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## NOTICE.

As Mr. Toulmin Smith's book on *English Gilds*, at first intended for the Society's Texts of 1867, has far outgrown the 1867 money available for its production (£50, with £26 balance at the bank, see Report); as the *Gilds* is not yet finished, while the *Homilies* is ready; and as the money available for the *Homilies* in 1868 (£100) is not sufficient to cover its cost, the Committee have resolved to substitute Part I. of the *Homilies* for the *Gilds* of 1867, and to transfer the *Gilds* to the 1869 list, so that Part II. of the *Homilies* can come out for 1868 with Part I., and the book be presented to Members complete. The issue of Part II. has been secured only by the advance of ten years' subscription on the part of Messrs. Cosens, Furnivall, and S. H. Hodgson, and five years' on the part of Mr. John Leigh, for which help the Committee thank them. Though the *Gilds* will rank as an 1869 book, it will be issued as soon as it is ready.

The Committee urge on all present Members the necessity of obtaining speedily new ones for the Society.

Unless further subscriptions are obtained, Part III. of *Merlin*, due this year, must be much less in size than the Committee and the Editor of the book hope to make it, and the *Gawaine Poems* cannot be issued. Fifty new Members have already joined the Society this year. The Committee trust that this number will be increased by a hundred before the end of the year, and that all new Members who have not last year's Texts will take them.

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Old English Homilies.

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# Old English Homilies

and

## Homiletic Treatises

(Sawles Warde, and þe Wohunge of Ure Lauerd :  
Ureisuns of Ure Louerd and of Ure Lefdi, &c.)

of the

Twelfth and Thirteenth Centuries

EDITED FROM MSS. IN THE BRITISH MUSEUM, LAMBETH,  
AND BODLEIAN LIBRARIES;

WITH INTRODUCTION, TRANSLATION, AND NOTES,

BY

RICHARD MORRIS,

*Author of 'Specimens of Early English;'  
Editor of Hampole's 'Pricke of Conscience;'  
'Early English Alliterative Poems;'  
'The Story of Genesis and Exodus;'  
'The Ayenbite of Inwyte,' &c.  
Member of the Council of the Philological Society.*

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## P R E F A C E.

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THE present volume does not consist of a continuous series of Homilies, as was originally intended, but is merely a bundle of fragments and smaller treatises arranged in the order in which the editor was fortunate enough to meet with them. He, therefore, does not think it necessary to offer any apology to the reader for presenting them in their apparently unconnected form, since all the pieces are of great philological value, and many of them are not wanting in literary merit. The contents of the Lambeth MS. 487 occupy the first and most important place in this series, and form no inconsiderable part of the whole work. They are, however, only a portion of a much larger and probably complete collection of Homilies compiled, as we shall presently see, from various sources of an earlier date than the MS. that contains them.<sup>1</sup>

The Homilies are immediately followed in the MS. by a portion of an old English poem<sup>2</sup> known as "A Moral Ode" (pp. 158-183), copies of which are by no means uncommon in our ancient MSS. It was first printed by Hickes in his "Thesaurus," vol. i. p. 222, from one of the Digby MSS., and Mr. Furnivall afterwards edited an excellent version of it in his "Early English Poems" (Philo-

<sup>1</sup> See p. xi.

<sup>2</sup> The handwriting of this poem is of the same date as the Homilies (before A. D. 1200).

logical Society's Transactions, 1858) from the Egerton MS. 613, which I found very serviceable in completing the Lambeth text and correcting, in the translation, the scribal blunders that it contains.<sup>1</sup>

The "Moral Ode" is an excellent sermon in verse, remarkably free from mediæval superstitions. In its admonitions and warnings it administers sharp reproof to greedy niggards and oppressors of the poor, and gives wholesome advice to "rich men and poor." It exhorts all men to grow in love as well as in years, to think of the future (pp. 159, 160), and to lay up treasure in heaven by performing deeds of mercy here on earth. All men may purchase heaven—the poor man with his penny and the rich man with his pound (p. 163). At the Day of Doom every man will be his own accuser, for there is no greater witness than a man's own heart. We should repent while we have health and strength, for it is too late to cry for mercy when Death is at the door. Nor will it avail us to loathe evil deeds when we have no longer the will or power to do them. Mercy is offered alike to all who sincerely repent (p. 167), but all wrongdoers who will not amend their evil ways shall go into hell's abyss for ever; Christ will never again break the gates of hell to unloose their bonds (p. 170). Hell is a horrible place of torment, where the uncharitable suffer the extremes of hunger and thirst (p. 173); where vow-breakers, traitors, thieves, drunkards, unjust judges, unfaithful stewards, and adulterers are tortured in turn by fire and frost (pp. 173-175); and where slanderers, envious, and proud men are torn and fretted by adders, snakes, and ferrets. There shall they see Satan and "Belzebub the old" (p. 177). The sum of human duty consists in "two loves"—love to God and to man (p. 179). We must forsake the broad way (that is, our own will) which leads to hell, and choose the narrow

<sup>1</sup> In the Appendix the reader will find that portion of the "Moral Ode" from the Egerton MS. not included in our text. I am inclined to think that all the existing copies of this Ode are taken from an older (Saxon-English) version, which may perhaps turn up hereafter.

and green way (along the high cliffs) which leads to heaven, where there are no earthly luxuries, but where the sight of God alone constitutes the eternal life, bliss, and rest of His saints (p. 181). There they shall learn and know more of God's might and mercy than they did while on earth; as in a book they shall see all that they were here ignorant of. No one is able to describe the greatness of heavenly bliss, but may God grant that we may come to that bliss when our souls are released from these mortal bonds (p. 183).

Next follows the little devotional piece (pp. 182-189) entitled "On Ureisun of ure Louerde," which is unfortunately imperfect. It is written in a smaller and later hand than the Homilies, and was probably added to fill up the spare folios of the manuscript. Had this "Orison" been complete, our "Old English Homilies" would, in all probability, have terminated at this point, and the reader would have been deprived of the interesting and valuable treatises that now follow it.

On looking, however, over Cotton MS. Nero A xiv., a somewhat later but un mutilated copy of the "Orison" was found, under the title of "On Wel Swuðe God Ureisun of God Almihti" (pp. 200-203); together with "On God Ureisun of Ure Lefdi" (pp. 190-199), "On Lofsong of Ure Lefdi"<sup>1</sup> (pp. 204-207), "On Lofsong of Ure Louerde" (pp. 208-216), and "þe Lesse Crede" (pp. 216, 217), all of which are now for the first time printed. These bear a striking resemblance in their philological peculiarities to the "Ancren Riwe" (which was edited from this MS. for the Camden Society by the Rev. R. Morton, B.D., in 1853), and are excellent specimens of the Hail Mariés, Psalms, and Orisons alluded to in that work (p. 44), of which shorter examples occur in the first part, treating of Divine Service (pp. 38-42).

The "Ureisun of Ure Lefdi" (pp. 190-199) is a rhyming poem of about 170 lines. Towards the end the *singer* expresses a hope that

<sup>1</sup> An imperfect copy of this piece is in Royal MS. 17 A 27, entitled "þe Oreisun of Seinte Marie." As the fragment is not a long one it is printed in the Appendix.

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her friends will be all the better for having heard her *English lay* (p. 199), which seems originally to have been composed (? in Latin) by some monk (p. 199, l. 169), who, perhaps, was the *John* alluded to in Royal MS. 17 A 27, and at p. 267 of the present work.<sup>1</sup> The "lay" is really deserving of its name, and contains evident proof that the writer or translator was a skilful master of his native tongue. In describing the joys which the Virgin Mary has prepared for her friends, the poet says that the golden bowl shall be mixed for them from which shall be poured out eternal life and angelic pleasures (p. 193).

The pieces just mentioned are followed in the text by three Homilies and a fragment of a fourth (pp. 216-245), from Cotton MS. Vespasian A 22, which have been added on account of the additional illustrations they afford of the grammatical peculiarities in the Homilies from the Lambeth MS.

"De Initio Creature" (pp. 216-231) is transliterated and slightly abridged from Ælfric's homily entitled "Sermo de Initio Creaturæ, ad Populum, quando volueris."<sup>2</sup> The first twelve lines of preface to the homily in our text are not Ælfric's, but have been added by the compiler, and form a short but excellent introduction to what follows.

"An Bispel" (pp. 230-241), as I have called the next sermon, and "Induite vos armaturam Dei" (pp. 240-243), which is a discourse on Ephesians vi. 11, are not found, so far as we know, in Ælfric's edited or unedited works, nor are they at all in his style, though by no means inferior to anything that he has written. A very favourable instance occurs in the "Bispel," p. 233, where, after describing God as our *father*, whose earth produces for us corn and cattle, whose sun gives us light and life, whose water produces drink and fishes, and whose fire serves manifold purposes, the homilist asks, "May we, think ye, call him at all our *mother*? Yea, we may. What doth the mother to her child? First she

<sup>1</sup> See description of "Soules Warde," p. ix.

<sup>2</sup> See Ælfric's Homilies, vol. i. Pt. I. p. 8, edited by Thorpe for the Ælfric Society.

cheers and gladdens it by the light, and afterwards puts her arm under it, or covers his head that he may enjoy a quiet sleep. This does the Lord of you all. He rejoices us with the daylight, and sends us to sleep by means of the dark night." But the night is created for another reason—to fix some limits to the insatiable greed of those who are never weary in heaping up worldly wealth.

The homily commencing "*Erant appropinquantes*" (pp. 242–245) is a mere fragment, containing only the text of a discourse, which, if complete, would probably be found to be identical with Ælfric's sermon rubricated *Dominica viii. post Pentecosten*.<sup>1</sup>

"Soules Warde" (pp. 244–267), the next on our list, is from the Bodleian MS. 34, and has been ascribed to the author of the "Ancoren Riwle," "Hali Meidenhad,"<sup>2</sup> and the smaller treatises (pp. 182–217) already noticed.<sup>3</sup> Copies of "Sawles Warde" are found in the Royal MS. 17 A 27 and the Cotton MS. Titus D 18, but without any title. The Bodleian version is certainly the oldest, though slightly imperfect, and is here for the first time printed, the missing portions being supplied from the Royal MS. 17 A 27. A fourteenth-century version of this interesting discourse may be seen in the Early English Text Society's edition of the "Ayenbite of Inwyt" (pp. 263–269).

The last, but by no means the least important or interesting, of our homiletic treatises is "þe Wohunge of Ure Lauerd" (pp. 268–287), from the Cotton MS. Titus D 18, which also contains versions of the "Ancoren Riwle," "Sawles Warde," and "Hali Meidenhad."<sup>4</sup> From internal evidence I am convinced that "The

<sup>1</sup> See Thorpe's edition of Ælfric's Homilies, vol. i. Pt. IV. p. 338.

<sup>2</sup> See "Hali Meidenhad," ed. Cockayne, E. E. T. S. 1866.

<sup>3</sup> For the accuracy of the text I have relied upon the fidelity of the transcript and collations furnished me by Mr. G. Parker, Rose Hill, Oxford. The marginal readings are from Royal MS. 17 A 27; and in the notes will be found some collations from Cotton MS. Titus D 18.

<sup>4</sup> A better copy of this homily than that printed for the E. E. T. S., as shewn by the marginal readings in the Society's edition, is contained in the Bodleian MS. 34.

Wooing," in its *original* form, was by the same author as the "Anceren Riwle," &c.; but as now presented to us by the scribe of the Titus MS., it abounds in dialectical peculiarities,<sup>1</sup> which are altogether foreign to the compositions, already alluded to, in Bodleian MS. 34, Royal MS. 17 A 27, and Nero A xiv.

"The Wooing of our Lord" is evidently a lengthy, but by no means uninteresting, paraphrase of a portion of the Seventh Part of the "Anceren Riwle" treating of Love (pp. 397-401), in which the wooing of Christ is distinctly mentioned. The Spouse is either Holy Church or the pure soul, which Christ is said to woo in the following terms:—"If it (love) is to be given, where couldst thou bestow it better than upon me? Am I not the *fairest* thing? Am I not the *richest* king? Am I not of the *noblest* birth? Am I not the *wisest* of men? Am I not the most *courteous* of men? Am I not the most *liberal* of men? Am I not of all things the *sweetest* and most *gentle*? Thus thou mayest find in me all the reasons for which love ought to be given." (Anceren Riwle, pp. 398, 399.) In our treatise Christ is wooed in almost the same terms:—"Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love towards another." (p. 268.) "Thou then with thy *beauty*, thou with thy *riches*, thou with thy *liberality*, thou with *wit* and *wisdom*, thou with thy *might* and *strength*, thou with *nobleness* of birth and graciousness (or courteousness), thou with *meekness*, *mildness*, and *great gentleness*, thou with *kinship*, thou with all the things that one may purchase love with, hast bought my love." (p. 274.)

Having thus briefly enumerated the several items of the present volume, I must now return to the Homilies from the Lambeth MS. Though now for the first time printed, they have not been altogether unknown to students of our early literature. Hickes has very minutely and accurately described them, and Sir F. Madden, in his valuable preface to "Lazamon's Brut" (p. v.), has

<sup>1</sup> A summary of these peculiarities is given in the Grammatical Introduction.

sufficiently recognised their philological importance; but it has never, I believe, been previously pointed out that these Homilies are a compilation from older documents of the eleventh century.

This view was suggested by the evident proofs of transliteration which occur in many of the Homilies, the very blunders of the scribe leading me in the first instance to suspect what I afterwards found to be the fact.

These errors of transcription are of two kinds. The first involves the assumption that the scribe in copying from MSS. in the Saxon character mistook the stroke of the letter  $\mu$  ( $r$ ) for a part of an  $m$  or  $n$ . Thus we find *bem* for *bepn* (p. 11); *iemedē* for *iepmēde* (p. 93); *denað* for *ðepmað* (p. 101). The second blunder is just the reverse of this, for the copyist has read  $\mu$  for  $n$  or  $m$ , so that we can have no difficulty in understanding such errors as *þur<sub>3</sub>* (or *þur<sub>3</sub>*) for *þin<sub>3</sub>*; and *siriat* (or *ɣipiaɾ*) for *smat* (or *ɣmaɾ*), which occurs no less than three times on the same page. But the proof of this theory was furnished by Homilies IX. and X., which are beyond a doubt *transliterations* (with here and there traces of translation or the substitution of a word more familiar to the scribe than that in the original copy) of two of Ælfric's Homilies bearing the same titles.<sup>1</sup>

As instances of what I have called *translation* are by no means difficult to point out with the originals before us, the reader may not be displeased by having the following examples selected for him from the tenth homily:—*rixað* (rule, reign) for *onwinnað*; *unmete* (excessive) for *ormete*; *more* (root) for *wyrtruma*; *fikenunge* (deceit) for *licetunge* (p. 103); *mihtan* (virtues) for *mæгна*; *ouercumen* for *ouerswiðan*; *to his bord ne sitte* for *ne gereordige*; *wisdom* for *ȝesceade* (discretion); *sterke* (harsh) for *reþan*; *hihzen* (hasten) for *efstan* (p. 105); *slauðe* (sloth) for *asolcennysse*; *herynge* (praise) for *hlisan*;

<sup>1</sup> For the original of IX. see Thorpe's edition of Ælfric, vol. i. Pt. I., and for that of X. see Appendix to the present volume. I am indebted for the A. S. text to the kindness of the Rev. W. M. Snell, who copied and collated it from a MS. in Corpus Christi College, Cambridge. Unfortunately my texts and translations were in print before I saw the earlier versions, and I have not therefore derived as much help from them as I might otherwise have done.

*trewscipe* (religion) for *eawfestnysse* (p. 107); *þe þe* for *se þe*; *bihovige* (behove) for *gedafenige*; *efre* (ever) for *symble*; *þeof* (thief) for *sceaða* (p. 109); *buten clenesse* for *unsydeful* (unchaste) (p. 111); *wohze* (wrong) for *riccetera* (violence); *heordom* for *forliger*; *unrihtwise* for *arlease*; *unlazeliche* for *uneawfæstlice* (p. 115); *unrihtwisra dedan* for *þwyrlicra dæda*; *uuel* for *sceððig* (p. 117).

Of the remaining Homilies I have not been successful in finding the original texts from which they were copied.<sup>1</sup>

In the Sermon for the Fifth Sunday in Lent (pp. 121, 122) the compiler has very ingeniously inserted a long passage from Ælfric's homily for Palm Sunday. (See Notes at the end of the present volume, pp. 317, 318.)

But what strikes one very clearly is that the first six Homilies (pp. 1-71) are by one and the same author. This, I think, is evident from the use of the curious word *witicrist* (or *witecrist*), "By Christ!" or "So help me Christ!" and the frequent employment of the phrases "dear men," "good men," "dear brethren and sisters," which do not occur in the later discourses. These six Homilies have really but one theme, and that is *shrift*, which, as explained by the author, is to renounce the devil, to repent of sin, and to determine to lead a better life for the future. These points are by no means unskilfully handled, and the author, whoever he may have been, stands before us in these discourses as a plain but earnest and outspoken instructor of the "lewd." His familiar mode of address and homely illustrations, as well as his frequent appeal to his flock as "dear men," "good men," &c., must have done much to secure him attentive listeners to the end of the sermon. The preacher is thoroughly practical in the lessons which he draws from the life and teaching of Christ. Thus in the sermon for Palm Sunday he reminds his hearers that though Jesus might have ridden upon a rich steed, a palfrey, or a mule, he did not even ride on the big ass, but upon the little foal, setting them an example of

<sup>1</sup> The Trinity Coll. MS. contains Homilies XIII. (De Sancto Laurentio), XV., XVI. and XVII. (De Sancto Jacobo).

humility which the more prosperous among them would do well to imitate, by not allowing themselves to be puffed up with their riches, by being thankful to God, and by relieving the necessities of the destitute (p. 5). He bids his hearers observe how much more strictly the Jews keep their Saturday, wherever they may be, than do Christians their Sunday (p. 8). The severity of the Old Law is mitigated by the New Dispensation, so that there is now no more need to atone for sin by penalties, for Christ is satisfied with shrifts, fasting, church-going, and other good works. It is no good, however, to offer prayers or sing masses for the soul of the proud and unrepentant sinner, for "how should other men's good deeds profit him who in this life never took thought of any good thing? Who is he that may water the horse that refuses to drink?" (p. 8.) The sinner is declared to be utterly lost in the abyss of hell if he thinks of delaying repentance and of continuing in his sins until he is older or becomes sick (p. 23). He who promises God and his confessor to forsake his misdeeds and is shriven thereof, but still continues to commit the same sins, is no better than the hound that "now vomits and afterwards eats it," and becomes thereby much fouler than he previously was (p. 24). Some go to shrift in order to be like other people, or because they would not like to be turned away from the Lord's table on Easter Sunday; but they had far better stop away, for, under these circumstances, there is more harm in going than in abstaining. Though they receive the housel, or sacrament, it will not benefit them in the least, for so soon as the priest shall put the hallowed bread between their lips an angel will come and take it away with him towards heaven's kingdom, and instead thereof there will remain a live coal that will utterly consume them (p. 26). He who has wrongfully taken possession of another man's property, must not fancy that confession and fasting, unaccompanied by restitution, will avail him anything. Numbers will joyfully go to confession and cry *peccavi*, and will willingly listen to the penance that is enjoined; but let the priest bid them give back their unrighteous gains, and

they are no longer patient hearers, but will answer in "fox-like," glozing words, "We have nought thereof, we have spent it all." "This will not do," says the priest, "you must take of your own goods and make restitution." The covetous sinner may perhaps reply that he does not know where to find those whom he has wronged, that they are either dead or have left the neighbourhood, so that he cannot find them. The priest will still exhort him to make amends, and bid him go to the district where the theft was committed and expend a sum equivalent to the value of the goods taken, in almsgiving or in the repairing of bridges and churches (p. 30). The increase of sin causes the death of the soul, and because she is unable to endure all the sins a man putteth upon her, therefore does she leave the body (p. 34). The priest cannot forgive any man his sins, nor even his own; all he can do is to teach the sinner how he may obtain forgiveness from God and have Christ's friendship through repentance and confession, which is the second baptism that every sincere Christian must undergo (p. 36).

The fourth homily, "In Diebus Dominicis" (pp. 40-47), contains the curious legend<sup>1</sup> of St. Paul's and St. Michael's descent into hell, and how they obtained for the damned one day's rest in the week until Doomsday. They saw among other horrible sights a bishop who in this life was more given to oppress his underlings than to sing psalms or to do other good deeds (p. 42). The Sunday has three estimable privileges: on earth, men and women rest from their daily toil; in heaven, the angels rest longer than they do on any other day; and, in hell, the wretched souls do not undergo their accustomed torments (pp. 44-46).

In the fifth homily, which is a very curious discourse on Jeremiah, we find the fable of the young crab and its mother (p. 50). The preacher compares slanderers and detractors to spotted adders; rich men who misuse their wealth are likened to black toads that cannot moderately eat their fill lest the earth on which they sit should play them false; yellow frogs are apt emblems of

<sup>1</sup> Audelay, the Shropshire poet, tells this in English verse in MS. Douce.

those women who wear saffron-coloured clothes and who powder their faces with blanchet to made themselves fair and seductive to the opposite sex. Such as these are the devil's mouse-trap, and their outer adornments are "the treacherous cheese" whereby many a mouse is enticed into the trap. Their cosmetic is the devil's soap, and their mirror is the devil's hiding-place. "Wherefore, good men," says the preacher, "for God's sake keep yourselves from the devil's mouse-trap, and see that ye be not the spotted adders, nor the black toads, nor the yellow frogs (p. 52).

There is much that is interesting in the rest of the Homilies (as for instance in the eighth discourse, p. 78) and the other devotional treatises in this volume; but, in the words of our homilist, it behoveth the reader "*breke þas word: also me brekeð þe nute for to habbene þene curnel*" (p. 79), which he will have no difficulty in doing with the help of the translation (rough as it is) which accompanies the old English text throughout. The critical reader is referred to the Notes and Emendations at the end of the work. The Glossarial Index will form part of the second series,—which will contain a collection of Homilies from MS. B. 14. 52 in the Library of Trinity College, Cambridge.

In conclusion, I have the pleasant duty of acknowledging the kindness of his Grace the Archbishop of Canterbury for the long and undisturbed possession of his manuscript from the Lambeth Library, which, always being at hand, has enabled me to produce a faithful copy of the original. My thanks are also due to my friend Mr. Skeat for some useful suggestions while the work was passing through the press.

R. M.



## GRAMMATICAL INTRODUCTION.

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‘THE language of Lazamon belongs to that transition period in which the groundwork of Anglo-Saxon phraseology and grammar still existed, although gradually yielding to the influence of the popular forms of speech. We find in it, as in the later portion of the Saxon Chronicle, marked indications of a tendency to adopt those terminations and sounds which characterize a language in a state of change.’ These remarks, by the editor of Lazamon’s Brut, apply with even greater propriety to the language of the present Homilies (pp. 1-183, 216-245), and in fact to most of our English documents of the twelfth century. In the Brut we have the plainest evidence of an earlier transition stage (which I have elsewhere described as a period of great grammatical change and confusion), wherein the older inflexions co-existed along with their more modern varieties, thus indisputably proving that the former did not go out of use without a struggle for existence, and showing also that this secondary or less inflexional (*not* non-inflexional) stage of the language was brought about very gradually by changes that continued in operation throughout the greater part of the twelfth century.<sup>1</sup> Lazamon’s work belongs to the first half of the thirteenth century, and represents the commencement of a new period, in which we plainly perceive that the language is gradually settling down after a long elemental war in which certain forms maintained their position to the exclusion of all others; and we therefore find, as we might expect, a greater

<sup>1</sup> We may divide the documents of this period into two classes. In the *first*, belonging to the first half of the twelfth century, the older forms predominate; in the *second*, belonging to the latter half of the twelfth century, the modern forms predominate.

uniformity in its employment of grammatical inflexions, than in the literature of the twelfth century, together with a further simplification of syntactical structure; and for the next century and a half, as far as the *Southern* dialect is concerned, there is scarcely any fresh change of importance in the *grammar*, although the *vocabulary* exhibits the influence of the new element introduced by the Norman Conquest.

But our Homilies illustrate the earlier transitional period, which, as we have seen, is characterized by a want of uniformity, and enable us to trace with some minuteness the various changes that took place during the latter half of the twelfth century. Here, perhaps, for the first time we find the provincial, or, as Sir F. Madden terms them, the *popular* elements, cropping up, many of which, at a later period, became the established forms.<sup>1</sup>

The appearance of these modern elements,—such as *u* for *i*; *v* for *f*; *ham* for *heom* (them); *es, his, is*, for *hi, heo* (her, them); *ha* for *he, hi, heo* (he, she, them); imperfect participles in *-inde* (for *-ende*) and infinitives in *-ie* (not very numerous as yet),—together with the uniform employment of verbal plurals in *-eth*, mark a *Southern* dialect; but the reader must bear in mind that the criteria of this dialect, as they are preserved for us in the records of the fourteenth century, cannot be rigorously applied to the literary remains of the twelfth, on account of that admixture of forms before alluded to, and because many of the grammatical elements did not become recognised as dialectical varieties until after this transitional period.

Comparing the present Homilies with Ælfric's, we find the following noteworthy points of difference:—(1) A simplification of the vowel-endings by the change of final *-a, -o, -u*, into *-e*.<sup>2</sup> (2) A tendency to drop a final *n* in nouns, verbs, adverbs and prepositions ending in *-en* (or *-an*). (3) A tendency to add a euphonic *n* to the final *e* of the genitive singular of feminine nouns of the complex order, of the dative singular of complex nouns, of the plural of nouns (complex order) and of adverbs and prepositions. This *numnation*, as it has been called, is very common in *Lazamon*, who probably carried this novelty to its utmost limits. At a later period we find it in the East-Midland dialect.<sup>3</sup> (4) The softening of *c* (initial and final) into *ch*, as *child* for *cild*;

<sup>1</sup> This is seen by comparing these Homilies and *Lazamon's Brut* with the *Ayenbite of Inwyrt*, A.D. 1340, and *Trevisa's translation of Higden's Polychronicon*.

<sup>2</sup> The suffixes *-an, -on, -um, -as, -ath*, became *-en, -es, -eth*.

<sup>3</sup> See Preface to *Genesis and Exodus*.

*ich* for *ic*; *-lic*, *-lice*, for *-lich*, *-liche* (in adjectives and adverbs) : but the initial *sc* is not yet softened into *sch*. (5) The softening of *g* (medial and final) into *i* or *y*, as *fein* for *fægen*, etc. (6) The breaking up of the simple or *n* declension of nouns.<sup>1</sup> (7) The plurals of the complex order of nouns originally terminating in *-a*, *-o*, *-u*, become (1st) *-e*, and (2nd) *-en*. (8) The genitive plural *-ena* becomes *-ene* (occasionally *-en* or *-an*). (9) The substitution of *-ene* for *-e* (representing an older *-a*) in the genitive plural of complex nouns. (10) The dative plural *-um* (in nouns and adjectives) becomes 1st *-an*, 2nd *-en*, 3rd *-e*. (11) Adjectives of the definite declension undergo changes similar to those in the *n* declension of nouns, the great tendency being to substitute a final *e* for an original *-a* or *-an*. (12) The *-re* of the genitive and dative case singular (feminine) of the indefinite declension frequently becomes *-e*; so in the genitive and dative feminine of the indefinite article we find *ane* for *anre*.<sup>2</sup> (13) The definite article *se*, *seo*, *þæt* becomes *þe*, *þeo* (*þo*), *þat* (*þet*).<sup>3</sup> (14) A tendency to employ *þe* for *se* and *seo*, *þeo* (but not for *þat*). (15) The genitive singular *þæs* (of the) becomes *þes* (occasionally *þas*). (16) A tendency to change the dative *þam* into 1st *þan*, 2nd *þa*. (17) The accusative *þone* becomes *þane* or *þene* (occasionally *þanne*); and *þe* is used after all prepositions. (18) The nominative plural *þa* (or *þo*) occasionally becomes *þe*. (19) The dative plural *þam* frequently becomes *þan*. (20) The pronominal forms undergo a change of form, as *ich*, *ih*, for *ic* (I);<sup>4</sup> *heom*, *ham*, for *him* (them); *heo* for *hi* (they); *heore*, *hare*, for *hira*, *heora* (them). (21) New pronominal forms make their appearance, as *his* (*is*), I; *ha*, he, she, they, them; *his*, *es*, *is*, her (acc.), them. (22) A tendency to use the dative instead of the accusative, as *him* for *hine*; and *hwam* for *hwæne*.<sup>5</sup> (23) The future tense of verbs is frequently formed by the aid of *sceal* and *wile*. (24) The infinitive mood occasionally takes *to* before it. (25) The gerundial infinitive ends in *-ene* instead of *-enne* or *-anne*; sometimes the dative *-e* is dropped, and it has the same form as the ordinary infinitive in *-en*. (26) The imperfect participle in *-inde* often replaces

<sup>1</sup> In these Homilies we find *four* varieties of this declension; in Lazamon's Brut there are *two*, with traces of a *third*.

<sup>2</sup> We also find *alla*, *alle*, for *alra*, *alre*.

<sup>3</sup> In the older Homilies *se*, *si*, *þæt* still keep their ground. The form *ðe* and *ðio* occur in the Northumbrian Gospels of the Saxon period.

<sup>4</sup> *Ic*, as well as the other varieties, occurs in the present Homilies.

<sup>5</sup> We find *hwan* (in later Eng. *wan*) which seems to be another form of the dative, just as *þan* = *þam*.

the older form in *-ende*, and is occasionally confounded with the gerundial infinitive in *-ene*. (27) The prefix *ge-* of the perfect participle for the most part becomes *i-* or *y-*. (28) *n* falls off from infinitives and perfect participles. (29) Lengthened forms are often used for contracted ones in the 2nd and 3rd persons singular present indicative. (30) Some verbs of the strong conjugation adopt the inflexions of weak verbs. (31) Adverbs exhibit a tendency to add *s* to a final *e* in conformity with genitival forms. (32) *n* often falls off from adverbial forms in *-en* or *-an*. (33) Prepositions govern special cases, as in the older period, but the *government* is rather variable, so that many govern an accusative that formerly took the dative only.

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## NOUNS.

1. **Gender.**—The gender of nouns is in nearly every instance the same as in the oldest or Saxon stage of the language.

2. **Declension.**—Nouns may be arranged in the four following Divisions :—

### DIVISION I.

Nouns of the simple or *n* declension, containing masculine, feminine, and neuter substantives in *e* (some few masculines in *-a*), and forming their plurals by *-en* (*-an*, *-e*) originally in *-an*.

### DIVISION II.

*Class i.* Nouns of the feminine gender ending in a consonant, and forming the plural by *-e* (*-a*), *-en* (*-an*), originally in *-a*.

*Class ii.* Nouns of the feminine gender ending in *-e* (originally in *u* or *o*), and forming the plural by *-e* (*-a*, *-en*), originally in *-a*.

### DIVISION III.

*Class i.* Nouns of the masculine gender which end in a vowel or consonant, and form their plurals by *-es* (*-as*).

*Class ii.* Nouns of the masculine gender, for the most part terminating in *-e* (including nouns in *-er*), and forming the plural by *-e* (*-en*, *-an*), originally in *-u* (*-a*).

## DIVISION IV.

*Class i.* Nouns of the neuter gender ending in a consonant, and having the singular and plural alike.

*Class ii.* Nouns of the neuter gender ending in a vowel or a consonant, and forming the plural by *-e* (*-en*), originally in *-u*.

3. The *dative singular* of all nouns of Divisions II, III, and IV ends in *-e* (occasionally in *-en*); the *dative plural* of *all* declensions terminates in *-e*, *-en*, or *-an* (occasionally in *-um*).

## DIVISION I.

4. In this declension no less than four varieties of the singular may be distinguished, all arising out of the Saxon English form.

The *first* form is identical with the oldest English form.

The *second* form drops *-n* in all the oblique cases.

The *third* form has *-en* in all the oblique cases (of masc. and fem. nouns).

The *fourth* form has *-e* in *all* cases.

The *plural* is quite as varied.

The *first* form (i.) is identical with the Saxon English declension; and (ii.) has *-an* in *all* cases.

The *second* form drops *-n* in all the oblique cases.

The *third* form has *-en* in all cases, but *-ene* as well as *-en* in genitive plural.

The *fourth* form has *-e* in all cases.

5. It is of course difficult, within the limits of a few pages, to collect examples of *all* these forms, and therefore in the reconstruction of the varieties of this declension I have often supplied the missing links from other works with similar grammatical peculiarities, viz.—  
1. Hatton Gospels (St. Matthew, ed. Kemble); 2. Peri Didaxeon (in vol. iii. of Cockayne's Saxon Leechdoms); 3. Rule of St. Benet (Cotton MS. Jul.).

6. In Lazamon's Brut the *fourth* variety in the singular and the *third* in the plural seem to be the established form, which prevailed until merged into *Class i*, Division III, which was the ancient model of our modern declension of nouns.

7. Masculine and neuter nouns were perhaps the first to adopt the inflexions of the modern form; but we have only one example of this

change in these Homilies (at p. 77), where *likames* (cp. *ures lichomes*, 127) occurs for *licam-e* (= *licam-en* = *licam-an*).

8. Feminine nouns of this declension, in a later stage of the language, became merged into the feminines of Division II, forming the genitive singular in *-e* and the plural in *-en*.

Examples of the first declension, *tima* (masc.), time; *heorte* (fem.), heart; *eare* (neut.), ear:—

SINGULAR.				
	Form I.	Form II.	Form III.	Form IV.
Nom.	Tim-a,	Tim-e,	Tim-e,	Tim-e.
	Heort-e, <sup>1</sup>	Heort-e,	Heort-e,	Heort-e.
	Ear-e,	Ear-e,	Ear-e,	Ear-e.
Gen.	Tim-an,	Tim-a,	Tim-en,	Tim-e.
	Heort-an,	Heort-a	Heort-en,	Heort-e.
Dat.	Ear-an,	Ear-a,	Ear-en,	Ear-e.
Acc.	Tim-an,	Tim-a,	Tim-en,	Tim-e.
	Heort-an,	Heort-a,	Heort-en,	Heort-e.
	Ear-e,	Ear-e,	Ear-e,	Ear-e.
PLURAL.				
Nom.	Tim-an,	Tim-a,	Tim-en,	Tim-e.
	Heort-an,	Heort-a,	Heort-en,	Heort-e.
Acc.	Ear-an,	Ear-a,	Ear-en,	Ear-e.
Gen.	Tim-ena (-an),	Tim-a,	Tim-ene (en),	Tim-e.
	Heort-ena (-an),	Heort-a,	Heort-ene (en),	Heort-e.
	Ear-ena (-an),	Ear-a,	Ear-ene (en),	Ear-e.
Dat.	Tim-um (-an),	Tim-a,	Tim-en,	Tim-e.
	Heort-um (-an),	Heort-a,	Heort-en,	Heort-e.
	Ear-um (-an),	Ear-a,	Ear-en,	Ear-e.

#### ILLUSTRATIONS OF THE FIRST FORM.

##### A. From the present Homilies.

(i.) *Singular*.—þe *witeza* het 7; *steorfa* scal hene 13; he doð swa þe *swica* 25; þe *witega* cweð 117; þet is *azensclaza* 103; þe *alweldenda dema* 105; God bið his *ifulsta* 113; þe *witega* seið 113; cuð his *noma* 115; 3if his *willa* nere 121; ure *wiðerwinna* 127; þa *bicom godes grama* 219—(nom.).

<sup>1</sup> Occasionally feminines end in *-a* in the nom. sing.; cp. þa *heorta*, Peri Didaxeon 120; *hearta* ðin, Lindisfarne Gospels, Matt. vi. 21.

þes *witegan* ewide 91; þes *witegan* muð 91; þes *dusian* bosme 105; to þan *witegan* 117; onʒen godes *iwillan* 93; to *salm-wurhtan* 97; er *timan* 103; on his *welan* 105; er *meltiman* 115; to his *willan* 119; to þan *lichoman* 119; on þisse *timan* 119, 121; on godes *willan* 123; þene *ileafan* 107; þen nam he *andan* 223; heo gestild *groman* 111 (masc.); on *eorðan* 11, 13, 97; on heore *heortan* 101; of *eorðan* 221; of his *sidan* 223—(fem.). mid *tirwan* 225, probably neuter (gen. dat. and acc.).

(ii.) *Plural*.—þet beoð þes monnes *eʒan* 23; weren seofen *cluster-lokan* 43; blawende *beman* 87; *heortan* 95; in heore *heortan* 101; þine *welan* forrotiað 111; biwerian *widewan* 115; his *eʒan* bunden 121; ablende heore *heortan* 121; of ure *heortan* 127; þet beoþ ure *eʒan* and ure *earan* 127—(nom. acc. and dat. case).

*gromena* 103; *heoranna* 103; *welena* 111—(gen. case).

### B. From the Gospel of St. Matthew.

(i.) *Singular*.—The nominative in *-a* (masc.) is very frequently employed, so that a few examples will suffice to show that the older form was preserved along with the other varieties:—of þe forðgeð se *heretoga* ii. 6; all þin *lichoma* fare v. 30; se *witega* xv. 7; gang þu *succa* onbæc iv. 10; þes *hlisa* sprang ix. 26—(nom. case).

þas *bredguman* enihtes ix. 15; þam *deman* v. 25; on *naman* x. 42, xviii. 5; þurh þanne *witegan* i. 22, ii. 5, iv. 14; we geseagen his *steorran* ii. 2; ouer þanne *muðan* xvi. 5 (masc.); *eorðan* salt, v. 13; heofenes and *eorðan* xi. 25; *heortan* willan xii. 34; *eorðan* heortan xii. 40; on *eorðan* vi. 10, ix. 6; on *heortan* xi. 29; heo *eorðan* agunnen v. 4—(gen. dat. and acc. cases).

(ii.) *Plural*.—cleopede þa *tungel-witegan* ii. 7; þa *tungel-witegan* geseagen ii. 10; fram þam *tungel-witegan* ii. 16; hyo ehtan þa *witegan* v. 12; ealle *witegan* xi. 13; se þe *earan* hæbbe xi. 15; to þam *eorð-tilian* xxi. 34; *steorran* falleð xxiv. 29; mid *beman* xxiv. 29—(nom. acc. and dat. cases).

*sander-halgena* iii. 7; *næddrena* iii. 7; *sunder-halgane* v. 20; *witegena* x. 41; an þare *witegan* xvi. 14—(gen. case).

### C. From Peri Didaxeon.

(i.) *Singular*.—The nom. in *-a* is very common:—*assan* tord 98; heofenes ʒ *eorðan* 84; on *anwlitan* 84; innan þare *blædran* 82; of anne *cuppan* 92; æt þare *heortan* 106; of *eorðan* 118—(gen. dat. and acc. cases).

(ii.) *Plural*.—*ædran* 120, 138; *sa* (*þa*) *earan* 94, 98, of *þan eazean* 96; on *ædran* 138—(nom. acc. and dat. cases).  
*eagena* 96; *sidane* 126—(gen.).

D. In the Rule of St. Benct the first form is the one most frequently employed.

*witogan boc* 79a; on *halþenan* *messedazum* 79b—(gen. pl.).

#### ILLUSTRATIONS OF THE SECOND FORM.

##### A. From the Homilies.

(i.) *Singular*.—to *tima* 9; *aþein þine nexta* 13; *wið þine efen nexta* 17; *mon scal his euen nexta beodan* 13; *nane oðre assa* 5; *uþpon þa assa* 5; *heo unbunden þa assa* 5; *þurh þe witega* 71; *nenne lichama* 219; *God sette him nama* 221; *nam þe folc anda* 229; *mid þan lichama* 229—(dat. and acc. cases).

*þa assa fole*; *þa assa fet* 3—(gen. case).

(ii.) *Plural*.—*þa witega* 7; *þa morðsclaza* 29; *ic welle 3euan wela* 13; *heore licoma todelden* 131—(nom. and acc. case).

##### B. From the Gospel of St. Matthew.

(i.) *Singular*.—*þurh Jeremie þanne witega* ii. 23; *þurh ysia þanne witega* iii. 3; *for ænne witega* xxi. 26; *lædde hire fola* xxi. 7—(acc. case).

(ii.) *Plural*.—*eale 3e næddra* xxiii. 33 (voc.).

##### C. From Peri Didaxeon.

(i.) *Singular*.—on *þan lichoma* 82, 140; *under þara tunga* 102; *on ana panna* 108; *hnecca* 108; *on æddra* 112; *on heorta* 120; *oppaþ þara eorða* 104; *on lichama* 142—(dat. and acc. cases).

(ii.) *Plural*.—*lippa* 100; *tunga* 100; *æddra* 120, 138, 140; *sida* 128; *eara* 88—(nom. and acc. case).

#### ILLUSTRATIONS OF THE THIRD FORM.

##### A. From the Homilies.

(i.) *Singular*.—on *culfren* *heowe* 95; *an edren hiwe* 225 (gen. case); *to his willen* 89; *on culfren* 95; *bodian þa soðen ileafen* 97; *þa nam he mulcene gramen* 223—(acc. case).

(ii.) *Plural*.—þet beoð þes monnes *earen* 23; þe fifte . . . *neddren* 43; heore *ezen* weren 43; þer wunieð inne faȝe *neddren* ȝeluwe *froggen* and *crabben* 51; heo beoð *monslaȝen* 53; þos blaca *tadden* bitacneð 53; *wurhten* were 93; *steorren* sculen 143—(nom. case).

mid þine *ezen* 33; tuneð his *eren* 49; mid furen *tungen* 89, 93; to *irefen* 115; tel þeo *steorren* 133; ine þe monnes *ezen* 153; Adam ham alle *namen* geseop 221—(dat. and acc. cases).

*welene* 33 (gen.).

#### B. From the Gospel of St. Matthew.

(i.) *Singular*.—huse þas *reofelen* xxvi. 6 (gen. case); beo þu onbunge ðine *wiðer-winnen* v. 25; sylst þu him *neddren* vii. 10; on þinen *namen* vii. 22; on eowren *heorten* ix. 4; for minen *namen* x. 22; owre *lichamen* of sleað x. 28; þe maig sawle and *lichamen* fordon x. 28; on hire *folen* xviii. 2, xxi. 2; þurh þone *witegen* xxvii. 35—(dat. and acc. cases).

(ii.) *Plural*.—þa coman þa *tungel-witegen* ii. 1, xii. 2; his mete was *gerstapen* iii. 4; Ðis sende soðlice þare twelf apostle *namen* x. 2; beoð . . . gleawe swa *neddren* . . . bylewhitte swa *culfren* x. 16—(nom. case).

fram þam *tungel-witegen* ii. 16; on eowre *eagen* xxi. 42; on eowren *heorten* ix. 4; ætran heore *eagen* ix. 29; gelædde to *demen* x. 18; heo heore *eagen* upahofen xvii. 8; ofslagen þa *witegen* xxiii. 31; on eowre *eagen*, xxi. 42—(dat. and acc. cases).

*neddrene* cynrin xii. 34; *witegene* byregene xxiii. 29; *britsene* xiv. 20—(gen. case).

#### C. From Peri Didaxeon.

(i.) *Singular*.—of þan *earen* 90; on an *crocen* 92—(dat. and acc.).

(ii.) *Plural*.—þa *eazen* 98 (nom. case).

to þan *earen* 92; to þan *eazen* 96; *eazen* 94, 96, 98—(dat. and acc. cases).

*eazene* 94; *eazen* 98—(gen.).

#### D. From the Rule of St. Benet.

(i.) *Singular*.—on *tymen* 75 b; on *chyrchen* 106 b; þane *licamen* 114 a; on rihtne *tymen* 130 b; inne þære *cyrecen*; to *cyricen* 125 b—(dat. and acc. cases).

(ii.) *Plural*.—of þare *witeȝen* bocan 77 a (gen. case).

## ILLUSTRATIONS OF THE FOURTH FORM.

## A. From the Homilies.

(i.) *Singular*.—þe *licome* luuað 19; þe oðer *witege* seið; þa bicom his *licome* 47; þet is heore beire *wille* 99, 219; 3if his *wille* were 129; se *time* com 227—(nom. case).

*licome* unhele 7; *licome* lust 11, 19, 21 (gen. case, masc.).

*asse* fole 5; fule *heorte* wil 9; *chirche* bisocne 45; *eorðe* þrelles 47; *chirche* dure 73; *orthe* scrud 79; *culfre* onlicnesse 95; *culfre* liche 141; *eorðe* brihtnesse 217—(gen. case, fem.).

godne *ileafe* 5; þene wreche *licome* 19, 21; minne *licome* 35; on *nome* 5; mid þe *licome* 21, 29; in his *licome* 27; of þon *licome* 35; þene *nome* 83; mid *onde* 83; to ane gode *witege* 97—(acc. and dat. cases, masc.).

heo nomen þe *asse* 3; 3e findeð ane *asse* 3; we habbeð nu *chirche* 9; mid godere *heorte* 3, 11, 23, 25; for halie *chirche* 17; to *chirche* 23, 31; alle hefden ane *heorte* 91; on *culfre* 97; buuen *eorðe* 139; wip þe *neddre* 151; he halt *eorðe* 219; of *eorðe*; to *eorðe* 223; lenð us his *eorðe* 233—(dat. and acc. cases, fem.).

(ii.) *Plural*.—þas fa3e *neddre* bitacneð 53; beo noht þe foa3e *neddre* ne þe blake *tadde*, ne þe 3elewe *frogge* 353—(nom.).

to brekene þa erming *licome* 43; þa *sunder-hal3e* 245; mid *beme* 143—(dat. and acc. cases).

## B. From the Gospel of St. Matthew.

(i.) *Singular*.—se *steorre* ii. 7; se *deme* v. 25; *wiðer-winne* v. 25; eall þin *lichame* syo v. 29; sye þin *name* vi. 9; min *cnape* viii. 8; *time* is xiv. 15; gewurðe þin ge *wille* vi. 10; se *witege* xxiv. 15—(nom. case).

þas *witege* xvi. 16 (gen. masc.); *eorðe* *sterunge* xxiv. 7 (gen. fem.).

þanne *steorre* ii. 10; nemneð his *name* i. 23, 25; on þinen *name* vii. 22; on his *name* xii. 21; for ænne *witege* xiii. 6; þurh þanne *witege* xxvii. 9; nomen his *lichame* xiv. 12; of þare *heorte* xv. 18—(dat. and acc. cases).

(ii.) *Plural*.—No examples.

## C. From Peri Didaxeon.

(i.) *Singular*.—on þara *bladre* 84; ane *panne* 90, 106, 116; under þare *tunge* 100; on *panne* 124; in þare *panne* 126; of þare *bladre* 138; his *tunge* 140—(dat. and acc. cases).

(ii.) *Plural*.—on *eare* 88 ; inna þa *eare* 94.

D. From the Rule of St. Benet.

(i.) *Singular*.—on hyre *herte* 74 a ; mit þam *wytage* 74 a ; wið-teo heora *lichame* 111 a ; on *name* 120 b ; to *cyrcce* 109 b ; on *time* 76 a, 111 a, 123 b ; of *ande* 132 b—(dat. and acc. cases).

(ii.) *Plural*.—mine *lippe* 99 b.

In the Homilies we meet with such a form as *ezen-e* dative plural, which is probably an attempt to form a new dative case from the nominative plural.

In Peri Didaxon we have *lungone*, *lungane* 118, 138, 140, 142 ; and in Lazamon's Brut examples of this formation are very common.

DIVISION II.—*Class i.*

	SING.	PLURAL.
Nom.	Hond,	Hond-en (-e, -an, -a).
Gen.	Hond-e (-en),	Hond-e (-enc, -en, -a).
Dat.	Hond-e,	Hond-en (-e, -an).
Acc.	Hond-e,	Hond-en (-e, -an, -a).

Some nouns, like *stefen* (*stefn*), voice ; *sawel* (*sawl*, *sawl*), soul ; *synn*, take an *-e* in the nominative singular, as *stefne*, *saule*, *sunne*.

To this declension belong *dun* (hill), *frofer* (comfort), *gled* (live coal), *helle*, *mihte*, *misded*, *pin* (pain), *tid* (time), *swingle* (scourge), *woruld* (world), *zitsunge* (covetousness), and all nouns in *-ing*, *-ung*, and *-ness*.

EXAMPLES.

A. From the Homilies.

*mild heortnesse* 143e 15, 19 ; *saule bihofðe* 19 ; *helle grund* 19, 21 ; *helle pine* 49 ; *saule bihoue* 85 ; *worlde sarinesse* 103 ; *hehte lure* 103 ; *rode tacne* 121—(gen. sing.).

*sunnen* 35, 37, 51 ; *saulen* 39, 41, 105, 117 ; *gleden* 43 ; *pinen* 43 ; *wunden* 79 ; *spechen* 93 ; *mihten* 107 ; *roden* 147 ; *hondan* 23, 91, 101 ; *pinan* 43 ; *sunnan* 91, 95, 103 ; *ehtan*, *iselhðan* 105 ; *sorinessen* 105 ; *misdede* 19 ; *saule* 37 ; *mihte* 75 ; *sunne* 11, 37, 91 ; *sarinesse* 103 ; *honde* 109 ; *tide* 89 ; *sunna* 97—(nom. and acc. pl.).

*sunna* 37 ; *sunnen* 97 ; *mihta* 101—(gen. pl.).

*honden* 41 ; *sunnen* 51 ; *deden* 57 ; *wunden* 75 ; *spechen* 89, 93 ; *sunnen* 103 ; *sunnan* 99 ; *dedan* 99 ; *saule* 41 ; *sunne* 35—(dat. pl.).

In 'peosternesse *hellen*,' p. 61, we have an instance of a genitive singular in *-en* instead of *-e*.

B. In the Gospel of St. Matthew (Hatton MS.) we have instances of nominative and accusative plurals in *-e*, *-en*, *-an* (as well as the older form *-a*), and dative plurals in *-e*, *-en*, *-an*:<sup>1</sup>—

*cneornysse* i. 17; *mihthe* vii. 22; *adle* viii. 17; *hande* xvii. 22, xxvii. 24; *handen* xv. 2; *gemyndstowe* xxiii. 29; *synnen* ix. 5, ix. 6; *bytten* ix. 17; *synnan* iii. 6, vi. 14; *synna* vi. 15, ix. 5; *stowa* x. 43; *stowen* xvii. 4; *kaigen* xvi. 19; *byrðene* xx. 12—(nom. and acc. pl.).

*hande* iv. 6, xv. 20; *synnen* i. 21; *tyden* v. 21; *adlen* iv. 20—(dat. pl.).

*tide* xvi. 3 (gen. pl.).

C. In Peri Didaxeon we find:—

*beane* 84; *adle* 94; *beanen* 86; *handan* 112, 114; *breosta* 142; *wunda* 86, 134; *handa* 112, 134; *wurtan* 90, 114, 134; *wyrta* 118; *beana* 108—(nom. and acc. pl.).

*breosten* 84, 116; *wyrta* 134; *breostan* 124, 128; *handa* 112; *handan* 134; *handum* 112—(dat. pl.).

D. In the Rule of St. Benet we have *synnan* 79 b (acc. pl.).

#### DIVISION II.—Class ii.

	SING.	PLURAL.
Nom.	la3-e,	la3-e (-en, -a).
Gen.	la3-e,	la3-ene (-e).
Dat.	la3-e,	la3-en (-an, -e).
Acc.	la3-e,	la3-e (en).

*Niht* makes the plural *niht*; *boc* has *bec* for its plural (p. 101) as in Saxon English.

A. As examples of the plural forms belonging to this declension we have the following in our Homilies:—*laze*, *lazen* 15, 85; *duren* 87 (nom. pl.); *3efan* 99; *boken* 113 (dat. pl.).

B. In the Gospel of St. Matthew we find *burga*, *burgan*, *burgen* as the plural of *burh* x. 23, xi. 20, xiv. 15.

*burgan*, *burgen* xi. 1, xiv. 13 (dat. pl.).

C. In Peri Didaxeon we have *syna* and *synan*, 88, 110, as the nom. plural of *syne* (or *synu*) a sinew.

<sup>1</sup> The dative in *-um* also occurs.

## DIVISION III.—Class i.

	SING.	PLURAL.
Nom.	king,	king-es (-as).
Gen.	king-es,	king-e (-ene, -a, -an).
Dat.	king-e,	king-en (-e, -an, -um).

A. The following examples illustrate some varieties of the plural number in the Homilies :—

*daȝes* ii. 1349 ; *westmas* 13 ; *weies* 49 ; *wurmes* 51 ; *domas*<sup>1</sup> 35 ; *eontas* 93 ; *apostlas* 93 ; *monslehtas* 103 ; *westmas* 109 ; *þeowas* 119 ; *fuzelas, fiscas* 129—(nom. and acc. cases).

*westme* 13 ; *kinge* 33 ; *daȝa* 87 ; *eldra* 123 ; *apostlan* 91, 93 ; *eontan* 93 ; *ȝeran* 131 ; *munechene* 93 ; *clerkene* 133—(gen. case).

*laȝen* 11, 119 ; *apostlen* 133 ; *apostlan* 91 ; *weran* 119 ; *apostlum* 91, 93—(dat. case).

*Fa* makes the plural *fan* (foes) 87, 143.

B. The Gospel of St. Matthew supplies us with the following varieties of the plural :—

*ealdres* ii. 4 (nom. case).

*writere* v. 20 ; *gaste* x. 1 ; *apostle* x. 2 ; *hlafe* xv. 34, xvi. 10 ; *fisca* xv. 34 ; *weran* xiv. 21 ; *ealdran* xv. 2 ; *hlafen* xvi. 10—(gen. case).

*ealdran* ii. 6 ; *daȝen* ii. 1, iii. 1 ; *stanen* iii. 9 ; *wæstman* vii. 16, ix. 20 ; *wulfen* x. 16 ; *kyngen* x. 18—(dat. case).

C. In *Peri Didaxeon* we find :—

*dæges* 84 ; *næglas* 114—(nom. and acc. pl.).

*dægen* 84 (dat. pl.).

## DIVISION III.—Class ii.

	SING.	PLURAL.
Nom. and Acc.	sun-e, broȝer,	sun-e (sun-es), broȝr-e (-en, -an).
Gen.	sun-e, broȝer,	sun-e, broȝr-e (-enc, -en).
Dat.	sun-e, broȝer,	sun-en, broȝr-en (-e, -an).

*Fader* (*feder*) makes gen. sing. *federes*, *feder* ; pl. *federes*.

A. Examples of the plural forms :—

*broȝre* 5 ; *sustre* 5, 23 ; *childre* 73 ; *children* 7 ; *breȝren* 11 ; *ibroȝran* 125 ; *sustren* 157 ; *feond* 7 ; *deofles* 87—(nom. and acc. cases).

<sup>1</sup> *mid* seems to govern the accusative as well as the dative.

*feonda* 33; *monna* 91, 93; *childre*<sup>1</sup> 7; *toþen* 33; *mannen* 99—(gen. case).

*feonden* 7; *deoflan* 3; *foten*, *fotan* 87, 91, 129—(dat. case).

B. Examples of the plural from the Gospel of St. Matthew :—

*gebroðre* v. 47, xii. 47, 48, xxiii. 8; *deofle* viii. 31; ix. 34; *swustre* xiii. 56; *gebroðren* iv. 18; *broðren* xx. 24; *gebroðra* xii. 46; *broðra* xiii. 55; *sunen* xxi. 37—(nom. and acc. cases).

*manna* iv. 19; *deofla* ix. 34; *feonda* xiii. 25; *toþene* vii. 12; *chylðren* xxi. 16; *deofle* xii. 24; *toþe* xiii. 42, xxii. 13; *manne* xvii. 22; *fadereþ* xxxiii. 30; *mannen* xxiii. 14—(gen. case).

*mannen* v. 16, xix. 26; *mannan* vi. 14; *fotan* vii. 6; *foten* x. 14; *broðren* xxv. 40—(dat. case).

*sunes*, *sunas*, as the plural of *sune*, occurs in ch. xx. 21, xxi. 28.

C. Examples of the plural from Peri Didaxeon :—

*ægeran* 106; *ægru* 136; *ægere* 134—(nom. and acc. cases).

*toþan* 102; fram þa *toþa* 104; þan *manna* 126; *foten* 132; *fotum* 134—(dat.).

D. Examples of the plural from the Rule of St. Benet :—

*swustra* 88 b, 90 a; *swustre* 75 b, 90 a, 91 b, 92 a, 96 b, 98 a, 109 a, 125 b, 127 b; *swustren* 75 b, 102 a; *þeswustren* 102 a; *swustran* 119 b—(nom. and acc. cases).

*sustrene* 88 b; *þeswustra* 91 a; *þeswustre* 97 a, 106 a, 132 a (gen. case); *þeswustren* 97 b, 198 a; *þeswustre* 88 b, 100 b, 111 b, 133 b; *þeswustrum* 93 b—(dat. case).

#### DIVISION IV.—Class i.

	SING.	PLURAL.
Nom. and Acc.	word,	word, word-es (-as).
Gen.	word-es,	word-e (-ene, -en, -a).
Dat.	word-e,	word-en (-e, -an).

To this declension belong *bearn*, *bern*, child; *deor*, animal; *hors*, horse; *lomb*, lamb; *scep*, sheep; *þing*; *wif*, wife, woman; *weorc*, work.

The tendency to adopt even more modern forms is seen in such forms as *huses*, *wifes* 49; 'on *weorcas*,' 107, 'for *werkes*,' 145.

<sup>1</sup> There is good evidence for believing that in addition to the simple forms *child*, *egg*, *lomb*, there existed also corresponding stems in *-er*, as *childer*, *egger*, *lomber*.

A. In the Gospel of St. Matthew we have :—

*sceapene* vii. 15 ; *þinge* vi. 32 ; *bearne* xx. 20—*banen* xxiii. 27 ; *swina* viii. 31 ; *beornan* hlaf xv. 26 ; *wifen*, xi. 11—(gen. pl.) ; *wifen* xv. 38 ; *sceapen* xv. 24—(dat. pl.).

B. *þinge*, *worde* 111 a (gen. pl.) occur in the Rule of St. Benet.

C. *þingas* (acc. pl.), Peri Didaxcon 140.

DIVISION IV.—*Class ii.*

	SING.	PLURAL.
Nom. and Acc.	treow (treeo),	treow-e <sup>1</sup> (-en, -a, -u <sup>1</sup> , -es <sup>2</sup> ).
Gen.	treow-es,	treow-e (ene, -an).
Dat.	treow-e,	treow-en (-e, -an).

A. Examples of the plural forms in the Homilies :—

*ibede* 7 ; *breode* 11 ; *bebode*, *ibode* 11, 13 ; *treowe* 5, 155 ; *zeade* 127 ; *ibeden* 55 ; *biboden* 99 ; *zetten* 141, 153 ; *limen*, *leoman* 103, 109 ; *bibodan* 119 ; *tacne*, *tacna* 91 ; *biboda* 119 ; *twigga* 5 ; *nutenu* 129—(nom. and acc. cases).

*limen* 23 ; *biboden* 95 ; *iwedan* 109 ; *twige* 149 ; *wepne* 155—(dat. case).

B. Examples of the plural from the Gospel of St. Matthew :—

*lendene* iii. 4 ; *fate* xii. 29, xiii. 48 ; *wundre* vii. 22, xiv. 2 ; *tacne* xvi. 3 ; *gate* xvi. 18 ; *chikene* xxiii. 37 ; *ticcene* xxv. 33 ; *eorde* xxvi. 53 ; *þibera* xxiii. 37 ; *mere-groten* vii. 6 ; *leoht-faten* xxv. 1, 3—(nom. and acc. cases).

*treowe* iii. 10 ; *lime* v. 29 ; *lima* v. 30 ; *treowa* xxi. 8—(gen. case).  
*gemæren* ii. 16 ; *beboden* v. 19 ; *ticchenan* xxv. 32—(dat. case).

C. In the Rule of St. Benet we have the following plurals :—

*fata*, *fate*, *fatan*, 93 b, 96 b, 97 a (nom. and acc. cases).

D. In Peri Didaxeon we find the following plural forms :—

*tacnu* 88 ; *cyrnlu* 134 ; *cyrnles* 134 ; *lime* 120—(nom. and acc. cases).  
*cicene*, *cicena*, 118, 122, 124 (gen. case).

1. The foregoing divisions show us that the tendency of nouns *feminine* of Div. I. Classes i. and ii., of masculine substantives of Div. III. Class ii., and of neuters of Div. IV. Class ii., is to change the older vowel endings (-a, -u, -o) first into -e and then into -en.

<sup>1</sup> In Saxon English the plural endings were -o, -a, -u.

<sup>2</sup> Plurals in -es occasionally occur, as *wederes*, p. 13. (See *wederes* in Sax. Chron. ed. Earle, p. 229.)

2. The older forms of brothers, sisters—*brothres, sustres*—would lead us to suppose that the *s* was a later addition to the plural suffix *-e*, so that *brothres, sustres* are not equivalent to *brotheres, susteres*, but = *brothr-e-s, sustr-e-s*.

This addition of an *s* to a final *e* was very common in the Early English period, so that we find, even in the same work, such forms as the following, which have been rather perplexing to our English grammarians:—*en-e, en-e-s* (once), *neod-e, neod-e-s* (needs), *heonn-e, heonn-e-s* (hence), *twi-e, twi-e-s* (twice), *thri-e, thri-e-s* (thrice).

3. The genitive plural *-ene* and *-e* maintained their ground for some time; the former however, occasionally contracted to *-en*, was the last to go out of use.

4. We find no examples as yet of genitive plurals in *-es*.

## ADJECTIVES.

The adjective, as in Anglo-Saxon and modern German, has a Definite and an Indefinite form, the former being used when it is preceded by the definite article, a demonstrative or a possessive pronoun<sup>1</sup>, and the latter in all other cases.

### I. THE DEFINITE FORM.

The nominative masculine singular has two forms in *-a* and *-e*, of which the latter is the more commonly used. The oblique cases of masculines and feminines have *four* varieties, corresponding very closely to the first or *n* declension of nouns.

		SINGULAR.		
		Masc.	Fem.	Neut.
Nom.	{	1. god-a,	god-e,	god-e.
		2. god-e,	god-e,	god-e.
Gen.	{	1. god-an,	god-an,	god-an.
		2. god-a,	god-a,	god-a.
Dat.	{	3. god-en,	god-en,	god-en.
		4. god-e,	god-e,	god-e.
Acc.	{	1. god-an,	god-an,	god-e.
		2. god-a,	god-a,	god-e.
		3. god-en,	god-en,	god-e.
		4. god-e,	god-e,	god-e.

<sup>1</sup> Adjectives qualifying nouns in the vocative case usually take the definite form, as in Saxon English.

## PLURAL.

	Masc.	Fem.	Neut.
Nom.	}	1. god-an.	
		2. god-a.	
Acc.	}	3. god-en.	
		4. god-e.	
Gen.	}	1. god-ena.	
		2. god-ene.	
		3. god-en.	
		4. god-e.	
Dat.	}	1. god-an.	
		2. god-a.	
		3. god-en.	
		4. god-e.	

## EXAMPLES OF THE FIRST FORM.

## A. From the Homilies.

þe *halia* gast 89 ; þe *helia* gast 93, 97 ; þe *almihtiza* 97 ; þe *alweld-enda dema* 105 ; þe *wisa* mon 107—(nom. sing.).

þes *halzan* gastes 3ife 99 ; þes *halzan* gastes isundinge 99 ; þere *halzan* þremnesse 101 ; to þere *upplican* riche 41 ; on þam *ealdan* pentecoste 89 ; of þam *halzan* gaste 99, 101 ; to þan *almihtizan* gode 111 ; þene *halian* gaste 91—(gen. dat. and acc. sing.).

þa *mildheortan* 109 ; þa *modian* 111 ; þa *drorizan* 95 ; þas *lenan* world-þing 105 ; þa *mildan* 113—(nom. and acc. pl.).

on ure *god-an* weorcan 107 ; bi þan gastliche *wrecchan* 113—(dat. pl.).

## B. From the Gospel of St. Matthew.

The nominative singular in *-a* occurs frequently along with the form in *-e*, even in the same verse.

þu *god-e* þeow and *getreowa* xxv. 23 ; þu *efela* þeow and *slawe* xxv. 6 (nom.) ; þan *towearðan* corre iii. 7 ; on þa *halgan* ceastre iv. 5 ; þonne *unnyttan* þeowan xxv. 30—(acc. and dat. sing.).

þas *halgan* gastes xii. 31—(gen. sing.).

þa *mildheortan* v. 7 ; þa *godan* v. 45 ; þa *untruman* xiv. 14 ; þa *fermestan* xxiii. 6 ; eale ge *blindan* xxiii. 17—(nom. and acc. pl.).

## C. From Peri Didaxeon.

se *ruwa* gealla ; se *swerta* gealle 82 ; se *yfela* wæta 130—(nom. sing.).

of þan *swertan* wætan 94 ; of þare *drizan* hætan 96 ; on þan *wynstran* earmes ; to þan *scearpan* bane 124—(dat. and acc. sing.).

to þan *menniscan* toþan 102 ; of þan *scearpan* banum 138—(dat. pl.).

D. In the Rule of St. Benet the forms in *-a*, *-an*, &c., are of more frequent occurrence than the other varieties.

## EXAMPLES OF THE SECOND FORM.

A. From the Homilies.<sup>1</sup>

þe *wrecche* mon 27 ; þe *halie* gast 53 ; þe *zelow*e clath 53—(nom. sing.).

on þere *ilca* nihte 87 ; of þam *halia* gast 97 ; þene *halia* gast 97 ; imong þan *muchela* wisdoma 125 ; to þe *halza* gast 101 ; on þa *halza* þreomnesse for 99 ; ƿa *reða* dome 15 ; þes *halza* gastes to cume 101 ; of þan *herda* flinke 129—(gen. dat. and acc. sing.).

þos *blaca* tadden 53 ; þa *isibsumma* 113—(nom. pl.).

## B. From the Gospel of St. Matthew.

For examples of the nominative singular, see quotation above from xxv. 6.

þa *rihtwisa* xiii. 43 ; swa beoð þa *fyrmostan* ytemeste 7 þa *ytemesta* fyrmesta xx. 16—(nom. pl.).

mid hera *brada* *handen* xxvi. 67 (dat. pl.).

## C. From Peri Didaxeon.

þa *awerzeda* adle 94 ; þa *yfela* wæta 130—(nom. and acc. pl.).

## D. From the Rule of St. Benet.

zeond þa *sylfa* tida 84 a (acc. pl.).

## EXAMPLES OF THE THIRD FORM.

## A. From the Homilies.

þes *halzen* gastes to cume 99 ; to þan *ilearfulden* hirede 89 ; þene *heouenlichen* eþel 113—(gen. dat. and acc. sing.).

<sup>1</sup> In the Homilies the nominative masculine in *-e* is by far the most common.

þa *iudeiscen* men 89 ; þa *untrummen* 91 ; þa *synfullen* 95 ; þa *soðen* ileafen 97—(nom. and acc. pl.).

þan *sunfullen* 95 (dat. pl.).

#### B. From the Gospel of St. Matthew.

þam *wisen* were vii. 24 ; þan *desien* men vii. 26 ; to þam *lamen* ix. 2 ; on þare *towearðen* xii. 32 ; on þinen *swiðren* xx. 21 ; *enne lamen* ix. 2 ; þane *strangen* xii. 29—(dat. and acc. sing.).

þa *goden* xiii. 48 ; ofer þa *yfelen* v. 45 ; eale 3e *desigen* xxiii. 17—(nom. and acc. pl.).

#### C. From the Rule of St. Benet.

þære *halgen* cyrican 89 a ; þes *arfesten* 7 þes *mildheorten* 90 b ; þære *regollicen* styre 110 a ; þæs *halzen* gastes 111 a ; þære *stiðesten* discepline 117 a ; þæs *awyrizeden* gastes 131 a ; þæs *halizen* *reozeles* 132 a—(gen. sing.).

of þare *ealden* 3ecyðnesse 76 b ; of þare *ealden* æ 137 b—(dat. sing.).

þæne *e3fullen* cwede 89 a (acc. sing.).

þa *unstrangen* sy 130 b (nom. pl.).

þurh þa *halgen* fæderes 125 b (acc. pl.).

#### D. From Peri Didaxeon.

on þan *manniscen* lichama 82 (dat. sing.).

### EXAMPLES OF THE FOURTH FORM.

#### A. From the Homilies.

þes *halie* gast 93 ; þes *hal3e* gastes 99—(gen. sing.).

fram þam *halie* hesterdei 87 ; on þere *alde* la3e 87 ; on þere *ilke* nihte 87—(dat. sing.).

þa *rede* se 87 ; þa *alde* æ 87 ; þurh þe *halie* fullht 87 ; þane *unrihtwise* mon 117—(acc. sing.).

þas *faze* neddre 53 ; þes *riche* men 53—(nom. pl.).

bi þan *gastliche* wrecchan 113—(dat. pl.).

#### B. From the Gospel of St. Matthew.

þanne *ytemeste* ferþyng v. 26 ; þanne *strange* wind xiv. 30 ; þanne æreste *fisc* xvii. 27 ; on mine *swiðre* xx. 23 ; on his *nywe* berienne xxvii. 60—(dat. and acc. sing.).

þa *gastlice* þearfan v. 3 ; þa *sibsume* v. 9 ; þa *unclæne* gastes viii. 16 ; þa *fermeste* xxiii. 6 ; þa *blinde* ix. 28 ; þa *manfulle* xiii. 38 ; þa *blinde* 7 þa *healte* xxi. 14—(nom. and acc. pl.).

wa cow *blinde* xxiii. 16, 19, 24—(dat. pl.).

### C. From the Rule of St. Benet.

þare *halize* þreomnesse 75 b ; þere *regollice* stere 115 b—(gen. sing.).  
 to þan *egfulle* godes dome 74 a ; of þare *nywe* æ 75 b ; of þære *niwe*  
 æ 137 b ; on *halize* þeudome ; of þam *yldeste* 117 b—(dat. sing.).  
 þa *cræftize* menn 118 a ; þa *yldre* swustre 127 b—(nom. pl.).  
 þa *yngre* swustre 127 b—(acc. pl.).  
 mid hyre *yfele* dedan 91 a ; þam *seoce* 93 a—(dat. pl.)

### D. From Peri Didaxeon.

on þan *middemyste* ædra 112 ; of þare *mycle* hætan 128 ; of þan  
*scearpe* bane 140—(dat. sing.).  
 þa *yfele* wæta 130 ; þe *ealde* læces 130, 138—(nom. pl.)  
 In Peri Didaxeon we have the indefinite instead of the definite form  
 in 'þæs *seocys* mannes eare' 88 ; 'þæs *yfeles* wætan' 130.

## II. THE INDEFINITE FORM.

### SINGULAR.

	Masc.	Fem.	Neut.
Nom.	God,	God,	God.
Gen.	God-es,	God-re, God-ere, God-e,	God-es.
Dat.	{ God-e, God-en, God-um,	God-re, God-ere, God-e,	God-e. God-en. God-um.
Acc.	God-ne,	God-e,	God.

### PLURAL.

Masc. Fem. and Neut.

Nom. and Acc.	God-e.
Gen.	God-re, God-ere, God-e, God-ra.
Dat.	God-e, God-en, God-an, God-um.

### ILLUSTRATIONS.

*godes* cunnes 5 ; *alles* þinges 7, 13 ; *nanes* godes 9 ; *mennisses*  
*metes* 11 ; *þines* drihtenes 11, 37 ; *ðres* monnes 13, 29 ; *þines*  
*eorðliches* louerdes 21 ; *anes* eorðliches monnes 33 ; *sunfulles* monnes,  
*alles* cunnes 79, 95 ; *liuindes* godes 83 ; *elches* monnes 99 ; *monies*

cunnes 103; *enies monnes* 121; *alles ileffulles moncunnes* 121; *ures lichomes* 127; *liuizendes godes* 131—(gen. sing. masc. and neuter).

of *elchan hiwscipe* 87; *ewilcum* 93; *uwilchen* 97; on *elche huse* 87; to *ane gode witege* 97—(dat. sing. masc. and neut.).

*godne ileafe* 5; *elcne herm* 13; *muchelne teone* 15; *uwilcne mon* 17; *hine seolfne* 17, 95; *wið oþerne* 19; *swilcne lauerd* 21; *godne red* 71; *glesne ehþurl* 83; *haline* 99; *sarine, blindne, unhalne* 111; *minne gast* 113; on *erne marzen* 115; *snoterne* 117—(acc. sing. masc.).

mid *godere heorte* 3; under *mire onwalde* 13; mid *muchele blisse* 13; for *halie chirche* 17; mid *gode heorte* 23; *þire sunne* 25; of *þire misdede* 33; mid *mildere steuene* 45; mid *edmode heorte* 71; mid *muchlere blisse* 87; *godere hele* 57; of *elchere þeode* 89; mid *nane laðnesse* 95; on *muchelere sarinesse* 101; of *nane lichamliche pinunge* 97; of *elchere wohnesse* 103; on *soðre annesse* 99; to *elchere duzeðe* 103; on *gastlichere blisse* 105; in *eche pine* 143; mid *worldliche ehte* 149—(dat. sing. fem.).

feole *oðre godere werke* 9; *alra kinge king* 33; *alra swiðest* 33; *alre welene mest* 33; *alra lengest* 49; summe *þine sunna* 37; *alla sunfulle*<sup>1</sup> 51; *lefulle monne lauerd* 77; *godra gaste* 97; heore *beire*, heore *beira* 99; *alre sunnen* 97; *unrihtwisra* 117; *þinra welena* 111; *alle sunfulle monne leddre* 149—(gen. pl.<sup>2</sup>).

mid *mishlichen spechen* 89; mid *firene tongen* 93; to *ateliche deoflan* 103; bi *oðran rihtwise* 105; mid *irenen neilen* 121; *oðran þingan* 125; us *allen* 125; of *twam þingen* 135—(dat pl.).

The indefinite article follows the indefinite declension:—

	Masc.	Fem.
Nom.	an,	are.
Gen.	anes,	are, ane (anre).
Dat.	ane,	are, ane (anre).
Acc.	anne, enne, } (an, neuter). }	ane.

We find *n* dropping off occasionally before neuter nouns; as, *a lutel ater* 23; *a scep* 121.

<sup>1</sup> In the text *of* has been inserted before *alla* by the scribe.

<sup>2</sup> In the older Homilies, pp. 216–245, we find forms in *-ra* and *-re*; cp. *alra* 217, 219, *alre* 231, *beire* 219.

## COMPARISON.

The comparative degree of adjectives ends in *-re* (of adverbs in *-er*), the superlative in *-este* (of adverbs in *-est*); cp. *fulre* 25; *deopppe* 49; *softeste*, *wunsumeste* 35.

## IRREGULAR FORMS.

ald,	eldre,	eldeste.
god,	bet, betre,	beste.
lang,	leng,	lengeste.
lute, luttle,	lesse,	leste.
strang,	strengre,	strengeste.

## DEMONSTRATIVES.

(i.) Definite Article—þe, þeo, þat.<sup>1</sup>

## SINGULAR.

	Masc.	Fem.	Neut.
Nom.	þe,	þa, þo, þeo, þe,	þat, þet.
Gen.	þes, þas,	þare, þere, þer, þar,	þes, þas.
Dat.	{ þam, þan, þon, þa, }	þere, þer,	þam, þan, þon, þa.
Acc.	{ þene, þane, þone, þen, þenne, þanne, þe, <sup>2</sup> }	þa, þo, þeo, þe,	þet, þat, þe. <sup>2</sup>

## PLURAL.

Masc. Fem. and Neut.

Nom. and Acc. þa, þe, þeo, þo.

Gen. þere, þera.

Dat. þam, þan, þon.

<sup>1</sup> In the older Homilies, pp. 216–245, we have still kept up forms in *s*, as *se* (masc.), *si*, for *seo* (fem.). The *earliest* use of *ðe*, *ðio* occurs in the Northumbrian Gospels (tenth century).

<sup>2</sup> This form (þe) occurs most frequently after prepositions, and may be considered as an *objective* case. The same usage is found in the latter part of the Saxon Chronicle (ed. Earle): cp. mid þe cyng 256; of þe temple 257; on þe circe 263; o þe land 262; of þe castles 262. Of an *indeclinable* þe, said to be in use in the twelfth and thirteenth centuries, see Cockayne's remarks, in *St. Marherete*, p. 85, on Sir F. Madden's assertion.

## ILLUSTRATIONS.

þes flesces 9; þes deofles 17; þas fullhtes beðe 23; þas kinges hus 51; þes . . . monnes 95; þes . . . godes 123—(gen. sing. masc.).

þam deofle 37; et þan est 3ete 5; to þam setteresdei 9; to þan sinagoge 9; on þam laze,<sup>1</sup> on þan laze 9; to þan preoste 17; to þan blisse<sup>1</sup> 11; of þam oðer 23; from þan helle and fram þan pine<sup>1</sup> 25 et þam fullhtbeda 37; biforen þam ilke stude 43; mid þan fedre 47; efter þan . . . word 75; of þan . . . atter 75; of þan gast 81; of þam folche 87; fram þan estertid 87; on þam pentecoste 89; of þen hali gast 81; þon monne, þon deofle 15; of þon licome 35; on þon deie 41, 91; for þon eie 97; of þa fredome 41; uppon þa chese 53; to þa deðe 121; for þa reða dome 15<sup>2</sup>—(dat. sing. masc. and neut.).

in þane castel 3; þane weye 5; ozein þene castel 5; þurh þene gast 7; þenne sunnedei 11; þene mon 31; þene gnast 81; þene nome 83; on þene helend 77; þene mon 113; þene stan 141; þone deð 109—(acc. masc.).

inne þe weye 3, 5; on þe godspel 5; mid þe licome 21; þurh þe lust 11; in þe castel 23; mid þe feder 41; mid þe sune 41; mid þe halie gast 41; bi þe hefede 41; in þe putte 49; in þe uenne 49; mid þe wetere 51; mid þe streme 51; þurh þe . . . smel 53; of þe chese 53; for þe luue 65; þurh þe witega 71; ine þe . . . godspel 73; ine þe sune 77; bi þe weye 77; i þe wetere 79; i þe lufte 79; of þe . . . fure 81; þurh þe glesne ehþurl 83; to þe . . . gast 101; of þe sede 133; anuppe þe stane 133; bi þe weie 133: þurh þe treo 129; to þe sede 135—(acc. masc. and neut.). This modern form occasionally occurs after a transitive verb, as pinen þe licome 21; habbeþ þe nome 53.

þe chirche 9; þe boc 21; þe sunne 77; þe mihte 105; þe elenesse 111; þeo eorðe 53; þeo e 89; þeo heorte 109; þa assa 9; þa saule 35; þa boc 37; þa sunne 39: þa elenness 111; þa tunge 109—(nom. sing. fem.).

et þan est 3ete þere burh 5; þere saule 19, 35; þer orþe 79; þer saule bihove 85—(gen. sing. fem.).

toward þare burh 3; to þere dune 3; of þere burh 3; in þere strete 7; mid þere [laze] 9; for þere saule 9; to þer ilke chirche 31; in þere sunne 33; bi þer heorte 41; in þere þruh 51; in þare þruh 51; in þere sea 51; into þare eche pine 53; in þere eorðe 53; into þer

<sup>1</sup> In A. S. *laze*, *blisse*, *helle* and *pine* were feminine.

<sup>2</sup> Cp. on þa heafedan (on the head), Peri Didaxeon, p. 100.

strong pine 53 ; to þere saule 63 ; of þere mihte 79 ; of þere wunde 83 ; on þere laze 87 ; on þere nihte 87 ; of þere se 87 ; on þare se 89 ; under þere e 89 ; on þere boc 89 ; wiðinne þere buruh 89 ; mid þere annesse 93 ; to þare blisse 99 ; on þere . . . weorlde 135 ; mid þere elmesse 137—(dat. sing. fem.).

þe chirche 9 ; þa blisse 7 ; þa wrake 9 ; þa sunne 21 ; þa godnesse, þe elmesse, þa dedbote 23 ; þeo deopnesse 49 ; þa welle 41 ; þa se 87 ; on þa þreomnesse 99 ; þeo elmesse 135 ; þe sunne 143—(acc. sing. fem.).

ouer al þe burh 3 ; uppon þa fole 3 ; ouer þe chirche 7 ; on þa laze 9 ; into þe þeosternesse 61 ; et þe dure 73 ; ine þe rode 147—(acc. sing. fem.).

þa apostles 3 ; þa men 27 ; bi þa honden 41 ; þa wepne 83 ; ouer þa apostles 93 ; þeo men 31 ; ðeo sterren 133 ; þo engles 63 ; þe saulen 41 ; þe rapes 47, 51 ; þe ureisuns 51 ; þe apostles 89—(nom. and acc. pl.).

uppon þe . . . treowe 5 ; bi þe e3en 41 ; of þe sunnen 51 ; ine þe e3en, ine þe eren 153 ; mid þe e3en 157—(acc. pl.).

imundie þera appostlene lare 89 ; þere apostlan 91 ; þurh þere apostlene muðe 133 ; et þere apostlan fotan 101 ; þurh þere clerkene muðe 133 ; on ðere monne hēorte 135 ; þere heðene monnan heortan 95—(gen. pl.).

of þan floe manna 3 ; for þan deofflan 27 ; et þon monnen 29 ; uppon þan treon 41 ; of þon . . . heðene 87 ; to þan apostlan 91 ; þam apostlam 91 ; of þon apostlum 93 ; bufan þam apostlas 95—(dat. pl.).

## (ii.) Þes, þeos, þis (this).

## SINGULAR.

	Masc.	Fem.	Neut.
Nom.	þes,	þeos, þos, þas,	þis.
Gen.	þises,	þisse, þissere, þisser, <sup>2</sup>	þises.
Dat.	þisse, <sup>1</sup> þese,	þisse, þissere, þisser,	þisse.
Acc.	þisne, þesne,	þeos, þas,	þis.

## PLURAL.

## Masc. Fem. Neut.

Nom.	þas, þeos, þes, þis.
Gen.	þisse, þissere.
Dat.	þis-an, þis-en, þise, þisse.
Acc.	þas, þeos, þes.

<sup>1</sup> For þise = þis-en = þis-un.<sup>2</sup> ðisser occurs in the N. Gospels, John xx. 30.

## ILLUSTRATIONS.

þes put 49; þes mon 79, 81; þes wreche 81; þes prest 81; þes diakne 81; þes dei 87—(nom. sing. masc.).

ðisses deiȝes 97—(gen. sing. masc.).

in þisse putte 51; of þisse mon 81; on þisse deie 89—(dat. sing. masc.). (If 'bi þis mon,' p. 83, be not an error of the scribe for 'bi þisse mon,' we have an instance of the modern form of 'this'; cp. þis putte 51).

þisne lofsong 5; þesne, mon 27; þesne red 63—(acc. sing. masc.).

þeos world is 7; nis þas weorld 35; þeos ehte turneð 53; þeos tide is 89; þos godnesse mihte 81; þos world wende 81; þas wrake is 15—(nom. sing. fem.).

þisse woredes 35; þisse worlde sarinesse 103; þissere sterke worlde 105—(gen. fem.).

on þissere tid 91; efter þissere bisnunge 93; inne þisse laȝe 9; on þisse worlde 33, 89; mid þisse fluhte 81—(dat. sing. fem.).

luueð þas muchele prude 49; he erest astalde þeos world 19—(acc. fem.).

þas dazes beð 11; weren þas þreo laȝe 11; þas laȝen weren 15; hwet boð þas þeues 79; þeos weord 47; þeos men doð 49; þeos wimmen beoð 53; þos men habbeð 53; þos word 65; þos blaca tadden bitacneð þes riche men 53—(nom. pl.).

on þisse dazen 11; of þisse limen 23; of þisse þinge 37, 73; to þissan . . . ȝeuan 99—(dat. pl.).

ne forswerie þre þas bebode 13; þas ruperes and þas reueres and þas þeues þu aȝest luuan 15; breke þas word 79; of þas pinen 43; to þeos weordes—(acc. pl.).

þes is used pronominally, as þes mihte speken 83.

## PRONOUNS.

1. The hard and soft (the ancient and modern) forms of the 1st person are seen in *ic* and *ich*, of which another variety is *ih*.

*Ic* occasionally coalesces with *meȝ* and *mot*, as *mahtic* 31, *mostic* 35.

2. The 1st and 2nd persons have a *dual* number, as *wit*, we two; *ȝit*, ye two.

3. Some new forms begin to make their appearance, as *his*, I (l. 223, p. 173); *ha*, she, her, they, them; *hes*, them; *es*, *is*, *his*, her.

4. When the pronouns are used reflectively they are put in the dative case.

5. *Seolf* (self) is often added to the reflective pronoun, as 'Ic me *seolf*,' = I myself. The reflective pronoun is sometimes omitted, as 'Ic *seolf*,' = I (my)self.

*Self* is usually declined like the indefinite adjective; but we find *seolfe* or *seolue* as well as *seolfne* in the accusative, while the dative singular and plural *-um* dwindles down to *-an* or *-en*, *-e*. Cp. hine *seolfne*, hine *seolue* 25; hine *seolfe* 29; mide gode *seoluan* 107; to him *seoluen*, mid him *seolue* 61; eow *seluen* 35; on us *seluan* 123.

The Personal Pronouns are :—

		SINGULAR.				
		1st Pers.	2nd Pers.	3rd Pers.		
				Masc.	Fem.	Neut.
Nom.	Ic, ich, ih,	þu.		he.	heo, hi, ha,	hit.
Gen.	min,	þin.		his,	hire, here,	his.
Dat.	me,	þe.		him,	hire,	him.
Acc.	me,	þe.		hine, him,	{ heo, hi, ha, } { es, his, }	hit.
				Plural.		
				Masc.	Fem. and Neut.	
Dual.	Plural.	Dual.	Plural.			
Nom.	wit, we.	3it,	3e. <sup>1</sup>	hi, heo, ha.		
Gen.	ure.			heore, hore, here.		
Dat.	us.			hem, heom, ham.		
Acc.	unc, us.	hinc (inc),	eow.	hi, heo, hes, heom, ham, ha <sup>2</sup> .		

The **Possessive Pronouns** are formed from the genitive case, those of the 1st and 2nd persons being declined like adjectives of the indefinite declension, while those of the third are indeclinable.

*Mi* and *þi* are occasionally found for *min* and *þin*.

The **Relative Pronouns** are—*þeðe* (= A.S. *seðe*), *þe*, and *þet* (or *þat*).

*þet* has often the force of our compound relative *what*:—'he wule herkien *þet* þe preost him leið on' 31.

The **Interrogative Pronouns** are *hwa* (who); *hwet* (*hwat*); *hwilc* (which); *hweðer* (which of two, whether).

<sup>1</sup> In the older Homilies, pp. 216–245, we have *3ie* = *ye*; *3iure* = *your*; *3iu* = *you*.

<sup>2</sup> In some of the Midland dialects we find *hise* as the plural of *his*.

	Masc. and Fem.	Neut.
Nom.	hwa,	hwet (hwat).
Gen.	hwas,	hwas.
Dat.	hwem, hwam, hwan,	hwem, hwam.
Acc.	hwem, hwam, hwan,	hwet (hwat).

The **Indefinite Pronouns** are *me* (= A.S. *man*, one; cp. Ger. *man*, Fr. *on*), and *hwa*, who (cp. 'as *who* says'), as in the phrase '3if *hwa* is,' = if *any one* is, 9.

## VERBS.

**Voice.**—The verbs *beon*, *em*, and *weorðan* are employed along with the perfect (or past) participle to form the passive voice.

**Mood.**—There are four moods distinguished by inflection; namely, the Subjunctive, Imperative, Infinitive, and Indicative.

**SUBJUNCTIVE MOOD.**—The present subjunctive has frequently the force of the imperative. Cp. 'hwa efre þenne *ilokie*,' = let each one then observe, 47; *herien* we = let us praise; *luwian* we = let us love, 123.

**IMPERATIVE MOOD.**—Strong verbs have no inflexion in the 2nd person imperative, unless the root ends in a double consonant, which then takes a final *-e*.

Weak verbs have the 2nd person singular in *-e* if the infinitive ends in *-ien*, *-ie*,<sup>1</sup> or if the base terminates in a double consonant.

The plural imper. ends in *-eð* (*-að*, *-et*), or in *-e* when the pronoun follows the verb.

**INFINITIVE MOOD.**—The infinitive mood ends for the most part in *-en* or *-an*; as, *milcian*, *werian*, *luwan* 15; *þenchen* 15; *lokien* 17. Sometimes the *n* is dropped, as *fere* 5, *hene* 13, *wundie* 15, *sawe*<sup>2</sup> 133.

<sup>1</sup> In Saxon English the 2nd imp. sing. of verbs in *-ian* terminated in *-a*, of which we have an example in the present Homilies, cp. *esca*, p. 35.

<sup>2</sup> In the older Homilies we find an infinitive in *-a*, *habba*, 221: cp. 'sile him *drinca*,' Peri Didaxeon, p. 128; 'scel he *habba*,' p. 116. In the Northumbrian Gospels we find infinitives in *-a* and *-e*: cp. *gefraigne*, John xvi. 19; *wyrce*, John xv. 5.

The gerundial or dative infinitive usually adds *-e* to the ordinary infinitive, as *heteine* 17; but we have many instances of the older and fuller form, as *wurcenne* 117.

It sometimes takes the form of the ordinary infinitive; as, he him 3efes lutel to *etene* and lesse to *drinke* 147; þet is to *understandan* 127.<sup>1</sup>

We find it taking the participial inflexion *-inde*, as 'to *swimminde*,' for 'to *swimmene*,' 51; to *tekiende*, = to *teoliene*, 133.<sup>2</sup>

PARTICIPLES.—1. The imperfect (or present participle) ends in *-ende* (the older form), or in *-inde* (the modern form).<sup>3</sup> The earliest instance of participles in *-inde* occurs in *Peri Didaxeon*, p. 84.

2. The perfect (or past) has the prefix *i-* (occasionally *3e-* or *hi-*), except in verbs commencing with the following prefixes: *a-*, *at-* (*et-*), *bi-* (*be-*), *for-* (*uor-*), *of-*, *to-*, *un-*, *wiþ-*.

The perfect participles of strong verbs end in *-en*. (Occasionally the *n* is dropped, as in *Lazamon's Brut*. Cp. *inume* 140; *ifalle* 149; *unðerfonge* 149; *þurhstonge* 151).

The perfect participles of weak verbs terminate in *-ed*, *-d*, *-t*.

INDICATIVE MOOD.—The present tense has often the force of the future. *Shall* (*scal*) is not always a sign of the future tense, but must often be rendered *must*, *ought*, *should*.

1. *Present Tense*.—The 1st pers. sing. ends in *-e*, the 2nd in *-est* (*-ast*), 3rd in *-eð* (*-að*, *-et*). The plural 1st, 2nd, 3rd ends in *-eð* (*-að*, *-et*), or in *-e* when the pronoun follows the verbs.

Verbs ending in *-d* or *-t* have *-t* for *-deð* or *-teð*, as *bit*, bids, asks; *fret*, eats; *hat*, commands; *halt*, holds.

2. *Past Tense*.—A past emphatic is sometimes formed by *gan*, *gon* = did.

The past tense 1st and 3rd sing. of weak verbs terminate in *-ede* (*-ade*, *-ode*), *-de*, *-te*. Strong verbs form the past tense by change of the root vowel.

The 2nd pers. sing. of weak verbs ends in *-est*. In strong verbs the inflexion is *-e*.

<sup>1</sup> In the Lindisfarne Gospels we find *losige* = *losanne*, Mark i. 24.

<sup>2</sup> This corruption is very common in the Northumbrian Gospels.

<sup>3</sup> In the fourteenth century participles in *-inde* are a very good mark of a Southern dialect.

The plural ends in *-en* (*-un*). Some strong verbs have a change of vowel in the preterite plural, as—

Past sing. band, past pl. bunden.  
 „ „ sang, „ „ sungen.  
 „ „ swam, „ „ swummen.

The following is a list of the strong forms in the present Homilies, pp. 1-183, 216-245:—

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
bere,	ber 39, 131,	. . . .	i-boren 7, 33.
a-belȝe,	abelh 111.	. . . .	. . . .
berȝe,	. . . .	. . . .	i-borȝen 171, 169.
bete,	beot 121.	. . . .	. . . .
i-bide, } bidde, }	i-bad 35. bed 85,	. . . . . . . .	. . . . i-beden 45.
binde,	bond 79,	bunden 121,	{ i-bunden 7. ȝe-bunden 3. i-bunde 69.
blawe,	{ blou 75.	. . . .	. . . .
a-blawe,	{ a-bleow 99. a-bleu.	. . . . . . . .	. . . . . . . .
a-brede,	a-breað 219, 235,	. . . .	a-broden 239.
breke,	brec 19, 79,	. . . .	i-broken 83.
buzȝe, } a-buzȝe, }	. . . . { a-beh 45. a-beah 227.	buzȝen 91, 223. . . . . . . . .	. . . . . . . . . . . .
ceose, } a-ceose, }	{ iches 97. ȝecas 235, a-ceas 229,	. . . . . . . . . . . .	i-coren 45, 55. i-core 71.
to-chine,	to-chan 141.	. . . .	. . . .
cnawe,	. . . .	. . . .	i-cnawen 137, 169.
cume,	com 5,	. . . .	i-cumen 119.
cweðe,	cweð 3,	. . . .	{ i-queðen 161, i-cwede 269. ieweðen 103.
delve,	. . . .	. . . .	i-dolven 49.
dreozȝe,	. . . .	. . . .	idreȝen 51.

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.	
ete,	{ et 231. æat 233. æt. }	. . . . .	. . . . .	
falle,	{ feol 61, 79. feoll 93. fol 223. uol 61. bi-fel. }	. . . . .	. . . . .	
bi-falle,		. . . . .	bi-falle 149.	
fare,	. . . . .	. . . . .	for-faren 141.	
for-fare,		. . . . .		
finde,	fond 139, 141,	. . . . .	{ i-funden 35. i-funde 69.	
fleo3e,	{ fleh 81, uleh 79, }	flu3en 129.	. . . . .	
fo,	. . . . .	. . . . .	. . . . .	
bi-fo,		ifeng 77,	. . . . .	bi-fongen 151.
under-fo,		underfeng 73 91,	. . . . .	underfonge 149.
3elde,		. . . . .	. . . . .	unfor-3olden 41.
bi-3ete,		. . . . .	. . . . .	bi-3eten 29, 35.
a3ife,	. . . . .	. . . . .	a-3even 31.	
3ife,	{ gef 17, 75, 3iaf 223, }	. . . . .	{ i-3even 83. i-3efen 79.	
for-3ife,		. . . . .	. . . . .	for-3euen 37.
bi-ginne,	bi-gon 43,	on-gunnen 89,	bi-gunne 77.	
glide,	glad 91.	. . . . .	. . . . .	
halde,	heold 9,	. . . . .	{ i-halden 87. 3e-halden 229.	
a-hange,	. . . . .	. . . . .	a-honge 41.	
a-ho.	. . . . .	. . . . .	. . . . .	
hate,	het 5, 97, heht 11,	. . . . .	{ i-haten, i-hate 3, 49, 97.	
a-hebbe,	ahef 113.	. . . . .	. . . . .	
for-hele,	. . . . .	. . . . .	for-holen 165.	
helpe,	help 79,	. . . . .	i-holpen 81.	
legge,	lei 33, 81.	. . . . .	. . . . .	
leo3e,	. . . . .	. . . . .	i-lo3en 91.	

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
for-loose,	. . . . .	for-luren 93, 129,	{ for-lore 71. for-loren 21.
for-lete,	for-let 15,	. . . . .	for-leten 151.
loce, } be-loce, }	. . . . . be-leac 225,	. . . . . . . . . .	i-loken 141. be-locen 231.
limpe, } be-limpe, }	. . . . . be-lamp 219.	. . . . . . . . . .	i-lumpen 93. . . . . .
nime,	{ nom 31, 3e-nam 223,	. . . . .	i-numen 29, 33. i-nume 149.
ride,	rad 3.	. . . . .	. . . . .
a-rise,	aras 123,	. . . . .	a-risen 141.
sawe,	{ sow 161, seow 133, }	. . . . .	3e-sawen 241.
scape, } gescape, }	{ scop 165, i-scope 77, 129, 3escop 219, 3esceop, }	. . . . .	{ i-sceapen 219. 3e-sceapen 219.
scine,	scean 43.	. . . . .	. . . . .
scife,	. . . . .	scriven 25,	i-scrifen 27.
scufe,	. . . . .	. . . . .	i-scouen 129.
seo,	seh 123,	. . . . .	i-se3en 87, 93.
singe,	. . . . .	sungen 7, 57.	. . . . .
s3e,	seh 121.	. . . . .	. . . . .
sitte,	set 5.	. . . . .	. . . . .
sle,	slo3 39.	. . . . .	. . . . .
slepe,	slep 223.	. . . . .	. . . . .
smite,	smat 141.	. . . . .	. . . . .
speke,	{ spec 73, spek, }	. . . . .	i-speken 51.
springe, } a-springe, }	. . . . . a-sprang 227,	sprungen 141, . . . . .	i-sprunge 171. i-sprungen.
stele,	. . . . .	. . . . .	i-stolen 31.
sterve,	. . . . .	sturfe 233.	. . . . .
stinge, } purh-stinge, }	. . . . . . . . . .	. . . . . . . . . .	i-stungen 121. { purh-stongen 121, purh-stunge 149. purh-stungen 147.

Present Tense.	Past Tense.	Past Plural.	Perfect Participle.
stize, } a-stize. }	. . . . { asteh 17. astah 91, 229.	stizen 5, 115. . . . .	. . . . . . . .
stonde, swelte, for swelze,	stod 47, swealt 225. for-swealh 123.	. . . . . . . . . . . .	i-stonde 47. . . . . . . . .
swice, } be-swice, } ge-swice, }	. . . . . . . . ge-sweac 223,	. . . . . . . . i-swicon 227.	. . . . be-swicen 229. . . . .
swimme, a-swinde,	swam 51, a-swond 133.	swummen 129. . . . .	. . . . . . . .
teo, } bi-teo, }	teh 129, . . . .	. . . . . . . .	i-tozen 31. bi-tozen 31, 107.
þeo, þresche,	. . . . . . . .	. . . . . . . .	{ i-þungen 107. i-þozen 107. i-þorschen 85.
wasche, } a-wasche, }	{ wesch 79, wosch 157, }	. . . . . . . .	ze-wasse 239. { a-wesseen 37. un-iwasse 237.
weaxe, wepe,	wex 241, { weop 43. wop 157.	. . . . . . . .	ze-waxen 13. . . . .
weorpe,	{ werp 129. warp 41,	. . . . . . . .	. . . . i-warpen 143.
bi-winde, bi-winne, ge-wite,	. . . . bi-won 41. i-wat 93.	. . . . . . . . . . . .	bi-wunden 51. . . . . . . . .
write, } a-write, }	wrat 13, 75, a-wrat 87,	writen 75, . . . .	ze-writen 11. i-writen 11.
i-wriðe, yrne, } eorne, }	i-wrað 123. . . . .	. . . . urnen 3.	. . . . . . . .

Negative Forms :—*nam*, am not ; *nis*, is not ; *nes*, was not ; *nefde*, had not ; *nulle*, will not ; *nalde*, would not ; *nuten*, know not ; *nast*, knowest not ; *nusten*, knew not.

## ANOMALOUS VERBS.

Indic. pres. sing. *ah*, *aʒ*, ought ; 2nd, *aʒe*, *aʒest* ; 3rd, *ah* ; pl. *aʒen*.  
Past *ahte*.

Inf. *beon*, be.—Indic. pres. sing. 1st, *beo* ; 3rd, *bīð* ; pl. 1st, 2nd, 3rd, *beoð*. p. p. *ibeon*, *ibon*.

Inf. *cunnen*, be able.—Indic. pres. sing. 3rd, *con* ; pl. *cunnen*. Past sing. *cwðe* ; pl. *cwðen*. p. p. *icwð*.

Indic. pres. sing. 1st, *der*, dare ; 2nd, *derst* ; 3rd, *der*. Past sing. *durste*, pl. *dursten*.

Inf. *don*, do ; ger. *donne*. —Indic. pres. sing. 1st, *do* ; 2nd, *dest* ; 3rd, *deð* ; pl. *doð*. Past sing. *dede*, *dide*, *dude* ; pl. *duden*. p. p. *idon*.

Indic. pres. sing. 1st, *em* ; 2nd, *ert*, *eart* ; 3rd, *is*. Past sing. *wes*, pl. *weren*.

Inf. *gan*, *gon*.—Indic. pres. sing. 1st, *go* ; 2nd, *gest*, *gast* ; 3rd. *gað*, *geð* ; pl. *goð*. Past. sing. *eode*, pl. *eoden*. Imp. *goð*. p. p. *igon*.

Indic. pres. sing. 1st, *mei*, may ; 2nd, *miht*, *maht*, *meht* ; 3rd, *mei* ; pl. *mazen*, *muzen*. Past sing. 1st and 3rd, *mahte*, *mehte*, *mihte* ; 2nd, *mihtest*, *mahtest*.

Indic. pres. sing. 1st, *mot*, must, may ; 2nd, *most* ; 3rd, *mot* ; pl. *moten*. Past sing. *moste*, *muste*.

Indic. pres. sing. 1st, *scal*, *sceal* ; 2nd, *scalt*, *scealt* ; pl. 1st, *sculen*, *sceolen*, *scule*. Past sing. 1st and 3rd, *sculde*, *sceolde*, *scolde* ; 2nd, *scoldest* ; pl. *scolden*, *sculden*, *scolde*.

Indic. pres. sing. 3rd, *þerf*, need ; pret. *þerfte*.

Indic. pres. sing. 1st, *wat* ; 2nd, *wast* ; 3rd, *wat* ; pl. *witen*. Past, *wuste*.

Indic. pres. sing. 1st, *wille*, *wulle* ; 2nd, *wult*, *wilt* ; 3rd, *wile*, *wule* ; pl. *wulleð*. Past sing. *walde*.

## ADVERBS.

1. Adverbs are formed from adjectives by the suffix *-e*, as *soð*, true ; *soðe*, truly.

Adverbs in *-lice* or *-liche* are formed from adjectives in *-lic* or *-lich*. Occasionally *-luket* is found in the comparative and *-lukest* in the superlative degree.

2. The suffix *-um* is for the most part attenuated to *-e*, as *selde* = seldom, and *hwile* = formerly, whilom ; *ane*, alone ; *forðe*, even.

3. In *Lazamon's Brut* a final *n* is often added to adverbs in *e*,

as *inoʒen* = *inoʒe*, enough. We have examples of this in *heren*, here, 29; and *twiʒen*, twice, 37.

4. To adverbs in *-en* (*-on*) an *e* is sometimes added, as *heonen-e*, hence.

5. Of adverbs in *-es* (genitival) we find *alles*, altogether, 103; *deies* and *nihtes*, by day and by night, 7; *cuces*, *lives*, alive, 225; *þonkes*, freely, willingly, 21; *unþonkes*, unwillingly, 17; *unwaldes*, accidentally, 23.

The following, although in *-es*, are from older forms in *-e*, as *alrihtes*, 133; *þerihates*, immediately, forthwith, 33; *alunges*, altogether, 31; *enes*, once; *anundes*, anent, 55; *togederes*, together, 81; *upwardes* 59; *twies* 227.

6. Compound adverbs are formed by the prefix *on-*, *an-*, or *a-*, as *on-imis*, amiss; *on-ende*, lastly; *abac*, *adun*, *ariht*, *anon*; *mid*, as *mid iwisse*, with certainty, certainly.

7. *A þæt*, *for-to*, until, 23, 119, are used instead of the older *oð-þæt*.

8. *Wet* or *wat* 11 is used for 'while,' 'as long as:' cp. *huet*, until, in *Ayenbite of Inwytt*, p. 52, l. 13.

9. *Swa* and *alswa* become *se*, *alse* (whence by dropping of *l* our *as*, O. E. *ase*).

10. *þes* is used before comparatives, as *þes þe mare* 5.

## PREPOSITIONS.

1. In the present Homilies prepositions have the same government as in the earliest stage of the language: cp. *in þane castel* 3; *ozein þene castel* 7; *þurh þene halie gast* 7; *wið oðerne* 19; *uppon þa assa* 5; *ʒeond þa eorðe* 91; *of þere burh* 5; *toward þare burh* 3; *for þere saule* 9; *et þan ʒete* 5; *mid þere e* 9.

2. Prepositions that formerly ended in *-an*, now terminate in *-an*, *-a*, *-en* or *-e*; as, *biforan* 15, 89, 111; *bufan* 95; *innan* 27, 43; *bitwihan* 37; *wiðinna* 43; *wiðinnan* 95; *butan* 95, 101; *anuppon* 42; *abuten* 11, 43; *biuoren* 5; *wiðinnen* 25, 41; *bi-eften* 39; *bitwennen* 41; *etforen* 41; *bihinden* 53; *buten* 89; *buuen*, *binopen*, 165; *abute* 23; *inne* 27; *bute* 43; *anuppe* 133; *bitwene* 65, 141; *wiðute* 83; *wiðinne* 89.

3. *Betweox* becomes *bitwuxe* 105, *bitwixen* 115, *bitwixan* 25, *bitwuxan* 91.

4. *Oþe, iþe*, occurs for *on þe, in þe*, 79, 85.
5. *þurh* and *þuruh*, through and thorough, 99.

## CONJUNCTIONS.

We have many of the older forms still in use ; as, *eivðer 3e . . . 3e* = both . . . and, 23 ; *nouðer . . . ne* = neither . . . nor, 9 ; *swa . . . swa* = so . . . as, 31. (Cp. *alse . . . alse* ; *alse . . . se* ; *swa . . . alse* ; *alswa . . . se* ; *swa . . . se*, 15, 49, 51, 153, 159).

*hwat . . . hwat* = both . . . and, 145 ; *oðer . . . oðer* = or . . . or ; *ne . . . ne* = nor . . . nor ; *þa hweþer*, nevertheless, 37 ; *nopheles*, nevertheless, 23 ; *þe*, or, 149 ; *þe*, than, 133 ; *to-hwon, for-hwon, forhwet*, wherefore, 81, 85, 165 ; *for-ði*, because ; *for-hwi*, wherefore ; *swilce*, as if, 41 ; *wiþ-þet*, provided, 3.

*Ac* often becomes *ah* ; while *þah, þeh*, though, becomes *þach, þech*.

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ON SOME PECULIARITIES OF 'PE WOHUNG OF  
URE LAUERD<sup>1</sup>.'

As I have already stated, there are some grammatical peculiarities in the *Wohung* and the other treatises contained in the Cotton MS. Titus D 18, which we do not find in the oldest MSS. of the *Ancren Riwe* ; or, in other words, there is an intrusive element that has been introduced by the transcriber of the Cotton MS., and which furnishes, as one might expect, some clue to the dialect in which the treatise is written.

In the *Ancren Riwe* the plurals of the present indicative end in *-eth* ; but in the *Wohung* we have, in addition, plurals in *-en*, pointing to a *Midland* dialect ; as *winnen* 273, *singen, fihten*, 275, *reden* 277, *hauen* 281, *driven, habben, eken, leden*, 283.

In the *Ancren Riwe* the inflexions of the present singular are 2nd *-est*, 3rd *-eth* ; but in the *Wohung* we have frequently 2nd *-es*, 3rd *-es* :—*ne wrekes tu þe nawt . . . bote longe abides, &c.*, 275 ; *þi derue deað o rode telles riht in al mi luue, calenges al mi heorte*, 275.

<sup>1</sup> pp. 268–287.

These forms, taken with the plurals in *-en*, indicate a *West Midland* dialect.

In the Preface to Alliterative Poems I have shown that the West Midland dialect terminated the *2nd pers. sing. past indic.* of *weak verbs* in *-es* instead of *-est* (the Northumbrian dialect drops the inflexion), and of this we have numerous examples :—‘*þu mades al þis werld and dides hit under mine fet and makedes me lauedi,*’ &c. 271.

Like the fourteenth-century compositions in this dialect the *Wohung* has numerous Northern forms :—

1. Strong verbs drop all inflexion in the *2nd pers. past indic.* : *þu com* me to helpe, *feng* to fihte, p. 277. (See Preface to Genesis and Exodus.)

2. Imperfect (or present) participles end in *-ande* ; see p. 277.

3. The prefix *i-* is dropped in the perfect (or past) participle ; see p. 285.

4. *I* occurs frequently for *ich*, p. 269 ; *þai, tai* for *heo* (they) ; see p. 283.

5. Adjectives and adverbs end in *-li* and *like*, see pp. 269, 273, 279, 283. (See Preface to Genesis and Exodus.)

6. In the *Wohung* we find *fra*, from, p. 271 ; and in other parts of the Titus MS. D 18 we find *hethen, thethen* = hence, thence, &c.

THE DECLENSIONS OF NOUNS AND ADJECTIVES IN  
 THE LINDISFARNE AND RUSHWORTH GOSPELS  
 COMPARED WITH THOSE IN THE  
 PRESENT HOMILIES.

I. The **Simple** or **n Declension**. (p. xxi.)

1. In our Homilies we find oblique cases in *-a* and *-e* caused by the falling away of *n* from older forms, in *-an*, *-en*.

This change commenced before 1150, and we find traces of it in the Lindisfarne and Rushworth Gospels, as well as in the latter part of the Saxon Chronicle.

2. Instead of *-a*, *-e* the Northumbrian Gospels substitute *-o* *-u*.<sup>1</sup>
3. In the present Homilies we have only *one* example of the substitution of the genitival *-es* for *-a*, *-e* (= *-an*, *-en*), in *lichomes*, a noun of the masculine gender; but in the Northumbrian Gospels *-es* frequently replaces the genitive suffixes *-a*, *-e* in nouns of all genders.
4. No examples of plurals in *-es* for *-a*, *-e* (*-an*, *-en*) occur in our Homilies, but here again the Northumbrian Gospels and the latter part of the Saxon Chronicle exhibit a tendency to adopt the inflexion of masculine nouns of the complex order in preference to the ordinary form of the *n* declension.
5. The following table may be compared with that on p. xxii. of the present work :—

SINGULAR.

Masc. Fem. and Neut.

	FIRST FORM.	SECOND FORM.
Nom.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-e</i> .
Gen.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-es</i> ( <i>-as</i> ).
Dat.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-e</i> .
Acc.	<i>-a</i> , <i>-o</i> , <i>-u</i> , <i>-e</i> ,	<i>-e</i> .

<sup>1</sup> This substitution is found in adjectives, verbs, and adverbs.

## PLURAL.

Masc. Fem. and Neut.

	FIRST FORM.	SECOND FORM.
Nom.	-a, -o, -u, -e,	-es (-as).
Gen.	-ana, -a.	..
Dat.	-a, -o, -u, -e,	-e.
Acc.	-a, -o, -u, -e,	-es (as).

## EXAMPLES OF THE FIRST FORM.

## (i.) SINGULAR.

*Nom.*—*sterra* Matt. ii. 9 ; *lichoma* Matt. v. 29 ; *willo* Matt. vi. 10 ;  
*geleafō* Matt. ix. 22 ; *ego* Matt. xviii. 9 ; *eorðo* Matt. v. 18 ;  
*eorðu* Matt. ii. 6 ; *witge* Matt. xiii. 57.

*Gen.*—*lichoma* Matt. vi. 25 ; *geleafa* (L. and R.) Matt. viii. 26 ;  
*hearta* Matt. xii. 34 ; *witgo* Matt. xii. 39, Luke xvi. 16, xi.  
 29 ; *eorðo* Matt. xii. 42, xvii. 25 ; *witgu* (R.) Matt. v. 13,  
 x. 41 ; *eorðu* Pref. to Matt. (ed. Kemble) p. 14, Matt. v. 13 ;  
*eorðe* (R.) Matt. xii. 40, 42.

*Dat.*—*hearta* Matt. v. 28, xii. 40 ; *noma* Matt. vii. 22 ; *eorða* (R.)  
 John vi. 21 ; *ego* Matt. vii. 5 ; *witgo* Matt. xxiv. 15 ; *eorðu*  
 John xxi. 8, Matt. (R.) ii. 20 ; *eorðe* John vi. 21, Matt. xii.  
 15 ; *fole* John xii. 15 ; *ege* (R.) Matt. vii. 5 ; *cirice* Matt. xiii.  
 17 ; *heorte* (R.) Matt. xii. 30, 33.

*Acc.*—*noma* Matt. i. 25 ; *steorra* Matt. ii. 2 ; *neddra* (R.) Matt.  
 vii. 10 ; *lichoma* Matt. x. 28 ; *cirica* Matt. xviii. 17, Luke vii.  
 5 ; *folā* (R.) Mark xi. 4, 5, 7 ; *witgo* Matt. ii. 5, iii. 3 ; *eorðo*  
 Matt. v. 4, x. 29 ; *oxo* Luke xv. 23 ; *witgu* (R.) Matt. ii. 5,  
 iii. 2, viii. 17, x. 41 ; *eorðu* (R.) Matt. v. 4 ; *culfre*, *culfræ*  
 Matt. iii. 16 ; *witge* Matt. ii. 17, x. 41, xiv. 5 ; *eorðe* Matt.  
 ii. 20 ; *neddre* Matt. vii. 10.

## (ii.) PLURAL.

*Nom. and Acc.*—*witga* Matt. ii. 23, xxi. 26 ; *noma* Matt. x. 2,  
 xxiii. 23 ; *nedra* (R.) x. 16 ; *culfra* (R.) x. 16, xxi. 12 ;  
*heorta* (R.) Mark vi. 52 ; *witgo* Matt. v. 12, xiii. 7 ; *ego* Matt.  
 ix. 29, 30 ; *nedro* Matt. x. 16, Mark xvi. 18 ; *sido* Mark i. 6,

Matt. iii. 4 ; *witgu* (R.) Matt. ii. 23, xiii. 17 ; *culfre* Matt. x. 16, John (R.) ii. 13 ; *witge* Luke xiii. 34.

*Dat.*—*heorta* (*heorto*) Mark ii. 8, iv. 15 ; *witgo* Luke xxiv. 44 ; *eare* Luke xii. 2.

*Gen.*—*nedrana* Matt. xii. 34 ; *witgana* Luke xi. 50 ; *weala* (and *wealana*) Mark iv. 9 ; *cirica* Pref. to Matt. (ed. Kemble) p. 9.

## EXAMPLES OF THE SECOND FORM.

### (i.) SINGULAR.

*Gen.*—*sterres* Matt. xii. 7 ; *eorðes* Matt. v. 13, xii. 40 ; *brydgumes* Matt. ix. 15 ; *witges* Matt. x. 41, Luke iv. 17 ; *heartes* Matt. xix. 8, Luke xvi. 14 ; *tunges* Mark vii. 35 ; *lichomes*, *lichomæs* John i. 13, ii. 21 ; *lichomas* Matt. xiii. 2, Pref. to Matt. p. 15 ; *geleafas* Luke xii. 29.

### (ii.) PLURAL.

*Nom. and Acc.*—*stearras* Matt. xxiv. 29, Mark xiii. 25 ; *culfras* Mark xi. 15, Luke ii. 24 ; *witgas* Matt. vii. 12.

In the Saxon Chronicle (ed. Earle) we find *nadres*, p. 262 ; *sterres* 260 ; *swikes* 261.

## II. FEMININE NOUNS (Complex Order).

### DIVISION II.—Classes i. and ii. (xxvii.)

The genitive singular of feminine nouns of the complex order in our Homilies terminates in *-e*, but in the Lindisfarne Gospels we often find *-es*, as *æhtnisses* Pref. to Matt. p. 14 ; *witigunges* *ibid.* p. 18 ; *hreonisses* Mark i. 4 ; *nedles* Mark x. 25 ; *sarules* Matt. vi. 25, Mark viii. 36 ; *costunges* Mark xiii. 19 ; *helles* Matt. xvi. 18.<sup>1</sup>

The plural (nom. and acc.) of these nouns in our Homilies ends in *-e* (*-a*), but in the Lindisfarne Gospels *-as* (*-es*) occurs frequently instead of the older forms ; cp. *burgas* Matt. ix. 34, Mark v. 13 (R.) ; *ebolungas* Mark iii. 28 ; *lustgiornisses* Mark iv. 19 ; *smeaungas* Luke xi. 17.

<sup>1</sup> The Rushworth text has the ordinary suffix *-e* in all these examples.

In the Saxon Chronicle (ed. Earle) we find *pinas* p. 262; *sinnes* p. 263.

### III. Neuter Nouns (Complex Order).

#### DIVISION I.—Class i. (p. xxx.)

In our Homilies this class of nouns has either *no* inflexion in the plural, as in Saxon English (singular *hus*, plural *hus*), or forms the plural in *-es*, as singular *wif*, plural *wifes*.

In Gothic we find plural forms in *-a*, as *worda*, &c., which are certainly older than the O.E. forms *word*, &c.

In the Lindisfarne Gospels we find traces of the older form in the following examples:—*worda*, *wordo* Mark xiii. 31, Luke i. 65, xxi. 3; *husa*, *huso* Mark x. 30, Luke xvi. 19; *šingo* Mark v. 26, x. 32; *londo* Mark x. 29; *hnetta*, *netto* Mark i. 16, 19; *wifo* Mark xv. 40; *cildo* Luke xviii. 15; *suino* Luke xv. 15; *scipo* Mark xiv. 27.

A few nouns of this class form the plural in *-es* (*-as*), as *cildes*, *cildas*, Pref. to Matt. p. 14.<sup>1</sup>

Neuters belonging to Class ii. (p. xxxi.) in our Homilies form the plural in (1) *-e*, *-a*, *-en*, (2) *-es*; in the Northumbrian Gospels we find plurals in (1) *-a*, *-o*, (2) *-es* (*-as*):—*fato* Mark iii. 27; *tacnas* Pref. to Matt. p. ii.; *seatlas* Mark xi. 15, Luke xx. 46; *nestas* and *nesto* Matt. viii. 20.

### IV. Masculine Nouns (Complex Order).

#### DIVISION III.—Class ii. (p. xxix.)

In the Northumbrian Gospels we find an occasional plural in *-es* (*-as*) instead of a vowel-ending, as *diobles* Matt. iv. 24; *diablas* Mark i. 34, 39; *freondas* Luke vii. 6; *fiondas* Matt. v. 44.

Stems in *r* frequently remain uninflected in the plural, as *broðer* Matt. iv. 21, xii. 45, 46; *broðor* Luke xiv. 12, 26, xvi. 28; *swoester*, *swester* (L. and R.) Matt. xiii. 56; Luke xiv. 26 (R.); *lombor* (R.) Luke x. 3 (L. has *lombro*).

In the genitive singular the *r* stems for the most part, in the oldest period of the language, remained uninflected, but in the Northumbrian

<sup>1</sup> *husas*, *huses* occurs in Saxon Chronicle (ed. Earle), p. 246.

Gospels we find the genitive in *-es*, as *broðres* Matt. xiv. 3; *fadores* Matt. xxvi. 29; *modres* Matt. xix. 12.

In the Northumbrian Psalms we have *calfur* as a genitive singular—‘in gelicnisse *calfur*’ = in similitudinem *vituli* (Ps. cv. 20): this form demands a nominative singular in *-er*, and I have no doubt that in the Northumbrian dialect *lomber*<sup>1</sup> (*lombor*), *cilder*, *ægger*, *calfer* were treated as stems in *-er*, the *r* being no part of the plural inflexion.

The chief points to be noticed in the declension of nouns in the Northumbrian Gospels are (1) a tendency (earlier than is generally supposed) to adopt a uniform inflexion for the genitive case singular and for the plural of nouns (nom. and acc. cases) in conformity with modern usage; (2) the loss of plurals in *-n*; (3) a tendency to adopt the suffix *-ana* as the genitive plural for all nouns. Cp. *treuana* Matt. iii. 9; *ðeafana* Mark xi. 17; *fiscana* Luke v. 9; *toðana* Luke xiii. 28.

### ADJECTIVES.

1. The *definite* form of the Adjective conforms very closely to the *n* declension of nouns: cp. se *blinde* Matt. x. 51, Mark x. 50; *ðæs heista* Mark v. 7, Luke viii. 28; *ðæs blindra* (R.) Mark viii. 23; *ðæs heiste* Luke vi. 35; *ðone blinde* Mark x. 49; *ðone stronga* Matt. xii. 29; *ðone blindu* (R.) Mark x. 49; *ðone blindra* Luke vi. 39; *ðone neesta* Mark xii. 31, *ðone nestu* (R.); *ðæm niua* Luke v. 36; *ðæm unclæne* Luke viii. 29; *ðara neowe gewitnisse* Matt. xxvi. 28; in *ða nesto lond* Mark i. 38; *ða ældesto* Mark xi. 27; *ða forma* Matt. xxiii. 6; *la blindo* Matt. xxiii. 19; *ða ærestu* Matt. xx. 10 (R.); in *ða eco huso* Luke xvi. 9.

We have instances of the indefinite instead of the definite in Matt. viii. 23, *ðæs blindes*; *ðæm lætmestum wið ðæm forðmæstum* Matt. xx. 8, Mark viii. 23.

2. In the indefinite declension the dative singular masculine *-um* frequently becomes *-e*, as ‘in gast *unclæne*’ = in *gaste unclænium* (R.) Mark v. 2; and *ðisse*, *-a* is often put for *ðisum*. (See Lindisfarne Gospels, ed Waring, p. cxxiii.)

<sup>1</sup> *lomber*, a lamb, occurs in the Exeter Book.

In the dative feminine, as in our Homilies, the *-r* often falls away, as *stefne micla* Luke viii. 28, Luke xix. 37 ; *stefne miclo* Mark iv. 7 ; *mid micelo fyrhto* Mark iv. 41.

3. In the nominative and accusative plural we find *-o*, *-e*, as *dumbo*, *blindo*, *healto*, *unhale*, Matt. xv. 30.

4. Occasionally we get a plural in *-s*, as *twoege blindas* for *twægen blinde*, Pref. to Matt. p. 18, Matt. xx. 29.

I take the present opportunity of calling the attention of Members of the Early English Text Society to a convenient little treatise on Early English Dialects, entitled 'Some Notes on the leading Grammatical Characteristics of the principal Early English Dialects,' by Wm. T. P. Sturzen-Becker, Ph.D. The author has done me the honour to adopt my classification and to accept my statements on all points of dialectical differences, but has added nothing to our previous knowledge of the subject. The little work, however, will be found useful on account of its arrangement and numerous illustrations.

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## CORRECTIONS IN THE TEXT.

- P. 21. l. 6. *For swielne read swilene.*  
P. 85. l. 29. *For ut read us.*  
P. 129. l. 3. *For at read al.*  
P. 247. side-note 3. *For murð read nurð.*  
„ side-note 13. *Dele hom.*
- 

## CORRECTIONS IN THE TRANSLATION.

- P. 8. l. 22. *For may read need.*  
P. 16. l. 1. *For might read canst.*  
Pp. 16, 22, 28, 34. 56. ll. 33, 36, 3, 17, 55. *For mightest read mayest.*  
P. 26. l. 26. *For perishes read draw.*  
P. 34. l. 12. *For if were it mine read though it should be mine.*  
P. 36. l. 13. *Read ever before with.*  
P. 42. l. 6. *For feather-footed read four-footed.*  
„ l. 11. *Cry aloud. See Notes and Emendations.*  
„ l. 13. *For embers read live coals.*  
P. 44. l. 15. *Dele more.*  
P. 52. l. 109. *For love read thus love.*  
P. 60. l. 19. *Christ. See Notes and Emendations.*  
P. 64. l. 177. *Read sins and misdoings against us.*

- P. 84. l. 7 from bottom. *For man read men.*
- P. 86. l. 13. *Dele again.*
- P. 88. l. 15. *For apostle's read apostles'.*
- P. 94. l. 9 from bottom. *For shall remove read must restrain.*
- P. 128. l. 2. *For draweth read drew.*
- „ l. 25. *For forsook read disregarded.*
- „ l. 34. *For three read four.*
- P. 134. l. 6. *For seed read words.*
- P. 142. l. 10. *For e read a.*
- P. 152. l. 3. *For wonders read advent.*
- P. 172. l. 208. *For hell-fire read hell-pain.*
- „ l. 228. *For therefrom read from harm.*
- P. 178. l. 319. See Notes and Emendations.
- „ l. 340. *For little read few.*
- P. 182. l. 2 from bottom. teach. See Notes and Emendations.
- P. 183 head-line. *For oure read ure.*
- „ l. 384. Hali boc. The line seems corrupt. Does it mean  
‘wholly, as in a book, they shall see’? etc.
- P. 184. l. 15 from bottom. *Dele my.*
- P. 186. l. 34. *For makest read madest.*
- P. 190. l. 8. *For the read thee the.*
- P. 208. l. 3. *For sinful men read sinners.*
- P. 224. l. 12. *For in safety read alone.*
- „ l. 29. *For men read mankind.*
- P. 232. l. 13. *For prophets read prophet.*
- „ l. 19. *For created read ordereth (or directeth).*
- „ l. 21. *For as read as his.*
- „ l. 28. *For showeth and blesseth read cheers and gladdens.*
- P. 238. l. 14. *For together read for ever.*
- P. 240. ll. 14, 15. *For speaks to us read signifies house.*
- „ l. 16. *For and the read Judas and the.*
- „ l. 5 from bottom. *For the read our.*
- P. 242. l. 5. *After knightship add or warfare.*
- P. 250. l. 32. *For even read ever.*
- P. 252. l. 14. *For woe read weeping (or whining).*
- P. 262. l. 11. *For form read glory.*

- P. 264. l. 19. *Dele* the *before* God.  
P. 266. l. 4. *Dele* the *and* of.  
„ l. 30. *Read* here *after* may.  
P. 270. l. 32. *For* divideth *read* distributeth.  
P. 272. l. 30. *For* lord *read* love.  
P. 284. l. 14. *For* love *read* blood.  
„ l. 17. *For* hadst *read* hast.





OLD ENGLISH HOMILIES.

# OLD ENGLISH HOMILIES.

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## I.

### FOR PALM SUNDAY.

*Quum appropinquasset Jesus Hierosolymis, &c.* Good men, it is a holy day to-day which is observed every twelve months. The gospel tells how the Saviour came nigh towards the city of Jerusalem to-day, with his apostles, and also with other companies of men. When he came to the hill called Olivet, then sent he his two disciples, saying to them, Go unto the city that is (over) against you, and ye shall straight-way find there an ass bound with her colt, unbind them and lead them to me. If any man saith ought to you, say that the Lord hath need thereof, and immediately they shall let you depart therewith.

*Euntes autem discipuli fecerunt sicut precepit illis Jesus, &c.* The Apostles went and did as the Saviour commanded them. They took the ass and her colt and led them to him and put their clothes upon the foal of the ass, and our Lord, afterwards, rode thereon up towards Jerusalem. When it was known over all the city that the Saviour was (coming) thitherward then ran towards him all the Hebrew men, some with good hearts and others with evil intentions. Many of the multitude that had previously followed our Lord, and also (the faithful of the city) those who believed upon him, took their clothes, and the best they had, and strewed them under the ass's feet, in the way wherein

# OLD ENGLISH HOMILIES.

## I.

[IN DOMINICA PALMARUM.]

[**Q**uam appropinquasset ihesus ierosolimam & cetera. Gode [Fol. 1a.]  
men hit is an heste dei to dei þe is on .xii. monþe þis The Gospel  
godspel sed hu þe helend nehlechede to-ward ierusalem þare for the day.  
burh to dei mid his apostles *and* ec mid oðcre floe manna  
þa he com to þere dune oliueti his ihaten þa sende he is .ii. Our Lord  
leornicnihtes *and* oþed<sup>1</sup> to heom god in þane castel þet is on- sends two of  
zein eou *and* ze finded redliche þar ane asse ze-bunden mid his disciples  
hire colt unbinded heo *and* leaded heo to me. 3if eniman seid for an ass  
eawiht to eou segged þet þe lauerd haued þar-of neode *and* and its foal.  
redliche heo eou leted fere þer-mid. *Euntes autem discipuli*<sup>1</sup> So in MS.,  
*fecerunt sicut precepit illis ihesus & cetera.* Ða apostles eoden ? ewed.  
*and* dedeun<sup>2</sup> alswa þe helende heom het heo nomen þe asse *and* <sup>2</sup> sic.  
here colt *and* ledden to him *and* heo duden heore claþes huppon Our Lord  
þe asse fole *and* ure drihten seodþan rad þer-on uppen toward rides upon  
ierusalem þa wes hit cud ouer al þe burh þet þe helind wes the foal.  
þiderward. heo urnen on-zein him al þa hebreisce men mid  
godere heorte *and* summe mid ufele þeonke. Moni of þan  
floe manna þe earþon fulieden ure drihten *and* ec þa ze-leafulle  
of þere burh heo nomen heore claþes *and* þe beste þet heo  
hefde *and* strehiten under þa assa fet þer drihten rad izne þe  
Some strewed  
their clothes  
under the  
ass's feet.

the Lord rode, for love and honour of him. The other men who had no garments climbed upon goodly trees and took the twigs and blossoms thereof, and put them under the ass's feet and bestrewed all the path in his honour.

And all the Hebrew folk that went behind and before him sang this song of praise specially for his honour, thus saying, *Hosanna filio David, benedictus qui venit in nomine Domini*; that is, He is blessed, he that cometh here in the name of the Lord. Thus they praised him until he rode in at the east gate of the city that is still called *Speciosa porta*, that is the fair (beautiful) gate, as it is still called; and since Christendom was never over (above once in) twelve months is it opened. But to-day all the people went forth in procession to mount Olivet, and (entered) also in (to the temple). Now, dear brethren, I have in the first place repeated to you the gospel, now ye shall understand secondly what it betokens. Ye heard erewhile in the gospel, how our Lord sent two apostles, Peter and John, towards the city that they should unbind the ass, and her foal with her; and how our Lord sat upon the foal of the ass. Dear brethren and sisters, ye have heard how much humility our Lord exhibited for us. He might ride, if he desired, on rich steeds, and palfreys, mules, and Arabs, but he would not, nor even upon the big ass, but upon the little foal that was still suckling—nor had ever borne any burden, nor had ever been defiled by any other ass. In so great humility did God Almighty place himself for us, and moreover set us example, that when we have wealth in abundance in this life be ye not therefore proud, nor wild (elated), nor stark (haughty), nor wayward, nor highminded; but the greater the prosperity we might have in this life the meeker ought we to be, and the more temperate, as if it were not our weal, and thank our Lord for it who hath given it us, and give thereof to those men who have it not. Good men, when the believing Hebrews went and strewed with twigs the Lord's path wherein he rode, then was fulfilled what Isaiah the prophet foretold many hundred winters ere this should be, thus saying, *Parate viam Domini rectas facite semitas ejus*. Raise up the Lord's way and make his paths straight. That betokeneth, that we shall incline our hearts and have good belief towards our Lord.

weye. him to luue *and* herizinge þa oðre men þe reil nefden heo stiȝen uppeon þe godes eunnes treowe *and* nomen þa twigga *and* þa blostme *and* duden under þe assa fet *and* bistreweden al þane weye him to wurþseipe<sup>1</sup> *and* al þe \*hebreisce fole þe eode efter him *and* biuoren him sungun þisne lofsong hehliche to heringe *and* cweþen. *Osanna filio david benedictus qui uenit in nomine domini.* þet is he is iblesced þe<sup>2</sup> þe her cumet on drihtenes nome. Þus ha hine hereden a þe þe<sup>3</sup> rad in et þan est ȝete þere burh þet ȝet me hat. *Speciosa porta.* þet his þet faire ȝet me hat hit *and* seodþan þe cristindom wes: nefre ouer .xii. monþe nis hit undon bute to dei al þat fole eode þar ford to processium to munte oliueti: *and* in al swa. Nu leoue broðre nu ic eou hadde þet godspel iseid anfaldeliche nu seule ȝe understonden twafaldeliche þet hit bi-tacnet. ȝe iherden er on þe godspel hu ure drihten sende his .ii. apostles petrum *and* iohannem on-ȝein þene castel þet heo unbunden þat assa *and* hire fole mid hire. *and* hu hure drihten set uppen ða assa fole. Leoue broðre *and* sustre ȝe hi hered hu muchel edmodnesce ure drihten dude for us. he mihte ridan ȝif he walde on riche stede *and* palefrai *and* mule *and* arabisz nalde he no. na forþon uppon þa muchele assa aȝc uppon þa lutthle fole þat ȝet hit wes sukinde ne ber hit nes nefre nane burðene ne hit nes nefere ifuled of nane oðre assa. In swa muchele edmodnesse godalmihti hine dude for us *and* ec sette us bisne þaȝ<sup>4</sup> hadde wele to ouer stohwenesse on þisse liue ne beo þu þereuore prud ne wilde ne sterc ne wemod ne ouer modi ah þes þe we heoueden mare wele on þisse liue. þes we ahte to beon þe edmoddre. *and* þa mare imete al swa hit ure wele nere *and* þonkien hit ure drihten þe hit us lende *and* don þan monna þerof þat hit nabbet. Godemen þa ȝe-leafule ebreisce fole eoden *and* streweden mid twigan in drihtenes weye þer he rad. þa hit wes ifullet þet ysaias þe prophete iwitegede ueale hund wintra er þis were *and* cwed.

*Parate uiam domini rectas facite semitas eius.* Rereð up drihtenes wei *and* makiet his weoȝes rihte. Þet tacnet þet we sulen habben ure heorte *and* habben godne ileafe to ure drihten.

Others bestrewed the path with twigs and blossoms.

<sup>1</sup> MS. wurþseipe.

\* [Fol. 1b.]

All sang "Hosanna to the Son of David,"

<sup>2</sup> ? he.

<sup>3</sup> ? he.

and accompanied Jesus to the east gate of the city.

The interpretation of the gospel.

Christ's great humility in riding upon the little foal.

We ought to imitate his example.

<sup>4</sup> ? þa ȝe.

The prophecy of Isaiah fulfilled.

The prophet commanded that we should make his paths (straight); we make them straight then if we keep his commands, and if we are under true confession (shrift), and are God-fearing wholly in all things; and if we each of us have love among us one toward another, as if we were brothers and sisters; and if we thank our Lord for all things that he sends us, the good and the evil; if we do this, then do we make right and clean God's ways and his paths that God Almighty may ride therein. If we do this then will God Almighty dwell in us. Also I erewhile said how, when our Lord rode to Jerusalem, the Hebrew folk sang their song of praise in honour of our Lord. Some sang it through the Holy Ghost, whether they would or no; and the children played in the street praising our Lord and said, *Hosanna filio David*. David, the psalmist, foretold this in the psalter long before, the while he lived; and said, *Ex ore infantium et lactantium*. He prophesied this of our Lord through the Holy Ghost. "Lord, out of milk-drinking children's mouths thou bringest forth praise; thou castest down the old enemy because of thy foes, and thy foes thou avengest." Now we will say more as to what this gospel betokens: The city which was over against the Saviour's two disciples betokens this world, which is transitory and evil, and very treacherous and irksome. Toil thou ever so much, always shall it be undone; and sometimes divers storms come, and war, and famine, and disease of body, all for our guilt; and when thou weenest that thou shalt live best of all, then goest thou forth (diest) and another cometh; wherefore let no man trust too much to this life. She deceiveth us where we least expect. We are not born to have pride, nor even any other vanities; but we are in this life that we may earn the eternal bliss in the kingdom of heaven. Ye have heard how God Almighty sent his apostles towards the city after the ass's foal which was bound, and afterwards unbound. The Apostles denote the teachers, that is, the wise teachers who are now over holy Church and lead a spiritual life; they shall ever unbind God's people from the devil, and tell them God's lore; how they shall lead their lives and earn the everlasting bliss through prayer and through shrift, repenting with fasts and with alms; and pray for them day and night that Christ

þe witeȝa het þet we sculde makien his stizes þenne make we ham rihte ȝef we haldet his beode *and* ȝef we beod under sod scrifte *and* god fructe þurh-ut of alle þinge. *and* we luuien ure efree oðer us bi-twenen swa we weren broðre *and* sustre *and* ȝif we þorkiet ure drihten alles þinges þe he us sent. þet gode *and* þet ufele. ȝif we þis doð: þenne make we rihte *and* elene godes weies *and* his sties þet god almihti mei riden on. ȝif we þis doð þenne wunet god almihti in us. Al swa ic er cwet hu hure drihten rad to *ierusalem* þat ebreisce fole sungen heore leof song ure helende to wurðinge summe hit sungen þurh þene halie gast walden heo naldden heo *and* þa children plozeden in þere strete heriende ure drihten *and* eweþen. *Osanna filio dauid*. þis witeȝede dauid þe þe salm scop in þe saltere muchel erþon þa wile he liuede *and* cwet. *Ex ore infancium & lactancium*. þis he witeȝede bi drihtene þurh þene halie gast. Drihten þu dest þe lof of mile drinkende childre muðe wu<sup>1</sup> warpest þene alde feont for þine feonden *and* þine feond þu bi-scildest. Nu we wulleð seggen mare wet þis godspel itacnet þe castel þe wes aȝeines drih[t]nes twa leornikenehtes: he bi-tacnet þeos world is whilende *and* ontful *and* swiðe lewe. *and* swincful Ne swincke þu nefre swa muchel: a hit bið undon *and* misliche wederes comet oðer while. *and* unfrit. *and* hunger. *and* licome un-hele al for ure gulte *and* þenne þu wenest þet þu scalt libben alre best. þenne gest þu forð *and* oðer cumed forþi ne litmie namon to swiðe to þisse liue. al heo us truket þer we lest wenet. Ne we ne beoð iboren for to habbene nane prudu ne forðe nane oðre rencas ah we beoð on þisse liue for to ernien þa eche blisse in houeneriche. ȝe habbet iherd hu god almihti sende his apostles oȝein þene castel efter þe assa fole þe wes ibunden *and* seoðan un-bunden. þa apostles itacned þa leorneres þet beoð þa wise witeȝa þe beoð nu ouer þe halie chirche *and* libbed gastliche heore lif heo sullen eure un-binden godes fole from þam deofle \**and* heom seggen godes lore hu heo sculen leden heore lif *and* ernien þa eche blisse mid ibede *and* mid scrifte to betende mid festene *and* mid elmesse. *and* bidden for heom deies *and* nihtes þet crist heom milcie of heore

How to make  
God's ways  
straight.

The prophecy  
of David  
fulfilled.

<sup>1</sup> ? þu.

The city  
denotes the  
deceitful  
world.

Let no man  
trust therein.

The Apostles  
denote the  
teachers in  
holy Church.

\* [Fol. 2a.]

may have merey on their misdeeds. The ass denotes the Church, or the synagogue; she was bound under the old law, and now is she unbound, under this new law. Good men, learn what this synagogue was in the old law ere Christ was born. Just as the Jews had their synagogue after Moses' laws, so have we now a church after the Lord's law; and ever on the Saturday Jewish folk came at set time to the synagogue and praised their Lord, according to their law. That was their Sunday, and they kept their day of worship better than we do; and they still observe it wherever they are. Beloved, all the believing Jews who observed faithfully their laws and obeyed their Lord ere he came to this world, were called synagogue, just as all Christian folk, who keep Christ's behests, are now called [Church]. The ass that was bound and afterwards unbound betokeneth the synagogue that was bound under the old law, that was all the believing folk of the Jews who were strongly bound ere our Lord came to this life. They had different laws to what we have. That was the law (then)—the same injury that I did thee thou shouldest do to me; and if thou sinnedst towards thy Lord, and it became known, neither gold nor silver might avail thee, but they should take thee and draw thee asunder with horses or dash thee to pieces with stones. Wherefore, dear brethren, there is much need that we thank our Lord who hath helped (us to fulfil) the severe old law with the new. Now no man may atone for his sin with a penalty, but towards Christ alone with shrift, as his priest teacheth him; also with his fasts which quickly overcome the waywardness of the flesh; and church-going, and to do good (for the Church), and many other kinds of good works which would take too long to enumerate to you at present. But how then if a man is so sinful and possessed of the devil that he will not either for his highmindedness, or for his pride, or for the wilfulness of his foul heart, observe his shrift? Then verily I say unto you that there is no need that any one here in this life should pray pater noster for his soul, nor sing mass, nor do any other good thing. Ah! how should another man's good deeds profit him who never in this life took thought of any good thing? Ah! who is he that may water the horse that will not drink himself? No more may any one do

misdede. Ðat<sup>1</sup> assa itacned þe chirche oðer þe sinagoga heo wes  
 ibunden on þa ealde laze *and* nuða heo is unbunden in þisse  
 newe laze. Godemen wite ze hwet þes sinagoge on þam alde  
 laze ere crist were iboren alswa hefden þe giwis heore sinagoge  
 efter moises laze alswa we habbet nu chirche efter drihtenes  
 laze *and* efere to þam setteres dei heo comen þa iudeisce folc  
 to settes tima to þan sinagoge *and* hereden heore drihten swa  
 heore laze wes. Ðat wes heore sunedei *and* bet heo heolden  
 heore wurðing dei þene we doð *and* zet doð þer þe heo beoð.  
 leofemen alle þa ileafulle iudeisce men þe heolden wel heore  
 laze *and* hersumeden heore drihten her he come on þisse  
 middelerd heo weren iclipet synagoge al swa is nu iclepet al  
 cristen folc. þa ilke þa haldet cristes heste. Ða assa þe wes  
 ibunden *and* seodðan unbunden þet itacned þe sinagoge þe wes  
 ibunden on þan alde laze. þet wes al þet ileafule folc of iudeus  
 heo weren strongliche ibunden er ure drihten come to þisse  
 liue. heo heofden oððre laze þenne we habbet. Ðet wes \* þa  
 laze þa ilke wrake þe ic dude þe! þu scoldest don me *and* zef  
 þu sungedest to-ward þine drihtene *and* me hit mihte witen  
 nouþer gold ne seoluer ne moste gan for þe. ac me þe sculde  
 nimen *and* al to-teon mid horse oðer þe al to-toruion mid  
 stane. For-þi leofe breðre hit is muchel neot þet we þonkien  
 ure drihten þa<sup>2</sup> haued þa stronge ealde laze auulsed mid þere  
 newe. Nu ne þerf<sup>3</sup> na mon his sunne mid wite abuggen  
 bute towar[d] crist ane mid scrifte swa him his preost lered  
 al swa his festen. þe swiðe ouerkimet þes flesces wlongnesse  
*and* chuc<sup>4</sup> zong *and* god to donne þeruore monie *and* feole  
 oðre godere werke þe nu were long eou to telle. A. hu þenne  
 zif hwa is swa sunful *and* mid deofle biuon þet nulle for his  
 ouer-moð. oðer for his prude. oðer for his fule heorte wil his  
 scrift ihalden. þenne segge ic eou to soðe þet nis hit nan þerf  
 þet me her on þisse liue for his saule bidde *pater noster*. ne  
 messe singe ne nan oðer god don. A. hu scolde oðermonnes  
 goddede comen him to gode þe nefre on þisse liue nanes godes  
 ne rohte! A. hwa is þet mei þet hors wec trien þe him self nule  
 drinken! Na ma ne mei me her god don for þere saule þe

1 ? þa.

The ass  
denotes the  
Church.The Jewish  
Sabbath was  
strictly kept.The essence  
of the old  
law.

\* [Fol. 2b.]

2 ? þat.

3 MS. þeif.

How sin is to  
be atoned for  
under the  
new law.

4 ? chirc.

No use to  
pray for the  
souls of those  
who die  
impenitent.

good for their souls who in this life would not begin to do good. Great need have we then, dear brethren, as long as we live in this life, of true shrift, and greatly to dread our manifold sins, and earnestly to beseech our merciful Lord that he may grant us so to live in this brief life that we may depart hence to the eternal bliss wherein dwell the Father and the Son and the Holy Ghost, ever without end, *per omnia secula seculorum*. Amen.

## II.

## QUADRAGESIMA SUNDAY.

*E*cce nunc tempus acceptabile ecce nunc dies salutis, &c. Good men, now are the acceptable and holy days come upon us, if we ourselves desire it, that is, that we may in these spiritual days repent of our sins that we have previously done through the lust of the body. These days are appointed us and all mankind for great help and comfort. Moses also, who instituted them, fasted these days upon the Mount of Sinai, and never ate human food, for the love he bore to God; and Christ also would have done it. After that the Lord gave him two tables of stone on which God Almighty had written the ten laws which the Israelitish folk should observe, when he led them from the land of Egypt. There were in one of the tables separately three commands, which were—*Audi Israel, Dominus Deus tuus unus est. Secundum. Non habebis nomen Dei tui in vanum. Tertium. Observa diem sabbati.* That is, in English, Hear, ye children of Israel, that there is but one God in heaven and in earth; and above all things ye shall honour, obey, and love him with all your heart. The second behest was, Take not thy Lord's name in any oaths, nor in any idle speech, (nor) in any idle boasting. And the third behest of God was written on the table, Take heed that ye keep holy the Sunday, and that ye honour it and abstain from every kind of toil. Now, good men, these three laws were severally written on the one table, as Christ himself had directed it. And the other seven laws were also severally

on þisse liue god bi-zinnen nalde. Muchel is us þenne neod leoue breðren wet we on þisse middelerd liuien sod scrift *and* swiðe adreden ure monifolde sunne. *and* 3erne bidden ure milciende drihten þet he us leue swa libben on \* þisse scorte liue þet we moten heonene feren to þan echeblisse þe hon wunet. þe feder. *and* þe sune. *and* þe halie gast a buten ende. *per omnia secula seculorum amen.*

Great need have all of true confession.

\* [Fol. 3a.]

## II.

## HIC DICENDUM EST DE QUADRAGESIMA.

*E*cce nunc tempus acceptabile ecce nunc dies salutis et cetera. Gode men nu beoð icumen þa bicumeliche dazes *and* þa halie dazes uppen us 3if we wullet us seolue þet is þet we mazen on þisse gastliche dazen ibeten ure sunne þet we abbet idon erþisse þurh þe licome lust þas dazes beoð iset us to muchele helpe, *and* to frefre al moneun, al swa moyses þe hehte heom feste þes dazes uppon þe munte of synai þet he nefre ne ete mennisses metes for drihtenes luue *and* ee crist hit walde habben idon. Efter þan drihten him bi-tahte twa stanene tables breode on hwulche godalmihti heofde iwriten þa ten laze þe þa israelisce folc sceolde halden þa he heom ledde of egipte londe þer weren in þer oðres tables sunderliche .iii. ibode þa weren. *Audi Israel. Dominus deus tuus unus est. Secundum. Non habebis nomen dei tui in uanum. Tercium. Obserua diem sabati.* þet is on englis Ihereð 3e israelisce bem<sup>1</sup> þet nis buten an god on heofene *and* on eorðan *and* over alle þing hine 3e scule wurþian *and* hersumen *and* luuian mid al euwer heorte. þe oðer heste wes. Ne hauc þu þines drihtenes nome in nane aða ne in \*nane idel speche. in nane idel 3elwunge<sup>2</sup>. And þe þridde godes heste wes iwriten inne þa table. Wite 3e þet 3e 3emen þenne halie sunnedei. *and* þet 3e hine wurðien *and* halden from uwilche swinke. Nu godemen nu weren þas þreo laze 3e-writen inne þa oðre<sup>3</sup> table breode sunderlipas alswa crist hit hefde idon

The Gospel for the day.

The acceptable days.

The ten commandments.

Three behests on the first table.

<sup>1</sup> ? bern.

\* [Fol. 3b.]

<sup>2</sup> ? 3elwunge.

<sup>3</sup> ? ore for are.

written upon the second stone table, teaching us how each man should act towards his neighbour as he would that men should act towards him. *Honora patrem tuum et matrem tuam*, that was the fourth behest that God Almighty commanded—to honour first of all thy father and thy mother above all earthly things, then shall thy days be prolonged in great bliss upon earth. Be thou not a manslayer, nor defile thou thyself with drunkenness. Be not an adulterer. Commit no theft. Speak not false witness against thy neighbour. Be not a liar, neither for fear nor for love. Desire not any other man's wife, nor anything that other men possess more than thou. Forswear not these behests which God Almighty himself ordained and wrote with his own fingers and gave to Moses. The Lord again spoke, and strictly commanded that each man shall do to others as he would that one should do to him. Our Lord spake to Moses that he should teach his folk, and particularly warned him, and thus spake to him: If ye observe my behests then send I you propitious seasons, and I will give you riches and fruits abundantly, and mirth shall dwell in (your) land, which shall be in peace and in freedom under my government, and I will protect you from every harm, so that neither invasion nor famine shall hurt you. Your enemies shall not harm nor harass you, but I will give you victory and strength that ye may overcome your enemies. Moreover, our Lord spake to Moses and said, If ye turn your hearts from me and break my lore and my laws, and disregard or despise my behests, then shall there soon come upon you great vengeance, discord, invasion, and famine, so that your hearts shall be sore afraid, and your enemies shall wax strong; and ever and anon destructive tempests shall destroy the produce of your land; rapine and pestilence shall quickly consume you, and ye shall be given as captives into the hands of your enemies, so that they shall cause you to undergo torment and toil; your land they shall lay waste and your cities shall they burn and your goods they shall destroy, and they shall mar your land. Then shall your sins destroy and utterly ruin you. Then will ye be sorry for it, and bewail your sins and repent you. And then shall my anger cease and the scourge also, when ye call upon me and entreat for help, and when ye put away that unrighteousness and turn to righteousness, and I will succour

to him seoluen. on þa oðre souen laze weren iwriten alswa sund-  
erliche inna oðre stanene table brede hu uwil[c] mon scal his  
euenexta beodan alswa he walde þet me him bude. *honora patrem  
tuam et matrem tuam.* þet wes þe þeofðe<sup>1</sup> heste þet godalmihti  
het wurðian alre erest þin feder *and* þin moder ouer alle eorð-  
liche þing. Þenne beoð þine dazes ilenged mid muchele blisse  
in eorðan. Ne be þu monslaze. Ne bi sunt<sup>2</sup> þu þe mid  
drunkenesse. Ne beo þu eubrueche. Ne do þu þeofðe. Ne spec  
þu azein þine nexta nane false witnessse. N[e] beo þu lihzere. ne  
for eye ne for luue. Ne wilne þu oðres monnes wif<sup>3</sup> ne nanes  
þurzes þe oðre mon aze ultre þenne þu. Ne for-swerie þu þe  
þas .x. bebode þe godalmihti seolf idihte *and* awrat mid is  
azene fringres<sup>4</sup> *and* moyses bitahte. Drihten cweð eft *and*  
zerne lerre þet uwile mon scal beoden oðre alswa he wile þet  
me him beode. Vre drihten cweð to moyses þet he scolde wissien  
his fole *and* wernede him zeorne *and* him to \*þus cweð. Gif ze  
mine bibode healded. þenne sende ic eou rihte widerunge *and* ic  
eou wille zeuan wela *and* westme inoze *and* murðhe sculen  
wunian on londe þet bið on griðe *and* on friðe under mire  
onwalde. *and* ic eou wulle werien wið elene<sup>5</sup> herm. Ne þet eou  
ne scal derien nouðer here ne hunger. Euwer feond eou ne scal  
derian ne swenchen. Ah ic eou zife size *and* streinþe þet ze  
mazen ouer feond ouer cumen. zet cweð ure lauerd to moyses.  
Gif ze cherrat from me ouer heortam<sup>6</sup> *and* to-brecað mine lare  
*and* mine laze *and* mine heste forzemeð oðer for-hoziet þenne  
scal eou sone ze waxen muchele wrake *and* sake here *and*  
hunger *and* þet eower heorte erzian swiðe *and* eower feond  
stronzian *and* westmes þorð uuele wederas oft *and* ilome scal  
for-wurðan. stala *and* steorfa. swiðe eow<sup>7</sup> scal hene *and* ze beoð  
iseald<sup>8</sup> eower feonde to prisune. Swa þet heo eow tintrazed  
*and* heow iswenchet. lond heo eou awesteð *and* eower burh heo  
for-bernað *and* ehee<sup>9</sup> heo aspillað *and* eard heo amerrad *and*  
þenne eower sunne forworðon *and* eou seolfan al fordon. þenne  
wille ze hit bireusian *and* sunne bimenen *and* to boto<sup>10</sup> gan. *and*  
iswica þenne þe orð þa iswingla ze me þenne clepiað *and* helpes  
me biddað *and* þet unriht for-letað *and* to rihte ibuzað *and* ic

On the second  
table were  
seven com-  
mandments.

<sup>1</sup> So in MS. ;  
<sup>2</sup> feowerðe.

<sup>2</sup> ? smit.

<sup>3</sup> MS. yif.

<sup>4</sup> sic.  
Each man  
was com-  
manded to  
love his  
neighbour.  
\* [Fol. 4a.]

God's pro-  
mises and  
threatenings  
to the  
Israelites.

<sup>5</sup> ? elene.

<sup>6</sup> sic.  
The evils that  
would follow  
disobedience.

<sup>7</sup> MS. eow.

<sup>8</sup> MS. iscald.

<sup>9</sup> ? ehte.

<sup>10</sup> ? bote.  
These evils  
would be  
removed by  
penitence.

you and have mercy upon you ; and your land will I deliver, and yourselves I will strengthen and protect ; and joy and freedom I will send upon men who love and honour me aright. These are God's words which God himself wrote and gave unto Moses. All this may be profitable and instructive to us if we desire it. Assuredly it appears to me, good men, that all this vengeance is come over all nations. Ye may know for certain that it is wholly on account of our sins. What man is there that hath not each day broken these laws of God which I have just now declared unto you ? These laws lasted from Moses' time until the Lord came upon this earth for to deliver us from the devil's power ; and after he came upon this middle earth he set the law of his mildheartedness (mercy) over us and over all mankind, so that notwithstanding we sin now in this life, no one shall punish us for it (if we repent). If we will not repent and cease, it is right that they trouble and put us to shame ; not the man, but the devil that reigneth in him. Ye have heard what laws were ere Christ was born. Many men say that those were severe laws, and if those were now (in force) no man would trespass against another—neither man, nor woman, nor maiden. Truly they say, many abstained for fear of the Lord and many for the fierce doom (judgment) that then was. Dear men, we should now think this if we were prudent—so high a Lord and mighty over heaven and earth would see us. Wherefore it was the law (then) that the same evil that I did thee, thou shouldst do to me, that was, if thou woundedst me I ought to wound thee in return. If thou thrustest me in the eye, I in thine also. Blow for blow also, of necessity, except thou were manslayer or thou broke compact or committed adultery, they were punished (with death). But God hath set the law of his mercy for (our) good. Thou shalt not return evil for evil now, but God Almighty biddeth thee do thy good for his evil ; let him do thee ever so much annoyance or harm in this life, be not thou once wrath therefore, but forbear for the Lord's love. If thou returnest evil for evil so much the greater shall be the wrath between you ; and each of you sinneth before the Lord, and moreover ye are the later reconciled. These housebreakers (marauders), robbers, and thieves, that will never cease from their evil ways, thou oughtest love their souls for Christ's love, and the evil that they do thou oughtest to hate

wulle eow ireden *and* milcian *and* cower lond ic wulle friþian  
*and* eow selfe meþhan *and* bi-\*werian. *and* blisse *and* lisse ic  
 sende uppon monnen þe me luuieð *and* irihte iherað þis beoð  
 godes word þe god seolf idihte. *and* moises bi-tahte. Al hit mei  
 us rede *and* to lare 3if we wulleð. Soðliche me þunched gode  
 men þet al þas wrake is icumen ouer alle þeode. 3c hit mazen  
 witen iwis þet hit is al for ure sunne. hwule mon is þet nauet  
 to broken elche dei þas godes laze þe ic cou nu eweð. Þas lazen  
 weren from Moyses. a þet drihten com on þis middilert for us to  
 alesnesse of deofles onwalde *and* seodþan he com on þisse mid-  
 delert: he sette his mildheortnesse laze ouer us. *and* ouer al  
 moncun. þet wes þa3h we suneghie nu on þisse liue ne seal us na  
 mon uuelien þer uore. Gif we nulleð gan to bote *and* iswican  
 hit is riht þet me us nede *and* isegge þet sceamie. Nawiht þon  
 monne ah þon deoffe þe rixlað in him. Ge herde wilche laze  
 weren er crist wes iboren. Monimon seið þet þa weren strotige<sup>1</sup>  
 laze *and* 3if þa laze weren nu nalde na mon mis-don wið oðre  
 ne wepmon ne wifmon ne meiden. fulsoð hit seið moni hit for-let  
 for drihtenes eye. *and* moni hit forlet for þa reða dome þe þa  
 wes. Leofe men þet we sculden þenchen nu 3ef we weren iseli.  
 Swa heh lauerd *and* mihti ouer heuene. *and* eorðe þet he walde  
 us iscon forðan hit wes þa laze þet ilke uuel þe ic dude þe. þu  
 scoldest don me þet wes 3if þu me wundedest ic sculde wundie  
 þe þer \*on-3ein. 3if þu me putttest in þet eze: ic þin alswa. dunt  
 a-3ein dunt. Alswa of neate bute þu were Monslaze oðer þu  
 to-breke wed durge<sup>2</sup>. oðer for-lezen heo weren 3e tintrazed  
 ah god haueð iset his mildhert-nesse laze on gode. Ne scalt  
 þu 3elden uuel on3ein uuel nuða. ah god almihtin þe hat don  
 þin god on-3ein his uuel. Ne do he þe neure swa muchelne  
 teone ne wite on þisse liue ne beo þu nefre ene wrað þer fore. ah  
 forber for drihtenes luue. Gif þu dest þin uuel on-3ein his uuel.  
 Swa muchel þa wredða bid þe mare bi-twenen eow *and* cour  
 eyþer sunegað bi-foran drihten *and* ec leter 3e beoð sahte. þas  
 ruperes *and* þas reueres *and* þas þeues þet nulleð nu nefre swike  
 heore ueeles þu a3est luuan heore saule for cristes luue *and*  
 heore uuel þe heo doð þu a3est to hetiene *and* wið-stewen 3if þu

\* [Fol. 4b.]

All nations  
 are now  
 suffering  
 similar ven-  
 geance for  
 their sins.

The duration  
 of the old  
 law.

The laws  
 before the  
 time of Christ  
 were very  
 severe.

<sup>1</sup> ? stronge.

\* [Fol. 5a.]

<sup>2</sup> ? burge.

God hath  
 given us  
 the law of  
 His mercy.

We are to  
 return good  
 for evil.

Love the  
 souls of the  
 wicked doers.

and put a stop to it if thou might, according to the law of the land. If they will never abstain nor repent, it is right that they should be punished; for it is better that they be punished in their bodies than withal perish in the devil's hand. If thy nearest friend (neighbour) trespass against thee, be it of one thing, be it of another, as many do, entreat him lovingly that he act right towards thee. If he will not, take two of thy friends and go yet and beseech him, and if he will not then, complain thee to holy Church, that is to the priest and to the congregation. If he will not act rightly for the priest nor for holy Church, hold him then such a one as is without law and like a heathen man. Thy friend thou lovest for the good deeds he doth thee, and he thee also. That is nothing. But thou wouldest indeed be his friend before Christ if, when thou sawest him about to fall foolishly into the devil's hand, thou checked and restrained him as far as thou wert able; and Christ hath commanded that thou shalt love thy enemy for love of him, and restrain his sins if thou wert able, and pray for him daily that Christ may cause him to turn from his wickedness before the day of his death. What availeth wrath since God Almighty, having come upon this earth, hath commanded each Christian man thus (to love his enemies). And, moreover, if thou offendest or sinnest against the Lord, thou shall repent and receive shrift thereof, as the priest teacheth thee. Do not return evil for evil, as was formerly done. As I previously stated, if any man sinned against Christ under the law of Moses, he was grievously tormented to death, and moreover his sin was (not expiated) nevertheless before God. But Christ, through his great mercy having descended from heaven, humbled himself so that he was born of our Lady Saint Mary; and he afterwards lived two and thirty winters in this world, and then suffered death for all mankind, entirely for our sins and not for his own. And he gave us moreover afterwards a great gift, through his great humility, and ordained this law: If thou sinnest against thy neighbour unwillingly, make amends for it willingly whatsoever way thou canst, for I know full well that thou mightest offend against thy neighbour (unwillingly). Then will Christ forgive thee who hath commanded thee to act towards each man as thou wouldest that each should act towards thee in accordance with thy will. And moreover he gave us a high gift,

miht al swa hit is nu laze a londe. 3if heo nulluð nefre iswiken ne gan to bote: hit is riht þet me hem spille. forþan betere hit is þet heo beon ispilld of heore licome þenne mid alle fordon to þes deoffles hond. Gif þin nexta freond agult wið þe beo hit of ane þinge beo hit of oðre alswa moni deð: bide hine luueliche þet he þe do riht. Gif he nulle: nim tweien of þine freond *and* ga zet bi-sec hine. *and* gif he nule þe zet: men þe to halie chirche. þet is to þan preoste *and* to þan folke. \*Gif he him nule rihtlechen for preoste na for halie chirche: hald hine þenne swilche mon þe beo bute laze *and* heðenne monne ze ilic. þine frond þu luuest for þam goddede þe he þe deð *and* he þe alswa. þet nis noht. Ah þenne were þu wel his freond toward criste: Gif þu hine iseze þet he wulle asottie to þes deoffles hond *and* to his werkes. þet þu hine lettest. *and* wið-stewest 3if þu mihtest *and* crist hafeð ihaten þet þu scalt luan þine feond for his luue *and* wið-stewen his uueles 3if þu muhze. *and* bide for him deihwamliche þet *crist* hine bringe þet he icherre from þan uuelnesse ear his ende dei. Hwet halt þe wredðe seodðan þus god almihtin hauet ihaten uwil[c]ne cristene mon seodðan he com on þis middelerd *and* ee 3if þu agultest. oðer sunegest toward drihten þet þu scalt gan to bote *and* niman scrift þer of al swa þe proest þe techet. Ne do þu þin uuel on-gein uuel swa me dude hwile. Al swa ic er seide. 3if eni mon touward criste isunegede on Moyses laze. he wes ipinet ermiliche to deðe *and* ee nes his sunne noþelesse to drihten. Ah crist þurh his muchele mildheortnesse seodðan he a-steh of heuene riche. *and* eadmode hine seolfne þet he wes iboren of ure lefdi Zeinte Marie. *and* he wes seodðan twa *and* þritti wintra on þisse liue. *and* seodðan þrouwede deð for al moncun al for ure neode nawiht \*for his. *and* ee 3ef us seodðan ane muchele 3ef for his muchele eadmodnesse *and* sette þas laze. Gif þu agultest wið þine efen-nexta unðonkes: bet hit þin þonkes hu se þu miht wið him for-þon ic wat fulwel þet þu miht agultan wið þine euen nexta. Ða wile crist þe haueð ihate þet þu beode eilemon al swa þu waldest þet me dude þe þines þonkes. *and* þa zet he 3ef us ane heze 3efe. Gif we sunegieð towaarð him we sculen gan

Better de-  
stroy the body  
than the soul.

How to deal  
with thy  
guilty neigh-  
bour.

\* [Fol. 5b.]

Keep thy  
friend out of  
the hand of  
the devil.

Return not  
evil for evil.

Christ insti-  
tuted the law  
of mercy.

\* [Fol. 6a.]

The golden  
rule of action.

If we sin against him we must repent and leave off our misdeeds ere our lives end, and then we shall not be punished for them, as was formerly the case. But thou shalt repent as thy shriver teacheth thee. Now, good men, Christ gave us many free gifts when he came upon this earth, not on account of our merits, but for his great mercy. Previously we were all doomed to hell through Adam our old father, because he broke God's behests; and wholly for the necessities of us, sinful wretches, Christ descended to this life and suffered death for us, and delivered us out of the abyss of hell, through his precious flesh and blood; and moreover he hath prepared for us the eternal bliss, if we strive to merit it, in the kingdom of heaven. Take heed now, dear men, what great gifts he giveth us, he that aforetime dearly ransomed us; and moreover he established the law of his mercy for us, when he came among us—that if we sinned we should repent, and mortify the wretched body meetly in return, because the body loveth much sloth, and much eating and drinking, and lust and pride, and highmindedness, and unlawful possession of other men's goods, because it pleases him not to labour honestly (for his living) in this life. All that the body loves, that the soul hates, and woe is her therefore! Now shall we therefore abstain from the lust of the body, and labour for the soul's behoof while we may—while Christ may give us respite in this life. Because Christ has given us much greater bliss and liberty in this life to obtain the kingdom of heaven than he did the men of whom I previously spake, (who lived) before he was born, for then many a man abstained from sinning against others, on account of the awful doom and for fear of the Lord; and they knew not so much of him as we know, except they knew, through the holy prophets, that he was holy and mighty, and exalted above heaven and earth and above all things, and that he should come upon this earth for our necessities; and though they then observed his laws and behests faithfully and believed in him truly, we sinful wretches do not so, but daily add sin to sin. We should love and obey him and observe his behests wholly on account of our own necessities, for we have heard through wise teachers how he first created this world wholly for our need, and suffered death for us; and each day we hear it related, and we know it for truth,

to bote *and* forleten ure misdede er ure liues ende ne seal us nan mon pinian þer for al swa me dude hwile. Ah þu scalt hit ibeten al swa þin scrifte þe techet. Nu godemon *erist* us 3ef moni freo 3eue<sup>1</sup> seodðan he com on þisse midelerd nawiht for ure ernunge bute for his muchele mildheortnesse. er we weren al for-gult in to helle þurh adam ure alde feder for-þon þe he to-brec godes bebode *and* al for ure neode wrecche sunfule he asteh to þisse liue. *and* þrouwede deð for us *and* alesde us of helle grunde mid his derewurðe fesse *and* mid his blode *and* þa 3et he haueð us izarket þa eeche blisse 3if we wulleð hit iernien in heuene riche. Nimað 3eme nu leofemon hwilche 3ife he us 3efeð þet þet ear us bohte deore. *and* þa 3et he us astalde his mildheortnesse laze seodðan he com a-mong us þet is 3if we suneged we hit sculen beote *and* pinian þene wreche licome \*imeceheliche<sup>2</sup> þer a-3ein. for-þon þe licome luuað muchele slauðe<sup>3</sup> *and* muchele etinge<sup>4</sup> *and* drunkunge. *and* glanesse.<sup>5</sup> *and* prude. *and* ouer-modinesse *and* oðermomes istreon mid woh3e for-þon þe him ne lust swinken mid rihte on þisse liue. Al þet þe licome luueð þet þa saule heteð *and* wa is hire þer fore. Nu sculle we for-lete þes licome lust for-þon. *and* tilian to þere saule bihofðe þa hwile we mazen þa hwile *erist* us wule 3efen furst on þisse liue. for-þon *erist* us haueð izefen muchele mare blisse *and* forlaze on þisse liue to bizeten heouene riche. þenne he dude þan monne þe ic er cweð er he were iboren. for-þon monimon hit forlet þet he ne misdude wið oðerne for þon eisliche dome. *and* for drihtenes eie *and* þat nusten heo nawiht swa muchel of him swa we witen. bute þet heo wisten ðurh þe halie witege þet he wes hali *and* mihti *and* heh ouer heouene *and* ouer eorða *and* ouer alle þing *and* þet he sculde cumen to þisse middeleard for ure neode *and* þah heo heolden wel his laze þa *and* is heste. *and* bi-lefden wel on him. we wrecche sunfulle ne do we noht swa. Ah setteð deihwamliche sunne uppon sunne we hine sculde luuian *and* hersumian *and* halden his heste al for ure a3ene neode. forðon we habbeð ihereden þurh wise witega hu he crest astalde þeos woreld. Al for ure neode. *and* he þreowede deð for us. *and* uwlche dei we ihereð siggen. \**and* we hit witen to soðe. *and*

We shall not be punished for our sins, if we repent of them.

<sup>1</sup> MS. 3ene.

Christ died for sinners.

The body is to be punished.

\* [Fol. 6b.]

<sup>2</sup> ? imeteliche.

<sup>3</sup> MS. slanðe.

<sup>4</sup> MS. ecinge.

<sup>5</sup> ? galnesse.

The body loves what the soul hates.

Forsake the body's lusts.

Those under the old law observed God's laws.

We do not,

but daily add sin to sin.

\* [Fol. 7a.]

and we see what marvels and joy he did and doth daily. Wherefore we should observe his behests among us. Great is thy earthly lord's awe, and a hundredfold more is Christ's awe; for the earthly lord may do no more than put the wretched body to death, but God Almighty may destroy both thy wretched body and thy soul. Such a lord we ought to dread, that is God Almighty. Now, good men, some of us through this world's treachery and also through the body's lust, as I have before said, are unable in any wise to observe Christ's behests; that is the greater harm to us, for this world ever striveth against us and we against her with great difficulty, so that we sin against the Lord's will more often than we should, but I say unto you for truth, the more tribulation thou hast in this life of thy body, the better thou shouldest obey thy dear Lord and keep his behests. If it befalleth that thou breakest God's behests unwillingly, repent of it willingly—that is, thou shalt go to shrift and punish thy body that causeth thee to do so, and destroy the devil. For first of all thou thinkest the sin with thy thought. The devil may not be aware of the sin nevertheless until thou hast committed it with the body—then cometh the devil therein and perceiveth it, and moreover he writes it in his tablets, and ever he (Satan) dwelleth in the foul sin until the man's day of death, unless he drive him away with true repentance, by sorrow for his sins. The wretched sinner should not delay to repent the while he may—to-day he may, to-morrow it fails him. Dear brethren, distrust not Christ's mercy nor his compassion as do many a man that saith and thinketh, "How may I ever repent; I have done such great and so manifold sins, I can never repent of them in my lifetime." The Book saith thus: "O alas! that he ever will so think in his mind." Be it (the sin) ever so mean or ever so high, ever so great or ever so small, though one of us had done the sins of you all, if he would go to shrift and be sorry for them and renounce them evermore, Christ is willing to shew mercy for his great mildheartedness (compassion), except to the man that so thinketh, as I previously said, and distrusts God's mercy. If he remaineth in that sin and thought he is utterly lost in hell pit, and the men also who will not

we hit iseoð hwilche wunder *and* murhðe he dude. *and* deð deihwamliche. for-þi we scolden halden his heste us bitwenan.

Muchel is þines eorðliches louerdes eie. *and* hunfold mare is *eristes* eie. forðon þe eorðliche lauerd ne mei don na mare bote pinen þe wrecche licome to deaðe. Ah godalmihtin þe mei for-

A hundred-fold more is Christ's awe than any earthly lord's.

don eiðer 3e þine wrecche licome *and* þine saule. Swielne lauerd we aȝen to dreden. þet is godalmihtin. Nu godemen summe of us for þisse weorlde lewnesse *and* ee for þa licome lustfulnesse.

The world and the flesh cause us to sin.

al swa ic ear cweð we ne maȝen alre coste halden *erist* bibode þet us is þe mare herm. forðon a þis worlð winð onȝein us. *and* we on-ȝein heo mid muchele earueðnesse<sup>1</sup> for-þi we sunegiet on-ȝein drihtenes welle ofter þene we scolde. ah ic eow segge to soðe þes

The world ever fights against us.  
<sup>1</sup>MS. earneðnesse.

þu hefdest mare deruenesse on þisse liue of þine licome : þes þu scoldest hersumian þe bet þine leofe drihten *and* halden his bibode. Gif hit itit þet þu brekest godes heste unþonkes be<sup>2</sup> hit

2 ? bet.

þin þonkes. þet is þet þu scalt gan to scrifte *and* pinian þine licome þe hit þe makeð don. *and* scenden þene deofel forðon alre

Punish the body that causeth thee to sin.

erest þu þenchest þa sunne mid þine þonke. Ne mei þe deofle þa sunne iwiten þa ȝet er þu habbe heo idon mid þe licome þenne

The devil knows not of the sin before it is done in the body.

kimeð þe deofel þer on *and* wit heo. *and* ee he writ heo in his tables. *and* a he wuneð *inne* fule sunne to þes monnes ende dei.

bute he hine driue a-wei. \*Mid soðe dedbote his sunne bi

\* [Fol. 7b.]

reowsumnesse. þe wrecche sunfulle ne elde nawiht þet he ne ga to bote þe wile he mei to dei he mei. tomarȝan hit him is

Let not the sinner delay to repent.

awane : Leofe broðre ne ouertrowiȝe *eristes* milce ne his mildheortnesse al swa monimon seið *and* weneð. Hu mei ic efre

ibete ic habbe idon swa muchele *and* swa monifalde ne bete ic hit nefre on mine liue. O. seið þus þe boc. wei þet he eure hit

Christ is able to forgive all sins, great and small.

wule iþenche *in* his þonke. Ne beo heo nefre swa frekel. ne swa heh. ne swa muchel. ne swa eðelic. þah ure an heofde idon cower

alre sunne *and* he walde gan to scrifte *and* bi-reusien ha. *and* forleten ha a mare. þet crist almihti nule<sup>3</sup> milce for his muchele

3 ? wule.

mildheortnesse bute þan ilke monne þe swa þencheð. swa ic er cweð. *and* ouer-treoweð godes milce. Gif he bidðed<sup>4</sup> *inna* þa sunne. *and* *in* þon þonke. he is al for-loren into helle grunde.

4 ? biddeð.

*and* þa monne ee þa nulleð ileuen. þet he walð<sup>5</sup> beon iboren of

5 ? walde.

believe that Christ should be born of our Lady Saint Mary and suffer death for us—and also the sinful man who continues ever in evil deeds and thinketh, “Herein I will ever lie (stay) until I be older or I be sick, then will I be sorry and repent, for the Lord is exceedingly merciful, he will forgive me.” Thus the devil will destroy the wretch, and that, we believe assuredly, as quickly as Adam our forefather first doomed us by his trespass to hell. So no man may say how much more God Almighty’s mercy and compassion is towards the sinful man if he will beseech him with good heart and with true penitence, and if he will throughly forsake his sins and make confession thereof and repent evermore. Dear brethren and sisters, if we make confession of one or of two sins and yet follow one, God Almighty will not be well pleased. The priest may not shrive thee, unless thou wilt entirely forsake thy sins. How may the physician heal thee whilst the iron sticketh in thy wound? Never. Neither canst thou be shriven sufficiently well to please God Almighty, unless thou forsake all thy sins, both the one and the other. Know well that one sin will mar all the goodness and the alms, and the amends that thou dost for the other. A little poison envenometh much sweetness; and though a castle be well garrisoned with men and with weapons, yet if there be a single hole whereby a man may creep in, is it not all in vain? What betokeneth the castle but man himself? What are the men who are in the castle and defend it but man’s eyes, feet, hands, mouth, nose, and ears? These are the limbs that a man sometimes sinneth with. Thou shouldst keep them as purely as Christ gave them unto thee in the bath of baptism. Natheless sometimes thou sinnest with these limbs more often than thou shouldst. It is no wonder if a man sin occasionally through weakness, but it is much more wonder if he will never cease. As I have before stated, What mean the weapons?—thy alms that thou dost, that is, that thou goest gladly to church, and feedest, and lodgest, and clothest poor men, and every other good that it may be in thy power to do. And moreover when thou art obedient to sin, that betokens the hole (breach) that I previously spoke of. Who creepeth therein? The accursed devil. Because when sin is committed he comes thereafter and dwells ever therein, except thou repent of it. How mightest thou perform thy alms and please the Lord while thou art

ure lefdi *sancte marie* ne þolien deð for us. *and* ee þa sunfulle monne þe drežeð a heore uuele werkes. *and* þencheð her on ic wille ligger a þet ic beo caldre oðer þet ic beo sec. þenne wulle ic birewsien. *and* beten. forðon drihten is mildheorteð inoh he wule hit me forzeuen. þus þe deofel wule bilesnien þe wreche. *and* ee we ileueð to soþe als wa redliche swa adam ure eldre feder us forgulte crest in to helle. \*Swa ne mei nan mon seggen hu muchele mare godalmihtines milce *and* his mildheortnesse is þer azein. þon sunfulle monne he hine wile biseche mid gode heorte *and* mid soþe dedbote his sunne 3if he wile heo þurhut forleten *and* niman scrift þer-of. *and* beten a mare. Leofe breoðre *and* sustre þah we numen scrift of ane sunne oðre of twa. *and* þe<sup>1</sup> fulie ane nis þet icweme godalmihti. Ne þe preost þe ne mei scrife bute þu wulle heo alforleten. Hu mei þe leche þe lechnien<sup>2</sup> þa hwile þet iren sticat in þine wunde. Nefre. Ne þu ne mizt beon wel iscrifen god almihti to cweme. bute þu heo alle for-lete eiðer 3e þa ane 3e þa oðer. wite þe wel þet þe an sunne wule amerran al þa godnesse. *and* þe almesse. *and* þa dedbote þe þu dest of þam oðer. A lutel ater bitteret muchel swete. And þah an castel beo wel bemoned mid monne *and* mid wepne. *and* þer beo analpi holh þat an mon mei crepan in. Nis hit al unnet. hwet itacnet þe castel þe mon scolf. hwet þa men þe beoð in þe castel *and* hin 3emeð. þet beoð þes monnes e3an. *and* his fet. *and* his hondan. *and* his muð. *and* his nesa. *and* his earen. her beoð þa limen þet sunegest uwilene mon. þu scodeldest<sup>3</sup> heo biwiten al swa clenliche swa *cris*t ha þe bitahte on þas fulhtes beðe. Noþeles oðerhwile þu sunegest mid summe of þisse \*limen ofter þenne þu scoldest. hit nis nan wunder þah mon sunegie oðer hwile unwaldes. ah hit is muchele muchele<sup>4</sup> mare wunder 3if he nule nefre swiken. Al swa ic er cweð hwet tacneð þa wepne þine elmissa þe þu dest. þet is þu gast to chirche blupelliche *and* fedest wreche men *and* herebure3est *and* scrudest elles al þet þu maht don to gode. *and* þa zet þu hersumest þere sunne þet is þet holh þet ic er cweð hwa creopeð þer-in? þe awariede deofel. forðon þenne þe sunne bið idon. Seodðan bieumet he. *and* wunet þer-on abute þu hit bete. hu miht þu don þine elmesse *and*

Some delay  
repentance  
till they are  
old and sick.

\* [Fol. 8a.]  
No one can  
say how great  
is Christ's  
mercy.

<sup>1</sup> ? we.  
Confess all  
thy sins.

<sup>2</sup> MS. lechi-  
nen.

One sin mars  
all the atone-  
ment made  
for the others.

Man sins with  
eyes, hands,  
feet, &c.

<sup>3</sup> ? scoldest.

\* [Fol. 8b.]

<sup>4</sup> sic.

Alms, &c.—  
the weapons  
to be used  
against sin.

a slave to thy sin? And after thou wilt promise God Almighty and thy confessor that thou wilt forsake thy misdeeds, and takest shrift thereof and departest afterward and dost the same sins, then followest thou the habits of the hound that now spews and afterwards catcheth its vomit, and becometh much fouler than it erewhile was. Such becomes the man; he at first had one sin and afterwards hath two, if he knowingly does this; he who will frequently repent and frequently sin he displeaseth our Lord. And again, many a man continues in his foul sin, and ever it appears to him that he is guilty of very little wrong when he has unlawful possession of another man's property; and even though he impute to himself any deadly sin, he will not nevertheless repent of it, but thus thinketh, "I am whole and sound and strong and stalworth, I may yet live long and repent in good time of all my sins." Then cometh hereunder the devil treacherously withal and cutteth short his days and casteth him into hell pain, where he shall dwell ever endlessly; and from that hell and that pine (torment) preserve us God the Father, Son, and Holy Ghost, dwelling and ruling in the world ever without end. Amen.

### III.

#### FIRST SUNDAY IN LENT.

**I**n Lenten time each man goes to confession; there are some to whom there is greater harm in going (than in abstaining), as I will now tell you. He saith with the mouth what is not in his heart. "I will go to shrift for shame, as other men do; if I neglect the priest will ask me on Easter Day who shrove me, before he administer to me the sacrament, and also for the sake of man's esteem." He does not go to shrift as other [good] men do, but acts like the cheat who at last deceiveth himself, and is as a rosy apple—fair without and rotten within. Alas that he will ever dare or think with his foul heart to receive so high and so holy a thing as is Christ's flesh into his sinful body, and thinketh that it will help him. Nay truly not! but when the

iewemen drihten. þa hwile þu þeowest þire sunne *and* eft þu wult bi-haten god almihtin *and* þine scrifte þet þu wult forleten þine misdede. *and* nimest scrift þer-of. *and* ferest þe eft *and* dest þa ilke sunne þenne hafest þu þes hundes laze þe nu speoweð *and* ef<sup>1</sup> hit fret. *and* bið muchele. fulre þene he wes earðon. Swa bið þe mon erðon he hefde anfalde sunne *and* seodðan he hauf<sup>2</sup> twafald gif he hit deð in his witscipe. þe þe wule ilome ibeten. *and* ilome breken. he gremeð ure drihten *and* eft moni mon drezet his fule sunne *and* efre him þurzeð<sup>3</sup> al to lutel þat he deð to unrihte þet he habbe oðer monnes [istreon] mid wohe. *and* þah he wite mid him seolf eni heafsunne he ha \*nule beten þa zet ah þenchet ic em hal. *and* fere. *and* strong. *and* stelewurðe zet ic mei longe libben *and* alle mine sunne tinliche ibeten. þen-ne cumeð her under þe deofel swicanðliche mid alle *and* him scorteð his dazes *and* awerpeð hine in to helle þine þer he scal wnan<sup>4</sup> abuten ende from þan helle *and* from þan þine us bureze þe lauerd þe is feder *and* sune *and* hali gast wuniende *and* rixlende on worlde a buten ende. Amen.

Thou canst not please God and seruo sin.

<sup>1</sup> ? eft.

The sinner is like the hound that eateth his vomit.

<sup>2</sup> ? haue

<sup>3</sup> ? þingeð.

\* [Fol. 9a.]

The sinner delays repentance until he shall become old, but the devil cuts short his days.

<sup>4</sup> ? wunian.

### III.

#### [DOMINICA PRIMA IN QUADRAGESIMA.]

[I]n leinten time uwile mon gað to scrifte ; þer beoð summe þe mare herm is þe gað, al swa ic nuþe eow tellen wulle. He seið mið<sup>5</sup> þa muðe þet nis naut in his heorte. ic wulle gan to scrifte for scome alswa doð oðer men. 3if ic forlete þe preost me walde eskien on ester dei hwa me scriue er he me zefe husul *and* ec for monne weordes ðinge. he ne gad naut to scrifte al swa doð oðer men. Ah al swa he doð<sup>6</sup> swa þe swica þe bi-swikeð hine seolfe on-ende *and* bið al swa is an eppel iheoweð. he bið wið-uten feire *and* frakel wið-innen. Awah þet he efre wulle pristelechen oðer bi-þenchen mid his fule heorte þe heo wulle underfon swa hez þing *and* swa hali swa is cristes licome in his sunfulle buke. *and* weneð þet hit wulle

Lent, the time for confession.

<sup>5</sup> ? mid.

Some men go to confession merely to be like other men.

<sup>6</sup> originally deð.

He is like an apple, fair without and corrupt within.

Christ's flesh will not avail him.

priest putteth it in his mouth, then cometh the Lord's angel and taketh the holiness with him toward heaven-kingdom. As for what remaineth there in his mouth, if any man were able to perceive it, he might see a burning gleeed that consumes him all to coals. Dear men, if thou hast been very guilty towards thy earthly lord, he will forbid thee his presence, and moreover thou durst not come before him on account of thy guilt. How dare the wretched man receive God's flesh and blood in his body? How durst thou, man, there again receive God's flesh and blood in thy body along with vile sin and also with the devil that dwelleth in him? It does him more harm than good, for it draweth him to the bitter death of hell more than to everlasting life. The devil dwelleth in the sinful man until he hath brought him wholly to his will in all things, and the devil indeed so reigneth in him that he will never forsake his sin. The devil thus thinks, "This man I have taken to my own behoof—more men should I so obtain [through him]." By (of) such men saith the Lord in his Gospel thus speaking, *Cum immundus spiritus exierit ab homine, ambulat per vias inaquosas, querens requiem et non invenit.* The unclean spirit goeth out from the sinful man and goeth from place to place and seeketh rest where he may dwell, but he may not dwell in any good man; for if he be well shriven and God-fearing, the devil may never come into him because of his good works. Then saith he after—*Revertar in domum meam unde exivi*—now I must [dwell] in the same house in which I erewhile was; and then goeth he and taketh him seven devils which are much worse than he. They go as I ere said, and dwell in him ever more, and so perishes his wretched soul in everlasting torment in the pit of hell. Ere that he had but one devil, now he hath seven. Now though he were willing to forsake his evil sins, he is not able, on account of the devils [within him]. But to what men does this that I have mentioned happen? By Christ! it befalls those men that go to shrift more for the world's shame than for to repent of and be sorry for their sins. Wherefore will a man go to confession unless he is willing to forsake and repent of his sins? Of a truth if thou accusest

him helpen! Neisoðliche nawiht ah þenne þe preost hit deð in his muþe. þenne cumeð drihtenes engel and binimeð þa halinesse mid him toward heouene \* ríche. þet þer bilefð in his muðe. ah 3if eni mon hit muste iscan. he mahte iseon ane berninde glede þet hine al for-bernað þurut to cole. Leofemen 3if þu ert swiðe for-gult wið þine eorðliche lauerd he þe wule for-beode of his e3ane on siht.<sup>1</sup> and ee þu ne derst cumen bi-foren him fore þine gulte. Hu der þe wrecche mon underfon drihtenes fleis and his blod in his licome. hu derst þu mon þer on-3ein underfon drihtenes [fleis] and his blod in þine licome imong þan unwreste sunne and ee imong þan deofle þe wuneð in him. Mare hit him deð to herme þenne to gode for hit hine tið to þan bittre deðe to helle mare þenne to þan eche liue. Swa longe þe deofle wunað swa inne þe sunfulle men a þet he hine haueð al ifonded to his wille þurhut. and þe deofel þet to soþe þe rixat in-nan him þet he nulle nefre forleten his sunne. He þen-cheð þe deofel. þesne mon ic habbe itaken to mine a3ene bihofþe.<sup>2</sup> Ma monna ic scolde bi3eten swa bi hulche monna seið drihten in his spelle. þa he þus cweþ *Cum inmundus spiritus exierit ab homine ambulat per uia[s] inaquosa[s] querens requiem & non inuenit* þe unclene gast þe geð him of þan sunfulle mon and geð him of þan stude to stude. and secheð reste hwer he mei wunian. \*ah he ne mei in nane gode men. forðon 3if he bið wel iscrifen and godfurht ne þe deofel mey nefre cumen in-ne him for his gode werkes. þenne cweð he eft. *Reuertar in domum meam unde exiui.* Nu ic mot in þet ilke hus þet ic er wes. and þenne ferað he and nimeð him .vii. deofle þe beoð muchele wurse þenne he. heo fereð swa ic er cweð. and wuniað in him a mare and swa dreieð his erme saule in eche pine to helle grunde. Erðon he nefde bute enne deofel. nu he haueð sefene. Nu þah he walde þa ufele sunne for-leten! Ne mei he for þan deoflan. Ah wulche men ilimpeð swa ic habbe er icweðen! witicrist þet beoð þa men þe gað to scrifte mare for worl[d]es scome þenne for heore sunne to beten! and to reusi[e]n. for hwet wule mon et scrifte bute he wulle for leten his misdede. and beten. Soðliche 3if þu wriest þe seolfen to

The housel shall be taken out of his mouth by God's angel.  
\* [Fol. 9b.]

<sup>1</sup> ? a3ene on-siht.

It shall do him more harm than good.

The devil dwells in the sinner,

<sup>2</sup> MS. bi-hosþe.

\* [Fol. 10a.]  
but not in him who is well shriuen and Godfearing.

The devil will not let the impenitent forsake his sins.

thyself to thy confessor, the devil may not accuse thee in the other life; for the man who conceals his sins in this life shall never behold the Almighty Lord, nor aught of his bliss. How mightest thou see thy shadow in muddy water? What is shrift but to renounce the devil, and be sorry for, repent, and bewail one's sins, and have in his mind (determine) never more again to commit those sins that he goeth to shrift for; to come to the priest and accuse himself and say there what is in his mind,—“Alas, that I ever did with my wretched body these sins!” For God's love repent of your sins while ye are here in this short life, and think how little time ye shall remain here. With truth thus saith the book, “Robbers, spoilers, thieves, murderers, covetous, adulterers, liars, unjust judges, jugglers, and other sots shall have a reward full quickly.” What say they? We may follow our will while we are young, and when we become older we will repent. Alas wretch! thus saith the book, “Forsooth as easily thou mightest take thine own weapon and smite off thine own head and return again to thine own likeness.” How mightest thou return to thine own likeness if thy head were off? Never! Also, thou mayest never have mercy from the heavenly God if thou art taken (or diest) in this same thought. In a single instant a man may receive a wound in his body that will be a long time in healing; and sometimes it fails to be healed. The little time thou dost it (sin) it appears to thee very good and sweet, and afterwards, by Christ! it is very bitter to repent of, and sometimes it happens thou never repentest of them in this life. What! ween these spoilers and robbers, that take another man's goods wrongfully, that Christ will have mercy upon them, though they have [not] taken and obtained the friendship of the men they have wronged? Nay! Lo! they think thus: “I will obtain goods wrongfully while I am able, and afterwards I will go to shrift, and renounce and fast for it.” He that ever fasteth and ever doth evil hath the practices of the devil. Thus they think that they will take and nought restore, but assuredly he must restore if he hath it; and if he hath it not let him restore as much as he is able and quickly seek forgiveness for the remainder. He will think

þine scrifte: ne mei þe deofel þe wreienson<sup>1</sup> þan oðre liue. for þe mon þe heleð his sunne aðisse liue ne siht he nefre almihtin drihten. ne nawiht of his blisse. Hu maht þu iscon þine sceadewe in worie watere: Hwet is scrift bute forlete þene deofel. *and* þine sunne. *and* bi-rewsien and beten and wepen. *and* habben in his þonke þe he nule nefre mare eft 3e don þeo sunnen: þe he geð to scrifte \*fore *and* cumen to þan preoste *and* werian<sup>2</sup> hine seolfe. *and* eweðen in his þonke þar hi<sup>3</sup> bið. Awah: þet ic hit efre dude mid mine wrechede licome þas sunnen. for godes luue beteð ower sunnen þa wile 3e beoð heren on þisse scorte liue. and iþencheð hu lutte hw[i]le 3e beoð here. Mid soðe þus seið þe boc. Rubberes.<sup>4</sup> *and* þa reueres. *and* þa þeoues. *and* þa morðslaza. *and* 3itteres. *and* þa eawbrekeres. *and* þa lizeres *and* þa wohdemeres *and* þa iuguleres. *and* þa oðer sottes alle heo habbeð an þonc fulneh. hwet seggeð heo. we moten idrezan ure wil þe hwile þe we beoð 3unge. *and* eft þenne we beoð eldre bete we hit þenne weilawei wrecche. þus eweð þe boc. Soðliche al swa eða þu mihtest neoman þine a3en wepne *and* smiten of þin a3en heaueð. *and* gan eft to þin a3ene liche. hu mahtest þu gan to þine a3ene liche 3if þin hefet were offe: Nefre. Alswa nauest þu nefre milce of heofenlic drihten: 3if þu eart inumen in þon ilke þonke. on enelpi luttele hwile mon mei underfon ane wunde on his licome: þet ne mei beon longe hwile hal. And oðer hwile hit is on wane of his hele. þa lutle hw[i]le þu ha dest ha þe þuncheð fulgod. *and* ful swete. *and* eft wite *erist* heo is ful biter<sup>5</sup> to betene, *and* oðer hwile hit itit þet þu heo nefre ne ibettest on þisse liue. hwet \*weneð þas ruperes *and* þas reueres þet nemeð oðres monnes eahte mid wohe. þet *erist* heom wulle milcien þah heo habbeð inumen *and* heom bi-3eten freondscipe et þon monnen: þet heo a-gult habbeð: nei. hwet þencheð heo þus ic wulle bi-3eten mid wohe. þa hwile ic mei. *and* seoðan ic wulle gan to scrifte. *and* forleten *and* festen þer fore. he haueð þes deoffes costes. þet a festeð *and* a deð uuel. þus ha þencheð þet heo wulleð bi3eten: *and* nawiht a3efen ah soðliche al he hit mot a3efen 3if he hit haueð. *and* 3if he hit naueð a3efe swa muchel swa he mei *and* for3euenesse

<sup>1</sup> ? wreien on.

Shrift is to forsake the devil and to repent of sin.

\* [Fol. 10b.]

<sup>2</sup> ? wreian.<sup>3</sup> ? he.<sup>4</sup> ? rupperes.

Robbers, thieves, murderers, and other sots shall have their reward.

To delay repentance is like cutting off one's head and expecting to return to one's own form.

<sup>5</sup> MS. bicer.

\* [Fol. 11a.]

Robbers and thieves delay restitution.

it very hard and very shameful that he must repay all, and afterwards seek forgiveness of the man of whom he previously stole or otherwise wrongfully treated. Joyfully will the man go to shrift and tell the priest that he hath bereaved and stolen, and joyfully he will hear (the penance) the priest layeth upon him. But when the priest bids him give back the goods to the man that formerly owned it, no longer will he hear it willingly but he will say with crafty and smooth words, "I have naught thereof; I have spent it all." Thus then saith the priest in reply, "Good man, take thou now of thine own goods and give instead." It may happen that he will reply, "Though I had all that I ever obtained I could not make compensation for the harm I have done." By Christ! he must restore as much as he is able, for many a man would be willing to forgive him half or a third part, when he sees that he is able to produce no more. It may happen that he will say to the priest, "Sir, I know not where are the men whom I have wronged. Some are dead, and others have removed; so that I cannot come across them." Truly thus saith the book, he must seek them, if he knows for truth that they be alive; and he must seek the priest that accursed him, so that he may bless whereas aforetime he cursed him. And if he knows not for certain that they are alive, neither the men nor the priest, let him come to the church (of the district) where he took the goods and follow the advice of the priest whom he findeth there. The priest will bid him that he take that property or its value and distribute it among poor men, or (expend) it on bridges or on church-work, or in some place where it shall be well employed for Christ's love, and for the man that formerly owned it. And moreover let him repent before Christ. He that is wise will do this, and he is unwise if he is loath to do it, because he must again restore aught. Thus the foolish man thinketh, "This priest will have my property wrongfully and will do me no other good, but that I must ever fast; and yet it were well enough might I always fast, provided I parted not with all my other goods." Of the man that thus thinketh thus saith the book—"He will fast and eat, if he is able, as much at one meal as he should at two." Truly Christ owes him no thanks.

weorne<sup>1</sup> bidde et þan ouereake þis him wule þunche swiðe strong and swiðe seondful þet he scal al a-zeuen *and* seodðan bisechen milce et þan ilke monne þe he haueð er istolen oðer oðer-weis wa idon. Bluðeliche þe mon wile gan to scrifte *and* segge þe preoste þet he haueð ircleaueð *and* istolen. *and* bluðeliche he wule herkien. þet þe preost him leið on : ah þenne þe preost hine hat aʒefen þa ehte þon monne þet hit er ahte. þet he nulle iheren his þonkes. ah he wile seggen. *and* foxliche smeþien mid worde. Nabbe ic nawiht þer-of ic hit habbe al ispened þus seið þenne þe preost þer onʒein. God mon nim þu nuðe of þin aʒen ehte *and* do þer onʒein. hit mei ilimpen þet he wile seggen þah ic hefde al þet\*ic efre biʒet ne mahtic ʒelden swa muchel swa ic habbe idon to herme. witecrist he mot aʒeuen al swa muchel swa he mei. forðon moni mon hit walde him forʒeuen half oðer þridde lot þenne he iseʒe þet he ne mahte na mare ʒe-forðian. Hit mei ilimpen þet he wile seggen þam preoste. Lauerð nat ic hwer heo beoð þeo men þe ic þene herm to dude. Summe beoð deade and summe on oðre stude. ne ic cume to heom nawiht. Soðliche þus cweþeð þe boc he mot ham isechem.<sup>2</sup> ʒif he wat to soðe þet heo beoð liues. *and* þene preost he mot isechen þe hine acursede. þet he hine iblecie onʒein þet he hine acursede. *and* ʒif he nat to soðe þet heo beoð liues þa men ne þe preost : cume þenne to þer ilke chirche þer er nom þa ehte. *and* do efter þes preostes rede þe he þer uindeð. þe preost him wile haten þet he nime þa ilke ehte oðer his wurð. *and* dele hit wrecche monne oðer to brugge oðer to chirche weorke oðer on sume stude þer hit beoð wel bitozen for cristes luue. *and* for þene mon þet hit er ahte. *and* þaʒet nime bote to criste. þe ilke þet is iseli : þis he wule don. *and* he his uniseli ʒif him is lað to donne þis forðon þe he scal aʒein ʒeuen awiht. þus þe uniselie þencheð þes \* preost wile habben min ehte mid wohe. *and* ne don me nan oðer bote buten a ic scal festen. *and* þa ʒet hit were wel god moste ic alunges festen swa þet ic mine oðre goð<sup>3</sup> al ne fors-spende. Bi þam men þe þus þencheð. þus seið þe boc. he wule festen. *and* eaten. ʒif he mei et ane mele swa muchel swa et twam. Soðliche ne con crist him neune

<sup>1</sup> ? ʒeorne.

They are willing to go to confession and listen to the priest,

but are unwilling to restore what they have stolen.

\* [Fol. 11b.]

They make all sorts of excuses.

<sup>2</sup> ? isechan.

They must make restitution to those to whom it is due.

The thoughts of the foolish thief.

\* [Fol. 12a.]

<sup>3</sup> ? god.

What the book says of such men.

Think ye not hereto, If thou dost me wrong and we two be servants of one master, and I complain of it to my master, first of all thou shalt act rightly towards me, and afterwards towards the master? By Christ! much stronger is the doom of God Almighty. If thou wilt have forgiveness of thy misdeeds from the Lord, first of all thou must have my friendship, if thou trespasses against me, and afterwards thou must obtain mercy from thy lord. If thou breakest the behests of an earthly man, he will be wroth with thee: a hundredfold more then shouldst thou observe Christ's behests, for he is king of all kings. The man who lay twelve months in a prison, would he not give all that he ever might acquire provided he might be quit of these twelve? and though thou mayest have lain sometime in a prison, yet thou hadst clothing to wear, and something to eat and to drink. But, in truth, in Christ's prison—that is, hell—there is none of these various things; but ever there is whining, grief, and gnashing of teeth, hunger, and thirst, and cold, and biting of fiends (devils) and tearing of adders. Woe is him who shall dwell there that ever he was born into this life. For God's love go and get shrift of all your sins, for although ye may repent of some sins, but will not forsake whoredoms, and gluttony, and drunkenness, your shrift availeth nought; and these are the two sins that men most commonly follow, and ween that it is no sin. Except he have shrift he is lost in hell, if he be taken in that sin. Truly thus saith the book, "What saith the foolish, To misfortune was I born if I may not have indulgence in this world." But, so help me God, that man who will follow all his sinful lusts, *Non intrabit in regnum celorum*—that is, he shall never come into heaven-kingdom. And again, another teacher saith, *Nemo potest gaudere cum seculo & in eternum regnare cum Christo*—that is to understand, No man may have all his will and rejoice himself with this world, and also dwell for ever with Christ in heaven. Though thou hadst lived from Adam's time until this day, and thou possessedst all worldly power, and hadst the greatest of all riches, when thou shalt depart this life it would appear to thee no more than as if thou hadst but once uncovered (it) with thine eyes. Wherefore this

þonc. Ne þenche 3e herto. Gif þu me dest woh *and* wit beon  
 anes lauerdes men: ic hit mene to mine lauerde alre erest þu  
 me scalt don riht. *and* seodðan þe lauerde. witicrist muchele  
 strengere dom is of godalmihtine. Gif þu wilt habben for-  
 zefenese of þire misdede to drihten alre erest þu most habben  
 mine freonseipe<sup>1</sup> 3if þu wið me agultes. *and* seodðan þu most  
 bižeten milce et þine drihtene. Tobreoke anes eorðliches mornnes  
 heste: he wile wreðe wið þe. hunfald mare þu scoldest halden  
 cristes biheste for þon he is alra kinge king þe mon þe leie .xii.  
 moneð in ane prisune nalde he 3efen al þet he efre mahte  
 bižeten wið þet he moste .xii. beo ðer ut of. *and* þah þu leie in  
 ane prisune oðer hwile þu hefdest clað to werien. *and* to etene  
*and* to drinken. 3e soðliche on cristes prisune nis nan of þis  
 sere: þet is in helle. ah a þer is waning \**and* graming. *and*  
 toþen grisbating. hunger *and* þurst. *and* chele. *and* feonda  
 bitinga. *and* neddre slittinga. wa is him þet he efre wes iboren  
 on þis liue þe þer scal wunian. For godes luue gað to scriffte of  
 alla eower sunne. for þah 3e gan of sunne ower sunne to bote.  
*and* 3e nulleð forleten hordomes. *and* 3ifernesse *and* druncnesse.  
 ne halt nawiht þat scrift. *and* þis beot þa twa sunne þe men  
 fulieð alra swiðest. *and* weneð þet hit ne beo na sunne bute  
 he habbe scrift. he is forloren in to helle. Gif eani mon bið  
 inumen in þere sunne. Soðliche þus seið þe boc. hwet seið þe  
 dusie to ufele hele wes ic iboren 3if ic ne mot habben on þisse  
 weorlde 3euenesse. ah swa me helpe drihten. þe ilke mon þe  
 wule fulien alle his sunne lustes. *Non intrabit in regnum celo-*  
*rum.* þet is ne kimeð he nefre inne heoueneriche. *and* eft þe  
 oðer witege seið. *Nemo potest gaudere cum seculo. & in eternum*  
*regnare cum Christo.* þet is to understondene. Ne mei nan  
 mon habben al his wil. *and* blissien him mid þisse wordle *and*  
 ee wunian a wið crist on heofene. þah þu liuedest of adames  
 frumðe þet come þes dei and þu ahtest al weorld iwald. *and*  
 alre welene mest. þenne þu scalt of þisse liue nalde hit þe  
 þinchen na mare bute al swa þu ene unprizedest<sup>2</sup> mid þine ezen  
 \* forðon nis nawiht þeos weorld al heo azeð on ane alpi þraze  
 þerihthes he ne bið wei hwi beo we uule on þisse wrecche

God's justice  
greater than  
man's.

<sup>1</sup> ? freond-  
scipe.

A hundred-  
fold more  
should we  
observe  
Christ's  
behests than  
man's.

Hell is  
Christ's  
prison.

\* [Fol. 12b.]

Forsake  
whoredom  
and gluttony.

He that  
follows his  
lust shall not  
come into the  
kingdom of  
heaven.

We cannot  
enjoy the  
world here,  
and live with  
Christ  
hereafter.

<sup>2</sup> ? unwri-  
edest.

\* [Fol. 13a.]

world is nought. It passeth all away in a single instant, (and) forthwith he ceases to exist (he is not). Alas ! why are we evil in this wretched world ? Assuredly she will deceive us when we least expect. Alas ! that any man should wrong another, for covetousness of this world's goods. Truly it will all pass away, and the wretched soul shall bitterly suffer for it.

Go to thy father's tomb, or where any of thy kin are lying, and ask him what he hath gained by his unrighteous dooms, and by his robbery, and by his bodily lusts, and by his other sins while he was here in this life. Truly he would say, could he speak, "Woe is me that I ever did so much sin and repented not of it ! for I endure so great torment that I would rather have, for a single second, some cessation and ease than all the world if were it mine. And, moreover, were it possible to assume my bodily form and be in the world ever more, I would gladly suffer and sit in frost and in the snow up to my chin, and yet it would appear to me the softest bath and the most winsome that I ever enjoyed, might I be out of this wretched life." And, moreover, thou mightest understand when thou standest at his tomb that he was proud and haughty as thou art, and thou shalt perish also, as he is now, all to nought ; and thou knowest never when. While alive he was beloved, but hateful is he now, and his wretched soul is forlorn (damned). Wherefore, dear men, understand yourselves while ye may that this world is worthless ; ye see it yourselves. Be he ever so rich, depart he must when his day cometh. Wherefore go joyfully and repent of your sins while ye are able. Unhappy is the man that becometh old and his days leave him, and the day of his death approacheth, and he will not bethink that his sins increase, which cause the death of the soul : because she (the soul) may not endure all the sins that man putteth upon her, therefore she will go out of the body. Truly thus saith the book, That many thousand men might live many more years than they do, if they were righteous and God-fearing. Dear men, when ye go to shrift for no shame neglect to tell the priest all your sins, be they ever so unimportant ; for there is no sin of which he is ignorant : either he knows it, having committed it himself, or he hath heard of it, or hath found it in books. There is no sin that is not written in books ; wherefore it is better for you to shame yourself before the

world. Soðliche heo us truket þenne we lest weneð. wei þet eni mon seal wið oðerne misdou for þisse worldes ʒifsunge<sup>1</sup>. Soðliche al heo a-gað. and þa wrecche saule hit seal abuggen. Ga to þine feder burinnesse oðer þer eni of þine eunne lið in. and esca hine hwet he hadde biʒeten mid his wohe domas. and mid his reuunge. mid his licome lustes. mid his oðre sunne. hwile he wes her on þisse liue. Soðliche he walde seggen ʒif he mihte speken. wa is me þet ic efre dude swa mucchele sunne. and heo ne ʒe bette. for swilche pine ic hadde þet me were leofere þenne al world þah hit were min most ic habben an alpi þraʒe summe lisse and summe leðe. and ee mostie underfon minne licome and beon on worlde a mare ic walde fein pinian and sitten on forste and on snawe up et mine chinne. and þa ʒet hit walð<sup>2</sup> me þunchen þet softeste beð. and þet wunsemeste þet ic efre ibad moste ic beon of þisse earme liue. and þaʒet þu maht understonden þenne þu stondest et his burinnesse þet he wes prud and wlone. swa þu ert nu. and þu forwurðest. eca swa he is nu al to nohte! and þu nast neure hwenne; Leof wes he on liue and lað is \*he nuðe. and þa wrecche saule forlora; for-þi leofemen understonet. eouseluen þa hwile ʒe mahten. Nis þas weorlð nawiht ʒe hit iseoð eow seluen. Ne beo he nefre swa riche forð he seal þenne is dei cumeð. for-þi gað bluðeliche to bote of eower sunne þa hwile ʒe mazen. Vfel is þet mon aldeð and his dazes. him at-gað and nehlecheð his ende dei and nule him biþenchen þet his sunnen waxað. þat is þere saule deð; forðon heo ne mei abeoren alla þa sunne þe þe mon uppon hire deð. þenne heo wulle ut of þon licome. Soðliche þus seið þa boc þet moni þusent monne mahte libben fele ʒere mare þenne he do! ʒif he were riht-wis and god-furht leoue men þenne ʒe gad to scrifte ne forlete ʒe for nane scame þet ʒe ne seggen þam preoste alle eower sunne ne beo heo nefre swa ethelic. for nis nan sunne þet he ne con oðer he heo wat ðurh. þet he heo dude him seolf oðer he heo hafð i-escad oðer hafð ifunden on boke. Nis nan sunne þet nis iwriten on boke. for-þi betere eow is þet eow sceamie bi-foren þam preoste ane! þenne on domes-dei biforen criste. and bi-foren al heuene wara. and bi-foren al eorðe wara. and bi-

The world is treacherous.  
<sup>1</sup> ? ʒifsunge.

Go to thy father's tomb and ask him what he gained by his lusts.

He would give all the world for a little alleviation of his torments.

<sup>2</sup> ? walde.

Take heed lest thou  
 \* [Pol. 136.]  
 perish like him.

Evil is the man that loads his soul with sins, so that it is obliged to leave the body.

Make confession to thy priest.

He knows all sins.

It is better to be ashamed before him, than before Christ at doomsday.

priest alone, than on Doomsday before Christ, and before all heaven's host, and before all earth's host, and before all hell's host, and thy soul nevertheless to go into everlasting torment. Dear men, the priest is not able to forgive any man's sins, not even his own, but he is ordained between God Almighty and thee to instruct thee how thou shalt have forgiveness of thy sins from God; and he hath that same power from St. Peter to bind and to unbind, and from our bishop, who is in St. Peter's office; and since he is unable to be in every place, therefore are there priests under him. If thou sinnest he shall advise on God's half how thou shalt have Christ's friendship. Assuredly thou need ask no more (than this). No man may say how easily thou mayest obtain God's mercy. If thou sinnest renounce it for ever, and repent it with true confession, as I erewhile said. If thou repent and yet hide some of thy sins, that is not to thy profit. Christ takes no heed of such leasings, he stands in no need of it; either thou must obey Christ or the devil. Good men, every man must be twice washed of his sins: once at the baptismal bath, for ere the child is baptized it is the devil's; the second time thou shalt be washed at true confession, when thou renoucest thy sins. Assuredly if thou wilt entreat the Lord thou must be free from thy sins, for thus saith the book, *Peccatores Deus non audit*. The prayer of a sinful man God Almighty will not hear, except he forsake his sins and repent. Dear men, though ye sin and repent, trust not wholly to your fasts, if ye are able to do other good deeds. There is no man but what can do something more than fast. If he cannot give alms of clothes or of meat, as a rich man can, let him do some of these things which I will now enumerate. First of all thou shalt go to shrift and entirely renounce thy misdeeds, and fast so that thy body be the leaner; that is, fast for thy Lord's love. The man who thus fasts Christ shall give him such meat that he will never again hunger. The second is to give as much alms as you can afford,—masses for all Christian souls, to poor men shoes, clothes, meat, drink, warmth, and lodging; to visit the sick, to help to bury the dead, and to assist them (the poor) with whatever thou art able. For the book saith, *Sicut aqua extinguit ignem, ita et elemosina extinguit*

foren al helle wara. *and* þa hweþere þine saule feren seal in to eche pine. Leofe men ne mei þe preost forȝefen \*nane men his sunne ne his aȝene ah he is iset bi-twihan god almiltin. *and* þe for þe wissine hu þu scalt et god seolf habben þine sunne forȝeueene. *and* he hæufð<sup>1</sup> þa ilke mahte of *Sancte* petre to bindene. *and* to unbindene. *and* of ure biscope þe is on *sancte* petres stude forðon he ne mei beon on ewilche stude for-þi beoð þa preostes under heom. Gif þu sunegest: he þe scal reden on godes halfe hu þu scalt habben *cristes* freond-scipe: Soðliche ne þerft þu bidden namare. Ne mei nan mon seggen hu lihtliche þu maht habben godes milce. gif þu sunegest: forlet hit a mare. *and* þet mid rihte *scrifte*. *and* bete a. alswa ic er cweð. þah þu ga to bote *and* for-heole summe þine sunna. nis þet nawilt to þine bi-heofðe. Ne reccheð *crist* nane leasunge. ne him nis na neoð<sup>2</sup>. oðer þu most hersumian *crist*. oðer þam deoffle. Godemen uwile mon scal beon twiȝen awesseen of his sunne enes et þam fulltbeda<sup>3</sup>. for er þonne þet child beo ifulȝeð hit is þes deoffles. oðer siðe þu scalt beon iwesseen et soð *scrifte*: þenne þu forlestest þine sunne. Soðliche ȝif þu wult habben bone to drihten: þu most beon on ward þine sunnen for þus cweð þa boc. *peccatores deus non audit*. Sunfulles monnes bone nulle \*god almiltin iheren bute he wulle forleten þa sunne *and* gan to bote leofemen þah ȝe sunegien *and* gan to bote ne lipnie ȝe no al to eower festene ȝif ȝe mazen eni oðer god don. Nis nan mon þet ne mei mare don þene festen. Gif he ne mei don elmesse of claðe ne of mete al swa mei an riche mon: do summe of þisse þinge þe ic wulle nu cweþen. Alra erest þu scalt gan to *scrifte* *and* forleten þurhut þine misdede *and* festen swa þet þin licome beo þe lenre þet is fest for ðines drihtenes luue. þe mon þe þus fest *crist* him ȝeueð swilene mete þet him nefre eft ne hungreð. þet oðer is do þine elmesse of þon þet þu maht iforðien. Messen for alle *cristine* saule. Wrecche men sceos *and* claðes. *and* mete. *and* dringen. *and* wermþe. *and* herburȝe. *and* to seke gan. *and* þa deden helpen to buriene *and* helpen heom mid þon þe þu maze. for þa boc seið. *Sicut aqua extinguit ignem: ita & elemosina extinguit peccatum*. Al swa

\* [Fol. 14a.]

The priest cannot forgive sins.

<sup>1</sup> sic.

He can advise thee how thou mayest have Christ's friendship.

Hide not thy sins from the priest.

<sup>2</sup> ? neod.

Twice shall we be washed from our sins.

<sup>3</sup> ? fulltbeða.

\* [Fol. 14b.]

God will not listen to the impenitent sinner.

Do something more than fast for your sins;

give alms, feed the hungry, clothe the naked,

visit the sick, and help to bury the dead.

*peccatum.* As water quenches fire so alms quencheth sin. The third is that thou shalt bewail thy sins secretly (behind men), and pour out thy tears very sorrowfully, for the Lord speaketh thus in the Gospel, *Beati qui nunc fletis quoniam ridebitis*; that is, blessed are those who now weep for their sins, for they shall be comforted before the Lord. The fourth is that thou shalt keep vigils for thy Lord's love, for the book saith, *Non sit vobis vanum surgere ante lucem, quia promisit dominus coronam vigilantibus.* Be not loth to arise before day(light), for the Lord promiseth the watchful a crown that shall be seven times brighter than the sun. The fifth is that thou shalt forgive those men that trespass against thee; and as thou forgivest the men that sin against thee, so shall thy Lord forgive thee thy misdeeds; and so thou prayest him daily when thou sayest, *Dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris.* Lord Father, forgive us all our sins as we forgive those that trespass against us. Here is a sorrowful prayer to offer unless we truly have mercy upon and forgive those men who have angered and injured us. The sixth is that thou shalt reconcile thyself with all those who are at enmity with thee, as far as thou art able; for then thou protectest their souls, and also thine own, from the evil death, that is, from hell torment. The seventh is charity. She perfecteth and completeth all other things. By Christ! the man that loveth not charity shall never come into God's kingdom. Now may ye hear what is true charity, that each man ought to possess—that is, that thou love thy Lord above thy wife and child, and above all earthly things, and thank him for all things; and afterwards do unto each man as thou wouldest that one should do to thee: that is true charity. Truly thus saith the book, that this shall bear your soul to heaven-kingdom.

Now, dear men, ye have heard what I have said, and what ye shall do if ye can afford it. There is no man so rich, nor none so poor, but what he may give something of those things which I have said unto you. He who gives alms of his unlawful gains will get no more thanks of Christ than he that should slay thy child and should bring thee his head for a present. Wherefore, good men, forsake your sins and go to true shrift, and leave your stealing and rapine, for there is no profit in these things; and again saith the book, No good

þet water aewencheð þet fur. swa þa elmesse aewencheð þa sunne  
 þat þridde is þet þu scalt bi-wepen þine sunne bi-eften monnen  
*and* 3eoten þine teres swiðe sariliche for þon drihten cweð on  
 þan god-spelle. *Beati qui nunc fletis quoniam ridebitis.* þet is  
 eadi beoð þa ilke þe nu wepeð for heore sunne \*for heo sceolen  
 beon igledeð<sup>1</sup> bi-foren drihten þat forðe is þet þu scalt wakien  
 for þines drihtenes luue. forðon þe boc cweð. *Non sit uobis  
 uanum surgere ante lucem. quia promisit dominus coronam  
 uigilantibus.* Ne beo eow noht lað to arisene er dei. for  
 drihten bi-hat þon wakiende ane crune þet scal beon seofesiðe  
 brihtre þene þa sunne fifte is þet þu scalt forzeuen þon monne þe  
 wið þe agultet. *and* swa se þu forzeuest þam monne þe wið þe  
 agulteð: swa þin drihten forzeueð þe þine mislede. *and* swa þu  
 hine biddest deihwamliche þenne þu seist. *Dimitte nobis debita  
 nostra sicut & nos dimittimus debitoribus nostris.* Laueð<sup>2</sup> feder  
 forzef us alle ure gultes swa we forzeueð þan monne þe us to  
 agulteð. her is ane reowlic bone to biddene bute we inwarliche  
 imilcien *and* forzeuen þan monne þe us wreðeð *and* sceandet.  
 þet seste is þat þu scalt sahtnien. þa þe beoð unisahte mid alle  
 þine mahte. þenne burezest þu here saule. *and* ec þine azene  
 from þan ufele deaðe þet is from helle þine. þet seofeðe is  
 cherite. heo fullad alle þa oðre þing *and* endeð. witicrist þe mon  
 þe ne luueð cherite ne cumeð he nefre in godes riche. Nu 3e  
 mazen iheren hwet is riht cherite. þet uwile mon ah to habben  
 þet is \*þet þu luuie þine drihten ofer þin wif. *and* ofer child *and*  
 ofer alle eorðliche þing *and* him þonkien alles þinges. *and*  
 seoðdan beoden uwile mon swa þu waldest þet me þe bude. þis  
 is riht cherite. Soðliche þus cweð þe boc. þet þis seal beren  
 cower saule to heuene riche. Nu lofe men habbe 3e iherd  
 hwet ic habbe isead hwet 3e sculen don 3if 3e hit mazen iforðian.  
 Nis nan mon swa riche. ne swa wrecche þet he ne mei sum þing  
 iforðian of þan þe ic heou habbe iseid. þe deð his elmesse of  
 þinge mid wohe bi3eten: ne con him crist na mare þong<sup>3</sup> þene  
 þah he slo3e þin child *and* bere þe his heaued to lake. for-þi  
 godemen forleteð cower sunne *and* gad to rihte scrifte *and* leteð  
 cower stale *and* cower reafiac. for nis þer nan<sup>4</sup> feng on. *and*

Alms quenched  
sin.

\* [Fol. 15a.]

<sup>1</sup> ? igledede.  
Watch and  
pray.

Forgive those  
that trespass  
against thee,

<sup>2</sup> ? Lauerd.  
so that God  
may forgive  
thee,  
as thou  
prayest in the  
Pater noster.

Be reconciled  
to all men.

On true  
charity.

\* [Fol. 15b.]

It beareth the  
soul to  
heaven.

Give not  
alms of wealth  
wrongly  
acquired.

<sup>3</sup> ? þonc.

<sup>4</sup> ? an  
omission  
here.

that ye may do shall go unrewarded, nor even shall ye do any evil without bitterly expiating it. Wherefore, dear brethren, hold brotherly love among you, and strive ye now in this short life that ye may come to the kingdom above, there to dwell with the Father, the Son, and the Holy Ghost, ever without end. Amen!

## IV.

## ON THE LORD'S DAY.

**D**ear men, if ye will listen and willingly understand we will speak to you plainly of the privileges that pertain to the day that is called Sunday. Sunday is called the Lord's Day, and also the day of bliss and of ease and rest for all. On this day the angels of heaven rejoice because the lost souls have rest from their torments. If you are willing to learn who first obtained rest for the wretched souls, I will truly tell you. It was St. Paul the apostle and Michael the archangel. These two went once on a time into hell, as the Lord bade them, to see how the folk fared there. Michael went before and Paul came after, and then Michael showed St. Paul the wretched sinful that were dwelling there. Afterwards he showed him high trees burning horribly before hell gates, and showed him the wretched souls hanging upon those trees—some by the feet, others by the hands; some by the tongue, others by the eyes; some by the head, and others by the heart. Afterwards he showed him a burning fiery oven that threw out seven flames, each of marvellous hues, which were all horrible to behold, and much harder than any one dare endure; and there within were very many souls anhangd. Moreover he showed him a well of fire, and its streams ran burning fire; and twelve master devils like unto kings guarded this well and tormented therein the wretched and forlorn souls, and yet their own torment was in

eft þe boc seið. Ne seule 3e neure god don unforgolden. Ne ec ne seule 3e nefre ufel don þet 3e hit ne seulen mid uuele bitter abuggen. Forði leofe breoðre haldeð broþerreddene eow bi-twenen. *and* earnic 3e eow nu on þisse sceorte liue þet we<sup>1</sup> bicumen moten to þere upplecan ríche *and* þere wunian mid þe feder *and* mid þe sune *and* mid þe halie gast abuten ende. Amen.

No good or bad deed will go unrequited.

<sup>1</sup> ?30.

## IV.

## IN DIEBUS DOMINICIS.

[L]eofemen 3ef 3e lusten wuleð. *and* 3e willeliche hit understonden we eow wulleð \*suteliche seggen of þa fredome þe limpeð to þan deie þe is iclepeð su<sup>2</sup> sunedei. Sunedei is ihaten þes lauerdes dei *and* ec þe dei of blisse *and* of lisse *and* of alleirest. On þon deie þa engles of heofene ham iblissieð. forði þe þa erming saulen habbeð rest of heore pine. Gif hwa wule witen hwa erest bi-won reste þam wrecche saule to soþe ic eow segge. þet wes *sancte* paul þe apostel *and* mihhal þe archangel heo tweien eoden et sume time in to helle als wa heom drihten het for to lokien hu hit þer ferde. Mihhal eode bi-foren *and* paul com efter *and* þa scawede mihhal to *sancte* paul þa wrecche sunfulle þe þer were wuniende þer-efter he him sceawede heze treon eisliche beorninde et-foren helle 3ete. *and* uppon þan treon he him sceawede þe wrecche saulen a-honge. Summe bi þa fet. summe bi þa honden. summe bi þe tunge. summe bi þe ezen. summe bi þe hefede. summe bi þer heorte. Seodðan he him sceawede an ouen on berninde fure he warp ut of him seofe leies uwilan<sup>3</sup> of seolcuðre heowe þe alle weren eateliche to bihaldene *and* muchele strengre þen eani þurg to þolien. *and* þer wið-innen weren swiðe feole saule a-honge. 3ette he him sceawede ane welle of fure *and* alle hire stremes<sup>4</sup> urnen fur berninde. *and* þa welle bi-wisten .xii. meister \*deoffen swile ha weren kinges to pinen þer wið-innen þa earming saulen þe for-gult weren ; *and* heore

The privileges of the Sunday.

\* [Fol. 16a.]

<sup>2</sup> sic.

Sunday is the Lord's day.

The souls of the lost have rest on this day.

Paul and Michael obtained it for them.

They both once visited hell.

They saw wretched souls hanging on trees ;

a fiery oven with seven flames ;

<sup>3</sup> ? uwilcan.

n well of fire with streams of fire ;

<sup>4</sup> MS.strenies. \* [Fol. 16b.]

nowise diminished, though they were masters (chiefs). After that he showed him the Sea of Hell; and in that sea were seven bitter waves. The first was snow, the second ice, the third fire, the fourth blood, the fifth adders, the sixth smother (smoke), the seventh foul stink, she was worse to endure than ever any of all the other torments. In that sea were innumerable animals, some feather-footed, others entirely without feet, and their eyes were all like fire, and their breath shone as doth the lightning among thunder. These never cease, night nor day, to break the wretched bodies of those men who in this life here would not complete their shrift. Some of the men sorely weep, others cry aloud. Some there groaningly sigh, others there piteously gnaw their own tongues. Some there weep, and all their tears are burning gleeds (embers) gliding over their own features, and very mournfully at all times they cry and earnestly entreat that some one would release them from the cruel tortures. Of these torments speaketh David, the holy prophet, and thus saith, *Miserere nostri Domine quia pœnas inferni sustinere non possumus*. Lord have mercy upon us, for we are not able to endure the torments of hell. Afterwards he showed him a place in the midst of hell, before which were seven enclosures, near which no living man dare go, on account of the noxious vapour, and there within he showed him an old man going about, led by four devils. Then Paul asked Michael who the old man might be. Then said Michael (the) Archangel, "He was a bishop in the other life that never would keep nor observe Christ's laws. More often would he treat wrongfully with his subjects and oppress (them) for a long time than sing psalms or do any other good deed." Hereafter saw Paul where three devils led a maiden very remorselessly. Eagerly did Paul ask Michael wherefore she was so led about. Then said Michael, "She was a maiden in the other life that kept her body in all purity, but would never do any other good thing. Willing alms gave she never, but very proud she was and moody, and a liar and deceitful, and wrathful and envious, and therefore is she now dwelling in this torment." Now began Paul to weep sorely, and the archangel Michael wept also with him. Then came our Lord from heaven to them in the form of thunder and

azene pine neure nere þe lesse þah heo meistres weren. Efter þon he him sceawede þe sea of helle *and* innan þan sea weren .vii. bittere uþe. þe forme wes swnan<sup>1</sup>. þat oðer is. þet þridde fur. þet feorðe blod. þe fifte neddren. þe siste smorðer. þe scofeþe ful stunch. heo wes wurse to þolien þenne efreni of alle þa oðre pine. Innan þan ilke sea weren un-aneomned deor summe feðer fotetd. Summe al bute fet. *and* heore ezen weren al swile swa fur. *and* heore eþem secan swa deð þe leit a-monge þunre. þas ilke nefre ne swiken ne dei ne niht to brekene þa erming licome of þa ilca men þe on þisse liue her hare *scrift* enden nalden. Summe of þan monne sare wepeð. Summe swa deor lude remeð. summe þer *graninde* sikeð. summe þer reowliche gnezeð his azene tunge. Summe þer wepeð. *and* alle heore teres beoð berninde gleden glidende ouer heore azene nebbe. *and* swiðe reowliche ilome zeizeð *and* zeorne bisecheð þat me ham ibureze from þam uele pinan of þas pinan speked *dauid* þe halie witeze. *and* þus seið. *Miserere nostri domine quia penas inferni sustinere non possumus.* Lauerd haue merci of us forðon þa pinen of helle we ham ne mazen iðolien. \*Seoð-þan he him sceawede *and*<sup>2</sup> stude inne midde-warðe<sup>3</sup> helle. *and* bi-foren þam ilke stude weren seofen clusterlokan þar neh ne mihte nan liuende mon gan for þan ufele breðe *and* þer wið-inna he him sceawede gan on ald mon þet .iiii. deoffen ledden abuten. þa escade paul to mihhal hwet þe alde mon were. þa cweð mihhal heh angel he wes an biscop on eoðre liue þe nefre nalde *cristes* lazen lokien ne halden. after he walde anuppon his underlinges mid wohe motien *and* longe dringan þenne he walde salmes singen oðer eani oðer god don. Herefter iseh paul hwer .iii. deoffen ledden an meiden swiðe unbisorzelihe: zeorne escade to mihhal hwi me heo swa ledde. þa cweð mihhal. heo wes an meiden on oðer liue þet wel wiste hire licome in alle clenessse. ah heo nalde nefre nan oðer god don. Elmeszeorn nes heo nefre. ah prud heo wes swiðe *and* modi. *and* ližere *and* swikel. *and* wreðful *and* ontful. *and* forði heo bið wuniende inne þisse pine. Nu bi-gon paul to wepen wunderliche. *and* mihhal heh engel þer weop forð mid him. þa com ure drihten of heueneriche to heom on wunres<sup>4</sup> liche *and* þus cweð.

The sea of hell with its seven waves;

<sup>1</sup> ? snaw.

in which were all sorts of strange creatures.

These ceased not to torture the forlorn souls.

David speaks of the pains of hell.

\* [Fol. 17a.]

<sup>2</sup> ? ane.

<sup>3</sup> ? midde-ward.

They saw in the midst of hell seven cloisters, wherein four devils were leading an old man about;

and three devils led a maiden about.

In this life she was virtuous but not charitable.

Paul and Michael weep for the wretched souls.

<sup>4</sup> ? þunres.

thus spake, "Why weepest thou, Paul?" Paul answered, "Lord, I bewail the manifold tortures which I here see in hell." Then spake our Lord, "Why would they not keep my laws while they were on earth?" Then said Paul meekly to him, "Lord, I now entreat thee, if it be thy pleasure, that thou give them rest at least on Sunday ever until doomsday come." Then said God to him, "Paul, I know well where I ought to show mercy. I will have mercy upon those that sought my mercy while they were alive." Then was St. Paul very sorrowful, and bowed him quickly to his Lord's feet, and besought him in these words which ye may now hear. "Lord," he said then, "now I beseech thee by thy kingdom, by thine angels, by thy great mercy, by all thy works, by all thy saints, and also by thy elect, that thou have mercy upon them, and the more so since I have visited them, and give them rest on Sunday ever until thy high doomsday come." Then the Lord answered him with a more gentle voice, "Arise now, Paul, arise! I will give them rest as thou hast asked, from noon on Saturday until Monday's dawn, ever from this time forth until doomsday." Now, dear brethren, ye have heard who first obtained rest for the souls of the damned. Now it becometh each Christian man so much the more to hallow and honour the day which is called Sunday, for of that day our Lord himself saith, *Dies dominicus est dies lætitiæ et requiei*. Sunday is a day of bliss and rest for all. *Non facietur in ea aliquid nisi Deum orare manducare et bibere cum pace et lætitia*. Let nothing be wrought on this day except to go to church and to pray to Christ, and to eat and drink in peace and gladness. *Sicut dicitur, pax in terra, pax in celo, pax inter homines*. For as it is said, "Peace on earth and peace in heaven, and peace among all Christian men." Again, our Lord himself saith, *Maledictus homo qui non custodit sabatum*. Cursed be the man who will not observe Sunday. And therefore, dear men, each Sunday is to be observed as Easter Day, for it is the commemoration of his holy resurrection from death to life, and commemoration of the Holy Ghost which he sent upon his apostles on that day which is called Whitsunday. Moreover we understand that on Sunday the Lord will come to judge all mankind. We ought to honour Sunday very much and to observe it in all purity, for it hath in it three worthy

Ahwi wepest þu paul. paul him onswerde. Lauerð ic biwepe þas  
 monifolde þine ðe ic her in helle isco. þa cweð ure lauerd. Ahwi  
 nalden heo witen mine \*laȝe þe hwile heo weren en corðe: þa  
 seide paul him mildeliche to ȝeines. Louerd nu ic bidde þe ȝef  
 þin wille is þet þu heom ȝefe rest la hwure þen sunne dei a þet  
 cume domes-dei. þa cweð drihten to him. paul wel ic wat hwer  
 ic secal milcien. Ic heom wulle milcien þe weren efterward  
 mine milee þa hwile heo on liue weren. þa wes *sancte* paul swiðe  
 wa. *and* abeh him redliche to his lauerdes fet *and* on halsien  
 hine gon mid þas ilke weord þe ȝe maȝen iheren. Lauerd he  
 cweð þa. Nu ic þe bidde for þine kinedome *and* for þine engles.  
*and* for þine muchele milee. *and* for alle þine weorkes. *and* for  
 alle þine haleȝen. *and* ec þine icorene. þat þu heom milcic þes þe  
 redþer þet ic to heom com *and* reste ȝefe þen sunne-dei a þet cume  
 þin heh domes dei. þa onswerede him drihten mildere steuene.  
 Aris nu paul aris. Ic ham ȝeue reste als wa þu ibeden hauest  
 from non on saterdei a þa cume monedeis lihting. þet efre forð to  
 domes dei. Nu leofe breðre ȝe habbeð iherð hwa erest bi-won  
 reste þam forgulte saule. Nu bi-cumeð hit þefore to uwilehe  
 cristene monne mucheles þe mare to halizen *and* to wurðien  
 þenne dei þe is icleped sunne-dei. for of þam deie ure lauerd seolf  
 seið. *Dies dominicus est dies leticie & requiei.* \*Sunne dei is  
 dei of blisse *and* of alle ireste. *Non facietur in ea aliquid nisi*  
*deum orare manducare & bibere cum pace et leticia.* Ne beo in  
 hire naþingiwrat bute chirche bisoenie *and* beode to criste *and*  
 eoten *and* drinken mid griðe *and* mid gledscipe. *Sicut dicitur.*  
*pax in terra. pax in celo. pax inter homines.* for swa is iset. grið  
 on eorðe. *and* grið on hefene. *and* grið bitwenen uwile cristene  
 monne. eft ure lauerd seolf seit. *Maledictus homo qui non cus-*  
*todit sabbatum.* Amansed beo þe mon þe sunne-dei nulle iloken.  
 And for-þi leofemen uwile sunne-dei is to locan als wa ester dei  
 for heo is muneȝing of his halie ariste from deðe to liue. *and*  
 muneȝing of þam hali gast þe he sende in his apostles on þon  
 dei þe is icleped wit-sunne-dei. ec we understondeð þet on sunne  
 dei drihten cumeð to demene al mon-cun; we aȝen þene sunne  
 dei swipeliche wel to wurþien. *and* on alle clenessse to locan. for

\* [Fol. 17b.]

Paul entreats  
 God to  
 give them  
 rest on the  
 Sunday until  
 Doomsday.

God grants  
 his request.

\* [Fol. 18a.]

Sunday is a  
 day of rest  
 for all.  
 Toil not on  
 this day.

Cursed is he  
 that keeps  
 not the  
 Sunday holy.

On Sunday  
 shall Christ  
 come to judge  
 all mankind.

virtues, which ye may hear. The first virtue is that it (Sunday) on earth gives rest to all earth-thralls (slaves), men and women, from their thrall-works (servitude). The second virtue is in heaven, because the angels rest themselves more than on any other day. The third virtue is that the wretched souls in hell have rest from their great torments. Let each one then always observe the Sunday, and the other holy days which in church we are commanded to keep like the Sunday, and let it be a participator of heaven's bliss with the Father and the Son and the Holy Ghost without end. Amen. *Quod ipse prestare dignetur qui vivit et regnat Deus, per omnia secula seculorum.* Amen.

## V.

## OF THE PROPHET JEREMIAH.

*M*issus est Jeremias in puteum et stetit ibi usque ad os. Qui cum aliquandiu ibi stetisset, debilitatum est corpus ejus, et tandem dimissis funibus subtractus est. Et cum eorum duritiam, quia debilis erat sustinere non posset, allati sunt panni de domo regia et circumpositi sunt funibus ne eorum duritia laederetur. Dear men, we find in holy book that Jeremiah the prophet stood in a pit and in the mire up to his mouth; and when he had stood there awhile then his body became very feeble, and they took ropes and cast unto him for to draw him out of this pit. But his body was so very feeble that he was not able to endure the roughness of the ropes; then sent they clothes out of the king's house for to wind round the ropes, so that his body, which was (so) feeble, should not receive further injury. Dear men, those words which I have here said have important meaning, and they are good to hear and much better to retain (in mind). Is it a good thing to hear God's words and to observe them? Yea assuredly, for our Lord God Almighty saith in the holy gospel, *Beati qui audiunt verbum Dei et custodiunt illud.* Happy and blessed are all who hear God's words and keep them. Now ye have heard

heo hafð mid hire preo wurdliche mihte þe 3e iheren mazen. ȝet forme mihte is þet heo on eorðe 3eueð reste to alle eorðe þrelles wepmen *and* wifmen of heore þrel weorkes. þet oðer mihte is on heouene. for-þi þa engles hem heom rested mare þenn on sum oðer dei. þet þridde mihte is þet þa erming saule haddeð ireste inne helle \*of heore muchele pine. Hwa efre þenne ilokie wel þene sunne dei. oðer þa oðer halie dazes þe mon beot in chirche to lokien swa þe sunne dei. beo heo dal neominde of heofene riches blisse : mid þan ferde<sup>1</sup>. *and* mid þan sunne. *and* mid þan halie gast abuten ende. amen. *Quod ipse prestare dignetur qui uiuit & regnat deus. per omnia secula seculorum.* Amen.

The three virtues of the Sunday.

\* [Fol. 18b.] Observe well the Sunday, let it partake of heavenly bliss.

<sup>1</sup> ? fedre.

## V.

## HIC DICENDUM EST DE PROPHETA.

[*M*] *issus est ieremias in puteum et stetit ibi usque ad os. Qui cum aliquandiu ibi stetisset: debilitatum est corpus eius. & tandem dimissis funibus subtractus est. Et cum eorum duriciam. quia debilis erat sustinere non posset. allati sunt panni de domo regia et circumpositi sunt funibus ne [e]orum duricia lederetur.* Leofemen we uindeð in halie boc. þet ieremie þe prophete stod in ane putte. *and* þet in þe uenne up to his muðe *and* þa he hefede þer ane hwile istonde. þa bi-com his licome swiðe feble. *and* me nom rapes *and* caste in to him fro<sup>2</sup> to drazen hine ut of þisse putte. Ah his licome wes se swiðe feble : þet he ne mihte noht iþolie þe herduesse of þe rapes. þa sende me claðes ut of þes kinges huse for to bi-winden þe rapes. þet his licome þe feble wes ne sceolde noht wursien. Leofemen þeos ilke weord þe ic hadde her iseit<sup>3</sup> haddeð muchele bi-taenunge \**and* god ha beoð to heren *and* muchele betere to et-halden. Is hit god for to hiheren godes weordes *and* heom athalden : 3e fuliwis. for ure lauerd godalmihtin seið in þan halie godspelle. *Beati qui audiunt uerbum & custodiunt illud.* Ædie *and* blessede beon alle þeo þe ihereð godes weordes *and* heom athaldeð. Nu 3e

The text.

Jeremiah stood in a pit up to his mouth in the mire.

<sup>2</sup> ? for.

How he was drawn out of the pit.

<sup>3</sup> sic.

\* [Fol. 19a.]

It is good to hear, but better to observe God's word.

what it is to hear God's words and to observe them. Now we shall show you what it is to hear and not to observe them; for St. Gregory saith, *Melius est viam veritatis non agnoscere, quam post agnitam retroire*. It is better for a man not to know the way to God Almighty than to know it and afterwards to disregard it. And in another place he saith, *Qui obturat aures suas ne audiat legem Dei, oratio ejus erit execrabilis*. The man who shutteth his ears in holy church against God's law and will not hear the words which proceed from him, his prayers shall be accursed and displeasing to God. *Puteus est peccati profunditas, quia quam diu stas in luto; tam diu jaces in mortali peccato*. The pit denotes deepness of sin, for as long as we lie in head-sins (deadly sins) all that time we stand in the pit and also in the mire (fen) up to the mouth, as these men do that lie in adultery and gluttony, and in perjury and in pride, and in other foul sins. And these are principally rich men who have this great pride in this world, that have (beautiful) fair houses and fair homes, fair wives and fair children, fair horses and fair clothes, hawks and hounds, castles and towns: hereupon they think much more than upon God Almighty, who hath sent them all these things when they lie in such sins and think not of arising. They do daily dig their pit deeper and deeper. *Unde propheta, Non claudit super te puteus os suum nisi cluseris os tuum*. The prophet saith that the pit closes not easily its mouth over us unless we shut our mouths; but if we shut our mouths, then we act as the man that diggeth a pit four days or five, and when he hath delved it for a very long time, then falleth he therein and breaketh his neck, that is, he falleth into hell-pain, from whence he will never again return to repent. But, dear men, God Almighty hath shown us very great grace, since he hath given us to be free of mouth that we may with our mouths bring ourselves out of this pit, which betokeneth the deepness of sin, and that through three hard ways, which are thus named—*Cordis contritione, oris confessione, operis satisfactione*. Through contrition of heart, through opening (utterance) of mouth, and through performance of good works. *Cordis contritione moritur peccatum, oris confessione defertur ad tumultum, operis satisfactione tumultatur*

habbeð iherd wule hit is for to iheren godes weordes *and* heom ethalden. Nu we seulen heow secawen hwile hit is heom for to heren *and* nawiht for to ethalden. for seint gregori seið. *Melius est uiam ueritatis non agnoscere: quam post agnitam retroire.* Betre hit is þet mon ne iknawe noht þe wei to godalmihtin þe he hine icnawe *and* seodðe hine for-hoȝie; and on oðer stude he seið. *Qui obturat aures suas ne audiat legem dei: oratio eius erit execrabilis.* Þe mon þe tuneð his eren in halie chirche to-ȝeines godes laȝe and nule noht iheren þe weordes þe of him beoð. his beoden beoð aweriede *and* unwurðe gode. *Puteus est peccati profunditas. quia quam diu stas in luto: tam diu iaces in mortali peccato.* Þes put bitaeneð deopnesse of sunne. for alse longe alse we liggeð in heueð sunnen: al þa hwile we sto[n]deð in þe putte. *and* þet in þe uenne up to þe muðe alse þeos men doð þe liggeð inne eubruche *and* ine glutenerie *and* ine manaðas. *and* ine prude. *and* ine oðre fule sunnen. *and* þet beoð riche men \*alremest þe habbeð þas michele prude in þis worlde. þe habbeð feire huses. *and* feire hames. feire wifes. *and* feire children. feire hors and feire clapes. heauekes *and* hundes. castles *and* tunes. her uppon heo þencheð michele mare þen uppon godalmihtin þe al þis heom haueð isend þa þe liggeð inne swile sunne. *and* ne þencheð noht for to arisen: heo delueð deihwamliche heore put deoppre *and* deoppre. *unde propheta. Non claudit super te puteus os suum nisi cluseris os tuum.* þe prophete seið. þet þe put ne tuneð noht lihtliche his muð ouer us bute we tunen ure muð. ah ȝif we tuneð ure muð: þenne do þe<sup>1</sup> alse þe mon þe delueð ene put feower dazes oðer fiue *and* þenne he haueð hine alra lengest idoluen: þenne ualleð he þer inne. þet him brekeð þe sweore. þet. is þet he ualleð in to helle pine þer neuer eft ne cumeð of bote. Ah leofemen godalmihtin haueð isceaweð us wel michele *grace.* þenne he haueð geuen us to beon mud freo. þet we mazen mid ure muðe bringen us ut of þisse putte: þe bitaeneð þeo deopnesse of sunne. *and* þet þurh þreo herde weies þe þus beoð ihaten. *Cordis contricione. Oris confessione. Operis satisfactione.* þurð<sup>2</sup> heorte bireusunke. þurh muðes openunge. þurh dede wel endinge. *Cordis contritione moritur peccatum. \*oris confessione defertur*

What it is to hear and not observe.

The words of St. Gregory.

The pit betokens the depth of sin;

the mire denotes foul sins,

\* [Fol. 19b.] of which rich men are mostly guilty,

who daily dig their pit deeper and deeper.

1? we.

God hath made us to be mouth-free.

Three hard ways by which we may get out of the pit.

2? þurh.

\* [Fol. 20a.]

*in perpetuum*, that is, when we are sorry in our hearts that we have sinned, for then we slay our sins. When we repent of sin, then we do by our sins as they do by the dead, for after a man is dead they lay the body in the tomb, so also thou layest thy sins in the tomb. When thou receivest shrift of the sins thou hast done against God's will, and when thou repentest of thy sins according to the priest's instructions, then thou buriest thy sins and puttest them out of their power over thee. *Per Jeremiam notatur quilibet peccator qui in suo peccato moram facit.* By Jeremiah the prophet we should understand each sinful man that lies in grievous sin, and through true shrift will not loosen his sin-bonds. *Funiculi amaritudines penitentie significant.* The ropes that were cast to him betoken the hardness of shrift; for there is no man among us that hath done three cardinal sins who is so strong that his body does not become very feeble before he has undergone the shrift that thereto befalleth. *Panni circumpositi funibus, ecclesie sacramenta significant quibus penitentie duritia mitigatur.* The king's house betokens holy church; the clothes, that were sent out of the king's house for to cover the ropes with, betoken the holy orisons that they sing in holy church, and the holy sacraments that are consecrated unto the forgiveness of all sinful. Dear men, now ye have heard the signification of this pit about which I have spoken, and the meaning of the prophet, and what the ropes denote, and what the clothes betoken that the ropes were enveloped in. Hear now what things dwell in this pit; therein live four kinds of reptiles that are now destroying all this middle-earth. Therein live the spotted adders that bear poison under their tongues; black toads that have venom in their hearts; yellow frogs, and crabs. The crab is a kind of fish in the sea. This fish is of such kind that the more he endeavours to swim with the water the more he swimmeth backwards. And the old crab said to the young one, "Wherefore swimmest not thou forward in the sea as other fishes do?" and it answered, "Dear mother, swim thou before me and teach me how I shall swim forwards." And she began to swim forwards with the stream, and always swam backwards (against it). These spotted

*ad tumultum. operis satisfactione tumultatur in perpetuum.* þe we beoð sari in ure heorte þet we isuneged habbeð þenne slage we ure sunne; þene we to sunbote cumeð. þenne do we bi ure sunne al swa me deað bi þe deade. for efterþan þet þe mon bið dead me leið þene licome in þere þruh. Al swa þu leist þine sunne in þare þruh: hwenne þu scrift underuongest of þe sunnen þe þu idon hauest to-geines godes wille. þenne þu hauest þine sunnen ibet: efter þines scriftes wissunge. þenne buriest þu þine sunnen *and* bringest heom ut of þine on-walde. *Per ieremiam notatur quilibet peccator qui in suo peccato moram facit.* Bi ieremie þe prophete we aȝen to understonden ulcne mon sunfulle. þet lið in heuie sunne *and* þurh soðe scrift his sunbendes nule slakien. *funiculi amaritudines penitencie significant.* Þe rapes þe weren icast to him: bitacneð þe herdnesse of scrifte. for nis nan of us se strong þe hefde idon þre hefsunnen þet his licome nere swiðe feble er he hefde idreȝen þet scrift þe þer to bilimpeð. *panni circumpositi funibus: ecclesie sacramenta significant quibus penitencie duricia mitigatur.* þas kinges hus bitacneð hali chirc[h]e þa claðes þet weren isende ut of þ[es kinges huse] for to binden þe rapes \*mid: bitacnet þe halie ureisuns þe me singeð in halie chirche. *and* þe halie sacramens þe me sacreð in alesnesse of alla sunfulle. Leofemen nu ȝe habbeð iherð of þis putte þe bitacninge þe ic habbe embe ispeken. *and* þe bitacninge of þe prophete. *and* þet. þe rapes bitacneð. *and* hwat þa claðes bi-tacneð þe þe rapes weren mide biwunden. Thereð nuðe whulche þinges wunieð in þisse putte. þer wunieð fower cunnes wurmes inne. þet fordoð nuðe al þeos midelerd. þer wunieð in-ne faȝe neddren. *and* beoreð atter under heore tunge. Blake tadden *and* habbeð atter uppon heore heorte. ȝeluwe froggen. *and* crabben. Crabbe is an manere of fisses in þere sea. þis fis is of swule cunde. þet. euer se he mare strengðeð him to sw[i]mminde mid þe watere: se he mare swimmeð abac. *and* þe alde crabbe seide to þe zunge. hwi ne swimmeð þu forðwarð in þere sea also oðer fisses doð. *and* heo seide. Leofe moder swim þu foren me *and* tech me hu ic scal swimmen forðward *and* [heo] bi-gon to swimmen forðward mid þe streme. *and* swara hire þer

We slay our sins with sorrow.

We bury them when we repent of them.

Jeremiah denotes sinful man.

The ropes denote the hardness of shrift.

The King's house is holy church.

\* [Fol. 20b.]  
The clothes are holy prayers.

Of the inhabitants of the pit,

spotted adders, black toads, yellow crabs, and frogs.

The fable of the young crab and its mother.

adders betoken the deceitful folk that dwell in this world, that speak as fair before their fellow Christians as if they would embrace them, and as soon as they have turned away from them they slander (to-twitch) and detract them with evil words. *Hii etiam sunt doctores et falsi christiani.* These men that thus pull to pieces their fellow Christians behind their backs have the name of Christians, but nevertheless they are Christ's enemies, and are men-slayers, for they slay their own souls and bring them into the everlasting pain of hell. These black toads that have the venom in their hearts betoken the rich men that have much of this world's goods and cannot moderately eat and drink, nor therewith do any good for the love of God Almighty, who hath given it them all, but lie upon it as the toad does in the earth, that never can be so moderate as to eat her fill, because she is afraid lest the earth (fail) deceive her. This wealth which these men thus overlie turneth to black venom, for they fall thereby into the strong pain that no man may describe. These yellow clothes [betoken women that make themselves fair to draw lechers unto them], for the yellow cloth is the devil's lair (covering). These women that love (? live) are called the devil's mouse-trap, for when a man will bait his mouse-trap he binds thereupon the treacherous cheese, and roasteth it so that it should smell sweetly ; and through the sweet smell of the cheese he entices many a mouse into the trap. Even so do many of these women ; they smear themselves with blanchet (fine wheaten flour), that is the devil's soap, and clothe them with yellow clothes, that is the devil's covert, and afterwards they look in the mirror, that is the devil's hiding-place. Thus they act in order to make themselves fair and to draw lechers unto them, but they defile themselves therewith. Now, dear men, for God's love keep yourselves from the devil's mouse-trap, and take heed that ye be not the spotted adders, nor the black toads, nor the yellow frogs. The Father, the Son, and the Holy Ghost shield us therefrom and from all sins ever without end, *per omnia secula seculorum.* Amen.

aȝen. þas faȝe neddre bitaeneð þis faȝe folc þe wuneð in þisse weorlde. þe speket also feire bi-foren heore eueneristene \*also heo heom walde in to heore bosme puten. *and* swa sone se hi beoð iturnd away from heom: heom to-twiccheð *and* to-draȝeð mid ufele weordes. *Hii eciam sunt doctores & falsi christiani.* Þos men þe þus to-draȝed heore eueneristene bi-hinden heo habbeð þe nome of *cristene* ah þah heo beoð *cristes* unwines *and* beoð monslȝen for heo slaȝeð heore aȝene saule. *and* bringeð heon<sup>1</sup> in to þare eche pine of helle. þos blaca tadden þet habbeð þet atter uppon heore heorte. bi-taeneð þes riche men þe habbeð þes mucheles weorlde ehte *and* na maȝen noht itimien þar of to eten ne to drincken ne na god don þer of for þe luue of god-almihtin þe haueð hit heom al geuen. ah liggeð þer uppon also þe tadde deð in þere eorðe þet neure ne mei itimien to eten hire fulle: swa heo is afered leste þeo eorðe hire trukie. þeos ilke ehte þe þeos þus ouerliggeð heom turneð to swart atter for heo falleð þer þurh in to þer stronge pine þet na mon ne mei tellen. Þeos ȝeolewe claþes.<sup>2</sup> for þe ȝeolewe clað is þes deoffles helfter.<sup>3</sup> þeos wimmen þe þus luuieð<sup>4</sup> beoð þes deoffles musestoch iclepede. for þenne þe mon wule tilden his musestoch he bindeð uppon þa swike chese *and* bret hine for þon þet he scolde<sup>5</sup> swote smelle. *and* þurh þe \*sweote smel of þe chese: he bicherreð monie mus to þe stoke. Alswa doð monie of þas wimmen heo smurieð heom mid blanchet þet is þes deoffles sape *and* claþeð heom mid ȝeoluwe claþe þet is þes deoffles helfter.<sup>6</sup> *and* seodðan heo lokieð in þe scawere. þet is þes deoffles hindene. Þus heo doð for to feiren heom seoluen. *and* to draȝen lechurs to ham. ah heo fuleð heom soluen þer mide. Nu leofemen for godes lufe witeð. how wið þes deoffles musestoch *and* witeð eow þet ȝe ne beo noht þe foaȝe neddre. ne þe blake tadde. ne þe ȝolewe frogge. þe feder. *and* þe sune. *and* þe halie gast. isilde us þer wið. *and* wið alle sunnen a buten ende. *per omnia secula seculorum.* Amen.

The spotted adders denote slanderers.

\* [Fol. 21a.]

They are Christ's enemies.

<sup>1</sup> ? heom.

The black toads denote the rich men who make a bad use of their wealth.

The yellow clothes denote foolish women, who are the devil's mouse-trap.

<sup>2</sup> ? something omitted here.

<sup>3</sup> ? helster.

<sup>4</sup> ? luuieð.

<sup>5</sup> MS. sclode.

\* [Fol. 21b.]

<sup>6</sup> ? helster.

Keep away from the devil's trap.

## VI.

## THE LORD'S PRAYER.

*P*ater noster qui es in cœlis, &c.

- Our father that art in heaven,  
That is all truthful indeed !  
We must to these words look,  
4 That are good for both body (life) and soul,  
That we may be as his begotten sons,  
That he may be our father and we his chosen (darlings),  
That we may do all his behests  
8 And act according to his will.  
Let us take heed lest we offend him  
Through Belzebub's wiles ;  
He hath great envy towards us  
12 All the days of our life ;  
About us he is for to terrify us,  
With all his might he will annoy us.  
If we learn God's lore  
16 Then it grieveth him full sore,  
Except we remain in our evil habits.  
He cares not that we are sons (of God),  
If we then call him father ;  
20 All that is but little joy to us.  
Let us observe God's laws  
That we have in his saws (word) ;  
The behests he therein commandeth,  
24 Except we keep them, we commit sin.  
And let each man receive them  
To observe well anent him.  
For so God commands it  
28 In the Gospel which he wrote,  
That we should love God with our might,

## VI.

## PATER NOSTER.

- [*P*] *Ater noster qui es in celis & cetera.*  
 Vre feder þet in heouene is  
 þet is al soð ful iwis.  
 weo moten to þeos weordes iseon.
- 4 þet to liue *and* to saule gode beon.  
 þet weo beon swa his sunes iborene.  
 þet he beo feder *and* we him icorene.  
 þet we don alle his ibeden.
- 8 *and* his wille for to reden.  
 Loke weo us wið him misdon  
 þurh beelzebubes swikedom.  
 he haueð to us muchel nið.
- 12 alle þa deies of ure sið.  
 abuten us he is for to blenchen.  
 Mid alle his mihte he wule us swenchen.  
 Gif we leornið godes lare ?
- 16 þenne of-þuncheð hit him sare.  
 Bute we bileuen ure ufele iwune.  
 Ne kepeð he noht \*þet we beon sune.  
 Gif we clepieð hine feder þenne.
- 20 al þet is us to lutel wunne.  
 halde we godes laze.  
 þet we habbeð of his saze.  
 þa bodes he beodeð þer inne.
- 24 Bute weo hes halden ? we doð sunne  
*and* uwile mon hes undernim.  
 to halden wel anundes him.  
 for alswa god hit bit ?
- 28 *and* inne þe godspelle þe he writ.  
 Luuien god mid ure mihte

Our Father  
 which art in  
 heaven.

These words  
 are good for  
 soul and  
 body.

Displease not  
 God through  
 Beelzebub's  
 wiles.

He is grieved  
 when we are  
 good.

\* [Fol. 22a.]

Unless we  
 keep God's  
 behest we  
 commit sin.

Love God  
 with all thy  
 might.

- Above all creatures,  
 With our souls, and with our deeds ;  
 32 That we should him both love and also dread.  
 This is the first behest here  
 That we ought to hold dear ;  
 This behest above all others is,  
 36 And let us not observe it amiss.  
 And the second after this  
 Is like to it in truth—  
 To love thy fellow Christian  
 40 As thyself in all things ;  
 With all this have thou charity,  
 And true belief and love of truth.  
 For God's love forsake what is evil !  
 44 Thou shalt see it turn to thy advantage.  
 Be thou not manslayer ;  
 Nor be in whoredom, day nor night ;  
 Nor oughtest thou to steal,  
 48 Nor any theft to conceal ;  
 A proud man or (false) accuser be thou not,  
 Nor envious in thy thought ;  
 Be buxom (obedient) toward God,  
 52 And keep thou well his behests.  
 If thou do this with good entent  
 Then art thou God's son.  
 Thus thou mightest, if thou wilt,  
 56 God's behests well fulfill.  
*Sanctificetur nomen tuum.*  
 Thy name be blessed, that we say,  
 And thus by these words we affirm  
 His name is holy and ever was,  
 60 Ever alike firm, it is not less,  
 That is, and was, and ever shall  
 Be blessed everywhere.  
 Then ought we to understand  
 64 From all evil he shall preserve us ;

- ouer alle eurnes wihte  
mid ure saule mid ure deden.
- 32 baþe luuien him *and* ee dreden. Love and fear  
him.  
þis is þe furste bode here:  
þet we aʒen to habben deore.  
þeos beode ofer alle oðer is.
- 36 Ne habbe we hit noht onimis.<sup>1</sup> <sup>1</sup> MS. omnis.  
*and* þis oðer efter þis.  
þis is ilich fuliwis.  
Luuien þi *cristen* euenling.
- 40 Alswa þe scoluen in alle þing. Love thy  
neighbour as  
thyself.  
Mid al þis haue þu charite.  
*and* soðfeste leaue *and* trowðe lef.  
for god let þu þet uuele beon.
- 44 Godere hele þu hit scalt iseon.  
Ne beo þu nawiht monslaht.  
ne *in* hordom dei ne naht.  
Ne þu naʒest for to stele. Be not a mur-  
derer, commit  
not adultery,  
and do not  
steal.
- 48 ne nan þefþe for to heole.  
Prud ne wriere ne beo þu noht. Be not proud  
or envious,  
Ne niðful *in* þi þoht.  
beo buhsum toward gode. but be obe-  
dient to God.
- 52 *and* wel hald þu his bode.  
Do þu þis mid gode mune.  
þenne eart þu godes sune.  
þus þu maht ʒif þu wulle.
- 56 godes heste wel ifulle.  
*San[c]tificetur nomen tuum.*  
þi nome beo iblecced. þet we seggeð  
*and* þus þa wordes we bi-leggeð.  
his name is hali *and* efre wes Hallowed be  
thy name.
- 60 iliche swiðe hit nis noht les. God's name  
is holy,  
þet is *and* wes *and* efre scal  
beon iblecced ofer al. and ever shall  
be hallowed  
everywhere.  
þenne aʒe we to \*understonden us  
64 from alle uuele he scal blecen us. \* [Fol. 22b.]

- Let us bless (hallow) then enough his name,  
 And keep us from harm and shame.  
 In the font we were born again,  
 68 Cleansed, and by God chosen (adopted) ;  
 His holy name we took and bore,  
 In the font where we were cleansed.  
 Christians are (we) called, rich and poor,  
 72 After Christ himself who is God.  
 His name that we of him have,  
 That he it hallow we do crave.  
*Adveniat regnum tuum.*  
 Thy kingdom come, we do say it,  
 76 Harken all unto this writ !  
 His kingdom is this middle earth,  
 Earth and heaven, and each abode ;  
 Over all is his great might.  
 80 Lord he is called with right ;  
 Lord he is of all creatures,  
 In earth and heaven is his might.  
 All the creatures that he formed,  
 84 That is the truth, it was for man.  
 All things he made to appear  
 Before he ever made man.  
 He made man in righteousness,  
 88 In the form of his own likeness.  
 All deer (animals) and fowl of flight  
 He made to stoop adownright (downwards).  
 Man he loved and cared for well,  
 92 And therefore his face upward he wrought ;  
 That was all for a good skill (reason),  
 If that understand ye will.  
 Face upwards he him wrought,  
 96 He would that man of him thought,  
 That he should love him with thought (in his mind)  
 As the Lord that him wrought.  
 Think now, men, what honour

- To blecen þenne inoh his nome  
 anð kepen us from hearm *and* scome.  
 In þe font we weren eft iboren  
 68 iclensed and to gode icorene.  
 his halie nome we nomen *and* beren.  
 In þe font þer we iclensed weren.  
 Cristen beoð icleped riche *and* loð.<sup>1</sup>  
 72 efter crist seolf þet is god.  
 his nome. þet. we of him hafen.  
 he hit haleze þet we crauen.  
*Adueniat regnum tuum.*  
 Cume þi riche we seggeð hit.  
 76 Herenið alle to þis writ.  
 his riche is al þis middeleard.  
 Eorðe *and* heofenc and uwilcherd  
 ofer alle is his muchele mihte.  
 80 lauerd he is icleped mid rihte.  
 Lauerd he is of alle scafte.  
 In eorðe. *in* heuene is his mahte  
 alle þe scafte þe he bi-gon.  
 84 þet is þet sodðe hit wes for mon  
 alle þinge he makede æt<sup>2</sup> agan.  
 Er he efre makede mon.  
 he makede mon i rihtwisnesse.  
 88 Onlete on his onlichnesse.  
 Alle dor *and* fuzel ifiht :  
 lete he makede adunriht.  
 þene Mon he lufede *and* welbiþohte.  
 92 *and* for-þi his neb upward he wrohte.  
 þet wes al mid muchele skile :  
 3if he<sup>3</sup> hit understondon wile.  
 Neb upwardes he him wrohte.  
 96 he walde þet he of him þohte  
 þet he lufede him mid þoht[e].  
 Al swa þe lauerd þet him wrohte.  
 þencheð nu men hwilch wurðin[g]

In the font  
 were we born  
 again and  
 cleaused,

<sup>1</sup> sic.  
 and are called  
 Christians  
 after Christ.

Thy kingdom  
 come.

His kingdom  
 is everywhere.

Lord he is of  
 all creatures.

He made all  
 things for  
 man.

<sup>2</sup> it may be  
*aft.*

He made man  
 after his own  
 likeness.

Man he made  
 to look up-  
 wards,

<sup>3</sup> ? 3e.

so that he  
 might think  
 of God.

- 100 The king of heaven to you hath done,  
 To be in heaven, full sooth,  
 Into the seat of Paradise,  
 From which the angels down fell
- 104 Into the darkness of hell.  
 That seat, as they tell thus,  
 Where God shall harbour us,  
 Christ grant us thither to come,  
 And ever with himself to dwell!
- 108 And Christ will amongst us be,  
 Face to face we shall him see,  
 And dwell with him night
- 112 And day, up in heaven that is so bright ;  
 He will be our Father and we his sons,  
 For him is all our journey,  
 That is our country and our kingdom,
- 116 With him to dwell in heaven.  
*Fiat voluntas tua, sicut in cœlo et in terra.*  
 Thine own will be, for that say we,  
 In earth, and heaven, so let it be,  
 As is in heaven thine own will,
- 120 That we, Lord ! serve thee all with skill (rightly),  
 For to be (like), Lord ! thy archangels,  
 And thy beloved holy angels.  
 When the angels from heaven fell,
- 124 For their pride, into hell,  
 The others were strengthened soon,  
 That they should never more misdo.  
 Afterwards none might ever sin,
- 128 Nor from God's will go ;  
 They cannot ever evil work,  
 Nor even once think to do it.  
 God grant us in heart to take (resolve)
- 132 That we no evil think to do,  
 And grant us towards him good will,  
 And to act towards all men with right and skill (rightly  
 and reasonably),

- 100 eow haueð idon þe heouenking :  
 To bon in heuene fuliwis.  
 In touþe<sup>1</sup> sete of para[d]is.  
 from hwonne þe engles a-dun follon<sup>2</sup>
- 104 *in* to \*þe þosternesse hellen.  
 þet seele<sup>3</sup> swa ho radden þus :  
 þer god seal herberzen us.  
 Crist us ȝife þider to cumen.
- 108 *and* efre mid him solue to wunen.  
*and* cristes wille bo us bitwon.  
 neb wið neb for him to son.  
*and* wunen mid him niht
- 112 *and* dei up in heouene þe is swa briht.  
 þet he beo feder *and* we beo sunes.  
 to him is ure al to cumes.  
 þet is ure eðele *and* ure riche :
- 116 Mid him to wunen in heouene riche.  
*Fiat uoluntas tua. sicut in celo & in terra.*  
 þin aȝen wille beo for þet segge we.  
 In orðe in heuene swa hit beo  
 Al swa is in heouene þin aȝen wil.
- 120 Þet we<sup>4</sup> þeowen lauerd al mid skil.  
 For to beon lauerd þine archangles.  
*and* þi leoue hali engles.  
 þa þe angles. of heouene uolle
- 124 for heore prude *in* to helle.  
 þa oðre weren fulfeste sone.  
 þet ho ne mihten nefre mare misdone.  
 Sodðon ne mihten sunegenen<sup>5</sup> nan :
- 128 ne ut of godes wille gan.  
 Ne muȝen heo nefre ufele swinken :  
 ne for men enes hit bi-þinken.  
 God us ȝefe in horte to fon :
- 132 þet we ne þenchen ufel to don.  
*and* ȝife us to him god iwil :  
*and* to alle men : riht *and* skil.

God hath  
 made us to  
 dwell in Para-  
 dise,

<sup>1</sup> ? In to þe.

<sup>2</sup> ? fellen.

\* [Fol. 23a.]  
 from whence  
 the devils fell  
 into hell.

<sup>3</sup> ? setle.

May we see  
 Christ face to  
 face,

and dwell  
 with him for  
 ever.

Heaven is our  
 country and  
 home.

Thy will be  
 done.

<sup>4</sup> MS. þe.

May we serve  
 thee, Lord,  
 and be like  
 thy holy  
 angels,

who are  
 strengthened,  
 and cannot  
 sin,

<sup>5</sup> sic.

nor even  
 think of evil.

- And grant us so his will to do,  
 136 That we both please God and man ;  
 And that he fill us with his might,  
 And us with his Holy Ghost enlight ;  
 And in charity (make us) dwell therein,  
 140 That we fall not into sin ;  
 That we have no will to sin,  
 When our foes us do tempt,  
 No more than the angels had,  
 144 That in God's love did abide.  
*Panem nostrum cotidianum da nobis hodie.*  
 Give us to-day our daily bread,  
 Lord God, helper of us all !  
 Give us our livelihood,  
 148 And for the flesh covering and clothes.  
 Bread in Greek signifies  
 Doctrine to us indeed.  
 For as they feed the flesh without  
 152 With meat and with clothes all about,  
 So behoveth the soul have food  
 With God's words, with good mood (mind).  
 God's songs are all good (profitable),  
 156 To the soul they send food ;  
 We ought to take heed to them,  
 And please God himself therewith ;  
 Then may our souls live,  
 160 That our Lord hath given us.  
 He who will not listen to this counsel  
 Assuredly he shall die,  
 For his soul is lost ;  
 164 And sorrow is before him,  
 And he shall go into hell, into eternal woe,  
 Out shall he come never more.  
 But, Lord God, hear our prayer,  
 168 Of our sins make us clean.  
 May he us give, as he can,

- and* ȝife us swa his wil to donne!  
 136 *þet* we gode likie *and* monne.  
*and þet* he fulle us mid his mihte  
*and* mid his halie gast us lihte.  
*and* in cherite to wnien inne!  
 140 *þet* we ne fallen naut ine sunne.  
*þet* we nabben wil to sunegen.  
 þenne ure unwines us munegen.  
 Ne mare þene þo engles \*efden  
 144 *þet* in godes luue heo heom lende.  
*Panem nostrum cotidianum da nobis hodie.*  
 Gif us to dei ure deies bred.  
 Lauerd god al ure red.  
 Gif us ure liuenað!  
 148 *and* to þe flesce serud *and* clað.  
 Bred on *grikisce* is!  
 Larspel to us fuliwis  
 for alse me fet *þet* fleis wið-uten  
 152 mid mete mid claðe al abuten!  
 swa bi-houeð þe saule fode!  
 mid godes wordes mid gode mode.  
 Godes songes beoð alle gode.  
 156 to þere saule heo senden fode.  
 We hit aȝen to ȝeme.  
*and* god solf þer mid iqueme.  
 þenne mei ure saule lifen.  
 160 *þet* ure lauerd us haueð iȝeuen.  
 þe luste nulleð þesne red  
 wisliche he scal wurðen ded  
 for þe saule of him! is forloren.  
 164 *and* þe sorȝe is him biforen.  
*and* fereð in to helle mid eche wa!  
 ut ne cumeð he nefre ma.  
 Ah lauerd god her ure bone.<sup>1</sup>  
 168 of ure sunne make us clene.  
*þet* he us ȝeue alswa he mei!

May God enlighten us with his Holy Spirit,

so that we fall into no sin.

\* [Fol. 23b.]

Give us this day our daily bread,

and shrouds and clothes for the body. Bread denotes the Gospel,

which is the soul's food.

God's songs are all good.

The soul that will not listen to God's lore shall perish in hell.

<sup>1</sup> ? bene.

Lord, cleanse us from our sins.

- What is needful for us day by day  
 For our life's and soul's food,  
 172 So that we may love him with a pure mood (mind).  
*Et dimitte nobis debita nostra sicut et nos*  
*dimittimus debitoribus nostris.*  
 Our sins, Lord, be forgiven us,  
 As we do unto all men that live.  
 Lord, forgive us our folly,  
 176 As we shall forgive all others,  
 Our sins and our misdoings.  
 And here is a sorrowful petition,  
 To God himself we ourselves accuse,  
 180 If we these words say,  
 When we have envy and wrath  
 Against any man that is on land (earth).  
 For if any man doth us aught amiss  
 184 We desire to have him put to death.  
 Here is a very evil boon (prayer),  
 If we hate one another.  
 If any do us aught amiss,  
 188 And will not act right towards us,  
 For God's love forgive we them all,  
 For He shall requite it well.  
 When shall this prayer profit us,  
 192 And when will God receive it?  
 When I forgive hatred against me,  
 For the love of heaven's King,  
 And when I believe and well see  
 196 That no guilt may be forgiven me  
 Unless I observe these behests  
 That we have from our Lord God.  
 Love thy fellow Christian day and night  
 200 As thyself, and that is right.  
 If we these behests observe,  
 For (our) profit we it say.  
 The Pater Noster availeth me nought

- þet us bihoueð ulche dei.  
 To liue *and* to saule ure fode  
 172 *and* him luuien mid clene mode.  
*Et dimitte nobis debita nostra sicut et nos*  
*dimittimus debitoribus nostris.*  
 Vre gultes lauere bon us forzeuen  
 al swa we doþ alle men þet liuen.  
 Lauerd forzeþ us ure unskile  
 176 *and* als wa we alle oðre wile.  
 ure sunnen. *and* ure misdorning.  
*and* her is a roulich moting.  
 to gode solf we us wreieð!  
 180 hwenne we þos word seggeð.  
 hwenne we habbeð nið *and* onde!  
 \*to eni monne þet is on londe.  
 for 3if eni mon mis-deð us oht!  
 184 we wulleð him habben to deðe ibroht.  
 her is swiþe ufel bone!  
 3if we hetieð us bitwene.  
 3if eni us misdoð awiht!  
 188 *and* nule us do riht.  
 for godes luue forzeue we al!  
 for he hit wel forzelden scal.  
 Wenne scal þos bode<sup>1</sup> us god don!  
 192 *and* god wule hit underfon.  
 wenne ic forzeue min hating!  
 for þe luue of heuene king.  
 Wenne ic ileue *and* wel iso!  
 196 þet no gult me forzeuen bo.  
 for hwenne ic i-halde þa ibode!  
 þet we habbeð of ure lauere gode.  
 luue þine euecristene dei *and* niht!  
 200 als wa þe solue *and* þet is riht.  
 Gif we þos bode þus bileggeð!  
 ful<sup>2</sup> goderhele we hit seggeð.  
 þe *pater noster* bi-halt me noht!

Forgive us  
our trespasses,  
&c.

as we forgive  
others.

We accuse  
ourselves to  
God,  
if we bear  
malice  
towards  
others.  
\* [Fol. 24a.]

This is a  
sorrowful  
petition, if we  
hate one  
another;

1? beode.

but it will  
profit us if we  
forgive our  
foes,

and love our  
neighbours as  
ourselves.

2? for.

- 204 Unless I have (keep) this in my mind,  
 Then may we believe and say thus,  
 The other very little helpeth us.  
 This behest, truly think,
- 208 Of the others is perfect confirmation ;  
 Then may we well believe all,  
 That whoso will and whoso shall  
 Against God do aught amiss,
- 212 Assuredly against the behest he sinneth.  
 They that bear hatred to another,  
 How may they offer any prayer ?  
 Forgive wrath and mood (anger) against thee,
- 216 For then is thy boon (prayer) good.  
 That is true, and God saith it,  
 And in the Gospel he writeth it,  
 Whoso forgiveth not hatred against them
- 220 God will in nowise forgive them.  
 Good men, listen to me. Hatred against you  
 Forgive ye ; thy sinful fellow man,  
 Love him for God's sake.
- 224 Thou oughtest to hate well his sin,  
 That thou participate not therein.  
 For if thou thus dost full truly  
 Thou pleasest God most certainly.  
*Et ne nos inducas in temptationem.*
- 228 Lead us not into temptation.  
 That is a kind of trial ;  
 For our tempter never ceaseth  
 For to tempt us to sin ;
- 232 He hath leave to tempt man :  
 Where he may full well he can (knows how).  
 He tempted God himself with his wiles,  
 And desired much to afflict him,
- 236 And his apostles in the same way also,  
 And many others thereto.  
 May God give us might and (good) deeds,

- 204 bute ic þis habbe in mi þoht.  
þenne muze we wenen *and* seggen þus:  
þet oðer swiðe lutel helpeð us.  
þos ilke bode wisliche þing?
- 208 of oðre is ful festning.  
þenne muze we wel trowen al:  
hwa swa wile *and* hwa swa seal.  
þet wið gode awiht mis-doð?
- 212 Iwis in þe bode he misfoð.  
þet hetunge habbeð hom bitwone:  
hu maȝen heo bidden eui bene.  
for-ȝif þi wreððe *and* þi mod?
- 216 for þenne is þi bode god.  
þet is soð *and* god seið hit:  
*and* in þe godspelle he hit writ.  
hwa swa ne forȝefeð heore hating.
- 220 ne god ne forȝeueð him<sup>1</sup> na þing.  
Gode men lusteð to me. ower hating  
forȝefe ȝe þin sunful efenling:  
luue him for godes þing.
- 224 *and* þu aȝest \*to hatien wel his sunne:  
þet ðu ne dele noht þer inne.  
for ȝef þu þus dost wel iwis:  
þu quemest god to fuliwis.  
*Et ne nos inducas in temptationem.*
- 228 Ne led us noht in to costnunga:  
þet is an cum<sup>2</sup> of fundunga.  
for ure fond nefre ne linnen:  
for to fonden us mid sunnen.
- 232 he haueð leue to fonden mon.  
þer he mei ful wel he con.  
he fondede god solf mid his wrenche:  
*and* walde hine ȝorne swenche.
- 236 *and* his apostles riht al swa:  
*and* monic oðre þere to.  
God us ȝefe mihte *and* deden?

This petition  
is the com-  
pletion of the  
others.

How may he  
who bears  
hatred in his  
heart offer up  
any prayer?

God forgives  
not the  
unforgiving.  
<sup>1</sup>? heom.

Love thy  
neighbour,  
but hate his  
sin.

\* [Fol. 24b.]

Lead us not  
into tempta-  
tion.

<sup>2</sup>? eun.

Our tempter  
is ever busy  
to lead us  
into sin.

He tempted  
God himself,

and also his  
apostles.

- That we fear not our tempter ;  
240 And give us might through his grace  
That our faith may be our shield  
Against the tempter's trials,  
Through faith and through works.  
244 In other ways I have found  
How we may in sin be bound.  
The first is to be servant (of sin),  
And the other is pleasure (lust) ;  
248 The third is man's will,  
And also, as they say, our reason.  
May Christ give us power over him,  
Better then may we bear the contest.  
252 We may not from us the tempter drive,  
Neither with sword nor with knife,  
But only through God's grace ;  
And may he give us strength and might,  
256 And give us weapons for to bear,  
With good works ourselves to protect ;  
That is, through truth and charity.  
May our right belief, God, come before thee  
260 Through fasting and through good vigils,  
And also through offering of prayer,  
And dwell ever in clean shrift,  
That is, God's own gifts.  
264 And let us keep ourselves from obstinacy,  
And have fair speech and also reasonable,  
And humility and patience,  
Which God esteemeth very good ;  
268 With alms and also with true intent  
The indigent have given advice,  
With lodging and with food,  
And all else that thou might for their good ;  
272 These are the weapons that are good.  
And let us be very patient,  
That we may not fear the tempter,

- þet* we þene fond noht ne adreden.  
 240 *and* ȝefe us mihte þurh his held :  
 þet ure leue beo ure seold  
 aȝein þes fondes fondunge :  
 þurh trowþe *and* þurh swincunge.  
 244 On oðer wise ic habbe ifunde  
 hu me mei in sunne bon ibunde.  
 þet forme is to beon underling.  
*and* þet oðer is liking.  
 248 þet ðridde is þes monnes wil.  
*and* swa us seið ure skil.  
 Crist us ȝeue of him mihte  
 betere þenne we habbeð wrihte.  
 252 We ne maȝen þe fond from us driue :  
 ne mid sworde ne mid kniue.  
 bute hit beo þurh godes ȝifte :  
*and* he us ȝeue streinðe *and* mihte.  
 256 *and* ȝeue us wepne for to boren :  
 Mid gode werkes for us to weren.  
 þet is þurh trouðe : *and* þurh cherite.  
 vre rihte leue god cume to þe  
 260 þurh festing *and* þurh wacunge.  
*and* ec þurh ibodenes biddunge.  
*and* wunien efre in clene scrifte :  
 þet is godes aȝene ȝeifte.  
 264 *and* halde we us from uniwil :  
*and* habben feir lete *and* ec skil.  
*and* edmodnesse *and* þolemod :  
 þet þuncheð gode swiðe god.  
 268 Mid elmesse *and* ec \*mid trowe inhed :  
 þe node habbeð ȝiuen heom red.  
 Mid hereberȝe. *and* mid fode :  
*and* mid þet þu miht to gode.  
 272 þos beoð þa wepne þet beoð gode :  
*and* beo we swipe þolemode.  
 þet we þenne fond noht ne dreden.

May God give us his grace, so that our faith may be our shield.

Our lust, will, and reason lead us into sin.

We cannot drive the tempter away with sword or knife.

Our weapons must be truth, charity,

fasting, vigils, prayers, and shrift;

fair and rational speech, meekness and patience,

\* [Fol. 25a.] giving alms, good counsel,

lodging and food to the poor.

So that he may not deceive us through his deeds.

*Sed libera nos a malo. Amen.*

- 276 But do thou deliver us from all evil,  
 And choose us for thine own,  
 And keep us from his loss,  
 That loathsome spirit, that loathsome thing ;
- 280 And from evil men keep us also—  
 All that we ask also thereto—  
 And from each head-sin (deadly sin),  
 That he bring us not into sorrow ;
- 284 But if any evil befall us  
 Let us thank God in our hearts.  
 For we ought then our prayers to sing,  
 That God may help us to do good things,
- 288 So that life (body) and soul be preserved,  
 And both delivered out of sorrow.  
 And may he give us his great blessing  
 And true shrift at our ending (death),
- 292 That we have it so well received,  
 That the soul may come to him.  
 May he delay the time of our death,  
 As he through the prophet promised,
- 296 “I desire not that the sinner be dead,  
 But that he live and take good advice.”  
 Lord God we pray thee thus,  
 With humble hearts, grant us
- 300 That our souls be to thee elect,  
 And not through the flesh forlorn (damned).  
 Suffer us to beweepe our sins  
 That we die not therein ;
- 304 And grant us, Lord, this same gift,  
 That we repent of them through holy shrift. Amen.

- ne he us biswike þurh his deden.  
*Sed libera nos a malo. Amen.*
- 276 ac þu from alle ufele us ales.  
*and* to þin aʒen us ches ;  
*and* kep us from his waning.  
 þat laþe gast þet laðe þing.
- 280 *and* from uuele men kep us swa ;  
 Al þet we biddeð ee þerto.  
 And from iwilch heued summe.  
 þet he ne bringe us in to unwune.
- 284 Ac ʒif us eni ufel bitit ;  
 þonke we gode in ure wit.  
 We aʒen þenne ure boden to singe.  
 þet god us helpe to gode þinge.
- 288 þet lif *and* saule beon iborʒen.  
*and* baðe ileсед ut of sorʒen.  
*and* ʒefe us his muchele blessinge.  
*and* riht *scrift* et ure endunge.
- 292 þet we habben him swa wel imune.<sup>1</sup>  
 þet þe saule mote to him cume.  
 Vre deð he do in firste ʒet ;  
 swa he þurh þe witega biht.
- 296 Ne wille ic noht þet þe sunfulle beo ded ;  
 ac libbe *and* nime godne red.  
 Lauerd god we biddeð þus  
 mid edmode heorte ʒif hit us.
- 300 þet ure saule beo to þe icore.  
 Noht for þe flesee for-lore.  
 þole us to bi-wepcn ure sunne ;  
 þet we ne steruen noht þer inne.
- 304 And ʒif us lauerd þet ilke ʒifte ;  
 þet we hes ibeten þurh halie *scifte*. Amen.

But deliver us  
 from evil,

and choose us  
 for thy own.

Keep us from  
 the devil's  
 loss, from bad  
 men,  
 and from  
 deadly sin,  
 and from  
 sorrow.

We ought to  
 sing our  
 prayers,  
 which are  
 good for soul  
 and body.

<sup>1</sup> ? imune.

May God give  
 us time to  
 repent.

May he adopt  
 us for his  
 children.

Let us bewail  
 and repent of  
 our sins.

## VII.

## THE CREED.

*T*ria sunt hominum salutis necessaria, fides, baptismus, munditia vite.

Three things there are that each man must have that will follow up his profession of Christianity; the first is true belief, the second is baptism, the third is to lead a fair (pure) life in this world. He is not fully a Christian man who lacks aught of these three things. Of belief our Lord hath spoken in the holy gospel, and saith, *Qui non crediderit condemnabitur*—The man that hath not true belief in him shall be doomed to suffer woe with devils in hell. In another passage the apostle hath spoken of true belief, and saith, *Impossibile est hominem sine fide posse Deo placere*—No man may do anything acceptable to God except he have true belief in him. Of holy baptism our Lord hath spoken in another place and saith, *Nisi quis renatus fuerit ex aqua et spiritu sancto non potest introire in regnum cœlorum*—No man may come into God's kingdom except he be baptized. Of clean (pure) life the prophet Isaiah hath thus spoken, *Lavamini et mundi estote*—Wash you and be clean. And David the prophet speaketh in one of the psalms concerning clean life, and saith, *Asperges me Domine isopo et mundabor*—Besprinkle me, Lord, with obedience, then shall I be clean; *et alibi, Delecto meo munda me Domine*. And in another passage he saith, Lord, cleanse me from all my foul sins. And though all men be cleansed from their sins at baptism, nevertheless they ought to learn their belief. At the beginning of the Christian religion each man learnt his belief ere he received baptism. But then there were many children that died without baptism and perished, therefore it was ordained by God's command that children should be baptized in holy church, and their godfathers and godmothers should answer for them at the church-door, and enter into pledges (covenants) at the font-stone, that they should be believing (faithful) men, and know their belief when they were able to learn it. And this the godfathers

## VII.

[CREDO.]

[**T**]ria sunt hominum saluti nescessaria. fides. baptissmus.  
mundicia uite.

Three things  
necessary to  
every Chris-  
tian man.

[Fol. 25b.]

Pro þing bod þet ech .Mon. hadde mot þet wile his cristindom  
foleze. þet an is rihte ileue. þet oðer: fulluht. þet ðridde: feir  
lif to leden on þisse liue. he nis noht fulliche cristene mon þet  
is awiht wone of þisse þreo þing. of ileue spek ure drihten  
ine þe hali godspel and seið. *Qui non crediderit condemnabitur.*  
þe mon. þet nauēð rihte ileue mid him. he wurh<sup>1</sup> idemed to  
þolien wawe mid douelen in helle. on oðer stude of rihte ileue  
spec þe apostle and seið. *Inpossibile est hominem sine fide posse  
deo placere.* Ne mei na man do þing þet beo god iqueme.  
bute he hadde rihte ileue mid him. of þe halie fulht spec ure  
drihten on oðer stude and seið. *Nisi quis renatus<sup>2</sup> fuerit ex  
aqua & spiritu sancto non potest introire in regnum celorum.*  
Ne mei na .Mon. cume in to godes riche bote he beo ifulhted.  
of clene liflade spec þe prophete isaias and þus seið. *Lauamini  
mundi estote.* wascheð ou: and wonieð clene. and dauid þe  
prophete spekeð in an salm of clene lif and seið. *Asperges me  
domine isopo & mundabor* bi-spreng me lauerd mid buhsun-  
nesse: þenne wurðe ic clene. & *alibi. Delicto meo munda me  
domine.* and on oðer stude he seið. lauerd clense me of alle  
mine fule sunnen. and þeh alle men beon of hore sunnen  
iclensed \*et<sup>3</sup> þe fulht: noþeles heo azen for to cumen<sup>4</sup> heore  
bileue. onforward þos cristendomes ech man leornede his  
bileue er he fulht underfenge. Ah þa weren monie childre  
dede fulhtles. and forlorne. þer fore hit wes iloked bi godes  
wissunge ine halie chirche. þet mon scule childre fulhten and  
heore godfaderes and heore godmoderes scullen onswerie for  
hem et þe chirche dure and beo in borzes et þe foustan þet  
heo sculen beon bi-lefulle .Men. and heore bileue cummen:  
wenne heo lorne muze. and þis ne mei þe godfadres ne þe

Of Belief.

<sup>1</sup> ? wurð.

Of Baptism.

<sup>2</sup> Much  
rubbed in  
MS.

Of a pure life.

At Baptism  
we are  
cleansed of  
our sins.

\* [Fol. 26a.]

<sup>3</sup> MS. ec.

<sup>4</sup> ? cummen.

Why young  
children are  
baptized.

and godmothers cannot do, except they themselves know their belief, that is, *Pater noster* and *Creed*. No man should himself refuse (to learn) when any one for (his) need thereto offers (to teach him). Therefore we will begin our lore-spell (doctrine) of (concerning) belief. The true belief was committed to writing by the twelve apostles ere they separated and went throughout this earth; and each of them wrote one verse thereof; and St. Peter wrote the first. And the psalm that they all thus wrote was called *Creed*, after the first word of the psalm. You all, I expect, know at least your creed, though you do not all know the meaning of it. Attend now thereto, and I will repeat it word after word, and therewith what the words signify. This word 'creed' we may understand in three ways. The first is *Credo Deo*—I believe God; the second is *Credo Deum*—I believe that God is. These two things do all heathen men believe. But the third no man believeth except the good Christian and the God-fearing and the believing (faithful), *Qui credit in Deum*—who believeth in God; and to believe in God five things are necessary. *Silicet, eum dominum omnium cognoscere, super omnia diligere, pre omnibus timere, et venerari, eique per omnia obedire.* The first is to acknowledge him as Lord over all things; the second is to love him above all things; the third is to stand in awe of him above all things; the fourth is to honour him above all things; the fifth is to obey him before all things. The man that hath these same five things in him is a believing (faithful) man, and if he lacks any thereof, he is not as faithful as it behoveth him to be. *Credo in Deum*, I believe in God, *patrem omnipotentem*, the Father Almighty, *creatorem cæli et terræ*, creator and ruler of heaven, and earth, and of all creatures; *et in Jesum Christum*, and I believe in the Saviour Christ, *filium ejus unicum*, his only Son, *Dominum nostrum*, our Lord. He is called Saviour for he healed mankind of the deathly venom that the old devil blew into Adam and Eve and all their offspring, so that their fivefold powers were all taken from them; that is, their hearing, their sight, their blowing (breathing), their smelling, and their feeling were all poisoned, but he healed them with his five holy wounds when he suffered for us on the cross, and gave everlasting freedom to as many as would receive it. He is his only Son, not adopted, but begotten;

godmodres don: buten heo cunnen heore bileue. *þet* is. *pater noster. and credo.* Ne na .Mon. nah him solue wernen henne<sup>1</sup> .Mon. him for node þer to bide. þer fore we willen biginne ure larspel of bileue. *þet* rihte ileue setten þe twelue apostles on write er heo to-wenden *in* to al þis middelerd. *and* ee of heom wrat þer of his uers. *and sancte peter* wrat *þet* ereste. *and* þe salm *þet* heo alle þus writen wes ihaten. Credo. efter þan formeste word of þe salm. Alle 3e kunnen leste *þet* ich wene ower credo. þeh 3e nuten nawiht alle hwat hit seið. Numeð nu 3eme þerto *and* ic ou wile seggen word efter word *and* þermide hwat *þet* word bi-queþ. Þis word. credo. Mon mei understonden. on þro wise. *þet* on is: Credo deo. Ih ileue gode. *þet* oðer is: Credo deum. ich ileue *þet* god is. þos twa þing doð alle heðene men. ah *þet* [þridde] ne leueð nan: bute þe gode *cristene* .Mon. *and* þe godfurhte *and* þe lefulle \**qui credit in deum.* þe bileued in god. *and* to luene<sup>2</sup> ine god: mote fif þing. *Silicet. eum dominum omnium cognoscere. super omnia diligere. pre omnibus timere. & uenerari eique per omnia obedire.* *þet* an is iknawen him to lauerd ouer alle þing. *þet* oðer is luuien him ouer alle þing. *þet* þridde is: habben heie of him ouer alle þing. *þet* forþe is: wurþen him ouer alle þing. *þet* fifte is: beon him ibucsum ouer alle þing. Þe .Mon. *þet* haueð þis ilke fif þing mid him: he is leful .Mon. *and* if him is eni þer of wane: he nis nawiht also leful also him bi-houede. *Credo in deum.* Ic ileue in god. *patrem omnipotentem.* þe fede[r] almihti. *Creatorem celi & terre.* scuppende *and* weldende of heouene *and* of orðe *and* of alle iscefte & *in ihesum christum.* *and* ich ileue on þe helende *crist. filium eius unicum.* his enlepi sune. *dominum nostrum.* ure lauerd he is ihaten helende for he moncun helede of þan deþliche atter. *þet* þe alde deouel blou on adam. *and* on eue. *and* on al heore ofsprinke. swa *þet* heore fif-falde mihte<sup>3</sup> hom wes al binumen. *þet* is hore lust. hore loking. hore blawing. hore smelling. heore feling wes al iattret. ac he hom helde mid his halie fif wunden þa he þolede for us ine þe halie rode. *and* gef hom eche frechipe alle þa *þet* hit alde<sup>4</sup> cunnen. he is his enlipi sune. nawiht efter þoþnuuge. ac efter istrone.

<sup>1</sup> ? þenne.

The Belief was composed by the twelve Apostles.

Why called Creed.

The first word has a three-fold meaning.

\* [Fol. 26b.]

<sup>2</sup> ? leuene.

Five things necessary to true belief.

I believe in God the Father Almighty, And in Jesus Christ, &c.

Why our Lord is called Saviour.

<sup>3</sup> MS. inilte, ? for inilhte.

Christ's five wounds healed man's five poisoned senses.

<sup>4</sup> ? walde.

for He begot Him as the sun generates light, which he spreads abroad into all this wide world. And the Father is in the Son in three ways:—in strength, for he is great and mighty above all things; in form (beauty), for the sun and moon darken before his beauty; in virtue, for he is full of all goodness. And though he be the lord of all creatures, because he created all things, nevertheless he is not the lord of all men, though all men are subject to him, but he is lord only of the faithful and God-fearing men and good Christians that believe on God; for all other men that commit grievous sins and will not forsake them are under the devil's rule, and it availeth them not while in this state to sing pater noster and creed. May God give good belief to all those that have it not, and grant that we and all others that have it keep it unto their life's end. *Qui conceptus est, &c.* We have commenced to tell you the meaning of the creed, and have said two verses thereof, and will now pass on to the third. And I believe in the Saviour, whom the holy virgin conceived in her body, not after the will (desire) of the flesh, nor after carnal conception, but even as ye receive the words that I speak to you from my mouth, so she conceived our Lord when the angel brought her the blissful tidings, thus saying, *Ecce concipies in utero et paries filium*—Thou shalt conceive a child in thy womb, and bear a male child and call it Saviour, and it shall be king in the everlasting kingdom. And the holy maiden answered and said, *Quomodo fiet istud, &c.*—How shall that be, since no man hath touched my body nor hath had carnal intercourse with me. Then answered the angel and said, *Spiritus sanctus, &c.*\*

\* The MS. here ends rather abruptly, but another version of the concluding portion of this homily will be found in the discourse on the *Pater noster* in the Trinity College homilies, in Series ii. of this Collection.

for þan he him also þe sunne streonþ þe lome þet ho spret in to al þis wide \*worlde. *and* þe fader is ine þe sune on þre wise. On waeste: for he is muchel *and* mihti ouer alle þing. On wlite: for sunne *and* mone þostreþ for his fairnesse. On þewe. for he is ful of alle godnesse. *and* þeð<sup>1</sup> he beo alle ichefte lauerd for he alle þing iscop. nopeles he nis nawiht alle monne lauerd. þeoh alle men bon on his onwald: but lefulle monne lauerð. *and* þe godfurhte. *and* gode cristene .Monne. lauerd: þet on god bileueð. for alle oðre .men. þet heuic sunnen drecheð. *and* nulleð heore sunnen forleten: boð on þe doules on-walde. *and* þet hwile ne studed hom nawiht þet ho singe pater noster. *and* credo. God ȝefe gode leue alle þa þet hit nabbet. *and* ihalde hit us. *and* alle oðre þa hit habbeð to hore liues ende. *Qui conceptus est & cetera.* We habbeð bigunnen ou to seggen on englisch hwat bi-qu[e]þ þe crede. *and* habbeð ou iseið twa uers. *and* wule nuþe þet þridde. *and* ic ileue on þene helend þe þet halie meide in hire likame underfeng. nawiht efter flesces wille. ne efter likames ikunde: ah alswa also ȝe nimeð þe worde þet iho<sup>2</sup> speke to ou of mine muþe swa ho ifeng ure drihten. þa þe engel hire brohte þe blisfulle tidinge. þus queþende. *Ecce concipies in utero & paries filium.* þu scald underfon an child in þi wombe *and* bere knaue child: *and* haten hit helend *and* hit scal king bon on þet endelese kineriche. *and* þet hali meiden onswerede *and* seide. *quomodo fiet istud & cetera.* \*hu seal þat bon soþþen na .Mon. mine likame irineð ne mid me flesliche nefde to donne. þa onswerede þe engel *and* seide. *spiritus sanctus & cetera.*

The Son has the properties of the Father.  
\* [Fol. 27a.]

<sup>1</sup>? þeh.

Christ is not all men's lord, but only the Christian man's lord.

The second verse of the Creed.

Of the miraculous conception,

<sup>2</sup> sic.

and its announcement to the Virgin Mary.

\* [Fol. 27b.]

## VIII.

## THE NATIVITY OF OUR LORD.

*H*omo quidam descendebat ab Jerusalem in Jericho, et cetera. God Almighty hath spoken a parable to his people in the holy gospel, and saith, A man went down from Jerusalem into Jericho, and fell among thieves, who robbed him and sore wounded him, and let him lie half alive, and went on their way. There came a priest by the way and helped him not, but went on his way; there came a deacon [Levite], &c. Then came there a foreign man [Samaritan] and had pity upon him and washed his wounds with wine and anointed them with oil and bound his wounds, and put him upon his own horse and brought him to an inn and consigned him to the innkeeper to be taken care of. On the morrow he gave him two pence to spend on him, and said, "and if thou spendest more of thine own, when I return I will repay it thee." Now it behoveth us to break these words, just as we break the nut for to get at the kernel. This man that went down from Jerusalem into Jericho betokens Adam our forefather who fell from an exalted position to a low one. Jerusalem denotes "Sight (vision) of peace," and Jericho signifies "absence of light." Here we may understand that he fell from high to low, when he fell from that blissful abode into the wanting of bliss. He fell among thieves. What are the thieves? They are those that were once angels in heaven, and fell out for their pride. When he fell among them and followed their lore, and broke Christ's behests, then they robbed him of the great power that Christ had given him, over all the earth's produce, over the fishes in the water, and fowls in the air, and all kinds of wild animals, and all kinds of reptiles. Adam might call all of them unto him and all would come unto him. But as soon as he sinned they all fled and shunned him—those that before loved him now wounded him. When he felt ashamed before his Creator, then he suffered thirst and hunger and cold and every

## VIII.

[DE NATALE DOMINI.]\*

[**H**] *omo quidam descendebat ab ierusalem in ierico. & cetera.* The text.  
 Godalmihti seið an forbisne to his folk in þe halie  
 godspel *and* seið. A mon lihte from ierusalem in to ierico. *and* The parable  
 fol imong þoues. ho him bireueden. *and* ho him ferwunden *and* of the Good  
 letten hine liggen half quie. *and* wenden forð. Þer com a prost Samaritan.  
 bi þe weie *and* him nawiht ne help : *and* wende forð þer com an  
 diaene. *et cetera.* þa com þer an helendis .Mon. *and* heuede roupe How the  
 of him. *and* wesch his wunden mid wine. *and* smerede mid oli Samaritan, a  
*and* bond his wunden. *and* brohte him huppen his werue. *and* foreign man,  
 brohte him to an hors huse. *and* bitahte hine þe hors horde : to him whom  
 witene. A þe marzen bitalhte him twa penezes to spenen on him the thieves  
*and* seide. *and* 3if þu mare spenest of þine hwan ic azen cherre : left half-  
 al ic þe zelde. Nu hit iburd breke þas word : also me brekeð quick.  
 þe nute for to habbene þene curnel. Þes .Mon. þhet a lihte from The man who  
 ierusalem in to ierico. þet his bitacned adam ure forme feder : went from  
 þet alihte from hehe in to lahe. Ierusalem bitacneð griþes sihþe. Jerusalem to  
*and* ierico : trukeinge of lihte. her me mei understonde þet he Jericho  
 \*alihte from hehe to lahe from derewurð wuninge : in to wone denotes  
 of blisse. He uol imong þeues. hwet boð þas þeues : þet boð þo Adam.  
 þet weren imakede engles in houene. *and* fellen ut for hore \* [Fol. 28a.]  
 wrechede. þe he uel imong hom *and* folezede hore lare : *and* bree The thieves  
 cristes heste. þa ho hine bireueden of þere muchele mihte. þet are the fallen  
 crist him hefde izefen of al þer orþe serude of þe uisceas iþe angels,  
 wetere. *and* fuzeles iþe lufte. *and* alles cunnes wilde dor : *and* who deprived  
 alles cunnes wurmes. Al adam him mihte to clopie. *and* al man of his  
 walde him to cume. Al se hwat se he forgulte wes : al hit him earthly  
 uel<sup>1</sup> *and* scunede : þet him er luucde ho him for wunden : þa power.  
 þe he heuede seome azeines his scuppene. þa he hefde þurst *and* Adam's sin  
 hunger *and* chele *and* alle wreche siþe : ho hine bilefde liggen brought upon  
 him  
 1 ? uleh.  
 hunger,  
 thirst, cold,  
 and other  
 miseries.

\* For the probable commencement of this discourse, see homily "In die natalis Domini," in Second Series of this Collection.

misery. They (the devils) left him half alive; half alive he was when that he had sorrow within himself for his sins. Here we ought to understand why it says "half alive" and not "half dead." Hereof we may take an example by two brands (torches), when the one is aquenched altogether, and the other is aquenched except a little spark; the one that hath the one spark in it we may blow and it will quicken (revive) and kindle the whole brand. The brand that is wholly quenched, though one blow on it for ever, may never again be kindled. These two brands betoken two men: the one sinneth and is sorry for his sin, but cannot subdue his flesh. We may preach to this man with God's word, through which he will forsake his sins and believe and be enkindled of the Holy Ghost, as is the brand of the little fire. This other man sinneth and loveth his sins, as doth the fat swine to lie in the foul mire. This same man is hard to preach to; but Christ may enlighten him with (a) gracious mind. We may understand by this that Adam was sorry for the sins that he had committed, and for this sorrow it is said that he was left half alive. Now cometh the priest that helped him not: this betokens the world that was from the beginning and lasted ever unto the time of Moses the prophet. In this world there was neither law nor law-expounder, and though the patriarchs, as Abel and Noah, Abraham and Isaac, were good men, being enlightened of the Holy Ghost, yet all this goodness could not preserve them from going into hell; and all this period elapsed and ever lay this wretch forwounded. Now is the priest gone and hath helped him not. Now cometh this deacon: that betokens Moses the prophet, who brought the law (of circumcision)—that on the eighth day the male child should be circumcised with a flint knife; and he established law and lore among mankind, how they should serve God Almighty and perform his will upon earth; and all this could not preserve them from going into hell. Now is this deacon gone. Now comes the foreign man and hath pity upon this wounded man. He is called foreign for he is from a foreign (uncouth) land, (and betokens) the king of heaven who came upon earth and turned himself into his (man's) form. Hereof speaketh St. John the Evangelist in the Apocalypse, A fowl came flying from heaven into earth; here he took covering of feathers and wings. With this flight he flew into

half *quic*. half *quic* ho wes? þa þe he sarinesse heuede wið-innen him? for his sunnen. Her me ah to understonden for-whi lit seið alf *quic*. and noht alf ded. her of me mei ane forbisne of twa brondes. hwanne þe an is aquenched al to gederes. and þe oðer is aquenched al buten a gnast þene þet haued þene ene gnast upen him. me mei blauwen. and he wule aquikien and al þe brond tenden. þe brond þe is al aquenched þah me blouwe efre? ne quikeð he neure. þas twa brondes bitacneð twein men. þe an sunegeð. and is sari for his sunne. ah he ne mei his flese awelden. þis monne me mei sermonen \*mid godes worde. for hwat he scal his sunne uor-saken and bileuen and bon itent of þen hali gast. Also is þe brond of þe lutle fure. Þes oðer .Mon. þet sunegeð and luuceð his sunnen else deð þet fette swin þet fule fen to liggen in. þes ilke .Mon. is strong to sermonen? ah crist hine tende mid holde mode þer we muzen understonde þet adam wes sari uor þe sunne þet he heuede idon. and for þisse sarinesse hit is iseid? þet he wes half *quic* bileued. Nu cumeð þe prest þet him nawiht ne help. þis bitacneð þe world þet wes from biginnege and eue? þat cume to moises þe prophete. In þisse worlde nas na laze ne na larþeu. and þah þes patriarches else abel and noe and abraham and ysaac. gode men weren þurh þet ho weren itende of þan halie gast. and al þos godnesse hom ne mihte werien. þet ho ne wenden alle in to helle. and al þos world wende forþ and efre lei þes wreche for-wunden. Nu is þes prest uorþe. and him nauēþ nawiht iholpen. Nu cumeð þes diakne? þet bitacneð moyses þe prophete. he brohte þe laze? þet me sculde in þe ehtuþe dei þet knaue child embsnipen mid ane ulint sexe. and sette imong monkunne laze and lare hu me sulde godalmihti serue. and his wille wurchen in orðe. and al þis hom helpe ne mihte? þet ho ne wenden alle in to helle. Nu is þes deakne forþe. Nu kumeð þes helendisse .Mon. and haueð reunesse of þisse forwundede \*.Mon. elclendis<sup>1</sup> he is icleped for he is of unkuþe þode. þe king of heuene þe com in to herþe and auenede<sup>2</sup> him in to his iscefte. her of seid? seint Iohan þe ewangeliste in apocalipsi. A vuhel com flon from houene into orðe. her he uette feþer-home and wenge mid þisse fluhte he fleh into

The devils left him "half-quick."

The term "half-quick" is explained by two brands.

The two brands denote two sorts of men.

\* [Fol. 28b.]

The priest who helped not the wounded man denotes the world before the time of Moses.

The deacon betokens Moses the prophet.

\* [Fol. 29a.]

<sup>1</sup> ? elendis.

The foreign man betokens Christ.

<sup>2</sup> ? awende.

heaven, where he took that form which was not his own, and relinquished nought of what he was. This is to be understood of the Son of the living God, the great Lord that filleth all the world of himself, who enclosed himself in a virgin's womb, as the sun shineth through the glass window without breaking or cracking the glass. And the sun shineth there through, and receiveth whatsoever colour it thereon findeth ; if the glass is red, it shineth red. In like manner did the Son of the living God come into the virgin, and she blemished not at all her maidenhood. If she were blemished in her maidenhood, then her son could not have had the name that was given him at circumcision, that was Saviour ; and if he had marred the maidenhood of his mother, then could not the breaker be called healer. [He is called healer] because he came and healed, who never broke. He is called foreign because he is here and is not from hence. This man who came from heaven into earth and took man's nature upon him for man's sake, what need had mankind that he should become man ? Man had lost the right of speaking before God ; then came this man who had never sinned and who might speak everywhere. This man became spokesman. He reconciled God and man. He came to this forwounded man. Well ! he came to him when he became such as he is, only without sin. He was bathed in wine and anointed with oil. We ought to understand what the weapons are that Adam was wounded with — with the same weapons we are wounded — with the spear of pride, of covetousness, of greediness, of wrath, of whoredom, with envy, with sloth. These are the weapons that Adam was wounded with. Now it behoveth the wounded wretch to have a physician (leech). We are wounded and stand in need of a leech. Adam was healed through God Almighty himself, and it behoveth us to be healed through the priest's mouth. He washed his wounds with wine. What is wine in a wound ? Wine maketh the wound smart, but the smarting cleanseth the wound, so that it receives no further injury. Just so holy shrift shall be in our wounds when we fast and renounce the flesh and much of our will (lusts) on account of our sins. What is the oil ? Oil hath in itself the properties of lightness and softness and healing. Such shalt thou have when thou hast performed thy shrift of thy misdeeds, then shalt thou have lightness and softness and healing. This

houene þer he natte þet he nes *and* nawiht ne lefde of þet he wes. þis is to understonden þet hit wes þes liuendes godes sune þe muchele lauerd : þet al þe world fulleð of him solue. bitunde him solue *in* ane meidenes inneþe also þe sunne scineð þurh þe glesne clþurl. þet gles ne brekeð ne chineð *and* þe sunne schineð þer þurh. *and* ho nimeð al swuch hou also ho þer on uint. 3if þet gles is red : ho schineð red. Also þe liuendes godes sune *in* to þe meiden com. *and* ho of hire meiden-had nawiht ne wemde. 3ef ho awemmed were of hire meiden-had : þenne ne mihte noht hire sune habbe þene nome þet him wes izefen at circumcisiun þet wes helend. *and* 3ef he hefde on his moder ibroken hire meiden-had : ne mihte nawiht brekere bon icloped helere. for-þi he com *and* bette þe ne brec nefre. for-þi he is icleped elelendis. for-þi þe here he is : *and* honen he nis. þes .Mon. þet com þus from houene *in* to horðe *and* uppen him nom monnes icunde for monnes node. Hwet node efde moncun þet he .Mon. were : Mon hefde uorloren \*efre stephne bi-uore gode. þa com þes .Mon. he nefre ne gulte. þes mihte speken ouer al þes .Mon bi-com uorspeker. he isehtnede god *and* man. he com bi þis forwundede mon. Wel he com bi him : þa he bicom alswich also he : wiþ-ute sunne ane. He wes iwunde mid wine. *and* smirede mid oli. We a3en to understonden hwet boð þe wepne þet adam wes mide forwunded. mid þa ilke wepne we boð forwunded. mid spere of prude. of 3itcunge. of 3ifernesse. of eorre. of hordome. mid onde. mid aswolkenesse. þis boð þa wepne þet adam was mide forwunded. Nu bihoueð þe forwunded wreche þet he habbe leche. we boð forwunded us bi-houed leche. Adam wes ilechned þurh god almihti solf. *and* us bi-houeð leche þurh prestes muð. he weis his wunde mid wine. hwet is win in wunde : Win makeð wunde smerte. Ah þe smertinge clenseð þe wunde : swa þet ho ne seal of þere wunde habbe nan oðer uuel. Al so hali scrift bið in mine [ure]<sup>1</sup> wunde hwan we scale<sup>2</sup> festen. *and* fleis bileuen *and* muchel of ure [mine] wille for ure [mine] wrechede. Hwet is þet oli : Oli haueð huppen him lihtnesse *and* softnesse *and* hele. Also þu scalt habben hwenne þu hauest idon þi scrift of pine misdede þenne þu scalt habbe lihtnesse *and* softnesse *and*

The miracu-  
lous con-  
ception ex-  
plained.

The purity of  
the Virgin  
Mary.

Christ took  
upon him  
man's nature.

\* [Fol. 29b.]

He became  
our spokes-  
man.

The weapons  
with which  
Adam was  
wounded  
were pride,  
covetousness,  
&c.

God healed  
Adam of his  
wounds.

Wine denotes  
holy shrift.

<sup>1</sup> The words  
in brackets  
are written  
above the  
others.

<sup>2</sup> ? scale.

The oil de-  
notes the  
comfort aris-  
ing from  
shrift.

is the oil, the great satisfaction (reward) that thou shalt have when thou hast repented of thy misdeeds. Then he brought him on his own beast, that is a rude mare, which denoteth our vile flesh whensoever we have made the body subject to the soul. He brought him to an inn and delivered him to the innkeeper and bad him take care of the wounded man. What is this inn? It is holy church. What is holy church? All Christian folk. Wherefore? In holy church are better and worse. Even so in an inn there are foul and clean. He that hath charge of the inn shall make it clean wherever it is foul. That betokeneth the priest who shall among Christian men cleanse the sinful of their sins. He hath on the morrow received two pence which the foreign man gave him. These are the two laws, the old and the new which the priest shall spend among all his flock. If he spendeth more of his own when he again returneth he will repay him the whole of it. What is this that he may spend more of his own? Good example of his own conduct; also all those that are under him, that take more upon them than (is commanded by) the behest of holy church, that is to say, the maiden that preserveth her virginity, which is not a behest of holy church, and the widow her widowhood, and a man to forsake the world. In the day of award when God Almighty shall winnow what was before thrashed out, he will see which are those that can withstand the lust of the flesh and have restrained the will of their own flesh. That is denoted by the corn that the wind pierceth through, [and] by the small chaff that flieth forth with the wind [and] becometh rubbish. The corn we put into the garner, betokeneth the good man who shall be received into heaven; those that follow the lust of the flesh, as the small chaff doth the wind, shall remain (for ever) in darkness. May God Almighty shield us that we be not of the small chaff, but that we may be of the corn that shall be placed in the garner, that is, in heaven, with the Father, the Son, and the Holy Ghost, *per omnia secula seculorum*. Amen.

hele. þis is þet oli þe muchele mede þet \*þu scalt habben \* [Fol. 30a.]  
 hwenne þu hauest ibet þine misdeden. þenne he brohte hine  
 uppen his werue þet is unorne mare. þet bitacneð ure unorne The mare  
 fleis. hwense we habbeð imaked þene licome to þer saule bihoue. flesh.  
 he hine brohte to ane hors-huse. and bitahte hine þan hors-  
 horde. and bed hine witen þene forwundede .Mon. H[w]et is  
 þis hors-us: þet is hali chirche. hali chirche hwet is: al cristene The inn is  
 folc. for hwon: In halie chirche boð betere and wurse. Also in which are  
 in hors-huse boð fule and clene. he þet haueð þet hors-hus te good and bad.  
 witene: seal þer. þer hit is ful: makien hit clene. þet bitakneð  
 þe prost þet seal among cristene monkun þene sunfulle of sunne  
 clensen. he haueð oþe marzen þa twein penezes þe þe helclendisse.<sup>1</sup> 1? helendisse.  
 Mon. bitahte. þet boð þa twa lazen þe alde and þe nowe þet prost The two  
 seal spenen among al his underþede. 3ef he mare speneð of his: peuce are the  
 hwense he a3ein cherreð al he hit him wule 3elden. hwet is þet old and the  
 he mei mare spenen of his a3en: feire forbisne of his a3ene new laws.  
 liflade. Also alle þo þet him boð underþede. þet nimeð mare How the  
 uppen hom þen þe heste of hali chirche. þet is to understonden. priest may  
 Meiden þet hire meiden-hat wit. and haldeþ so se hit nis noht spend more  
 heste of hali chirche. and widewe of hire widewe-had \*ne .Mon. of his own.  
 þe worlde to forsaken. In þe deie of liureisun hwense god al- \* [Fol. 30b.]  
 mihtin wule windwin þet er wes iþor[s]chen. he wile ison hwiche The separa-  
 boð þo. þet mu3e stonden a3ein þes fleisce's lust and wernen his tion of the  
 a3ene fleisce's iwille. þet bitakneð þet corn þet þurleð þe wind. þet good from  
 smal chef þet flid ford mid þe winde: bicumeð wurþinge þet the evil at  
 corn me deð in to gerner. þet bitakeneð þe gode men þe scule doomsday.  
 bon idon in to heuene. þe ilke þe fole3eð þes fleisce's lust. Also  
 deð þet smalchef þe winde: þo scule bileuen in þosternesse.  
 God almihtin isilde ut þet we ne bo noht of þe smalcheue.  
 Ah þet we moten bon of þe corne þe me scal don in to þe  
 gernere þet is in to heuene: þe feder and þe sune and þe halie  
 gast. *per omnia secula seculorum.* Amen.  
 May we be of  
 the corn that  
 shall be put  
 into the  
 heavenly gar-  
 ner.

## IX.

## THE DAY OF PENTECOST.

From the holy Easter Day are reckoned fifty days unto this day ; and this day is called Pentecost, that is, the fiftieth day of (from) Eastertide. This day was established and observed in the old law. God bade Moses in the land of Egypt that he and all the Israelitish folk whom he had led thither, that they of each family should offer to God a lamb of one year old, and mark with the blood their doors and lintels, as on that same night God's angel went and killed the eldest and dearest child in each house of the Egyptian folk, and the Israelites departed from that land that very night, for they had there endured great affliction, and God led them dry-footed over the Red Sea. Then went Pharaoh, the king of the land, after them with a great army, and when they came into the midst of the sea, then were God's folk gone up from the sea again, and then God sank Pharaoh and all his host. God then bade Moses and the people that they should observe this time, with great bliss, each year. Then was this season ordained among the people as Eastertide, because God rid them of and destroyed their enemies. Then fifty days from Eastertide God gave laws to the people. And God's foretoken was seen upon a hill, that is, the mount of Sinai, for there came great light, and (an) awful sound, and blowing of trumpets. Then God called Moses nearer to him, and he was with God forty days and wrote the old law under God's direction. Then was this day called Pentecost in the Old Testament. The lamb offered up by the command of the angel betokeneth Christ's death, who was meek and without guilt, offered to his father for our ransom. Now is his passion and his resurrection our Eastertide, because he delivered us from the devil's bondage, as he delivered the Israelites from Pharaoh's bondage. And our foes, the devils, are sunk into hell through the holy

## IX.

## [IN DIE PENTECOSTEN.]

[F]ram þan halie hester dei: boð italde. fifti daza to þisse deie *and* þes dei is ihaten pentecostes þet is þe fiftuða dei fram þan ester tid. þes dei wes on þere alde laze iset *and* ihalden. God het Moyses on egipte londe þet he *and* al þet israelisce folc þet he þider iled hefde: þet heo sculden offrien of elchan hiwscipe gode an lomb of ane zeres *and* merki mid þan blode hore duren. *and* hore ouersleah. þa on þere ilke nihte: iwende godes engel to *and* acwalde on elche huse of þam egiptissen folche þet frumkenede childe *and* þet lefeste: *and* þet israelisce folc ferde on þere ilca nihte of þam londe. forðon muchele wawen þet hi þer iðoleden. \**and* god hom ledde ofer þa rede se: mid druze fotan. þa iwende pharaon þe kin[g] of þam londe efter heom ledde<sup>1</sup> muchele ferde. þa þe heo comen on midden þere se. þa wes þet godes folc<sup>2</sup> up of þere se agan. *and* god bisencte þa þe pharaon: *and* al his genge. Ða het god moyse *and* þan folce þet heo heolden þa tid mid muchlere blisse ewilche zere þa wes þon folce iset þo tid to estertide: for þon god heom aredde wið heore ifan *and* heom fordude. Ða fram þam ester tid fifti daza isette god þam folke laze. *and* wes isezen godes fortaene uppon ane dune þat is þe mont of synai. for þet<sup>3</sup> com muchel liht. *and* eislic swei *and* blawende beman. þa cleopede god þe<sup>4</sup> ner Moyses him to. *and* he wes mid gode fowerti dazes *and* awrat þa alde e bi godes wissunge. þa wes þe dei pentecostes ihaten on þere alde isetnesse. þet i-offrede lomb þet þe engel het offrian bitacneð cristes deðþe þet wes milde. *and* wiðutan gulte his feder i-offrad: for ure alesendnesse. Nu is his þrowunge *and* his ariste ure ester tid: forðon þet he us alesde from deoffles þewdome alswa he alesde þet israelisce folc of pharaones þewdome *and* ure ifan þet beoð þa deoffles beoð bisencte in to helle þurh þe halie fullht

The feast of Pentecost on the fiftieth day from the feast of Pass-over,

which was instituted by Moses in Egypt.

\* [Fol. 31a.] God led the Israelites dry-footed over the Red Sea.

<sup>1</sup> ? mide.

<sup>2</sup> MS. foel.

Fifty days after, the old law was given to Moses.

<sup>3</sup> ? þer.

<sup>4</sup> MS. þe.

Easter commemorates Christ's passion and resurrection.

baptism, if we observe it aright, even as Pharaoh with his host was (drowned) in the Red Sea. These fifty days from Easter Day are all hallowed unto one thanksgiving (celebration), and this day is our Pentecost Day, that is, our Whitsunday, which is the fiftieth day from Easter Day. On the old Pentecost God gave a law to the Israelites how they should lead their life; on this day came the Holy Ghost under the form of fire to God's company. And forasmuch as the lamb typified Christ's passion, so also the old law in Moses' days typified the preaching of the Gospel under God's grace. Three periods are there in this world. One is that which was without law, the second is that which was under the law, the third is now after the advent of Christ. This period is ordained under (by) God's grace. We are not without law, nor may we observe the Mosaic law bodily, but God's grace directs us to his will, if we be mindful of God's behests and of the apostle's lore (precepts). It is related in the epistolary lesson how the Holy Ghost on this day came to the faithful assembly. Luke the evangelist wrote it in the book that is called Acts of the Apostles, saying, *Cum complerentur dies pentecostes erant omnes discipuli pariter in eodem loco. Et factus est repente de cœlo sonus tanquam advenientis spiritus vehementis et replevit totam domum ubi erant sedentes.* The holy assembly of Christ's apostles were abiding patiently (unanimously) in their prayers in an upper chamber, after Christ's ascension, awaiting his promise; when, on this day, that is, Pentecost, which in our speech is called Whitsunday, there came suddenly a great sound from heaven and filled all the upper chamber with fire. And there was seen before (above) each of them, as it were, fiery tongues, and they were then all filled with the Holy Ghost and began to speak with divers tongues according as the Holy Ghost taught them. Then were there gathered together within the city of Jerusalem true (pious) men of every nation that dwelt under heaven, and the apostles spake to the assembly of the people and each of them recognised his own speech. Then were the people much amazed, and in astonishment thus spake, *None ecce omnes isti Galilei sunt; et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus.* Behold! are not these that here speak Galileans, and each of us hath heard how they speak our own speech in which we were born? Lo! what shall this be? Then said the Jewish men

3if we hit ariht haldeð alswa pharaon wes mid his ferde on þare rede se. Ðas fifti dazes fram þan esterliche \*deie beoð alle ihalzode to ane herunge: *and* þes dei is ure pentecostes dei. þet is ure witte sunnedei þet is þe fiftco3aðe dei fram þam ester deie. on þam caldan pentecoste god sette .e. þam israelisce folce hu heo sculden heore lif leaden: on þisse deie com þe halie gast on fures heowe to godes hirede. forði alswa þet lomb bitacnede cristes þrowunge: Swa ee þeo alde .e. on moyses dazen bitacneðe godspelles bodunge: under godes 3ife. Ðreo tide beoð on þissere worlde. An is þet wes buten .e. *and* oðer is þe þet wes under þere .e. þe þridde is nu efter cristes to-cume. Þeos tide iset under godes 3ife. we ne beoð na buten .e. ne we ne moten. halden moyses .e. licamliche. Ac godes 3ife us wissað to his willen. 3if we imundie beoð godes bibode *and* þera apostla lare. Hit is ireht on þes pistles redinge: hu þe halia gast on þisse deie com to þan ileaufullen hirede. Lucas þe godspellere awrat on þere boc þet is inemned *actus apostolorum. and* cweð. *Cum complerentur dies pentecostes erant omnes discipuli pariter in eodem loco. Et factus est repente de celo sonus tanquam aduenientis spiritus uehementis & repleuit totam domum ubi erant sedentes.* Ðat halie hired cristes apostles weren wuniende edmodliche<sup>1</sup> on heore ibeoden on ane upflore \*after cristes upstize onbodinde his bi-hates. þa on þisse deie þet is pentecostes *and* wittesunnedeie on ure speche: com ferliche muchel swei of heofne *and* fulde al þa upfleunge<sup>2</sup> mid fure. And wes ise3en biforan heore elche swile hit were furene tungen. *and* heo weren þa alle ifullede mid þan halie gast. *and* on-gunnen to spoken mid mislichen spechen bi þam þet þe halie gast him tahte. þa weren þer igedered wiðinne þere buruh of ierusalem trowfeste men of elchere þeode þet under heofene erdeden. *and* þe apostles speken to þes folkes igederunge. *and* heor ecliene<sup>3</sup> his ah3ene speche. þa iwarð þat fole swiðe abluied:<sup>4</sup> *and* mid wundrunge cweðen. *None ecce omnes isti galilei sunt: & quomodo nos audiuimus unusquisque linguam nostram in qua nati sumus.* La hu ne beað þa þet here specað galileisce: *and* ure ele iherden hu hi spechen ure speche on þan þet we akenned weren: Lahwet scal pis beon: þa seiden þa iudeiscen men a

\* [Fol. 31b.]

Pentecost is our Whitsunday.

On this day the Holy Ghost came upon the apostles.

It is recorded by St. Luke in the Acts of the Apostles.

<sup>1</sup> ? anmodliche.

\* [Fol. 32a.]

The descent of the Holy Spirit in the form of fire.

<sup>2</sup> ? upflerunge.

The apostles speak with divers tongues.

<sup>3</sup> ? elc icnew.<sup>4</sup> ? abliged.

The people marvel.

in scorn, "These men are drunk with new wine." Then answered Peter, "It is undern time (the third hour), how might we at this time be drunken? But the saying of the prophet Joel is now fulfilled. God said through the mouth of the prophet that he would send his spirit over human flesh, and men's sons shall prophesy, and I will send my tokens on the earth." Peter said moreover, "Know ye assuredly that Christ arose from the dead and in our sight ascended to heaven, and sitteth on his Father's right hand, as David prophesied of him, saying, *Dixit dominus domino meo sede a dextris meis.* The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy footstool." When the people heard this, then their mood changed, and they said to the apostles, "Dear men, what must we do?" Then answered Peter, "Repent of your sins and receive baptism in Christ's name, then shall your sins be forgiven and ye shall receive the Holy Ghost." Then received they his lore (doctrine), and in that day three thousand men were baptized, and they were all in unity and followed the apostles, and sold their property and gave the value of it to the apostles, and they distributed it to each according as they had need. Afterwards, at a second preaching (of the Gospel) five thousand men believed in Christ. Then became all these believing men as if they had one heart and one soul, and none of them had separate goods, but all their things were common among them, and there was no lack amongst them; and those that had land sold it and brought the worth of it to the apostles' feet, and they distributed it to each according as they had need. Then God wrought many wonders among the people through the hands of the apostles, so that they laid the sick men by (along) the street where Peter went forth, and as soon as his shadow glided over them they were healed of all infirmities. They set their hands on believing men and they received the Holy Ghost. Then was there a man named Ananias and his wife Sapphira; they agreed between themselves that they would join the apostles' company, and so they did. They took counsel together to withhold some of their goods from the apostles, for they knew not what might befall them. When the man came with his treasure (money) to the apostles, then Peter said to him, "Ananias, the devil hath deceived thine heart, and thou hast lied to the Holy Ghost. Why wouldst thou act deceit-

bismer. þas men beoð mid miste fordrenete. Ða *and*-wurde petrus. hit is undertid hu mihte we on þissere tide beon fordrenete : Ac þes witezan cwide ioheles is ifulled. God cweð þurh þes witezan muð. þet he walde his gast asenden ofer menese flese. *and* monna bern sculen witezan. *and* ic sende min tacna 3eond \*þa eorðe. petrus cweð þa. wite 3e soðliche þet crist aras of deaðe *and* on ure iwitnesse astah to heofene. *and* sit on his feder riht alfe : alswa dauð bi him witezede þus cweðinde. *Dixit dominus domino meo sede a dextris meis.* Drihten cweð to mine drihtene. site to mine riht alfe. forð þet ic alegge þine feond under þine fot-sceomele. þa þet folc þis iherde þa iturne<sup>1</sup> heore mod *and* seden to þan apostlan. Leofemen hwet is us to donne : Ða *and*-wrde petrus. Bi-reowsiað eo[w]re sunnan *and* underfoð fuluht on cristes nome. þenne beoð eowre sunnen aleide *and* 3e underfoð þene halie gast. þa underfengen heo his lare *and* buzen to fulehte on þon deie : þreo þusend monna. *and* þa weren alle mid sibsumnesse : *and* fuleden þam apostles. *and* salden heore ehte *and* þet feh bitahten þam apostles *and* heo hit delden elcan alswa heo neode hefde. eft on ane oðre bodunge 3e-lefden fif þusend monna on criste. þa iweorden alle þos ilefede men swulche hi alle hefden ane heorte *and* ane sawle ne heore nan nefden sunderlich ehte ac heom alen wes imene heore þing ne þer nas nan wone bi-twuxan heom *and* þa þet lond hefden he hit sealden : *and* þet wurð brohten to þes apostlas fotan *and* heo hit delden elchun alswa heo neode hefden. þa warhte god feole tacne on þan folke þurh þere apostlan hondan \*swa þet ileiden þa untrummen men bi þere stret þere petrus forð-eoðe *and* swa reðe swa his sceadu<sup>2</sup> heom on glað heo weren iheled. from alle untrumnesse. heo setten heore honden ofer ilefde men : *and* heo underfengen þene halian gast. Ða wes þere an mon ananias ihaten *and* his wif saphira. Heo bispeken heom bitweonen : þet heo walden ibuzen to þere apostlan fereden *and* swa duden. Heo nomen heom to þam rede þet heo walden sum of heore ehte etholdan. þam apostlan : for heo nusten hwet heom ilumpe. þa com þe mon mid his gersume to þan apostolum. þa cweð petrus. Ananias þe deofel bipehte þine heorte *and* þu hauest ilozen þan halie gaste :

The apostles are accused of being drunk.  
St. Peter's speech.

\* [Fol. 32b.]

The mood of the people is changed.

<sup>1</sup> ? iturne.

Three thousand are converted to Christianity.

They have all things in common.

\* [Fol. 33a.]

St. Peter's shadow heals many sick persons.

<sup>2</sup> It may be sceada.

The story of Ananias and Saphira.

fully with thine own (things)? Thou hast lied not to men, but unto God." When he heard these words then he fell down and (departed) died. When he was buried, then came his wife Sapphira and knew not what had befallen her husband. Then said Peter, "Why have ye two so done, that ye durst tempt God." When she heard this then she fell down and died, and they buried her with her husband. Then came there great dread on God's folk (church) and on all those that heard these tidings. The apostles afterwards, ere that they separated, placed James, that was called righteous (the Just), on Christ's seat, and all the faithful congregation were obedient to him, after (according to) God's teaching (instruction); he then occupied that seat thirty years, and after him Simeon, the Lord's kinsman. And after this example arose monastic life, together with the unity and concord that they should practise, according to the instruction of their abbots. Ye heard a little while before, in this discourse, that the Holy Ghost came upon the apostles with fiery tongues and gave them the power by which they knew all languages, for what the humble assembly merited from God through their meekness, that, long before, the angels of heaven had lost for their pride. It happened after Noah's flood that giants desired to rear up a city, and a tower so high that its top should ascend to heaven; and there was but one speech among all mankind, and the work was begun against God's will; therefore also God scattered them so that he gave each of the workers an uncouth (unknown) speech, and none of them knew another's speech. They then left their building and dispersed throughout all the earth, and afterwards there were as many tongues as there were workers, in all two hundred men. Now again on this day, through the coming of the Holy Ghost, all languages were again and concordantly received, for Christ's apostles were speaking in all tongues, and even more wonderfully, because when one of the apostles preached in one tongue, to each man that heard the discourse it appeared as though he spake in their own speech, whether they were Hebrews, or Greeks, or Romans, or Egyptians, or of whatsoever land they were, that heard that lore (doctrine). In this fellowship the meekness of the apostles obtained (for them) this power, and the pride of the giants earned confusion. The Holy Ghost was seen over the apostles in the form of fire, and

hwi woldest þu swikian on þine azene þinge: Ne luze þu na monnum: ac dudest gode. þa he þa worde iherde: þa feol he adun *and* iwat *and* þa he iburied wes: þa com his wif saphira *and* nuste hwet hire were ilumpen wes. Ð[a] cweð *petrus* hwi iwearð hinc swa þet 3it dursten fondian godes: þa heo þis iherde: þa feol heo þer adun *and* iwat *and* me buriede heo mid hire fere. Ða iwearð þer muchel eie on godes folke. *and* on alle þam þet þeos tiðinge iherdon. Ða *apostoli* siððan er þon þet heo toferden isetten iacob þet wes ihaten rihtwis on *cristes* selt *and* alle þeo ileafulle laðunge him ihersummede: efter godes \*tecunge. he þa iset þet seld .xxx. 3era *and* efter him simeon þes h[e]lendes mei. *and* efter þissere bisnunge weren arerede munechene lif mid. mid þere annessa *and* sibsumnesse þet heo sculen þolien: bi heore abbodes iwissunge. 3e iherden a lutel er. on þisse redunge. þet ðe halie gast com ofer þa *apostlas* mid furene tungen: *and* heom 3ef þo mihte þet heo cuþen alle spechen: forðon þet ðeo edmode isomnunge iernade et gode: þet muchel er þe engles of eofene for heore modinesse forluren. hit itimode efter noes flode þet eontas walden areran ane buruh *and* anne stepel swa hehne: þet his rof astiþe up to heofena. *and* þa wes an speche on al moncun. *and* þet weorc wes bigunnen on 3en godes iwillan. God ec forðon heom to drefde swa þet he 3ef ewilcum of þan wurhtan seleuðe speche: *and* heore nan ne icnew oðres speche. þi<sup>1</sup> bileafden heo heore timbrunge *and* to dreofden 3eond al middeleard. *and* þeððan<sup>2</sup> weren swa felen spechen swa þere wurhten weren, þet weren twa hun manna. Nu eft on þisse deie þurh þes halie gastes to-cume: weren alle ispechen azein inumen. *and* isome: forðon þet *cristes* *apostlas* weren specende mid alle spechen. *and* ec þet wunderluker forðon þet þa an of þon *apostlum* bodeden mid ane speche: elche men wes ipuht þet þa bodunge iherde: swilche heo spechen mid heore speche \*weren heo ebreisce. weren heo grekisce. oðer romenisce. oðer egyptisce. oðer of hwulche londe swa heo weren þet þe lare iherden. On þissere ifereden iemede<sup>3</sup> þere *apostlan* admodnesse þas mihte. *and* þere eontan modinisse iarnede iscendnesse. þe heolia<sup>4</sup> gast wes isezen ofer þa *apostlas* on fures heowe. *and* ofer crist on li[s] fuluhte on ane culfre

The death of Ananias and Sapphira.

James appointed head of the Church.  
\* [Fol. 33b.]

The apostles through meekness obtained the gift of tongues.

The giants lost it through pride.

The confusion of tongues.

<sup>1</sup> ? for þi.

<sup>2</sup> ? seððan.

On the day of Pentecost all speeches restored.

\* [Fol. 34a.]

<sup>3</sup> ? iernede.

Of the two forms in which the Holy Ghost was seen.

<sup>4</sup> sic.

over Christ at his baptism in the likeness of a dove. Why over Christ in the form of a dove, and why over Christ's flock in the likeness of fire? Because that kind of bird is very (meek) simple, harmless, and peaceful. The Saviour is the judge of all mankind; but he came not to judge mankind, as he himself hath said, but to heal (save). If he then would have judged mankind when he first came upon earth, who would then have been saved? But he would not judge the sinful at his coming (advent), but he desired to gather them into his kingdom. He would first with gentleness direct us, that he might afterwards preserve us in (at) his doom (judgment); and therefore was the Holy Ghost (seen) upon Christ in the form of a dove, because he was living in this world in simplicity (meekness), in innocence, and in peace; for he cried not aloud, nor was he of bitter speech, nor did he ever stir up contention, but bore with man's wickedness through his gentleness. But he, who at his first advent led through kindness the sinful to goodness, will judge the guilty with stern doom (justice) at his second coming, that is, doomsday. The Holy Ghost was seen in the form of fire upon the apostles, because he made them to be burning (zealous) in God's will, and to be preaching concerning God's kingdom. Fiery tongues they had when they lovingly proclaimed the greatness of God, so that the hearts of heathen men, that were cold through unbelief and fleshly lust, might be inflamed to obey the heavenly behests. If the Holy Ghost teach not the heart of man and his mind within, in vain will be the words of preachers spoken outwardly. The nature of fire is that it consumes whatsoever is near it; even so shall the teacher do who is enkindled with the Holy Ghost, first he shall remove himself from sin, and afterwards his flock. In the likeness of a dove and in the form of fire was God's Spirit manifested, because he makes those to be meek, and without evil, and burning (zealous) in God's will, whom he fills with his grace. Simplicity (meekness) is not pleasing to God without wisdom (prudence), nor wisdom without simplicity. What is simplicity without righteousness? and what is wisdom without true love to God and to men? And therefore the Holy Ghost, who teaches both righteousness and meekness, should be manifested both as fire and as a dove, for he causes men's hearts,

onlicnesse. Hwi ofer criste on culfren heowe. *and* hwi ofer cristes hirede on fures ilicnesse: forðon þe þet fuþel-cun is swiðe bilehwit. *and* wit-utan laðe *and* isibsum. þe helend is alles moncunnes dema. Ac he ne com na to demane moncun swa se heo him seolf cweð: ac to helenne. Gif he walde þa deman moncun þa þe he erest to middelearde com. hwa weren þanne ihalden: Ac he nalde mid his to-cume þa sunfullen forðemen: ac he walde to his riche heom igederian. Erest he walde us mid liðnesse isteoren þet he mihte seoððan on his dome us ihalden. *and* forðon we[s] þe halia gast on culfren onlicnesse bufan criste. forðon þet he wes dreihninde on þissere worlde mid bilehwitnesse. *and* mid nane laðnesse *and* mid sibsumnesse. for he ne remde ne of bitere speche nes. ne he sake ne asterde: ac forbere monna hufelnesse þurh his liðnesse. Ac þe þet on þam ecean<sup>1</sup> to-cume liðgedde þan \*sunfullen to þere godnesse: he demað stiðne dom þam forsunegede on his efter to-come þet is on domes deie. þe halia gast wes isezen on fures heowe bufan þam apostlas. forðon þe he dude þet heo weren birnende on godes willan. *and* bodiende umbe godes riche. Furen tungen heo hefden þa þe heo mid lufe godes murhðe bodeden. þet ðere heðene monnan heortan þet calde weren þurh ilefleaste *and* flescliche iwilnunge: muhten beon atende to þan heofenliche biboden. 3if þe halia gast ne learð þes monnes heorte *and* his mod wið-innan: on idel beoð þes budeles word wið-utan icleopde. þes fares<sup>2</sup> icunde is þet hit forðnimeð swa hwet him neh bið. Alswa scal þe larðeu don þe ðet bið mid þen<sup>3</sup> halia gast itend. Erest he scal hine seolfne wið sunnan isteoran. *and* seoððan his heorde. On culfre onlicnesse *and* on fures heowe wes godes gast isceawed. forðon þet he deð þa þe beoð bilehwite. *and* wið-utan ufelnesse. *and* birnende on godes willan. þet he mid his 3if ifulleð. Ne bið þeo bilehwitnesse godes icwime butas<sup>4</sup> sno<sup>5</sup>ternesse ne sneternesse butan bilehwitnesse. hwet bið bilehwitnesse butan rihtwisnesse: *and* hwet \*bið sneternesse bute soðe lufe to gode *and* to monnen: forðon þe halia gast þe þet tecð riht-wisnesse *and* bilehwitnesse scule<sup>6</sup> beon isceawed eiðer 3e on fure. 3e on culfren. forðon þet heo deð

Why under these two forms?

Christ came not to condemn the world.

The dove denotes simplicity and innocence.

<sup>1</sup>erran.  
\* [Fol. 34b.]

The Holy Ghost was seen as fire,

and enabled the apostles to enkindle the cold hearts of men.

<sup>2</sup>? fures.

<sup>3</sup>? MS. þet.

Simplicity without wisdom not pleasing to God.

<sup>4</sup>? butan.

<sup>5</sup> sno at first, but altered to sne.

\* [Fol. 35a.]

<sup>6</sup>? sculde.

whom he enlighteneth with his grace, that they shall be meek through innocence, and kindled through (by) love and wisdom. God is, as Paul said, a consuming fire ; and he is the ineffable and invisible fire. Of this fire speaks the Saviour, "I came because I would send fire on earth, and I will that it burn." He sent the Holy Ghost on the earth, and he with his blast (inspiration) enkindled earthly men's hearts. Then burneth the earth when the heart of the earthly man is kindled to the love of God, which before was cold through fleshly lust. The Holy Ghost is not in his nature existing as he was seen, for he is invisible ; but he was manifested in the form of a dove and of fire, for the sign (reason) we have previously mentioned. He is called in Greek *Παράκλητος*, that is, the Comforting Spirit, because he comforteth the (sorrowful) dreary, those that are sorry for their sins, and he giveth them forgiveness and hope, and alleviates their sorrowful mood (mind). He forgiveth sins, and he is the way to the forgiveness of all sins. He giveth his gift (grace) to whom he will. To one man he giveth wisdom and speech (eloquence), to one good thought, to one great (faith) belief, to one power to heal sick men, to one prophecy, to one a discrimination of good and evil spirits. To one he gives divers tongues, to one man interpretation of divers speeches (sayings). All these things, and many others, doth the Holy Ghost, distributing to each as he thinks fit, for he is the Almighty Creator ; for so soon as he enlightens man's heart and mind, it turneth from evil to good. He enlightened David's heart, when he in his youth loved the harp, and made him to be a psalm-wright. There was a herdsman called Amos, whom the Holy Ghost turned to a good prophet. Peter was a fisher, whom the same Holy Spirit of God turned to an apostle. Paul, that injured the Christians, him he chose for a teacher of all the Gentiles. Matthew, that was a toll-gatherer, him he converted to an evangelist. The apostles durst not preach the true belief for fear of the heathen (? Jews) ; but when, subsequently, they were enkindled of the Holy Ghost, they were not afraid of any bodily torments, and therefore without fear preached God's bliss. The greatness (dignity) of this day is to be praised (celebrated), because that Almighty God, himself, on this day condescended to be poured out on mankind. At the birth of Christ, God Almighty's Son became human man, and on

þere monnan heortan þet he onlihteð mid his 3ife. þet heo beoð liðe þurh un-cladnesse<sup>1</sup>. and itenð þurh lufe and snoternesse. God is swa paul cweð. þet niminde fur and he is un-asecgliche fur. and unisewenlich fur. Bi þam fure cweð þe helende. Ic com forðon þet ic walde sendan fur on eorðan. and ic wile þat hit berne. he sende þene halia gast to eorðan and he mid his bleade on-calde eorðlichen monnan heortan þenne birneð þa eorð<sup>2</sup> þenne þes eorðliche monnes heorte bið itend to godes lufe. þa þet er wes cald þurh flescliche lustes. Ni<sup>3</sup> na þe halia gast wuniende on his icunde. swa se he isezen wes: forðon þet he is unisezenlic. Ac for þere itacnunges swa þe<sup>4</sup> er sciden. þet he wes isezen on culfre and on fure. He is ihate on grekisc paraclitus. þet is þe frofre gast. forðon þet he ifrefrað þa drorizan. þa þet heore sunnan bireusiað. and 3ifð heom for3ifnesse. and huht. and heore zeomerinde mod iliðegað. heo for3ifeð sunna. and he is þe wei to \*alre sunnen for3ifnesse. he 3ifð his 3efe þan þet he wule. Summe Men he 3if wisdom and speche. Summe god iðonc. Summe muchele ileafe. Summe mihte to helene un-trume men. Summe witegunge. Summe iscead godra gast. and ufele. Summe he 3ifð misliche irord. Summen man irecednesse of misliche spechen. Ealle þas þing and monize oðre deð þe haliza gast: to delende uwilchen bi þan þet him iwurð: forðon þet he is almihtin wurhte. for swa reðe swa he þes mannes heorte and his mod on-lihte: hit iwendeð from ufele to gode. he on-lihte dauides heorte þa þe he on zeozope herpan lufede. and warhte hine: to salm wurhtan. Amos het a reoðer heorde þene aw[e]nde þe haliza gast to ane gode witege. petrus wes fixere þene iturnde þe þe<sup>5</sup> ilcan godes gast to apostle. paul þet hermede cristene men: þene he iches to larðewe alle þeoden. Matheus þet wes cachepol þene he iwende to god-spellere. Ða apostlas ne dursten bodian þa soðen ileafen for þon eie of þon heðene. Ac þa siððan heo weren itend of þan halia gaste. hi neren aferede of nane licamliche pinunge. and þefore wið-utan fore godes blisse bodedan. Disses deizes hehnesse is to heriane. forðon þet þe almihti god hine seoffmede\*mede<sup>6</sup> þet he walde monna cun on þisse deie isundian. on cristes akennednesse iwearð þe almihtiza

<sup>1</sup>?unlaðnesse.

God is a consuming fire.

The Holy Ghost inflames the cold hearts of men.

<sup>2</sup>? eorðe.

<sup>3</sup>? nis.

<sup>4</sup>? we.

He is called the Comforter.

\* [Fol. 35b.]

The gifts of the Holy Ghost.

The Holy Ghost converts sinners.

<sup>5</sup> sic.

The apostles durst not preach the Gospel before the Holy Ghost enlightened them.

\* [Fol. 36a.]

<sup>6</sup>? seolfne imedmede.

this day became faithful (believing) men God's sons, and even as Christ also saith, "I said ye are God's children." The elect (chosen men) are God's children not naturally, but through the grace of the Holy Ghost. One God is naturally in three persons—the Father, the Son, who is his wisdom, and the Holy Ghost, who is the Will of them both. Their nature is indivisible, ever existing in one Godhead. The same said of his elect, "Ye are Gods." Through Christ's humanity men were redeemed from the devil's bondage; and through the coming of the Holy Ghost men's souls were brought unto God. Christ received humanity at his coming (upon earth), and men received God through the outpouring of the Holy Ghost. The man that hath not God's Spirit in him is not God's. Each man's work showeth what spirit directeth him. God's Spirit directeth ever to holiness and to goodness. The devil's spirit leadeth ever to sin and to wicked deeds. The Holy Ghost came twice upon the apostles. Christ breathed the Holy Ghost over the apostles before his ascension, thus saying, "Receive the Holy Ghost." Again on this day he (they?) sent—the Almighty Father and the Son—the Spirit of them both upon the apostles. While yet living in the world, the Saviour breathed his Spirit upon the apostles for a sign that they and all Christian men should love their neighbours. Also he sent, as he before promised them, the Holy Ghost from heaven, because that we should love God above all things. The Holy Ghost is one, although he came twice upon the apostles. So also there is one love and two behests, that we should love God and men. But we should learn from men how we may come to love of God, as saith John the Evangelist, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen bodily?" We celebrate the coming of the Holy Ghost with songs of praise for seven days, because he enlighteneth our mind with sevenfold graces (gifts), that is, with wisdom and understanding, with counsel and strength, with good deeds and with piety, and he filleth us with the fear of God. He that through good deserving (deserts) attaineth to these sevenfold graces of the Holy Ghost, will have all bliss. But he that desires to attain to this bliss must believe in the Holy Trinity and in true Unity, that is, that the Father and his Son and the Spirit of them both, are three in persons and one God, indivisible, existing

godes sune to monnesce men ibroht. *and* on þisse deie iweorden ileafulle men godes *and* swa se crist cweð. Ic cweðe ze beoð godes bern þa icorene men beoð godes bern : na icunðliche : ac þurh þes halzan gastes zife. And<sup>1</sup> god is icundeliche on þreom. Hadan feder. *and* sunc. þet is his wisdom. *and* þe halze gast : þe þet is heore beire wille. Heore cunde is unto-deledlich efer<sup>2</sup> wuniende on ane godnesse. þe ilca cweð. bi his icorene ze beoð godes. Þuruh cristes menniscnesse men weren alesde from deoffles ðeowdome. *and* þurh þes halze gastes to-cume mennen saule were ibroht to gode. Crist underfene meniscnesse on his to-cume. *and* men underfengen god : þurh þes halzan gastes isundunge. þe mon þet nafð godes gast on him nis he na godes. Elches monnes weore eudan hwile gast hine wissað. Godes gast wissað efre to haliznesse. *and* to godnesse. Deoffles gast wissað to sunnan : *and* to mandeden. þe halza gast bicom twa ofer þa apostlas. Crist ableow þana<sup>3</sup> halza gast ofer þa apostlas : er his upst[i]ze þus cweðinde onfoð haline gast. eft on þisse deie he sende þe almihtin feder *and* þe sune heore \* beire gast to þam apostli : þa zet wuniende on þissere weorlde. þe helende ableu his gast on his apostlas for ðere itacnunge. þet heo *and* alle cristen men scullan lufian heore nehstan : al swa he heom er bihet þene ilca gast of heofne. forðon þet we sculen lufian god ofer alle oðer þing. An is þe halie gast þah þet he twa bicom ofer þa apostlas. Al swa ec is an lufe : *and* twa biboden. þet we sculen lufian god : *and*. Men. Ac we sculen leornian on mannen hu we mazen bicuman to godes lufe. Al swa Iohan þe godspellere cweð. þe þet ne lufeð his broðer þene þet he isihð. hu mei he lufian god þene þet he ne isihð licomliche : we wurðiað þes halzen gastes to-cume mid loft-<sup>4</sup> songe seofen dazes. forðon þet he onlihte ure mod mid seofanfald zife. þet is mid wisdom. *and* anzite mid iðohte. *and* streinde mid gode dedan : *and* trefwestnesse. *and* he us ifulð mid godes eize. þe þet ðurh gode iearnunge<sup>5</sup> bi-cumð to þissan seofanfalden zefan of þam<sup>6</sup> halzan gaste : he haueð alle blisse. Ac þe þet wule to þare blisse bicumen : he scal ileafan on þa halza þreomnesse. *and* on soðre annesse. þet is þe feder. *and* his sune *and* heore beira gast heo beoð þreo on hadan *and* an god unto-\*delendlich on

The elect are God's children.

<sup>1</sup> ? An.

<sup>2</sup> MS. efer.

Through Christ's humanity men were delivered out of the power of the devil.

The Holy Ghost came twice over the apostles.

<sup>3</sup> sic.

\*[Fol. 36b.]

The Holy Ghost is one, although he came twice over the apostles.

<sup>4</sup> ? lof..

He who will come to the gifts of the Holy Ghost must believe in the Trinity

<sup>5</sup> sic.

<sup>6</sup> ? þan.

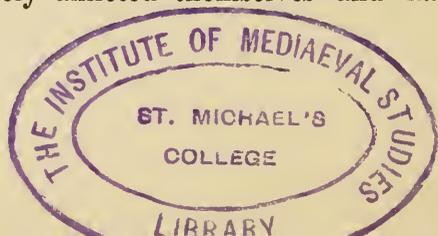
\*[Fol. 37a.]

in one Lordship and Godhead. This belief was betokened by the three thousand men that first inclined to belief, after the coming of the Holy Ghost. And as the three thousand men were one fellowship (communion), even so the Holy Trinity is one God; and that fellowship is as one-minded (unanimous) as though they were all one in heart and soul, because that of the Holy Trinity there is one Godhead and one nature, and one will and one inseparable work. The faithful (believing) men brought their wealth and laid it at the feet of the apostles. By that is denoted that Christian men should not put their trust in temporal possessions, but in their God alone. The covetous, that setteth his thought on his goods, is the devil's child, except he cease to do so. Because covetousness had no place in the hearts of those who held their goods of little worth, therefore did they put their goods in common amongst them, that they might be in true unity without covetousness. The apostles set their hands over believers, and the Holy Ghost came upon them through their confirmation (bishoping); and bishops of the same order are still in God's Church and observe the institution in their confirmation (bishoping), so that they place their hands over baptized men and pray that the Almighty Ruler may send them the sevenfold gifts of the Holy Ghost. *Qui vivit et regnat, &c.*

## X.

CONCERNING EIGHT VICES AND TWELVE ABUSES  
OF THIS AGE.

*Omnia nimia nocent, et temperantia mater virtutum dicitur*, that is in English, All things overdone (all excesses) are injurious, and moderation is the mother of all virtues. Overliving in eating and in drinking maketh the man unwhole and his soul loathsome to God, and so our Lord hath said in his Gospel. On the other hand, immoderate fasting and too much abstinence in eating and drinking make the man infirm and bring him to great grief, as say the books, That some men fasted so that they sorely afflicted themselves and had no



ane drihtnesse *and* godnesse wuniende þeos ileafan itacneden þa þreo þusend men. þet erest buzen to ileafan efter þes halza gastes to-cume. *and* alswa þeo þreo þusend weren an iferende<sup>1</sup>. alswa is þeo halze þreomnesse an god. *and* þet iferende is swa anmod swule heom alle an weren on heorte. *and* an sawul? forðon þet þere halzan þremnesse is an godnesse. *and* an icunde. *and* an iwille. *and* an wore un-to-delendlich. Ða ileaffullen brohton heore gersum *and* leiden heo et þere apostlan fotan. Mid þan is itacned þet cristene men ne sculen heore bileafe bisettan on þere weordliche eahte? ac on heore god ane. þe zitsere þe biset his iþone on his ehte? he bið þes deofles bern buten he hit iswike? forðon heo þet þa zitsunge heolden heore eahte unwur[ð]liche nefdenenne stude? on heore heortan<sup>2</sup>. *and* for þi heo dudan heore þing heom zemene? þet heo soðre sibsumnesse butan zitsunge beon mihten, þa apostlas setten here hondan ofer ileaffulle men? *and* heom com to þe halza gast. þurh heore bisceopunge. Biscopas þes ilcan hades on godes ilaðunge. *and* haldað þa isetnesse on heore bisceopunge swa þet heo setteð heoran \*handan ofer ifulzede men. *and* biddað þet þe almihti welden[de] heom sende þa seofenfalde zife of þam halzan gaste. *Qui uiuit & Regnat, &c.*

The Trinity in Unity, denoted by the three thousand converts on the day of Pentecost, who were one fellowship.

<sup>1</sup> ? iferedene.

True unity is without covetousness.

<sup>2</sup> The proper order is—heo heolden heore eaht unwurliche forðon þet þa zitsung nef de, &c.

\* [Fol. 37b.]

## X.

### DE OCTO VICIIS & DE DUODECIM ABUSIUIS HUIUS SECULI.

[O]mnia nimia nocent. & temperancia mater uirtutum dicitur. þet is on englisc. alle ofer done þing denað<sup>3</sup>. *and* imetnesse is alre mihta moder þe oferlifa on hete *and* on wete macað þene mon un-halne. *and* his saule gode laðeð<sup>4</sup> *and* swa ure drihten on his godspelle seide. Þet þer tozeines unimete festen *and* to michel forhedefnesse on hete *and* on wete macað þene mon un-halne *and* on michelere sarinesse bringeð swa swa us seggeð bec. þet sume men festen swa þet hi swencten swiðe

Of eight vices and twelve abuses of this age.

<sup>3</sup> ? deriað.

<sup>4</sup> MS. ladeð.

Excess injurious. Moderation the mother of all virtue.

reward for that great affliction, but the farther were they from God's mercy. Easily may the man find how he may injure himself, but we must recollect that no self-murderer, that is, self-slayer, shall come into God's kingdom. Now there are eight cardinal sins that reign very powerfully in us. One is called *Gula*, that is, greediness in English, which causeth that the man eateth and drinketh before the time, or, on the other hand, taketh too much to eat and drink. This sin destroyeth both soul and body; for it bringeth upon a man great diseases, and bringeth (him) to death through excessive drink; and it destroys also the man's soul, for it will sin often even when he knoweth not how he conducts himself on account of his immoderate drinking. The second sin is fornication and immoderate lasciviousness, which is called *Fornicatio*. It defileth the man, and of the limbs of Christ maketh whores' limbs, and of God's house the abode of ills. The third sin is *Avaritia*, that is, evil covetousness. It is the root of every crime; it produceth rapine and injustice, theft, leasing and perjury; it is like unto hell, because that they both have such insatiable greediness as to be never full. The fourth is called *Ira*, that is, in English, wrath (anger). It causeth man not to have the control over his anger, and maketh murders and evils of many kind. The fifth sin is *Tristitia*, that is, sorrow of this world; when the man sorroweth altogether too much for the loss of his wealth, which he hath loved too much, and chideth then with God and increaseth his sins. There are two sorrows;—the first is this evil one (just mentioned); the second is salutary, that is, that a man be sorry here in the world for his sins. The sixth is called *Desidia*, that is, sloth in English, when the man desires not to do any good in his life; but is ever unready for any good deed. The seventh is called *Jactantia*, that is, idle boasting in English, when man is greedy of praise, and acts deceitfully, and does more for praise than for the love of God if he distributes aught (to the poor), and therefore the notoriety shall be his reward for the deed, and in the other world his retribution awaiteth him. The eighth sin is called *Superbia*, that is, in English, moodiness (pride). It is the beginning and end of all evils; it turned angels into horrible devils, and maketh man also, if he wax very proud, the associate of devils, who previously fell out of heaven through pride. Now are there eight head (cardinal) virtues which

heom seolfe. *and* nane mede nefden for þa michele iswinche. ac þes þe fir weren fram godes milec [E]aðe mei þe mon fundan hu he hine seolfe amerre. ac we scole witan. þet nan scolf cwale þet is aȝen-selaza ne cumeð to godes riche. Nu beoð .viii. heofod sunnan þe rixað on us to swiðe. On is icweðen. *Gula.* þet is ȝiferneſse on engliſe. þeo deð þet mon et er timan. *and* drinceð. oðer eft to muchel nimeð on ete oðer on wete. Deos sunne fordeð eiðer ȝe saule. ȝe lichoma. for \*heo maceð þan men muchele untrumneſſe *and* to deþe bringeð mid unmete drunche. *and* heo fordeð ec þes monnes saule for heo scal suneȝan oft. þenne he nat hu he ferð for his feondlihan drunche. Þa oðer sunne forliger *and* unimete galneſſe. þet is ihaten *fornicatio.* He buleð<sup>1</sup> þene mon *and* maceð of criſtes leoman heoranna leoman : *and* of godes huſa gromena wuniunge. þa þridde sunne is. *Auaricia.* þet is þeo ufele ȝitsunge. heo is more of elchere wohneſſe heo macað reaflac *and* unrihte domes. ſtale *and* leſunge. *and* forſworeneſſe. heo is helle iliche. forðon þet hi ba habbeð un-aſillendliche gredineſſe : þet hi nefre ne beoð fullc. þeo feorð[e] sunne is ihatan. *Ira.* þet is on engliſe wemodneſſe. heo deð þet þe mon ne ah his modes iwald *and* heo macað monſlehtas. *and* monies cunnes ufele. Þeo fiſte sunne is. *Tristicia.* þet is þiſſere worlde ſarineſſe þenne þe mon ſorȝeð alles to swiðe for his hehte lure. þe he luuede to swiðe. *and* chit þenne wið gode. *and* his ſunnen echeð. Twa ſarineſſe beoð. an is þeos uuele oðer is halwende. þet is þet mon beo ſari her on worlde for his ſunnen. Þeo ſixte is ihaten. *Deſidia.* þet is ſlewðe on engliſc þenne þan mon ne luſt on his liue nan god don. *and* bið eure unȝearu to elchere duȝeðe. \*Þe ſeofeðe sunne is icweðen. *Iactancia.* þet is idelȝelp on engliſc. þenne mon bið lof-ȝeorn. *and* mid fikenunge fearð *and* deð for ȝelpe mare þenne for godes luue. ȝif he awiht delan wule. *and* forðon bið þe leſſe<sup>2</sup> his edlen þere dede. *and* his wite abideð on þere oðre weorlde. Þe ehtuðe sunne is ihatan. *Superbia.* þet is on engliſc, modineſſe. Heo is ord *and* ende of alle uuele. heo macode englas to ateliche deoflan *and* þene mon makeð ec ȝif<sup>3</sup> heo modigað to swiðe þes deofles ifere : þe feol er ut of heouene þurh modineſſe. Nu beoð .viii.

Exceſs in faſting is not commendable.

There are eight cardinal ſinns.  
1. Gluttony.

\*[Fol. 38a.]

2. Adultery.

1 ? befuldeð.

3. Avarice.

4. Anger.

5. Wanhope.

6. Sloth.

\*[Fol. 38b.]

7. Boaſting.

2 ? for hliſſe.

8. Pride.

3 MS. ȝis.

may overcome all these sins, through God's assistance. The first is *Temperantia*, that is, moderation in English, that man be moderate in all things and partake not of too much in eating and drinking, nor sit at his table before time. Brutes eat as soon as they get it, but the discreet man ought to keep to his meals, and then in reason adhere to his regimen. Then may he in suchwise overcome greediness. The second virtue is *Castitas*, that is, cleanness (chastity) in English, that the layman should keep himself without fornication lawfully and reasonably. The consecrated servant of God should ever observe his chastity above all things, and thus then shall the foul lasciviousness be overcome. The third virtue is *Largitas*, that is, liberality in English, that a man should wisely spend the things which God gives him to enjoy in this life and not for worldly praise. God desires not that we be greedy niggards, nor also for worldly praise that we waste our property; but let us deal out our wealth wisely so that it may be pleasing to the Lord; and if we give alms, let us give them without boasting, then may we destroy the excessive covetousness. The fourth virtue is *Patientia*, that is, in English, patience (forbearance), that the man be patient and forbearing for God's sake, and ever let his discretion prevail over his wrath; for the Saviour speaketh thus in his Gospel, *In patientia vestra possidebitis animas vestras*, that is in English, In your patience ye have preserved your souls; and again the heavenly wisdom saith, *Ira requiescit in sinu stulti*, that is, Anger hath its dwelling in the bosom of the fool, that is, when the man is very angry-minded; and the Almighty Judge shall judge you with righteousness, and therefore we should overcome wrath with forbearance. The fifth virtue is *Spiritualis lætitia*, that is, ghostly bliss, that the man rejoice in God amidst the sorrows of this stark (harsh) world, so that we be not despairing in misfortunes, nor, on the other hand, rejoice too extravagantly in prosperity. And if we lose these poor worldly things, then we shall know that our abode is not here, but in heaven. If we trust in God, as the Apostle hath said of himself and other righteous men, *Nostra autem conversatio in cœlis est*, that is, our dwelling is in heaven, thither we shall hasten from this tribulation with spiritual joy; then shall the evil sorrow with-al be overcome through our good endurance. The sixth virtue is *Instantia boni operis*, that is, diligence in good

heafod mihtan. þe mazen ouercumen alle þas sunnan þurh drihtnes fultum. An is [Temperantia] þet is metnesse on englisc. þet mon beo imete on alle þing *and* to muchel ne þigge on ete *and* on wete. ne er timan to his borde ne sitte. Nutenu etað swa er<sup>1</sup> swa hi hit habbeð. ac þa iscead-wise mon scal kepan his meles *and* þenne mid isceade his isetnesse halden. þenne mei he ouercuman swa þa 3iue[r]nesse. Þe oðer mihte is *Castitas*. þet is elenesse on englisc. þet þe leawde mon hine halde butan forlizere on rihte laze. *and* mid isceadwisnesse. þeo ihadode godes þeowa halde eure his elenesse ouer alle þing. *and* þenne bið ouercumen swa ee þa fule galnesse. Þe þridde mihte is. *Largitas*. þet is custinesse on englisc þet mon wisliche \*spene þa þing þe him god lene on þisse liue to brukene. *and* noht for world zelpe. God nele þet we beon gredie 3itseras. ne ee for weorlð zelpe forworpan ure ehtan ah dele we ure ehtan mid wisdom. swa þet hit drihtne likie. *and* 3if [we] almesse doð: don hi butan zelpe þenne maze we fordon swa þa deoffliche 3itsunge. Þe feorðe mihte is. *paciencia*. þet is on englisc ipuld. þet þe mon beo ipuldi. *and* þolemod for godes luue. *and* lete elchur<sup>2</sup> his iwit weldre þene his wreððe. forðon þe helend cweð þus on his godspel. *In paciencia uestra possidebitis animas uestras*. þet is on englisc. on eower ipulde 3e habbeð eower saulen ihaldene *and* eft þe heouenlich[e] wisdom cweð. *Ira requiescit in sinu stulti*. þet is wreððe hafð wununge on þes dusian bosme. þet is þenne þe mon bið to redmod. *and* þe al weldenda dema demeð eou mid rihtwisnesse. *and* we sculen mid ipulde ouercuman þa wreððe. Þe fifte mihte is. [*Spiritualis laetitia*] þet is gastliche blisse þet þe mon on god blissie bitwuxe þa sorinessen þissere sterke worlde. swa þet we<sup>3</sup> on unilimpan to ormode ne beon: ne eft on iselhðan to swiðe ne blissian. *and* 3if we forleosað þas lenan world-þing: þenne we sculan witan þet ure wununge nis nauht her: ac is on heuene: 3if we hopiað to gode swa þe apostel seide bi him *and* bi oðran rihtwise. [*Nostra autem conversatio in celis est.*] þet is ure wununge is on heuene. þider we sculen \*hih3en of þissere erfeðnesse mid gastlichere blisse. þenne bið þa ufele sarinesse mid alle ouercuman mid ure gode ipulde. Þe sixte mihte is. [*Instantia*

Eight cardinal virtues.  
1. Moderation.

1 ? cc.

2. Chastity.

3. Liberality.

\* [Fol. 39a.]

4. Patience.

2 ? æfre.

5. Spiritual bliss.

3 MS. þe.

Our conversation is in heaven.

\* [Fol. 39b.]

6. Perseverance in good works.

works, for if we be diligent in good works then may we in this wise overcome sloth, for it will be a longsome (lasting) reproach (to us) if all our life be in vain here. The seventh virtue is *Caritas*, that is, true love to God and to man; that we should engage in good works for the love of God, and not for the sake of idle boasting (vain-glory), which is displeasing to him; but let us do alms as he hath taught us, for love to God, and not for praise; so that our Lord may be ever praised in our good works, and that vain-glory be ever despicable in our sight. The eighth virtue is called *Humilitas*, that is, true meekness towards God and to man, with purity of mind; for he who is [wise] is never proud. Of what may the man be proud? though he be well-to-do and prosperous he may find many who are better to do and of higher estate than he. Nor, on the other hand, may he be proud of his weal, or of his wealth, because he knoweth not the day nor the hour that it shall all pass away. Nor of anything ought a man to be proud, if he is wise. Now ye have heard how these holy virtues overcome the sins which the devil soweth in us, and if we will not subdue them they will sink us into hell. We may through God's help overcome the devilish sins through warfare, if we keenly fight; and finally obtain for ourselves the everlasting honour ever with God himself, if we strive for it now while here. Now there are twelve vices, which we shall first declare to you in Latin, and afterwards in English. *Duodecim abusiva sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens sine obedientia. Dives sine elemosina. Femina sine pudicitia. Dominus sine virtute. Christianus contentiosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs sine disciplina. Populus sine lege; et sic suffocatur justitia Dei.*

Twelve abuses there are in this world for harm to all mankind if they might hold sway; and they subdue righteousness, and mar belief, and bring mankind, if they were able, into hell. That is, if the wise man be without [good works, and if the old man be without] piety, and if the young be without obedience, and the rich without charity (alms-deeds), woman without purity, and the lord (ruler) without might (virtue), and if the Christian man

*boni operis.*] þet is anrednesse godes werkes. for 3if weo beoð anrede on ure gode werkan! þenne ma3e we swa ouercumen þa slauðe. for hit bið lonsum bismar 3if al ure life bið on unnet her. Þe seofeðe mihte is. [*Caritas.*] þet is soð luue to gode *and* to monnen. þet weo on gode weorcas godes luue kepan! *and* naut idel3elp þe is him ansete. ac uten don elmessen swa he us tehte gode to luue. *and* naut for herunge. ac þet ure drihten beo eure ihered on ure godan weorcan. *and* þe idele 3elp us beo eure unwurð. Þe eahtuðe mihte is ihaten. [*Humilitas.*] þet is soð edmodnesse to gode *and* to monnen. mid modes lusternesse.<sup>1</sup> for þe þe bið [wis] he neme<sup>2</sup> modi. On hwan mei þe mon modegian þeh he beo wel iþozen *and* iþungen. for he mei findan fele þe beoð bet iþozen *and* isto3en þene he. Ne eft he ne mei on his welan. ne on his ehte modegian. forðon þet he nat þene dei ne þene time þe hit al forletan scal. Ne on nane þinge ne ah þe mon to modegian. 3if he wis bið. nu<sup>3</sup> 3e habbeð iherd hu þes halie mihten ouercumað \*þa sunnan þe deouel bisaweð on us. *and* 3if we nelleð heom ouercuman. hi bisencheð us on helle. [W]e mazen þurh godes fulste þa fondliche sunnan mid icompe ouercuman. 3if we kenliche fehtað *and* habban<sup>4</sup> us on ende þene eche wurðment a mid gode seoluan. 3if we swincað nu her. *Nv* beoð .xii. unþeawes. þe we sculen eou seggan erest on bocleden! *and* siðþan on englisc. *Duodecim abusiua sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adollescens sine obediencia. Diues sine elemosina. Femina sine pudicitia. Dominus sine uirtute. Christianus contenciosus. Pauper superbus. Rex iniquus. Episcopus negligens. Plebs. sine disciplina. Populus sine lege. & sic suffocatur iusticia dei.*

7. Charity.

8. Humility.

<sup>1</sup> ? hlutterness.  
<sup>2</sup> ? ne wurðneure.

Eschew pride.

<sup>3</sup> MS. hu.

\*[Fol. 40a.]

<sup>4</sup> ? originally habbeð.  
 Of twelve vices.

[T]welf unþeawes beoð on þissere weorlde to hermen alle monnen. 3if hi moten rixian *and* hi aleggað rihtwisnesse. *and* þene ileafan amerrað. *and* moncun bringeð 3if hi motan to helle. Þet is 3if þe wisa mon bið butan [gode wercan. *and* 3if þe alde bið butan<sup>5</sup>] treuscipe. *and* 3if þe 3unge bið butan hersumnesse. *and* þe richen butan elmesdedan. wif butan clenesse. *and* þe lauerd butan mihte. *and* 3if þe cristene mon

These vices mar belief.

<sup>5</sup> See p. 109, 1. 3.

be quarrelsome, and if the poor be proud, and if the king be unrighteous, and if the bishop be negligent, and the people without correction or without law. Now if the wise man who should give other men good example be without good works, will not his lore then soon be of little value to the laity, if he himself will not do as he teacheth them to do? His lore will not be profitable or acceptable to the laity, if he by his works sets aside his own teaching. Again, if the teacher fall into error, who shall afterwards be his teacher? If the eye becomes blind, the hand will not be well-seeing. The old man who is without religion is like the tree that beareth leaf and blossom but no fruits, and is worthless to its owner. What is ever so foolish and blockish as the old man that will not turn his thoughts to God with good intent, when his limbs show him that he will not be long alive? A young man may doubt whether he may live, but the old man may certainly look for death. The old man should guard against evil thoughts, for the heart nor the tongue become old, but these two things oft injure the old man. Let the old man observe therefore what is profitable to old age, and disregard those things that hurt the soul. The third abuse of this world is, that the young man be without obedience. Unworthy shall he be in old age that other men should be subservient to him who in his youth would not honour his elders. Our Saviour in his youth was obedient to his parents, and his heavenly Father he obeyed even to the death. And as it behoves the old man to have virtuous habits and true religion, so also it becomes the young man that he have obedience and submission. God's law biddeth also each man ever to honour his father and his mother with much honour, and if he curseth them he is worthy of death. The fourth abuse is that the rich man should be without charity (alms-deeds) and hide his goods, and assuredly earn for himself hell-torment. Accursed is the covetous who comes to destruction through his wealth, and through his own goods perishes ever in eternity; but blessed are ever the meekhearted, for they shall find mercy. Again, he who gives alms for his Lord's love, hides his treasure in heaven, where no thief may steal away (his) treasures, but where they shall be an hundredfold preserved for him. In many ways may a man do alms—in meat and drink, and also in clothing; and by

bið saeful. *and* 3if þe wrecche bið modi. *and* 3if þe king \*bið unrihtwis. *and* 3if þe biscop bið 3emeles. *and* þet folc butan steore eft<sup>1</sup> butan laze. Nu 3if þe wisa mon bið butan gode wercan. þe þe oðer monnen scolde sullan gode bisne. hu ne bið sone his lare þan lewede monnen unwurð. 3if he seolf nule don swa swa he heom techeð to donne? Ne bið naut his lare fremful ne ieweme þan ileweden? 3if he mid wercan to-werpeð his bodunge. Eft 3if þe larðeu dwelað. hwa bið siððan his larþeu? Gif þet e3e ablindað? ne bið naut þe hond wel lokinde. Þe alde mon þe bið butan treowscipe. bið iliche þan treo þe bereð lef *and* blosman. *and* nane westmas ne bereð. *and* bið unwurð his lauerde. Hwet is eure swa dusi *and* swa stuntlic swa is þet þe alde mon nule his mod to gode awendan mid gode huhte. þenne his leoman him cupað þet he ne bið quic longe? 3unge monnan mei tweonian hweðer hi moten alibban. ac þe alde mei him witan iwis þone deð. Ðan alden his to warniene wið uuele ipohtas for þeo heorte ne aldeð naut ne þa tunge. ac þas twa þing deriað oft þan alden. Wite for þi þe alde alde<sup>2</sup> hwet is elde bihouige. *and* þa ðing forseo þat his saule deriað. Þe þridde unþeau is on þissere worlde. þet 3ung mon beo butan ihersumnesse. \*vnwurðe bið þe on elde þet him oðer men þenien<sup>3</sup> þe on his 3uheðe nule his eldian<sup>4</sup> hersumian. Vre helend on his 3uheðe wes ihersum his cunne. *and* his heouenlich federe he hersumede to ða deðe. Swa swa þan alden bihouað du3ende þewas *and* [t]riwe treofestnesse? swa biriseð þan 3ungan þet he abbe ihersumnesse *and* ibuhsumnesse. Godes laze bit ec mon wurðie efre his feder *and* his moder mid muchelere wurþunge. *and* 3if he heom werieð? he bið deðes wurðe. Þe feorðe unþeu is þet þe riche mon [beo] butan elmesdedan. *and* bihude his feh. *and* 3eornliche halde hit him to helle wite. vniseli bið þe 3itsere þe þurh his iselhðe leosað. *and* þurh his ah3ene ehte forwurð a on echnesse. ac iselie beoð efre þa mildheortan. for þi heo imetað þa mildheortnesse. Eft þe ðe deleð elmessan for his drihtnes luuan? þe bihut his gold hord on heouene riche. þer nan þeof ne mei [his] maðmas forsteolan. ac heo beoð bi hundfalde ihalden him þer. On monie wisen mon mei wurchen elmessan. on ete *and* on wete. *and* ec on iwedan. *and* þet mon gistas

\*[Fol. 40b.]

1. Of the wise man without good works.  
1 sic.

2. Of the old man without belief.

The tongue and the heart do not get old.  
2 sic.

3. Of the young man without obedience.

\*[Fol. 41a.]  
3 MS. wenien.  
4 ? eldran.

4. Of the rich man without charity.

Of divers kinds of almsgiving.

receiving strangers, and visiting sick men, and comforting the sorrowful, or by leading a blind man, or supporting the infirm, or healing the sick, if he know aught of leech-craft (the healing art) ; or if he forgiveth those who have offended him ; or if [he succour] the distressed ; or if he carry [a dead] man to the tomb. All this is alms ; and also that a man chastise the frail body, for correction, which must be corrected, for that is mercy that the wise man with reproof rectify the unwise. Lay never up in thine hoard what may be of service to destitute men, for thou thyself enjoyest not thy weal, though thou keep it secretly (hoarded up). Thou gatherest more and more, and men die of hunger, and thy wealth rots before thine eyes. Let us not do so, but let us do as our Lord hath commanded us. He hath said in his gospel, *Date elemosinam, et omnia munda sunt vobis*, that is, Give alms, and all things shall be pure to you. The fifth abuse is, that a woman be without chastity. An unclean woman suffers shame in this world, and is despicable in this life, and after this life shall have no joy with God. Wisdom is needful to men, and chastity to women, for chastity shieldeth them from vices. Where chastity is, there also are good virtues ; and the chaste woman shunneth covetousness, stirs not up strife, but appeases wrath, and scorns lasciviousness and covetousness ; she guards herself against drunkenness, and loves not idle words. Verily chastity subdues all vices, and observeth good virtues which are pleasing to God and man. The sixth abuse is, that he who is appointed a lord (ruler), cannot, for pusillanimity, check his men, but is so powerless in mental vigour that he dare not cause his men to stand in awe of him, nor will teach them to follow any wisdom. Some lords approach God through their lordship, as Moses the leader did, who spake to Almighty God ; and some lords in their rule displease God, as Saul the king did, who disregarded God's commands. The lord shall be gentle to the good, and awful (terrible) to the wicked, so that he may put down their folly ; and he shall be true to his word, and listen to wise lore (counsel). The good men shall love him for his gentleness, and the foolish shall ever fear him, else his reign shall neither be firm nor lasting. He shall so conduct himself that a man may contradict him and remind him of his needs (faults) ; and whatsoever the lord may do harshly to his men, it must be done for

underuo. *and* to scke monan ga. oðer sarine frefrað. oðer blindue mon let. oðer bereð unhalne. oðer unhalne lechnað zif he leche-  
*uom* con. \* oðer zif he miltsað<sup>1</sup> þan men þe hine abelh. oðer zif he zehergodne<sup>2</sup> mon fereð to buriene. Al þis bið almesse *and*  
 ee þet mon biswinke þene stunte lichome for steore þe þe<sup>3</sup> steoran scal for þet is mildheortnesse. þet þe wisa mon mid steore þene unwisan irihleche. Ne ligge nefre on þine heorde. þet hauelese monnam meie fremian. for þu ane ne brukest naut þinra welena : þah þu hi demliche<sup>4</sup> halde. Ðu gederast mare *and* mare. *and* men cwelað on hungre. *and* þine welan forrotiað biforan þine ehzan. Ne don we nauht þus. ac uten don al swa ure drihten cweð. he seide on his godspelle. *Date elemosinam : & omnia munda sun[t] uobis.* þet is. deleð elmesse *and* alle þing cou beoð clene. Þe fifta unþeu is þet wif beo buten clenesse. Vnclene wif þoleð scome on weorlde. *and* unclene wif bið unwurð on liue. *and* efter þisse liue nane blisse nafð mid gode. Wisdom biriseð weran. *and* clenesse birisað wifan. for þe clenesse iscilt heo wið u[n]þeawes. Ðer þa clenesse bið : þer beoð ee þa gode þeawes *and* þet clene wif scunað zitsunge *and* cheste ne sturað. ac heo gestilð groman *and* forsihð galnesse *and* gredinesse forhozað. heo hi wernað wið drunkenesse *and* idele weord \*ne luuað. Iwisliche þa clenesse iwelt alle unþeawes *and* halt gode þeawes þe gode likiað *and* monnan. [þ]e sixte unþeau is þet þeðe to lauerde bið iset. þet he for modleste ne mei his monnan don stere ac bið swa mihtles on his modes streche. þet he his men eisian ne der ne to nane wisdom heom nule wissian. Summe lauerdes inehlecheð gode þurh heore lauer[d]scipe swa Moyses þe heretoza dude þe to þan almihtizan gode spec. *and* summe lauerdes on heore onwalde god gremiað. swa saul þe king dude þe forsech godes heste. Ðe lauerd scal beon liðe þan godan *and* eisful þan dusian þet he heore dusi alegge. *and* he scal beon weordfeste. *and* wise lare lusten. Hine seule þa gode men lufie for his liðnesse. *and* þa dusian him sculen efre adredan. elles ne bið his rixlunge ne fest ne lonsum. he scal beon swa iweorht þet him mon mote wið speken *and* his neode menan. *and* swa hwet swa þe lauerd speke to his men sterliche : do hit for rihtwisnesse

Of almsgiving.

\* [Fol. 41b.]

<sup>1</sup> MS. mult-sað.

<sup>2</sup> ? insert here efter neode ideð. oðer zif he forðfarene.

<sup>3</sup> sic.

Hoard not up thy wealth.

<sup>4</sup> ? dernliche.

5. Of the woman without chastity.

Description of a virtuous woman.

\* [Fol. 42a.]

6. Of the lord (ruler) without true courage.

Moses a type of a wise ruler.

Description of a good ruler.

righteousness and for God's awe, and not for (his own) anger. It is written in books that he that allows evil is as guilty as he who commits it, if he may amend it and takes no heed of the amendment. He shall with righteousness bow to God, for he can have no power aright without God's help, as saith God. The lord shall take heed that he have God's help, and he shall nowhere be distrustful of God's help. If God be his helper, nowhere shall his power be despised, because there is no power except from God. *Qui suscitatur de pulvere egenum, et de stercore erigit pauperem*, that is, God raiseth from the mire whom he will, though he were erewhile poor, and maketh him a lord. And again the prophet speaks of God, *Deponit potentes de sede et exaltat humiles*, that is, The Lord casteth down the proud from their seats and exalteth the meek. And again the Scripture saith, *Deus superbis resistit, humilibus dat gratiam*, that is, God resisteth the proud and giveth strength to the humble, that all the earth may be obedient to him and honour his name. The seventh vice is, that the Christian man is contentious (quarrelsome). Of Christ's name is the Christian called, that is, the Christian man who is baptized in Christ: then if he be contentious, assuredly he is not a true Christian. Verily there is no man a true Christian, unless he imitate Christ. Christ would not scold nor chide, as his Father's voice spake of him, "Here is my child who is very dear to me, and I have set my spirit over him; he chideth not with contention, he stirreth not up strife, neither in the street heareth any man his voice." The Lord saith also in his Gospel that they are God's children who are peaceable and raise not up strife: and even as the peaceable are assuredly children of God, so also are the quarrelsome the children of the devil. We all address God, and say *Pater noster*, that is, Our Father which art in heaven, but we may not have the heavenly inheritance except we be devoid of all strife. The eighth abuse is, that the poor man should be proud. Many a man hath not wealth and yet hath pride, and is poor before the world and accursed before God, when he raiseth his thought with pride against God, and will not observe humility in his poverty. Christ saith in his gospel of the spiritually poor, *Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum*, that is, Blessed are the poor who are poor in spirit, for theirs is the joy of heaven's kingdom.

*and* for godes ege *and* noht for wreððe. hit is awriten on boken.

þet þe bið al swa sculdig þe þet uuel iþeuað: swa þe þe hit deð.

He is guilty who allows evil to pass unreproved.

ʒif he hit betan mei: *and* umbe þe bota[ne] hoʒað. he scal hine mid riht[wisnesse] ibuzan to gode. for he ne mei habben nane

mihte \*to rihte butan godes fulste swa god cweð. Ðe lauerd

\*[Fol. 42b.]

scal bihoʒian þet he habbe godes fultum *and* he ne scal nohwer ortrowian bi godes fultum. Gif god bið his ifulsta: ne bið his

mehte nohwer for-seʒen. for þon þe nan mihte nis bute of gode.

*Qui suscitāt de puluere egenum. & de stercore erigit pauperem.*

God abases the proud and exalts the meek.

þet is. God ahef of mexe þene mon þe he wule þau he were er wreche *and* macað hine to lauerde *and* eft þe witega scið bi

gode. *Deponit potentes de sede & exaltat humiles.* þet is. Drihten

aworpeð þa modian of heore heh setle *and* on-hefð þa mildan

*and* eft þet writ cweð. *Deus superbis resistit: humilibus dat*

*gratiam.* þet is. Drihten widset þan prudan *and* ʒeueð þan ed-

meodan streinþe þet al middel eard beo him ibuhsum: *and* his

nome heriʒe. Þe<sup>1</sup> seofede un-þeaw is þet þe cristene mon beo sacful.

7. Of the quarrelsome Christian.

of cristes noman. is *cristianus* icweðen. þet is þe cristene mon þe is

on criste ifulehʒad. þenne ʒif he bið sacful: soðliche ne bið he noht

<sup>1</sup>The þ is by a later hand.

wel cristene. Soðliche nis nan mon wel cristene: butan þe þe

criste euenlecheð. Crist nalde flitan ne chidan. swa swa his feder

stefne cweð bi him. Her is min child þe me is swiðe leof *and* ic

sette minne gast ouer him. He ne flit mid cheste. ne he sake ne

sturað. ne on strete ne ihereð nan mon his stefne. Drihten seið ec

on his godspelle þet þa beoð godes bern þe beoð isibsumme ac sake

The peace-makers are God's children.

ne sturiað. *and* swa swa [þa] isibsumma \*beoð soðliche godes bern:

\*[Fol. 43a.]

swa beoð ec þa sacfulle soðliche deoffes bern. Alle we cleopiað to

gode: *and* cweðað. *pater noster.* þet is. þu ure feder þe ert on heuene

að we ne mazen habben þene heouenlichen eþel: butan we beon

clene from alle sake. [Þ]e ehtuðe unþeau is þet þe wrecche mon

8. Of the poor man who is proud.

beo modi. Moni mon nafð ehta. *and* þeh haueð modinesse *and*

is erm for worlde. *and* uniseli for gode. þenne he arereð his mod

mid modinesse onʒein god. *and* nule on his ermðe: edmodnesse

halden. Crist cweð on his godspelle bi þan gastliche wrecchan.

*Beati pauperes spiritu: quoniam ipsorum est regnum celorum.*

Blessed are the poor in spirit.

þet is. eadiʒe beoð þa wrecchan þe on gaste beoð wrecchan: for

They are poor in spirit who for God's love are meek and humble ; for humbleness of mind may obtain God's kingdom sooner than the poverty which cometh of misfortune. Assuredly the rich that live righteously may be reckoned amongst God's poor if they have meekness and forsake superfluity (extravagance), as King David saith of himself, *Ego egenus et pauper sum, Deus adjuva me*—I am needy and poor, but, O God, aid me. The proud poor for the pride of his mind is rightly reckoned (in books) amongst the rich ; and the humble rich, though he have wealth, may be amongst God's poor, if he pleaseth God. The ninth abuse is that the king is unrighteous. The king is chosen for that which his name declareth. King is called *rex*, that is, governor (director), for he shall direct his people with wisdom, and put down wrong, and exalt belief (faith). Then is it a grievous thing if he be unrighteous, for he may direct none aright if he himself is unrighteous. The righteousness of the king exalteth his throne, and his soothfastness (truth) establisheth the government of the people ; that is the king's righteousness, that he oppress not wrongfully the poor nor rich, but judge every man equitably. He shall protect widows and orphans, and suppress stealing, and forbid whoredom, and banish thieves from his kingdom ; and withal, he shall put down witchcraft, and he shall not tolerate soothsaying. The wise men shall advise him and he shall never be passionate. He shall ever protect God's minsters, and feed the poor, and boldly fight against an invading host, and preserve his kingdom. He shall appoint him trustworthy men for sheriffs, and for the fear of God lead a good life, and be unmoved in tribulation and meek in peace (prosperity), and shall not suffer his offspring to be unrighteous. He shall pray at the appointed times, and ere meal times shall not touch meat, for that it is written, "Woe to the people where the king is a child, and where the leaders eat in the early morning unlawfully !" If the king will with carefulness observe these afore-said precepts, then shall his kingdom be prosperous in this life, and after this life he shall go to the eternal life for his piety. And if he disregard these precepts and this lore (instruction), then shall his land be ever and anon impoverished either by war or by famine, or by disease or by tempests, or by wild beasts. Let the king

heore is heouenriche murhðe. Ða beoð wrecchan on gaste þe for godes luue beod milde *and* admode. for þon þe þes modes edmodnesse mei biȝetan godes riche reðer þen þe haueleste þe of heuðe cumeð. Gewisliche þa richan þe rihtliche libbað maȝen beon bitwixen godes wrecchan ȝif heo edmodnesse habbeð *and* ouerflowendnesse forletað swa swa þe king dauid cweð bi him seoluen. *Ego egenus & pauper sum: deus adiurua me.* þet is. Ic em þarua *and* wrecche. ac god fulst þu me. Ðe modie wreccha for his modes upahfednesse is to richan itald rihtliche on boken *and* þe edmeda riche þah he ehte habbe mei beon godes wrecche. ȝif he gode icwemeð. [p]e nihȝeðe unþeau is þet þe king beo unriht[is]. Ðe king bið icoren to þan þe him cuð his noma. \*King is ihaten *rex:* þet is wisegend for he scal wissian mid wisdomes his folke *and* unriht aleggen *and* þene ileaue areren. þenne bið hit ermlie. ȝif he bið unrihtwis. for he ne mei nenne irihtlechan: ȝif he bið him seolf unrihtwis. Ðes kingges rihtwisnesse arereð his kine setle *and* his sodfestnesse istapeleð þes folkes stere. Ðet is kinges rihtwisnesse þet he mid wohȝe ne of-sitte ne ermne ne eadine. ac elche men deme riht. He scal biwerian widewan *and* steopbern *and* stale aleggen *and* heordom for-beodan. *and* þeouas addriuan. of his erde mid alle *and* he scal wicche creft aleggan *and* wiȝelunge ne geman wise men him scule readan *and* he ne scal beo nefre wemod godes minist[re]<sup>1</sup> he scal mundian efre. *and* fedan wrecchan. *and* festliche winnan wið onsiȝend-ne here. *and* haldan his eþel. He scal soðfeste men setten him to irefen. *and* for godes eie libban his lif rihtliche *and* beon on erfeðnesse anred *and* edmod on stilnesse. *and* his of[s]þringe ne ipauie þet hi beon unrihtwise. he scal hine ibidan on a-sette tidan<sup>2</sup>. *and* er meltiman metes ne arinan. for hit is a-writen þet wa þere þeode þer þe king bið child. *and* þer þa aldor-men etað on erne marȝen ulazeliche<sup>3</sup>. Gif þe king wule mid carfulnesse haldan þas bebodan: þenne bið his riche isundful on liue. *and* efter þisse liue he scal faran to þan eche liue for his treowscipe. And ȝif he forsihð þas isetnesse\* *and* þas lare: þene bið his erd ihened oft *and* ilome eiðer ȝe on herȝunge. ȝe on hungre. ȝe on cwalme. ȝe on uniwidere. ȝe on wilde deoran.

Of the poor  
in spirit.

The proud  
poor is rich  
before God.

9. Of the king  
who is un-  
righteous.

\* [Fol. 43b.]  
The meaning  
of the word  
king.

The duties of  
a good king.

<sup>1</sup> The con-  
traction is  
scarcely  
legible; ?  
read  
minstre.

<sup>2</sup> MS. ridan.

Woe to the  
people when  
the king is a  
child. (Eccles.  
x. 16.)

<sup>3</sup> ? unlaȝe-  
ȝice.

\* [Fol. 44a.]  
The evils that  
shall befall  
the country of  
a bad king.

take heed how it is written in books, if he holdeth not righteousness, that even as he is exalted on his throne before other men, so shall he be hurled down to the lowest torment under the unrighteous devil, whom he previously obeyed and pleased. The tenth abuse is that a bishop is negligent. *Episcopos* is a Greek name, which is in Latin *speculator*, and in English watchman, for he is ordained to the end that he may overlook the lewd with his superintendence (care), as God himself saith to Ezekiel the prophet, *Speculatorem dedi te domui Israel*; that is, I have made thee to be a watchman unto the house of my people Israel, that thou shouldst hear my word and shew them the speech of my mouth, and if thou wilt not tell the unrighteous of his unrighteousness, then the unrighteous shall die in his unrighteousness, and in indignation I shall require of thee his blood; and if thou warnest the unrighteous man and he will not turn from his sins through thee, he dieth in his unrighteousness, and thy soul shall be quit. Thus speaketh our Lord to bishops. Now if the bishop be negligent when he is God's messenger and ordained as instructor to the lay-folk, then shall many souls perish, and he himself forthwith for his negligence. But the people are blessed through a wise bishop, who declareth to them God's law and tends them under God, as a good shepherd, so that they may be saved and that he may receive the reward. The eleventh abuse is that the people be without instruction. Many follies there are where no discipline is, and where the foolish man is bold and where error reigns supreme. There shall it be hard for any wise man to dwell, and therefore saith the Psalmist, speaking in these words, *Apprehendite disciplinam nequando irascatur Dominus et pereatis de via justa*; that is, in English, Receive correction lest God be angry with you, and ye then perish from the right way. Also the apostle Paul saith in his Epistle, Continue in discipline, for ye shall be as fornicators if ye live without correction. Again, the prophet Isaiah concerning the same says, *Quiescite agere perverse, discite bene facere*; that is, Cease unrighteous deeds, and learn to do good; and David saith also, *Declina a malo et fac bonum*; that is, Turn from evil and do good. If thou be evil, turn thee from evil, lest thou perish at the last incorrigible. The twelfth abuse is that the people be without law. We may not observe Moses' law in the olden manner after our Lord's

Wite ec þe king hu hit is ieweðen on boken. 3if he rihtwisnesse ne halt. þet swa swa he is on heuene<sup>1</sup> on his kine setle to-foran oðer mennem? swa he bið eft inþered on þan neoþemeste pinan under þan unrihtwise deoule þe he er iherd *and* icwemde. [þ]e teouðe unþeau is þet biscop beo 3emeles. *Episcopus* is gerkise noma þet is on boc leden 'speculator. *and* is on englisc seawere. for he is iset to þon þet he scal ouersawian mid his 3eme þa lewedan. swa god seolf cweð to ezechiele þan witegan. *Speculatorem dedi te domui israel.* þet is. Ic þe 3ef to scawere mine folke israel's hirede. þet þu ihere mine word *and* of mine muðe mine speche heom cuðe. *and* 3if þu þan unrihtwisan nult his unrihtwisnesse seggan? þenne swelt þe unrihtwise on his unrihtwisnesse. *and* ic of-ga et þe mid groman his blod *and* 3if þu wernast þane unrihtwise mon *and* he nule icherran from his sunnan þurh þe? he swelt on his unrihtwisnesse *and* þine saule bið alesed. Ðus speked ure drihten to biscopan. Nu 3if þe biscop bið 3emeles þenne he godes budel is *and* to larþeawe iset þan leawede folke? þenne losiað fele saulen *and* he seolf forð mid for his 3emeleste. ac þet folc bið iseli þurh snoterne biscop þe heom seið godes lare. *and* halt heom under gode swa god heo3te<sup>2</sup> þet heo beon ihaldene *and* he habbe<sup>3</sup> þe mede. [þ]e endleofte unþeau is folc beo butan steore. fela stuntnesse beoð? þer \*nan steore ne bið. *and* þer þe dusie mon bið þriste. *and* þer þe dwolunge rixað? þere bið uuel to wunienne eni wise men. *and* for þon cweð þe salmwurhta mid þise<sup>4</sup> wurden cleopiende. *Apprehendite disciplinam nequando irascatur dominus & pereatis de via iusta.* þet is on englisc. Vnderfoð steore þi les ðe god iwurðe wrað wið cou *and* 3e þenne losian of þan rihtan weie. Ec þe apostel paulus cweð on his pistel Ðurð<sup>5</sup>-wuniað on steore *and* 3e beoð swilche forlizeres. 3if 3e libbað butan steore. Eft þe witega ysaias bi þan ilcan cweð. *Quiescite agere peruerse. discite bene facere.* þet is iswikeð unrihtwisra dedan? *and* leorniað god to wurchenne. *and* dauid cweð ec. *Declina a malo & fac bonum.* þet is. Buh from uuele *and* do god. Gif þu uuel were? iwend þe from uuele. þi les þe ðu steorles losie on ende. [þe] twelfta unðeau is. þet folc beo butan laze. we ne moten halden nu Moises laze on þa alde

<sup>1</sup> read on-houen.

10. Of a negligent bishop. Bishop is a Greek word—its meaning.

The Lord's words to bishops.

A negligent bishop causes many souls to perish.

<sup>2</sup> read heorde.

<sup>3</sup> originally habbenen.

11. Of the people without instruction.

\* [Fol. 44b.]

<sup>4</sup> MS. wise.

The words of the apostle Paul.

<sup>5</sup> ? Ðurh.

12. Of the people without law.

coming, but we shall fulfil to the best of our ability the Saviour's behests, and they are for a law to us, for we are ever without God if we observe not God's behests. Many ways there are, as the Book of Wisdom declares, which men think right, but they nevertheless at last leadeth to death those that foolishly follow them. He who forsaketh God's law, which is our way, he shall in various ways fall into many errors. Christ himself is the way, as he said of himself, *Ego sum via, veritas et vita*; that is, I am the way, and the truth, and the eternal life; no man may come to my heavenly Father but through me. But we are through Christ brought to heaven if we keep his ordinances. Those who live without God's law and God's ordinances, they are ever dwelling without God. The Lord himself promised this to all those that observe his behests, *Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi*; that is, I myself am with you all days unto the end of this world. May the Saviour direct us ever to his will, so that our souls may return again to him after our life (here) to the eternal life, and that he may receive our souls which previously he sent into the body. *Quod ipse prestare dignetur qui vivit et regnat Deus per omnia secula seculorum.* Amen.

## XI.

### THE FIFTH SUNDAY IN LENT.

*F*actus est Filius Dei omnibus sibi obtemperantibus causa salutis eternæ, appellatus a Deo pontifex juxta ordinem Melchisedech.

Our Lord's holy passion, that is, his holy suffering which he for mankind underwent, is now come in, and the holy writ admonishes and bids us that we be mindful of the torment that our Lord endured for us at this time; and therefore we must ever honour him with all our hearts and with all our minds, and chiefly at this holy season which is now come to us; and we must thank him for the great compassion

wisan *efter* ure helendes to-cume. ac we sculen ʒefullan swa we best muʒen þes helendes biboda. *and* þa beoð us for laʒe for we beoð efre butan gode : ʒif we godes bibodan ne haldeð. Monie þewas <sup>1</sup> beoð swa swa þe wisdom cleopað. þe monnen þuncheð rihte. ac hi þah ledað to deðe on ende þa þe heom duseliche folʒiað. Ðe þe godes laʒe forlet þe is ure wei : he scal misliche faran on monie gedwilþan. Crist seolf is þe weic : swa he seide bi him *Ego sum uia ueritas & uita*. þet is. Ic em þe wei *and* þa soðfestnesse *and* þet eche lif ne mei nan man bicuman to mine heouenliche federe butan þurh me. ac we beoð þurh crist to heouene ibroht : ʒif we his bigenge haldað. \* Ða þe butan godes laʒe *and* godes isetnesse libbeð : þa beoð butan gode efre wuniende. Drihten seolf bihat þis alle þon þe haldeð his biboden. *Ecce ego uobiscum sum omnibus diebus usque ad consummationem seculi*. þet is. ic seolf beo mid eow alle daʒen aþet endunge þissere weorlde. Ðe helen[de] us iwissie to his willan efre þet ure saule moten eft-siðian to him *efter* ure liue to þan eche liue. þet he ure saule underfo þe he er asende to þan lichoman. *Quod<sup>2</sup> ipse prestare dignetur qui uiuit & regnat deus per omnia secula seculorum*. Amen.

Worldly wisdom leaðeth to death.

<sup>1</sup> ? weʒes.

Christ is the way, the truth, and the life.

\* [Fol. 45a.]

God's promises to those who keep his behests.

<sup>2</sup> MS. quoð.

## XI.

### [DOMINICA V. QUADRAGESIMÆ.]

[**F**] *actus est filius dei omnibus sibi obtemperantibus causa salutis eterne : appellatus a deo pontifex iuxta ordinem Melchisedech.*

The text.

Vre drihtnes halie passiu. þet is his halie þrowunge þe he for moncunne underfeng. is nu icumen in. *and* þe halie writ us muneʒað *and* hat. þet we beon imundie of þere pine þe ure drihten þolede for us on þisse timan. *and* for-þi we sculen hine efre mid alle ure heorte. *and* mid alle ure mode herian *and* swipest on þissere halie tide þe is nu icumen to us. *and* we

The commemoration of our Lord's Passion.

Christ is to be praised specially at this season.

which he manifested towards us, when he spared not Jesus Christ his own Son, but gave him to death for mankind, as we sing in books, *Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum*; that is, God spared not his own Son, but gave him to death for us all. Again, the Apostle saith in his Epistle, *Christus factus est pro nobis obediens Patri, usque ad mortem, mortem autem crucis*—Christ, God's Son, was obedient to the heavenly Father to the death, and even to such a death as ye may see on the rood-token before you. With iron nails he was fastened on the cross, and with the spear's point pierced to the heart, and with a crown of thorns his head was crowned, so that the red blood flowed out on every side; and the folk that thus treated him kneeled before him in mockery, and greeted him, and in scorn called him king. Some there were that bound his eyes, and with their hands smote him smartly on the face, and bade him tell who it was that smote him. This torture and many others our Lord suffered from the heathen folk at this time, as the prophet had foretold when he said of him, *O vos omnes qui transitis per viam, attendite et videte si est dolor similis dolori meo*; that is, All ye that pass by the way, abide and understand and look (see) whether any man's sorrow be like my sorrow. Among all the sufferings that he suffered for us, he opened never once his mouth wickedly against any of them, as the Scripture said of him long before, *Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum*—Our Lord was led to the slaughter as one doth a sheep, and he never then opened his mouth. He willingly suffered for us and took our sins; for if it were not his will (so to do) no death nor suffering could hurt him, as the book saith, *Oblatus est quia ipse voluit, et peccata ipse portavit*; that is, our Lord was offered because that he desired it, and bore our sins; and nevertheless he did not compel the heathen folk to put him to death, but the devil instigated them to the work, and God permitted that (it) for the redemption of all faithful men; and the devil blinded their hearts so that they could not know our Lord who was amongst them. *Quia si principes mundi hujus Christum cognovissent*

sculan þonkian him þere muchele mildheortnesse þe he dude on us þa he na sparede na ihesu crist his azene sune ac salde hine to deðe for moncunne al swa we singeð on boken. *proprio filio suo non pepercit deus. Sed pro nobis omnibus tradidit illum.* Ðet is. God ne sparede na his azene berne : ac 3ef hine to cwale for us alle. eft þe apostel seið on his pistel. *Cristus factus est pro nobis obediens patri usque ad mortem mortem autem crucis.* Crist godes sune wes ibuhsum þan heuenliche federe to þa deðe. *and þet* to swulche \*deðe swa 3e ma3en iseon on þere rode tacne to-foren eou. Mid irenen neilen he wes on þere rode ifestned. *and* mid speres orde to þere heorte istungen. *and* mid þornene crune his heaued wes icruned. swa þet þet rede blod seh ut on iwulche half. *and* þet fole þe hine þus makede knewede to-foren him on bismar *and* hine greite *and* cleopede king on bismar. Summe þer weren þet his e3an bundan *and* hine on þet neb mid heore hondan stereliche beoten *and* hehten hine aredan : hwa hit were þet hine smite. Ðas pine *and* monie oðre ure drihten þolede of ðan heðene folke in þisse timan. al swa þe prophete heffede iboded þa he seide bi him. *O uos omnes qui transitis per uiam : attendite & uidete si est dolor similis dolori meo.* þet is Ge alle þe ferað þene wei : abidað *and* understondað *and* lokiað hewðer enies monnes sar beo iliche mine sare. Imong alle þere pine þe he for us þolede : ne undude he nefre ene his muð mid uuele to-3eines nan of heom al swa þet writ seide bi him muchel to-foran. *Dominus tanquam ouis ad uictimam ductus est : & non aperuit os suum.* Vre drihten wes iled to sle3e al swa me dede a scep *and* he nefre þa ne undude his muð. His ah3enes þonkes he þrowede for us *and* binom ure sunnan. for 3if hit his willa nere : ne mahte him nan deð ne nan pine denan<sup>1</sup> : al swa þe boc seið. *Oblatus est quia ipse uoluit : & peccata ipse portauit.* þet is ure drihten wes ioffred for-þi þe he hit walde *and* aber ure sunnan. *and* þah ne nedde he na þet heðene fole to his cwale ac þe deofel heom tuhte to þan werke *and* god iþeafede þet to \*alesendnesse alles ileffulles moncunnes. *and* þe deofel ablende heore heortan þet heo ne cunnan icnawen ure helend þe wes imong heom. *Quia si principes mundi huius Christum*

God spared not his own son.

Of Christ's obedience and death.

\* [Fol. 45b.]

Of his torments on the cross.

Of his forbearance.

The words of Isaiah.

<sup>1</sup>? for derian.

The devil egged on the Jews to put Christ to death.

\* [Fol. 46a.]

*nunquam illum crucifixissent*; that is to say, If the head-men (princes) of this world had known Christ, they would never have fastened him to the cross for our salvation. Christ's righteousness (justice) is so great that he would not have taken mankind by force out of the devil's power, unless he (the devil) had been guilty; but he grievously sinned when he incited and beguiled the folk to put to death Christ the Son of Almighty God; and then through his precious death we were delivered from eternal death, if we destroy not now ourselves through sins. Then it happened to the devil as it doth to the maw of the fish that sees the bait but not the hook which sticketh in the bait; then is he greedy for the bait, and swallows the hook along with the bait. So was it with the devil. He saw the manhood in Christ, and not the divine nature; wherefore he enticed the heathen folk to his (Christ's) death, and then felt the hook, which was Christ's divinity. Then Christ proceeded to hell and bound the old devil, and took from him Adam the first created man, and his wife Eve, and all those who of their kin in this life pleased God. He took not all those who were therein, but only one portion, as one taketh a bite out of an apple, for it was written through the prophet, *O mors, ero mors tua, morsus tuus ero inferne*; that is, Thou death, I will be thy death, and thou hell, I will be thy sting. And then the devil felt the hook which he had before greedily swallowed; for our Lord arose from death on the Sunday, which we call Easter Day, which will be a fortnight to-day, and delivered us, if we will, from the everlasting death which is in hell, into which we had fallen through the guilt of our forefathers. But we shall now do as the man that is, after Christ himself, called Christian. The wit and the wisdom which our Lord hath sent us, let us spend it in God's will and in God's works, and for our own advantage let us praise our Lord who delivered us and made us free, who previously were slaves; and made us, who ere were thralls, his own sons. Let us love him with all our hearts, with all our souls, with all our minds, and with all our strength, as the apostle St. John admonishes us, *Diligamus Deum quia ipse prior dilexit nos*; that is, Let us love our Lord, for he loved us before we loved him. Great love he showed for us when he redeemed us; he had no need of us, but we had great need of him. Moreover we ought to do more. We must love

*cognouissent nunquam illum crucifixissent.* Ðet is to seggane. Gif þa hefðmen of þissere worlde hefðen icnawen crist? nefðen heo nefre ifestned hine on rode for ure hele. Cristes rihtwisnesse is swa muchel þet he nolde niman moncun nedunga of ðan deofle butan he hit forgulte. ac he hit forgulte eteliche þa þe he tuhte *and* spuhte þet folc to cristes ewale? þes almihtie godes sune. *and* þa þurh his deorewurðe deðe we weren alesede from þan eche deaðe. 3if we us seolue nu ne fordoð þurh sunnan. Ða itimede þan deofle als wa deð mahze fisce þe isið þet es. *and* ne isih; na þene hoc þe sticað on þan ese. þenne bið he gredi þes eses *and* forswolezeð þene hoc forð mid þan ese. Swa wes þon deofle. He iseh þa monnisnesse on criste *and* nauht þa godcunnesse. Ða tuhte he ðet heðene folc to his sleze *and* ifelde þa þene hoc þet wes cristes godcunnesse<sup>1</sup>. þe ferde to helle *and* iwrað þene alde deouel *and* nom of him adam þene frumscēpene mon. *and* his wif euan *and* alle þa þe of heore eunne on þis liue gode icwemden. Ne nom he na alle þa þe þer inne weren ah ane dale als wa me bit of ane epple? for hit wes awriten þurh þan prophete. *O mors ero mors tua morsus tuus ero inferne.* þet is. Ðu deað ic wulle beon þin deð? *and* þu helle ic wulle beon þin bite. *and* þa ifelde þe deofel þene hoc. þe he er gredliche forswēalh for ure drihten \*aras of deaðe on þene sunnen dei þe we hateð easter dei. þe nu bið to dei on fowertene niht. *and* alesde us 3if we wulleð of þan eche deaðe þe is on helle þe we weren in bifolen þurh ure eldra gult. ah we sculen don nu al swa þe mon þe bið efter criste selue cristene mon inemned þet wit *and* þene wisdom þe ure drihten us sende aspenen we hit on godes willan *and* on godes wercan. *and* us seluan to helpe herien we ure drihten þe us alesde *and* made de us freo of þeowan *and* of þrelan his ahzēne bern. Luuian we hine mid alre heorte. mid alre saulen. mid alle mode. mid alle meine als wa þe apostel *Sancte Iohannes* us munað. *Diligamus deum quia ipse prior dilexit nos.* Ðet is luuian we ure drihten. for þon þe he luuede us er we hine. Muchele luue he us cudde þa he us alesde. Nefde he nane neode to us ac we hefðen muchele neode to him. Git we sculen mare. we sculan luuian ure nehstan

How the devil sinned against Christ.

The devil like a fish that swallows the bait with the hook.

He saw Christ's manhood, but not his divine nature.

<sup>1</sup> sic.

\* [Fol. 46b.]

On Easter Day Christ redeemed us.

Let us praise him with all our heart, soul, mind, and might.

our neighbour—that is, all Christian folk—as ourselves, for we are all brethren. We all have one father in heaven, and we all address him and say, *Pater noster qui es in caelis*—Our Father which art in heaven. None of us may say “my Father,” nor “thy Father,” but “our Father that art in heaven.” As boldly may the poorest man call God his father, as the richest man of the land, wherefore no man ought to bear malice nor hatred towards any Christian man, as St. John saith in his Epistle, *Qui odit fratrem suum manet in morte*—The man who hateth his brother abideth in death. And again, the same apostle saith, *Qui dicit se diligere dominum et fratrem suum odit, mendax est*—The man who saith that he loveth God, and hateth his brother, is a liar; for if a man loveth not his brother whom he seeth, how can he love well his Lord whom he seeth not? Among the great lessons which our Lord taught his apostles, he taught them even this before other things, and said, *Hoc est preceptum meum ut diligatis invicem sicut dilexi vos*—This is my command and behest, that ye love one another as I have loved you. And therefore shall every man love another, *Non verbo neque lingua sed opere et veritate*; that is, Not alone with words, nor with the tongue, but even in deed and in truth. And may our Lord and Redeemer grant us all that we in this life so observe his behests and commands, that we may have for our reward the bliss of heaven’s kingdom. *Auxiliante domino nostro Jesu Christo, qui vivit et regnat per omnia secula seculorum.* Amen.

## XII.

### THE SECOND SUNDAY AFTER EASTER.

*Christus passus est pro nobis, vobis relinquens exemplum, ut sequimini vestigia ejus, &c.* All that we read and sing at this time in holy church, it all appertains to God’s love and to God’s praise. The songs which we now sing are blissful, for they are made of the heavenly bliss which was opened to us at this time when our Lord arose from

*pet* is al cristene folc als wa us seoluan. for alle we beoð i broðran. Alle we habbeð enne feder on heouene *and* alle we cleopiað to him *and* seggað. *Pater noster qui es in celis.* Vre feder þe ert in heouene. Ne seið ure nan min<sup>1</sup> feder ne þin feder ah ure feder þe ert in heouene als wa baldeliche mei þe wrechesta mon clepian drihtan him to federe swa þe richeste mon of þan londe for-þi ah nan mon to beoran nið ne onde to nane cristene monne: al swa *Sancte iohan* seið in his pistelle. *Qui odit fratrem suum manet in morte.* Ðe mon þe hetað his broðer he wunað in deaðe *and* ef(t) þe ilca apostel seið. *Qui dicit se diligere dominum & fratrem suum odit: mendax est.* Ðe mon ðe seið þet he luuað \*god. *and* hateð his broþer he is lihzare. for þe mon þe ne luuað na his broðer þe he isið. hu mei he luuian wel ure drihten þe he naut ne isihð: Imong þan muchela wisdoma þe ure drihten larde his apostles he tahte heom. þis swulche toforan oðran þingan: *and* cweð. *Hoc est preceptum meum ut diligatis inuicem sicut dilexi uos.* Ðis is min bibode *and* min heste. þet 3e luuian eou bitwixan als wa ic luuede eou. *and* for-þi scal iwile mon oðerne luuian. *Non uerbo neque lingua sed opere & ueritate.* þet is naut one mid worde ne mid tunge: ac ee mid worke *and* mid soðfestnesse. *and* ure drihten *and* ure alesend iunne us allen þet we swa on þisse liue mazen his hest *and* his biboden halden: þet we moten habben to mede heouenariches blisse. *Auxiliante domino nostro ihesu Christo qui uiuit & regnat per omnia secula seculorum. amen.*

Love thy neighbour as thyself.

<sup>1</sup> n is partly erased.

He who hates his brother loves not God.

\* [Fol. 47a.]

Christ bade us love one another,

in deed and in truth.

## XII.

[DOMINICA SECUNDA POST PASCHA.]

*Christus passus est pro nobis uobis relinquens exemplum. ut sequimini uestigia eius & cetera.* Al þet me ret *and* singeð on þisse timan in halie chirche. al hit bilimpeð to godes luue: *and* to godes herunge. Ða songes þa we nu singeð beoð blisfulle for heo boð makede of þere heouenliche blisse þe us wes

The text, 1 Pet. ii. 21.

Songs of praise to be sung at this period.

the dead, and delivered us from eternal death, and will bring us (hereafter) to everlasting life. Great love our Lord shewed us when he, who is and ever was, without beginning, true God, became for our help true man. *In similitudinem hominum factus et habitu inventus ut homo*; that is, He was made in the likeness of man, and enclosed in flesh as man; and much more love he shewed us when he redeemed us, for it is written, *Nihil nobis nasci profuit, nisi redimi profuisset*; that is, It profited us nothing that we were born, unless he redeemed us. With (a) very great price we were redeemed, as St. Peter hath said, thus saying, *Non ex corruptibili auro vel argento redempti estis de vestra vana conversatione, sed precioso sanguine agni immaculati et incontaminati Jesu Christi Filii Dei*; that is to say, Ye are not redeemed from the devil's power with gold nor with silver, but with the precious blood of the pure and unspotted Lamb, that is God's Son. He is the true Lamb, as St. John the Baptist hath said, *Qui tollit peccata mundi*—who taketh away the sins of middle earth. His precious blood was shed in a place called *Calvarie locus*, as the evangelist telleth us. There it was shed *in remissionem peccatorum nostrorum*; that is, for forgiveness of our sins. With his blood we should daily besprinkle (spiritually) the posts and the lintel of our houses, that is of our hearts; that is to say, that we shall cross our foreheads and the seven gates of the body with the sign of the holy cross, that our enemy—*Qui tanquam leo rugiens circuit querens quem devoret*; that is, That the devil who goeth about as a hungry lion seeking whom he may destroy, that he may never come within us. What are the seven gates? They are our eyes, our nose, our mouth, and our ears. Upon them, as we before said, we shall mark the sign of the cross, *in qua triumphavit rex angelorum*—that is, of the cross by which the King of angels overcame the devil; for that is the seal which the devil cannot break, that is the lock which the devil cannot unlock, that is the bolt which the devil cannot break. Of this token a wise man said, *Hæc est scala peccatorum per quam Christus rex cælorum*

iopenad on þisse timan þe ure drihten aras of deaðe *and* alesde us of þan eche deðe *and* wule us bringan to eche liue. Muchele luue ure drihten us cudde þa þe he þe is *and* eure wes butan biginnunge soð god bicom for ure helpe soð mon. *In similitudinem hominum factus & habitu inuentus ut homo.* þet is he wes imacad to monne ilicnesse *and* iwunden mid flesee al swa mon *and* muchele \*mare luue he seawede us þa þe he us alesde for hit is awriten. *Nichil nobis nasci profuit: nisi redimi profuisset.* Ðet is. Ne fremede us na þing þet he<sup>1</sup> were iboren: buten he us alesde. Mid swiðe muchele wurðe we weren alesde al swa. *Sancte peter* us seide *and* cweð. *Non ex corruptibili auro uel argento redempti estis de uestra uana conuersatione: sed precioso sanguine agni immaculati & incontaminati ihesu Christi filii dei.* Ðet is to seggen. Ge ne beoð ne alesde of deofles anwalde mid golde ne mid seolure: ac beoð mid þan deorewurpe bleode of þan elenan *and* of þan unwemmedan lombes ðet is godes sune. He is þet soðe lomb alswa. *Sancte Iohan þe baptist* cweð. *Qui tollit peccata mundi.* þe binimeð middanerdes sunne. his deorewurpe blod wes asced on stude þe is ihaten. *caluarie locus.* al swa þe godspellere us seið. Ðer hit wes agoten *In remissionem peccatorum nostrorum.* Ðet is alesendnesse of ure sunnan. Mid his blode we sculen deihwanliche<sup>2</sup> þa postles *and* þet ouerslaht of ure huse þet is of ure heortan gastliche bisprengean. þet is to understondan þet we sculen ure forheafod *and* þa .vii. zeade ures lichomes mid þere halie rode taene seinian þet ure wiðerwinna. *Qui tanquam leo rugiens circuit querens quem deuoret.* þet is þet þe deofel þe geð abutan alswa þe gredie leo sechinde hwen he mæze fordon þet he neure ne mæze cuman wið-innan us. hwet beoð þas .vii. zeate: Ðet beoð ure eþan *and* ure neose *and* ure muð *and* ure earan. yppon heom alswa we er seiden we sculen markian þet taene of þere halie rode. *In qua triumphauit rex angelorum.* þet is of þere rode of \*hwem englan king ouercom þene deofel. for þet inseil þe þe deofel ne mei nefre to breocan. þet is þet [loc] þeðe deofel ne con unlucan. þet is þet scutles þeðe deofel ne mei nefre to-cýsan. Bi þisse taene seide sum wis mon. *Hec est scala peccatorum per quam Christus rex*

Of Christ's great love towards us.

\* [Fol. 47b.]

<sup>1</sup> ? we.

The words of St. Peter.

Christ the true lamb.

<sup>2</sup> ? deihwanliche.

Where to make the sign of the cross.

The seven gates of the body.

The virtues of the holy rood.

\* [Fol. 48a.]

*ad se traxit omnia*—This is the ladder of sinful men through which our Lord draweth to himself all mankind. Through this token king Constantine overcame all the folk that fought against him. Through this token Moses made the water of Egypt to be pleasant and sweet to all the people of Israel, which was sour and bitter to all the men of the country. Again, through this token Moses brought water out of the hard flint and gave the folk to drink upon the hill of Sinai. Otherwise might our Lord have redeemed us, if it were his will (so to do), but it seemed good to him that we who through the tree had been doomed to hell for our sins, should afterwards through the tree of the cross be redeemed. Of this redemption and of the conflict which our Lord had with the devil, David the prophet spake when he was on the earth, *Liberavit pauperem a potente et pauperem cui non erat adjutor*; that is, in English, The Lord delivered the poor from the mighty, and the poor who was altogether helpless. The poor that he spake of was our father Adam, who became poor and helpless as soon as he broke God's commands and God's behests. Our Lord who created him did not make him poor, as it is written, that our Lord crowned him with bliss and with honour, and set him over his handiwork; and again it is written of him in the same psalm, *Omnia subjecisti sub pedibus ejus*; that is, All earthly things our Lord put under his feet, all beasts and all cattle that were on the earth, all the fowls that flew in the air, and all the fishes that swam in the sea. They were all obedient to Adam, and not only under his hand but under his feet. But as soon as he forsook his Creator, through his wife's counsel, they lost the delightful abode which was assigned them, that was earthly Paradise. Then anon they were expelled, as the book saith, *Expulsi sunt nec potuerunt stare*—They were driven out of Paradise, and might no longer abide there. And where went they then? Truly into this world—*ubi omnis homo cum dolore nascitur et cum dolore moritur*—Into this world they went where each man is born in great sorrow, and endeth his life in great grief. Here they lived all their lifetime in anxiety and in affliction, and in great toil; and after this life their souls went to hell, and there remained three thousand years

*celorum ad se traxit omnia.* Ðis is sunfulla monna leddre þurh hwam<sup>1</sup> ure drihtan teh to him al moncun. þurh þis tacne þe king *constantinus* ouer com at þet folc þe feiht to-zeines him. Ðurh þisse tacne makede *Moyſes* þet ðet weter of egipte wes liðe and swete þan folce of israel. þe wes sur and bitere alle þon monnen of þan londe. Eft þurh þisse tacne *Moyſes* werp ut þet welle weter of þan herda flinte and 3ef þan folke drinken uppan þan hulle synai. On oðer wise ure drihten us mehte alesan 3if his wille were. ac him þuhte bicumelic þet we þe weren þurh þe treo forgult in to helle: weren. eft þurh þet treo of þere rode alesede. Of þissere alesednesse and of þan icompe þe ure drihten hefde wið þene feond: *dauid* þe prophete seide þo he wes on eorðe. *Liberavit pauperem a potente & pauperem cui non erat adiutor.* Ðet is on englisc. Drihten alesde þene wrechan of þan mehtizan and þen werchan þe wes al helples. Ðes wrecche þe he of spec wes ure feder adam. þe bicom wreche and helples swa sone swa he to-brec godes bibode and godes heste. vre drihten þe hine iscop ne macode hine na wrecche. alswa hit is awriten. þet ure drihten hine crunede mid blisse and mid wurðscipe. and sette hine ouer his hondiwerc. and eft hit is awriten bi him on þan ilcan psalme. *Omnia \*subiecisti sub pedibus eius.* Ðet is al eorðlic þing ure drihten dude under his fotan. Alle þa deor and alle þe nutenu þe on eorðe weren. and alle þe fuzelas þe fluzen bi þan lufte. and alle þe fiscas þe swummen in þere se: alle heo weren adame ibuhsume and naut ane under his hond: ac under his fet. Ac swa sone swa he forseh hið scuppend þurh his wifes red: heo forluren ba þa murie wununge þe heom bitaht wes: þet wes eorðliche para[d]is. Ða anan heo weren iscouen: alswa þe boc seið. *Expulsi sunt nec potuerunt stare.* heo weren ipult ut of paradise: and ne mehten þer naleng etstonden. and hwer bicomem heo þa: Soðliche on þissere worulde. *ubi omnis homo cum dolore nascitur & cum dolore moritur.* on þissere weorlde heo bicomem þer iwileh mon bið iboren mid muchele sara. and mid muchele sorze his lif iendað. her heo leueden al heore lifdazes on kare and on pine and on unimete iswinche. and efter þisse liue heore saulen ferdan to helle and þer wuneden.

The cross is the ladder of sinful men.  
1 ? hwan.

Through the tree we perished, and through the tree we were redeemed.

God did not make Adam poor,

\* [Fol. 48b.]

but put all things under his feet.

They became poor when they were banished from Paradise.

and thereto four hundred years; and all the men descended from them, good and evil, as soon as their souls left their bodies they went to hell. There might none resist, neither prophet, nor patriarch, nor even St. John the Baptist, who bore witness of our Lord and said, Between man and woman was never a greater man than he, but nevertheless his soul was ever in hell until the strong lion (came), that was the Son of the living God—*et contrivit portas ereas, et vectes fereos confregit*; that is, he thrust aside the gates of steel and broke in pieces the iron bars of hell, and took out all those who in this life observed his behests. *Et eduxit eos de tenebris et umbra mortis*—He led them out of darkness and from the shadow of death into heaven; *ad quod et nos perducatur Christus filius Dei vivi, qui vivit et regnat per omnia secula seculorum.* Amen.

## XIII.

## SERMON ON 2 CORINTHIANS IX. 6.

*Qui parce seminat, parce et metet.* Our lord Saint Paul, the greatest teacher after our Lord himself, speaketh in the holy epistle, which is read to-day in holy church, and exhorts both clerks and laity to God's words and to good deeds, and thus saith, *Spiritualiter quidem monens hos, ut ait Gregorius, ad sanctæ predicationis officium. Generaliter vero hos et illos ad salutarem obedientiam mandatorum.* Consecrated men he admonishes to teach well lewd men (the laity), and both consecrated and the lewd to lead a fair and pure life in this world; and saith that every man shall receive recompence, thus saying, *Qui parce seminat et cetera.* The man that soweth little shall reap little, and he that soweth in joy shall reap in joy, that is to say, the man who well doeth he shall receive abundantly. *Sacra Scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum.* Holy Scripture commonly nameth three things as seed—one is man's progeny, the second is God's word, and the third is good deeds. Our

iiii. þusend 3eran *and* þerto iiiii. hundred 3eran *and* alle þa men þe comen of heom gode *and* uuele swa sone swa heore saulen *and* heore licoma to-delden heo ferden to helle. Ne mihte þer nan wiðstonden. ne prophete. ne patriarche. ne hure. *Sancte iohannes baptiste.* þe ure drihten ber iwitnesse *and* seide. Bitwuxe were *and* wife nes nefre mare mōn þenne he. ac þah hweðre his saule wes in helle. a ðet þa streonge leo þet wes þes liuizendes godes sune. *Et contriuit portas ereas. & uectes fereos confregit.* Ðet is he to-þruste þa stelene gate. *and* to brec þa irene barren of helle. *and* nom ut alle þa ilcan þe on þisse \*liue his bibode heolden. *Et eduxit eos de tenebris & umbra mortis.* He ledde heom of þeostran *and* of scadewe. *and* of deaðe into heouena riche. *ad quod et nos perducat Christus filius dei uiui. qui uiuit et regnat per omnia secula seculorum.* Amen.

Adam and Eve were in hell four thousand four hundred years.

\* [Fol. 49a.]

Christ brought them out.

### XIII.

[SERMO IN EPIST. 2 AD CORINTH. IX. 6.]

[**Q**] *vi parce seminat. parce & metet.* vre lauerd seinte paul he3es[t] larðewen. efter ure helende seolfe : speceð on þe halie pistle þe me ret to dei ine halie chirche *and* munegeð eiðer ihadede *and* ileawede to godes worde *and* to weldede *and* þus seið. *Spiritualiter quidem monens hos ut ait gregorius ad sancte predicationis officium. Generaliter uero hos & illos ad salutarem obedienciam mandatorum.* Ihadede men he munegeð wel to lerene ilewede men. Ihadede *and* lewede feier lif *and* elene to leden in þisse liuc. *and* seið þet euric mon scal auon mede : *and* þus seið. *Qui parce seminat et cetera.* Ðe mon þet lutel seweð he scal lutel ma3e. *and* þe ðe saweð on blescunge he scal mawen of blescunge þet is to suggen. Ðe mōn þe wel deð : he wel ifehð. *Sacra scriptura nomine seminis appellat tria. scilicet hominis progenituram. dei uerbum. opus bonum.* Halie boc nemneð iwuneliche ðreo þing to sede. an is monnes istreon. þet

The text.

The clergy and laity are admonished to lead a pure life.

We shall reap according to what we sow.

Three things spoken of by Holy Writ as seed.

Lord called man's progeny seed, when he spake with the holy man Abraham of his seed, and said that so great a people should spring from him, that no man should be able to number them any more than one may number the stars of heaven, and thus said, *Suspice cœlum et numera stellas si potes, sic erit semen tuum.* Look, he said, up to heaven and number the stars if thou canst; so great shall be thy offspring. *Sed observandum est quod prudens sator observat et glebe aptitudinem et temporis opportunitatem.* It is to be noticed that when the wise husbandman is about to sow, he taketh heed of two things. One is whether the land be fit for the seed. So also ought every Christian man and woman, when they go to sow for issue, to take great care that they do it in a becoming (proper) place and at a right time. There is no place fit for procreation except those that procreate be lawfully married together, nor is there ever right time thereto when they ought to fast or keep holy day. Again, God's word is called seed in the beautiful parable which our Saviour spake with his own mouth to his apostles, and thus said, *Exiit qui seminat et cetera.* A rich man went out and sowed, and some of the seed fell upon stones and there dried up, and some among thorns and there perished, and some by the way and were trodden under and fowls devoured it, and some on good earth and that came well forth. The apostles entreated him that he should say what the parable signified, and he said, *Semen est verbum Dei, sator autem Christus, omnis qui audit eum manebit in eternum.* God's word is the seed and Christ is the sower, and every man who heareth joyfully God's word and leadeth his life rightly thereafter, he shall have everlasting life and bliss without end. *Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum ore ministrorum.* But we must understand that our Saviour soweth his holy word sometimes through his own mouth and sometimes through the mouths of the apostles, sometimes through the mouths of clerks who know the lore of holy books and who read and teach God's law unto the hearts of man. And in such wise speaks the heavenly King with every Christian man to whom he sendeth his holy Scriptures. *In hac etiam satione diligenter observa agri competentiam, et temporis*

oðer is godes word. *and þet* ðridde is weldede. vre drihten cleopede monnes streon sed: þa þe he spec wið ðene halie mon abraham of his istreone *and* seide. *þet* swa muchel moneum seulde springen of him ðet na man ne mihte itellen a mare þe me mei ðeo steorren of heuene: *and* þus seide. *Suspice celum & numera stellas si potes: Sic erit semen tuum.* Bihald he \*seide up to heouene *and* tel þeo steoren 3if þu miht swule seal beon þin ofspring. *Sed obseruandum est quod prudens sator obseruat & glebe aptitudinem & temporis opportunitatem.* hit is to witene þet alrihtes swa also þe wise teolie þenne he wule sawe nimeð zeme of twam þingen. an is hweðer þet lond beo bicumelic to þe sede. Alswa ahte eurec cristene mon: wepmon *and* wifmon. þenne heo fundieð to teoliende: efter istreone nimen muchele zeme þet heo hit<sup>1</sup> don on bicumeliche stude *and* on rihte time. Nis na stude to istreone bicumelic butan ða þe istreonieð beon bispused rihtliche to gedere. ne neaure nis riht time þer to: þenne me seal ueste oðer al freos3e. Eft-sone godes word is icleoped sed: on þere feire forbisne þe ure helend seide mid his azene muðe to his apostlen: *and* þus seide. *Exiit qui seminat et cetera.* A riche mon ferde ut: *and* seow *and* sum of þe sede feol an uppe þe stane *and* þer adru3ede *and* sum among þeornen *and* þer aswond *and* sum bi þe weie *and* werð to-treden *and* fuzeles hit freten. *and* sum on gode eorðe: *and* þet com wel forð. ðeo apostles hine beden þet he scalde suggen hwet þeo saze bicweðe *and* he seide. *Semen est uerbum dei sator autem Christus omnis qui audit eum manebit in eternum.* Godes word is sed *and* crist is þe sawere *and* euric mon þe lusteð luueliche godes wordes *and* ledeð his lif rihtliche þer efter: he scal habben eche lif *and* blisse abuten ende. *Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum<sup>2</sup> ore ministrorum.* ah þet is to understonde þet ure helend saweð \*his halie word hwile þurh his azene muðe *and* hwile þurh ðere apostlene muðe. hwile þurh ðere clerkene muðe þe cunnen þe lare of halie boke þe radeð *and* techeð godes laze in to þes monnes heorte. *and* alswuche wise spekeð ðe eorðliche<sup>3</sup> king wið iwilche cristene monne þe he to sendeð his halie iwriten. *In hac etiam satione diligenter obserua agri competentiam: & temporis*

1. Man's progeny.
2. God's word.
3. Good deeds.

\* [Fol. 49b.]

Two things to be taken heed of in sowing seed.

<sup>1</sup> MS. bit.

The Parable of the Sower.

The explanation of the Parable.

<sup>2</sup> MS. cum.

\* [Fol. 50a.]

<sup>3</sup> ? heofenliche.

God speaks to every Christian man.

*congruentiam.* When the instructor of the people is about to sow his seed he ought to take great care that he sows it in proper earth, and at the right time, in the hearts of the men who joyfully listen to God's words. Some of these were previously good, some thereby became good, and this is befitting earth in which to sow God's seed. But those who love (their) sins, and will not renounce them nor be subject to any belief, are unbecoming earth for the seed of God's word. *Unde divina scriptura. Nolite spargere margaritas ante porcos.* And therefore said the heavenly teacher, Ye shall not lay gemstones (jewels) before swine for meat. On every Sunday and other high days is the time to sow the holy seed, that is God's word, and that in holy church, where all Christian men ought to be gathered together. *Bonum opus nomine seminis dicitur, tum quum nunc seritur in futuro metetur, tum quum more frugum multiplicabitur.* Good works are called seed for two reasons; one is, that just as they sow seed at one time and gather the fruit at another time, so also man doth now his deeds in this life and in the eternal world he shall receive the reward thereof; the second is, as of one seed come manifold fruits, so of a good deed shall man receive afterwards manifold and great rewards. *Multa quidem genera sunt bonorum operum, sed hic de uno eorum agitur, scilicet de elemosinarum largitione, unde prophetam inducit dicentem. Dispersit, dedit pauperibus, et cetera.* Many kinds of good deeds are there; but the apostle exhorts us to one of them, that is almsdeed, and saith that we ought to give alms to destitute men, but, as the holy Psalmist David said, distribute it so that every needy man that craves it may receive something thereof. Give what behoveth thee, bestow it, and do not sell them the alms, but give. All good deeds are profitable for penance, but none more profitable than almsdeed. *Quia sicut aqua extinguit ignem, ita elemosina peccatum.* For as water quencheth fire, so almsdeeds quench sin. But if we sell the alms it loseth its name and its virtue also. *Quatuor modis venditur elemosina, et tunc inde populi favor emitur, aut pudoris molestia deprimitur, aut recompensatio rei temporalis acquiritur, aut debiti beneficii solutio inpenditur.* In four kinds of way man selleth

congruenciam. Denne þeʒs folkes larþew his sed wule sawen he ahte to nimene muchele ʒeme þet he hit sawe on bicumeliche eorðe : and on rihte time. On ðere monne heorte þe luelic[e] lusteð godes wordes summe heo ereðon gode weoren summe heo ðere þurh gode iwarðeð. and þet bið bicumelic eorðe godes wordes on to sawen. Ah þa ðe sunnen luueð and for-leten heom nulleð ne nane bileafe under-fo : heo beoð unbicumelic eorðe to þe sede of godes weorde. *Vnde diuina scriptura. Nolite spargere Margaritas ante porcos. and þere for seide þe heouenliche larþew. Ne sculen ʒe nawiht ʒimstones leggen swinen to mete. Æuriche sunen deie. and oðre heʒe dazen is time to sawene þet halie sed þet is godes word. and ðet in halie chirche þer alle cristene men aʒen to beon isomned to gedere. Bonum opus nomine seminis dicitur. tum quum nunc seritur in futuro metetur. tum quum more frugum multiplicabitur. Weldede is icleoped sed : for twam þingen. An is ðet alrihtes swa also me saweð sed on ane time and gedereð þet frut on oðer time : al swa mon deð nuðe his dede in þisse liue. and on ðere eche weorlde \*he scal hafon ðer of his mede. Ðet oðer is. Alswa of ane sede cumeð feole folde weste. Alswa of ane eðeliche dede mon scal afon eft feole folde mede and muchele. *Multa quidem genera sunt bonorum operum. sed hic de uno eorum agitur. scilicet de elemosinarum largitione. vnde prophetam inducit dicentem. Dispersit dedit pauperibus. et cetera. feole cunne beoð of weldede. Ah þe apostel us munegeð here to one of heom þet is elmasdele and seið þet me heo scal ʒefen hafelesen monne monne<sup>1</sup>. Ah also ðe halie salmwurhte dauid. seide delen heo þet eurie neodi ðe heo biseceð sum þing ðer of afo. Gif þan bihaʒeð ðe heo deleð and neng<sup>2</sup> sullen heom ðeo elmesse ah ʒefen. Alle weldede beoð freomfulle to sun-bote<sup>3</sup>. ah nan mare freomful denne elmes idal. *Quia sicut aqua extinguit ignem ita elemosina peccatum. for alswa weter acwencheð fur : alswa elmesdede acwencheð sunne. Ah ʒif me sulleð þeo elmesse heo feorloseð hire nome and hire mihte alswa. *Quatuor modis uenditur elemosina. & tunc inde populi fauor euertitur<sup>4</sup>. aut pudoris molestia deprimitur. aut re-compensatio rei temporalis adquiritur. aut debiti beneficii solucio****

Things to be regarded by the sower of spiritual seed.

Holy seed to be sown on Sunday.

Good deeds are called seed.

\* [Fol. 50b.]

Of this seed cometh manifold fruits.

Of almsdeed.

<sup>1</sup> sic.

<sup>2</sup> sic.

<sup>3</sup> MS. sum-bote.

Do not sell thy alms.

<sup>4</sup> ? emitur.

his alms. One is when he begetteth praise therewith. *Et hoc animi morbo laborat fere omnis homo.* And this vice hath mostly all men who give their alms both for love (sake) of recompense and also for to have praise, and to be honoured far and near where they are known. In the second mode man selleth his alms when he giveth it to such men whom for shame he cannot refuse because neighbours or else friends, and therewith rids him of shame which he should have if he gave it not. In the third mode he selleth his alms when he gives it to such a man who doth for him, or hath done or shall do, good service and chares (good turns), and thinketh with his alms to requite him his trouble. Then is this man's good-will (services) bought with the alms. In the fourth mode a man selleth his alms when he giveth it to such men as he ought rightly to help, for sustenance, for clothing, according to his behoof, as doth many a man who giveth his alms to father or mother, brother or sister, or others so akin, that he may not rightly withhold it. All the alms which a man doth specially to please our Lord, all that quencheth sin and merits (earns) recompense from our Saviour himself, and all good deeds which a man doth in other ways, and are also done for the love of recompense, he nevertheless selleth them and receiveth here the reward thereof, as our Lord saith in the Gospel, *Amen dico vobis, receperunt mercedem suam.* Verily I say unto you, that those who do good for to have thereof again in this life, shall have no reward in the everlasting world ; but all that a man doth specially for God's love he shall receive the reward thereof, and be then rewarded even as it shall now be merited here ; for our Lord saith in the holy gospel, *Eadem mensura qua mensi fueritis remetietur vobis.* According to the same measure that ye mete now, your good deeds shall afterwards be meted to your meed (advantage), and a hundredfold more. As we previously said, *Qui parce seminat et cetera.* Every man shall afterwards reap according to what he now sows, and he who soweth now in joy shall afterwards reap in joy ; that is, every man who leadeth a fair and pure life, and according to all his behoof distributes his alms, merits thereby that all men bless him and pray for him ; and our Lord God Almighty for their prayers will give him his blessing, that is, the

*inpenditur.* An fower cunne wise mon sulleð his elmesse. An is þenne he biȝeteð hereword ðere mide. *Et hoc animi morbo laborat fere omnis homo.* and þesne lehter habbeð mest hwet alle men. ðe ȝefeð heore elmesse eiðer for godes luue and ec for hereword to habbene and beon iwurðegede fir \*and neor ðer þe heo ienawene beoð. An oðre wise mon sulde<sup>1</sup> his elmesse þenne he heo ȝefeð swulche monne ðe he for scome wernen ne mei for neȝeburredde oðer elles freonde and þere mide hine aleseð of scome : þe he habben sculde. ȝif he heo ne ȝef. On ðridde wise mon sullðe his elmesse ðenne he heo ȝefeð sulche monne þe him deð. oðer haueð idon. oðer don scal wiken and cherres and ðencheð mid his elmesse forȝelden him ðeo hwile. ðenne bið þes monnes wile ibelt mid þere elnisse. On feorðe wise mon sulleð his elmesse. þenne he heo ȝefeð swulche monne þe he ahte mid rihte helpe to fodneðe and to scrude bi his bi-haȝe. also deð monimon ðe ȝefeð his elmesse feader oðer moder broðer oðer suster oðer oðre swa isibbe ðe he ne mei mid rihte wiðteon. Al ðe almisse þe mon deð sunderlipe for to quemen ure drihten : alle þeo cwencheð sunnen and ernið sunbote at ure helende seolfe. and alle goddede þe mon deð on odre wise and beoð ec idone for godes luue. Neoðeles he heom sulleð and underuehðe here ðer of his mede alswa ure drihten seið in þe godspelle. *amen dico uobis : receperunt mercedem suam.* to soðe ic eow sugge þet þa ðe doð god for to habben ðer of aȝen in þisse liue ; nabbeð heo nenne þonc on eche weorlde. Ah al þet mon deð sunderlipe \*for godes luuen : he scal auon ðer of his mede. and beon þenne ifunde also hit bið nuðe ierned here. for ure drihten hit seið in þe halie godspelle. *Eadem mensura qua mensi fueritis remecietur uobis.* Biðon ilke imet ðe ȝe meteð nuðe : eower weldede scal eft beon imeten eower mede. and bi hunderfalde mare : alswa we er seiden. *Qui parce seminat & cetera.* Æuric mon scal eft mowen bi þon þe he nu saweð. and þe þe<sup>2</sup> saweð nu on blescunge. he scal eft mowen of blescunge. Ðet is æuric mon þe ledeð feir lif and elene. and bi al his bihaȝe deleð his elmesse and þere mide ierned þet alle men hine blesceð. and for him biddeð. and ure lauerd god almihten for heore bene ȝeueð

In four ways may alms be sold.

1. When it is given for the sake of a return.

\* [Fol. 51a.]

<sup>1</sup> sulðe = sulleð.

2. For shame.

3. For good services.

4. When it is given to those whom they ought to support.

Alms given rightly quench sin.

\* [Fol. 51b.]

They shall be rewarded a hundredfold.

<sup>2</sup> sic.

eternal kingdom that he hath prepared for all men who do his will here in this life. *Ad quam gloriam nos perducere dignetur dominus noster Jesus Christus, qui vivit et regnat per omnia secula seculorum.* Amen.

## XIV.

## THE LORD'S DAY.

**R**everenda est nobis hæc dies sancta quæ dicitur dominica, et ideo dicitur dominica quoniam hæc dies sola dies Domini est. Greatly ought we to honour this holy day that is called Sunday, for it is God's own day. All other days of the week are subservient to this day. This day is the holy day, the blessed day, the blissful day, the pleasant day, the day seven times brighter than the sun, the first day that ever yet was seen on earth, *in qua visa est lux.* On Sunday was seen the first light on earth, for our Lord said this day, *Fiat lux et facta est lux.* Let there be light, and there was light. *Ex hac enim die reliquæ dies sumpserunt exordium.* Of this day took all others their beginning. *Dies in qua convenit plebs ad ecclesiam, ad predicandum et ad celebrandum.* On Sunday every Christian man ought especially to come to church: the learned to teach the folk to obey God's behests, and the lewd to hear God's behests and to pray unto God. *Dies in qua lætantur agmina cæli et terræ.* On Sunday rejoice together the hosts of heaven and of earth, as the Holy Ghost saith through the mouth of the prophet David: *Hæc est dies quam fecit Dominus, exultemur et letemur in ea.* This is the day that God hath made, let us be joyful and glad on this day. *In hac die multa et magna mirabilia fecit Dominus pro salute nostra.* Many and great wonders did our Lord for our salvation on this day. *In die dominica creati sunt angeli ab ore Dei.* On Sunday were the angels made by the mouth of God. *In die dominica resedit archa post diluvium.* On Sunday Noah found land

him his blescunge. Ðet is ðeo eheliche riche þet he haueð  
 iðarwed to alle ðon monnen þe his iwille wurcheð her on [þisse]  
 liuc. *Ad quam gloriam nos perducere dignetur dominus noster*  
*ihesus christus qui uiuit et regnat per omnia secula seculorum.*  
*amen.*

The eternal  
 kingdom the  
 reward of  
 almsgiving.

## XIV.

## IN DIE DOMINICA.

[**R**] *euerenda est nobis hec dies sancta que dicitur dominica. &*  
*ideo dicitur dominica quoniam hec dies sola dies domini*  
*est.* Muchel man ach to wurþen þis halie dei þat is sunnen dei  
 icleoped. for hit is godes azen dei. Alle oðer dazes of þe wike  
 beoð to þreldome to þis dei. \*þis dei is þet halie dei þet blescede  
 dei þe blisfulle dei þe murie dei. þe dei seouensiþe bRICTERE þene  
 þe sunne. þe fo[r]meste dei þet eauer 3iete was isezen buuen eorðe.  
*In qua uisa est lux.* Sunnen dei was iseþan þet formeste liht  
 buuen eorðe for ure drihten seide þis dei. *Fiat lux & facta est*  
*lux.* beo liht and hit wes liht. *Ex hac enim die: relique dies*  
*sumpserunt exordium.* Of þisse dei nomen alle oðer heore  
 biginni[n]ge. *Dies in qua conuenit plebs ad ecclesiam ad pre-*  
*dicandum & ad celebrandum.* Sunnedei ah efri cristenne .Mon.  
 nomeliche to chirche cume þe ahte for to techen þe folke godes  
 hesne to done. þe lewede godes hesne for to heren. and hom to  
 gode bidden. *Dies in qua letantur agmina celi & terre.* Sunne  
 dei blisseð to-gederes houeneware and horðe ware. also þe halie  
 gast seið þurh dauid̄es muð þe prophete. *Hec est dies quam*  
*fecit dominus exultemur & letemur in ea.* þis is þe dei þet god  
 makede. beo we bliðe and glade on þis dei. *In hac die multa*  
*& magna mirabilia fecit dominus pro salute nostra.* Monie  
 wundre and muchele dude ure drihten. for ure hele on þisse dei.  
*In die dominica creati sunt angeli ab ore dei.* sunnendei! weren  
 engles makede of godes muðe. *In die dominica resedit archa*  
*post diluuium.* sunnendei fond noe lond efter þet ure drihten

Sunday is  
 God's own  
 day.

\* [Fol. 52a.]

On this day  
 light was first  
 seen.

On Sunday  
 every man  
 should go to  
 church.

On this day  
 angels were  
 created.

after that our Lord had drowned the people. *In die dominica pluit Dominus manna filiis Israel.* On Sunday God sent manna from heaven to the people of Israel. *In die dominica percussum est mare rubrum in virtute Dei, per manum Moysi, et transierunt filii Israel siccis pedibus per mare rubrum.* On Sunday Moses smote the Red Sea, and the sea divided and the Israelitish people went over; *et stetit illis murus in dextera atque in sinistra,* and there stood (the sea) on the right side and on the left as a castle wall. *Et iterum percussit Moyses mare et reversum est in locum suum, et mersus est Pharaon cum curribus et equitibus ejus.* And afterwards Moses smote the sea and it went together, and drowned Pharaoh and all his host with him, so that there was not even one left undrowned. *In die dominica percussit Moyses petram in heremo et fluxerunt quatuor flumina, quæ divisa sunt in duodecim partes ut traxerint sitim populo.* On Sunday smote Moses the stone in the wilderness when the people without drink had nearly perished, as our Lord bad him, and the stone split and four wells of water sprang out thereof, and the four were divided into twelve, so that the twelve tribes should therewith quench (cool) their thirst. *In die dominica natus est Christus ex Maria virgine pro salute nostra.* On Sunday was our Lord born of the holy maiden Mary for our salvation. *In die dominica baptizatus est Dominus noster in Jordane.* On Sunday was our Lord baptized in the river Jordan. *Et Spiritus Sanctus venit super eum in specie columbæ.* And the Holy Ghost came upon our Lord in the form of a dove, and he heard his Father's voice from heaven, which said, *Hic est filius meus dilectus in quo mihi bene complacitum,* This is my beloved Son, in whom I am well pleased. *In die dominica resurrexit Christus a mortuis.* On Sunday arose our Lord from death to life, and made arise with him all those who had previously obeyed him. *In die dominica, post dies octo, venit ad discipulos per clausas januas et stetit in medio eorum dicens, Pax vobis.* And on the twelfth day after that he had arisen he came among his disciples when the gates were locked, that was on Sunday, and said to them, Peace be with you. On Sunday our Lord made peace between heaven and earth, between angels and men, between God and men, between body and soul, between the old law and the

hefde þet folc adreint. *In die dominica pluit dominus manna filiis israel.* sunnedei god sende manna from houene þam<sup>1</sup> israelisce folc. *In die dominica \*percutsum est mare rubrum in uirtute dei per manum moysi & transierunt filii israel siccis pedibus per mare rubrum.* Sunnedei smat<sup>2</sup> Moyses þe rede séé. and þe see to-eode and þet iraelisce folc wende ouer. *Et stetit illis murus in dextera atque in sinistra.* and þer stod a richt halue and a luft; also an castel wal. & *iterum percussit Moyses mare & reuersum est in locum suum & mersus est pharao cum curribus & equitibus eius.* and eft sone Moyses smat<sup>3</sup> þe see. and heo wende to gederes. and adreinte pharao. and al his ferede mid him. swa þet nes þere nefre an bileued un-dreint. *In die dominica percussit moyses petram in heremo & fluxerunt quatuor flumina que diuisa sunt in duodecim partes ut traxerint sitim populo.* Sunnedei smat<sup>4</sup> Moyses þene stan ine þe wastine; þa þet folc wes welnech for-faren drinkeles also ure drihten him het. and þe stan to-chan; and fouwer walmes of watere sprungen ut þer of. and þa fouwer weren ideled a twelue. for þa twelf kunden sculden þer mide heore þurst kelen. *In die dominica natus est Christus ex Maria uirgine pro salute nostra.* Sunnedei wes ure drihten iboren of þe halie Maiden Marie for ure hele. *In die dominica baptizatus est dominus noster in iordane.* Sunnedei wes ure drihten ifulcted ine flum iordan. & *spiritus sanctus uenit super eum in specie columbe.* and þe halie gast com uppen ure drihten in ane culfre liche. and iherde his fadre stefne of heouene and seide. *Hic est filius \*meus dilectus. in quo michi bene complacitum.* þis is min loue sune þet me wel likeð. *In die dominica resurrexit Christus a mortuis.* Sunnedei aras ure drihten from deðe to liue. and makede arisen mid him alle þa þet him efden er ihersumed. *In die dominica post dies octo uenit ad discipulos per clausas ianuas. & stetit in medio eorum dicens. pax uobis.* and on þe twelftuþe dei efter þet he wes arisen. he com among his disciples þer þe ʒeten weren ilokene. þet wes a sunnedei. and seide to heom setnesse beo mid eou. Sunnedei makede ure drihten pes bitweone heouene and eorðe. bi-tweone engles and monne. bi-tweone gode and monne.

On Sunday manna was sent from heaven.

<sup>1</sup> MS. þet.  
\* [Fol. 52b.]

<sup>2</sup> MS. siriāt.

On this day Moses divided the Red Sea.

<sup>3</sup> MS. siriāt.

<sup>4</sup> MS. siriāt.  
On Sunday Moses smote the rock in Horeb.

On Sunday our Lord was born.

On Sunday he was baptized.

\* [Fol. 53a.]

On this day he arose from the dead.

new, between Heathens and Christians. *Ipsa enim est qui facit utraque unum.* He it is who causeth two to be one. *In die dominica misit Dominus spiritum super Apostolos.* On Sunday our Lord sent the Holy Ghost on his Apostles in the form of fire. *In die dominica venturus est in majestate, sua cum sanctis angelis et archangelis, in judicium vivorum et mortuorum.* On Sunday our Lord will come in his great strength with all the host of heaven for to judge both the good and the evil, and all men shall be gathered before him, and the earth also shall quake at the sight of him, as doth the sea in a storm. *Tunc montes liquescent sicut cera e facie ignis.* Then each hill shall burn and all folk, as the prophet saith, *Ignis ante ipsum precedet et inflammabit in circuitu inimicos ejus.* The fire shall go before him and consume his enemies about him. *Et iterum Dominus noster cum virtute veniet &c.* Our Lord shall come in power, in the form of fire, and will consume all his foes and them who are wont to do evil. *Tunc cantabunt angeli magna tuba et mortui resurgent.* Then shall the angels blow with their trumpets in the four quarters of the world, and all the dead shall arise, and stars shall darken, and the sun shall lose her light, and the stars shall fall from heaven. *Et tunc judicabit judicia novissima, et reddet unicuique juxta opera sua.* Then will God judge his last doom, and will give each man his reward after his works. The sinful who break the spousehood (marriage), the closefisted men, those that gave little to the poor, thieves, those that speak fair before and false behind, the envious, the proud, the drunken, the quarrelsome, the foresworn, the heathen, the heretics—*Ejicientur cum fletu et lamentatione in pœnam sempiternam, sine ablu-tione et misericordia*—shall be cast into everlasting torment without redemption and without mercy. But the righteous men, the true men, the monks, the maidens, the wedded wives, the good men, the gentle men, the merciful men, the liberal, the meek, the entertainers (of strangers), the patient, the almsgivers, those who refrain from fleshly lusts—*vocabuntur in dextra Dei Patris omnipotentis*—shall be called to sit on the right hand of the Father. There shall be worldly weal without

bi-tweone licome *and* saule. bi-tweone þe alde laze *and* þe neowe. bi-tweone heðene *and* cristene. *Ipsē enim est qui facit utraque unum.* he is þet makeð twa to an. *In die dominica misit dominus spiritum super apostolos.* Sunnedei sende ure drihten þene halie gast his apostlen in fures liche. *In die dominica uenturus est in maiestate sua cum sanctis angelis & arcangelis in iudicium uiuorum & mortuorum.* Sunnedei wile ure drihten cumen ine his muchele strenðe mid alle heouenware for to deme baþe þe gode *and* þe ueele. *and* alle Men sculen beón igedered bi-foren him. *and* ech eorþe scal hwakien on his eesene<sup>1</sup>. also deoð þe see in storme. *tunc montes liquescent sicut cera a facie ignis.* þenne uch dune scal berne. *and* al folc also þe p[ro]phete seið. *Ignis ante ipsum precedet & inflammabit in circuitu inimicos eius.* þet fur scal gan biforen *and* \*forbernen abuten him fon. *et iterum. Dominus noster cum uirtute ueniet. & cetera.* Vre drihten wile cumen dredliche in fures liche *and* wile for-berne alle his fon. *and* heom þet beoð iwunede uuel to done. *Tunc cantabunt angeli magna tuba & mortui resurgent.* þenne sculen engles mid beme blauwen on fower halue þe world. *and* alle dede arisen *and* steorren sculen þeostren. *and* þe sunne hire liht forlose. *and* steorren sculen from heouene falle. *Et tunc iudicabit iudicia nouissima. & reddet unicuique iuxta opera sua.* þenne wille god deme his leste dom. *and* wile zelden eche men his mede efter his werke. þe sunfulle .Men. þet spushad brekeð. þa feste .Men<sup>2</sup>. þa þet mei lutel to wreche. þe þoues. þe þet spekeð faire bi-foren *and* false bi-hinden. þe niðfulle. þe prude. þe fordrunkene. þe chidinde. þe forsworene<sup>3</sup>. þe heðene. þe erites. *eicientur cum fletu & lamentatione in penam sempiternam sine ablutione & misericordia.* sculen beon iwarpen ine eche pine. wiþ-uten alesinge *and* wið-uten milce. Ach þe richtwise men. þe treowe men. þe munekes. þe meidene. þe weddede wiues. þe gode .Men. þe softe .Men. *and* þe .Men. ful of milce. *and* þe large .Men. *and* þe milde .Men. þe herbe[r]gers. þe þolemode. þe elmesfulle. þa þe heom wið-teoð of flesliche lustes. *uocabuntur in dextra dei patris omnipotentis.* sculen beon icleoped on þe fader riht halue. þer scal beon worldwunne : wið-uten \*pouerte.

On Sunday our Lord sent the Holy Ghost upon the apostles.

On Sunday he will come to judge the earth.

<sup>1</sup> sic.

\* [Fol. 53b.]

He will come in the form of fire.

All the dead shall rise,

and receive their reward according to their works.

<sup>2</sup> ? Mon.

The wicked shall be cast into hell.

<sup>3</sup> MS. forsporene.

The righteous shall sit on God's right hand.

\* [Fol. 54a.]

poverty, fullness without hunger, health without infirmity, rest without toil, bliss without sorrow, youth without old age, sight without sleepiness, song without cessation, smelling with sweetness, and service without weariness. *Defectio omnis mali, habundancia omnis boni.* Lack of all evils, abundance of every thing that is good. Amen.

## XV.

## .SERMON ON MARK VIII. 34.

**Q**ui vult venire post me, abneget semet ipsum et tollat crucem suam et sequatur me. Woe to the man that is unfortunate, for more (woe) shall one threaten him with, and it may and will cling to him. But happy is he that is bidden from little to great weal, and it is also much better for him that is invited to come from great affliction to great weal.

We are all in manifold adversities in this wretched life, what with our ancestors' works, and what with our own guilts (offences); but God Almighty comforteth us with his mild words, and teacheth us by what way we may come to him, and saith, *Qui vult venire post me, &c.* Whoso will come after me, let him deny himself and bear his cross, and follow me. These words he said sometime before he departed this life. He admonished all to endless bliss those who were come, or subsequently have come, or are to come. But it seemeth a foolish thing to them to forsake what they greatly love. *Alii quidem amant peccata sua, alii parentes, alii possessiones, alii voluptates et vicia.* Some men love their sins, some their kin, some worldly wealth, some lecherous practices and wicked devices. Those who love their sins he admonishes thus and saith, *Penitentiam agite appropinquabit enim regnum cœlorum.* Repent and forsake your sins, for doomsday is nigh at hand. Those who love their kin he admonishes and saith, *Omnis qui reliquerit patrem aut matrem, fratrem aut sororem, aut ceteros amicos propter nomen meum, centuplum, et vitam eternam possidebit.* All those who

fulle: wið-uten hungre. hele: wið-uten unhele. reste: wið-uten swinge<sup>1</sup>. blisse: wið-uten sarinessc. Ivzeðe: wið-uten elde. Lokinge: wið-uten winkunge. song: wið-uten lisse. smellinge: mid swetnesse. and dunge<sup>2</sup>: wið-uten prikunge. *defectio omnis mali. Habundancia omnis boni.* wone of alle uuele; wole: *and alle gode*<sup>3</sup>. Amen.

<sup>1</sup>?swincunge.

<sup>2</sup>? ðenunge.

<sup>3</sup>? and wole of alle gode.

XV.

[SERMO IN MARCUM VIII. 34.]

[**Q**]*ui uult uenire post me. abneget semet ipsum & tollat crucem suam & sequatur me.* wa is þan<sup>4</sup>. Mon. þet wa is *and* me him mare bihat. *and* mei *and* wile hit him ileste. Ach him is wel þet is ilaðed from lutel weole to muchele. *and* him is ec muchele bet: þet is ilaðed from muchele wowe: to muchele wele. Alle we beoð in monifald wawe ine þisse wrecche liue. hwat for ure eldere werkes. hwat for ure azene gultes. ach god almihtin us freureð mid his milde word *and* techeð us bi hwiche weie we mazen to him cume *and* seið. *Qui uult uenire post me et cetera.* Hwa se wile cume efter me: for-sake him seolf. *and* bere his rode. *and* folege me. þos word he seide et sumtime to zeines þet he walde þis lif forleten. he munegeðe alle þa þet þo weren oðer scoþčen haddeð ikumen. oðer to kumene beoð to endeles blisse. ach heom þingð uuel to forleten þet heo muchel luueð. *Alii quidem amant peccata sua. alii parentes. alii possessiones. alii uoluptatates<sup>5</sup> & uicia.* Summe men luuieð heore sunnen. summe heore kun. summe world wunne. summe: galliche\* lectres *and* luðere lastes þa þet luuieð heore sunne: he munezeð þus *and* seið. *penitentiam agite appropinquabit enim regnum celorum.* Cumeð to sunbote *and* forleteð eower sunne. for domes dei nehlechet þa þet luueð heore kun: he munezeð *and* seið. *Omnis qui reliquerit patrem aut matrem. fratrem aut sororem. aut ceteros amicos propter nomen meum: centuplum. & uitam eternam possidebit.* Alle þa þet forleteð fader oðer moder.

The text.

<sup>4</sup> MS. þet.

We are in manifold aduersities in this world.

Christ commands us to forsake ourselves and to follow him.

<sup>5</sup> sic.

What men most love in this world.

\* [Fol. 54b.]

They are admonished to forsake their sins,

leave father or mother, sister or brother, or other friends for my name, they shall receive a hundredfold reward, and life without end. Those who love worldly bliss he admonishes, and saith, *Qui non renuntiaverit omnibus quæ possidet non potest meus esse discipulus*—No man may follow me except he leave all that he possesseth. *Duobus modis renunciatur possessis, desinendo habere et desinendo amare*—In two ways a man may forsake worldly wealth; one is that he should bestow it upon those who have none, another is that he should think so little thereof, as not to love it. It is not a great sin if a man have wealth, but it is a great sin if a man love his riches; for he may not love God and also his wealth. Those who love lascivious sins he thus admonishes, and saith, *Qui vult venire, &c.*—Whoso desires to come after me, let him deny himself, and bear his cross, and follow me. But as it is hard to understand in what manner a man may deny himself, take heed thereto, and by God's permission I will tell you (how). *Duo sunt in homine, aliud per naturam conditum, aliud per culpam illatum*—Two things are in man, the one is brought by nature, and that is the fair nature that is formed between soul and body; the other is the foul guest (stranger) which the devil hath brought therein. Wherefore no man may come to God unless he forsake the foul sojourner which the devil hath brought in him on account of sin, and also preserve that fair nature of soul and body that God hath put into him, and continue in the purity that he hath acquired at his baptism. *Tres cruces sunt de quibus hic agitur, duæ corporis, una mentis*—Three crosses there are about which I shall speak, two bodily, and one spiritual. *Crux corporis est quando corpus distensum membratim punitur*—The corporal cross is when the body suffereth pain in this life upon the cross, and is thereon spread out, as our Saviour was when put on the holy cross for our sins, though he himself had none, and when he had upon his head a crown of thorns, and when his sides were opened with the point of the spear, and when his feet were pierced through with the iron nails. But man may come to God though his body endure not so great torture. But he admonishes us to bear another cross, that is named *carnis maceratio*—leanness of flesh. Man causeth his flesh to become lean when he giveth himself little to eat and

suster oðer broþer. oðer oðre freond. for mine nome : heo seulen underfon hundfalde mede. *and* lif buten ende. þet luucð world wunne : he munczeð *and* seið. *Qui non renunciauerit omnibus que possidet non potest meus esse discipulus.* Ne mei na .Mon. me folzen : bute he forlete al þet he iwald ach. *Duobus modis renunciatur possessis desinendo habere & desinendo amare.* On twa wise .Mon. mei forlete world winne. an is þet he hit do for him : þet he hit nabbe. an oðer is þet he telle swa lutel tale þer of : þet he hit nawicht ne luuie. hit nis nawicht sunne muchel : if .Mon. echte hadde. ach hit is muche sunne : if .Mon. echte luuieð. for he ne mei nawiht luuie god : *and* ec his ehte. þa þet luueð galiche lectres : he munczeð þus *and* seið. *Qui uult uenire et cetera.* hwa se wule cume efter me : forsake him solf. *and* bere his rode. *and* foleze me. Ach hit is uuel to understonden on hwulche wise .Mon. mei him solf forsake \*nimeð zeme þer to : *and* ic hit weo<sup>1</sup> wile sugge b[i] godes leue. *Duo sunt in homine. aliud per naturam conditum. aliud per culpam illatum.* Twa þing beoð ine þe .Mon. þet an is þet brochte icunde. *and* þet faire icunde þet is igedered bi-twene saule *and* licame. þet oðer is þe fule on-kume þa þe douel haueð þeron ibroht. þefore ne mei na .Mon. to gode cume : bute he forlete þe fule on-cume þe ðe douel haued on him ibroht of sunne. *and* het halde þet faire ikunde. þet god haueð on him idon of saule *and* of likame. *and* wunie ine þet clenesse : þet he haueð et<sup>2</sup> his fulluhte ifet. *tres cruces sunt de quibus hic agitur. due corporis una mentis.* þreo roden beoð þa ich umbe speche. twa licamliche : *and* an gastliche. *Cruce corporis est : quando corpus distensum membratim punitur.* þe likameliche rode is : hwenne þe likame poleð pine ine þis liue ine rode *and* bið þer on to-spreð : also ure helende wes ine þe halie rode for ure gultes. þet nefde him solf nane. þa þe he hefde uppen his hefde þornene helm. *and* weren his side mid speres orde iopened. *and* his fet mid irnene neiles þurhstungen. ach .Mon. mei to gode cume þach his likame swiche pine ne þole. Ac he muncgeð us an oðer rode to berene : þet is inemned. *Carnis maceratio.* fleises lensing. .Mon. lenseð his fleis : hwenne he him zefeð lutel to etene. *and* lesse to drinke. \**and* ofte for

and to leave their kin and friends and follow Christ.

In what way worldly wealth may be forsaken.

\* [Fol. 55a.]

<sup>1</sup> ? eow.

Two things in man—the one divine, the other devilish.

<sup>2</sup> MS. ec.

Of three crosses.

Of the bodily cross.

Leanness of flesh.

\* [Fol. 55b.]

less to drink, and often for his sins scourgeth himself with small switches. *Et hæc est scala peccatorum*—And this is the ladder of all sinful men by which they shall ascend into heaven. *Cruæ mentis est cordis contritio et proximi compassio* - The spiritual cross is named sorrow of heart on account of a man's own sins and pity for his fellow-Christian's woes. Heart-sorrow hath the man when he remembers that he has sinned, and bemoorns his affliction, and comes to shrift, and repents of his sins, according to his priest's instructions. Pity for his fellow-Christian's woes hath the man that sees his neighbour fall into sin or attacked with sickness, and unable without assistance to get quit thereof. If he may not with worldly goods relieve his necessities it sorely grieves him, and he bemoorneth bitterly his fellow-Christian's woes. Again, when a man remembers that he hath been sinful, and committed very many sins, his heart then aches as his head would if he had thereon a helmet of thorns. Again, when the man remembers that he hath, in lustful deeds, provoked God very much to wrath, and hath not taken heed whether she with whom he had to do was married or not, but only that his foul lusts were slaked; when the man remembers that he hath too seldom gone to church, and often with his hands done what he should not have done; then will his heart ache, as his feet and his hands would if they were pierced through with iron nails. And if we ourselves thus willingly torture, then may we be God's disciples—then may we follow him and abide with him. Entreat our Lord that ye may come after him, and renounce the foul guest of sin that the devil hath brought into you, and retain the bright nature of soul and body that God hath brought into you, and the purity of your baptism that ye have received at the font; and that ye may bear the cross which God admonishes you to bear, and follow him, and dwell with him (for ever). *Quod nobis prestare dignetur qui vivit, &c.* Amen.

his sunne swingeð him mið<sup>1</sup> smeले twige. *Et hec est scala peccatorum.* and þis is alle sunfulle monne leddre þet heo sculen in to heouene stiȝen. *Crua mentis est cordis contritio & proximi compassio.* þe gastliche rode is inemned: heorte sar for þe monnes aȝene sunne. and rowðe for his emeristenes wawe. horte sar haueð þe. *Mon.* [hwenne] him biþengþ þet he isuneged haueð. and þet sare bi-murneð and to scrifte kimet. and bi his prostes wissunge his sunne beteð. Reuþe for his emeristenes wawe haueð þe. *Mon.* þet isich his emcristene in sunne bi-falle. oðer mid siennesse bi-gan. and ne mei buten helpe þer cume. If he ne mei mid worldliche echte his neode ibete: þet him sare roweþ. and his emeristenes wawe sare bi-murneð. eft sone hwenne. *Mon.* him bi-þencheð þet he haueð sunful ibeon. and to fele sunne idon. þenne wule his heorte ake also his heued wolde: if he hefde þer uppon þornene helm. Eft sone hwenne þe. *Mon.* him biþenchþ þet he haueð on galiche dede to muche god iwreped. and naueð inume ȝeme hweðer heo bi-wedded were þe nere: þet he hefde mid to donne: bute his fule lust were ikeled. þenne þe. *Mon.* him biþengþ þet he haueð to selde igan to chirche. and ilome mid his honde idon þet he don ne sculde: þenne wule his heorte ake also his fet and his honde: if heo þurh irnene neile were þurh-stunge. and if we þus us solue willeliche pineð: þenne maze we beon godes lornigkinhtes<sup>2</sup>. þenne \*we maze him folege. and mid him bileue. Biddeð ure drihten þet ȝe moten efter him kume and þene fule onkume for-lete þa þe douel haueð in ow ibroht of sunne and edhalde þet brihte ikunde: þet god haueð in ow ibroht of saule and of likame. and þe klennessse of ower fulluhte þet ȝe haddeð et þe fonstan underfonge. and þet ȝe moten þe rode bere. þe god ow to munegeð. and him folege and mid him bileue. *Quod nobis prestare dignetur qui uiuit & cetera.* Amen.

<sup>1</sup> MS. nuð.

The ladder of sinful men.

The spiritual cross is called heart-sorrow.

Sorrow for sins of the flesh;

sorrow for neglect of duties.

<sup>2</sup> ? leorning-knights.

\* [Fol. 56a.]

Pray to be delivered from the foul guest of sin.

## XVI.

## BE STRONG IN WAR.

*E*stote fortes in bello et pugnate cum antiquo serpente et accipietis regnum eternum dicit Dominus. This word that I now declare unto thee, our Lord uttered at a time when he dwelt in the land of Jerusalem, and admonished all that were (there) to fight bravely (strongly); and because the fight (conflict) was strong to master and difficult to undertake, he promised them great reward provided they would undertake this conflict, and saith, *Estote fortes, &c.*—Be strong in battle, and fight with the old serpent, and if ye be stronger than she, ye shall have for your reward eternal bliss. *Quia diversa genera hominum sequebantur eum, et ipse dixit sermones suos, tum ad discipulos, tum ad hos, tum ad illos; aperiendum est et quibus, et de qua fortitudine et de quo bello, et de qua serpente hoc dixerit.* Many kinds of men followed our Lord in this life, some to get their faith from him, others to get their daily bread, and some to try if they might take him unawares in sin. Therefore it is good that you should be told whom he admonishes to this warfare. Some men loved their sins and would not forsake them; he admonishes not them to this fight, nor those who have forsaken their sins but have not repented of them; but he admonishes to this fight those who have repented of their sins, or are possessed with the spirit of repentance, and specially the twelve apostles, and among them the lord Nathaniel, whose day it is to-day. Of the strength that God admonishes us to speaks *Liber Sapientie*, that is, the Book of Wisdom, and saith, *Fortitudo simplicis est via Domini*—God's way is strength to the simple man. Simple or double is each man; that showeth the lord St. James, and saith [of the double man], *Vir duplex animo inconstans est in omnibus viis suis*—The double-faced man is unsteadfast in all his ways. But Job was a simple and righteous man, and so good a man that our Lord himself praised him, and said that under heaven there was none like unto him. *Via Domini qua venit ad nos et nos ad eum, misericordia et veritas*—The way that God

## XVI.

[ESTOTE FORTES IN BELLO.]

[**E**stote fortes in bello & pugnate cum antiquo serpente. & accipietis regnum eternum dicit dominus. Þis word þe ich nu þe for-tech<sup>1</sup> : seide ure drihten et sumne tinc þa he wunede ine þe londe of ierusalem. and munegede alle þet weren to stronge fechte. and for þon þe þet fecht wes strong to ouer-cumen. and uuel to underfone : he bi-het hom muche mede wið þan þet heo walde þis fecht underfon and seið. *Estote fortes & cetera.* beoð stronge on fihte. and fihteð wið þe alde neddre. and if 3e beoð strengre þe heo : 3e sculen habben to me[de] eche blisse *Quia diuersa genera hominum sequebantur eum. & ipse dixit sermones suos. tum ad discipulos. tum ad hos. tum ad illos. aperiendum est et quibus. et de qua fortitudine et de quo bello. et de qua serpente hoc dixerit.* Monie kunnes men folezeden ure drihten ine þisse liue : summe to fechen heore bileue et him. summe to fechen heore deis fode. summe to kunnen if heo mihten him mid sunne undernime \*þer fore hit is god þet Mon ow segge hwiche he munegeþ to þis fehte. Summe men luueden heore sunne. and nalden heom forleten. he ne munegeð noht heom to þis fiht. ne for þon þa þe hefden heore sunne forleten. and nawiht ibet. Ah þa he munegeð to þis feht : þet hefden heore sunne ibet. oþer on bote bifongen. and nomeliche þe twelf apostles. and among heom þe lauerd. N. hwas dei hit is to dei. of þe streinþe þet god us to munegeð spech liber sapientie. þet is þe boc of wisdom and seið. *fortitudo simplicis est uia domini.* Godes wei is streinðe þe anfalde monne. Anfald oðer twafald is ech mon þet kimed<sup>2</sup> þe lauerd saint Iame. and seið. *Vir duplex animo inconstans est in omnibus uis suis.* Þe twafalde .Mon. is unstaþelfest : on alle his weies. Ah Iob wes anfald rihtwis .Mon. and swa godmon : þet ure drihten him solf hine herede. and seide þet under houene ne nan his ilike. *Via domini qua uenit ad nos & nos ad eum*

These words were spoken by Christ in Jerusalem.  
1? forð-teah.

Fight with the old adder.

Of the diuers kinds of men who followed our Lord.

\* [Fol. 56b.]  
Concerning those whom Christ admonishes to warfare.

2 ? kunneð.  
Simple or double is each man.

Of the simple man.

came unto man, and man cometh unto him, is called mercy and truth. God showed mercy to man when he sent his patriarchs and prophets to proclaim his wonders. Truth he showed to man when he himself came, as he had promised, and delivered us out of everlasting woe. Let us thank him for it. Mercy a man shows to himself when he bethinks of his sins, and sorely bemoans them, and prays for mercy. Truth a man shows to himself when he makes known his sins to his priest just as he has committed them. And against what foes we ought to fight the apostle thus saith, *Non est nobis colluctatio adversus carnem et sanguinem, sed adversus rectores tenebrarum*—We are not to fight against flesh and blood, but against the accursed spirits that rule the darkness. *Sed ab hoste invisibili difficile cavetur*—But evil (hard) it is to fight against this foe whom we are not able to see, and the blows are hard to ward off, and we never know on which side they will fall. But wherefore does our Lord call this foe an adder (serpent)? *Diabolus nominatur hic serpens, propter tria. Invidia tabescit; sine strepitu serpet; quod pungit, veneno afficit*—The serpent doth three things bodily that the devil doth spiritually. The serpent hath envy and hatred; the serpent creeps secretly; the serpent poisoneth all those that she stings. So hath the devil envy and hatred towards man, and could endure that men were dead, though he himself were none the better for it. As the book saith, *Per invidiam intravit mors in orbem terrarum*—Through envy and hatred came death into the world. Again, the serpent creepeth secretly; so doth the devil into the eyes of men, if they are open to behold idleness and vanity; into the ears, if they are open to listen to slander, idle stories and lies, and other things that are against God's behests; into the nose, when the nose is open to smell illicit breath (smells); in the mouth, when it is open to lie, or sinneth in excessive eating and in over-drinking; into the privy parts the devil creepeth secretly, when they are ready to (commit) lascivious deeds. *Hæ sunt quinque portæ mortis per quas ingreditur auctor mortis ut afferat mortuos*. These are the five gates through which the worker of death cometh in, and therein death also, as the psalmist saith, *Per mille meandros agitata quæta corda*—With a thousandfold devices he

*misericordia & ueritas.* þe wei þet god com in to monne. *and* mon kumeð in to him : is ihaten mildheortnesse, *and* soðfestnesse. Mildheortnesse God kudde monne : þa þe he sende his patriarken *and* propheten : for to bodien his tokume. Soðfestnesse he kudde mon : þa þe he him solf com also he hefde bihaten. *and* us alesde ut of eche wawe. Iþonked wurðe him. Mildheortnesse me kuð him soluen : henne<sup>1</sup> he him biþengð þet he isuneged haueð. *and* þet sare bimurneð. *and* milce bit. Soðfestnesse \*me kuð him solue : hwenne he his sunnen undeð to his proste. alswa also he heom haueð idon *and* to-zeines hwiche fan we azen to fechte þe apostel seið. *Non est nobis colluctatio aduersus carnem et sanguinem. sed aduersus rectores tenebrarum.* We ne azen naut to filten to-zeines fleis *and* blod : ah to-zeines þa awariede gastes þet weldeð þosternesse. *sed ab hoste inuisibili difficile cauetur.* Ah uuel hit is to werien to-zeines þene fa : þe .Mon. ne mei naut ison. *and* þe duntles boð uuel to kepen : þet mon nat nefre on hwilche halue ho wilen falle. Ach for-hwi nemneð ure drihten þis fa to neddre. *Diabolus nominatur hic serpens : propter tria. Inuidia : tabescit. sine strepitu : serpit. quod pungit : ueneno afficit.* [ned]dre deþ þreo þing licamliche : þet þe douel deð gastliche. Nedre haueð niþ *and* onde. Nedre smužeð derneliche. nedre attreð al þet heo priked. Swa haueð þe douel nih<sup>2</sup> *and* onde to monne. *and* þolede<sup>3</sup> þet Mon ded were : þeh him solf þe betre nere. also þe boc seið. *Per inuidiam intrauit mors in orbem terrarum,* þurh nið *and* onde com deð in to þe worlde. Eft sone smužeð derneliche : swa deð þe douel ine þe monnes ezen : if ho boð opene to bihalden idel *and* unnet. Ine þe : eren : if ho boð opene to lusten hoker. *and* spel. *and* leow. *and* oðer þing þet boð to-zeines godes heste. Ine þe nose : hwenne þe nose bið open to smelle unlofne breð. Ine þe muðe. hwenne þe \*muð is open for to lizen. oðer sunežeð on muchele ete *and* on ouer drinke. Et þe schape þe douel smužeð in derneliche : hwenne hit bið zaru to galiche deden. *Hee sunt quinque porte mortis per quas ingreditur auctor mortis ut afferat mortuos.* Þis beoð þe fif zetel þurh hwam kimð in deðes wurhte. *and* þer ine deð also þe lof-songere seið. *Per mille meandros*

Of God's  
mercy and  
truth to man.

<sup>1</sup> ? Iwenne.

\* [Fol. 57a.]

We are com-  
manded to  
fight against  
the spirits of  
darkness.

Why the devil  
is called a  
serpent.

<sup>2</sup> ? nið.

<sup>3</sup> ? wolde.

Through envy  
death came  
into the  
world.  
The devil  
creeps into  
man through  
his five senses.

\* [Fol. 57b.]

troubles the thoughts that formerly were (at peace) together, and woundeth the soul. But may our Lord, that admonishes us to fight against the old adder (serpent), give us power and strength to have the same weapons that the apostle speaks of, thus saying, *Induite vos armaturam dei sumentes lorica[m] fidei, galeam spei, scutum caritatis, gladium spiritus, quod est verbum dei*—Clothe you with the weapons of God, and take good belief for your hauberk, hope for a helmet, true love (charity) for a shield, and God's word for a sword. *His armis munitus vicit David Goliath.* With these weapons was David armed when he overcame Goliath the enemy; so desires God that we may herewith overcome the old serpent, and have for our reward everlasting bliss. *Quod nobis prestare dignetur qui vivit et regnat deus, &c.* Amen.

## XVII.

## SERMON ON PSALM CXXVI. 6.

*E*untes ibant flebant, mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos. The holy prophet David speaks in a passage in the psalter, and makes us understand in what wise the holy men honoured our Lord in this life, and what reward they shall have for their fair service, and thus saith, *Euntes, &c.* They went weeping and sowed, and shall afterwards come and reap in joy. He speaketh of what was to come, as if it were come, for he knew that it should come. *Sed quo euntes? in mortem*—But whither were they going? from worldly joy unto bodily woe; from health into sickness; from rest into toil; where their bodies should be mortified until they came to their lives' end. *Quas lacrimas fundentes? tum compunctionis, tum compassionis, tum peregrinationis, tum contemplationis*—What tears shed they? Sometimes they shed hot tears for their own sins when they bethought that they had sinned, and sorely bemoaned it and prayed for mercy. *Tales lacrimas fudit Maria*

*agitat quieta corda.* Mid þusend falde wrenche he to-drefeð þe þonk þet erre weren to-gedere. *and* wundeþ þe saule. Ah ure drihten þet mungeð us to fechten te-zeines þet<sup>1</sup> alde neddre ! 3eue us mihte *and* streinðe to habben þet<sup>1</sup> ilke wepne þa þe apostel spekð of *and* seið. *Induite uos armaturam dei sumentes lorica m fidei. Galeam spei. scutum caritatis. gladium spiritus : quod est uerbum dei.* Serudeð ow mid godes wepne. *and* nimeð gode ileue to burne. To hope to helme ! soðe luue to scelde. godes word to sworde. *His armis munitus uicit dauid Goliath.* Mid þis wepne wes dauid iscrud þa he goliath þe fond ouer-com. swa wile god þet we moten her mide þe alde neddre ouercume. *and* hadde to mede endelese blisse. *Quod nobis prestare dignetur qui uiuit et regnat deus, et cetera.* Amen.

May God give us strength to fight against the serpent.

<sup>1</sup> ? þe.

Our spiritual armour.

## XVII.

[SERMO IN PS. CXXVI. 6.]

[**E**]*untes ibant et flebant. mittentes semina sua. Venientes autem uenient cum exultatione portantes manipulos suos.* Þe halie prophete dauid speð on ane stude in þe sauter. *and* deþ us to understonden on hwiche wise þe halie .Men. hersumden ure drihten \*ine þisse liue. *and* hwiche mede heo sculen habben for hore feire seruise *and* þus seið. *euntes et cetera.* heo oden wepende. *and* sowen *and* sculen eft cumen mid blisse *and* mawen. he speð of þet wes to cumene also hit icumene were. for he wiste þet hit cume sculde. *Sed quo euntes : in mortem.* Ach hwider wenden heo ! from worliche wunne ine likamliche wawe. fram hele ! in unhele. from reste in to swinke. *and* þer hore likame pineden for to þet heo comen to his<sup>2</sup> liues ende. *Quas lacrimas fundentes. tum compunctionis. tum compassionis. tum peregrinationis. tum contemplationis.* hwiche teres scheden ho ! oðer hwile heo scheden hate teres for hore a3en sunnen ! hwenne ho hom biðohten þet heo isuneged hefden. *and* þet sare bimurneden. *and* milce beden. *Tales*

The words of the Psalmist.

\* [Fol. 58a.]

Of those that sowed weeping.

They went from joy into woe.

<sup>2</sup> sic.

They shed hot tears for their sins.

*Magdalene quando lavit pedes Domini*—Such tears shed Mary Magdalene when she washed our Lord's feet, and she herself became washed of her foul sins. *Interdum videntes aliquos affligi multotiens fuderunt lacrimas compassionis*—Sometimes the holy men shed hot tears for their fellow-Christians' woes, when they saw their fellow-Christians suffer affliction or fallen into sickness, for which they sincerely pitied them, and, as far as they were able, relieved their necessities. *Tales lacrimas fudit dominus quando Lazarum suscitavit*—Such tears shed our Lord when he saw the sisters Martha and Mary Magdalene weep for their brother's death; and our Lord, in compassion for them, shed hot tears from his holy eyes, and raised their brother, so that they ceased their weeping, and their hearts and their weeping were turned to great joy. *Plerique et tedio vitæ presentis affecti fuderunt lacrimas peregrinationis*—Sometimes the holy men shed hot tears because weary of the world, for they were sorry because this earthly life lasted too long for them. *Tales lacrimas fudit Job; quando dicebat. Tedet animam meam vitæ meæ*—Such tears shed Job when he uttered these words, "Woe is my soul that my life lasteth thus so long!" And David the prophet wept because disgusted with the world when he said, *Heu michi, &c.*—Woe is me now that my exile is here so long protracted, and that I must dwell in a strange land. *Hoc autem dicebat, quia non habemus hic manentem civitatem; sed in caelis debet esse conversatio nostra.* That he said, because we dwell here as exiles, but our abode is in heaven if we strive thereafter. *Justus autem cum languet pro desiderio celestis patrie fundit lacrimas contemplationis*—The righteous man, that with the eyes of his heart looks into heaven and seeth the great bliss to which he is invited, will soon long to go thitherward, and when he may not come thither as quickly as he would he sendeth thither his hot tears. *Utrasque lacrimas, scilicet peregrinationis et contemplationis fudit fortasse apostolus quando dicebat, cupio dissolvi et esse cum Christo*—Each of these tears shed the apostle, at least, I ween, when he said, "I would that I were dead, for I long for Christ." *Hæ quatuor lacrimæ sunt quatuor aquæ, quibus lavari jubemur per Isaiam*

*lacrimas fudit Maria Magdalene quando lauit pedes domini.*  
 swiche teres secdde. M. Magdalene : þa heo<sup>1</sup> wosch ure drihtenes  
 fet. *and* heo werð hire self waschen of hire fule sunnen. *Interdum*  
*uidentes aliquos affligi multotiens fuderunt lacrimas compas-*  
*sionis.* Oðer hwile þe halie .Men. secden hare teres : for heore  
 emeristene wawe. hwenne ho isezen hore emeristene wandrede  
 þolie. oðer in seknesse bifalle *and* þet hom sare rowð. *and* bi  
 heore mihte hore node bette. *Tales lacrimas fudit dominus*  
*quando lazarus suscitauit.* swiche teres schedde ure drihten : þa  
 he isch Martham *and* Mariam Magdalene þe sustren wepe for  
 hore broðer deð *and* ure drihten þurþ rouðe þet he efde of hom :  
 schedde of his halie ezene hate teres *and* hore \*broðer arerde  
*and* weren stille of hore wope. *and* iturnd hore horte *and* heore  
 wope to muchele blisse. *Plerique et tedio uite presentis affecti*  
*fuderunt lacrimas peregrinationis.* oðerhwile þe halie .Men. sched-  
 den hate teres for laþe of þe worlde : for hom ofþuchte þet þis  
 orliche<sup>2</sup> lif hom to longe leste. *Tales lacrimas fudit Iob : quando*  
*dicebat. Tedet animam meam uite mee.* swiche teres schedde  
 iob : þa þe he þos word seide. Wa is mine saule : þet mi lif þus  
 longe ilest. *and* dauid. þe prophete wop : for laðe of þe<sup>3</sup> world :  
 þa he seide. *heu michi et cetera.* Wume nu þet min utbiwiste  
 is her swa longe ituped. *and* þet ic scal wunien in unkuþe londe.  
*Hoc autem dicebat. quia non habemus hic manentem ciuitatem :*  
*sed in celis debet esse conuersatio nostra.* þet he seide for we  
 wunieð here else fleme. Ah ure erde is in houene : if we þer  
 efter erneð. *Iustus autem cum languet pro desiderio celestis*  
*patrie fundit lacrimas contemplationis.* Þe rihtwise .Mon. þet  
 mid þe ezene of his horte bihalt in to houene *and* sicð þe  
 muchele blisse þet he is to ileðed : him wile sone longe þiderward  
*and* hwenne he ne mei þider cume else raðe se he walde : he  
 send þider his hate teres. *utrasque lacrimas. scilicet peregrinati-*  
*onis & contemplationis fudit fortasse apostolus quando dicebat.*  
*cupio dissolui & esse cum Christo.* Eiðer of þisse teres schedde  
 þe apostel leste ich wene. þa þe he seide ich walde þet ich ded  
 were : for me longeð to criste. *\*hee quatuor lacrimae sunt .iiii.* or  
*aque quibus lauari iubemur per isayam dicentem. Lauamini*

1 þe has been dotted out before heo.

They shed tears on account of their fellow-Christians' woes.

\* [Fol. 58b.]

They shed tears because weary of the world.

<sup>2</sup> ? eorðliche.

<sup>3</sup> ? þere.

Our abode is in heaven.

The good man sends his tears there.

\* [Fol. 59a.]

*dicentem, Lavamini, mundi estote*—These four kinds of tears are the four waters in which we are commanded to wash and become clean. *Lacrima compunctionis est amara sicut aqua maris*—The tear that a man weepeth for his own sin is as salt water, and therefore it is named sea-water. *Lacrima compassionis comparatur aquae nivis, quae defluit contra calorem solis*—The tear that a man sheds for the sins of his fellow-Christian is called snow-water, for it melts from the tender heart as doth the snow against the sun. *Lacrima peregrinationis comparatur aquae fontis, quia sicut haec ebullit de terra, ita illa de cordis angustia*—The tear that a man weepeth for loathing of this world is called well-water, for it (the tear) wellet from the heart as doth water from the well. *Lacrima contemplationis comparatur aquae roris, quia sicut aqua illa nutu dei trahitur ab imo in altum, ita illa emanat per alti desiderium*—The tear that a man weepeth through longing for heaven is called dew-water, for as the sun draweth up the dew and maketh thereof the rains to come, so the Holy Ghost maketh the man to look up to heaven, and when he may not thither come as quickly as he would, he sendeth thither his hot tears. And what reward shall they receive on account of this sending (message)? *Salutem eternam, lucem perpetuam, vitam sempiternam*—Everlasting salvation, perpetual light, and eternal life. And it is God's will that we should sow these four kinds of tears above the earth, so that we may for our reward have eternal salvation, perpetual light, and endless life. *Quod nobis prestare dignetur, &c. Amen.*

## XVIII.

## A MORAL ODE.

I am now older than I was in years and in lore,  
 I wield more than I did, my wit ought to be more.  
 Well long have I been a child, in words and in deeds,  
 4 Though I be old in years, too young am I in wisdom.

*mundi estote.* þos fure kunnes teres boð þe fuwer wateres : þa þe beoð ihaten us on to weschen þurh ysaiam þe prophete þus quepende. beoð iweschen : and w[u]nieð elene. *Lacrima compunctionis est amara sicut aqua maris.* Þe tere þet mon wepð for his aȝen sunne : is also salt water. and þer fore hit is inemned see water. *Lacrima compunctionis comparatur aque niuis : que defluit contra calorem solis.* Þe ter þet .Mon. schet for his emcristenes sunne : is inemned snaw water for hit melt of þe neche<sup>1</sup> horte swa deð þe snaw to-ȝeines þe sunne. *Lacrima peregrinationis : comparatur aque fontis. quia sicut hec ebullit de terra : ita illa de cordis angustia.* Þe ter þet .Mon. wepð for laðe of þisse liue : is inemned welle water. for he welleð of þe horte swa doð water of welle. *Lacrima contemplationis comparatur aque roris. quia sicut aqua illa nutu dei trahitur ab imo in altum : ita illa emanat per alti desiderium.* Þe ter þet .Mon. wepð for longinge to heouene : is inemned deu water for als wa se þe sunne drach up þene deu. and makeð þer of kume reines : swa makeð þe halic gast þe .Mon. bi-halden up to houene. and hwenne he ne mai þider cume also raþe se he walde : he send þider his hate teres. and hwiche mede sculen ho fo of þisse sonde : *Salutem eternam. lucem perpetuam. vitam sempiternam.* eche hele. \*lestende liht. and endeles lif. swa wile god þet we moten þis fouwer kunnes teres sawen biuen<sup>2</sup> orðe þet we moten to mede habben eche hele. and lesten[de] liht. and endeles lif. *Quod nobis prestare dignetur, et cetera.* Amen.

These four tears are four kinds of waters.

1. Salt-water.

2. Snow-water.

<sup>1</sup> ? nesche.

3. Well-water.

4. Dew-water.

The reward for these tears.

\* [Fol. 59b.]

<sup>2</sup> ? buuen.

## XVIII.

### POEMA MORALE.

*Ich em nu alder þene ich wes awintre and a lare\*.*

*Ich welde mare þene ich dede mi wit ahte<sup>3</sup> bon mare.*

*Wel longe ich hadde child ibon a worde and a<sup>4</sup> dede*

4 *Þah ich bo a wintre ald to zung ich em on rede.*

My wit increases not with my years.

<sup>3</sup> ? ah.

<sup>4</sup> ? ec a.

\* The italics represent the rubrical letters of the MS.

- An idle life have I led, and still appear to lead ;  
 When I bethink me well of it, full sore I am in dread.  
 Most all that I have done befalls to childhood (childishness).
- 8 Full late I have repented me, but may God have mercy upon me !  
 Many idle words I have uttered since I could speak,  
 Many childish deeds I have done, of which I now repent.  
 Most all that erewhile pleased me, it now displeaseth me.
- 12 He who followeth his will much, he deceiveth himself.  
 I might have done better, had I the discretion ;  
 Now I would, I am unable, through age and infirmity.  
 Old age is stolen upon me before I became aware of it,
- 16 I might not see before me for smoke nor for mist.  
 Slow are we to do good, and all too bold to do evil ;  
 More do men stand in awe of men than they do of Christ.  
 Those who do not well while they may, full often shall they rue it,
- 20 When they shall mow and reap what they previously had sown.  
 Do for God what ye may, the while ye are alive.  
 Let no man trust too much neither to child nor to wife (women) ;  
 For he who forgetteth himself for wife or for child,
- 24 He shall come into an evil place, except God be merciful to him.  
 Send some good thing before you, the while ye may, to heaven,  
 For better is one alms before than are seven afterwards.  
 All too often I have trespassed in works and in words,
- 28 All too much have I spent, too little hid in hoard.  
 Prefer not to thyself thy kinsman nor thy kinswoman,  
 For a fool is he that is a better friend to others than to himself ;  
 Let no wife trust to her husband, nor husband to his wife,
- 32 Be every man for himself, the while that he is alive.  
 Wise is he who thinks of himself the while he may have life,  
 For soon will he be forgotten both by strangers and by kin.  
 He who does not well while he may shall not (be able) when he  
 would.
- 36 Many kinds of sore trouble have often the infirm.  
 No man shall delay nor be slow to do good,  
 For many a man promises well, but it forgetteth soon.  
 The man who desires to make sure of God's bliss,

- Vnnet lif ich hadde iled. *and* zet me þingþ ilede.  
 Þenne ich me bi-þenche wel ful sare ich me adrede.  
 mest al þet ich hadde idon bi-fealt to child-hade.
- 8 Wel late ich hadde me bi-þocht : bute God me nu rede.  
 Fole idel word ich hadde iqueðen soððen ich speke kuðe.  
 fole zunge dede idon : þe me of-þinchet nuðe.  
 Mest al þet me likede er nu : hit me mislikeð
- 12 þa muchel fulieð his wil : hine solf he biswikeð.  
 Ich mihte hadde bet idon. hefde ich þe iselþe.  
 Nu ich walde ah ich ne mei : for elde *and* for un-helþe.  
 Elde me is bistolen on. er ich hit wiste.
- 16 ne nichte ich seon bi-fore me. for smike ne for miste.  
 Erze we beoð to done god. *and* to ufele al to þriste.  
 Mare eie stondeð men of monne þanne hom do of *criste*.  
 Þe wel ne doð þe hwile þe ho muzen. wel oft hit schal rowen :
- 20 þenne ze mawen seulen *and* repen þet ho er sowen.  
 Do he to gode þet he muze þe hwile þet he bo aliue.  
 ne lipnie na mon to \*muchel to childe ne to wiue.  
 þe him solue forzet for wiue ne for childe :
- 24 he scal cumen in uuel stude bute him God bo milde.  
*Sendeð* sum god bi-foren eow. þe hw[i]lle þet ze muzen to  
 houene.  
 for betere is an elmesse biforen : þenne boð efter souene.  
 Al to lome ich hadde igult a werke *and* o worde.
- 28 Al to muchel ich hadde ispent. to litel ihud in horde.  
 Ne beo þe loure þene þe solf : ne þin mei. ne þin maze.  
 Soht<sup>1</sup> is þet is oðers monnes frond betre þen his azen.  
 Ne lipnie wif to hire were. ne were to his wiue
- 32 Bo for him solue ech .*Mon*. þe hwile þet he bo aliue.  
*Wis is þe to him solue þench* þe hwile þe mot libben.  
 For sone wule hine forzetten þe fremede *and* þe sibbe.  
 þe wel ne deð þe hwile he mai : ne scal [he] wenne he walde.
- 36 Monies monnes sare iswinc haddeð oft unholde.  
 Ne scal na mon don afirst. ne slawen wel to done.  
 for moni mon bihateð wel þe hit forzeteð sone.  
 Þe .*Mon*. þe wule siker bon to habben Godes blisse.

I have been  
too much of  
a child.

I might have  
done better  
had I been  
wise,  
but old age  
now prevents  
me.

We shall reap  
what we sow.

\* [Fol. 60a.]  
Trust not in  
wife nor child.

Send some  
good before  
you to  
heaven.

<sup>1</sup> sic.  
He is a fool  
who is a  
better friend  
to others than  
to himself.

Delay not to  
do good.

- 40 Let him do well while he may, then shall he have it with certainty.  
 These rich men ween to be safe through wall and ditch.  
 He putteth his treasure in a secure place who sendeth it to heaven,  
 For there he need not be afraid of fire nor of thief,
- 44 For there may no one deprive him of it, the foe nor the friend ;  
 There need he have no care of gifts nor of rewards.  
 Thither he sendeth and carries himself too little and too seldom.  
 Thither we should turn, and do well often and frequently,
- 48 For there shall no one rob us with wrongful (unjust) judgments.  
 Thither should ye eagerly turn, would ye God believe,  
 For there may no one rob you of it, neither king nor reeve.  
 All the best that we might have, thither should we send it,
- 52 For there we might find it again and have it for ever.  
 Those who do here any good for to have God's mercy,  
 They shall find it all there, and a hundredfold more.  
 He who will hold his wealth wisely while he may enjoy it,
- 56 Let him give it away for God's love, then doth he keep it well.  
 Our labour and our produce is often wont to dwindle away,  
 But what we do for God's love, we shall find it all again.  
 No evil shall go unpunished, nor any good unrequited.
- 60 Evil we do all too much, and less good than we ought.  
 He who doth most for good and least for evil,  
 Both too little and too much shall both afterwards seem to him.  
 There shall our work be weighed before the King of heaven,
- 64 And there shall be given us the reward of our labour according to  
 our deserts.  
 Each man with what he has may purchase the kingdom of heaven,  
 He who hath more and he who hath less, both alike may ;  
 He even so with his penny, as the other with his pound.
- 68 This is the most marvellous bargain (chaffare) that any man ever  
 might find,  
 And he who may not do more, he may do it with his good-will,  
 As well as he that hath of gold many a heap.  
 And often God is better pleased when one giveth him less ;
- 72 And his works and his ways are mercy and righteousness.  
 A little gift is acceptable to God that cometh of good-will,

- 40 do wel him self hwile þet he mai : þenne haueð he his mid  
iwisse.  
þes riche .Men. weneð bon siker þurh walle *and* þurh  
diche.  
þe deð his echte on sikere stude he hit sent to heueneriche. Heaven is the  
safest place  
for our trea-  
sures.  
For þer ne þerf he bon of-dred of fure ne of þoue  
44 þer ne \*þerf he him binimen þe laðe ne þe loue. \* [Fol. 60b.]  
þer ne þerf he hebben kare of ze fe ne of zelde.  
þider he sent. *and* self bereð to lutel *and* to selde.  
*þider we sculen drazen and don wel ofte and ilome.*  
48 for þer ne scal me us naut binimen mid wrangwise dome.  
þider ze sculen zorne drazen. walde ze god ileue.  
for ne mei þer<sup>1</sup> hit ou binimen king ne reue. 1 MS. þet.  
Al þet beste þet we hefden þider we hit solde senden We should  
send there the  
best that we  
have,  
52 for þer we hit michte finden eft. *and* hebben buten ende.  
Do þe er doð eni God for hebben godes are.  
al he hit scal finden eft þer *and* hundred fald mare.  
þe þet echte wile hebben wel hwile þe he muze es welden.  
56 Giue hies for godes luue : þenne deþ hes wel ihalden. that is, we  
should distri-  
bute our alms  
for the love of  
God.  
*Vre swinc and ure tilþe is ofte iwoned to swinden.*  
Ach þet þe we doð for godes luue : eft we sculen al finden.  
Ne scal nan ufel bon unbocht. ne nan god unforzolden.  
60 Vfel we doð al to muchel. *and* god lesse þenne we sculden.  
þo þe mest doð nu to gode. *and* þe lest to laðe.  
Eiðer to lutel *and* to muchel scal þunchen eft hom baþe.  
þer me scal ure werkes weien bi-foran þe heuen king.  
64 and zeuen us ure swinkes lan efter ure erninge.  
*Ech mon mid þet he hauet mei buggen houene riche.*  
þe mare haueþ *and* þe þe lesse : baþe hi \*muzen iliche. Each man  
may purchase  
heaven's  
kingdom,  
\*[Fol. 61a ]  
Also mid his penie also oðer mið his punde. the poor with  
his penny and  
the rich with  
his pound.  
68 þet is þe wunderlukeste chep : þet eni mon efre funde.  
*And* þe ðe mare ne mai don : do hit mid his gode þonke.  
Also wel se þe þe haueð golde fele manke.  
*And* oft god kon mare þone þen þe him zeueð lesse.  
72 *And* his werkes *and* his wezes his milce. *and* rihtwisnesse.  
*lutel lac is gode lof : þet kumeð of gode wille.* A little offer-  
ing is accept-  
able to God.

- And worthless is great gifts when the heart is evil.  
 Heaven and earth he surveys ; his eyes are so bright,  
 76 Sun and moon and heaven-fire (lightning) are dark compared to  
 his light.  
 Nothing is hidden from him, so great is his might,  
 Let it be done ever so secretly, or in so dark a night,  
 He knoweth what we think and what do all living creatures.  
 80 There is no lord like Christ, nor king like our Lord.  
 Heaven and earth, and all that is, are enclosed in his hand ;  
 He doth whatever his will is, in water and on land ;  
 He made fishes in the sea, and fowls in the air ;  
 84 He protects and (rules) wieldeth all things, and created all creatures ;  
 He is beginning without beginning, and end without end ;  
 He alone is always in each place, turn wherever thou may ;  
 He is above us and beneath, before and behind.  
 88 He who God's will doth, everywhere may he find him ;  
 Each whisper he hears, and he knows all deeds,  
 He perceives each man's thoughts. What shall avail us  
 We who break God's behests and sinneth so often ?  
 92 What shall we say or do at the great doom,  
 We who loved unright, and an evil life led ?  
 What shall we say or do, when the angels shall be in dread ?  
 What shall we bear before us, with what shall we make peace-  
 offering,  
 96 We that never did good, to (please) the heavenly Judge ?  
 There shall be so many devils who will accuse us ; [saw,  
 And they have not forgotten anything of all that they previously  
 All that we did wrong here they will make it known there.  
 100 They have all in their writing that we did amiss here,  
 Except we repented of it, the while we were here.  
 Though we knew not nor saw them, they were our fellows (com-  
 panions).  
 What shall whoremongers do, the traitors, and the perjured ?  
 104 Why are so many folk called and so few chosen ?  
 Why were they conceived—wherefore were they born—  
 That shall be doomed to death and evermore forlorn (damned) ?

- And ec-lete*<sup>1</sup> muchel zeuc of þan þe herte is ille. <sup>1</sup> ? et-lete.  
 Houene and horþe he ouer sich. his eȝen boð swa brichte  
 76 *Sunne and mone and* houen fur boð þestre aȝein his lihte.  
 Nis him noht forholen nihud. swa muchele boð his mihte. Nothing is  
hidden from  
God.  
 nis hit ne swa derne [idon] ne [a] swa þostre nihte.  
 he wat wet þenkeð *and* hwet doð alle quike wihte.  
 80 *Nis na lauerd swich se is crist.* ne king swuch ure drihten.  
 houene *and* orðe *and* al þet is biloken is in his honde. All is under  
his hand.  
 he deð al þet his wil is : a wettre *and* alonde.  
 He makede fisses in þe se *and* fuzeles in þe lifte.  
 84 he wit *and* waldeð alle þing *and* scop alle scefte.  
 he is hord buten horde *and* ende buten ende.  
 he ane is eure an ilche stude wende þer þu wende. He alone is  
everywhere.  
 he is buuen us *and* binopen. biforen *and* bihinden.  
 88 þe þe deð godes wille uwer he mei him finden.  
*Helche rune he iherð and* wat [he] alle deden. He hears,  
sees, and  
knows all  
things.  
 he þurp-sicheþ uches monnes þone. wi hwat seal us to  
 rede.  
 We þet brokeð godes hese *and* gulteð swa ilome.  
 92 hwet scule we seggen oðer don et þe muchele dome  
 þa þe luueden unriht *and* ufel lif \*leden. \* [Fol. 61b.]  
 Wet sculen ho seggen oðer don : þen þe engles bon of-dred.  
*hwet sculen we beren* biforen us mid hom scule we  
 iquemen.  
 96 þo þe neure god ne dude þe houenliche deme[n].  
 þer sculen bon doule swa fole þet wulleð us forwreien.  
*And* nabbeð hi naþing forȝeten of al þet ho [ere] iseȝen.  
 Al þet we misduden her : ho hit wulleð kuðe þere.  
 100 Al ho habbeð in hore write þet we misduden here.  
 [Buten we habben it ibet þe wile we her were]  
 Þach we nusten ne niseȝen. ho weren ure ifere.  
*Hwet sculen orðlinghes*<sup>2</sup> don þa swicen *and* ta for- <sup>2</sup> ? orlinges.  
 sworene  
 104 hwi boð fole iclepede. *and* swa lut icorene  
 wi hwi weren ho biȝeten to hwon weren ho iborene.  
 þet sculen bon to depe idemet. *and* eure ma forlorene.

- Each man shall accuse and condemn himself,  
 108 His own works and his thoughts for a witness he shall summon.  
 No man may so well judge him, nor so rightly,  
 For none knoweth him so well, except God alone.  
 Each man knoweth himself best, his works and his will.
- 112 He who knows least often says the most ; he who knows all, is  
 often silent.
- There is no witness so great as a man's own heart.  
 Whoso saith that he is whole, he himself knows best his smart.  
 Each man shall doom himself to death or to life ;
- 116 The witness of his own work shall drive (urge) him thereto.  
 All that each man hath done since he came to manhood  
 As if he saw it written in a book, so shall it seem to him then.  
 But the Lord judgeth no man by the beginning of his life,
- 120 But all his life shall be such as is his ending (death) ;  
 If that his end is evil the whole is evil, and all is good if his end  
 is good. [given us.
- God grant that our end may be good, and preserve what he has  
 The man that will not do any good, nor ever lead a good life,
- 124 Ere death and judgment come to his door he may be sore afraid  
 That he cannot then pray for mercy (for it often happens so) ;  
 Therefore he is wise that watches and prays and repents before  
 the Doom.
- When death is at the door, too late he cries for mercy ;
- 128 Too late he hateth evil work who is unable to do it any more.  
 We ought well to believe that, for our Lord himself hath said it,  
 At what time soever a man repenteth of his misdeeds,  
 Sooner or later, mercy he shall find ;
- 132 But he that hath not repented, very much has he to repent of.  
 Many a man saith, who thinketh of the torment that shall have  
 an end,  
 May I not pray better to be delivered from bonds at Doomsday ?  
 Little he knoweth what is suffering, and little does he know
- 136 What heat is there where the soul abideth, how bitter the wind  
 there bloweth ;  
 Had he been there one day, or two bare hours,

- Ech .*Mon.* scal him solue þer bielep*e* *and* bidemen.  
 108 his aȝen werch *and* his þone te wisse he scal demen<sup>1</sup>.  
 ne mei him na *Mon* alsa wel demen ne alswa rihte  
 for nau ne knauð him ase ȝere : buten ane drihte.  
 Ech .*Mon.* wat him solue best : his werkes. *and* his wille.  
 112 Þe ðe lest wat biseið ofte mest : þe hit al wat is stille.  
 nis nan wisse else muchel se monnes aȝen horte.  
 Wa se seið þet he bo hal. him solf wat best his smirte.  
 Ech .*Mon.* scal hin<sup>2</sup> solf demen to deðe oðer to liue.  
 116 þa wisse of his aȝen werch : hine þer to scal driue.  
 Al þet ech .*Mon.* haueð idon soððen he com to monne  
 sculde he \*hit sechen o boke iwriten he scal iþenchen  
 þenne.  
 Ah drihten ne demeð nenne .*Mon.* efter his biginnigge.  
 120 ah al his lif scal bon suileh boð his endinge.  
 ȝef þet *his* [ende is] *uel al hit is uel and* [al] God ȝefe  
 god his ende.  
 God ȝeue þet ure ende bo god. *and* wite þet he us lende.  
 þe .*Mon.* þet uel<sup>3</sup> don na god. ne neure god lif leden.  
 124 er deð *and* dom come to his dure he mei him sare  
 adreden.  
 þet he ne muȝe þenne biden are. for þet itit ilome.  
 for-þi he is wis þe biet *and* bit *and* bet bi-fore dome.  
*Wenne deð is attere dure* wel late he biddeþ are.  
 128 Wel late he latheð uel werce : þe ne mei hit don ne  
 mare.  
 þet achten we to leuen wel. for ure drihten solf hit seide.  
 A hwilke time se eure .*Mon.* of þinchþ his mis-dede.  
 Oþer raþer oðer later : milce he scal imeten.  
 132 Ac we<sup>4</sup> þet þer naf[eð] nocht ibet : wel muchel he haueð  
 to beten.  
*Moni mon seit hwa rechið of pine þe scal hebben ende.*  
 Ne bidde ich na bet bo alesed a domes dei of bende.  
 Lutel he wat wet is pine. *and* lutel he hit scaweð<sup>5</sup>  
 136 hwice hete is þer þa saule wuneð hu biter wind þer blaweð.  
 hefde he bon þer enne dei oðer twa bare tide :

Each man  
shall be his  
own judge.  
1 ? temen.

A man's own  
heart is his  
greatest  
witness.  
2 MS. hm.

\* [Fol. 62a.]  
All men's sins  
are written in  
a book.

3 ? nule.

The evil man  
will be sore  
afraid when  
death shall  
come to his  
door.

We may all  
obtain mercy,  
if we seek it.

4 ? þe.

5 ? icnaweð.

Little we  
know of the  
pains of hell.

He would not for all middle earth abide there the third.  
 Those that have come thence have said this—they knew it most  
 certainly.

- 140 Wo worth seven years' sorrow for a week's bliss !  
 And our bliss here, which hath an end, for endless torment !  
 Better it is to drink muddy water than poison mingled with wine.  
 Swine's flesh is very sweet, so is that of the wild deer,
- 144 But all too dear he buyeth it who giveth his neck for it.  
 Full belly may speak lightly of hunger and of fasts,  
 So may he of torment who knoweth not how it shall for ever last ;  
 Had he experienced it for a while he would tell another tale,
- 148 Worthless were his wife and child, his sister, father and brother ;  
 Altogether would he differently do and differently think,  
 If he thought on hell-fire, which cannot be quenched ;  
 Ever would he abide here in sorrow and anxiety,
- 152 Provided he might befy and avoid hell-torments.  
 Worthless to him should be all worldly joy and earthly bliss,  
 For to come to that great bliss (of heaven) is mirth indeed.  
 I will now return to the Doom, of which I previously told you.
- 156 In that day and at that Doom may Christ help and succour us !  
 For there we may be soon frightened and greatly be in dread ;  
 There he shall see before him all his words, and also his deeds ;  
 All shall there be made known what men here lied and stole,
- 160 All shall be there discovered what men did here secretly and  
 covertly.  
 We shall know then the life of all men as our own.  
 There shall the rich and the low (poor) be equals,  
 There need no man be ashamed nor be in fear,
- 164 If he here is sorry for his sins and repenteth of his misdeeds,  
 For to him that shall be saved there is neither shame nor wrath ;  
 But the others have shame and wrath, and often many sorrows.  
 The Doom shall soon be finished ; it will not last long.
- 168 No man shall remind him (God) there of violence nor of wrong.  
 Those shall have hard (severe) doom who here were hard (un-  
 merciful,  
 And those who treated poor men cruelly, and evil laws areared,

molde he for al middenerd þe þerdde þer abiden.  
þet hadde iseid þ[et] comen þonen þa hit wisten mid  
iwissen.

140 wa wurð sorþe seueþer. for souenihte blisse.

*In<sup>1</sup> hure blisse þe \*þe ende haueð.* for endelese pine.

<sup>1</sup> ? And.

\* [Fol. 62b.]

betere is wori wæter drunch : þen atter meind mid wine.

Swines brede is swiðe swete. swa is of wilde dore.

Deer and  
swine's flesh  
is dearly  
bought with  
one's neck.

144 alto dore he is abuh : þe ʒefð þer fore his swore.

Ful wombe mei lihtliche speken of hunger. *and* of festen :

swa mei of pine þe ne enauð [hu] þe scal a ilesten.

Hefð he ifonded summe stunde : he wolde al seggen  
oðer.

148 Et-lete him were wif. child. suster. feder *and* broðer.

*Al he walde and oðerluker don and oðerluker þenchen*

Wenne he bi-þohte on helle fur þe nawiht ne mei quenchen.

Eure he walde her inne wawe *and* ine wene wunien :

All worldly  
woes are  
nothing com-  
pared to the  
pains of hell.

152 Wið þet þe mihte helle pine bi-flien *and* bi-sunien

Et lete him were al world wele *and* orðliche blisse.

for to þet muchele blisse cumen is murþe mid iwisse.

*Iwule nu cumen eft to þe dome þet ich er ow of sede*

Of Doomsday.

156 A þa dei *and* at ta dome us helpe crist *and* rede.

þer we muþen bon eþe offerd *and* herde us adreden.

þer he scal al son him biforen his word *and* ec his deden.

Al scal þer bon þenne cud þer men luþen her ent stelen.

160 Al scal þer bon þanne unwron : þet men wruþen her *and*  
helen.

All our sins  
shall be made  
known at  
Doomsday.

We sculen alre monne lif iknauwen [þer] also ure ahen.

þer sculen eueningges bon þe riche *and* þe laþe.

Ne scal na mon smakie<sup>2</sup> þer ne þerf he him adreden.

<sup>2</sup> for skamie.

164 Gif him her of-þincþ \*his gult *and* bet his misdede.

\* [Fol. 63a.]

For him ne scameþ ne ne gromeð þe sculen bon iborþen.

*Ach þopre haddeþ some and grome and oft fele sorþe.*

*þe dom scal sone bon idon* ne lest he nawiht longe.

168 ne scal him na mon mene þer of strengþe ne of wronge.

þe sculen hadde herdne dom þa her weren herde.

The wicked  
shall have a  
severe  
sentence.

þa þe uuele holden wreche men *and* uuele laþe redde.

- Also according to what he hath done shall each one be judged,  
 172 Blithe may he be then who hath pleased God.  
 All those who have sprung of Adam and Eve  
 They all shall come thither, in truth we so believe.  
 Those who have done to the best of their ability  
 176 Shall go to the kingdom of heaven along with our Lord ;  
 Those who have done the devil's work, and therein be found (at  
 their death),  
 They shall go forth with him (the devil) into hell's abyss,  
 There they shall ever dwell, without mercy or end (of their tor-  
 ments).  
 180 Our Lord will never break hell-gates to deliver them from bonds.  
 It is no wonder if they are sorrowful and wretched ;  
 Christ shall never again suffer death to deliver them from death.  
 Once our Lord broke into hell and brought out his friends ;  
 184 He himself suffered death for them ; very dearly he ransomed them.  
 Kinsman would not do it for kinsman, nor sister for brother,  
 Nor the son for his father, nor any man for another.  
 The Lord of us all, for his thralls, was tortured on the cross ;  
 188 Our bonds he loosed, and bought us with his blood.  
 We give for his love scarcely a single morsel of our bread.  
 We think not that he shall judge the quick and the dead.  
 Great love he showed to us, would we understand it.  
 192 Because our elders misdid we now suffer for it.  
 Death came into this earth through the devil's hand,  
 And strife and sorrow, and toil on water and on land.  
 For our first father's guilt we all suffer,  
 196 And all his offspring after him are fallen into harm,  
 Thirst, hunger, cold and heat, old age and infirmity ;  
 Through him death came into this earth, and other miseries,  
 Else were no man dead or sick, nor any one miserable,  
 200 But might live evermore in bliss and health.  
 Little it seemeth to many a man, but great was the sin  
 For which all suffer death who come of their kin.  
 For their sin, and also our own, we may sorely grieve ;  
 204 Through sin we all live in sorrow and in toil,

- Ec efter þet he efð idon s[e]al þer þenne [beon] idemet.  
 172 [Bliþe mai he þanne buen þe god haued iquemed]  
*Alle þa þi sprunge boþ of adam and of eue.*  
 Alle hi seulen eumen þider for soðe we hit ileueð.  
 þa þe habbeð wel idon efter hore mihte. The righteous  
shall go to  
heaven.
- 176 to houene riche hi seulen faren forð mid ure drihte.  
 þa þe habbeð doules were idon. *and* þer inne bo ifunde. The wicked  
shall go into  
hell.  
 hi seulen faren forð mid him in to helle grunde.  
 Þer hi seulen wunien a buten are *and* ende.
- 180 Ne brekeþ ne ure drihte helle gate for lesen hi of bende.  
*Nis na sullie þech hom bo wa and hom bo uncaede.*  
 Ne seal neure eft crist þolie deþ for lesen hom of deaþe.  
 Enes drihten helle brec his frond he ut brochte. Christ once  
harrowed hell.
- 184 him solf he þolede deð for him<sup>1</sup>. wel dore he hom  
 bohte. 1 ? heom.  
 Nalde hit mei do for mei. ne suster for broðer.  
 nalde hit sune do for fader. ne na mon for oðer.  
*Vre alre lauerd* for his þrelles ipined wes a rode. Christ died  
for us all.
- 188 vre bendes he unbon[d] *and* bohte us mid his blode.  
 We ʒeueð \*uneðe for his luue a stuche of ure brede. \* [Fol. 63b.]  
 Ne þenke we noht þet he seal deme þa quike *and* þa  
 dede.  
 Muchele luue he us cudde. walde we hit understonde
- 192 þet ure eldre misduden ; we habbeð uuele on honde.  
 Deþ com in þis middenerde þurh þes doules honde.  
*And sake and sorze and swine a watere and a londe.*  
*vre forme fader gult.* we abuzeð alle. Through  
Adam's guilt,  
death, thirst,  
hunger, &c.,  
came into the  
world.
- 196 [Al his ofsprunge after hym in herme is bifalle]  
 þurst *and* hunger. chele *and* hete. helde *and* unhelðe.  
 þurh him deð com in þis middenerd *and* oðer uniselðe.  
 Nere namon elles ded ne sec ne nan unsele.
- 200 ac mihten libben eure ma a blisse *and* a hele.  
 lutel hit þuncheð moni mon. ac muchel wes þa sunne.  
 for hwam alle þolicð deð þe comen of hore cunne.  
*Hore sunne and* ee ure aʒen sare us mei of-þinche. Through sin  
we are all still  
in sorrow and  
toil.
- 204 þurh sunne we libbeð alle in sorze *and* in swinke.

Since God took so great a vengeance for one misdeed.

We who so much and so often sin, we ought easily to be in  
fear.

Adam and his offspring for one single sin

208 Was many hundred winters in hell-fire and in misery.

Those who lead their life with unright and with wrong,  
Except God have mercy upon them, shall be there full long.

God's wisdom is very great, and so is his might,

212 And his mercy is not less, but is in the same weight (measure).

More he may forgive to one than all folk can sin.

The devil himself might have had mercy, if he had begun to  
ask it.

Those who seek God's mercy may certainly find it ;

216 But hell-king is pitiless with those whom he may bind.

He who follows his will most, he hath the worst reward ;

His bath shall be welling (boiling) pitch, his bath shall be burning  
gleeds.

Worst he doth to his good friends, than to his very enemies.

220 May God shield all good (? God's) friends ever from such friends.

Never in hell came I, nor thither care to come,

Though I might there get the wealth of every world,

Yet I will say in such wise as men have told us,

224 And as one may read it written in books ;

I will say to those who know it not themselves,

To warn them from their misery, if they will listen to me.

Attend now to me, simple men and poor,

228 I will tell of hell-fire, and warn you therefrom.

In hell is hunger and thirst, two evils together ;

Those suffer this who were of meat miserly here.

There is whining and woe, after each stretch (torment) ;

232 They go from heat to cold, and nearly freeze the wretches ;

When they are in the heat the cold seems bliss to them,

When they come again to the cold they miss the heat.

They suffer woe enough, they have no bliss ;

236 They know not with any certainty which of the two is worse.

They ever walk and seek rest, but they cannot find it,

Suððen God nom swa muchele wrake for are misdede :  
 We þe swa muchel *and* swa ofte mis-doð. we mužen eðe  
 us adrede.

Adam and his of-sprung for are þare<sup>1</sup> sunne.

<sup>1</sup> ? bare.

208 Wes fele undret wintre an helle pine *and* an unwunne.

þa þe ledden horè lif mid unriht *and* mid wrange.

buten hit godes milce do ho seulen bon þer wel longe.

Godes wisdom is wel muchel *and* alswa is his mihte

212 *And* nis his milce naut lesse. ac bi þan ilke iwichte.

God's mercy  
is as great as  
his power.

*Mare he ane mei* forþeuen. þen \*al folc gulte cunne.

\* [Fol. 64a.]

Sulf douel mihte habben milce. ȝif he hit bigunne.

þa þe godes milce secheð : he iwis mei ha ifinden.

The devil  
might have  
had mercy  
had he sought  
it.

216 Ac helle king is are-les with þa þe he mei binden.

þe þe deþ is wille mest : he haueð wurst mede.

His baþ scal bon wallinde. his bað scal<sup>2</sup> bon berninde  
glede.

<sup>2</sup> MS. scab.

*Wurst he deð his gode frond* : þenne his fulle fond[e] :

220 God scilde alle godes frond. a wih swilche freonde.

Neure in helle hi com. ne þer ne come reche.

þach ich elches worldes wele. þer me mahte feche

þet his wulle seggen on þat wise men us seiden.

I never came  
in hell, yet I  
will tell you  
what I find  
in books.

224 *And* aboken hit writen þer [me] mei hit reden.

Ich hit wille seggen þan þe hit hom solf nusten.

Warni hom wið hore unfrome. ȝif ho me wulleð lusten.

Vnderstondeð nu to me edi men *and* arme.

228 Ich wulle tellen of helle pin : *and* wernin ow wið herme.

In helle his hunger *and* þurst : twa uuele iuere.

þas [pine] þolieð þa weren maket<sup>3</sup> niþinges here.

þer is waning *and* wow. efter eche streche.

In hell is hun-  
ger and thirst.  
<sup>3</sup> ? mete.

232 ho fareð from hete to hete. *and* hech to frure þe wreche.

þenne hi bið in þere hete : þe chele him þunchet blisse.

þenne hi cumeð eft to þe chele : of hete hi habbeð misse.

hi hem deð wa inoch nabbeð hi nane blisse.

The sinners  
go alternately  
from the heat  
into the cold.

236 *Nute hi hweþer hom deþ wurs*<sup>4</sup> mid neure nane wisse.

<sup>4</sup> MS. þurs.

hi walkeð eure *and* secheð reste \*ac ho ne mužen  
imeten.

\* [Fol. 64b.]

Because they would not, while they could, repent of their sins ;  
 They seek rest where there is none, therefore they cannot find it,  
 240 But walk weary up and down, as water doth (tossed) with the wind.  
 Those are they who were in their thoughts unsteadfast,  
 And who made vows to God and would not perform them,  
 Those who began good works and would not complete them,  
 244 Who went now here and now there, and knew not what they desired,  
 There is burning pitch for their souls to bathe in.  
 For those who led their life in war and in strife,  
 There is fire that is a hundredfold hotter than ours is ;  
 248 Salt water cannot quench it, nor fresh water from the stream ;  
 This is the fire that ever burneth, nought may quench it.  
 Therein shall be those who delighted to persecute poor men,  
 Those who were treacherous men and full of evil devices,  
 252 Those who loved to do evil and delighted to think of it,  
 Those who loved injustice and stealing, whoredom and drunkenness,  
 And in the devil's work blithely toiled ;  
 Those who were such liars that no one might believe them,  
 256 Bribe-greedy judges and unjust reeves ;  
 Those who loved other men's wives and despised their own,  
 Those who sinned greatly in drinking and in eating ;  
 The wretched man took his goods and laid it up in hoard,  
 260 That recked little of God's message and God's word, [needed,  
 And those who would not of their own give where they saw it was  
 Nor would hear God's message when they heard it proclaimed ;  
 Those who loved other men's goods more than they ought,  
 264 And were all too greedy for silver and gold,  
 And those who committed breach of trust when they should have  
 been trustworthy,  
 And omitted what they should do, and did what they would ;  
 Those who were ever after this world's wealth,  
 268 And did all that the loathsome spirit bid and taught them,  
 And all those who in anywise here pleased the devil—  
 Those are now with him in hell, undone and damned,  
 Except those that grieved sorely here for their misdeeds,  
 272 And did repent of their sins and lead a better life.

- for-þi þe ho nolden þe hwile þet ho mihten here sunne beten.  
 ho seecheð reste þer nis nan. for-þi ne muȝen hi es finden. They find no  
rest there.
- 240 Ac walkeð weri up *and* dun : se water deþ mid winde.  
 þo boð þa þe weren her a þanke unstedefeste.  
*And* þa þe gode biheten heste *and* nolden hit ileste.  
 Þa þe god were bigunnen *and* ful enden hit nolden.
- 244 *Nu witen*<sup>1</sup> her. *and* nuðe þer. *and* musten hwat hi wolden. 1 ? weren.  
 þer is bernunde pich hore saule to bapien inne. In burning  
pitch do their  
souls bathe.  
 þa þe ledden here lif in werre *and* in winne.  
 Þer is fur þet is undret fald hattre. þene bo ure.
- 248 Ne mei quenchen salt weter ne uerse of þe burne. Nothing may  
quench this  
fire.  
 Þis is þet fur þet efre bernd ne mei nawiht hit quenchen.  
 Þer inne boð þa þe was to lof wreche men to swenchen. In this fire  
shall dwell  
the persecu-  
tors of the  
poor ;  
traitors,  
evil doers,  
robbers,  
drunkards,  
&c. ;
- 252 þa þe mihten uel don. þe þe lef hit wes to þenchen. 2 MS. lele.  
 Þe luueden tening *and* stale. hordom *and* drunken  
*And* a doules werche bliþeliche swunken.  
 Þa þe weren swa lese<sup>2</sup> þet me hom ne mihte ileuen.
- 256 Med-ierne domes men. *and* wrongwise reuen. unjust judges,  
 þet oðer monnes wif lof. his aȝen et-lete. adulterers,  
 þo þe sungede muchel : a drunke *and* an ete. misers, &c. ;  
 þe wreche mon binom his ehte. *and* leide his on horde.
- 260 þet lutel let of godes borde. *and* godes worde. \* [Fol. 65a.]  
*And* þo þe his aȝen nalde ȝeuen þer he isech. \* þe node  
 ne nalde iheren godes sonde. þenne he hit herde bode. covetous men,  
 Þe þet is oðers monnes þing. loure þene hit sculde.
- 264 *And* weren to gredi of solure *and* of golde. unfaithful,  
*And* þa þe untrownesse duden þon þe ho sculden bon  
 holde.  
*And* leten þet ho sculden don. *and* duden þet ho wolden.  
 Þa þe weren eure abuten þisse worldes echte.
- 268 *And* duden al þet þe laþe gast hechte to *and* tachte. and those who  
pleased the  
devil.  
*And* alle þe þen anigewise doulen iquemde<sup>3</sup>. 3 MS.  
iquemde.  
 Þa boð nu mid him in helle fordon *and* fordemet<sup>4</sup>. 4 ? fordemde.  
 [Bute þo þe ofþouhte sore. her here mis-deden
- 272 *and* gunnen here gultes beten. *and* betere lif leden

- There are adders and snakes, newts and ferrets,  
 That tear and fret the evil speakers, the envious and the proud ;  
 Never shineth there the sun, nor the moon nor the stars.  
 276 There is much of God's heat (anger) and much of God's wrath,  
 There is ever evil smoke, darkness and awe ;  
 There is never other light than the gloomy flames.  
 There lie loathsome fiends in strong chains,  
 280 Those that previously were with God, in heaven full high.  
 There are horrible fiends and awful (creatures) wights,  
 These shall the wretched see that sinned through sight.  
 There is the loathsome Satan, and Belzebub the old ;  
 284 Easily may they be in dread who shall behold them.  
 No heart may think, nor can any tongue tell  
 How much torment and how many are in hell.  
 Of those torments that are there I will not lie to you.  
 288 All that men endure here is not without game and glee,  
 But yet it is not so with them that dwell in those loathsome bonds,  
 But they know that their pain shall never have an end.  
 There shall be the heathen men, who were lawless (without law),  
 292 Who knew not of God's commands nor of God's behests ;  
 Wicked Christian men shall be their companions,  
 Those who their Christianity badly held here.  
 Yet they are in a worse place in hell's abyss,  
 296 Nor shall they ever come out, for mark nor for pound.  
 Nor may prayers nor alms help them there,  
 For there is in hell neither mercy nor forgiveness.  
 Let each man shield himself, the while he may, from this hell's pain,  
 300 And warn also his friends therefrom, as I have mine.  
 Those who know not how to shield themselves, I will teach them ;  
 I can (know how to) be, if I am allowed, the body's and soul's leech.  
 Let us forsake what God has forbidden to all mankind,  
 304 And let us do what he bids us, and let us keep ourselves from sin ;  
 Let us love God with our hearts and with all our might,  
 And our fellow Christian as ourselves, as our Lord hath taught us.  
 All that we read and sing before God's board (table),  
 308 It all hangeth and holdeth by these two words.

- Deor beð naddren *and* snaken. cуетen *and* frude  
 þa tered *and* freteð þe uuele speken. þe nihtfulle *and* þe prute  
 Neure sunne þer ne seinð. ne mone ne steorre  
 276 þer is muchel godes hete. *and* muchel godes ʒeorre  
 Eure þer is vuel smech. þusternesse *and* cie  
 nis þer neure oþer liht. þanne þe swarte leie  
 Þer ligget laðliche fend. in stronge raketeie  
 280 þat buð þe þe were mid gode. on heuene wel heie  
 Þer buð ateliche fend. *and* eisliche wilte  
 þos sculle þa wrecchen i-son. þe sunege þurð sihte  
 Þer is þe loþe sathanas. *and* belsebuc þe ealde  
 284 Ieþe he muwen ben of-drad<sup>1</sup>. þe hine sculled bi-helde  
 Ne mai non heorte it þenche. ne no tunge ne can telle  
 hu muchele pine. *and* hu vele. senden inne helle  
 Of þo pine þe þere bued. nelle ic hou nout leiozen  
 288 nis it bute gamen *and* gleo. al þat man mai here dreozen  
 Ac ʒet ne deð heom nout so wo. in þo loþe biende  
 bute þat hi witeð þat heore pine. ne scal neure habben ende  
 Þer buð þo heþenemen. þe were lawe-lese  
 292 þe heom nas nout of godes bode. ne of godes hese  
 Vuele cristenemen. hi bud here i-vere  
 þo þe heore cristen-dom. vuele heolden here  
 ʒut hi bud a wurse stede. on þere helle grunde  
 296 ne sculle hi neure comen vp. for marke ne for punde  
 Ne mai heom noþer helpen þer. i-bede ne almesse  
 for nis noþer inne helle. ore ne forʒiuenesse  
 Sculde him ele man þe wile he mai. of þos helle pine  
 300 And warnie æc his frend þer wid. so ic habbe mine  
 Þo þe scilden heom ne cunnen. ic heom wulle teache  
 ich kan beo ʒif i scal. lichame *and* soule liache  
 Lete we þat god for-bet. alle mancunne  
 304 *and* do we þat he us hat. *and* seilde we us wid sunne  
 Luuie we god mid vre heorte. *and* mid al vre mihte  
*and* vre emcristene also us suelf. swa us larde drihte  
 Al þat me rat *and* singð. be-fore godes borde  
 308 al it hanged *and* bi-halt. bi þisse twam worde

There are  
adders and  
ferrets that  
tear the  
wicked.

There is much  
smoke and  
darkness.

Loathsome  
fiends lie  
bound in  
chains.

<sup>1</sup> MS.  
of-drard.  
No one can  
tell how many  
pains there  
are in hell.

In hell are  
the heathen,

wicked  
Christians,

whom neither  
mark nor  
pound shall  
ever help.

Let each man  
warn his  
friends of this  
place of  
torment.

Let us love  
God and man.

- All God's laws he fulfills, the old and the new,  
 Who hath these two loves, and will observe them well.  
 But they are very difficult to hold, so oft we all offend,  
 312 For it is hard to stand long, and easy it is to fall ;  
 But may Christ give us strength that we may stand,  
 And permit us to repent of all our guilts.  
 We long after world's weal, which may not last long,  
 316 And lay all our labour on unsteadfast things.  
 If we laboured for God's love half what we do for wealth,  
 We should not be so beguiled nor so evilly ensnared ;  
 If we served God as we do wretches,  
 320 More we might have from heaven, than of earls or kings.  
 They cannot protect themselves here against cold, thirst, nor  
 hunger,  
 Nor old age, nor from death, the older nor the younger.  
 But there is no thirst, nor death, nor infirmity nor old age.  
 324 Of this kingdom we think too often, and of that too seldom.  
 We should all bethink us often and very frequently  
 What we are, to what (place) we shall (go), and whence we came,  
 How little while we shall be here, how long elsewhere,  
 328 What we may have here, and what we shall find there ;  
 If we were wise men we should think of this.  
 But let us be aware that this world will intoxicate us,  
 Most all men it gives drink of a devil's draught ;  
 332 He shall be able to shield himself well if he will not shrink.  
 With Almighty God's love let us shield ourselves  
 From this wretched world's love, that it may not hurt us.  
 With fasts and alms and prayer let us keep ourselves from sin,  
 336 With the weapons that God hath given to all mankind.  
 Let us leave the broad street and the open way,  
 That leads to hell the ninth part of men, and more I ween ;  
 Let us go the narrow way and the green way,  
 340 There journey little folk, but it is fair and bright.  
 The broad street is our will, which we are loath to forsake ;  
 He who followeth wholly his will, goeth by this street.  
 They may easily go along the downward slope

- Alle godes lawe he fulð. þe newe *and* þe ealde  
 he þe þos twa luue haued. *and* wel hi wule healde  
 Ac hi buð wunder erued-helde. swa ofte we gulted alle  
 312 for it is strong to stonde longe. *and* liht it is to falle  
 Ac drihte crist he ȝiue us strengeþe. stonde þat we mote  
*and* of alle vre gultes. unne us come bote  
 We wilnied efter worldes wele. þe longe ne mai ileste  
 316 *and* leggeð al ure iswinch. on þinge un-stede-faste  
 Sswunche we for godes luue. half þat we doð for ehte  
 ne were we nout swa bi-cherd. ne swa vuele bi-cauhite  
 ȝif we serueden god. so we doð erninges  
 320 more we haueden of heuene. þanne corles oþer kinges  
 Ne muwen hi her werien heom wid chele. wid þurst. ne  
 wid hunger  
 ne wid elde ne wid deð. þe eldre ne þe ȝeonger  
 Ac þer nis hunger ne þurst ne deð. ne vnhelpe ne elde  
 324 of þisse riche we þenchet oft. *and* of þere to selde  
 We scolden alle us bi-þenche. oft *and* wel ilome  
 hwet we beð. *and* to wan we sculle. *and* of wan we come  
 Hu lutel wile we beð her. hu longe elles ware  
 328 hwat we muȝen habben her. *and* hwet elles hware  
 ȝif we were wise men. þis we scolden iþenche  
 bute we wurþe us iwar. þes worlð us wule for-drenche  
 Mest alle men he ȝiued drinke. of one deoffles scenche  
 332 he sceal him cumme sculde wel. ȝif he him nele screnche  
 Mid ealm[i]hties godes luue. vte we us bi-werien  
 wid þes wrecches worldes luue. þat he ne mawe us derien  
 Mid fasten. *and* almesse. *and* ibede. werie we us wid sunne  
 336 Mid þo wepnen þe god haued ȝiuen alle mancumne  
 Læte we þe brode stret. *and* þe wei bene  
 þe lat þe niȝeðe del to helle of manne. *and* mo ic wene  
 Go we þene narewe wei. *and* þene wei grene  
 340 þer forð-fareð lutel folc. ac it is feir *and* scene  
 Þe brode stret is vre iwil. ðe is us lod for to lete  
 þe ðe al folewed his wil. fared bi þusse strete  
 Hi muwen lihtliche gon. mid ðere nuðer hulde

He who hath  
 these two  
 loves fulfils  
 the Old and  
 New laws.

We long after  
 world's weal  
 instead of hea-  
 venly bliss.

We may get  
 more from  
 heaven than  
 from earls or  
 kings.

Let us think  
 of the short-  
 ness of this  
 life,

and beware  
 of this false  
 world.

Let us fortify  
 ourselves with  
 fasts, alms,  
 and prayer.

Let us go the  
 narrow and  
 green way.

The broad  
 way is man's  
 will.

- 344 Through a goodless wood, into a bare field.  
 The narrow way is God's behests, there journey very few ;  
 Those are they that shield themselves well from every vice.  
 These go with difficulty along the cliffs, along the high hills ;
- 348 These forsake their own will in order to fulfill God's behests.  
 Let us all go that way, for it will bring us  
 With the fair few men before heaven's king,  
 Where there is the greatest of all mirth, with angels' songs.
- 352 He who is there a thousand winters, will not think it long ;  
 He who hath least, hath so much that he asketh no more.  
 He who forsakes the (heavenly) bliss for this (world), he will sorely  
 rue it.  
 In God's kingdom there is no evil nor want,
- 356 But there are many dwellings, each unlike another.  
 Some there have less mirth (bliss), and some more,  
 According to what they did here, according as they toiled sore.  
 There shall be no bread nor wine, nor other kinds of delicacies,
- 360 God alone shall be eternal life and bliss and eternal rest.  
 There shall be neither yellow nor grey (fur), nor (fur of) coney nor  
 ermine,  
 Nor of squirrel, nor of martin, nor of beaver, nor of sable.  
 There shall be neither sheet nor shroud, nor any world's weal.
- 364 All the mirth (bliss) that is promised us shall be God alone ;  
 No mirth may be so great as is the sight of God.  
 He is true sun and bright, and day without night.  
 He is full of every good, there is nothing that he is without.
- 368 They who dwell about him lack nothing that is good ;  
 There is weal without grief, and rest without toil.  
 He who may and will not come thither, sorely shall he rue it.  
 There is bliss without sorrow, and life without death,
- 372 Those who shall dwell there for ever, blithe may they easily be ;  
 There is youth without old age, and health without sickness,  
 There is no sorrow nor sore, nor ever any unhappiness ;  
 There shall the Lord himself be seen as he is, most certainly.
- 376 He alone may and shall be the bliss of angels and men.  
 And yet their eyes shall not be all alike bright,

- 344 Ʒurh ane godliese wude. in-to ane bare felde  
 Þe narewei is godes hes. þer forð-farð wel feuwe  
 þat buð Ʒa þe heom sculdeð Ʒeorne. wid elche un-  
 Ʒeawe  
 Þos god un-icþe to-Ʒeanes þe cliue aƷean þe heƷe hulle
- 348 þos leteð al here aƷen wil. for godes hese to fulle  
 Go we alle þene wei. for he us wulle bringe  
 mid þo faire feuwe men. be-foren heuene kinge  
 Þer is alre meruþe mest. mid englene songe
- 352 þe þis a þusent wintre þer. ne þincð him noht to longe  
 Þe þe lest haued. haucð so muchel. þat he ne bit no  
 more  
 þe Ʒe blisse for Ʒos for-lat. it him mai reuwe sore  
 Ne mai non vuel ne non wane. beon inne godes riche
- 356 Ʒeh þer beð wunienges fele. elc oþer vn-iliche  
 Sume þer habbet lasse murhðe. *and* sume habbed more  
 after þan þe hi dude her. after þan þe hi swonke sore  
 Ne scal þer ben bred ne win. ne oþer cunnes este
- 360 god one scal beo eche lif. *and* blisse. *and* eche reste  
 Ne scal þer beo fou ne grei. ne cunig ne ermine  
 ne ocquerne ne martres cheole. ne beuer ne sabeline  
 Ne scal þer beo sced ne scrud. ne woruld wele none
- 364 al þe murhðe þe me us bi-hat. al it scal beo god one  
 Ne mai non murhðe beo so muchel. so is godes sihte  
 he is soð sunne *and* briht. *and* dai a-buten nihte  
 He is elches godes ful. nis him noþing Ʒit vten
- 368 no god nis him wane. þe wunied him abuten  
 Þer is wele abute grame. *and* reste abuten swinche  
 þe mai *and* nele þider come. sore it him scal ofþinche  
 Þer is blisse abuten treƷe. *and* lif abuten deaþe
- 372 þe eure scullen wunien þer. bliþe muwen ben eþe  
 Þer is ƷeoƷeðe bute ulde. *and* hele abuten vn-helðe  
 nis þer sorewe ne sor. ne neure nan vn-scalþe  
 Þer me scal drihte sulf i-seon. swa he is mid iwise
- 376 he one mai *and* scal al beo. engle *and* manne blisse  
 And Ʒeh ne beod heore eƷe naht. alle iliche brihte

The narrow  
way is God's  
command-  
ments.

The narrow  
way leads to  
heaven.

In heaven  
there is no  
lack of good  
things ;

but these con-  
sist not in  
bread, wine, or  
other earthly  
dainties.

God alone is  
the bliss of the  
righteous.

In heaven  
there is rest  
and eternal  
life ;

youth and  
perfecthealth.

All in heaven  
have not  
equal bliss,

- Because they have not all alike of God's light ;  
 In this life they were not all of one virtue,  
 380 Nor shall they there have God by one measure.  
 Those shall see more of him who loved him more here,  
 And know and learn more of his might and of his mercy.  
 In him they shall find all that one may desire,  
 384 In Holy Book they shall see all that they were here ignorant of.  
 Christ alone shall be sufficient for all his darlings ;  
 He alone is much greater and better than all other things.  
 Enough he hath that hath him who ruleth all things ;  
 388 On him to look is no weariness, well is them that behold him.  
 God is so glorious and so great in his divine nature,  
 That all that is, and all that was, is worse than he and less ;  
 Nor may any man ever say with truth,  
 392 How much mirth those have that are in God's bliss.  
 To that bliss may God bring us, who reigneth without end,  
 When he our souls unbinds from the body's bonds.  
 May Christ grant that we may lead such a life here and have such  
 an end here,  
 396 That we may thither come when we wend hence. Amen.]

## XIX.

## AN ORISON OF OUR LORD.

Jesus, true God, [true] Son of God ! Jesus, true God, true man, and true Virgin's child ! Jesus, my holy love, my sure sweetness ! Jesus, my heart, my joy, my soul-heal ! Jesus, sweet Jesus, my darling, my life, my light, my healing oil (balm), my honey-drop ! Thou art all that I trust in. Jesus, my weal, my winsomeness, blithe bliss of my breast ! Jesus, teach me, thou that art so soft and so sweet, and yet too so likesome (dear) and so lovely and so lovesome, that the

- 380 Ʒi nabbed hi nouht iliche. alle of godes lihte  
 On Ʒisse liue hi neren nout. alle of one mihte  
 ne Ʒer ne scullen hi habben god. alle bi one Ʒihte  
 Ʒo scullen more of him seon. Ʒe luuede him her more  
*and* more ienawen *and* iwiten. his mihte *and* his ore  
 On him hi scullen finden al Ʒat man mai to lesten  
 384 hali boc hi sculle i-seon. al Ʒat hi her nusten  
 Crist seal one beon inou. alle his durlinges  
 he one is muchele mare *and* betere. Ʒanne alle oƷere Ʒinges  
 Inoh he haued Ʒe hine haueð. Ʒe alle Ʒing wealdeð<sup>1</sup>  
 388 of him to sene nis no sed. wel hem is Ʒe hine bi-healdeð  
 God is so mere *and* swa muchel. in his godeunnesse  
 Ʒat al Ʒat is. *and* al Ʒat wes is wurse. Ʒenne he *and* lesse  
 Ne mai it neure no man oƷer segge mid iwisse  
 392 hu muchele murhðe habbet Ʒo. Ʒe beod inne godes blisse  
**T**o Ʒere blisse us bringe god. Ʒe rixlet abuten ende  
 Ʒenne he vre soule vn-bint. of licames bende  
 Crist Ʒyue us leden her swile lif. *and* habben her swile  
 ende  
 396 Ʒat we moten Ʒuder come. wanne we henne wende. Amen.

for they have  
not all alike of  
God's light.

They who  
loved him  
most here,  
shall see more  
of him there.

<sup>1</sup> MS.  
wealded.

All things are  
inferior to  
God.

No man may  
tell of the joys  
of heaven.

Christ grant  
that we may  
go thither  
when we die.

## XIX.

## [ON UREISUN OF OURE LOUERDE.]

- [I]** Hesu soð god. godes sone. ihesu soð goð. soð mon. Mon  
 Maidene bern. Ihesu min hali loue min sikere spet-  
 nesse<sup>2</sup>. Ihesu min heorte. Mi sel. mi saule hele. Ihesu swete.  
 ihesu mi leof. mi lif. mi leome. Min halwi. Min huniter. Ʒu al  
 Ʒet ic hopie. Ihesu mi weole mi wunne. Min bliƷe breostes  
 blisse. Ihesu teke Ʒet tu art se softe. *and* se swote. Ʒette to  
 swa leoffic. swo leoffic *and* swa lufsum. Ʒet te engles .a. biholdep

\* [Fol. 65b.]  
Jesus, true  
God!

?? swetnesse.

Teach me  
what thou art,  
so soft and  
sweet!

angels ever behold thee, and yet are never full (satisfied) to look upon thee. Jesus, all fair (beautiful) ! before whom the sun is but a shadow, even she that loseth her light and becometh ashamed of her darkness before thy bright face. Thou that givest her light and hast all that light, enlumine my dark heart. Give thy bower brightness, and brighten my soul that is sooty. Make her (moreover) worthy of thy sweet abode. Kindle me with the blaze of thy enlightening love. Let me be thy lemman (beloved), and teach me to love thee, the loving Lord. Woe is me that I am so estranged from thee ! But as thou bodily hast departed, separate me from the world, turn me heartily and turn me altogether to thee, with true love and belief. I have no communion nor fellowship, nor familiarity (privity) with the world ; for I know well, my darling, dare I so address thee, that carnal and spiritual love, earthly and heavenly love, cannot in one state dwell together in one breast. Whosoever hath long absence of spiritual grace, of heavenly mirth, it is because they have or long after comfort on earth, that is fickle and false, and all mingled with grief and with bitterness. There is no true bliss in anything external that is not dearly bought ; the honey that one eats therein is licked off thorns. But is he not a foolish chapman that buyeth dear a worthless article and refuses a precious thing which one offereth him for nothing, and even promises him a reward for accepting it ? Jesus, Lord of (my) life, thou offerest us thy grace all without a request, and thereafter promisest us, if we accept it, heavenly blisses ; and we turn us therefrom and buy worldly comfort and favour of man's speech, with many a bitter grief. Ah ! Lord Jesus, thy succour ! why have I any delight in other things than in thee ? why love I anything but thee alone ? O that I might behold how thou stretchedst thyself for me on the cross ! O that I might cast myself between those same arms, so very wide outspread ! He openeth them as doth the mother her arms to embrace her beloved child. Yea, of a truth ! And thou, dear Lord, goest spiritually towards us, thy darlings, with the same out-spreading (embrace) as the mother to her children. Each is beloved ; each is dear ; each places himself in thy arms ; each will be embraced. Ah ! Jesus, thy humility and thy great mercy ! O that I were in thy arms, in thy arms so out-stretched and outspread on the cross ! And may any one ever hope

þe. Ne beoþ heo neuer full. forto lokin on þe. Ihesu al feir a-  
 3ein hwam. þe sunne nis boten a schadwe. ase þeo þet leoseþ here  
 liht. and someþ 3ein þi brihte leor. of hire þesturnesse. þu þet  
 3euest hire liht *and* al þet leome hauest aliht mi þester heorte.  
 3ef þi bur brihtnesse. mi saule þet is suti 3et. make hire wurþe to  
 þi swete wunninge. Ontend me wiþ þe blasc. of þi leitinde loue.  
 let me beo mi<sup>1</sup> leofmon *and* her<sup>2</sup> to loue þe. louie þe louende  
 louerd. wa [is me] þet ic am swa fremede. wiþ þe. Ah ase þu  
 licomliche iwend iwend me from the worlde. wend me. *and*<sup>3</sup>  
 heorte-liche. *and* turn me allunge to þe. wiþ soþe loue. *and*  
 bileue. Ich nabbe no mong. ne felawscipe. ne priuete. wiþ þe  
 world. for wel ich þat<sup>4</sup> mi leofmon dear ich swa clipien. þet  
 flehsliche loue. *and* gostliche eorþliche lou<sup>5</sup> *and* heouenliche. ne  
 ma3en onone wise beddin in a breoste. hwa se euer haueð longe  
 wone of gastliche elne. of heouenliche murhðe hit is for-þi ha  
 haueþ. oþer wilneþ after cunfort on eorþe. þet is fikel. and fals.  
*and* al imengd wiþ balewsid. *and* wiþ bitterness. nis nan blisse  
 soþes inan þing þet is utewið. þet ne beo to bitter aboht. þet et  
 huni þer in beoþ liked of þornes. me nis he fol \*chapmon þe buþ  
 deore a wac þing. *and* for forsakeþ a deorwurþe þing. þet me  
 beodeþ him for naut *and* bi-hat him þer take mede. forto nimen  
 hit. Min ihesu liues louerd þu beodest us þin elming<sup>6</sup>. al wiþ  
 uthen<sup>7</sup> bune. *and* þer after bihastest<sup>8</sup> us wiþ þon þet we neomen  
 hit heouenliche blissen. *and* we wendeþ us þer from. *and* buggeþ  
 worldles froure. wiþ moni sori teone. *and* elne of monnes speche.  
 a ihesu louerd þi griþ. hwi abbe ich eni<sup>9</sup> licung in oþer þing þene  
 in þe. hwi loue ich eni<sup>9</sup> þing boten þe one. hwi ne bi-hold ich hu  
 þu strahstest þe for me on þe rode. hwine warpe ich me bitweone  
 þe ilke earmes. swa swiþe wide to-spradde. he openeþ swa þe  
 moder hire earmes hire leoue child for to cluppen: 3e soþes *and*  
 tu deorwurþe louerd. gostliche to us *and* to [þine] deorlinges wiþ  
 þe ilke spredunge gest. as þe moder to hire child. hwa leof: hwa  
 lif: hwa deþ him þe bitweonen. hwa wule beo bi-cluppet: a  
 ihesu þin eadmodnesse. and þin muchele milce. hwi nam ich in þin  
 earmes. In þin earmes swa istrahte. *and* isprad on rode. and  
 weneð ei to beon bi-clapped bi-twene þine blisfulle earmes. In

The sun  
darkens  
before thy  
light.

Give me thy  
light.

<sup>1</sup> ? þi.

<sup>2</sup> ? ler.

<sup>3</sup> ? ec.

Turn me  
from the  
world.

<sup>4</sup> read wat.

<sup>5</sup> MS. louo  
for loue ?

This world is  
false and  
fickle.

\* [Fol. 66a.]

<sup>6</sup> ? elnung.

<sup>7</sup> sic.

<sup>8</sup> sic.

The world's  
comfort is  
dearly  
bought.

<sup>9</sup> MS. ein.

Thou, O Lord,  
openeth thy  
arms to re-  
ceive us, as a  
mother her  
children.

to be embraced between thy blissful arms in heaven, unless he previously here has cast himself between thy piteous arms on the cross? Nay, of a truth! nay, let no man ever expect it. Through this low (humble) embracing we may come to the exalted one. He who will embrace thee there, even such as thou art there, Lord of light, must previously embrace thee here, even as poor as thou madest thyself for us wretches; that is to say, whosoever will have lot with thee in thy bliss, he must share with thee thy suffering on earth. He is no true fellow who will not go scot in the loss as well as in the gain. He must pay equal scot who will be thy fellow. O loving Lord! he must follow thy steps through sore (trials) and sorrow to the abode of bliss and of eternal joy. Let no man think to ascend easily to the stars. Ah! sweet Jesus! O that I might embrace thee with arms of love so fast that nothing may thence tear away my heart! O that I might kiss thee sweetly in spirit in sweet remembrance of thy good deeds! O that were bitter to me all that my flesh delighteth in! O that each worldly thing might appear despicable to me in comparison with the great delight of thy sweetness! O that I might feel thee in my breast even as sweet as thou art! Why art thou so strange towards me? O that I could woo thee with sweet love, for of all things art thou the sweetest, and of all things the loveliest, and most worthy of being loved! Alas! alas! the bitterness of my venomous sins is the hindrance. My sins are the wall between me and thee. My sins deny me all this sweetness. My sins have grievously impaired me, and made me at enmity with thee, O lovely Lord, and that is little wonder, for I am with their pollution so filthily defiled, that I may not, nor dare, O lovesome God, come into thy sight. Ah! Jesu, thy mercy! What avails then thy blood shed on the rood? what avails then the large brook in thy soft side; the streams that ran down from thy precious feet and from thy blessed hands? Is it not for to wash sinful souls? Is it not to save the sick in sin? Who is there unwashen that hath this saving moisture within his heart? Who need be unsaved that hath so mighty a salvation as oft as he thereto hath true belief? My heavenly leech (physician), that for us makest of thyself so mighty a medicine, blessed be thou for ever! As my trust is thereto, let it be my healing, let it be my remedy. If my sin (evil) is great, the might (virtue)

heouene bute he warpe. er her bitweone þine rewfulle eames on þe rode. Nai soþes. nai. Ne wene hit neuer no mon. þurh his lahe clupping. me mot come heh to þe þer<sup>1</sup> þe wule bi-cluppe. þe þear swile. ase þu art þear louerd of leome. he mot cluppe þe ear her swile. ase þu makedest te her wreche. for us wreches. þet is to suggest hwa se euer wule hadde lot wiþ þe of þi blisse: he mot deale wiþ þe of þine pine on eorþe. Nis na trewe ifere þe nule naut scottin in þe lure. ase in þe biþete: he mot scottin efne after his euene. [þ]e wule beo þin felaze luuende louerd. he mot folezi þine steapes þurh sar. and þurh sorewe to to \*wunninge. of weole and of eche wunne. Ne wene na mon to stihen wið este to þe steorren. A swete ihesu hwi w[ið] eames of luue ne cluppe ich þe swa faste. þet na þing ne þeonne ne maze breide min heorte. hwine cusse ich þe sweteliche ine gaste wið swote munegunge. of þine god-deden. hwiniis me bitter al þet mi flehs likeð. hwi nis me unwurþþ ele wurþliche þing. azein þe muchel delit of þi swetnesse. hwi ne fele ich þe in mi breostes swo swote ase þu art. hwi art tu me swo fremede. hwine con ich þe woze wiþ swete luue. uor alle þinge swetest. alre þinge leofucest. and luue wurðest. wei. wei. þe bitterness of mine sunnen attri is þe lettunge. mine sunnen beoþ wal bi-tweone me and þe. Mine sunnen werneþ me al þis swotnesse. Mine sunnen habbeþ grimliche iwreþed me. and iueed me towart te luueliche louerd. and þet is lute wunder. for swa ich am wiþ hare hori fenliche ifuled. þet ich ne mai ne ne dear cume lufsum god in þin ehsihþe. A ihesu þin aore hwet deþ þenne þi blod isched on þe rode. hwet deþ þenne þe large broc of þi softe side. þe strunden þe striken adun of þine deorwurþe fet. and of þine edi honden. Nes hit for to waschen sunfulle saulen. Nes hit for to sauuin seke inne sunne. hwa is þenne unwaschen þe haueþ þis halwende wet inwið his heorte. hwa derf beon un-sauuet þe haueþ se mihti salue. ase ofte as he þer to haueþ trewe bileue. min heoueneliche leche. þet makedest us of þi seolf se mihti medicine. iblesced beo þu euer as mi trust is þer to. hit beo mi lechunge hit beo mi bote. 3ef min uuel is muchel. þe mihte þer of is more. as wis ase dieope<sup>2</sup> of þi deorwurþe<sup>3</sup> blod. mahte

In order to embrace thee in heaven, we must first embrace thee here.

<sup>1</sup> ? þet, or þus.

We must share with thee thy sorrow.

\* [Fol. 66b.]

Why am I so estranged from Christ?

It is on account of my foul sins.

My sins have made me at enmity with thee.

Thy blood may wash me clean of sins.

<sup>2</sup> for drope.

<sup>3</sup> MS. deor-þurþe.

thereof is greater. As certainly as a drop of thy precious blood is able to wash away the filth of all folk, so indeed, O living Lord, may the five wells that from thy blessed body sprang and poured down streams of blood, wash my five wits (senses) of all bodily sins; of all that I have seen amiss with my eyes, heard with my ears, spoken or tasted with my mouth, and smelled with my nose, felt amiss with any limb (member), or sinned with the flesh. Let thy wounds heal the wounds of my soul; let thy death mortify in me the pleasures of the flesh and the bodily lusts, and cause me to live to thee, so that I may say then with St. Paul, that saith, "I live, not I, but Christ liveth in me;" that is to say, I live not in the life that I lived, but Christ liveth in me through his abiding grace which quickeneth me. "Well was she born," Jesus may then plainly say to thee, "thou that art next to him, help of all helpless and heal of all sinful that put their trust in thee." Help me, queen of angels, heavenly lady Saint Mary, mother and maiden and beloved woman. For to save the sinful, Jesus Christ became thy son. For our sake thou, maiden, wast made mother of God. Thou wouldst not be what thou art, blessed above all, if sinful men were not as thine own sinful ones to address thee boldly, for whom thou hast thy bliss and thy great exaltation. Virgin mother! and maiden! and whose mother (art thou)? His whose daughter thou art. His that wrought and ruleth all that is created. His that hath not either beginning or end, that is ever the same without diminution, that remaineth ever in one state without change. O great honour to be the mother of such a son with the chastity of a maiden, and to have him so subject to thee that he desireth that all thy will everywhere be furthered. For to show us this he stretched forth his right arm as he stood on the cross, and bowed down toward thee his precious head, as though he would say, "Mother, all that thou wilt (desirest), all will I." Ah, sweet lady! Why, lady, why have I not ever before the eyes of my heart these three sufferings (of Christ)—thy son was fixed to the cross, his feet and hands were pierced through with blunt nails, and his side was bloody—and thy suffering, lady, and Saint John the Evangelist's, weeping on both sides with sorrowful sighs? O that I might ever behold this in my heart, and think that it was to deliver me and other sinners from hell, and for to give us the

waschen a-wai alle folkes fulþe. ase wis lifes louerd þe \*ilke fif wallen þet of þi blisfulle bodi sprungen. *and* strike dun strondes of blode wasche mine fif wittes of alle bodi sunnen. of al þet ich abbe mis-seien mid eȝen. mid min eren iherd. mid muþ ispekin. oþer ismaht. *and* wið neose ismelled. wiþ eini lim mis ifeled. *and* wið flehs isuneged. þine wunden healen þe wunden of mi saule. þi deaþ adeadi in me flehces licunge. *and* licomliche lustes. *and* do me liuien to þe. þer ich mæȝe. seggen: wiþ seinte pawel þe seiþ. Ic liuie naut ic ac crist liueð in me. þet is to seggen. Ic liuie ic ilif þet ic leuede. ah crist liueþ in me þurh his wunende grace. þet aewikeð me wel wes ha iboren þo mai ihesu þis baldeliche segge to þe. þu þet ert eafter him alle helpleses help. *and* sunfulles hele þet to þe habbeþ hope. helpe me englene quene. heoueneliche leafdi seinte marie moder *and* maiden deorwurþ wimmon forto salui sunne ihesu crist bicom þi sone. for ure sake þu were maked maiden godes moder. Nere þu naut þet tu art edi ouer alle ȝef sunfulle neren for þi aȝen sunfulle to cleopien to þe baldeliche. for hwam þu hauest þin edinesse. *and* ti muchele heh-schipe. maiden moder. maiden *and* hwas moder. his hwas dohter þu art. his þat wrahte. *and* walt [al] þat ischapien is. his þet naueþ nouþer ne biginnunge þet is euer ilic wiþ-ute truchunge. þet halt euer anon wiþ-ute sturunge. O. muchele menske to beon moder of swuche sone. mid holscipe of maiden *and* habben him swa abandun. þet he wule þet al þine wil ihwer beo iforþed. forto schawen us þis he strahte forþ his riht earm ase [he] stod o rode. and bereþ<sup>1</sup> dun towart te his deorwurþe heued ase þah he saide. Moder þet þu wult\* . . . . .

\* [Fol. 67a.]  
A drop of thy  
blood may  
wash away  
all filth.

Help me,  
queen of  
angels!

Thy sinful  
ones may  
address thee  
boldly.

<sup>1</sup> ? beieþ.

\* For remainder of text, see p. 203, ll. 10—21.

bliss of the kingdom of heaven! This thought would surely enkindle true love within me, let the heart be ever so cold. Where this burning may be, there should sin never have any further entrance. Ah, Jesus! whither shall I flee when the devil hunteth after me, but to thy cross?

## XX.

## A GOOD ORISON OF OUR LADY.

- Christ's meek mother, Saint Mary!  
 C My life's light, my beloved lady!  
 To thee I bow and my knees I bend,  
 4 And all my heart's blood to thee I offer.  
 Thou art my soul's light, and my heart's bliss!  
 My life and my hope, my safety therewith indeed!  
 I ought to honour thee with all my might,  
 8 And sing the song of praise by day and by night;  
 For thou hast holpen me in many ways,  
 And brought me out of hell into Paradise.  
 I thank thee for it, my beloved lady,  
 12 And will thank thee while I live.  
 All Christian men ought to worship thee,  
 And sing thee a song of praise with exceeding great joy,  
 For thou hast delivered them out of the devil's hand,  
 16 And sent them in bliss to angels' land.  
 Well ought we to love thee, my sweet lady!  
 Well ought we for thy love to bow down our hearts.  
 Thou art bright and blissful above all women,  
 20 And good thou art, and to God dear above all men.  
 All the company of maidens honour thee alone,  
 For thou art the flower of them all before God's throne.  
 There is no woman born that is like to thee,  
 24 Nor is any thy equal within heaven's kingdom.  
 High is thy royal seat above cherubim,  
 Before thy dear Son among seraphim.  
 Merry sing the angels before thy face,

## XX.

## ON GOD UREISUN OF URE LEFDI.\*

[Fol. 120b].

Cristes milde moder seynte marie.

Mines liues leome mi leoue lefdi.

To þe ich buwe *and* mine kneon ich beie.

4 And al min heorte blod to ðe ich offrie.

þu ert mire soule liht. *and* mine heorte blisse.

Mi lif *and* mi tohope min heale mid iwisse.

Ich ouh wurðie ðe mid alle mine mihte.

8 And singge þe lofsong bi daie *and* bi nihte.

Vor þu me hauest iholpen aueole kunne wise.

And ibrouht of helle in-to paradise.

Ich hit þonkie ðe mi leoue lefdi.

12 And þonkie wulle þe hwule ðet ich linie.

Alle cristene men owen don ðe wurschipe.

And singen ðe lofsong mid swuðe muchele gledschipe.

Vor þu ham hauest aleded of deoffene honde.

16 And i-send mid blisse to englene londe.

Wel owe we þe lunien mi swete lefdi.

Wel owen we uor þine luue ure heorte beien.

þu ert briht *and* blisful ouer alle wummen.

20 And god þu ert *and* gode leof ouer alle wepmen.

Alle meidene were wurðeð þe one.

Vor þu ert hore blostme biuoren godes trone.

Nis no wummon iboren þet ðe beo iliche.

24 Ne non þer nis þin efnig wið-inne heoueriche.

Heih is þi kinestol onuppe cherubine.

Biuoren ðine leoue sune wið-innen seraphine.

Murie dreameð engles biuoren þin onsene.

To thee,  
Christ's meek  
mother, I  
bend my  
knees.

I will sing  
unto thee by  
day and by  
night.

Thou hast  
released man-  
kind out of  
the devil's  
hand.

[Fol. 121a.]

Thou art  
honoured  
above all  
women.

Thy throne is  
above the  
cherubim.

\* Cotton. MS. Nero A xiv.

- 28 Playing, carolling, and singing between (at intervals).  
 Full well it pleaseth them to be before thee,  
 For they are never tired of beholding thy fairness,  
 Thy bliss may no one understand,
- 32 For all God's kingdom is under thy hand.  
 All thy friends thou makest rich kings ;  
 Thou givest them royal robes, bracelets, and gold rings.  
 Thou givest eternal rest, full of sweet bliss,
- 36 Where that death never comes, nor harm, nor sorrow.  
 There bloom in bliss blossoms, white and red,  
 Where never snow nor frost may hurt them,  
 There may none fade, for there is eternal summer.
- 40 No living thing there is weak or sorrowful.  
 There they shall rest who here do honour thee,  
 If they keep their life clean from all evil ;  
 There they shall never sorrow nor toil,
- 44 Nor weep, nor mourn, nor hell-stinks smell.  
 There shall they be presented with golden cups,  
 And have poured out to them eternal life, with angels' joy.  
 No heart may think nor aught imagine (reach),
- 48 Nor no mouth utter, nor tongue teach,  
 How much good thou preparest within Paradise,  
 For them that work day and night in thy service.  
 All thy household is clothed with white ciclaton,
- 52 And they all are crowned with golden crowns.  
 They are as red as the rose, as white as the lily,  
 And evermore they shall be glad, and sing throughout merrily.  
 With bright gemstones (jewels) their crown is all bedecked,
- 56 And they all do what pleaseth them, so that nothing thwarts them.  
 Thy dear son is their king, and thou art their queen.  
 They are never annoyed by wind nor by rain.  
 With them is evermore day, without night,
- 60 Song without sorrow, and peace without fight.  
 With them is mirths (joys) manifold, without trouble or annoy ;  
 Music and games, abundance of life's pleasure, and eternal play.  
 Therefore, dear lady, long will it appear to us wretches

- 28 Pleieð. *and* sweieð. *and* singeð. bitweonen.  
Swuðe wel ham likeð biuoren þe to beonne.  
Vor heo *neuer* ne beoð sead þi ueir to iseonne.  
Þine blisse ne mei nowiht understonden.
- 32 Vor al is godes riche an under þine honden.  
Alle þine ureondes þu makest riche kinges.  
Þu ham ȝiuest kinscrud beies *and* gold ringes.  
Þu ȝiuest eche reste ful of swete blisse.
- 36 Þer ðe neure deað ne com: ne herm ne sorinesse.  
Þer bloweð *inne* blisse blostmen. hwite *and* reade.  
Þer ham *neuer* ne mei. snou. ne uorst iureden.  
Þer ne mei non ualuwen. uor þer is eche sumer.
- 40 Ne non liuinde þing woc þer nis ne ȝeomer.  
Þer heo schulen resten þe her ðe doð wurschipe.  
ȝif heo ȝemeð hore lif cleanc urom alle queadschipe.  
Þer ne schulen heo *neuer* karien ne swinken.
- 44 Ne weopen ne murnen ne helle stenches stinken.  
Þer me schal ham steoren mid guldene chelle.  
And schenchen ham eche lif mid englene wille.  
Ne mei non heorte þenchen ne nowiht arechen.
- 48 Ne no muð imelen ne no tunge tegen<sup>1</sup>.  
Hu muchel god ðu ȝeirkest wið-inne paradise.  
Ham þet swinkeð dei *and* niht iðine seruise.  
Al þin hird is i-schrud mid hwite ciclatune.
- 52 And alle heo beoð ikruned mid guldene krune.  
Heo beoð so read so rose so whit so þe lilie.  
And *euer* more heo beoð gled *and* singeð þuruhut muric.  
Mid brihte ȝimstones hore krune is al biset.
- 56 And al heo doð þet ham likeð. so þet no þing ham ne let.  
Þi leoue sune is hore king *and* þu ert hore kwene.  
Ne beoð heo *neuer* i-dreaued mid winde ne mid reine.  
Mid ham is *euer* more dei wið-ute nihte.
- 60 Song wið-ute seoruwe *and* sib wið-ute uihte.  
Mid ham is muruhðe moniuold wið-ute teone *and* treie.  
Gleobeames *and* gome inouh liues wil *and* eche pleie.  
Þereuore leoue lefdi long hit þuncheð us wrecchen.

The angels  
sing and play  
before thee.

Thou givest  
them royal  
robes, brace-  
lets, and gold  
rings.

Those that  
honour thee  
and lead pure  
lives shall  
have rest in  
heaven.

[Fol. 121b.]

<sup>1</sup>? techen.

All thy  
household are  
crowned with  
golden  
crowns.

Thy son is  
their king  
and thou art  
their queen.

- 64 Until thou from this poor life to thyself us fetch.  
We may never have perfect joy (gladship)  
Ere we to thyself come, unto thy high honour (worship).  
Sweet mother of God, gentle maiden and well-beloved,
- 68 Thine equal was never born, nor evermore shall be.  
Mother thou art, and virgin void of all vice!  
Throughout high and holy in angels' rest.  
All the host of angels and all holy things
- 72 Say and sing that thou art of life the well-spring,  
And they all say that thou art never wanting in mercy,  
Nor shall any man that worships thee ever be lost.  
Thou art my soul's (light) without leasing,
- 76 After thy dear son, most beloved of all things.  
All heaven is full of thy bliss,  
And so is all this earth of thy mercy.  
So great is thy mercy and gentleness,
- 80 That no man that earnestly prayeth thee may lack (miss) thy help.  
Each man that looketh to thee thou givest mercy and grace,  
Though he may have much offended and grieved thee sorely,  
Therefore I entreat thee, holy queen of heaven,
- 84 That thou, if it be thy will, hear my petition (boon).  
I entreat thee, lady, for the greeting  
That Gabriel brought thee from our heavenly King,  
And also I beseech thee for Jesus Christ's blood,
- 88 Which, for our benefit, was shed on the cross,  
For the great sorrow that was in thy mind,  
When thou at his death before him stoodest,  
That thou make me clean, outwardly and inwardly,
- 92 So that not any kind of sin may ruin me.  
The loathsome devil and errors of all kinds  
Banish from me far away, along with their foul filth.  
My dear life (love), from thy love shall nothing separate me,
- 96 For on thee depends my life, and my salvation also.  
For thy love I toil and sigh very often,  
For thy love I am brought into bondage,  
For thy love I forsook all that was dear to me,

- 61 Vort þu of þisse erme liue to ðe suluen us fecche.  
 We ne muwen neuer hebben fulle gledschipe.  
 Er we to þe suluen kumen to þine heie wurschipe.  
 Swete Godes moder softe meiden *and* wel icoren.
- 68 Þin iliche neuer nes ne neuermore ne wurð iboren.  
 Moder þu ert *and* meiden cleane of alle laste.  
 Þuruhtut hei *and* holi in englene reste.  
 Al englene were *and* alle holie þing.
- 72 Siggeð *and* singeð þet tu ert liues welsprung.  
 And heo siggeð alle þet ðe ne wonteð neuer ore.  
 Ne no mon þet ðe wurðeð ne mei neuer beon uorloren.  
 Þu ert mire soule wið-ute leasunge.
- 76 Efter þine leoue sune! leouest alre þinge.  
 Al is þe heouene ful of þine blisse.  
 And so is al þes middeleard of þine mildheortnesse  
 So muchel is þi milce *and* þin edmodnesse.
- 80 Þet no mon þet ðe ȝeorne bit of helpe ne mei missen.  
 Ilch mon þet to þe bisihð þu ȝiuest milce *and* ore.  
 Þauh he ðe hadde swuðe agult *and* i-dreaued sore.  
 Þereuore ich ðe bidde holi heouene kwene.
- 84 Þet tu ȝif þi wille is iher mine bene.  
 Ich ðe bidde lefdi uor þere gretunge.  
 Þet Gabriel ðe brouhte urom ure heouen kinge.  
 And ek ich ðe biseche uor ihesu cristes blode.
- 88 Þet for ure note was i-sched oðere rode.  
 Vor ðe muchele seoruwe ðet was oðine mode.  
 Þo þu et ðe deaðe him bi-uore stode.  
 Þet tu me makie cleane wið-uten *and* eke wið-innen.
- 92 So þet me ne schende none kunnes sunne.  
 Þene loðe deouel *and* alle kunnes dweoluhðe.  
 Aulem urom me ueor awei mid hore fule fulðe.  
 Mi leoue lif urom þine luue ne schal me no þing to-dealen.
- 96 Vor oðe is al ilong mi lif *and* eke min heale.  
 Vor þine luue i swinke *and* sike wel ilome.  
 Vor þine luue ich ham ibrouht *in* to þeoudome.  
 Vor þine luue ich uorsoc al þet me leaf was.

Sweet mother  
of God, thou  
hast no equal.

Thou art the  
well-spring of  
life.

[Fol. 122a.]

Heaven is full  
of thy bliss.

Thou givest  
mercy to all  
that ask it.

Make me  
clean, within  
and without.

For thy love  
I toil and  
sigh.

- 100 And gave thee all myself. Dear life (love), think thou of that.  
That I have at times made thee angry, I am truly sorry.  
For Christ's five wounds do thou give me mercy and grace.  
If thou hast no mercy upon me, I know full well
- 104 That in hell-pain I shall swelter and burn.  
Full well thou sawest me, though thou wert silent,  
Where I was, and what I did, yet thou didst bear with me.  
If thou hadst taken vengeance upon my wickedness,
- 108 Truly I had wholly lost the bliss of Paradise.  
Thou hast yet borne with me for thy goodness,  
And now I hope to have full forgiveness.  
And now I hope never to fall into hell-pain,
- 112 Since I have come to thee and am thine own servant.  
Thine I am, and will be now and evermore,  
For on thee and on God's mercy depends all my life.  
My dear sweet lady, for thee I long exceedingly.
- 116 Unless I have thy help, I shall never be joyful.  
I thee entreat that thou come to my death,  
And chiefly then manifest thy love.  
Receive my soul when I depart from this life,
- 120 And shield me from sorrow and everlasting death's care (grief).  
If thou wilt that I thrive, take good heed to me,  
For I shall never prosper unless it be through thee.  
With very evil vices my soul is fast bound ;
- 124 Nothing so well as thou can heal my wounds.  
To thee alone is all my trust, after (next to) thy dear Son,  
For his holy name, of my life grant me the loan.  
Suffer not the devil (enemy) to touch me,
- 128 Nor to draw me into hell-pain.  
Take heed to me, so that, be what may, it will ever be best for me,  
For thine is the worship, if I, wretch, may well thrive.  
Thou forsakest no man for his wickedness,
- 132 If he is ready to repent and prayeth thee for forgiveness.  
Thou canst easily, if thou wilt, all my sorrow allay,  
And much better see (what is needful) for me, than I can say (ask).  
Thou canst easily requite my greeting (complaint),

- 100 And ȝef ȝe al mi suluen. looue lif iþench þu þes.  
 Þet ich ȝe wreðede sume siðe hit me reoweð sore.  
 Vor eristes fif wunden ȝu ȝif me milce *and* ore.  
 ȝif þu milce nauest of me þet ich wot wel ȝeorne
- 104 Þet ine helle pine swelten ich schal *and* beornen.  
 Ful wel þu me iscie þauh þu stille were.  
 Hwar ich was *and* hwat i dude þauh þu me uorbere.  
 ȝif þu heuedest wreche inumen of mine luðernesse.
- 108 Iwis ich heuede al uorloren paradises blisse.  
 Þu hauest ȝet forboren me uor þine godnesse.  
 And nu ich hopie habben fulle uorȝiuenesse.  
 Ne wene ich neure uallen in-to helle pine.
- 112 Hwon ich am to ȝe ikumen *and* am ȝin owune hine.  
 Þin ich am *and* wule beon nu *and* euer more.  
 Vor oðe is al mi lif ilong *and* o godes ore.  
 Mi leoue swete lefdi to þe me longeð swuðe.
- 116 Bute ich habbe þine help ne beo ich neuer bliðe.  
 Ich þe bidde þet tu kume to mine uorð-siðe.  
 And nomeliche þeonne þine luue kuðe.  
 Auouh mine soule hwon ich of þisse liue uare.
- 120 And i-schild me urom seoruwe *and* from eche deaðes kare.  
 ȝif þu wult ȝet ich iðeo gode ȝeme nim to me.  
 Vor wel ne wurð me neuer bute hit beo þuruh ȝe.  
 Mid swuþe luðere lasten mi soule is þuruh bunden.
- 124 Ne mei no þing so wel so þu healen mine wunden.  
 To þe one is al mi trust efter þine leoue sune.  
 Vor is holie nome of mine liue ȝif me lune.  
 Ne þole þu þene unwine þet he me arine.
- 128 Ne þet he me drawe in-to helle pine.  
 Nim nu ȝeme to me so me best a beo ȝe beo.  
 Vor þin is þe wurchipe ȝif ich wrecche wel iþeo.  
 Þu ne uorsakest nenne mon uor his luðernesse.
- 132 ȝif he is to bote ȝeruh *and* bið þe uorȝiuenesse.  
 Þu miht lihtliche ȝif þu wult al mi sor aleggen.  
 And muchele bet biscon to me þen ich kunne siggen.  
 Þu miht forȝelden lihtliche mine gretunge.

Give me  
 mercy for  
 the sake of  
 Christ's five  
 wounds.

[Fol. 122b.]

Thou hast  
 borne long  
 with my sins.

Without thy  
 help I shall  
 never be  
 blithe.

With vile  
 sins my soul  
 is fast bound.

Let not the  
 devil touch  
 me.

[Fol. 123a.]  
 Thou canst  
 allay all my  
 sorrow.

- 136 And all my labour, and my sorrow, and my kneeling.  
 In me there is nothing fair to be seen,  
 Nor anything that is worthy to be before thee,  
 Therefore I pray thee that thou wash me and clothe,  
 140 Through thy great mercy that spreadeth so very wide.  
 It is not to thy honour that the devil should entice me (to sin) ;  
 If thou wilt permit it, truly he will greatly rejoice (to do so),  
 For he would never that thou shouldst have honour,  
 144 Nor that any man that honoured thee should have gladness.  
 Thou knowest full well that the devil hateth me,  
 And chiefly because I worship thee.  
 Therefore I entreat thee to guard and protect me,  
 148 So that the devil may not trouble me, nor error harm me.  
 So thou dost and so thou shalt for thy mercy,  
 Thou shalt give me a fair portion of heavenly bliss.  
 If I have broken (sinned) much, much will I repent,  
 152 And perform my shrift, and fair thee pray,  
 The while I have my life and health.  
 From thy service shall nothing separate me.  
 Before thy feet I will lie and cry,  
 156 Until I have forgiveness of my misdeeds.  
 My life is thine, my love is thine, my heart's blood is thine,  
 And if I dare say it, my dear lady, thou art mine.  
 All honour have thou in heaven, and also on earth,  
 160 And all joy have thou as much as thou deservest.  
 Now I beseech thee by Christ's charity (love),  
 That thou thy blessing and thy love give to me ;  
 Preserve my body in purity.  
 164 God Almighty grant me, for his mercy,  
 That I may see thee in thy exalted bliss,  
 And that all my friends may be the better now to-day,  
 That I have sung thee this English lay.  
 168 And now I beseech thee, for thy holiness,  
 That thou bring the monk to thy joy,  
 That made this song of thee, my dear lady,  
 Christ's meek mother, Saint Mary ! Amen.

- 136 Al mi swine *and* mi sor *and* mine kneouwunge.  
 Inc me nis noþing feier on to biseonne.  
 Ne no þing þet beo wurðe biuoren þe to beonne.  
 Þereuore ich þe bidde þet þu me wassche *and* schrude
- 140 Þuruh þine muchele milee þet spert<sup>1</sup> so swurðe wide.  
 Nis hit ðe no wurðscipe þet þe deouel me to-drawe.  
 ʒif þu wult hit iðauien iwis he wule ðurchut fawe.  
 Vor he nolde neuere þet þu hefedest wurðschipe.
- 144 Ne no mon þet þe wurðeð þet he hedde gledschipe.  
 Þu hit wost ful ʒeorne þet þe deouel hateð me.  
 And nomeliche þereuore þet ich wurðie þe.  
 Þereuore ich þe bidde þet þu me wite *and* werie.
- 148 Þet þe deouel me ne drecche ne dweolðe me ne derie.  
 So þu dest *and* so þu schalt uor ðire mild-heortnesse.  
 Þu schalt me a ueir dol of heoueriche blisse.  
 ʒif ich hadde muchel ibroken muchel ich wulle beten.
- 152 And do mine schrifte *and* þe ueire greten.  
 Þe hwule þet ich hadde mi lif *and* mine heale.  
 Vrom ðire seruise ne schal me no þing deale.  
 Biuoren þine uote ich wulle liggen *and* greden.
- 156 Vort ich hadde uorʒiuenesse of mine misdeden.  
 Mi lif is þin mi luue is þin mine heorte blod is þin.  
 And ʒif ich der seggen mi leoue leafdi þu ert min.  
 Alle wurðschipe haue þu on heouene *and* ee on eorðe.
- 160 And alle gledschipe haue þu al so þu ert wurðe.  
 Nu ich þe bi-seche ine cristes cherite.  
 Þet þu þine blescinge *and* þine luue ʒiue me.  
 ʒeme mine licame ine clenenesse.
- 164 God ahnilti unne me vor his mild-heortnesse.  
 Þet ich mote þe iseo in ðire heie blisse.  
 And alle mine ureondnen þe bet beo nu to dai.  
 Þet ich hadde i-sungen þe ðesne englissee lai.
- 168 And nu ich þe bi-seche vor ðire holinesse.  
 Þet þu bringe þene Munuch to þire glednesse.  
 Þet funde ðesne song bi ðe mi looue leafdi.  
 Cristes milde moder scinte marie. amen.

<sup>1</sup> ? spret.

It is not to thy honour that I should fall into sin.

Preserve me from the devil and from all error.

Before thy feet I will cry until I have thy forgiveness.

[Fol. 123b.]

Give me thy love and keep me pure.

Bring the author of this lay unto thy joy.

## XXI.

ÞIS IS ON WEL SWUÐE GOD UREISUN OF  
GOD ALMIHTI\*.

Jesus, true  
God, true son  
of God, true  
son of a  
virgin!

<sup>1</sup> MS. spet-  
nesse.

Jesus, my  
heart's and  
soul's joy!

The sun pales  
before thy  
light.

\*[Fol. 124a.]

Enkindle me  
with thy  
light.

Let me have  
no fellowship  
with the  
world.

Worldly  
riches are  
dearly  
bought.

Iesu soð god. soð godes sune. Iesu soð god. soð mon. *and*  
soð meidenes bern. Iesu min holi luue. Mi sikere swet-  
nesse<sup>1</sup>. Iesu min heorte. mine soule hele. Swete iesu mi leof.  
mi lif. mi leome. min healewi. min huni ter. þu ert al þet ich  
hopie. Iesu mi weole. mi wunne. mi bliðe breostes blisse.  
Iesu teke þet þu ert so softe. *and* so swete. zet þerto þu ert so  
leoflich. so louelich. *and* so lufsum. þet te engles euer bi-holdeð  
þe. ne ne beoð heo neuer ful. forto logen on þe. Iesu al feir.  
a-zein hwam þe sunne nis buten ase a scheidewe. ase þeo þet  
leoseð hire liht! *and* schineð a-zein þine brihte leore uor hire  
þeosternesse. þu þet zeouest hire liht. *and* al ðet leome haueð.  
aliht mine þeostri heorte. zif mi bur brithnesse. *and* brihtte mine  
soule \*þet is suti. *and* make hire wurðe to þine swete wuninge.  
Ontend me wið blase. of þine leitinde luue. Let me beon þi  
leofmon. *and* ler me for to louien þe liuiinde louerd. woa is me  
þet ich am so freomede wið þe. auh ase þu al hauest licamliche  
iwend me from þe worlde! wend me ec heortliche. *and* turn  
me allunge to þe. wið soðe luue. *and* mid bi-leaue. þet ich nabbe  
no mong. ne felauhschipe. ne speche. ne priuite wið þe worlde.  
for ich wot mi leofmon. der ich so cleopien þe. ðet fleschlich luue  
*and* gostlich. eorðlich luue *and* heouenlich! ne muhen onone  
wise bedden in one breoste. hwoa so euer haueð longe wone of  
gostlich elne. of heouenliche murðe! hit is for-þi. ðet heo haueð.  
oðer wilned! efter cumfort on eorðe. ðet is fikel. *and* fals. *and*  
al imengd wið baluhsið. *and* wið bitternessse. Nis no blisse  
soðes ipinge ðet is wtewið! ðet ne beo to bitter abowt. ðet tet  
uni ðer inne. ne beo ilicked of þornes. Me nis he fol chepmon.  
ðet buð deore awoc þing. *and* forsakeð a deorwurðe þing. ðet me

\* For Translation, see pp. 182-190.

beot him for nowt. *and* bihat him þer teken mede. for to nimen hit : Mi iesu liues louerd. þu beodest þin elning. al wið-ute bone. *and* þer efter bihotest us wið þen ðet we nimen hit. heouenliche blissen : *and* we wendeð us þer from. *and* buggeð worldes froure. wið moni sor. *and* teone. *and* elne of monnes speche : a : iesu louerd. þi grið. hwi habbe ich eni \*licunge. in oðer þinge : þen i þe. hwi luuie ich ei þing bute þe one : hwi ne bi-hold ich hu þu streihtest þe for me on þe rode : hwi ne worpe ich me bi-tweonen þeo ilke ermes so swiðe wiðe to-spreddede. *and* i-openeð so þe moder deð hire ermes. hire leoue child for to bi-cluppen : 3e soðes. *and* þu deorewurðe louerd gostliche to us *and* to ðine deorelinges. wið þe ilke spredunge 3eiest. ase þe moder to hire childe. hwo leof : hwo lif : hwo deð him her bitweonen : hwoa wule beon bi-clupped : a iesu þin edmodnesse. *and* þi muchele milce. hwi nam ich iþin ermes so istreihete. *and* ispred on rode : *and* weneð ei to beon bi-clupped bitweonen þine blisfulle ermes in heouene. bute he worpe er him her : bi-tweonen þine rewðful ermes oðe rode : Nai soðes nai : ne wene hit neuer nomon. þurh þis lowe cluppinge. me mot come to þe heie : þet wule bi-cluppen þe þer swuch : ase þu ert þer louerd of leoue. he mot cluppen þe er her : swuch ase þu makedest þe her. wrecche : for us wrecches. ðet is to seggen. hwoa so euer wule habben lot wið þe of þine blisse : he mot delen wið þe : of þine pine on eorðe. nis he nout treowe ifere þet nule nout scotten iþe lure : ase iþe bi-3ete. he mot scotten efne efter his euene. þet wule beon þi felawe : liuiinde louerd. \*he mot folewen þine steopes. þuruh sor. *and* þuruh seoruwe. to ðe wununge of weole : *and* of eche wunne. Ne wene nomon to stihen wið este to þe steorren. A swete iesu. hwi mid ermes of luue ne cluppe ich þe so feste. þet no þing þeonne ne muwe breiden mine heorte : hwi ne cusse ich þe sweteliche ine goste. wið swete mungunge of þine goddeden : hwi nis me bitter. al þet mi flesh likeð. hwi nis me unwurð euerich wordlich þing a-3ein þe muchele delit of þine swetnesse : hwi ne iuele ich þe imine breoste so swete ase þu ert : hwi ertu me so freomede : hwi ne con ich wowen þe. wið swete luue wordes alre þinge swetest. *and* alre þinge leoflu-

Thou, O Lord, offerest us thy grace without our asking for it.

\*[Fol. 124b.]

O that I might throw myself between thy arms!

We must suffer even as thou hast suffered.

We must share thy sorrows.

\*[Fol. 125a.]

We cannot ascend with ease to the stars.

Let me woo thee with sweet words.

My sins are a  
wall between  
me and thee.

kest *and* luue wurðest: wei wei. þe bitternesse of alle mine  
attri sunnen is þe lettunge. Mine sunnen beoð wal bi-tweonen  
me. *and* þe. Mine sunnen werneð me: al þis swotnesse. Mine  
sunnen haddeð grimliche iwursed me. *and* iueied me toward þe  
luueliche louerd: *and* þet is lutel wunder. forso ich ham wið  
hore horie fenliche ifuled: þet ich ne mei. ne ne der lufsum  
Godd: cumen ipine eihsihðe. a: iesu þin ore. hwat deih þeonne  
þi blod isched oþe rode. hwat deih þeonne þe large broc of þine  
softe side. þe streames þet striden adun of þine deorewurðe uet.  
*and* of þine eadie honden. nes hit forto waschen sumfule<sup>1</sup> soulen:  
nes hit for to \*saluen seke ine sunnen: hwoa is þeonne un-  
weaschen. þet aueð þis halwende wet inwið his heorte: hwoa  
þerf beon unsalued. þet haueð so mihti salue. ase ofte ase he þer-  
to haueð treoue bileue: Min heouenliche leche. ðet makedest us

Thy blood  
shed on the  
cross can wash  
our sinful  
souls.

<sup>1</sup> So in MS.  
\*[Fol.125b.]

Thou art our  
heavenly  
physician.

of þi seolf so mihti medicine. iblesced beo þu euer. ase min trust  
is þer to: hit beo mi lechnunge. hit beo mi bote. 3if min uuel is  
muchel: þe mihte þer of. is more. ase wis ase a drope of þine  
deorewurðe blode. muhte waschen awei alle folkes fulðe: ase  
wis liues louerd þeo ilke fif wellen of þine blisfule bodie sprungen  
*and* striken dun strundes of blode. weaschs mine fif wittes: of  
alle blodie sunnen. of al þet ich hadde mis-iseien mid eien. *and*  
mid min earen iherd. wið muðe ispeken. oðer ismauhþ *and*  
wið noese i-smelled. wið eni lim mis-iueld. *and* wið fleschs  
isuneged. þine wunden helen þe wunden of mine soule. þi  
deað: a-deadie in me flesches licunge: *and* licanliche lustes.  
and makien me liuien to þe ðet ich muwe seggen wið seinte  
powel ðet seið. Ich liuiee nout ich: auh crist liueð in me. ðet  
is to seggen. ich liuie nout ine liue þet ich liuede. auh crist liueð  
in me. þuruh his wuniinde grace: ðet acwikeð me. wel was he  
ibeoren þet mei iesu þis baldeliche seggen to þe.: þu ðet ert efter

Wash my five  
wits from all  
sins.

Christ liveth  
in me through  
his grace.

\*[Fol.126a.]

Help me, O  
mother and  
maiden, most  
precious of  
women.

him. alle helplease help. *and* sunfules hele þet to \*þe haddeð  
hope. help me englene cwene of heouene: heouenliche leafdi. seinte  
marie. Moder *and* meiden deorwurðe wimmon. for to saluen  
sunfule: iesu crist bi-com þi sune. *and* for ure sake þu were  
inaked meiden: godes moder. Nere þu nout ðer þu ert. eadi  
ouer alle: 3if sunfule neren. for þi owe sunfule. for to cleopien

to þe baldeliche : for hwam þu hauest þin eadinesse. *and* þine  
 muchele heilshcipe. Meiden. *and* moder. Meiden [*and*] hwas  
 moder [his hwas] dohter þu ert his þet wrohete *and* welt. al þet  
 iselheapen is. his þet naueð nouðer ende : ne biginnunge. þet is  
 euer i-liche. wið-ute sturiunge oþe muchele menske to boen<sup>1</sup>  
 moder of swich sune wið iholschipe of meiden. *and* habben him  
 so abaundunc. ðet he wule ðet þin wille oueral beo i-uorðed. for  
 to scheawen us þis : he streccheð þene ritht<sup>2</sup> erm uorð. ase he  
 stont orode. *and* beieð adun toward þe. his deorewurðe heued.  
 ase þauh he seide. Moder al þet þu wult : al ich wulle. aswete  
 leafdi. hwi leafdi hwi : nabe ich euer bi-foren mine heorte eihen.  
 þeo ilke þreo stondunges. þi sune was ituht on rode. þurh driuen  
 fet *and* honden. wið dulte neiles. blodi his side. *and* þi stondunge  
 leafdi. *and* sein iohanes ewangelistes weopinde otwo half wið  
 sorhfulle sikes : hwi ne bi-hold ich þis euer in mine heorte. *and*  
 þenche ðet hit was for me. *and* for oðre sunfule \*to aredden of  
 helle. *and* forto ʒiuen us heoueriche blisse : þis þoht wolde siker-  
 liche ontenden so soð luue on me. Nere þe heorte so cold. þet  
 ne schulde neuer sunne habben forðer *in-ʒong*. þer þis brune  
 were. a iesu hwuder schal ich fleon hwon þe deouel hunteð efter  
 me bute to þine rode :

Thou art the  
 mother of him  
 who created  
 and ruleth all  
 things.

<sup>1</sup> So in MS.

<sup>2</sup> So in MS.

May I ever  
 keep before  
 me the three  
 sufferings of  
 Christ, thy  
 suffering, and  
 that of  
 St. John.

\*[Fol.126b.]

## XXII.

## A HYMN TO OUR LADY.

Sweet Lady Saint Mary, maiden above all maidens, that barest the blissful bairn (child) that raised up all mankind that had fallen down through Adam's sin. Through his holy passion he cast down the devil and harrowed hell. I, a sorry, sinful thing, ask thy mercy, that thou be my pleader against the foes of my soul, that they may not accuse it; but protect me and help me, merciful maiden, in all my necessities. My enemies have encompassed me about on every side, and seek the death of my soul. Wicked men and devils have pierced me with many wounds that kill my soul, except thou be my leech. I have oft been obedient to all my three foes—to the devil, and to the world, and to the sins of my flesh. I acknowledge myself guilty, and cry thee mercy, Lady, for I have made gates of all my five senses for the entrance of sinful vices. I have looked amiss, hearkened amiss, felt amiss, spoken amiss, loved sweet smells. Pride and desire of praise have sore wounded me; also wrath and envy, leasing, perjury, unfaithfulness, cursing, backbiting, and flattery. Sometimes I have had wrongful possession of other men's goods, and have given amiss, and received amiss, and often withheld amiss; quick to do evil, slow to do good; negligent and slothful; sometimes too playful, at other times too moody. I have sinned both in meat and in drink, and with the filth of the flesh defiled myself. Thus I am loathsomely hurt in body and in soul with sins of all kinds; for though the work was not in the body the will was in the heart. All this I acknowledge to thee, sweet Lady Saint Mary, highest of all saints. Intercede for me and protect me, for I am worthy of torment. Beseech thy blessed Son to show me kindness, mercy, and grace, for he may deny thee, maiden, who barest him, nothing of thy requests. I pray thee, and beseech thee, and entreat thee (if it be needful for me), by his conception in thy holy body, by his birth, by his humble fasting in the wilderness, by the

## XXII.

## [ON LOFSONG OF URE LEFDI.]

**S**wete leafdi seinte marie meiden ouer alle meidnes. þet bere  
 ȝet blisfule bern. þet aredde<sup>1</sup> al moncun up. þet was adun  
 a-fallen. ȝet<sup>2</sup> þuruð adames sunne. *and* ȝet<sup>2</sup> þuruh his holi pas-  
 sium werp þene deouel adun. *and* heriede helle. ich on sori sunfule  
 þing : bidde þin ore. ȝet tu beo mi motild aȝeines mine soule  
 fon. þet heo hire ne muwen bitellen. auh were me. *and* help me  
 milzfule meiden : in alle mine neoden. Mine widerwines habbeð  
 biset me on euehe half abuten : *and* secheð mine soule deað.  
 luðre men *and* deoffen. heo habbeð monie wunden on me ifestned :  
 þet aewelleð mine soule. bute þu beo mi leche. ich habbe ofte  
 ibuwen to alle mine þreo i-fon. to þe feond. *and* to þe world. *and*  
 to mine flesches sunne. ich icnowe me gulti. *and* creie þe leafdi  
 merci. for ich habbe imaked ȝetes of alle mine fif wittes. to sun-  
 fule unþeawes. mis i-loked. Mis iherened. Mis ifeled. mis ispeken.  
 iloued swote smelles. prude *and* wilnunge of pris : me habbeð  
 sore iwunded. \*ase wreððe. *and* onde. lesunge. missware. vuele  
 i-holden treouðe. cursunge. bac bitunge. *and* fikelunge : summe  
 tide. ich habbe iheuod of oðer monnes mid woh. *and* mid unriht  
 iȝeuen mis. *and* inumen mis. *and* mis etholden ofte. tovel : spae.  
*and* slow : to Godd. ȝemeleas : *and* unlusti. sumehwile to pleiful :  
 to drupi oðer hwiles. ich habbe i-suneged ine mete. *and* ine  
 drunche boðe. *and* mid flesches fulðe ifuled me. þus ich am lod-  
 liche i-hurt ine licame. *and* ine soule : wið alle cunnes sunnen.  
 for þauh þet were nere i þe bodie : þe wil was in þe heorte. al  
 þis ich i-cnoulechie þe swete leafdi seinte marie. heiest alre hale-  
 wen. Nim mot for me *and* were me. for ich am pine wurðe. bi-  
 sech for me þine seli sune : Milce. *and* merci. *and* ore. for nout  
 ne mai he werne þe : maiden þe hine bere of alle þine bisocnen.  
 Ich bide þe *and* biseche þe *and* halsi ȝif me howeð hit : bi his  
 flech founge of þine eadie bodie. bi his iborenesse. bi his eadi

Sweet lady,  
 have mercy  
 upon a sorry,  
 sinful thing.

<sup>1</sup> ? arerdde.

<sup>2</sup> Originally  
 ȝer.

Be my advo-  
 cate against  
 my soul's foes,

the world,  
 flesh, and the  
 devil.

I have sinned  
 with all my  
 five wits.

\*[Fol 127a.]

I have been  
 quick to do  
 evil, but slow  
 to do good.

Intercede  
 with thy son  
 for me.

hard injuries (hurts) and by the unworthy wrongs that he willingly suffered for us sinful creatures ; by his mortal agony, and by his bloody sweat ; by his blessed prayers in the hills by himself ; by his capture and binding ; by his leading forth ; by all that he was doomed to ; by his change of raiment, now red, now white, (put) on him in mockery ; by his scorning, and by his spitting and buffeting, and by his blinding ; by the crown of thorns ; by the sceptre of reed given him in scorn ; by his own cross, so hard dragging on his soft shoulders ; by the blunt nails ; by the sore wounds ; by the holy rood ; by the opening in his side ; by his bloody stream that ran in many places, in his circumcision, in his blood-sweating, in his pain through the crown of thorns ; (through the nails) first in his one hand and then in his other ; lastly in the piercing of his side, besides (other) sore wounds. Yet, some saints think that the true blood-stream was in his first capture, in the fast binding, when the blood was wrung out of his blessed nails. I entreat thee that thou beseech him, by his shame, by his sorrow, by his death on the cross ; by all that he said, did, and suffered on earth ; by the holy sacrament of his flesh and blood that the priest sanctifieth ; through the grace of baptism ; through all the other sacraments that Holy Church followeth and useth ;—through all these I beseech thee, God's precious mother, that their might may help me, and their strength go forth (prevail) where my offering faileth ; for my belief is that I, through them, shall be saved. Jesus, thy Son and God's Son, gave us himself altogether ; and all is ours—what he spake, and did, and suffered on earth. May his torment on the cross and his death destroy my sins ; and may his arising (resurrection) raise me into holiness of life ; and may his uprising (ascension) cause me to advance upwards in high and holy virtues, from high to higher (virtues) ever until I see in Zion, the high tower of heaven, the Lord of light, whom the angels ever behold and ever the longer (they behold him) the more they desire it. And because in that happy song is all we seek, Lady, through thy intercession make known my petition to thy blessed Son. Amen !

festunge iþe wildernesse. bi þe herde hurtes *and* þe unwurðe wowedes ðet he for us sunfule willeliche þolede. bi his deaðfule grure. *and* bi his blodie swote. bi his eadi beoden in hulles him one. bi his nimunge. *and* bindunge. bi his ledunge forð. bi al þet me him demde. bi his cloðes wrixlunge. Nu red. nu hwit. him on hokerunge. bi his scornunge. *and* bi his spotlunge. *and* bufetunge. \**and* his heliunge. bi þe þornene crununge. bi ðe kinezerde of rode.<sup>1</sup> him of scornunge. bi his owune rode. on his softe schuldris. so herde druggunge. bi þe dulte neiles. bi þe sore wunden : bi þe holie rode. bi his side openunge. bi his blodi Rune þet ron inne monie studen. In umbe keoruunge. in his blod swetunge.<sup>2</sup> in his pine þornene crununge. erest in his one hond *and* seoððen in his oðer. olast in his side þurlunge wið-ute sore wunde. 3et ase halewen weneð. þet toðe<sup>3</sup> blod rune. was in his ereste. nimunge in þe feste bindunge. þet tet blod wrong ut et his eadie neiles. ich halsi þe þet ðu bi-seche him bi his schome. bi his sor. bi his deað on rode. bi al þet he seide wrohte *and* þolede in eorðe. bi þe holi sacrement of his flech *and* of his blod þet ðe preost sacreð. þurh þe grace of fuluht. þurh alle þe oðre sacramenz. þet holi chirche foluweð *and* useð. þurh alle ich bi-seche þe godes deore-wurðe moder þet heore mihte helpe me. *and* hore strence go forð. þer min offringe wonteð. for min bileue is þet ich schal þuruh ham beon iboreuwen. iesu þi sune *and* Godes sune. 3if us al him suluen *and* al is ure þet he spec *and* wrohte *and* þolede in orðe. his pine on rode *and* his deað acwellen Mine sunnen. *and* his ariste arere me in lif holinesse. *and* his \*up ariste do me stepen upward in heie *and* holi þeawes. from heih *and* to herre euer ðet ich iseo in syon þe heie tur of heouene : þene louerd of leome. þet te engles euer biholdeð. *and* euer so lengrre so heo 3irneð hit more. for iþet seli song is al þet me secheð. leafdi þurh þin erndinge tuðe<sup>5</sup> me mine bone to þine eadi sune amen.

I entreat thee by all his sufferings and wrongs,

\*[Fol. 127b.]

<sup>1</sup> = rede.

and by the stream of blood that ran in many places.

<sup>2</sup> A word erased.

<sup>3</sup> ? soðe.

I entreat thee by all his sorrows and shame.

May his death destroy my sins.

\*[Fol. 128a.]

May his resurrection and ascension cause me to advance higher and higher.

<sup>5</sup> ? cuðe.

## XXIII.

## A HYMN TO OUR LORD.

Jesus Christ, God's Son, true God and true man, born of the blessed maiden Mary, who is maiden and mother without a mate. I am of all sinful men, as I fear, the most defiled with sin. I pray and beseech thee with inward (true) heart through thy conception in the maiden's body of the Holy Ghost, and through thy birth without breach of her body; and through all that thou taughtest, and sufferedst for sinners upon earth; through thy five wounds and the blessed flood that flowed from them; through the iron nails and the crown of thorns; and through thy pains and shames, and thy precious death on the cross; and through the same cross, hallowed of thy precious limbs, upon which thou meekly outstretchedst thyself; and (through) thy mother's wail and St. John's sorrow when thou unitedst them as son and mother; for pity of thy pains; and through thy blissful arising the third day from death, and through thy honourable ascension into heaven; through the grace and gift of the Holy Ghost, whom thou on Whit Sunday sentest to thy beloved disciples and pouredst out upon those that rightly loved and believed upon thee; and through thy awful coming at Doomsday to judge both quick and dead; and through thy blessed flesh and thy blessed blood hallowed upon the altar; through the virtue of baptism; through all the other sacraments in which Holy Church believes; through thy great kindness and mercy, that is greater than all that is named, except the grace of the Holy Ghost, who is equal with thee and with thy blessed Father, God full of all good;—have mercy upon me, and hear my petitions through the blessed prayers of thy meek mother and St. John the Evangelist, and all thy saints. Forgive me my sins that are dreadful and horrible in thy eyesight. Lord, I view them in great dread of thine awe; behold thou them not, lest

## XXIII.

## [ON LOFSONG OF URE LOUERDE.]

Iesu crist godes sune soð godd *and* soð mon of þe eadie meiden  
 iboren maria. þet is meiden *and* bute make moder. ich of  
 alle sunfulle am on mest ifuled of summe ase ich drede. ich bidde  
*and* bi-seche þe wið inwarde heorte þurh þin akennednesse ine  
 meidenes licame of þe holi Goste. *and* þuruh þin iborenesse wið  
 uten bruche of hire bodie þuruh al þet þu tawhtest. *and* þoledest  
 for sunfule in eorðe. þurh þine vif wunden. *and* þe eadie flod  
 þet of ham fledde. þurh ðe irene neiles *and* þe þornene crune.  
*and* þurh þe pinen *and* þe schomen *and* þi deorewurðe deað oðe  
 rode *and* þuruh ðe ilke rode i-halewed of þine deorewurðe  
 limen. ðet þu on hire mildeliche streihtest. *and* þine moderes  
 ream *and* sein i[o]hanes soruwe þo þu somnedest ham ase sune  
*and* moder. uor rewðe of þine pinen *and* þurch þine blisfule  
 ariste þe þridde dai of deaðe. *and* þurh þine wurðful astiunge  
 into heouene. þurh ðe grace *and* þe zeoue of þe holi goste. þet  
 þu on hwite sune dai sendest þine deorewurðe \*deciples. *and*  
 ʒettedest to þeo þet rith luicð þe *and* leued. *and* þurh þine  
 eisfule cume a domesdai to demen boðe cwike *and* deade. *and*  
 þurh þine eadi flesche *and* þine iblesecede blode i-sacred oðe  
 weonede. þurh þe mihte of fuluht. þurh alle þe oðre sacremens.  
 þet holi chirehe ileueð. þurh þine muchele milce *and* merci þet  
 is more þen al þet is inempned wið-ute þe grace of þe oli goste.  
 þet is efne wið þe *and* wið þin eadi feder. Godd of alle godd  
 ful. haue merci of me *and* iher mine bonen. þuruh þe selie  
 bonen of þine milde moder *and* seint iohannes ewangeliste. *and*  
 alle þine halewen. for-ʒif me mine sunnen þet ateliche beoð *and*  
 grisliche i þine eih silðe. louerd ich i-seo ham wið muchel ugge  
 of þin eie. ne bi-hold þu ham nout leste þu wreoke ham on

Lord Jesus,  
 have mercy  
 upon me, de-  
 filed with sin.

I beseech thee  
 by thy pas-  
 sion, death,  
 resurrection,  
 and ascen-  
 sion ;

by thy gift of  
 the Holy  
 Ghost ;  
 \*[Pol. 128b.]

by thy coming  
 at Doomsday ;

by the sacra-  
 ment of thy  
 flesh and  
 blood ;

hear my  
 petitions,  
 through the  
 prayers of thy  
 blessed  
 motier.

thou avenge them upon me in the furiousness of thy wrath. Lord, thy apostle saith thus, "If we condemned ourselves, we should not elsewhere be condemned." Meek merciful God, I judge myself before thee, after thy mercy that is greater than all my sins, as truly as a drop of thy precious blood that thou sheddest on the cross were enough to wash away the filth of all folk. Through the stark streams and the flood that flowed from thy wounds for to heal mankind, cleanse and wash my sinful soul; through thy five wounds opened on the cross, pierced through with nails, and sorrowfully filled up, heal me sore wounded through my five wits with deadly sins, and open them, heavenly king, toward heavenly things, and turn to the world thy precious cross upon which thou outstretchedst thyself. Be my shield and protection in every quarter against the darts of the devil, which he (the traitor) shooteth at me. Let thy passion quench the passion of sins that abideth within me. Let thy pains preserve me from the pains of hell, and let thy precious death keep me from the death that never dieth, so that thy death may mortify the deadly lusts of my body and the laws of my limbs. Let the world be (dead) to me, and me to the world. Through thy arising to life immortal, O Lord, raise me from the death of the soul; and give me life in thee; that I love not this world, but only thee, living Lord, and whatever is good before thee; that I may be dead to the world, and ever live to thee, so that I may say with St. Paul who saith, "I live, not I, but Christ liveth in me." Lord (grant me) thy mercy, since I have climbed so high with this same petition, and yet lie so low, and because earthly losses excite so much displeasure in my heart. Meek God, thy mercy! for hereby I die, who erewhile spake of such things, and (yet) sin deadly. High (exalted) Saviour, God, help me and heal my heart thereof. Dear Lord Jesu Christ, look toward me as I lie thus low and bemoan to thee of things that trouble me now most, next to my sins. High Saviour, bow thyself to me, and incline (thine ear) to my prayers. I have in me neither wisdom nor honour, and am devoid of counsel; I have not wherewith to lead my life in this world, and am helpless. I am in many wise disgusted in mind and heart, sick with sorrow, and have not any one to comfort me. Precious Lord, as thou art the counsellor of the

me iwodschipe of þine wreððe. louerd þin apostel seið þus. 3if we ne fordemden us seoluen ne schulde we nout beon elles hwar for-demed. milde merciabile godd ich deme to þe! efter þine milee þet is [mo]re þen al min [uu]el is! ase wis [as]e a drope of þine deorewurðe blode þet tu o rode scheddest were i-nouh to weaschen alle folkes fulðe. þeo sterke stremes *and* þet flod þet fleaw of þine wunden. moncun uor to helen! elense *and* waschs mine sunfule soule þurh þine fif wunden iopened o rode. wið neiles uor-drinene *and* seoruhfulliche forðutte. hel me uorwunded \*þurh mine fif wittes wið deadliche sunnen. *and* opene ham heouenliche king touward heouenliche þinges. *and* turn to þe worlde þi wurðfule rode þet þu spreddest þe on. beo mi scheld *and* mi warant on euche half! azein þes feondes flon þet he scheot to me on euche halue þe swike. þi passiun acwenche þe passiun of sunnen þet wunieð wið inne me. þine pinen buruwen me from þe pinen of helle. *and* þi dercowurðe<sup>1</sup> deað from þene deað ðet neuer ne deieð. þet ði deað a-deadie þe deaðliche lustes of mine licame. *and* te lawen of mine limen beo ðe world [dead] to me. *and* me to þe worlde. þurh þine ariste louerd to liue! bute deaðe. of soule deaðe arer me. *and* 3if me lif in ðe. þet ich ipisse worlde ne luuie nout bute þe liuinde louerd. *and* hwat so god is uor þe. þet ich to þe world beo dead. *and* euer liuie<sup>2</sup> to þe. þet ich muwe siggen wið seinte powel þet seið. ich liuie nout ich! auh crist liueð in me. louerd þi merci ase ich ham heie iclumben wið þis ilke bone. þet ligge so lowe. *and* uor eorðliche luren so muche mislicunge hadde in mine heorte. Milde godd þi milee. for herþurh ich deie þet spec er of swuche þinge. *and* deaðliche sunegi. heie helinde godd help me. *and* hel herof mine heorte. leoue louerd iesu crist loke toward me ase ich ligge lowe. *and* mone to ðe of þinge ðet me derueð mest nuðe efter mine sunnen. heie helinde \*beih þe to me. *and* buh to mine bonen. Nabbich nowðer in me wisdom ne wurschipe *and* am redleas nab ich [h]waremide le[de]n mi lif i þis[se] worlde *and* am helples. ich hadde on monie wise mislicunge of þonke *and* heorte sec of sorwe. *and* nabbe hwoa me froure. Deorewurðe drihten ase

I condemn myself before thee.

Wash my sinful soul in the blood of thy wounds.

\*[Fol. 129a.]

Be my shield against the darts of the devil.

<sup>1</sup> sic.

Let me be dead to the world and live to thee.

<sup>2</sup> A stroke too many in MS.

Look towards me as I lie thus low.

\*[Fol. 129b.]

I am without wisdom, devoid of counsel and help.

perplexed, counsel me that am helpless and uncertain what to do, how I ought to conduct myself and live on earth in maidenhood and purity of both soul and body. As thou art help of the helpless, behold, high Lord, how man's help faileth me. Let me receive thy help the more readily, so that I shall trust on thee alone, and confide (in thee) ever without end. Had I done so of yore, I know of a truth it would have been better for me than it is now. For the while that I trusted upon man thou saidst "Hold thee to them," and leftest me wholly ruined by those that I trusted upon, and they have become traitors to me, heavenly Lord, I believe, for my good. I honour and thank thee that thou hast deprived me of them, for thou sawest that trust in them deceived me, and thou desirest that I should hope and trust in thee alone. For to show me how this hope in thee alone shall avail me better than did previously the trust in the others, thou hast deprived me of man's help, for thou wilt give me thine. Blessed be he that thus turneth loss to gain. Truly all my woe on earth shall turn for me into joy if I love God with my true belief. Lord, I believe it, and love and will love thee more, Lord, through this affliction than I did previously in all my weal, for I know assuredly it would have wholly deceived me, if it were not, Lord, for the help of thy grace. Lord, I beseech thee with inward heart to give me neither too much nor too little, for through either many a man oftentimes sinneth; but grant me that I may truly say with the maiden that saith of thee these words, "My beloved's left arm holdeth up my head," she saith, "and his right arm shall embrace me." Let me be thy beloved, and say as she saith, "Beloved, with thy left arm," that is, with thy worldly gifts, "hold up my head," that I through too much poverty fall not into the filth of sin. And "Beloved, with thy right arm," that is in heaven, with endless blessings, "embrace me," so that whatsoever I shall thenceforth, sweet gentle Lord, pray or desire, I may pray thee that I may receive in obedience, both poverty and wealth, according to thy good pleasure. Though I have not entirely all that I want, nor comest thou to me as soon as I desired it, I do not mistrust thee, but am confident that thou wilt take from me all that may do me harm, and give me, sweet merciful Lord, what is needful for me; but thou that seest all things abidest thy time. Now

þu ert redlease red. red me þet am helples *and* redles. hu ich sehule leden me *and* liuien on eorðe wið meidhod *and* inclemnesse of soule. *and* of bodie boðe. ase þu ert neodfulles help bi-hold heie louerd hu monnes help trukeð me. þin help beo me þe 3arewere forto þe one ich chulle trusten *and* hopien euer buten ende. hefdieh 3are so idon me stode betere þen me deð ich hit wot to soðe. uor þeo hwile ðet ich truste uppo mon þu seidest. hold þe to ham *and* lettest me al iwurden wið þeo þet ich truste uppon. *and* heo beoð me itrukede heouenlich louerd. ich i-leue for mine seliðe ich herie þe *and* þonke. þu ham hauest bi-nume me. uor þu iseihe. þet te hope of ham bi-swoc me *and* wult þet ich hopie *and* truste to þe onc. for to sehewen hu þis hope to þin ones help schal gon me betere ut. þen dude er þe oðres. þu hauest binume me fulst of monne; uor þu wult þin 3eouen me. Iblesced beo þet þus went lure to bi3eate. sikerliche al mi woa on eorðe schal turnen me to ioie. 3if ich Godd luuie mid treowe bileaue. louerd \*ich ileue hit *and* luuie *and* wulle luuien þe more louerd þurh þis wondred þen er in al mine weole. uor ich wot to soðe hit wolde habben al bi-swike me. 3if þe help nere louerd of þine grace. louerd ich bi-seche ðe wið inwarde heorte ne 3if þu me nouðer to muchel ne to lutel. uor þurh eiðer moni mon suneggeð i-lome. auh leue me ðet ich mote soðliche seggen wið ðe meiden þet of þe seið þeors<sup>1</sup> wordes. Mi leofmonnes luft erm halt up min heaued heo seið. *and* his riht erm schal biclupen me abuten. let me beo þi leouemon *and* siggen ase heo seið. leof wið þi luft erm. þet is. wið þine worldliche 3eouen hold up min heaued ðet ich þurh to muche wone ne falle i fulðe of sunne. *and* leof wið þin riht erm. þet is in heuene wið endelease blissen bi-clupe me abuten. al schal beon þet ich wulle þeonne forð swete milde louerd bidde oðer wilni ich bidde ðe ðet ich mote under-uon in obedience boðe wone *and* weole þe inc ewmnesse. þauh ich nabbe nout one al ðet me biheouede ne me ne cume nowt ase sone ase ich wolde. ich ne mishopie þe nout auh am al siker of ðet þu wult binime me ðet me wolde herm don. *and* 3ife me þet me is biheue swete milzfulle louerd. auh þu þet alle þing

Let me receive thy help.

Man's help faileth me.

Blessed be thou that turnest my woe into joy.  
\*[Fol. 130a.]

Give me neither too much nor too little.

<sup>1</sup> sic.

Support me with thy right arm.

Give me what thou deemest needful for me.

I have lost the comfort of all mankind, I know that thou wilt send me the Holy Ghost to comfort me, and advise me and help me and comfort me, better than all those might in whom I trusted ; for thus saith the Psalmist David in the Psalter, "The world hath forsaken me, and God hath received me." Again he saith elsewhere, "Have thy delight in God, and he will give thee the wishes (prayers) of thy heart ; make known to him the way that is thy desire, and he will accomplish it for thee." Thou knowest what I desire, omnipotent God, but of that as of all else, ever let thy will be done, for thou wilt soon enough do better by me than I may desire ; and I obediently beseech thee, Lord, not through anything I deserve from thee, but through this hope and in this trust in thy great mercy, that thou be now my counsel, my help, and my grace. But I will love thee now, before them that I previously loved, trusted, and hoped in. For now I understand how true it is what St. Austin saith in his book, "Unhappy is he that is with love tied to any earthly thing, for ever is that sweet dearly bought with a twofold of bitter ; but we understand it not ere that we lose it, and it turns to loss, from which quarter so ever it befalleth, before we least expect it."

Sweet soft Jesus, blessed be those that love thee and thy sure sweetness, that no one may lose except he lose faith in thy love. But without thy gifts none may love thee. With the flame, Lord, of the Holy Ghost, that is, thy Father's love and thine, inflame my heart and consume all that is hurtful therein, and feed it so forwardly that it may enlumine me ever in thy belief and in thy love, the longer the more so. My love and my counsel, all my help and my comfort, help me ever for good and turn me from sin, and give me will and might and wisdom to forsake every sin, and to work well. Precious Lord, thou owest not any man anything for his deserts, but doest all that thou doest through thy sweet grace, wholly unmerited by us. Make known in me what mercy is, and that grace is (of thy) grace and not of our works. But do so by me that my foes may grin (with rage), and good men may rejoice and bless thy name and honour it without end. What

isihst ȝet abidest his time. Nu ich hadde uorloren al moncunne froure ich wot \*ȝet þu wult senden me þene holi gost to elnen me. *and* reden me *and* helpen me *and* froure me betere þen alle þeo ilke muhten ȝet ich on truste. uor þus seið þe salmwruhte dauis iþe sawter. þe world haueð for-let me. *and* godd haweð underfo me. eft elles hwar he seið. haue þi licung ine godd *and* he wule ȝiuen þe bonen of þine heorte. vnrwrih him þene wei ȝet is þi wilnunge. *and* he wule hit forðen. þu wost hwat ich wilni al weldinde Godd. auh of ȝet ase of helles hwat : iwurðe þi wille euer. uor þu wult inouhreðe don betere bi me þen is ȝet ich wilni. *and* ich buhsunliche bi-seche þe louerd þuruh non of-scruunge to ȝe. auh þurh þis hope. *and* i þis trust to þine muchele milce. ȝet þu beo mi red nu. Min help *and* min elne. auh þe ich chulle luuicn nu. uor ham ȝet ich luuede er *and* truste to *and* hopede. uor nu ich understonde hu soð hit is ȝet seint austin seið in his boc. uniseli is ȝet is wið luue to eni eorðlich þing iteicd. uor euer bið ȝet swete : abouht mid twofold of bittre. auh me ne hit underȝit nout er þen me hit leose. *and* to lure hit bi-kumeð of hwuche half so hit falleð : er me lest wene.

I have lost the comfort of all mankind.

\* [Fol. 130b.]

Let my delight be in thee.

Unhappy is he that is attached to earthly things.

**S**wete softe iesu iseli beoð ȝet þe luuieð *and* þine siker swetnesse. ȝet no mon ne mai leosen bute he þe treulac of þine luue lete auh wið-uten þine ȝeoue ne mai þe non \*luuicn. wið þe lai louerd of þe holi gost. ȝet is þi feder luue *and* þin. tend mine heorte *and* uorbern al þat is baluful. þer inne *and* fed hit so forðward. ȝet hit ontende me euere iþine bileaue *and* in þine luue. so lengre so more. Mi luue *and* mi red al min help *and* mi froure fulst me euer to gode *and* cher me from sunne. *and* ȝif me wil *and* mihte *and* wit to leten each uel *and* wel uorto wurchen. deorwurðe drithen þu nowest none mon nowiht þurh his of-scruunge auh dest us al ȝet þu dest þurh þine swete grace al unofserued cuið in me hwat is milce *and* ȝet grace is grace nout hure werkes auh do so bi me. ȝet mine fon grennen *and* gode gladien *and* blescien þine nome. *and* herien buten hende. hwat mote ich milzfule louerd to þe

\* [Fol. 131a.]

Enkindle within me the love of thee.

Enlighten me ever with thy belief.

We deserve nothing at thy hands.

All we have is of thy grace.

may I do, merciful Lord, for thee that mayest and canst do all things and wilt well do, and desirest all that is good? All that is needful for me (give me), I beseech thee, God full of all good, with these three words, as thou mayest (art able) and canst and wilt. Merciful Lord, have mercy upon me and upon all Christian men. Amen.

#### THE MINOR CREED.

**I** believe in God the Father Almighty, Creator of heaven and earth : and in Jesus Christ his only Son our Lord, who was conceived through the Holy Ghost, and born of the maiden Mary, suffered under Pontius Pilate, was nailed on the cross, was dead and buried, and he lighted into hell ; and the third day he arose from death to life, and ascended into heaven, where he sits on the right hand of God the Father Almighty ; thence he will come to judge the quick and the dead. I believe in the Holy Ghost, and in the holy church, and the communion of saints, the forgiveness of sins, the resurrection of the flesh, and eternal life after death. Amen.

#### XXIV.

#### ON THE BEGINNING OF CREATION.

**O**ur Lord Almighty God desires and commands us that we love him and think of him and speak of him, not for his benefit, but our advantage and help ; for to him may all creatures say, *Bonorum meorum non indiges*—Of my goods, O Lord, thou standest in no need. But as Saint Austin saith, “ If no man thought of God, none would speak of him ; if none spake of him, none would love him ; if none loved him, none would come to him, nor would participate of his bliss, nor of his greatness.” It is most sweet to speak of him. Think ye that each word of him is sweet as if a honey-drop fell upon your hearts. He is heaven’s light and earth’s brightness, the welkin’s gleam, and gemstone (jewel) of all creation ; bliss of angels, and joy and hope of mankind ; the strength of the righteous and solace of the needy. He is the beginning of all things, and both beginning and end ; he is beginning for he was ever ; he is end without any ending ; he is King of all kings, and

þet alle þing meiht. *and* const. *and* wult wel don. *and* wult al þet god is. al þet me euer is neod. ich biseche þe godd of alle godd ful wið þeos þreo wordes. ase þu meiht. *and* const. *and* wult. Milzfule louerd haue merci of me *and* of alle cristene men. amen.

Have mercy upon me and all Christian men.

## [ÐE LESSE CREDE].

**I**ch bileue on god feder al-miht. schuppare of heouene *and* of eorðe. *and* on iesu crist his onlepi sune ure louerd. þet was ikuned þuruh ðe holi goste. iboren was of ðe meidene marie. ipined was under ponce pilate. inciled was oðe rode. dead *and* iburied. he lihto<sup>1</sup> in to helle. ðe þridde dei he a-ros from deaðe to liue. *and* steih in to heouene. þer he sit o godes rithond feder al-miht. þonene he kumeð to demen ðe quike *and* ðe deade. Ibileue on \*ðe holi goste. *and* on holi chirche. imennesse of haluwen. uorziuenesse of sunnen. uleches up ariste eche lif efter deað: amen.

I believe in God the Father, Creator of heaven and earth; in Jesus Christ his only son our Lord;  
<sup>1</sup> read lihte.

in the Holy Ghost; in the holy Catholice church, &c  
\* [Fol. 131b.]

## XXIV.

## [DE INITIO CREATURE.\*]

\*[Fol. 54.]

**V**re hlaford almihtiz god wile *and* ús hót. þat we hīne lufe. *and* óf him smáze *and* spece. naht him tó méde ac hús to fremen *and* to fultúme. fór. him seize alle hiscéfte. *Bonorum meorum non [in]-diges.* hlaford to mine góde ne beníedeð þe. Ac alswo *sanctus augustinus* eweð. Gif non mán ne þoht óf Góde. non ne spece of him. Gif non óf him ne spece non hīne ne lufede. Gif non hīne ne lufede. non to him ne cóme. ne delende nére óf his eádinésse. nóf hīs merhðe. Hit is wel swete of him tó spécene. þenche zīe ælc word of him swete. al swá án huni tīar felle upe zīure hīerte. Héo is hefone liht. *and* eorðe brihtnesse. loftes leom. *and* all hiscefte zīnston. anglene blisse. *and* mancénne hilt *and* hope. richtwisen strenhepe. *and* níedfulle fróuer. Heo his ælra þinga angin. *and* hordfruma *and* ænde. he his órd fór he wes efre. he is ænde buton ælcere ziendunze.

God bids us love, think, and speak of him.

The words of St. Austin.

Each word of God is sweet.

God is the beginning of all things.

\* Cott. Vesp. A. 22.

Lord of all lords. He holdeth with his might heaven and earth and all creatures without toil. No creature may perfectly comprehend nor understand concerning God. He formed his creatures when he would. Through his Wisdom (the Son) he wrought all things, and through his Will (Holy Ghost) he endowed them all with life. This Trinity is one God, that is, the Father and his Wisdom (of himself ever begotten) and the Will of them both, that is, the Holy Ghost, that proceedeth of the Father and of the Son alike. He created ten hosts (or states) or companies of angels, that is *angeli* (messengers), *archangeli* (high messengers), *throni* (thrones), *dominationes* (lordships), *principatus* (chiefs), *potestates* (spirits of powers), *virtutes* (mighty spirits), *cherubim* (fulness of knowledge), *seraphim* (burning or inflaming). Wherefore they are thus named shall be told in another place. Here are nine orders (or states) or hosts of angels. They have no bodies, but they are all spirits, very strong and mighty and of great beauty, formed for the praise and honour of their Creator. The tenth order revolted and became evil (or as many as might have completed the number of the tenth host). God created them all good and let them have their own choice (discretion) to choose whether they would love their Creator or renounce him. Now the elder (chief) of the tenth order was beautifully formed, so that he was called "Light-bearing" (Lucifer). Then began he to be moody (grow proud) for the fairness that he had, and said in his heart that he would and easily might be equal to his Creator, and sit in the north part of the kingdom of heaven, and have power and dominion against God Almighty. Then he confirmed this counsel (resolve) with the order over which he presided, and they all were obedient to this resolve. When they all had determined upon this plan amongst themselves, then came God's wrath upon them all, and they all lost that fair hue (form) in which they were created, and became loathsome devils; and very rightly it so befell them when they would with pride be better than they were created, and their elder (chief) said that he might be equal to God Almighty. Then became he and all his companions more perverse and worse than any other creatures; and whilst that he meditated how he might share dominion with God, the Almighty Creator was preparing hell-torment for him and his fellows, and drove them all out of the mirth (joy) of heaven's kingdom and caused them to

heo is alra kingene king, *and* alra hlaforden hlaford. he hált mid his milte hefene *and* eorðe. *and* alle zescefte buton zeswince. Ne méȝ nan iscefte fulfremedlice smeázan ne understonden émbe god. heo zesceop zesceafte þaða he wólde. þurh his wisdom (se sune) heo zeworhte alle þing. *and* þurh his wille (ali gast.) he hi alle zeliffesté. þeos þrimnis is an gód. þat is sé fader. *and* his wisdom. of him selfe efre acenned. *and* hare beire wille þat is sé hali gast. he géð of þe fader *and* of þe sune zelice. He zesceóp tȝen engle werod. (oðer hád.) oðer hapes. þat beoð. angeli (bóden.) archangeli. (hahboden.) Troni. (þrimsetles.) *Dominationes.* hlafordscipe. *Principatus* alderscipen. *Potestates.* anwealda gastes. *Uirtutes.* mihti gastes. *Cherubim.* zefildnesse of ýwitte. *Seraphim* birinde oðer anhelend. for wan hi beoð þuss icwéðe me scel sigge, an oðre stowe. Her beoð níȝen anglen hapes. [oðer had.] oðer werod. Hí nabbeð nenne lichama. ac hi bæð alle gastes. swiðe strange *and* mihti an mucele feirnesse isceapen to lofe *and* to wurhminte hare sceoppinde. þat teonðe werod abreað. *and* awende ón ýfele oðer al swa fele þe me mihte þat tioðe hape fulfellen. Gód zesceop alle gode. *and* lét hi hi habben áȝen chîre. to chîesen ȝief [h]y wolden hare sceappinde lufie. oðer hine ferleten. Þa wes þes tȝendes hapes alder swiþe feir isceapen. swa þat heo was zehoten leoht berinde. Þa began hé to modienne fer þere feirnesse. þe héo hafde. *and* cweð an his hêrto. þat he wolde *and* eaðe mihte bien his sceoppende zelic. *and* sitte án norðdele hefene riches. *and* hadde anwealda *and* riche anȝen godelmichti þa ýfesten[d]e [he] þisne red. wið þan hape þe [he] bewiste. *and* hi alle to rede gebuȝon. Þa þe li<sup>1</sup> alle hafeden þisne réd betwuxe ham zefestnod. þa be-com godes grama ofer ham alle. *and* hi alle wurðon \*awende of þan féȝre híwe þe hi anȝescapen were to loðlice deóffen. *and* swiðe richtlice ham swá bélamp. Þáðe hi wolde mid modinesse beón betere þonne he zesceapen wére. *and* cweð háre alder þat he mihte beón þam ælmihti gód zelic. þa warð he *and* halle his iféren forcudran *and* wursan þanne ænig oðer zesceafte. *And* þa wile þe he sméade hu he mihte delen ríce wið gód. þa wile zearcode se almihti sceappende him *and* his iferen helle wite. *and* hi alle adrefde of heofan ríces

He is the king of all kings.

The Trinity is one God.

God created ten orders of angels.

Nine are good spirits.

The tenth rebelled against God.

Their leader Lucifer wanted to be equal to God.

<sup>1</sup> ? hi.  
God's wrath came upon them,  
\* [Pol. 54b.]

and they became loathsome devils,

and were driven out of heaven,

fall into the eternal fire that was prepared for them for their pride. Then forthwith the nine hosts (or orders) that were left, bowed to their Creator with all humility, and resigned their purpose to his will. Then strengthened the Almighty God the nine orders (hosts or states) of angels and established them so that they never afterwards might be able, nor desire, to depart from his will. Neither may they nor desire they to perpetrate any sin, but ever they are [meditating] about this alone—how they may obey and please God. So might also the others have done that there fell, if they had been willing; for God had created them great angels, and let them have their own will, and would never have inclined nor forced them to that evil counsel, neither to think nor to act wrongly. Then would God supply and make good the loss that had been suffered in the heavenly host (or state), and said that he would create man out of earth, so that the earthly man should prosper and obtain by humility the abode in heaven which the devil lost through his pride. And God wrought a man of loam (earth) and blew spirit into him, and endowed him with life, and he then became man formed in soul and in body, and God gave him the name of Adam, and he was for some time alone. God then brought him into Paradise and there lodged him and said to him: “Of all the things that are in Paradise thou mayest enjoy, and they are all given unto thee, except one tree that standeth in the midst of Paradise. Touch thou not this tree’s fruit, for thou shalt become deathly (mortal) if thou eatest this tree’s fruit.” Why would God, who such other great things assigned him, forbid him such a small thing? In order to make him understand that he was his Lord, and that he should be obedient to him, and observe his behests; as if he should say to him, ‘Forego thou the fruit of one tree and with this easy obedience thou shalt obtain the mirth of heaven’s kingdom, and the place from which the devil fell through disobedience. If thou breakest this little behest thou shalt perish by death.’ And then was Adam so wise that God brought unto him neat and deer-kind and fowl-kind, when he had made them, and Adam gave them all names. Then spake God: “It is not meet that this man be alone and have no helper; but let us make him a companion for his help and comfort.” And God then caused

mirhðe. *and* lét befallen on þat éce fer þe ham zéarcod wás fer háre préde. Ða sona þe nigon werod [oðe hapes]. þe þer to lafon wére. búgon to hare scýppende. mid ælra ædmodnisse. *and* betéhton hare réd to his wille. Ða zefestnéde se ælmihti gód þa nigen ángle werod [heapes. had.]. *and* zestepelfaste swa þat hi nefre ne míhten nè noldan siððan. fram his wille zebugon. né hi múzen ne hi nélleð nane sýnne zewércen. Ac hi efre beoð ýmbe þat án hu hi mugon gód hihersamian *and* him zeeuwen. Swá míchte æac þe oðre þe þer fellon dón zéf hi wolden. forði ðe gód hí zéworhte to meren anglen. *and* lét ham hábba agénne círe. *and* hi nefre ne bíde nane niède to þan ýfele réde. ne ýfel tó þence. né tó donne. Ða wolde god zefýllan *and* zéinnian þone lére þe forloren was. of þan hefenlice werode [vel hade.] *and* cweð þat he wolde wércan man of eórðan þat he eórðlic man sceolde zeðeon. *and* zeárnian mid admodnísse. þ<sup>1</sup> wuniunge ón hefen ríce. þe se deofel forwo[r]hte mid modinesse. *And* god þa zeworhte æne man óf láme. *and* him on bleów gást. *and* hine zeliffeste. *and* he wárð þá man zesceapen ón sáwle. *and* on lichame *and* god him sette nama. adam. *and* he wes tó sume wíle anstándende. Gód þa hine brohte into paradís. *and* hine zelógode *and* him to cweð. Ælra þara þinge þe on paradís beoð þu most brúce. *and* alle hi beoð þe betéhte. buton áne treówe þe stent on midden paradís. ne hrépe þu þes trówes westm. for þan þu wurst deaðlic. zéf þu þes trowes westm zéétst. Hwí wolde god swá litles þinges him forwerne. þe him swa mýcel oðer þing betohte? fórté don him understonden. þat he his hlaford was. *and* þat he sceolde to him bugon *and* his zehése healde. Al se he to him cweðe. forgáng þu ones treówes westm. *and* mid þare æðelice hýrsumnesse. þu zearnest hefen rices merhðe. *and* þane stéde þe se deofel of háfel: þurh unihersamnesse. Gif þu þanne þis litle bebód to brecst. þu scealt deaðe sweltan. *And* þa was adam swa wís. þat god zeledde to him niátenu. *and* deorcén. *and* fugel cýn. þaða he zesceapen hafede. *and* adam ham alle námen zesceop. Ða cweð gód. Nis hit náht zedanfenlic. þat þes man ane beo. *and* nab[be] nenne fultume. ac uton wircan him zemace him to fultume *and* to froure<sup>2</sup>. *And* go[d] þa zeswefede þat

and fell into hell.

The nine orders were strengthened so that they could neither commit or desire to commit sin.

God made good the loss of the tenth order by the creation of man,

<sup>1</sup> þe or þa.

whom he created out of earth,

and called him Adam.

He forbid him to eat of the tree in the middle of Paradise.

Death was to be the penalty if he broke the command.

God said it is not meet for man to be alone,

<sup>2</sup> An f is written above u in the MS.

Adam to fall asleep ; and when he slept he took a rib from his side, and made of that rib a woman ; and Adam named her Eva, that is, life, because she is mother of all living. All creatures God created and made in six days, and on the seventh day he ended his work, and then ceased and hallowed that day. All things God wrought through his word. But when he created man he said not, Let there be man, as of other creatures, but he said, "Let us make man in our likeness," and he then wrought man with his hands, and breathed into him a soul, wherefore man is better, if he does what is good, than other creatures, except angels ; for they all come to nothing (perish), and man is eternal in one part, that is, in his soul. The body is mortal through Adam's guilt, but nevertheless God will raise again the body to eternal things at doomsday. When the devil perceived that Adam and Eve were so created that they should obtain, through humility and obedience, the abode in heaven from which he fell for his pride, then took he much anger and envy towards man, and considered how he might ruin them. He afterwards came in an adder's form to the two men (persons)—first to the wife, and thus said unto her : "Why has God forbidden you this tree's fruit which stands in midst of Paradise?" Then said the woman, "God has forbidden us the fruit of this tree and said that we should die if we tasted of it." Then spake the devil, "It is not so, but God knows well enough that if ye eat of the tree then shall your eyes be opened, and ye shall know good and evil, and be like angels. They were not created blind, but God created them so innocent that they knew nothing of evil, neither in sight nor in speech nor in works." Then became the woman beguiled through the devil's lore, and took of the fruit of the tree and ate, and gave her husband and he ate. Then both became mortal and knew both good and evil, and they were then naked and ashamed thereat. Then came God and asked who broke his behest, and drove them out of Paradise and said : "Because thou, man, wast obedient to thy wife's words more than to mine, thou shalt with toil earn thy meat ; and the earth is accursed through thy works and shall yield thee thorns and brambles. Thou art taken from earth and thou shalt turn to earth. Thou art dust

adam. *and* þaðæ he slep. þa 3ename he ribb of his sidan. *and* 3eworhte of þane ribbe ana wifman. *and* adam hi nemnede. eua. þat his lif. for þa<sup>n</sup> þe hi is ælra libbinde moder. Ælla 3esecefte god 3eseceop *and* hiworhte on sýx dágum. \**and* on þa<sup>n</sup> seofeðan dé3 he 3eendode his wure. *and* 3esweac þá. *and* þane de3 halgode. Ealle þing 3eworhete god þurh his worda. ac þaða 3eworhte man. he ne cweð naht 3ewurðe man. alse of oðere sceafte. ac he cweð. Uton gewurean man to ure anlicnesse. *and* he worhte þa þane man mid his handen. *and* him anbléow sáwle. forði is se man beter 3éf he gód 3eðihð þanne oðre 3eseceafte buton englen. for þan þe hi alle 3ewurðeð to nachte. *and* se man is ēce on ane dele. þat his an þer sáwle. Se lichame is deadlic þurh adames gylt ac þeahweðe[r] god arerð eft þane licame to écene þingum adomes dé3. Þa on3eat se deofel þat adam *and* eua weron toði 3eseceapene. þat hi sceoldan mid edmodnisse *and* mid hersammisse 3earníe þa wuniunge on hefe ríce þe hé óf aféol. for his upahefednesse. Þa nam hé mulcene grámen *and* ándan toðan mannum. *and* smeade hu he hi fordon mihte. he com þa anédren híwe toðam twám mannum. erést toðan wífe. *and* hir to cweð. Hwí for-bead 3éu god þes trówes westm. þe stent on midden paradís? Þa cweð þat wif. God hus for-bead þes trówes westm. *and* cweð. þat wé sceoldon deað swelten. 3if. we his abirizdon. Þa cweð se deofel. Nis hit naht swa. ac god wot 3enoh 3éare 3if 3é of<sup>1</sup> þan treówe ætéd. þanne beoð 3íure eágen 3eopened. *and* imugon 3ecnówen eí3ðer god *and* euyl. *and* beoð englen 3élice. Nare hío blinde 3escapene. ac god hi 3eseceop swa bilewítte þat hi ne cuðan nan þing eueles. naðor ne an iséhðe. ne on sprece. ne on weorce. Warþ þa þat wif for-spannen þurh þe deoffles lare. *and* 3enam of þes trówes westm. *and* æát. *and* 3iáf hire were *and* he æt. Þa weran boðe deadlice. *and* cuðon 3éider god *and* yfel. *and* hi þer<sup>2</sup> þa nacode. *and* ham þas scamede. Þa com gód *and* ácsode. þe his bebod to bréce. *and* adrefde hi út of paradís. *and* cweð. for þan þe were hihersam. þines [? wifes] wordum mor ðan mine. þu scealt mid ærfeðnesse þe metes tylian. *and* se eorðe his awirigd on þine weorcum. sýlðe þornes *and* brembles. Þu éart of eorðe 3enume. *and* þu awénst to eorðe. Þu æart dust. *and* þu

so he created  
Eve out of  
Adam's ribs.

\* [Fol. 55a.]

God made  
man in his  
own likeness.

The body is  
mortal  
through  
Adam's sin.

Satan plots  
how he may  
ruin Adam  
and Eve.

He persuades  
Eve to eat of  
the forbidden  
fruit.

<sup>1</sup> MS. os.

<sup>2</sup> or wer.

God drives  
them out of  
Paradise.

and thou shalt turn to dust." God made them garments of skins and they were clothed with the skins. Adam was then dwelling in this life in toil; and he and his wife then begat children, both sons and daughters; and he lived nine hundred and thirty years, and afterwards died, as was foretold, on account of his guilt; and his soul went to hell. Then soon there sprang up a great people, and very many led evil lives and displeased God with various crimes, and chiefly with fornication. Then waxed God so wroth through man's crime that he said that it repented him that he had ever created mankind. At that time, however, there was a righteous man before God whose name was Noah. Then said God to him, "I will destroy all mankind with water for their sins, but I will hold (preserve) thee in safety, both thy wife and thy three sons, Shem, Ham, and Japhet, and their three wives, because thou art righteous and acceptable to me (unto me). Make thee now an ark, three hundred fathoms long and fifty fathoms wide and thirty fathoms high. Roof it all, and daub all the seams with tar, and go afterwards therein with thy family. I shall gather unto thee of deer-kind (animals) and of fowl-kind by pairs (mates together), that they may afterwards multiply. I will send a flood over all the earth." He did as God commanded him, and God locked them within the ark and sent down a rain from heaven forty days together, and opened therewith also all well-springs and water-springs of the great deep. The flood then increased and bore up the ark, and it passed above all the hills. Then was every living thing drowned, except those within the ark, by whom was again established all the earth. Then God promised that he would never again destroy all mankind with water, and said to Noah and to his sons, "I will set my covenant betwixt me and you (as a token) of this promise, that when I arch over heaven with clouds, then shall my rainbow appear in the firmament, and I shall be mindful of my covenant that I will not henceforth drown men with water." Noah lived, in all his life, nine hundred and fifty years, and he then died. For some time after the flood God's awe (fear of God) was upon mankind and there was one language amongst them all. Then said they betwixt themselves that they would make a city and a tower (steeple) within the city so high that its

awénst to duste. God ham zeworhta þa reāf of fellan *and* hi were mid þan fellen zescridde. Adam þa wes wniende on þeses life mid zeswince. *and* heo *and* his wif þa bearn zestriende. zedéir sunen *and* dochtren. *and* he lefede nigon hundred ziere. *and* xxxti. *and* siððan swealt. swa swa him ær be-haton wes forðam gilte. *and* his sáwle ziwénde to helle. Þa wearð þa redlice micel mennise zewexon. *and* wére swiðe manége on ýfele awende. *and* zegremeden god mid mistlicum leahtrum. *and* swiðost mid for-lizere. Þo warð god toðan swiðe zegremed þurh manna mandede þat he cweð þat him of-þuhte þat he efre mancinn zeseop. þa wes hweðere an man richwis et-foran gode. þe wes Nôe zehaten. þa cweð god to him. ic wille fordon al mancinn mid wátere for hare sinnum. ac ic wille halden þe ennen *and* ti wif. *and* þine þreo sunes. sem. cham. iafet. *and* hare þreo wif. for þan þe þu art richwis *and* me zeeweme. Wrec þe nu an arc. þreo hund fedme lang. *and* fifti fedme wid. *and* þritti fedme heah. Géref hit all. *and* iclem hall þ[e] seames mid tirwan. *and* ga inn seðen mid þine hîwûn. \*Ic zegáderi in-toðe of dierecynne. *and* of fugel cynne simle gemácan. þat hi éft to fóstre bien. Ic wille senden flod ofer álne middennard. Hé dede þa swa him god behead. *and* god be-leác hi binnan þan arce. *and* asende rén of heofene. xl. dágas to-gédere. *and* zeopenede þer to zéanes alle well-springes. *and* wéter þéotan of þer mycele níwelnisse. Þat flod wex þa. *and* aber up þan arc. *and* hit ofer-stah ælle duna. Wearð þa élc þinꝰ cuces adrenct. buton þa þe binnon þane arce were. Of þan wearð eft zestapeled eall middenard. Þa be-heot god þat he nolde nefre eft. al mancyn mîd water acwellan. *and* cweð to nôe. *and* to his sunum. Ic wille settan mi wed betwuxe me. *and* eow. to þisan behate. þat is. Þanne ic ofe[r]-téo hefenes mid wlene. þanne bið atáwed min rén bóge. betwuxe þan folce [vel wlene]. þanne beo ic zemenézed mines weddes. þat ic nelle henon forð mancyn. mid watere adrenche. Noe lefede on all his life nigon hund zear. *and* fifti. *and* he þa forðferde. Þa wes þa sume hwille godes zéie. on zemanecynne. efter þa flode. *and* wes on zereard an ham állen. Þa cweðen hi betwxe ham þat hi woldan weren ane burch. *and* enne stepel binnan þara birie.

After Adam died his soul went into hell.

The world waxed wicked,

and it repented God that he had made man.

God tells Noah that he will destroy the whole world.

\* [Fol. 55b.]

Noah makes an ark.

The flood comes and drowns all flesh.

The covenant of the rainbow.

After Noah's death, for awhile men feared God.

roof (top) should reach to heaven, and they began to work. Then came God thereto when they were most busily at work and gave each man that was there a separate language, and none of them knew what the other said; and they then ceased their building and were scattered over all the earth. Afterwards mankind became deceived through the devil and turned aside from belief in God, so that they wrought for themselves likenesses, one of gold, another of silver, a third of stone, a fourth of wood, and gave them names and offered them gifts (sacrifice); and the devil came into these forms and dwelt therein and spake to men, as though they were gods, and deceived men. Then this error spread abroad over all the earth, and the true Creator, who alone is God, was despised and dishonoured. There was (at this time), nevertheless, a tribe which never bowed down to a devil-idol, but ever honoured the true God. It sprang from Noah's eldest son, who was called Shem, and his son was called Arphaxad, and his son was Sala; and Sala begat a son called Heber (of whom sprang the Hebrew folk whom God loved), and from this tribe (kin) came all the patriarchs (high fathers) and prophets who spake of Christ's coming to this life, that towards the end of this world he would become man for our redemption—he who was ever God with the heavenly Father. And to this folk God gave and established laws, and led them dry-footed over the sea, and fed them forty winters with heavenly loaf (bread), and wrought many wonders among the folk, because from this race he would choose him a mother. Then at last, when the time came which God foreshowed, he sent his angel to a maid named Mary. Then came the angel unto her and greeted her with God's words, and showed her that God's Son should be born of her without intercourse of man, and she believed then his words and became with child. When her time came, she brought forth [a child] and yet remained a maiden. The Child is twice begotten: he is begotten of the Father in heaven without any mother; and again, when he became man, when he was born of a pure maiden, without any earthly father. God the Father wrought all mankind and all creatures through the Son, and afterwards when we were lost, he sent that same Son for our redemption. He was born without sin, and his life was wholly without sin. He performed, however, no wonder (miracle) openly until he was thirty winters in his

swa háhene þat his rof ástiȝe up to hefenne. *and* begunnon þa to worcen. Þa com god þer to. þa þa hi swiðest worhtan. *and* ȝíaf ælee man þe þer was sunderlice sprece. *and* har non neste wat oðer eweð. *and* hi þa iswicon hare timbringe. *and* tó-ferden ofer alne middenarde. Þa siððan wearð maneynm. þurh deofol beswice. *and* awendan fram godes ȝelafen. swa þat hi worhtan ham anlicnessen sum of golde sum of selfre. of stane. of<sup>1</sup> tréwe. *and* sceope ham naman. *and* lác offreden. *and* com se deofel to har anlicnesse *and* þer an wñede *and* to mannen sprece swice hi godes wére. *and* beswicene mennisc. Þa asprang þis ȝedwéld ofer all middenard. *and* was se soðe sceppende se þe ane is god forsewen *and* ȝeunwurðed. Þa wes hweðere an meȝie cýnn þe nefer ne abeáh to nane deofel ȝyld. ac efer wurðade þane soðne god. Se asprang of nóes ȝlste sune þe wes ȝehotan sem. *and* his sune hete arfaxat. *and* his sune sale. *and* þes sale ȝestrienede enne sune þe wes ȝehaten heber. of þan asprang þat eberisce folc. þe god lufede. *and* of þa cýnn come alle þe heahfederes. *and* witȝen. þaðe cyddon Christes to-cyme to þis life. þat heo wolde man beon for nean en ende þissere wuorld. for ure alysendnisse. se þe efre wes god mid þan hefonlice feder. *and* þes cenne god sælde *and* ȝesette æ [*vel laga*]. *and* he hi ledde ofer sé mid dreie fote. *and* he hi afedde feortȝ wintre mid hefenlice hlafe. *and* fele wundre onðam folce ȝeworhte. fer þan þe he wolde of þise cýnne him moder ȝeceosen. Þa et nextan þa se time cóm þe god fore-scewede. þa sende he his ængel to áne mede þe was Maria ȝeháten. Þa com se ængel to hire *and* ȝégrette hi mid godes wordon. *and* cydde hyre. þat godes sune sceolde beon acenned of hire. buton weres ȝemánan. *and* hi þa ȝelifd his wordum *and* warð mid cylde. Þaða hire time com hi acennede *and* þurh-wúnedo meden. þat eild his twíes acenned. he is acenned of þe feder on hefene buton elcer moder. *and* eft þaðe he man ȝéwarð. þa was he acenned of þe clene meidene buton elee corðlice federe. God fader ȝeworhte mancin. *and* ælle ȝeseceafte þurh þane sune. *and* eft þaðe we forwyrhte were þa sende þan ilee sune to ure alisendnesse. heó was buton senne acenned. *and* his lif was all buton synne. Næ worhte he \*þah nane wndre openlice. er þan

The building of Babel and the confusion of tongues.

The origin of idolatry.

<sup>1</sup> MS. os.

The race of Seth worshipped the true God.

The Hebrews sprang from Seth.

God gave them laws, and led them dry-footed over the Red Sea.

Of this people came the Saviour, God's Son.

He was born of a pure maiden, and his whole life was sinless.

He worked miracles,

\* [Fol. 56a.]

humanity. Then afterwards he chose him disciples, first twelve (whom we call apostles, that is, messengers), and subsequently two-and-seventy that are called disciples (learning-knights). Then performed he many miracles, that men might believe he was the Son of God. He turned water into wine, and passed dry-footed over the sea ; he calmed the winds by his behests, and he gave sight to blind men, right gait to the halt and lame, and smoothness to lepers and health to their bodies. To the dumb he gave speech and to the deaf hearing ; to the devil-sick (those possessed with devils) and mad he gave sense and drove out the devils, he healed all sickness, and dead men he raised from their tombs to life. He taught the folk to whom he came with great wisdom, and said that no man could be saved unless he rightly believed in God, were baptized, and adorned his belief with good works. He shunned every sin and all leasing, and taught righteousness and truth. Then the Jewish folk took offence at his doctrine (lore) and plotted how they might put him to death. Then became one of Christ's twelve attendants, who was called Judas, a traitor through the devil's instigation ; he went to the Jews and plotted with them how he might betray Christ to them. Though all men were gathered together, they might not destroy him, if he himself did not will it. Wherefore he came to us because he desired to suffer death for us and with his own death to deliver all mankind that believed on him from hell-torment. Christ then permitted that the blood-thirsty men should take him and bind, and, hung on a cross, put him to death. Lo (then) two believing (faithful) men honourably entombed him, and Christ in the meanwhile descended into hell and subdued the devil and took from him Adam and Eve and that portion of their offspring that erewhile pleased him, and he arose from the dead with this great host on the third day of his passion. He came then to his apostles and comforted them, and for the space of forty days dwelt with them, and the same lore that he erewhile had taught them he afterwards repeated, and commanded them to go over all the earth preaching baptism and true belief. The Lord then, on the fortieth day of his resurrection, ascended to heaven before the sight of them all with the same body in which he had suffered, and

þe he was þritti wintre an þara mennisnisse. þa seððen ac eas he him leorninchniltes. erest twelf. þa we hatað apostles. þat bið erndracene. *And* siððan twa *and* sefentiȝe. þa beoð ȝenamned. discipuli. leorninchnihtes. Þa werete he fele wundra. þat men mihten ȝelefen. þat he was godes bearn. He awende water to uine. *and* éode ofer sé mid dréie fotum. *and* hé ȝestilde windes mid his hēsne. *and* he forȝiaf blinde manne ȝesechlðe. *and* halten *and* lamen richte gang. *and* hreoffin smiðnesse. *and* hēle hare lichame. dumben he forgeaf. getocnisse. *and* deafum hercununge. Déofel seocun *and* wodan h[e] ȝeaf ȝewitt. *and* þa deoffen to drefde. *and* ælc untrumnisse heo ȝehelde. Déade men he arerde of hare berieles to life. *and* lerde þat folc þe he to com mid mucelene wísdomes. *and* cweð þat naman ne mái bicn ȝehalden. buton he rich[t]lice ȝelife on gód. *and* þat he beo ȝefulled. *and* his ȝeleafen mid goden wrcon ȝeȝlenge. heo onscúnede ele unricht *and* alle leasunge. *and* tochte richwisnesse. *and* soðfestnesse. Þa nam þe iudeisce folc micel anda onȝean his lare. *and* smeadan hu hi michte hine to deaðe ȝedon. Þa warð an þera twelf *Christes* þeigne se þe was iudas ȝehaten. þurh dioffles tihtinge beswicen. *and* heo ȝéde to þan iudeiscan folce. *and* smeade wið him hú hé *Christ* heom beléwen michte. þah al mennise were ȝegadered. ne michti hi alle hin acwelle. ȝef he sylf nold. for þi he com tú ús. þat he wolde for hus deað þrowian. *and* swa al mancyn. þaðe ȝelyfad. mid his aȝen deaðe alyse fram helle wite. Crist þa ȝeðafode. þat þa wel reowén hine ȝenuman [vel á<sup>1</sup>] *and* ȝebunden. *and* an róde hencgene acwealdon. Hwet þa tweȝen ȝelefde men him arwrðlice bebýriddon. *and* crist on þare wile. to helle ȝewende. *and* þane deofel ȝewilde. *and* him of ánam. adam *and* euam. *and* hare ofspring þane del. þe him ær ȝecwemde. *and* arás of deaðe mid þam mucellum werode. an þan þridde deiȝe. his þrowunge. Com þa to his apostlen *and* hi ȝefrefrode. *and* furtie dazzen firste háam mid wneðe. *and* þa ilce lare. þe he ham ér tochte eft ȝeðlehte<sup>2</sup>. *and* het hi faren ofer all middennárd bodiende fulluht. *and* soð ȝeleafen. Drihten þa an þa furteohete deȝe his æristes astah to heofene. et-for har alra ȝesychðe. mid þan ilce licama þe he onþrowode *and* sit an þar swiðcran halfe

so that men might believe that he was God's Son.

He healed the sick,

raised the dead,

and taught the folk how they might be saved.

The Jews sought to put Christ to death.

Christ permitted them to do so.

<sup>1</sup> *i. e.* or ȝenúman.

He died, was buried, and on the third day rose from the dead.

<sup>2</sup> MS. ȝeðsehte. On the fortieth day after his resurrection he ascended into heaven, where

sitteth on the right hand of his Father, and ruleth over all creatures. He hath opened to all righteous men entrance to his kingdom, and those that altogether despise his behests shall be sunk into hell. Verily he shall come at the end of this world, and all that have ever received a soul shall arise from death to meet him, and each be rewarded according to his deserts.

## XXV.

## A PARABLE.

**I**t happened that there was a rich king who was strong and mighty; his land stretched far and wide; his people were innumerable; his subjects on all sides remained under his sway. Then it so chanced that a thought occurred to him that he would know in all his dominions who were friends or foes, well-disposed or hostile; and he resolved to prepare a great feast and thither to call all his subjects so that they at one (set) time should come to his court (city); and he appointed a day that they all at the latest should be there on that day. But this difference he had set (made) between friends and foes, that when they came promiscuously to the court, if he were a friend, he was to be respectfully called aside and made to wash and take his first-meat, so that he would not think it very long to await, until noon, the lord's arrival (entrance); if he were a foe, he was to be met forthwith at the gate with good cudgels and strong whips and straitly be surrounded and bound hand and foot and cast into darkness, and there abide until all his fellows were assembled, that they might be all together clean imprisoned for ever. Then the king sent his messengers from five quarters to all his subjects to invite this folk. Wherefore, without exception, they came, some earlier, others later, some as friends, others as foes, and it was done unto them as I before said was bidden. When the time came that the lord should come into the hall with his honoured guests, with earls and princes, with knights and thanes, then he said, "Ere we with our friends go to meat, let us see these uncouth men, our foes." When they came before him, then turned he to

his faðer. *and* alre sceafte ȝewalt. He haueð ȝerimed rihtwisan mannan infer to his rice. *and* þa þe his bebode allunge for-seoð beð an helle besenete. Witodlice he cumð an ende þisser wrld. *and* alle þaðe sawle efre underfengon. ariseð of daðe him to-zeanes. *and* ele ȝéélt efter his ȝearnunge.

he sits at his Father's right hand.

He hath opened a way to his kingdom for all those who keep his behests.

## XXV.

[AN BISPEL.\*]

\* [Fol. 56b.]

[**H**]it ȝelamp þat an rice king wes. strang *and* mihti. his land gélest wide *and* side. his folc was swiðe ærfeð-telle. his under-þeoden ȝéwér on his cyne rice wuneden. Þa be-fel hit swa þat him a þance beféll to underȝeite wá an alle his cyne rice him were frend oðer fend. hold oðer fá. *and* he nam him tó rede þat heom wolde ȝearceon anæ grate laðienge. *and* þider ȝecleþien all his underþeód. þat hi bi éne féce to his curt [berie] come sceolde *and* sette ænne déȝie. þat hi alle be þe látst to þa deȝie. þer were. Ac þis ȝesceod he hadde isétt bi-tweone frend *and* fend. þat þan hi come mistlice to berie. ȝef he frend wére. me hine sceolde derewrllice forð cleþien. *and* do hine wasse. *and* ȝíefe him hís formemete. þat him to lang ne þuhte to abiden of fe<sup>1</sup> laford to þe none inn come. Gief he fend wére. me sceolden ánon eter<sup>2</sup> gat ȝemete mid gode repples *and* stiarne swépen. *and* stiarne hine besíe. *and* binde him hand *and* fétt. *and* do hine into þiester-nesse. *and* þer abide of<sup>3</sup> all his ȝeferen were ȝegadered. þat hi alle clone. símlé belócen were. Þa sende se king his ærndraches of fif ceðen to alle his underþeoden. to ȝelaðie þis folc. hwet bute ícome súm cófer sum láter sum frend sum fend. *and* was idon bi ham al swá ær eweðe þat isett was. Þa hit þer to com. þat se hlaford into þar halle come. mid his dierewurd ȝeferede. mid ærlen *and* aldren. mid cnihten mid þeinen. þa cweð se hlafor[d] to his. *Æér þanne* we mid ure frienden toðe mete gó. sceþie<sup>4</sup> we þes uncoðc mæn ur ȝefó. þa hi to-for him cóme. þa wénte he hin to

A parable of a rich king,

who invited friends and foes to his court.

His friends were courteously received and feasted.

<sup>1</sup> read oð se.

<sup>2</sup> = et þer.

His foes were beaten and imprisoned.

<sup>3</sup> ? of = oð.

When the lord came into the hall he sent for his foes,

<sup>4</sup> ? scewíe.

them, and thus said, "Wretched men, what caused you to raise up in all my dominions hatred and strife and war against me, and to bow (do homage) to my foes? As (truly as) I enjoy my kingdom ye shall not eat (bite) of my meat; but they shall that have merited it with my love." When this was said, quickly were they then thrust into darkness, that they died of hunger; and the lord betook himself to his friends, and ate and drank and made himself very joyful with them; and there they had bread and wine and seven dishes. Now, good men, understand this parable. This king is our Lord God Almighty, who is King over all kings and Lord over all lords. Strong he is and mighty, for he created all things of nought, and no thing may (be) against his will or withstand him. Wherefore to him saith the prophets, *Qui cœlorum continet tronos, &c.*—that is, Lord of Might, thou holdest the thrones of heavens, and thou beholdest the deep which is under the earth; and thou weighest the hills with thy hand. He is truly mighty, because there is no might but from him. His land is all this earth, for he created and established it all without labour. He is our King and Creator and Father and Lord—King, for he in righteousness created all things, man and angel, good and evil; Creator, for he made us bodies and breathed souls into them; Father, for he feedeth and clotheth us and reared us up as children; Lord he is, because his awe (fear) and dread is over us, and ought to be. He is our Father; he giveth us his earth to till and corn to sow. His earth produces for us corn, fruits, neat (cattle), and deer-kind (beasts). His light produces for us light and life. His water produces for us drink and fishes. His fire is for manifold services. The sun, moon, stars, rain, dew, wind, wood, produce for us innumerable favours. All that we have, we have from this Father, from whom we all have our bliss. May we, ween we, call him at all our Mother? Yea, we may. What doth the mother to her child? First she showeth and blesseth it by the light, and afterwards she putteth her arm under it, or covers his head, that he may sleep and rest. This does the Lord of you all. He rejoices us with the daylight; he sends us to sleep with the dark night. Yet for another reason God made the night. He knoweth well that many men are so full of covetousness, that might they always see, they would never control themselves (in endeavouring) to beget worldly goods, wherefore God hath created

ham *and* þus cweð. Unwraste man wat lacede 3éu an alle mire rice þat 3ie hatrede *and* widerwardnesse a3énes me 3e win sceolde. *and* to mine fá 3ebugon. Swá ibru3ce ic mine rice ne scule 3ie mine mete ibite. ac scule þa þe hit mid mire lufe 3eamede. Þa þis was iségd. þa were cofe abruden into þesternesse. þe hi sturfe hungre. *and* se hlaford nam hit him to is frenden *and* et *and* drane *and* macede hine wel bliþe mid his *and* þer hi hadden brad *and* win. *and* vii. sandon. ¶ [N]u gode menn understandeð þis bispel. Þes king is ure hlaford almihti god þe is king ofer alle kingen. *and* hlaford ofer alle hlaforden. S[t]rang he his *and* mihti. for he 3esceop alle þing of nahte. *and* na þing ne má3i ázenes his wille. ne him wiðstande. for þan him seígd se wif3e. *Qui celorum continet tronos et cetera.* þat is. hlaford of mihte þe alste hefenen þrimsettles. *and* tó neowelnesse þe under eorðe is be-locést. in. pon<sup>1</sup>. þe dunan þu awiðhst eorðe belucst<sup>2</sup> mid þina hand; he is iwiss mihti for þan þe non mihte nis buton fram him. His land is all þes middenard. for he alle 3esceop. *and* all dihte wið-ute swince. He us is. king. *and* sceppend. *and* fader. *and* hlaford. King for he mid rihtwisnesse diht man *and* engel god *and* euel. sceppende. for he us machede lichame *and* sawle ableow. feder for he us fett *and* scred. *and* forðteh al se is cyldren. hlaford for þan þe is 3éie *and* drednesse is ofer hus. *and* [vel as] áh to bienne. He is hure fader. he lenð us his eorðe tó tolie. he corn to sawe. his eorðe us werpð corn *and* westm. niatt. *and* dierchin. his loht leóem *and* lif. his wáter. drench *and* fiscýnn. his fér manifeald þenínge. his sónne. mone. sterren. rien. dáw. wind. wude. unitald fultume al þat we habbeð of þése feder we habbeð. of<sup>3</sup> wam we alle *and* us sielþe habbeð. Mú3e we aht clepeien hine moder wene we. 3ie mu3e we. hwat deð si moder hire bearn. formes hi hit cheteð *and* blissið be þe lichte. *and* seþe hi dieð under hire árme \*oðer his hafed heleð to don him slepe. *and* reste. Þis deð all 3iure drihte. he blisseð hus mid d3éies<sup>4</sup> licht. h[e] sweueð hus mid þiestre nicht. Gíet for an oðre þing god 3escop þa niht. He wat wel þat maní3e men bieð sa ful of 3éseung. mihti efre ísí. Ná 3ewóld ham selfe. to bigeten wrldlic échte. þer for god hafð 3escepe ham reste.

and enquired the cause of their enmity.

Not a bite, he said, should they have of his meat, but should be thrust into darkness; but with his friends he made merry.

This king is Almighty God,

the lord of heaven and earth.

<sup>1</sup> ? upon.

<sup>2</sup> in. pon þe dunan eorðe belucst seems to be an interpolation of the scribe.

He is our father, for he feeds and clothes us.

His earth gives us corn. His water gives us drink and fishes.

<sup>3</sup> MS. os.

May we also call God our mother? We may.

\* [Fol. 57a.]

God sends us to sleep with the dark night.

<sup>4</sup> sic.

The night was also created on account of man's covetousness.

rest for them, though sometimes (it be) against their wish. Moreover, he spake a wonderful word to the soul by the prophet Isaiah, *Numquid potest mulier oblivisci infantem suum ut non misereatur filii uteri sui*, that is, Is there, beloved! any mother that can so forget her own child as not to have compassion upon the child of her own womb? and if she forgetteth, yet will I not forget thee, saith the Lord. And since he is Father and Lord, he himself hath said by the prophet, *Si ego pater ubi est honor meus, si dominus ubi est timor meus*; that is, If I am Father, where is my honour? if I be Lord, where is my awe (fear)? Therefore, good men, to our King we owe honour, to our Creator all that we are, to our Father true love, to our Lord fear. And this is the King who will know among all his subjects, who love him and who hate him, who is friend and who is foe, and therefore he hath summoned all his folk on a certain day, that is, doomsday, that they all finally should be there. We said first that these messengers were sent from five regions—so they are. These five regions are five laws, because God is known through these. The first law is the natural law that God first set in the heart of man, that is, that no man should do unto another but what he would that a man should do to him. No man possessed of reason is without this law. Messengers of this law were Abel, Seth, Enos, Noah, and such like good men. Since this earth was established (from the first man unto the last that shall be at this world's end) there has been no time, nor shall there be, that God hath not sent good men to invite his folk to his kingdom. But this law was soon corrupted through abominable crimes and manifold sins. Thereafter God raised up the law through Moses, the leader of his people whom he had then chosen, and he wrote it himself upon tables of stone; and it lasted for some time (and thereof were Moses, Aaron, Samuel, and many others, teachers and inviters), so long that this law also was soon perverted and corrupted, through disobedience, until the time came that God sent the holy phophets, and they revived by their writings, through the gift of the Holy Ghost, the good law, and corrected the folk, as far as they were able, and foretold the coming of our Lord and Saviour Jesus Christ, who should write his own will in our hearts, through the gift of his Holy Ghost, and make us with his might what book-learning could not. And in this law of the prophets were many preachers; but afterwards within a while

súme wile hares unþances. 3eiet he eweð a wunder worder to þar sawle bi þa witie ysaiam. *Numquid potest mulier obliuisci infantem suum ut non misereatur filii uteri sui.* þat is la lief ma3ie wiman for3eten his oge cild. þat hi ne milsi. hire bārn of hire ogen innoð. and 3ief hi for3iet þah hwéðer nell ic for3ete þe eweð drihten. be þam þe he fader is and lafórd he him selþ ewed be þe witie. *Si ego pater ubi est honor meus. si dominus ubi est timor meus.* þat is. gif ic fader ham. wer his mi manseipe. 3if ic. hlaford wer his<sup>1</sup> mine a3eie? þer fore. G. m. ure king. we o3eð wírhmint. hur sceappend al þat we bieð. ure fader soðe lufe. ur hlaford drednesse. And þis is seo king þe wile wite an alle his underþeode wá hine lufeð and hwa hine hateð. hwá him is frend oðer fend. And þer for he hað 3elaðed alle fol[c]. to ane d3eie. þat is domes d3eie. þat hi alle þer beon be þe latst. hwé seden ærst þat þes ærndraces wer isent of fif cheðen. swa ibeoð. þas fif cheðen beoð fif lāgan. for þan þe god is þurh þesen 3ecnōwé. Si forme lage þat is si 3écēnde lāge. þe god sett formest an þes mannes heorte. þat is þat non man ne don oðere. buton þat þe he wolde þat me ded him. Wið-ute þeser lāge nis man þe 3escod habbe. Ærndraces of þisser lage wer<sup>2</sup> abel. Seth. enoc. Nōe. and swice gode man. Seðe þes middenard was 3estapeled fram þa forme man to þa latst þe wrð ét þes wrldes ende. nas tid ne tyme ne ne wrð. þat god ne send gode mænn his folc forte 3elaðie to his rice. Ac si lāge sōne adiligde. þurh unwreaste leahtrum and manifald sēnne. Þer efter arerde god þas lage þurh moýsen þe heretoche of his folce þe he þa 3ecás. and wráte his him self in stanene wax bredenc. and si 3eleste sume wile. and þer of were larþawes and 3elaðieres Moises and aaron. and samuel. and fele oðre. Swa lāge<sup>3</sup> þat si alswa swið abreað. and adilizede. þurh unhersamnesse. wat hit com to þa time þe god sende þe halie witi3e. and hi þa arérdon mid hare wriete þurh þes halie gastes gife þa god lage. and rihtleceden þat folc swase hi mihten. and bodeden ures hlafordes to-cýme ses helendes ihesu cristes. þe sceolde his a3ēn wille. þurh his gastes 3ife in ure heorte wriete. and don ús mid his mihte þat stef creft ne mihte. and an þesser lā3e of þe witi3in. wer laðieres móche. Eft bine fece and þes lare and lage swiðe

The words of  
Isaiah.

God is Father  
and Lord,

wherefore we  
owe him our  
love, fear,  
and honour.

<sup>1</sup> MS. hss.

On Doomsday  
God will take  
note of friends  
and foes.

The five  
messengers  
denote five  
laws.

The natural  
law in men's  
hearts.

<sup>2</sup> MS. þer.

This law  
became cor-  
rupted, then  
came the  
Mosaic law,  
which in its  
turn became  
corrupted.

<sup>3</sup> or lange.

The prophets  
revised the  
Mosaic law,

and foretold  
the coming of  
Christ.

this lore and law greatly cooled through manifold sins, and frequently through false gods that each nation made for itself, some of gold, some of silver, of wood, and of stone, and turned God's praise and honour from the Creator to the creature, so that when our Saviour was born of the unspotted maiden Saint Mary, all the earth was possessed with sin, and all folk went into the devil's mouth, except a very few from whom his dear mother was descended. He then restored all goodness and set (established) his holy laws, and gave them moreover might and strength, through the gift of his Holy Ghost, to fulfil his behests and to follow no other laws. And understand how. Three corruptions were in mankind ere the advent of Christ. Our birth was foul, our life was wretched, and our death horrible. He came and brought instead (in opposition) three things. He was born of the pure maid, who ever remained a virgin ; his life was holy, and his death full of mercy. His pure birth cleansed our foul birth, his holy life set right our unholy life, his meek death overcame and destroyed alike our sorrow and death. This is the fourth law, and in this were messengers and preachers, the apostles and the disciples ; and after our Saviour's ascension into heaven, the apostles and their younglings (disciples) ; and after them came holy men and the head men (prelates) that are now in holy church, and shall be until doomsday. Through the gifts of the Holy Ghost, and as our Saviour instructed them, they (the apostles) taught the people many things for their advantage. And this is the fifth law. In this are messengers and inviters, that is, archbishops, bishops, priests, and their company. But though we name five it is all (one) in God's will, and each of them raiseth up and perfects the others. Of these five kinds, and of their apostles, we have (already) spoken to you ; of the folk, we say that they come constantly from the beginning of the world (for as many as are dead so many are come to the city), whether friend or foe, and each day thickly press on. But if ye have understood what we before said to you, at the gate they are discerned and there they are separated. The gate is each man's dying day, when he steps out of this life into the other. But we also told you that if he were a friend he should receive his morning-meat, so that the better he might await the greater meat. So is it here. When the good man, that hath followed God's love, cometh to his end, assuredly, without delay, there come the holy

acolede þurh manifeað fénne<sup>1</sup>. *and* hur *and* hur þurh false gódes þe ælc þiode ham selfe mácede. sume of golde. sūm of silure. of treowe. of stane. *and* awente godes lof *and* wrhmiute fram þe sceappende to þare zesceafte. swa þat þa ure halende wes accenned of þam unwemmede mede sante Marie. al se middennard was mid senne begripe. *and* al fole zede in to þes diefles muðe. buton wel feáwe of wam his lefe moder wes istriened. he þa arerd alle godnisse. *and* sette his halie láge. *and* þat þe móre his. ziaf miht *and* strence þurh<sup>2</sup> þe gief of his gaste his hesne to fulforðie. þat non oðre laze ne mihte. *and* understandeð hwu. Þri ampres were an mancyn ær his to-cyme. Ure acenneng wes ful. un<sup>3</sup> lif unwreast. ur deað grislic. he com *and* brochte þri þin[g] þer aʒén. he wes acénde of þe clene mede. þe efer þurh lefede mede. his lif was haliʒe. his deað ful of milce. his clene acennende elénséde ure fule acennende. his hali lif rihtlecede ure unwreaste lif. his admoded deað ofer com. *and* fordede ure sorʒe *and* zelice deað. þis is \*si fierðe láge. An þisser were ærndraces *and* zelaðieres þa apostles *and* þe leorninchihtes. þer efter ures helendes upstʒe to heuene. þa apostles *and* hare iunglenges þe[r] efter come halie men *and* þe hafedmen þe nu beoð in halie cyrce. *and* wrðeð of<sup>4</sup> domes déʒe. þurh þes hali gastes zife. *and* al swa ure helende ham leórde. manʒe þing elten þa folce to fremen. *and* þis is si fiste lage. An þisser beoð bedeles *and* laðieres to berie archebiscopes. *and* biscopes. prestes. *and* hare zegeng. Ac þah we fif næmmie. alle hit on godes wille. *and* élc of ham zestrenð *and* fulfellþ oðre. Of þeses fif ceþen *and* of hare bedeles we habbeð ʒéu zéséd. Of þe folce we siggeð þat hit cumþ fastlice. fram middenardes anginn also fele also deade beoð also fele beoð to berie icóme. wat frend. wat fá. *and* elce dezie þicce þringeð. Ac zief ʒé habbeð understande þat we ʒiu er séde. eter gate me his scýft. *and* þer me hi to zesceodeð. Si gate þat is elces mannes endedeie. þat he stepð ut of þese life into þan oðre<sup>5</sup>. Ac we sede zehw. þat zief he frend were me sceolde zief him his mórʒe mete þat he þe bet mihte abide þane more mete. Swa hit is here. þat se gode man þe godes lufe hað zefolged to is ende cumþ. witetlice wið-ut m'antruce þer cumeð þe hali engles him tó. *and* zéf hað ahte uniwasse oðer hit

<sup>1</sup> read sénne.

At the time of Christ's birth all the world was smitten with sin.

Christ restored all goodness.

<sup>2</sup> ? þurh.

There corruptions of mankind.

<sup>3</sup> ? ur.

How healed by Christ.

The messengers of the fourth law.

\* [Fol. 57b.]

<sup>4</sup> ? oð.

The messengers of the fifth law.

These five are all one in God's purpose.

At the gate the foes are distinguished from the friends.

The gate is the day of each man's death.

<sup>5</sup> MS. ddðre.

Angels come for the soul of the righteous,

angels unto him, and if he hath aught unwashen, either it shall be washed in the death-pain in which he here suffers, or after (death) with a slight delay, and then the soul is led to the festive hall ; that is, the morning-meat, the bliss that he hath in the soul ; for ye know well that no holy man hath his perfect bliss ere he receive again his body at doomsday, that shall be the perfect meat when the man with soul and body shall receive the assurance of eternal bliss. And what happeneth if it is an enemy that cometh to the gate? May God, through his great mercy, let us never experience what it is. But, nevertheless, if he is an enemy, wretched man! there shall be at hand only the accursed ghosts who shall roughly receive him with stern blows. As many vices and sins as he had upon him, so many fiends shall he there meet to receive him and to put him into darkness ; again on doomsday shall all God's enemies be cut off together from his sight, and they shall receive their reward that long shall last. Thus hath it been, and is, and shall be until doomsday. But when it cometh to pass that the Lord on the great day shall come to see both friends and foes, then shall come all his subjects before him, where he sitteth with his beloved company, with nine orders of angels, with the unspotted maiden his mother, with his apostles, with the high fathers (patriarchs), and the holy prophets, with martyrs, with holy confessors, with holy maidens, with all those that, for his love, cast aside the goods of this world and lawfully serve him here. What awe and what dread shall there be when the fire comes before him that shall burn the earth; when all the earth shall quake; when the stars shall fall; when the sun and moon shall darken before God's brightness; when the welkin shall vanish, and when the sign of the holy rood (cross), with the spear and with the nails, shall be brought forth by the angels! When the angels shall quake, and the righteous shall sore dread, what shall the sinful do who shall see there his righteous judge, whom none may contradict nor deceive? He himself is witness and judge. What shall the wretch do who seeth above him his Lord whom he hath displeased, and under him hell's mouth open, about him all folk, and himself openly convicted of various sins. No friend may there help another; each shall have enough to do for himself. Then shall God Almighty say unto them, the guilty men, "Ye sinned in your eternity, and ye shall burn in my eternity. Ye sinned as long as ye lived, and ye shall

wrð ʒewasse i þer pine of þe deaðe þe he her þāleð. oðer efter mid eðelice lette. *and þan* lat me þa sawle to merchestowe. *þat* his se morʒemetete si blisse þe he hað an þar sawle. *þat* wite ʒe wel. nan halege nað his fulle blisse er he underfó adomes deie his licame. *þat* wrð se fulle mete. *þan* se mann mid sawle *and* mid licame underfangð sicernesse of ecer blisse. *And* wat belimpð hit ʒief he fend his þe to þare gate cumþ? God þurh his muccele milce ne letes us nefer fandie. Ac napeles ʒief he fend his an unwreast mann þer beoð anú ʒerédlic. þe weregede gastes þe hine uniredlice underfangeð min stiarne swupen. Also fele unþeawes also hade upe him *and* sennenn. al swa fendes he þer ʒemet. hīne to underfó. *and* to don hīne into þiesternesse. oft a domes dʒēi alle godes fend simle fram his ʒesecðe abroden bienn. *and* hi to hare lean ham þe lange secl ʒeleste. Þus hit hað íbi *and* ís. *and* wrð oft domesdei. Ac þanne hit þer to cumþ *þat* se hlaford á þe muccele deie. cumþ forté ísí *and* frend *and* fend. þann cumþ all his underþiede him tofore. þer he sit mid his derewrþe ʒefered mid nizen anglene had. mid þer unwēmmed meide his moder. mid his apostlen. mid þa hágefaderen. *and* þo halize witien. mid martiren. mi[d] hali *confessoren* mid halie meiden. mid al þan þe þer midenarde for his lufe werpeð abéc. *and* lagelice her him þenið. wic ʒeie. wic drednesse wurð þer. *þan* þat fer to for him abernð *þat* middernad<sup>1</sup>. *þan* si eorðe alle cwáced þan þe sterren falleð. si sunne *and* se mone aþestreð for godes brictnesse. þe wlene to gað. *and* si hali rode tacne mid þe spere *and* mid þe neiles þurh angles beoð forð ibrocht. þanne þe angles cwaciað. *and* tó richtwise ham adredeð. wat sceol se senfulle don. þe isecgð þer his richtwise deme. þe non ne maie bechece. non beswice. he his him selþ witnisse *and* deme. Wat sceol se wrece don. þe bufon iséʒð his hlaford þe he ʒegremed áfeð. under him helle muð open. abuuten him all folc. him selfe bi sandlice senne beswapen. þer ne maí non frend oðre helpe. æle had innóh to donne an him selfe. Þan seied ham god þe geltý mannen ʒe senezeden. an ʒeur écenesse. *and* ʒe scule \*birne an mire écenisse. ʒe senezden also lange also ʒé lefede *and* ʒe scule birne also longe as ic lefie. Witeð into éce fer. þe is ʒæarced mine fō *and* his

and take it to the mirthstead.

The full meat is the assurance of eternal bliss.

Devils shall meet the sinner and thrust him into darkness.

On Doomsday all shall come before God.

<sup>1</sup> sic.

The stars shall fall, the sun and moon shall darken before God's brightness.

God's word to the wicked.  
\*[Fol. 58a.]

burn as long as I live. Depart into eternal fire, which is prepared for my foes and their fellows." Immediately they shall depart from his sight, and then at once shall the Lord go with his friends to his meat, that is, to his pleasures, as is said in holy writ, *Delicie mee sunt esse cum filiis hominum*, that is, "My delights are to dwell with the sons of men." But we said to you a little before that they should have good bread and wine, and seven dishes; they shall have the bread spoken of in the Gospel. *Ego sum panis vivus qui de caelo descendit*, that is, "I am the living bread that descended from heaven," saith our Lord; "he who eateth of this bread shall never die." This bread was made of a grain of wheat, as he also said in the Gospel, *Nisi granum frumenti, et cetera*. This corn was sown through the angel's mouth into the ear of the Virgin Mary, in the city of Nazareth. This corn came first in Bethlehem, that speaks to us of bread; it waxed and flowered in Judæa, and it ripened in Jerusalem, and the wicked folk, the Jews, reaped it, and placed it on the cross also, as between two millstones. It was afterwards put into the tomb as into an oven. Thence it was brought up into heaven to the high Lord's table, where it feedeth angels and mankind for ever, and this is their bread. Where shall we find the wine? Even as he said, *Ego sum vitis vera, et cetera*.

## XXVI.

## PUT ON THE ARMOUR OF GOD.

Our lord (master) Saint Paul, who is teacher of the Gentiles, reminds and informs us of certain weapons to be wielded, thus saying, *Induite vos armatura dei*. No man taketh up a weapon except to fight therewith, and no one fighteth except with his enemies. Let us now see what are the foes, and what weapons we shall use against them. Each Christian man, so soon as he steppeth out of the font, where he is baptized of his sins, maketh to himself three foes; for it is written, *Nemo potest duobus dominis servire*—No man can serve two masters who are at enmity together. These three foes are—the

zegen[g] Son hi wrðeð abroden of his zeseceþe. *And þan sone*<sup>1</sup>  
geð se hlaford mid his frenden to his mete. þat his to is esten.  
þe seið an þan hali write *Delicie mēē sunt esse cum filiis homi-*  
*num.* þat is. Mine esten beoð wunian mid mannen bearnen. Ac  
we [habbeð ze-] sed ziu litl her þat hi sceolden abben god brad *and*  
uin. *and vii. sonden.* hi sculen habe þat brad þe seið iþe godspel.  
*Ego sum panis uiuus qui de celo descendit.* Þet is. Ic ám cwuce  
bread þe astah fram hefene. sezð ure helende. Se þe of þese  
brad ett. ne sterfeð he nefer. Þis bread was ímaced of ane  
hwete corne. al swa se he cweð zeðe godspelle. *Nisi granum*  
*frumenti. et cetera.* þis corn was zesawen þurh þes ængles muð  
into ðes meidenes ære Marie. in þare burh of nazareth. þis corn  
cóm<sup>2</sup> ferst inne bethleem. þat cweð us of breade. hit wex *and*  
bleówu. in iudea. hit rípede in ierusalem. Iudas *and* þat leoðre  
fole hit répén. *and* deden hit an þar rode alswa else betwene  
melstanent. Sede hit was idon into þer berien. alswa into hófne.  
þanen hit was iþroht up into heofene to þes hahes hlafordes  
borde. þer hit fet. *and* engles. *and* mancinn in écenisse. *and* þis  
is hare bread. hwer scule we win finden? Al swa se he cweð.  
*Ego sum uitis uera. et cetera.*

<sup>1</sup> MS. fone.God's plea-  
sure is to  
dwell with  
the sons of  
men.Christ is the  
living bread.<sup>2</sup> MS. cón.  
Bethlehem  
reminds us of  
bread.This living  
bread is on  
the high  
Lord's table.  
Christ is the  
true vine.

## XXVI.

## [INDUITE UOS ARMATURA DEI.]

[U]r hlaford *sanctes paulus* þe is þeoden lareaw. us maneð  
*and* menezeð of sume wepne to nemene þus cweðende.  
*Induite uos armatura dei.* Nan man ne nemð wepne buto to  
fihten mide. ne nanman ne fiht buton wið his ifómenn. Ute we  
nu isi wice bioð ure ifó. *and* wice wepne we scule nemen azenes  
ham. Ælc cristen mán ánon se stepð up of<sup>3</sup> þe funte wer he  
ifulled his. ipiches he maceð him þri ifón. for þan þe hit is  
iwrite. *Nemo potest duobus dominis seruire.* Nan ne mai twan  
hlaforde þe wranschte bien sámod þówie. þas þri ifon beð. Se

[Fol. 58b.]

Of the  
weapons of  
the Christian  
warrior.<sup>3</sup> MS. os.Each Chris-  
tian man hath  
three focs -

devil and his host, the second is this earth, the third is very near the Christian man, that is, his own flesh. These three, like three robbers, fight against each believing man as long as we wander in the wilderness of this world. Therefore said the holy Job, *Militia est vita hominis super terram*—Knightship is man's life upon earth. In the Devil's school, his host of accursed spirits and sins and abominable crimes fight against us. In this earth's school (army) are both prosperity and misfortune. In the flesh's school are evil thoughts and foul lusts. Of the first speaketh St. Paul, *Non est nobis coluctatio adversus carnem et sanguinem, et cetera*. Of the second speaks St. John the Evangelist, saying, *Nolite diligere mundum nec ea que in mundo sunt*. Of the third speaks St. Paul, *Caro concupiscit adversus spiritum*. Strong are these foes and treacherous, so that with them we may not make peace nor fellowship; either they overcome us, or we them. If they overcome us, they take from us neither gold nor silver, but our bane (death). If we overcome them, we shall all be praised as good soldiers, and be rewarded with a high reward. But he who goeth to fight without a leader may soon come to mishap. Let us now see who shall be our leader, and afterwards what shall be our weapons. Our leader is the Holy Ghost, and our Lord Jesus Christ, who hath said, *Sine me nihil potestis facere*. Thou oughtest to have eight kinds of weapons, which are, shield, helmet, habergeon, sword, spear, steed, two spurs, and a smart staff. What shall be our shield, St. Paul thus tells us, *In omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere*.

## XXVII.

## THE FOURTH SUNDAY AFTER PENTECOST.

**E***rant appropinquantes, et cetera*. The holy Gospel saith to us that lepers and sinful men approached the Saviour and desired to hear his doctrine. Then the Pharisees and the Scribes of the Jewish

forme is se deofel. *and* his igēng. Se oðer þes middennard. Se þridde is wel nich þe cristen men. þat is his azon flese. Þas þri fihteð agen eleen ileafful man also longe se we iðese westen of þesser woruld wandrið. also þri reaferes. Þer for sede se hali iob. *Milicia est vita hominis super terram.* Cnihtscipe is mannes lif upen eorðe. In þes deofles heriscole fihteð agén ús his iferred ʒewerged gastes. *and* unþeawes. *and* unwraste lahtres. In þes middeneardes iscole. selðen *and* uniselðen. In þes flesces iscole. euel ʒeþanc *and* fule lustes. Of þe formen seieð *sanctus paulus.* *Non est nobis coluctatio aduersus carnem et sanguinem. et cetera.* Of þan oðren cweð *sanctus Iohannes* se godspellere. kuū<sup>1</sup>. *Nolite diligere mundum nec ea que in mundo sunt.* Of þe þridde queð *sanctus paulus.* *Caro concupiscit aduersus spiritum.* S[t]range bieð þes ifó. *and* swice wið *wam* we ne muʒe grið ne sibbe mácie. oðer hi ofer cumeð us oðer we him. Gif hi us ofercumeð ne ceped hi of hus gold ne selfer bute ure bane. Gif we ofercumed heom. we scule bien ímersed alle gode cempen *and* imeaded mid heahere mede. Ac se þe geð into fihte wið-ute heretoche. him mai sone mislimpe. Vte we nu isi wa scel beon ur heretoche. *and* seðe wice ure wepne bien scu[l]e. Ur heretoche is se haligost. *and* ure laford ihesu crist þe seið. *Sine me nichil potestis facere.* Þu ahst to habben ehte wepnecin. þa beoð sceold. helm *and* brenie. swrd *and* spere. Stede *and* twei sporen. *and* ane smearte ʒerd. Hwic scule beon ure sceld. *sanctus paulus* hus seið. *In omnibus sumentes scutum fidei. in quo possitis omnia tela nequissimi [igne]a extinguere.*

the world, the flesh, and the devil.

They are like robbers.

(1) the devil's school,  
(2) the world's school,  
(3) the flesh's school.

<sup>1</sup>? kueðinde.

Our foes are strong and treacherous.

If we overcome them we shall be regarded as good soldiers.

Our leaders are the Holy Ghost and Jesus Christ.

Eight weapons are necessary to carry on this warfare.

## XXVII.

[DOMINICA III. POST PENTECOSTEN.]

[**E**]rant *appropinquantes. et cetera.* þet háli godspell ús seið. þat hi-réfen *and* sýnþulle<sup>2</sup> mén ʒeneahlehton þan helende. *and* woldan his láre ʒehiran. Þa eáarodon þa sunder hálzán *and*

[Fol. 59b.]  
Lepers and sinners desired to hear Christ's lore ;

<sup>2</sup> So in MS.

people were grieved, because the Saviour received the sinful and had fellowship with them. Then spake the Saviour to the Pharisees and Scribes this parable, Which of you having a hundred sheep, if he lose one of the sheep, does not leave the nine and ninety in the wilderness, and goes seeking the one that is lost? If he findeth it he beareth it on his shoulders to the flock, or the fold, rejoicing. When he cometh home, he inviteth his friends and neighbours unto him, and saith, Rejoice with me, for I have found my sheep which I lost. I say unto you greater joy is in heaven for one sinner if he be sorry for his sins with amendment, than for the ninety and nine righteous that need no repentance.

## XXVIII.

### SOUL'S WARD (OR THE CUSTODY OF THE SOUL).

*Si sciret paterfamilias qua hora fur venturus esset; vigilaret utique et non sineret perfodi domum suam.* Our Lord, in the Gospel, teaches us through a parable how we ought warily (cautiously) to guard ourselves against the devil of hell, and from his devices. "If the lord (master) knew," he saith, "when and what time the thief would come to his house, he would watch, nor would he suffer the thief to break into it." This house which our Lord speaketh of is man's self within; the man's wit within this house is the house-lord (master of the house), and the untoward wife may be called Will. Should the house go after her (obey her) she bringeth it all to ruin, except Wit, as lord, chastise her for the better, and deprive her of much of what she would. And yet would all her household follow her everywhere if Wit forbade them not; for all these are untoward and reckless servants, unless he directs them. And what are those servants? Some are without, and some within. Those within are the man's five wits—sight, hearing, smelling, tasting, and the feeling of each limb. These are the servants under Wit, as under the house-

þa boceras þer heðen þeode. for ðan þe se helende under-feng þa sinfullan. *and* ham mid imóne hafede. Þa sede se helende þa sunder halþe *and* þa bócere þis bispell. Hwile cower hefð an hu[n]dred sceap. Gif he fo[r]list ān þara sceape. la hūne forlet hē nezon *and* hun neozontie a westene *and* geð secende þat an þe him losede? Gif he hit þan ȝemet. he hit berð an his eaxlun to þara eowde. oder falde blissiende. Þan he ham eȝmð he ȝelaðeð his frend *and* nichibures him to *and* eweð. Blissiað mid me fo[r]þan þe ic iméte mi sceap þe me losede. Ic sege eow þat mare blisse bið an hefene be anun sýnfulle man. ȝif he his sýnnen mid dedbote bereúseð. þan him sī be nigon *and* hund negontie rihtwisen þe ne beofiað nanre ded bote.

and the Scribes and Pharisees were angry with Jesus. The parable of the Lost Sheep.

Greater joy in heaven over one repentant sinner than over ninety and nine that need no repentance.

## XXVIII.

## HER BIGINED : SAWLES WARDE.\*

*Si sciret paterfamilias qua hora fur uenturus esset : uigilaret utique et non sineret perfodi domum suam. Ure lauerd* i þe godspel teacheð us þurh abisne. hu we ahen wearliche to biwiten us seoluen wið þe unwiht of helle. *ant* wið his wrenches<sup>1</sup>. ȝef þes lauerd<sup>2</sup> wiste he seið. hwenne *ant* hwuch<sup>3</sup> time. þe þeof walde cume to his hus : he walde wakien. ne nalde he nawt polien þe þeof forte breoken hire. Þis hus þe ure lauerð spekeð of : is seolf þe mon inwið þe monnes wit. I þis hus. is þe huse lauerd. *ant* te fulitohe wif : mei beon wil ihaten. þat ga þe hus *ester* hire : ha diht hit al to wundre. bute wit ase lauerd chasti hire þe betere. *ant* bi neome hire muchel of<sup>4</sup> þat ha walde. *ant* tah walde al hire hird folhin hire ouer al : gef wit ne forbude ham. for alle hit<sup>5</sup> beoð untohene. *ant* rechelese hinen : bute ȝef he ham rihte. *Ant* hwucche beoð þeos hinen : Summe beoð wið vten. *ant* summe wið in nen. þeo<sup>6</sup> wið vten beoð. þe monnes fif wittes. Sihðe. *ant* herunge. smecheunge. *ant* smeallunge. *ant* each limes felunge. þeos beoð hinen vnder wit. as under huse

Our Lord teaches us how to guard ourselves against the devil.

<sup>1</sup> MS. wernches.

If the master of the house knew when the thief were coming, he would ever be on the watch. The house is man's wit (conscience) ; the wife is will.

<sup>2</sup> þe husebonde.

<sup>3</sup> i hwuch.

<sup>4</sup> ofte of.

The servants under her are reckless.

These hindis are our five wits.

<sup>5</sup> ha.

<sup>6</sup> þeos.

\* Bodleian MS. 34, collated with Royal MS. 17 A. 27.

lord ; and wheresoever he is negligent, there is none of them but what often conduct themselves untowardly, and trespass often, either in foolish cheer or in evil deeds. Within are his servants in so many divers thoughts to please well the house-wife against God's will ; and they swear together readily that they will do after her will. Though we hear it not, we may feel their murmuring and their untoward noise until Wit comes forth and, both with awe (fear) and love, has disciplined them for the better. Never is his house well guarded on account of these hinds, when that he is asleep or goeth anywhere from home (that is, when man forgetteth his wit) and letteth them be together. But it behoveth not that this house be robbed, for there is therein the treasure that God gave himself for, that is, man's soul. For to break this house after (for the sake of) this treasure, that God bought with his death, and for which he gave up his life on the cross, there is many a thief about, both by day and by night, invisible ghosts with all wicked devices ; and against each good virtue that guardeth God's dear chattel in this house under Wit's direction, who is the houselord, there is ever its (opposite) vice that seeketh entrance about the walls to murder it (the soul) therein. The head thereof is the fiend (devil) that heads (is master of) them all against him and his keys. The husband, that is, Wit, guardeth his house thus :—Our Lord hath given him four of his daughters, which are, to wit, the four cardinal virtues. The first is called Prudence, and the second is called Spiritual Strength, and the third is Moderation. Righteousness is the fourth. Wit, the husband, God's constable, calleth Prudence forth, and maketh her door-keeper, so that she should warily take heed whom she lets in and out, and that she may behold afar off all that are coming, those that are worthy to have entrance, or to be excluded. Strength stands next her ; so that if any will come in without the consent of Prudence (Prudence being unwilling), Strength, that is her sister, may be warned thereof and turn them out. The third sister is Moderation ; he (Wit) maketh her mistress over his wilful household, of which we have previously spoken, so that she may teach them moderation, which is also called measure, the mean between two evils (*or* things) ; for in every place it is a virtue to observe moderation ; and she cautioneth them all that none disobey her anywhere through excess or intemperance, nor go beyond moderation. The fourth sister, Righteousness (equity), sitteth highest as judge, and beateth those that offend, and crowneth those that do well, and doometh each one his doom according to his deserts. For

lauerd. *ant* hwer. se he is zemeles: nis hare nan þe ne feareð ofte untoheliche. *ant* gulteð ilome. oðer ifol semblant: oder in vuel dede. In wið beoð his hinen. in se moni mislich þonc to ewemen wel þe husewif: azein godes wille. *ant* swerieð somet reaðliche. *þat* efter hire hit schal \*gan. þah we hit ne here nawt: we<sup>1</sup> mahen ifelen<sup>2</sup> hare nurhð<sup>3</sup>. *ant* hare untohe bere. a þet hit<sup>4</sup> cume forð. *ant* ba wið eie. *ant* wið lūne tuhte ham þe betere. Ne bið neauer his hus for þeos hinen wel iwist. for hwon *þat* he slepe. oðer ohwider<sup>5</sup> from hame. *þat* is hwen mon forzet his wit. *ant* let ham iwurðen. ah ne bihoueð hit nawt. *þat* tis hus beo irobbet. for þer is inne þe tre[sur] *þat* godd zef him seolf fore. *þat* is monnes sawle. forte breoke þis hus efter þis tresor. *þat* godd bohte mid his deað. *ant* lette lif o rode: is moni þeof a buten ba bi dei *ant* bi niht. vnseheliche gasttes wið alle unwreaste þeawes. *ant* azein euch god þeaw. þe biwiteð ipis hus godes deore castel<sup>6</sup>. vnder wittes wissunge *þat* is huse lauerd. is eauer hire unþeaw forte sechen in zong abute þe wahes to a murðrin hire þrinne. *þat* heaued þrof is þe feont. þe meistreð ham alle azeines him *ant* his keis. þe husebonde *þat* is wit. warneð his hus þus. vre lauerd haueð ileanett him froure<sup>7</sup> of his dehtren. *þat* beoð to vnderstonden þe fowr heaued þeawes. þe earste is warschipe icleopet. *ant* te oþer is ihaten gastelich strengðe. *ant* te þridde is meað. rihtwisnesse þe feorðe. **W**it þe husbonde godes cunestable cleopeð war<sup>8</sup>schipe forð. *ant* makið hire durewart. þe warliche loki hwam ha leote in *ant* ut. *ant* of feor bihalde alle þe cuminde. hwuch beo wurðe in zong to habben: oðer beon bistek-en þrute. Strengðe stont nest hire. *þat* zef ei wule in: warschipes<sup>8</sup> vn þonkes. warni strengðe fore. *þat* is hire suster: *ant* heo hit ut warpe. þe þridde suster *þat* is meað. hire he makeð meistre ouer his willesfule hirð<sup>9</sup> *þat* we ear of speken. *þat* ha leare ham mete<sup>10</sup>. *þat* me<sup>11</sup> meosure hat. þe middel of twa ueeles<sup>12</sup>. for *þat* is þeaw in euch stude *ant* tuht forte halden. *ant* hateð ham alle *þat* nan of ham azein hire: nohwer wid vnmeoð: ne ga ouer mete. þe feorðe suster rihtwisnesse. sit on<sup>13</sup> hest as deme<sup>14</sup>. *ant* beateð þeo þe azulteð. *ant* cruneð þeo þe wel doð. *ant* demeð echan his dom efter his rihte. for dret<sup>15</sup> of hire nimeð his<sup>16</sup>

These hinds seek to please the housewife.  
\* [Fol. 76v<sup>o</sup>.]

<sup>1</sup> omitted.

<sup>2</sup> MS. ipþlen.

<sup>3</sup> murð.

<sup>4</sup> wit.

They are not to be trusted by the master.

<sup>5</sup> ohwider fare.

In this house is the soul, God's treasure.

Vice seeks entrance to murder the soul.

<sup>6</sup> chatel.

The head of these enemies is the devil.

<sup>7</sup> fowre.

Four cardinal virtues guard this treasure.

Prudence is door-keeper.

\* [Fol. 77r<sup>o</sup>.]

Strength stands next.

<sup>8</sup> omitted.

The third is Moderation.

<sup>9</sup> hinen.

<sup>10</sup> meðe.

<sup>11</sup> omitted.

<sup>12</sup> þing.

The fourth is Equity.

<sup>13</sup> hom.

<sup>14</sup> demere.

<sup>15</sup> dred.

<sup>16</sup> þis.

dread of her, this household, each according to what he is, keepeth watch and ward—the eyes theirs, the mouth its, the ears theirs, the hands theirs, and each of the other wits, so that anent them no vice shall come in. When this is thus done and all is still therein, Prudence, that is ever vigilant, is afraid lest some prove unfaithful and fall asleep and neglect to keep watch, and she sendeth them in a messenger, whom she knows well, come from afar, for to frighten those that are over hardy (confident) and those that are negligent (reckless), and to keep them more vigilant. He is received in and quickly beheld by them all; for he is lank and lean, and his countenance is deathly and black and livid, and each hair appears to stand erect upon his head. Prudence bids him tell before (them) who he is, and whence he has come, and what he seeks there. “I may not speak anywhere,” he says, “unless I have good audience; therefore listen to me. I am called Fear, and am the messenger of death, and reminder of death, and I am come before her to warn you of her coming.” Prudence, that knows best how to beset her words and also her works, speaketh for them all and asketh whence she shall come and what company she brings with her. Fear answers her, “I know not the time, for she told it me not; but ever be watching when (she shall come), for her custom is to come by stealth, suddenly and unexpectedly, when one least expects. Of her household, concerning which thou makest enquiry, I will answer: she alighteth wheresoever she comes with a thousand devils, and each one bears a great book all written over with sins, with small black letters, and an immense fiery gleed-red chain for to bind and to draw into the midst of hell whomsoever he may prove guilty through his book, in which is described each sin that he hath wrought with will, or with word, or with work, in all his lifetime, except he have previously repented of it with true shrift and amendment.” And Prudence asketh him, “Whence comest thou, Fear, admonition (reminder) of death?” “I come,” he saith, “from hell.” “From hell,” saith Prudence; “and hast thou seen hell?” “Yea, truly,” saith Fear, “often and frequently.” “Now then,” saith Prudence, “upon thy troth tell us truly what hell is like, and what thou hast seen therein.” “And I will, blithely,” saith Fear, “upon my troth; nevertheless, not according as it really is, for no tongue may tell that, but as far as I may and can I will discourse thereof.

hirð euch<sup>1</sup> efter þat he is warde to<sup>2</sup> witene<sup>3</sup>. þe ehnen hare. þe muð his. þe earen hare. þe hondon hare. *ant* euch<sup>4</sup> als wa<sup>5</sup> of þe oþre wit<sup>6</sup> þat onont him ne schal nan un-þeaw cumen iN. **A**s þis is ido þus. *ant* is al stille þrinne: warschipe þat áú is waker is offearet lest sum for truste him. *ant* feole o slepe. *ant* forþeme his warde. *ant* send ham. in a sonde. þat ha wel cnaweð. of feorren icumen. forte offearen þeo þe beoð \*ouer hardi. *ant* þeo þe zemelese beoð: halden ham wakere. he is underuon in. *ant* swiðe bihalden of ham alle. for lone he is. *ant* leane<sup>7</sup>. *ant* his leor deaðlich. *ant* blac *ant* elheowet. *ant* euch her þuncheð þat stont in his heaued up<sup>8</sup>: warschipe hat him tellen<sup>9</sup> biuoren<sup>10</sup> hwet he beo *ant* hweonene he *comme ant* hwet he þer seche. Ne mei ich he seið. nolwer spoken. bute ich hadde god lust: lustnið me þenne. fearlac ich hatte. *ant* am deaðes sonde. *ant* deaðes munegunge *ant* am icumen biuore hire to warnin ow of hire cume. warschipe þat best con bisetten hire wordes. *ant* ec hire werkes: spekeð for ham alle. *ant* freineð hweonene he cume. *ant* hwuch hird ha leade. fearlac hire ontswereð. Ich nat nawt þe time: for ha ne seide hit me nawt ah eauer lokið hwenne. for hire wune is to cumen bi stale ferliche *ant* unmundlungge hwen me least weneð. of hire hird þat tu easkest Ich þe ondsverie. ha lihteð hwer se ha eauer kimeð wið a þusent deoffen. *ant* euch an bereð a gret boc al of sunnen iwriten wið swarte smeale leattres. *ant* an unrude raketehede gled read of fure. forte binden *ant* to drahen in to in warde helle. hwuch se he mei preouin þurh his boc þat is on euch sunne enbre\*uedt<sup>11</sup>. þat he wið wil. oðer wið word. oðer wið werc. wrahtte in al his lif siðe. bute þat he haueð i-bet earþon wið soð schrift. *ant* wið<sup>12</sup> deadbote. *ant* warschipe hire easkeð. Hweonene<sup>13</sup> cumest tu<sup>14</sup> fearlac deaðes<sup>15</sup> munegunge. Ich cume he seið of helle. Of helle ha seið warschipe. *ant* hauest tu isehen helle: ze seið fearlac witerliche. ofte. *ant* ilome. Nu seið þenne warschipe for þi trowðe treoweliche tele us hwuch is helle. *ant* hwet tu hauest isehen þrin. *ant* ich he seið fearlac omi trowðe bluðeliche. nawt tah efter þat hit is. for þat ne mei na tunge tellen<sup>16</sup>. ah efter þat ich mei *ant* con: þer towart ich chulle readien<sup>17</sup>. **H**elle is [wid] wið

Each watch has his proper duties.

<sup>1</sup> omitted.

<sup>2 3</sup> omitted.

<sup>4</sup> euclian.

<sup>5</sup> al swa as.

<sup>6</sup> wið þ wit.

Prudence sends a messenger to the house to arouse its inmates.

\* [Fol. 77v°.]

He comes from afar, and is horrible to behold.

<sup>7</sup> feier has been erased before leane.

<sup>8</sup> euh er in his heanet þuncheð þat stont up.

<sup>9</sup> to telle.

<sup>10</sup> biuoren ham.

He is called Fear, the messenger of Death.

Death, he says, is coming suddenly,

with a thousand devils,

to draw sinners into hell.

\* [Fol. 78r°.]

<sup>11</sup> ibreuet.

<sup>12</sup> oðer.

<sup>13</sup> hweonne.

<sup>14</sup> MS. to.

Fear says he comes from hell.

<sup>15</sup> þu deaðes.

Prudence bids him describe the place of torment.

<sup>16</sup> omitted.

<sup>17</sup> rodien.

Hell is wide without measure, and deep and bottomless ; full of incomparable fire, for no earthly fire may be compared therewith ; full of stench intolerable, for no living thing on earth might endure it ; full of unutterable sorrow, for no mouth may, on account of the wretchedness and of the woe thereof, give an account of nor tell about it. Yea, the darkness therein is so thick that one may grasp it, for the fire there gives out no light, but blindeth the eyes of them that are there with a smothering smoke, the worst of smokes. And nevertheless in that same black darkness they see black things as devils, that ever maul them and afflict and harass them with all kinds of tortures ; and tailed drakes, horrible as devils, that devour them whole and spew them out afterwards before and behind ; at other times they rend them in pieces and chew each gobbet of them, and they afterwards become whole again, such as they previously were, to undergo again such bale without recovery, and full well they see themselves very horrible and dreadful ; and to increase their pains the loathsome hell-worms, toads, and frogs that eat out their eyes and nostrils, and adders and water-frogs, not like those (that we see) here, but a hundred times more horrible, sneak (creep) in and out at the mouth, ears, eyes, navel, and at the hollow of the breast, as maggots in putrid flesh, ever-yet (always) thickest. There is shrieking in the flame, and chattering of teeth in the snowy waters. Suddenly they flit from the heat into the cold, nor ever do they know of these two which is worse for them, for each is intolerable. And in this marvellous mingling the latter through the former tormenteth the more. The fire consumes them all to dead coals : the pitch boileth them until they are altogether melted, and revives them anon to undergo again all that same and much worse, ever without end. And this same wanhope (despair) is their greatest torment, that none have never any more hope of any recovery, but are sure of every ill, to continue in woe, world without end, ever in eternity. Each chokes the other, and each is another's torment, and each hateth another and himself as the black devil ; and even as they loved them the more in this world, so the more shall they hate them there. And each curseth another, and gnaws off the other's (arms), ears, and nose also. I have begun to tell of things that I am not able to bring to any end, though I had a thousand tongues of steel, and told until they were all worn out. But

ute met. *ant* deop wið ute grunde. ful of brune uneuenlich<sup>1</sup>. for ne mei nan corðlich fur euemin þer towart. ful of stench unþolelich. for ne mahte in corðe na cwic þinge hit þolien. ful of sorhe untalelich. for ne mei na muð for wreechedom ne for wa ð rikenin hit<sup>2</sup> ne tellen. Se<sup>3</sup> picke is þrinne þe þosternesse ð þat me<sup>4</sup> hire mei grapin. for þat fur. ne ȝeueð na liht. ah blent ham þe ehnen. þe þer beoð wið a smorðrinde smoke smecche forcuðest. *ant* tah iþat ilke swarte þeosternesse swarte þinges ha iseoð as deoffen þat ham meallið *ant* derueð áá *ant* dreccheð wið alles cunnes pinen. *ant* iteilede draken grisliche ase<sup>5</sup> deoffen þe forswolheð ham ihal. *ant* speoweð ham \*eft ut biuoren *ant* bihinden. oðer hwile torendeð ham *ant* to cheoweð ham each greot. *ant* heo eft iwurðeð hal. to a swuch bale bute bote. as ha ear weren. *ant* ful wel ha i seoð ham to grisle *ant* to grure. *ant* to echen hare pine. þe laðe helle wurmes. tadden *ant* froggen. þe freoteð ham ut te ehnen. *ant* te nease. gristles. *ant* snikeð in. *ant* ut nedden. *ant* eauraskes<sup>6</sup>. nawt ilich þeose her ð ah<sup>7</sup> hundret siðe grisluker et muð. *ant* et earen. ed ehnen. *ant* ed neauele. *ant* ed te breoste holke as meaðen<sup>8</sup> iforrotet flesch eauergete pickest. þer is remunge<sup>9</sup> iþe brune. *ant* toðes hechelunge iþe snawi weattres. ferliche ha flutteð from þe heate ð in<sup>10</sup> to þe chele. Ne<sup>11</sup> neauer nuten ha of þeos twa ð hweðer ham þuncheð wurse. for eiðer is unþolelich. *ant* ipis ferliche mong þe leatere þurh þe earre derueð þe mare. þat fur ham forbearneð al to colen calde. þat pich ham forwalleð aðet ha beon for mealte. *ant* eft acwikieð<sup>12</sup> anan to drehen al þat ilke ð *ant* muchedeale wurse á wið uten ende. *Ant* tis ilke unhope is ham meast pine. þat nan naueð neauer mare hope<sup>13</sup> of<sup>14</sup> nan a couerunge. Ah<sup>15</sup> aren sikere of each uuel to þurh leasten iwa from world in to worlde áá on echnesse. Each aþrusmeð oðer. *ant* each is oðres pine. *Ant* euchan heateð oðer. *ant* him seoluen as \*þe blake deouel. *ant* eauer se ha i þis world luueden ham mare ð se ha þer heatieð ham swiðere. *ant* eiðer curseð oðer. *ant* fret of þe oðres earen<sup>16</sup>. *ant* te<sup>17</sup> nease alsua. Ich habbe bigunne to<sup>18</sup> tellen of þing þat ich ne mahte nawt bringe to eni ende. þah ich hefde a þusent tungen of stele *ant* talde aðet ha weren alle forwerede. Ah þencheð nu her<sup>19</sup> þurh hwuch þe measte

Hell is immeasurably wide and bottomless, full of stench and unutterable sorrow.

<sup>1</sup> unwerlich.

<sup>2</sup> omitted.

<sup>3</sup> so.

<sup>4</sup> omitted.

The darkness there may be felt.

A smothering smoke blinds the eyes of the damned.

Devils beat the wretched souls.

<sup>5</sup> as þe.

\*[Fol. 78<sup>vo</sup>.]

They eat and afterwards vomit them.

In hell are horrible toads and frogs, which gnaw the wicked souls.

<sup>6</sup> eauraskes.

<sup>7</sup> an.

<sup>8</sup> me deð.

<sup>9</sup> MS, renninge.

<sup>10</sup> omitted.

Heat and cold alternately torment them.

<sup>12</sup> acwikeneð.

And worst of all is their despair.

<sup>13</sup> <sup>14</sup> omitted.

<sup>15</sup> ah aa.

Each wretched soul hates the other, and himself, as the devil.

\*[Fol. 79<sup>ro</sup>.]

They curse and gnaw each other.

<sup>16</sup> oderes earm. earen.

<sup>17</sup> omitted.

<sup>18</sup> forto.

<sup>19</sup> hwer.

think now by this what the greatest pain is ; for the least pain is so hard, that had a man slain both my father and mother, and all the remnant (end) of my kin, and done to me all the shame and the harm that a living man might endure, yet if I saw this man in the least pain that I see in hell I would, if it might be, endure a thousand deaths to rid (release) him out thereof, so horrible and piteous is that sight to behold ; for though there were never any other pain, except to see the wretched spirits and their horrible forms ; to look on their grim and dreadful faces, and to hear their roaring, and how they in scorn reproach and upbraid each other with their sins ; this infamy, and the horror of them, would be immeasurable pain ; and moreover to endure and to bear their immense blows with steel mallets, and with their awls (hooks) gleet-red, and their buffetings, as though it might be a pileh-clout, each one toward the other in divers pains. O hell, death's house, abode of woe, of dread, and of groaning ; horrid home, and hard dwelling of all miseries ; city of bale, and the abode of every bitterness, thou most loathsome land of all, thou dark place, filled with all dreariness ! I quake with dread and fear, and each bone quivereth within me, and each hair bristles up at the thought of thee ; for there is no voice between the damned but woe me ! woe is me ! and woe is thee ! and woe is thee ! And woe they cry, and woe they have ; nor shall they ever have any lack of whatever is woeful. It were well for those that earn (merit) this abode through any temporary bliss here in this world that they were never born. By this ye may somewhat understand what hell is like, for, of a truth, I have seen therein a thousand times worse (than I have told you). And from thence cometh death with a thousand devils hitherward, as I have said ; and I came thus," quoth Fear, "for to warn you thereof, and to tell you these tidings." "Now, Lord God !" quoth Prudence, "guard and preserve us, and direct and advise us what we ought to do, and that we may be the more cautious and vigilant to keep ourselves safe on each side under God's wings. If we well guard and keep our house and God's dear treasure that he has entrusted to us, let death come whenever he will, we need not be in dread of her nor of hell ; for our death will be precious to God, and entrance into heaven. Of this treacherous world, or of her false bliss, let us never take any heed, for all that is on the earth is but a shadow ; for all turneth to nought

pine beo ꝥ for þe leaste pine is se heard þat hefde a mon i slein  
 ba mi feader. *ant* mi moder ant al þe<sup>1</sup> ende of<sup>2</sup> mi eun. *ant* i do  
 me seoluen al þe scheome *ant* te hearm þat ewic mon mahte  
 þolien. *ant* ich isehe þes mon i þe ilke<sup>3</sup> leaste pine. þat ich<sup>4</sup> isch  
 in helle ! Ich walde 3ef hit mahte beon. þolien a þusent deaðes  
 to a rudden him ut þrof. swa is þe sihðe grislich *ant* reowðful  
 to bihalden. for<sup>5</sup> þah neauer nere nan oðer pine bute to i seon  
 eauer þe unseli gastes. *ant* hare grisliche schape. biseon on hare  
 grimfule. *ant* grurefule nebbes. *ant* heren hare rarunge. *ant* hu  
 ha wið hokeres edwiteð *ant* up breideð euch an his sunnen. þis<sup>6</sup>  
 schenðlac *ant* te grure of ham were unimete pine ꝥ *ant* hure  
 þolien *ant* a beoren hare unirude<sup>7</sup> dundes wið mealles istelet. *ant*  
 wið hare eawles gled reade hare dustlunges. as þah hit were  
 a pilehe clut euchan towart oðer imisliche pinen. O helle  
 deaðes hus. wununge of wanunge. of grure ant of granunge.  
 heatel \*ham. *ant* heard wan. of alle wontreaðes. buri of bale.  
*ant* bold of eauer euch bitternesse<sup>8</sup>. þu laðest lont of alle. þu dore  
 stude ifullet of alle dreorinesses. Ich cwakie of grisle<sup>9</sup>. *ant* of  
 grure. *ant* euch ban schokeð<sup>10</sup> me. *ant* euch her me rueð<sup>11</sup> up of<sup>12</sup> þi  
 munegunge. for nis þer na steuene bituhhe þe fordemde bute  
 wumme. *ant* wa is me. and wa beo þe. *ant* wa beo þe. wa ha  
 3eieð. *ant* wa ha habbeð ne of al þat eauer wa is ꝥ ne schal ham  
 neauer wontin. þe swuch wununge of earneð. for ei hwilinde  
 blisse her o þisse worlde ꝥ wel were him 3ef<sup>13</sup> þat he neauer ibore  
 nere. bi þis 3e mahen sumdel witen hwuch is helle. for i wis ich  
 habbe þrin isehen a þusent siðe wurse. *ant* from þeonne kimeð  
 deað wið a þusent deoffen hiderwart as ich seide. *ant* ich<sup>14</sup> com  
 þus quoð fearlac forte warnin ow fore ꝥ *ant* tellen ow þeos<sup>15</sup>  
 tidinges. **N**v lauerd godd quoð warschipe wardi us *ant* werie.  
*ant* rihte us. *ant* reade hwet us beo to donne. *ant* we beon þe<sup>16</sup>  
 warre *ant* wakere to witen us on euch half under godes wengen.  
 3ef we wel werieð *ant* witeð ure hus *ant* godes deore tresor þat  
 he haueð bitaht us ꝥ cume deað hwen he wule<sup>17</sup>. Ne þurue we  
 nowðer beon of dred for hire. ne for helle. for ure deað bið deore  
 godd *ant* in-3ong in to heouenc. of þeos fikeline world ꝥ ne of  
 hire false<sup>18</sup> blisse : ne neome we neauer 3eme. for al þat is on eorðe.

I would suffer  
 a thousand  
 deaths to  
 deliver the  
 wretched soul  
 from the least  
 pain of hell,  
 though he  
 had slain all  
 my kin.

<sup>1</sup> 2 omitted.

<sup>3</sup> 4 omitted.

<sup>5</sup> omitted.

It would be an  
 immeasurable  
 pain only to  
 behold the  
 tortures of the  
 damned.

<sup>6</sup> wið.

<sup>7</sup> unrude.

O hell, abode  
 of woes,

\* [Fol. 79v°.]

<sup>8</sup> bold eauer  
 euch bitter-  
 nesse is of.

I quake and  
 quiver when  
 I think of  
 thee !

<sup>9</sup> grissen.

<sup>10</sup> sorheð.

<sup>11</sup> runeð (or  
 ruueð).

<sup>12</sup> for.

There is never  
 any lack  
 there of all  
 that is sor-  
 rowful.

<sup>13</sup> omitted.

<sup>14</sup> omitted.

I come to  
 warn you of  
 these things.

<sup>15</sup> o is blotted  
 or erased.

The advice of  
 Prudence.

<sup>16</sup> omitted.

<sup>17</sup> ha eauer  
 wule.

Trust not this  
 false world.

<sup>18</sup> fahe.

except that dear treasure, God's precious fee, that is entrusted to us to be kept safely. I have therefore sore care, for I see," saith Prudence, "how the devil, with his host, as a raging lion, goeth about seeking eagerly how he may devour it (God's treasure); and thus I may," saith Prudence, "guard you against his enmity (malice) and his devices, but I may not guard you against his strength (violence)." "Do now tell us, sister Prudence," quoth Strength, "what befalleth to thee, and warn us of his wiles; for of all his strength we have not any dread; for his strength prevails not, except wheresoever he finds them poor and weak, unwarned (unguarded) by true belief. The apostle saith, 'Resist the devil and he will flee forthwith.' Should we then flee from him? Nay! Is not God our shield, and all our weapons are of his dear grace? and God is on our side, and standeth by us in battle. If he shooteth towards me with the wealth and bliss of the world, with the delights of the fleshly lusts, I might care somewhat for these soft (nesh) weapons; but no hard things may terrify me, nor may any harm nor any loss make my heart false, nor impair my belief toward him that gives me all my strength (powers)." "For it behoves me," quoth Moderation, "both for the severity of harm and for lack of bliss, to have dread and care (sorrow); for many, on account of the too great hardship of woe that they suffer, forget our Lord, and nevertheless more, through softness (prosperity) and the lusts of the flesh, become oftentimes reckless. Between hard and soft—between woe of this world and too much joy—between much and little, in every earthly thing, the middle way is the golden (one). If we hold to it, then go we safely, nor need we fear death or the devil. Whatever may be of hardships I dread, but not of softness (prosperity); for no weal nor fleshly lusts nor bodily pleasure may cause me to overstep the middle (mean) of measure and of moderation." Righteousness (Equity) speaks now and says, "My sister Prudence, that hath wit and discerneth between good and evil, and knoweth in everything what is to be chosen and to be shunned, adviseth us and teacheth us for to take little heed to perishable things, and to keep prudently those that shall last for ever, and saith, as she truly saith, that through ignorance she may not sin, and yet she is not so confident about the strength of the devil, but esteems herself weak though she have much power; and the eyes of us all deem her to be powerless, as to herself, to withstand his devices, and she acts

nis bute as a schadewe ! for al wurðeð<sup>1</sup> \*to noht bute þat deore tresor godes deorewurðe feh þat is us. bitaht to witene. Ich habbe þeruore sar care for ich iseo seið warschipe hu þe unwhiht wið his ferd ase liun iburst. 3eað<sup>2</sup> abuten ure hus sechinde<sup>3</sup> 3eornliche hu he hit forswolhe. *ant* tis ich mei seið warschipe warnin ow of his lað *ant* for his wrenches. ah ich ne mei nawt azeines his strengðe. **D**o nu *quoð* strengðe. warschipe suster þat te limpet to þe *ant* warne us of his wiheles. for<sup>4</sup> of al his strengðe ne drede we nawiht. for nis his strengðe noht wurð bute hwer se he ifindeð eðeliche. *ant* wake unwarnede of treowe bileaue. þe apostle seið. Etstout. þen feont. *ant* he flið anan riht. schulde we þenne fleon him ! 3enis godd ure scheld. *ant* alle beoð ure wepnen of his deore *grace*. *ant* godd is on<sup>5</sup> ure half. *ant* stont bi us ifehte. 3ef he schute towart me wið wcole *ant* wunne of þe world. wið este of flesches lustes. of þulliche nesche wepnen ich mahte carien summes weis. ah ne mei me na þing heardes offearen. ne nowcin. ne na wone<sup>6</sup> falsi min heorte ne wursi mi bileaue towart him þat 3eueð me alle mine strengðen. **F**or ba me ah. *quoð* meað. *ant* for heart<sup>7</sup> of nowcin. *ant* for wone of wunne dreden. *ant* carien for moni for to muchel heard of wa þat he dreheð. for3et ure lauerd. *ant* ma þah for nesche *ant* for flesches licunge for \*3emeð ham ofte. bituhhen heard *ant* nesche. bituhhe wa of þis world *ant* to muche wunne. bituhhe muchel *ant* lutel is in euch worldlich þing þe middel wei 3uldene. 3ef we hire haldeð þenne gawe sikerliche ne þerf us nowðer for deað ne for deouel dreden. hwet se beo of heardes ne drede ich nawiht nesches for ne mei na wunne. ne na flesches licunge ne<sup>8</sup> licomlich este bringe me ouer þe midel of mesure. *ant* of mete. **R**iht-wisnesse spekeð nu. Mi suster ha seið warschipe þe haueð wit. *ant* schad bituhhe god. *ant* uuel. *ant* wat hwet is in euch þing to cheosen *ant* to schunien ! readeð us *ant* leareð forte 3eme lutel alle fallinde þing. *ant* witen warliche þeo þe schulen á lesten. *ant* seið as ha soð seið þat þurh unweotenesse<sup>9</sup> ne mei ha nawt sunegin. *ant* tah nis nawt siker of þe unwihtes strengde as þeo þe halt hire wac þah ha beo muche wurð. *ant*<sup>10</sup> ure alre chnen demeð hire unmihti onont hire seoluen to etstonden wið his.

\*[Fol. 80<sup>ro</sup>.]

<sup>1</sup> wurcheð.  
I can guard  
you againt  
wiles of the  
devil.

<sup>2</sup> geð.  
<sup>3</sup> sechinde in  
3ong.

<sup>4</sup> from for to  
nawiht  
omitted.

<sup>5</sup> on ont.

Strength says  
that she fears  
only worldly  
prosperity.

<sup>6</sup> MS. wode.

Moderation  
fears worldly  
poverty and  
hardships.  
<sup>7</sup> hard.

\*[Fol. 80<sup>vo</sup>.]

The mean  
between two  
extremes is  
the golden  
way.

<sup>8</sup> ne of.

Equity praises  
the words of  
Prudence.

<sup>9</sup> unwit-  
nesse.

<sup>10</sup> to.

as the wise (do). My sister Strength is very bold, and saith that no hardships may frighten her ; but yet she would not trust on her own weapons, but on God's grace, and that I deem to be right and wisdom so to do. My third sister, Moderation, speaketh of the middle path, between right and left, that few can observe ; and saith, that in prosperity (softness) she is bold, and hardships may terrify her, and therefore boasteth she of no confidence, and doth as the wise (do). My business is to act and to decide equitably ; and I deem myself so that I, through myself, may do it (sin) not ; for all the good that we have here is of God. Now it is right, then, that we deem ourselves ever weak to guard and to keep ourselves in safety, or to hold fast any good without God's help. The righteous God will that we deem ourselves poor and low, though we be never such, for then he deemeth us of much worth and good, and esteems us as his daughters. For though my first sister is aware of each evil, and my second sister is strong against everything injurious, and my third (sister is) temperate in all kinds of pleasures, and I act and decide rightly ; except we be mild (meek) with all this, and esteem ourselves weak, God may rightly condemn us for all this, through our pride, and therefore is it a right doom (decision) that we for all our good thank Him alone." Wit, the husband, God's constable, hears all their words, and thanks God earnestly with very glad heart for so rich a loan as are these sisters his four daughters, that he hath lent him as a help to guard well and protect his castle and God's precious fee, which is enclosed therein. The wilful housewife keeps herself quiet ; and all that household, that she was accustomed to draw after her, turn then faithfully to Wit, their lord (master), and to these four sisters. For a while Prudence again speaketh, and saith, "I see a messenger coming, very glad in cheer, fair and joyful, and lovely attired." "Let him in," saith Wit ; "if God will, he bringeth us glad tidings, and that we have much need of, for Fear, death's messenger, hath with his (tidings) terrified us very much withal." Prudence lets him in, and he greeteth Wit the lord and afterwards all the household with a laughing cheer ; and they return him his greeting, and all are, it seems to them, relieved and gladdened by his appearance ; for all the house shineth and shimmereth (glistens) with his light. He asketh them if they would like to hear him a while. "Yea," quoth Righteous-

turnes *ant* deð ase þe wise. Mi suster strengðe is swiðe bald.  
*ant* seið þat<sup>1</sup> nawiht heardes ne mei hire offearen. ah þah ha ne  
 trust nawt on hire ahue wepuen ! ah deð o godes grace *ant* þat  
 ich demi riht *ant* wisdom to donne. Mi þridde suster meað  
 spekeð of þe middel sti. bituhhe riht *ant* luft þat lut cunnen  
 halden. \**ant* seið i nesche ha is bald. *ant* heard mei hire offearen.  
*ant* for þi ne ȝelpeð ha of na sikernesse *ant* deð as þe wise. Mi  
 meoster is to do riht forte demen *ant*<sup>2</sup> ich deme me seolf þat ich  
 þurh me ne do hit nawt ! for al þat god is of godd þat we her  
 habbeð. Nu is riht þenne þat we demen us seolf eauer unmihtie  
 to werien *ant* to witen us oðer ei god to halden wið ute godes  
 helpe. Þe rihtwise godd wule þat we demen us seolf eðeliche  
*ant* lahe. Ne beo we neauer swucche ! for þenne demeð he us  
 muche wurð. *ant* gode *ant* halt for his dehtren. for þah mi forme  
 suster war beo of euch uuel. *ant* min oðer strong beo to ȝeines  
 euch nowein ! *ant* mi þridde meaðful in alles cunnes estes ! *ant*  
 ich do riht *ant* deme. bute we wið al þis milde beon *ant* meoke !  
*ant* halden us wake. godd mei mid rihte fordemen us of al þis  
 þurh ure prude. *ant* for þi is riht dom þet we al ure god þonkin  
 him ane. **W**iit þe husebonde godes cunestable hereð alle hare  
 sahen *ant* þonkeð god ȝeorne wið swiðe glead heorte of se riche  
 lane as beoð þeos sustren his fowr dehtren þat he haueð ileanet  
 him on helpe forte wite wel *ant* werien his castel. *ant* godes  
 deorewurðe feh. þat is biloke þrinne. Þe willesfule husewif halt  
 hire al stille. *ant*<sup>3</sup> al þat hird þat ha wes i wunet to dreaien<sup>4</sup> efter  
 hire ! turneð \*ham treowliliche to wit hare lauerd. *ant* to þeos  
 fowr sustren. **V**mben ane stunde spekeð eft warschipe. *ant* seið  
 ich iseo a sonde cumen swide gledd icheret. feier *ant* freolich  
*ant* leoffliche aturnet. let him in seið wit ȝef godd wule he  
 bringeð us gleade tidinges. *ant* þat us were muche need. for  
 fearlac deaðes sonde haueð wið his ! offearet us swiðe mid alle.  
 warschipe let him in. *ant* he gret wit þen lauerd. *ant* al þat<sup>5</sup> hird  
 seoðen. wið lahhinde chere. *ant* ha ȝeldeð him his gretunge. *ant*  
 beoð alle ilihitet *ant* igleadet ham þuncheð of his on-sihðe. for al  
 þat hus schineð. *ant* schimmeð of his leome. he easkeð ham<sup>6</sup> ȝef  
 ham biluueð to heren him ane hwile. ȝe *quoð* ha rihtwisnesse.

Strength is  
 praised for  
 trusting in  
 God,

<sup>1</sup> þat ha.

and  
 Moderation  
 for not being  
 too confident.

\* [Fol. 81<sup>ro</sup> ]

Equity's  
 advice to the  
 three sisters.

<sup>2</sup> to don riht  
*ant* riht fon  
*ant* demen.

Wit thanks  
 God for the  
 loan of the  
 three sisters.

<sup>3</sup> þa

<sup>4</sup> dreien.

\* [Fol. 81<sup>vo</sup>.]

Prudence  
 announces the  
 coming of  
 another  
 messenger,

<sup>5</sup> his.

who gladdens  
 them all by his  
 appearance.

<sup>6</sup> omitted.

ness, "it pleaseth us well, and it is well and right that we listen to thee attentively." "Hearken now then," he saith, "and truly understand that I am the messenger of mirth, and the admonition of eternal life, and am called the 'Love of Life,' and I come straight from heaven where I have seen now and oft before the bliss that no man's tongue may tell of. The blessed God saw you terrified and somewhat cast down through what Fear told you of death and of hell, and hath sent me to gladden you, not because that it is not all truth that he hath said, and that shall all evil men experience and find (true). But ye, with the help of God, need not fear anything, for he that sitteth on high is your help, and he is the all-ruling one who hath you in his keeping." "Ah!" saith Prudence, "welcome Love of Life; and for the love of God himself, if thou ever saw him, tell us somewhat of him and of his eternal bliss." "Yea, truly," quoth Love of Life, the messenger of mirth, "I have seen him oft, yet not as he is, for against (compared with) the brightness and the light of his countenance the sun-gleam is dark and seemeth a shadow; and therefore I was not able to look toward nor behold the gleam of his countenance, except through a bright mirror between me and him, that shielded my eyes. So have I often seen the holy Trinity, Father, Son, and Holy Ghost, three and indivisible. But only for a little while was I able to endure the gleam, but somewhat (longer) I was able to behold our Lord Jesu Christ, God's Son, that redeemed us on the cross—how he sits blissful on the right hand of his Father, who is almighty, and ruleth in that eternal life without cessation. So marvellous is his beauty that the angels are never satiated in beholding him. And moreover I saw plainly the places of his wounds, and how he showeth them to his Father, to make known how he loved us, and how he was obedient to him who sent him thus to redeem us, and he (Christ) beseecheth him ever for mankind's heal (salvation). After him I saw on high, above all heavenly (hosts), the blessed Virgin his mother, called Mary, sitting on a throne so very bright, adorned with gems, and her face so joyful that every earthly light is darkness in comparison with it. There I saw how she entreats her precious Son so earnestly and so inwardly (truly) for those that serve her, and he grants her blithely all that she beseecheth. When I could no longer endure that light, I looked towards the angels and archangels

wel us biluueð hit. *ant* wel is riht þat we þe liðeliche lustnin.

**H**erendið nu þenne he seið. *ant* ʒeornliche understondeð. [I]ch am murðes sonde. *ant* munegunge<sup>1</sup> of eche lif. *ant* liues luue i haten *ant* cume riht from heouene þat ich habbe isehen nu *ant* ofte ear þe blisse þat na monnes tunge ne mei of tellen. þe iblescede godd isch ow offruhte. *ant* sumdel druphin<sup>2</sup> of þat fearlac talde of deað. *ant* of helle. *ant* sende me to gleadien ow. nawt for þi þat hit ne beo al soð þat he seide. *ant* þat schulen alle ueue fondin. *ant* ifinden. Ah ʒe wið þe fulst of godd ne þurue na þing dreden for he sit on \*heh þat is ow on helpe. *ant* is al wealdent þat haueð ow to witene.

**A** seið warschipe welcume liues. luue. *ant* for þe luue of godd seolf ʒef þu eauer sehe him : tele us sumhwet of him. *ant* of his eche blisse. ʒe iseoð *quod* liues luue ! Murhdes sonde. Ich habbe isehen him ofte nawt tah als wa as he is : for aʒein þe brihtnesse *ant* te liht of his leor. þe sunne gleam is dosc. *ant* þuncheð aschadewe<sup>3</sup>. *ant* for þi ne mahte ich nawt aʒein þe leome of his wlite lokin ne bihalden : bute þurh a schene schawere<sup>4</sup> bituhhe me *ant* him þat schilde mine ehnen. Swa ich habbe ofte isehen þe<sup>5</sup> hali þrunnesse<sup>6</sup>. feader *ant* sune. *ant* hali gast. þreo an unto-dealet. ah lute hwile ich mahte þolie þe leome. ah summes weis ich mahte bihalden ure lauerd ihesu crist godes sune þat bohte us o rode. Hu he sit blisful<sup>7</sup> on his feader riht half þat is al wealdent rixleð i þat eche<sup>8</sup> lif bute linnunge. se unimete feier : þat te engles ne beoð neauer ful on him to bihalden. *ant* ʒet ich iseh etscene<sup>9</sup> þe studen of his wunden. *ant* hu he schaweð ham his feader to cuðen hu he luuede us *ant* hu he wes buhsum to him þe sende him swa to lesen us *ant* bisecheð him a for moncunnes heale.

**E**fter him ich iseh on heh ouer alle heouenliche þe eadi meiden his<sup>10</sup> moder marie i-nempnet sitten in \*a trone se swiðe briht wid ʒimmes i-stirret. *ant* hire wlite se weoleful<sup>11</sup>. þat eue eorðlich liht : is þeoster þe[r] o ʒeines. þear ich iseh as ha bit hire deore wurðe sune se ʒeornliche. *ant* se inwardliche for þeo þat hire seruið. *ant* he hire ʒetteð blideliche al þat ha bi secheð. **Þ**et liht þa ich ne mahte lengre þolien<sup>12</sup> : Ich biseh to þe engles *ant* to þe archangles *ant* to þe oðre : þe beoð buuen ham. iblescede<sup>13</sup>

He says that he is called Love of Life, and comes straight from heaven.

<sup>1</sup> muneg.

<sup>2</sup> durenin.

\* [Fol. 82<sup>ro</sup>.]

Prudence beseeches him to tell them somewhat of God and of heaven.

<sup>3</sup> þuncheð dosc. *ant* as aschadewe.

<sup>4</sup> schadewe.

The Love of Life tells how he saw the Holy Trinity

<sup>5</sup> him. þe.

<sup>6</sup> or þrunnesse.

and the Son of God sitting at the Father's right hand.

<sup>7</sup> wunderful.

<sup>8</sup> riche.

<sup>9</sup> ʒet is eðsene.

I saw, he says, the holy Maiden, his mother, sitting on a bright throne,

<sup>10</sup> *ant*.

\* [Fol. 82<sup>vo</sup>.]

<sup>11</sup> meinful.

and the angels and archangels ;

<sup>12</sup> na mare of hire iþolien.

<sup>13</sup> iblesce.

and to the others that are above them, blessed spirits who are ever before God and ever serve him, and sing ever unweariedly. Nine hosts there are, but how they are ordered and severally placed, one above the other, and each one's duties, would be long to tell. So much mirth I had of the sight that I was unable for a long while to look elsewhere. After them I looked towards the patriarchs and the prophets, who make such mirth because they are now in that same land of bliss, which they had afar wept for previously on earth, and they see now all that become verified which they had long before prophesied of our Lord, as he had showed them in spiritual vision. I saw the Apostles (that were) poor and low on earth, filled and possessed all with extraordinary blisses, sitting on thrones, and all that is high in this world under their feet, ready to judge, in the day of doom, kings and kaisers, and all kindreds of all kinds of nations. I beheld the martyrs and their marvellous mirth, who suffered here tortures and death for our Lord, and esteemed lightly all kinds of harms and earthly torments as compared with the bliss to come that God manifested to them in their hearts. After them I beheld the assembly of confessors, who lived in good life and died holy, that shine, as do the stars, in the eternal bliss and see God in his glory, who hath wiped all tears from their eyes. I saw the shining and bright company of the blessed maidens most like to angels, and most participating with them in their blisses and joys; who living in the flesh surpass the laws of the flesh and overcome nature, who lead a heavenly life on earth, and so they win their mirth and their bliss. The beauty of their features, the sweetness of their song, no tongue may tell. All sing who are there, but their song none may sing but they. So sweet a smell followeth them whithersoever they go, that one might live ever by the sweetness. Whomsoever they intercede for is certainly saved; for at their prayers God himself ariseth, who sitting heareth all the other saints." "Very much," quoth Prudence, "pleaseth us what thou sayest; but now thou hast so well spoken of every order of the blessed severally, say to us somewhat now what bliss is common to all alike." And the Love of Life answereth her, "The common bliss is sevenfold—length of life, wisdom and love, and because of the love a gladness without measure (bounds), pleasant songs of praise, lightness (or swiftness), and security is the seventh." "Though I," saith Prudence,

gastes þe beoð a biuore godd *ant* seruið him cauer. *ant* singeð a unwerþeð. Nihe wordes þer beoð. ah<sup>1</sup> hu ha beoð i-ordret *ant* sunderliche isette. þe an buue þe oðre. *ant* euchanes meoster were long to tellen. Se mucche murhðe ich hefde on hare on sihðe : þat ne mahte ich longe hwile elles hwider lokin. **Efter** ham ich iseh towart te *patriarches*. *ant* te *prophetes* þe makied swuch murhðe þat ha aren nuðe i þat ilke lont of blisse þat ha hefden of feor igret ear<sup>2</sup> on eorðe *ant* seoð nu al þat isoðet. þat ha hefden longe ear icwiddet of ure lauerd as he hefde ischawed ham igastelich sihðe. Ich iseh þe apostles poure<sup>3</sup>. *ant* lah on eorðe. ifullet *ant* bizoten al of unimete blisse sitten i trones. *ant* al under hare uet þat heh is i þe worlde. ȝarowe forte demen i þe dei of dome kinges *ant* keiseres. *ant* alle cunreadnes<sup>4</sup> of alle eunnes ledenes. \*Ich biheolt te Martyrs. *ant* hare unimete murhðe þe þoleden her pinen. *ant* deað for ure lauerd. *ant* lihtliche talden to alles eunnes neowcins. *ant* eorðliche tintreohen aȝeines þe blisse þat godd in hare heorte schawede ham to eumene. **Efter** ham ich biheolt þe cunfessurs hird þe liueden igod lif. *ant* haliche deiden. þe schineð as doð steorren iþe eche blissen. *ant* seoð<sup>5</sup> godd in his wlite þat haueð alle teares iwipet of hare ehuen. Ich iseh þat schene. *ant* þat brihte ferreden of þe eadi meidnes ilikest towart engles. *ant* feolohlukest wið ham blissin *ant* gleadien. þe libbinde iflesche ouergað flesches lahe *ant* ouercumeð cunde þe leadeð heouenlich lif in eorðe as ha wunieð hare murhðe. *ant* hare blisse. þe feierlec of hare wlite. þe swetnesse of hare song : ne mei na tunge tellen. Alle ha singeð þe<sup>6</sup> þer beoð. Ah hare song ne mahe nane buten heo singen. Se swote smal ham folheð hwider se ha wendeð. þat me mahte libben aa bi þe swotnesse. hwam se heo bisecheð fore : is sikerliche iborhen. for aȝein hare bisocnen : godd him seolf ariseð þat alle þe oðre halhen<sup>7</sup> sittende ihereð. **S**wiðe wel *quod* warschipe likeð us þat tu seist. Ah nu þu hauest se wel iseið of euch a<sup>8</sup> setnesse : of þe seli sunder-lepes sumhwet sei us nu hwuch blisse is to alle iliche meane : *ant* liues luue hire ondsweðeð. \*þe imeane blisse is seouenfald. lengðe of lif. wit. *ant* luue. *ant* of þe luue a gleadunge. wið-ute met murie. loft song. *ant* lihtschipe. *ant* sikernesse. is

nine hosts of angels,  
<sup>1</sup> *ant*.

and the holy patriarchs and prophets.

<sup>2</sup> igreiðet.

I saw also the Apostles sitting on thrones.

<sup>3</sup> þat poure weren.

<sup>4</sup> cunredes.

I beheld the martyrs,  
\* [Fol. 83<sup>re</sup>.]

the holy confessors,

<sup>5</sup> iseoð.

and the holy company of virgins.

<sup>6</sup> *from þe to singen omitted.*

Whomsoever they intercede for is saved.

<sup>7</sup> he walden.

<sup>8</sup> euchan to.

\* [Fol. 83<sup>vo</sup>.]

Description of the bliss shared by all in heaven.

“understand somewhat of this, thou must reveal this more plainly, and explain to these others.” “And it shall be so, Prudence,” saith Love of Life, “as thou desirest. They live ever in a splendour that is sevenfold brighter and clearer than the sun, and ever in a strength to perform, without any toil, all that they wish, and evermore in a state, in all that ever is good, without diminution, without anything that may harm or ail, in all that is ever soft or sweet. And their life is the sight of God and the knowledge of God, as our Lord hath said. ‘That is eternal life,’ he said, ‘to see and know the true God and him that he hath sent, Jesus Christ our Lord, for our redemption.’ And they are therefore, like him, in the same form that he is, for they see him as he is, face to face. They are so wise that they know all God’s counsels, his mysteries, and his dooms (judgments), which are secret and deeper than any sea dingle. They see in God all things, and learn concerning all that is and was and ever shall be, what it is, why and whereto, and whereof it began. They love God without measure, because they understand how he hath done by them, through his great goodness, and how they ought to requite his precious mercy, and each one loveth another as much as himself. So glad they are of God that all their bliss is so great that no mouth may make mention of it, nor any speech discourse of it. Because that each one loveth another as himself, each one hath of another’s good (bliss) as much joy as of his own. By this ye may see and know that each one severally hath as many joys as they are many in number; and each of these same joys is to every one as great a joy as his own in particular. Yet above all this, since each one loveth God and then all the others more than himself, the more glad are they of God[’s bliss], without any ailing (grief), and that of all the others than of his own joy. Take heed now then, if the heart of no one is ever able to contain in herself her own special joy, so marvellously great is the one bliss, how shall she accept so many and so great blisses? Therefore our Lord said to those that had pleased him, *Intra in gaudium Domini sui*—‘Go,’ quoth he, ‘into thy Lord’s bliss.’ Thou must go therein altogether and be altogether possessed therein, for in thee may it in nowise enter. Thereof they praise God, and ever unwearied, ever

þe seouede. þah ich þis seið warschipe sundel understonde : þu most unwreo þis witerluker *ant* openin to þeos oðre. *ant* hit schal beon seið liues luue warschipe as þu wilnest. **H**a liuieð á in awlite. *þat* is brihtre seoueualeð. *ant* schenre þen þe sunne. *ant* eauer in a strengðe to don buten euch swine al *þat* ha wulleð. *ant* eauer mare in a steal in al *þat* eauer god is wið ute wonunge. wið uten euch þing *þat* mahe hearmin<sup>1</sup> oðer eilin. in al *þat* eauer is. softe oðer swote. *ant* hare lif is godes sihðe. *ant* godes . . .<sup>2</sup> enawlechung as ure lauerd seide. *þat* is quod he<sup>3</sup> eche lif to seon *ant* enawen sod godd. *ant* him *þat* he sende ihesu crist ure lauerd to ure alesnesse *ant* beoð for þi ilich him iþe ilke wlite *þat* he is. for ha seoð him as he is. nebbe to nebbe. **H**a beoð se wise *þat* ha witen alle godes reades. his runes *ant* his domes<sup>4</sup> þe derne beoð. *ant* deopre þen eni sea dingle. ha seoð igodd alle þing. *ant* witen of al *þat* is *ant* wes *ant* eauer schal iurden. hwet hit beo. hwi. *ant* hwerto *ant* hwer of hit bigunne<sup>5</sup>. **H**a luuieð god wið ute met. for *þat* ha understondeð hu he haueð bi ham idon þurh his muchele godlec *ant* hwet ha ahen his deorewurde milce to zelden. *ant* euch an luueð oðer ase muchel as him seoluen. **S**e gleade ha beoð of godd : *þat* al is hare blisse. se muchel \**þat* ne mei hit munne na muð. ne spealie na speche for þi *þat* euchan luueð oðer as him seoluen. Euchan haueð of odres god ase muche murhðe as of his ahne<sup>6</sup>. bi þis ze mahen seon *ant* witen. *þat* euchan haueð sunderlepes ase feole gleadschipes : as ha beod monie alle. *ant* euch of þe ilke gleadschipes is<sup>7</sup> to eauer euch an ase muche gleadunge : as his ahne sunderliche. zet ouer al þis. hwen euchan luueð godd mare þen him seoluen. *ant* þen alle þe odre : mare he gleadeð of godd wið uten ei etlung<sup>8</sup> þen of his ahne gleadunge. *ant* of alle þe oðres. Neomeð nu þenne zeme zef neauer anes heorte ne mei in hire [und]<sup>9</sup> eruon hire ahne gleadunge sunderliche [iseide. so unim]ete muchel is þe<sup>10</sup> anlepi blisse. *þat* ha nimeð i[n] hi[re] þus monie. *ant* þus muchele. for þi seide ure lauerd to þeo þe him hefden icwemet. *Intra in gaudium. et cetera.* Ga quod he in to þi lauertes blisse<sup>11</sup>. þu most al gan þrin. *ant* al beon bigotten þrin for in þe ne mei hit nanesweis<sup>12</sup> neomen in. her of ha herieð godd *ant* singeð

They live in a glory seven times brighter than the sun.

<sup>1</sup> hearm.

<sup>2</sup> a word erased here in MS.

<sup>3</sup> he seið.

Eternal life is the sight of God.

They know all God's secret counsels.

<sup>4</sup> godes runes. *ant* his reades.

They love God without measure.

<sup>5</sup> beginne.

\* [Fol. 84<sup>ro</sup>.]

<sup>6</sup> as him seoluen.

<sup>7</sup> beoð.

Each loves other better than himself.

<sup>8</sup> ei eihung.

<sup>9</sup> MS. torn.

<sup>10</sup> þen.

The bliss is so great that they go into it—it cannot enter them.

<sup>11</sup> hus.

<sup>12</sup> o nane wise.

alike joyful, they sing this song of praise, *Beati qui habitant, &c.*—Blessed are those, O Lord, who dwell in thine house ; they shall praise thee, world without end. They are all as light and as swift as the sun-gleam that shooteth from east unto west as thine eyelid openeth and shutteth ; for wheresoever the spirit will be there is the body at once without delay, for nothing may withstand them, for one is mighty enough to do all that he desires, yea, to make heaven and earth quake with one of his fingers. Sure they are of all this life, of this wit, of this love, and the joy thereof, and of this bliss, which shall never more become less or be impaired, nor come to an end. This little I have said of what I saw in heaven, but neither saw I all, nor of what I saw can I tell the half.” “Truly,” quoth Prudence, “well we understand that thou hast been there and truly hast spoken thereof, according to thy sight ; and well is him that is prudent and takes forethought how he may best keep his house, in which is God’s treasure, against God’s enemy who warreth ever against it with immorality, for that shall bring him thither where he shall participate and enjoy all that thou hast spoken of, and a hundredfold more of bliss without any sorrow.” Quoth Strength, “Since it is so, what may separate us from the God and hold us back then ? I am confident in God that neither life nor death, nor woe nor weal, shall separate us and his love. But all this he hath prepared for us, if we as true treasurers guard well his treasure which is entrusted to us to be kept, as we shall full well under his wings.” Quoth Prudence, “Cast out Fear, our foe ; it is not right that one house hold these two : for where Mirth’s messenger is and true love of eternal life, Fear is a fugitive.” “Now, Fear, go out,” quoth Strength, “thou shalt no longer remain in our quarters.” Quoth (Fear), “Now what I have said I have said all for your good, and though it was not pleasant, yet my tale was not less true nor less needful to you than that of Mirth’s messenger, though it may not be so delightful nor so pleasant.” (Quoth Moderation), “Each of you hath his time to speak, nor is the tale of either of you to be shunned (disregarded) at its proper time. Thou warnest of woe, he telleth of weal. Much need is there that we should attentively listen to both of you. Flit (depart) now, Fear, while the Love of Life is herein. Bear with even heart the doom of Righteousness, for thou shalt full blithely be received herein, as often as Love of Life ceaseth to speak.

ā un werget eauer iliche lusti in þis loft songes. as hit iwriten is. *Beati qui habitant. et cetera.* Eadi beoð þeo lauerd. þe ipin<sup>1</sup> hus wunieð ha schulen herien þe from [worlde into worlde]. **H**a beoð alle ase li[hte *ant* as swifte as þe sunne] gleam þe se[heat from est into west. ase þin] \*eche-lid tuneð ant openeð for hwer se eauer þe gast wule þe bodi is anan riht wið ute lettunge. for ne mei ham na þing azeines etstonden. for each an is al<sup>2</sup> mihti to don al þat he wule. 3e makie to ewakien heouene ba *ant* eorðe wið his an finger. **S**ikere ha beoð of al þis of þulli lif. of þulli wit. of þulli luue *ant*<sup>3</sup> gleadunge þrof. *ant* of þulli blisse. þat hit ne me neauer mare lutlin ne wursin. ne neome nan ende. þis lutle ich habbe iseid of þat ich iseh in heouene ah nower neh ne neh ich al. ne þat 3et þat ich [iseh. ne] ne con ich half<sup>4</sup> tellen. **W**iter-[liche quoð] warschipe. wel we understondeð þat tu hauest ibeo þear *ant* soð hauest iseid trof. efter þi sihðe. ant wel is him þat is war. *ant* bisið him hu he mahe beast halden his hus þat godes tresor is in azeines godes unwine þe weorreð þer towart a wið unþeawes. for þet. schal bringen him þider as he schal. al þis þat tu hauest ispeken of an<sup>5</sup> hundret siðe mare of blisse buten each bale<sup>6</sup> folhin *ant* ifinden. *Quoð* strengðe hwen hit swa is : hwet mei tweamen us from godd *ant* hald[en us þeonne. ih] am siker ine godd. [þat ne schal lif ne deð : ne wa] ne wunne nowðer [to dealen us ant his luue. ah al þis] us haueð igarc<sup>7</sup>[ket 3ef we as treowe tresures witeð wel his tresor þat is bitaht us to halden. as we schulen ful wel under his wengen. **W**arpeð ut quoð warschipe : farlac ure fa. nis nawt riht þat an hus halde þeos tweien. for þer as murðes sonde is : *ant* soð luue of eche lif. farlac is fleme. nu ut quoð strenðe farlac ne schaltu na lengere leuen in ure ende. nu quoð ich seide for god al þat ich seide. *ant* þah hit muri nere nes na lessere mi tale þen wes murhðes sondes ne unbihefre to ow. þah hit ne beo so licwurðe ne icweme. Eiðer of ow haueð his stunde to speokene. ne nis incker noðres tale to schunien in his time. þu warnest of wa. he telleð of wunne. muche neod is þat me ow ba 3eornliche hereni. Flute nu farlac þah. hwil liues luue is herinne. *ant* þole wið efne heorte þe dom of rihtwisnesse. for þu schal[t]. ful bliðeliche beon

They have great strength, and live in perfect security.

<sup>1</sup> in þis.

\* [Fol. 84v.]

<sup>2</sup> as.

<sup>3</sup> a.

Happy is he who keeps safe God's treasure. The words of Prudence.

<sup>4</sup> al.

<sup>5</sup> *ant*.

Strength says that nothing shall separate them from God.

<sup>6</sup> wið uten

balesið.

<sup>7</sup> Bodl. MS. 34 ends here.

Prudence proposes that Fear should be cast out.

Moderation addresses the two messengers.

Now is Will the housewife quite still ; and she who erewhile was so wilful, is now wholly subject to the direction of Wit, who is the husband. And all the household keep themselves still, who were wont to be untoward, and to do after the will of their mistress, and not after Wit ; they listen now to his lore, and each one endeavours to do what befalleth him to do, through these two messengers whom they have heard, and as the four sisters have taught in addition thereto, for against each vice's entrance is ward to be kept and guarded faithfully. Thus ought each man to think often and frequently, and with such thoughts to arouse his heart, which in negligent sleep forgetteth its soul's heal, after (the words of) these two messengers, and from the sight of hell to look to the bliss of heaven—to have fear of the one and love to the other, and to lead himself and his hinds, that is, all his limbs, not after (that which) Will, the untoward mistress, and his (own) lust teacheth, but after what Wit desireth, who is the husband that disciplines and instructs, so that Wit should ever go before and teach Will after him to perform all that he ordains and commands to be done ; and with the four sisters, which are the four cardinal virtues, Prudence, Strength in God, Moderation, and Righteousness, to guard God's treasure, that is, his own soul in the house of the body, from the thief of hell. Such thoughts make a man to flee all vices and inflame his heart towards the bliss of heaven, which may our Lord give us through his holy mercy, that with the Father and the Son and the Holy Ghost reigneth in trinity ever without end. Amen !

*Par seinte charite* pray a *pater noster* for John who wrote this book !

Whoso hath read this writing  
 And Christ hath so (thereby) prospered him,  
 I pray, *par seinte charite*,  
 That ye pray often for me  
 A *Pater noster* and *Ave Maria* ;  
 That I may so lead my life  
 And well please our Lord,  
 In my youth and in my old age,  
 That I may yield my soul to Jesus Christ. Amen.

under-fon in as ofte as liues luue stinteð<sup>1</sup> forto spekene. **N**v is wil þat husewif al stille. þat er wes so willesful. Al ituht efter wittes wissunge þat is husebonde. *ant* Al þat hird halt him stille. þat wes i-wunet to beon fulitohen *ant* don efter wil hare lefdi. Ant nawt efter wit! lustneð nu his lare. *ant* fondeð euer euchan efter þat him limpeð to. þurh þeos twa sonden. þat ha i-herd haddeð. *ant* þat fowr sustren lerden þruppe for euch unþeawes in 3ong his warde te witene. ant te warden treowliche. **P**vs ah mon te þenchen ofte Ant ilome. Ant wið þulliche þoltes awecchen his heorte. þe islep of 3emeles for-3et hire sawle heale. efter þeos twa sonden. From helle sihðe biseon! to þe blisse of heouene. To habben farlac of þat an! luue toward þat oðer. ant leaden him ant hinen. þat beoð his limen alle. nawt efter wil þe untohe lefdi *ant* his lust leareð. ah efter þat wit wule þat is husebonde tuhten *ant* teachen þat wit ga euer biuore ant teache wil efter him. to al þat he dihteð *ant* demeð to donne. ant wið þe fowr sustren! þer fore þe fowr heued þeawes. Warschipe. Strencðe in godd. Ant Með. Ant Rihtwisnesse. witen godes treosor þat is his ahne sawle. iþe hus of þe bodi! from þe þeof of helle. þulli þoht makeð mon te fleon alle unþeawes ant ontent his heorte toward þe blisse of heouene. þat ure lauerd 3eue us þurh his hali milce þat wið þe feder. ant e sune *ant* e hali gast rixleð in þreo had á buten ende. AMEN.

<sup>1</sup>MS. stutteð.  
The whole household now become subject to Wit.

Each man should attend to the words of the two messengers,

and guard his soul from the thief of hell.

Par seinte charite biddeð a pater noster for iohan þat þeos boc wrat.

Pray a paternoster for John who wrote this book,

**H**wa se þis writ haueð ired.

Ant crist him haueð swa isped.

Ich bidde par seinte charite.

Þet 3e bidden ofte for me.

Aa pater noster. ant aue marie.

Þet ich mote þat lif her drehen.

Ant ure lauerd wel iewemen.

I Mi 3uheðe *ant* in min elde.

Þet ich mote ihesu crist mi sawle 3elden.]

so that he may lead a good life here and yield his soul to Christ at death.

AMEN.

## XXIX.

## THE WOOING OF OUR LORD.

Jesu, sweet Jesu, my love, my darling, my Lord, my Saviour, my honey-drop (nectar), my balm! sweeter is the remembrance of thee than honey in the mouth. Who is there that may not love thy lovely face? what heart is there so hard that may not melt at the remembrance of thee? Ah! who may not love thee, lovely Jesu? For within thee alone are all the things united that ever may make any man worthy of love to another. Beauty, and lovesome face, flesh white under clothing make many a man the rather and the more to be beloved. Gold and treasures and wealth of this world cause some to be beloved and praised. Others (are loved) for their generosity and liberality, that prefer graciously to give than niggardly to withhold. Some (are loved) for their wit and wisdom and worldly prudence, and others for might and strength, (so as) to be distinguished and brave in fight for to maintain their rights. Some are loved for their nobility and highness of birth, others for virtue, and politeness, and faultless manners. Some for kindness, and meekness, and goodness of heart and deed; and yet, above all this, nature causes friends of kin to love one another. Jesu, my precious darling, my love, my life, my beloved, my most worthy of love, my heart's balm, my soul's sweetness, thou art lovesome in countenance, thou art altogether bright. All angel's life is to look upon thy face, for thy cheer is so marvellously lovesome and pleasant to look upon, that if the damned that well (boil) in hell might eternally see it, all that torturing pitch would appear but a soft warm bath; for, if it might be so, they had rather well (boil) evermore in woe and evermore look upon that blissful beauty, than be in all bliss and forego the sight of thee. Thou art so sheen (bright) and so white, that the sun would be pale if it were compared to thy blissful countenance. If I then will love any man for fairness (beauty) I will love thee, my dear life, mother's fairest son. Ah, Jesu, my

XXIX.

HER BIGINNES ÞE WOYUNGE OF URE LAUERD.\*

\* MS. Cotton  
Titus D. 18.

**I**hesu swete ihesu. mi druþ. mi derling. mi drihtin. mi healend.  
mi huniter. mi haliwei. Swetter is munegunge of þe þeu  
mildeu o muþe. Hwa ne mei luue þi luueli leor? Hwat herte  
is swa hard þat ne mei to-melte i þe munegunge of þe? Ah hwa  
ne mei luue þe luueliche ihesu? for inwiþ þe ane arn alle þe  
þinges igedered þat eauer muhen maken ani mon luuewurþi  
to oþer. feirnesse and lufsum neb. flesch hwit under schrud makes  
moni mon beo lued te raþer. and te mare. Summe gold and  
Gersum and alite of þis worlde makes lued and heried. Sume:  
fredom and largesce þat leuer is menskli to 3iuen þen cwedli to  
wiþ halde. Summe: wit and wisdom and 3apschipe of werlde.  
Summe: maht and strengþe to beo kid and kene ifht his  
riht for to halde. Summe: noblesce. and hehnesse of burþe.  
Summe: þeaw. and hendeleic and lastelese\* lates. Summe:  
menske and mildeschipe and debonairte of herte and dede.  
And 3ette ouer al þis: kinde makes sibbe frend euchan to luuen  
oþer. Nu mi derewurþe druþ. mi luue. mi lif. mi leof.  
mi luueleuest, mi heorte haliwei. mi sawle swetnesse. Þu art  
lufsum on leor. þu art al schene. al engles lif is ti neb to bihalden.  
for þi leor is swa unimete lufsum and lusti on to loken: þat 3if  
þe forwariede þat wallen in helle mihten hit echeliche seon:  
al þat pinende pik. ne walde ham þunche bote a softe bekinde  
baþ. for 3if hit swa mihte beon: leuere ham were eauer mare  
in wa for to welle and o þat welefule wlite eauer mar to loken:  
þen in alle blisse beon and forgan þi sihþe. Þu art swa schene  
and swa hwit: þat te sunne were dosk 3if hit to þi blisfule bleo  
mihte beo euenet. Ða 3if þat iwile animon for feirnesse luue:  
luue iwile þe mi leue lif, moder sune feirest. A ihesu mi swete

Jesus pos-  
sesses all the  
qualities  
which make  
him worthy  
of being  
loved.  
The qualities  
for which one  
may be loved.

\* [Fol. 127b.]

Christ is  
beautiful and  
bright.

The sun pales  
before him.

sweet Jesu, grant that the love of thee be all my delight. But now I will choose my lemman (beloved) for wealth, for everywhere with chattels one may buy love. But is there any one richer than thou, my beloved, that reignest in heaven, thou that art the renowned kaiser that hast created all this world? for as the holy prophet David says, "The earth is the Lord's and all that fills it, the world and all that lives therein;" heaven with the mirths and the immeasurable blisses, all is thine, my sweet one, and all (this) thou wilt give me, if I love thee aright. I cannot give my love to any man for (the sake of) a sweeter possession. I will hold then to thee, my beloved, and love thee for thyself, and for thy love forsake all other things that might draw and turn my heart from thy love. Ah! Jesus, sweet Jesu, grant that the love of thee be all my delight. But what is wealth and world's weal worth without freedom (liberality)? And who is more free than thou, for first thou didst make all this world and didst put it under my feet, and didst make me lady over all thy creatures that thou didst create on earth, but I miserably lost it through my sins. Ah! lest I should lose all thou gavest thyself for me, to deliver me from (hell-)pain. If I will love then any one for liberality, I will love thee, Jesu Christ, most free beyond all others; for other liberal men give these external things, but thou didst give thyself for me, (so) that thou couldst not withhold thy own heart's blood. A dearer love-token gave never any lemman (beloved) to another. And thou that gavest me first all thyself, thou hast promised me, my beloved, the gift, all to myself, to reign on thy right hand, crowned with thyself. Who is then more generous than thou? who, for largess, is better worthy of being beloved than thou, my dear life? Ah! Jesu, sweet Jesu, grant that the love of thee be all my delight. But largess is worth little when wisdom is lacking. And if that I will love any man for wisdom, there is none wiser than thou, that art called the wisdom of thy father in heaven; for he through thee, that art wisdom, created all this world and ordereth it and divideth it, as it seemeth best. Within thee, my dear love, is hidden the hoard of all wisdom, as the book bears witness. Ah! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But many a man through his strength and bravery also makes himself beloved and esteemed. And is any so hardy as thou art? Nay; for thou alone dreadedst not with thy own dear body to fight against all the awful (terrible) devils of hell; that whichever of them is least loathsome and horrible,

ihesu leue þat te luue of þe beo al mi likinge. Bote nu iwile for ahte lefmon chese for aihwer wið chatel mon mai luue cheape.

A man is loved for his riches.

Ah is ani ricchere þen þu mi leof þat rixles in heuene. þu art kid keiser þat al þis werld wrahtes. for as te hali prophete dauid cwidde. drihtines is te eorðe. and al þat hit fulles werld and al þat trin wuneð. Heuene wið þe murhðes and ta unimete blisses. Al is tin mi sweting. and al þu wilt 3iue me 3if i þe riht luue. Ne mai i na man 3iue mi luue to swettere bi3ete. Halde iwile þa to þe mi leof for þe self luue þe seluen. and for þi luue leten alle oðre þinges þat min herte fram þi luue mihte drahe and turnen. A Ihesu swete ihesu leoue þat te luue of þe beo al mi likinge.

Christ is richer than any man.

Bote \*hwat is ahte and weorldes wele wurð wið-uten fredom? And hwa is frerre þen þu? For first þu makes al þis werld and dides hit under mine fet. and makedes me lauedi ouer alle þine schaftes þat tu schop on eorðe. Bote Ich hit rewli fordide þurh-hut mine sunnes. Ah lest ine al forlesede þu 3ef þe seluen for me to lese me fra þine þenne 3if i ani wile for largesce luue? luue iwile þe ihesu crist largest ouer oðre. For oðre largemen 3iuen þise uttre þinges. bute þu swete ihesu for me 3ef þe seluen. þat tin ahne heorte blod ne cuðes tu wið-halde. Derre druri ne 3ef neauer na lefmon to oðer. And tu þat erst me 3ef al þe seluen? þu hafdes me heht mi lefmon to þe 3iue al me seluen. to rixlen o þi rihthond crunet wið þe seluen. Hwa is ta largere þen þu. Hwa for largesce is betere wurð to beo luued þen þu mi luue lif. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge.

\*[Fol.128a.]

Christ is to be loved for his liberality.

Bote largesce is lutel wurð þer wisdom wontes. And 3if þat iwile animon luue for wisdom? nis nan wisere þen þu þat art wisdom cald of þi fader in heuene. For he þurh þe þat wisdom art al þis world wrahte and dihteð hit and dealeð as hit best semeð. Inwið þe mi leue lif is hord of alle wisdom hid as te bok witnesses. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote moni man þurh his strengðe and hardischepe ek makes him luued and 3erned. And is ani swa hardi swa artu? Nai. for þu þe ane dreddes nawt wið þin anre deore bodi to fihte azaines alle þe ahefulle deueles of helle. þat hwuch of ham swa is lest laðeliche. and grureful.

He gave himself for sinners,

and withheld not his heart's blood.

Christ is to be loved for his wisdom.

He is the hoard of all wisdom.

Christ is to be loved for his bravery.

if he might, such as he is, show himself to man, all the world would be afraid to behold him alone, for no man may see him and remain in his wits, unless the grace and the strength of Christ embolden his heart. Thou art moreover herewith so immensely mighty that, with thy precious hand nailed on the rood, thou boundest the hell-dogs, and bereftest them of their prey which they had greedily grasped, and held it fast on account of Adam's sin. Thou keen (brave) renowned warrior (champion) robbedst hell-house, and deliveredst thy prisoners, and broughtest them out of the house of death, and leddest them with thyself to thy jewelled (gemmed) bower (hall), the abode of eternal bliss; wherefore of thee, my beloved, was it truly said, "The Lord is mighty, strong and keen (brave) in battle." And therefore if a stalworth lemmán please me, I will love thee, Jesu, strongest over all, so that thou mayest fell the strong foes of my soul; and that the strength of thee may help my great weakness, and thy boldness embolden my heart. Ah! Jesus, sweet Jesu, grant that the love of thee may be all my delight. But noble men and gentle and of high birth often obtain the love of women at a very small cost, for oftentimes many a woman loses her honour through the love of a man that is of high birth; then, sweet Jesu, upon what higher man may I set my love? where may I a more gentle (noble) man choose than thee, that art the king's son, that wieldest this world, and art king equal with thy father, king over kings and lord over lords? and yet with respect to thy manhood born thou wast of Mary, a maiden meekest of mood (mind); child of royal birth, of king David's kin, of Abraham's race. No higher birth than this is there under the sun. I will love thee, then, sweet Jesu, as the most gentle (noble) life that ever lived on earth, and also because in all thy life never was any vice found, my dear faultless beloved one; and that came to thee of (thy) birth and of (thy) nurture, because thou didst ever dwell in the court of heaven. Ah! my precious lord; so gentle (noble), and so gracious; suffer me never to settle my love on churlish things, nor to desire earthly things nor fleshly things in preference to thee, nor to love against thy will. Ah! Jesus, sweet Jesu, grant that the love of thee be all my delight. Meekness and mildness (humility) make a man everywhere to be beloved; and thou, my dear Jesus, for thy great meekness was compared to a lamb, because anent all the wrong and the shame that thou sufferedst, and anent all the woe and the painful wounds, thou never openedst thy mouth to grudge (murmur)

mihte he swuch as he is to monkin him scheawe: al þe world were offeard him ane to bihalde for ne mihte na mon him seo *and* in his wit wunie. bute ȝif þe grace \**and* te strengðe of crist baldede his heorte. þu art ȝette her wið swa unimete mihti þat wið þi deorewurðe hond nailet on rode: þu band ta helle dogges. *and* refstes ham hare praie þat tai hefden grediliche gripen *and* helden hit faste for adames sunne. þu kene kidde kempe robbedes helle hus. lesedes tinc prisuns *and* riddes ham ut of ewalm hus *and* leddes ham wið þe self to þi ȝimmede bur. bold of eche blisse. forþi of þe mi lefmon was soðliche quiddet. Drihti[n] is mahti strong *and* kene ifihte. And for þi ȝif me likes stalewurðe lefmon: luue iwile þe ihesu strongest ouer alle. þat þi maht felle mine starke sawle fan. *and* te strengðe of þe helpe mi muchele wacnesse. *and* hardischiþe of þe balde min herte. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Ah noble men *and* gentile *and* of heh burðe ofte winner luue lihtliche cheape. for ofte moni wummon letes hire mensket þurh þe luue of wepmon þat is of heh burðe. þenne swete ihesu up o hwat herre mon mai i mi luue sette. hwer mai i gentiller mon chese þen þe þat art te kinges sune þat tis world wealdes. *and* king *and* euene wið þi fader. king ouer kinges lauerd ouer lauerdes And ȝette onont ti monhad born þu wes of marie meiden mildest o mod. kine bearn of burðe. of dauides kin þe king. of Abrahames streone. Hehere burðe þen þis nis nan under sunne. Luue iwile þe þa swete ihesu as te gentileste lif þat eauer luuede on eorðe. alswa for in al þi lif neauer na leaste nes ifunden. mi deore lefmon lasteles. *and* tat com þe of burðe. *and* of foster alswa. þu þat eauer wunedest i þe hurd of heouene. \*A mi deorewurðe druð swa gentile *and* swa hende. ne þole me neauer mi luue nohwer to sette o karlische þinges. ne eorðli þing ne fleschli azaines te ȝerne ne luue azain þi wille. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Meknesse *and* mildschiþe makes mon eihwer luued. *and* tu mi leue ihesu for þi mikle meknesse to lamb was euenet. For azaines al þe woh *and* te schome þat tu þoledest. *and* azaines al þe wa *and* te pinfulde wundes: neauer ne opnedes ti muð

\* [Fol. 128b.]

Thou didst  
bind the hell-  
dogs,and harriedst  
hell's house,therefore I  
will love thee  
as a stalworth  
lenman.Noble men  
may buy  
women's love  
cheaply.I cannot  
choose a  
nobler one  
than thee,child of royal  
birth, of  
David's kin.I will love  
thee as the  
noblest that  
ever lived.

\* [Fol. 129.]

Meekness and  
kindness  
cause a man  
to be loved.

against it ; and yet the shame and the wrong, that the sinful each day do unto thee, thou sufferest meekly ; nor dost thou take vengeance (upon us) immediately after our sins, but long awaitest (our) repentance through thy mercy. Since thy goodness may cause thee everywhere to be beloved, therefore is it right that I love thee and leave all others for thee, for thou hast shown great mercy toward me. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. But because friends of kin naturally love one another thou shroudest thyself with our flesh ; tookest man of her flesh, born of a woman. Thy flesh took of her flesh without commerce of man ; took fully, with that same flesh, man's nature to suffer all that man may suffer, to do all that man doth, except sin alone ; for thou hadst neither sin nor ignorance. Then against nature goes each man who loveth not such a kinsman, and leaveth (all others). Seeing that truer love ought to be amongst brethren, thou becamest man's brother of one father, with all those that sing Pater noster in purity ; but thou [art a son] through nature (and we through grace), and man of that same flesh that we bear on earth. Ah ! whom may he love truly who loveth not his brother ; then whosoever loveth not thee is a most wicked man. Now, my sweet Jesu, I have left for thy love flesh's kinship, and yet born-brothers have cast me aside, but I reckon of nothing whilst I hold thee, for in thee alone may I find all friends. Thou art to me more than father, more than mother. Brother, sister, or friends, none are to be esteemed as anything in comparison with thee. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. Thou then with thy beauty, thou with thy riches, thou with thy liberality, thou with wit and wisdom, thou with thy might and strength, thou with nobleness (of birth) and graciousness, thou with meekness and mildness and great gentleness, thou with kinship, thou with all the things that one may purchase love with, hast bought my love ; but above all other things thou makest thyself worthy of love to me, through those hard horrible injuries, and those shameful wrongs that thou didst suffer for me. Thy bitter pain and thy passion, thy sharp death on the rood, rightly tells upon all my love, and challenges (claims) all my heart. Jesus, my life's love, my heart's sweetness, three foes fight against me, and yet may I sore dread for their blows ; and it behoves me, through thy grace, prudently to guard myself against the world, my flesh, and the devil. The world endeavours to make

to grucchen azaines. *and* zette þe schome *and* te woh þat te sunefule of þe world euch dai don þe: mildeliche þu polest hit. ne wrekcs tu þe nawt sone after ure Gultes Bote longe abides bote þurh ut ti milce. Þenne þi deboneirschipe mai make þe eihwer luued. *and* for þi is riht þat i luue þe. *and* leaue alle oðre for þe. for muchel þu haues ti milce toward me scheawed. A ihesu swete ihesu leue þat te luue of þe beo al mi likinge. Bote for þi þat sibbe frend kindeliche euchan luues oðer: þu schruddeds te wið ure flesch. nam of hire flesch mon born of wummon þi flesch nam of hire flesch wið *uten* meane of wepmon. nam wið þat ilke flesch fulliche monnes cunde to þolen al þat mon mai þole. Don al þat mon deð wið *uten* sunne ane. for sunne *and* unwitschipe ne hafdes tu nowðer. Þenne azaines kinde Gað hwa þat swuche kinsemon ne luueð *and* leueð. And for þi þat trewere luue ah beo imong breðre þu monnes broðer bicom of an fader wið alle þoa þat cleneliche singen. Pater noster. Bute þu þurhut kinde. *and* we þurhut grace. *and* mon of þat ilke flesch þat we beren on eorðe. A. hwam mai he luue troweliche hwa ne luues his broðer. Þenne hwa se þe ne luues: he is mon unwreastest Nu mi swete ihesu. leaued haue i for þi luue flesches sibnesse\* *and* zette borne breðre hauen me forwurpen. bote ne recches me na þing hwils þat i þe halde. for i þe ane mai ich alle frend finden. þu art me mare þen fader. mare þen moder. Broðer suster. oðre frend narn nawiht azaines te to tellen. A ihesu swete ihesu leue þat te. &c. Þenne þu wið þi fairnesse. þu wið richesce. þu wið largesce. þu wið wit *and* wisdom. þu wið mabt *and* strengðe. þu wið noblesce *and* hendeleic. þu wið meknesse *and* mildeschipe *and* mikel debonairte. þu wið sibnesse. þu wið alle þe þinges þat man mai luue wið bugge: haues mi luue chepet. Ah ouer alle oðre þinges makes te luuewurði to me þa harde atele hurtes. þa schomeliche wohes þat tu þoledes for me. þi bittre pine *and* passiun. þi derue deað o rode telles riht in al mi luue. calenges al mi heorte. Thesu mi liues luue. min herte swetnesse. þre fan fihten azaines me. *and* zet mai ich sare for hare duntcs drede. *and* bihoues þurh þi grace 3apliche to wite me. þe werld mi flesch. þe deouel.

Thou endurest all the wrongdoing of man,

therefore will I leave all others for thee.

Kinsmen love one another;

thou art of our kin,

wherefore we should leave all others for thee.

I have left all for thee.  
\*[Fol. 129b.]

Thou art more to me than all my kin.

Thou hast caused me to love thee through thy pain and passion and death on the cross.

me its slave ; my flesh to make me a whore ; the devil, through these two, to draw me to hell. Fearful I was myself, and sorrowful, and nigh down-fallen (dejected), and my foes bold, so blustering, and so keen (fierce), that when they saw me so weak and so fearful and so yielding towards them, the more they assaulted me and weened to have made me, wretch, all their own, and had indeed made (me so), had not (thy) help been the nearer to me. They grinned for gladness each one toward the other, as mad wolves that rejoice over their prey. But thereby I understand that thou wilt have me for thy beloved (lemman) and for thy spouse, so that thou didst not permit them fully to rejoice over me, nor altogether to have cast me into shame and sin, and thereafter into (everlasting) torment. But where the bale (danger) was greatest of all, there was succour nearest. Thou beheldest all this, and thou also sawest that I was unable to stand against their wilful wiles through wisdom or strength that was in myself, but nearly had I fully yielded to all my three foes. Thou camest to help me, undertookest to fight for me, and riddest (deliveredst) me from the sorrow of death's house and the pain of hell. Thou baddest me behold how thou foughtest for me, that I may not be afraid of worldly poverty, nor shame of wicked men's mouth, guiltlessly, nor sickness of my body, nor bodily pain, when I behold how thou wast poor for me, how thou wast disgracefully and shamefully treated for me, and at the last, with torturing death, hanged on the rood. Jesu, my life's love, rich art thou as Lord in heaven and earth, and yet thou becamest for me poor, destitute and wretched. Poor wast thou born of the maiden, thy mother, for in thy birth-time in all the city of Bethlehem thou foundest not house-shelter wherein thy tender child's limbs might rest, but (wast born) in a wall-less house in the middle of the street. Poor thou wast, wrapped in rags and clouts, and coldly lodged in a beast's crib. But as thou grewest older thou becamest even poorer ; for in thy childhood thou hadst the breast (paps) for thy food, and thy mother was ready when thou yearnedst for the breast ; but when thou becamest older, thou, that feedest the fowls in (their) flight, fish in the flood, and people on the earth, sufferedst for lack of meat many a sharp (pang of) hunger, as clerks indeed read in the Gospel ; and thou that wroughtest the heaven and earth, and all this world, hadst not in all this world of thine

Þe world to make me þewe. Mi fles: to make me hore. Þe  
 ðeuel þurh ut þise twa to drahe me to helle. Arh ich was  
 meself *and* wah *and* neh dune fallen. *and* mine fan derue.  
 swa buchede *and* swa kene þat hwen þai sehen me swa wak  
*and* swa forhuhande *and* buhunde toward ham. þei swiðre  
 sohten uppo me. *and* wenden of me wrecche haue maked al  
 hare ahen *and* hefden forsoðe maked. nere helpe nere þe  
 nerre. Þai grennede for gladschipe euchan toward oðer as  
 wode wulues þat fainen of hare prae. Bote þer þurh under-  
 stonde i þat tu wult haue me to lesmon *and* to spuse. þat tu  
 ne þoledes ham noht fulli fainen of me. *and* alle gate haue  
 wurpen me in schome *and* in sinne. *and* ter after in to pine.  
 Bote þer þe bale was alre meast. swa was te bote nehest.  
 Þu biheld al þis *and* tu allegate seh þat ine mihte stonde  
 azain hare \*wilfulle crokes þurh wit oðer strengðe þat wes in  
 me seluen. Bot neh hefde i fulliche buhed til alle mine þre  
 fan. þu com me to helpe. feng to fihte for me. *and* riddes me  
 fram deaðes hus sorhe *and* pine of helle. Þu biddes me bihalde  
 hu þu faht for me. þat i pouerte of worlde ne schome of wicke  
 monnes muð for uten mine Gulte. ne secnesse of mi bodi. ne  
 flesches pine drede. hwen þat i bihalde hu þu was poure for  
 me. hu þu was schent *and* schomet for me: *and* atte laste wið  
 pineful deað henged orode. Ihesu mi liues luue riche ar tu as  
 lauerd in heuene *and* in eorðe. *and* tah poure þu<sup>1</sup> bicom for me.  
 westi *and* wrecched Poure þu born was of þe meiden þi  
 moder. for þenne ipi burð tid in al þe burh of belleem ne fant  
 tu hus lewe þer þine nesche childes limes inne mihte reste.  
 Bot in a waeles hus imiddes þe strete. Poure þu wunden  
 was irattes *and* i clutes *and* caldeliche dennet in a beastes  
 cribbe. Bote swa þu eldere wex: swa þu pourere was. For  
 i þi childhad hafdes tu þe pappe to þi fode. *and* ti moder  
 readi hwen þu pappe zerndes. Bote hwen þu eldere was. þu  
 þat fuhel ofluht. fisch iflod folc on eorðe fedes: þoledes for  
 wone of mete moni hat hungre as clerkes witerliche in god-  
 spel reden. *and* tu þat heuene *and* eorðe *and* al þis werld  
 wrahtes. nauedes in al þis werld hwer þu o þin ahen þi heaued

My foes, the  
 world, flesh,  
 and the devil,  
 wellnigh  
 gained the  
 upper hand  
 over me;

they rejoiced  
 over me as  
 wild beasts  
 over their  
 prey,

but thou saw-  
 est my weak-  
 ness,  
 \* [Fol. 130.]

and didst  
 fight for me.

Thou that  
 wast rich  
 didst become  
 poor for me,  
<sup>1</sup> MS. þi.

and wast born  
 in a wall-less  
 house.

The older  
 thou didst  
 grow the  
 poorer thou  
 becamest.

own where thou mightest rest thy head ; but both young and older always thou hadst (not) wherewith thou mightest cover thy bones. But at the last (period) of thy life, when thou for me so piteously didst hang on the rood, thou hadst not, in all this world, wherewith thou mightest cover and hide thy blissful bloody body. And so my sweet beloved one, poor thou thyself wast ; and thou choosest the rather to be poor, for poverty thou didst love, and poverty didst teach (enjoin) ; and thou hast given perpetually thy everlasting bliss to all those that willingly endure, (wholly) cleanly for thy love, hardships and poverty. Ah ! why should I be rich and thou, my beloved, so poor ? Therefore, sweet Jesu Christ, will I be poor for thee, as thou wast for the love of me, so that I may be rich with thee in thine eternal bliss ; for with poverty and with woe shall weal be purchased. Ah ! Jesu, sweet Jesu, grant that the love of thee be all my delight. But poverty with honour is easy to be endured ; but thou, my beloved, wholly for my love, with all thy poverty was shamefully ill-treated ; for how often they said to thee shameful words, and hateful scoffings ; which it would take long to tell them all ! But much shame thou didst suffer when thou, that never didst sin, was taken as an untrue (traitor), brought before sinful men, those heathen hounds, by them to be doomed, thou that art the judge of (all) the world. There thou, the saviour of mankind, wast shamefully condemned (to death), and the murderer was released from the doom (sentence) of death ; for, as it is written in the Gospel, they all cried after the manner of mad wolves, “ Hang, hang that traitor Jesus on the rood ; hang him on the rood, and release to us Barabbas ;” a thief was that Barabbas that had seditiously killed a man in the city. But more shame thou didst endure when that the sinful men spat in thy face. Ah, Jesu ! who might endure more, Christian or heathen, than when one spitteth in scorn upon his beard ? And thou, in thy pleasant face, in that love-some cheer (countenance) didst endure such shame ; and yet for the love of me it all seemed honour to thee, so that thou mightest with that spittle, that so besmeared thy face, wash my soul and make it white and shining and seemly in thy sight. And therefore thou biddest me think upon this. *Scito, Quoniam propter te sustinui opprobrium : operuit confusio faciem meam.*—Understand, thou sayest, and heartily think that I, for the love of thee, didst endure shame and scorn, and shameful spitting of unworthy ribalds ; the heathen hounds covered my face for thee. As though he should say, “ Dread

mihtes reste. Bote baðe 3ung *and* eldre alle Gate þu hafdes  
 hwer þu mihtes wrihe þine banes. Ah atte laste of þi lif hwen  
 þu for me swa rewliche hengedes on rode. ne hafdes *in* al þis  
 world hwer wið þat blisfule blodi bodi þu mihtes hule *and* huide.  
*and* swa mi swete lefmon poure þu þe self was. *and* te poure<sup>1</sup> þu  
 raðeste cheas. pouerte þu luuedes. pouerte þu tahtes. *and* 3iuen  
 þu haues echeliche þin endelese blisse. til alle þat clenli for þi  
 luue mesaise *and* pouerte wilfulliche þolien. A hu schulde i beo  
 riche. *and* tu mi leof swa poure! for þi swete \*ihesu crist wile i  
 beo poure for þe! as tu was for þe luue of me. for to beo riche  
 wið þe i þin eche blisse. for wið pouerte *and* wið wa schal mon  
 wele buggen. A ihesu swete ihesu leue þat te &c. Bote po-  
 uerte wið menske is eað for to þolien. Ah þu mi lef for mi  
 luue wið al þi pouerte was schomeliche heaned. for hu mon þe  
 ofte seide schomeliche wordes *and* haðfule hokeres. long weren  
 hit al to tellen. Bote muche schome þu þoledes. hwen þu þat  
 neuwer sunne dides! was taken as untreowe. Broht biforen  
 sinfule men þa heaðene hundes of ham to beo demet. þat demere  
 art of werlde. Þer þu bote of mon kin schomeliche was demed.  
*and* te monquellere fra deðes dom was lesed. For as i þe  
 godspel is writen. alle þai crieden o wode wulues wise Heng  
 heng þat treitur *ihesus* on rode. Heng him o rode. *and* lese us  
 Baraban. was tat barabas a þeof þat wið tresun i þe burh hafde a  
 mon cwelled. bote mare schome þu þoledes hwen þat te sunefule  
 men i þi neb spitted. A ihesu hwa mihte mare þolen *cristen*  
 oðer heaðen! þen mon him for schendlae i þe beard spitted.  
 And tu i þi welefulle wlite. i þat lufsume leor swuche schome  
 þoledes. And al þe menske þuhte for þe luue of me. þat tu  
 mihtes wið þat spatel þat swa bielarted<sup>2</sup> ti leor wasche mi sawle.  
*and* make hit hwit *and* schene *and* semlike i þi silte. *and* for þi  
 þu biddes me her up on þenche. *Scito, quoniam propter te sus-*  
*tinui opprobrium operuit confusio faciem meam.* Vnderstond þu  
 seist *and* herteliche þenke þat i for þe luue of þe þolede schome *and*  
 bismere. *and* schomeliche spateling of unwurði ribauz þa heaðene  
 hundes hilede mi neb for þe. As tah he seide. ne dred tu nawt

Even when on  
the cross thou  
hadst no  
covering for  
thy body.

<sup>1</sup> MS. poure.

How should I  
then be rich  
and thou so  
poor!

\*[Fol.130b.]

For my sake  
thou wast  
shamefully  
treated,

doomed to  
death, and  
hung on the  
cross as a  
traitor.

On thy beard  
they spat,

and with that  
spittle thou  
didst wash  
my soul white  
and clean.

<sup>2</sup> MS. biclar-  
ied.

thou not therefore to endure for me worldly shame, although guiltless." But shame above shame thou didst endure when thou wast hanged between two thieves, as though one might say, "He is more than thief, and therefore as their (chief) master he hangs between them." Ah! Jesu, my life's love, what heart is there that may not break when he thinketh hereof; how thou, that art the honour of all mankind, and the remedy for all bales (sorrows), didst endure such shame for to honour mankind. They speak often of wonders and of marvels, divers and manifold, that have befallen, but this was the greatest wonder that ever befell on earth. Yea! wonder above wonders, that that renowned kaiser, crowned in heaven, creator of all creatures, in order to honour his foes, would hang between two thieves! Ah! Jesu, sweet Jesu, thou that wast shamefully treated for love of me, grant that the love of thee be all my delight. Sufficient were poverty and shame, without other torments; but it seemed never to thee, my life's love, that thou mightest fully purchase my friendship whilst life lasted thee. Ah! a dear bargain hadst thou in me; never was so unworthy a thing bought so dearly. All thy life on earth was in affliction for my sake, ever longer the more so. But before thy death so infinitely thou wast afflicted and so sorely, that thou didst sweat red blood; for, as St. Luke saith in the Gospel, thou wast in so great an affliction that the sweat, as drops of blood, ran down to the earth. But what tongue may tell, what heart may think, for sorrow and for ruth, of all the buffets and the grievous blows that thou didst suffer in thy first capture, when that Judas Iscariot brought the hell-bairns (children of hell) to take and to bring thee before their princes; how they bound thee so cruelly fast that the blood was wrung out at thy finger-nails (as saints believe), and led thee sorrowfully bound, and struck harsh blows on thy back and shoulders, and before the princes buffeted and beat thee; how afterwards before Pilate thou wast bound naked and fast to the pillar, so that thou mightest nowhere turn (wrench thyself) from the blows. There thou wast, for love of me, with knotty whips beaten, so that thy lovely body might be torn and rent asunder; and all thy blissful body streamed in one blood-stream. Afterwards on thine head was set the crown of sharp thorns, so that with every thorn the red blood poured out from thine holy head. Afterwards also wast thou buffeted and struck on the head with the sceptre of reed, that was previously in thine hand

for þe of me to þole schome of worlde wið ute þine Gulte. Bote schome ouer schomes \*þoledes tu hwen þu wes hinged bituhhe twa þeofes. As hwa se seie. He þis is mare þen þeof. And for þi as hare meister he henges ham bituhhen. A ihesu mi liues luue hwat herte ne mai to breke hwen ha herof þenches hu þu þat menske art of al mon kin. of alle bales bote. mon for to menske swuch schome þoledes. Mon spekes ofte of wundres *and* of seleuðes þat misliche *and* monifald hauen bifallen. bote þis was te measte wonder þat eauer bifel on eorðe. 3a wonder ouer wundres þat tat kidde keiser cruned in heuene. schuppere of alle schaftes. for to mensken hise fan. walde henge bituhhe twa þeoues. A ihesu swete ihesu þat tu wes schent for mi luue leue þat te luue of þe &c. Inoh were pouerte *and* schome wið uten oðre pines bote ne þuhte þe neauer mi liues luue. þat tu mihtes fullliche mi frendschipe buggen hwils<sup>1</sup> þe lif þe lasted A. deore cheap hefdes tu on me. ne was neauer unwurði þing chepet swa deore. Al þi lif on eorðe wes iswink for me swa lengre swa mare Ah bifore þin ending swa unimeteliche þu swanc *and* swa sare þat reade blod þu swattes for as. *seint* luk seið i þe godspel. þu was i swa strang a swing þat te swat as bloddes dropes eorn dune to þe eorðe. Bute hwat tunge mai hit telle. hwat heorte mai hit þenche for sorhe *and* for reowðe of alle þa buffetes *and* ta bali dundes þat tu þoledest i þin earst niminge hwen þat iudas scharioth brohte þa helle bearnes þe to taken *and* bringen biforen hare princes. hu ha þe bunden swa \*hetelifaste þat te blod wrang ut at tine finger neiles as halhes bileuen *and* bunden ledden rewli *and* dintede unrideli o rug *and* o schuldres. *and* bifore þe princes buffeted *and* beten. Siðen bifore pilat hu þu was naket bunden faste to þe piler. þat tu ne mihtes nowhwider wrenche fra þa dundes. þer þu wes for mi luue wið enotti swepes swungen swa þat ti luueliche lich mihte beo to torn *and* to rent. *and* al þi blisfule bodi streamed on a Girre blod. Siðen o þin heaued wes set te crune of scharpe þornes. þat wið eauriche þorn wrang ut te reade blod of þin heali heaued. Siðen zette buffetet *and* to dunet i þe heaued wið þe red 3erde þat te was ear in honde 3iuen þe on hoker-

\*[Fol. 131.]

He was hung between two thieves, as if he were the greatest malefactor.

Was not this the greatest of all marvels!

<sup>1</sup> MS. hwilf.

All thy life was in sorrow for my sake.

Thou didst sweat drops of blood in thy great agony.

The Jews so bound thee that the blood gushed out at thy finger nails.

\*[Fol. 131b.]

Thou wast so scourged that the blood streamed from thy body.

given thee in scorn. Ah! what shall I do now? Now my heart may break, my eyes flow all with water. Ah! now is my beloved doomed to die. Ah! now they lead him forth to mount Calvary to the place of execution. Ah, lo! he bears his rood upon his bare shoulders; and would that those blows had struck me with which they battered and thrust thee quickly forward toward thy doom! Ah! beloved, how they follow thee; thy friends sorrowfully with lamentation and sorrow, and thy enemies mockingly in scorn and to bring trouble on thee. Ah! now they have brought him thither. Ah! now they raise up the rood, and set up the accursed tree. Ah! now they strip my beloved. Ah! now they drive him up with whips and with scourges. Ah! how can I live for grief, seeing my beloved upon the cross, and his limbs so drawn asunder that I may tell each bone in his body. Ah! how do they now drive the iron nails through thy fair hands into the hard rood, [and] through thy gracious feet. Ah! now from those hands and feet so lovely, streams the blood so ruefully. Ah! now they offer my beloved, that saith he thirsts, eisel, sourest of all drinks, mixed with gall, that is the bitterest thing (two bale-drinks in blood-letting, so sour and so bitter), but he drank not of it. Ah! now sweet Jesu, yet in addition to all thy woe they increase it by shame and mockery, they laugh thee to scorn where thou hangest on the rood. When thou, my lovely beloved, with outstretched arms, hangedst on the rood, it was rueful to the righteous, but laughter to the wicked. And thou, before whom all the world might dread and tremble, wast a laughing-stock and a mockery to the wicked folk of this world. Ah! that lovely body that hangest so sorrowfully, so bloody, and so cold! Ah! how shall I now live, for my beloved dies now for me upon the dear cross. He hangs down his head and his soul departs. But it seems to them that he is not yet fully tormented, nor will they let the sorrowful body rest in peace. They lead forth Longius with the broad sharp spear. He pierces his side, cleaves the heart, and there comes flowing out of the wide wound the blood that redeemed [us] and the water that washed the world from guilt and from sin. Ah! sweet Jesu, thou openest for me thy heart, that I may know (thee) truly and read therein true love-letters, for there I may openly see how much thou lovedest me. With wrong should I refuse thee my heart, since thou hast bought heart for heart. Lady, mother, and maiden, thou didst stand here full nigh and sawest all this sorrow upon thy precious son.

ringe. A hwat schal i nu don? Nu min herte mai to breke. min ehne flowen al o water. A nu is mi lefmon demd for to deien. A nu mon ledes him forð to munte caluarie to þe cwalm stowe. A lo he beres his rode up on his bare schuldres. *and* lef þa duntres drepen me þat tai þe dunchen *and* þrasten þe forðward swiðe toward ti dom. A lefmon hu mon folhes te. þine frend sariliche wið reming *and* sorhe. þine fend hokerliche to schome *and* wundren up o þe. A nu haue þai broht him þider. A nu raise þai up þe rode. Setis up þe warh treo. A nu naces mon mi lef A. nu driuen ha him up wið swepes *and* wið schurges. A hu liue i for reowðe þat seo mi<sup>1</sup> mi lefmon up o rode. *and* swa to drahen hise limes þat i mai in his bodi euch ban tellen. A hu þat ha nu driuen irnene neiles þurh þine feire hondes in to hard rode þurh þine freoliche fet. A nu of þa honden *and* of þa fet swa lueli. streames te blod swa rewli. A nu beden ha mi leof þat seið þat him þristes: aisille surest alre drinch menged wið galle þat is þing bittrest. Twa<sup>2</sup> Bale drinch i blodleting swa sur *and* swa bittre. bote ne drinkes he hit noht. A nu swete ihesu. zet up on al þi wa ha eken schome *and* bismar. lahhen þe to hokere þer þu o rode hengest. þu mi luueliche lef þer þu wið strahte \*earmes henges o rode: was reowðe to rihtwise. lahter to þe luðere. And tu þat al þe world fore mihte drede *and* diuere: was unwreste folk of world to hoker lahter. A þat luuelike bodi þat henges swa rewli swa blodi *and* swa kalde. A hu schal i nu liue for nu deies mi lef for me up o þe deore rode? Henges dun his heaued *and* sendes his sawle. Bote ne þinche ham nawt zet þat he is ful pinet. ne þat rewfulde deade bodi nulen ha nawt friðie. Bringen forð longis wið þat brade scharpe spere. He þurles his side cleues tat herte. *and* cumes flowinde ut of þat wide wunde. þe blod þat bohte. þe water þat te world wesch of sake *and* of sunne. A swete ihesu þu oppnes me þin herte for to enawe witerliche *and* in to reden trewe luue lettres. for þer i mai openlich seo hu muchel þu me luuedes. Wið wrange schuldi þe min heorte wearren siðen þat tu bohtes herte for herte. Lauedi moder *and* meiden þu stod here ful neh *and* seh al þis sorhe vpo þi deore-

Thou wast led to mount Calvary,

amidst the weeping of thy friends and the scorn of thy enemies.

Up the cross they drove thee with whips;

<sup>1</sup> ? nu.

into thy hands and feet they drove the iron nails.

<sup>2</sup> MS. Ewa.

They gave thee vinegar to drink mixed with gall.

\* [Fol. 132.]

They mocked at thy sufferings.

Thy spirit departed,

but thy body they left not in peace.

Longius with a spear pierced thy side.

Open thou my heart to know thee truly.

Thou wast inwardly martyred within thy motherly heart when thou sawest his heart cloven asunder with the spear's point. But, lady, for the joy that thou hadst of his resurrection the third day thereafter, grant me to understand thy sorrow and heartily to feel somewhat of the sorrow that thou then hadst; and that I may help thee to weep because he so bitterly redeemed me with his blood, so that I, with him and with thee, may rejoice in my resurrection at doomsday, and be with thee in bliss. Jesus, sweet Jesu, thus thou foughtest for me against my soul's foes; thou didst settle the contest for me with thy body, and madest of me, wretch, thy beloved (lemman) and spouse. Thou hast brought me from the world into the bower of thy birth, enclosed me in thy chamber where I may so sweetly kiss and embrace thee, and of thy love have spiritual delight. Ah! sweet Jesu, my life's love, with thy love hast thou redeemed me, and from the world thou hast brought (taken) me. But I now may say with the Psalmist, *Quid retribuam domino pro omnibus quæ retribuit mihi*—Lord, what may I requite thee for all that thou hadst given me! What may I suffer for thee for all that thou didst endure for me! But it is needful for me that thou be easy to satisfy. A wretched (poor) body and a weak (one) I bear on earth, and that, such as it is, I have given thee, and will give to thy service. Let my body hang with thy body nailed on the rood, and enclosed transversely within four walls; and hang I will with thee, and never more from my cross come until I die; for then shall I leap from the rood into rest, from woe to weal and into eternal bliss. Ah! Jesus, so sweet it is with thee to hang; for when I look on thee that hankest beside me, the great sweetness of thee bereaves me of many pains. But, sweet Jesus, what is my body worth in comparison with thine? for if I might a thousandfold give thee myself, it would be nothing compared to thee that gavest thyself for me; and yet I have a heart, vile and unworthy, and destitute and poor of all good virtues; and that, such as it is, take to thyself now, dear life, with true love, and suffer me never to love anything against thy will, for I may not set my love better anywhere than on thee, Jesu Christ, that didst redeem it so dearly. There is none so worthy to be loved as thou, sweet Jesu, that hast in thyself all things for which a man ought to be love-worthy to another. Thou art most worthy of my love, thou that didst die for the love of me. Yet if I offered my love for sale and set a value

wurðe sune. was wiðinne martird iþi moderliche herte. þat seh to cleue his heorte wið þe speres ord. Bote lafdi for þe Ioie þat tu hefdes of his ariste þe þridde dai þer after! leue me vnderstonde þi dol *and* herteli to felen sum hwat of þe sorhe þat tu þa hefdes *and* helpe þe to wepe. þat i wið him *and* wið þe muhe i min ariste o domes dai gladien *and* wið 3u beon i blisse þat he me swa bitterliche wið his blod bohte. Ihesu swete ihesu þus tu faht for me azaines mine sawle fan. þu me derennedes wið like. *and* makedes of me wrecche þi leofmon *and* spuse. Broht tu haues me fra þe world to bur of þi burðe. steked me i chaumbre. I mai þer þe swa sweteli kissen *and* cluppen. *and* of þi luue haue gastli likinge. A swete ihesu mi liues luue wið þi blod þu haues me boht. *and* fram þe world þu haues me broht. Bote nu mai i seggen wið þe salmewrihte. *Quid retribuam domino pro omnibus que retribuit michi.* Lauerd hwat mai i zelde þe for al þat tu haues 3iuen me. Hwat mai þole for þe for al þat tu þoledes for me? Ah me \*bihoueð þat tu beo eað to paie. a wrecche bodi *and* a wae bere ich ouer eorðe. *and* tat swuch as hit is haue 3iuen *and* 3iue wile to þi seruise. Mi bodi henge wið þi bodi neiled o rode. sperred querfaste wið inne fowr wahes *and* henge i wile wið þe *and* neauer mare of mi rode cume til þat i deie. For þenne schal i lepen fra rode in to reste. fra wa to wele *and* to eche blisse A. ihesu swa swet hit is wið þe to henge. for hwen þat i seo o þe þat henges me biside! þe muchele swetnesse of þe! reaues me fele of pine. Bote swete ihesu hwat mai mi bodi azaines tin for 3if ich mihte a þusand fald 3iue þe me seluen nere hit nowt onont te þat 3ef þe seluen for me. And 3et ich haue an heorte unwrest *and* unwurði *and* westi *and* poure of alle gode þeawes *and* tat swuch as hit is! tac hit to þe nu leue lif wið treowe luuenesse. *and* ne þole me neauer nan oðer þing azain þi wille luuie for ne mai ich nowhwer mi luue better sette þen o þe ihesu crist þat bohtes hit swa dere. nis nan swa wurði to beo luued as tu swete ihesu þat in þe haues alle þing hwer fore mon ah beo luuewurði to oðer. þu art best wurð mi luue þat for mi luue deidest. 3ette 3if þat i mi luue bede for to selle. *and* sette

Mother of Christ, aid me to bewail with thee the sufferings of thy son.

Thou, Jesus, didst fight for me against my foes, and hast made me thy spouse.

What can I give thee in return for thy kindness?  
\*[Fol. 132b.]

May my body hang on the cross till I die.

But what is my body worth anent thine?

Yet have I a heart void of all good—take it to thee.

Thou art best worthy of my love.

thereupon, as high as ever I will, yet thou wilt have it, and moreover to what thou hast given thou wilt add more ; and, if I love thee aright, wilt crown me in heaven to reign with thyself, world without end. Ah ! Jesu, sweet Jesu, my love, my beloved, my life, my dearest love, that didst love me so much that thou didst die for the love of me, and hast separated me from the world, and hast made me thy spouse, and all thy bliss hast promised me, grant that the love of thee be all my delight.

Pray for me, my dear sister. This have I written thee because that [such] words often please the heart to think on our Lord. And therefore, when thou art in ease, speak to Jesu and say these words ; and think as though he hung beside thee bloody on the rood ; and may he, through his grace, open thine heart to the love of him, and to ruth of his pain.

feor þer upon swa hehe swa ich eauer wile: 3ette þu wult hit  
 habbe *and* teken al þat tu haues 3iuen: wil tu eke mare. *and*  
 3if i þe riht luuie. wilt me crune in heuene wið þe self to rixlen  
 werld in to werlde A ihesu swete ihesu mi luue. mi lef. mi lif.  
 mi luue leuest þat swa muchel luuedes me þat tu deides for luue  
 of me *and* fra þe world haues broht \* me. *and* ti spuse haues  
 maked me. *and* al þi blisse haues heht me: leue þat te luue  
 of þe beo al mi likinge.

Prei for me mi leue suster. þis haue i writen þe for þi þat  
 wordes ofte quemen þe heorte to þenken on ure lauerd And  
 for þi hwen þu art on eise carpe toward ihesu *and* scie þise  
 wordes. *and* þenc as tah he heng biside þe blodi up o rode.  
 And he þurh his grace opu[e] þin heorte to his luue *and* to  
 reowðe of his pine.

If I will price  
 myself ever so  
 high, thou  
 wilt purchase  
 it.

\* [Fol. 133.]  
 Sweet Jesus,  
 grant that the  
 love of thee  
 be all my  
 delight.

Dear sister,  
 pray for me,  
 and say these  
 words.

May Christ  
 open thine  
 heart to his  
 love and  
 to sorrow of  
 his pain.

## A P P E N D I X.

### A MORAL ODE.\*

- Ic æm elder þanne ic wæs. a winter and a lore  
ic wælde more þanne ic dude. mi wit ah to ben more  
Wel lange ic hadde child iben. a worde *and* ec a dede  
4 þech ic beo a wintre cald. to 3ung ic eom at rede  
Vnnvyt lyf ic hadde 3e-læd. *and* 3uet me þinh ic lede  
þanne ic me bi-þanche. wel sore ic me adrede  
Mest al þæt ic hadde ydon ys idelnesse and chilce  
8 wel late ic hadde me bi-þoht. bute me god do milce  
Fele ydele word ic hadde i-queþen syðen ic speke cuþe  
and fele 3uinge deden i-do þæt me of-þinchet nuþe  
Al to lome ic hadde a-gult. a werche *and* ec a worde  
12 al to muchel ic hadde i-spend. to litel y-leid an horde  
Mest al þæt me likede ær. nu it me mys-liked  
þe muchel fol3eþ his y-wil. him sulfne he bi-swikeð  
Ic myhte hadde bet i-don hadde ic þer y-selþe  
16 nu ic wolde, ac ic ne mai. for elde ne for un-helþe  
Elde me is bi-stolen on. ær ic hit a-wuste  
ne myht ic isen be-fore me. for smeke ne for myste  
Ar3e we beoþ to done god to vuele al to þriste  
20 more eie stont man of manne. þanne him det of criste  
þe wel ne deþ þe hwile he mei wel oft hit hym scæl ruwen  
þenne hy mowen sculen *and* ripen. þer þe hi ær seowen  
Don ec to gode wet 3e mu3e þa hwile 3e buð a life  
24 ne hopie no man to muchel to childe ne to wyfe  
þe him selue for-3ut for wyfe oþer for ehilde

\* Egerton MS. 613, fol. 7-12.

- he sæl comen on vuele stede. bute hym god be milde  
 Sende ee sum god be-foren hym. þe wyle 3e ben aliue  
 28 for betere his on almesse before. þanne ben after vyue  
 Ne beo þe leure þan þi self þi mei ne þi mo3e  
 for sot ys þat ys oþer mannes frond. betre þanne his o3e  
 Ne hopie wif to hyre were. ne were to his wife  
 32 buē for him selue æfrech man. þe wyle he bo alife  
 Wis is þe him sulf be-þenþ þa hwile þe he mot libbe  
 for sone willet him for-3yten. þe fræmden and þo sibbe  
 Þe wel ne deþ þe wile he mai. ne scal he wanne he wolde  
 36 mani mannes sor 3e-swynch. habbet ofte alle vn-holde  
 Ne solde no man don a ferst. ne sclakien wel to done  
 for mani man bi-hoted wel. he it for3ytet sone  
 Þe man þe wule siker ben. to habbe godes blisse  
 40 do wel him silf þe wile he mai. þanne haued he it midywise  
 Þos riche men wened ben sikere. þurh walles *and* þurh diehe  
 he ded his eitte on sikere stede. þe hi send to heuene-riche  
 For þer ne þarf he ben of-drad. of fure ne of þeve  
 44 þer ne mai it hym bi-nimen. þe loþe ne þe leue  
 Þer ne þerf he habbe kare. of wiue ne of childe  
 þider we sended suuel and bred. to lutel and to selde  
 þider we solden drawen and don. wel oft *and* wel 3e-lome  
 48 for þer ne scal me us nout bi-nimen. mid wronge ne mid wo3e  
 þider we scolde 3erne drawen *and* don. wolde 3e me ileue  
 for þer ne mai hit ou bi-nimen. þe king ne þe scirreve  
 Al þat beste þat we habbet. þider we scolde sende  
 52 for þer we it muwen finden eft. *and* habben abuten ende  
 Þe þe her det ani god. for to habben godes ore  
 al he it scal finden þer. *and* hundred felde more  
 Þe þe ehte wile healden wel. þe wile he mai his welden  
 56 3iue his for godes luue. eft heo hit scullen a-finden  
 Vre iswinch *and* ure tilþe. is ofte iwuned to swinden  
 ac þat we dot for godes luue. eft we it scullen a-finden  
 Ne scal non vuel ben vn-bout. ne non god vn-for-3olde  
 60 vuel we doþ al to muchel. *and* god lasse þanne we scolde  
 Þe þe mest deþ nu to gode. *and* þe þe lest to laþe

- ayper to lutel *and* to muchel. scal pinchen eft hym baðe  
 Der me scal vre werkes wezen. bi-foren þen heuene kinge  
 64 *and* ziuen us vre swinches lyen. after vre erninge  
 Eure ilc man mid þan þe he haued. mai biggen heueriche  
 þe þe more haued *and* þe þe lasse. boþe mai iliche  
 He also mid his penie. se þe oþer mid his punde  
 68 þat is þe wunder-likeste zare. þat eni man eure funde  
 And þe þe more ne mai don. bute mid his gode þanke  
 al se wel se þe haued. goldes feale manke  
 And god can more þanc. ðan þe him ziued lesse  
 72 al his werkes *and* his weies. is milce *and* ritziþnesse  
 Lutel loc is gode lef. þat comed of gode wille  
*and* eð-lete muchel zyue. ðenne ðe heorte is ille  
 Heuene *and* erþe he ouer-sihð. his ezen bed so britte  
 76 sunne. mone. dai. *and* fur. bud þustre to-zenes his lithte  
 Nis him nout for-hole ni-hud. so muchel bet his mihte  
 nis it no so derne idon. ne a swa þustre nihte  
 He wot wat deht *and* þenchet. alle quike wihte  
 80 nis no louerd swile se is crist. na king swile vre drihte  
 Heuene *and* herþe *and* al þat is. be-loken in his honde  
 he ded al þat his willes is. a watere *and* a londe  
 He makede fisses inne þe see. *and* fuzeles inne þe lofte  
 84 he wit *and* walt alle þing. *and* he scop alle scefte  
 He is ord abuten orde. *and* ende a-buten ende  
 he one is eure on elche stede. wende war þu wende  
 He is buuen vs *and* bi-nepen. bi-foren *and* bi-hinde  
 88 þe þe godes wille ðe. eiðer he mai him finde  
 Elche rune he i-hurd. *and* he wot alle dede  
 he þurð-sihð elches mannes þanc. þat scal us to rede  
 Þo þe breked godes hese. *and* gultet so ilome  
 92 wet sulle hi segge oþer don. at þe muchele dome.  
 Þo þe luueden vnriht. *and* vuel lif ladde  
 wat scullen hi seggen oþer don. þar engles bed of-dredde  
 Hwat sculle we beren bi-foren us. mid wan sculle we him  
 i-quemen  
 96 we þe neure god ne duden. þe heuenliche demen

- Der sculle ben deoffles swo fele. þe wulled us for-wreien  
 nabbet hi noþing for-zyte. of al þat hi ere seȝen  
 Al þat we mis-duden her. hit wullet cuþe þere  
 100 buten we habben it ibet. þe wile we her were  
 Al hi habbet an here i-write. þat we mis-duden here  
 þei we it musten ne i-seien. hi weren vre i-fere  
 Hwet scullen horlinges do. þe swikele þe for-sworene  
 104 wi swo fele beod i-cleped. swa feuwe beod i-corene  
 Wi hwi were he bi-ȝite. to wan were hi i-borene  
 þe sculle ben to deþe i-demd. *and* eure mo for-lorene  
 Elch man scal him sulne þar. bi-clepican *and* ec demen  
 108 his aȝe were *and* his ipanc. to witnessce he scal temen  
 Ne mai hym na man al swa. wel demen ne al sa rihte  
 for nan ni-enawed him swa wel. buten one dritte  
 Ele man wot him sulue best. his were *and* his i-wille  
 112 þe þe lest wot. seit ofte mest. *and* þe þe it wot is stille  
 Nis no witnessce al so muchel. so mannes howe heorte  
 hwa se segge þat he beo al. him self wat best his smerte  
 Ele man scal him suelf demen. to deþe oþer to liue  
 116 þe witnessce of his owe werc. to oþer ðis him scal driue  
 Eal þat eure ilc man haued i-do. sutþe<sup>1</sup> he com to manne  
 swile hit seie on boc i-writen. he scal it þenche þanne  
 Ac drithte ne demed nanne man. after his bi-ginninge  
 120 ac his lif scal beo swulc. se bued his endinge  
 Ac ȝif þe ende is euel, al it is uuel. *and* al god, ȝif god is ende  
 god ȝuue þat ure ende beo god. *and* wite þet he us lende  
 þe man þe nele do no god. ne neure god lif leden  
 124 aer ded *and* dom come to his dure. he mai sore a-dreden  
 þat he ne muwe þenne bidde ore. for it itit ilome  
 þi he is wis þe bit. *and* be-ȝit. *and* bet be-fore dome  
 þenne ded is ate dure. wel late he biddet ore  
 128 wel late he leted vuel weorc. þe hit ne mai do na mare  
 Sunne let þe *and* þu naht hire þanne þus ne miht do no more  
 for-þi he is sot þe swa abit to habbe godes hore  
 þeh hweðer we it iluuet wel. for drihte sulf hit sede

<sup>1</sup> MS. futþe.

- 132 a wulche time so eure þe man. ofþinchet his misdede  
 Oþer later oþer raþer. milce he scal i-meten  
 ac þe þe nout naued ibet. wel muchel he scal beten  
 Mani man seid wo recke of pine. þe scal habben ende  
 136 ne bidde ic no bet beo a-lused. a domesdai of bende  
 Lutel wat he hwat is pine. *and* lutel he it icwoweð<sup>1</sup>  
 wile hete is þer soule wunet. hu biter wind þer blouwet  
 Hædde he ibeon þer anne dai. oþer twa bare tide  
 140 nolde he for al middæn eard. þe þridde þer abide  
 Þæt habbet ised þat comen þanne. þit wuste midiwisse  
 uuel is pine seoue 3er. for seoue nihtes blisse  
 And ure blisse þe ende hafh.<sup>1</sup> for endeliese pine  
 144 betre is wori water to drinke. þenne atter i-menge mid wine  
 Swunes brede is swuþe swete. so is of wilde dere  
 ac al to duere he i-buzed. þat 3iued þere-fore his swere  
 Ful wombe mai liht-liche speken. of hunger *and* of fasten  
 148 swa mai of pine þe naht not. hu hi scullen ilesten  
 Hædde he ifonded sume hwile. he wolde al seggen oþer  
 eð-lete him were wif. *and* child. suster. *and* fader. *and* broþer  
 Al he wolde oþerluker don. *and* oþerluker þenchæ  
 152 3anne he bi-þouhte on helle fur. þe nowiht ne mai aquenche  
 Eure he wolde inne wa her. *and* inne pine wunien  
 wid þan þe mihte helle pine. bi-fluen *and* bi-scunien  
 Eð-lete him were al woruldes wele. *and* al eordliche  
 156 for to þe muchele mureð cume. þat is heuenriche  
 Iwulle nu comen eft to þe dome. þat ic eow er of sede  
 on þat dai, *and* at þe dome. us helpe crist *and* rede  
 Þþer we mazen beon eðe of-drad. *and* harde us adrede  
 160 þer elc seal i-seo bi-foren him. his word *and* ec his dede  
 Eal scal ben þanne cud. þat man lu3en her *and* stelen  
 al scal ben þer vnwrien. þat men wruzen her *and* helen  
 We scullen alre manne lif. icnawe þer al so vre owe  
 164 þer sculle heueninges ben. þe hei3e *and* þe lou3e  
 Ne scal þei noman scamien þer. ne þerf he him adrede  
 3if him here of-pinched his gult. *and* beted his misdede

<sup>1</sup> So in MS.

- For heom ne scamet ne ne gramet. þe sculle beon iboruwene  
 168 ac þe oþre habbet scame *and* grame. þat sculle beon forlorene  
 Þe dom scal sone ben idon. ne last he nowit longe  
 ne scal him noman mene þer. of strengþe ne of wrange  
 Þo scullen habbe hardne dom. þe here weren herde  
 172 þa þe cuele heolden wreche men. *and* vuele lazes rerde  
 Ac after þau þe he haued idon. he scal þer beon idemed  
 bliþe mai he þanne buen. þe god haued iquemed  
 Alle þo þat isprunge beð. of adam *and* of eue  
 176 ealle he sculle þuder come. for soþe we it ileued  
 Þo þe habbed wel idon. after heore mihte  
 to heuenriche he scullen. ford mid vre drihte  
 Þo þe nabbeð god idon. *and* þer-inne beð ifunde  
 180 he scullen falle swiþe raþe. in to helle grunde  
 Þær-inne he scullen wunie. buten ore *and* ende  
 ne brecð neuereuft crist helle dure. to lese hem of bende  
 Nis no sellic þei heom beo wo. *and* hem beo vneþe  
 184 nele neureit crist þolie deð. for lesen heom of dieþe  
 Enes drihte helle brac. his frend he ut broutte  
 him self he polede dieð for hom. wel dore he us bouhte  
 Nolde it mouwe don for mey. ne suster for broþer  
 188 nolde it sune don for fader. ne noman for oþer  
 Ure lauerd for his þreles. ipined was on rode  
 ure bendes he unbond. *and* bouht us mid his blode  
 We ȝieued vneþe for his luue. a sticche of vre brede  
 192 ne þenche we nout þat he scal deme. þo quike *and* to dede  
 Muchele luue he us cudde. wolde we it understondo  
 þat vre eldrene mis-duden. we habbet vuele an honde  
 Dieð com in þis middenerd. þurh þe ealde deoffles onde  
 196 *and* synne *and* sorþe *and* ȝe-swinch. a watere *and* ec alonde  
 Vres formes faderes gult. we abigget alle  
 al his of-sprung after hym. in herme is bi-falle  
 Þurst. *and* hunger. chule. *and* hete. eche *and* al unelpe  
 200 þurh died com in þis middenerd. *and* oþer vnisalþe  
 Niere no man elles died. ne sic. ne non vn-ysele  
 ac mihten libbe cure mo. a blisse *and* on hele

- Lutel ipenchð mani man. hu muchel wes þe synne  
 204 for þan þolied alle died. þe comen of here cunne  
 Here synne *and* ce vre owen. sore us mai of-þinche  
 for in synne we libbet alle. in sorewen *and* in swinche  
 Sudþe god nam swa muchele wreche. for ane misdede  
 208 we þat so muchel *and* swa oft mis-doð. muþen vs sore adrede  
 Adam *and* his of-spring. for one bare sunne  
 was fele hundred wintre in helle. in pine *and* in vnwunne  
 And þo þe leded here lif mid vnriht *and* mid wronge  
 212 bute it godes milce do sculle beo þer wel longe  
 Godes wisdom is wel muchel. *and* al swa is his mihte  
*and* nis his milce nawiht lasse. ac bi ðes ilke wihte  
 More he one mai for-ziuen. þenne alfolc gulte cunne  
 216 Deofel suelf mihte habbe milce. 3if he it bidde gunne  
 Þe ðe godes milce sechð. iwis he mai is finde  
 ac helle king is oreles. wið þa þe he mai binde  
 Þe ðe deð his wille mest. he haueð wurst mede  
 220 his beað scal beo wallinde pich. his bed berninde glede  
 Wurs he deð his gode wines. þene his fulle feonde  
 god sculde alle godes frend a wiht scuche freonde  
 Neure on helle ic ne com ne comen ic þer ne reche  
 224 ðeh ich elches wurldes wele. þer-inne mihte fecche  
 Þeh ic wulle seggen eow. þat wise men us sede  
 and aboke it is i-write. þer me mai it rede  
 Ic it wulle segge heom þe hem self it nusten  
 228 *and* warnen heom wit heore hearme. 3if hi me wulled lusten  
 Vnder-stondet nu to me. æidi men *and* earme  
 Ic wulle telle of helle pine. *and* warnie ow wið herme  
 On helle is vnger *and* þerst. vuele tuo ifere  
 232 þos pine þolied þo þe were. mete niþinges here  
 Þor is woninge *and* wop. after eche strete  
 hi fared fram hete to þe chele. fram chele to þe hete  
 Þanne hi beod in þe hete. þe chele ðinchet blisse  
 236 þenne hi comeð eft to chele. of hete hi habbed misse  
 Aiper hem deð wa inou. nabbet hi none lisse  
 nuten hi weþer heom ded wurst. mid neure non iwisse

- Hi walked eure *and* sechet reste. ac hi ne muȝen imeten  
 240 for-þi hi nolden þo wile hi mithten here sunne beten  
 Hi seched reste þer non nis. ac þi ne muwen ifinde  
 ac walked weri up *and* dun. al se water deð mid winde  
 Þis beod þo þe weren her. on þonke vn-stedefaste  
 244 *and* þo god bi-heten auht. *and* nolden it ilaste  
 Þo ðe god weorc bi-gunne. *and* ful-enden hit nolden  
 þe weren her *and* nuþe þer. *and* musten wet he wolden  
 Þere is pich þat eure wealð. þat sculle baþien inne  
 248 þo þe ladde vuel lif. in feoh end in iginne  
 Þer is fur þat eure barnð. ne mai hit nawiht quenche  
 her-inne beod þe wes to lef. wrecche men to swenche  
 Þer is fur þat is vndredfelde hatere þanne beo vre  
 252 ne mai it quenchen salt water. nauene strien ne sture  
 Þo þe were swikele men. *and* fulle of vuele wrenche  
 þo þe ne mihte euel don. *and* lef was it to þenche  
 Þo þe luueden reuing *and* stale. hordom. *and* drunke  
 256 *and* þe on þes deoffles weorkes bliþeliche swunke  
 Þo þe were so lease. þat me hi ne mihte ileuen  
 med ȝeorne domes men. *and* wrancwise reuen  
 Þe oþre mannes wif wes lef. his awene eð-lete  
 260 *and* þo þe sunegede muchel. on drunke *and* on ete  
 Þe wrecchen bi-nemen hure ehte. *and* leiden huere on horde  
 þe lutel leten of godes bode. *and* of godes worde  
 And of his owen nolde ȝiuen. þer he sei þe nede  
 264 ne nolde i-huren godes sonde. þer he sette his beode  
 Þo þe weren oþeres mannes þinc. leure þanne it scolde  
*and* weren al to gredi. of suelfer *and* of golde  
 And þo þe vntreunesse deden. ȝam hi ahte ben holde  
 268 *and* leten þat hi scolde don. *and* duden þet hi wolde  
 Þo þe ȝysceres weren of þis woruldes ehte  
*and* dude þat þe loþe gost. hem tihte *and* ec tauhte  
 And alle þo ðen eni wise. deoffen her iquemde  
 272 þo beoð nu mid him an helle for-don *and* for-dempde<sup>3</sup>

<sup>3</sup> For remainder see Text, pp. 175-183.

## APPENDIX II.

DE OCTO VITIIS. ET DE DUODECIMI. ABUSIUIS.

GRADUS :—

**O**mnia Nimia nocent. et temperantia mater virtutum. dicitur; Þæt is on engliſc. ealle oſerþone þingc deſiað. 7 7eo gemetegun7 is eaþra mæ7na modop; Se oſerþýra on æte 7 on þæte deð þone man unhalne 7 hiſ 7aple 7ode læðetteð. 7pa 7pa ure drih on hi7 7od7pelle cpæð; E7t þær to7eanes ungemet7od fæ7ten. 7 to mýcel 7opþæ7dný77 on æte 7 on þæte deð þone man unhalne. 7 on mýcelpe 7peceðný77e 7eb7un7ð 7pa 7pa us 7ec7að béc. þ 7ume men fæ7tan 7pa þ hi 7erpencton hý 7ýlfe 7opþearle. 7 nane mede næ7don þær mýccelan 7er7ince7 ac þær þe 7ý77 þæ7on 77om 7ode7 milt7un7e; Eaðe mæ7 7e mann 7indan hu he hine 7ýlfe amý77e. ac 7e 7ceolan 7itan þ nan 7ýlfcþala. þ is a7en77a7a. ne becýmð to 7ode7 7ice; Nu 7ýndon eahte hearoðleah77a7 þa<sup>1</sup> us on7innað 77iðe; An is 7ecpeðen 7ula. þ is 7i7er7ný77 on engliſc! seo deð þ man ýtt æ7 7íman 7 77incð. oððe he e7t to mýcel nimð. on æte oððe on þæte. 7eo 7opðeð æ7ðer 7e 7aple 7e lichaman. 7op þam þe heo macað þam menn mýcele unt7um7ný77e. 7 to deaðe 7eb7un7ð. mið opmætum 77encū. heo 7opðeð eac þa 7aple. 7opþan þe he 7ceal 7ýn7ian o7t þoñ he 7ýlfe nát hu he fæ7ð 7op hi7 7eondlicū 77encū; Se oðer leah7er is 7op7i7er. 7 ungemet7od 7alný77. se is 7ehaten 7op7nicatio. 7 he be7ýlð þone mannan. 7 macað o7 ep77er limū mýl7er77ena lima. 7 o7 7ode7 temple. 77amena 7unun7e; Se þ7iðða is auaritia þ is seo ýfele 7it7un7. 7 7eo is 7ý777uma ælcepe 7ohný77e. heo 7emacað 7earlac 7 un7ihte oðma7. 77ala 7 lea7un7a 7 7op77op7ný77e heo is helle 7elic 7op þam þe hi habbað bútu unafýlledlice 77ædi7ne77e. þ hi fulle ne beoð næ77e; Se 7eopða leah7er is 7pa 7ehaten. þ is on engliſc 7eamoðný77. se

<sup>1</sup> 'a' and 'e' written over one another.

deð þ þe mannu. nah his modeƿ ƿeƿeald. 7 macað manſlyhtaƿ 7 mýcele ýfelu; Se ƿíftaƿ 7 ƿríttaƿ þ is þíƿe ƿopulde únƿotnýƿ. þonne ƿe mannu ƿeunƿotfað ealleƿ to ƿríðe ƿop hiƿ æhta lýƿe þe he luƿode ƿríðe. 7 cíƿ þonne ƿíð ƿoð. 7 hiƿ ƿýnna ƿeeacnað; Tƿa únƿotnýƿra sýnð: an is þeop ýfele. oðer is halpenðe. þ man ƿop his ƿýnnum ƿeunƿotƿíƿe; Se ƿýhta leahter is accidia ƿeháten. þ is aƿolcennýƿ oððe ƿlæƿð on enġlíc. þonne þam men ne lýƿt nan ƿóóð ðon on his lífe. 7 bíð him þonne micel ýfel þ he ne mæƿe nan ƿóóð ðon; And bíð æƿe unġeru to ælceƿe ðuġoðe; Se ƿeoƿoða leahter is iactantia ƿeháten. þ is ídelġýlƿ on enġlícƿe ƿƿræce. þonne ƿe man bíð loƿġeopn 7 míð líceƿunge ƿæƿð. 7 deð ƿopġýlƿe ġíƿ he hƿæt ðælan ƿýle. 7 bíð ƿe hlísa his eðlean þæƿe ðæde. 7 hýƿ ƿíƿe anbídað on þæƿe toƿeapðan ƿopulde; Se eahtoða leahter íƿ supbia ƿeháten. þ is on enġlíc modíġnýƿ ƿeƿeðen seo is opð 7 ende ælceƿe ƿýnne seo ƿeopƿte enġlaƿ to atolicum ðeoplum. 7 þone<sup>1</sup> man macað eac ġíƿ he moðeġað to ƿríðe. þæƿ ðeopler ƿeƿeƿan. þe feoll æƿ þƿp hí; Nu ƿýnðon eahta heaƿoðmæġna þe maġon oƿeƿƿrídaƿ þaƿ ƿopesæðan ðeoplu þƿp ðríhtneƿ ƿultum; An is temperantia þ is ƿemetegung on enġlíc. þ man beo ƿemetegað. 7 to mýcel ne þícġe. on æte. 7 on ƿæte. ne æƿ tíman ne ƿeopoðíƿe; Nýtenu etað ƿƿa æƿ ƿƿa hí hýt habbað. ac ƿe ƿeƿceaðƿíra man ƿceal ceƿan hiƿ mæleƿ. 7 þonne hýƿ ƿeƿetnýƿe míð ƿeƿceade healdan. þonne mæġ he oƿeƿƿrídaƿ ƿƿa þa ġíƿeƿnýƿe; Seo oðer míht is caƿtitaƿ. þ is clænnýƿ on enġlíc. þ ƿe læƿeða hine healde buton ƿóƿlíƿe on ƿíhtum ƿeƿínƿíƿe míð ƿeƿceaðƿínýƿe. 7 ƿe ƿehaðoða ƿoðer þeopra healde hiƿ clænnýƿe. þoñ bíð oƿeƿƿríðeð seo ġalnýƿ; Seo þríðe míht is laƿġitaƿ. þ is cýƿtíġneƿ on enġlíc. þ man ƿíƿlíce aƿpenðe. na ƿop ƿopulðġíƿe þa þínġ þe him ƿoð lænðe. on þíƿum lífe to þƿucenne; Eoð nele þ ƿe beon ƿƿæðíƿe ġíƿeƿaƿ. Ne eac ƿop ƿopulðġíƿe ƿopƿopƿan uƿe æhta. ac ðælan hí míð ƿeƿceade. ƿƿa ƿƿa hít ðríhtne lícġe. 7 ġíƿ ƿe ælmýƿan ðoð. ðon hí butan ġíƿe. þonne maġe ƿe ƿopóðn. ƿƿa þa ðeoƿollícan ġíƿunge; Seo ƿeopþe míht is patientia. þ is ƿeþýlð

<sup>1</sup> 'þo ne,' between which an erasure.

gecpeðen. ꝥ ꝥe man beo geþýlbiz 7 þolmoð for Ʒode. 7 læte æfre  
 hiƷ gecrit geþýlðre þonne hiƷ ýrre. forþam þe ꝥe hælenð cpæð  
 þuƷ on hiƷ ƷoðƷpelle; In patientia ūra poƷƷibebitiƷ animai ūrai;  
 Ðæt is on enƷliƷere ƷƷræce. On eopru geþýlðe gehabbað  
 eoppe Ʒapla soðlice zehealdene; Se heoƷonlica ƷiƷdom cpæð. ꝥ ꝥ  
 ýrre hæfð pununƷe on þæƷ ðýƷezan boƷme þonne he bið to hræð-  
 moð. 7 ꝥe eall Ʒalbenda ðema ðemð æfre mið ƷmýltnýƷƷe 7 ꝥe  
 Ʒceolan mið geþýlðe oƷeƷƷriðan ꝥ ýrre. Se ƷiƷte miht is ƷƷri-  
 taliƷ laetitia. ꝥ is Ʒeo ƷaƷtlice bliƷƷ. ꝥ man on Ʒoð bliƷƷiƷe  
 betƷux unpoctnýƷƷum þiƷƷere peðan poƷulðe ƷƷa ꝥ ꝥe on unƷe-  
 limpum opmoðe ne beon. ne eƷt on ƷeƷælðum to Ʒriðe ne  
 blissian. 7 ƷiƷ ꝥe forleoƷað þaƷ lænan peopulð þinƷ. þonne Ʒceole  
 ꝥe Ʒitan ꝥ upe pununƷ niƷ na heƷ. ac iƷ on heoƷenum ƷiƷ ꝥe  
 hoƷiað to Ʒóðe; þýðer ꝥe Ʒceolan eƷƷtan of þiƷƷere eapƷoðnýƷƷe  
 mið ƷaƷtlice bliƷƷe. þonne bið seo unpoctnýss mið ealle  
 oƷeƷƷriðeð mið upum geþýlðe; Seo Ʒýxte miht is inƷtancia boni  
 opeƷis. ꝥ iƷ anƷæðnýƷƷ ƷóóðeƷ peopceƷ. ƷiƷ ꝥe beoð anƷæðe on  
 Ʒóóðum peopcū. þonne maƷon ꝥe oƷeƷƷriðan þa aƷolcennýƷƷe.  
 ƷƷá forþam þe hýt bið langƷum býƷmoƷ ƷiƷ upe liƷ býð unnýt  
 héƷ; Seo ƷeoƷoðe miht is Ʒeo soðe luƷu to Ʒóðe. ꝥ ꝥe on  
 Ʒoðum<sup>1</sup> peopcū ƷoðeƷ luƷe céƷan. Na ideleƷ ƷýlƷeƷ þe hým is  
 anðƷæte; Ac uton ðón ælmeƷƷan ƷƷa ƷƷa he uƷ tæhte Ʒoðe to  
 lóƷe. Na us to hliƷan. ꝥ Ʒoð Ʒý ƷeheƷoð on upum Ʒóóðum peopcū  
 7 ꝥe idele ƷilƷ uƷ beo æfre unƷƷið; Seo ahtoƷe miht is Ʒeo soðe  
 eaðmoðnýƷƷ. ze to Ʒoðe ze to mannū mið modes hluttoƷnýƷƷe.  
 forþam se ðe ƷiƷ bið. ne ƷýƷð he næƷƷe moðiz; On hƷam mæƷ  
 ꝥe mann moðizian þeah ðe he Ʒille. ne mæƷ he on ƷeþinƷcðum.  
 forþam þe Ʒela Ʒýnð ƷeƷunƷenƷan. Ne mæƷ he on hiƷ æhtū.  
 forþam þe he hýƷ ende ðæƷ náƷ. Ne on nanum þinƷum he ne mæƷ  
 moðizian ƷiƷ he Ʒis bið. Nu ze habbað ƷehýƷeð hu þaƷ halƷan  
 mæƷnu oƷeƷƷriðað þa leahtƷaƷ. þe ðeoƷol beƷæƷð on uƷ. 7 ƷiƷ ꝥe  
 nellað hi oƷeƷƷriðan. hi beƷencað uƷ on helle; ꝥe maƷon þƷƷh  
 ƷoðeƷ Ʒultum þa Ʒeondlican leahtƷaƷ mið Ʒecampe oƷeƷƷinnan ƷiƷ  
 ꝥe cénlice Ʒeohtað. 7 habban uƷ on ende þone écan ƷƷiðmýnt.

<sup>1</sup> Erasure 'god um.'

á mid zode jýlfū zif þe jpincað nu hép! Nu jýnd trefl abujíua. þ jýnd trefl unþeapaf. þa þe eop jeczað on leden. 7 jýððan on engljc. Duodecī abusiua junt jch. hoc eft japienj jine opib: bonij; Senex. jine religione; Adolejcenj. jine oboedientia. Ðiuej. jine aelemojina; Femina. jine pudicitia Dominuj jine uirtute; Xþianuj. contentiojuf; paup. jupbuuj; Rex. iniquuj; Eriecopuj. Neglegenj; plebj. jine dijcipina; populuj. jine lege et jic juffocatur iujticia dī; Trefl unþeapaf sýndon. on þýjjepe populde. to heápm eallum mannū. zif hi móton jicsian. 7 hi aleczað jihtrijnyjje 7 þone zeleafan amýjrað 7 mancýnn zebpinzað zif hi móton to helle; þ is zif je pita bið butan zóódū peorcū. 7 zif je ealda butan eapfejtnyjje. 7 je pelezā butan ælmæjædū. píf butan jýðefulnyjje. 7 hlaforð butan mihte. 7 zif je crijtena bið sacfull 7 zif þeapra bið modiz. zif se cýning bið unjihtrij 7 je bijcop zýmeleaj. þ folc butan jteope oððe butan á; Nu zif je pita bið butan zoodū peorcū je ðe oþrū mannū jceolde sýllan zóde býjne. hu ne bið . . .<sup>1</sup> jona hij lár þam læpedum mannū unþýrð zif he jýlf nele don. jpa jpa he hým to donne táæð; Ne bið je lapeorðóm þam læpedum jremfull. zif je lapeor mid peorcum toþýrð hij bodunze; Eft zif je lapeor ðrelað hra bið hij lapeor jýððan. 7 zif þ eazge ablinðað. ne bið jeo hand locienðe; Se ealda mann þe bið butan eapfejtnyjje. bið þam tpeope zelic. þe leaf býrð 7 blojtman. 7 nænne þejtm ne býrð. 7 bið unþurð hij hlaforðe; Hþæt bið æfre jpa jtunelic. jpa þ je ealda nelle hij mod to zode apéndan. mid zóóðum innzehýde. þonne hij lima hým cýðað þ he ne bið cucu lanze; Iunzū mannū mæz tþýnian hþæðer hi motan libban. 7 je ealda mæz ritan jepijj him þone deað; Ðam ealdū<sup>2</sup> is to þarnienne píð þa ýfelan zepóhtaj. forþam þe jeo heorte ne ealðað. Ne eac jeo tunze. ac þaj tpezen dælað ðeriað oft þam ealdum. píte forþi je ealda hþæt hij ýlde zedafenize. 7 þa þing forþeo þe hij saple ðeriað; Se þriðða unþeap is on þijjepe populde þ je iunza mann beo butan zehýjrumnyjje; Unþýrðe bið se on ýlde þ him oðre menn þenion se þe on iuzðe nele hij ýlðrū zehýjrumian; Upe

<sup>1</sup> 'sona his' written twice and the first erased.

<sup>2</sup> MS. 'ealdūn.'

hælenð on hīȝ iuzoðe ƿæȝ ȝ[eh]ýȝȝū hīȝ maȝon ȝ hīȝ heoȝonlican  
 ƿæðer he ȝehýȝȝumode oð ðeað; Ðƿa ȝƿa þā ealðan ȝeðafenað  
 ðuzenðe þeapȝ ȝ ȝerīƿoð ȝýȝerīnýȝȝ. ȝƿa ȝerīȝȝ þam iunȝan þ̅ he  
 hæbbe ȝehýȝȝumnýȝȝe ȝ unðerþeodnýȝȝe; Goðeȝ æ̅ býȝ eac þ̅  
 man arpu[r]þiȝe sýmble hýȝ ƿæðer ȝ moðor. mīð mýcelne unðer-  
 þeodnýȝȝe ȝ ȝiȝ he hi ƿýȝuzð he býð ƿýȝðe ðeaðeȝ; Ðe ƿeopþa  
 unþeap is þ̅ ȝe ƿeleȝa man n beo butan ælmeȝðaðum ȝ beðiȝliȝe  
 hýȝ ƿeoh. ȝ ȝeopnlice healðe hým to helle ƿiȝe; Unȝesæliȝ bið ȝe  
 ȝiȝȝere. þe þuþh hýȝ ȝesælþa loȝað. ȝ ƿor þam ȝerītenðlicū  
 þiȝȝum ƿorþȝȝð̅ á on ecnýȝȝe; Anð ȝeræliȝe beoð ȝýmle þa  
 mīðheortan ƿorþam þe hi ȝemetað þa mīðheortnýȝȝe eȝȝ se þe  
 ðælð ælmýȝȝan ƿor hīȝ ðrihtneȝ luȝan ȝe behýȝ hiȝ ȝoðhoȝð on  
 heoȝonan ƿice. þæȝ nan ȝceaða ne mæȝ hiȝ maðmaȝ ƿorȝȝælan. ac  
 hi beoð be hundȝealðum ȝehealðene hiȝ þæȝ; On manezum  
 ƿiȝȝum man mæȝ ƿýȝcan ælmýȝȝan. on æȝȝe ȝ on ƿæȝȝe ȝ on ȝe-  
 ƿæðum eac ȝ on cumliðnýȝȝe. þ̅ man cuman unðerþó. ȝ ȝiȝ man  
 ȝeocne ȝenéoȝað. oððe ȝarīȝne ƿƿeȝƿað. oððe bliðne læȝȝ. oððe  
 býȝð ƿanhalne. oððe unhalne ȝelacnað. ȝiȝ he læceðóm cān oððe  
 ȝiȝ he ƿæð tæcð þam þe ƿæðeȝ behóȝað. oððe ȝiȝ he mīlȝȝað þam  
 menn þe hiȝ abealh. oððe ȝiȝ he ȝeherȝoðne of<sup>1</sup> æȝȝnyðe  
 ȝeðeð. oððe ȝýȝ he ƿorðȝafene ƿeƿað to býȝȝene; Eall þiȝ bið  
 ælmýȝȝe. ȝ eac þ̅ man beȝȝiȝȝe þone ȝȝuntan ƿor ȝȝeopre. se þe  
 ȝȝýȝan ȝceal. ƿorþam þe he ðeð mīðheortnýȝȝe. ȝiȝ he þone manȝ  
 ƿihtlæcð; Ne liȝȝe on þiȝnū hoȝðe þ̅ þā haȝenleȝan mæȝȝe  
 ƿƿemian to biȝȝiȝȝe. ƿor þā þe þu ne bȝýȝȝȝ ana þiȝȝa ƿelena  
 þeah þu ƿolice healðe; Ðu ȝaðeƿaȝȝ mā ȝ mā. ȝ menn cƿelað hunȝȝe.  
 ȝ þiȝne ƿelan ƿorþoȝiað æȝȝoran þiȝnum eazum; Doð ȝƿa ȝƿa  
 ðrihten cƿæð. ðælað ælmýȝȝan. ȝ ealle þiȝȝ eop beoð clæne. þiȝ  
 he cƿæð on hīȝ ȝoðȝpelle; Ðe ƿiȝȝe unþeap is þ̅ ƿiȝ beo unȝýðe-  
 full; Unȝýðeȝfulnýȝ bið ȝceamu ƿor ƿopulðe. ȝ þ̅ unȝýðeȝfulle ƿiȝ.  
 bið unƿuȝð on liȝe. ȝ eȝȝ æȝȝ liȝe nan eðlean næȝð æȝ ȝoðe;  
 Þiȝðóm ȝerīȝȝ ƿeȝū ȝ ƿiȝȝum ƿorþam ȝeo ȝiðeȝfulnýȝȝȝ ȝeȝcýlȝ  
 hi ƿið unþeapȝ; Þæȝ þæȝ ȝeo ȝiðeȝfulnýȝȝȝ bið ðæȝ bið<sup>2</sup>  
 eac seo clænnýȝȝ. ȝ þ̅ ȝiðeȝfulle ƿiȝ onȝcunað ȝiȝȝunȝe ȝ ceȝȝȝe ne

<sup>1</sup> An erasure in MS.

<sup>2</sup> 'ðær bið' omitted but supplied in a later hand.

aſtýpað. ac ƒeſtild ƒpaman ƒ ƒoprihð ƒalnýſſe ƒ ƒpædiƒnýſſe  
 ƒemetegað. heo hi paþnað rið ðpuncennýſſe. ƒ ƒopðlunƒe ne  
 luþað. piƒoðlice se ƒiðeƒulnýſſſ ƒepýlt ealle unþeapaſ. ƒ ƒóðde  
 þeapaſ heo hýlt þe ƒode hiciað ƒ mannū ; Seo ſýxta unþeap is. þ  
 ſe ðe to hlaƒopðe bið ƒeſét. þ he ƒop móðleaſte ne mæƒe hiſ  
 mannū ðón ƒéope. ac bið him ƒpa mihtleaſ on hiſ modeſ ƒpſéce.  
 þ he hiſ unðeþeodðan eƒerian ne ðeap. ne to nanū ſiſðome hi  
 ƒepiſſian nele ; Sume hlaƒopðaſ ƒenealæcað þuph heopa hlaƒopð-  
 ſcipe to ƒóðe. ƒpa moýſes ſe apþupaða þe to þæm ælmihtƒigan  
 ſppæc. ƒ ſume on heopa anpaðde þone ælmihtƒigan ƒpemiað.  
 ƒpa ƒpa ſaul ðýðe. þe ƒoſeah<sup>1</sup> ƒodeſ hæſe ; Se hlaƒopð ſceal beon  
 liðe þam ƒóððū. ƒ eƒepull þam ðýſeƒum. þ he heopa ðýſiƒ alecƒe.  
 ƒ he ſceal beon ƒopðfæſt. ƒ piƒan hþæt he clýpiƒe. hine man  
 ſceal luþian ƒop hiſ liðnýſſe. ƒ þa ðýſeƒan ſceolon onðpæðan  
 hýne ſýmle ; Elles ne bið hiſ ƒeƒaðunƒ ne fæſt ne lanƒſum ;  
 He ſceal beon ƒpa ƒepopht. þ him man mote rið ſppecan. ƒ ƒpa  
 hþæt ƒpa he pþece. pþece ƒop pihtſiſnýſſe. na ƒop hiſ aƒenū ýpþe.  
 ac ƒop ƒodeſ eƒe ; Hýt is apþiten on bócu. þ ſe bið eall ƒpa  
 ſcýlbisƒ. se þe ýfel ƒeþaƒað. ƒpa ƒpa þe ðe hýt ðeð. ƒýſ he hýt  
 ƒebetan mæƒ. ƒ ýmbe þa bóte ne hóƒað. He ſceal hýne ƒeþeodan  
 mið þeapfæſtnýſſe to ƒóðe. ƒopþam þe he nane mihte habban ne  
 mæƒ to pihte. butan ƒodes fýlſte ; ƒpa ƒpa ƒoð ſýlf epæð ; Se  
 hlaƒopð ſceal hoƒian þ he hæbbe ƒodeſ fultū. ƒ he opþupaian e  
 ſceal ahþæp be ƒodeſ fultume ; Liſ ƒoð bið hiſ ƒeƒýlſta. ne bið  
 hiſ miht ƒopſepen. ƒopþam þe nán miht nis butan of ƒode ſeðe  
 ahefð of meohſe þone mann þe he piſe. þeah þe he pæðla pæþe. ƒ  
 pýpæð hine to ealðpe ; He apýppð þa moðigan of heopa mihte-  
 ſetle. ƒ ahefð þa eaðmodan. þ eall miððaneapð heo ƒode unðeþ-  
 þeod ƒ beþupfe hiſ pulðpeſ ; Se ſeopþa unþeap is þ ſe ƒpiſtana  
 mann beo ſaƒfull ; Of ƒpiſteſ naman is ƒpiſtianaſ ƒeƒpeðen. þ  
 is se ƒpiſtana mann þe on ƒpiſte is ƒepulloð. ƒiſ he þonne bið  
 ſaƒfull. ne bið he ſoðlice ƒpiſten ; Niſ nan man pihtlice ƒpiſten  
 butan ſe ðe ƒpiſte ƒeepenlæcð ; ƒpiſt ſýlf nolde flitan. ƒpa ƒpa  
 hiſ fæðep epæð be hým ; Eſne heſ is min cild þe me is ſpiðe  
 leof ƒ ic ſette minne ƒaſt ſoðlice ofeſi hine. ne flit he mið

<sup>1</sup> Read forseah.

ceafte. Ne face ne aſtýmeð Ne on ſtætum ne zehýrð ænig  
 mann hýr ſtemne; He cƿæð eac on hýr zodeſpelle. ꝥ þa beoð  
 zodeſ bearn þa þe zeriþfume beoð. 7 face ne aſtýmað; Ðra ſpa  
 þa zeriþbþuman heoð foðlice zodeſ bearn. ſpa beoð eac þa  
 ſacfullan deofles bearn; Ealle þe clýriað to zode 7 cƿeðað.  
 pater n̄r. þu ure fæder þe eart on heofonū ac þe ne maƿon  
 habban þone heofonlican eþel buton þe fram eallū ſacum  
 oþroþze beon; Ðe eahtoða unþeap is. ꝥ þe þearfa beo modig;  
 Menig mann næfð æhta. 7 hæfð modignýſſe ſpa þeah. 7 is earm  
 for ƿorulde 7 unzefæliƿ for zode. þonne he aræpð his mód mid  
 modignýſſe onzean zod. 7 nele on hýr ýrmðe eadmodnýſſe  
 healþan; Cƿiſt cƿæð on hýr zodeſpelle be þam zafelican þearf-  
 um; Beati paupereſ ſþu. qm̄ ipſorum eſt regnū celorū; Eadiƿze  
 ſýnd þa þearfan þa þe on zafte ſýnd þearfan. forþam ðe hým  
 bið forziſen heofonan riſeſ mýrhðe; Ða beoð þearfan on  
 zafte. þa þe for zodeſ luſan beoð eadmode. forþam þe þæſ  
 módeſ eadmodnýſſ mæƿ bezitan zodeſ riſe hroðor þonne ſeo  
 haſenleaſt. þe of hýnþum becýmð; Þitoðlice þa riſcan. þe rihtlice  
 libbað maƿon beon zetealde betƿux zodeſ þearfum. ƿiſ hi  
 eadmodnýſſe habbað 7 ofeþfloreðnýſſe forlætað ſpa ſpa dauid  
 cýning cƿæð be him ſýlfum; Ezo uero egeuſ et paup ſum d̄s  
 adiuua me; Ic eom ƿæbla 7 þearfa. Ðod ſýlſt þu me; Ðe  
 modiga þearfa. for hýr modeſ upahefeðnýſſe. is to riſcan zeteald  
 rihtlice on bocum. 7 þe eadmoda riſca þeah ðe he æhta hæbbe.  
 mæƿ beon zodeſ þearfa ƿiſ he zode zecƿemð; Ðe niƿoþa unþeap  
 is ꝥ þe cýning beo únrihtſiƿ; Ðe cýning bið zecoren to þam þe  
 him cýð hýr nama; Rex þe cƿæþað cýning ꝥ is zecƿeden ƿiſſi-  
 zenð. forþam þe he ſceal ƿiſſiƿan mid ƿiððome hýr folce. 7 unriht  
 aleczan. 7 þone zeléafan aræpan 7 þonne býð hit earmlic. ƿiſ he  
 bið únrihtſiſ. forþam þe he ne zerihtlæcð nænne. ƿiſ he  
 únrihtſiſ bið ſýlf; þæſ cýningeſ rihtſiſnýſſ aræpð hýr cýne-  
 ſetl. 7 þæſ folceſ ſtéoþe zefteþelað hýr soðfæſtnýſſ; ꝥ is  
 cýningeſ rihtſiſnýſſ ꝥ he mid ƿicceþe ne ofſiſte. ne earmne  
 ne eadiƿne. ac ælcum ðeme riht; He ſceal beon beþerzenð  
 þýþerena 7 ſteorcilða. 7 ſtala aleczan. 7 forliƿeſ zepitnian. 7 þa  
 arleafan adriæfan of hýr earþe. mid ealle ƿicceþæft aleczan. 7

ƿiȝlunȝe ne ȝýman; ƿitan hým ȝceolan ƿæðan ȝ he ne ȝceal  
 beon ƿeamod; Ȝodeȝ mýnȝta he ȝceal. mundian æƿpe. ȝ ƿeðan  
 þearƿan. ȝ ƿæȝlice ƿinnan ƿið onsiȝenðne heȝe. ȝ healðan his  
 eðel; He ȝceal ȝoðƿæȝte menn ȝettan hým to ȝeƿefan. ȝ ƿor  
 ȝode lýbban hýȝ hiȝ ƿihelice ȝ beon on eaƿfoðnýȝȝe anƿæðe ȝ  
 eaðmoð on ȝtilnýȝȝe. ȝ hiȝ ofȝƿiȝnȝe ne ȝeþaȝiȝe þ̅ hý áƿleaȝe  
 béon; He ȝceal hýne ȝebíððan on aȝettum tidum. ȝ æȝ mæltidū  
 meteȝ ne abitan. ƿorþam þe hit is aȝuten. þ̅ ƿa þæȝe leode þaȝ  
 ȝe ciminȝ bið eilð; ȝ þaȝ þa ealðorimenn etað on æȝnemeȝȝen  
 uneaƿƿæȝlice; Ȝiȝ ȝe cýning ƿile mið caȝfulnýȝȝe healðan þaȝ  
 ƿoreȝaðan beboda. þonne býð hiȝ ȝuce ȝeȝunðfull on liȝe. ȝ æȝter  
 liȝe he móȝ ƿarian to þā ecan<sup>1</sup> ƿori hiȝ aȝƿæstnýȝȝe; Ȝiȝ he  
 þonne ƿorȝýhð þas ȝešetnýssa ȝ laȝe. þonne býð hiȝ eaȝð  
 ȝeȝýmed ƿori ofȝ. æȝðer ȝe on heȝeȝunȝe ȝe on hunȝȝe. ȝe on  
 cƿealme. ȝe on unȝeȝýðerū. ȝe on ƿilðeorum; ƿite éac ȝe cýning  
 hu hýȝ is ȝeƿeden on bócum ȝiȝ he ƿihȝriðnýsse ne hýlt þ̅ ȝȝa  
 ȝȝa he ahaȝan is on his cýneȝetle toȝorȝan oðrū mannū. ȝȝa he  
 bið eȝȝ ȝenýþeȝað on þam nýþemeȝȝtam ƿíȝū unðer þam un-  
 ƿihȝriȝū. þe he unƿæðlice ȝeheolð; Se teoða unþeaȝ is þ̅ ȝe  
 biȝceop beo ȝýmeleaȝ; Eþs is ȝȝecisc nama. þ̅ is on leðen  
 ȝȝeculator. ȝ on enȝliſc ȝceapeȝe. ƿorþam þe he is ȝeȝet to þam  
 þ̅ he ofȝeȝȝeaȝian ȝceole mið hýȝ ȝýmene þa læȝeðan. ȝȝa ȝȝa ȝoð  
 ȝýlf cƿæð. to ezechiele þā ƿiteȝan; Speculatorem ðeði te ðomu  
 iȝȝt; Ic þe ȝeȝette to ȝceapeȝe. ȝoðlice minū ƿolce isƿaheleȝ  
 hiȝeðe þ̅ ðu ȝehýȝe mine ƿorð ȝ of minū muðu mine ȝȝiæce  
 hým cýðe; Ȝiȝ þu þam aȝleȝan nelȝ hýȝ aȝleȝnýsse ȝecȝan.  
 ƿoñ ȝȝýlt ȝe aȝleȝa on hiȝ aȝleȝnýsse. ȝ ic ofȝanȝe æȝ þe mið  
 ȝȝiaman hiȝ blóð; Ȝiȝ þu þonne ƿaȝnaſȝ þone aȝleȝan ƿeȝ. ȝ he  
 nelle ȝe cýȝȝan ƿȝam hiȝ sýnnū þuȝh þe. he ȝȝýlt on hýȝ un-  
 ƿihȝriȝnýȝȝe ȝ þin ȝaȝul bið alýȝeð; Ȝiȝ ȝe biȝceop bið ȝýme-  
 leaȝ þonne he ȝodeȝ býðel iȝ. ȝ to laȝeope ȝeȝet þam læȝeðū  
 ƿolce. þoñ loȝiað ƿela ȝaȝla ȝ he ȝýlf ƿorð mið. ƿori hiȝ ȝimeleaȝte.  
 ac þ̅ ƿolc bið ȝeȝælȝ þuȝh ȝnotoȝine biȝceop. þe him ȝeȝð ȝodeȝ  
 laȝe. ȝ healt hý unðer ȝode ȝȝa ȝȝa ȝóðð hýȝeðe. þ̅ hi beon  
 ȝehealðene ȝ he hæbbe þa méðe; Se enðlýȝta unþeaȝ is. þ̅ ƿolc

<sup>1</sup> 'rice' probably omitted.

beo butan ƿteope; Fela beoð ƿtuntnýrƿa þær nán ƿteop ne  
 bið. 7 þær þ̅ dýrīz bið onƿorh 7 þ̅ zedpýlð ƿicrað þær bið ýfel to  
 punienne ænīzūm ƿisan men. be þam cƿæð ƿe sealmpýrhta þīzūm  
 pórðum clýpīende; *Adprehendite disciplinam. ne quando irascatur*  
*dñs & pereatīz de uia iurta; þ̅ is. underfōð ƿteope þe læz þe zōð*  
*ýrīzge ƿið eop 7 ze þonne lozian of þā ƿihtan ƿege; Eac pauluz*  
*se apoztol cƿæð on hīz ƿīztole. þurhþuniað on ƿtéope. 7 zepītoð-*  
*lice beoð ƿpýlce ƿorhīzegas. zīz ze libbað butan ƿteope; Eƿ[τ] ƿe*  
*ƿīteza isaias be þam ilcan cƿæð; Quiertite agere puerze dīzite*  
*bene facere; Lerpīcað þpýrlicra ðæða. 7 leornīað zōóð to*  
*pýpcanne; Dauid cƿæð eac; Declina a malo & fac bonum; Buh*  
*ƿram ýfele 7 ðo zōóð; Līz þu unƿceððīz ƿī zepcýlð þe ƿið ýfel.*  
*7 zīz þu ƿceððīz ƿæpe zepend þe ƿram ýfele þý læz þe þu ƿteop-*  
*leas lózīze on ende; Se tƿelfta unþeap is. þ̅ folc beo butan æ.*  
*ƿe ne<sup>1</sup> moton nu healðan moýzez. æ. on þa ealðan ƿīzan æfter uƿez*  
*hælendez tocýme. ac ƿe ƿceolan zepýllan ƿpa ƿe ƿýmnoz maƿon*  
*þær hælendez beboda. 7 þa beoð uƿ ƿop æ. ƿopþam þe ƿe beoð*  
*butan hīm zīz ƿe hýz beboda ne healðað; Manega ƿezaz sýnð*  
*ƿpa ƿpa se ƿīzdom clýpað. þe mannum þīnzað ƿihte. ac hī ƿpa*  
*peah zelæðað to ðeaðe on ende. þa þe hým dýrlice ƿolzað; Se þe*  
*zodez. æ. ƿorlæt zeo þe is uƿe ƿez. ƿe ƿceal mīzlice ƿapan on*  
*manezū zedpýlðū; Cƿīz ƿýlf is ze ƿez. ƿpa ƿpa he ƿæðe be hým;*  
*Ego ſum uia & uerīaz. & uīta; Ic ƿýlf eom ze ƿez 7 ƿoð-*  
*ƿæstnýz. 7 līz; Nan man ne mæz becuman to mīnū heofonhcan*  
*ƿæðez. buton þurh me. ac ƿe beoð þurh cƿīz to heofenum*  
*zebnohte zīz ƿe hīs bīzzenzaz healðað; Ða þe butan zodes. æ.*  
*7 zodez zepetnýzūm libbað. þa beoð butan zode æƿpe punīzende;*  
*Dƿihten ƿýlf behét þīz þam þe healðað hýs beboda; Ecce ego*  
*uobīzcum ſum omnīb: ðīeb: uƿq: ad conſūmationē ƿcī; Ic ƿýlf*  
*beo mīð eop ƿoðlice eallum ðazum. oð zeendunze þīzrepe ƿopulðe;*  
*Se hælend ūs zepīzīzge to hýz ƿīllan ƿýmble. þ̅ uƿe ƿapla moton*  
*ƿīðīan eƿt to hīm æfter unum līfe. to þā écan līfe. þ̅ he uƿe*  
*ƿapla underfō. þe hī aƿende to þā lichaman; Ðý hīm á ƿulðop 7*  
*ƿpīðmýnt Amen;*

<sup>1</sup> 'ne' supplied in later handwriting.

## APPENDIX III.

ROYAL MS. 17 A 27, FOL. 70.

*Her cumseð þe oreisun of seinte Marie.*

SWETE lefdi seinte marie meiden ouer meidnes þu bere þat blisfule bern. þe arerde mon cun þat wes adun ifallet þurh adames sunnen. ant þurh his hali passium weorp þen deucl adun ant herehede helle. Ich a sari sunful þing bidde þin are. þat tu beo mi motild azeines mine sawle fan. þat ha hire ne bitellen. ah were me ant help me milzfule meiden. in alle mine neoden. ha habbeð monie wunden o me nunan ifestnet. þe acwelleð mi sawle bute þu beo mi lehc. ich habbe ofte ibuhen to alle mine þreo fan. to þe feont.\* ant te þeo world. ant to mi flesches sunne. ich enawe me schuldi. ant crie lefdi merci. for ich habbe imaket zetē of alle mine fif wittes to sunfule unþeawe. Misloket. Misherenet. Misispeken. Misifelet. Misiliket swote smelles. prude ant wilnunge of pris me habbeð sare iwundet. alswa wreððe. ant onde. leasunsunge.<sup>1</sup> Missware. uuele halden treowðe. cursunge. bacbitunge. ant fikelunge summe tide. ich habbe ihaued of oðer monnes mid woh. ant wið unrihte. izeue mis. iunne mis. ant ethalden ofte. spac to uuel. ant slaw to god. zemeles ant unlusti. sum time to pleiful to drupi oderhwiles. ich habbe isuneget in mete ant idrunch baðe. wið flesches fulðe ifulet þat ich am ladliche ihurt ilicome ant isawle wið alle scunes pinen of sunnen for<sup>2</sup> þah þe were nere in þe bodi þe wil wes in þe heorte. al þis ich cnawlechi to þe swete lefdi seinte marie. hehest alre halehen. Nim mot for me ant were me. for ich am pine wurðe. bisech for me þi milde sune Milce. Merci. are. for nawt ne mei he wernen þe ˆ moder þat<sup>3</sup> him bere. of alle þine bisocnen. ich bidde ant biseche þe. ant halsi zef me haheð hit. bi his flesch founge of þin edi bodi. bi his ibornesse. bi his edi uestunge iþe wilderness. bi þe harde hurtes. ant te unwurðe wohes þat he for us sunfule willeliche . . . .

\* Fol. 70 b.

<sup>1</sup> So in MS.<sup>2</sup> MS. sor.<sup>3</sup> Or ? þe.

[The rest is lacking.]

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## NOTES AND EMENDATIONS.

P. 3, l. 2. *heste dei* = an ordinance day, a day to be kept holy by *behest* or command.

l. 3. *sed*. The *d* is written for *ð*; and the same occurs in *god*, l. 6; *finded*, l. 7; *unbinded*, *leaded*, l. 8; etc.

P. 5, l. 11. *þus makede ure helende his holie procession fro Betfage to Jerusalem. and elhc cristene man makeð þis dai procession fro chirche to chirche. and eft agen. and [hit] bi-toened þe holie procession þe he makede þis dai.* (MS. in Trinity Coll., Camb.)

l. 17. *þat assa*, probably an error for *þa assa*. See p. 3, l. 1 from bottom, p. 5, ll. 18, 21, and p. 9, l. 1.

l. 18. *hi hered* = *ihered* = *ihered*, hear.

l. 22. *nes* = *ne se*, not.

l. 23. *ifuled of* = ? *ifoled of*, foaled of.

l. 25. *ouer stohawennesse*. I have connected this in the translation with *ouer-stigen*, to exceed; but I now believe it to be an error for *ouer-flowendnesse* = superfluity. 'Manega Lazaras ge habbað nu ligende æt eowrum gatam, biddende eowre *ofer-flowendnysse*' = Many Lazaruses ye have now lying at your gates, begging for your superfluity. (*Ælfric's Homilies*, vol. i. pt. iii. p. 334.)

l. 26. *sterc ne wemod*, literally harsh and passionate. 'ac ða stiðnyssa his *stearcan bigleofan* . . . *geheold*' = But held to the severities of his harsh diet. (*Ælf. Hom.* vol. ii. pt. vii. p. 148.) 'Se feorða [heafod-leahter is] *weamet*' = The fourth cardinal sin is passion. (*Ibid.* vol. ii. pt. vii. p. 218.)

l. 27. *þes þe* . . . *mare*, so much the more.

l. 36. *sulen*, an error for *sculen*.

P. 7, l. 13. *þe þe salm scop* = who composed the Psalms. *þe þe* may be for the A.S. *se þe* (see p. 109, l. 3), who; but if we regard the first *þe* as redundant, we must read *salm-scop* = psalmist.

l. 22. *unfrit* = *unfrid*, discord, war.

l. 25. *litmie*. This is perhaps another form of *litnie*, to regard, look to. (See *Orm.* i. 211.) In the Moral Ode, p. 161, l. 22, it is written *lipnie*; but in the Egerton copy we find *hopie*.

l. 27. *rencas*. Bosworth quotes *idele rænca* = vana superbia, inanis corporis cultus. But in A.S. *renc* is feminine; however, *rincas* = men, would not suit the context.

P. 9, l. 23. *awulsed* = A.S. *gefylsted*, assisted.

l. 24. *þerf*; need.

P. 11, l. 19. *breode* does not here signify *breadth*, but is merely given as the English rendering of *tables*. A.S. *bred*, pl. *bredu*. See l. 1 from bottom, and p. 13, l. 2.

l. 1 from bottom. *oðre* = first (of two), is quite correct. 'Lamech nam twa wif. *oper* wæs ȝenemned Ada and *oper* Sella.' (Genesis.)

P. 13, l. 7. *bi sunt* = *bismit*, defile, besmut.

l. 11. *þurȝes* = *þinges*, things. *aȝc* is very much like *aȝe* in the MS., the *e* being imperfect; *aȝe* would signify *may possess*. Perhaps we ought to read, *þe oðer mon aȝe ut mare þenne þu* = which another man may have more than thou; *agan ut* in A.S. is to have or to find out.

l. 18. *murðhe*, probably an error for *merðe*, prosperity. See p. 21, l. 1, where *murðhe* occurs for *merðe*, wonders, glories.

l. 28. *þorð* = *þorh* = *þurh*, may signify through; so that *westmes þorð*, &c. = your fruits shall frequently come to nought *through* destructive (evil) tempests. But *þurh* governs an *accusative*, and *wedere* would be required instead of *wederas*; but see p. 7, l. 22.

l. 30. *to prisune* = for (as) prisoners. See Genesis and Exodus, l. 2044.

l. 36. *þeorð* = *weorð*, the pres. tense of *weorþan*, to be.

P. 15, l. 13. *uuelien*, to do evil to, hurt, afflict.

l. 14. *isegge þet sceamie*, &c. = should say what might put us to shame.

l. 24. *puttest* has here the same signification as the O.E. *pultest*, thrustest, pushest. This is the earliest appearance of the word *put* in this sense.

l. 36. *wið-stewen* = restrain, put a stop to. *Stewen*, to stop, cease, occurs in St. Marharete, p. 6: 'Stute nu ant *stew* þine unwittie wordes.'

P. 17, l. 1 from bottom. *towaarð* = *towarde*. *ð* is here written instead of the ordinary contraction for *de*. This is not at all uncommon in Old English MSS.

P. 19, l. 22. *forlaze*. This perhaps should be written *for laȝe*. The modern word *furlough* is the Du. *verlof*, leave, permission. Perhaps *laȝe* (law) is here used in the sense of sanction.

P. 21, l. 9. *alre coste*, always. It appears to be a compound like O.E. *needes-coste* (Chaucer) = O.E. *needes-weȝes*, of necessity.

l. 15. *be hit* = *bet hit*, amend it, repent of it.

ll. 24, 25. *tomarȝan hit him is awane* = the morrow is lacking for him; i.e. he may not live until to-morrow.

l. 32. *nule* = ? *uule* = *wule* or *wile*, will.

P. 23, l. 1 from bottom. *miht*, mayest, not mightest.

P. 25, ll. 2-8. 'Se man þe æfter dædbote his manfullan

dæda ge-edniwað, se gegremað God, and hé bið þam hunde gelic, þe spiwð and eft étt þæt þæt hé ær aspaw.' (Ælf. Hom. vol. ii. pt. x. p. 602.)

l. 9. þurzeð = þinzeð, seems. See p. 13, l. 11, where þurzes = þinzes, things.

P. 26, l. 10. *in him*, i.e. in the *body*.

P. 27, l. 2. þa halinesse, like O.E. *halidom*, here signifies the *house* or *host*.

l. 7. *his ezane on-siht* = the sight of his eyes; but *his azene on-siht* = his own presence,—*on-siht* being equivalent to A.S. *onsion*, *onsyn*, face, countenance, sight.

l. 33. *witicrist*, an expletive, 'By Christ!' *Witi Christ* may have originally signified 'So help me Christ.'

P. 29, l. 8. *cweðen in his þonke þar hi bið*. Perhaps for *in his þonke* we ought to read *his þonkes*, and the meaning will be, 'to say willingly where he is,' &c.

*in his þonke þar hi* [? he] *bið* = in his mind where he is. *In his þonke* is equivalent to *on his mode*, in his mind, that is, to himself.

l. 12. *Rubberes* = *rupperes*, riflers, house-breakers.

l. 14. *iuguleres* = jesters; but here used for idle talkers, gossip-mongers. Chaucer uses *jonglerie* for idle talk.

P. 31, l. 1. *ouereake* = A.S. *ofer-eca*, overplus, remainder.

l. 8. *foxliche smeþien* = fox-like gloze.

l. 15. *ze-forðian*, offer, afford. The later forms, *avorthi*, *aforthi*, show that *ge-forðian* is the representative of the modern verb *afford*.

P. 33, l. 6. *agultes* for *agultest*. Verbal forms in *-es* are not used in this work.

l. 14. *graming*. We ought perhaps to read *granung*, groaning.

l. 20. þa *twa sunne*. The two sins, i.e. of whoredom and gluttony.

l. 25. *zeuenesse*, not forgiveness, but *indulgence* = A.S. *forzuffennes*.

l. 32. *frumðe*, beginning, commencement. For *þet* we ought perhaps to read *a þet*, until.

l. 34. *unprizedest* for *unwrizedest*. The verb *unwrizen* is properly a *strong verb*. Instead of *uncoveredst*, I think the true meaning here is *glancedst*, *winkedst*, or *peepedst* (with thine eyes upon thy riches).

l. 36. *he ne bið*, he is not. We ought perhaps to read *heo* for *he*, so that *heo ne bið* would refer to *þeos weorlð*, mentioned in l. 35.

P. 34, l. 2. For *why are we evil*, i.e. *why do we act wrongfully*.

P. 35, l. 10. þa *hit were min* = though it should be mine.

l. 18. *lað*, not hateful, but loathsome.

l. 33. *i-escad* = learnt by inquiry.

P. 37, l. 20. *on ward* may be A.S. *on weard*, opposed to. It appears however to be *on wane*, wanting, lacking. See p. 29, l. 24.

l. 24. *lipmie*. This seems to be the same word as *litmie*, p. 7, l. 22.

ll. 27-36 to p. 39, ll. 1-3.

‘Thre maner peyne man fangeth  
For hys senne nede ;

Senne (sorrow) hys that one, that other fastyng,  
The thrydde hys almesdede ;

Ac woste,

Senne (sorrow) hys and edbote yset  
For senne do ine goste.

For senne in flesche  
Vestyng heth the flesche lothe ;  
Ac elmesdede senne bet  
Of gost and flesche bothe ;

For thencheth,

*Thet almesdede senne quenketh  
Ase water that fer aquencheth.*

Knewelynge, travayl, bar-uot go,  
Welle-ward (= wolward) and wakyng,  
Discipline and lyte mete,  
Thes longeth to vestyng ;

And here,

Pelgrymage and beddyng hard,  
Flesch fram lykyng te arere.

ȝeve, and lene, and conseil,  
Clothyng, herberȝ, and fede,  
Vysyty seke and prysones,  
And helpe povere at nede ;

Muknesse,

For to vor-ȝevene trespas,  
Tak dedes of elmesse.’ (Shoreham, pp. 37, 38.)

P. 39, l. 17. *inwarliche* = *inwardliche*, inwardly, truly. Chaucer uses *inly* in this sense.

ll. 32-34. Ælfric has the same idea: ‘*Ʒa ælmeſſan ȝe of reaflice beoȝ gescalde ſind Gode ſwa gecwēme, ſwilce hwa acwelle oȝres mannes cild, and bringe ȝam fæder ȝæt heafod to lace.*’ (Hom. vol. ii. pt. vi. p. 102.)

l. 33. *con* . . . *þong* (= *þonc*), acknowledge an obligation. (Havelok the Dane, l. 160.)

l. 36. *for nis þer nan feng on* = for none of these things (i.e. stealing and rapine) are acceptable (to God). ? *feng on* = A.S. *anfeng*, fit, acceptable.

P. 41, l. 4. *earnie*, strive to deserve, merit.

l. 5. *upplican*, above. 'On ðære tide was micel smyltnys in ðære *upplican lyfte* (= in the air above). (Ælf. Hom. vol. ii. pt. x. p. 496.

l. 11. *fredome*, privilege. See Ayenbite of Inwit, p. 41.

l. 32. *earming*, probably an error for *earman* or *earmen*—the correct form of the definite adjective. *Earming* is properly a noun.

P. 43, l. 6. *un-ancomned* may be rendered 'unmentionable' as well as 'innumerable.'

ll. 6, 7. *fēðer fotetd* is evidently an error for *fīðer-foted*. A.S. *fyþer-fot*, four-footed, quadruped.

l. 8. *epem* = A.S. *epm*, breath, vapour. Ger. *athem*.

'zang þonne swa.

oð þæt þu þone ymbhwyrft.

alne cunne. and ærest amet.

ufan to gründe. and hu síd.'

se swarta eðm seo.' (Cædmon, p. 309, l. 4.)

'hreðer æðme weoll' = his breast heaved with breathing.

(Beowulf, l. 5180.)

l. 11. *Summe swa deor lude remeð* = some as (wild) animals roar loudly.

l. 26. *motien*, treat, dispute. 'Man mote on eornest *motian* wið his drihten.' (Ælf. Test. p. 29, l. 22.)

l. 27. *dringan*. I have translated this as if it were an error for *ðringan*. *Dringan* would at first sight appear to be for *drincan*, to drink; but this sense does not suit the context.

l. 32. *Elmeszeorn nes heo nefre* = Willing to give alms was she never. Bosworth makes *elmeszeorn* = alms-giver; but (as in such compounds, as *lof-zeorn* = greedy of praise, vainglorious) it is an adjective, signifying desirous, so that *lof-zeorn* = willing to give alms, charitable.

l. 36. *on wunres liche* = on þunres liche, in the similitude of thunder; but it is probably an error for on þunres slege, in a clap of thunder, which phrase occurs in the Gospel of Nicodemus, p. 13, 3.

P. 45, l. 25. *chirche bisocnie* is evidently equivalent to A.S. *cyrice-socn* = O.E. *chirche zong*, church-going. *Socn* = a seeking, visiting, visitation, as in Beowulf, l. 3558: 'Ic þære *sócne* singales wæg móð-ceare micle' = I for that visitation constantly have borne great mental care. 'On land-*sócne*,' = In search of land. (Cædmon, p. 100, l. 17; p. 102, l. 12.) In some Early English works we find *bisocnie* used in the sense of 'to beseech.'

P. 47, l. 1. *wurdliche* = *wurðliche*, estimable, valuable.

P. 49, l. 19. *tunes*. For a note on this word see Notes on the Glossary to Ormulum, vol. ii. p. 653.

P. 53, l. 11. *itimien* sometimes signifies to manage, contrive. It here signifies to act with moderation.

l. 18. *þeos zeolewe clapes* = clothes stained with saffron. 'Hire wimpel [maked] wit oðer maked geled mid saffran.' (Homilies in Trinity Coll. Library, Camb., quoted in Bishop Percy's Folio MS. vol. ii. pt. i. p. 179.)

*helfter* = *helster*. This is used by Chaucer for covert, hiding-place.

l. 20. *tilden* = to set a trap, to bait.

l. 24. *blanchet*, a kind of wheaten flour used by ladies for improving their complexion.

'With *blaunchette* and other flour  
To make thaim qwyttter of colour.'

(R. de Brunne, MS., Bowes, p. 20, in Halliwell.)

l. 26. *hindene* = ? *hid-ern*, a hiding-place. Some foolish people try to deter vain children from admiring themselves in the mirror by telling them that if they look over-long in the glass they will see the devil peeping over their shoulder.

P. 55, l. 9. *wið him misdou*. *misdou* (sin) against him.

l. 11. *wið*, hatred, malice arising from envy.

l. 13. *blenchen*, not to terrify, but to deceive, lead astray, turn aside. O. Norse *blekkja*. See Ancren Riwe, pp. 276, 242.

l. 17. *Bute we bileuen*, &c. Except, unless, we *forsake*, &c. We must transpose the punctuation of ll. 16 and 17.

P. 57, l. 36. *onimis* = *on-mis* = amiss.

l. 42. *trouðe*, gen. sing. Perhaps *trouðe lef* = *trouðe lei* = law of truth, or *trouðe be* = be *thou* true.

l. 44. *Godere hele* = advantage, welfare, happiness. Cp. O.E. *wrothere-hele*, misfortune, ruin.

'þat quene was of Engelond, as me aþ er ytold,  
þat *goderhele* al Engelond was heo evere ybore.'

(Robt. of Gloucester, Spec. E. Eng. p. 70, l. 247.)

l. 45. *monslaht* is properly homicide, manslaughter.

l. 60. *iliche swiðe* = even as great (is it now).

l. 64. *blecen* = *blessen*, preserve, deliver.

'Therewith upon his crest

With rigor so outrageous he smitt,

That a large share it hewd out of the rest,

And glauncing downe his shield from blame him fairly *blest*.'

(Spenser's F. Q. I. ii. l. 18.)

P. 59, l. 71. *loð* = *lod* = *leod*, the common folk.

l. 85. *æt-agan*. I have here translated it as if an error for *æt-eawan*; but if not for *of-gan* = to proceed, we ought to read *eft agan* = long ago.

l. 88. *Onlete* = A.S. *andwite*, form, face. In the Ormulum we find *onndlætt*, *onndlæt*, countenance.

‘ Ant ure Laferrd lēt hemm sen  
Hiss *onndlæt*.’ (Vol. ii. p. 95.)

l. 90. *lete*, not = A.S. *leotan*, *lutan*, to stoop, bend; but = A.S. *wite*, face, form. Lazamon has *læte*, *lete*, look, glance.

P. 61, ll. 113, 114.

That he may be (our) father and we his sons,  
To him is the advent of us all.

*To cumes* and *synes* should perhaps be written *to-cume* and *sune*; *to-cume* = A.S. *to-cyme*, advent, coming to.

l. 115. *eðele* = A.S. *éthel*, native country, patrimony, inheritance.

l. 130. *for-men* = to commence, begin to do.

P. 63, l. 162. *wisliche* = the same, as *gewisliche*, truly, certainly. We also find the simple form *wisse*, as in the Ormulum and the Canterbury Tales.

P. 65, l. 175. *unskile*, folly, indiscretion, sins. See Orm. vol. i. p. 12.

l. 177. *ure sunnen*, &c., the sins against us, &c. See l. 193.

P. 67, l. 223. *þing*, sake, account. ‘To hwam ætwite þu me ær þæt þu hi forlure for minum þingum’ = Why didst thou, just now, upbraid me that thou hadst lost them on my account (or for my sake.) (Boeth. vii. 3.)

l. 230. *fond* = *feond*, enemy, the devil. (See p. 69, l. 1.)

P. 69, l. 251. *wrihte*, accusation, blame. The devil is represented as the *accuser* of mankind. For the form *wrihte*, see Orm. i. 136, 286; ii. 10, 339, 341; and Gloss. to Gen. and Exod.

l. 265. *lete* = conduct, as well as speech. Cp. the O.N. *lát*, *læti*, gestus, sonitus. See Orm. i. 39, 40, 348.

l. 268. *inhed* = A.S. *ingehyd*, intention.

P. 71, l. 278. *waning*, qq. for *woning* or *wuning*, abode.

l. 292. *him* refers to *scrift*, which is masculine. *habben* . . . *inume*, may have received (shrift); but *habben* . . . *immune* = may have remembered.

l. 294. *do in firste* = put off, grant respite.

P. 75, l. 2. The Trinity MS. reads, ‘Ne noman ne agh werne þanne me him for nede þar to bit’ = Nor ought any man to refuse (to teach) when any one in need thereto entreats (him).

l. 35. *alde*, an error for *halde*. The Trinity MS. has *healde willen* = are willing to receive.

l. 36. *þoþnunge* = *poftnunge* = O.E. *chesunge*, adoption, election.

P. 77, l. 3. *wacste*. The Trinity MS. has *westme*, which is also used for *strength*.

‘Ac hie be *wæstmum* wig[an] curon.’

(Cædmon, p. 193, l. 8.)

= For they, according to his *strength*, chose each warrior.

l. 11. *studed* = *studeð* = helpeth. A.S. *studu*, a support.

P. 79, l. 5. *half' quic*. The A.S. *sam-cucu*, *healf-cwic* corresponds to the phrase ‘half-dead,’ but it is here literally rendered on account of the distinction drawn by the author of this homily on p. 81, l. 3.

l. 9. *werue*.—*Werf* (= A.S. *weorf*) signifies properly an ass; but in p. 85, l. 3, *werue* is given as synonymous with *mare*.

l. 16. *Ierusalem . . . griþes sihþe*. ‘Jerusalem *visio pacis* . . . Finitâ viâ habitabimus in illâ civitate, quæ numquam ruitura est, quia et Dominus habitat in eâ, et custodit eam; quæ est *visio pacis* æterna Jerusalem.’ (St. Aug. Enarr. in Ps. cxxxiv. § 26.) ‘Hierusalem, on þære is symle *sibbe gesihð*.’ (Ælf. Hom. i. 210.) See Orm. vol. ii. pp. 274, 429.

l. 21. *wrechede* = *wrech-hede*, crime, wickedness.

l. 23. *scrude*. I have rendered this by *produce*, as if it were an error for *strunde* (A.S. *strynd*, stock, *strain*, tribe).

ll. 26–28. It was a prevailing notion that sin caused the inferior creatures to become *hostile* to man. See Gen. and Ex. p. 6.

P. 81, l. 4. *aquenched*, extinguished.

l. 9. *his fleasc awelden*, keep in subjection the lusts of the flesh.

l. 15. *holde mode*, a well-disposed (favourable) mind. ‘Beheald mín gebed *holdum módé*’ = with a *gracious* mood. (Ps. v. 1.) ‘Þe him *hold* ne wæs’ = who was not favourable (friendly) to him. (Cæd. 217, 2.) ‘Beheald me *holdlice* (favourably) and gehýr me eac.’ (Ps. liv. 1.)

l. 28. *sexe*, a short knife. ‘And (seo) hyre *seaxe* geteáh’ = she drew out her poniard. (Beow. l. 3095.)

l. 32. *elelendis*, foreign. In A.S. we have the forms *elelend*, and *elelendisca*, as well as *ellend* and *ellendisca*.

‘Ac me tó sange symle hæfde,  
hú ie þíne sóðfæstnysse sélest heólde,  
þær ie on *elelande* áhte stówe. (Ps. cix. 54.)

l. 35. *com flon*, came flying. The infinitive after verbs of motion is very common in A.S., but is not so frequently used by later writers, who prefer the present participle, which we have also in the Saxon English. ‘Ða comon þær *fleogende* twégen fægre englas.’ (Ælf. Hom. vol. ii. pt. v. p. 504.)

l. 36. *fēper-home*. This properly signifies ‘*vestis plumis constructa*,’ but it is also used for *wings*.

‘ And [he] hæfde cræft mid him.  
 þæt he mid *fēðer-hóman*. (= wings).  
 fleogan meabte.’ (Cæd. p. 27, l. 13.)

‘ geseo ic him his englas.  
 ymbe hweorfan.  
 mid *fēðer-haman*’ (with feathery wings).  
 (Ibid. p. 42, l. 6.)

*Home* or *hame* is found in the Romance of Kyng Alisaunder,  
 p. 21, l. 391.

‘ Of he caste his dragouns *hame*.’

P. 83, l. 31.

‘ The schryft-þader that varth aryzt  
 Schal be wel debonayre and loze ;  
 He schal wyslyche thy senne hele,  
 Bet thane he wolde hys owe.  
 ʒef he the schel anoye aʒt,  
 Hyt wyle of-þenche hym sore ;  
*And otherwyle anoye he mot,*  
*Wanne he scheweth the lore of helthe,*  
*Ase mot the leche ine voule sores*  
*Wanne he royneth the felthe.’*

(Shoreham, pp. 35, 36.)

P. 85, l. 3. *unorne* may here be rendered bold, wayward. Its more ordinary meaning is, simply, rough, old ; *unorne mare þæt bitacneð ure unorne fleis*. Cp. the following from the Vision of Piers Ploughman, ed. Wright, vol. ii. p. 354 :—

‘ For he seigh me that am Samaritan  
 Suwen Feith and his felawe  
*On my capul that highte caro,*  
 Of mankynde I took it.’

l. 25. *wurþinge*, dung, ordure. See a good note on this word in Cockayne’s St. Marherete.

P. 87, ll. 5, 6. *of elchan hiwscipe*. The original has *æt ælcum hīwisce*.

l. 10. *londe*. The original has *leodscipe*.

l. 13. *ledde*. The original has *mid* ; but perhaps the scribe of the Lambeth MS. intended to write *and ledde*.

l. 21. *þe ner*. The original text has *þa clypod God þone moysen him to*.

l. 25. *deðþe*. The original has *slege*.

P. 89, l. 21. *edmodliche*. The A.S. text has *ánmodlice* = unanimously.

l. 22. *onbodinde*. The A.S. text has *anbidigende*.

l. 25. *upfleunge* = *upfleringe*, upper flooring.

l. 27. *spechen*. The A.S. text has *gereordum*.

- l. 29. *troufeste*. The A.S. text has *eawfeste*.
- l. 31. *eclieneu*. The A.S. text has *alc oncnew*.  
*abluied*. The A.S. text has *ablicged*.
- P. 91, l. 10. *forð*. The A.S. text has *oðpat*. Old English writers also employ *for-te* or *forto* = until.
- l. 11. *þa iturn[d]e*. The A.S. text has *ða wurdon hi onbryrde* (stimulated), *and cwædon*, &c.
- l. 17. *mid sibsumnesse*. The A.S. text has *on annysse*.  
*salden* = The A.S. text has *beceapodon*.
- l. 23. *wone* = lack. The A.S. text has *wædla* = poor person.
- l. 24. *apostlas fotan*, the feet of the apostle (St. Peter). The A.S. text has *to þæra apostola fotum*. See l. 26.
- l. 27. *ræðe* = A.S. *hraðe*.
- l. 32. *Heo nomen*, &c. The A.S. text has *Namon ða to ræde, þæt him wærligor wære, þæt hi sumne dæl heora landes wurðes æthæfdon, weald him getimode*.
- P. 93, l. 9. *selt*. The A.S. text has *settle*. But *seld* or *seald* is a seat or chair. 'Ic wolde of selde sunu meotodes drihten adrifan.' (Cæd. p. 275, l. 17.)
- l. 13. *mid pere annesse*. The A.S. text has *mid þære gehealsunnysse, þæt hi drohtnian on mynstre, be heora ealdres dihte*.
- l. 15. *and heom 3ef*, &c. The A.S. text has *and him forgeaf ingehyd ealra gereorda; forðan ðe se eadmoda heap ge-earnode æt gode þæt iú ær þæt modige werod forleas*.
- l. 22. *to drefde* = A.S. *tostencte*.
- l. 23. *þi bileafden = þa bileafden*. The A.S. text has *Hí ða geswicon ðære getimbrunge* = they then ceased from the building.
- l. 24. *to dreofden*. The original has *to-ferdon*, departed.  
*þeððan*. The A.S. text has *seððan*, and this shows that *þeððan* is an error for *seððan*. In the Northern dialect of the fourteenth century we find *þepen* = thence.
- l. 26. *Nu eft*, &c. The original has *Nu eft on ðisum dæge, þurh ðæs Halgan Gastes to-cyme, wurdon ealle gereord ge-anlæhte and geðwære; forðan ðe eal se halga heap, Cristes hyredes wæs sprecende mid eallum gereordum; and eac þæt wunderlicor wæs, ðaða heora an bodade mid anre spræce, ælcum wæs geðuht, ðe ða bodunge gehyrde, &c.*
- l. 29. *bodeden*, plural, by attraction to *apostlum*.
- l. 33. *iemedede* = A.S. *ge-earnode* = gained. See *iarnede* in l. 35.
- l. 35. *isezen* = A.S. *æteowed*.
- P. 95, l. 3. *wit-utan laðe* = A.S. *unscæððig*.
- l. 11. *dreihninde* = A.S. *drohtnigende*.
- l. 12. *mid nane laðnesse* = A.S. *mid unscæððignysse*.
- l. 13. *ne of bitere speche nes* = A.S. *ne he biterwyrð næs*.
- l. 14. *forbere*, if not in the subj. mood, is an error for *forber*; the A.S. is *forbær*.

l. 15. *ercan* may be read *ertan*, which is probably miswritten for *erstan* (first). The A.S. text has *ærran* = former.

*liðegedde þan sunfullen to þere godnesse.* The A.S. text has *liðegode, þam synfullum to gecyrrednysse*, which Thorpe renders 'mitigated, for the conversion of the sinful.' *liðegien* = to moderate, act gently towards, soften.

l. 16. *forsunegede.* The A.S. text has *receleasum* = to the reckless.

l. 20. *mirhðe*, not mirth, but an error for *merðe*, greatness. See note, p. 307, l. 18. The A.S. text has *mærða*.

l. 25. *forðnimeð* = *fornimeð*, consumes.

l. 27. *itend* = A.S. *onbryrd*.

*Erest, &c.* The A.S. text has *ærest on him sylfum ælcne leahter adwæscan, and siððan on his underðeodlum* = first extinguish every sin in himself, and afterwards in those under his care.

l. 30. *wið-utan ufelnesse* = A.S. *on unscæððignysse*.

l. 31. *zif* = *zife*. The final *e* has probably been dropped as it was in reading, before the following word commencing with a vowel.

l. 32. *godes icwime* = A.S. *gode gecweme*.

l. 35. *riht-wissnesse.* The first *s* is dotted out in the MS., and should therefore be *riht-wisnesse*.

P. 97, l. 2. *un-cladnesse.* The A.S. text has *unscæððignysse*. The scribe perhaps intended to write *unlæðnesse*; for on p. 95, l. 3, he has written *wiðutan læðe* for the older *unscæððig*.

*itenð* is for *itende* (pl. form of the p. p.) The A.S. text has *onælede*.

l. 3. *niminde.* The A.S. text has *fornymende*.

l. 14. *forzifnesse and luht.* The A.S. text has *forgyfenysse luht* = hope of forgiveness.

l. 15. *zeomerinde.* The A.S. text has *unrotan*.

l. 17. *zif*, an error for *zifð*. The older text has *forgifð*.

*iðonc.* The A.S. text has *ingehyd* = knowledge.

l. 19. *gast*, for *gaste*. The A.S. text has *gasta*.

l. 26. *het.* The A.S. text has *hatte*.

l. 27. *gode.* The A.S. text has *mærum*, great.

ll. 28, 29. *paul þet hermede cristene men.* The A.S. text has *Paulus ehte cristenra manna*.

l. 30. *cachepol.* The original has *tollere*.

l. 32. *hi neren aferede of nane, etc.* The A.S. text has *hi forsawon ealle, &c.*

l. 33. *wið-utan fore* = A.S. *orsorhlice*, fearlessly.

l. 34. *hehnesse* = A.S. *wurðmynt*.

*heriane* = A.S. *mærsigenne*.

l. 35. *hine seoffimede mede.* The A.S. text has *gemedemode hine sylfne*.

l. 36. *isundian.* The original has *geneosian*, to visit.

P. 99, l. 2. *godes*. The original has *godas*, gods.

l. 21. *nehstan*: *al swa he heom er bihet*. The original has *nehstan swa swa hī sylfē*. *He sende efte, swa swa hé ēr behet*.

l. 29. *onlihte*. The original has *onbryst*.

l. 31. *mid gode dedan*: *and trewfestnesse*. The A.S. text has *mid ingehyde and arfiestnysse*.

l. 33. *blisse*. The A.S. text has *geđinaðe*, honour.

P. 101, l. 3. *iferende*. The A.S. text has *werod*.

l. 6. *godnesse* is an error for *godcundnesse*, and should have been translated 'godhead,' as the A.S. text has *godcundnyss*.

l. 7. *un-to-delendlich*. The A.S. text has *unaseyrigendlice*.

l. 9. *itacned*. The original has *geswutelod*, manifested.

l. 10. *eahte*. The A.S. text has *gestreon*.

l. 11. *ipone on his ehte*: *he bið þes deofles bern buten he hit iswike*. The original has 'hiht on his gold hord he bið swa swa se apostol cwæð þam gelíc þe deofolgyld begæð.'

P. 121, l. 5 from bottom, *þah ne nedde he*, to p. 123, l. 24, *fewertene niht*. The whole of this passage is taken from Ælfric's Homily for Palm Sunday. (See Thorpe's edition of Ælfric's Homilies, vol. i. part ii. pp. 215, 217.)

'*Peah-hwæðere ne rydde he na þæt Iudeisce folc to his cwale, ac deoĵol hī tihte to ðam weorce, and God þæt geðafode, to alysednysse ealles geleaffulles mancynnes.*

'We habbað oft gesæd, and gīt seegað, þæt Cristes rihtwisnys is swa micel, þæt he nolde niman mancyn neadunga of ðam deofle, buton he hit forwyrhte. He hit forwyrhte ðaða he tihte þæt folc to Cristes cwale, þæs Ælmihtigan Godes; and ða þurh his unsceaððigan deað wurdon we alysed fram ðam ecan deaðe, gif we us sylfe ne forpærað. Þa getimode ðam reðan deofle swa swa deð þam grædigian fisce, þe gesihð þæt æs, and ne gesihð ðone angel ðe on ðam æse sticað; bið þonne grædig þæs æses, and forswyleð þone angel forð mid þam æse. Swa wæs þam deofle: he geseh ða menniscnysse on Criste, and na ða godcundnysse: ða sprytte he þæt Iudeisce folc to his slege, and gefredde ða þone angel Cristes godcundnysse, þurh ða he wæs to deaðe aceocod, and benécmed ealles mancynnes þara ðe on God belyfað. . . . .

'*Þa Iudei genámon hine on frige-æfen, and heoldon hine ða niht, and ðæs on merigen hī hine gefcestnodon on rode mid feower nægelum, and mid spere gewundedon. And ða embe nōn-tid, þapa hé forðferde, þa comon twegen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his lic ær æfene, on riwære ðryh, mid deorwyrðum reafum bewunden. And his lic læg on brygene þa sæter-niht and sunnan-niht; and seo godcundnys wæs on ðære hwile on helle, and gewrað þone ealdan deofol, and him of-anam Adám, þone frumsceapenan man, and his wif Euan, and ealle ða ðe of heora cynne God ær gecwemdon. Þa gefredde se deofol þone angel þe he ðer grædelice forswearh. And Crist*

*arás of deaðe þone easterlican sunnan-dæg, þe nu bið on seofon nihtum.*

I here add Thorpe's translation, which corrects one or two inaccuracies in that of mine :—

' *Yet did he not compel the Jewish people to slay him, but the devil instigated them to the work, and God consented to it for the redemption of all believing mankind.*

' *We have often said, and yet say, that the justice of Christ is so great, that he would not forcibly have taken mankind from the devil, unless he had forfeited them. He forfeited them when he instigated the people to the slaying of Christ, the Almighty God; and then through his innocent death we were redeemed from eternal death, if we do not destroy ourselves. Then it befell the cruel devil, as it does the greedy fish, which sees the bait, and sees not the hook which sticks in the bait; then is greedy after the bait, and swallows up the hook with the bait. So it was with the devil: he saw the humanity in Christ, and not the divinity: he then instigated the Jewish people to slay him, and then felt the hook of Christ's divinity, by which he was choked to death, and deprived of all mankind who believe in God. . . . .*

' *The Jews took him on Friday evening, and held him that night, and on the morrow fixed him on a cross, with four nails, and with a spear wounded him. And then about the ninth hour, when he departed, there came two believing men, Joseph and Nicodemus, and buried his corpse before evening in a new tomb, enwarpt in precious garments. And his corpse lay in the sepulchre the Saturday night and Sunday night, and the Divinity was during that while in hell, and bound the old devil, and took from him Adam, the first created man, and his wife Eve, and all those of the race who had before given pleasure to God. Then was the devil sensible of the hook which he had before greedily swallowed. And Christ arose from death on the Easter Sunday, which will now be in seven days.'*

P. 123, l. 8 from bottom. *alesde*, redeemed, set loose or free.

P. 127, l. 9. *hwæn*. I have read the contraction as *n*, it may be *m*. See *hwem*, l. 5 from bottom of the same page.

P. 133, l. 17. *al freosze* = ? *afreosze*, for *gefleosge*, from A.S. *freolsian*, to keep holy day. '*Freolsiaþ Drihtnes restedæg*,' Lev. xxv. 2.

P. 135, l. 20. *eðeliche dede*, a [good] deed of little value in itself, because easily done. *Eðeliche* = A.S. *eaðelic*, easily, from *eað*, easy.

l. 28. *bihazeð* is merely another form of *onhazeð*, is convenient to, from A.S. *onhazian*, to have an opportunity to do a thing, to be convenient. Bosworth quotes the phrase, '*gif me onhagað*' = if convenient to me.

P. 137, l. 4. *for godes luue* does not mean for the love of God ; *loue* = sake. Cp. 'þe of his *luuan* adreág' = who for his sake had endured. (Legend of St. Andrew, ed. Kemble, p. 10, l. 328.) *Godes* = of a recompense, reward, or benefit. Cp. 'manig oþerne *gódum* gegrétan,' = many a one greets another with benefits. (Beowulf, l. 3726.) 'Wene Ic þæt he mid *gode* gyldan wille uncran caferan,' = I ween that he will repay our offspring with recompense or requital. (Ib. l. 2372.)

P. 141, l. 33. *ilokene*, (pl.) closed, shut.

P. 145, l. 4. *dunge wið-uten prikunge*. If *dunge* = *þenunge*, we may translate 'feasting without satiety.'

l. 11 from bottom. *uuel*, evil, hard or difficult.

P. 147, l. 22. *het-halde* = *ethalde*, retain.

P. 151, ll. 1, 2. This passage seems to be quoted from one of the Apocryphal Gospels. *N.* (in l. 9 from bottom) is perhaps *Nicodemus* and not *Nathaniel*.

P. 155, l. 2. *þet erre weren to-gedere*, that previously was united. The Trinity MS. has *er*.

P. 157, l. 11. *þurþ*, an error for *þurh*, through.

l. 21. *utbiwiste*, out-dwelling. 'To heuen, that bese the beste *bewyste*.' (Met. Hom. p. 69, l. 5.)

l. 22. *ituped* seems to be another form of the A.S. *getiðed* = permitted, from *getiðian*, *tíðian*, to allow, permit.

P. 161, l. 21. *Do he to gode*, etc., let him do for God what he can while he is alive. In the translation I have followed the Egerton MS.

l. 36. *Monies monnes sare iswine*, etc. The rendering in the text is only right on the supposition that *unholde* = *unhale*. We ought, I think, to place a comma after 'would' in line 35, and so connect it with what follows :—'He who does not well while he may, shall not be able when he would, for many a man's hard affliction (i.e. grievous sickness) hath [been] often unfavourable' (i.e. has prevented him from amending his evil life). Here *unholde* will have its proper signification, from A.S. *hold*, favourable, friendly.

P. 163, l. 40. *his* = her, i.e. 'blisse.' This form is common in the Ayenbite of Inwyt.

l. 45. *zelde*, requital, recompense.

l. 46. *sof*. The Egerton MS. reads *suuel*, which may be rendered 'dainties.' It properly signifies anything in addition to the ordinary diet ; anything eaten with bread—sauce, meat. The Trinity MS. B 14, 52, reads, *þider we sendeð and ec bereð to litel and to selde*.

ll. 55, 56. *es, hes* = her, and refers to *echte*. See note on l. 40.

P. 165, l. 94. *of-dred* is an error for *of-dredde*. The Trinity MS. has *of-dradde*.

l. 95. *mid hom*, probably for *mid hwom*. The Trinity MS. has *mid hwan*.

l. 103. *ordlinghes* = *orlinges* = *horlinges*, whoremongers.

P. 167, l. 108. *temen*. See Lazamon, vol. i. p. 54, and Early Eng. Allit. Poems, p. 38.

l. 118. *þenne*, evidently for *þonne* or *þonne*.

l. 121. The Trinity MS. reads, *ʒief þe endinge is god al hit is god ʒ euel ʒief euel is þe ende*.

l. 133. We may translate this line as follows:—Many a man says, 'Who cares for torment, for that shall have an end?'

P. 169, l. 143. *Swines brede* seems to be the *roasted* flesh of the swine. A.S. *brede*, roasted meat. See Cockayne's *Leechdoms*, vol. iii. p. 98.

l. 170. *redde* is an error for *rerde* or *arerde*, upreared, established.

P. 170, l. 175. Read *well* after *done*.

P. 171, l. 179. *and ende* is probably an error for *an-ende*, at the last, finally; *an ende* or *on ende* also signifies 'to the end.' See Castel off Love, ed. Weymouth, ll. 822, 973, and Glossary, p. 79.

l. 192. *on honde*. Cp. O.E. *heranont*, *heranonden*, in respect of this.

P. 172, l. 236. Read *ever* before *any*.

P. 173, l. 214. *bigunne*, had sought; 3rd sing. subj. of *bigan*. A.S. *begangan* (or *began*), to go after.

l. 221. *hi* = ? *ih* = *I*, a form which occurs in the present Homilies.

l. 223. *his* = *I*. See Ayenbite of Inwyt, p. 215.

l. 231. *wow*, is evidently an error for *wop*, weeping (the lection of the Trinity MS.)

l. 232. *to hete*, an error for *to chele*. The Trinity MS. reads, *Hie fareð fram hate to chele, fram chele to hate*.

l. 235. The Trinity MS. has the following reading:—'Eiðer doð hem wo inoh, nabbeð none lisse,' each (of these tortures, i.e. heat and cold) cause them woe enough; they have no cessation.

P. 175, l. 253. *tening*. The correct reading is probably *rewing*, robbery. The Trinity MS. reads *rawing*.

l. 260. *borde*. The Trinity MS. has *bode*, command, message, which is followed in the translation.

l. 268. *hechte to*.—*Tihte to*, instigated (them) to, is the reading of the Trinity MS.

l. 271. *of þouhte sore*, bitterly repented.

P. 179, l. 319. The correct reading perhaps is, *ʒif we serueden god, so we doð for erninges*, if we served God as we do for gains. I have translated as if the reading were *erminges*, i.e. poor ones. The Trinity MS. has very plainly, 'ʒef we serueden god half þat we doð for *erminges* [? *ernunges*].'

l. 330. *bute we wurpe us icar*, unless we ourselves be wary.

l. 337. *bene*. Does this mean the well-trodden way? See Gawayne and the Green Knight, ll. 2402, 2475. I have translated as if *bene* were another form of O.E. *bain*, ready, also easiest, nearest.

l. 343. *nuðer hulde*, the downward slope, the lower declivity or incline. *Hulde* = *helde*, Trist. iii. 89; La3. 12867.

P. 183, l. 380. *zihte* may be an error for *wihte*, weight, measure. (See l. 212, p. 173.) The Trinity MS. has *wihte*.

l. 384. *hali boc*, etc. The Trinity MS. reads, 'On him he sullen ec isien al þat he ar nesten.'

l. 390. *wurse*, inferior. Cp. O.E. *wursen*, to impair, become inferior.

l. 2 from bottom. *Ihesu teke þet tu art*. Thou too Jesus that art, etc. *Teke* is for *to-eken* (A.S. *to-eacan*), in addition, besides, moreover. In this sense we find *teke* in the Ancren Riwle, p. 140: 'Nout one zet tis, auh teke þet heo temeð wel hire fulitowene fleschs' = not only this, but she also tameth well her undisciplined flesh.

P. 185, l. 2. *ase þeo* = even as she, *sunne* being feminine.

l. 11 from bottom. *griþ*, mercy, favour. It is also used by Early English writers in the sense of *quarter*, mercy.

l. 10 from bottom. *hwi ne*. This might be rendered 'why not?' but my reason for the present translation may be seen in the Preface to Hampole's Pricke of Conscience, p. xxvi.

l. 5 from bottom. *hwa lif* = each is her life, i.e. each is as dear to her as life. Propertius addressing his mistress calls her his Life:—'Æratas rumpam, mea Vita, catenas.'

P. 187, l. 9. *luwiende*, ? for *liwiende*, living. See p. 201, l. 11 from bottom.

l. 10. *sar* is here a substantive, signifying pain, torment.

l. 2 from bottom. *bote*, salvation.

P. 188; l. 6 from bottom. *sufferings*; *stondunges*, like O.E. *stoundes* = afflictions, sufferings. On the three sufferings of Christ, see Ancren Riwle, p. 111.

l. 5 from bottom. *fixed*: *ituht* seems to signify drawn, from A.S. *tyhtan*, to draw.

P. 189, l. 2. *strike* is to stream, flow. See La3amon, vol. i. 171, 397; Legend of St. Katherine, l. 2514.

l. 18. *for hwam* = for which [purpose].

P. 193, l. 1. *sweieð*. Perhaps this term refers to the playing of musical instruments. A.S. *sweg*, the sound of music, also a musical instrument; *swegan* to sound. Dr. Stratmann suggests O.N. *sveigja*, sway, bend, turn.

*bitweonen*. Cp. the use of *among* in the phrase 'and lude among' = loud at intervals, Owl and Nightingale, l. 6.

l. 34. *beies* signifies *crowns* as well as *bracelets*. The Prompt. Parv. has *bee*.

l. 45. This line might be more literally rendered as follows : 'There shall one stir up (mix) for them the golden cup.' Dr. Stratmann suggests that *steoren* is for *stearan*, to burn incense, make perfume; but *schenchen* in the next line is rather against this view.

*Chelle* = *chille* = A.S. *cylle*, cup, originally a skin sewed up and used for a water-bag, hence a flask, bottle, cup.

l. 51. *ciclatune*, a rich stuff from India. Fr. *ciglaton*. (H. Col.)

P. 195, l. 6. *oðe* . . . *Ilong* = along, in the sense of 'cause of,' 'on account of.' Cp. '*Æt þe ys ure lyf gelang*' = it is along of thee that we live. '*Hi sohton on hwon þat gelang wære*,' Bd. 3, 10 (in Bosworth). '*Gen is æt ðe lissa gelang*' = moreover along of thee are all *my* pleasures. *Beowulf*, l. 4306. See *Cymbeline*, v. 5.

P. 197, l. 126. *lune*. Dr. Stratmann suggests Dan. *luun*. Prov. Eng. *loun*, *lown*, quiet.

l. 134. *biseon* usually signifies to look after, look to, take care of, provide for. *Ancren Riwle*, pp. 132, 202, 344.

P. 199, l. 141. *to-drawe* = to lead astray. See Gloss. to *Hampole's Pricke of Conscience*.

P. 204, l. 3. For '*sin. Through*,' read '*sin, and who through*.'

P. 205, l. 5. *motild* signifies a *female* pleader. Cp. *begg-ilde*, a *female* beggar; *cheap-ild*, a *female* trafficker; *fostr-ild*, a foster-mother; *grucch-ild*, a *female* grumbler; *mæðel-ild*, a prating woman.

l. 5 from bottom. *nim mot*, etc. Cp. the phrases '*say a word for me*,' '*put in a word for me*.'

P. 207, l. 2. *sunfule*, sinners.

P. 211, l. 23. *liwie*. The MS. has *luwie*.

l. 2 from bottom. *mislicunge*, dislike, disgust.

P. 215, l. 16. This quotation occurs in *Hali Meidenhad*, p. 27.

P. 217, l. 12 from bottom. *seiȝc* = *seiȝe*, may say.

P. 219, l. 14. *beoð*. The original has *sindon*.

l. 16. *mihti*. The original has *mihtige and wlitige*.

l. 10 from bottom. *to rede*. The original has *to þam ræde*.

l. 6 from bottom. *belamp*. The original has *getimode*.

P. 220, l. 6 from bottom. Read *then* after *thou*.

P. 221, l. 11. *bide nane næde to þan*, etc. The original has *ne gebigde ne ne nydde mid nanum þingum to þam*, etc.

l. 20. *anständende*, standing alone.

l. 21. *paradis*. The older text has *neoræna-wange*.

l. 22. *brúce*, eat, as well as enjoy; the modern English *brook*.

P. 223, l. 10. *gód ȝeðihð*, for *gode ȝeðihð* = groweth, or increaseth

in goodness. *Ʒeðihð* is the 3rd. pers. sing. of *Ʒeðeon*, to thrive, flourish, grow.

*oðre Ʒesceafte*. The older text has *ealle ða nytenu* = all the beasts.

l. 22. *deað swelten* = *deaðe sweltan*, perish by death.

l. 24. *imigon Ʒecnówen*. The older text has *Ʒe migon geseon and tocnawan*.

l. 31. *þas* = *þæs*, of that.

l. 32. *þe his*, etc. The older text has *hwī he his*, etc. = why he, etc.

P. 225, ll. 6, 7. *þa wearð*, etc. Thorpe's rendering is, 'Then there was rapidly a great increase of people.'

l. 11. *an man*, one man, not *a* man.

l. 13. *ennen* for *enne*, alone.

l. 15. *Wrec* for *wirc*. A.S. *wyrc*.

*an arc*. The older text has *enne arc*.

l. 18. *Ic Ʒegáderi*. Thorpe's rendering is, 'I will gather into thee of beast-kind and of bird-kind *mates of each*, that they may hereafter be for foster.'

l. 23. *wéter þéotan*. Thorpe correctly renders this term by *water-torrents*, from *þeote*, a cataract, torrent.

ll. 28-30. *Ic wille . . . folce*. I will set my covenant betwixt me and you for this promise: that is, when I overspread the heavens with clouds, then shall be shown my rainbow betwixt the clouds. (Thorpe.)

l. 31. *Ʒemenézed*. The A.S. text has *gemyndig*.

P. 226, ll. 11-13. *There was*, etc. Translate as follows:—There was nevertheless one family which had never bent to any idol, that had ever worshipped the true God. (Thorpe.)

P. 227, l. 6. *awendan*. The A.S. text has *gebíged*.

l. 8. *naman*, and *lac*, etc. The older text has *naman; þæra manna naman þe wæron entas and yfel-dæde. Eft ðonne hí deade wæron þonne cwædon þa cucan þæt hí wæron godas; and wurðodon hí, and him lác*, etc.

l. 10. *and beswicene mennisc . . . þa*, etc. The older text has, *and þæt beswicene mennisc feoll on cneowum to þam anlicnyssum, 'and cwædon, "Ge sind ure godás and we besettað urne geleafan and urne hiht on eow."* ða,' etc.

l. 13. *deofel-Ʒyld*, an idol, properly a sacrifice or offering made to devils or false gods. It occurs in the *Abrenuntiatio Diaboli*, and has puzzled the translators, 'Ec forsacho Diabolae end allum diabolgelde.'

l. 20. *hefonlice*. The older text has *healican*, supreme; *þes cenne* (to this kin) is put for the A.S. *þyssere mægðe*, for this race. In the later text *þes* is probably an error for *þese*. The correct form *þise cynne* occurs a little lower down (l. 23).

l. 30. *twies acenned*, twice born. (Thorpe.)

l. 34. *forwyrhte were*, had become guilty or forfeited (our freedom).

P. 229, l. 7. *hésne*, for the older *hæse*.

l. 9. *getocnisse* signifies properly sign, miracle; but it here translates the A.S. *getingnyssse*, speech.

l. 12. *berieles*. The older text has *byrgenum*.

l. 17. *nam . . . micel anda* = A.S. *nam . . . micelne ándan*, showed great envy.

ll. 18–20. *þa warð*, etc. Now was one of the twelve of Christ's companions, who was called Judas, seduced by the instigation of the devil. (Thorpe.)

l. 25. *wel reowén* = A.S. *wælhreowan*; *zenuman*. The scribe seems to have been in some doubt as to the conjugation of this verb, which admits of no change in the preterite plural.

l. 34. *soð zeleafen*. *zeleafen* is not neuter but masculine. The older text has *soðne geleafan*.

P. 231, l. 13 from bottom. *abiden of fe laford to þe none inn come*. This should be rendered—'await until the lord, at noon, should come to his abode (house).'

P. 233, l. 13. This quotation occurs in Ælfric's first Homily, 'De Initio Creaturæ':—'*He hylt mid his mihte heofonas and eorðan, and ealle gesceafta butan zeswince, and he bescearwað þa niwelnyssa þe under þyssere eorðan sind. He awecð ealle duna mid anre handa.*' (pp. 8, 9.)

l. 7 from bottom. *cheteð*. So in MS., but evidently an error for *chereð*.

P. 235, l. 1. *a wunder-worder* [? *worden*] = in wonderful (wondrous) words.

l. 3. *la liéf* = A.S. *la leaf*, O domine!

l. 33. *ses*, an error for *þes*, of the.

P. 236, l. 24. After *inviters* read *to the city* (= *to berie*.)

P. 237, l. 8. *þat þe móre his* = and what is more.

l. 10. *ampres*. The A.S. *ampre*, *ompre*, signifies a swelling, perhaps an ulcerous swelling.

l. 22. *ehten* = *tehten*? taught.

l. 26. *þeses* = ? *þesse* = dative plural.

l. 35. *witetlice* = *witerlice* or *witodlice*.

P. 239, l. 2. *merchestowe*. In the translation I have read *merthestowe*, and perhaps wrongly so; for *merchestowe* may stand for *mearce-stowe*, a place marked out, an appointed place, from A.S. *mearce*, a boundary, limit.

l. 8. *letes*. As no imperative singulars (or plurals) in *-es* occur in these Homilies, I think we must read *lete his us nefer fandie* = let us never prove, or have experience of, it: *fandian* governs the genitive in A.S., as '*Ne fanda þu þines Godes*,' Deut vi. 16.

l. 12. *oft* may be an error for *oð*, until. (See l. 15.) If so, the translation of ll. 11, 12 must be amended, and instead of *into*

darkness, etc., we must read *into darkness until doomsday, when all God's enemies shall*, etc.

l. 21. *þer midenarde* . . . *werpeð abéc* = turn away from the world, or turn their backs upon the world.

l. 31. *sandlice*. I have translated this as if it were an error for *sunderlice*; but a more careful examination of the passage induces me to think that we ought to read *s[c]andlice*, disgraceful, shameful.

P. 241, l. 7. The quotation in this line is from Ephesians vi. 11.

P. 243, l. 6. *heriscole* = *here-gescole*, war-band.

P. 245, l. 15 from bottom. *tacheð*. T.\* has *leareð us 7 teacheð þurh a forbisne*.

l. 13. *ʒef þes lauerd*. T. has *ʒif þe husebonde*.

l. 12. T. reads *to-breken* after *hus*.

l. 7. *ha*. T. has *ho*.

P. 247, l. 4. *azein*. Royal MS. has *azeines*. T. reads *somen for somet*.

l. 6. *nurhð*. T. has *murð*. The Royal MS. has, very plainly, *nurð*. Dr. Stratmann seems to think *mirhð*, gaiety, noise, is the correct reading; but *nurð* (for *gnurnð*), murmuring, muttering, makes good sense. Cp. A.S. *gnornian*, to murmur, lament, and O.E. *nurnen*, to mutter; and see 'Allit. Poems,' B. 65.

For a *þet*, T. has *tīl þ*.

l. 9. T. has *fares fram* instead of *from*.

l. 10. *bihoueð*. T. has *bihueð*.

l. 20. *ileanett*. T. has *ileaued*; Royal MS. has *ilenet*.

l. 31. *þat me*, etc. T. has *þat is mesure*.

l. 33. *vnmeoð*. T. has *unmeað*.

l. 34. *on hest*. T. reads *hom nest*; for *deme*, it reads *demande*.

l. 35. *þeo*. T. reads *þa þ*.

P. 249, l. 3. *wit*. T. has *wites*.

l. 9. *lonc*. T. has *long*.

l. 10. *elheowet*. T. reads *ille heowet*. See *Ancren Riwle*, p. 368.

l. 11. *hat*. T. has *bides*.

l. 12. For *hweonene* and *comme*, T. has *hweðen* and *com*.

l. 17. After *freineð* T. reads *him*, and for *he* reads *ha*.

l. 21. T. has *men* for *me*.

l. 36. *readien*. T. has *reoden*.

P. 251, l. 2. T. has *stinc* for *stenc*.

l. 4. *for* . . . *for*. T. reads *þ* . . . *þ*.

l. 6. *þat*. R. reads *þer*.

l. 10. *draken*, drakes, i.e. *dragons*. Satan is sometimes styled the 'drake.'

l. 12. T. omits the second *ham*, and reads *grot* for *groot*.

- l. 15. T. reads *froden* for *frogen*.
- l. 16. *neuse* *gristles*, the gristle of the nose.
- l. 17. *cauraskes*. Royal MS. has *caureskes*, but T. has *eaf-roskes*.
- l. 19. *meaðen*. T. has *maðekes*; for *remunge* R. has *reminge*.
- l. 20. *snawi*. T. has *snaw*.
- l. 22. *aðet*. T. reads *til*.
- l. 29. T. reads *an* after *Euch*.
- l. 31. After *ant* T. has *ter taken*, moreover.
- l. 33. For *þe*, Royal MS. has *þes*.
- P. 253, l. 1. T. reads *alre* after *for þe*.
- l. 8. *unseli*. Royal MS. 17 A. 27, has *unselie*, the proper plural form; *hare*. T. has *hore*.
- l. 10. *edwiteð*. Royal MS. has *etwiteð*.
- l. 16. *wontreaðes*. Royal MS. has *wondrades*; T. has *wan-dreades*.
- l. 19. *schokeð*, *her*, *rueð*. T. has *schekeð*, *hear*, and *runeð*.
- l. 25. *i wis*. T. has *þis*.
- l. 33. *hauæð*, *þurue*. T. has *haues*, *þarf us*.
- P. 254, l. 1. *fee*, i.e. property, treasure.
- l. 6. For *I may*, etc., read *I am not able*.
- ll. 6, 7. For *do now tell*, etc., read 'Do now, Sister Prudence, what behoveth thee (to do), quoth Strength, and warn (defend) us,' etc.
- l. 26. *Whatever*, etc. More literally, 'Whatever I may be of hardship (misfortune), I do not fear on account of softness (prosperity or luxurious living).'
- P. 255, l. 6. *lað*. T. reads *leað ant for [his] wrenches Ich con* = for I know his wiles.
- l. 8. *þe ant*. T. has *þu*.
- l. 18. *ba*. T. has *baðe*.
- l. 24. *worldlich*. T. has *eorðlich*.
- l. 26. *for*. T. has *for na*.
- l. 27. *licomlich*. T. has *lichomliche*.
- l. 31. *readeð us*. T. has *teacheð us 7 leareð*.
- l. 33. *unweotenesse*. T. has *unweonesse*.
- P. 256, l. 9 from bottom. For *joyful and lovely*, read *nobly and richly*.
- P. 257, l. 5. *luft*. Royal MS. and T. read *lust*, pleasure.
- l. 9. *me ne*. T. has *me self ne*.
- l. 11. *ei*. T. has *eauer ani*.
- l. 22. *lane*. T. has *leane*.
- l. 25. *dreaien*. T. has *drahen*.
- l. 26. *treowliliche*. T. has *treweliche*; Royal MS. reads *treowliche*.
- l. 35. *schimmeð*. T. has *schimereð*.
- P. 258, l. 17. For *countenance*, read *beauty* (or *glory*).

l. 32. For *face so joyful*, read *beauty* (or *brightness*) *so intense*.

F. 259, l. 1. *wel is riht* = it is very right.

*liðeliche* is not an error for *bliðeliche*, as it is also the lection of T.; *liðeliche* = attentively, from O. E. *liðen*, to listen, give ear to.

*lustnin*. T. adds † *helden us swa stille hwil fearlac us agrette* = that kept ourselves so still while Fear greeted us.

l. 4. *ofte*. T. has *oftre*.

l. 9. *þurue*. T. has *þurn*.

l. 12. *sehe*; *seh* in T., which uniformly omits the final *e* in the 2nd pers. sing. pret. indie.

l. 13. *3e*. T. has *3oi*.

l. 19. *þrumnesse*. So in T.

l. 25. *ful*. T. has *fulle*.

*etscene*. T. has *edscene*. In the *Anceren Riwle*, pp. 116, 140, 154, 206, we find *eðcene*, *eðsene* = easily seen, apparent, manifest.

l. 29. *isch*. T. has *biseh*.

After *heouenliche*, T. reads *weordes*, hosts, companies.

l. 32. *o*. T. has *to*.

l. 35. *ich ne . . . lengre*, T. has *ine . . . of hire lengre*.

P. 261, l. 2. *a unwerzeð*. T. has *ai unwercheð*, and has *Novem ordines ibi sunt* before *nihe wordes*. For *wordes* it has *woredes*.

l. 4. For the first *on*, T. has *of*.

l. 5. *hwile*. T. has *hwiles*.

l. 10. *poure*. T. has *of þoure 7 lahe*.

l. 14. *biheolt, hare*. T. has *biheld, hore*.

l. 19. *haliche, blissen*. T. has *haliliche, blisse*.

l. 22. *feolohlukest*. T. has *felahlukest*.

l. 23. *libbinde*. T. has *libbende*.

l. 25. *feierlec*. T. has *feirleic*.

l. 31. *sittende*. T. has *sittinde him*.

l. 32. *a setnesse*. T. has *an setnesse*.

P. 263, l. 21. *munne, spealie*. T. has *numne, spelie*.

l. 28. *þe odre, he*. T. has *þoðre ha*.

*ethunge*. T. has *eatlunge* = estimation; but *eilung* = ailing, pain, grief, envy.

l. 35. *bigotten*. T. has *bizoten*, R. *bizeoten*, poured, cast.

l. 36. *nanesweis*. T. has *o nane wise*. R. *onane wise*.

P. 264, l. 1. *joyful*. Translate 'diligent in these songs of praise, as it is written,' etc.

P. 265, l. 12. *neh ne neh* = *neh ne seh ich al* (T.).

l. 15. *trof*. T. has *þrof*.

l. 17. *unwine*. T. has *unwines*.

l. 20. *folhin*. T. has *fonden*.

l. 22. *wunne*. T. has *pine*.

*ah*. T. reads †.

- l. 28. *farlac is fleme . . . strenðe* is omitted by T.  
 l. 29. *nu quoð*. T. has *nu nu quoð fearlaic*.  
 l. 30. *muri*. T. has *muri tale*; and for *sondes* reads *soriden*.  
 l. 32. *ow*. T. has *ow quoð meað*. For *stunde* and *noðres*, it reads *stude* and *nowðeres*.  
 l. 33. *warnest*. T. has *warnes*.  
 P. 266, l. 4. *after the will of their mistress*. More literally, after Will their mistress.  
 P. 267, l. 1. *as*. T. has *as euer*.  
 l. 3. *pat is*. T. has *pe (is)*.  
*pat hird*. T. reads *his hird*.  
 l. 4. *beon*. T. has *beon se*; and for *don* it reads, *don al as ham luste ase wil hare lafdi 7 nawt ase wit ham tuhte*.  
 l. 6. *peos*. T. has *pes*.  
 l. 7. *pat*. T. reads *to*.  
 l. 10. *islep*. T. reads *i pe slepe*.  
 l. 12. *luue*. T. reads 7 *luue*.  
 l. 13. *ant*. T. has 7 *his*.  
 l. 18. *Strencðe*. T. reads 7 *strencðe i God 7 meað*.  
*abuten ende. Amen*. T. ends here.  
 P. 269, l. 3. *mildeu*, honey-dew. See note on *mildeu* in Philological Society's Proceedings for 1865, p. 5.  
 l. 22. *bekinde*, beaking, warm. Cp. the modern 'basking.'  
 P. 273, l. 30. *karlische*, not *churlish*, but *human*. O.E. *carl*, a man; *carl-man*, a male.  
 P. 277, l. 25. *westi*, destitute. See p. 285, l. 29.  
 P. 283, ll. 17, 18. *Bale drinch* = poisonous drinks. The Ancren Riwle calls the two drinks here referred to *attri drinch*. 'God, for ure secnesse dronc *attri drinch* o rode.' (p. 364.)  
 l. 33. *luue lettres*. See Ancren Riwle, p. 388: 'A last he com him suluen, and brouhte þet gospel ase lettres iopened, and wrot mid his owune blode saluz to his leofmon, of luue gretunge uorte wopen hire mid, 7 forte welden hire luue.'  
 P. 285, l. 9. *derennedes* (? *dereinedes*). I can make nothing of this verb except by connecting it with *darraign*, O.E. *dereiny*.  
 'A monek he sende him in message, 7 dude as þe sley,  
 þat lond, þat him was iziue, þat he ssolde him vpzælde,  
 Oþer come, 7 *dereyni* þe rihte mid suerd in þe velde.'  
 (Specimens of Early English, p. 65, l. 84.)  
 l. 21. *querfaste*, transversely. This meaning of course connects it with modern Eng. *queer*, Ger. *quer*. In the Ancren Riwle we have *heteueste* (= *hetelueste*), which seems to have been equivalent to *uileueste* (p. 244), but which the editor renders 'closely confined.' 'Ine stonene þruh biclosed *heterueste*.' (p. 378.)

*Note on the Rhythm of De Octo Vitiis.*<sup>1</sup>

The homily 'De Octo Vitiis' is a fair specimen of that which, as I have elsewhere said,<sup>2</sup> may be defined as semi-alliterative verse or rhythmical prose. The whole piece can be divided into lines having something of the same 'swing' or cadence as is usually found in Anglo-Saxon verse, but the alliteration is not kept up with much regularity. It was excellently adapted, no doubt, for the purpose of recitation aloud. Certain words of explanation, and all the Latin quotations, are not to be counted as belonging to the rhythmical portion. In order to show this more fully, a portion of the commencement of the piece may be thus marked off:—

'*Omnia nimia*, etc. ; þæt is on englisc—

Ealle oferdone þinge deriað,

& seo gemetegung is ealra mægna modor.

Se oferlyfa on æte & on wæte

Deð þone man unhalne & his sawle gode læðetteþ,

Swa swa ure drihten on his godspelle cwæð.'

In the first of these lines, there is an alliteration in the *d*'s of *oferdone* and *deriað*; in the next, in the *m*'s of *gemetegung*, *mægna*, and *modor*; in the third, in the vowels commencing *oferlyfa* and *æte*; but in the next two lines there is no trace of it. The chief rule that is observed throughout is, to have two emphatic syllables (or sometimes three) in each half-verse, the number of more slightly accented syllables being immaterial. In such a short specimen, the cadence can hardly be appreciated, and the reader may easily fail to perceive it altogether; but it is nevertheless apparent enough after a page or two has been read over carefully. The stops introduced in the present text are the dots and semicolons which were made by the original scribe. Besides these, there are numerous others by a second hand, which have been introduced with the utmost correctness, and have reference only to the method of reciting the lines. For instance, the pause in the *middle* of a line is frequently indicated by a sort of inverted semicolon, such as often occurs in the *middle* of the lines in some MSS. of *Piers Plowman*. But in *no* instance is this mark introduced at the *end* of a line. On the other hand, an *ordinary* semicolon often appears at the *end* of a line, but never in the *middle*. Slight as the marking of the rhythm seems to be to any one not accustomed to it, it is a very certain guide to any one who is familiar with it; and it is, moreover, of very great importance, from the simple circumstance

<sup>1</sup> Kindly communicated by the Rev. W. W. Skeat.

<sup>2</sup> See my 'Essay on Alliterative Poetry,' in the edition of Bp. Percy's Folio MS., by Hales and Furnivall, vol. iii.

that attention to it will often decide *with certainty* many dubious points in the parsing of the sentences ; and may also assist in detecting any transposition or omission of words. A very little practice would enable a reader with a good ear to mark off the lines without any assistance from the dots occurring in the manuscript ; and it is precisely because I have myself succeeded in this experiment that I am convinced that the cadence of the verses was *intentional*, and not existent only in my own imagination. But the fact is, that the present piece is no solitary example ; there are plenty of such specimens, and I may especially mention one in much later English, viz. Dan Jou Gaytryge's Sermon, in 'Religious Pieces in Prose and Verse,' ed. G. G. Perry, E. E. T. S. 1867.

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