and to þe pore he was boþe fadyr and modyr, to
helpe hom and socoure hom to all þat þay haddyn nede to. He was
large of mete and drynke to all þat woldyn aske hit for Goddys
20 sake. He || was devowte yn holy chyrch and susteynyng all þat **138 b**
wern *servyng* þeryn ynto þe worschip of God. He had allgatys
a feruent desyre forto dey for þe ryght of God and for defence of
Goddys pepull, and herefor he prayde to God nyght and day.
24 Then wern yn Englund fowre kynges, wherfor þer was al day
gret debate bytwene hom, and muche crystyn blode sched yn
dyuerse parties yn Englund. Then was þer a duke of þe Marche
and Wales, and was a cursyt lyuer, and pursewet þe duke of
28 Wylschyr and all oþer of þat contrey, and destryed hom, and ouer-
rode hom, and so oft-tyme ryfult and pyllet hom so greuysly wyth-
out compassyon of any person. Then, for Saynt Alkemuend had
lordschyp yn þat contre nygh to Wylschyre, by counsell of his
32 frendes he 3ode þidyr forto kepe his tenantes from hor enmyes.
And when he come þedyr, he 3ode bytwene þos too dukes, and
asayde yf he myght h[a]ue broght hom to pece, and soo forto haue
savytte gyltles blode visched on boþe parties. But þe duke of þe
36 March and all his ost wern soo prowde of homselfe, þat þay wold
not acorde; wherfor þay settyn a day of batayle besydys a forde
þat was calde Chelmes-forde. Then wern þes men of Wylschyre

soo adred, what for þay knew þe myght of hor enmyes, and wern to woke to astond hom. And soo þay come to Saynt Alkmunde prayng hym of helpe and socoure, and forto stonde wyth hom yn hor ryght yu þe day of batayle for þe loue of God, and helpe and saluacyon of gyltles pepull. Then was Saynt Alkmunde glad and fayne; for he sygh þe day was comen þat he had oft prayde fore, þat he most dey yn a ryghtwys qwerayll and yn helpe of Goddys gyltles pepull, and grawntyd hom forto come wyth good wyll. Soo, when þe day of batayle was comen, þay foghtyn so egurly on eyþer parte, þat boþe dukes wer slayne and moche oþer pepull. And as Saynt Alkmunde faght monly for Goddys pepull, he was slayne also; ¹ and so, be Goddys help and þys holy mannes ¹, ¹² men of Wylschire hadyn þe feelde. Thus, for he sched his blod and suffurd deth for Goddys loue, he was made an holy || martyr **139 a** befor God and all his angels. But zet, forto schow you how wele apayde God ys wyth hom þat feghtyth for his pepull, I telle you ¹⁶ þys ensampull.

Narracio.

I rede yn þe lyfe of Saynt Ode, þat was archebyschop of Cawnturbury, how þe kyng of Englund, Adulston, faght aþeynes ²⁰ curset men þat wein comyn ynto his reme, forto haue destriyet hit; and as he knyghtly faght aþeynys þe curset men, his swerd barst fast by þe crosse. And when his swerd was brokyn, he stode all ascowmfet of hymselfe; wherfor his enmyes þat befor began ²⁴ to fle, when þei knewyn ² þe kynges myschef, þay turnet hertely aþayne, and geton loud fast on þe kynges ost. Then, os ³ Saynt Ode was bysydis prayng for þe kyng, he sygh þe kyng all dyscomfort for defaute of wepon and callyd to hym and sayde: ‘Why ²⁸ stondyst þou soo styll and hast a swerd by thy syde; pull hit out, and feght wyth þyn enmyes, and þou schalt haue þe victory of ham!’ Then lokyd þe kyng to his syde, and fond a swerde þeras he wyst non befor; and when he had þat out, God gaf hym þe victory of ³² hom sone aftyre. Thus God send hym a swerde by myrakyll, schowyng þat he helpuþe all þat feghteþe yn þe ryght.

Thus Saynt Alkmunde sched his blod, and suffurd dethe for

¹ and so be Goddys help and þys holy mannes *C.* by his helt *G.*

² þei knewyn *C.* *om. G.*

³ os *C.* *om. G.*

Goddys pepull. Wherfor he ys now an holy martyr befor God and all his angels; wherfor God schowet mony myrakles yn þat plas wher his body bledde. But, for enchoson þat Saynt Alkmunde
 4 was slayne ferre out of hys contre, his men token his body forth wyth hom for gret loue þat þay haddyn to hym, and laddyn hym to þe towne of Lulselle. And as summe sayne, for enchoson þat lytyll before þer fast by was a gret batayle bytwyx men of
 8 Scheropschyre and of Staffordschyre, and moch pepull was þer slayne of gret and small, and buriet yn þat chyrch-ȝeorde, þerfor þay buryet Saynt Alkemade þer; and, as old men tellyth, gret lyght has ben seen oftyme þeras his body lay. But, sone aftyr,
 12 for hys frendys þoghten þat he lay || not onestly, as fel for suche **139 b** a kyng, þerfor þay token vp his body, and laddon hit to þe syte of Derbe, and buryet hym yn a chirche¹ at þe townneys ende þe wheche was called Whytechirch. To þe whech place þe bodyus
 16 of gret men wer caryet, and þer buryet as for gret worschip. But aftyr þe prestys of þat chirche, for too certeyn causys, þay remuet his towmbe þeras hit now ys to mor worschip and honeste to þys holy martyr, wher God hath schewet gret myrales. Soo, when
 20 þay remewet his tombe, þer come out so swete a sauore, þat yeche man þat felde hit, knew well þat hit was of no erþly sauore, but of gostly sonde by þe myght of God. Þe wheche swete sauore durct longe yn þat chirche, til a reneyed man þat was not worþy
 24 to sauer hyt, come ynto þe chirche, and þen anon þat sauer sesyd. This for gret myrales þat God schewet, þerby Saynt Alkemade þe nome of his holynes sprad wyde yn mony contres. Wherfor a qwene of þys March of Wales þat was cosyn to Saynt Alkemade
 28 let make þys chirch yn þe worschip of God and Saynt Alkemade, and þus he was made patron of þis chirch.

Wherfor ȝe schull now knele adowne, and pray to þis patron þat he kepe you yn body and yn sowle from all your enmys, and
 32 soo come to þe blysse þat God boght you to.

¹ chirche C. chirchest G.

57.

DE NATIUITATE BEATE MARIE ET EIUS

SOLEMPNITATE.

Good men and woymen, such a day N. 3e schull haue an hegh fest yn holy chyrch þat ys callet þe Natiuyte of our lade, þat ys 4 yn Englysch, þe byrþe-day of oure lady; for as þat day scho was borne of hyr holy modyr, Saynt Anne, yn a blessyd tyme to all cristyn pepull. Wherfor 3e schull on þe morow come to þe chyrche, and worschip our lady, and hur holy fadyr, Seynt 8
 140 a Iohachym, and Saynt Anne hur modyr. For hit ys yn||possybull to me to telle þe ioy and þe gladnes þat þay haddyn yn hor hertes þat day, þat þay seen hor child borne for þe wheche þay hadde twenty 3ere byfore prayde, nyght and day, to God, and dalton 12 moche worldes goode yn almes. And þerfor þay haddyn by certeyne reuelacyon of God þat scho schuld be holy and¹ ples God passyng all oþer woymen. And also, by þe byrþe of hur, þe gret repreues þat þay haddyn suffirde so longe tyme for hur barences, 16 þen was put away, and from þens furth þay 3eodyn bo[1]dely amonge opir of hur lynage wyth worschip and honoure. Thus þe byrthe of þys doȝtyr gladut þe fadyr, and þe modyr, and all oþer neghtburs about. Wherfor, fore God had 3euyn hom fryte of hur bodies 20 by grace more þen by kynd, all hur neghtburs comon forto comfort Anne, and callyd hur doȝhtyr Mary; for so bad þe angyll er þat scho was getyn.

Then schull 3e know well þat holy chyrch halowþe only þe 24 byrthe-dayes þat bene on of oure Lord Ihesu Cryst, and of oure lady, and of Saynt Ion þe Baptist, schowyng opynly þat yche man, and woman, and chyld þat schall be sauet, he mote be pries borne: fyrst of his modyr wyth þrowes and wepyng, and este out of synne 28 wyth watyr waschyng, and þe þryt tyme out of þys world to ioy passyng. The forme is tokened² by þe byrth of our lady, þe secunde by Saynt Ion þe Baptist þat was a folower, and þe þrytte by oure Lord Ihesu Cryst. For yn his byrthe was gret myrthe 32 scen and herde. But pogh a woman by Goddys sentence bere hur

¹ and inserted above the line.² is tokened C. bytokenyth G.

childyr wyth so gret penance, þat hit is wondyr þat scho ys not all tobroken and braydon lymemal¹ yn hur burthe-tyme, neuerþe-lesse I may haue full beleue þat Saynt Anne was ʒeesyt of þat
 4 penawnce yn gret part yn beryng of hur doghtyr; for scho was halowet yn hyr wombe, and holy yborne, and holy allgatys ||
 aftyr.

140 b

Thus aftyr þat scho was borne and was þre ʒere old, Iohachym,
 8 and Anne, and oþer wyth of hur frendes broghten Mary to þe cyte of Ierusalem, forto offyr hur to þe tempull, as þay haddyn befor made hor vow. Then, for þe tempull stode on a hyll and had xv grees to þe dyr, þay settyn Mary at þe nepemost grees,
 12 whill þay madyn hom redy forto do hor offryng. Then ʒede our lady hur on vp all þe greces, and knelyd downe at þe ouemast grece, and þer made hur prayers, as þogh scho had ben of full age; for þe Holy Gost was algatys wyth hur, and af hur grace and
 16 wyt forto know Good, þogh scho were ʒeong, and send angels forto teche hur, and forto kepe hur yn all ways. Wherfor, when hur fadyr and hur modyr ʒodyn home, and laftyn hur þer hur one, scho made no bere of wepyng, ne chaunged² no chere as oþer
 20 chyldyr don, but ʒaf hur anon to spyrytuall occupacyon and deuocyon, and toke suche a rewle forthe þat yche day from morow vnto vndur of þe day scho was algatys yn holy prayers, and from vndyr to none scho occupiet hir craft of weuyng clopes and orna-
 24 mentes to þe auter, and at þe none þe mete þat was broʒt hur forto ete, scho ʒaf þat to þe pore folke, and was hursel yn deuocyon, tyll an angyll broght hur mete. Thus scho lyvet clene and honestly, and was passyng all oþer yn bewte, þat all hur
 28 felaws callyd hur qwene of maydyns. And when any man spake oght to hur mekely, scho lowtet þe hed and sayde: 'Deo gracias;' for þys word was algatys comyn yn hur mowþe. Thus ys scho lyknet to a spycerys schoppe; for as a spycers schoppe smelleþe
 32 swete of dyuerse spices, soo scho for þe presens of þe Holy Gost þat was yn hur, and þe abundance of vertues þat scho smellyth swettyr þen any wordly spycery. And soo resyn wold, for scho most nedys be swete of uertu||es þat scho schuld bere of hur body 141 a
 36 þe kyng of all vertues. Then, for hur byrth-day ys ioy and gladnes

¹ lymemal C. lymmalu G.² chaunged C. chanchyng G.

to all cristyn pepull, 3e schull here how þys day was furst schowet to all cristyn men.

A gret clerke, Ion Belet, tellyth how þer was an holy man þat prayde by nyght-tyme to God bysyly, and when he was yn his 4 deuocyon, he herd song of angels yn Heuen on nyght yn þe 3ere, and soo hit fell mony 3eres alगतys. So hit fell yn a nyght he prayd¹ to God þat he most wytte þe cause why he herd þe melody þat certeyne nyght and non oþer nyght. Þen come þer 8 an² angyll, and told how þat nyght oure lade was borne of hir modyr, and þerfor angels and all oþer sayntys madyn þat melody yn Heuen. Then 3ode þys man to þe pope and told hym þys; and he þen sende þrogh all cristyndome, commawndyng all men 12 forto halow þis fest, and soo come þys fest forþe.

Also oure lady was eft borne by watyr waschyng, þat ys, by folowyng. For when hur sonne Ihesus was folowde yn flem Iordan, þen, as holy fadyrs tellyth, scho and þe holy apostols 16 wern folowde wyth þat tyme; for ryght as Cryst fulfylled þe old lawe and þe newe yn all þat lay to a man, ryght so oure lady fulfyllet boþe lawes yn all þat lay to a woman. At þe whyche folewyng hur sonne toke his ryght name and scho also. For, as 20 þe gospell telleþe, tyll Ihesu was folowet, and þe fadyr spake to hym from Heuen, and callet hym his dere sonne, all men wenten þat he had ben Ioseph son, getyn of oure lady; but aftyr þat tyme he was callet Ihesu, God sonne. So oure lady before was 24 callet Iosephs wyfe; but aftyr scho was callet Ihesus modyr, and was þe passyngar nome³ of worschip to hur and more lykyng to hor alway aftyr. Wherfor 3et, forto schew all crystyn pepull how moche scho louet hor sonne Ihesu, wher þat any ymage of 23
141 b hur ys, euer scho haþe hure sonne Ihesu on hur || arme wyth hur.

Narracio.

We redyn yn þe myracles of hur how þer was a wedow þat had but on sonne, þe wech scho louet as hur sowle, and was taken 32 wyth enmyes, and don yn prison, and put yn gret dystresse. Wherfor his modyr criet to our lady nyght and day forto helpe hur, þat scho myght haue hor sonne delyuert out of þat deses þat

¹ he prayd inserted on the margin.

² an *D. d. om. G.*

³ passyngar nome *C.* passyng nome *G.* passyngur name *H.*

he was yn. But for ho boght þat hur prayer awaylet nocht, scho
 3ode ynto þe chyrche to an ymage of our lady and sayde þus to
 hur: 'Blessyd maydyn, oft I haue prayde þe for delyuerance of
 4 my sonne, and am not holpen. Wherfore, so as 3e wyll not helpe
 me to haue my son, I wyll take youris ynstyd of myn, tyll 3e send
 myn home,' and toke þe ymage þat was on oure lady kne, and
 bare hit home, and lappyt hit yn whitte cloþes, and clene lokket
 8 hyt vp yn hur cofur. Then, yn þe nyght aftyr, oure lady aperet
 to hur sonne yn þe prison, and vndyl his bondes, and openet all
 þe dyrres, and sayde to hym: 'Go hom to þi modyr, and say
 I pray hur, as I send to hir hor sonne hole and sownde, so bryng
 12 scho my sonne a3eyne to me wythout harme.' Then was þys
 womon wondyr glad of þe comyng of hur sonne, and anon scho
 3ode to þe ymage, and bar hit a3eyne to þe chyrch, and set hit
 a3eyne, and sayde: 'Blessyd lady, I thonke þe wyth all myn
 16 hert for þe sonde of my sonne, and now I haue broght you your
 sonne a3eyne wythout harme, and euer whyl I lyue, my sonne
 and I, wyll be þi seruantys wyth a good wyll.'

The thryd tyme our lady was borne to ioi passyng. For when
 20 scho passyt out of þys world, hur sonne Ihesu was redy wyth gret
 multytude of angels and oper sayntys, and broght hur wyth gret
 worschip ynto Heuen, and þer crownet her qwene of Heuen, and
 emperyce of helle, and lady of all þys world, so þat scho ys now
 24 yn þe blysse þat euer schall last, and hath¹ power forto do yn
 Heuen, and yn helle, and yn þys world, what þat || euer hur lust **142 a**
 ys. Wherfor I tell you þus ensampull.

Narracio.

28 I rede yn þe myracles of oure lady how þer was a Iue þat was
 borne yn Fraunce, and come to London for certeyne nedy's þat
 he had to do wyth oper of his nacyon; and so from þens he went
 to Glowsetyr, and so to Brystow. And as he wold haue gon
 32 from Brystow to Wylton, he was taken wyth thevys, and fowle
 ferde wyth, and so broght ynto an old howse þat was an outsette
 place, and bownden hym to a post by þe fete and his hondys
 byhynd hym, and laft hym þer all nyght. Then, as he fell yn
 36 a slepe, he sygh a fayre lady clothyd all yn whytte, suche anoper

¹ hath *H.* haue *G.* not in *C.*

of bewte he sygh neuer ere. Þe wheche com to hym, and vnbond hym, and þer, when he woke, and loket abowte hym, and stode hymselfe los, he wondyrt gretly how þat myght be. Then sagh he oure lady so bryght, þat hym boght þat scho passet þe sonne 4 yn bryghtnes. Þen sayde he to hur: 'What gentyll lady ben 3e þat þus goodely han holpen me þys tyme of þe nyght?' Then vnsward scho: 'I am Mary þat thow and all þi nacyon despysye, and sayne I bare neuer Goddys sonne of my body. But neuerþe- 8 lese I am comen, forto bryng þe out of þyn erreure þat þou art yn. Werfor come now wyth me, and stond on 3ondyr stonde befor þe and loke downward.' So whan he lokud doune¹, he sygh þe orybyll paynes of hell, þat he was nygh out of hys wytte for 12 ferde. Then sayde oure lady to hym: 'Þes paynes ben ordeynt to all þilke þat woll not leue on Cristys fayþe. 3et come forþe and sew me!' and so sette hym on hegh hyll, and þer schowet hym places of þe gret ioie and blysse, þat he cowþe not telle þe 16
142 b forþe part of þe ioie þat he segh || and of swete smell þat he felde. Then sayde oure lady to hym: 'Þus place ys ordeynt for hom þat leueþe yn þe yncarnacyon, and how Goddys sonne of Heuen ys boþe of me, and I clen maydyn befor and aftyr, and 20 aftyr he sched his blode on þe crosse for monkynd. But now I haue schowet þe boþe þe ioie and þe payne, ches wheþyr þe ys leuer,' and soo passyd from hym. Þen 3ode he moche of þe nyght, he wyst neuer wheþir. But yn þe morow he come to Bape, and 24 þer was folowet of þe byschop, and callet Ion, and was aftyr a holy mon and euermore aftyr full deuote to oure lady.

Now 3e schull knele downe, and pray to our lady. As scho gaf þys Iue chos wheþer he wold goo to ioie or to payne, so scho 28 kepe yow fro þe payne of helle, and bryng you to þe ioie þat euer schall last. Amen.

58.

DE EXALTACIONE SANCTE CRUCIS SERMO BREUIS.

Goode men and woymen, suche a day 3e schull haue þe Holy-rode- 32 day. Þe wech day 3e schull come to þe chirche, and worscheip þe holy rode yn worscheip of þe crosse þat Cryst deyet on, to bye al monkynd. Then schull 3e know how þat þe Holy-rode-day þat

¹ so whan he lokud doune *C. om. G.*

comyth aftyr Astyr, ys callet þe fyndyng of þe crosse. Þat day holy
 chireh makyth mynde how Seynt Elyn fond þe crosse. But þys day
 ys callet þe exultacyon of þe crosse, for aftyr þat Saynt Elyn hade
 4 fonde þe crosse yn þe tempull of Ierusalem, cryston duden hit gret
 honowre and worschyppe. But aftyr þat worschip hit was cast
 downe by a curset kyng, as 3e schull now here, þat come to þe
 tempull of Ierusalem þeras þe crosse stode rychly arayde, and¹
 8 toke þe crosse forth wyth hym. And soo when þe crosse was gon,
 þe woræchyp þerof sesut and deut. Thys kyng was kyng of Perse,
 and was callet Cosdre, þe wech þat God sufferd to haue suche
 an² euer for þe curset lyfe þat þe pepull was yn, þat aftyr
 12 he hadde destroyed³ fele kyndoms þen he come ynto Ierusalem, and
 pullet soo þe cyte, and || 3ode ynto þe tempull, and toke all þe 143 a
 tresowre, and all þe syluer vessel þat he fonde þeryn, and chalays,
 and vesturementys, and bare all away; and soo toke þe holy crosse
 16 forth wyth hym ynto his one contrey.

Then herd Erraelyus þe Emperour herof, and was wondyr sory,
 and send to þys kyng Cosdre, forto haue trete⁴; and he prowldy
 gaf an vnsvar he wold no trefy hold wyth hym, tyll he and his
 20 pepull had forsakyn cristyn faythe, and don sacramentys to his
 mawmetys. Then þys Emperour Erracliuss betoke hym al to Godys
 kepyng, and gedyrt hym an ost forto feght wyth þys mysbeleuet
 kyng, hopyng to God forto gete þe holy crosse out of hys⁵ hond.

24 Then, when this kyng Cosdre come home, such a fantasy fell
 yn hys hert, þat he betoke his sonne þe gouernance of his reme,
 and he lette hymselfe make a howse yn a maner of a towre, lyke
 to Heuon, of gold, and syluer, and of mony schynyng precyous
 28 stones. And soo he sett hym yn a chayre of gold full of perre,
 and commawndyt þat all men schuld call hym God of Heuon, and
 sette on his ryght honde þe holy crosse as ynstede of þe Sonne,
 and on his lyfte honde he sette a towne-cok ynsted of þe Holy
 32 Gost; and þus sate he þer as a fonnet man.

Then, when his sonne herd þat þe Emperour Erracliuss come
 pedyrwart wyth his ost, he 3ode a3eynys hym wyth his ost, and
 mettyn at⁶ a gret watyr ouer þe which lay a brygge. But by
 36 Goddys ordenans þes too hostes assentyt soo þat hor too chevetens

¹ and C. an G. ² suche an C. sche G. ³ destroyed C. destruyde G.

⁴ trefe C. trefre G. ⁵ hys C. hur G. ⁶ at written twice G.

schuld fecht on þe brygge homselfe, and wheþer of hom too had þe victory schuld haue boþe hor remes. Then had þe Emperour Erraclius so full fayþe yn þe vertu of þe holy crosse and yn prayere of his criston pepull, þat he ouercome his enmy anon; wherfor al
 143 b þe ost on þat oþer syde wern soo isteryt by þe Holy Gost, þat þay of fre wyll comen || to þe crystyn fayth. And when þay wern all folowet, Erraclius¹ ȝode to þys kyng Cosdre, as he sat yn his heuen, and sayde to hym: 'For encheson þat þou hast done to þe⁸ holy crosse, þou schalt chose, whedyr þou wylt be criston and haue þe reme for a lytyll trybute, or ellys take deþe anon.' But he nold no wayse be criston, Erraclius anon smot of his hed, and made breke þe howse, and þe syluer he partyt among his ost; but þe¹² gold and þe precyous stones he kepte to restore chyrches þe wheche þys kyng had destriet. And so toke þe crosse and ȝode to Ierusalem.

And when he come to þe mownte of Olyuete toward þe cyte,¹⁶ rydyng gayly on his trappet stede, and wold so haue gon ynto þe cyte, sodenly þe ȝeate fell togedyr, and was as a clene wall. Then was þys Emperoure and all hys ost gretly astonyet and sory yn hor hert, and wondryng on þys myschef þat befell hom so. Then as²⁰ þay yeche on made hor mone² to oþer, þay seen an angell bryghtyr þen þe sonne come downe from Heuen, wyth a sygne of þe crosse yn his honde, and stode on þe ȝeate and sayde: 'When þe kyng of Heuen come þrogh þys ȝeate towart his passyon, he come noþer on²⁴ hegh hors, ne yn cloþys of gold; but mekely rod on a sympyll asse-backe, leuyng ensampull of mekenes to all crystyn pepull aftyr hym.' And when he had sayde þis, he steȝe vp aȝeyne ynto Heuen. Þen þys Emperoure, wyth all þe deuocyon þat he cowþe, dyspoylut²⁸ hym to his schorte, and soo barfote toke þe crosse yn his hond, and ȝode to þe ȝeate. And þen hit anon openet aȝeynys hym; and so ȝode to þe tempull, and offert þe crosse aȝeyne þeras hit was befor wyth all þe reuerence and worschyp þat þay cowþe.³²

Then, what for ioye þat þay hadyn getyn þe crosse aȝeyne, what for myracles þat God schowet þer þat tyme, þe crosse was more worschepet aftyr þen befor; and soo þe worschyp of þe crosse þat ||
 144 a was cast downe before was þus hawnsut³ vp aȝeyne, for þys day³⁶

¹ Erraclius] ra inserted above the line.

² mone C. moe G.

³ hawnsut] hawsut G. enaused C.

ys callet þe exaltacyon of þe crosse. For, as Saynt Austyne sayþe, þe crosse¹ þat was fyrst a þyng of gret dyspyte and of vylene, now hit ys of hygh worschip þat Emperours worschypyth hit².

4

Narracio.

I rede yn 'Legenda Aurea' how a Iew come³ to a chyrch. And for he sygh no man þeryn, he ȝeode to a rode, and for gret envy þat he had to Crist, wyth his swerde, he kytte þe þrote, and anon
8 þerwyth þe blode sporrut out, þat hyt besprong al his cloþys. And when he segh hymselfe soo bebled, he was adred, wherfore he toke þys rode and hyd hit yn a priuey⁴ plas. And soo, as he ȝeode homward, a cristyn mon mette wyth hym, and sygh hym all
12 blode, and sayd to hym: 'Þou man-qweller, wher hast þou don hym þat þou hast slayn?' Then forsoke þe Iewe, and sayde hit was not soo. 'ȝeus,' quod þe cristyn man, 'and ȝet þy cloþis byn all blode of hym.' Þen þis Iewe knelit adowne and sayde: 'For
16 soþe, þat God þat ȝe cristyn men leuen apon ys of gret myght,' and told hym all how he had don, and cried Crist mercy wyth all his hert, and was folowet and aftyr an holy man.

Now ȝe schull all knele downe, and pray to hym þat sched his
20 blode on þe crosse for you and⁵ al monkynd, þat he ȝef you full beleue yn þe crosse and yn his passyon, þat he suffyrd on þe crosse. By þe wech beleue ȝe schull come befor hym yn þe day of dome. Þer the crosse and all þe ynstrumentys of his passyon schull be
24 schowet, and so, by þe uertu of þe crosse, com to þe ioye þat euer schall last.

Here forȝet þou not to prononce þe Ymbryng-dayes. For euer more þe nexte Wannysday aftyr þe exaltacyon of þe crosse þay
28 begynnyn; for þagh þe exaltacyon of þe crosse be on a Wannysday, þen þe Ymbryng-||dayes schall be yn þe Wannysday next 144 b aftyr.

¹ þe crosse *written twice G.*

² hit *C.* hor frytys þerwyth *G.* hit for an hed-relyke *H.*

³ come *written twice G.*

⁴ priuey *C.* prauē *G.*

⁵ and *C.* om. *G.*

59.

DE IEIUNIO QUATUOR TEMPORUM.

Goode men and woymen, 3e schull haue þe next weke þe Ymbryng-days, þat ys to saye, Wannysday, Fryday, and Settyrday. Þe wheche dayes Seynt Kalyx¹ ordeynt forto be fast foure tymes 4 yn þe 3ere of all þat byn xvi 3ere old, for certeyne skyllys þe wechch 3e schull now here.

Oure holy fadyrs of þe old lawe þay fastyn foure tymes yn þe 3ere a3eynes foure hygh festys þat þay hadden. Þen, for we schuld 8 schew vs Goddys chyldyr, and sew þe *trace* of our holy fadyrs, þerfor we fast foure tymes of þe 3ere: furst yn March, yn Wytson-tyde, bytwyx þat heruest ys yn and² þe sede-tyme, and befor Cristynmasse yn dede wyntyre. March ys þe tyme þat dryþe þe 12 erþe of slobur and wete þat ys þeryn. Werfor we fast þat tyme, forto drye þe erþe of our body of humeres þat byþe boþe nyus to þe bodye and to þe sowle. That tyme þe humeres of lechery temptye a man most. We fastyn yn þe Wytson-weke, forto gete 16 grace of þe Holy Gost, þat we may leue yn þerfette charyte toward God and all oþer crysten men, and forto haue mekenes yn hert forto pytte away pryde þat tempteþe a mon gretly þat tyme. We fasten bytwyx heruest and syde-tyme, forto haue *grace* to 20 gedyr frute of goode werkes ynto þe berle of oure conciens, and so by good ensampull of good lyuyng sowe hom among all þat we conceyueþe wyth, pore and rych. We fasten yn þe wyntyre þat deyþe and sleyþe all stynkyng wedys, forto sle yn vs all þe 24 stynkyng wedys of vyces þe wechch han groen yn fowle erþe of oure flesche þat makyþe our angelys and oþer good men eschew our company; for yche gcod man ys loþe forto be yn company wyth a vycyous man. For as a netyll brennyth roses and oþer flowres 28 þat byn nygh hur, so a vicious man sterup³ and setteþe on fure
145 a hom þat byn by||hym, so þat a good man schall ofte be greuet wyth hym.

For þes skylles we fasten four tymes yn þe 3ere, and yche tyme 32 thre dayes: Wennysday, Fryday, and Settyrday, þat bytokenyþe þre specyall uertues þat most helpyþe a synfull manny's sowle to

¹ Kalyx *C.* scratched out *G.*² and *d. D.* om. *G.*³ sterup *C.* sterueþe *G.*

gete¹ grece and mercy of God, þat ys: fastyng, and deuote prayng,
 and almes-3evyng². Fastyng hit clansyþe a mannys flesh of
 evyll steryng and lyst to syn of gloteny and of lechery; for þes
 4 byn synnys of þe flesh. Devout prayer hit mekyþe a man sowle,
 and pyttyþe away slowthe and envy. Almes-dede hit qwenchyth
 þe fure of couetyse, and pyttyþe away dedly wrath out of a mannys
 hert, and makyþe hym mercyabull. Then 3e schull know³ þat þes
 8 dayes byn callet Ymbryng-dayes, for, as opynion of summe ys, þay
 byn callet Ymbryng-dayes for encheson þat our old faders wolden
 ete þes dayes kakes bakyn yn þe ymbres and was callyt 'pauis
 subeiner[ic]ius,' 'brede bakyn vnder þe askes,' and to askes schuld
 12 turne þay wylt neuer when; so þat yn etyng of þys bred, þay
 reducet to mynde how þay were but askes; and so by þys þoght
 þay putten away all delicate⁴ metes and drynkes, and werne well
 apayde on dry mete, and toke no hede what þat þay haden but
 16 a sympull sustenaunce. For þe þoght of deþe makyþe a man forto
 haue a lytyll wyl forto ete or forto dryngke, but only þat nede
 dryuyth hym to. Thus yn your fast þenkeþe on your deþe, and
 partyeþe your mete wyth such þat haue not such as 3e hauen, and
 20 þen God wyl fede you of his borde yn Heuen. And so God
 graunte. Amen.

60.

DE FESTO SANCTI MATHEI APOSTOLI ET EUAN-
 GELISTE ET EIUS SOLEMPNITATE.

24 Good men and woymen, suche day N. 3e schull haue Seynt
 Matheus day þat was Godys holy apostoll and euangelyst. Wher-
 for 3e schull fast on þe euon, and comm on þe morow to þe
 chyrche, and worschip God and his holy apostoll Saynt Mathew.
 28 Then schull 3e knowe well þat þys holy apostoll Seynt Mathew ys
commendyt yn all holy chyrche for foure uertues þat he had:
 he was||obedyent to Cryst radly, also he fedde Crist gladly, he **145 b**
prechet þe gospell holdely, and sufferd his passyon mekely.
 32 Furst he was obedyent to Crist radly. For as he sat yn a tolle-
 bope ful besy forto gete worldly lucure, and tentut all þerfore,

¹ gete *d. D.* gret *G.*² almes-3evyng *H.* almes-dede-3evyng *G. C.*³ know *d. D.* om. *G.*⁴ delicate *C.* delycatys *G.* delycious *H.*

Cryst com þat way, and loket on hym, and bade hym com and sewe hym. And he anon¹ radly laft all his scores, and cownturs, and his bokes, and suet Cryst forþe, and had suche a loue to Crist, þat² he was wondyr fayne yn his hert to forsake all his⁴ good, and so to sewe Cryst pouer and sympyll.

Also he fed Crist gladly; for þen he prayde Crist to ete wyth hym, and made hym a gret fest, not of daynteþe metys ne drynkes, but yn fedyng of Cryst and of þe gret company þat suet Cryst.⁸ For he putte away non, but was glad forto fede hom al for Crystys sake. For wher þat Cryst went, gret pepull suet hym, somme for to se þe myracles þat he dyd, somme forto be helyd of hor sekene, somme forto here hys prechyng, somme forto haue hor lyflode,¹² somme þat werne hys enmys forto haue taken hym yn somme worde, yf þay myght, forto haue desesynt hym þerby.

When Mathew had fede Crist and all þat come wyth hym, Crist made hym on of his dyssipull, and 3af hym conyng forto preche¹⁶ þe beleue, soo þat aftyr he prechet Goddys worde boldely, and sparit neuer for þrate ne for drede of deþe. Wherfor he was send to a cyte þat was callet Nadabere wher he fond too men þat wern þe fend al betaght; for by nygremancy and iogulry þay²⁰ dydden mony thyngys þat werne wondyrfull to mennys syght and all for men schuld leue on hom, and 3eue hom, and fostyr hom, and do hom gret worschyp. But when Saynt Mathew come, he dyskeuert all hor wyhecrafft, so þat þe pepull knew opynly þat all²⁴ was of þe fende þat þay wroghtyn wyth. Wherfor þay wern so wroþe, þat by hor crafte þay maden too dragons, gret and horribly, forto spowte fyre and so fowle stenche, þat þay sloen mony men.

146 a Þes dragons þay broght wyth hom forto || haue devowret Saynt²⁸ Mathew; but when Seynt Mathew herd þys, he made a syngne of þe crosse befor hym, and 3ode a3eynys hom, and anon þe dragons fellen downe ded befor hym at his fete. Then sayde Mathew to hom: '3[i]f 3e haue³ myght, raysyth hom to lyue a3eyne.' But for³² þay myght haue no power yn his presence, he sayde: 'Yf I wer not Goddys seruant, I wold make hom to do to you þat 3e had purposut to do to me. But hit ys þe techyng of our maystyr, algatys forto do good a3eynys euell, wherfor I byd you dragons³⁶

¹ anon *C.* anon and *G.*² þat *C.* and *G.*³ haue *C.* hue *G.*

pat 3e arsyth vp, and gope þedyr as 3e schall neuer greue man ne beest.' And so þay resyn vp and 3oden hor way. Then Saynt Mathew turnet hym to þe pepull þat was gedyr to, and prechet 4 hom þe ioye of paradyse, and sayde how þat þere was¹ euer day and neuer nyght, ther was euerlastyng youþe and neuer eld, algates helþe and neuer sekenes, song and myrþe wythout sese, roses and flowres wythout welewyng, popynjayes² and bryddes 8 cuermore syngyng, loue, and rest, and all maner lykyng. So all þat wyll be of Cristys beleue schull comme þedyr, and haue þys ioy wythout erdyng. Thus he prechet Goddys worde bo[l]dely.

He suffyrd also passyon mekly. For as he prechet yn a cyte, 12 wykkt men token hym, and betyn hym soie, and aftyr puttyn out his een, and castyn hym yn a prison, tyll þay hadyn counselet what deþe he schulld haue deyet apon. But þen come þer an angell to Andraw þeras he prechet yn a fer contre from hym, and 16 broght hym ouer þe see to þe prison wher Mathew was yn. And when Andraw sygh hym so fowle ferde wyth, he wepyd full sore for reuþe of hym, and prayed to God for hym; and so anon God restoret hym hys syght a3eyne. And þen Andraw lad hym out 20 of prison, and bade hym goo a3eyne and preche Goddys word; and Andraw 3ode a3eyn to hys contrey.

Then, as Seynt Mathew prechet yn þe cyte of Nadaber, þe kyngys scenne of þe cyte deyet. Wherfor þe kyng send aftyr 24 Mathew, and prayde hym forto reyse³ his sonne a3eyne to lyue, and soo he dyd. Wherfor þe kyng, and his wyfe, and a doghtyr þat || was callet Eufania token cristen fayþe, and þe more part 146 b of þe pepull. And for he knew þat God had chosen hur forto be 28 an holy woman, he 3af hur þe vayle of chastyte, and blesset hur; and aftyr scho was a keper of mony holy woymen and virgyns. Then deyt þe kyng, hur fadyr, and þen comme þer anopir, Hirtacus, and loued þys Eufania, and spake to Saynt Mathew, prayng 32 hym of helpe, yf Eufania wold assent to hym and ben his wyfe; for aftyr hym scho wold do and aftyr non oþer. Then sayde Mathew þat myght not be, for scho was weddyt to þe Kyng of Heuen, and myzt by no way breke hur spowsehode. Then was þe 36 kyng so wroþe, þat he send men to sle Seynt Mathew; and soo,

¹ þere was] þere is *C. om. G.*

² popynjayes *H. popians G. popiniopes C.* ³ reyse *H. ryse G. reren C.*

as he had sayde his masse, and stode at his auters ende yn his deuocuous, on come behynd wyth a swerd and slogh hym. Then cristen men token his body and buryet hit yn þat same chirche. Þen also þe kyng let set fyre on Eufanisia hows, forto haue brent 4 hur peryn. But þen Saynt Mathew aperynt, and turnet þe fyre to þe kynges palyce, and brent hyt vp altogedyr, so þat noþyng lafte saue þe kyng, þat vmeþe scope, and a 3eong sonne of his¹ wyfe. And þen was þys kyng smyton wyth a meselry þat was 8 soo vyolent to hym, þat for sorow þat he had, wyt his owne swerde he slogh hymselfe; and soo for he schapput a fowle deth to oþer, hit fell apon hymselfe.

Now pray we to Seynt Mathew, as he sauct þys holy mayden 12 Eufagenia, þat he wyll pray for vs, þat we may be sauet, boþe body and sowle. Amen.

61.

DE FESTO SANCTI MICHAELIS ET EIUS SOLEMPNITATE.

Good men and woymen, suche a day 3e schull haue Seynt 16 Michaeles day, Goddys holy archangyll. Þe wech day 3e schull comme to chyrch and worschyp God and þys holy archangyll. Then schull 3e know þat holy chyrche þat day makyþe mencyon of all Goddys holy angels for þe gret helpe and seruice þat mankynd 20 hape of hom. But specyale he makeþe mynde of Saynt Mychaell 147 a for þe prerogatyues þat he hape before || all oþer; for he ys wondurfull yn aperyng, he ys meruelous yn myraclis worchyng, and victoryus yn his feghtyng. 24

He ys wondyrfull yn aperyng for, as Seynt Gregory sayth, when God wold do wondurfull þyng or dede, þen he sendyþe forþe Saynt Mychaell as [h]ys one banrer. And as he þat beryþe hys scheld and hys sygne of his armes þeryn, þat ys, þe syngne of þe crosse, 23 herfor he was send wyth Moyses and Aaron ynto Egypt, forto worche meruayles þat þer wer done; for þogh þe sygne wer yn Moyses hond, þe myght of þe doyng was yn Mychaell. Michael also departyd þe Red See and huld þe watyr on² twyn, whill þe 32 childyr of Ysraell 3eodyn þrogh þe see, drye fote. He had hom fourty 3ere yn deserte, he broght hom ouer flecm Iordan, and huld þe watyr a3eyne, soo þat þe watyr rebondet a3eyne lyke to

¹ MS. hir.² on C. o G.

a gret hyll, whyll þe pepull ʒeode ouer drye schodde, and so he¹
 broght hom ynto þe londe of byhest. Also he kepyth paradyse²,
 and takyþe yn sowles þat ben send þedyr. He schall sle þe Ante-
 4 cryst yn þe mownt of Olyuete. He schall byd all þe ded ryse
 yn þe day of dome. He schall bryng to þe dome þe crosse of
 Cryst, þe nayles, þe spere, þe crowne³ of þornes, and all oþer
 ystrumentys of his passyon, forto schow how ryghtwysly þay
 8 schull be dampnet þat day þo þat settyth noght by Crystys
 passyon. Thus Seynt Mychaell aperuþe wondyrfully.

He worchyþe myracles meru[el]lesly. For, as we redyn, ⁴ in a
 contro þat is called Appulea þer⁴ ys an hygh hyll ys callet Garganus.
 12 And þer ys⁵ a cyto negh to hit yn þe wheche eyte dwellyt a ryche
 man of dyuerse catell, and for his bestys lesnet apon þat hyll,
 apone a tyme a bull was laft byhynd þe oþer bestys. Wherfor
 þys man wyth his seruandys ʒeodyn forto seche þys bull, and soo
 16 þay fondon hym stondyng al hymselfe befor an hole of a den þat
 þer was. Then won schot an arow at þys bull, but þe arow
 turnet aʒeyne, and smot hym þat schot lur, and wondyt hym sore.
 Wherfor þay wer all aferde, and ʒeoden, and tolden þe byschop
 20 of þys þyng. || Then, as this byschop prayde to haue wyttyng of 147 b
 þys thyng, Seynt Mychell come to hym, and sayde how hit was
 hys wyll þat þe man was hurt wyth hys arowe. 'For by þat
 doyng men schuld know þat I am keper of þat place. Wherfor go
 24 þedur⁶ and make of þat den a chyrch, þat þe pepull may come þedyr,
 and worschyp God and me,' and soo he dyd.

He aperet also to an oþer byschop at a place þat ys callet now
 Mychaell yn þe mownt yn Corneweyle, and bade hym go to a
 28 hullus top þat ys þer, and þeras he fonde a bull tent wyth þeues,
 þer he bade make a chyrche yn þe worschyp of hym. But for þer
 wer too roches, won on ayþir syde þe chyrche, þat þe werke myght
 not vp for hom, Saynt Mychaell bade a man yn a nyght goo þedyr
 32 and put away þes roches, and drede nothyng. Þen ʒede þys man
 þedyr, and set to þe roches his schuldyr, and bade hom yn þe
 name of God and Saynt Mychaell sterte vttyr; and so þay dydden
 as moche as nede was.

¹ he *C.* be *G.*² paradyse *C.* paradyde *G.*³ *MS.* crownes.⁴ in . . . þer *H.* yn Appulea þat yn his contro *G.* þat in Appulea in þat cuntre *C.*⁵ And þer ys *d. D.* yn *G.*⁶ go þedur *H.* do *G.* go þou *C.*

In Seynt Gregorys lyfe we redyn how þer was suche a qwalme of pepull yn Rome, þat þay seen¹ arows of fuyr comyng from þe erthe and slogh men, an hvege nowmbyr. Then Seynt Gregory prayde to God forto ses þat pestylens. And þen he sygh an angyll⁴ stoundyng on a castell þat ys callet Anglestowre, wypyng his bloody swerde, and put hit vp ynto his schepe². The wheche angyll, þay sayden, was Saynt Mychaell þat was send þedyr from³ God, forto ponesche þe pepull for hor synne. Thus Mychaell was meruelyus⁸ yn miracles worchyng.

He was also victorius yn his feghtyng. For when þe cytesons of Sepontyne wern ouersetete wyth paynoncs, and schuld zeue hom a bateyll, þay prayde zorne to Seynt Mychaell for helpe. Þen, þe¹² nyght befor þe day of batayll, Seynt Mychaell aperut to þe byschoppe, and bade hym haue no drede, but goo ynto þe bateyle boldely, and he wold helpe hym. Then, on⁴ the morow when
 148 a the || batayle schuld mete, þe hull of Garganus was hullyd wyth¹⁶ a dark myst. And out⁵ of þat myst com fleying so thyecke arowse of fyre and boltes of thondyr, and wondet þe paynems, þat þay floen all þat myghten, and mony of hom wern slayne, and þilke þat wern sauete þay seon þe myracles of God, and werne²⁰ made crysten men by helpe of Saynt Michael.

Seynt Ion þe Euangelyst segh yn þe apocalyps how þat Mychaell and his angelys foghten wyth Lucifer yn Heuen, þat ys callet þe dragonne and his angels. And soo, wyth helpe of God, Mychaell²⁴ had þe bettyr, and drof out of Heuen þe dragon and all hys feres ynto erþe, bytwx Heuen and erþe, and þer ben as thyecke as motes yn þe sonne. But for Crist come to helle wyth a berst of thondyr, zet when þay herdyn þondyr, for fer þerof þay fallen don²⁸ ynto þe erþe, and þen þay gon not azeine vp tyll þay haue don some gret maleyce. Then þay reron debate and maken man-slaght, þay maken wymen to ouerlye hor schyldyrne, þay reren fyre, and brennen howses, þay reryn wyndys, and castyn downe³² trees and howses, and don moche harme, and drowne schyppys yn þe see, doying þe harme þat þay mown and moche more þay

¹ seen *d. D.* om. *G.*² schep̄s *C.* schope *G.* shepe *d. D.*³ from *d. D.* for *G.*⁴ on inserted above the line.⁵ out inserted above the line.

wolden nere þe helpe of Saynt Mychaell. For all hor sorow ys
 forto se angeles heron vp sowles ynto Heuen, ynto þat plas of
 ioie þeras þay wer. Oþer spyrytys were yn Heuen þat stod
 4 not yn stydfast charyte toward God, but somwhat floturet; þe
 wheche Seynt Mychaell drof out of Heuen ynto an yle of þe see.
 Þe wheche Saynt Brandan segh and tellyth þus.

Narracio.

8 As¹ I was schyppying yn þe see, I come to an yle, and segh
 a tre soo brod and so moche, þat ys wondyr forto tell. On þe
 whech tre settyn bryddys, whit as snow, þat wern thyckyr þen
 leues on the tre. The[n] I prayde to God forto haue wyttyng what
 12 þay wern. Then come þer on of hom, and sat on þe horne of þe ||
 schippe, and baturde wyth hor wynges, and gave a song as hit 148 b
 wer organs. Þen sayde I to hur: 'Yf þou be Godys messenger,
 tell me what 3e ben.' Then he sayde: 'We werne angeles yn
 16 Heuen, when Mychaell drof out Lucifer and his angeles; and for
 we a3eynstod not hym as Lucyfer dyd, we werne dryfvyn out also,
 but we byn soo departyd þat we comen yche holyday hedyr, and
 here we worschepon God seuen syþes yn þe nyght and seuen yn
 20 þe day, as 3e don, and haue non opir payne, but only þat we ben² put
 out of Godys presence. Thus Seynt Mychaell was wondyrfull yn
 aperyng, he was mervayles yn myracles doying, and victorius yn
 his feghtyng.
 24 Then schull 3e all knel adowne, and pray to Seynt Michael þat
 he apere to you, when 3e schull passe out of þys world, and defende
 you from your enmyes, and bryng you to þe ioie of paradyse.
 Amen.

62.

28 DE SOLEMPNITATE SANCTI LUCE EUANGELISTE
 BREUIS SERMO AD PAROCHIANOS.

Good men and woymen, such a day N. 3e schull haue Seynt
 Lukes day, Goddys holy euangelyst. Þe wheche day 3e schull
 32 com to chyrch, and worschip God and his holy euangelyst. Then
 schull 3e know þat Cryst had IIII euangelystys: Marke, Mathew,

¹ As C. om. G.² þat we ben C. om. G.

Luke, and Ion. þe which wryttn þe foure gospell þat ben Cristys wordis; for gospell ys yn redy Englysch, Goddys spelle, þat ys, Goddys word. Wherefore þese foure¹ wrytton not only what Crist spake, but also what he dyd and what he suffyrde here 4 yn eipe for mankynd, for encheson þat we and all oþer þat werne before vs and schull come aftyr vs, schull know and wyte, what he dyd and taght yn helpe and saluacyon of monkynd.

Then for² þes foure euangelystys ben lyknet to fowre dyuerse 8 bestys, and soo byn paynted yn fowre partyes of Cryst, þat ys: for Marke a lyon, for Mathew a man, for Luke a calfe, and for Ion an eron. Wherefor mony lewde men wenen þat þay wern 12 suche bestys and not men. But þay þat soo vnderstonde 149 a þay schull know þay ben soo lyknet to þes bestys, for Cristys doying yn þe gospell þat þay wrytton was lyke || to þes bestys kynde. As þus Mathew he wrot most of Crystys monhed and þerfor he ys lykenet to a man. Luke he wrot most of Crystys 16 sacryfyce and his deþe, and þerfor he ys lyknet to a calfe or an ox; for a calfe þat was offerd yn sacurfyce yn þe old law for synne, yn tokenyng þat Cryst schuld come, þat schuld be offurt yn sacryfyce for synne of þe pepull yn þe auter of þe crosse. Marke 20 wrot most of Crystys vpryst from deþe and þerfor he ys lyknet to a lyon, for as bokes telleth þe kynd of þe lyon ys suche þat his whelpes þre dayes aftyr þat þay ben born þay shall lye ded. Then þe thryd day þe lyon comeþe, and for he sees his whelpys 24 ded, for sorow he maketh such a rore, þat þe ded whelpys þerwyth qwykeneþe and so takeþe lyfe. Thus, when Cryst had layne ded þre dayes, þe þryd daye þe Fadyr of Heuen spake to hym, and bade hym ryse; and soo rayset hym from deþe to lyve. Ion ys 23 lyknet a eron þat ys kyng of fowles, and of kynd fleyng hext and next to þe son, and haþe gret delyte for to loke on þe sonne. Soo Seynt Ion he went next to God, for he præchet and wrot most of Crystys godhed and lytyll³ of his monhede. For þes 32 skylles þes euangelystys ben lyknet to þes bestys.

But þen 3e schull know þat Saynt Luke ys lyknet to a calfe þat was offert yn sacurfyce, for he offert hymselfe yn sacurfyce to God, day and nyght, by þre wayes: yn þoght, and worde, and 36

¹ þese foure *C. om. G.*² for *C.* four *G.*³ *MS.* lythyll.

dede. He offert his þoght to God for þeras he was wonte before¹ forto
 thynke on vanyte and how he myght gete wor[1]dely goodys; for he
 was leche of craft, and as bokcs sayne, a lech boldely slepe a mon,
 4 and he² ful helt had sommtyme do mys before. Wherfor he
 turnet his þoght yn sacurfyce to God; for as þe boke sayth God
 ys gretly plesyt wythe þat þoght þat ys sory for his synne.

He offert also his worde to God yn sacurfyce; for þeras he was
 8 wont before þat he come to þe apostles to speke mony an ydull
 worde and of no vayle, aftyr he turnet al his speche ynto profyt
 to hym and to all oþer cristyn pepull. || Wherfor he zede to our 149 b
 lady and lurnet at hur þe gospell þat he wrot, and for encheson
 12 þat he was clene maydon, and had noþer wyfe ne chyld, he was
 moch more chere to oure lady, and scho taght hym full godely
 how þe angyll come to hur on message from þe kyng of Heven³;
 and what he spake to hur, and hur vnswar agayne, and so forþe
 16 all þyng þat scho dydde wyþe hur somme yn his zouþe and aftyr,
 tyll he was steyt vp ynto Heuen. And when he had lurnet þys
 perfytyly, þen he loket what Marke and Mathew hadon wrytton,
 and soo toke at hom; and þeras þei⁴ passut derkely forth, he
 20 wrot opynly all þyng. And þus yn techyng and yn prechyng he
 offeret his word vp to God.

He offeret his dedys also to God yn sacurfyce; for he paynet
 his owne body wyth dyuerse penaunce of fastyng, of hard luyng,
 24 of hard knelyng. Alsoo he was wyth þe apostolys yn all hor
 pursewt þat þay sufferd of þe Iewes yn Ierusalem, and wyth hom
 had gret pu[r]sewt for Crystys sake, and wrot all þe persecucyon
 þat þe apostoles sufferet. And alsoo he wrot all þe persecucyon
 28 þat Seynt Steven sufferet, and how he was stenet to deth. And
 aftyr hys deþe he zode to Seynt Poule, and sewet hym yn bonchef
 and myschef, and laft hym neuer tyll þat deþe departyd hom. And
 þen he zed ynto a contray þat was callet Bytinys, and þer prechet
 32 Goddys worde. And when he was foure score zere old and ten,
 þen he deyet full of þe Holy Gost and holy vertues. So, aftyr
 his deþe, God schowot for hym mony myrakles.

Now pray we to Saynt Luke þe holy euangelyst þat he wyll
 36 pray for vs wyth Marke and Mathew and Ion, þat þrogh hor

¹ wonte before *C.* won *G.* ² he *C.* om. *G.* ³ Heven *C.* om. *G.*

⁴ þei *C.* scho *G.*

prayer we may haue grace of good lyuyng and Heuen at our endyng. Amen.

63.

DE FESTO SIMONIS ET IUDE ET EORUM SOLEMPNITATE.

Good men and woymen, suche a day N. 3e schull haue an hegh 4
 fest and a holyday yu holy chyrche of Goddys too apostoles
 150 a Seynt Symon and Iude. Wherfor 3e schull fast || þe even, and
 come on þe morow to chyrch and¹ worschip God and his holy
 apostols. Then schull 3e know þat aypir of þes apostoles hadden 8
 two names, þat won was callet Symon zelotes and Symon
 Chananeus, and þat oper was callet Iudas Iacobi and Iudas
 Thaddeus, in þis schoyng, how þe name þat² a man or of a woman
 haþe, hit dyeth³ yn this world and passuþ out of mynde yn schort 12
 tyme aftyr his dethe. Wherfor yeh crystyn man wyll be bysy
 to gete hym a nome þat schall be wrytten yn Heuen yn þe boke
 of lyfe, þat schall last for cuermore. Herefore þe apostoles
 suffren gret dyspyte, and doses, and trauayle, and penance, and 16
 at þe last payne of deþe for Goddys sake wyth meke hert and clene
 consyence. For Symon ys vndyrstoundon obedience⁴ þat makeþe a
 man meke yn hert, and Iudas ys vndyrstoundon confessyon, þat
 clansyþ a mannys consciens of all maner fulþe of synne. Thus 20
 befor deþe þay euen yche man and woman ensampull, and
 techeþe how þat þay þat suffyrth any doses for Goddys sake wyt
 meke hert and clene conseycens, þay ay schull be worschepyt hely
 of God yn Heuen, and hor names wrytton þer wyth gret worschyp 24
 ynto þe fraternite of all þe seyntys yn Heuen. But þen ben þer
 mony þat God sendyþe doses and greues for gret loue and eneres
 of mede yn Heuen; but for þay take not hit wyth meke hert and
 clannes of conscience, but grucchyth þerwyth and playneth 3erne 28
 þerapon, wherfor þay haue gret nede forto pray God of help, and
 forto be helut of þat sekeneþ þat þay haue yn hor hert and yn hor
 spyryte, as we redyn yn þe lyfe of þes apostles, how a kyng þat
 was callet Abagarus dyet. 32

¹ and C. om. G. ² þat C. of G. ³ dyeth H. deduþ C. G.

⁴ obedience H. obedient G. nol in C.

Narracio.

We redyn þus : this kyng was lepur¹ and herd how oure Lord Ihesu Cryst wrought mony myracles and helyd all seke. Wherfor
 4 he wrot a lettyr to hym yn þis wyse : ‘ Kyng Abagarus gretyth well Ihesus, sanyour, þat precheth yn plases of Ierusalem. I haue
 herd of þi myracles þat þou dos ; how þou || helyst all maner seke 150 b
 wythout herbes oper any salue, and cures blynde, and halt and² crokut
 8 wyth a worde, and þat ys more wondyrfull, þou reysys ded bodyes
 azeyne to lyue. Wherfor I thenke yn my hert þat þou art Goddys
 Sonne, and art comen don frome Heuen ynto erthe, and lyues
 among men as on of hom. Wherfor I wrytte to þe, praying þat
 12 þou come to me, and helpe me of my lypur þat greueth me ; for
 I haue vnderstondyng how þe Iewes han schaput to do þe to
 dethe. And I haue a lytyll cyte þat ys good and honest and
 plentwes and ys inogh for vs boþe ; wherfor y pray þe come to
 16 me, and dwelle we togedyr yn rest and yn pes allway from þyn
 enmyes.’ Then Cryst wrot agayne to hym and sayde : ‘ Þou art
 blesset þat leues yu me, and has not zet sen me. But for þou
 wylnes me to come to þe, I say þat I mot do þat I am comen for ;
 20 and þen will I send som of my dyscepull to þe þat schall help
 þe of þy sekenes.’

Then, for þys kyng myght not haue Cryst to hym, for gret
 desyre þat he had to hym and for to haue sen hym, he sende
 24 a maystyr payntur to Cryst, forto paynt his vysage as lyke as he
 cowþe and bryng to³ hym, hopyng so forto haue som maner
 knolez of hym. But when þys paynter lokyt on Crist, hys vysage
 schon so bryght þat he myght noþyng se of hym. Wherfor he
 28 was all mowrnyng yn his hert þat he was send so fer and myght
 not spede. Then Cryst toke a clope of þys payntur, and wyped
 his one vysage þerwyth, and þen was þe fowrme of his vysage
 apertly þeron all oper. Þen þe payntur cowþe make hyt, and he
 32 bar þat from Cryst to þe kyng. Then was þys kyng wondyr glad
 of þys sonde, and dyd hit all þe reuerens þat he cowþe, tyll aftyr
 Crystys ascencyon Seynt Thomas of Ynde send on of þe apostoles,
 Seynt Iude, to þis kyng. And when þis kyng segh Seynt Iude,
 36 þen segh he a schynyng yn hys face, þat he wend þat hit had ben

¹ lepur C. lethyre altered from lethyrd.² and C. om. G.³ to C. om. G.

Cryst hymselfe. Then sayde Iude: 'Byleue yn Cryst, and þou schalt haue þy hele.' Þen sayde he: 'I beleue yn hym, and fayne ||
 151 a wold be wroken on hom þat han don hym to dethe, yf hyt wer yn my power.' Then toke Iude þe lettyr þat Cryst send to þe 4 kyng befor, and weput þe kyngys forhede þerwyth, and anon þe lepur fel from hym and he was hole as a fysche.

Then, when þis was don, Iude ȝeode to Symon, and ȝeodon boþe yfere ynto *Perse* to preche Goddys worde; and þer wroghten mony 8 myracles, so þat þay turnet þe kyng and two and syxty þousant of othyr pepull to crysten fayth. Then crysten pepull encresyt so, þat þe kyng and negh all þe pepull of þe contre wythdrogh þe offryngys þat þay weron wont to offur to hor mawmetus, þe wheche þe 12 byschoppys of þe tempull haden to hor lyflode. But when þis was wythdrawen, þe byschoppys wern so wroth, þat þay gedyrt hom togedyr, and als mony as þay myghten by frendeschyppe and for hyre, and token þes apostoles, and ladden hom ynto hor 16 tempull, oþer forto haue don sacurfyce to hor mawmetys opir ellys forto haue byn don to dethe. Then come þer an¹ angyll from Heuen, and asket hom whethyr þay wold haue hor enmyes ded anon befor hom othyr suffyr marturdome for Goddys sake. Then 20 sayde þe apostoles aȝeyne: 'Boþe we desyre, forto haue oure enmyes forto turne to þe faythe, and we forto suffyr deth for oure Lordes loue.' Then þay turnet hom to þe mawmetes þat weron yn þe tempull, and commawndet þe fendes þat weron yn hom 24 forto come out, and schow hom to þe pepull, and þen plucke þe ymages al to powdyr; and soo þay dyd. Wherfor þes byschoppys wern soo wroþe, þat þay anon fellen on þes apostoles, and all tohew hom to deth yn peces. Then þerwyth anon come a þondyr and 28 a layte wyth þat, and clefe þe tempull yn þre partyes downe to þe grownde. Þen toke þe kyng hor bodyes and buryet hom, and made a ryall chyrech yn worschyp of hom.

Now ȝe schull knele downe and pray to God as he helet þys 32
 151 b kyng Abagarus of his lepur, so, by prayer of þes apostoles, || þat he hele yow of all maner sekenes, boþe yn body and sowle.

¹ an inserted above the line.

64.

DE FESTO OMNIUM SANCTORUM SERMO BREVIS.

Good men and woymen, such a day N. 3e schull haue a solen fest yn all holy chyrche, þat ys, þe fest of all halowes of Heuen. 4 Wherfor yn worschyppe of God and all þes seyntyts 3e schull fast þe euen, and come to þe chyrch to þe fyrst euensong, and on þe morow to matens, and to masse, and to þe secunde euensong, and worschip God and all hys haloues for oure neglegence of all þe 8 3ere before. Then 3e schull know þat þys fest was ordenet to gret helpe of all crysten pepull fore þre skylles þat þer ben, þat ys: for a tempull halowyng, for omissyons fullyng, and for neclygence clansyng.

12 Fyrst hit was ordeynet for a tempull halowyng. For when þat þe Romaynes wern lordes of all þe world, þay maden a tempull yn Rome rownde as a dofhowse, and callet hyt Pantyon, and setten yn þe mydyll of þe tempull an ymage þat was þe cheff mawmete 16 of Rome, and þen of yche a lond anopir ymage¹ rownde all aboute by þe wall, and þe nome of þe lond þat þe ymage was of wrytton vndyr his fote. And all wern made so wyth nygramaney, þat when any lond turnet from þe Emperour of Rome, anon þat 20 ymage of þat lond turnet hys face to þe wall and his bake to þe ymage of Rome. So, when þe byschoppys comen ynto þe tempull and seen any ymage turnet, þay loket what lond þat ymage was of, and soo 3eoden forth and told þe Emperour. And þen he wold 24 gedyr a gret ost, and send þedyr and sett hom yn rest and peee a3eyne. Then duret þis tempull tyll þe pope² Boniface þe furþ come. The whech 3ede to þe Emperour þat was callet Foca, and prayde forto 3eue hym þe tempull þat he myght put out of hit þe 28 multutud || of fendes, and halow hit yn þe worschyp of oure lady 152 a and of all martyres; and soo he dydde. Then aftyr com anoper pope² þat was callet Gregory, and he ordeynet þys day forto be halowet yn worschip of God and of all þe seyntyts, and so com- 32 mawndet all holy chyrche forto do to þis fest as furst was begonnen.

This fest was alsoo ordeynet of þe same pope², forto be fulfullet

¹ MS. ymages.

² pope scratched out.

yn oure omyssyons for mony seyntynges we leuen yn þe 3ere vnseruet; for þay ben so mony þat we may not serue hom all. For, as¹ Seynt Ion tellyth, yche day of þe 3ere ben mor þen foure þousand of martyres, outtaken þe forme day of Ianuare. Wherfor⁴ holy chyrch ordeyneth þat conuably þat, for hit so ys þat we may not halow yche day of þe seyntynges at hior festys, we schull halow hom on won day, and soo fulfull yn won day þat we han lafte all þe 3ere behynd. Thus yche seynt of Heuen hath his worschyp of vs⁸ whyll we halewon þys day deuotly as we owen forto do.

Thys fest was ordeynet forto claue oure neclygence; for þogh we halowen but few sayntes-dayes, 3et we ben full neclygent yn oure seruyce, and for3etup mony thynges by vnconnyng, and by¹² lettynge of 3er wor[l]des ocupacyon. Wherfor yn þys fest we schull make amendes of þat we haue trespaste yn oure se-tynges before. Wherfor 3e schull know þat þay haue gret synne þat don not hor bysynes þis day, forto serue God and all his seyntynges, yche man and¹⁶ woman, yn hys degre, aftyr hys conyng and hys hauere. And know well þat þis day your prayers schull be sandyr herd of God þen anoper day, for þis day all þe sayntes of Heuen yfere praythe for vs; wherfor 3e schull know for certeyne þat all þe sayntes²⁰ prayng at ones schull be raythyr herd then on othyr too by homselfe. For þe seyntes þat now ben yn Heuen wern summe tyme, as we ben now, of oure flesch and oure blode and our forme fadyrs.

152 b Wherfor þay haue compassyon || of vs, and byn fayne forto get any²⁴ prayers of vs þe wech þay mow p[re]s[en]d God wyth yn oure name. Then, forto schow þat all þe seyntynges comen togedyr þys day forto pray for vs, I tell you thys þat I fynde wrytton yn 'Legenda Aurea.' Þis vysion was seen yn þe secunde 3ere next aftyr þis²⁸ fest was ordeynet to be halowet.

Narracio.

Ther was a keper of Saynt Petrus chyrche yn Rome þat þys day, aftyr maytens, at mydnyght when all wern gon to bedde, for³² deuocyon þat þys man had, he 3ede to yche auter yn þe chyrche and dyd hys deuocyon. And when he had gon all abowte, þen 3ede he to þe hye auter; and when he had ben long þer yn hys

¹ as inserted above the line.

deuocyon, he fell on slepe byfor þe auter. Þen anon he was raput
 in slepe, and segh þe kyng of blysse syttyng yn his maieste, and
 gret multytude of angeles abowt hym. Then com þer a qwene
 4 wyth a ryche crowne on hur hed, rychely arayed, wyth a gret
 company of virgines and of woymen sewyng hur, and when scho
 come, þe kyng roos azeynes hur, and made to sette hur a chayre of
 gold and hur to sytte þeryn. Aftyr com on clad yn camels skynnes,
 8 and hym sewet a gret company of old men. Aftyr come on clad
 lyke a byschoppe, and hym sewet anopir company, lyke to hym
 honestly clopyd lyke byschoppys. Aftyr come multitude lyke to
 knyghtes of dyuerse pepull, and all comen befor þe kyng, and soo
 12 knelyng downe dydden hym worschype. Þen þay þat weron lyke
 byschoppys, þay begonnen and sayden matens. Then spake thys
 mon to the angell þat lad hym, and asked what wer all þys pepull
 þat he segh þer yn such aray. Þen sayde þe angell þat þe kyng
 16 was God hymselfe, þe qwene was oure lady, and he þat was
 clothyd yn camell skynnes was Saynt Ion þe Baptyst and othyr
 patryarches and othir¹ prophetys wyth hym. Þe byschoppe was
 Saynt Petyr and othyr apostoles wyth hym and othyr men of holy
 20 chyrche. The knyghtes weron marturs, and confessours, || and 153 a
 othyr pepull þat wern Goddys trew seruantys yn erth, and comen
 all þus before hym, and þonket hym þe worschyp þat þay haden
 þys day yn erth of all mankynd. Wherfor þay prayet all to God
 24 for you þat ben yn erthe þat God schuld qwyte you for² your
 traunyle yn Heuen.

Wherfor 3e schull now knele adowne, and pray oure lady and
 oþer holy seyntyng þat þay pray so for you to God, þat he 3eue you
 28 such a grace to do hym suche worschyp and seruyce here yn erth,
 þat 3e may be worthy forto come and here þe seruyce þat þay
 maken yn Heuen before þe glorious Tryuute, þat ys þe Fadyr, and
 þe Sonne, and þe Holy Gost.

¹ othir inserted above the line.

² for C. om. G.

65.

IN DIE ANIMARUM SERMO BREUIS AD¹ PAROCHIANOS.

Good men and woymen, as 3e kneweth well, þe morow *afȝyr* All-halow-day ys enermor Sowlemasse-day, þat ben yn purgatory yn Goddys pryson and haue gret nede to be holpon. Wherfor as 4 holy chyrche þys day worschepyth all þe seyntes of Heuen generally yfere, hopyng to be holpen by hom, ryght soo, on Sowlemasse-day, holy chyrch makyth mynd, and syngyth, and redythe generally for all þe sowles þat ben yn purgatory, havyng full beleue forto relesch 8 hom of hor payne, othyr yn parte, othyr yn all. Wherfor ych crysten man and woman schall as þys day helpe þe sowles þat ben yn payne, for soo þay mown and þay woll; for þe lest prayer þat ys made for hom dothe hom ese. So þagh a man say but þus: 12 ‘God haue mercy on all crysten sowles!’ so þat² he þat sayth þus, be yn charyte and out of dedly synne. Then schull 3e know wele þat þre þynges helpen soules most out of penance, þat ys: devot prayng, almes-3euuyng, and masse-syngyng. 16

Devot prayer helpyth moch a man sowle; for as a lord þat hath a man yn dystres, at þe prayer of his godde *seruand*, *oper* he relesches all, *oper* som, soo God, at þe prayer of his trew *seruand*, releschuth a sowle þat he prayth for, othyr yn party, *oper* yn all. 20 Then, forto schow you how gretly good prayers helpeth þe sowles, ||
153 b I tell you þis ensampull þat I fynde wrytten yn ‘*Legenda Aurea.*’
þer he sayth þus:

Narracio.

24

Ther was a man þat had his howse by þe chyrch-3eorde, so þat þe dure openet toward the chyrche. Þen had he a maner þat, als oft as he come *oper* 3ede ouer þe chyrche-3eorde, he wold say a ‘*De profundis*’ for all crysten soules. Then, on a day, hyt 28 haponnet so þat he was pursewet wyth enmys, þat he slogh homward; but when he come ynto þe chyrch-3eorde, he þoght: ‘Now ys tyme forto say “*De profundis,*”’ and knelut adowne, and sayde. And anon þerwyth all þe chrych-3eorde rose full of bodyes, yche on 32 wyth an ynstrument yn hys hond of his craft, and dryuen a3eyne

¹ ad C. om. G.² þat C. II. om. G.

his enmyes. And when þay seen þat, þay cryed God mercy, and þes men and he allway aftyr were þe more deuot forto pray for þe sowles. Thus devout prayer helpyth moch sowles.

- 4 Also almes-ȝeuyng¹ helpyth moch hom; for as watyr quencheþe fure yn our syght, ryght soo almes-dede qwencheþe þe fure þat brenneth hom yn hor payne. And yf almes be don for hom þat ben yn blys, for þay haue no nede þerto, hit ys putt ynto
8 þe tresowre of holy chyrche, and at Goddys byddyng hit ys dalt among hom þeras he asynet hit. And þen þe sowles þat ben holpen þerwyth, heyley þay þonken þe sowles þat hit was ȝeuen for. Thus schull ȝe know þat almes-dede helpethe moch sowles; for
12 oft-tyyme seyntes han herd fendes waylyng and ȝelle, for þat by almes-dede and good prayers oft-tymes sowles wern taken out of hor bondes. Wherfor, yn old tyme, good men and woymen wolden þys day by bred and dele hit for þe sowles þat þay louedon², hopyng
16 wyth yehe a lofe to get a soule out of purgatory; and summe ben þat ȝet vsyth þat; but more harme ys, to few. I rede yn þe same boke 'Legenda Aurea'—

Narracio.

- 20 A || knyght, as he ȝode toward a batayle, he bade hys eosyn, yf 154 a þat he deyde yn þe batayle, þat he schuld sell hys hors, and dele þe money yn almes for his soule. Then, when þys knyght was ded, hys eosyn lyket well hys hors and toke hym to hys owne vse.
24 Þen, sone aftyr, þis knyght aperet to hys eosyn and sayde: 'For þou hast not done by my hors as I bade þe, þou hast made me to be yn purgatory viij dayes. Wherfor God wyll take vengans on þe; for þi soule schall goo to hell, and my soule schall goo to þe
28 blys.' Then anon an horrybull voys was herd yn þe eyre of lyons, and berys, and wolues þat kaghten vp þys man bodely and beren hym forth, þat neuermor aftyr herd man of hym.

The prydde helpe þat þe soule hathe ys massys syngyng; for
32 when any soule apereth to any man, euermore he wylneth and prayth forto haue massys songen for hym. For ryght as mete and drynke conforteth a man when he ys febull, ryght soo þe sacurment comferteþe and strenktheth³ þe sowles þat hyt byn don fore.

¹ almes-ȝeuyng *H.* almes-dede-ȝeuyng *G. C.* ² louedon *C.* lyfden *G.*

³ strenktheth *C.* strengthe *G.*

Narracio.

I rede alsoo yn þe same legend how a byschop suspendet a prest, for he cowpe syng non oper masse but of requiem, þe which he song yche daye deuowtly aftyr his conyng. Then ¹, on a hegh holy-⁴ day, as þis byschopp zode toward þe chyrche to matens, when he come to þe chyrch-zorde, ded bodyes rysen vp aboute hym, a gret nowmbyr, and sayden to hym : ‘ þou says no masse for vs and now þou has taken our preste from vs ². Do þat þis be amendet, oper ⁸ for soþe þou schalt be ded.’ Þen was þys byschop soo agast, þat he send for þis prest anon, and bade hym synge as he ere dyd, and he hymselfe dyd als oft as he myght aftyr.

Narracio.

12

154 b In þe same boke we fynden how þat fyschers of Seynt Tybaude ³ yn þe hote heruest token yn hor nettes || a gret clot of yse, and beron hyt to hym, for he was pottagur; and wyth þat yse þay refreschet þe gret hete of his fete, as oft as hit was layde to. ¹⁶ Then herd he a voyce þat spake to hym out of þe yse and sayde : ‘ I am a sowle þat dray my penons her; and woldyst þou syng thrytty masses contynuantly, I schuld be delyuerd of my penance.’ Then þys good man sayde he wold. And soo, when he had sayde ²⁰ a quantyte of þes massys, be steryng of þe fende on come to hym, and told hym how all þe towne was at debate, and yche was redy to sle oper, and he most nedes come forto ses hom; and soo he dyd. Eftsones he began azeyne, and when he had seyð halfe þe masses, ²⁴ þen come þer anoper, and told hym how enmyes wer comen, and bysegd þe towne, and he most nedys go and ordeyne þerfor; and so he laft hys masse. Eftsones and zet he beganne azeyne. And when he had songen all þe masses but þe last, þen come þer ²⁸ a worde þat ⁴ all hys place and moche of þe towne was on fure, and he most helpe hymselfe, lest he wer brent. Then sayde he ‘ pagh all bren and I bope, wyth þe helpe of God I wyll syngne þis masse.’ And when þe masse was sayde, hit was fonde all fantasy ³² of þe fend and nocht els; and þen was þe yse molten away, and so þe soule holpen.

And pray we so to Ihesu þat he wol help all þe sowles þat we ben bonden here forto pray for. Amen.

36

¹ Then] The *G.* þan *C.*² preste from vs *C.* om. *G.*³ Tybaude *C.* Tybauce *G.*⁴ þat *C.* to þat *G.*

66.

DE SOLEMPNITATE SANCTI MARTINI SERMO BREUIS.

Good men and woymen, suche a day N. 3e schull haue Saynt
 Martynes day, and come to þe chyrche, and worschyp God and
 4 Saynt Marteyne, þat ys aftyr þe apostoles holden þe holyest con-
 fessour þat ys yn holy chyrche. And þat ys knowen by þe gret
 myrales þat God hath schewed by hym, boþe yn hys lyfe and
 aftyr hys deth. Fyrst, when he was but xv 3ere old, as he rode
 8 among *oper* knyghtys and was not 3et folowed, he kyt his mantell ||
 yn too partes, and 3af halfe to a pore man þat was naket. Wherfor 155 a
 yn þe nyght aftyr he saw Cryst clothyd yn þe same clope and
 sayde to hys angell by hym: ‘Martyn þat ys not 3et folowet haþe
 12 clapyd me yn þys clope.’ Wherfor he was aftyr folowet, and laft
 all þe worlde occupacyon, and 3af hym all to holynes. Then as he
 3ede by þe waye, þe fende mette hym yn lyckenes of a man, and
 askyd hym whedyr he wold; and he sayde whedyr þat God wold.
 16 Then sayde þe fende: ‘Go whedyr þou wolt, I woll be þyn enmy
 yn all þyng þat I con *oper* may.’ Þen sayde he: ‘God is¹ my
 helper, wherfor² I drede not what þat euer men do to me.’ Þen
 he lyuet so holy aftyr, þat he reyset þre mon from deth to lyue.
 20 So for þe gret holynes of hym he was chosen byschop of Towres,
 and as men wern yn þe see negh to haue ben spyllet, on of hom
 þat knew þe holynes of hym cryet and sayde: ‘Seynt Martyne,
 helpe vs now!’ and anou þay werne holpen. And as he rode
 24 abowte yn his vysytacyon, howndys hunted a hare vnder his hors
 wombe. Then, for he had compassyon of þat sely best, he bade þe
 howndys stond styll, tyll þe gyltles best were paste³ hor enmys.
 Then anon þe howndes stoden styll, as þay haden be pyght yn þe
 28 erth, tyll he 3af hom leue forto goo. Then, as he rode forth, he
 sawe a gret eddyr swym ouer a watyr. Þen sayde Martyn to hyr:
 ‘Turne agayne to þe⁴ bongke þat þou come fro,’ and so dyd scho
 anon. Þen sykyt Seynt Martyn ynwartly and sayd: ‘I am sory
 32 þat neddyrs heren me, and men wol not here me.’ Another tyme,

¹ is *C. om. G.*³ were paste *C. passyth G.*² wherfor *C. om. G.*⁴ þe *inserted above the line.*

in¹ þe ȝatys of Paryse, he cussēt an horrybull mesell, wherby he was hole anon. He was of soo gret pacyens and suffrenee þat hys clerkes smoton hym; but he toke hit pacyently, and was neuer þe wroþer aftyr wyth hom. 4

Anoþer tyme as he rod by þe way all his one, for þat was hys maner, and had on hym a rogh blake mantell, þen come þer a cart 155 b wyth caryge. But when þe bestys þat droghen þe || cart seen hys mantell waftyr wyth þe wynde, yehē on hurlet soo wyth oþer for 8 ferd, þat þay borston hor gere and ferdē fowle wyth homselfe. Then þay þat dryuen þis cart betyn Martyne wyth hor hoytes, and ȝeuen hym mony strokes; but all he suffred and sayde nocht. Þen wenten þay aȝeyne, and rycched hor ger, and wolden haue gon 12 hor way; but for all þat þay myghten do, þay myght not sture hom on fote out of þe place, tyll þay knew how lit was Martyn þat þay haden beton, and cryet hym mercy. And anon he forȝeue hom; þen hor bestes ȝoden hor way esly ynogh. 16

Anoþyr tyme as he sate yn hys selle, þe fende come to hym lyke a kyng, cloped yn purpore and crounet wyth a schyning crowne of gold, and sayde to hym: 'I² am comen from Heuen to erth; furste I come to þe³ to speke wyth þe for gret loue þat I haue to 20 þe: beleue yn me, for I am þi Lord Ihesu Cryst.' Then Martyne loket on hym and sayde: 'My Lord Ihesu Cryst wol not com yn þys aray; but ȝyf þou be he⁴, schow me þi wondes þat þou suffyrst for me, and þen wyll I beleue.' Then anon þe fende vanesched 24 away as smoke⁵, and laft an horrybull stench þat fullet his sell full. Anoþer tyme aftyr þe fend come to hym, and repreuet hym þat he toke to hym men þat⁶ aftyr þay had synned and weren schryuen, þay fell eftsones ynto þat same synne; and sayde þoȝ 28 he toke hom to his mercy, God wold not. Þen sayde Marten: 'Wrecche, and þou woldest leue þy pursuyng crysten pepull, and aske God mercy wyth a meke hert, y tryst to God þat he wold ȝeue þe mercy, and take þe to grace.' 32

Then when he schuld passe out of þis world and lay on his dethbed, he saw þe fende syttyng and aspyyng on hym, yf he myght 156 a haue caght any mys of || hym yn his ende. Þen sayde Marten to

¹ in *C.* om. *G.*² I *C.* for I *G.*³ furste I come to þe *C.* seust þou n. d. *G.* ⁴ he *C.* om. *G.*⁵ smoke *C.* snow *G.*⁶ men þat *C.* meyne *G.*

hym: 'Go forth, þou vnsely best, þou schalt fynd no mys yn me; but Abrahams barm schall receyue me ynto þe blysse.' Þen sone aftyr he 3af vp þe gost, and was buryed wyth gret honoure yn his
4 owne chyreh of Towres.

Then foure and fourty 3ere aftyr þer come a lyseshop þat translatud hym. And when he hadde made all þyng redy, he layde hond to Martyns body, forto haue born hit forth; but he
8 myght not sture hit by no craft þat he cowthe. Then he þoght hit was not Seynt Martyns will to be sturet fro thens, and þoght forto leue of. And þerwyth come an old fayre man, and bade hom goo to, and he wold helpe hom; and þen anon þay beren forth
12 þe body wythout any lette. So when þe seruyce was done, þis old man vaneschut away, wherby þay knew þat he was Seynt Martyne.

Then for God schewet gret myraclis for hym yche 3ere at þe
16 day of his translacyon, moch pepull drogh þedyr, forto bere hys schryne aboute yn dyuers stretys of þe towne. Then wern þer two beggers of þe whych on was blynd and þat oþer was crepull. Þen forto make men forto haue compassyon of hom, he þat was
20 blynd bare þe crepull on his schuldur, and he taght þe blynde wher he schuld goo. And for þay geton moche good þus, þay wern aferd, lest þay had met wyth þe schryne of Seynt Martyne, lest hyt wold haue heled hom. Wherfor þay schaput hom forto goo
24 out of þe way ynto anoþyr strete þer as þe schryne schuld not come. But þen hit fell so þat sodenly¹ þay metten þe schryne at a cornell of a strete, wherfor þay wern anon hole boþe. Þen sayde þay to Seynt Martyne: 'We thonken þe for þe gret good þat we
28 haue had for þy loue, but for oure hele we thonke þe not; for now we most gete oure lyuelod wyth swynke and trauayle þat haue lyued all oure lyue yn oure es.'

Now 3e schull pray to God || and Seynt Martyne þat 3e may 156 b
32 haue suche lyuyng þat 3e may haue þe blysse at oure endyng. Amen.

¹ sodenly] solenly G. soddeyn C.

67.

DE FESTO SANCTE KATERINE ET EIUS SOLEMPNITATE
SERMO BREUIS.

Good men and woymen, such a day N. 3e schull haue Seynt Kateryns day. Þe wech day 3e schull come to þe chyrch, and 4 worschyppe God and thys holy mayden and martyr Seynt Kateryn. Then schull 3e know þat Seynt Kateryn was a kynges doghtyr. But þogh scho wer comen of so gentyll blod, 3et, for Goddys sake, scho sette nocht by þe pompe of thys world; but set al hur hert 8 yn oure Lord Ihesu Cryst. Wherfor when scho hadde ben at scole, and was lernet at þe full, and cowth dyspute wyth any clerke þat come to þe scole, when scho herd þat Maxencius þe Emperour come to þe cyte of Alysaundyr, forto make a solemp offryng to 12 his mawmetys of bullus, and caluure, and othyr bestys, soo þat all þe cyte dynned of þe noyse of hom, then Kateryn blessyd hur, and 3ede ynto þe tempull to þe Emperour, and bo[1]dely rebuked hym, and sayde he dyd fowle forto worschip þes fendes, and leue þe 16 worschyppe þat he schuld do to his God of Heuen, þat made all þyng of nocht, and send hym lyfe, and hele, and all þyng to hys nede, and præuet hym by open reson þat Crist was God, and boght mankynd on þe crosse wyth his deth out of þe fendes bondage. 20 Then bade þis Emperour do hur ynto ward tyll he myght be at leysyr forto here hur; for þen he was so besy forto ples hys goddes, þat he myght not tend to hur.

Then þys Emperour made to sende aftyr fyfty scole¹-maystys 24 of þe wysest þat wern yn any contrey. And when þay wern comen, he bade hom goo, and dyspute wyth hur, and ouercome hur²; and he wold reward hom heghly for hor trauayle. Then haden þes maystys gret hokur þat þay wern comen of soo fer 23
157 a contre, forto dyspute wyth a woman, whil þe lest scoler of || hors had byn wyse ynogh forto haue ouercome hyr. But when Kateryn had spoken wyth hom a lytyll whyle, by helpe of þe Holy Gost, scho conuerted hom, so þat þay leuet on Crist, and wold gladly 32 take deth for his loue.

¹ scole *d. D.* score *G.*² hur *C.* om. *G.*

Then anon Maxens commaundet¹ to make a gret fyre, and brenne hom all þeryn. But God schewet þer his myracull for hom, so þat þer was no clothe of hors, ny heere of hor heile ytamet wyth þe 4 fyre; but all leon ded by othyr wyth as fayre chere, as þagh þay had ben on slepe. Then was þe Emperour wode for tene, and made forto do Kateryn nakyd and so beton hor fayre bode wyth scowrges, þat all hor body was full of wondes, and rennyng all on 8 blode, and so puttyn hur ynto prison, forto abyde þer xxx^{te} dayes wythout mete or drynke, tyll he come azejyne, for nedys þat he most² goo fore.

Then had þe qwene a gret longyng forto speke wyth Kateryn, 12 and toke wyth hur yn a nyght a knyght þat scho tryst well, þat was callet Porphirus, and 3odon to þe pryson, and spake wyth Kateryn. And þen scho segh an angell þat had yn aythyr hond a schyngng crowne of gold, and sette þat on on þe qwenes hede 16 and þat oþer on Porphirus hede, and bade hom be stedfast yn þe byleue, for wythyn þe thryd day þay schull bope come to God by martyrdom.

Then com þys Emperour to hom, and anon sende aftyr Kateryn, 20 and wende scho had ben negh ded for hungur; and þen was scho all þylke dayes fedde wyth a coluere from Heuen, so þat scho was yn bettyr poynt þen scho was before. Werfor þys Emperour was negh wod, and commawnde forto set Kateryn bytwyx fowre 24 wheles þat wer wondyrly maket, so þat two turned vpward and two downeward, full of kene hokus, so þat two schuld haue raset hur vpwart and two downeward. But when Kateryn was sette yn þe wheles, scho prayde to God for helpe; and anon þer come an 28 angyll from Heuen, and smot || al þe wheles into³ peeces, and⁴, as 157 b þogh hyd had ben a whyrlwynde þay remnon ouer þe pepull, and slogh anon ryght foure þousand of hom. Then saw þe qwene þys myracull, and anon come downe before hur husband, and spake to 32 hym boldely rebukyng hym, for he segh Goddys myracull so opynly, and 3et wold not beleue yn God. Then anon þys tyraunt commawndet forto lede forth þis qwene, and furst rase hur pappes wyth hokes from hur body, and þen smyte of hur hed; and so þay

¹ comaundet *C.* commaundet anon *G.* In *d. D.* the first anon is omittet.

² nedys þat he most *d. D.* þat he most nedys *G.*

³ into *d. D.* y two *G.*

⁴ and *d. D.* om. *G.*

dydden. Then on þe morow, for Porphirius had buryed þe qwene, he was taken and a hundret knyghtes of hys felawcs, and weron beheduth¹, ych for Goddys sake.

Then þe Emperoure spake fayre to Kateryn, and byhet hur þat 4 he wold wed hur, and do to hur all þe worschyppe þat he cowth, yf scho wold forsake Cryst and leue on his goddys. But for scho sette nocht by hym ne by his goddes, he made forto smyt of hur hed. Then when þe hed was smytten of, ynstyd of blod ran out 8 whyt mylke. And anon þerwyth come angeles, and token hyr body, and beren hit vp ynto þe eyre, and soo forth xx^{ti} dayes iourne þennys to þe mownt of² Synay, and þer buryet hit wyth gret worschyp wher God hape wroght³ mony gret myracles, and zet doþe 12 ynto þys day.

Narracio.

I rede of a woman þat fyrst seruet Saynt Kateryn, and fast hur euen, as mony don, but aftyr scho laft of. Then yn a vysyon scho 16 saw a company of fayre maydens comyng by hur, and among hom was on passyng all yn beute. But when scho come by þat on, scho hudde hor face, and wold not loke on hur. Then askyd ho won of hom þat come byhynd whad þay wer. Þen sayde soho þat þay 20 wern all seyntys of Houen, ‘and þat was Kateryn þat hudde hur face from þe, and wold not know þe, for encheson þat þou hast laft
158 a þe knowlech of hur.’ Then this || woman repentyd and turned azeine to hyr deuocyon þat scho had don befor, and was a trew 24 seruand to Kateryn euer aftyr, and had þe blysse of Heuen to hyr mede. Þe wech blysse progh þe prayer of Seynt Kateryn God gene⁴ you and me. Amen.

68.

DE DEDICACIONE ECCLESIE SERMO BREUIS.

28

Goode men and woymen, such a day N. 3e schull haue your chyrche-halyday. Þe wech day 3e schull come to chyrch to worschyp God, haunyng yn mynde⁵ þre causes why þe chyrche ys halowed: on for the chyrch-clausyng, and for deuot prayng, and 32

¹ and weron beheduth *C.* he let smyt of her hedys *G.*

² of *d. D.* *om. G.*

³ *MS.* wrought. wrought *d.* wrought *D.*

⁴ gene inserted above the line.

⁵ *aftyr mynde the word of is inscrted in the margin in red ink.*

for þe dede-buriyng. Many othyr causes byn why þe chyrch ys halowet, but of þes þre we schull as þys tyme say, so as God ȝeueþ grace.

4 Furst hit was halowet for hur owne elansyng; for þe chyrch ys a place ordeynet þat cryston pepull schull come togedyr yn charyte, forto worschyp hor God yn rest and yn pees, ych on wyth othyr. Then ys God fayn of hom, and cometh to hom, and ȝeueþ
8 hom hys blessing, and walketh among hom, and ys wouydr fayn of hom, and dwellyth wyth hom, whyll þay ben yn rest and yn pes, ych wyth othyr. But when þe fende seyth this, þen ys he sory, and schowefþe all hys malyce forto asay, ȝif he mow by
12 hymselfe oþer by any oþer of hys dyscypoles forto bryng hom out of charyte, and make debate and dyscencyon among hom, and so forto dryve God away from hom: for well I wot þat God ys not þeras debate and dyscencyon ys. Then, for our holy fadyrs knew
16 hys maners and his malyce, þay ordeynet þe chyrch to be halowet; and so, by holy prayer and halowyng, scho ys clanset of þe fende and of hys malyce, and he hath no power aftyr forto come ynto þe chyrch, but hit so be þat som wykkyd lyuer þat ys belafte wyth
20 þe fende, bryng hym ynto þe chyrehe wyth hym; for als longe as a ||man oþer woman ys out of charite, þe fend ys yn hym and 158 b haþe power ouer hym. Then, forto schewe you how þe fende ys dryuen out of þe chyrehe by halowyng, I tell you þys ensampull
24 þat I fynde wrytton yn 'Legenda Aurea,' and Saynt Gregory rehersuth hit yn his boke þat ys oallet 'Dyalogus.'

Narracio.

He sayth þat, when a chyrch was halowed, and relekys of sayntys
28 broght þedyryn, sodenly a swyne ran among þe pepullys fete, hedyr and þedyr, and so ȝode out of þe chyrch-dorre and was sene no mor aftyr. Thus God schewed opynly how þe fende by halowyng of þe chyrch was dryuen out of hur. And forto schew
32 how sory he was forto lese his habytacyon, þe fende com aȝeyne þe nyght aftyr, and ran on þe chyrch wyth suche noyse, þat he fered all þe pepull þat herden hit. And þe secunde nyght he come aȝeyne, and made a more hydwes noyse; and þe þryd nyght he
36 made a noyse, as all þe chyrch hadden fallen downe at ones, and þen went he forthe and come no more aȝeyne.

The chyrche ys also halowet for deuout prayng. I hope þat 3e all¹ prayen well at hom yn your houses. For, as Seynt Austeyn seyth, a good dede ys a good prayer; so, whyll þat a man doþe well, he prayth well. But 3et, when any of you wyll speke wyth 4 hys frende for any spedfull thyng, he goth home to his howse, hopyng wel þat he woll make .hym þer bettyr chere þen yn any othir place. Then ryght so, when 3e woll speke wyth God, comyth to hys howse and þer spekyth wyth hym, þat ys, holy chyrche; 8 for whill a man prayeþe, he spekyth wyth God, and whyll he redyþe, God spekyth wyth hym.

But for mony of you wyttuþe nocht how 3e schull pray to God, þe setting of þe chyrch hyt tellyþe you: Hit ys sette yn þe est, 12 techyng yche man, when he praythe, to haue his hert ynto þe est, and thenke þat paradyse ys yn þe est. Wherfor 3e schull pray God deuotly þat he haue compassyon of you, þat ben exilet out of
 159 a your eritage || by males of your enmyes, and 3eue you grace to 16 dyscomfet your enmy, so þat God yn your deyng send his angell, and fach your soules ynto paradyse aþeyne ynto þat blysse þat 3e losten by your old-fadyrs trespas. Also 3e schull thenke how þat Crist deyd yn þe est on þe crosse; wherfor 3e schull pray deuotly 20 to hym þat he 3eue you grace, forto thenke on þe passyon, þat 3e be worthy, to be wrytton yn þe nowmbur of hom þat he deyt for on þe crosse. Also þenke þat Cryst schall com out of þe est to þe dome; wherfor 3e schull pray to hym to 3eue you such contrisyon 24 of hert for your mys-dedys, and apon scheryft wyth mowthe and satsyfacyon yn dede, þat 3e may be² sure forto stond on Cristys ryght hond yn þat dome, and scape þat horrybull rebuke þat schall be done to hom þat schall be dampnet for hor gret hert þat woll 28 not be sory for hor mys-dedes, ne aske no mercy yn tyme of mercy. For suche deuot prayers holy chyrch was halowed; for God hymselfe sayth þus: 'My howse ys an house of oresons.' But more harme ys, now hit ys made an hous of dadull, and of whisperyng 32 and rownyng, and of spekyng of vanyte and of oper fylthe.

Wherfor I rede þat, as³ an holy byschop was at his masse, his deken turnet forto byd þe pepull bowe hom to þe blessing; þen he sygh too woymen rowne togedyr, and þe fende sate on hor schuldrys, 36

¹ all inserted above the line.

² he C. om. G.

³ as C. om. G.

wrytyng on a long roll als fast as he myght. Then after masse, by byddyng of þys deken, þe byschop send after þes woymen, and asket hom how þay had occupyet þe masse tyme. Þen sayd þay
 4 how þay haddyn sayde hor 'Pater Noster.' Then þe bischop com-
 mawndet þe fende forto rede þat he had wrytton, and when he had
 red ¹ all þat þay hadden talked of, þay fellen downe to þe grownde
 and asked merrey.

8 Holy chyrch ys also halowet for þe long restyng; for when any
 lyfe ys dede, þen ys he broght to þe chyrche to hys longe home.
 For, as Seynt Ion Belet saythe, som tyme ryche || men wern on
 hylles toppes buried ², and at þe fote, and yn þe sydes yn towmbys
 12 makut yn þe roche of þe hulle, and ³ pore men werne buried at 150 b
 home in hor owne howses. But for þe sauor and þe odure of þe
 cors was soo greues to hom þat lyued, þerfor holy fadyrs ordeynet
 chyrch-geordys, and þe cors to be broght þedyr and buried þer for
 16 two skylles: on, forto be prayde fore for enermore, for holy chyrche
 vsyth forto pray for all þat restype yn þat chyrch oþer yn þe
 chyrch-þorde; anothyr for þe bodies of þe ded schuld lye þer wyth-
 out trauelyng oþir vexyng of þe fende. Wherfor þe fende haþe no
 20 power forto do nocht to no body þat ys buryed yn cristen burynes,
 but hit so be þat he haue soo trespass, þat he be not worthy forto
 be þer. For Ion Belette telleth how þat non schuld be buryed yn
 þe chyrche but þe patrons þat defendyth þe chyrch, and prestes
 24 and clerkes þat defendyn þe chyrch fro gostly enmyes wyth hor
 prayers, and oþir patrons þat defendyth hor chyrche fro bodely
 enmyes. For suche haue ben buryed yn chyrche, þat yn þe morow
 þe cors haue ben fownden cast out of þe chyrche, and all þe cloþes
 28 laft yn þe burynes.

Narracio.

Also an angell com to þe wardeyne of a chyrche, and bade hym
 goo to þe byschop, and byd hym do out of þe chyrche hym þat he
 32 had buryed þeryn, oþyr he schuld be ded hymselfe wythyn xxxvi
 dayes after. And so he was, for he wold not do as he was
 beden.

¹ red C. wrytten G.

² buried C. om. G.

³ and C. an G.

Narracio.

We redyn also yn þe ‘Gestes of Fraunce’ þat an angyll told an holy byschop Eukerius how þat Charlus, þe kyng of Fraunce, was dampned, for encheson þat he raft¹ holy chyrche hur ryght þat holy men had zeuen hur before, and bade hym go and opyn his 4 tombe, and soo see þe soþe. Then toke þys byschop oþer men
 160 a wyth hym; and when he openyd þys tombe, þer come out || a gret dragon, and flogh forþe, and laft þys tombe brent wythyn, as hit had ben a culn-mowth. Thus buryng yn holy plas helpye not 8 hom þat byn worthy to be dampned.

Also þer ben mony þat walketh aftyr þat þay ben ded and buryet yn holy plase; but þat is of no wexyng of þe fend, but of grace of God, forto gete hom som helpe of som synne þat þay ben 12 gyilty yn, and may not haue no rest, tyll þat synne be holpen. As hit fell bysyde þe abbay of Lulsull by þre men þat hadden stolen an ox of þe abbot, and he had made a sentens þerfor; then two of pilke wern schryuen and asked mercy, but þe þryd deyd and was 16 not asoylet. Wherfor his spyryte zede nyghtes and soo feeryd þe parysch þat aftyr þe sonne going downe þer dyrst no man go out of his yn. Then, as þe prest, Syr Thomas Wodward, þat þen² was parysche prest, ther he toke Godys body, and zede toward a seke 20 woman at þe sonne goyng don. And þen come þis spyryte, and mete hym, and told hym who he was and why he zede, and prayde hym forto take his wyfe, and go to þe abbot of Lulsull, and help þat he wer asoylet, and er he myzt haue³ no rest. And soo 24 he come to Lulsull, and made þe mon asoylet, and þen he had rest.

Now pray ze to allmyghty God, as all goodnes and grace ys wyth hym, to⁴ zeue you grace of þe Holy Gost yn holy chyrche 28 hym to worschyp here, þat ze may come to þe rest þat he bozt you to. Amen.

¹ raft] rat *G.* berafts *C.*

² þat þen *H.* þeras he *G.* aftur was parson of Rokeley þan *C.*

³ haue *C.* om. *G.*

⁴ to om. *G.* not in *C.* *H.* *L.*

69.

DE ORACIONE DOMINICA.

Goode men and woyme[n], ze schull know wele þat ych curatour ys holden by all þe lawe yn holy chyrche, forto expowne þe ‘Pater Noster’ to his paryschons ones oþyr twyse yn þe zere; and yf he do not so, he schall be hard enpechet of God for þys necligens. Wherfor as God haþe zeue me grace of vnderstondyng, || I wol at 160 b þis tyme schew you, as I fynde wryton. Then schull ze know at 8 þe begynnyng þat hit ys moch more spedfull and meritabull to you to say your ‘Pater Noster’ yn Englysche þen yn suche Latyn, as ze doþe. For when ze spekyth yn Englysche, þen ze knowen and vnderstondyn wele what ze sayn; and soo, by your vnder- 12 stondyng, ze haue lykynge and deuocyon forto say hit. Then schull ze know þat yn þe ‘Pater Noster’ ben vij prayers þe whech yche man and woman han gret nede forto pray God for; for þat puttyth away þe vij dedly synmys, and getyth grace of God forto 16 haue all þat man nedyth forto haue necessary, boþe to þe lyfe and to þe soule.

Of þe wheche prayers the fyrst ys thys: ‘Pater noster, qui es in celis, sanctificetur nomen tuum!’ That ys yn Englysch to say 20 þus: ‘Fadyr owren þat art in Heuen, halowed be thy name!’ Þus, when ze¹ sayn fadyr owren, ze knowlechyn þat ze ben Godys chyldryn, and breþer and sustyr yn God, and ben so yf we lyuen yn loue, and charite, and rest, and pes, yche on wyth oþer, as 24 brethern owen forto do. And yf² ze lyuen þus, þen be ze breþern and sustyrne to our Lord Ihesu Cryst, God Some of Heuen, and schull be wyth hym cyvys yn þe kyndome of Heuen, and þe Fadyr of Heuen ys glad and fayne of you, and takenyþe you to hym as 28 for hys dere chyldryn, and haþe gret lykynge forto here your prayers. Wherfor reysyth vp your hertys to hym and saythe þus mekely to hym: ‘Fadyr oures þat art in Heuen, þy name be halowed.’ Yn þys ze prayen for all mysbeleued pepull, wylnyng 32 þat all þay schuld come to þe fayth þat ze haue, and so leef hor fals goddys, and leue yn your Fadyr, þat ys, God yn Heuen, and knewleche hym for God and maker of all þyng yn Heuen and on erthe, and non oþer but only he. And þus ze haloweþe Godys

¹ ze C. we G.² yf H. om. G. C.

name, schowyng þat 3e ben yn full charyte to your Fadyr, God yn
 161 a Heuen, and to all hys pepull. And þus 3e loucþe your || neightbur
 as yourselfe, wyhnyng hom to come to þe ioye of Heuen as 3e hopen
 all to done. Also yn þat 3e sayn to God: ‘þy name be halowed,’⁴
 3e sleen þe fowle synne of pride. For he oþer scho þat ys dedly
 prowde, he wold þer wer non oþer lyke to hym yn no degre; but
 desyryth þat his name schuld be worschypud and dered befor all
 oþir, and ben *praysed* befor all oþer, and forto be so well before⁸
 and passyng all oþer, and wold þer wer no God aboue hym forto
 chastyce hym. And þus, in all þat he may and þat ys in hys
 myzt, he is aboute forto destrye Godys name and hys worschyp,
 and take on hym þe worschyp þat is dew to God. Thus ys he lyke¹²
 to Lucyfere þat wold haue beraft God his worschyp. Wherfor yn
 a poynt he fell done ynto hell, and syþen haþe ben þe fowlyst
 fende yn hell þat before was þe fayrist angell þat was yn Heuen.
 And soo schull all þay þat sewen his trace, but yf þay haue *grace*¹⁶
 of amendement.

The secunde prayer is þys: ‘*Adueniat regnum tuum!*’ ‘Thy
 kyndom be forto come!’ Yn þys prayer 3e schewon¹ þat 3e haue
 so feruent a loue to your Fadyr in Heuen, þat 3e settyth nocht by²⁰
 no wor[l]dely worschyp, ny ryches, ny lordschyp; but *wyth* all your
 hert 3e desyryn to come to your Fadyr kyndom þat ys yn Heuen,
 and forto se hym glorious kyng wher 3e schull be kyng *wyth* hym
 yn euerlastyng blysse, sewyng þe trace of Godys chyldyr þat haue²⁴
 gret desyre forto se hor Fadyr and dwell *wyth* hym þeras he ys.
 Thus he sleth þe fowle synne of couetyse þat ys euer about forto
 spare, forto gedyr gold and tresoure wher*wyth* þat he may purches
 his heuen here yn þys world, and yf he myght haue þys worlde²²³
 at his³ wyll, he kept neuer forto come ynto Heuen, ny Godis
 syght, ny othyr Heuen haue but his lust here. Thus he þat haþe
 more lust forto se gold yn his cofur þen God yn his blysse, he
 schall lese þe syght of boþe, and bene⁴ put ynto þe darknes, so³²
 161 b þat he schall neuer || se lyght aftyr. Thus, for he louet more þe
 lykyng of þys world, þat ys fals and fadyth as a flowre, þen þe
 euerlastyng blysse of Heuen, he schall lese boþe, and go þedyr
 wher ys euerlastyng begere and pouerte and myschef. 36

¹ schewon *C.* knowcþe *G.*² worlde *H.* om. *C. G.*³ his] hor *G.* her *C.* om. *H.*⁴ bene *C.* om. *G.*

The pryde prayer ys þis : ‘Fiat uoluntas tua, sicut in celo et in terra!’ ‘Thy wyll be don yn erþe, as hit ys done yn Heuen!’ In þis prayer 3e schewen þat 3e be boxom to Godys wyll, desyryng
 4 þat his wyll be done alगतys befor youres, and 3e be¹ redy wyth good wyll to leue 3oure wyll and sew Godys wyll, as good chyldyr doþe, þat byn boxom to þe fadyr, and doþe reuerence yche on to oþyr, þe 3ongyr to þe aldyr, and so yche on to oþer yn þe degre þat God
 8 haþe sette hym yn; as angeles don yche on to oþer yn Heuen, so þat þe² lower degre doþe worschyppe and reuerence to hym þat is³ yn herre degre, wythout any simylacyon. Herfor 3e pray to God forto haue suche, and mekenes yn hert, and grace forto do worschyp
 12 and reuerence yche on, he þat is lower to hym þat ys her, for loue. For he þat ys herre doþe worschyp to hym þat ys lower for gret mekenes of hert, and yche on helpyth oþer yn nede, fayne and gladdede yche on of oþyr enerece and sory of hys mischef.
 16 Thus 3e schull sle þe foule synne of envy, þat may not fynd at⁴ his hert forto do reuerence and worschyp to hom þat he ys yn company wyth; but haþe endeyn of all þat byn compenabull and seruyabull, and is⁵ redy to bakbyte all þat well don, and demyn
 20 hom allगतys mysse, and ben sory when þay seen any man holpen, and ben well payut of hys harme, and yf he here a lytyll worde amysse, he woll lay more to and so enerece hit yn all þat he may, yn hyndryng of his neghtbur. But þoo⁶ þat louen to bakbyte
 24 so, helle-howndes schull gnawe hom bak and bely wythouten any lesyng, but yf þay amende er þay hethen passe.

The forthe prayer is þys: ‘Panem nostrum cotidi||anum da nobis hodie!’ ‘Oure yche dayys bred þou 3yue vs þis day!’
 28 3e say not þus, for God schuld 3eue you þus yn on day all þo bred þat 3e schuld haue yche day aftyr, but bycause þat bred is yche dayys fode, and makeþe man myghty forto trauayle for all oþer þing þat ys nedfull to hym. Þus is sayde, for bred þat
 32 fedyth þe body; for yn prayng of þys bred, 3e prayen to God forto haue kynde wedryng to all maner of sedys þat ben cast yn þe erthe. For when sedys ben cast yn the erthe, manys myght and conyng sesythe, and all is yn Godys doyng and 3eiture. Thus
 36 3e prayth for bred þat ys bodely fode. Þen ys þer bred þat ys

¹ be *H.* om *C. G.*² þe *C.* om. *G.*³ is *C.* om. *G.*⁴ at *C.* all *G.*⁵ is *H.* ben *C. C.*⁶ þoo *C.* ye *G.*

gostly fode and susteynyth þe sowle as oþer bred doþe þe body. Þe wheche bred 3e schull pray our gostly Fadyr forto 3eue you on þe holyday, þat 3e mowe ete þat *in* your hert yche day aftyr yn your labour, and soo strenkþen¹ your soule þerwyth þat 3e grucehe 4 not a3eyn God for doses þat 3e haue yn your labour, but taketh hit *in* paciens and yn penaunce² for your synnys. And þus 3e schull put away þe foule synne of slouþe þat woll noþer trauayll to helpe his body, ny his soule, but faryth as a swyne, etyth and 8 drynkyth and slepyth. Wherfor Saynt Barnard sayth þat suche þat woll not trauayle wyth men here yn erþe, þay schull trauceyll yn helle wyth fendes.

The fyfthe prayer is þys: ‘Et dimitte nobis debyta nostra, sicut 12 et nos dimittimus debitoribus nostris!’ ‘And for3eue vs oure trespas, as we for3euen hom þat trespas to vs!’ Here 3e prayen þe Fadyr of Heuen forto 3eue you hertes, þat 3e mow wyth full hert for3eue all þat gyltyth to you, and so pray hym þat he 16 for3eue you þat 3e gultuþe a3eynys hym. For our Fadyr of Heuen ys Fadyr of mercy, and woll þat all his chilydr be mercyabull as he ys, and blessyth all hom þat ben mercyabull and sayth þus: ‘Beati misericordes!’ ‘Blessed be þay þat ben mercyabull,’ for 20 þay schull sewe merci. Þus your Fadyr of Heuen yn all louyng
 162 b maner *constreynþe* || you forto do mercy at your prayer; for þer may no man haue mercy of hym, but þay do mercy. And yn þat 3e don mercy, 3e sleyne þe foule synne of dedly wrath, þat is so 24 full of vengeans and cruelte of maleyse, þat hit woll neuer for3eue, but algate do þe vtmost and þe vengeans þat he may. Wherfor he schall haue no mercy yn þe day of dome, but be dampned³ ynto þe payne of helle, and curset and vnworþy to come among 28 Godis chilydr; for dome *wythout* mercy schall be don to hym þat doþe no mercy. Thus 3if 3e wollnoth to haue mercy of God and for3euenes of your trespas, 3e most for3eue hom þat trespas a3eynes you, oþer ellys he woll not here your prayer. 32

The syxte prayer ys þis: ‘Et ne nos inducas in temptacionem!’ ‘Thow suffyr not vs to be lad ynto temptacyon!’ Þys ys for 3e felyth wele how þe fende ys besy day and nyght forto tempt you to synne; þerfor 3e prayen to your Fadyr yn Heuen þat he suffyr 36

¹ strenkþen *C.* stryuyth *G.*² penaunce *C.* paciens *G.*³ be dampned *H.* suchie be dampned *G.* dampne suchie *C.*

not you to be ladde ynto temptacyon by þe fendes entysyng, for
 sleghly he bryngyth a man oþer a woman ynto synne. Furst he
 temptyth hym, þat ys, asaythe hym whethir he be strong oþer
 4 lethy yn loue to his God. And yf he fyudyth hym lethy, he
 makeþe hym to seen þat ys lykynge to his flessche. And so wyth
 þe syght he makyth hym cacche a delyte yn hit and a lust þerto;
 and when he haþe a lust, þen makyth he hym to fall yn conceit
 8 þerto and so forth ynto þe dede of synne. Thus he temptyþ all
 Godis chyldyr and namely yn þe synne of gloteny; for wyth þat
 synne he dysseyueth oure forme fadyr Adam and Eue. And
 knoweþe wele þat yche best of kynde ys sounest taken wyth mete,
 12 layde yn grynnys and oþyr gynnes. Wherfor, when 3e etupe or
 drynkythe, ¹ he temptyth 3ow moste to glottery. Furst wit syzte
 of mete oþur offidruinke¹, and so makyth you haue lust þerto, and
 þen forto tast hyt, and so, by lust of þe tast, forto ete oþyr drynke
 16 to enourously therof, and to take to moche, oþer ete or þe tyme as
 fastyng dayes or elles er þe tyme of day, oþur aftyr tyme as rere
 sopers, oþer yn fastyng-dayes sytte at nyght and drynke to ||
 moche, and so breke your fast. And oft makeþe a pore man to 163 a
 20 spend his good yn vayne, boþe yn daynteþe² metys and drynkys
 fur þen hys state askyth, and soo ys made a begger and a borrower
 of anoþer manys good, and neuer wol qwyte. Suche gynnes þe
 fendys vsyth to lede a man oþer woman ynto þe synne of gloteny.
 24 Wherfor 3e haue gret nede forto pray bysyly to God forto kepe
 you from þe fendes temptacyon. And forto put away þys tempt-
 acyon 3e schull begynne your mete wyth blessing, þat ys, to
 make a crosse ouer your mete, prayng God to kepe you so, þat
 28 3e fall not ynto gloteny. And aftyr mete 3e schull ende your
 mete wyth graces, þat ys, þonkyng God þat he haþe 3euen you
 grace to kepe you, þat 3e haue don no surfet.

The seuent prayer ys þys: 'Sed libera nos a malo!' That ys
 32 to say: 'But delyuer vs from all euell.' Þys euell 3e may calle
 wele þe synne of lecherye; for þer nys no man lyuyng þat may
 telle þe euell þat haþe comen by lechery, þat is to say: monslaght,
 envy, fals oþes, avowtre, fals ayres, fals deuors, murþur, fals de-
 36 famacyon, fals suspicyon, and mony a soule lorne. And when hit

¹ he . . . drunke *C. II. om. G.*

² daynteþe] daynteþs *G.* daynteþe *H.* daynte *C.*

fallyth on a man yn hys elde, hit maketh hym lese his good, and his cateyle, and hys worschyppe, and his name, and maketh hys frendys to loþe hym and hys company, and to speke mony an euoll worde by hym, for hys *grace* schall fall from¹ hym. And so, 4 whad for defawte of grace and losse of hys grace, his wyt schall apayre lytyll and lytyll, tyll he be a mopysche fole, and so suffyr hys lemon to be hys maystyr. And þen schall he go to noght, and schall neuer be delynerd þerof, but God sette wyth grete prayer 8 hond to and delyner[d] hym.

Narracio.

I rede, as þe maystyr of storijs tellyth, how þe kyng Darius made a questyon to þre of hys wardcorsis, and asked hom whech 12 was þe strenggyst of hom þre: a kyng, oþyr wyne, oþyr a woman. 163 b Then sayde on: 'A kyng, for he may commawnde all men, || and hor lyfe and hor lymmes lyþe yn hys hond.' Then vnswared þat oþir, and sayde how þat wyne was strengyr then a kyng; for 16 wyne oft so ouercomyth a kyng, be he neuer soo strong, þat hit mekyþe hym myghtles and wythout strengþe. Then sayde þe þryd, þat was 3orebabell, how þat a woman was strengur þen a kyng oþer wyne; for a woman fosturs vp a kyng of a chyld 20 and hom þat settup and kepuþe wynes, and men ben not adrede forto lese hor strength and hor lyne for a woman. And sayde how þat he sawe a kyngys lemon smyt þe kyng vndyr þe cheke wyth hur hond; and when scho logh, scho made hym to lagh; and whan² 24 scho wepte, scho made hym to wepe. Thus ys a woman strengyr þen a kyng oþyr wyne; and þus þe fowle synne of lechery destryth a man, boþe yn hys lyfe and yn hys deþe, and makyth hym so ferre from Godys *grace*, þat he dredyth noþyr God ny man. 28

Narracio.

I rede of a woman þat was lemmon to a man and had ben mony 3erys. But þen hit happynd soo þat on a day, as scho was yn þe chyrche and herd a predicacyon—yn þe wheche predycacyon scho 32 herd soo horrybull paynes of helle³ yordeynt to⁴ all þat vsyth lechery and wold not leue hit—þat scho was contryte and steryd by þe Holy Gost, þat scho 3ode, and schrof hur, and toke hur

¹ fall from *H.* from *G.* fronee (?) *C.*² whan *C.* om. *G.*³ helle *C.* herre *G.*⁴ to *C.* om. *G.*

penauce, and was yn full purpos forto haue lafte hur synne for
 allway aftyr. But þen as scho ȝode homwarde scheo mette¹ wyth
 hur lemman, þat spake to hur to do þe synne, as he was wont
 4 befor. But scho forsoke and sayde nay; for scho had herd a
predycaeyon how horrybull penaunce ys ordeynt for all such yn
 heil, and scho was ferd þerof, and was schryuen, and wold no mor
 trespas. Then sayde he: ‘Yf all þyng wer soþe þat ys *preched*,
 8 þer schuld no man ny woman be sauet; and þerfor leue hyt not,
 for hit ys not soþe. But be we heraftyr of won assent, as we haue
 ben befor, and I wyll plyght þe my trope þat I wold neuer leue,
 but hold þe allway.’ Then turned || þe womon hur hert, and 164 a
 12 dyddyn þe synne as þay dyddyn befor. But hit hapenyd soo þat
 yn schort tyme aftyr þay dyet sodenly²; and þen was þer a good
 holy man þat knew boþe hor lynes, and prayde to God forto
 wyte how hyt was wyth hom. Then, on a day, as he walked by
 16 a watyr *prayng* for thys þyng, he sawe a blak derke myst on þe
 watyr; and yn þe myst he herd þe man and þe womon speke þus
 ayþer to oþer, and he knew well hor voyces boþe. Þen sayde þe
 womon to þe man: ‘Ieursed be þou of all men, and cursed be þe
 20 tyme þat þou wer borne, for by þe I am dampned ynto euerlastyng
 paynes.’ Then vnswared þe man: ‘Cursed be þou and þe tyme
 þat þou was borne, for þou hast made me dampned for euer! For
 had I onys be contryte for my synnes as þou wer, I wold neuer
 24 haue turned as þou duddyst; and yf þou hadyst holden good
 couenant wyth hym þat þou madyst, þou myghtyst haue sauid³ vs
 botlie. But I behette þe þat I wold neuer leue þe. Wherfor go
 we now boþe ynto þe payne of hell þat ys ordeynt for vs boþe!’
 28 From þe wech payne God kepe you and me, yf hyt be hys
 wyll. Amen.

Explicit Liber Festiuale.

¹ ȝode homwarde scheo mette *C.* met goyng homward *G.*

² sodenly *C.* sodenly aftyr *G.*

³ sauid *C.* sauen *G.*

APPENDIX

[From MS. Claudius A. II.]

70.

116 b

SERMO DE NUPCIJS.

As 3e here all seyne, a man and a woman ben weddud togydur
 os þe lawe of holy chyrch techuth. God of hys godenesse 3ef hem
 grace so to kepon þe sacrament þat þei han takon, so þat God be 4
 payut, and þei worscheput þerby¹ in Heuen and in erthe. But
 for þer ben many þat takuth þis sacrament and wyttuth lytul
 whatte charge is þerwyth, þerfore I wil schortely at þis tyme
 schew² 3ow what þis sacrament is, þat 3e schullon in tyme comyng 8
 drede God þe more and kepon 3oure ordur þe bettur. Wherefore
 3e schul knowon þat þis sacrament is holy, furste for gode begyn-
 nyng, sython for gode leuing, and aftur for gode endyng; for þei
 þat takuth hede what charge þei take at þe begynnyng and ben 12
 besy to kepon it aftur in hure lyuyng, þey³ schul comyn to þe
 blysse þat is wythowtyn endyng.

3e schul knowon þat þis ordur was not furste fondon be erthely
 man, bot be þe holy Trenite of Heuen; Fadur and Sone and Holy 16
 Gost made hit in paradise erthely, and is in a place in þe est, and
 so heygh þat þe flode of Noe cam not nygh it. In þe whyche
 place is so myche ioy and blysse þat no tonge may telle, ne no⁴
 herte may thenk. And for encheson þat þis ordur was made in 20
 þat mery place, 3it holy chirch suffreth it to be made here in erthe
 wyth myrth þat is holy hymself, and wythoute vylony. Þan was
 it made þus: whan God hadde makud þis worlde and all þinge at
 hys wille þerin for man, þan, at þe laste, he makut man. So whan 24
 þat he was makud, he fond alle þing redy and buxum to hys honde.
 Þan sayde þe holy Trenite yfere þus: 'Make we man lyk to vs in
 ymage!' Þat is, be ymaginacion and⁵ be vertues þat a man hath
 in hym, mon is lyke to God in soule, but not in body. Þerfore 28
 alle þe uertues þat a man hath, þei comyn oute of þe soule into þe

¹ þerby II. þat by C. ² schew II. sewe C. ³ þey II. 3e C.⁴ ne no] no ne C. ne II.⁵ and II. om. C.

body. Þan browthe God þis man Adam into *paradyse* and makyd hym keper þerof; and hit¹ is ful of trees bering froyte alle þe tymes of þe ȝere, suche as² ben none lyke in þis worlde. Þan, in
 4 þe mydul of *paradyse*, God sette on tree þat was passing alle oþur in bewte and of uertu, as for a princepal reseruot to hymself, þat also ofte os Adam seygh³ þat tree he schulde haue mynde of God; for in wele a man forȝeteth God and hymself, bot he be holpon be
 8 *grace*. Þan seyde God to Adam: 'Ete of alle þe tren þat ben in *paradyse*, saue only of þis tree ete not, in peyne of deth.' And þus be Adam þis same forbode passud into Eue. Þan seyde God: 'It is not gode a man to ben hymself.' Here begane þe forme
 12 worde [of] || weddyng of man and womman. 117 a

Wherefore, os by Goddys ordynaunce, a man schal takon a wyf lyke of age, lyk of condicions, and lyk of burth; for þereos þese ben acordyng, it is lyk to fare wel, and ellys not. In mynd hereof
 16 þe preste schal makon a quere be hure oth wether þei ben cosynges wythinne degre of mariage or no, wheþur eyther of other haue any bettur ryght to any other, wethur þei ben in ful wylle eythur to othur to lyvon togydur and kepe þe scharge þe whyche
 20 he wyl leyne on hem.

In tokenyng of þis, angellus, be Goddys byddyng, browthon alle maner bestys before Adam; bot for þer was no best lyk to Adam, God made hym to slepon, and þanne anone hys spryte was
 24 rapyt into Heven, and þer he sagh alle þ[y]ngge þat schulde fallon aftur by hym and alle hys ospring. But þis mene wyle God toke on ryb wyth þe fesse of Adam, and sayde: 'Make it a womman, fesse of fesse, and bon of bon.' Þan wakud God Adam, and sette
 28 þe womman before hym, and ȝaf hure to Adam.

And so doth þe preste, wan he ȝeveth⁴ þe womman to þe man. Þan leyth⁵ þe mon syluer and money on þe boke þat beruth a ymage of a man, in tokenyng þat he⁶ takuth hure in atent to
 32 geton chyldron þat ben Goddys ymages, forto restore þe noumbur of angellus.

Þan toke Adam þe womman and seyde: 'Þis is⁷ now bon of bon and fesse of fesse,' for a man schal leuon fadur and modur,

¹ hit *II. om. C.*² suche as *II. schul C.*³ *MS. seyght.*⁴ ȝeveth *II. ȝeth C.*⁵ leyth *II. legh C.*⁶ þat he *II. om. C.*⁷ is *II. om. C.*

and draw to hur as a *parcel* of hymself, and louon hym and he hure trewly infere, and schuld ben too in on flesse; for þe schylde of hem is on flesse of fadur and modur. Ðan aftur, for þe womman, be techyng of þe fende, wyth hure honde toke froyte of þat tree ⁴ þat was forbodon, and ete þerof, and ʒaf hur husbonde Adam, schewing þat heo louid more ¹ hyre husbonde þan God.

Ðerfore þe prest blessuth a ring, þat betokeneth God, þat hath neyther begynnyng ne endyng, and duth hit on ² hur fyngur þat ⁸ haþe a ³ veyne to hure herte, tokenyng þat he schal loue God oure all thyng, and þanne hure husband.

Ðan, þus whan þei haddyn brokyn Goddys forbedyng, anone he Goddys bydyng an angel drof ham oute of *paradyse* into þis worlde, ¹² to geton hure lyflode wyth travayle and desese, and þe womman to beron hure frythe wyth woo and peyne.

Herefore þe preste takuth hem be þe hande and brynguth hem into chyrch, þat is Goddys hous, as pilk þat han sworne and made ¹⁶ an opon oth to lyvon in Goddys lawe, and to fulfyllon hys commaundementes; and so setteth hem beforon þe auter as before Goddys awne faas. Ðan, for þe holy Trynyte ⁴ dyde alle þis offyce before sayde, in tokeny[n]g þerof þe prest begynnyth þe masse of ²⁰

117 b þe || Trenite ⁵.

ʒette, for Adam and Eue weron nakud, God hadd compassion of ham and clothed ham wyth pylches, þat is, a cloth makud of dede bestus; so is ⁶ þer a clothe holdyn oure hur ⁷ þeis, teching hem to ²⁴ haue deth in mynde, and þe hyllyng of hure graue, and so for drede leuon þe ele and done þe gode.

And for also myche os þe womman gultud more þan Adam, þerfore þe preste reduth more ouer þe womman þan oure þe man. ²⁸ Ðan aftur, þe man cusseth þe preste and beruth it to hys wyfe, betokenyng þat þer is ful pes and ful acorde of loue betwyx God and ham, and eure schal ben whil þei holdon þe ordur þat þei haue takyn vpon hem. Ðan to schewon whate penaunce þei ben worthy ³² þat brekon þis ordur, I telle ʒow þis ensaumpul.

I rede þat þer was an olde knythe and weddud a ʒung ladi; but

¹ heo louid more *II.* he louid *C.*

² hit on *II.* om. *C.*

³ haþe a *II.* ha *C.*

⁴ Trynyte *II.* tyme *C.*

MS. Tretrenite.

⁶ is *II.* hys *C.*

⁷ hur *II.* om. *C.*

for þis olde man plesud not hure alle to lekyng of hur, scheo toke
 anothur freke knyte þat was neightbur to hem. But whan þei hadde
 long lyuod in synne, at þe laste þei dyud bothe sodenly. Þan
 4 was þer a man þat made charkolus in a park of a lordys besydes,
 and whan he hadde makud a grete fyre of colus, he lay by it alle
 nyght forto wakon on it. Þan, before mydnyght, he sagh a
 womman comyng rennyng as faste os scheo mythe, wondur¹
 8 gastely ering for fere. Þan cam þer aftur hure a man, al in blak,
 rydyng on a blak hors, and a drawon swerde in hys hande, and
 huntod þis womman aboute þis cole-fyre, and, at þe laste, he caghte
 hure, and al tohew hyre on peces, and caste hure in þe cole-fyre,
 12 and rode forth hys way. Þe same wyse he dude þe nexte nyght
 aftur, and cure þis coleman seygh þat nythe be nythe, þat he was so
 agaste, þat he 3ode to hys lorde and tolde hym why he durste not
 dwel þer no lengar. Þan sayde þe lorde: 'Go ageyne and I wil
 16 cum to þe þis nyght, and wyth þe myght of God I schal wyton
 whatte þei ben.' Þan cam þis lorde þidur, and whan þis odor
 hed² hewon þis womman in peson and caste hur into fyre, þis
 lorde was redy and toke hym be þe bridul and coniuirid hym to
 20 tellon whatte þei weron. Þan sayde he³: 'I am such a man, and
 scheo such a womman þat I hadde vndur hur husband; and þus
 uche nyghte I schal slene hure and brenne hur in þis fyre, for
 scheo was cause of my synne. And I ryde here on a fende lyk an
 24 horse, and þis sadul brennuth hatter þan any erthely fyre; and
 þus we schul done til we ben holpon be sume gode man.' Þan
 sayde þe lorde: 'What may ben 3oure helpe? Telle me, and it
 schal be don.' Þan he tolde hym how many masses mosten ben
 28 songon for hem, and whatte of almus-dedus. Þan dude þis lorde,
 as he behyghte ham, and so were boþe jholpon. Þus is weddyng
 holy in begynnyng.

And also it is || holy in lyuing. In tokening perof Cryste and 118 a
 32 hys modur Mary and hys disciplus weron callud to a wedding
 betwysse Iohn Euangeliste and Mary Mawdeleyne; and so be hys
 comyng he halowed weddyng, þat is now vsud as I haue sayde
 before. In tokening hereof aftur masse þe prest is prayed to þe

¹ wondur II. wndur C.² hed II. om. C.³ he II. om. C.

mete. Þan comuth he and blessuth hure mete and hur drinke ; and Criste wyth hys blessing, at þe preyere of our lady, he turnud watur into wyne. Þan to schew 3ow þe vertu of a prestes blessing, I telle 3ow þis tale þat was don in dede. 4

A companye of¹ felowes haddon takon a stene of ale to drynkon in a erbere. Þan schulde þe preste of þe toune ha[ue]² ben on of hem, but for he hadde not songon, he badde hem drynkon wyl he 3ode to syngon. Þen sayde on of hem : ‘Sir, blesse þe drynk er 8 3e gone.’ Þan sayde he : ‘God blesse it, and I do : In *nomine Patris et Filii et Spiritus Sancti*. Amen.’ And anone þerwyth þe stene barste al to pesus, and a grete tode³ was in þe stene bothom. Þan alle heldon vp hure handus to God, þonkyng hym 12 þat sauil hym wyth hys blessing from poysnyng.

Weddyng is also holy at hys ending ; for þei þat keputh it wel in hure lyuing, þei schul come and ben takon in at þe gret⁴ weddyng þat schul ben aftur þe day of dome, whan God and holy 16 chyrch schul be wedded togydur for eurelasting blysse.

So besyde Northampton was a chylde of eleven 3ere olde, þat was syk in a pestelens and was in a *transon* ; but whan he woke, he tolde many wondrus. Þan among othur þer was neygh besyde a man 20 þat hadde a lemman vudur hys wyf so prine[ly] þat no man wyste hit. Þan þoght þis man to gone and spekon wyth þis chylde ; and as he 3ode þidurwarde, he mete þe fende lyk to hys lemman, and kussyd hur, and 3ode forth. And whan he com to þis schylde, 24 he askud hym, how he ferde. Þan sayde he : ‘Syr, wel ; but þou farust ful ylle, for þou haste a lemman vudur þi wyf a3eynus Goddys lawe, þe wyche þou wendust þat þou haddust cussud in þe way hydurwarde, bot it was a fende lyk to hur, and hath wyth þat 28 cusse sette a kanckyr in þi lypp, þat schal ete þe into þe herte-cow, but þou amende þe.’ But, for þis man toke hys wordes bot for a fantasye, þis kanckur quikkonod, and ete hym os he sayde, and dyud þeron. 32

Wherefore vch man and womman be ware þat he holde þat hye othe⁵ þat he hath made before⁶ God and all hys seyntes ; for whoso brekeþe þat, he schall not scape⁶ wythoute vengeans.

¹ companye of *II.* certeyne *C.*

³ tode *II.* tote *C.*

⁵ þat hye othe *II.* om. *C.*

² hauc] ha *C.* om. *II.*

⁴ at þe gret *II.* þat degre *C.*

⁶ God . . . scape *II.* om. *C.*

71.

IN DIE SEPULTURE ALICUIUS MORTUI.

Gode men, as 3e alle se¹, here is a myrroure to vs alle : a corse
browth to þe chyrch. God haue mercy on hym for hys mercy,
4 and bryng hym into hys blysse þat eure schal laston. But, gode
men, 3e schal vnderstande þat þis cors is broght to chyrch for
þree pryncepal causes.

þe forme is to schewon vs þat he was || meke and lxxviii in hys 118 b
8 lyue to God and to holy chyrch. But, for he knew þat he ofte-
tyme mystoke hym a3eynus God be pride, os we alle doth, þerfore,
at hys² dying, he bequeth hys soule into Goddys handys and hys
body to holy chyrch, pottyng hym holy into Goddys mercy to don
12 wyth hys body and hys soule what hys owne wille be ; for þer
schal neure man ben sauaid, bot only þat is meke to God and to
holy chyrch. þis is þe forme cause why hys corse is browthe to
chyrch : ryghte os þe modur forsakuth not hur chylde þat wol
16 mekon hym to hur, ryght so holy chyrch reseyueth vche man þat
wyl mekon hym and knolach hys gylte in purpos of amendement.

þe secunde cause is, mankynde was makyd of slem of þe erth,
þat is, of kynde stinkyng in hymself ; þerfore mannus flesse, be hit
20 neure so fayre no swete whyl it is on lyue, anone os it is dede,
hit begynnuth to stynke and turne to foulest careyn þat is, and
sonnest a man schall takon hys deth of þe sauur þerof. Wherefore
hyt is broght to þe chyrch, to ben hud in þe erth þat is halowod ;
24 for vche cors is vrth, and comyth of þe erth, and lyyuuth be þe
erth, and is, at þe laste, beried in þe erth. þan hath he³ a white
schete on him³, schewing þat he was clene schryvon, and clansud
of hys synnus be contricion of herte and be asoyling of holy
28 chyrch. þan is hys hed leyde into þe west and hys fette into þe
est, to ben þe more redy to sene Criste þat comyth oute of þe est
to þe dome, and so ryson a3eynus hym. He hath also a cros of
tre sette at hys hed, schewing þat he hath fulle leue to ben sauaid

¹ se II. heron C.² hys written twice C.³ a white schete on him II. on of hem a whyte schote C.

be Crystus passion, þat dyud for hym on þe cros of tre. Ðan is þer anoþer cros of a wax-candul leyde on hys breste, in tokenyng þat he dyed in brennyng charite to God and man; for alle þi[1]k þat dyon in ful charite, þei schul haue helpe and parte of alle þe 4 suffrages of holy chyrch in¹ all þe worlde. And þei þat dyoth oute of charite schal haue no parte of þe prayeres of holy chyrch. Þer is also a mete-ȝorde leyde be hym instede of a staf, in tokenyng þat he goth to hys long home; bot þis staf is brokon, in tokenyng 8 þat þerin is² no defence, but mote nede take³ bettur and worse, as he hath deseruyth. Ðen is þe erth caste on hym, and so þe dor tyneth on hym for euermore and so eurelasting farewel worthe⁴ hym and hys werkys. Bot for encheson þat fyndys schal 12 haue no pouste in hys graue, þe preste springyth it wyth haly watur and goth his way. And ȝyt hit is ofton sene þat fendis han pouste to trobolon a cors þat hath not hys ful sacrament of holy chyrch, and þat I preue by⁵ þis ensaumpul. 16

I fynde þat þer wer⁶ þre bretheren at debate in a toune, and weron slayne alle þre; but þe too haddon alle þer rythus, and 119 a þe prydde was not hosullud, and so weron beried togyður || in þe chyrch. Ðan com a fend and toke þis cors þat was not anoylud, 20 and ȝode into itte and so forth into þe toun, and makud many cryes be þe whych men weron sore agaste; and dured þus a long tyme. Ðan was þer an ankur in þat toun in þe chyrch, þat was in hys preyeres before mydnythe, and seygh þe fende come be lythe of 24 þe mone lcke an ape; and whan he com to þe graue, anone þe corse arose, and he ȝode into hytte, and so forth in hys iurney, as he was wonte. Ðan, whan he com aȝeyne, þis ankur coniured þis fende, in þe vertu of hym þat dyod on þe cros for mankynde, þat 28 he schulde tellyn hym, why he hadde such power in þat cors rathar þan in any othur. Ðan sayde he: 'For þis was⁷ not annoyld, þerfore I haue power in þis cors; bot þe soule is saffe. Wherefore I go not þus for harme of hys soule, but to makou oþur to synnon 32 on hym and to demon hym oþur þan he is, so þat I may putton þat aȝeynus hym in þe day of dome, and say⁸ how þei demod here

¹ in *II.* om. *C.*² þat þerin is] þat is *II.* þerin is *C.*³ take *II.* token *C.*⁴ worthe] and worthe *C. II.*⁵ by *II.* om. *C.*⁶ wer *II.* om. *C.*⁷ was *II.* wat *C.*⁸ say *II.* seygh *C.*

neyghburres othur þan þei schulde done, aʒeynus Goddys com-
maundement. Ðan þis ankur charged hym be þe uertu of Goddys
passion to leue of, and no more tempton Goddus pepul, and so
4 sesud. Ðis is þe secunde cause why þis cors is browthe to chyreh.

Ðe þrid cause is ¹, forto ben yholpon be prayeres and sacramentes
þat ben done in holy chyreh. For sum tyme, os Iohn Belete sayth,
þe comyn pepul weron byryed at home in here owne houce; but
8 þan was þer so grete stynch of þe cors and so vyolent, þat it
mythe not ben suffred. Ðan, be comyn assent, þey ² makyt a place
otwyth þe toun, and byried þere þe corses; but þe ryche men
þei ³ weron byried on hullus and in roches vndur hullus, but þus
12 was no sokur don to ham aftur hur deth. Wherefore ofton soules
apperuth to hure frendys pleynyng sore þat þei haddon none helpe.
Wherefore holy chyreh is halowod be holy byschoppes, þe wycho
letou maken chyreh-ʒordys, and halowod hem, and makud to
16 bryngon all to holy chyreh, so þat alle schuldon haue parte of þe
suffrages of þe masse and of holy chyreh.

Wherefore we prayon bysyly for alle of þe which þe bodies ⁴
restuth in holy chyreh or in chyreh-ʒarde, and alle þei ben browth
20 to chyreh. For as ofton as hure frendys sene hure byrinesse, þei
schullon hauen mynde of hem and prayen for hem; but for allo
þe prayeres þat ben don for helpe of mannes sowles, þe masse is
chef and princupal sokur to alle soules. But to a soule be hymself
24 þe masse þat he louyth moste ⁵ in hys life, þat helpeth him moste ⁵
whan he is dede; as ʒef a man or womman loue a masse of þe
Trenite, or of þe Holy Gost, or of oure ladyes, þat masse schulde
moste helpon hym, whan he is ded ⁶. But for comyn helpe of alle
28 criston soules aftur masse, þe salmes of þe sawter and specialyche
þe seven psalmes ⁷ wyth þe letany [ben songon] ⁸, for þei ben sokur
aʒaynus þe seven dedly synnus, wyth þe preyeres of þe seyntus
þat ben called to forto helpon. Also ‘Placebo’ and ‘Dirrige’
32 wyth nyne lessones, wyth þe ‘Laudes’ and masse of || requiem sung, 119 b
hit feduth soules, and makuth hem strong to suffren here peyne
wyth þe more paciens.

¹ is *H. om. C.*

² þey *H. þe C.*

³ *MS. þei þei.*

⁴ of þe which þe bodies *H. þat þe bonus of hem C.*

⁵ in . . . moste *H. om. C.*

⁶ ded *H. ded moste C.*

⁷ *MS. psalmes.*

⁸ ben songon *om. C. H.*

And þe ioy of oure lady doth hem also grete socur and refressyng. Þus tolde a spryte þat com and spak oponly to a prior in audiens of moni othur þat weron callud þidur to heron þe spyryte speken. And when þe spyrite goth first oute of þe body, 4 if it haue alle hys ryghtes of holy chyreh, þan is oure lady redy to sokurron hym aȝeynus þe fray þat þe fendys makon on hym, schewyng¹ hym wryton alle þe synnes þat he hath done, ȝelling on hym, and þreting þat þei wil drawon hym to helle wyth hem. 8 But þan is oure lady redy—blessud mote sche ben!—and rebukyth þe fendys, and sayth to hem þus: ‘I am Goddus modur, and þat I pray my soue þat he ȝef þis soule a place in Hewuen. I am also emperace of helle, and haue power oure alle ȝow fyndys; and þer- 12 fore I commaunde ȝow þat ȝe frayne þis soule no lengar, but goth ȝowre way and latte hym han reste. I am also lady of alle þe worlde, and þerfore I graunte þis soule helpe and sokur of alle þe suffrages þat ben done in holy chyreh, and of alle þe prayeres of 16 seyntus in Heven. Þen goth þe fendes fleyng away ȝelling, for þei mow not haue hur purpos. Þus ȝe schul knowon, ²good men and women, þat for þese III skylles corses ben broȝt to holy church² to ben ybyried; wherefore vche man and womman þat is 20 wyse, make hym redy þerto, for alle we schul dyon and we wyte note how sone, etc.

72.

QUI SUNT SEPELIENDI IN CIMITERIO.

Now, sir preste, tak gode hede in þi byriing, lest þou do any 24 error, as ofton is seyne; for þou schalte know þat þer ben some þat schullon ben byriod in chyreh and in chyreh-ȝarde, and some in chyreh-ȝorde and not in chyreh, and some neyther in chyreh ne in chirch-ȝorde. 28

Þilk schul ben beried in chireh þat ben mynisteres in holy chyreh, and also þe patrones of þe chyreh þat in hure lyf defenduth holy chyreh from here onnyes.

Othur schulde not ben beryed in chyreh, wyth no reson; but 32 now þei ben suffred, becaus þe chyreh schulde haue no grete

¹ schewyng II. swenyng C.² goode . . . church II. om. C.

- harme in warnyng þerof. But 3itte it is notte profytte for a man to ben byried in chireh, no more þan he hath to be byriod in chyreh-3orde, for in þis cas holy place helput notte. Heven is an
 4 holy place, and 3ytte Lucifer was caste oute of hyt os foreursyd; paradyse is an holy place, but Adam, for he was vnboxum to God, he was dryuon oute þerof. So he þat is vnboxum to God and to holy chireh, and is cursyd, schal not ben byried in sentuary.
- 8 For, os Iohn Belet telluth, þer was a cursud man byried in chyreh, and on morowon hys body was fondon nakud vtwyth þe chyreh-3orde, bot þe cloþus þat he was byried in lafton in þe graue.
- 12 Also he telluth of another þat was byried in þe chireh, and þat same nyght an angel spake to an holy man, and bad hym go to þe bysschop and bydde hym caste oute þat cursyd body; bot || for þe 120 a
 byschop wolde not don as þe angel badde hym, þerfore he dyed
 16 wythinne prytti dayes aftur.
- Werfore, he þat is cursyd be holy chireh, he schal not ben byrie[d] in centuary, bot it be so þat, before hure dying, þei weron repentant and askud mercy.
- 20 And a thif þat is slayne in hys þefte schal not ben beried in sentuari.
- A man or a womman þat is slayne in a-vowtry schal not ben byried in sentuary, but he crye mercy before¹ hure deth; for, in
 24 þat þei brekon here spowsehed, þei ben vnboxum to God and falce forsworne.
- And a þeff schal not ben byryed in sentuary, bot it be so þat he haue made satisfaccion or he dye.
- 28 A womman þat dyeth in chyldyng schal not ben byred in chireh, but in chireh-3arde, so þat þe schylde furste be takon oute of hure and byried outewyth chyreh-3orde.
- And he þat dyeth in iustes, bot he ask a preste ere he dye, he
 32 schal not ben byried in sentuary.
- And he þat dyed sodenly, or is slayne cummyng fro hys lemman, and hyt may be fondon þat he dyd lechery, he schal not ben byried in sentuary.
- 36 But he þat dyeth sodenly, or sleygh hymself be myschef a3eynus

¹ before written twice in C.

hys wylle, or is drownyd be myshappe, he schal neureþelatter ben byried in sentuary; for whate manner deth a gode man or a gode womman dyoth on, þei schal ben saf.

But he þat in wanhope sleyth hymself be any wyse, he schal not 4 comme wythinne sentuary, ne holy chyrch schal not makon no prayeres no more for such þan for a hounde, þow it so happyn þat be priuylage of þe courte of Rome þei ben byried wythinne chyrch-þorde. 8

A body þat is foundon drownod on þe see-warth or in othur place, it may be beryed in seyntwary.

73.

DE SALUTACIONE BEATE MARIE SERMO.

Hit is gode to *serue* oure lady deuotely next astur God, and 12 greton hur wyth þe holy Aue þat þe angil Gabriel broght to hure from God of Heven and sayde to hure: ‘Heyle be þou, Marie, ful of grace, God is wyth þe; blessud be þou among alle womman, and blessut be þe froyte of þi body, Ihesus! Amen.’ 16

Teche hem to sayne þus in Ynglis tonge, þat þei mown vnderstande what þei sayne. And algate, whan þei comyn to þis worde ‘God is wyth þe,’ þat þei sayne hyt deuowtely and wyth ful deuocion, not to hastely, to seyne mony Avees; for it plesuth oure 20 lady more to bene grete deuotely¹ wyth one Aue, þan wyth many wythowte deuocion.

For þus I rede, þat þer was sum tyme in þe nonnery of Schaftesbery a nonne þat heghte Eulalya, þat vch day for deuocion sayde 24 as many Avees to oure lady as ben psalmus in þe sawter þat we calluth oure ladyes sawter; but for þis womman wolde not ben behynde no day of þat noumbur, scheo sayde hem spakly and passyngly. Þan, in a nyght, as sche lay in hure bedde, oure lady 23 aperud to hure wyth grete lyght and sayde to hure: ‘Sustur Eulalya, I thank þe for þin deuoute seruice þat þou dust vche day to me, 120 b but 3ytte þou mythe || plesse me bettur þan þou duste, and þou woldon as I teche þe.’ Þan seyde scheo: ‘My dere lady, ful fayne, 32 and 3e wil telle me how.’ Þan seyde oure lady: ‘Lef half þe Aucs þat þou seyste², and say þat othur half alle in trete, and whan

¹ deuotely *II.* devowth *C.*² seyste *II.* sayte *C.*

þou comyst to þis worde “God is *wyth* þe,” þan say þat *wyth* alle þine herte and alle in trete. For þer¹ is no tong þat² may telle þe ioy þat I haue in myn herte, whan þat worde is sayde to me 4 deuontely; for me thynkeþe³ þat I fele my son Ihesu *wyth* þat worde⁴ pleying in my body, and so þat is so hegh a ioye þat it gladuth me passing alle othur ioyes.’ Þan sayde þis womman: ‘Lady, *wyth* a gode wille,’ and so aftur laste þe one half dole and 8 sayde þat *oper* halfe dole, as sche was taght be our lady; for God and our lady boþe and alle scyntus of Heven han lever fewe wordys *wyth* deuocion, þan many *wythoute* deuocion.

74.

DE MIRAC[U]LIS BEATE MARIE.

12 Ther was a man on a time þat⁵ lant to anothur man *iiii s* of money to an certeyn day, þat he schuld payen hym *azeyne*. And so þat day com and⁶ passyd fer oure, þat he schulde han payed þe man þat lant hym þe money. And so hyt happut on a day þat 16 þis man mette þat othur man þat aght hym money, and bad hyt hym; and he sayde þat he had payed hym, and swore fast þerto. And þe othur man sayde: nay, he payed hym no peny. And þis man *pursewod* þe *oper* be þe lawe, and he sayde he wolde swere on 20 a boke þat he hadde payed hym þat money; and so þat *oper* man þat lant þat money lette hym sweron falce on a boke. And þerfore anone as he com homwarde, he fel syk, and hys spryte was berafte oute of hym too dayes and too nyghtes. And hyt was so 24 þat hys spryte com þeros he segh God ryght os he was done on þe rode, *wyth* blody woundys ryght þo⁷ bledyng, *wyth* nayles in hys handys and in hys fette, *wyth* hys crowne of thornys on hys hed. And God lokud so sterne on hym, þat alle þe sygthes þat 28 cure he sawgh, he was neure so sore afeide; for he wolde haue kropon into þe erthe, and he hadde mythe. And þan God askud hym why he hadde made hym forlorne þat he dere boght for þat gode þat he sende hym, ‘for þou haste madon hym to sweron, and

¹ þer *II. om. C.*³ thynkeþe *II. thynkut C.*⁵ þat *II. om. C.*⁷ þo *II. þoe C.*² þat *II. om. C.*⁴ worde *II. þan C.*⁶ and *II. an C.*

made hym forlorne body and soule.' And þan he commaunded serteine servauntes of hys to gone and skorge hym and beton hym; and so þei dudun, and made hym so sore þat too ȝere aftur and a half he lay in hys bede seke. And whan þe sprythe com to hym 4 aȝeyne, he tolde vele man þerof and bad hym be ware of þat poynthe for curemore aftur.

Aliud miraculum de Sancta Maria.

[MS. Harl. 2403.]

8

Hit was sum tyme an holy monke þat loued our lady wondur muche. Þe whyche monke was neuer very to preyse hur, and tell feyr myraclis of our lady, and feyre talus of hur nyȝt and day; and so þys monke was þe feyrest wryter þat was knowen in all 12 þe world. And so þe Emperour of Rome hed a syb eosyn to hym 190 a þat was a yonge man, and he send || aftur þe monke and prayed him to teche his cosyn to wryte as wel as he did, for encheson þat he was his cosyn. And so þe monke tawght him to wryte as wel 16 as he did. And þen þis yonge man hed an envye to his mastur and fayne wold haue had him ded, for he wold haue had þe mastrye himself of wrytyng as his master hed befor; and so he caste how he myȝt haue him ded. So he beþouȝt him and made a lettre to 20 þe Sowdan, and wryt þerin þat þe Emperour wolde in schorte tyme and hed ordeyned to sle hym and destroye all his londes. And þerfor in all þe haste þat he myȝt, he bade þat he schuld ordeyne him to comme and destroye þe Emperour. And so when 24 þys lettre was made, he let fall hit in þe Emperours hall. And so þys lettur was found and rad, and was brouȝt to þe Emperour anon. And he merveled muche who hed wrytte þys lettre. And þen come þer þys yonge man and sye þis lettre, and anon he seyde 28 þer was no man þat cowthe wryte suehe a lettre but his mastur and he, and seyde: 'Ye may wel wyt þat it was not I.' And þen anon þe Emperour send aftur þys monke and apeched hym of þys lettre; and he seyde he knew it not. And þen they schewed him 32 þis lettre, and seyde hit was his honde. And he seyde þat he neuer wrote hit. And wythoute eny oþer jugement þe Emperour commaunded to smyte of his arme by the elbowe. And so they dyd, and send hym home to þe abbey, and þe arme wyth him, || 36

and commaunded þe abbot to set him in prison, and let no leche- 190 b
 crafte be do to hym. And so þe abbot dyd. And as he lay in
 prison, he eried euer to our lady for helpe, for þe ache þat he hed
 4 on his arme as hit roted away. And so, at þe laste, our lady,
 on a nyzt, come to hym and seyde: 'How farest þou?' And he
 seyde: 'Ful sorryly; for myn arme is roted away þat was wont
 to peynte an ymage of þe whereuer I went.' And þen heo seyde:
 8 'Come to me and schew me þyn arme.' 'Lady,' *quod* he, 'hit
 is roted away.' 'Brynge it hedyr to me,' *quod* heo, 'and schew
 hyt me.' And so he went amonge þe rokes of stones þeras his
 arme lay, and brouzt hit to our lady, and schewed it hur. And
 12 heo bade hym sette hit ayen to hys arme, as hit stode befor.
 'Lady,' *quod* he, 'hit is al toroted to gobetes.' 'Set it ayen to,'
quod heo, 'and hit schal be hole.' And so he did as heo bade
 him, and hit was as hole as euer hit was, and as wel he wrot as
 16 euer he did befor. And þen he yede and rounge all þe belles in
 þe abbey; and so þe abbot and all his covent rysen and sye þys
 hye myracle, and þonked God and our lady. And so a steven
 comme and tolde þe Emperour þat hit was þe yong man, hys eosyn,
 20 þat hed wryt þylke *lettre*, and not þe monke. And þerfor, in þe
 same maner þat he let *serue* þe monke, he let serve his eosyn.

And so þe monke went forth to Ierusalem on pylgrimage and to
 many oper good holy places. And so, vpon a day, a Iew þat was
 24 a grete || *mastur* of þat contre, and he sete yfer and speke of our 191 a
 lady. And so þe Iew seyde þat a mayde myzt neuer bere a
 chylde; and þe monke seyde ye, and so þey stryven faste þerfor.
 And so, at þe laste, for the monke prayed our lady so faste and so
 28 muche, þe Iew prayed him to purtray an ymage of hur on a borde,
 þat he myzt se þe ymage. And so he purtrayed a wondur fayre
 ymage of our lady, and hur chylde in hur arme, and a lytel feyre
 pappe on hur brest. And þen þe Iew behelde faste on hur and
 32 pouzt hur ful feyr. And so he asked þe monke whedur heo was
 so feyr as he hed made hur; and þe monke sayde ye, and xx m
 sythe feyrer þen eny man cowþe make hur. And so, as þe Iew
 stode and loked on hur, þe chylde þat was on hur arme, toke his
 36 heed away fro þe borde, and toke his *modyr* pap in his honde, and
 mylked oute mylke, and sowked þerof. And when þe Iew sye þat,
 he kneled adown and þonked God, and cryed our lady *mercy*, and

seyde he wüst wel þat hit was lasse wonder a mayde to ber a chylde, þen that ymage þat was purtrayed on þat borde, forto take his heed fro þe borde, and also þat pap to yeve mylke. And so þe Iew was fulwed, and turned to þe fayth, and made many 4 a crysten man moo.

Deo gracias.

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 asoyling, *sb.*, absolution, pardon, 294/27.
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 astonyet, *pp.*, astounded, 10/12.
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 baner, *sb.*, banner, 150/29.
 banrer, *sb.*, standard-bearer, 257/27.
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 barenes, *sb.*, barrenness, 245/16.
 barfote, *adj.*, barefoot, 43/35.
 Baris, *pr. n.*, Baris, a hill in Armenia, 72/34.
 barley-bred, *sb.*, barley-bread, 5/20.
 barne, *sb.*, bosom, lap, 25/24.
 Barnabe, St., *pr. n.*, St. Barnabas, 175/16.
 Barpanther, *pr. n.*, Barpanther (the Holy Virgin's grandfather), 215/20.
 barres, *sb. pl.*, bar, 219/8.
 barst, *sb.*, burst, 160/6; berst, 160/21.
 Bartholomew, St., *pr. n.*, St. Bartholomew, 235/5; Bertholomew, 238/34.
 Barns, *pr. n.*, Barea, a town, 14/14.
 basket, *sb.*, basket, 104/13.
 batayle, *sb.*, battle, 2/17; batayll, 133/27; bateyll, 259/12; bateyle, 259/14.
 bath, *sb.*, bath, 193/12.
 Baþe, *pr. n.*, Bath, 249/24.
 bathyd, *pp.*, bathed, 37/14; baþuþ, 140/3.
 batren, *v.*, to batter, beat; *pt.* baturde, 260/13.
 bawded, *adj.*, befouled, dirty; bowdet, 89/9.

- hawdy, *adj.*, dirty, 89/9.
 hawmes, *sb. pl.*, halm, 204/20.
 hawmet, *pp.*, anointed, 140/2.
 baxter, *sb.*, baker, 98/12.
 bayly, *sb.*, bailiff, 56/11.
 be, *v.*, to be, *inf.*, 1/10; *ben*, 17/29;
 byn 222/14; *pr.* 1 *sg.* am, 9/28; 2
sg. art, 7/21; 3 *sg.* ys, 1/5; *pl.* byn,
 10/15; *ben*, 30/32; *be*, 33/12;
beb, 184/26; *ar*, 177/8; *byb*, 84/3;
imp. sg. be, 232/31; *pl.* both,
 52/19; *bethe*, 84/2; *pl. sg.* was,
 4/4; *wos*, 302/32; *pl.* wer, 8/4;
wern, 8/6; *weren*, 10/12; *pp.* *ben*,
 3/23; *be*, 69/30.
 be; *see* by.
 bebbed, *pp.*, covered with blood,
 252/9.
 becaus, *conj.*, because, 297/33.
 become, *v.*, to become; *pt.* 3 *pl.* becom,
 121/14; *pp.* bycomen, 71/24.
 bed; *see* beten.
 bedde, *sb.*, bed, 13/28; *bed*, 37/29.
 beddien (a bed), *v.* to make (a bed);
pt. 3 *sg.* beddut, 231/26.
 Bede, *St.*, *pr. n.*, St. Bede, 5/12,
 128/4, 152/32.
 Bedelem, *pr. n.*, Bethlehem, 22/7,
 36/1, 49/1, 108/21.
 bedene, *adv.*, at once, at the same
 time, 233/3.
 beem, *sb.*, beam, 86/32.
 befelle, *v.*, to fall, happen; *pt.* befell,
 6/11.
 befor, *adv. and prp.*, before, 1/19;
 beforin, 171/10; byforne, 223/33.
 begere, *sb.*, beggary, 283/36.
 begger, *sb.*, beggar, 104/3.
 bezonde, *prp.*, beyond, 39/12.
 begyle, *v.*, to beguile, *inf.*, 108/23.
 begynne, *v.* to begin, *inf.*, 50/34;
pr. 2 *sg.* begynnys, 104/16; 3 *sg.*
 begynnyth, 51/30; *begemnyth*,
 24/37; *bygynnyth*, 35/23; 3 *pl.*
 begymyn, 56/3; *begynnybe*,
 241/25; *pl.* 3 *sg.* began, 52/10;
 bygan, 122/34; *beganne*, 271/27;
 3 *pl.* *begonen*, 99/28; *begonnen*,
 268/13; *began*, 27/19; *pp.* *begonen*,
 41/4; *bygonnen*, 128/32.
 begynnyng, *sb.*, beginning, 1/1.
 beheded, *pp.*, beheaded, 210/11.
 behest, *sb.*, promise, 77/22; *byhest*,
 77/13.
 beheten, *v.*, to promise; *pr.* 2 *sg.* be-
 hetyst, 205/32; *pl.* *behest*, 218/33;
behette, 288/26; *byhet*, 277/4;
 behyghte, 292/29; *pr. p.* *behetynng*,
 232/26.
 behold, *v.* to behold, *see*, *inf.*, 129/2;
imp. sg. behold, 78/13; *pl.* beheld,
 193/19; *byhelde*, 229/3; *pr. p.*
 beholdyng, 178/19.
 behouen, *v.*, to believe; *pl.* 3 *sg.* be-
 houed, 41/21.
 behynde, *adv. and prp.*, behind,
 44/14.
 belafte, *pp.*, left in the power (of),
 278/19.
 beleue, *sb.*, belief, 18/24; *byleue*,
 18/25.
 beleue, *v.* to believe, *inf.*, 18/16;
byleue, 18/32; *pr.* 1 *sg.* beleue,
 18/27; 2 *sg.* beleuest, 18/29; *be-*
leuyst, 78/25; 3 *sg.* beleueth,
 51/26; *belewyn*, 108/34; *beleue*,
 171/6; *byleuen*, 51/25; *imp. sg.*
byleue, 265/1; *pl. sg.* *byleuet*,
 18/34; *pl.* *beleuedon*, 18/14.
 bell, *sb.*, bell, 117/29.
 belouet, *adj.*, beloved, 51/16.
 bely, *sb.*, belly, 284/24.
 beme, *sb.*, beam, 233/2.
 benche, *sb.*, bench, 39/25.
 beneson, *sb.*, benison, blessing, 18/30.
 Benet, *St.*, *pr. n.*, St. Benedict,
 198/15.
 Beniamyn, *pr. n.*, Benjamin, 99/17.
 bequethen, *v.*, to bequeath, commend;
pl. sg. *bequeth*, 294/10.
 berd, *sb.*, beard, 125/19.
 bere, *sb.*, gesture, 246/19.
 bere, *sb.*, beer, 32/34.
 bere, *v.*, to bear, *inf.*, 16/34; *beron*,
 260/2; *pr.* 3 *sg.* beryth, 55/10;
pl. beryth, 190/16; *imp. sg.* *ber*,
 191/18; *pl.* beryth, 15/1; *pl. sg.*
bar, 212/17; *pl.* *beron*, 14/26;
pr. p. *berynng*, 148/24; *pp.* *borne*,
 1/25; *yborne*, 24/5; *bore*, 47/9.
 berer, *sb.*, bearer, 179/29.
 Bereson, Syr Raynald, *pr. n.*, Sir
 Reginald Fitz-Orson, 41/36.
 bereve, *v.*, to bereave, deprive, *inf.*,
 234/36; *pp.* *beraft*, 283/13.
 Beritus, *pr. n.*, a town, 145/7.
 berken, *v.*, to bark; *pt.* 3 *pl.* *berket*,
 165/17.
 Berna[r]d, *pr. n.*, the man who was
 saved by St. James from the devil's
 tortures, 110/30.
 berne, *sb.*, barn, 56/12.
 Bernhard, *St.*, *pr. n.*, St. Bernhard,
 2/9, 49/29, 66/7, 93/10, 113/11,

- 153/9, 225 13, 230/3; Barnard, 285/9.
- berthens: *see* burden.
- berying, *sb.*, bearing, 246/4.
- berys, *sb. pl.*, bear, 270/29.
- besechen, *v.*, to beseech; *pt.* 3. *sg.* besought, 7/12; *pr. p.* bysechýng, 7/2.
- besegeu, *v.*, to besiege; *pt.* beseget, 135/14; besegyd, 271/26; *pp.* beseget, 122/14.
- beseinen, *v.*, to beseeu, seem, befit; *pr. 3 sg.* besemeth, 42/13; *pr. p.* bysemyng, 228/24.
- besetten, *v.*, to arrange, place; *pp.* beset, 40/11.
- besom, *sb.*, besom, 126/20.
- besprýngen, *v.*, to besprinkle; *pt. sg.* besprong, 252/8.
- best, *sb.*, beast, 3/13; beest, 256/2; *pl.* bestys, 13/31.
- best, *adj.*, best, 28/12.
- bey: *see* bysly.
- betaght, *pp.*, committed to, given over to, 255/20.
- betaken, *v.*, to entrust, give in charge to, *pr. 1 sg.* betake, 42/25; *pt. sg.* betoke, 15/4; *pl.* betoke, 217/13; betoken, 149/7; *pp.* betaken, 130/11.
- Betanye, *pr. n.*, Bethany, 114/28; 203/18.
- bete, *v.*, to beat, *inf.*, 40/28; beton, 276/6; *pr. 3 sg.* hetyth, 30/14; *pt. sg.* bete, 8/27; *pl.* beten, 145/28; *pp.* betyn, 14/34.
- beten, *v.*, to kindle; *pp.* bed, 235/34.
- beten, *v.*, to mend, remedy; *pr. 1 sg.* bete, 141/34.
- beþenke, *v.*, to think upon, remind. bethink, *inf.*, 34/31; *imp. pl.* bythynkyth, 89/17; *pt. sg.* byþoght, 6/32; beþoght, 16/36; beþoght, 301/20; *pp.* beþost, 124/13.
- betrayen, *v.*, to betray; *pt.* betrayde, 117/26.
- betraylon, *v.*, to deceive, cheat, *inf.*, 192/33; *pp.* betroylet, 208/24.
- betroylyng, *sb.*, betraying, 236/27.
- betryfen, *v.*, to trifle, beguile; *pt. pl.* betryfuldyn, 208/31.
- bettry, *adj.*, better, 19/30.
- beute, *sb.*, beauty, 200/18; bewte, 144/21.
- Bewnow, *pr. n.*, Beuous, Benow, a hermit, 177. 15.
- blacke, *adj.*, black, 19/14; blake, 40/21.
- blakyd, *pp.*, blackened, 129/29.
- blamen, *v.*, to blame; *pt.* Blamed, 33/36.
- blasyn, *sb. pl.*, blaze, torch, 183/24.
- blede, *v.*, to bleed, *inf.*, bledde, 46/27; *pr. 3 sg.* bledyth, 112/35; *pt. sg.* bledde, 45/25; *pr. p.* bledyng, 173/23.
- blenchen, *v.*, to finch; *pt.* 3 *sg.* blente, 193/4.
- blesse, *v.*, to bless, *inf.*, 41/6; *pr. 3 sg.* blessyth, 23/25; *imp. sg.* blesse, 293/8; *pt.* blessed, 52/9; *pp.* blesstyt, 1/26.
- blessyng, *sb.*, blessing, 1/2.
- blest, *sb.*, blast, 161/12.
- blew, *adj.*, blue, 54/26.
- blode, *sb.*, blood, 3/4.
- bloody, *adj.*, bloody, 14/35; blode, 252/15.
- blomes, *sb. pl.*, mass of iron, 80/24.
- blowen, *v.*, to blow; *pr. pl.* blowyþ, 150/20; *pr. p.* blowyng, 238/10; *pp.* blowen, 71/25.
- blynde, *adj.*, blind, 23/28.
- blyndwarven, *v.*, to blind; *pt.* blyndwaruet, 145/32.
- blysse, *sb.*, bliss, joy, 1/13.
- blyþe, *adj.*, cheerful, blithe, 222/6.
- bobbín, *v.*, to beat; *pt.* 3 *pl.* bobbyd, 145/32.
- bobbyng, *sb.*, beating, 117/19.
- boched, *pp.*, having a hump or lump, 140/5.
- bode: *see* abyde.
- bodely, *adv.*, bodily, 18/21.
- body, *sb.*, body, 2/7; bode, 178/25; bodye, 253/15.
- bodylyche, *adv.*, bodily, 10/25.
- boffeten, *v.*, to buffet, strike; *pt.* 3 *pl.* boffetun, 145/32; *pp.* bofetut, 232/4.
- bogh, *sb.*, bough, 193/7.
- boke, *sb.*, book, 6/25.
- Boke of Kyngys, *pr. n.*, the Book of the Kings, 112/13.
- bold, *adj.*, bold, 98/14.
- boldnesse, *sb.*, boldness, 26/2.
- bolle-senows, *sb. pl.*, the penis of the bull (used for flagellation), 134/32.
- bolt, *sb.*, bolt, 7/31.
- bon, *sb.*, bone, 290/27; boon, 95/21.
- bonchef, *sb.*, good luck, happiness, 262/29.
- bond, *sb.*, servant, 153/22.
- bondage, *sb.*, bondage, 1/9.

- bondam, *sb.*, bondage, 46/15.
 bondys, *sb. pl.*, bond, 201/36.
 bone, *sb.*, boon, request, prayer, 58/25.
 Boniface þe furþ, *pr. n.*, Boniface the fourth, 266/25.
 bonke, *sb.*, bench, bank, 204/35; bongke, 272/30.
 bonnefyre, *sb.*, bonfire, 182/32.
 bonte, *sb.*, goodness, 25/14.
 borde, *sb.*, board, entertainment, table, joke, fun, 40/13.
 bordell-hous, *sb.*, brothel, 6/29.
 borower, *sb.*, borrower, 286/21.
 borue, *v.*, to borrow, *inf.*, 45/17; *pl.* 3 *sg.* borowde, 194/25.
 boschelles, *sb. pl.*, bushel, 13/17.
 bosome, *sb.*, bosom, 174/6.
 bost, *sb.*, boast, 187/30.
 boster, *sb.*, boaster, 188/9.
 bote, *sb.*, boat, 119/26.
 hote, *sb.*, repair, remedy, 95/4.
 hote: *see* bnt.
 hotes, *sb. pl.*, boot, 141/27.
 hoþe, *adj.*, both, 6/17.
 hoþom, *sb.*, bottom, 72/16.
 bottys, *sb. pl.*, cudgel, 223/25.
 boure, *sb.*, bower, 224/13.
 bout, *pp.*, without, 127/31.
 bow, *sb.*, bow, 64/18.
 bow, *v.*, to bow, bend, *inf.*, 84/12; *pr.* 3 *sg.* bowþe, 84/10.
 howdet: *see* bawded.
 boxe, *sb.*, box, 174/3.
 boxom: *see* buxom.
 boystres, *adj.*, boisterous, rough, 41/37.
 bradlyng, *adj.*, wytha bradlyng sworde, with the flat side of his sword, 193/4.
 branche, *sb.*, branch, 20/21.
 Brandan, *St.*, *pr. n.*, St. Brandan, 80/1; 260/6.
 bras, *sb.*, brass, 147/21.
 brasyng, *adj.*, brazen, 31/12.
 braydon, *pp.*, brayed, crushed, 246/2.
 Brayne, *sb.*, brain, 42/34.
 breche, *sb.*, breech, breeches, 40/23.
 brede, *sb.*, bread, 254/11.
 breden, *v.*, to breed; *pl.* 3 *sg.* bred, 40/24.
 breke, *v.*, to break. *inf.*, 9/31; *pr.* 3 *sg.* brekeþe, 293/35; *pl.* brekon, 291/33; *imp. pl.* brekyth, 52/20; *pl.* 3 *sg.* brake, 61/29; breke, 211/36; *pl.* breken, 201/24; *pp.* broken, 112/8.
 breune, *v.*, to burn, *inf.*, 30/20; *pr.* 3 *sg.* brennyth, 30/14; *pl.* brennen, 150/19; brennyth, 162/5; *pl.* 3 *sg.* brennet, 5/29; brant, 7/31; brent, 146/23; *pl.* brennyth, 188/21; brendon, 192/24; *pp.* brent, 147/23; brant, 210/1; brennet, 221/3.
 brennyng, *adj. and sb.*, burning, 3/22.
 brerys, *sb. pl.*, brier, 77/30.
 brest, *sb.*, breast, chest, 32/20.
 Bretane, Syr Rychard, *pr. n.*, Sir Richard Briton, 41/36.
 brethe, *sb.*, breath, 84/24.
 breþen, *v.*, to breathe; *pr.* 3 *sg.* breþes, 128/13.
 breþyng, *sb.*, breathing, breath, 139/8.
 Brewafour, *pr. n.*, Gwenfrewi, Gwenfrewi (Acta Sancti) (original name of St. Winifred), 179/5.
 bridul, *sb.*, bridle, 292/19.
 broche, *sb.*, broach, 5/32.
 brod, *adj.*, broad, 260/9.
 brode, *on, adv.*, abroad, 112/33.
 Brok, Robert, *pr. n.*, Robert Brook, 42/33.
 bron dys, *sb. pl.*, burning wood, 77/26.
 broþell, *sb.*, wretch, worthless person, 89/8.
 broþer, *sb.*, brother, 6/16; *pl.* brethern, 34/11; breþer, 40/15; bretheren, 295/17.
 bruchull, *adj.*, brittle, 166/21.
 brusset, *pp.*, broken, 238/31.
 brydde, *sb.*, bird, 43/22.
 brydyls: *see* bridul.
 brygge, *sb.*, bridge, 144/2; bryge, 229/11.
 bryght, *adj.*, bright, 17/5.
 bryghtnes, *sb.*, brightness, 249/5.
 brymston, *sb.*, brimstone, sulphur, 5/33; brynston, 219/7.
 brynge, *v.*, to bring, *inf.*, 36/18; bryngon, 296/16; *pr.* 3 *sg.* brynguth, 291/15; *imp. sg.* brynge, 302/9; *pl.* bryngyth, 33/8; *pl.* 3 *sg.* broght, 1/13; brocht, 185/35; browthe, 290/1; *pl.* broghton, 14/19; broght, 16/26; browthon, 290/21; *pp.* y-broght, 20/30; broght, 53/7; broȝt, 123/18; brocht, 222/29; browth, 294/3; broȝt, 301/26.
 bryngyng, *sb.*, bringing, 193/27.
 brynke, *sb.*, brink, 51/12.
 Brystow, *pr. n.*, Bristol, 248/31.
 buffen, *v.*, to strike; *pl.* 3 *pl.* buffed, 121/32.
 bugull, *sb.*, ox, 136/33.

- bull, *sb.*, bull, 258/15.
 bulmyng ³), 5/30.
 burden, *sb.*, burden, load, 33/8; *border*, 33/9; *burthen*, 61/10; *pl.* *berthens*, 157/19.
 burgenen, *v.* to bud, sprout; *pr.* 3 *pl.* *burgeneth*, 20/23.
 burines: *see* burynes.
 bursten, *v.*, to burst, break; *pl.* 3 *sg.* *barst*, 42/30; *pl.* *borston*, 273/9.
 burthe, *sb.*, birth, giving birth, 21/7; *byrþe*, 21/13.
 burthe-tyme, *sb.*, time of birth, 246/2.
 bury, *v.*, to bury, *inf.*, 9/15; *pl.* *pl.* *buryeden*, 20/13; *buryeth*, 185/29; *buryet*, 220/9; *byried*, 296/10; *pp.* *buryet*, 14/11; *buryt*, 179/25; *buryde*, 210/15; *beried*, 294/25; *byryed*, 296/7; *byryed*, 297/20.
 burynes, *sb.*, burying-place, tomb, 250/20; *byrinesse*, 296/20.
 buryyng, *sb.*, burying, 281/8; *byring*, 297/24.
 busturly, *adv.*, roughly, 23/11.
 but, *conj.*, *pp.*, *adv.*, but, except, unless, 2/6; *butte*, 210/34; *bote*, 209/23.
 butler, *sb.*, butler, 19/9; *botler*, 98/11; *boteler*, 98/15.
 buxom, *adj.*, obedient, 109/34; *boxom*, 284/3.
 buylen, *v.*, to boil; *pr.* 3 *sg.* *buyluþe*, 162/13.
 buysty, *sb.*, box, 203/31.
 by, *pp.*, by, 2/26; *be*, 10/3.
 by and by, *adv.*, by and by, slowly, 44/4.
 bydde, *v.*, to bid, ask, command, *inf.*, 236/31; *pr.* 1 *sg.* *bydde*, 33/19; 3 *sg.* *byddys*, 42/2; *byddeþe*, 58/5; *imp. sg.* *byd*, 10/23; *pl.* 3 *sg.* *baðe*, 7/5; *baðe*, 31/6; *baðde*, 298/15; *pl.* *baðe*, 75/20; *baðen*, 9/5; *baðe*, 35/32; *pr. p.* *byddyng*, 36/1; *bydyng*, 149/2; *pp.* *baðen*, 10/29; *bað*, 235/34.
 byddyng, *sb.*, bidding, praying, 41/30; *bydyng*, 291/12.
 byen, *v.*, to buy, *inf.*, 98/33; *bye*, 14/32; *imp. sg.* *by*, 40/8; *pl.* 3 *sg.* *boght*, 5/36; *pp.* *boght*, 55/34.
 byers, *sb. pl.*, buyer, purchaser, 115/36.
 byfor-hond, *adv.*, beforehand, before, 36/12.
 byge, *adj. (sb.)*, big, strong, 201/5.
 bygulstede, *sb.*, slaughter-house, 136/34.
 byhalfe, *sb.*, behalf, 138/19; *byhaluc*, 131/23.
 byhynd, *adv.*, behind, 22/27; *bihynd*, 112/19; *behynde*, 299/27.
 byld, *v.*, to build, *inf.*, 134/6; *pl.* 3 *sg.* *byld*, 30/1; *byldytte*, 211/26; *pp.* *bylde*, 146/17.
 byldyng, *sb.*, building, 177/23.
 byleue: *see* belene.
 byll, *sb.*, bill, beak, 73/5.
 bylyon, *v.*, to cohabit with, *inf.*, 105/7; *pp.* *bylayn*, 105/27.
 bynde, *v.*, to bind, oblige, *inf.*, 209/8; *bynd*, 8/26; *pr.* 3 *sg.* *byndyth*, 187/20; *pl.* 3 *sg.* *bond*, 119/8; *pl.* *bonden*, 9/1; *bownden*, 176/29; *bowndyn*, 210/7; *pp.* *bonden*, 53/24; *bowndyn*, 200/36; *yboundyn*, 209/16.
 byneþe, *adv.*, beneath, 102/13.
 bynyztet, *pp.*, benighted, 213/2.
 byrth: *see* burth.
 byrth-day, *sb.*, birthday, 47/1.
 byschoppe, *sb.*, bishop, 9/22.
 byschopryche, *sb.*, bishopric, 81/35.
 bysyde, *pp.*, beside, close by, 71/13; *bysydys*, 238/25; *besydys*, 242/37.
 bysyen, *v.*, to be busy, occupy oneself; *pr.* 3 *sg.* *bussyuþ*, 93/8; *bussyuþe*, 108/19; *pp.* *bysyede*, 67/2.
 bysvly, *adj.*, busy, 65/35; *besy*, 47/18.
 bysynes, *sb.*, business, 130/35; *besynes*, 231/1.
 Bytynys, *pr. n.*, Bithynia, 262/31.
 bytokenen, *v.*, to betoken, signify; *pr.* 3 *sg.* *bytokenyth*, 60/2; *pl.* *bytokenyth*, 95/12; *bitokneþe*, 126/22; *pl.* 3 *sg.* *bytokenyd*, 132/7.
 byttyrly, *adv.*, bitterly, 30/14.
 bytwene, *pp.*, between, 22/30.
 bytwyx, *pp.*, between, 11/15; *betwyx*, 291/30; *betwysse*, 292/33.
 caas: *see* case.
 cacche, *v.*, to catch, *inf.*, 286/6; *pl.* 3 *sg.* *caght*, 193/17; *kaght*, 104/13; *pl.* *kaghten*, 270/29; *pp.* *caght*, 62/31.
 cage, *sb.*, cage, 43/21.
 calfe, *sb.*, calf, 261/10.
 calle, *v.*, to call, *inf.*, 184/16; *pr.* 2 *sg.* *calles*, 173/18; 3 *sg.*

- callyth, 23/18; *pl.* callen, 57/13; calne, 115/17; calluth, 299/26; calle, 172/3; called, 172/5; *pl.* callet, 6/19; *pp.* callyd, 182/29; calvd; 184/26; cald, 213/23; callad, 6/23.
 calling, *sb.*, calling, 13/11.
 Calvary, *pr. n.*, the hill of Calvary, 77/35, 122/2, 144/31.
 camele, *sb.*, camel, 140/6; canell, 268/17.
 candyll, *sb.*, candle, 59/30; condyll, 60/26.
 Candyll-masse-day, *pr. n.*, Candlemas-day, 57/1; Condylmasse-day, 60/18.
 Cane of Galyle, *pr. n.*, Cana in Galilee, 48/7, 230/6.
 canonysen, *v.*, to canonize; *pl.* canoynysyt, 137/35; *pp.* cananysyt, 17/36.
 Capitolon, *pr. n.*, Capitol, 190/10.
 cappe, *sb.*, cap, 42/20.
 capten, *sb.*, captain, 230/29.
 capuls, *sb. pl.*, horse, nag, 22/31.
 carallys, *sb. pl.*, coral, 113/17.
 cardenalles, *sb. pl.*, cardinal, 11/20.
 careyn, *sb.*, carrion, carcase, 73/3; caren, 156/3; kareyn, 156/7.
 carien, *v.*, to carry; *pl.* caried, 212/34.
 carpenter, *sb.*, carpenter, 19/2.
 cart, *sb.*, cart, 273/6.
 caryge, *sb.*, carriage, 273/7.
 case, *sb.*, case, 146/9; caas, 6/33.
 cast, *v.*, to cast, deliberate, *inf.*, 7/26; *pr. 3 sg.* castype, 84/23; *castys*, 128/9; *imp. pl.* cast, 5/32; *castys*, 139/12; *pl. 3 sg.* kest, 13/1; *cast*, 53/36; *pl.* casten, 6/17; keston, 115/4; kyst, 237/28; *pp.* cast, 5/26.
 castell, *sb.*, castle, fort, 42/13.
 catayle, *sb.*, cattle, property, 88/25; catell, 94/13; cateyle, 287/2.
 cause, *sb.*, cause, 2/2; cawse, 42/25.
 caue, *sb.*, cave, 22/30.
 cawdren, *sb.*, caldron, 5/32.
 Cawnturbury, *pr. n.*, Canterbury, 243/20; Caunturbury, 40/18; Canturbury, 41/31.
 celle, *sb.*, cell, 220/29.
 centuary, *sb.*, cemetery, 298/18; sentuary, 298/7; sentuari, 298/21; seyntwary, 299/10.
 Ceolus, *pr. n.*, Ceol, 144/19.
 cereule, *sb.*, circle, 25/22; cerkyll, 25/23; cerkyl, 179/15.
 certefyct, *pp.*, certified, 75/35.
 certeyne, *adj.*, certain, 48/14; scerteayne, 301/2.
 Cesare, *pr. n.*, Caesarea, 19/2.
 chafen, *v.*, to make warm; *pl.* chafet, 160/16.
 chaffaryng, *sb.*, chaffering, trading, 116/3.
 chalanch, *v.*, to challenge, accuse, *inf.*, 241/24; *pl.* chalanchet, 241/12; *pp.* chalenchyng, 4/30.
 chalange, *sb.*, challenge, 58/15.
 chalice, *sb.*, chalice, 171/2; chalis, 171/8; chales, 20/25; *pl.* chalays, 250/14.
 chambyr, *sb.*, chamber, 32/15; chambre, 178/3.
 chambyr-dyre, *sb.*, chamber door, 222/20.
 chanell, *sb.*, gutter, 195/21.
 changen, *v.*, to change; *pl.* chaunchyd, 197/25; chaunged, 246/19; *pp.* changet, 112/7.
 chausele, *sb.*, chancel, 29/30.
 chapell, *sb.*, chapel, 30/2.
 chapmen, *sb. pl.*, chapman, merchant, 91/22.
 charch, *sb.*, charge, 10/5.
 charche, *v.*, to charge, *inf.*, 100/31 *pr. 1 sg.* charche, 41/9; 3 *sg.* charygth, 86/8; *pl.* charched, 13/6; charget, 25/27; charchet, 163/9.
 charcolys, *sb. pl.*, charcoal, 105/10; charkolus, 292/4.
 chare, *sb.*, cart, 37/16.
 Charles, *pr. n.*, Charles, 46/30.
 chartur, *sb.*, charter, 172/16.
 charyotes, *sb. pl.*, chariot, 101/28.
 charyte, *sb.*, charity, 70/23.
 chastyce, *v.*, to chastise, chasten, *inf.*, 283/10; chastes, 67/6; chast, 64/34; *pr. 1 sg.* chast, 67/9; *pl.* *pl.* chastest, 68/25; *pp.* chastist, 161/9.
 chastyte, *sb.*, chastity, 11/31.
 chaunseler, *sb.*, chancellor, 38/34.
 chaynes, *sb. pl.*, chain, 69/31; cheynes, 187/20.
 chayre, *sb.*, chair, 10/8.
 chedyng, *sb.*, shedding, 36/32.
 chef, *sb. and adj.*, chief, 12/14; cheff, 266/15.
 cheke, *sb.*, cheek, 19/9.
 Chelms-forde, *pr. n.*, Chelmsford, 242/38.

- chep, *sb.*, cheap, bargain, 9/18.
 Chepe, *pr. n.*, Cheapside, 39/34 ;
 Scheppe, 196/30.
 chere, *sb.*, cheer, countenance, 16/7.
 cheresly, *adv.*, lovingly, tenderly, 9/28.
 cheresche, *v.*, to cherish, *inf.*, 90/36 ;
 pt. cherysched, 85/12.
 Chere-pursday, *pr. n.*, Maundy
 Thursday, 169/5.
 chorly, *adv.*, dearly, 39/17.
 chese, *sb.*, cheese, 84/7.
 chese, *v.*, to choose, *inf.*, 12/12 ;
 chose, 211/14 ; *imp. sg.* ches.
 249/22 ; *pt.* 3 *sg.* ches, 79/9 ; chos,
 191/15 ; *pl.* chosen, 28/10 ; *pp.*
 choson, 12/10.
 chesyng, *sb.*, choosing, 11/27.
 chevetsen, *sb. pl.*, chieftain, 250/36.
 choken, *v.*, to choke ; *pt.* choket,
 71/11.
 chose, *sb.*, choice, 90/34.
 choton, *v.*, to shoot, *inf.*, 64/19.
 choynus, *sb. pl.*, fissure, crack, 192/21.
 chyld, *sb.*, child, 11/32 ; schyld,
 25/20 ; schyll[d], 194/2 ; schild,
 205/30 ; *pl.* chilydyne, 3/28 ;
 chyldyrne, 4/3 ; chilydyr, 12/6 ;
 chyldren, 23/18 ; chyldyren, 29/10 ;
 chyldr, 36/21 ; chyldyr, 271/1 ;
 schylldren, 37/4 ; schyldyrne,
 259/31.
 chyld-bedde, *sb.*, child-bed, 49/31.
 chyldhede, *sb.*, childhood, 26/21.
 chyldles, *adj.*, childless, 37/3.
 chyldyng, *sb.*, child-bearing, delivery,
 298/28.
 Chyldyrmas-day, *pr. n.*, Childermas-
 day, 41/34.
 chyle, *sb.*, moment, 195/26, 212/19.
 chyn, *sb.*, chin, 67/16.
 chynchnes, *sb.*, stinginess, parsimony,
 85/3.
 chyrch, *sb.*, church, 1/7 ; chirch,
 1/16.
 chyrche-dyr, *sb.*, church-door, 12/17 ;
 chyrche-durre, 12/14 ; chyrch-dorre,
 278/29.
 chyrche-3orde, *sb.*, churchyard, 179/24 ;
 chirch-3orde, 297/28 ; chyrch-3orde,
 244/9 ; chirch-3arde, 298/29 ;
 chyrch-3arde, 296/19.
 chyrche-halyday, *sb.*, church-holiday,
 277/30.
 chyrch-tresowre, *sb.*, church-treasure,
 219/9.
 chyualrous, *adj.*, chivalrous, 59/16.
 chyualry, *sb.*, chivalry, 59/12.
 circuncysel, *pp.*, circumcised, 46/20 ;
 circumsiset, 45/22 ; ycircuncised,
 46/12.
 circumstance, *sb.*, circumstance, 94/36.
 clade, *pp.*, dressed, 239/15.
 clause, *v.*, to cleanse, purify, *inf.*,
 50/36 ; *pr.* 3 *sg.* clausuf, 59/2 ;
 imp. pl. clausyth, 89/18 ; *pt.*
 clausyd, 204/9 ; *pp.* clausel, 57/8.
 clausyng, *sb.*, cleansing, 57/7 ; clausy-
 ing, 58/1.
 clappys, *sb. pl.*, clap, noise, 118/27.
 claterer, *sb.*, clatterer, 229/33.
 Clement, *pr. n.*, Clement, 189/35.
 clene, *adj.*, clean, 2/13 ; *adv.* clauly,
 35/10.
 clennes, *sb.*, cleanness, 32/9 ; clannes,
 156/10.
 Cleoplace, *pr. n.*, Cleophas, 215/24.
 cleped, *pp.*, called, 1/5.
 clere, *adj.*, clear, 17/32.
 clerge, *sb.*, clergy, 160/12.
 clerk, *sb.*, clerk, scholar, 164/1.
 clerkelyk, *adv.*, like a clerk, 163/5.
 clerte, *sb.*, splendour, 102/21.
 cleuen, *v.*, to cleave, split ; *pt.* 3 *sg.*,
 cleue, 102/1 ; clefe, 265/29.
 clochus, *sb. pl.*, claw, 130/37.
 cloppys, *sb. pl.*, monster, (*Legenda*
 aurea : *marinae beluae*), 2/34.
 clos, *adj.*, close, shut up, secret,
 41/10.
 close, *v.*, to close, *inf.*, 194/12 ; *pr.* 3
 sg. cloyth, 20/28 ; *pt.* closud, 72/28 ;
 pp. cloyd, 147/22.
 clote, *sb.*, lump, piece (of cloth),
 172/26.
 cloþ, *sb.*, cloth, 39/19.
 cloþe, *v.*, to clothe, *inf.*, 70/25 ; *pr.*
 pl. cloþnþ, 130/21 ; cloþe, 130/22 ;
 pt. kloþyd, 231/24 ; *pp.* cloþede,
 39/19 ; ycloþet, 4/15 ; clapþd,
 272/12.
 cloþyng, *sb.*, clothing, 63/16.
 clowde, *sb.*, cloud, 101/24.
 clowten, *v.*, to repair ; *pr. p.* clowtyng,
 136/14.
 cloystyr, *sb.*, cloister, 42/11.
 clymbe, *v.*, to climb, *inf.*, 135/19.
 clyp, *v.*, to embrace, *inf.*, 8/33 ; klyp,
 112/33 ; kliþ, 124/20 ; *pt.* clyppyd,
 124/17.
 clyppe, *v.*, to clip, *inf.*, 147/16 ; clyp,
 125/11 ; kliþpe, 125/33 ; *pp.* clypped,
 147/18.
 code, *sb.*, pitch, 219/7.
 cofur, *sb.*, coffer, 248/8.

coke, *sb.*, cock, 188/4.
 colde, *sb.*, cold, 5/24.
 cole, *sb.*, coal, 56/15.
 cole-fyre, *sb.*, coal-fire, 292/11; colc-
 fure, 105/16.
 coleman, *sb.*, coal-man, 292/13.
 colet, *sb.*, collect (short prayer), 129/20.
 Coleyne, *pr. n.*, Cologne, 21/5.
 coloure, *sb.*, colour, 147/27.
 coubrans, *sb.*, trouble, annoyance,
 129/10.
 comburment, *sb.*, encumbrance, 202/29.
 combyr, *v.*, to annoy, encumber,
 entangle, *inf.*, 68/11; *pp.* comburet,
 208/18; combyrd, 23/29; combret,
 24/3.
 come, *v.*, to come, *inf.*, 1/20; *comm.*,
 254/26; comyn, 289/13; cum,
 292/16; *pr. 2 sg.* comyst, 89/36;
 comys, 115/5; come, 272/30; 3 *sg.*
 comyth, 2/28; comet, 172/5; *pl.*
 come, 50/14; comen, 2/26; *imp.*
sg. comme, 12/20; come, 18/22;
pl. comeþe, 4/3; *pl. 3 sg.* come,
 1/26; comme, 8/7; cum, 180/6;
 cam, 289/18; *pl.* come, 4/7; comme,
 7/18; comen, 12/12; *pr. p.* cum-
 myng, 298/33; *pp.* commen, 14/26;
 comyn, 147/14; ycomyn, 75/26.
 comendyng, *sb.*, commending, com-
 mendation, 2/18.
 confort, *sb.*, comfort, 46/20; confort,
 55/4.
 confort, *v.*, to comfort, strengthen,
inf., 245/21; *pr. 3 sg.* conforteth,
 156/14; 3 *pl.* confortyþ, 219/28;
pl. confortet, 9/36; confortet, 16/6;
pp. confortet, 54/25; confortet,
 82/7.
 commaunde, *v.*, to command, *inf.*,
 62/13; *pr. 1 sg.* commaunde,
 175/4; *imp. sg.* commaunde,
 190/8; *pl.* commaundet, 7/25;
 commawndyd, 8/36; commaundytt,
 219/20; commawnde, 276/23; *pr.*
p. comawndyng, 22/20; *pp.* com-
 awndet, 13/25.
 commaundement, *sb.*, commandment,
 219/34; comaundement, 149/23.
 commendabull, *adj.*, recommendable,
 166/4.
 commendend, *v.*, to commend; *pl.* com-
 mendyd, 9/23; *pp.* comendet,
 10/22.
 company, *sb.*, company, 10/6; cum-
 paye, 293/5.
 compas, *sb.*, compass, 174/21.

compassyon, *sb.*, compassion, 11/28;
 compacyon, 216/33.
 compenabull, *adj.*, companionable,
 friendly, 284/18.
 comperson, *sb.*, comparison, 113/3.
 compleynen, *v.*, to complain; *pr. 3 sg.*
 compleynþe, 112/22.
 comprehend, *v.*, to understand, *inf.*,
 167/25.
 comyn, *sb. and adj.*, common, 27/29; *pl.*
 comyns, the common people, 65/35.
 comyng, *sb. and adj.*, coming, arrival,
 1/6; commyng, 2/23.
 comynty, *sb.*, people, public, 189/6.
 con, *v.*, to offer, to be able to do (some-
 thing), *inf.*, 199/22; *pr. 1 sg.*
 kan, 4/9; 3 *sg.* can, 3/2; con,
 10/35; *pl.* con, 13/35; can, 50/15;
pl. 3 sg. cowthe, 5/22; *pl.* cowth,
 28/11; cowthen, 49/19.
 concent, *sb.*, consent, 35/9.
 contenten, *v.*, to consent; *pr. 1 pl.*
 contenten, 46/7.
 concepyon, *sb.*, conception, 15/12.
 conceyte, *sb.*, conception, 109/14;
 conseyt, 58/3.
 conceyue, *v.*, to conceive, *inf.*, 106/29;
 conseyue, 16/24; *pr. 3 sg.* con-
 seyueth, 57/26; *pl.* conceyueþe,
 253/23; *pl. 2 sg.* conceyuedyst,
 109/8; 3 *sg.* conceyuet, 58/1; *pp.*
 conseyuet, 46/19; conceyuet, 47/2.
 conceyvyng, *sb.*, conceiving, 57/9.
 concyens, *sb.*, conscience, 2/13; con-
 syens, 93/3; consyence, 263/18;
 consyens, 263/23.
 condicion, *sb.*, condition, 224/35; *pl.*
 condicions, 290/14.
 condyll, &c.: *see* candle.
 conferme, *v.*, to confirm, *inf.*, 46/20;
pr. 3 sg. conferneþ, 158/4; *pl.*
 confermed, 136/5; *pp.* confermyd,
 121/10.
 confessour, *sb.*, confessor, 40/28.
 confondyng, *sb.*, confounding, 163/31.
 conformen, *v.*, to conform; *pl.* con-
 formed, 121/4.
 confoundet, *pp.*, confounded, 164/35.
 confusyng, *pp.*, confused, 209/30.
 confusyon, *sb.*, confusion, 2/22; con-
 fucyon, 2/20.
 confyrmaeyon, *sb.*, confirmation,
 32/30.
 congelut, *pp.*, congealed, 166/21.
 conjuren, *v.*, to conjure; *pl.* coniuiced,
 125/22.
 counnably: *see* couenable.

connyng, *sb.*, experience, skill, knowledge, 145/12; conyng, 221/21.
 conqueren, *v.*, to conquer; *pl.* conquerod, 59/12.
 consayle, counsel, &c.: see counsell.
 Constantyn, *pr. n.*, the emperor Constantine, 37/11; Constantyne, 143/34.
 Constantyne, *pr. n.*, the town of Constantinople, 151/9.
 constrayne, *v.* to constrain, *inf.*, 8/23; *pr.* 3 *sg.* constreyneþe, 285/22; *pp.* constrayned, 102/33.
 constytucyons, *sb. pl.*, constitution, rule, 138/15.
 consyderen, *v.*, to consider; *pr. p.* consydyryng, 153/18.
 contemplatyf, *adj.*, contemplative, 230/37.
 contemplacion, *sb.*, contemplation, 207/17.
 continually, *adv.*, continually, 271/19.
 contre, *sb.*, country, 8/5; contray, 8/14; contrey, 12/12; cuntre, 179/30.
 contricyon, *sb.*, contrition, 78/16; contricion, 74/26; contrisyon, 279/24.
 contryte, *adj.*, contrite, 74/30.
 contynue, *v.*, to continue, *inf.*, 44/28; contynew, 161/19; *pr. pl.* contynueþe, 56/4.
 conuersyon, *sb.*, conversion, 52/26.
 conuertien, *v.*, to convert; *pl.* conuertyd, 217/31; *pp.* conuerted, 52/28.
 conuertynge, *sb.*, converting, 52/27.
 cood, *sb.*, pitch, 5/33.
 coold, *adj.*, cold, 5/17.
 cop, *sb.*, summit, head, 77/25.
 copies, *sb. pl.*, copy, 215/15.
 cordys, *sb. pl.*, cord, 122/30.
 Corintheos, *Lal. pr. n.*, epistle to the Corinthians, 86/3.
 corne, *sb.*, corn, grain, 98/22.
 cornell, *sb.*, corner, 130/17.
 Cornweyle, *pr. n.*, Cornwall, 258/27.
 corrupt, *adj.*, corrupt, 192/12.
 cors, *sb.*, corpse, body, 64/1.
 conseyntys, *sb. pl.*, a holy body, saint, 11/25.
 corupeyon, *sb.*, corruption, 224/36.
 coruen, *pp.*, carved, 201/7.
 Cosdre, *pr. n.*, Cosdroe, king of Persia, 250/10.
 cosse: see kysse.
 cost, *sb.*, cost, expense, 206/4.

costen, *v.*, to cost; *pl.* 3 *sg.* cost, 20/7.
 cosyng, *sb.*, cousin, 52/3.
 cote, *sb.*, coat, 31/36.
 counceillyng, *adj.*, counselling, 157/8.
 courte, *sb.*, court, 17/37.
 couenable, *adj.*, suitable, convenient, 184/20; *adv.* connably, 267/5.
 couenant, *sb.*, covenant, 45/2; couenant, 44/30.
 couerlyt, *sb.*, coverlet, 196/27.
 couet, *v.*, to covet, *inf.*, 98/4; *pl.* conetyd, 220/13.
 couetowse, *adj.*, covetous, 231/11.
 couetyse, *sb.*, covetousness, 21/32; couetyes, 216/22; couitys, 217/7; couytyce, 219/1.
 cow, *sb.*, cow, 100/27.
 counsell, *sb.*, counsel, 41/18; consayle, 9/33; consele, 37/12; counseyle, 10/3; counseyl, 112/11; concell, 133/8; counsell, 157/3; consell, 157/4; counsell, 157/12.
 counsell, *v.*, to counsel, *inf.*, 103/12; consayle, 91/34; *pr.* 1 *sg.* counsell, 146/25; *pl.* counselyt, 64/32; counselet, 91/25; concelet, 175/23; *pr. p.* counselyng, 157/10; counselyng, 239/15; *pp.* counseylet, 121/20.
 counsell, *pp.* concealed, 13/7.
 cowtenance, *sb.*, countenance, 64/32.
 cownturs, *sb. pl.*, counter, 255/2.
 cowntys, *sb.*, account, 242/12.
 cowpull, *sb.*, couple, coupling, union, 72/15.
 cowpult, *pp.*, coupled, 214/4.
 cowthe: see con.
 cracche, *sb.*, manger, crib, 22/8.
 Cradok, *pr. n.*, Cradoc (murderer of St. Winifred), 178/1.
 cradull, *sb.*, cradle, 12/3; kradyll, 196/15; cradyll, 196/21.
 craft, *sb.*, craft, 55/12.
 creature, *sb.*, creator, 174/16.
 creatures, *sb. pl.*, creature, 236/21.
 credebule, *adj.*, credible, 51/9.
 creme, *sb.*, cream, 233/1; cremen, 158/16.
 crepen, *v.*, to creep; *pr. p.* crepyng, 124/16; *pp.* kropon, 300/29.
 crepull, *sb.*, cripple, 274/18.
 crismatory, *sb.*, chrismatory, 158/15.
 Cristenmasse-day, *pr. n.*, Christmas-day, 109/21.
 Cristenmasse-nyght, *pr. n.*, Christmas-night, 48/15.
 cristenyng, *sb.*, baptism, 158/7.

- cristenyng tyme, *sb.*, time of baptism, 158/4.
 cristyn : *see* crysten.
 croches, *sb. pl.*, crutch, 100/16.
 croket, *adj. and sb.*, crooked, 189/15 ;
 crowket, 218/31 ; croke, 236/30.
 cromes, *sb. pl.*, crumb, 95/9.
 cronyclys, *sb. pl.*, chronicle, 81/33 ;
 cronycels, 146/16.
 crosse, *sb.*, cross, 3/33.
 crow, *v.*, to crow, *inf.*, 188/4 ; *pt. 3 sg.*
 cru, 188/5.
 Crowland, *pr. n.*, Crowland, a town in
 Lincolnshire, 239/27.
 crowne, *sb.*, crown, tonsure, 42/23.
 crownen, *v.*, to crown ; *pt.* crowned,
 109/32.
 cruell, *adj.*, cruel, 1/15 ; cruele,
 187/26.
 cruelte, *sb.*, cruelty, 36/37.
 cruschet, *pp.*, crushed, 134/15.
 cry, *sb.*, cry, shouting, 98/8 ; *crie.*
 195/13.
 cry, *v.*, to cry, *inf.*, 5/34 ; *pr. 1 sg.*
 crye, 65/19 ; 3 *sg.* cryeth, 112/31 ;
pl. cryen, 101/16 ; *pt. 3 sg.* criet,
 6/30 ; cryed, 19/18 ; *pl.* cryedyn,
 30/13 ; cryed, 30/15 ; cryde, 202/7 ;
 cryden, 209/11 ; *pr. p.* cryyng, 5/30 ;
 cryng, 223/29.
 Cryst, *pr. n.*, Christ, 1/12 ; Crist, 1/8.
 crystall, *sb.*, crystal, 20/14 ; cristall,
 146/11.
 crysten, *sb. and adj.*, christian, 21/11 ;
 cristyn, 227/1.
 crystyn, *v.*, to christen, baptise, *inf.*,
 210/3 ; cristen, 11/33 ; *pp.* cry-
 stened, 36/31 ; icrystenet, 45/2 ;
 crystenyd, 109/10 ; cristonet,
 207/15 ; crystonet, 219/33.
 crystyndome, *sb.*, christendom, 17/37 ;
 crystendame, 59/34 ; cristyndom,
 196/16.
 cryyng, *sb.*, crying, 13/26.
 cubytys, *sb. pl.*, cubit, 2/31 ; cubites,
 72/17.
 culn-mowth, *sb.*, kiln-mouth, opening
 of a furnace, 231/8.
 culuer, *sb.*, pigeon, dove, 73/4 ; coluer,
 202/3.
 culuer-bryddes, *sb. pl.*, dove, 57, 22.
 cum, cummyng : *see* come.
 cuppe, *sb.*, cup, 99/21 ; coppe, 99/32.
 curatour, *sb.*, curator, 89/25.
 euren, *v.*, to cure ; *pr. 2 sg.* cures,
 264/7.
 curs, *sb.*, curse, 138/17.
 cursed, *pp.* (*adj.*), cursed, 121/3 ;
 curseth, 170/20 ; icursed, 288/19.
 cursen, *v.*, to curse ; *pt.* cursed, 29/20.
 curtesy, *sb.*, courtesy, kindness, 80/8.
 curteyse, *adj.*, courteous, 242/5.
 curtyll, *sb.*, kirtle, tunic, 188/18.
 custom, *sb.*, custom, 113/25 ; *pl.*
 costoms, 44/6.
 cydyr, *sb.*, cedar, 78/1.
 cypur, *sb.*, cypress, 78/1.
 Cypure, *pr. n.*, Cyprus, 176/22.
 cyreumcysyon, *sb.*, circumcision, 45/21 ;
 circumsicyon, 45/7.
 cyte, *sb.*, city, 12/12 ; cite, 8/20 ;
 syte, 12/11.
 cytesons, *sb. pl.*, citizen, 259/10.
 Cythya, *pr. n.*, Scythia, 138/34.
 cyvys, *sb. pl.*, citizen, 282/26.
 dadull, *sb.*, tattle, 279/32.
 dalyance, *sb.*, dalliance, 145/16.
 Damaske, *pr. n.*, Damascus, 53/30.
 dame, *sb.*, dame, lady, 10/13.
 dampnacyon, *sb.*, damnation, 68/7.
 dampnen, *v.*, to condemn, *pr. 2 sg.*
 dampnes, 55/37 ; *pt.* dampnet,
 46/9 ; *pp.* dampnet, 5/34 ; *v.*
 dampned, 13/29.
 damysel, *sb.*, damsel, 185/21 ; dame-
 sell, 133/15.
 daren, *v.*, to lurk, be concealed ; *pt.*
 daret, 3/17 ; *pr. p.* daryng,
 194/15.
 Darins, *pr. n.*, Darinus, 287/11.
 darknes : *see* derkenesse.
 date, *sb.*, date, 223/34.
 daunsys, *sb. pl.*, dance, 182/24.
 Davyd, *pr. n.*, David, 166/15 ; Danit,
 215/17.
 dawnce, *v.*, to dance, *inf.*, 65/8 ;
 dawmse, 185/18.
 dawnyng, *sb.*, dawning, 204/19 ;
 dawyng, 24/36.
 day, *sb.*, day, 1/5 ; dey, 6/4.
 day-journes, *sb. pl.*, day's journey,
 213/7.
 dayntees, *sb.*, dainties, 39/26 ; dayn-
 teps, 85/10.
 dayntep, *adj.*, dainty, 85/13.
 day-ster, *sb.*, day-star, 221/31.
 debate, *sb.*, debate, strife, 20/30.
 Decius, *pr. n.*, Decius, 217/35.
 ded, *adj.*, dead, 2/1.
 dede, *sb.*, deed, 31/18.
 dedly, *adj.*, deadly, mortal, 50/29.
 Dedys of be apostoles, Acts of the
 Apostles, 27/1.

- defamacyon, *sb.*, defamation, calumny, 286/35.
- defawte, *sb.*, default, want, 13/13.
- defe, *adj.*, deaf, 189/14.
- defence, *sb.*, defence, 146/26.
- defende, *v.*, to defend, *inf.*, 128/37; *pr. pl.* defendyth, 111/28; defendyn, 280/24.
- defender, *sb.*, defender, 240/31.
- defendlyng, *sb.*, defending, 53/2.
- defowle, *v.*, to defoul, insult, *inf.*, 192/25; *pp.* defowled, 26/10.
- degre, *sb.*, degree, 10/21.
- deken, *sb.*, deacon, 162/29.
- dele, *sb.*, deal, part, 42/28. *See also* dole.
- dele, *v.*, to deal, *inf.*, 55/17; *pr. 3 sg.* delupe, 156/21; *pl.* delon, 156/20; *pt. sg. dalt*, 19/31; *pl.* dalton, 245/12; delet togedyr, 'had intercourse,' 11/32; *pp.* dalt, 270/8.
- deliberacyon, *sb.*, deliberation, 68/6.
- delicate, *adj.*, delicate, 254/14.
- delyte, *sb.*, delight, 96/14.
- delyuer, *v.*, to liberate, deliver, *inf.*, 13/30; *imp. sg.* delyuer, 286/32; *pt.* delyuerd, 37/36; *pp.* delyuerd, 22/34; deliuerd, 226/35.
- delyuerance, *sb.*, deliverance, 248/3.
- deme, *v.*, to deem, judge, *inf.*, 1/11; dome, 4/34; demon, 295/33; *pr. pl.* demyn, 284/19; *pt.* demede, 75/9; *pp.* demed, 79/21.
- demyng, *sb.*, deeming, punishing, 86/15.
- den, *sb.*, den, cave, 258/16.
- Denmarke, *pr. n.*, Denmark, 17/19.
- depart, *v.*, to divide, depart, go away, *inf.*, 14/33; *pr. 3 sg.* departyth, 24/36; *pl.* departed, 5/14; *pp.* departyd, 47/20.
- depe, *adj.*, deep, 145/24; *adv.* duply, 167/29.
- depe, *v.*, to immerse deeply, *inf.*, 192/11.
- Derbe, *pr. n.*, Derby, 244/14.
- dere, *sb.*, dearth, 9/18.
- dere, *adj.*, dear, 223/11.
- dered, *pp.*; loved, honoured, 283/7.
- derke, *adj.*, dark, 148/20.
- derkenesse, *sb.*, darkness, 17/20; derkenes, 23/29; derknes, 23/31; darkenes, 24/3; darknes, 103/21.
- derlyng, *sb.*, darling, 30/34.
- derþe, *sb.*, dearth, 9/18.
- des . . . : *see also* under dys . . .
- desayue, dessayue : *see* deseyue.
- desaynour, *sb.*, deceiver, 147/12.
- descende, *v.*, to descend, *inf.*, 215/5.
- desceint, *sb.*, descent, 215/13.
- deserte, *sb.*, desert, 6/9.
- deseruen, *v.*, to deserve; *pr. pl.* deserue, 155/21; *pt.* deseruet, 80/10.
- desesyvt, *pp.*, troubled, annoyed, 255/14.
- deseyt, *sb.*, deceit, 208/19; dyssayte, 144/3.
- deseyue, *v.*, to deceive, *inf.*, 46/17; desayue, 46/10; dessayue, 112/11; *imp. pl.* desayue, 130/17; *pt.* deseyuet, 46/9; dysseyueth, 286/10; *pp.* deseyuet, 5/10; deseyvet, 45/15; dysseyuet, 76/24.
- desolate, *adj.*, desolate, lonely, 195/33.
- despeyre, *sb.*, despair, 13/8; dyspavre, 26/12.
- despyte, *sb.*, contumely, spite, 117/19; *pl.* despytes, 97/20.
- destrucyon, *sb.*, destruction, 140/34.
- destrye, *v.*, to destroy, *inf.*, 24/20; dystrye, 31/20; destri, 207/13; destroye, 301/22; *pr. 3 sg.* destryth, 287/26; *pp.* destriet, 146/17; destryed, 53/12.
- desyre, *v.*, to desire, *inf.*, 24/16; *pr. 1 sg.* desyre, 8/33; 3 *sg.* desyryth, 94/27; *pl.* desyre, 265/21; desyryyn, 283/22; *pr. p.* desyryng, 284/3.
- deþe, *sb.*, death, 1/23.
- deþe-bedde, *sb.*, death-bed, 78/21.
- deþ-day, *sb.*, death-day, 179/20.
- deþ-tyme, *sb.*, time of death, 78/31.
- deuell, *sb.*, devil, fiend, 9/24.
- denenyte : *see* divinity.
- deuocyon, *sb.*, devotion, 26/32.
- Devonschyre, *pr. n.*, Devonshire, 173/32.
- denors, *sb.*, divorcee, 286/35.
- devot, *adj.*, devout, 52/29; deuout, 279/1.
- devowryd, *pp.*, devoured, 206/5; deuoured, 133/20.
- devyue, *adj.*, divine, 241/2.
- dew, *adj.*, due, 26/4.
- dewe, *sb.*, dew, 146/19.
- deye : *see* dye.
- deyen, *v.*, to dye; *pr. 3 sg.* deyþe, 253/24.
- deynt, *pp.*, hallowed, 199/18.
- diligens, *sb.*, attention, 232/10.
- dismenbryd, *pp.*, dismembered, 114/9.
- diuinyte, *sb.*, divinity, 167/27; deuenyte, 186/6.
- do, *v.*, to do, *inf.*, 4/19; don, 7/4; *pr.*

- 1 *sg.* do, 293/9; 2 *sg.* dos, 205/32; dust, 299/30; 3 *sg.* doth, 28/27; duth, 291/8; *pl.* do, 146/25; done, 50/17; dope, 52/33; *imp. sg.* do, 25/26; *pl.* dope, 50/29; *pt.* 1 *sg.* dyd, 10/36; 2 *sg.* dyddyst, 75/22; duddyst, 288/24; 3 *sg.* dyt, 4/26; dede, 13/2; dude, 20/33; dudde, 178/33; *pl.* dyddyn, 4/8; deden, 22/5; doden, 23/34; dedden, 27/28; dytdyn, 221/31, 224/3; dudun, 301/3; *pr. p.* doyng, 6/7; *pp.* don, 4/2; ydone, 16/13; ydo, 18/25.
- doctor, *sb.*, doctor, scholar, 79/6.
- doctryne, *sb.*, doctrine, 159/20.
- dodde, *v.*, to shave, *clip. inf.*, 125/11.
- dofhowse, *sb.*, dove-cot, 266/14.
- dogge, *sb.*, dog, 19/14.
- doghtyr, *sb.*, daughter, 9/28; dochtyr, 203/19; dostryr, 245/19.
- dole, *sb.*, division, part, 156/17.
- dolfully, *adv.*, in a doleful manner. sorrowfully, sadly, 194/29.
- dombe, *adj.*, dumb, 96/11.
- dome, *sb.*, doom, 3/6.
- dome, *v.*: see deme.
- domes-man, *sb.*, doomsman, 4/26.
- Domician, *pr. n.*, Domitian, 31/9.
- Domink, *St.*, *pr. n.*, St. Dominic, 73/20.
- don: see downe.
- dongen, *sb.*, dungeon, 211/32.
- dore, *sb.*, door, 72/28.
- doses: see dyses.
- dosesyd, *pp.*, diseased, 130/6; desesut, 137/14.
- dount, *sb.*, force, violence, 39/11.
- dowbull, *adj.*, double, 68/7.
- dowbull, *v.*, to double, *inf.*, 57/24; *pr. 3 sg.* dowbulth, 57/30.
- dowbull-wall, *pp.*, surrounded with a double wall, 229/25.
- dowe, *sb.*, pigeon, 51/15; dowve, 51/22.
- dowen: see downe.
- downe, *pp.*, down; don, 5/30; downen, 13/4; doune, 249/11; adon, 8/11; adowne, 3/7.
- downeward, *adv.*, downward, 249/11; donward, 97/4.
- dowre, *sb.*, dowry, dower, 144/23.
- dowte, *sb.*, doubt, 51/27; doute, 225/3.
- dowten, *v.*, to doubt; *pl.* dowtyd, 160/22.
- doyng, *sb.*, doing, 17/8.
- dragon, *sb.*, dragon, 200/30.
- draw-bryge, *sb.*, draw-bridge, 229/9.
- drawe, *v.*, to draw, withdraw, carry, *inf.*, 25/14; drawon, 297/8; *pr. 1 sg.* dray, 271/18; 3 *sg.* drawet, 25/8; *pt. 1 sg.* drewe, 9/33; dro, 188/1; 3 *sg.* drogh, 22/21; drew, 79/30; *pl.* drewen, 136/32; droghen, 42/9; *pp.* drawnen, 7/24; drawn, 126/14.
- dred, *adj.*, adread, afraid, 157/33.
- drede, *sb.*, dread, terror, 1/26.
- drede, *v.*, to dread, *inf.*, 151/1; *pr. 2 sg.* dredyst, 193/7; 3 *sg.* dredybe, 151/3; *imp. pl.* dredlyth, 5/10; *pt. 3 sg.* dred, 94/14; *pl.* dredyn, 183/11.
- dredfull, *adj.*, dreadful, 47/22.
- dreme, *sb.*, dream, 196/18.
- dressen, *v.*, to direct, prepare; *pr. 1 sg.* dresse, 67/9.
- drost, *sb.*, drought, 137/14.
- dromendarys, *sb. pl.*, dromedary, 48/23.
- dronke, *adj.*, drunk, 127/7.
- droppe, *sb.*, drop, 107/12.
- droppe, *v.*, to drop, *inf.*, 132/14; *pr. 3 sg.* droppyth, 128/16; *pt.* dreppyd, 43/9; dropet, 171/7; droppyd, 141/7; *pr. p.* droppyng, 132/1.
- drowne, *v.*, to drown, *inf.*, 7/26; *pr. pl.* drownybe, 150/17; drowne, 259/33; *pt. pl.* drownot, 209/35; *pp.* drownet, 8/3; drownl, 201/32.
- drowpe, *v.*, to droop, to be humble, *inf.*, 65/23.
- Drusyan, *pr. n.*, Drusiana, a widow, 32/33.
- dry, *adj.*, dry, 102/2.
- drye, *v.*, to dry, *inf.*, 66/29; *pr. 3 sg.* drybe, 253/12; *pt. 3 sg.* dryet, 71/10; *pl.* dryden, 23/12.
- dryngke, *sb.*, drink, 4/5; drinke, 293/1; drynk, 293/8.
- drynke, *v.*, to drink, *inf.*, 3/5; dryng, 7/1; dryngke, 31/24; drynkon, 293/5; *imp. sg.* drynke, 31/25; *pr. 3 sg.* dryngketh, 32/20; drynkyth, 285/9; *pl.* drynkythe, 286/13; *pt. 3 sg.* dranke, 5/20; drangeke, 31/31; *pl.* dronken, 127/6; *pr. p.* dryngkyng, 31/35; *pp.* drongken, 31/29; dronken, 160/26.
- dryve, *v.*, to drive, *inf.*, 278/14; *pr. 3 sg.* dryuyth, 150/35; *pt. 3 sg.* drof, 66/28; *pl.* drowen, 28/9; dryven, 183/21; *pp.* dryuen, 18/18; dryfyn, 260/17.
- duke, *sb.*, duke, 242/26.
- dulfull, *adj.*, doleful, 37/18.

Dunstan, *St.*, *pr. n.*, St. Dunstan, 60/17.
 dure, *v.*, to last, endure, *inf.*, 169/3; *pt. 3 sg.* duret, 22/19.
 durren, *v.*, to dare; *pt. 1 sg.* durst, 172/28; *3 sg.* durst, 22/26; *dyrst*, 60/36; *dirst*, 238/22; *pt.* durst, 241/8.
 dwelle, *v.*, to dwell, *inf.*, 177/3; *dowel*, 197/15; *dwel*, 292/15; *pr.* 3 *sg.* dwellyth, 278/9; *dwelled*, 40/34; *dowellyd*, 195/1; *pr. p.* dwellyng, 91/21.
 dwst, *sb.*, dust, 178/34.
 Dyaclisian, *pr. n.*, Diocletian, 134/11.
 Dyalogus, *pr. n.*, Dialogue, 278/25.
 dych, *sb.*, ditch, 228/34.
 dye, *v.*, to die, *inf.*, 1/26; *dyon*, 297/21; *deye*, 9/9; *deyn*, 66/27; *dee*, 122/27; *pr. 1 sg.* dee, 141/34; *3 sg.* deyth, 76/27; *dyeth*, 298/28; *pt.* dyon, 295/3; *dyoth*, 295/4; *pt. 3 sg.* dyet, 1/28; *dvet*, 3/32; *deyd*, 7/8; *diet*, 205/25; *pt.* deydyn, 23/34; *dyedyn*, 35/11; *deyeden*, 50/8; *dyet*, 288/13; *pp.* deyet, 256/14.
 dygge, *v.*, to dig, *inf.*, 143/13; *pt. 3 pl.* dygged, 144/33.
 dygnyte, *sb.*, dignity, 153/15; *dignyte*, 153/15.
 dying, *sb.*, dying, death, 294/10; *derynge*, 154/12.
 dynien, *v.*, to din, resound; *pt. 3 sg.* dynned, 275/14.
 dyrre, *sb.*, door, 42/12; *dure*, 269/26.
 dyrge, *sb.*, dirge, 222/14.
 dysceneyon, *sb.*, dissension, 162/9.
 dysche, *sb.*, table, dish, 42/23.
 dyscomfet, *v.*, to defeat, *inf.*, 279/17.
 dyscomfort, *sb.*, discomfort, 46/22.
 dyscomfort, *pp.*, discomforted, 243/27.
 dyscord, *sb.*, discord, 162/9.
 dyscrecyon, *sb.*, discretion, 157/6.
 dyscretly, *adv.*, discreetly, 70/20.
 dysceplyn, *sb.*, discipline, 44/5.
 dyscupull, *sb.*, disciple, 52/30; *dys-sipull*, 255/16; *descypull*, 6/10; *discipull*, 209/9.
 dysese, *sb.*, disease, 69/25; *diseas*, 177/2; *doses*, 14/6.
 dyskeuer, *v.*, to discover, *inf.*, 112/10; *pt.* dyskeuert, 255/23; *pp.* dyskeuerted, 112/1.
 dyspensen, *v.*, to dispense; *pr. 3 sg.* dyspensyth, 82/16.

dysplayen, *v.*, to unfold, disclose, display; *pp.* desplayde, 150/29.
 dysplesen, *v.*, to displease; *pr. pl.* dysplesyth, 112/27; *pt.* dysplesyd, 15/22.
 dysposicione, *sb.*, disposition, 175/25.
 dyspoyle, *v.*, to despoil, take away, annihilate, *inf.*, 121/21; *pt.* despoyled, 28/12; *dyspoylut*, 251/28; *pp.* dyspoyled, 121/21.
 dyspute, *v.*, to dispute, *inf.*, 27/19; *dyspytte*, 48/14; *dispute*, 166/31; *dyspyte*, 186/9; *pr. 3 sg.* dysputyth, 53/13; *pt.* sputyd, 109/15; *dysputed*, 27/12; *pr. p.* disputyng, 48/16; *dysputyng*, 53/11.
 dysputson, *sb.*, disputation, 27/14; *dysputeson*, 27/16; *dyspytson*, 27/35.
 dyspysen, *v.*, to despise; *pr. pl.* dyspysyhe, 249/7; *pt. 3 sg.* dispysyd, 200/12; *dyspysyd*, 136/31.
 dyspytes, *sb. pl.*, contumely, scorn, spite, 241/7.
 dyspytously, *adv.*, scornfully, 155/3; *dysputysly*, 121/34; *dyspytwysly*, 240/1.
 dystresse, *sb.*, distress, 247/33; *dystres*, 38/15; *destresse*, 90/34.
 dystressyd, *pp.*, distressed, 189/8.
 dystrowbult, *pp.*, disturbed, troubled, 241/3.
 dystryve: *see* destryve.
 dysturbans, *sb.*, disturbance, 241/14.
 dyswayre, *adv.*, strayed, gone astray, 148/21.
 dyuerse, *adj.*, divers, 8/10; *dyuerce*, 122/12.
 eddyr, *sb.*, adder, 83/6.
 Edmund, *St.*, *pr. n.*, St. Edmund, 167/15.
 Edward, *St.*, the Confessour, *pr. n.*, St. Edward the Confessor, 34/23, 148/10.
 ee, *sb.*, eye, 86/31; *eye*, 100/12.
 een-syght, *sb.*, eye-sight, 234/7.
 eft, *adv.*, afterwards, 11/12.
 eftsonus, *adv.*, eftsoons, 52/18.
 eftys: *see* sift.
 Egeas, *pr. n.*, Egeas, justice of Patras, 8/21.
 Ezechyel, *pr. n.*, Ezekiel, 162/26.
 eggys, *sb. pl.*, egg, 84/7.
 eght, *num.*, eight, 45/25; *3eght*, 47/23.

egurly, *adv.*, eagerly, 243/10.
 Egypt, *pr. n.*, Egypt, 24/22.
 Eirland, *pr. n.*, Ireland, 71/18; Yer-
 lond, 192/16.
 elbowe, *sb.*, elbow, 301/35.
 Elcana, *pr. n.*, Elkanah, 213/28.
 elde, *sb.*, age, 197/37.
 ele: *see* euell.
 element, *sb.*, element, 166/12.
 eleuen, *num.*, eleven, 80/29; aleuen,
 81/3.
 Elizabeth, *St.*, of Spayne, *pr. n.*, St.
 Elizabeth of Spain, 226/6.
 elleswher, *adv.*, elsewhere, 74/28.
 ellys, *adv.*, else, 9/6; els, 271/33.
 eloquent, *adj.*, eloquent, 76/17.
 Elyn, *St.*, *pr. n.*, St. Helen, 143/34,
 250/2.
 Elyzabeth, *pr. n.*, Elizabeth, St. John
 the Baptist's mother, 107/22.
 eme-crysten, *sb.*, fellow-christian, 52/2.
 emperess, *sb.*, empress, 109/32;
 emperice, *sb.*, empress, 224/23;
 emperace, 297/12.
 emperour, *sb.*, emperor, 13/14.
 empyre, *sb.*, empire, 25/16.
 enbawmet, *pp.*, embalmed, 204/21.
 encawsen, *v.*, to cause, induce; *pt.*
 encawsut, 183/2.
 encharme, *v.*, to charm, enchant, *inf.*,
 192/33.
 encheson, *sb.*, cause, occasion; *in*
phrase, for þe enchesen þat, 'because,'
 26/30.
 encrese, *sb.*, increase, welfare, 43/30.
 encrese, *v.*, to increase, *inf.*, 23/7;
pr. pl. eucresen, 53/18; *pt.* encreset,
 142/10.
 ende, *sb.*, end, 4/32; 3ende, 68/2.
 ende, *v.*, to end, *inf.*, 286/28; *pr. 3*
sg. endythe, 68/29; *pp.* endyd,
 87/20.
 endeyn, *sb.*, indignation, 284/18.
 endyng, *sb.*, ending, 1/2.
 endyng-day, *sb.*, last day, 31/8.
 enfamyschen, *v.*, to famish, starve; *pt.*
 enfamecht, 141/26; *pp.* enfamyscht,
 137/15.
 enfecte, *pp.*, infected, tainted, 63/13.
 enformen, *v.* to inform; *pt.* enfowrmyd,
 206/17; *pp.* enformed, 117/30.
 enforse, *v.*, to enforce, *inf.*, 65/30;
pr. 3 sg. enforsuþe, 65/29.
 Englund, *pr. n.*, England, 5/12.
 Englysche, *sb. and adj.*, English,
 76/6.
 engynes, *sb. pl.*, engine, 228/33.

Enklus, *pr. n.*, a hermit, 195/6.
 enny, *sb.*, enemy, 28/28.
 enpayryng, *sb.*, impairing, damage,
 109/1.
 enpeched, *pp.*, impeached, accused,
 13/24.
 ensampull, *sb.*, example, 24/29; en-
 sample, 170/19; ensaumpul,
 291/33.
 enscharmen, *v.*, to charm, enchant, *pt.*
 enscharmyd, 190/3.
 ensens, *sb.*, incense, 48/20; encens,
 128/3.
 enspyre, *v.*, to inspire, *inf.*, 168/10;
pr. 3 sg. enspyryþe, 157/4; *pp.*
 enspyret, 168/6.
 entent, *sb.*, intent, 17/38.
 entren, *v.*, to enter, *pt.* entred,
 228/27; entyrd, 230/21.
 entysen, *v.*, to entice, mislead; *pt.*
 entyset, 70/6.
 entysyng, *sb.*, enticing, enticement,
 6/28.
 envenome, *v.*, to envenom; *pr. 3 sg.*
 envenomyth, 192/6; *pp.* enve[ue]-
 mode, 68/13.
 envy, *sb.*, envy, 27/11.
 envye, *v.*, to envy; *pt.* envyut,
 112/14.
 envyus, *adj.*, envious, 27/31; envyous,
 132/9.
 eny: *see* any.
 Ephezym, *pr. n.*, Ephesus, 222/20;
 Ephasy, 147/4; Ephesim, 32/32.
 Epyphany, *pr. n.*, Epiphany, 47/32.
 Epyphanyus, *pr. n.*, Epiphanius,
 father of St. Nicholas, 11/29.
 erber: *see* herber.
 erby, erbes: *see* herbys.
 ere, *sb.*, ear, handle, 221/5; heres,
 112/21.
 ere, *adv.*, before, formerly, 249/1;
 or, 184/18.
 erle, *sb.*, earl, 172/22.
 erly, *adv.*, early, 12/14.
 Ermogines, *pr. n.*, Hermogines, a magi-
 cian, 209/1; Ermegines, 208/22.
 ermyd, &c.: *see* heremyt.
 ermytage, *sb.*, hermitage, 195/36.
 ernde, *sb.*, errand, 61/22.
 erou, *sb.*, eagle, 261/11.
 Erraclyus, *pr. n.*, Heraclius, 250/17;
 Erraclyus, 250/21.
 erroure, *sb.*, error, 46/28.
 erþe, *sb.*, earth, 3/13; 3erthe, 13/23;
 vrth, 294/24.
 erþe-qwake, *sb.*, earthquake, 137/8.

erthyn, *adj.*, earthen, 192/21.
 erytage : *see* herytage.
 Esav, *pr. n.*, Esau, 93/22.
 eschoyn, *v.*, to avoid, escape, *inf.*,
 5/19; eschew, 253/26.
 ese, *sb.*, ease, 148/33; ees, 80/18;
 3ees, 99/26.
 eskys : *see* askes.
 est, *sb.*, east, 24/6.
 Estyr-day, *pr. n.*, Easter-day, 227/3.
 Estyr-weke, *pr. n.*, Easter-week, 68/30.
 esy, *adj.*, easy, 90/30.
 esyd, *pp.*, eased, delivered, 80/14;
 3eesyt, 246/3.
 ete, *v.*, to eat, *inf.*, 3/5; *pr.* 3 *sg.*
 etyth, 285/8; *pl.* eten, 66/21;
 etupe, 286/12; *imp. sg.* ete, 290/8;
pl. ete, 66/22; etyth, 220/4; *pl.* 3
sg. ete, 5/20; 3ete, 152/7; *pl.* (with
 pron.) 3eten, 66/21; etyn, 19/13;
 ete, 23/4; *pr. p.* etyng, 142/9;
pp. eten, 54/25; eton, 133/20.
 eth, *adj.*, easy, 228/31.
 Ethelbert, *pr. n.*, Ethelbert, 190/32.
 euangelyst, *sb.*, evangelist, 260/32.
 Eue, *pr. n.*, Eve, 35/17.
 euell, *sb.*, evil, 10/5; ele, 291/26.
 euell-lyuyng, *adj.*, evil living, 94/1.
 enen, *sb.*, evening, 6/4.
 euen, *adj.*, even, flat, 3/16.
 enen-cristyn, *sb. pl.*, fellow christian,
 4/2.
 euen-old, *adj.*, of the same age, 120/23.
 euensonges, *sb. pl.*, evensong, 168/33.
 euentyde, *sb.*, eventide, 5/13.
 euer, *adv.*, ever, 1/10; eure, 291/31.
 euere, *sb.*, good fortune, 59/14.
 euerlastyng, *adj.*, everlasting, 1/29;
 eurelastyng, 293/17.
 euermore, *adv.*, evermore, 164/33;
 euremore, 301/6.
 euerous, *adj.*, fortunate, 59/13;
 evourous, 218/1.
 euer-ych, *adj.*, every, 22/21.
 enerych on, *adj.*, every one, 211/4.
 Eufania, *pr. n.*, Ephigenia, the
 king of Nadaber's daughter,
 256/26.
 Eukerius, *pr. n.*, Eucarius, a bishop,
 281/2.
 Evlalya, *pr. n.*, Eulalia, a nun,
 299/24.
 euol, *adj.*, evil, 226/34.
 eydyente, *adj.*, visible, 179/15.
 evyllys, *sb. pl.*, a hooked instrument
 of torture, 195/12, 200/24; evillys,
 219/5.

euyry, *adj.*, every, 201/27.
 exaltacyon, *sb.*, exaltation, 252/1;
 exultacyon, 250/3.
 excepte, *pp.*, except, 66/13.
 excusacyon, *sb.*, excuse, 154/25.
 excuse, *v.*, to excuse, *inf.*, 65/37;
pp. excuset, 158/3.
 excutere, *sb.*, executor, 1/27.
 exen, *sb. pl.*, axe, 134/4.
 exen : *see* ox.
 experyment, *sb.*, experiment, 25/8.
 expowne, *v.*, to expound, interpret,
inf., 282/3; *pl.* expowned, 162/30.
 expressed, *pp.*, expressed, 82/32.
 exyle, *sb.*, exile, 148/2; exhile,
 39/18.
 exyle, *v.*, to exile, *inf.*, 147/32; exile,
 197/32; *pp.* exiled, 41/20.
 eyre : *see* ayre.
 cyron : *see* yerne.
 eyther, *adj.*, either, 290/17.
 face, *sb.*, face, 10/18; *pl.* facys,
 132/8.
 fache, *v.*, to fetch, *inf.*, 14/8; feche,
 174/12; *imp. sg.* fache, 101/17;
pp. facyd, 192/18.
 faden, *v.*, to fade; *pr.* 3 *sg.* fadyth,
 283/34.
 fadyr, *sb.*, father, 1/24.
 fadyrles, *adj.*, fatherless, 15/17.
 fall, *v.*, to fall, let fall, happen, be-
 come, suit, *inf.*, 2/32; fal, 3/14;
 fallon, 290/24; *pr.* 3 *sg.* fallyth,
 15/31; *pl.* fall, 286/28; fallen,
 95/9; fallype, 150/10; *pl.* 3 *sg.*
 fell, 5/13; fylle, 180/24; *pl.* fellen,
 13/37; fallyn, 183/3; fel, 198/28;
pp. fallen, 12/30.
 fallyng, *sb.*, falling, 174/7.
 fallyng-euyt, *sb.*, epilepsy, 180/17.
 fals, *adj.*, false, 13/25; falce, 298/24.
 fame, *sb.*, fame, slander, 108/16.
 fantasy, *sb.*, fancy, 250/24; fantesy,
 46/25.
 fare, *sb.*, journey, success, fortune,
 behaviour, 43/5.
 fare, *v.*, to go, travel, be, treat, *inf.*,
 40/9; *pr.* 2 *sg.* farust, 293/26;
 3 *sg.* faryth, 148/29; *pl.* 3 *sg.* ferd,
 148/30; *pl.* ferden, 35/18; ferd,
 114/6; ferden fowle wyth hoimselfe,
 'fell foul with themselves,' 273/9;
pp. ferde, 248/33.
 farewel, *sb.*, farewell, 295/11.
 fast, *adj. and adv.*, firm, quick, 5/32.
 fast, *v.*, to fast, *inf.*, 6/4; *pr.* 2 *sg.*

- fastes, 7/3; 3 *sg.* fastyth, 199/26; *pl.* fast, 253/10; fastyn, 253/16; *pl.* 3 *sg.* fast, 7/2; *pl.* fastyn, 253/7; *pr. p.* fastyng, 54/16; *pp.* fast, 83/11.
- faste, *sb.*, fast, abstinence, 82/21.
- fastyng, *sb.*, fasting, 82/20.
- fastyng-dayes, *sb. pl.*, fasting-day, 286/17.
- fat, fatte, &c.: see feten.
- fauer, *r.*, to favour, please, *inf.*, 40/5.
- fax, *sb.*, hair, 147/17.
- fay: see faythe.
- fayle, *v.*, to fail, *inf.*, 194/1; *pr.* 3 *sg.* fayleth, 68/16; *pl.* faylyd, 99/17.
- fayne, *adj.*, joyful, willing, inclined, 7/30.
- faynen, *r.*, to feign; *pl.* faynet, 40/11.
- faynt, *adj.*, feigned, 41/25.
- faynyng, *sb.*, feigning, 76/12; feynyng, 74/26.
- fayre, *sb.*, fairing, 86/20, 86/25.
- fayre, *adj.*, fair, 9/25; feyr, 301/11; feer, 19/28.
- faythe, *sb.*, faith, 7/33; fay, 18/11; feyþe, 106/29.
- fayþefull, *adj.*, faithful, 236/18.
- Februa, *pr. n.*, Februa, 59/20.
- February, *pr. n.*, February, 59/21.
- febull, *adj.*, feeble, 34/13.
- fede, *r.*, to feed, *inf.*, 85/9; *pr.* 3 *sg.* feduth, 296/33; *pl.* 3 *sg.* fedde, 103/27; *pl.* fedden, 4/4; *pp.* fed, 4/14.
- fedyng, *sb.*, feeding, 255 /
- feer: see fayre.
- feght, *r.*, to fight, *inf.*, 43/18; fyght, 111/29; *pr.* 3 *sg.* feghtyth, 55/11; *pl.* feghtyth, 243/16; *imp. sg.* feght, 243/30; *pl.* 3 *sg.* faght, 243/11; *pp.* fohtyn, 186/20; fohten, 116/7.
- feghtyng, *sb.*, fighting, 186/21.
- felaw, *sb.*, fellow, 91/28; felow, 39/10.
- feld, *sb.*, field, 151/3; feelde, 243/13.
- fele, *v.*, to feel, *inf.*, 95/36; *pr.* 1 *sg.* fele, 95/34; 2 *sg.* felys, 95/33; 3 *sg.* feleþe, 2/14; *pl.* felen, 88/1; felvth, 285/35; *pl.* 3 *sg.* feld, 147/25; *pl.* felden, 142/2; *pr. p.* felyn, 119/17.
- fele, *adj.*, many, 10/6.
- felyschip, *sb.*, fellowship, 227/4.
- fende, *sb.*, fiend, devil, 2/21; fynde, 239/1.
- fendys-chyld, *sb.*, fiend's-child, 92/12.
- fene, *sb.*, dirt, mud, clay, 136/23; fenne, 223/26.
- fer, *sb.*, fear, 3/18; ferl, 3/5.
- ferde, *pp.*, frightened, 193/5.
- ferdfull, *adj.*, fearful, dreadful, 2/25.
- feren, *v.*, to frighten; *pl.* fered, 278/34; feeryd, 281/17.
- feres, *sb. pl.*, companion, 176/32.
- ferre, *adj. and adv.*, far, 5/29.
- fers, *adj.*, fierce, wild, 55/16; feers, 55/11.
- feruent, *adj.*, fervent, 204/15.
- fest, *sb.*, feast, 19/8.
- fesycyon, *sb.*, physician, 193/25.
- fet, *sb.*, vessel, cask, 7/26.
- feten, *v.*, to fetch; *pl.* 3 *sg.* fatte, 6/15; fat, 103/21; *pl.* fatten, 7/18; fattyn, 62/2; *pp.* fatte, 134/27.
- feture, *sb.*, feature, 237/8.
- few, *adj.*, few, 23/7.
- fewte, *sb.*, dirt, 214/20.
- feynyng: see faynyng.
- Filet, *pr. n.*, Philet, a magician, 208/23.
- flagellacyon, *sb.*, flagellation, 45/33.
- flamys, *sb. pl.*, flame, 238/10.
- flat, *adj.*, flat, 180/18.
- flateryng, *sb.*, flattering, 74/27.
- fle, *v.*, to flee, *inf.*, 36/26; *pr.* 3 *sg.* fleþe, 156/5; *pl.* fleyn, 230/25; *imp. sg.* fle, 42/17; *pl.* 3 *sg.* flogh, 34/3; flagh, 42/29; *pl.* floghen, 146/21; floen, 183/15; 204/15; fleen, 137/9; fleon, 230/26.
- fle, *v.*, to fly, *inf.*, 190/9; *pl.* 3 *sg.* flogh, 222/18; *pl.* fleyn, 183/3; *pr. p.* fleyn, 158/18; *pp.* flouen, 190/13.
- flem, *sb.*, river, 48/5.
- Flemyngys, *sb. pl.*, fugitive, outlaw, 39/1.
- flesche, *sb.*, flesh, 40/23; flessch, 94/32; fesse, 290/26.
- fleschly, *adj.*, fleshy, 57/33.
- fleys, *sb. pl.*, fly, 138/5.
- flode, *sb.*, flood, 289/18.
- flore, *sb.*, floor, 39/24.
- floteren, *v.*, to flutter, to be unsteady; *pl.* 3 *sg.* floterut, 188/14; *pr. pl.* floterch, 150/12; *pl.* floturet, 260/4.
- floure, *sb.*, flower, 9/29.
- flyter, *sb.*, one who quarrels, 229/33.
- flyx, *sb.*, flux, 204/23.
- fode, *sb.*, food, 71/36.
- Foka, *pr. n.*, Phocas, 266/26.
- folde, *v.*, to fold, *inf.*, 196/24.

fo'le, *sb.*, fool, 159/15.
 folke, *sb.*, folk, people, 9/4.
 fologht, *sb.*, baptism, 15/7; folgh[t], 126/33.
 follow, *v.*, to baptise, *inf.*, 37/33; *pt.* followed, 8/13; folewet, 136/28; folowde, 210/4; *pr. p.* folewng, 184/21; *pp.* folowed, 35/11; foloet, 46/21; folowde, 184/22; fowlut, 202/11; fulwed, 303/4.
 follower, *sb.*, baptiser, 245/31.
 folowng, *sb.*, baptism, 48/2; foloing, 50/31; folewng, 52/17.
 foly, *sb.*, follv, 33/34.
 foly, *adj.*, foolish, 96/27.
 fonnet, *pp.*, foolish, infatuated, 250/32.
 fonte, *sb.*, font, 36/31.
 fonte-halwng, *sb.*, hallowing of the font, 128/9.
 for, *pp.*, for, as to, 1/12.
 for, *conj.*, for, 1/18; (with *inf.*), in order to; fore, 178/6.
 forbeden, *v.*, to forbid; *pr. 3 sg.* forbelyth, 96/22; *pt. 3 sg.* forbede, 49/11; forbade, 66/16; *pp.* forbedy, 68/19; forbedon, 291/5.
 forbedyng, *sb.*, forbidding, 291/11.
 forbere, *v.*, to forbear, *inf.*, 222/22; *pt. 3 sg.* forbare, 214/10.
 forbety, *pp.*, badly beaten, 192/20.
 forbede, *sb.*, interdiction, 290/10.
 foreursyd, *pp.*, cursed, 298/4.
 forle, *sb.*, ford, 94/17.
 forest, *sb.*, forest, wood, 119/5.
 forfet, *sb.*, forfeit, offence, sin, 82/13.
 forfeten, *v.*, to forfeit; *pr. subj. 3 sg.* forfet, 172/17.
 forsete, *v.*, to forget, *inf.*, 64/3; forseton, 115/29; *pr. pl.* forsetuþ, 267/12; *imp. sg.* forset, 252/26; *pt. 3 sg.* forset, 6/28; forseted, 24/16; forgate, 145/14; *pp.* forsetyn, 10/10; forseton, 17/12.
 forsetfull, *adj.*, forgetful, 66/15.
 forseuen, *v.*, to forgive, *inf.*, 26/21; forseue, 124/20; *pr. 1 sg.* forseue, 124/14; *pl.* forseuen; 285/14; *imp. sg.* forseue, 28/20; *pt. 3 sg.* forseue, 273/15; *pp.* forseuen, 26/22.
 forseuenesse, *sb.*, forgiveness, 44/3; forseynes, 96/5; forseuenes, 285/31.
 forgo, *v.*, to escape, forgo, abstain from, *inf.*, 99/18.
 forhede, *sb.*, forehead, 238/14.
 forkys, *sb. pl.*, fork, 219/8.
 forlet, *pp.*, left to go to ruin, 39/8.

forlorne, *adj.*, lost, 6/35; forlore, 107/27.
 for-lytyll, *adv.*, very little, 220/25.
 formast, *adj.*, foremost, first, 1/24.
 forme, *sb.*, form, manner, fashion, 48/8; fowrme, 264/30.
 forme, *adj.*, former, 18/34.
 formen, *v.*, to form; *pt.* fowrmyd, 183/28; *pp.* formet, 164/3.
 formyng, *sb.*, formation, 57/33.
 forres : see fures.
 fors, *sb.*, force, 117/27.
 forsake, *v.*, to forsake, deny, *inf.*, 159/14; *pr. 3 sg.* forsakuth, 294/15; *imp. sg.* forsake, 217/13; *pt. 3 sg.* forsake, 75/3; *pp.* forsaken, 130/11.
 forsofen, *pp.*, seethed, boiled to pieces, 147/25.
 forste, *sb.*, frost, 5/17.
 forsworne, *pp.*, forsworn, 298/25.
 forþe, *adv.*, forth, 6/20; furthe, 71/12; fruth, 75/16.
 forþer, *adv.*, further, 86/26.
 forþeryng, *sb.*, furthering, promotion, 199/11.
 forþynke, *v.*, to repent, *inf.*, 33/7; *pr. 3 sg.* forþenkyth, 72/10; *pt. pl.* forþoght, 33/3.
 forþyr, *adj.*, earlier, former, fore, 229/25.
 forto (with *inf.*), to, in order to, 1/11.
 fostyr, *v.*, to foster, *inf.*, 255/22; *pr. 3 sg.* fosturs, 287/20; *pt. 3 sg.* fostut, 214/33; *pp.* fosterd, 227/32.
 fote, *sb.*, foot, 10/17; *pl.* fote, 8/29; fete, 19/18; fette, 294/28.
 fotemen, *sb. pl.*, footman, 101/30.
 founden, *v.*, to found, set; *pt. 3 sg.* fonde, 62/9; *pp.*, fond n. 17/17; yfond, 59/11; fownde, 182/19.
 foure, *card. num.*, four, 44/9.
 fourthe, *ord. num.*, fourth, 45/35; fourte, 172/35; furþe, 179/3; forþe, 219/17.
 forty, *card. num.*, forty, 7/6; forty, 82/12.
 forty, *ord. num.*, fortieth, 57/11.
 fowle, *adj. and adv.*, foul, 7/15.
 fowles, *sb. pl.*, foul, bird, 3/5.
 fraction, *sb.*, breaking of the bread in the Eucharist, 171/1.
 fragelte, *sb.*, fragility, frailty, 70/18.
 fransy, *sb.*, frenzy, 194/16.
 fraternite, *sb.*, fraternity, 263/25.
 Fraunce, *pr. n.*, France, 39/16, 120/30; France, 41/20.

- fray, *sb.*, terror, 151/10.
 fraynen, *v.*, to ask, inquire; *pr.* 2 *pl.* frayne, 297/13.
 fre, *adj.*, free, 31/3.
 frechudly, *adv.*, greedily, 84/1.
 fredome, *sb.*, freedom, 172/16.
 Fredwyk, *pr. n.*, Frederick, 239/12.
 freght, *pp.*, freighted, loaded, 13/14.
 freke, *adj.*, insolent, daring, 292/2.
 frele, *adj.*, frail, 228/31.
 frelte, *sb.*, frailty, 87/15; freylt, 166/22.
 Frenche, *adj.*, French, 156/34.
 frende, *sb.*, friend, 39/17.
 frendschip, *sb.*, friendship, 157/17;
 frendeschyppe, 265/15.
 freyrs, *sb. pl.*, friar, 91/34.
 fresche, *adj.*, fresh, 130/20; fresshe, 152/31.
 freten, *v.*, to eat, devour; *pl. pl.* freton, 27/33.
 fro, *pp.*, from, 274/9.
 frogge, *sb.*, frog, 193/33.
 from, *pp.*, from, 2/13.
 froþe, *sb.*, foam, spume, scum, 183/4.
 froþe, *v.*, to froth; *inf.*, 53/27; *pr.* 3 *sg.* froþys, 84/27.
 froton, *v.*, to rub; *pp.* frotude, 184/29.
 fruyte, *sb.*, fruit, 15/32; fruyth, 15/24; frute, 133/1; fryte, 143/7; froyte, 290/2; frythe, 291/14.
 Fryday, *pr. n.*, Friday, 12/4.
 fryen, *v.*, to fry; *pr.* 3 *pl.* fryeth, 184/27.
 fryghten, *v.*, to make afraid; *pr. p.* fryghtyng, 160/9.
 fullfyll, *v.*, to fulfil; *inf.*, 50/33; fulfull, 51/8; fulfyllon, 291/17; *pr.* 3 *sg.* fullfyllþe, 157/24; fulfylllyth, 231/19; *pp.* fulfyllled, 27/25; fulfuld, 207/21; fulfullet, 266/34.
 full, *adj. and adv.*, full, 18/30; ful, 5/4.
 fullē, *v.*, to fill, fulfil, *inf.*, 84/4; *pr. pl.* fullyþ, 201/25; *pt.* fulled, 32/22.
 fullyng, *sb.*, filling, 266/10.
 fulthe, *sb.*, filth, 194/9; fyllþe, 233/3.
 fulwed: see folow.
 fur, *adv.*, farther, 48/24.
 fur, *adv.*, more, 286/21.
 fures-brondys, *sb. pl.*, firebrand, 219/6.
 furures, *sb. pl.*, fur, 39/20; forres, 40/21.
 furut, *pp.*, fired, heated, 161/9.
 fuson, *sb.*, plenty, abundance, 13/22.
 fyl, *card. num.*, five, 7/2.
 fyfte, *ord. num.*, fifth, 47/15; fyve, 46/2; fyuet, 7/2; fyitþe, 285/12.
 fyftene, *card. num.*, fifteen, 179/20.
 fyfty, *card. num.*, fifty, 72/17.
 fygge-tre, *sb.*, fig-tree, 35/22; fyge-tre, 66/26.
 fygur, *sb.*, figure, representation, 78/4; fygur, 101/10; *pl.* fygurs, 167/19.
 fyguret, *pp.*, represented, 70/20.
 Fylbert, *St.*, *pr. n.*, St. Filbert, 110/14.
 fylle: see fall.
 fynde, *v.*, to find, supply with food, *inf.*, 53/23; *pr.* 1 *sg.* fynde, 50/1; 2 *sg.* fyndest, 75/32; 3 *sg.* fyndythe, 24/31; *pl.* 3 *sg.* fonde, 12/17; fownde, 197/16; *pl.* fouden, 14/18; fowndyn, 207/10; foud, 129/12; *pp.* fonde, 11/8; fund, 201/22; foundon, 299/9; fownden, 280/27.
 fyndyng, *sb.*, finding, invention (of the Cross), 142/32.
 fyndyng, *sb.*, finding, 163/31.
 fynē, *adj.*, fine, 40/1.
 fyngyr, *sb.*, finger, 18/17.
 fyoll, *sb.*, vial, phial, 158/20; *pl.* vyals, 146/11.
 fyre, *sb.*, fire, 3/8; fure, 31/16; fuyr, 259/2.
 fyre-forkes, *sb. pl.*, fire fork, 220/2.
 fyrnament, *sb.*, firmament, 160/5.
 fyrst, *ord. num.*, first, 1/21; furst, 18/34.
 fyrþir, *adv.*, further, 199/27.
 fyschen, *v.*, to fish; *pr. p.*, fyschyng, 6/18.
 fyscher, *sb.*, fisher, 191/3; fischer, 191/23.
 fysseh, *sb.*, fish, 54/24.
 Gabryell, *pr. n.*, Gabriel, 106/12; Gabriel, 299/13.
 galpyng, *adj.*, gaping, yawning, 4/31.
 Galyle, *pr. n.*, Galilee, 154/19.
 Garganus, *pr. n.*, Gargano, 258/11.
 garland, *sb.*, garland, 17/2; garland, 17/10.
 gastely, *adj. and adv.*, ghastly, 292/8.
 gayly, *adv.*, gaily, 251/17.
 gaynen, *v.*, to gain; *pr. pl.* gayneþ; 130/16; *pl.* 3 *sg.* gaynet, 226/30.

- geanology, *sb.*, genealogy, 51/30; geanologe, 52/2.
- gederyng, *sb.*, gathering, 161/30.
- gedyr, *v.*, to gather, *inf.*, 8/11; *pr.* *pl.*, gedyrth, 184/27; *pt.* 3 *sg.* gedyrd, 101/20; gedyrd, 125/21; *pl.* gedyrt, 29/4; gedryn, 183/2; *pp.* gederet, 16/34; gedert, 37/15.
- generacyon, *sb.*, generation, mankind, 229/3.
- generaly, *adv.*, generally, 269/5.
- gent, *adj.*, gentle, 233/21.
- gentre, *sb.*, gentry, gentility, 205/6.
- gentyll, *adj. and sb.*, gentle, noble, nobleman, 200/19.
- gentylych, *adv.*, gently, 10/7.
- gentylman, *sb.*, gentleman, 190/21.
- George, *St.*, *pr. n.*, St. George, 132/33.
- gere, *sb.*, gear, harness, 273/9.
- Gestes of Fraunce, *pr. n.*, Gestes of France, 281/1.
- Gestus of þe Romayns, *pr. n.*, Gesta Romanorum, 113/29, 116/12, 239/11.
- gestys, *sb. pl.*, guest, 185/19.
- gete, *v.*, to get, *inf.*, 2/7; geten, 31/27; gett, 214/5; *pr.* 3 *sg.* gctet, 173/5; *imp. sg.* gete, 88/13; *pl.* getyth, 50/30; *pt.* 3 *sg.* gate, 38/21; gete, 39/15; *pl.* geton, 11/30; geton lond, 'gained ground,' 243/26; *pp.* getyn, 51/5.
- Gethsemany, *pr. n.*, Gethsemane, 223/13.
- getyng, *sb.*, getting, 169/29.
- glad, *adj.*, glad, 12/36.
- gladien, *v.*, to make glad, be glad; *pr.* 3 *sg.* gladyþ, 131/5; *pl.* gladyth, 232/23; *pt.* 3 *sg.* gladut, 245/19; *pp.* gladyd, 110/18.
- gladnesse, *sb.*, gladness, 54/35.
- glas, *sb.*, glass, 146/11.
- glaueryng, *sb.*, flattering, deceiving, 48/33.
- glette, *sb.*, slimy matter, greasy filth, 194/8.
- glorye, *sb.*, glory, 71/25.
- gloryfyet, *pp.*, glorified, 224/31.
- glorious, *adj.*, glorious, 29/15.
- glosityng, *adj.*, flattering, 130/14.
- gloteny, *sb.*, gluttony, 83/8.
- glotterye, *sb.*, gluttony, 286/13.
- gloues, *sb. pl.*, glove, 113/16.
- Gloucestyr, *pr. n.*, Gloucester, 248/31.
- glyden, *v.*, to glide; *pt.* 3 *sg.* glode, 48/28.
- gnawe, *v.*, to gnaw, *inf.*, 95/21; *pr.* 3 *sg.* gnawyth, 95/20; *pl.* gnawen, 132/11; *pt.* 3 *sg.* gnof, 85/27; gnow, 194/18; *pp.* gnawen, 19/11; gnawyn, 225/27.
- gobetes, *sb. pl.*, small piece, 302/13.
- God, *sb.*, God, 3/30; Good, 66/5, 246/16.
- goddys, *sb. pl.*, god, 20/12.
- godely, *adj.*, goodly, gracious, 208/3.
- godenes, &c.: see goodnes.
- god-fadyr, *sb.*, godfather, 103/1.
- godhed, *sb.*, godhead, 60/6.
- god-modyr, *sb.*, godmother, 103/1.
- gold, *sb.*, gold, 4/22.
- gome, *sb.*, jest, game, 65/28; gomen, 65/28; gamen, 65/29.
- gonen, *v.*, to yawn; *pt.* 3 *sg.* gonct, 137/26.
- goo, *v.*, to go *inf.*, 2/14; gon, 33/2; *pr.* 1 *sg.* goo, 43/16; 3 *sg.* goth, 20/22; *pl.* gon, 84/13; *imp. sg.* goo, 6/31; go, 17/14; gos, 133/23; *pl.* goo, 4/11; gooth, 14/35; gofe, 33/9, goos, 48/19; *pt.* 1 *sg.* went, 302/7; 2 *sg.* 3edes, 183/29; 3 *sg.* 3ede, 5/16; 3eode, 9/12; went, 14/25; 3ode, 212/22; yede, 302/16; *pl.* 3eodyn, 14/16; 3eden, 20/10; went, 146/8; 3oden, 146/18; wenten, 44/12; gon, 151/10; *pr.* *p.* goyng, 3/8; *pp.* gon, 6/21; goon, 11/7.
- good, *sb.*, good, 4/17.
- good, *adj.*, good, 1/2; godde, 21/11.
- Good: see God.
- goodnes, *sb.*, goodness, 15/14; gode-nes, 15/23.
- gospell, *sb.*, gospel, 6/25.
- gost, *sb.*, ghost, spirit, 9/11.
- gostly, *adj.*, spiritual, 25/2.
- gouernance, *sb.*, government, 22/17.
- gouernen, *v.*, to govern; *pt.* 3 *sg.* gouernyd, 197/18; *pp.* gouernet, 45/9.
- Gowdelake, *St.*, *pr. n.*, St. Guthlac, 239/26.
- grace, *sb.*, grace, 6/24; grece, 254/1.
- gracyous, *adj.*, gracious, 55/22.
- grapes, *sb.*, grapes, 20/23.
- gras, *sb.*, grass, 174/23; gresse, 221/30; grecc, 67/17.

- graspen, *v.*, to grasp; *pr. p.* graspyng, 205/26.
- grate, *sb.*, position of the spear when ready for striking, 133/28.
- graue, *sb.*, grave, 298/11.
- graue, *v.*, to bury, engrave, write down, *inf.*, 206/5.
- graunsyre, *sb.*, grandsire, grandfather, 120/19.
- grawnte, *sb.*, grant, 58/29.
- grawnte, *v.*, to grant, *inf.*, 13/16; ground, 92/28; *pr. 3 sg.* grauntyþe, 74/19; *imp. sg.* graunt, 233/30; *pl.* graunted, 9/27; grawnted, 58/25; *pp.* grawntyd, 202/22.
- grayle, *sb.*, gradual, 129/4.
- grayþe, *adj.*, suitable, prepared, 124/31.
- gre, *sb.*, favour, goodwill, 233/22.
- grece, *sb.*, step, 246/14; grees, 246/11; greus, 129/5.
- Gregory, *St.*, *pr. n.*, St. Gregory, 18/31.
- Gregory, *pr. n.*, Gregory, 266/30.
- grene, *adj. and sb.*, green, fresh, 39/23.
- grenne: *see* grynne.
- grenne, *v.*, to gnash the teeth, *inf.*, 145/21; *pr. p.* grennyng, 131/18.
- gret, *adj. and sb.*, great, 2/16.
- grete, *v.*, to cry, weep, *inf.*, 196/19.
- grete, *v.*, to greet, *inf.*, 110/1; greton, 299/13; *pr. 3 sg.* gretyth, 264/4; *imp. pl.* gretyth, 148/36; *pl. 3 sg.* greteth, 34/32; grette, 107/24; grete, 110/5; *pl.* grete, 222/33; *pp.* grete, 299/21.
- gretnes, *sb.*, greatness, 119/7.
- gretyng, *sb.*, greeting, 41/37.
- grevance, *sb.*, grievance, pain, 180/20.
- greve, *sb.*, grief, sorrow, pain, 180/27; grefe, 201/25.
- greve, *v.*, to grieve, vex, *inf.*, 201/28; *pr. 3 sg.* greueth, 35/25; *pl. 3 sg.* greuet, 64/31.
- greues, *adj.*, grievous, 155/31; *adv.* greuesly, 47/7; greuously, 112/22.
- gripe, *v.*, to grip, seize, grasp, *inf.*, 65/27.
- gromen, *v.*, to groan, *pr. p.* gromyng, 84/24.
- gropen, *v.*, to grope, handle; *pp.* groped, 18/33.
- Grosched, Robert, *pr. n.*, Robert Grosseteste, bishop of Lincoln, 78/19.
- growen, *v.*, to grow; *pr. 3 sg.* grouyþ, 108/35; *pl.* growth, 184/28; *pt. 3 sg.* growet, 143/10; *pp.* groen, 253/25.
- grownd, *v.*, to ground, *inf.*, 63/12; *pr. 3 sg.* growndyþ, 116/33; *pp.* groundyd, 71/28.
- grownde, *sb.*, ground, bottom, 3/8; grond, 70/3.
- grubbes, *sb. pl.*, grub, caterpillar, 226/1.
- grucchen, *v.*, to grudge; *pr. 3 sg.* gruccheþe, 100/8; *pl.* grucchyth, 263/28.
- grucchyng, *sb.*, grudging, 77/23; grychyng, 69/23.
- grydull, *sb.*, gridiron, 220/1.
- grydyr, *sb.*, gridiron, 219/8; gredyr, 220/8.
- grynd, *v.*, to grind, gnash, *inf.*, 145/21.
- grynne, *sb.*, noose, snare, trap, 79/25; grenne, 79/24.
- grys, *sb.*, gray fur, 40/2.
- gryslly, *adj.*, grisly, horrible, 90/10.
- gryspen, *v.*, to gnash (the teeth); *pt.* gryspude, 27/34.
- gurd, *pp.*, girded, 184/23.
- guttys, *sb. pl.*, gut, 79/29.
- gyde, *sb.*, guide, 48/22.
- Gylbert, *pr. n.*, Gilbert, 38/12.
- gylden, *adj.*, golden, 16/18.
- gult, *sb.*, guilt, 28/20; gult, 35/30.
- gylt, *v.*, to sin, incur guilt, *inf.*, 83/31; *pr. pl.* gylty, 68/4; gultuþe, 285/17; gyltyth, 285/16; *pl. 3 sg.* gult, 37/2; gultud, 291/27; *pp.* gylt, 130/28.
- gyltles, *adj.*, guiltless, 37/6.
- gylty, *adj.*, guilty, 26/13.
- Gylus, *St.*, *pr. n.*, St. Giles, 180/3.
- gynnys, *sb. pl.*, snare, 219/5.
- gyrdyll, *sb.*, girdle, 184/23; gurdull, 183/30.
- gyses, *sb. pl.*, guise, kind, 63/16.
- habitacyon, *sb.*, habitation, 240/12; abyacyon, 239/30.
- habundant, *adj.*, abundant, 86/13.
- half, *adj.*, half, 9/11.
- half-brøþern, *sb. pl.*, half-brother, 99/16.
- halle, *sb.*, hall, 10/12.

hall-porche, *sb.*, hall-porch, 104/9.
 halow, *v.*, to hallow, keep holy, *inf.*,
 17/26; *pr.* 3 *sg.* halewope, 52/33;
 halowpe, 245/24; *pl.* halewon, 267/9;
 halowen, 267/11; halowepe, 282/35;
pt. 1 *sg.* halowed, 183/29; 3 *sg.* ha-
 lowet, 50/32; *pl.* halowod, 296/15;
pp. halowet, 17/35; halowde,
 158/16; yhalowet, 238/32.
 halowes, *sb. pl.*, saint, 266/3; haloues,
 266/7.
 halowyng, *sb.*, hallowing, 165/18.
 halson, *v.*, to conjure, adjure, salute,
inf., 104/11; *pt.* 3 *sg.* halset,
 105/24; halowst, 207/25.
 halt, *adj.*, lame, 91/24.
 handul, *v.*, to handle, *inf.*, 171/6;
pt. 3 *sg.* hondeled, 23/11; hondylt,
 214/31; *pp.* hondelet, 18/33.
 happen, *v.*, to happen; *inf.*, 116/24;
pt. 3 *sg.* happude, 13/13; hapenet,
 29/24; happyd, 148/19; happant,
 52/7; hapend, 88/15; happonet,
 269/29.
 hard, *adj. and adv.*, hard, 9/2.
 hardnes, *sb.*, hardness, 84/32.
 hardy, *adj.*, brave, bold, 62/13.
 hare, *sb.*, hare, 272/24.
 harlottry, *sb.*, tale-telling, buffoonery,
 evil-doing, 63/23; harlatry,
 96/24.
 harm, *sb.*, harm, injury, 31/24.
 harow, *sb.*, harrow, 126/18.
 harpe, *sb.*, harp, 89/8.
 harpen, *v.*, to play the harp; *pt.*
 harpyd, 89/6.
 harper, *sb.*, harper, 89/6.
 hast, *sb.*, haste, speed, 36/8.
 hastely, *adv.*, hastily, 299/20.
 hate, *v.*, to hate, *inf.*, 69/21; *pr.* 3
sg. hatyth, 72/4; *pl.*, haten, 22/2;
pt. pl. hatud, 97/33.
 haue, *v.*, to have, *inf.*, 2/2; han, 77/27;
 hauen, 296/21; *pr.* 1 *sg.* haue,
 5/20; 2 *sg.* hast, 13/28; haues,
 17/9; has, 88/12; 3 *sg.* hath,
 2/14; has, 7/24; *pl.* haue, 146/26;
 han, 153/7; hauen, 254/19;
imp. sg. haue, 31/36; *pt.* 2 *sg.*
 hadyst, 288/24; haddust, 293/27;
 3 *sg.* hade, 6/6; hadd, 291/22;
 hed, 292/18; *pl.* haden, 8/7;
 hadden, 4/10; hadé, 173/22; hadde,
 245/11.
 hauen, *sb.*, haven, port, 13/11.
 haunere, *sb.*, property, 267/17.
 hauyng, *sb.*, having, 11/28.

hawnsut, *pp.*, enhanced, exalted,
 251/36.
 hay, *sb.*, hay, 22/32.
 hayl, *interj.*, hail, 8/32; heyle, 148/25.
 Hayles, *pr. n.*, Abbey of Hailes,
 146/14.
 Hayme, *pr. n.*, Haymo, 127/3.
 he, *pron.*, he, 1/26.
 hear; *see* hygh.
 hed, *sb.*, head, 12/19; heed,
 302/36.
 hedake, *sb.*, headache, 216/32.
 hed-cyte, *sb.*, capital, 48/26.
 hede, *sb.*, heed, care, attention,
 28/22; hyde, 173/29.
 hede, *v.*, to behead, *inf.*, 202/10; *pp.*
 hedyt, 217/10.
 hedyr, *adv.*, hither, 19/11.
 heere, *sb.*, hair, 276/3.
 hegh, heghly; *see* hygh.
 heghnes, *sb.*, haughtiness, 21/32.
 heght, *sb.*, height, 72/18.
 hegh-way, *sb.*, highway, 80/13.
 helde, *v.*, to pour, *inf.*, 167/35; *pt.*
 3 *sg.* held, 32/5. *See also under*
 hull.
 hele, *sb.*, heel, 200/32.
 hele, *sb.*, health, 1/29.
 hele, *v.*, to heal, *inf.*, 64/10; *pr.* 2
sg. helyst, 264/6; *pt.* 3 *sg.* heled,
 23/28; heclyd, 224/2; *pp.* helyd,
 43/29; heelyd, 186/23.
 helle, *sb.*, hell, 4/14.
 helle-howndes, *sb. pl.*, hell-hound,
 284/24.
 hell-zeate, *sb.*, hell-gate, 62/3.
 hell-wormys, *sb. pl.*, hell-worm,
 131/19.
 helpe, *sb.*, help, 9/33.
 helpen, *v.*, to help, *inf.*, 27/6; helpe,
 4/22; *pr.* 3 *sg.* helpupe, 243/34;
 helput, 298/3; helpys, 18/32; *pl.*
 helpepe, 157/26; *imp. sg.* helpe,
 43/23; *pt.* 3 *sg.* halpe, 11/10;
 holpe, 13/6; *pl.* holpen, 103/1; *pp.*
 holpen, 4/16; jholpon, 292/29;
 yholpon, 296/5.
 helper, *sb.*, helper, 108/20.
 helt, *adv.*, assuredly, with assur-
 ance, willingly, 136/19, 180/34,
 206/2.
 helth, *sb.*, health, 212/28.
 hende, *adj.*, handy, gentle, 242/5.
 hennys, *adv.*, hence, 212/18.
 her, *pron.*, her, 2/31; hir, 10/1;
 hyr, 2/30; hure, 7/12; hor,
 16/29.

- heraftyr, *adv.*, hereafter, 18/24.
 herber, *sb.*, inn, lodging, 22/30;
 erbere, 293/6.
 herber, *v.*, to entertain, *inf.*, 94/1; *pt.*
pl. herbert, 4/6; *pp.* herbert, 4/16.
 herberles, *adj.*, shelterless, without a
 lodging, 4/6.
 herby, *adv.*, hereby, 7/33.
 herbys, *sb. pl.*, herb, 3/4; erbys,
 184/24.
 here, *v.*, to hear, *inf.*, 4/21; heron,
 297/3; *pr.* 3 *sg.* heruth, 43/25;
pt. here, 21/11; heryth, 87/28;
 heryn, 219/27; *pt.* 1 *sg.* hert,
 9/32; 3 *sg.* herd, 6/8; *pl.* herden,
 8/4; herd, 13/37; *pp.* herd, 8/6;
 herde, 28/8.
 here, *adv.*, here, 5/7.
 herefor, *adv.*, herefore, 242/8.
 heremyt, *sb.*, hermit, 177/15; ermyd,
 195/1; ermet, 195/7.
 hereopyn, *adv.*, hereupon, 186/8.
 hieres: *see* er.
 heretykes, *sb. pl.*, heretic, 46/24;
 herytykes, 163/11; heritykes,
 164/23.
 herien, *v.*, to praise, glorify; *pt.* 3
sg. herut, 75/34; heryed, 78/14.
 herken, *v.*, to hearken; *pt.* 3 *sg.*
 herkut, 216/28.
 Herode, *pr. n.*, Herod, 24/20.
 herof, *adv.*, hereof, 210/7.
 hers, *sb.*, hearse, frame for holding
 candles in church, 118/15.
 hert, *sb.*, heart, 2/5.
 hert-blod, *sb.*, heart-blood, 37/7.
 herte-cow, *sb.*, cove, cell of the
 heart, 293/29.
 hertely, *adv.*, heartily, 5/4; hertly,
 17/28.
 hertfully, *adv.*, heartily, 28/26.
 heruest, *sb.*, harvest, 253/11.
 herwyth, *adv.*, herewith, 50/19.
 heryng, *sb.*, hearing, 33/20.
 herytage, *sb.*, inheritance, 94/28;
 erytage, 242/7.
 het, *v.*, to call, to be called, *inf.*,
 94/23; hette, 184/16; *pt.* 3 *sg.*
 hatte, 13/36; heght, 15/29; het,
 29/25; *pp.* heton, 11/30.
 hete, *sb.*, heat, 5/25.
 heþen, *adv.*, hence, 6/31; þethens,
 222/2.
 heþen man, *sb.*, heathen, 135/30.
 heþenes, *sb.*, heathen country, 171/33.
 heue, *v.*, to heave, lift, *inf.*, 84/36;
imp. sg. heue, 65/11; *pl.* haue,
 236/9; *pt.* 3 *sg.* hef, 81/30;
 hevyd, 219/23; 3 *pl.* hevyn,
 207/7; *pp.* heuen, 46/1.
 heuen, *sb.*, heaven, 3/21; hewuen,
 297/11.
 heuen-blys, *sb.*, bliss of Heaven,
 47/26.
 heuenly, *adj.*, heavenly, 11/27.
 hevy, *adj.*, heavy, frightened, 11/3.
 heuynesse, *sb.*, heaviness, 64/27.
 hew, *sb.*, colour, 84/25.
 hew, *v.*, to hew, cut, strike, *inf.*,
 143/12; *pt.* 3 *sg.* hew, 105/17.
 hey, *on, adv.*, on high, aloft, up,
 171/17.
 heynes, *sb.*, highness, haughtiness,
 2/5.
 heyre, *sb.*, garment made of hair-
 cloth, 40/23.
 hir: *see* hur.
 Hirtacus, *pr. n.*, Hirtacus, a king,
 256/30.
 ho, *pron.*, she, 7/23; hoo, 7/13.
 hoge: *see* huge.
 hokur, *sb.*, mockery, derision,
 275/28.
 hold, *v.*, to hold, keep, *inf.*, 2/6;
 holden, 52/10; *pr.* 3 *sg.* holdeth,
 44/32; hallyth, 182/27; *pl.* holden,
 45/3; *imp. sg.* holde, 237/18;
pl. hold, 50/19; holdupe, 118/30;
pt. 3 *sg.* held, 7/19; huld, 12/1;
pl. hullen, 11/32; helden, 13/38;
 hild, 213/11; *pp.* holden, 25/32.
 holdyng, *sb.*, holding, keeping, pos-
 session, 161/30.
 hole, *sb.*, hole, 163/6.
 hole, *adj.*, well, healthy, whole, hale,
 147/26; hoole, 43/32; holy,
 15/7. *See also under* holy.
 holy, *adj.*, holy, 1/7; hole, 93/11;
 haly, 295/12. *See also under*
 hole.
 holyday, *sb.*, saint's-day, 148/13.
 holynesse, *sb.*, holiness, 40/31.
 Holy-rode-day, *pr. n.*, Holy-rood-
 day, 142/28.
 hom, *pron.*, them, themselves, 2/21.
 hom, *adv.*, home, 149/4.
 hom-comyng, *sb.*, return home,
 152/22.
 home, *sb.*, home, 296/6; hoome,
 215/16.
 hommes, *sb. pl.*, ham (bend of the
 knee), 40/24.
 homselfe, *pron.*, themselves, 33/2.
 homward, *adv.*, homeward, 9/12.

- honde, *sb.*, hand, 20/15; hande, 292/9.
 hond-maydon, *sb.*, hand-maid, 107/6.
 hondywerk, *sb.*, work, creation of one's hands, 87/14.
 honest, *adj.*, honest, seemly, 29/18; *adv.* onestly, 244/12.
 honeste, *sb.*, honesty, decorum, 197/14.
 honge, *v.*, to hang, *inf.*, 200/22; *pt.* 3 *sg.* hongyt, 9/3; *pr. p.* hongyng, 80/3; *pp.* hongyd, 15/2.
 hongry, *adj.*, hungry, 4/4.
 hongyng, *sb.*, hanging, 235/13.
 hongyr, *sb.*, hunger, 13/12; hungyr, 122/15.
 honowre, *sb.*, honour, 2/20; honor, 180/5; honowur, 228/9.
 hony, *sb.*, honey, 184/26.
 honysoculs, *sb. pl.*, honeysuckle, 184/26.
 hoo: *see* scho.
 hoo-wolfe, *sb.*, she-wolf, 210/18.
 hope, *sb.*, hope, 19/35.
 hope, *v.*, to hope, expect; *pr. I sg.* hope, 44/27; *pt.* hopyn, 115/34; *pt. pl.* hopyd, 148/30; *pr. p.* hopyng, 6/25.
 hor, *pron.*, their, 6/19; herre, 28/27; hur, 3/17; here, 295/34.
 horne, *sb.*, horn, 55/10.
 horobylte, *sb.*, horribility, 2/27.
 horres: *see* hors.
 horrybull, *adj.*, horrible, 2/25; ory-bull, 7/24; horryble, 28/8; horrybly, 33/21; orrybly, 197/25; horribly, 255/27.
 hors, *pron.*, theirs, 275/29; horres, 4/30.
 hors, *sb.*, horse, 48/25.
 horsmen, *sb. pl.*, horseman, 101/29.
 hory, *adj.*, filthy, dirty, 81/8.
 hostage, *sb.*, hostage, 120/28.
 hostes: *see* ost.
 lote, *adj.*, hot, 5/28; *comp.* hattyr, 105/31.
 hous, *sb.*, house, 32/13; houce, 231/20.
 how, *adv.*, how, 4/29.
 howkes, *sb. pl.*, hook, 82/6.
 hownde, *sb.*, hound, dog, 133/32.
 howselen, *v.*, to administer the Eucharist; *pr. 3 sg.* howseleth, 20/25; *pt. 3 sg.* howsulde, 173/13; howsulde, 175/8; *pp.* howsuld, 174/9; hosullud, 295/19.
 howsell, *sb.*, housel, receiving of the Eucharist, 20/19; howsyl, 227/6.
 howswold, *sb.*, household, 15/19.
 hoytes, *sb. pl.*, a long stick, 273/10.
 hudeloke, *sb.*, concealment, 159/32; in —, disguised, veiled.
 huge, *adj.*, huge, 43/11; hoge, 62/15.
 hull, *v.*, to cover, conceal, *inf.*, 85/30; *pt. 3 sg.* hulyd, 102/21; huld, 178/27; hult, 206/8; *pt.* helde, 199/5; *pp.* hullyd, 259/16.
 humore, *sb.*, humour, 71/10.
 hundred, a, *card. num.*, a hundred, 13/16; an hundyrd, 236/13.
 hundyrthfold, *adj.*, hundredfold, 71/12.
 hunt, *v.*, to hunt, *inf.*, 93/29; *pt. 3 sg.* hunted; 105/15; *pt.* huntet, 194/17.
 hunter, *sb.*, hunter, 55/11.
 hurle, *v.*, to hurl, *inf.*, 28/11; *pt.* hurled, 28/16.
 hurne: *see* hyrne.
 hurselpe, *pron.*, herself, 229/2.
 hurten, *v.*, to hurt; *pt. 3 sg.* hurt, 189/17; *pp.* hurt, 258/22.
 husbond, *sb.*, husband, 16/5; hosbond, 19/21.
 husbond-man, *sb.*, husbandman, farmer, holder of husband-land, 5/12.
 hyddous, *adj.*, hideous, 3/1; hydwes, 3/11; hydewes, 7/29.
 hyde, *sb.*, hide, skin, 37/35.
 hyde, *v.*, to hide, *inf.*, 43/36; *pt. 3 sg.* hudde, 40/26; *pt.* hydden, 35/22; *pp.* hud, 53/31; hydde, 60/5; hyddyn, 217/21.
 hydurwarde, *adv.*, hitherward, 293/28.
 hydwes, hydewes: *see* hyddous.
 hydyr, *adv.*, hither, 209/19.
 hydyrto, *adv.*, hitherto, 87/31.
 hye, *v.*, to hie, haste, *inf.*, 88/35; *pr. 3 sg.* hype, 156/4; hyup, 156/9; *imp. pl.* hyth, 88/2; *pt. 3 sg.* hyet, 174/5; *pr. p.* hyyng, 195/10; *pp.* hyed, 84/28.
 hygh, *adj.*, high, 3/36; heygh, 289/18; hegh, 18/11; heg, 55/21; heye, 79/19; hye, 176/1; hie, 186/32; hych, 193/19.
 hy3, on, *adv.*, aloud, 217/12.
 hygys, *adj.*, hugh, 119/10.
 Hyldon, Roudylf, *pr. n.*, Ranulphus Higden, 81/33.
 hyll, *sb.*, hill, 2/30; huil, 72/30.
 hyllung, *sb.*, covering, 291/25.
 hym, *pron.*, him, 1/9.
 hymselfe, *pron.*, himself, 2/5.

- hindmost, *adj. and sb.*, hindmost, 220/31.
 hyndryng, *sb.*, hindering, 63/26.
 hyndyr, *adj.*, hinder, 229/26.
 hyndrylyngys, *sb. pl.*, a despised person, 140/33.
 hyne, *sb.*, servant, 56/16.
 hydr: *see* her.
 hyre, *sb.*, hire, 71/33.
 hyren, *v.*, to hire; *pl.* 3 *sg.* hyred, 145/8; *pp.* hyred, 66/5.
 hyrne, *sb.*, corner, nook, 200/30; lurne, 200/35.
 hys, *pron.*, his, 14/8; his, 1/2.
 hyt, *pron.*, it, 5/17; hit, 2/21; itte, 295/20.
 hytten, *v.*, to hit; *pl.* 3 *sg.* hut, 42/22; hutte, 42/26.
 I, *pron.*, I, 7/13; y, 7/14.
 i (for many forms with the prefix i-(j), see the simple forms).
 Inde, *pr. n.*, India, 19/1; Ynde, 18/7.
 inferre: *see* ynferre.
 Innocentys, the Innocents, 28/35; innocentes, 35/19.
 inogh: *see* ynogh.
 inspyracyon, *sb.*, inspiration, 136/7.
 instaunce, *sb.*, instance, 136/2.
 into, *pp.*, into, 1/21.
 irus, *adj.*, wrathful, 1/15.
 Isaac, *pr. n.*, Isaac, 77/12, 93/20, 94/6; Isaake, 77/17.
 Isakar, *pr. n.*, Isacar, a bishop, 15/30.
 Israell, *pr. n.*, Israel, son of Isaac, 94/23.
 Israell, *pr. n.*, Israel, the Jewish nation, 15/33.
 Ive: *see* Jew.
 iwyssse, *adv.*, certainly, 233/7.
 Jaboc, *pr. n.*, Jaboc, 94/16.
 Jacob, *pr. n.*, Jacob, 48/11.
 James, St., *he lasse, pr. n.*, St. James, Alphaeus's son, 117/16; Jame, 117/15.
 James, St., *pr. n.*, St. James, brother of St. John ante Portam Latinam, 148/5.
 Jamys, St., *he mor, pr. n.*, St. James, Zebedee's son, 208/10.
 jangelyng, *sb.*, jangling, 201/10.
 jangler, *sb.*, jangler, 229/33.
 Januare, *pr. n.*, January, 267/4.
 iapys, *sb. pl.*, joke, trick, 63/22.
 Jereny, *pr. n.*, Jeremiah, 111/12.
 Jerom, St., *pr. n.*, St. Jerome, 2/29.
 Jeropolym, *pr. n.*, Hierapolis, 139/24.
 Jerusalem, *pr. n.*, Jerusalem, 30/1.
 Jeryeo, *r. n.*, Jericho, 82/29.
 Jew, *sb.*, Jew, 14/22; Ive, 227/1.
 jewels, *sb. pl.*, jewel, 33/11; jewelles, 33/28.
 Jewre, *pr. n.*, Judaea, 48/20; Jure, 81/4; Jury, 121/9.
 Jhesu, *pr. n.*, Jesus, 8/32; Jhesus, 52/8.
 Joab, *pr. n.*, Joab, 112/14.
 Joel, *pr. n.*, Joel, 160/32.
 iogulry, *sb.*, jugglery, 255/20.
 Johachym, St., *pr. n.*, St. Joachim, 15/15.
 John Baptist, St., *pr. n.*, St. John the Baptist, 6/9.
 John, St., *he Evangelyst, pr. n.*, St. John the Evangelist, 30/32.
 Jon, *pr. n.*, John the converted Jew, 249/25.
 Jon Belet, *pr. n.*, John Beleth, 79/5, 115/23, 122/34, 125/32, 164/1, 165/3, 171/25, 183/1, 247/3, 280/10, 298/8; Jon Belette, 280/22; Jon Belete, 296/6.
 Jon Grystom, *pr. n.*, John Chrystom, 21/4, 235/27.
 Jon, St., at the Port Latyne, *pr. n.*, St. John at the Latin gate, 146/30.
 Jon Marke, *pr. n.*, John Markus, 176/7.
 Joon, *pr. n.*, Johanna, St. Nicholas's mother, 11/30.
 Jop, *pr. n.*, Job, 66/6, 89/21.
 Jordan, *pr. n.*, Jordan, 48/5.
 Joseph, *pr. n.*, Joseph, Jacob's son, 72/33.
 Joseph, *pr. n.*, Joseph, the holy virgin's husband, 22/23.
 Joseph Barsabas, *pr. n.*, Joseph Barsabas, 215/33; Josep Barsabas, 80/36.
 Josephus, *pr. n.*, Josephus, 72/33, 122/13.
 journey, *sb.*, journey, day's journey, 84/22; iourne, 277/11; iurney, 295/26.
 joy, *sb.*, joy, 4/3.
 Joy, *pr. n.*, mount Joy, 'mons gaudii,' 213/7.
 ioyet, *pp.*, delighted, glad, 49/6.
 ioyfully, *adv.*, joyfully, 224/32.
 joynen, *v.*, to join, *pl.* 3 *sg.* joynut, 94/4; *pp.* joynet, 106/9.

ioyntys, *sb. pl.*, joint, 225/36.
 Judas, *pr. n.*, Judas, who knew the place where the holy rood was hidden, 144/27.
 Judas Skaryot, *pr. n.*, Judas Iscariot, 79/14.
 Jude, *St.*, *pr. n.*, St. Jude, 263/3.
 juge, *sb.*, judge, 88/24.
 judgement, *sb.*, judgement, 301/34.
 Julianus Apostata, *pr. n.*, Julian the Apostate, 185/29.
 iustes, *sb.*, joust, tournament, 298/31.
 justyce, *sb.*, justice, judge, 7/18.
 justyre, *sb.*, justice eyre. 114/2; the circuit court of a travelling judge.

k : for many forms beginning with a *k*, see under *c*.
 kakes, *sb. pl.*, cake, 254/10.
 kalender, *sb.*, calendar, 45/10.
 Kalix, *St.*, *pr. n.*, St. Kalixtus, 253/4.
 kauckyr, *sb.*, canker, 293/29.
 Karpe, *St.*, *pr. n.*, St. Carpeus, 154/32.
 Kateryn, *St.*, *pr. n.*, St. Katherine, 275/6.
 kepe, *v.*, to keep, *inf.*, 2/13; kepon, 289/4; *pr. 3 sg.* kepyth, 49/25; *pl.* kepyþe, 132/21; *imp. pl.* kepytt, 5/6; *pt. 3 sg.* kepyd, 15/19; kept, 23/15; *pl.* kepton, 22/3; keput, 153/25; kepte, 210/22; *pr. p.* kepyng, 31/3; *pp.* kepte, 93/14; kepyd, 194/11.
 keper, *sb.*, keeper, 32/8.
 kepyng, *sb.*, keeping, 32/10.
 kerchef, *sb.*, kerchief, 102/21.
 keys, *sb. pl.*, key, 187/18.
 klippung, *sb.*, embracing, 223/16.
 knaue-chyld, *sb.*, male child, 205/24.
 kne, *sb.*, knee, 50/15.
 knele, *v.*, to kneel, *inf.*, 11/14; knell, 140/4; *pr. 2 sg.* kneles, 174/30; *3 sg.* knelyþe, 123/8; *pl.* knelen, 174/31; *imp. pl.* knelyth, 50/15; *pt. 1 sg.* kneled, 17/13; *3 sg.* knellet, 8/11.
 knelyng, *sb.*, kneeling, 262/24.
 knowlech, *v.*, to acknowledge, *inf.*, 25/34; knolach, 294/17; *pr. pl.* knowlechyng, 282/21; knowlachen, 51/23; *imp. sg.* knowlech, 223/31; *pr. p.* knowlacyng, 22/22; knowlechyng, 49/20; knowlechyng, 170/5.

knoken, *v.*, to knock; *pt. 3 sg.* knokyd, 222/21.
 knot, *sb.*, knot, 9/2.
 know, *v.*, to know, *inf.*, 2/27; knowon, 289/10; *pr. 1 sg.* know, 30/7; *2 sg.* knowes, 172/27; *pl.* knowen, 1/5; know, 13/36; knoeþe, 47/29; knoweth, 68/6; *imp. pl.* knoweþe, 235/15; *pt. 1 sg.* knew, 17/11; *3 sg.* knew, 13/5; *pl.* knewen, 23/3; knew, 101/21; kneuyn, 183/18; *pp.* knowen, 80/31.
 knowlech, *sb.*, knowledge, 159/11; knole3, 264/26.
 knowyng, *sb.*, knowing, knowledge, 132/7.
 knyfe, *sb.*, knife, 37/5.
 knyght, *sb.*, knight, 2/17; knythe, 291/34; knyte, 292/2.
 knyghtly, *adv.*, knightly, 243/22.
 knytle, *sb.*, knell, 164/9.
 knyttten, *v.*, to knit; *pt. 3 sg.* knet, 21/28; *pl.* knyttten, 110/33; *pp.* knottyt, 219/21.
 krucches, *sb. pl.*, crutch, 197/37.
 kychen, *sb.*, kitchen, 89/8.
 kyn, *adj.*, akin, 197/34.
 kynd, *sb.*, kind, nature, 21/23.
 kyndnesse, *sb.*, kindness, 112/30.
 kyndom, *sb.*, kingdom, 33/14; kyngdome, 173/6.
 kyng, *sb.*, king, 148/29.
 kynne, *sb.*, kin, 184/15.
 kyrieleyson, *interj.*, kyrie eleison (beginning of an antiphon), 128/35.
 kysse, *sb.*, kiss, 117/18; cosse, 126/28; cusse, 293/29.
 kysse, *v.*, to kiss, *inf.*, 41/28; *pr. 3 sg.* cusseth, 291/29; *imp. 2 sg.* kys, 223/30; *pt. 3 sg.* ky-set, 17/6; cussed, 58/34; kussyd, 293/24; *pl.* kussyd, 186/24; *pp.* kyssel, 41/27; cussud, 293/27.
 kytte, *v.*, to cut, *inf.*, 47/24; kut, 187/19; *pt. 3 sg.* kut, 42/21; *pp.* kytte, 45/23.
 kyttyng, *sb.*, cutting, 46/29.

Laban, *pr. n.*, Laban, 93/37.
 labour, *sb.*, labour, work, 65/25.
 labore, *v.*, to labour, work, *inf.*, 65/32; labyr, 64/11; *pr. pl.* labryn, 82/18; *pt.* labourt, 68/24.
 laddy, *sb.*, ladder, 94/3.

- lady, *sb.*, lady, 11/17; lade, 245/4.
 Lazarus, *pr. n.*, Lazarus, 114/29.
 lagh, *v.*, to laugh, *inf.*, 29/13; *pr. pl.* laghyth, 64/2; *pt. 3 sg.* logh, 287/23; *pl.* logh, 40/14; loꝝc, 178/24; lech, 193/19.
 laghtur, *sb.*, laughter, 78/3.
 laghyng, *sb.*, laughing, 37/28.
 lake, *sb.*, pond, wet place in the road, 44/1.
 lake, *sb.*, lack, reproach, 165/29.
 lambur, *sb.*, amber, 146/11.
 lamentacyon, *sb.*, lamentation, 118/21.
 lampe, *sb.*, lamp, 92/19.
 langage, *sb.*, language, 160/25; langage, 143/18.
 lappen, *v.*, to wrap up, embrace; *pt. 3 sg.* lappyd, 23/2; *pp.* lappyd, 194/8.
 large, *adj.* (*sb.*), large, wide, liberal, generous, 189/9.
 largenes, *sb.*, liberality, 83/33; largines, 220/13.
 las, *adj. and adv.*, less, 82/13; lasse, 101/23.
 Lasma, *pr. n.*, Lasma, 173/12.
 last, *v.*, to last, *inf.*, 1/10; laston, 294/4; *pr. 3 sg.* lestyth, 21/2; *pt. 3 sg.* last, 39/32; 'to extend,' 174/18, 200/32.
 last, *adj.*, last, 213/7.
 late, *adv.*, late, recently, 79/28.
 Lateyne, *sb. and adj.*, Latin, 182/28; Latyne, 146/33.
 Latrens, *pr. n.*, Lateran, 194/14.
 latymere, *sb.*, interpreter, 99/1.
 lavntyne, *sb.*, lantern, 183/23.
 Laurence, *St.*, *pr. n.*, St. Lawrence, 61/16; Laurance, 216/20; Laurens, 218/17.
 lauere, *sb.*, laver, washing vessel, 201/34.
 lawe, *sb.*, religion, law, dispensation, 20/10, 50/33.
 lawfull, *adj.*, lawful, 160/31.
 lawse, *adj.*, loose, 218/30.
 lawsyng, *sb.*, loosing, 119/35.
 lay, *v.*, to lay, *inf.*, 2/4; leyne, 290/20; *pr. 1 sg.* lay, 172/29; 2 *sg.* lays, 188/12; 3 *sg.* layth, 1/16; leyth, 290/30; *imp. sg.* lay, 31/37; *pt. 3 sg.* leyde, 19/15; layde, 23/2; *pl.* layden, 28/13; *pp.* layde, 22/8.
 layte, *sb.*, lightning, 7/31.
 leche, *sb.*, leech, physician, 141/12.
 leche-crafte, *sb.*, art of healing, 302/1.
 lechery, *sb.*, lechery, 6/24; lechere, 26/10.
 lechrys, *adj.*, lecherous, 132/15.
 lechore, *sb.*, lecher, 108/14; lechoure, 229/28.
 lede, *v.*, to lead, wear, *inf.*, 11/16; lade, 189/9; *pt. 1 sg.* lad, 212/18; 3 *sg.* lad, 5/23; ladde, 12/22; lede, 133/30; *pl.* ladden, 29/10; lad, 211/22; *pr. p.* ledyng, 113/17; *pp.* lad, 147/19.
 leder, *sb.*, leader, 33/38.
 leed, *sb.*, lead, 5/33; lede, 219/21.
 lem, *sb.*, light, gleam, brightness, 160/8.
 lees, *sb. pl.*, flame, 5/30.
 lef, *adj.*, desirous, willing, 140/36.
 lefe, *adj.*, dear, 167/7; *comp.* leuer, 7/14; — hym were, 'he would rather'; *superl.* leuest, 201/17; — me ys, 'I like best.'
 lefe, *sb.*, leaf, 102/22.
 lefetenant, *sb.*, lieutenant, 121/8.
 leg, *sb.*, leg, 180/20.
 Legenda Aurea, *pr. n.*, Golden Legend, 252/5.
 legyon, *sb.*, legion, 220/29.
 lemon, *sb.*, leman, 237/7; lemmon, 287/30; lemman, 288/3.
 lenden, *v.*, to lend; *pt. 3 sg.* lant, 300/12.
 lenen, *v.*, to lean, incline; *pr. 3 sg.* leneth, 32/20; *pt.* lened, 119/9; *pr. p.* lenyng, 198/1.
 lengþe, *sb.*, length, 152/27.
 lenton, *sb.*, Lent, spring, 2/13.
 lepe, *v.*, to leap, run, jump, *inf.* 212/1; *imp. sg.* lepe, 213/6; *pt. 3 sg.* lept, 189/24.
 lepull, *sb.*, leprosy, 37/35; lypur, 264/12.
 lepur, *adj.*, leprous, 264/2.
 lerede, *adj.*, learned, 53/10.
 lerne, *v.*, to learn, *inf.*, 157/21; lernen, 177/14; *pr. pl.* lerne, 171/28; *imp. sg.* lerne, 167/19; *pt. 3 sg.* lerned, 107/30; lernyd, 184/4; lurnyd, 232/15; *pp.* ylruned, 135/33.
 lernet, *pp.*, learned, 275/10.
 lernyng, *sb.*, learning, 156/35.
 lese, *v.*, to lose, destroy, *inf.*, 55/34; *pr. 3 sg.* lesyth, 60/14; *pl.* lesyth, 192/29; *pt. 2 sg.* leste, 234/31;

- 3 *sq.* lost, 21/31; *pl.* losten, 279/19; lost, 48/28; *pp.* lost, 7/9; lorne, 55/22.
 lessones, *sb. pl.*, lesson, 296/32.
 lest, *adj. (sb.)*, least, 4/10.
 lest, *conj.*, lest, 5/10.
 lesuien, *v.*, to pasture; *pt.* 3 *pl.* lesuet, 258/13.
 lesyng, *sb.*, deliverance, release, 284/25.
 letany, *sb.*, litany, 151/11.
 lethy, *adj.*, weak, 286/4.
 lette, *sb.*, let, hindrance, delay, 274/12.
 lette, *v.*, to let, leave, *inf.*, 235/17; *pr. pl.* latte, 297/14; *imp. sg.* let, 10/14; lette, 10/14; late, 10/31; *pl.* let, 186/21; *pt.* 3 *sg.* let, 6/25; lett, 14/22; lat, 225/6; 3 *pl.* letten, 22/3; leton, 201/24; *pr. p.* lettyng, 44/14; *pp.* lete, 229/10; lette, 235/27.
 letten, *v.*, to retard, impede, keep back; *pt. pl.* letted, 81/20; *pp.* lettyd, 110/32.
 letturt, *adj.*, learned, 192/9.
 lettyr, *sb.*, letter, 36/8; lettre, 301/20.
 leudschip, *sb.*, wickedness, 204/14.
 leue, *sb.*, leave, 59/3.
 leue, *v.*, to leave, be left, remain, *inf.*, 55/27; leef, 125/27; levon, 290/35; *pr.* 3 *sg.* leuepe, 118/19; *pl.* leuen, 267/1; *imp. sg.* lef, 299/33; *pl.* leue, 90/13; lef, 167/36; leuep, 114/16; *pt.* 3 *sg.* laft, 6/14; *pl.* laften, 6/19; laft, 20/10; *pp.* lafte, 14/17; lafton, 298/10.
 leue, *v.*, to believe, *inf.*, 23/11; *pr. 1 sg.* leue, 112/2; 2 *sq.* leues, 264/18; 3 *sq.* leuet, 173/6; *pl.* leuen, 252/16; leueth, 25/2; leuet, 172/36; *pt.* 3 *sg.* leued, 32/3; *pl.* leued, 24/10; leuedyn, 36/36; *pr. p.* leuyng, 200/11; *pp.* leuod, 165/19.
 leue: *see also* lyuen.
 leuer, leuest: *see* lefe.
 leues, *sb. pl.*, leaf, 35/22.
 Leuy, *pr. n.*, Levi, 215/19.
 leuyng: *see* lyuyng.
 lewde, *adj.*, unlearned, ignorant, 49/9.
 Lewys, *pr. n.*, Lewis, 158/12.
 liberalule, *adj.*, liberal, generous, 161/31.
 Liberius, *pr. n.*, Liberius, 138/1.
 lo, *interj.*, lo, 6/12.
 lodely, *adj.*, loathful, 238/7.
 lofe, *sb.*, loaf, 103/28.
 loft, *adv.*, from loft, 'from above, down,' 140/21.
 logget: *see* luggen.
 logh: *see* lowe.
 loken, *v.*, to look, *see, inf.*, 55/25; loke, 56/13; *pr. pl.* loken, 21/17; loketh, 23/27; *imp. sg.* loke, 88/20; *pt.* loket, 10/8; *pr. p.* lokyng, 154/19.
 lokken, *v.*, to lock; *pt.* 3 *sg.* lokket, 248/7.
 Lollardes, *pr. n.*, the Lollards, 171/19.
 Lombardys, *pr. n.*, Lombards, 164/16; Lumbardys, 220/22.
 lombe, *sb.*, lamb, 6/13.
 lompmale, *adv.*, in lumps, 44/15.
 lomput, *pp.*, entangled, 196/22.
 lond, *sb.*, land, 8/10.
 londen, *v.*, to land; *pt.* 3 *sg.* londyd, 210/16.
 London, *pr. n.*, London, 38/12.
 lones, *sb.*, lowliness, meekness, 84/20.
 long, *adj.*, long, 5/17; *comp.* lengytr, 18/24.
 longen, *v.*, to long, belong; *pr. pl.* longybe, 102/22.
 long-taylet, *adj.*, long-tailed, 138/5.
 longyng, *sb.*, longing, desire, 63/31.
 lord, *sb.*, lord, 16/3, 16/33.
 lordschepe, *sb.*, lordship, 180/2.
 lore, *sb.*, lore, precept, 103/5.
 lorel, *sb.*, laurel, 190/12.
 lose, *adv.*, loose, 119/17; lowsly, 199/3.
 losen, *v.*, to loose; *pt.* lowsed, 119/33.
 losse, *sb.*, loss, 157/17; loos, 63/26; lose, 70/14.
 lote, *sb.*, lot, 81/2; loot, 81/1.
 lope, *adj.*, loath, 72/19.
 lþe, *v.*, to loathe, *inf.*, 287/3.
 loue, *sb.*, love, 4/8.
 loue, *v.*, to love, *inf.*, 291/9; louon, 291/1; *pr. 1 sg.* loue, 172/27; 2 *sq.* louest, 55/35; 3 *sq.* loueth, 23/21; *pl.* louen, 34/17; louyþe, 56/31; lyuen, 55/31; *imp. pl.* loueth, 29/10; *pt.* 3 *sg.* louyth, 185/14; loud, 291/6; *pl.* louet, 4/17; loueden, 24/11.
 loueday, *sb.*, love-day, day for the

- amicable settlement of differences, 41/25.
 louere, *sb.*, lover, 186/10.
 louyngly, *adv.*, lovingly, kindly, 22/5.
 low, *sb.*, flame, 107/17.
 lowe, *adj.*, low, 50/19; low3e, 161/28; logh, 242/14.
 lowen, *v.*, to make low, *inf.*, 63/2.
 lowren, *v.*, to look sullen, *inf.*, 65/22.
 lowten, *v.*, to bow, incline; *pr.* *pl.*
 louton, 233/7; *pt.* 3 *sg.* lowtet, 14/9.
 Lucilles, *pr. n.*, Lucillus, 218/24.
 lucure, *sb.*, lucre, 254/33.
 Lucyfer, *pr. n.*, Lucifer, 10/36.
 luggen, *v.*, to lug, drag, pull; *pt.* 3 *sg.*
 logget, 40/3; *pl.* luggut, 210/8.
 Luke, *St.*, *pr. n.*, St. Luke, 232/14.
 Lulselle, *pr. n.*, Lilleshall (Shropshire), 244/6; Lulsull, 281/14.
 Lupa, *pr. n.*, Lupa, a queen of Spain, 210/17.
 lust, *sb.*, lust, 5/3.
 lusten, *v.*, to be pleased, lust like;
pr. subj. 3 *sg.* lust, 149/9.
 lusty, *adj.*, desirous, 37/5.
 Lya, *pr. n.*, Lea, 94/11.
 lych: *see* lyke.
 lye, *v.*, to lie, tell lies, *inf.*, 28/9.
 lye, *v.*, to lie, *inf.*, 7/12; *pr.* 2 *sg.*
 lyse, 90/22; 3 *sg.* lythe, 20/16;
 lyet, 174/30; *pl.* lyne, 21/8; lyen,
 24/12; lien, 162/5; lyþe, 287/15;
pt. 3 *sg.* lay, 5/13; ley, 32/12;
 lay to, 'suited, became,' 247/19;
pl. liyn, 180/18; lay, 122/15; leon,
 276/4; *pr. p.* liyng, 63/20; lying,
 220/7; *pp.* layne, 20/4; leyn,
 115/9.
 lyfe, *sb.*, life, animate existence, 2/1;
 living being, person, 195/21,
 280/9.
 lyfe-tyme, *sb.*, life-time, 232/11.
 lyflaker, *comp.*, more lively, 31/31.
 lyflode, *sb.*, living, 65/35; lyuelod,
 82/19.
 lyfte, *adj.*, left, 250/31.
 lyften, *v.*, to lift; *pr.* 3 *sg.* lyftyþe,
 83/2; *imp. pl.* lyftuþ, 154/24;
pt. 3 *sg.* lyft, 28/1; *pp.* lyft,
 112/31.
 lyfyng, lyfyung: *see* lyvyng.
 lyght, *sb.*, light, 9/10; lythe, 295/24.
 lyghten, *v.*, to light, enlighten, *inf.*,
 21/16; lyght, 62/12; leghten,
 101/26; *pr.* 3 *sg.* leghteneth,
 23/27; lyghtenyth, 24/33; lyght-
- neth, 50/3; lyghtyþ, 216/14;
pt. 3 *sg.* leghteneth, 24/9; lyghtned,
 25/6; lyght, 51/15; *pr. p.* ly3tyng,
 160/9; lytyng, 183/23; *pp.* jlygh-
 net, 23/37; lightnet, 60/7; lyght,
 60/28; jlyght, 118/23.
 lyghten, *v.*, to descend; *pt.* 3 *pl.*
 lyghten, 49/17.
 ly3th, *adj.*, light, easy, 222/18; *adv.*
 lyghtly, 26/19.
 lyke, *adj.* *adv.*, like, likely, 16/8;
 lych, 156/20; like, 175/1; leke,
 295/25.
 lyken, *v.*, to like; *pt.* 3 *sg.* lyket,
 6/15.
 lyken, *v.*, to liken, compare, *inf.*,
 107/10; *pr.* 3 *sg.* lykeneþe, 55/9;
pp. lyknet, 261/8; lykenet,
 261/16.
 lykenesse, *sb.*, likeness, 51/14; licke-
 nes, 9/25.
 lykying, *sb.*, liking, pleasure, 16/24;
 lekyng, 292/1.
 lyly, *sb.*, lily, 108/27; lylly, 228/6.
 lym, *sb.*, *in phrase*, fendys lym,
 'fiend's limb,' 189/13.
 lyme-kylne, *sb.*, lime-kiln, 134/23.
 lymemal, *adv.*, piecemeal, limb by
 limb, 246/2.
 lymmes, *sb. pl.*, limb, 180/25.
 lynage, *sb.*, lineage, 22/21.
 Lyncolnyens, *pr. n.*, Lincolnensis,
 150/12.
 lynnen, *adj.*, made of linen, 140/4.
 Lyon, *sb.*, lion, 19/12.
 lypp, *sb.*, lip, 293/29.
 lypur: *see* leþull.
 lystes, *sb. pl.*, sinner, 4/13.
 lytyll, *adj.*, little, 38/28; lytul,
 289/6.
 lyue: *see* lyfe.
 lyue-dayes, *sb.*, life-days, 62/22.
 lyuen, *v.*, to live, *inf.*, 1/25; lyfe,
 190/7; leven, 200/6; leue, 253/17;
pr. 1 *sg.* lyue, 65/20; leue,
 178/11; 2 *sg.* lyuys, 207/3; lyues,
 264/10; 3 *sg.* leueth, 47/13;
 lyueth, 56/20; *pl.* lyuen, 282/24;
pt. 3 *sg.* lyued, 12/8; leuel,
 179/3; *pl.* lyueden, 35/10; lyued,
 35/26; *pp.* lyuet, 16/1; ylyued,
 75/11.
 lyuer, *sb.*, liver, man, 91/23.
 lyuere, *sb.*, livery, 131/13.
 lyvyng, *sb.*, life, 6/7; lyfyng,
 194/22; leuyng, 12/9; lyfyng,
 228/26.

un, one thousand, 302/33.
 mageste, *sb.*, majesty, 168/13 ;
 maieste, 268/2.
 make, *v.*, to make, *inf.*, 3/1 ; makon,
 290/16 ; *pr.* 1 *sg.* make, 91/20 ;
 2 *sg.* makyst, 235/32 ; 3 *sg.*
 makyth, 1/7 ; mekyþe, 287/18 ;
pl. maken, 52/21 ; maketh, 84/14 ;
imp. sg. make, 7/4 ; *pl.* make,
 10/15 ; makeþe, 50/24 ; *pl.* 2 *sg.*
 madyst, 288/25 ; 3 *sg.* made, 1/24 ;
 makut, 289/24 ; *pl.* maden, 11/33 ;
 makut, 131/3 ; mad, 225/34 ;
pp. made, 3/16 ; makyþe, 127/15 ;
 makud, 289/23 ; madon, 300/31.
 maker, *sb.*, maker, creator, 1/1.
 makvng, *sb.*, making, 8/17.
 maledy, *sb.*, malady, disease,
 141/6.
 maleyse, *sb.*, malice, 29/20 ; males,
 27/15 ; malyce, 28/1 ; maleyce,
 259/30.
 Malkys, *pr. n.*, Malchus, 188/1.
 Mambre, *pr. n.*, Mamre, 76/36.
 mamelen, *v.*, to chatter ; *pr. pl.* ma-
 meluth, 160/27.
 man, *sb.*, man, 2/1 ; *pl.* men, 1/5.
 manassen, *v.*, to menace ; *pr. p.*, ma-
 nassyng, 53/28.
 man-chyld, *sb.*, male child, 57/15.
 maner, *sb.*, manner, custom, 2/4.
 maner, *sb.*, manor, 56/9.
 mankind, *sb.*, mankind, 1/8 ; mon-
 kynd, 21/15.
 manna, *sb.*, manna, 9/16.
 Mannus, *pr. n.*, Manes, 216/14.
 man-qweller, *sb.*, manslayer, 252/12.
 manslaht, *sb.*, manslaughter, 150/19 ;
 monslaght, 286/34.
 man-state, *sb.*, state of manhood,
 manhood, 25/13.
 mantaynen, *v.*, to maintain ; *pr.* 3 *sg.*
 mantaynyth, 71/29 ; *pp.* man-
 taynet, 241/31.
 mantell-lappe, *sb.*, mantle-border,
 227/21.
 mantule, *sb.*, mantle, 178/28.
 many : see mony.
 March, *pr. n.*, the month of March,
 253/10.
 marchand, *sb.*, merchant, 88/16.
 Marche, *pr. n.*, Marche, former
 province of Central France,
 242/26.
 Marçyle, *pr. n.*, Marseilles, 204/35.
 Margarete, *St., pr. n.*, St. Margaret,
 199/15.

marriage, *sb.*, marriage, 290/17 ; ma-
 ryge, 215/22.
 marien, *v.*, to marry ; *pt.* 3 *sg.* mariet,
 12/36 ; *pp.* mariet, 9/30.
 Marke, *St., pr. n.*, St. Mark, 135/28.
 marked, *sb.*, market, 22/32.
 marken, *v.*, to mark ; *pr.* 3 *sg.* mar-
 kyth, 111/21.
 Mars, *pr. n.*, Mars, 59/16.
 marteren, *v.*, to martyr ; *pr.* 2 *sg.*
 marterys, 113/25.
 Martha, *pr. n.*, Martha, 114/30.
 Martyne, *St., pr. n.*, St. Martin,
 272/22 ; Marteyne, 272/4 ; Mar-
 ten, 273/29.
 martyr, *sb.*, martyr, 38/10.
 martyrdom, *sb.*, martyrdom, 28/28.
 Mary, *pr. n.*, Mary, sister of Martha,
 228/13.
 Mary, *St., pr. n.*, St. Mary, the vir-
 gin, 21/15.
 Mary Cleophe, *pr. n.*, Mary Cleophe,
 215/25.
 Mary Mawdelen, *pr. n.*, Mary Mag-
 dalene, 18/33.
 Mary Salome, *pr. n.*, Mary Salome,
 215/27.
 maset, *adj.*, mazed, 29/24.
 masse, *sb.*, mass, 20/20 ; mas, 126/27.
 mater, *sb.*, matter, 25/14.
 Mathew, *St., pr. n.*, St. Matthew, 79/1.
 Mawdelen castell, *pr. n.*, Magdalene
 castle, 203/18.
 mawmet, *sb.*, idol, 24/18.
 mawmetry, *sb.*, idolatry, 8/21.
 mawndement, *sb.*, command, 22/20.
 Maxencius, *pr. n.*, Maxentius,
 143/35 ; Maxens, 276/1.
 Maximilla, *pr. n.*, Maximilla, the wife
 of Egeas, the justice of Patras, 9/14.
 Maximins, *St., pr. n.*, Maximinus, a
 bishop, 204/31.
 may, *v.*, I may, be able ; *pr.* 3 *sg.*
 may, 1/16 ; *pl.* may, 30/28 ; moue,
 201/26 ; mvn, 14/5 ; mo, 54/32 ;
 mown, 158/28 ; mow, 5/3 ; mowun,
 9/17 ; *pt.* 2 *sg.* myght, 40/9 ;
 myghtyst, 288/25 ; mythe, 293/31 ;
 3 *sg.* myght, 5/24 ; mythe, 292/7 ;
pl. myghten, 8/8 ; *pp.* mythe,
 300/29.
 mayden, *sb.*, maiden, 23/10 ; mayde,
 230/1.
 mayden-chyld, *sb.*, female child,
 57/24 ; mayde-chyld, 57/29.
 maydenhode, *sb.*, maidenhood, 31/4 ;
 maydenhede, 60/7.

- mayn, *adj.*, main, 132/20.
 mayntenynge, *sb.*, maintaining, 165/7.
 maystry, *sb.*, mastery, dominion, 201/6.
 maystyr, *sb.*, master, 8/32; mastur, 301/17.
 maytines, *sb. pl.*, matin, 169/1; maytens, 267/32; matens, 266/6.
 me, *pron.*, me, 7/13.
 mede, *sb.*, meed, reward, 43/30.
 mediator, *sb.*, mediator, 11/15; medyatour, 165/32.
 medow, *sb.*, meadow, 174/5.
 medyacyon, *sb.*, mediation, 21/28.
 medyll, *v.*, to meddle, *inf.*, 64/35.
 medysyn, *sb.*, medicine, 14/12.
 meke, *adj.*, meek, mild, 11/27.
 mekenes, *sb.*, meekness, 2/6.
 mekon, *v.*, to render meek, *inf.*, 294/16; *pr. 3 sg.* mekyth, 112/27; *pt. 3 sg.* meked, 124/11.
 mekyll, *adj.*, much, great, 14/20.
 Melayne, *pr. n.*, Milan (?), 50/8.
 mele, *sb.*, meal, 84/3.
 melody, *sb.*, melody, 1/14.
 membrur, *sb.*, member, 46/30; membre, 161/4.
 memory, *sb.*, memory, 147/29.
 meneyon, *sb.*, mention, 1/7.
 mene, *adj.*, mean, 65/3.
 menen, *v.*, to mean; *pt. 3 sg.* mant, 43/25.
 men-sleers, *sb. pl.*, murderer, 49/12.
 mercy, *sb.*, mercy, 76/7.
 mercyable, *adj.*, merciful, 72/19.
 meritabull, *adj.*, profitable, meritorious, 282/8.
 meroly, *adv.*, merrily, 152/36.
 Merton, *pr. n.*, Merton, 197/5.
 meruayl, *sb.*, marvel, 228/11.
 mervelous, *adj.*, marvellous, 257/23; mervelyus, 259/8; mervayles, 260/22.
 merueylen, *v.*, to marvel; *pr. 1 sg.* meruayle, 171/36; *pt. 3 sg.* merueylyt, 107/36; merveled, 301/27; *pl.* meruelet, 160/24; merueyld, 222/28.
 merueyll, *sb.*, marvel, 10/17.
 meryt, *sb.*, merit, 60/14; merete, 80/10.
 mesele, *adj. and sb.*, leper, leprous, 37/12; mesyll, 80/15.
 message, *sb.*, message, 17/20; message, 17/33.
 messagere, *sb.*, messenger, 10/32.
 mesylry, *sb.*, leprosy, 186/23; meselry, 257/8.
 mete, *sb.*, food, meat, 10/3; mette, 13/18.
 mete, *v.*, to meet, *inf.*, 207/30; *pt. 3 sg.* mete, 281/22; mette, 300/16; *pl.* meten, 112/15; metyn, 250/35.
 mete-3orde, *sb.*, measuring-yard, 295/7.
 metelles, *sb. pl.*, metal, 49/24.
 meten, *v.*, to measure; *pr. 3 sg.* metype, 152/27; *pp.* mette, 10/35.
 metyng, *sb.*, meeting, encounter, 57/5.
 meyne, *sb.*, household, servants, 64/27.
 misbeleuet, *adj.*, unbelieving, 154/33.
 misse, *v.*, to miss, *inf.*, 233/24; *pt. 3 pl.* myssedon, 112/4.
 mo, *adv.*, more, 23/29.
 moche, *adj. and adv.*, much, large, great, 2/18; meche, 178/29.
 modyr, *sb.*, mother, 7/12.
 modyrhode, *sb.*, motherhood, 60/7.
 molton, *pp.*, melted, liquified, liquid, 84/8; myltyng, 219/7.
 moment, *sb.*, moment, 152/23.
 Monday, *pr. n.*, Monday, 149/15.
 mone, *sb.*, moan, 251/21; moon, 110/7.
 mone, *sb.*, month, 59/21.
 money, *sb.*, money, 19/31; mone, 17/9.
 monfull, *adj.*, manful, 39/8.
 monhed, *sb.*, manhood, mankind, 39/15; monhode, 54/9; monhede, 60/5; manhed, 83/12.
 monke, *sb.*, monk, 5/15.
 monly, *adj. and adv.*, manly, 38/32.
 mont, *sb.*, mount, 152/12.
 mony, *adj.*, many, 6/31; many, 293/20.
 monycion, *sb.*, admonition, 236/4.
 mony-on, *sb.*, many-one, many, 24/33.
 monysschen, *v.*, to admonish, exhort; *pr. 1 sg.* monyssche, 87/29; *3 sg.* monyschepe, 86/17.
 mopysche, *adj.*, foolish, stupid, 287/6.
 morewyth, *adv.*, moreover, 170/23.
 morne, *sb.*, morning, 146/20.
 mornynge, *sb.*, morning, 12/35. *See also under mowrnynge.*
 morow, *sb.*, morrow, morning, 5/13; morowon, 298/9.
 morow-tyde, *sb.*, morning time, 63/20.
 Morvyle, Syr Hewe, *pr. n.*, Sir Hugh Morville, 41/36.

most, *adv.*, most, 24/18.
 moste, *v.*, must; *pr.* 3 *sg.* most, 1/26;
pl. most, 100/10; *pt.* 3 *sg.* most,
 9/26; muste, 173/26; *pl.* mosten,
 292/27.
 mot, *v.*, must; *pr.* 3 *sg.*, mot,
 2/11; mote, 146/29; *pl.* moten,
 71/2.
 mote, *sb.*, mote, atom, 86/31.
 mow, &c.: *see* may.
 mowntaynys, *sb.*, mountains, 3/15.
 mowrnynge, *adj.* and *sb.*, mourning,
 63/31; mornynge, 16/23.
 mowpe, *sb.*, mouth, 5/28; mope,
 7⁹/28.
 Moyses, *pr. n.*, Moses, 101/9.
 Moyses, raby, *pr. n.*, rabbi Moses,
 152/24.
 moystur, *sb.*, moisture, 162/7.
 multytude, *sb.*, multitude, 76/7.
 murpe: *see* myrpe.
 murpur, *sb.*, murder, 286/35.
 muste, *sb.*, must, new wine, 160/26.
 my, *pron.*, my, 4/2.
 Mychaell, *St.*, *pr. n.*, St. Michael,
 257/15; Michael, 257/31; Myghel,
 224/10; Mychell, 258/21; Myghell,
 224/11.
 Mychaell yn þe mownt, *pr. n.*,
 Michael's mount, 258/27.
 mydday, *sb.*, midday, 16/14.
 myddyl, *sb.* and *adj.*, middle, 25/23;
 myddys, 61/29; mydyl, 290/4.
 mydnyght, *sb.*, midnight, 23/19;
 mydnyzt, 22/33; mydnythe, 295/24.
 mydwyif, *sb.*, midwife, 167/29.
 mydwyntyr-nyght, *sb.*, midwinter-
 night, 51/30.
 myght, *sb.*, might, 9/9; myth,
 166/12.
 myghtles, *adj.*, powerless, impotent,
 55/15.
 myghty, *adj.*, mighty, 8/17.
 myld, *adj.*, mild, soft, 106/16.
 myldewys, *sb. pl.*, mildew, 138/4.
 myle, *sb.*, mile, 173/34.
 Myletus, *pr. n.*, Miletus, 146/16.
 mylke, *sb.*, milk, 302/37.
 mylken, *v.*, to milk; *pt.* 3 *sg.* mylked,
 302/37.
 mylne-ston, *sb.*, mill-stone, 134/14.
 myn, *adj.* and *sb.*, mine, my, 4/10;
 myne, 112/33.
 mynde, *sb.*, mind, memory, 21/13.
 myng, *v.*, to remember, mention, *inf.*,
 188/19.
 mynisteres, *sb. pl.*, minister, 297/29.

mynnynge, *sb.*, remembrance, com-
 memoration, 169/28.
 mynstrel, *sb.*, minstrel, 19/16.
 mynstrelsy, *sb.*, minstrelsy, 102/9;
 mynstreley, 195/29.
 myracull, *sb.*, miracle, 29/36; myr-
 ackle, 180/16; myracle, 179/7;
 miracle, 180/7.
 myre, *sb.*, mire, 44/1.
 Myrre, *pr. n.*, Myra, a town, 12/11
 myrre, *sb.*, myrrh, 48/20.
 myrroure, *sb.*, mirror, 294/2.
 myrpe, *sb.*, mirth, amusement, 8/15;
 murpe, 14/20.
 mys, *sb.*, wrong, 10/7.
 mys, *adv.*, badly, wrongly, 47/30.
 mysbeleue, *sb.*, misbelief, 45/19.
 myschaunce, *sb.*, mischance, 41/16.
 myschef, *sb.*, mischief, misfortune.
 70/7; mischef, 284/15.
 myschet, *sb.*, misfortune, 12/29.
 mysdede, *sb.*, misdeed, 239/22.
 mysdoers, *sb. pl.*, malefactor, 117/13.
 mysdon, *pp.*, misdone, 130/30.
 mysdoynge, *sb.*, misdoing, 133/32.
 myshappe, *sb.*, mishap, 29/19.
 myskepyng, *sb.*, miskeeping, 33/37.
 myslykyng, *sb.*, dislike, 63/28.
 myspenden, *v.*, to misspend; *pr. subj.*
 3 *sg.* myspeud, 87/6.
 myssen, *v.*, to miss; *pt.* 3 *sg.* myst,
 119/25.
 myst, *sb.*, mist, 259/17.
 mystaken, *v.*, to trespass; *pt.* 3 *sg.*
 mystoke him, trespassed, 294/9.
 myth: *see* myght.
 naeyon, *sb.*, nation, 248/30.
 Nadabere, *pr. n.*, Naddaber, 255/19.
 Nazareth, *pr. n.*, Nazareth, 54/4.
 naght: *see* nocht.
 nakedschip, *sb.*, nakedness, 70/7.
 naked, *adj.*, naked, 4/5.
 nalle, *sb.*, awl, 136/20.
 name, *sb.*, name, 11/34; nome,
 11/24.
 name, *v.*, to name; *pp.* nomet,
 239/30.
 namely, *adv.*, namely, especially.
 72/3; nomely, 23/32.
 nasepurles, *sb. pl.*, nostril, 141/6.
 Nathan, *pr. n.*, Nathan, 215/19.
 natyuyte, *sb.*, nativity, 17/30.
 nauell, *sb.*, navel, 97/3.
 nay, *interj.*, nay, 10/4.

- naylen, *v.*, to nail; *pt. pl.* nayled, 122/31; *pp.* maylet, 45/35.
 nayles, *sb. pl.*, nail, 18/17.
 ne: *see* no.
 necessary, *adj.*, necessary, 228/21.
 necke, *sb.*, neck, 42/34; nekke, 179/4; neke, 211/37.
 neclygens, *sb.*, negligence, 174/25; neglegence, 266/7; neclygence, 266/10.
 neclygent, *adj.*, negligent, 267/11.
 neddyrs, *sb. pl.*, adder, viper, 155/7.
 nede, *sb.*, need, 11/10.
 nede, *adv.*, needs, 16/35; nedys, 22/24.
 neden, *v.*, to need, want; *pr. pl.* nedype, 149/17; *pt. 3 sg.* nedet, 49/30.
 nedfull, *adj.*, needful, 4/7; nedefull, 97/21.
 nedy, *adj.*, needy, 12/28.
 negh, *adv.*, nearly, almost, 10/10; nye, 23/32; nych, 195/16; neygh, 293/20.
 negh-hond, *adv.*, nearly, 232/15.
 negtbur, *sb.*, neighbour, 145/19.
 nempnyd, *pp.*, called, named, 96/27; ynepmet, 96/28.
 nene, *card. num.*, nine, 69/33.
 ner, *put for* were not, 73/17.
 ner, *conj.*, unless, 104/32.
 nere, *adj.*, nearer, 153/30.
 Nero, *pr. n.*, Nero, 189/30.
 nesch, *adj.*, soft, tender, 161/26.
 nese, *v.*, sneeze, *inf.*, 137/29; *pt. 3 sg.* neset, 137/26.
 nepmost, *adj.*, lowest, 246/11.
 nettyll, *sb.*, nettle, 253/28.
 nettys, *sb. pl.*, net, 6/20.
 neuer, *adv.*, never, 5/17.
 neuerpelatter, *adv.*, nevertheless, 299/1.
 neuerpelesse, *conj. and adv.*, nevertheless, 58/3; neuerpelesse, 48/12; neuerpelese, 77/23.
 newe, *adj.*, new, 3/27.
 New-3erus-day, *sb.*, New-year's-day, 44/26.
 next, *adj. and adv.*, next, 28/34.
 neyther . . . ne, neither . . . nor, 291/8.
 Nicol, *pr. n.*, Nicholas, 6/23; Nycol, 6/32; Nicoll, 7/9.
 no, *adj. and adv.*, no, none, 3/1; noon, 16/8; none, 296/13; no . . . ne, neither . . . nor, 4/22.
 nobull, *adj.*, noble, 85/12.
 noght, *sb.*, nought, nothing, 13/18; nagh, 7/20.
 no3tyng, *sb.*, inferior person, 201/6.
 nold, *put for* ne wold, would not, 12/4; nolde, 111/1.
 nombyr, *pp.*, counted, reckoned, 81/3.
 nome, &c.: *see* name, &c.
 non, *sb.*, no one, nobody, 3/18.
 non: *see* not.
 none, *sb.*, noon, 66/3.
 nonne, *sb.*, nun, 19/23.
 nonnery, *sb.*, nunnery, 299/23.
 non-power, *sb.*, want of power, impotence, feebleness, 71/4.
 nonys, *in phrase* for þe nonys (for þen onys), for the nonce, 134/34.
 noo: *see* not.
 noon: *see* no.
 Northhampton, *pr. n.*, Northampton, 41/16; Northampton, 293/18.
 Northhumbryrlond, *pr. n.*, Northumberland, 242/4.
 Norwych, *pr. n.*, Norwich, 91/23.
 norys, *sb.*, nurse, 108/8; norse, 196/20; nors, 200/2.
 norysche, *v.*, to nourish, nurse, *inf.*, 36/24; *pp.* ynorysched, 9/28; noresched, 103/34; noriched, 184/24.
 nose, *sb.*, nose, 55/10; nase, 50/23.
 not, *adv.*, not, 2/13; noo, 7/1; non, 129/4 + 11 + 15; notte, 298/3.
 not, *sb.*, nought, nothing, 2/5.
 not, *put for* ne wot, know not, 16/5.
 note, *sb.*, note, 61/18.
 noþer . . . ne, neither . . . nor, 3/5.
 noþyng, *sb.*, nothing, 100/25.
 now, *adv.*, now, 4/11.
 now-dayes, *adv.*, nowadays, 86/12; now-on-dayes, 112/18.
 nowmbyr, *sb.*, number, 68/28; nombyr, 80/33; nombre, 175/19.
 Noye, *pr. n.*, Noah, 72/10; Noe, 289/18.
 noyse, *sb.*, noise, 3/1; noyce, 220/30.
 ny, *adv.*, nor, 5/26.
 Nychodemus, *pr. n.*, Nicodemus, 145/9.
 Nycholas, *St.*, *pr. n.*, St. Nicholas, 11/25; Nicholas, 12/32.
 nye, *sb.*, harm, guilt, 35/6.
 nyes, *adj.*, noxious, 35/7.
 nyght, *sb.*, night, 5/16; nyht, 182/22; nythe, 292/13.
 nyght-tyme, *sb.*, night-time, 247/4.
 nyghtys, *adv.*, at night, 67/16.

nygremancy, *sb.*, necromancy, 255/20; nygramancy, 266/18.
 nyll, *put for ne wyll*, will not, 19/10.
 nys, *put for ne ys*, is not, 9/29.
 obediens, *sb.*, obedience, 229/16; obedience, 263/18.
 obedyent, *adj.*, obedient, 254/30.
 occupyon, *sb.*, occupation, 6/10.
 occupy, *v.*, to occupy, *inf.*, 196/1.
 Octavian, *pr. n.*, Octavian, 22/17.
 Ode, *St.*, *pr. n.*, St. Odo, 170/30, 243/19.
 odure, *sb.*, odour, 280/13.
 of, *ppp.*, of, among, 28/13.
 offence, *sb.*, offence, 63/26.
 offerne, *v.*, to offer, sacrifice, *inf.*, 8/22; offer, 15/26; offeren, 22/22; offre, 57/21; *pr. 3 sg.* offerje, 241/32; *pl.* offeren, 50/17; offren, 59/36; *imp. sg.* offer, 77/30; *pl.* offereth, 48/21; offeryth, 101/18; *pt. 3 sg.* offred, 57/22; offird, 212/3; offert, 251/31; offeret, 262/21; *pl.* offeryd, 49/19; *pp.* offryd, 61/20; offurt, 261/19.
 offertory, *sb.*, offertory, 129/11.
 officer, *sb.*, officer, 56/8.
 offryng, *sb.*, offering, 15/29; offryng, 205/3.
 offyce, *sb.*, office, 64/13.
 oft, *adv.*, often, 4/29; oft, 271/11; often, 296/12.
 oft-tyme, *adv.*, oft-times, 48/13; oftetyme, 138/2; oft-tyyme, 270/12; oft-tymes, 270/13.
 oght, *sb.*, ought, any thing, 88/20.
 old, *adj.*, old, 6/30; *comp.* eldyr, 'earlier', 86/31; aldyr, 214/13.
 oldely, *adj.*, oldish, 148/23.
 old-fadyrs, *sb. pl.*, ancestor, 279/19.
 Olybryns, *pr. n.*, Olybrius, 200/16.
 olyfaundys, *sb. pl.*, elephant, 183/8.
 olyne, *sb.*, olive, 78/1; olyfe, 116/28.
 Olyuete, *pr. n.*, Mount Olivet, 117/8.
 olyue-tre, *sb.*, olive-tree, 73/5.
 omysseyons, *sb. pl.*, omission, 267/1.
 on, *ppp.*, on, 3/1. *See also under owne.*
 on, *card. num.*, one, 167/10; an, 6/6; oon, 5/23; won, 5/26; to make at wone, 'to reconcile', 20/33. *See also under owne.*
 ones, *adv.*, once, 12/4; ons, 197/25.
 onestly: *see* honest.
 on-sondyr, *adv.*, asunder, 200/34.
 onswar: *see* vuswar.

Onys, *pr. n.*, Onyx, 107/11.
 oon: *see* one.
 open, *v.*, to open, *inf.*, 20/28; apou, 31/14; *pr. 3 sg.* openeth, 20/29; *pt. 3 sg.* openyd, 81/17; opoued, 167/4; opyude, 201/29; *pp.* openet, 31/15.
 open, *adj.*, open, 10/11.
 opou: *see* vpon.
 oppressen, *v.*, to oppress; *pr. 3 sg.* oppressyth, 101/14; *pp.* oppressyd, 74/15.
 oppressing, *sb.*, oppression, 101/15.
 opyneon, *sb.*, opinion, 31/5.
 or, *conj.*, or, 9/6.
 ordenaunce, *sb.*, ordinance, provision, 208/16; ordenans, 250/36; ordynaunce, 290/13.
 ordeyne, *v.*, to ordain, appoint, *inf.*, 10/3; *pr. 3 sg.* ordeyneth, 52/15; *pl.* ordeyne, 9/34; *pt. 3 sg.* ordeynet, 12/30; ordeynt, 198/7; *pl.* ordeynet, 14/15; ordeynt; 198/23; *pp.* ordeynt, 4/18; ordeynet, 33/22; ordenet, 266/8; yordeynt, 287/33.
 ordyr, *sb.*, order, 136/3.
 organs, *sb. pl.*, organ, 260/14.
 ornamentys, *sb. pl.*, ornament, 216/23.
 orybull: *see* horrybull.
 Orygines, *pr. n.*, Origines, 217/31.
 orygnall, *adj.*, original, 46/13.
 oryson, *sb.*, orison, prayer, 27/18.
 os, *conj. and adv.*, as, 289/3.
 ospryng, *sb.*, offspring, 1/24.
 ost, *sb.*, host, consecrated bread, 20/26.
 ost, *sb.*, host, army, 102/5; *pl.* hostes, 250/36.
 ostage, *sb.*, hostage, hostel, 160/2.
 othe, *sb.*, oath, 185/21.
 oper, *adj.*, other, 1/10; odur, 292/17.
 our, *pron.*, our, 1/1; owren, 282/20; oures, 282/30.
 oure, *sb.*, hour, 9/11.
 out, *ppp.*, out, 1/8.
 outscheden, *v.*, to pour out; *pt. 3 sg.* outsched, 79/29.
 outsette, *ppp.*, remote, out of the way, 248/33.
 outtaken, *adj. and adv.*, excepted, except, but, 72/32.
 outward, *adv.*, outward, 42/33.
 ove, *sb.*, oven, 155/6; ovyn, 220/24.
 onemast, *adj.*, highest, uppermost, 246/13.
 ove-mowthe, *sb.*, opening of an oven, 155/6.

- ouer, *prp.*, over, 66/27.
ouercharche, *v.*, to overcharge, overburden, *inf.*, 100/32.
ouercome, *v.*, to overcome, *inf.*, 27/14; *pr.* 3 *sg.* ouercomyþe, 161/12; *pl.* 3 *sg.* ouercome, 27/21; *pp.* ouercomen, 67/2; ouercom, 201/5.
ouercomer, *sb.*, conqueror, subduer, 154/13.
ouerfallen, *v.*, to fall over; *pl.* 3 *sg.* ouerfel, 176/27.
ouerlong, *adj.*, overlong, 97/29.
ouerlye, *v.*, to overlie, *inf.*, 150/21.
ouerprudly, *adv.*, overproudly, 91/31.
ouerryden, *v.*, to ride over; *pl.* 3 *sg.* ouerrode, 242/28.
ouerset, *v.*, to overrun, upset, *inf.*, 41/12; *pp.* ouersetete, 39/1.
ouertaken, *v.*, to overtake; *pl.* 3 *sg.* ouertoke, 13/5.
ouerwelde, *v.*, to subdue, govern, *inf.*, 196/30.
owen, *v.*, to own, owe, have; *pr.* 3 *sg.* ouyth, 62/28; owet, 171/23; owyth, 192/10; *pl.* owen, 130/15; *pl.* 3 *sg.* aght, 300/16; *pl.* owdyn, 288/3.
owne, *adj.*, own, 4/10; owen, 177/21; on, 4/27; awne, 291/19.
owtewyþ, *adv.*, outwardly, 196/4; otwyth, *prp.* outside, 296/10.
owtrage, *adj.*, outrageous, excessive, 63/21.
ox, *sb.*, ox, 22/25; *pl.* exen, 23/6.
oyle, *sb.*, oil, 9/16.
oyncment, *sb.*, ointment, 49/25; vnement, 203/32.
- pace, *sb.*, pace, 16/16; paas, 169/37.
pacyently, *adv.*, patiently, 273/3.
pale, *adj.*, pale, 84/26.
pales, &c. : see palyce.
Pallyda, *pr. n.*, Palladia, 29/25.
palme, *sb.*, palm, palm-tree, 78/1.
Palme-Sunday, *pr. n.*, Palm-Sunday, 172/3.
palyce, *sb.*, palace, 19/3; pales, 19/26; palyse, 19/30; paleyse, 19/35.
pament, *sb.*, pavement, 42/30.
panns, *sb. pl.*, pan, 219/6.
Panther, *pr. n.*, Panther, 215/20.
Pantyon, *pr. n.*, Pantheon, 266/14.
panyne, *sb.*, pagan, heathen, 136/14;
- pl.* paynonen, 241/5; peynones, 241/5; paynens; 241/19; paynems, 259/18; paynenc, 45/12.
pappe, *sb.*, pap, 110/19.
paradyse, *sb.*, paradise, 66/12; paradyce, 83/8; paradise, 289/17.
parcel, *sb.*, part, 291/1.
parchement, *sb.*, parchment, 126/18.
pardon, *sb.*, pardon, 74/22; perdon, 75/1.
paren, *v.*, to pare; *pl.* 3 *sg.* pared, 37/5.
pareschons, *sb. pl.*, parishioner, 241/17; parechons, 241/34.
pareyle, *sb.*, peril, danger, 47/13; parell, 127/34.
parke, *sb.*, park, 105/10.
parlament, *sb.*, parliament, 41/15.
partaynen, *v.*, to pertain; *pr.* 3 *sg.* partaynyth, 228/26.
parte, *sb.*, part, 18/13.
parten, *v.*, to depart, divide; *pr.* 3 *sg.* parteþe, 23/22; *imp. pl.* partyþe, 254/19; *pl.* 3 *sg.* partyt, 251/12.
partye, *sb.*, part, 5/14.
partyng, *sb.*, imparting, departure, 47/19.
paryche, *sb.*, parish, 173/33; parysch, 281/18.
parysche prest, *sb.*, parish priest, 281/20.
Paryse, *pr. n.*, Paris, 273/1.
paschall, *sb.*, paschal, 127/15.
Pasche, *pr. n.*, Pascha, 129/22.
Pase-day, *pr. n.*, Easter, 129/24.
passage, *sb.*, passage, 127/22.
passe, *v.*, to pass, surpass, *inf.*, 103/25; *pr.* 3 *sg.* passyþe, 131/1; *pl.* passe, 284/25; *pl.* 3 *sg.* passed, 30/12; *pl.* passyd, 49/4; *pr. p.* pasyng, 187/8; passyng, 195/6; *pp.* passed, 19/4; pascd, 88/35.
passyng, *adj.*, passing, 195/6; *adv.* passyng, 'very, exceedingly,' 85/25.
passyngar, *sb.*, passenger, 247/26.
passyngly, *adv.*, cursorily, hastily, 299/28.
passyon, *sb.*, passion, 3/34.
past, *prp.*, past, beyond, 77/14; passed, 82/17.
Pathmos, *pr. n.*, Patmos, 32/26.
Patras, *pr. n.*, Patras, 8/20.
patron, *sb.*, patron, 179/29.
patryarcha, *sb.*, patriarch, 43/17; patryark, 76/34.
Paule, *St., pr. n.*, St. Paul, 28/13; Powle, 127/4; Pole, 52/26.

- pay, *v.*, to pay, satisfy, *inf.*, 234/6; paven, 300/13; *pt.* 3 *sg.* payed, 300/18; *pp.* payed, 300/14.
- payne, *sb.*, pain, 4/14; peyne, 290/9.
- payne, *v.*, to have pain, give pain; *pr.* 2 *sg.* paynyst, 236/1; 3 *sg.* paynes, 47/7; *pp.* payned, 117/24; jpaynyd, 180/17.
- paynoncs: *see* panyne.
- paynt, *v.*, to paint, *inf.*, 264/24; peynte, 302/7; *pp.* paynted, 261/9.
- payntours, *sb. pl.*, painting, 171/26.
- payntur, *sb.*, painter, 264/24.
- paynyng, *sb.*, painting, 131/19.
- payre, *sb.*, pair, 57/22.
- payrsen, *v.*, to weigh; *pt.* 3 *sg.* pay-syd, 122/32.
- pecc, *sb.*, peace, 242/34; pces, 18/21; pes, 21/16.
- pecc-malle, *adv.*, piece-meal, 211/18.
- peche: *see* pyche.
- Pelagius, *pr. n.*, Pelagius, 137/27.
- penaunce, *sb.*, penance, suffering, 5/19; penans, 2/19; penons, 271/18.
- peny, *sb.*, penny, 22/22.
- peny-reue, *sb.*, overseer, collector of rents, 16/33.
- pepynce, *sb.*, pip, 128/3.
- perelles: *see* pareyle.
- perfeccion, *sb.*, perfection, 210/6.
- Pergame, *pr. n.*, Pergamos, 33/1.
- pepull, *sb.*, people, 6/22; pepul, 173/13; peple, 173/13.
- pere, *sb.*, equal, 232/33.
- performe, *v.*, to perform, *inf.*, 157/14; *pr. p.* performyng, 231/32.
- perfyt, *adj.*, perfect, 33/24; parfyt, 107/31; perfette, 253/17.
- perpetuall, *adv.*, perpetually, 72/2.
- perre, *sb.*, precious stones, 250/28.
- persaunacyon, *sb.*, perseverance, 103/32.
- Perse, *pr. n.*, Persia, 250/9, 265/8.
- persecucyon, *sb.*, persecution, 97/23.
- persen, *v.*, to pierce; *pt.* persued, 75/30; persed, 121/37.
- person, *sb.*, person, 113/11.
- peruertyd, *pp.*, perverted, 208/24.
- Perys, *pr. n.*, Piers the Usurer, 104/2.
- pestylen, *sb.*, pestilence, 138/9.
- pesys, *sb. pl.*, piece, 31/14; pccis, 190/18; peson, 292/18.
- Petrus chyreche, *St., pr. n.*, St. Peter's church, 267/31.
- Petyr, *St., pr. n.*, St. Peter, 37/29.
- Petyr, *pr. n.*, Peter, deacon of the pope Gregory, 162/29.
- Pharao, *pr. n.*, Pharaoh, 101/13; Pharo, 98/11.
- Pharyses, *pr. n.*, the Pharisees, 110/28.
- Phelip, *pr. n.*, Philip, King Herod's brother, 185/8.
- Phelyp, *St., pr. n.*, St. Philip, 139/10; Phylyp, 138/33.
- Philip, *pr. n.*, Philip, Roman emperor, 217/32.
- Philip, *pr. n.*, Philip, the emperor's son, 217/32.
- philosophur, *sb.*, philosopher, 152/24.
- pig, *sb.*, pig, 183/14.
- pilere, *sb.*, pillar, 41/1.
- pittusly, *adv.*, piteously, 97/6.
- placc, *sb.*, place, 5/23; plase, 145/11.
- planke-bordes, *sb. pl.*, board, plank, 72/13.
- play, *v.*, to play, *inf.*, 25/9; *pr. pl.* playen, 231/13; *pt.* 3 *sg.* pleynde, 107/26; playde, 184/8; *pl.* playde, 29/13; *pr. p.* playyng, 227/17; pleyng, 300/5.
- playes, *sb. pl.*, play, 63/22.
- playne, *adj.*, flat, even, clear, full, 3/16.
- playnen, *v.*, to complain; *pr.* 3 *pl.* playnyth, 86/29; playne, 231/13; *pr. p.* pleynyng, 296/13.
- pleder, *sb.*, pleader, 4/22.
- plente, *sb.*, plenty, 39/27; plenteche, 98/21.
- plentwys, *adj.*, plenteous, abundant, 101/19.
- ples, *v.*, to please, *inf.*, 195/18; *pr.* 3 *sg.* plesyth, 51/16; pleses, 175/21; *pl.* plesyn, 219/12; *pt.* 3 *sg.* plesed, 25/16; *pp.* plesyt, 262/6.
- plesant, *adj.*, pleasant, 216/7; *adv.* pleasantly, 211/6.
- plesyng, *adj.*, pleasing, 11/17.
- plogh, *sb.*, plough, 23/6.
- plogh-men, *sb. pl.*, plough-man, 23/6.
- plucke, *v.*, to pluck, *inf.*, 56/15; *pp.* pluckyt, 112/9.
- plumben vp, *v.*, to be thrown up; *pt.* 3 *sg.* plumbet vp, 143/24.
- plyght, *v.*, to plight, engage, pledge, *inf.*, 38/16; *pt.* 3 *pl.* plyzten, 212/27; *pp.* plyzt, 212/33.

- plyte, *sb.*, danger, plight, 162/15.
 Pole, *pr. n.*, Paul, 29/25.
 Pollymyvs, *pr. n.*, Polemius, 238/27.
 pompe, *sb.*, pomp, 24/26.
 ponesche, *v.*, to punish, *inf.*, 259/8;
pp. yponysched, 79/33.
 Ponse, *pr. n.*, Pontus, 121/2.
 Pontency, *pr. n.*, Pontigny, 40/35.
 pope, *sb.*, pope, 11/19.
 popynjaves, *sb. pl.*, popinjay, 256/7.
 porche, *sb.*, porch, 104/9.
 pore, *adj.*, poor, 4/34; pouer,
 255/5.
 Porphirius, *pr. n.*, Porphirius,
 276/13.
 persuet: *see* pursew.
 port, *sb.*, gate, 146/33.
 post, *sb.*, post, 56/12.
 Postcomyn, *pr. n.*, first word of an
 antiphon, 129/15.
 pottagur, *sb.*, pottage-maker, 271/15.
 potte, *sb.*, pot, 109/5; pote, 221/4.
 pouerty, *sb.*, poverty, 12/30.
 Poules chyrch, *St.*, *pr. n.*, St. Paul's
 cathedral, 38/19.
 pounet: *see* punnen.
 powdyr, *sb.*, powder, 3/16.
 power, *sb.*, power, 78/30.
 powren, *v.*, to pour, powred, 99/11;
pp. powred, 126/25.
 powste, *sb.*, power, force, 27/20.
 poynt, *sb.*, point, 42/20.
 poynych, *v.*, to punish, *inf.*, 118/33.
 poysen, *sb.*, poison, 31/27.
 poysonnen, *v.*, to poison; *pr.* 3 *sg.*
 poysynnyth, 192/5; *pp.* poysont,
 134/34.
 poysynnyng, *sb.*, poisoning, 293/13.
 pray, *v.*, to pray, *inf.*, 6/34; prayen,
 296/21; *pr.* 1 *sg.* pray, 9/34; 2 *sg.*
 prayes, 7/4; 3 *sg.* praythe, 28/27;
pl. pray, 20/35; prayon, 296/18;
 praythe, 267/19; *imp. sg.* pray,
 7/16; *pl.* pray, 14/3; prayth,
 181/3; *pt.* 1 *sg.* prayde, 260/11;
 3 *sg.* prayde, 6/34; *pl.* prayden,
 19/20; prayet, 268/23; *pr.* *p.*
 praying, 7/2; prayyng, 142/21;
pp. prayet, 144/31.
 prayer, *sb.*, prayer, 7/9; preyere,
 293/2.
 prayse, *v.*, to praise, *inf.*, 4/1;
 preyse, 301/10; *pt. pl.* praysyd,
 12/9; *pp.* yprayset, 11/26;
 praysyd, 194/33.
 praysyng, *sb.*, praising, 11/24.
 prayyng, *sb.*, praying, 231/9.
 preche, *v.*, to preach, *inf.*, 6/15; *pr.*
 2 *sg.* preches, 205/7; 3 *sg.* precht,
 113/5; *pt.* 3 *sg.* prechet, 6/9;
 preche, 11/13; prechedde, 19/22;
pl. prechet, 160/16; *pp.* prechyt,
 192/31.
 prechour, *sb.*, preacher, 55/17.
 prechyng, *sb.*, preaching, 6/16.
 precyous, *adj.*, precious, 33/12.
 predycacyon, *sb.*, preaching, 288/5;
 predicacyon, 287/32.
 preface, *sb.*, preface, introduction,
 83/1.
 prerogatyues, *sb. pl.*, prerogative,
 257/22.
 presence, *sb.*, presence, 157/28; pre-
 sents, 246/32.
 present, *v.*, to present, *inf.*,
 267/25.
 present, *adj.*, present, 156/15.
 presumen, *v.*, to presume; *pr.* 1 *sg.*
 presume, 91/16.
 presynner, *sb.*, prisoner, 231/28.
 preuc, *v.*, to prove, *inf.*, 21/19;
 preuen, 186/7; *pr.* 3 *sg.* prevyth,
 93/7; *pt.* 3 *sg.* preued, 27/21; *pr.*
p. preuyng, 8/25; *pp.* preuct,
 149/9.
 preuy, *adj.*, privy, secret, 145/11;
 priuey, 252/10.
 preuyng, *sb.*, proving, 18/11.
 prime, *sb.*, prime (six o'clock in the
 morning), 66/2.
 priuylage, *sb.*, privilege, 299/7.
 probacyons, *sb. pl.*, probation,
 225/13.
 Probatica Pyseyna, *pr. n.*, Bethesda,
 143/18.
 processe, *sb.*, process, event, progress,
 58/36; proces, 182/23.
 processyon, *sb.*, procession, 34/25.
 proferen, *v.*, to proffer; *pr.* 3 *sg.*
 proferyth, 112/26; *pt.* 3 *sg.* proferet,
 133/27.
 profesyes, *sb. pl.*, prophecy, 27/25;
 prophceyus, 76/18.
 profutyn, *v.*, to profit, help; *pr.* 3
sg. profutybe, 29/6; prophetyth,
 76/22.
 profytabull, *adj.*, profitable, 50/5;
 profytabyll, 191/34.
 profytte, *sb.*, profit, 213/11; profet,
 96/26.
 prononce, *v.*, to announce, *inf.*,
 252/26.
 prophet, *sb.*, prophet, 87/25; profyt,
 5/6; prophyt, 111/12.

prophysyen, *v.*, to prophesy; *pt.* 3 *sg.*
 prophysyet, 48/10; profyseyt,
 214/26; *pp.* proficiet, 160/32.
 propurtes, *sb. pl.*, quality, 18/10;
 propyrtyes, 228/28.
 prosperyte, *sb.*, prosperity, 88/33.
 prounyces, *sb. pl.*, province, 22/15.
 prowde, *adj.*, proud, 52/29.
 pryde, *sb.*, pride, 53/25.
 pryke, *v.*, to prick, spur, *inf.*,
 105/15.
 prymet, *sb.*, chancellor, 198/32.
 pryne, *sb.*, prince, 21/23.
 pryncepal, *adj.*, principal, 294/6;
 principale, 126/26.
 pryour, *sb.*, prior, 179/32; prior,
 179/33.
 pryson, *sb.*, prison, 4/7; preson,
 217/27.
 pryson-dyrre, *sb.*, door of the prison,
 81/17.
 pryst, *sb.*, priest, 59/1; prest, 61/14.
 pryuety, *sb.*, privacy, 12/21.
 psalme, *sb.*, psalm, 76/4.
 pull, *v.*, to pull, *inf.*, 40/5; *imp. sg.*
 pull, 243/29; *pt.* pultyd, 221/5;
pp. pult, 151/11.
 punne, *v.*, to pound, *inf.*, 237/31;
pp. pounet, 140/21.
 pur, *adj.*, pure, simple, 18/3.
 purches, *v.*, to purchase, *inf.*, 283/27.
 purgacion, *sb.*, purification, 57/12.
 purpos, *sb.*, purpose, 9/25.
 purposen, *v.*, to purpose; *pt.* 3 *sg.*
 purposet, 16/1; *pp.* purposut,
 255/35.
 purple, *sb.*, purple, 273/18.
 pursew, *v.*, to pursue, *inf.*, 165/4;
pr. 2 *sg.* pursues, 54/1; 3 *sg.* pur-
 sewyth, 28/27; *pl.* pursew, 48/8;
 pursuen, 111/17; *pt.* 3 *sg.* pur-
 sewed, 24/20; pursued, 53/5; *pl.*
 pursuet, 164/24; *pr.* p. pursuynge,
 53/12; *pp.* porsuet, 231/34.
 pursewt, *sb.*, pursuit, 262/25.
 purtray, *v.*, to portray, *inf.*, 302/28;
pt. 3 *sg.* purtrayed, 302/29; *pp.*
 purtrayed, 303/2.
 puruay, *v.*, to provide, *inf.*, 98/21.
 puryfyng, *sb.*, purifying, 57/5.
 puryfyacyon, *sb.*, purification, 57/6.
 put, *v.*, to put, *inf.*, 2/8; putt, 9/24;
 pyt, 102/26; putton; 295/33; *pr.*
 1 *sg.* put, 39/32; 3 *sg.* puttyth,
 20/22; puttytpe, 254/5; *imp. sg.*
 put, 18/22; *pl.* put, 65/15; puttyte,
 115/31; *pt.* 2 *sg.* pyttyst, 225/10;

3 *sg.* put, 5/18; pytte, 49/8;
 putte, 201/6; *pl.* put, 30/25;
 putten, 136/35; *pr.* p. puttyng,
 224/34; pottynge, 294/11; *pp.*
 put, 18/17; putte, 80/4.
 put: see pyt.
 Putyfare, *pr. n.*, Potiphar, 98/2.
 pyche, *sb.*, pitch, 71/22; peche,
 85/25.
 pycher, *sb.*, pitcher, 146/3.
 pyght, *pp.*, fixed (in the earth),
 272/27.
 Pylat, *pr. n.*, Pilate, 120/10, 194/24;
 Pylatus, 141/3.
 pylches, *sb. pl.*, pilch, fur garment,
 66/35.
 pyler, *sb.*, pillar, 101/25; pelere,
 101/24.
 pylgrym, *sb.*, pilgrim, 10/11.
 pylgrymage, *sb.*, pilgrimage, 148/18.
 pyllen, *v.*, to peel, rob; *pt.* 3 *sg.*
 pylllet, 242/29.
 pynacull, *sb.*, pinnacle, 83/20.
 pynchyt, *pp.*, pinched, 113/19.
 pystyll, *sb.*, epistle, 65/26.
 pyt, *sb.*, pit, 1/11; put, 34/21.
 pyte, *sb.*, pity, 157/24.

Quadragesin, *pr. n.*, Quadragesima,
 82/11.
 quake, *v.*, to quake, tremble, *inf.*,
 3/13; *pt.* 3 *sg.* qwakyt, 202/1;
 quaked, 144/32; *pl.* qwoken,
 29/22; *pr.* p. qwakynge, 51/3.
 quantite, *sb.*, quantity, 191/15.
 quenche, *v.*, to quench, *inf.*, 75/2;
pr. 2 *sg.* qwenchyst, 235/33; 3 *sg.*
 quenchyth, 85/5; *pt.* quenched,
 75/37; *pp.* qwenchet, 60/12;
 quaynt, 60/22.
 quere, *sb.*, inquiry, 290/16.
 quere, *sb.*, choir, 151/31.
 questyon, *sb.*, question, 10/15.
 Quinquagesin, *pr. n.*, Quinquage-
 sima, 74/9.
 quod (*pt.* to cweðen), quoth, 10/5.
 quycke, *adj.*, living, quick, 77/11;
 qweke, 170/10.
 quyte, *adj.*, quit, 89/29. See also
under whyt.
 qualme, *sb.*, death, slaughter, tor-
 ture, 137/24.
 qwene, *sb.*, queen, 16/29; whene,
 210/23; qwhene, 211/9.
 qwerayl, *sb.*, quarrel, fight, 243/7.
 qwhen: see when.
 qwhy: see why.

- qwyken, *v.*, to quicken, receive life, *inf.*, 172/5; *pr. pl.* qwykeneþe, 261/26; *pt.* 3 *sg.* quikkonod, 293/31.
 qwyt, *v.*, to requite, acquit (oneself), *inf.*, 5/4; *pr. pl.* qwyt, 199/20.
 Rachel, *pr. n.*, Rachel, 94/10.
 radly, *adv.*, quickly, 202/18.
 raggyd, *pp.*, ragged, shaggy, 113/19.
 raght, *adj.*, desirous, tempted, 53/15.
 Ragucl, *pr. n.*, Ragucl, 214/1; Raguell, 214/8.
 raken, *v.*, to rake; *pr. p.* rakyng, 195/12; *pp.* rakyd, 195/14.
 Ramsey, *pr. n.*, Ramsey, 17/19.
 ranklen, *v.*, to rankle; *pt.* 3 *sg.* rankut, 151/10.
 rapen, *v.*, to carry off, transport; *pp.* rapyt, 290/24.
 rase, *v.*, to tear, *inf.*, 276/34.
 rathar, *adv.*, rather, 295/29.
 raven, *sb.*, raven, 73/1.
 raw, *adj.*, raw, 173/23.
 rawtyng, *sb.*, noisy revelry, 63/21.
 raynen, *v.*, to rain; *pt.* 3 *sg.* rayned, 72/29.
 rayse, *v.*, to raise, *inf.*, 189/20; reysen, 8/1; reyse, 256/24; rase, 178/32; *pr. 2 sg.* reysys, 264/8; 3 *sg.* raysyth, 141/17; *imp. pl.* raysyth, 255/32; reysyth, 282/29; *pt.* raised, 189/21; *pp.* rayned, 115/9; reysed, 115/11; raset, 276/25.
 Rebecca, *pr. n.*, Rebecca, 93/21.
 rebell, *adj.*, rebellious, 217/33.
 rebonden, *v.*, to rebound; *pt.* 3 *sg.* rebondet, 257/35.
 rebuke, *sb.*, rebuke, reproach, 4/21.
 rebuken, *v.*, to rebuke, blame, *inf.*, 4/12; *pr. 3 sg.* rebukeþe, 127/12; *pl.* rebuked, 275/15; *pr. p.* rebukyng, 276/32.
 recchen, *v.*, to expound, *inf.*, rucche, 98/13.
 receyue, *v.*, to receive, *inf.*, 38/29; *pr. 3 sg.* receuet, 173/5; reseyueth, 294/16; *pl.* receyue, 46/7; *pt.* 3 *sg.* receyued, 41/20.
 receyuyng, *sb.*, receiving, 138/6.
 recheles, *adj.*, reckless, 111/19.
 rechen, *v.*, to reach, give, *inf.*, 84/35; rechyn, 237/23; *pl.* reched, 227/5; raght, 94/4.
 rechen, *v.*, to reckon, care; *pr. 3 sg.* recchyth, 113/8.
 reconered: *see* rekeuyr.
 Red See, *pr. n.*, Red Sea, 101/24.
 rede, *v.*, to read, *inf.*, 123/5; *pr. 1 sg.* rede, 277/15; *pr. 3 sg.* redythe, 21/12; *pl.* reden, 11/29; rede, 103/27; *imp. sg.* redc, 230/3; *pt.* 3 *sg.* redde, 234/1; *pp.* red, 86/7; rad, 301/26.
 redemacion, *sb.*, redemption, 103/31.
 reducen, *v.*, to reduce, convey back; *pt.* reducet, 254/13.
 redy, *adj.*, ready, 2/11.
 redyng, *sb.*, reading, 231/9.
 rect: *see* reten.
 refresch, *v.*, to refresh, *inf.*, 101/25; *pt.* refreschet, 271/16.
 refreschyng, *sb.*, refreshing, refreshment, 80/9; refressyng, 297/1.
 refusen, *v.*, to refuse; *pt.* refuset, 165/11.
 rehearsen, *v.*, to rehearse; *pr. 3 sg.* rehersyth, 66/11; *pr. p.* rehersyng, 226/22; *pp.* rehersed, 20/32.
 reioysen, *v.*, to rejoice; *pr. pl.* reioysen, 53/17.
 rekeuyr, *v.*, to recover, *inf.*, 203/12; *pt.* reconered, 203/8.
 relief, *sb.*, relief, remains of a meal, 127/10.
 reles, *sb.*, release, 168/20.
 rolesch, *v.*, to release, *inf.*, 269/8; *pr. 3 sg.* relesches, 269/19; releschuth, 269/20.
 releue, *v.*, to relieve, *inf.*, 13/17; *pp.* releued, 137/18.
 religyon, *sb.*, religion, 157/11.
 relygyous, *adj.*, religious, 5/21.
 relyk, *sb.*, relic, 46/31; relycke, 61/34.
 reme, *sb.*, realm, estate, 14/4; reem, 39/21.
 reme, *v.*, to cry out, *inf.*, 65/23; *pr. p.* remyng, 217/12.
 remedy, *sb.*, remedy, 2/16.
 remenant, *sb.*, remnant, 145/2.
 remewe, *v.*, to remove, *inf.*, 76/20; *pt.* remuet, 244/17; remewet, 244/20; *pp.* remuet, 151/31.
 remission, *sb.*, remission, 74/11.
 Remus, *St.*, *pr. n.*, St. Remy, 158/10.
 ren, *v.*, to run, *inf.*, 40/7; *pr. 3 sg.* rennyþe, 65/29; *imp. pl.* rennyth, 65/27; *pt.* 3 *sg.* ran, 8/28; *pl.* rennon; 276/29; *pr. p.* rennyng, 45/34.
 renden, *v.*, to rend, tear; *pt.* 3 *sg.* rent, 189/26.

reneyed man, renegade, 244/23.
 rennyng, *sb.*, running, 65/28.
 renon, *sb.*, renown, 133/16.
 rent, *sb.*, rent, 16/34.
 rented, *adj.*, endowed, provided with rents, 65/33.
 reparayle, *v.*, to repair, *inf.*, 39/9.
 reparelyng, *sb.*, repairing, 39/6.
 repentance, *sb.*, repentance, 75/15; -repentaunce, 203/29.
 repente, *v.*, to repent; *pl.* 3 *sg.* repentyt, 176/12; *pl.* repenteden, 33/25; *pr. p.* repentant, 298/19.
 repentyng, *sb.*, repenting, repentance, 170/22.
 repreue, *sb.*, reproof, 111/6; reprof, 125/30.
 repreuen, *v.*, to reprove; *pl.* 3 *sg.* repreuet, 8/22.
 requiem, *sb.*, requiem, 271/3.
 rere, *v.*, to move, rise, raise, *inf.*, 33/16; *pr. 3 sg.* reryth, 30/14; *pl.* reryþe, 150/17; reron, 259/30; *pl.* 3 *sg.* reryd, 33/17.
 rere soper, a late supper, 286/17.
 reseruot, *sb.*, reservation, 290/5.
 resnably, *adv.*, reasonably, 64/11; resenably, 107/10.
 reson, *sb.*, reason, 86/24.
 rest, *pp.*, arrested, 65/2.
 reste, *sb.*, rest, 2/1.
 resten, *v.*, to rest; *pr. 3 sg.* restyth, 193/31; *pl.* restyþe, 230/17.
 restore, *v.*, to restore, replace, *inf.*, 98/14; *pl.* 3 *sg.* restoret, 256/19; *pp.* restowred, 129/7.
 restyng, *sb.*, resting, rest, 280/8.
 resurreccyon, *sb.*, resurrection, 152/33; resurreccyon, 74/17.
 reten, *v.*, to ascribe to, impute; *imp. sg.* ret, 28/20; þat retten not to God, 'who did not ascribe (their success) to God,' 59/13.
 reuelacyon, *sb.*, revelation, 27/17; reuelachyon, 34/8.
 reuelen, *v.*, to revel; *pr. pl.* reuelyþe, 64/2.
 reuell, *sb.*, revel, 65/8.
 reuelyng, *sb.*, revelling, 63/22.
 reuen, *v.*, to rob; *pr. 3 sg.* reueþ, 150/35; *pl.* 3 *sg.* raft, 141/28.
 reuerens, *sb.*, reverence, 22/10.
 reueschet, *pp.*, clothed, 61/14.
 rew, *sb.*, row, line, 61/19.
 reward, *sb.*, reward, regard, 60/1.
 reward, *v.*, to reward, *inf.*, 44/33;

pr. 3 sg. rewardyth, 67/37; *pp.* rewardud, 79/32.
 rewen, *v.*, to rue, pity, repent; *pl. pl.* reweden, 29/23.
 rewle, *sb.*, rule, 161/8.
 rewlen, *v.*, to rule; *pp.* rewlet, 45/9.
 rewþe, *sb.*, ruth, repentance, grief, 9/5.
 rewþefull, *adj.*, ruthless, 47/19.
 reynen, *v.*, to reign; *pr. 3 sg.* raynyth, 192/13; reynþe, 235/17; *pl.* reyneth, 161/18; *pl.* raynet, 161/14; *pr. p.* regnyng, 72/9.
 reysen: *see* raise.
 roch: *see* rogh.
 roche, *sb.*, rock, 148/4.
 rode, *sb.*, rood, cross, 145/10; *pl.* roodes, 171/16.
 rode-tree, *sb.*, rood, cross, 38/5.
 rody, *adj.*, ruddy, 154/11.
 rogh, *adj.*, rough, 273/6; roch, 184/23.
 rokes, *sb. pl.*, rock, 302/10.
 roll, *sb.*, roll, 280/1.
 Romanus, *pr. n.*, Romanus, a knight, 219/30.
 Romaynes, *pr. n.*, the Romans, 59/12.
 Romayns, *adj.*, Latin, 156/35.
 Rome, *pr. n.*, Rome, 17/37.
 ronsak, *v.*, to ransack, *inf.*, 99/27.
 rope, *sb.*, rope, 79/23.
 rore, *sb.*, uproar, 119/25.
 roryng, *adj.*, roaring, 3/1; rorryng, 183/11.
 rose, *sb.*, rose, 17/3.
 rost, *sb.*, roast meat, 122/22.
 rost, *v.*, to roast, *inf.*, 220/1; *pr. 3 sg.* rostyth, 220/4; *imp. pl.* rost, 5/32; *pl. 3 sg.* rostud, 122/20.
 rote, *sb.*, root, 35/23.
 rotyd, *pp.*, rooted, 192/27.
 rotte, *v.*, to rot, become putrid, *inf.*, 225/31; *pl. 3 sg.* rotud, 44/15; *pr. p.* rotyng, 49/23; *pp.* rotel, 302/6.
 rotyng, *sb.*, rotting, 49/25.
 roust, *sb.*, rust, 93/2.
 rowe, *v.*, to pierce, *inf.*, 65/17; *pl. 3 sg.* rowude, 194/19.
 rowe, *v.*, to row, *inf.*, 80/22; *pl. pl.* rowuyn, 210/14; *pr. p.* rowvyng, 206/21; *pp.* rowde, 205/20.
 rowme, *sb.*, room, space, 198/25.
 rownde, *adj.*, round, 167/21.
 rowne, *v.*, to whisper, talk, *inf.*, 279/36.

- rownyng, *sb.*, talking, whispering, 279/33.
 rowten, *v.*, to make a noise; *pr.* 2 *sg.*
 rowtes, 113/13.
 rubben, *v.*, to rub; *pt.* 3 *sg.*, rubbyd, 89/9.
 rucche: *see* recche.
 rusches, *sb. pl.*, rush, 129/30.
 ruyne, *sb.*, ruin, 129/7.
 ryaly, *adv.*, royally, 85/31.
 ryb, *sb.*, rib, 290/26.
 rybawdy, *sb.*, ribaldry, 63/22; ry-
 bowdy, 156/30.
 rychen, *v.*, to put in order; *pt.*
 rycehed, 273/12.
 Ryehard, *St.*, *pr. n.*, St. Richard, 125/18.
 ryche, *adj.*, rich, 4/12.
 ryches, *sb.*, riches, 24/16.
 ryde, *v.*, to ride, *inf.*, 212/10; *pr.* 1 *sg.*
 ryde, 292/23; *pt.* 3 *sg.* rode, 34/2;
 ryde, 49/8; *pl.* rydyn, 39/34;
pr. p. rydyng, 37/16.
 rydell, *sb.*, curtain, 162/30.
 ryflen, *v.*, to rifle, rob; *pt.* 3 *sg.*
 ryfult, 242/29.
 ryght, *sb.*, right, 4/30.
 ryght, *adj. and adv.*, right, just, 2/17.
 ryghtfull, *adv.*, justly, 153/1.
 ryghtwys, *adj.*, righteous, 88/24.
 ryghtwysnes, *sb.*, righteousness, 24/2.
 ryuov, *v.*, to rhyme, sing, make a
 noise, *inf.*, 65/23.
 ryng, *sb.*, ring, 148/16.
 ryng, *v.*, to ring, *inf.*, 151/4; *pr. pl.*
 ryngyþe, 150/27; *pt.* 3 *sg.* rounge,
 302/16; *pp.* rongyn, 117/29.
 ryse, *v.*, to rise, *inf.*, 3/19; ryson,
 294/30; *pr.* 3 *sg.* rysupe, 162/10;
imp. sg. ryse, 13/29; *pt.* 3 *sg.* ros,
 8/2; roos, 33/18; ryse, 78/8; *pl.*
 rysen, 27/12; resyn, 256/2; *pp.*
 rysyn, 18/14; resyn, 225/9.
 rysyng, *sb.*, rising, 154/13.
 ryuen, *v.*, to rive; *pt.* 3 *sg.* ryuede,
 20/12.
 ryuet, *adj.*, rife, abundant, 1/22.
 s, shilling, shillings, 300/12.
 sacke, *sb.*, sack, 99/22; sakke,
 99/33; *pl.* sekkes, 99/21.
 sacrament, *sb.*, sacrament, 50/36;
 sacurment, 270/34.
 sacryfycce, *sb.*, sacrifice, 261/20;
 sacrefise, 205/3; sacurfycce, 261/18.
 sadde, *adj.*, sad, solid, 63/12.
 sadul, *sb.*, saddle, 292/24.
 saf, *adj.*, safe, 17/15.
 sage, *adj. and sb.*, wise, wise person,
 25/20.
 sazt, *adj.*, reconciled, at peace,
 26/18.
 sake, *sb.*, sake, 19/24.
 sakeren, *v.*, to consecrate; *pt.* 3 *sg.*
 sakeret, 12/23.
 Salamon, *pr. n.*, Solomon, 64/6,
 201/20.
 sale, *sb.*, sale, 79/22.
 salmes, *sb. pl.*, psalm, 296/28.
 Salome, *pr. n.*, Salome, third husband
 of Anne, the Holy Virgin's mother,
 215/26.
 Salome, *pr. n.*, Salome, one of the
 Holy Virgin's midwives, 23/8.
 salt, *sb.*, salt, 219/7.
 salt-watyr, *sb.*, salt-water, 120/3.
 saluacyon, *sb.*, salvation, 34/17.
 salue, *sb.*, salve, ointment, 64/20.
 salutacyon, *sb.*, salutation, 108/27.
 Salysbury, *pr. n.*, Salisbury, 198/25.
 same, *sb.*, 35/11 (*see* 36/28, 29).
 same, *adj.*, same, 8/24.
 Samuel, *pr. n.*, Samuel, 213/26.
 Sancta Sanctorum, *pr. n.*, Sancta
 Sanctorum, a church in Rome,
 46/33.
 sandelle, *sb.*, a silk stuff, 172/26.
 sandyr, *sannyr*: *see* sone.
 Sare, *pr. n.*, Sarah, Abraham's wife,
 77/13.
 Sare, *pr. n.*, Sarah, daughter of Anne
 and Ragucl, 214/2.
 Saresyn, *pr. n.*, Saracen, heathen,
 171/33.
 Sathan, *sb.*, Satan, 83/28.
 satysfaccyon, *sb.*, satisfaction, 82/14.
 saue, *v.*, to save, *inf.*, 39/24; *imp. sg.*
 sauc, 133/23; *pt.* 3 *sg.* sauud,
 293/13; *pp.* saued, 7/1; ysaued,
 72/35; savytte, 242/35.
 saue, *adv. and conj.*, except, save,
 17/30.
 sauer, *v.*, to savour, *inf.*, 244/24;
pr. 3 *sg.* sauereth, 50/22; *pt.* 3 *sg.*
 sauerde, 191/7.
 Saule, *pr. n.*, Saul, king of the Jews,
 53/5.
 saute, *sb.*, assault, 228/32.
 sauour, *sb.*, savour, smell, taste for,
 liking, 142/12; sauer, 142/2.
 sauyour, *sb.*, saviour, 108/9.
 sawe, *sb.*, saying, proverb, 230/1.

- sawe, *v.*, to sew, *inf.*, 136/18; *pt.* sewet, 136/19.
- Sawle, *pr. n.*, Saul, original name of St. Paul, 28/12.
- sawter, *sb.*, psalter, 16/37.
- say, *v.*, to say, *inf.*, 4/2; *seyne*, 299/20; *pr. 1 sg.* say, 65/21; 2 *sg.* saydes, 19/19; sayst, 31/26; says, 55/34; seyste, 299/34; 3 *sg.* sayth, 1/21; seyth, 21/4; sayes, 79/6; says, 111/21; *pl.* sayn, 282/21; say, 34/16; *imp. sg.* say, 31/36; *pl.* say, 50/20; sayth, 50/25; *pt. 3 sg.* sayde, 5/23; seyld, 7/23; sayed, 168/29; saydy, 178/29; *pl.* sayden, 23/6; *pp.* sayde, 2/23; jsayde, 17/4; seyld, 271/24.
- saylen, *v.*, to sail; *pt. 3 sg.* saylet, 119/24.
- sayng, *sb.*, saying, proverb, 86/19.
- saynte, *sb.*, saint, 179/26.
- sayntes-dayes, *sb. pl.*, saint's-day, 267/11; seyntys-dayes, 267/1.
- scape, *v.*, to escape, 2/3; *pr. 3 sg.* skapyth, 47/8; *pt. 3 sg.* scope, 257/7.
- scapyng, *sb.*, escaping, escape, 58/20.
- scarce, *adj.*, scarce, 9/19.
- scarlad, *sb.*, scarlet, 40/2.
- scape, *sb.*, injury, harm, 209/24; skath, 209/20.
- Scatulus, *pr. n.*, Scatulus, a priest, 220/20.
- schadow, *sb.*, shadow, 188/24.
- Schafesbery, *pr. n.*, Shaftesbury, 299/23.
- schaftys, *sb. pl.*, shaft, pole, 219/7.
- schall, *v.*, to owe, shall; *pr. 2 sg.* schalt, 9/9; schall, 14/32; 3 *sg.* schall, 1/10; schull, 2/19; schal, 2/25; *pl.* schull, 6/4; chull, 203/6; schullon, 289/8; *pt. 2 sg.* schuldest, 173/17; 3 *sg.* schull, 6/26; schuld, 7/1; schullid, 15/27; sculd, 57/15; schul, 169/6; schold, 188/2; *pl.* schuld, 50/13; schullden, 8/25; schulden, 25/28; schulde, 290/24.
- schambyr, *sb.*, chamber, 196/28.
- schame, *sb.*, shame, 27/24.
- schamfast, *adj.*, modest, 108/15.
- schamyng, *sb.*, shame, abashing, 27/16.
- schanons, *sb. pl.*, canon, 197/5.
- schapen, *v.*, to shape, resolve, determine; *pr. 3 sg.* schapit, 97/22; *pt. 3 sg.* schapcd, 36/6; schap-
 put, 257/10; *pl.* schaput, 274/23; *pp.* schapon, 97/36; schapyd, 189/31.
- schappe, *sb.*, shape, 'membrum genitale,' 35/15.
- scharge, *sb.*, charge, 290/19.
- scharpe, *adj.*, sharp, 44/5.
- scharpen, *v.*, to sharpen, *inf.*, 173/8.
- scharpenes, *sb.*, sharpness, 67/12.
- scharyte, *sb.*, charity, 29/5.
- schaue, *v.*, to shave, *inf.*, 125/19; *pr. 1 pl.* schauen, 126/4.
- schauyng, *sb.*, shaving, 125/27.
- schedde, *v.*, to shed, pour, *inf.*, 37/6; schede, 55/1; *pr. 3 sg.* scheddet, 170/27; *pt. 3 sg.* sched, 29/2; schedd, 170/34; *pl.* schedden, 36/33.
- schedyng, *sb.*, shedding, 36/29.
- schef, *adj.*, chief, 151/30.
- scheld, *sb.*, shield, 257/27.
- schelden, *v.*, to shield, protect; *imp. sg.* scheld, 233/28.
- schell, *sb.*, shell, 167/32.
- schene, *adj.*, beautiful, splendid, 233/1.
- schenschip, *sb.*, ignominy, disgrace, 2/22.
- schep, *adj.*, cheap, 9/19.
- schepe, *sb.*, sheep, 133/5.
- schepherdus, *sb. pl.*, shepherd, 15/34.
- Scheppe: *see* Chepe.
- schere, *v.*, to shear, *inf.*, 126/5; *pr. 1 pl.* scheren, 126/4.
- schere, *sb.*, cheer, countenance, 65/11.
- Scheropschyre, *pr. n.*, Shropshire, 244/8.
- Scher Pursday, *pr. n.*, Maundy Thursday, 125/3. *See also* Chere Pursday.
- scherys, *sb.*, scissors, 194/25.
- scheryue, *sb.*, sheriff, 38/13.
- schete, *sb.*, sheet, 219/31.
- schepe, *sb.*, sheath, 259/6.
- schipwrak, *sb.*, shipwreck, 70/2.
- scho, *pron.*, she, 9/15, 7/13; she, 173/15; sche, 173/18; sco, 211/9, 228/19.
- schodde, *sb.*, parting of the hair, top of the head, 258/1.
- schoer, *sb.*, mirror, 187/11.
- schoz, *sb.*, shoe, 136/10; *pl.* schone, 136/13.
- schogen, *v.*, to be jerked; *pt.* schoget, 174/6.
- schop, *sb.*, shop, 14/23.
- schort, *adj.*, short, 91/13.

- schorte, *sb.*, shirt, 251/29.
 schote, *v.*, to shoot, *inf.*, 73/22;
pt. 3 *sg.* schot, 258/18.
 schow, *v.*, to show, *inf.*, 3/31; schew,
 40/33; schewon, 291/32; *pr.* 1 *sg.*
 schow, 40/13; schew, 64/23; 3 *sg.*
 scheweth, 2/17; schoweþe, 278/11;
pl. schewen, 284/3; schoth, 194/32;
imp. sg. schew, 90/23; *pt.* 3 *sg.*
 schewet, 5/27; schowyd, 221/26;
pl. schewet, 29/12; schewedon,
 70/5; schowdon, 207/9; *pr.* *p.*
 schewyng, 21/23; schouyng, 51/32;
pp. schowet, 2/22; schewet,
 3/33.
 schowyng, *sb.*, showing, 47/32.
 Schrewsbury, *pr. n.*, Shrewsbury,
 179/26.
 schryft, *sb.*, confession, 9/26; schryft,
 90/17; scheryft, 279/25.
 schryft-fadyr, *sb.*, confessor, 2/15;
 scheryft-fadyr, 38/25.
 schryne, *v.*, to lay into a shrine, *inf.*,
 145/2.
 schryuen, *v.*, to shrive, confess, *inf.*,
 2/12; schryue, 2/14; schryft,
 100/11; *pr.* 2 *sg.* schryues, 95/30;
imp. pl. schryuyth, 90/12; schryue,
 92/25; *pt.* 3 *sg.* scherof, 62/20;
 schrof, 75/15; *pp.* schryuen,
 2/19; schrevyn, 20/29; schereven,
 45/19.
 schuldur, *sb.*, shoulder, 162/35.
 schyld: *see* chyld.
 schyne, *v.*, to shine, *inf.*, 25/1;
pr. 3 *sg.* schyneþe, 107/12; *pl.*
 schynen, 132/22; schyne, 132/27;
pt. 3 *sg.* schon, 17/3; chane,
 223/19; *pl.* schone, 39/21; *pr.* *p.*
 schyynyng, 61/8; schonyng, 132/5.
 schynyng, *sb.*, shining, 264/36.
 schype, *sb.*, ship, 210/14; schippe,
 210/16.
 schyppe-men, *sb. pl.*, sailor, 13/20;
 schipmen, 205/36; chypmen,
 210/25; schepmen, 30/15.
 schyppen, *v.*, to ship, sail; *pt.* 3 *sg.*
 schyppyd, 80/1; *pr.* *p.* schyppyng,
 260/8.
 schyres, *sb. pl.*, shire, province,
 113/33.
 schyue, *sb.*, scrap, slice, 85/9.
 sciens, *sb. pl.*, knowledge, 157/20.
 scismatys, *sb. pl.*, schismatic, 123/12.
 sclaudyr, *v.*, to slander, *inf.*, 7/15.
 sclawndyr, *sb.*, slander, 27/36.
 scole, *sb.*, school, 40/29.
 scole-maystyrs, *sb. pl.*, schoolmaster,
 275/24.
 scoler, *sb.*, pupil, 275/29.
 scolle, *sb.*, scull, 42/34.
 scores, *sb. pl.*, score, 255/2.
 scorgyng, *sb.*, scourging, 154/12.
 scorgys, *sb. pl.*, scourge, 8/28;
 scowrgis, 200/23; skorgis, 219/5.
 scorne, *sb.*, scorn, 147/16.
 scorne, *v.*, to scorn, deride, *inf.*,
 219/19; *pt.* skornyd, 123/9; *pp.*
 scornyd, 78/7.
 scowre, *v.*, to scour, cleanse, *inf.*,
 93/1.
 scrapen, *v.*, to scrape; *pl.* scraput,
 42/34.
 scripture, *sb.*, scripture, 58/5.
 scryne, *sb.*, shrine, 180/22.
 scrype: *see* skryp.
 scrypull, *sb.*, scruple, 18/13.
 seche, *v.*, to seek, examine, *inf.*, 19/2;
pr. *pl.* seche, 237/11; sechyn,
 225/16; *pt.* 3 *sg.* so3t, 165/15; *pl.*
 soghtyn, 237/13.
 second, *ord. num.*, second, 2/4;
 secunde, 2/24.
 sede, *sb.*, seed, 47/2.
 sede-tyme, *sb.*, seed-time, 253/11;
 syde-tyme, 253/20.
 see, *sb.*, sea, 2/29.
 see, *sb.*, see (seat of a bishop),
 20/20.
 seen, *v.*, to see, *inf.*, 5/29; se, 9/11;
 see, 148/21; *pr.* 1 *sg.* se, 6/31;
 2 *sg.* sest, 31/25; 3 *sg.* seþe,
 47/21; seyth, 62/28; sees, 89/23;
pl. sene, 42/5; sethe, 21/12; seen,
 25/7; se, 97/11; seyne, 289/2,
 234/6; *imp. pl.* se, 184/35;
pl. 1 *sg.* segh, 17/11; 3 *sg.* segh,
 5/22; sygh, 25/22; see, 31/19;
 sagh, 56/11; sawe, 80/3; sech,
 119/7; seygh, 290/6; sawgh,
 300/28; sye, 301/28; *pl.* seghen,
 48/31; seon, 20/9; seen, 22/4;
 sygh, 147/26; syghen, 49/5; saue,
 171/3; sye, 302/17; *pr.* *p.* seyng,
 63/27; *pp.* yscyne, 2/33; seyn,
 5/20; sene, 16/2; seen, 18/15;
 yseen, 20/5; sayn, 179/1.
 see-sond, *sb.*, sea-sand, 167/30; see-
 sownde, 206/26.
 seeswyne, *sb. pl.*, dolphin, porpoise,
 2/34.
 see-warth, *sb.*, sea-shore, 7/36.
 see-watyr, *sb.*, sea-water, 167/32.
 sege, *sb.*, siege, 135/17.

segen, *v.*, to besiege: *pl.* 3 *sg.* segget, 141/23
 seght: *see* syght.
 seinien, *v.*, to bless; *pl.* 3 *sg.* sang, 173/12.
 seke, *adj.*, sick, ill, 4/6; secke, 43/32; syk, 293/19.
 sekeneſ, *sb.*, sickness, 1/25.
 seldyn, *adv.*, seldom, 188/17.
 sele, *sb.*, seal, 41/17.
 selfe, *adj.*, self, 4/11.
 sell, *v.*, to sell, *inf.*, 22/26; *imp.* *sg.* sell, 40/8; *pl.* *pl.* solden, 32/38.
 selle, *sb.*, cell, 273/17.
 sellers, *sb.* *pl.*, seller, 115/36.
 semely, *adj.*, seemly, 148/23; semly, 88/9.
 semen, *v.*, to seem; *pr.* 3 *sg.* semeth, 39/37; *pl.* 3 *sg.* semede, 31/31; *pr.* *p.* semyng, 230/18.
 semen, *v.*, to burden; *pp.* semot, 211/33.
 senatour, *sb.*, senator, 29/36.
 send, *v.*, to send, *inf.*, 2/12; *pr.* 2 *sg.* sendyst, 209/21; 3 *sg.* sendyth, 25/1; sendes, 42/1; *pl.* send, 248/5; *pl.* 1 *sg.* send, 225/11; 3 *sg.* send, 13/34; *pl.* senden, 81/12; *pp.* send, 19/1.
 Seneca, *pr. n.*, Seneca, 193/1.
 senew, *sb.*, sinew, 94/20.
 sengyl, *adj.*, single, 188/17.
 sens, *sb.*, incense, 25/27; sence, 50/22.
 sentence, *sb.*, sentence, 245/33; sentens, 281/15.
 sentuary: *see* centuary.
 Sepontyne, *pr. n.*, Sipontanis ('Leg. Aurea'), a town, 259/11.
 Septagesin, *pr. n.*, Septuagesima, 62/26.
 sepulcur, *sb.*, grave, sepulchre, 118/22.
 sepulture, *sb.*, burial, 206/16.
 serge, *sb.*, wax-candle, 61/23.
 serge-bearers, *sb.* *pl.*, candle-bearer, 61/14.
 Sergyus, *pr. n.*, Sergius, 59/26.
 sermon, *sb.*, sermon, 191/20.
 serteyne: *see* certeyne.
 seruage, *sb.*, servitude, service, 67/9.
 seruantys, *sb.* *pl.*, servant, 4/15; seruandus, 52/8.
 scrue, *v.*, to serve, *inf.*, 6/5; *pr.* 2 *sg.* serues, 102/30; seruyſt, 212/20; *pl.* serueþe, 157/27; seruyn, 200/6;

pl. seruet, 15/18; *pp.* seruet, 14/31.
 serues: *see* seruyce.
 seruyabull, *adj.*, ready to serve others, 284/19.
 seruyce, *sb.*, service, 27/6; serues, 11/12.
 sese, *v.*, to seize, *inf.*, 27/16; sesen, 28/16.
 sese, *sb.*, cessation, 256/6.
 sese, *v.*, to cease, *inf.*, 67/20; *pr.* 3 *sg.* sesythe, 284/35; *pl.* 3 *sg.* sesut, 17/32; *pp.* sesyd, 73/2.
 se-syde, *sb.*, sea-side, 167/29.
 set, *v.*, to set, place, *inf.*, 24/29; *pr.* 1 *sg.* sette, 125/30; 2 *sg.* settyst, 113/21; 3 *sg.* settyth, 31/12; *pl.* settyth, 283/20; *imp.* *sg.* set, 302/13; *pl.* settyþe, 139/13; *pl.* 3 *sg.* set, 17/2; *pl.* setten, 22/31; set, 81/27; *pp.* set, 16/35.
 Seth, *pr. n.*, Seth, 143/2.
 sethen, *v.*, to seethe, boil; *imp.* *pl.* sethe, 5/32; *pp.* sothen, 31/13.
 sethen: *see* syben.
 setting, *sb.*, setting, building, 279/12.
 Settyrday, *pr. n.*, Saturday, 125/19; Setyrday, 155/25.
 Settyrday in Albis, *pr. n.*, Saturday after Easter, 68/34.
 seven, *card. num.*, seven, 14/15.
 seuent, *ord. num.*, seventh, 47/21.
 sewe, *v.*, to follow, *inf.*, 31/6; sewen, 236/15; *pr.* 3 *sg.* seweþ, 47/14; *pl.* seupe, 28/31; sewyth, 47/1; *imp.* *sg.* sew, 249/15; *pl.* sewe. 97/18; *pl.* 3 *sg.* suet, 6/14; *pl.* sewet, 6/20; sewoden, 32/38; sudyn, 49/15; suyd, 101/23; sewdyn, 211/2; *pr.* *p.* suyng, 24/8; sewyng, 150/31; *pp.* sewot, 176/8.
 sex, *card. num.*, six, 223/1.
 Sexagesin, *pr. n.*, Sexagesima, 69/9.
 sextens, *sb.* *pl.*, sexton, 97/6.
 seyng, *sb.*, seeing, 171/13.
 seynt: *see* saynt.
 shap: *see* schapþe.
 simylacyon, *sb.*, simulation, 284/10.
 Sixtus, *pr. n.*, Sixtus, 217/8; Syxti, 216/24.
 skalus, *sb.* *pl.*, scale, 54/23.
 skerre, *sb.*, projecting rock, 206/4; skyrre, 206/8.
 skold, *sb.*, scold, blamer, 229/34.
 skore, *sb.*, score, twenty, 58/28.
 skorge, *v.*, to scourge, *inf.*, 301/2; *pl.* 3 *sg.* schowrget, 14/28.

- skryp, *sb.*, scrip, bag, 212/7; scrype, 212/16.
- skyllfully, *adv.*, skilfully, 46/6.
- skylle, *sb.*, reason, 58/14.
- skynne, *sb.*, skin, 37/35.
- *skynnys, *sb.*, yche skynnys corn, 'each kind of corn,' 13/16.
- slaght, *sb.*, slaughter, 140/9.
- sle, *v.*, to slay, kill, *inf.*, 7/27; sley, 103/4; slene, 292/22; *pr.* 3 *sg.* sley, 55/10; sleth, 283/26; sleyth, 299/4; *pl.* sleync, 285/24; *imp. pl.* sle, 5/31; *pt.* 3 *sg.* slow, 19/12; slogh, 20/13; sloch, 193/15; sleygh, 298/36; *pl.* slowen, 29/13; sloghen, 29/27; sloyn, 183/16; sloch, 194/27; sloen, 198/14; slogh, 121/3; *pp.* slaync, 13/26; sleync, 31/35.
- sleghly, *adv.*, cunningly, 286/2.
- sleght, *sb.*, sleight, contrivance, 93/31.
- slepe, *sb.*, sleep, 29/33.
- slepon, *v.*, to sleep, *inf.*, 290/23; *pr.* 3 *sg.* slepyth, 285/9; *pt.* sleput, 28/21; slepte, 94/3; *pr. p.* slepyng, 196/18.
- slewth, *sb.*, sloth, 2/8; sloupe, 63/20.
- sleyng, *sb.*, slaughter, murder, 36/10.
- slobur, *sb.*, mud, slush, 253/13.
- sloupe: *see* slewth.
- slyme, *sb.*, slime, 2/6.
- small, *adj.*, small, 100/12; smal, 100/32.
- smellen, *v.*, to smell; *pr.* 3 *sg.* smel-lepe, 246/31; smellyth, 246/33; *pt.* smelled, 148/6.
- smerten, *v.*, to smart; *pr. p.* smertyng, 160/9.
- smep, *adj.*, smooth, flat, 164/18.
- smoken, *v.*, to smoke; *pr.* 3 *sg.* smokepe, 162/10.
- smyle, *v.*, to smile, *inf.*, 173/15; *pr.* 2 *sg.* smyleste, 173/17; *pl.* smylut, 173/15.
- smyte, *v.*, to smite, *inf.*, 87/17; *pr.* 3 *sg.* smytype, 74/1; *pt.* 3 *sg.* smot, 19/9; *pl.* smytten, 28/16; *pp.* smytten, 73/35; smytyn, 87/31; smyte, 190/24.
- snorten, *v.*, to snort; *pt.* snorted, 53/27.
- snow, *sb.*, snow, 166/9.
- so, *adv.*, so, as, 1/15; soo, 2/6.
- socowr, *sb.*, succour, 7/25; sokur, 9/34; succor, 198/5; succurre, 205/30; soeur, 297/1.
- socowr, *v.*, to succour, *inf.*, 17/27, sokurron, 297/6; *pr.* 3 *sg.* sokeryth, 199/26; *pp.* secourt, 150/9.
- sodenly, *adv.*, suddenly, 23/35; sodenlich, 146/23.
- sodeyne, *adj.*, sudden, 54/29; soden, 137/25.
- soft, *adj.*, soft, 16/16.
- soget: *see* suget.
- solas, *sb.*, solace, 189/32.
- sole: *see* soul.
- solemp, *adj.*, solemn, 115/7; solen, 266/2.
- somdele, *adv.*, somewhat, 184/25.
- some, *sb.*, sum, 12/34; somme, 13/2.
- sommetyne, *adv.*, sometimes, once, 262/4.
- sonwhat, *adv.*, somewhat, 104/17; summewhat, 69/15.
- somyr, *sb.*, summer, 39/23.
- Sonday, *sb.*, Sunday, 1/4; Soneday, 1/6; Suneday, 177/30.
- sonde, *sb.*, sand, 34/22.
- sonde, *sb.*, mission, message, 67/23, 184/18.
- sonde, *adj.*, sound, healthy, 13/11; sonwne, 146/7.
- sone, *adv.*, soon, 2/14; *comp.* sannyr, 43/25; sondyr, 166/6; samlyr, 181/2, 229/17.
- songes, *sb. pl.*, song, 1/14.
- sonne, *sb.*, son, 1/8; sone, 289/16.
- sonne, *sb.*, sun, 3/8.
- soote, *sb.*, soot, 238/8.
- sore, *adj.* (*sb.*), sore, grievous, sad; *comp.* sarre, 74/2.
- sorow, *sb.*, sorrow, 147/34.
- sorowfull, *adj.*, sorrowful, sad, 159/26.
- sorsery, *sb.*, sorcery, 45/15.
- sory, *adj.*, sorry, miserable, 3/34.
- sothe, *sb. and adj.*, truth, sooth, true; *adv.* for sothe, 17/10; sothely, 212/21.
- soule, *sb.*, soul, 14/8; sole, 6/34.
- Sowdan, *sb.*, Sultan, 301/21.
- sowdyours, *sb. pl.*, soldier, 230/30.
- sowe, *v.*, to sow, *inf.*, 13/23; *pt.* 3 *sg.* sew, 71/8.
- sowke, *sb.*, suck, 122/8.
- sowke, *v.*, to suck, *inf.*, 12/4; *pr. pl.* sowkyth, 184/25; *pt.* sowked, 302/37; *pp.* sowken, 225/26.
- Sowlemasse-day, *pr. n.*, All Souls' Day, 269/3.

- sowne, *sb.*, sound, 160/5.
 sowne, *v.*, to sound, *inf.*, 117/32.
 sowpe, *v.*, to sup, take food, *inf.*, 145/17; *pl.* sowped, 125/5; *pp.* ysoupyd, 56/13; sowped, 126/29.
 sowpere, *sb.*, supper, 145/18; soper, 126/32.
 sowrnes, *sb.*, sourness, 162/6.
 space, *sb.*, space, 56/24.
 spakly, *adv.*, quickly, hastily, 299/27.
 spare, *sb.*, sparing, 154/4.
 spare, *v.*, to spare, *inf.*, 81/18; *pr. pl.* sparyth, 125/31; *pl.* spared, 21/29; *pr. p.* sparyng, 95/15; *pp.* spared, 87/30.
 sparrow-hawke, *sb.*, sparrow-hawk, 43/21.
 sparren, *v.*, to close, bar; *pt.* sparrut, 42/9.
 spase, *sb.*, space, 179/19.
 Spayne, *pr. n.*, Spain, 208/16, 210/16.
 spaynell, *sb.*, spaniel, 119/18.
 spayre, *sb.*, the opening in a garment, pocket, 174/3.
 speche, *sb.*, speech, 92/17.
 specheles, *adj.*, speechless, 212/13.
 speciall, *adj.*, special, 6/6.
 spectakyll, *sb.*, spectacle, 203/10.
 spede, *v.*, to speed, prosper, *inf.*, 7/24; *pl.* 3 *sg.* spedde, 17/33.
 spedfull, *adj.*, speedful, useful, 64/1; spedeful, 229/15.
 speke, *v.*, to speak, *inf.*, 3/18; spekon, 293/22; *pr.* 3 *sg.* spekys, 13/22; spekeþe, 157/1; *pl.* spekyth, 282/10; spekyn, 117/31; *imp. sg.* speke, 34/4; *pl.* 3 *sg.* spake, 7/20; speke, 19/3; *pl.* speken, 22/5; spake, 148/25; *pp.* spoken, 18/15; spokyn, 214/14.
 spekyng, *sb.*, speaking, 96/30.
 spelle, *sb.*, word, 261/2.
 spenden, *v.*, to spend; *pl.* 3 *sg.* spende, 12/27; *pp.* spende, 39/13.
 spere, *sb.*, spear, 18/19.
 spirituall, *adj.*, spiritual, 107/3.
 spolde, *sb.*, spittle, 83/5.
 sporten, *v.*, to spurt; *pl.* 3 *sg.* sporrut, 252/8.
 spowsehode, *sb.*, marriage vow, 256/35; spowsehed, 298/24.
 spowte, *v.*, to spout, vomit, *inf.*, 255/27.
 spred, *v.*, to spread, *inf.*, 3/21; *pl. pl.* spradden, 115/4; *pp.* sprade, 172/9.
 spryngen, *v.*, to sprinkle; *pr.* 3 *sg.* springyth, 295/13.
 spryng, *v.*, to spring, rise, *inf.*, 48/11; *pl.* 3 *sg.* sprong, 14/12; sprang, 109/6.
 spryte, sprythe: *see* spyrite.
 sputyd: *see* spytten.
 spycerys, *sb. gen.*, grocer, 216/31.
 spycery, *sb.*, spices, 148/7.
 spycees, *sb.*, spices, 30/12.
 spyce, *v.*, to spy, espy, *inf.*, 55/12.
 spyces, *sb. pl.*, spy, 99/2.
 spyll, *v.*, to spill, lose, kill, be destroyed, *inf.*, 87/3; *pl.* 3 *sg.* spylud, 118/29; *pl.* spylleden, 13/13; *pp.* yspyld, 17/22; spyllyd, 205/23.
 spyres, *sb. pl.*, sprout, 102/19.
 spyrite, *sb.*, spirit, 297/4; spryte, 290/23, 297/2; sprythe, 301/4.
 spytten, *v.*, to dispute; *pt.* spytet, 78/22; sputyd, 109/15.
 spytten, *v.*, to spit; *pl.* 3 *sg.* spytte, 136/24; *pr. p.* spyttyng, 4/31.
 spyttyng, *sb.*, spitting, 117/20.
 spytues, *adj.*, spiteful, angry, terrible, 44/17.
 sqware, *adj.*, square, 72/16.
 stabull, *sb.*, stable, 49/33.
 stabull, *adj.*, stable, firm, 74/27.
 staf, *sb.*, staff, 188/28.
 Staffordschyre, *pr. n.*, Staffordshire, 244/8.
 stalke, *sb.*, stalk, reed, 108/34.
 stanten, *v.*, to assert; *pl.* 3 *sg.* stant, 188/2.
 staren, *v.*, to stare; *pl.* 3 *sg.* start, 200/36.
 stark, *adj.*, stark, rigid, 172/9.
 state, *sb.*, state, 11/19.
 stede, *sb.*, horse, 251/17.
 stedfast, *adj.*, steadfast, 8/14; studfast, 20/35; stydfast, 147/15.
 steken, *v.*, to stick, put; *pp.* steked, 128/3.
 stele, *v.*, to steal, hide, *inf.*, 79/18; *pl.* 1 *sg.* stalc, 9/32; *pl.* stelen, 14/26; *pp.* ystolne, 14/27; stolen, 99/26; stolne, 189/3.
 steuch, *sb.*, stench, smell, 4/31; stynch, 296/8.
 stene, *sb.*, pot, waterpot, 293/5.
 stenen, *v.*, to stone, *inf.*, 28/9; *pp.* stenet, 30/23.
 steppus, *sb. pl.*, step, 152/14.

- stepuls, *sb. pl.*, steeple, high tower, 150/20.
- ster, *v.*, to stir, move, excite, *inf.*, 26/32; *styre*, 158/8; *sture*, 199/27; *sturre*, 237/30; *pr. 3 sg. sterub*, 253/29; *pt. 3 sg. steryd*, 145/13; *stiryd*, 180/26; *pp. isteryt*, 251/3; *sturet*, 274/5; *steryd*, 287/34.
- sterne, *adj.*, stern, 300/27.
- sterre, *sb.*, star, 17/4.
- sterre, *v.*, to start, leap, *inf.*, 258/34; *pt. 3 sg. starte*, 226/34.
- sterven, *v.*, to starve, die, perish; *pt. 3 sg. sterfe*, 104/20; *stervet*, 9/14.
- steryng, *sb.*, instigation, stirring, 98/18.
- Steuon, *St.*, *pr. n.*, St. Stephen, 27/12.
- stevon, *sb.*, voice, 302/18.
- Steuon, *pr. n.*, Stephen, archbishop of Canterbury, 198/20.
- steyng, *sb.*, rising, ascension, 153/14.
- stoke, *sb.*, stock, log, 84/28.
- stomok, *sb.*, stomach, 126/2.
- stompes, *sb. pl.*, stump, trunk, 223/29.
- stond, *v.*, to stand, *inf.*, 3/1; *pr. 2 sg. stondyst*, 243/29; 3 *sg. stondeh*, 45/10; *stondys*, 76/14; *pl. stonden*, 148/27; *stond*, 148/25; *pt. 3 sg. stod*, 5/16; *stode*, 8/35; *pl. stonden*, 10/20; *stoden*, 52/8; *stod*, 154/17; *pr. p. stondyng*, 2/31; *pp. stond*, 60/24.
- stonde, *sb.*, stand, position, 249/10.
- stone, *sb.*, stone, 71/9.
- stoppe, *v.*, to close, stop, *inf.*, 58/14; *pr. 3 sg. stoppybe*, 156/4; *imp. sg. stop*, 104/15; *pt. stopyd*, 181/11; *stoppyd*, 227/12; *pr. p. stoppyng*, 156/6.
- stormely, *adv.*, stormily, 205/22.
- story, *sb.*, story, 31/5.
- stranglen, *v.*, to strangle; *pt. 3 sg. strangylt*, 214/3; *pp. ystrangled*, 79/25; *strangult*, 85/29.
- strawen, *v.*, to strew; *imp. pl. straw*, 130/2; *pt. strawed*, 115/2; *pr. p. strawyng*, 129/33; *pp. strawed*, 39/23.
- straynen, *v.*, to strain, stretch; *pt. 3 pl. strayned*, 122/29.
- strayte, *adv.*, straitly, tightly, 9/2.
- straytenes, *sb.*, straitness, strictness, 161/33.
- strochen, *v.*, to stretch; *imp. sg. stretch*, 155/17.
- streght, *adv.*, straight, 180/25.
- strengþe, *sb.*, strength, 52/32; *strengyth*, 228/34.
- strenkþen, *v.*, to strengthen, *inf.*, 285/4; *pr. 3 sg. strenktheth*, 270/35.
- strete, *sb.*, street, 193/22.
- stripen, *v.*, to strip; *pt. striput*, 121/33.
- stroke, *sb.*, stroke, 42/22.
- strong, *adj.*, strong, 33/21.
- strongyt, *pp.*, strengthened, 229/31.
- strye, *v.*, to destroy, *inf.*, 72/11; *pr. pl. strien*, 71/27; *pt. pl. stryeden*, 14/13; *pp. stryēt*, 140/29.
- stryngys, *sb. pl.*, string, 89/9.
- stryve, *v.*, to strive, *inf.*, 89/22; *pt. pl. stryven*, 302/26.
- stryvyng, *sb.*, striving, 186/20.
- stude, *sb.*, study, thought, 37/24.
- studfast: *see* stedfast.
- study, *v.*, to study, *inf.*, 163/2; *pr. 3 sg. studyþe*, 162/14; *pt. 3 sg. studyēt*, 167/27; *pr. p. studiyng*, 65/32.
- studyng, *sb.*, studying, 162/31.
- stufte, *v.*, to stiffen, strengthen, re-inforce, *inf.*, 89/2.
- sturbans, *sb.*, disturbance, 185/14.
- styd, *sb.*, stead, place, 2/30.
- stydfastnes, *sb.*, steadfastness, 78/29; *studfastnes*, 188/11.
- stye, *v.*, to rise, ascend, *inf.*, 109/28; *stey*, 153/35; *pt. 3 sg. stegh*, 6/21; *stezt*, 152/14; *styed*, 152/23; *stygh*, 152/31; *steyd*, 154/15; *steyut*, 159/25; *pp. styet*, 27/2; *steyt*, 262/17; *steuet*, 232/16.
- styfly, *adv.*, stiffly, strongly, 7/19.
- styll, *adj. and adv.*, still, 49/16.
- stynkyng, *adj.*, stinking, 84/28; *stynkyng*, 225/20.
- stynke, *v.*, to stink, *inf.*, 47/17; *pr. 3 sg. stinkyth*, 84/25; *stynkeþ*, 156/6; *pt. 3 sg. stanke*, 68/12; *pl. stonk*, 192/22.
- stynne, *v.*, to stint, cease, stop, *inf.*, 32/25; *pr. pl. stynatyn*, 5/34; *pt. 3 sg. stynt*, 178/13.
- styre: *see* ster.
- substance, *sb.*, substance, 166/9.
- successor, *sb.*, successor, 189/36.

- suche, *adj.*, such, 5/24; soch, 187/7; seche, 51/33.
 suffrages, *sb. pl.*, suffrage, intercession, 149/30.
 suffrance, *sb.*, sufferance, 214/17.
 suffice, *v.*, to suffer, *inf.*, 169/7; suffyr, 125/13; *pr. 1 sg.* suffyr, 113/15; 3 *sg.* suffereth, 29/3; *pl.* suffren, 67/31; *imp. sg.* suffyr, 51/7; *pt. 2 sg.* suffyrst, 273/23; 3 *sg.* sufferd, 8/19; suffred, 26/18; suffered, 41/23; *pl.* suffreden, 28/35; sufferd, 262/25; sufferet, 262/27; *pr. p.* suffryng, 6/8; *pp.* suffirde, 245/16.
 suffycen, *v.*, to suffice; *pt. 3 sg.* suffycyt, 220/26.
 snget, *adj.*, subject, 22/18; soget, 25/33.
 suggestyon, *sb.*, suggestion, criminal charge, 13/25.
 sum, *adj. and pron.*, some, 1/16; summ, 218/18.
 superfluyte, *sb.*, superfluity, 126/2.
 supperday, our Lordys, *pr. n.*, Maundy Thursday, 125/4.
 supposen, *v.*, to suppose; *pr. 1 sg.* suppos, 199/18.
 sure, *adj.*, sure, 56/20.
 surfet, *sb.*, surfeit, 63/18.
 Surry, *pr. n.*, Surrey, 241/20.
 suspenden, *v.*, to suspend; *pt.* suspendyt, 236/20.
 suspessyon, *sb.*, suspicion, 10/5; suspicyon, 286/36.
 sustenance, *sb.*, sustenance, 254/16.
 susteynen, *v.*, to sustain; *pr. 3 sg.* susteynyth, 285/1; *pl.* susteneþe, 162/8; *pr. p.* susteynyng, 242/20.
 sustyr: see syster.
 swallows, *sb. pl.*, swallow, 214/20.
 swell, *v.*, to swell, *inf.*, 193/34; *pt. 3 sg.* swal, 181/11; *pp.* swolne, 110/15.
 swer, *v.*, to swear, *inf.*, 3/35; sweron, 300/21; *pr. 2 sg.* swerus, 113/22; *pt. 3 sg.* swore, 300/17; *pp.* sworne, 121/20; sworne, 291/16.
 swerde, *sb.*, sword, 42/30.
 swerer, *sb.*, swearer, 229/34.
 sweryng, *sb.*, swearing, 113/25.
 swete, *adj.*, sweet, 191/12.
 swete, *v.*, to sweat, perspire, *inf.*, 3/4; *pr. 3 sg.* swetyþe, 166/17; *pt. 3 sg.* swet, 45/28; swat, 45/32.
 swetnes, *sb.*, sweetness, 53/33; swetenes, 220/15.
 sweþeles, *sb. pl.*, swaddling band, 231/28.
 swolon, *v.*, to swallow, overwhelm, *inf.*, 4/31; *pt. 3 sg.* sowoluyd, 81/23; swolud, 178/25; *pp.* swolyt, 200/32.
 swownen, *v.*, to swoon; *pt. 3 sg.* swownyd, 206/3.
 swot, *sb.*, sweat, perspiration, 66/30.
 swyft, *adj.*, swift, 48/24.
 swym, *v.*, to swim, *inf.*, 272/29; *pt. 3 sg.* swam, 119/26; *pr. p.* swymmyng, 14/18.
 swynasy, *sb.*, quinsy, 110/14.
 swyne, *sb.*, swine, 278/28.
 swynke, *sb.*, labour, 2/8.
 swyuen, *sb.*, vision, dream, 38/26.
 syb, *adj.*, related, 301/13.
 Sybyl, *pr. n.*, Sibylla, a wise woman, 25/19.
 syde, *sb.*, side, 4/24.
 syde to, *pp.*, beside, 40/23, 197/22.
 syght, *sb.*, sight, 7/31; seght, 29/31.
 sygne, *sb.*, sign, 29/12; syngne, 153/3; syne, 171/2.
 syke, *sb.*, sigh, 104/30.
 syke, *v.*, to sigh, *inf.*, 65/22; *pt. 3 sg.* sykut, 68/9; *pr. p.* sekyng, 44/2; sykyng, 84/23.
 sykur, *adj.*, safe, 153/9; sycour, 153/4; sekyr, 169/24.
 sykurnes, *sb.*, safety, 153/5.
 sykyng, *sb.*, sighing, 63/31.
 sylke, *sb.*, silk, 40/22; selke, 219/31.
 syluer, *sb.*, silver, 39/21.
 Syluestyr, *St., pr. n.*, St. Sylvester, 37/10.
 Symeon, *pr. n.*, Simeon, 99/7.
 Symon, *St., pr. n.*, St. Simon, 57/5.
 Symon, *pr. n.*, Simon, the Pharisee, 203/31.
 Symon Magus, *pr. n.*, Simon, a magician, 194/29.
 symple, *adj.*, simple, 176/1; sympyll, 255/5.
 sympulnes, *sb.*, simpleness, 12/2.
 syn, *sb.*, sin, 6/13.
 Synay, *pr. n.*, Sinai, 101/13, 277/11.
 syndall, *sb.*, sendal, silken stuff, 40/22.
 syne, *syns*: see sygne.
 synful, *adj.*, sinful, 23/30; synfull, 46/14.
 syng, *v.*, to sing, *inf.*, 151/13; syngne, 271/31; syngon, 293/8; *pr. 2 sg.* syngyst, 113/13; *pr. 3 sg.* syngyth, 20/25; sengyth, 68/32; *pl.* syng,

- 69/3; syngen, 118/20; *pt.* 3 *sg.* sang, 151/15; *pl.* songen, 21/20; *pr.* *p.* syngyng, 223/22; *pp.* songon, 23/19.
- synke, *v.*, to sink, *inf.*, 89/14; *pr.* 3 *sg.* synkyth, 112/21; *pt.* syngkyt, 210/20.
- synne, *v.*, to sin, *inf.*, 64/8; synnon, 295/32; *pr.* 3 *sg.* synnype, 149/21; synnes, 149/22; *pr.* *pl.* synnen, 150/4; synneth, 68/5.
- synners, *sb. pl.*, sinner, 149/17.
- syr, *sb.*, sir, 7/11.
- syser, *sb.*, cider, 139/37.
- syster, *sb.*, sister, 29/32; sustyr, 29/25.
- syte: *see* cyte.
- syþ, *sb.*, compact, 46/5.
- syþen, *adv. and conj.*, since, afterward, 7/23; sethen, 22/9; syth, 46/3.
- sythes, *sb.*, times, 236/14; sythe, 302/34.
- sytte, *v.*, to sit, *inf.*, 39/28; *pr.* 3 *sg.* sytþe, 10/34; settyth, 170/9; sitþe, 224/31; *pl.* sytþy, 182/33; *imp. pl.* sytte, 84/1; *pt.* 3 *sg.* sate, 32/18; sete, 193/19; *pl.* setten, 145/18; setyn, 104/5; syttyn, 181/7; *pr.* *p.* sytþyng, 80/3.
- syx, *card. num.*, six, 27/4.
- syxte, *ord. num.*, sixth, 47/18.
- Syxti: *see* Sixtus.
- syxy, *card. num.*, sixty, 27/5.
- table, *sb.*, table, plate, 102/16.
- tachut, *pp.*, attached, 113/18.
- take, *v.*, to take, *inf.*, 2/15; taken, 64/33; *pr.* 2 *sg.* takes, 235/29; 3 *sg.* taketh, 21/23; taket, 173/7; takenþe, 282/27; *pl.* taken, 115/15; takuth, 289/6; *imp. sg.* take, 8/34; *pl.* taketh, 28/22; takes, 33/12; take, 48/20; taket, 172/22; *pt.* 1 *sg.* toke, 14/30; *pl.* token, 14/19; *pp.* taken, 2/19; take, 67/30.
- takyng, *sb.*, taking, 158/16. *See also* under talkyng.
- tale, *sb.*, tale, 177/14.
- talke, *v.*, to talk, *inf.*, 96/34; *pt.* talked, 145/18; *pr.* *p.* talkyng, 148/22; *pp.* talked, 280/6.
- talkyng, *sb.*, talking, 118/6; takyng, 83/25.
- tapor, *sb.*, taper, 127/16.
- tary, *v.*, to delay, *inf.*, 61/25; *pt.* taryed, 44/14.
- taryng, *sb.*, slowness, 18/29.
- tast, *sb.*, taste, 173/1.
- tast, *v.*, to taste, *inf.*, 286/15.
- teche, *v.*, to teach, *inf.*, 33/33; *pr.* 1 *sg.* teche, 88/13; 3 *sg.* techeth, 45/22; techeþe, 57/2; techith, 221/19; techuth, 289/3; 3 *pl.* techen, 57/26; techyþ, 83/5; *imp. sg.* teche, 299/17; *pt.* 3 *sg.* taght, 21/8; tawght, 301/16; 3 *pl.* taghten, 151/12; taght, 160/17; tacht, 183/19; *pr.* *p.* techyng, 279/13; teching, 291/24; *pp.* ytaght, 38/8.
- techers, *sb. pl.*, teacher, 159/9.
- techyng, *sb.*, teaching, 46/8.
- teer, *sb.*, tear, 235/25; *pl.* terys, 188/21.
- tell, *v.*, to tell, *inf.*, 1/16; tel, 5/22; telle, 36/2; tellon, 292/20; tellyn, 295/29; *pr.* 1 *sg.* telle, 293/4; 3 *sg.* telleþe, 5/12; tellyþ, 31/5; tellet, 171/26; 1 *pl.* tell, 48/8; 3 *pl.*, tellyþe, 83/5; tellyn, 215/13; tellyth, 244/10; *pr. subj.* 2 *sg.* telle, 17/29; *imp. sg.* tell, 17/9; *pl.* tellyþe, 112/25; *pt.* 3 *sg.* told, 6/33.
- tellyng, *sb.*, telling, 14/16.
- Temmys, *pr. n.*, Thames, 191/1.
- tempest, *sb.*, tempest, 8/6.
- temporall, *adj.*, temporal, temporary, secular, worldly, 50/15.
- temptacyon, *sb.*, temptation, 6/22.
- tempte, *v.*, to tempt, *inf.*, 11/1; tempton, 296/3; *pr.* 3 *sg.* tempteth, 33/6; *pl.* temptyþe, 253/16; *pp.* temptyd, 10/9.
- tempull, *sb.*, temple, 15/19; temple, 57/19; tempyl, 183/32.
- tempur, *v.*, to temper, moderate, *inf.*, 162/22.
- ten, *card. num.*, ten, 27/5.
- tenantys, *sb. pl.*, tenant, 241/34; tenayntys, 242/32.
- tend, *v.*, to set on fire, burn, *inf.*, 106/32; tynd, 60/29; *pr. pl.* tendyþe, 150/19.
- tenden, *v.*, to attend, give one's attention to; *pt.* 3 *sg.* tentut, 254/33; *pl.* tendedon, 27/2.
- tendyr, *adj.*, tender, 45/24.
- tendyrne[s], *sb.*, tenderness, 138/2.
- tene, *sb.*, vexation, 276/5.
- teneblus, *sb. pl.*, dusk, 117/4.

- tenebrys, *sb.*, dusk, 122/12.
 tenet, *pp.*, irritated, angry, 219/19.
 tent, *pp.*, tied, shut in, 258/28.
 testament, *sb.*, testament, 1/23.
 tepe, *sb. pl.*, tooth, 194/18.
 tepe, *sb. and adj.*, tithe; tepe-day, 'tithe-day,' 82/12.
 je toon (*put for pat oon*), that one, 5/23, 234/13; je ton, 196/27.
 je tojer (*put for pat ojer*), that other, 5/27, 186/7, 223/22.
 to, *pp.*, to, 1/2.
 to, *adv.*, too, 28/8.
 tobeton, *v.*, to beat in pieces, *inf.*, 3/10.
 tobroken, *pp.*, broken in pieces, 246/2.
 tobursten, *v.*, to burst, break in pieces; *pl. 3 sg.* tobarst, 190/18.
 Toby, *pr. n.*, Tobias, 214/8.
 to-day, *adv.*, to-day, 131/23.
 tode, *sb.*, toad, 85/25.
 todraw, *v.*, to draw asunder, *inf.*, 211/17.
 tofor, *pp. and adv.*, before, 48/28.
 togelyr, *adv.*, together, 3/5; togydur, 289/2.
 tohewe, *v.*, to hew, cut in pieces; *pl. 3 sg.* tohew, 292/11; *pl.* tohew, 265/27.
 token, *sb.*, token, sign, 60/28.
 tokened, *pp.*, signified, indicated, 245/30.
 tokenyng, *sb.*, betokening, signification, 1/19.
 tolle-bofe, *sb.*, toll-booth, 254/32.
 tomarturd, *pp.*, cruelly martyred, 114/5.
 tombe, *sb.*, tomb, 9/16; towmbe, 20/16.
 tumble, *v.*, to tumble, *inf.*, 185/18.
 tombelyng, *sb.*, tumbling, 178/14.
 to-morrow, *adv.*, to-morrow, 75/31; to-moro, 191/17; to-morou, 142/8.
 tong, *sb.*, tongue, 4/26.
 tonne, *sb.*, tun, 31/12.
 to-nyght, *adv.*, to-night, 88/20.
 too, *sb.*, toe, 121/36. *See also* two.
 toppe, *sb.*, top, 121/34.
 topunne, *v.*, to pound to bits, *inf.*, 237/31; *pp.* topounet, 134/31.
 torase, *v.*, to lacerate, tear to pieces, *inf.*, 134/21.
 torches, *sb. pl.*, torch, 148/24.
 toren, *adj.*, torn, 89/35; torne, 136/13.
 tormentours: *see* turmentoure.
 tosley, *v.*, to hew to pieces; *pr. subj. 3 sg.* tosley, 105/29.
 toteren, *v.*, to tear to pieces, *inf.*, 211/18.
 toward, *pp.*, towards, 53/28; to-wart, 205/2.
 towch, *v.*, to touch, *inf.*, 23/13; *pr. 3 pl.* towchen, 124/29; *pl. 3 sg.* towched, 94/20; *pr. p.* towchyng, 58/3; *pp.* towched, 147/28.
 towne, *sb.*, town, 23/1; towen, 173/34; toun, 175/2.
 towne-cok, *sb.*, town-cock, 250/31.
 towre, *sb.*, tower, 193/19.
 Towres, *pr. n.*, Tours, 272/20, 274/4.
 trace, *sb.*, trace, 253/9.
 tractus, *sb. pl.*, tract, tractate, 63/30.
 Tracy, Syr William, *pr. n.*, Sir William Tracy, 41/35.
 translacyon, *sb.*, translation, 181/26.
 translaten, *v.*, to translate, transfer; *pl.* translatud, 274/6; *pp.* translal, 50/9.
 transon, *sb.*, trance, 293/19; travnsyn, 191/10.
 trappe, *sb.*, trap, 144/3.
 trappet, *pp.*, furnished with trappings, 251/17.
 traually, *sb.*, travail, labour, 1/25; trauell, 1/23.
 traually, *v.*, to travail, labour, rag, exercise, travel, *inf.*, 2/9; trauell, 205/24; traueyll, 285/10; *pr. 3 sg.* trauelyth, 95/18; *pl.* traueluþe, 159/10; *pl. 3 sg.* trauallyd, 1/27; *pr. p.* trauelyng, 95/13; *pp.* trauallyd, 95/5.
 trauelyng, *sb.*, trouble, vexation, 280/19.
 trayde, *pp.*, betrayed, 118/8.
 traytere, *sb.*, treachery, 13/24.
 traytour, *sb.*, traitor, 41/18.
 tre, *sb.*, tree, wood, 66/23.
 trede, *v.*, to tread, *inf.*, 80/14; *pl. pl.* tredon, 241/11.
 tremblen, *v.*, to tremble; *pr. p.* tremblyng, 51/3.
 trenis, *sb.*, lamentation, 122/11.
 tresery, *sb.*, treasury, 215/9.
 trespas, *sb.*, trespass, sin, 26/21.
 trespas, *v.*, to trespass, *inf.*, 204/8; *pr. 3 sg.* trespassye, 108/18; *pl.* trespassuþe, 157/29; trespas, 285/14; *pp.* trespassyd, 60/11; trespast, 112/24.
 tresure, *sb.*, treasure, 201/23; tresowr, 215/6.

- treten, *v.*, to treat; *pr.* 3 *sg.* tretyþe.
 112/26.
 trety, *sb.*, treaty, treatise, 41/24;
 trete, 250/18.
 trew, *adj.*, true, 15/18.
 tribulacyon, *sb.*, tribulation, 69/20.
 tribut, *sb.*, tribute, 49/30; tribet,
 120/29.
 triflen, *v.*, to trifle, beguile; *pt.* 3 *sg.*
 trifuld, 194/29.
 trobolon, *v.*, to trouble, *inf.*, 295/15;
pp. trowbet, 13/35; trowbuld,
 48/33; ytrowbuld, 231/34.
 trobulere, *sb.*, troubler, 147/12.
 trompe, *v.*, to trumpet, *inf.*, 65/1.
 trompers, *sb. pl.*, trumpeter, 64/37.
 trondeleu, *v.*, to trundle; *pt.* 3 *sg.*
 trondelut, 174/8.
 trone, *sb.*, throne, 153/17.
 troth, *sb.*, truth, faith, vow, 38/16;
 treuþ, 89/19.
 trowbelyng, *sb.*, trouble, 231/34.
 Troye, *pr. n.*, Troy, 193/16.
 troying, *sb.*, trowing, 97/34.
 trust, *sb.*, trust, 9/36; tryst, 14/31.
 Trynyte, *sb.*, Trinity, 163/19; Treuite,
 289/16.
 trysten, *v.*, to trust; *pr.* 1 *sg.* tryst,
 273/31; *imp. pl.* tryst, 5/9;
pt. 3 *sg.* tryst, 65/4; trust,
 175/31.
 Turkes, *pr. n.*, the Turks, 14/13.
 turment, *v.*, to torment, *inf.*, 56/1;
 torment, 219/26; *pt.* turmentyt,
 240/1.
 turment, *sb.*, tournament, 119/20.
 turment, *sb.*, torment, 134/22; tor-
 ment, 219/26.
 turmentoure, *sb.*, tormentor, 202/23.
 turne, *sb.*, turn, trick, 53/17.
 turne, *v.*, to turn, *inf.*, 3/15; *pr.* 3 *sg.*
 turnyþ, 127/12; *imp. sg.* turne,
 17/30; *pt.* 3 *sg.* turnet, 7/32;
pl. turneden, 27/4; *pr. p.* turnyng,
 48/2; *pp.* yturnet, 52/31.
 turnement, *sb.*, torment, agony,
 181/14, 202/6, 217/19.
 turnyng, *sb.*, turning, conversion,
 53/2.
 turturs, *sb. pl.*, turtle-dove, 57/22.
 Tursday, *pr. n.*, Tuesday, 149/15.
 twelfe, *card. num.*, twelve, 79/14.
 Twelfeday, *pr. n.*, Twelfth-day, 47/30.
 twelmo[n]þe, *sb.*, twelve months,
 48/6; twelfmonyþe, 73/1.
 two, *card. num.*, two, 1/7; twoo,
 9/3; tweyne, 164/9; too, 61/17.
 twyn, *on.*, asunder, 257/32.
 twys, *adv.*, twice, 177/14; twy,
 90/1; twyys, 128/23.
 Tybaude, *St., pr. n.*, St. Thibaut,
 271/13.
 Tybur, *pr. n.*, Tiber, 121/27.
 tydes, *sb. pl.*, time, 66/4.
 tyen, *v.*, to tie, bind; *pt.* tyed,
 136/31; *pp.* tyed, 77/29.
 tyll, *prp.*, to, till, 5/13; til, 244/23.
 tyme, *sb.*, time, 5/17.
 tynen, *v.*, to close; *pr.* 3 *sg.* tyneth,
 295/11.
 tyrand, *sb.*, tyrant, 52/28; tyraunt,
 276/33.
 Tyrus, *pr. n.*, Tyrus, Pilate's father,
 120/17.
 tysut, *pp.*, enticed, 46/16.
 tytuld, *pp.*, entitled, 124/32.
 tyt[h]yng, *sb.*, event, tidings, ty-
 thyng, 99/13; *pl.* tyþyngys,
 80/23.
 Tytus, *pr. n.*, Titus, 141/22.
 tytyl, *sb.*, title, 198/31.
 þa:; see þogh.
 þat, *conj.*, that, 1/15.
 þat, *pron.*, that, who, which, 1/10;
pl. þes, 2/26.
 þat (*put for þer*), *adv.*, where,
 5/23.
 þay, *pron.*, they, 3/17; þei, 147/22.
 þe (the), *art.*, the, 1/6; þy, 76/7,
 143/9.
 the, *pron.*, thee, 7/22.
 þedyr, *adv.*, thither, 5/35; þidur,
 292/17.
 þedyward, *adv.*, thitherward, 146/18;
 þidurwarde, 293/23.
 þedyryn, *adv.*, therein, 278/28.
 þef, *sb.*, thief, 17/8; þeff, 298/26.
 þefte, *sb.*, theft, 298/20.
 þei; see þay.
 þeis, *sb. pl.*, thigh, 291/24.
 þen, *conj. and adv.*, then, when,
 2/15; þanne, 290/23.
 þenke, *v.*, to think, *inf.*, 47/2; thyuke,
 115/30; *pr.* 3 *sg.* þenkyth, 47/22;
 þynkyþe, 162/14; *imp. sg.* þenke,
 68/12; thynke, 82/24; *pl.* þenkeþe,
 254/18; þenke, 279/23; *pt.* 3 *sg.*
 þoght, 5/29; þocht, 216/28;
 þoght, 302/32; *pl.* þoghten,
 27/35.
 þens, *adv.*, thence, 156/4.
 þer (ther), *adv.*, there, where, 1/22;
 þyr, 179/24.
 þerapon, *adv.*, thereupon, 166/15.

- þeras, *adv.*, thereas, where, 10/25; þereos, 290/14.
 þerfor, *adv.*, therefore, 1/13.
 þerfro, *adv.*, therefrom, 5/35.
 þerof, *adv.*, thereof, 90/16.
 þeron, *adv.*, thereon, 146/29.
 þerto, *adv.*, thereto, 120/33.
 þerwyth, *adv.*, therewith, 7/30.
 þeryn, *adv.*, therein, 30/3.
 þes: see þys, þat.
 þewes, *sb. pl.*, manner, virtue, 242/8.
 Thewythe, *pr. n.*, Theuyth (St. Winifred's father), 177/16; Thewyt, 177/20.
 þiself, *pron.*, thyself, 55/37.
 þo, þoo: see þys.
 þo, *adv.*, then, at that time, 300/25.
 þogh, *conj.*, though, 5/1; þa3, 15/23; þach, 180/33.
 þoght, *sb.*, thought, 19/8.
 Thomas, St. (of Canterbury), *pr. n.*, St. Thomas, 38/10.
 Thomas, St. (of Inde), *pr. n.*, St. Thomas, 18/4.
 þombe, *sb.*, thumb, 136/1.
 þondyr, *sb.*, thunder, 7/29.
 þonke, *v.*, to thank, *inf.*, 4/1; *pr. 1 sg.* thonke, 16/19; thank, 299/30; *3 sg.* þonketh, 29/3; *pl.* thonken, 274/27; thonke, 274/28; þonkyth, 84/15; *pt.* þonket, 10/7; þankyð, 186/25; *pr. p.* thonkyng, 13/38.
 þorne, *sb.*, thorn, 166/17.
 þose: see þys.
 þou, *pron.*, thou, 7/3.
 þowsand, *card. num.*, thousand, 9/4; þowsant, 202/9.
 þral, *sb.*, thrall, slave, 153/22.
 þraldam, *sb.*, thraldom, 172/15.
 þrale, *adj.*, low, base, of low birth, 200/19.
 þrate, *sb.*, threat, 255/18.
 þre, *card. num.*, three, 5/14; þree, 294/6.
 þrede, *sb.*, thread, 179/5.
 þrete, *v.*, to threaten, *inf.*, 14/3; *pr. 2 sg.* þretyst, 15/3; *pr. p.* thretyng, 53/27; *pp.* þrat, 159/30.
 þretteneth, *ord. num.*, thirteenth, 47/30; þretten, 48/2.
 þrogh, *ppp.*, through, 15/9; þurgh, 29/24; þroch, 196/16.
 þrost, *v.*, to thrust, cast, *inf.*, 145/36; *pr. 3 sg.* þrostys, 83/2; *pt.* 3 *sg.* þroste, 201/2; *pl.* þroston, 140/21; *pp.* þrost, 152/15; þrast, 195/12; þrust, 220/2.
 þrote, *sb.*, throat, 110/15.
 throw, *v.*, to throw, *inf.*, 81/27.
 þrowes, *sb. pl.*, suffering, pain, 245/28.
 þrydde, *ord. num.*, third, 96/9; þryde, 218/32; þrytte, 245/31.
 þryse, *adv.*, thrice, 70/1; þryes, 188/5; þries, 245/27.
 þrytty, *card. num.*, thirty, 22/19; þrytte, 142/15.
 þurgh: see þrogh.
 Þursday, *pr. n.*, Thursday, 77/10.
 þurst, *sb.*, press, crush, 158/14.
 þurst, *sb.*, thirst, 70/8.
 thursty, *adj.*, thirsty, 4/4.
 þus, *adv.*, thus, so, 1/18; thys, 4/33. See also þys.
 þy, *pron.*, thy, 7/9; þi, 7/21; þine, 300/2. See also under þe.
 thykke, *adj.*, thick, 50/5; þekke, 165/14.
 thylke, *adj.*, such, these, 221/3; thelke, 63/1.
 þyn, *pron.*, thine, 67/21.
 þyng, *sb.*, thing, 1/1; þenges, 49/20.
 þynkyng, *sb.*, thinking, 196/5.
 þys, *pron.*, this, 1/8; this, 165/2; þus, 14/28; *pl.* þose, 2/21; þo, 15/18; þes, 15/32; þoo, 23/28. See also þus and þe.
 vche: see ych.
 vmage, *sb.*, homage, 228/7.
 vmbeclyppen, *v.*, to embrace; *pl.* 3 *sg.* vmbeclypped, 51/13; *pp.* vmbeclypped, 64/15.
 vmbeschadow, *v.*, to shade around, *inf.*, 106/31.
 vnbrayden, *v.*, to reproach; *pr. 2 sg.* vnbraydys, 113/22; *pl.* vnbrayden, 132/12.
 vmbstad, *pp.*, surrounded, 64/17.
 vnayset, *adj.*, unadvised, uncounted, 10/15.
 vnbarren, *v.*, to unbar, open; *pl.* vnbarret, 42/12.
 vnbeleued, *adj.*, unbelieving, 139/1.
 vnblessyd, *adj.*, unblessed, 219/11.
 vnborne, *adj.*, unborn, 87/21.
 vnbrent, *adj.*, unburnt, 163/15; vnbrennet, 176/32.
 vnbrydlen, *v.*, to unbridle; *pt.* vnbrydylt, 56/10.
 vnbuxamnes, *sb.*, disobedience, 22/1; vnbuxomnes, 22/2.
 vnbynd, *v.*, to unbind, *inf.*, 209/29; *pl.* 3 *sg.* vnboud, 231/29.

- vnclenc, *adj.*, unclean, 57/16.
 vnclennes, *sb.*, uncleanness, 63/11.
 vnconnyng, *sb.*, ignorance, 267/12.
 vnconyng, *adj.*, unlearned, 213/23.
 vncull, *sb.*, uncle, 93/36.
 vncurtes, *adj.*, uncourteous, 61/25.
 vndampned, *adj.*, uncondemned, 89/21.
 vndo, *v.*, to undo, open, *inf.*, 85/24; *pt.* 3 *sg.* vndyd, 248/9; *pl.* vndedyn, 14/18; vnduden, 198/29; *pp.* vndon, 192/35.
 vndyr, *sb.*, the time from nine to twelve o'clock in the morning, 66/2.
 vndyr, *ppp.*, under, 4/24.
 vndyryng, *sb.*, underling, 187/27.
 vndyrstond, *v.*, to understand, *inf.*, 3/12; vndurstande, 294/5; *pr.* *pl.* vndyrstondyn, 282/11; vndyrstondyþe, 156/33; vndyrstondes, 261/12; *pt.* 3 *sg.* vndyrstode, 19/17; *pl.* vndyrstode, 148/31; *pp.* vndyrstonden, 11/24; vndyrstond, 94/29.
 vndyrstondyng, *sb.*, understanding, 228/24.
 vndyrtake, *v.*, to undertake, *inf.*, 13/18.
 vnement: *see* oynement.
 vnfolden, *pp.*, unfolded, 150/32.
 vnfulle, *adj.*, incomplet, 80/33.
 vnknowon, *adj.*, unknown, 207/19.
 vnkynde, *adj.*, unkind, 26/17.
 vnkyndnesse, *sb.*, unkindness, 113/12.
 vnlykly, *adj.*, unlikely, 140/28.
 vnneþe, *adv.*, with difficulty, scarcely, 2/32.
 vnponysched, *adj.*, unpunished, 89/27.
 vnquyte, *adj.*, unrewarded, 89/27.
 vnresynabull, *adj.*, unreasonable, 101/15.
 vnrobbet, *pp.*, unrobbed, 39/5.
 vnschauen, *pp.*, unshaven, 125/29.
 vnshed, *adj.*, unshed, 242/35.
 vnshryuen, *adj.*, unshriuen, 100/30.
 vnsely, *adj.*, unhappy, wretched; vnsley, 6/30.
 vnsemely, *adj.*, unseemly, 81/8.
 vnseruet, *adj.*, unserved, 267/2.
 vnskylfully, *adv.*, unreasonably, 63/17.
 vnstabyll, *adj.*, unstable, 188/10.
 vnswar, *sb.*, answer, 10/21; vnswer, 10/29; onswar, 196/2.
 vnswar, *v.*, to answer, *inf.*, 10/14; *pr.* 3 *sg.* vnswares, 115/27; vnsweryth, 231/16; *pt.* vnswered, 5/19; vnsward, 8/3; vnswerd, 10/18; onsueret, 172/1.
 vnwarned, *adj.*, unwarned, 39/28.
 vnworschypen, *v.*, to do dishonour to; *pr.* 3 *sg.* vnworschypyth, 87/33; *pt.* 3 *sg.* vnworschypyd, 87/34.
 vnworthy, *adj.*, unworthy, 20/28; onworthy, 131/36.
 vnwytyng, *adj. and adv.*, unwitting, 30/10.
 vnycorn, *sb.*, unicorn, 55/9.
 vnyte, *sb.*, unity, 162/2.
 vp, *adv. and ppp.*, up, 2/30.
 vpeasting, *sb.*, vomiting, 172/25.
 vpon, *ppp.*, upon, 6/30; apon, 6/11; opon, 5/32.
 vprist, *sb.*, resurrection, 80/36.
 vpryzt, *adv.*, upright, 172/8.
 vprysyng, *sb.*, rising, 3/9.
 vp so don, *adv.*, upside down, 140/30.
 vpsteyng, *sb.*, rising, ascending, ascension, 152/20.
 vpward, *adv.*, upward, 97/3; vpwart, 276/26.
 Urban, *pr. n.*, Urban, 168/22.
 vrth: *see* erth.
 vryn, *sb.*, spider, 181/8.
 vs, *pron.*, us, 1/1.
 vsage, *sb.*, usage, custom, 241/20.
 vse, *sb.*, use, 113/25.
 vsen, *v.*, to use; *pr.* 3 *sg.* vsyth, 1/13; *pl.* vsen, 45/12; vsyþ, 15/16; *pt.* 3 *sg.* vsyd, 40/29; *pl.* vseden, 24/26; vsut, 182/23; *pp.* vset, 169/27.
 vssu, *sb.*, issue, offspring, 77/22.
 vtas, *sb.*, octave, 45/7.
 vtmast, *adj. (sb.)*, utmost, 91/12.
 vtture, *adj.*, utter, outer, 178/5.
 vttyr, *adv.*, outwards, out, 258/34.
 vale, *sb.*, valley, 76/35.
 vaneschen, *v.*, to vanish; *pt.* vanechet, 11/4; vaneschet, 175/6; vanechid, 78/27.
 vanyte, *sb.*, vanity, 25/4.
 varyen, *v.*, to vary, differ; *pt.* varyet, 207/7.
 Vaspasyan, *pr. n.*, Vespasian, 141/6.
 vayle, *sb.*, avail, aid, 76/14.
 vayle, *sb.*, veil, 126/7.
 vayn, *adj.*, vain, 64/22; veyn, 102/31.
 vemens, *adj.*, venomous, 101/26.
 venemen, *v.*, to envenom; *pr.* *pl.*

- venemyth, 183/4; *pt.* 3 *sg.* ve[n]emet, 139/8.
- vengabull, *adj.*, avenging, 140/35.
- vengans, *sb.*, vengeance, 1/20; vengens, 66/32; vengeans, 141/2; veniauns, 5/6; veniaunce, 7/22.
- venge, *v.*, to avenge, *inf.*, 209/27; *pp.* venget, 44/18.
- Ventulan, *pr. n.*, a town, 148/3.
- venym, *sb.*, poison, 31/24.
- Venys, *pr. n.*, Venice, 172/22.
- veray, *adj.*, true, 3/30; verray, 170/7.
- verefyng, *sb.*, verifying, verification, 23/18.
- verefy, *v.*, to verify, *inf.*, 152/33.
- vermyyn, *sb.*, vermin, 40/24.
- vertu, *sb.*, virtue, 6/26.
- vessel, *sb.*, vessel; *fig.* conscience, 37/14; vessel, 250/14.
- vestmentys, *sb. pl.*, vestment, 140/6.
- vexen, *v.*, to vex; *pt.* vexude, 57/32.
- vexyng, *sb.*, vexing, 280/19; wexyng, 281/11.
- veyne, *sb.*, vein, 291/9.
- victory, *sb.*, victory, 116/5.
- victoryns, *adj.*, victorious, 257/24.
- Vitas Patrum, *pr. n.*, Vitae Patrum, the lives of the fathers, 194/35.
- vouchesaf, *v.*, to vouchsafe, *inf.*, 168/10; *pr.* 1 *sg.* vouchesaf, 234/9; vouchsaf, 234/27.
- vow, *sb.*, vow, 9/31.
- vowtrye, *sb.*, adultery, 72/7; rowtre, 105/6.
- voyce, *sb.*, voice, 7/3; voys, 270/28.
- vojde, *v.*, to remove, keep away, *inf.*, 231/7.
- vyals: *see* fyoll.
- vyce, *sb.*, vice, 118/33; *pl.* vysis, 83/2.
- vyceuous, *adj.*, vicious, 253/28.
- vykere, *sb.*, vicar, 173/32.
- vylany, *sb.*, villainy, 106/22; vilony, 239/20; veleny, 103/13.
- Vyncent, *pr. n.*, Vincent, 61/16.
- vyne, *sb.*, vine, 20/22.
- vyne-3orde, *sb.*, vineyard, 66/3.
- vyolent, *adj.*, violent, 257/9.
- vyrgenes, *sb. pl.*, virgin, 16/29; virgyns, 214/35.
- vyrgynyte, *sb.*, maidenhood, 31/2.
- vysage, *sb.*, face, 141/6.
- vyset, *v.*, to visit, *inf.*, vysed, 231/5; viset, 70/27; *pr.* 3 *sg.* vysetybe, 156/13; *pt.* v[y]syttut, 231/25; vyset, 4/6; *pp.* vyset, 4/16; vyseted, 162/3.
- vysson, *sb.*, vision, 17/34.
- vysitacion, *sb.*, visitation, 41/7.
- vytayle, *sb.*, victuals, 98/22; vytayles, 98/31.
- vyteld, *pp.*, stored, victualed, 205/14.
- wach, *sb.*, watch, vigil, 180/23.
- waftry, *v.*, to wave, *inf.*, 273/8.
- wager, *sb.*, wager, 104/8.
- wake, *v.*, to wake, be awake, watch, *inf.*, 189/2; wakon, 292/6; *pr. pl.* waken, 182/31; wakyth, 182/34; *pt.* 3 *sg.* wakud, 290/27; *pl.* wakyd, 182/22; waken, 223/3.
- waken, *v.*, to awake; *pt.* 3 *sg.* woke, 29/34; awoke, 119/9.
- wakefyre, *sb.*, watchfire, 182/33.
- wakyng, *sb.*, waking, 40/32.
- Wales, *pr. n.*, Wales, 179/32, 242/27.
- walewe, *v.*, to turn, wallow, roll, *inf.*, 226/1.
- walk, *sb.*, walk, march, 55/13.
- walke, *v.*, to walk, *inf.*, 84/38; *pr.* 3 *sg.* walketh, 278/8; *pl.* walkyth, 230/31; *pt.* waket, 7/36; *pr. p.* walkyng, 6/11.
- walker, *sb.*, fuller, 140/24.
- walkyng, *sb.*, walking, 225/17.
- wall, *sb.*, wall, 2/31.
- walle: *see* well.
- wallen, *v.*, to well up; *pr.* 3 *sg.* walleth, 9/19; *pl.* walleþ, 9/16; *pt.* 3 *sg.* wallut, 140/25.
- wallyng, *adj.*, welling, 147/21.
- walus, *sb. pl.*, weal, 113/20.
- wan: *see* when.
- wanhope, *sb.*, despair, 150/23.
- want, *v.*, to want, *inf.*, 13/18; *pt.* wonted, 52/7; wanted, 220/22.
- war, *adj.*, aware, 11/12.
- warrant, *sb.*, guarantee, [safeguard, 53/22.
- wardcoris, *sb. pl.*, body-guard, 287/12.
- warde, *sb.*, guard, care, 217/22.
- wardeynes, *sb. pl.*, guardian, 157/12.
- warmer, *adj.*, warmer, 39/36.
- warmyng, *adj.*, warming, 160/9.
- warnen, *v.*, to warn; *pr.* 1 *sg.* warne, 199/18; 3 *sg.* warneþ, 153/27; *pt.* 3 *sg.* wernet, 36/26; *pp.* warnet, 146/22. *See also under* werne.
- waroyng, *sb.*, warning, admonition, 98/20.

- waryson, *sb.*, treasure, salary, payment, 193/2.
 wasche, *v.*, to wash, *inf.*, 40/30;
 wasschen, 50/36; *pt.* wassched, 49/34; wossche, 231/26; *pp.* weschyn, 90/27; wasschen, 96/2; waschyn, 181/17.
 waspes, *sb. pl.*, wasp, 141/7.
 watyr, *sb.*, water, 2/30.
 wax, *sb.*, wax, 60/4.
 wax, *v.*, to wax, *inf.*, 23/7; *pr. pl.* wexyn, 84/26; *pt.* wax, 8/27; waxet, 9/13; wex, 79/19.
 wax-candul, *sb.*, wax-candle, 295/2.
 way, *sb.*, way, 9/13.
 way, *no.*, *adv.* by no means, 4/25; no wayse, 251/11; by wayes, 'by means,' 21/31.
 waylen, *v.*, to lament; *pt.* wayled, 122/4; *pr. p.* waylyng, 139/10.
 waylyng, *sb.*, lamenting, 238/17.
 waymentacyon, *sb.*, lamentation, 113/12.
 wayne, *sb.*, wain, cart, 211/14.
 wayten, *v.*, to wait; *pt.* wayted, 120/33.
 wed, *v.*, to wed, *inf.*, 38/16; *pt.* weddyd, 15/21; wedde, 94/10; *pp.* weddet, 63/34; ywedded, 106/13; ywedded, 13/3; wedet, 19/6.
 weddyng, *sb.*, wedding, 1/18.
 wede, *sb.*, garment, dress, 33/3.
 wedlok, *sb.*, wedlock, marriage, 103/7; wedlocke, 108/13.
 wedow, *sb.*, widow, 16/22; wydow, 32/33.
 wedowhod, *sb.*, widowhood, 230/10.
 wedryng, *sb.*, weather, 284/33.
 wedyr, *sb.*, weather, 17/32.
 wedyr, *sb.*, wether, 77/29.
 wedys, *sb. pl.*, weed, 253/24.
 weke, *sb.*, week, 163/23; wyke, 172/2.
 weke, *sb.*, wick, 60/4.
 welcom, *interj.*, welcome, 222/23.
 welcomen, *v.*, to welcome; *pt.* welcomed, 206/12; *pr. p.* welcomyng, 115/20.
 welde, *v.*, to wield, dominate, rule, *inf.*, 196/25.
 weldoers, *sb. pl.*, welldoer, 1/9.
 welewyng, *sb.*, fading away, 256/7.
 welken, *sb. pl.*, cloud, sky, 160/22.
 well, *sb.*, well, fountain, 14/12; walle, 179/1, 180/14, 225/25.
 well, *sb.*, wealth, happiness, 9/29; wele, 66/15; weyle, 188/13.
 well, *adv.*, well, 1/5; wele, 27/23.
 wem, *sb.*, spot, stain, crime, 77/7.
 wench, *sb.*, wench, girl, 201/4.
 wenden, *v.*, to turn, go; *pr. subj. 1 pl.* wende, 233/31.
 wene, *v.*, to ween, suppose, *inf.*, 46/18; *pr. 3 sg.* wenyth, 76/23; *pt.* weyn, 71/22; wenepe, 160/29; *pt. 2 sg.* wendust, 293/27; 3 *sg.* wende, 46/12; *pt.* went, 17/20; wenden, 30/15; *pr. p.* wenyng, 96/16.
 wened, *pp.*, weaned, 16/26.
 Wenfryd, *St.*: see Wynfrede, *St.*
 Wennysday, *pr. n.*, Wednesday, 12/3; Wenysday, 40/27; Wonnysday, 70/33; Wannysday, 252/28; Wanynday, 149/16.
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 wepyng, *sb.*, weeping, 13/26.
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