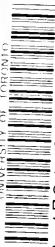
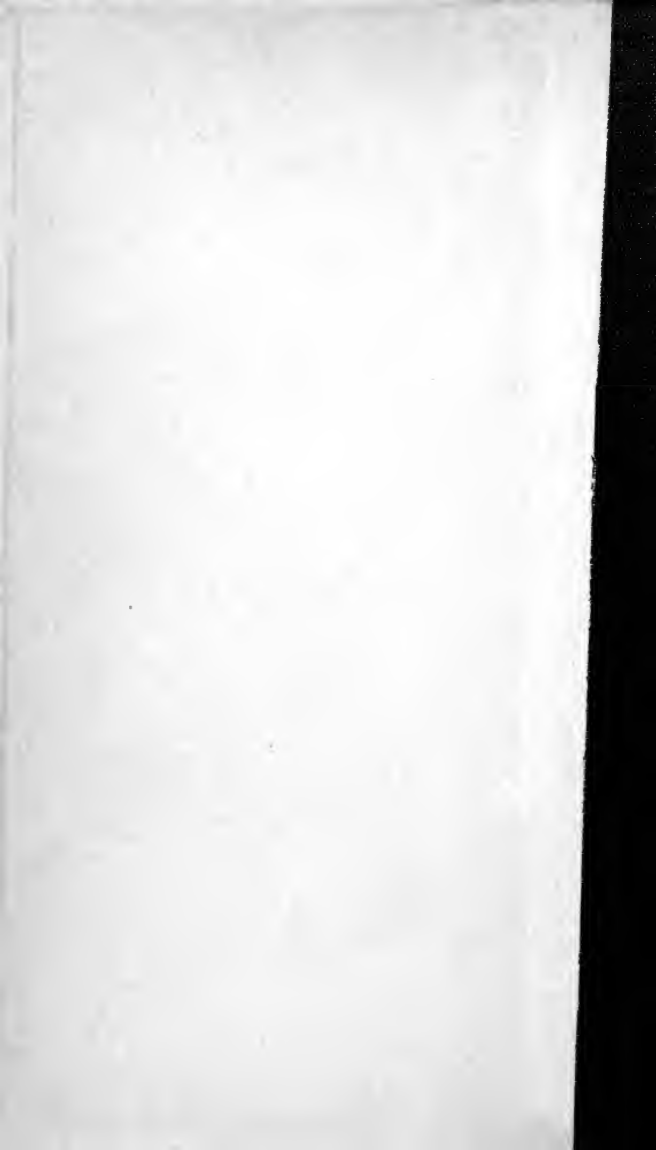


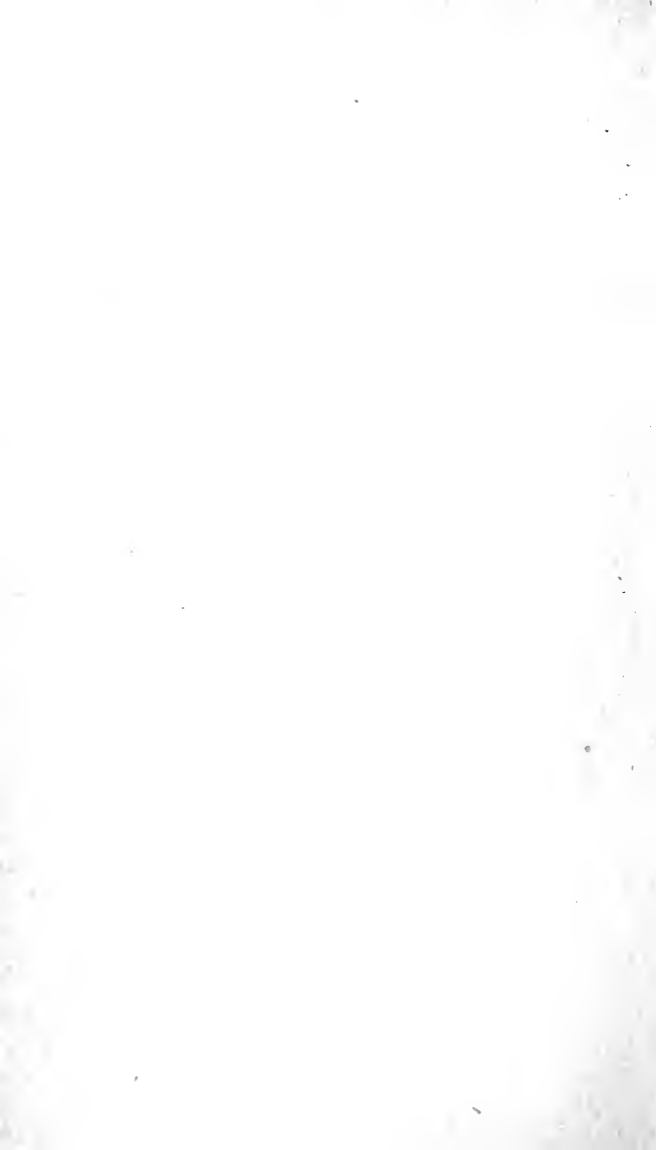
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Old English Homilies.

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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 ;'
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Member of the Council of the Philological Society.*

FIRST SERIES.

38029
6/11/96.

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

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no 29

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OXFORD:

BY T. COMBE, M. A., E. B. GARDNER, E. P. HALL, AND H. LATHAM, M. A.,

PRINTERS TO THE UNIVERSITY.

PREFACE.

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.¹

The Homilies are immediately followed in the MS. by a portion of an old English poem² 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-

¹ See p. xi.

² 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.¹

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

¹ 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"¹ (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 Rivle" (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 Maries, 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

¹ 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.

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.¹ 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."² 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

¹ See description of "Soules Warde," p. ix.

² 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 iii. post Pentecosten*.¹

"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 "Ancren Riwe," "Hali Meidenhad,"² and the smaller treatises (pp. 182-217) already noticed.³ 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 Inwyte" (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 "Ancren Riwe," "Sawles Warde," and "Hali Meidenhad."⁴ From internal evidence I am convinced that "The

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

² See "Hali Meidenhad," ed. Cockayne, E. E. T. S. 1866.

³ 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.

⁴ 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.

Wooring," 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,¹ which are altogether foreign to the compositions, already alluded to, in Bodleian MS. 34, Royal MS. 17 A 27, and Nero A xiv.

"The Wooring 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 *meekeness*, *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

¹ 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 μ (r) for a part of an m or n . Thus we find *bem* for *be μ n* (p. 11); *ienede* for *ie μ ese* (p. 93); *denað* for *de μ að* (p. 101). The second blunder is just the reverse of this, for the copyist has read μ for n or m , so that we can have no difficulty in understanding such errors as *þur* (or *þur*) for *þin*; and *siriat* (or *ɣɣiaɛ*) for *smat* (or *ɣmaɛ*), 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.¹

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 *onwiunað*; *unmete* (excessive) for *ormete*; *more* (root) for *wyrtruma*; *jikeuuge* (deceit) for *licetunge* (p. 103); *mihtan* (virtues) for *mægna*; *ouercumen* for *ouerswiðan*; *to his bord ne sitte* for *ne gercordige*; *wisdom* for *ꝛesceade* (discretion); *sterke* (harsh) for *reþan*; *hihɛu* (hasten) for *efstan* (p. 105); *slawðe* (sloth) for *asoleennysse*; *heryuge* (praise) for *hlisan*;

¹ 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 *earfestnysse* (p. 107); *þe þe* for *se þe*; *biho-rige* (behave) 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 *fortiger*; *unriht-wise* for *arlease*; *unlazeliche* for *unearfestlice* (p. 115); *unrihtwisra dedan* for *þwyrlicra dæda*; *unel* for *sceððig* (p. 117).

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

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 unskillfully 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

¹ 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 legend¹ 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

¹ 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.

‘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.¹ *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

¹ 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.¹

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 Ælfrie'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*.² (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 *nunnation*, 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.³ (4) The softening of *c* (initial and final) into *ch*, as *child* for *cild* ;

¹ This is seen by comparing these Homilies and Lazamon's Brut with the Ayenbite of Inwytt, A.D. 1340, and Trevisa's translation of Higden's Polychronicon.

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

³ See Preface to Genesis and Exodus.

ich for *ie*; *-lic*, *-lice*, for *-lich*, *-liche* (in adjectives and adverbs) but the initial *sc* is not yet softened into *sch*. (5) The softening of *y* (medial and final) into *i* or *y*, as *fein* for *fugen*, etc. (6) The breaking up of the simple or *n* declension of nouns.¹ (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 *-eua* becomes *-eu* (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 *-au*, 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*.² (13) The definite article *se*, *seo*, *þat* becomes *þe*, *þeo* (*þo*), *þat* (*þet*).³ (14) A tendency to employ *þe* for *se* and *seo*, *þeo* (but not for *þat*). (15) The genitive singular *þas* (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 *ie* (I);⁴ *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 *heom* for *heorne*.⁵ (23) The future tense of verbs is frequently formed by the aid of *seca* 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

¹ In these Homilies we find four varieties of this declension; in Layamon's Brut there are two, with traces of a third.

² We also find *alla*, *alle*, for *alra*, *alre*.

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

⁴ *Ic*, as well as the other varieties, occurs in the present Homilies.

⁵ We find *hean* (in later Eng. *vau*) 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.

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 *-u* 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 Laȝamon'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, Heort-e, ¹ Ear-e,	Tim-e, Heort-e, Ear-e,	Tim-e, Heort-e, Ear-e,	Tim-e. Heort-e. Ear-e.
Gen.	Tim-an, Heort-an, Ear-an,	Tim-a,	Tim-en,	Tim-e.
Dat.		Heort-a	Heort-en,	Heort-e.
		Ear-a,	Ear-en,	Ear-e.
Acc.	Tim-an, Heort-an, Ear-e,	Tim-a, Heort-a, Ear-e,	Tim-en, Heort-en, Ear-e,	Tim-e. Heort-e. Ear-e.
PLURAL.				
Nom.	Tim-an, Heort-au, Ear-an,	Tim-a,	Tim-en,	Tim-e.
Acc.		Heort-a,	Heort-en,	Heort-e.
		Ear-a,	Ear-en,	Ear-e.
Gen.	Tim-ena (-an), Heort-ena (-an), Ear-ena (-an),	Tim-a, Heort-a, Ear-a,	Tim-ene (en), Heort-ene (en), Ear-ene (en),	Tim-e. Heort-e. Ear-e.
Dat.	Tim-um (-an), Heort-um (-an), Ear-um (-an),	Tim-a, Heort-a, Ear-a,	Tim-en, Heort-en, Ear-en,	Tim-e. Heort-e. 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.).

¹ 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* bostne 105; to þan *witegan* 117; onæn godes *willan* 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 *aulan* 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 *eþan* 23; weren seofen *clustor-lokan* 43; blawende *beman* 87; *heortan* 95; in heore *heortan* 101; þine *welan* forrotiað 111; biwerian *widewan* 115; his *eþan* handen 121; ablende heore *heortan* 121; of ure *heortan* 127; þet beop ure *eþan* 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 *wiman* 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 chtaþ þa *witegan* v. 12; ealle *witegan* xi. 13; se þe *earan* hæbbe xi. 15; to þam *corðtilian* xxi. 34; *steorran* falleð xxiv. 29; mid *beman* xxiv. 29—(nom. acc. and dat. cases).

sander-halgana iii. 7; *naddrena* 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 3 *eorðan* 84; on *awlitun* 84; innan þare *bludran* 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 *eaþean* 96; on *ædran* 138—(nom. acc. and dat. cases).
eagena 96; *sidane* 126—(gen.).

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

witogan boc 79a; on *halþenan* messedaþum 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; uppon þa *assa* 5; heo unbunden þa *assa* 5; þurh þe *witega* 71; *nenne lichama* 219; God sette him *nama* 221; nam þe fole *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 *morðsclaþa* 29; ic welle þeuan *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*.—cale þe *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; oppan 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*.—þæt beoð þes monnes *earen* 23; þe fife . . . *neddren* 43; heore *ezen* weren 43; þer wunioð inne faze *neddren* 3-luwo *froggen* and *crabben* 51; heo beoð *monslazen* 53; þos blaca *talden* bitaeneð 53; *wurhten* were 93; *steorren* sculen 143—(nom. case).

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

welene 33 (gen.).

B. From the Gospel of St. Matthew.

(i.) *Singular*.—huse þas *reafelen* xxvi. 6 (gen. case); beo þu onbu gende þine *wioðer-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* fordou x. 28; on hire *folen* xviii. 2, xxi. 2; þurh þone *witegen* xxvii. 35—(dat. and acc. cases).

(ii.) *Plural*.—þa eoman 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 *cyrcen*; to *cyrcen* 125 b—(dat. and acc. cases).

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

ILLUSTRATIONS OF THE FOURTH FORM.

A. From the Homilies.

(i.) *Singular*.—þe *licome* luanað 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; wiþ 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 wyltoge* 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 *εγεν-ε* dative plural, which is probably an attempt to form a new dative case from the nominative plural.

In Peri Didaxeon we have *lungone, lungane* 118, 138, 140, 142, and in Lazzamon'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 (-eue, -en, -a).
Dat.	Hond-e,	Hond-en (-e, -an).
Acc.	Hond-e,	Hond-en (-e, -an, -a).

Some nouns, like *stefen* (*stefn*), voice; *sawel* (*saul, 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, misdred, 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 laze 15, 19; *saule bihofce* 19; *helle grund* 19, 21; *helle pine* 49; *saule bihone* 85; *worlde sarinesse* 103; *hehte lure* 103; *rode taene* 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; *chtan, iselhecan* 105; *sarinessen* 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*:¹—

cneornysse i. 17; *mihte* vii. 22; *adde* 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; *adde* 94; *beanen* 86; *handan* 112, 114; *breosta* 142; *wunla* 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.	la ₃ -e,	la ₃ -e (-en, -a).
Gen.	la ₃ -e,	la ₃ -ene (-e).
Dat.	la ₃ -e,	la ₃ -en (-an, -e).
Acc.	la ₃ -e,	la ₃ -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:—*la₃e*, *la₃en* 15, 85; *duren* 87 (nom. pl.); *zefan* 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 *synnan*, 88, 110, as the nom. plural of *syne* (or *synu*) a sinew.

¹ 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 :—

dazes ii. 1349 ; *westmas* 13 ; *weies* 49 ; *wurmes* 51 ; *domas*¹ 35 ; *eontas* 93 ; *apostlas* 93 ; *monslehtas* 103 ; *westmas* 109 ; *þroucas* 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 ; *apostlan* 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 ; *hlafē* xv. 34, xvi. 10 ; *fisca* xv. 34 ; *weran* xiv. 21 ; *ealdran* xv. 2 ; *hlafēn* xvi. 10—(gen. case).

ealdran ii. 6 ; *daȝen* ii. 1, iii. 1 ; *stanen* iii. 9 ; *wastman* 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, broðer,	sun-e (sun-es), broðr-e (-en, -an).
Gen.	sun-e, broðer,	sun-e, broðr-e (-ene, -en).
Dat.	sun-e, broðer,	sun-en, broðr-en (-e, -an).

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

A. Examples of the plural forms :—

broðre 5 ; *sustre* 5, 23 ; *childre* 73 ; *children* 7 ; *broðren* 11 ; *ibro-
ðran* 125 ; *sustren* 157 ; *feond* 7 ; *deofles* 87—(nom. and acc. cases).

¹ *mid* seems to govern the accusative as well as the dative.

feonda 33; *monna* 91, 93; *childre*¹ 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; *chylldren* xxi. 16; *deofle* xii. 24; *toþe* xiii. 42, xxii. 13; *manne* xvii. 22; *fuderen* 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; *3eswustren* 102 a; *swustran* 119 b—(nom. and acc. cases).

sustrene 88 b; *3eswustra* 91 a; *3eswustre* 97 a, 106 a, 132 a (gen. case); *3eswustren* 97 b, 198 a; *3eswustre* 88 b, 100 b, 111 b, 133 b; *3eswustrum* 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.

¹ 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, lombor*.

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

sceapene vii. 15 ; *þinge* vi. 32 ; *beorn* xx. 20—*butan* xxiii. 27 ; *swina* viii. 31 ; *beornan* hlaf xv. 26 ; *wifn*, xi. 11—(gen. pl.) ; *wifn* 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 Didaxeon* 140.

DIVISION IV.—Class ii.

	SING.	PLURAL.
Nom. and Acc.	treow (treo),	treow-e ¹ (-en, -u, -u ¹ , -es ²).
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 ; *weald* 127 .
ibeden 55 ; *biboden* 99 ; *seten* 141, 153 ; *limen*, *leoman* 103, 109 ;
bibodan 119 ; *tacne*, *tacna* 91 ; *biboda* 119 ; *twigga* 5 ; *nuten* 129—
(nom. and acc. cases).

limen 23 ; *biboden* 95 ; *iweldan* 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 ; *twene* xvi. 3 ; *gate* xvi. 18 ; *chikene* xxiii. 37 ; *tiecne* xxv. 33 ; *eorle* xxvi. 53 ; *fiþera* xxiii. 37 ; *mere-groten* vii. 6 ; *leoht-futen* 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*, *futan*, 93 b, 96 b, 97 a (nom. and acc. cases).

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

tacna 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.

¹ In Saxon English the plural endings were -o, -a, -u.

² Plurals in -es occasionally occur, as *wedres*, p. 13. (See *wedres* 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 pronoun¹, 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.

¹ 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 *alweblenda dema* 105; þe *wisa* mon 107—(nom. sing.).

þes *halzan* gastes 3ife 99; þes *halzan* gastes isundinge 99; þere *halzan* þremnesse 101; to þere *uppligan* 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 *lean* world-þing 105; þa *mildan* 113—(nom. and acc. pl.).

on ure *god-an* weorcan 107; bi þan gastliche *wreccan* 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 *ofela* þeow and *slawe* xxv. 6 (nom.); þan *towearðan* eorre 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* earne; 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.¹

þe *wrecche* mon 27; þe *halie* gast 53; þe *ʒelowe* 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 *halʒa* gast 101; on þa *halʒa* preomnesse for 99; ʒa *reða* dome 15; þes *halʒa* 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 *fyrmeſtan* ytemeste 7 þa *ytemesta* fyrmeſta xx. 16—(nom. pl.).

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

C. From Peri Didaxeon.

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

D. From the Rule of St. Benet.

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

EXAMPLES OF THE THIRD FORM.

A. From the Homilies.

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

¹ 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 *hulzen* gastes 111 a ; þære *stiðesten* discipline 117 a ; þæs *awyriðeden* gastes 131 a ; þæs *haligen* *reozles* 132 a—(gen. sing.).

of þare *ealden* 3ecyðnesse 76 b ; of þare *ealden* a 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* fulllit 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 fise xvii. 27 ; on mine *swiðre* xx. 23 ; on his *nyce* berienne xxvii. 60—(dat. and acc. sing.).

þa *gastlice* þearfan v. 3 ; þa *sibsume* v. 9 ; þa *unclene* 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 *craftize* 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 ; *ðeres* monnes 13, 29 ; *þines*
eorðliches louerdes 21 ; *anes* eorðliches monnes 33 ; *sunfulles* monnes,
alles cunnes 79, 95 ; *liuientes* 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; *ewilenn* 93; *wilchen* 97; on *elche* huse 87; to *ane gode* witege 97—(dat. sing. masc. and neut.).

godne ileafe 5; *elene* herm 13; *muchelne* teome 15; *wirilene* mon 17; hine *seolfue* 17, 95; wið *oþerne* 19; *swilene* lauerd 21; *godne* red 71; *glesne* ehþurl 83; *haline* 99; *sarine*, *blindwe*, *midolue* 111; *minne* gast 113; on *erne* marzen 115; *suoterne* 117—(acc. sing. masc.).

mid *godere* heorte 3; under *mire* onwalde 13; mid *muchele* blisse 13; for *halie* chireche 17; mid *gode* heorte 23; *pire* sunne 25. of *pire* misdede 33; mid *mildere* steuene 45; mid *edmode* hworte 71; mid *muchlere* blisse 87; *godere* hele 57; of *elchere* þeode 89; mid *nane* laðnesse 95; on *muchelere* sarinesse 101; of *nawe* lichandliche pinunge 97; of *elchere* wohnesse 103; on *soðre* annesse 99; to *elchere* duʒeðe 103; on *gastlichere* blisse 105; in *eche* pine 143; mid *worðlicche* 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 *pine* sunna 37; *alla* *sunfulle*¹ 51; *lefulle* monne lauerd 77; *godra* gaste 97; heore *beire*, heore *beira* 99; *alre* sunnen 97; *wrihtwisra* 117; *þinra* welena 111; *alle* *sunfulle* monne leddre 149—(gen. pl.²).

mid *mislichen* spechen 89; mid *firene* tungen 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.

¹ In the text *of* has been inserted before *alla* by the scribe.

² 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; *deoppre* 49; *softeste*, *wunsumeste* 35.

IRREGULAR FORMS.

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

DEMONSTRATIVES.

(i.) Definite Article—*þe*, *þeo*, *þat*.¹

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

PLURAL.

Masc. Fem. and Neut.

Nom. and Acc. *þa*, *þe*, *þeo*, *þo*.Gen. *þere*, *þera*.Dat. *þam*, *þan*, *þon*.

¹ 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).

² 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 fleeces 9; þes deofles 17; þas fulltes beðe 23. þas kinges hus 51; þes . . . monnes 95; þes . . . godes 123—(gen. sing. masc.).

þam deoffle 37; et þan est 3ete 5; to þam setteresdei 9; to þan sinagoge 9; on þam laze,¹ on þan laze 9; to þan preoste 17; to þan blisse¹ 11; of þam oðer 23; from þan helle and fram þan þine¹ 25; et þam fulhtbeda 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 þa hali gast 81; þon monne, þon deoffle 15; of þon licome 35; on þa deie 41, 91; for þon cie 97; of þa fredome 41; uppon þa chese 53. to þa deðe 121; for þa reða dome 15²—(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 seðe 133; anuppe þe stane 133; bi þe weie 133; þurh þe treo 129; to þe seðe 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 107; þe elennesse 111; þeo eorðe 53; þeo e 89; þeo heorte 109; þa assa 9; þa saule 35; þa boc 37; þa sunne 39; þa elennesse 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

¹ In A.S. *laze*, *blisse*, *helle* and *þine* were feminine.

² 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* þeosternesne 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* eʒen 41; of *þe* sunnen 51; ine *þe* eʒen, ine *þe* cren 153; mid *þe* eʒen 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 heorte 135; *þere* heðene monnan heortan 95—(gen. pl.).

of *þan* floe manna 3; for *þan* deoflan 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.	<i>þes</i> ,	<i>þeos</i> , <i>þos</i> , <i>þas</i> ,	<i>þis</i> .
Gen.	<i>þises</i> ,	<i>þisse</i> , <i>þissere</i> , <i>þisser</i> , ²	<i>þises</i> .
Dat.	<i>þisse</i> , ¹ <i>þese</i> ,	<i>þisse</i> , <i>þissere</i> , <i>þisser</i> ,	<i>þisse</i> .
Acc.	<i>þisne</i> , <i>þesne</i> ,	<i>þeos</i> , <i>þas</i> ,	<i>þis</i> .

PLURAL.

Masc. Fem. Neut.

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

¹ For *þise* = *þis-cn* = *þis-un*.² *ðisser* occurs in the N. Gospels, John xx. 30.

ILLUSTRATIONS.

þes put 49; þes mon 79, 81; þes wrecche 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 chte turneð 53; þeos tide
is 89; þos godnesse mihte 81; þos world wende 81; þas wrake is 15
—(nom. sing. fem.).

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

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

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

þas dazes beð 11; weren þas þreo laȝe 11; þas laȝen weren 15;
hwet boð þas þenes 79; þeos weord 47; þeos men doð 49; þeos wim-
men beoð 53; þos men habbeð 53; þos word 65; þos blaen 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 reneres and
þas þeues þu aȝest luuan 15; breke þas word 79; of þas þinen 43,
to þeos weordes—(acc. pl.).

þes is used pronominally, as þes milite 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 reflexive pronoun, as 'Ic me *seolf*,' = I myself. The reflexive 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.
Nom.	wit, we.	3it,	3e. ¹	hi, heo, ha.		
Gen.	ure.	eower, euwer.		heore, hore, here.		
Dat.	us.	eow.		hem, heom, ham.		
Acc.	unc, us.	hinc (inc),	eow.	hi, heo, hes, heom, ham, ha ² .		

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).

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

² 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; ep. Ger. *man*; Fr. *on*), and *hwa*, who (ep. 'as *who* says'), as in the phrase 'ʒif *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; *lurian* 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*,¹ 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*, *lutan* 15; *þenchen* 15; *lokien* 17. Sometimes the *n* is dropped, as *ferē* 5, *hene* 13, *wundie* 15, *sawc*² 133.

¹ 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. *cæca*, p. 35.

² 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; *wyrcē* 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 *wurchenne* 117.

It sometimes takes the form of the ordinary infinitive; as, he him 3efc8 *lutel* to *etene* and *lesse* to *drinke* 147; þet is to *understandan* 127.¹

We find it taking the participial inflexion *-inde*, as 'to *swimminde*,' for 'to *swimmene*,' 51; to *teoliende*, = to *teoliene*, 133.²

PARTICIPLES.—1. The imperfect (or present participle) ends in *-ende* (the older form), or in *-inde* (the modern form).³ 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*.

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

² This corruption is very common in the Northumbrian Gospels.

³ 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.
buȝe, } a-buȝe, }	. . . . .	buȝen 91, 223.	. . . . .
	{ a-beh 45.	. . . . .	. . . . .
	{ a-beah 227.	. . . . .	. . . . .
	{ iches 97.	. . . . .	. . . . .
ceose, } a-ceose, }	{ ȝecas 235,	. . . . .	i-coren 45, 55.
	{ a-ceas 229,	. . . . .	i-core 71.
to-chine,	to-chan 141.	. . . . .	. . . . .
cnawe,	. . . . .	. . . . .	i-cnawen 137, 169.
cume,	com 5,	. . . . .	i-cumen 119.
cweðe,	cweð 3,	. . . . .	{ i-cweðen 161, i-cwede 269. i-cweðen 103.
delve,	. . . . .	. . . . .	i-dolven 49.
dreȝe,	. . . . .	. . . . .	i-dreȝen 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-balden 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-loese,	. . . . .	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-loccn 231.
limpe, } be-limpe, }	. . . . . be-lamp 219.	. . . . . . . . . .	i-lumpen 93.
nime,	{ nom 31, 3c-nam 223,	. . . . .	i-nimen 29, 33. i-nunne 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, 3escop,	. . . . .	{ i-sceapen 219. 3e-sceapen 219.
scine,	seeau 43.	. . . . .	. . . . .
scrife,	. . . . .	scriven 25,	i-scrifen 27.
seufe,	. . . . .	. . . . .	i-seouen 129.
seo,	seh 123,	. . . . .	i-se3en 87, 93.
singe,	. . . . .	sungen 7, 57.	. . . . .
size,	seh 121.	. . . . .	. . . . .
sitte,	set 5.	. . . . .	. . . . .
sle,	slo3 39.	. . . . .	. . . . .
slepe,	slep 223.	. . . . .	. . . . .
smite,	smat 141.	. . . . .	. . . . .
speke,	{ spee 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,	. . . . .	stizen 5, 115.	. . . . .
a-stize,	{ asteh 17.	. . . . .	. . . . .
	{ astah 91, 229.	. . . . .	. . . . .
stonde,	stod 47,	. . . . .	i-stonde 47.
swelte,	swealt 225.	. . . . .	. . . . .
for swelze,	for-swealh 123.	. . . . .	. . . . .
swice,	. . . . .	. . . . .	. . . . .
be-swice,	. . . . .	. . . . .	be-swicen 229.
ge-swice,	ge-sweac 223,	i-swicon 227.	. . . . .
swimme,	swam 51,	swummen 129.	. . . . .
a-swinde,	a-swond 133.	. . . . .	. . . . .
teo,	teh 129,	. . . . .	i-tozen 31.
bi-teo,	. . . . .	. . . . .	bi-tozen 31, 107.
peo,	. . . . .	. . . . .	{ i-þungen 107.
			{ i-þozen 107.
presche,	. . . . .	. . . . .	i-þorschen 85.
wasche,	{ wesch 79,	. . . . .	3e-wasse 239.
	{ wosch 157,	. . . . .
a-wasche,	. . . . .	. . . . .	{ a-wessen 37.
			{ un-iwasse 237.
weaxe,	wex 241,	. . . . .	3e-waxen 13.
wepe,	{ weop 43.	. . . . .	. . . . .
	{ wop 157.	. . . . .	. . . . .
weorpe,	{ werp 129.	. . . . .	. . . . .
	{ warp 41,	. . . . .	i-warpen 143.
bi-winde,	. . . . .	. . . . .	bi-wunden 51.
bi-winne,	bi-won 41.	. . . . .	. . . . .
ge-wite,	i-wat 93.	. . . . .	. . . . .
write,	wrat 13, 75,	writen 75,	3e-writen 11.
a-write,	a-wrat 87,	. . . . .	i-writen 11.
i-wriðe,	i-wrað 123.	. . . . .	. . . . .
yrne,	. . . . .	urnen 3.	. . . . .
orne,	. . . . .	

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*, *a3*, ought ; 2nd, *a3e*, *a3est* ; 3rd, *ah* ; pl. *a3en*.
Past *ahte*.

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

Inf. *cunnen*, be able.—Indic. pres. sing. 3rd, *con* ; pl. *cunnen*. Past sing. *cuðe* ; pl. *cuðen*. p. p. *icūð*.

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, *dēst* ; 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. *geð*, *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. *māzen*, *mūzen*. 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*, *seal* ; 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*, *wile* ; 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 *-lukes* is found in the comparative and *-lukesst* 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 *ino3en* = *ino3e*, enough. We have examples of this in *heren*, here, 29; and *twi3en*, 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 *nihites*, 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; *þerihites*, 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 þet*, *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 Inwyt*, 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; *o3ein þene castel* 7; *þurh þene halie gast* 7; *wið oðerne* 19; *uppon þa assa* 5; *3eond þa eorðe* 91; *of þere burh* 5; *toward þare burh* 3; *for þere saule* 9; *et þan 3ete* 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; *bitwenen* 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, *bitwixan* 91.

4. *Ope, ipe*, occurs for *on þe, in þe*, 79, 85.
5. *þurh* and *puruh*, through and thorough, 99.

CONJUNCTIONS.

We have many of the older forms still in use ; as, *eiðer 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 hwæper*, nevertheless, 37 ; *nōpeles*, 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 ; *wip-þet*, provided, 3.

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

ON SOME PECULIARITIES OF 'ÞE WOHDUNG OF
URE LAUERD¹'

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 *Anceren Riwle* ; 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 *Anceren Riwle* 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, *driuen, hebben, eken, leden*, 283.

In the *Anceren Riwle* 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.

¹ 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*.¹
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> .

¹ 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 ;
geleafo 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 ; *fola* (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; *care* Luke xii. 2.

Gen.—*nedrana* Matt. xii. 34; *witgana* Luke xi. 50; *wealu* (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; *bryldgumes* 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; *geleafus* 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; *saules* Matt. vi. 25, Mark viii. 36; *costunges* Mark xiii. 19; *helles* Matt. xvi. 18.¹

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; ep. *burgas* Matt. ix. 34, Mark v. 13 (R.); *ebolungas* Mark iii. 28; *lustgiornisses* Mark iv. 19; *smeaungas* Luke xi. 17.

¹ 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; *ŝingo* 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. 14.¹

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.; *seatas* 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

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

Gospels we find the genitive in *-es*, as *broðres* Matt. xiv. 37; *fiðlæres* Matt. xxvi. 29; *modres* Matt. xix. 12.

In the Northumbrian Psalms we have *calfur* as a genitive singular — ‘in *gelienssē 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*¹ (*lombor*), *cilder*, *agges*, *calfes* 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 *-u*; (3) a tendency to adopt the suffix *-ana* as the genitive plural for all nouns. Cp. *treuana* Matt. iii. 9; *ƒeafana* Mark xi. 17; *ƒiscana* Luke v. 9; *toƒana* Luke xiii. 28.

ADJECTIVES.

1. The *definite* form of the Adjective conforms very closely to the *n* declension of nouns: ep. se *blinde* Matt. x. 51, Mark x. 50; *ƒæs heista* Mark v. 7, Luke viii. 28; *ƒæs blindu* (R.) Mark viii. 23; *ƒæs heiste* Luke vi. 35; *ƒone blinde* Mark x. 49; *ƒone strongu* Matt. xii. 29; *ƒone blindu* (R.) Mark x. 49; *ƒone blindu* Luke vi. 39; *ƒone neesta* Mark xii. 31, *ƒone nestu* (R.); *ƒæm nina* Luke v. 36; *ƒæm unclæne* Luke viii. 29; *ƒara neowe gewitnisse* Matt. xxvi. 28; in *ƒa nestu lond* Mark i. 38; *ƒa ældestu* Mark xi. 27; *ƒa ƒorma* Matt. xxiii. 6; *la blindu* Matt. xxiii. 19; *ƒa ærestu* Matt. xx. 10 (R.); in *ƒa eco huso* Luke xvi. 9.

We have instances of the indefinite instead of the definite in Matt. viii. 23, *ƒæs blindes*; *ƒæm lætnestum wið ƒæm 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 unclænnum* (R.) Mark v. 2; and *ƒisse*, *-a* is often put for *ƒisum*. (See Lindisfarne Gospels, ed Waring, p. cxxiii.)

¹ *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 *tuoege 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 swilenc.*
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.

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 straightway 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**]*um 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 oðere floe manna.
þa he com to þere dune oliuetei his ihaten, þa sende he is .ii. Our Lord
leornicnihtes *and* oþed¹ to heom god in þane castel þet is on- sends two of
zein eou *and* 3e finded redliche þar ane asse 3e-bunden mid his disciples
hire colt, unbinded heo *and* leaded heo to me. 3if eniman seid and its foal.
eawiht to eou, segged þet þe lauerd haued þar-of neode *and* ¹ So in MS.,
redliche heo eou leted fere þer-mid. ² *Evntes autem discipuli* ? cwed.
fecerunt sicut precepit illis ihesus & cetera. Þa apostles eoden
and dedeun² alswa þe helende heom het, heo nomen þe asse *and* ² sic,
here colt *and* ledden to him *and* heo duden heore clapes huppon
þe asse fole *and* ure drihten seodþan rad þer-on uppen toward
ierusalem, þa wes hit cud ouer al þe burh þet þe helind wes Our Lord
þiderward. heo urnen on-zein him al þa hebreisce men mid rides upon
godere heorte *and* summe mid ufele þeouke. Moni of þan the foal.
floe manna þe earþon fulieden ure drihten *and* ec þa 3e-leafulle
of þere burh heo nomen heore clapes *and* þe beste þet heo
hefde *and* strehiten under þa assa fet, þer drihten rad *iane* þe
Some strowed
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 ⁱⁿ (above-~~once~~-in) twelve months is it opened, ^{except}—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 stizen uppeon þe godes cunnes treowe *and* nomen þa twigga *and* þa blostme *and* duden under þe assa fet *and* bistreweden al þane weye him to wurpseipe¹ *and* al þe *hebreisce fole þe eode efter him *and* biuoren him sungun þisne lofsong hehliche to heringe *and* eweþen. *Osanna filio david benedictus qui uenit in nomine domini.* þet is he is iblesced þe² þe her cumet on drihtenes nome. Þus ha hine hereden a þe þe³ rad in et þan est 3ete þere burh þet 3et me hat. *Speciosa porta.* þet his þet faire 3et me hat hit *and* seodþan þe eristindom wes : nefre ouer .xii. monþe nis hit undon bute to dei al þat fole eode þar ford to processiuon to munte oliueti : *and* in al swa. Nu leoue broðre nu ic eou hadde þet godspel iseid anfaldeliche nu seule 3e understonden twafaldeliche þet hit bi-taenet. 3e iherden er on þe godspel hu ure drihten sende his .ii. apostles petrum *and* iohannem on-3ein þene castel þet heo unbunden þat assa *and* hire fole mid hire. *and* hu hure drihten set uppen 3a assa fole. Leoue broðre *and* sustre 3e hi hered hu muel edmodnesse ure drihten dude for us. he mihte ridan 3if he walde on riche stede *and* palefrai *and* mule *and* arabisz, nalde he no. na forþon uppon þa muelele assa a3e uppon þa luttihle fole þat 3et hit wes sukinde ne ber hit nes nefre nane burðene ne hit nes nefere ifuled of nane oðre assa. In swa muelele edmodnesse godalmihti hine dude for us *and* ee sette us bisne. þa3⁴ hadde wele to ouer stolhwenesse on þisse liue, ne heo þu þereuore prud ne wilde ne stere 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 3e-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* ewed.

Parate uiam domini rectas facite semitas eius. Rere3 up drihtenes wei *and* makiet his weozes rihte. þet taenet þet we sulen hebben ure heorte *and* hebben godne ileafe to ure drihten.

Others be-
strewed the
path with
twigs and
blossoms.

¹ MS. wurp-
seipe.

* [Fol. 16.]

All sang
" Hosanna to
the Son of
David,"

² ? he.

³ ? he.

and accom-
panied Jesus
to the east
gate of the
city.

The interpre-
tation of the
gospel.

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

We ought to
imitate his
example.

⁴ ? þa 3e.

The prophecy
of Isaias
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 crewhile 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 witeþa het þet we sculde makien his stiȝes þenne make we ham rihte ȝef we haldet his beode *and* ȝef we beod under soð 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 þonkiet ure drihten alles þinges þe he us sent. þet gode *and* þet ufele. ȝif we þis doð? þenne make we rihte *and* elene godes weics *and* his sties þet god almihti mei riden ou. ȝif we þis doð þenne wunet god almihti in us. Al swa ic er ewet hu hure drihten rad to ierusalem þat ebreisce fole sungeu heore leof song ure helende to wurðinge, summe hit sungeu þurh þene halie gast walden heo naldden heo; *and* þa children ploȝeden in þere strete heriende ure drihten *and* ewepen. *Osanna filio dauid.* þis witeȝede dauid þe þe salm scop in þe saltere muchel erlþon þa wile he liuede *and* ewet. *Ex ore infancium & lactancium.* þis he witeȝede bi drihtene þurh þene halie gast. "Drihten þu dest þe lof of mile drinkende childre muðe wu¹ warpest þene alde feont for þine feonden *and* þine feond þu bi-seildest." Nu we wulleð seggen mare wet þis godspel itaenet: þe castel þe wes aȝeines drih[t]nes twa leornikenelites; he bi-taenet þeos world is whilende *and* ontful *and* swiðe lewe. *and* swinze-ful. Ne swincke þu nefre swa muchel; a hit bið undon *and* misliche wederes comet oðer while. *and* unfrit. *and* hunger. *and* lieome un-hele al for ure gulte; *and* þenne þu wenest þet þu scalt libben alre best. þenne gest þu forð *and* oðer cumed; for-þi 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 reneas; ah we beoð on þisse liue for to ernien þa eche blisse in houeneriche. ȝe habbet iherl hu god almihti sende his apostles oȝein þene castel efter þe assa fole þe wes ibunden *and* seoðan un-bunden. þa apostles itaened þa leorneres, þet beoð þa wise witega þe beoð nu ouer þe halie chirehe *and* libbed gastliche heore lif; heo sullen eue 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 deics *and* nihtes þet crist heom milcie of heore

How to make
God's ways
straight.

The prophecy
of David
fulfilled.

¹ ? þu.

The city
denotes the
deceitful
world.

Let no man
trust therein.

The Apostles
denote the
teachers in
holy Church.

* [Fol. 2a.]

may have mercy on their misdeeds. The ass denoteth 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. Ðat¹ assa itaened 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 fole
 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 fole. þa ilke þa haldet cristes heste. Ða assa þe wes
 ibunden *and* seodðan unbunden þet itaened þe sinagoge þe wes
 ibunden on þan alde laze. þet wes al þet ileafule fole 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. ae 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 þa² haued þa stronge ealde laze auulsed mid þere
 newe. Nu ne þerf³ na mon his sunne mid wite abuggen
 bute towar[d] crist anc mid scrifte, swa him his preost lered;
 al swa his festen, þe swiðe ouerkimet þes flesees wlongnesse,
and chuc⁴ 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 oðermannes
 goddede comen him to gode þe nefre on þisse liue nanes godes
 ne rohete⁷? A. hwa is þet mei þet hors wectrien þe him self nule
 drinken⁷? 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 ? chire.

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
mleciende drihten þet he us leue swa libben on *þisse seorte
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 con-
fession.

* [Fol. 34.]

II.

HIC DICENDUM EST DE QUADRAGESIMA.

E*cce nunc tempus acceptabile ecce nunc dies salutis et*
cetera. Gode men nu beoð icumen þa bieumeliche 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 moncun, 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 hwulehe godalmiht heofde iwriten þa ten laze þe þa
israelisce fole 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 sab-
bati. þet is on englis Ihereð 3e israelisce bem¹ þet nis buten an
god on heofene *and* on eorðan *and* over alle þing hine 3e seule
wurþian *and* hersumen *and* luuian mid al euwer heorte. þe
oðer heste wes. Ne haue þa þines drihtenes nome in nane aða
ne in *nane idel speche. in nane idel 3elwunge². *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 oðre³ table breode sunderlipen alswa crist hit heofde idon

The Gospel
for the day.

The accept-
able days.

The ten
command-
ments.

Three behests
on the first
table.

¹ ? bern.

* [Fol. 36.]
² ? 3elwunge.

³ ? 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 seal his
 euenexta beodan alswa he walde þet me him bude. *honora patrem
 tuum et matrem tuam.* þet wes þe þeofðe¹ heste þet godalmihti
 het wurðian alre erest þin feder *and* þin moder ouer alle corð-
 liche þing. Þenne beoð þine dazes ilenged mid muchele blisse
 in eorðan. Ne be þu monslaze. Ne bi sunt² þu þe mid
 drunkenesse. Ne beo þu eubruche. Ne do þu þeofðe. Ne spee
 þu azein þine nexta nane false witesse. N[c] beo þu lihðere. ne
 for eye ne for luue. Ne wilne þu oðres monnes wif³ ne nanes
 þurzes þe oðre mon aze uhre þenne þu. Ne for-sweric þu þe
 þas .x. bebode þe godalmihti seolf idihte *and* awrat mid is
 azene fringres⁴ *and* moyses bitahte. Drihten eweð eft *and*
 ʒerne larde þet uwile mon seal beoden oðre alswa he wile þet
 me him beode. Vre drihten eweð to moyses þet he scolde wissien
 his fole *and* wernede him ʒorne *and* him to *þus eweð. Gif ʒe
 mine bibode healded. þenne sende ic eou rihte widerunge *and* ic
 eou wille ʒeuan wela *and* westme inoʒe *and* murðhe seulen
 wunian on londe þet bið on griðe *and* on friðe under mire
 onwalde. *and* ic eou wulle werien wið elene⁵ herm. Ne þet eou
 ne seal derien nouðer here ne hunger. Eower feond eou ne seal
 derian ne swenchen. Ah ic eou ʒife ʒize *and* streinþe þet ʒe
 mazen ower feond ouer cumen. ʒet eweð ure lauerd to moyses.
 Gif ʒe cherrat from me ower heortam⁶ *and* to-brecað mine lare
and mine laze *and* mine heste forʒemeð oðer for-loʒiet þenne
 seal eou sone ʒe waxen muchele wrake *and* sake here *and*
 hunger *and* þet eower heorte erʒian swiðe *and* eower feond
 stronʒian *and* westmes þorð uuele wederas oft *and* ilome seal
 for-wurðan. stala *and* steorfa. swiðe eow⁷ seal hene *and* ʒe beoð
 iseald⁸ eower feonde to prisune. Swa þet heo eow tintraʒed
and heow iswenchet. lond heo eou awesteð *and* eower burh heo
 for-bernað *and* ehee⁹ heo aspillað *and* eard heo amerrad *and*
 þenne eower sunne forworðon *and* eou scolfan al fordon. þenne
 wille ʒe hit bireusian *and* sunne bimenen *and* to boto¹⁰ gan. *and*
 iswica þenne þe orð þa iswingla ʒe me þenne clepiað *and* helpes
 me bidðað *and* þet unriht for-letað *and* to rihte ibuʒað *and* ic

On the second
table were
seven com-
mandments.

¹ So in MS.;
? feowerðe.

² ? sinit.

³ MS. yif.

⁴ sic.
Each man
was com-
manded to
love his
neighbour.
* [Fol. 4r.]
God's prom-
ises and
threatenings
to the
Israelites.

⁵ ? elene.

⁶ sic.
The evils that
would follow
disobedience.

⁷ MS. eow.

⁸ MS. iscaid.

⁹ ? ehte.

¹⁰ ? 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 cow ireden *and* milcian *and* cower lond ic wulle friþian
and cow selfe meþhan *and* bi-*werian. *and* blisse *and* lisse ic
 sende uppon monnen þe me luicð *and* irihte iherað þis beoð
 godes word þe god scolf idihthe. *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. 3e 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 eou nu eweð. Þas lazen
 weren from Moyses. a þet drihten eom on þis middilert for us to
 alesnesse of deofles onwalde *and* seodðan he eom on þisse mid-
 delert: he sette his mildheortnesse laze ouer us. *and* ouer al
 moncun. þet wes þaþh we suneghlie nu on þisse liue ne seal us na
 mon uuelica þer uore. Gif we nulleð gan to bote *and* iswican
 hit is riht þet me us nede *and* isegge þet seecamic. Nawiht þon
 monne ah þon deofle þe rixlað in him. Ge herde wilche laze
 weren er crist wes iboren. Monimon seið þet þa weren strotige¹
 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 iseon 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 durge². 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 almihhtin 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 cow *and* cour
 eyþer sunegað bi-foran drihten *and* ee leter 3e beoð sahte. þas
 ruperes *and* þas reueres *and* þas þeues þet nulleð nu nefre swike
 heore uucles þu a3est luuan heore saule for cristes luue *and*
 heore uuel þe heo doð þu a3est to hetiene *and* wið-stewen 3if þu

* [Fol. 16.]

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.

1 ? stronge.

* [Fol. 5a.]

2 ? 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 gau to bote: hit is riht þet me hea spille. forþan *bete*re hit is þet heo beon ispillid of heore licome þenne mid alle fordon to þes deofles 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 3et bi-see hine. *and* gif he nule þe 3et: 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 3e ilie. 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 deofles hond *and* to his werkes. þet þu hine letttest. *and* wið-stewest 3if þu mihtest *and* crist hafeð ihaten þet þu scalt luuan þine feond for his luue *and* wið-stewen his ueeles 3if þu muhze. *and* bide for him deihwamliche þet crist hine bringe þet he icerre from þan uuelnesse ear his ende dei. Hwet halt þe wredðe seodðan þus god almihtin hauet ihaten uwil[e]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 uel on-gcin uel swa me dude hwile. Al swa ic er seide. 3if eni mon touward criste isunegede on Moyses laze. he wes ipinet erniliche to deðe *and* ee nes his sunne noþeslesse 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-þou 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 3et he 3ef us ane heze 3efe. Gif we sunegieð towaarð him we seulen 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 lit ibeten al swa þin scrifte þe techet. Nu godemon crist us 3ef moni freo 3eue¹ seodþan he com on þisse midelerd nawilt 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-bree 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 flesse *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 seodþan he com a-mong us þet is 3if we suneged we hit sculen beote *and* pinian þene wrecche licome *imcecheliche² þer a-3ein. for-þon þe licome luuað muchele slauðe³ *and* muchele etinge⁴ *and* drunkunge. *and* glanesse.⁵ *and* þrude. *and* ouer-modinesse *and* oðermannes 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 crist us wule 3efen furst on þisse liue. for-þon crist us haueð izefen muchele mare blisse *and* forlaze on þisse liue to bi3eten heouene riche. þenne he dude þan monne þe ic er eweð 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 nawilt 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 middelcard 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 luian *and* hersumian *and* halden his heste al for ure a3ene neode. forðon we habbeð ibereden þurh wise witega hu he crest astalde þeos wordel. Al for ure neode. *and* he þrowede 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.

¹ MS. 3ene.

Christ died for sinners.

The body is to be punished.

* {Fol. 6b.}

²? imeteliche.

³ MS. slauðe.

⁴ MS. ecinge.

⁵? galnesse.

The body loves what the soul hates.

For sake 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 ideo hwilche wunder *and* murhce he dude, *and* deð deihwamliche, for-þi we scolden halden his heste us bitwenan. Muchel is þines eorðliches louerdes eie, *and* hunfold mare is cristes eie, forðon þe eorðliche lauerd ne mei don na mare bote pinen þe wrecche licome to deaðe. Ah godalmihtin þe mei forðon eiðer 3e þine wrecche licome *and* þine saule. Swiæhe lauerd we azen to dreden, þet is godalmihtin. Nu godemen summe of us for þisse weorlde lewnesse *and* ec for þa licome lustfulnesse, al swa ic ear cweð we ne maZen alre coste halden *crist* bibode þet us is þe mare herm, forðon a þis worlð winð onzein us, *and* we on-zein heo mid muchele earneðnesse¹ for-þi we sunegiet on-zein drihtenes welle *ofer* þene we scolde, ah ic cow segge to soðe þes 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 be² hit 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 erest þu þenchest þa sunne mid þine þonke. Ne mei þe deoffle þa sunne iwiten þa zet er þu habbe heo idon mid þe licome þenne kimeð þe deofel þer on *and* wit heo, *and* ec he writ heo in his tables, *and* a he wuneð inne fule sunne to þes monnes eude dei, bute he hine driue a-wei. *Mid soðce dedbote his sunne bi reowsumnesse, þe wrecche sunfulle ne elde nawiht þet he ne ga to bote þe wile he mei to dei he mei, tomarzan hit him is awane : Leofe broðre ne ouertrowiZe cristes 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 cure hit wule iþenche in his þonke. Ne heo heo nefre swa frekel, ne swa hel, ne swa muchel, ne swa eðelic, þah ure an heofde idon eower alre sunne *and* he walde gan to scrifte *and* bi-reusien ha, *and* forleten ha a mare, þet crist almihiti nule³ milcie for his muchele mildheortnesse bute þan ilke monne þe swa þencheð, swa ic er cweð, *and* ouer-treoweð godes milce. Gif he bidðed⁴ inna þa sunne, *and* in þon þonke, he is al for-loren into helle grunde, *and* þa monne ec þa nulleð ileuen, þet he walð⁵ beon iboren of

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

The world and the flesh cause us to sin.

The world ever fights against us.
¹ MS. earneðnesse.

² ? bet.

Punish the body that causeth thee to sin.

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

* [Fol. 7b.]

Let not the sinner delay to repent.

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

³ ? wule.

⁴ ? biddeð.

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 thoroughly 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 drezeð 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. þas þe deofel wule bilesnien þe wreche. *and* ee we ileueð to soþe alswa redliche swa adam ure eldre feder us forgulte erest 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 zif 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* þe¹ fulie ane nis þet icweme godalmihti. Ne þe preost þe ne mei scrife bute þu wulle heo alforleten. Hu mei þe leche þe lechnien² þa hwile þet iren sticat in þine wunde. Nefre. Ne þu ne mizt beon wel iscrifen god almihti to eweme. bute þu heo alle forlete eiðer ze þa ane ze 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 seolf. hwet þa men þe beoð in þe castel *and* hin zemeð. þet beoð þes monnes ezan. *and* his fet. *and* his hondan. *and* his muð. *and* his nesa. *and* his earen. her beoð þa limen þet sunegcet uwilene mon. þu scodeldest³ heo biwiten al swa clenliche swa *cris*t ha þe bitahte on þas fulltes beðe. Noþeles oðerhwile þu sunegest mid summe of þisse *limen offer þenne þu scoldest. hit nis nan wunder þah mon sunegie oðer hwile unwaldes. ah hit is muchele muchele⁴ mare wunder zif he nule nefre swiken. Al swa ic er eweð hwet tacneð þa wepne þine elmisse þe þu dest. þet is þu gast to chirche blupeliche *and* fedest wreche men *and* hereburegest *and* scrudest elles al þet þu maht don to gode. *and* þa zet þu hersumest þere sunne þet is þet holh þet ic er eweð 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.

¹ ? we.
Confess all
thy sins.

² MS. lechnien.

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

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

³ ? scoldest.

* [Fol. 8b.]

⁴ 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 eateth 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.

In 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 þine 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* ef¹ hit fret, *and* bið muchele, fulre þene he wes earðon. Swa bið þe mon earðon he hefde anfalde sunne *and* seodðan he hauf² 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 þurzeð³ 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* stelewuðe zet ic mei longe libben *and* alle mine sunne timliche 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 seal wnan⁴ 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 serve sin.

¹ ? eft.

The sinner is like the hound that eateth his vomit

² ? hauct

³ ? þingeð.

* [Fol. 9a.] The sinner delays repentance until he shall become old, but the devil cuts short his days.

⁴ ? 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 mið⁵ þa muðe þet nis naut in his heorte, ic wulle gan to scrifte for seome als wa doð oðer men. 3if ic forlete þe preost me walde eskien on ester dei hwa me scriue er he me zefe husul *and* ee for monne weordes ðinge, he ne gad naut to scrifte al swa doð oðer men. Ah al swa he doð⁶ 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 þristelechen oðer bi-þenchen mid his fule heorte þe heo wulle underfon swa he; þing *and* swa hali swa is cristes licome in his sunfulle buke, *and* weneð þet hit wulle

Lent, the time for confession.

⁵ ? mid.

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

⁶ originally ceð.

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 glee 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 halnesse mid him toward heouene *riche. þet þer bilefð in his muðe, ah 3if eui mon hit muste iscan, he mahte iscon aue 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.¹ and ee þu ne derst eumen bi-foren him fore þine gulte. Hu der þe wrecehe mon underfon drihtenes fleis and his blod in his licome. hu derst þu mon þer ou-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 þurbut, 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 hadde itaken to mine a3ene bihofpe.² Ma monna ic scolde bi3eten swa bi hulche monna seið drihten in his spelle. þa he þus eweþ *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 seecheð reste hwer he mei wunian. *ah he ne mei in nane gode men, forðon 3if he bið wel iscrifen and godfurlit ne þe deofel mey nefre eumen in-ne him for his gode werkes, þenne eweð 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 eweð, 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 deoffan. Ah wulche men ilimpeð swa ic hadde er ieweðen! 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 wreiest þe seolfen to

The house
shall be taken
out of his
mouth by
God's angel.
* [Fol. 96.]

¹ ? a3ene on-
siht.

It shall do him
more harm
than good.

The devil
dwells in the
sinner,

² MS. bi-
hofpe.

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

The devil will
not let the im-
penitent for-
sake 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

pine scrifte: ne mei þe deofel þe wreienson¹ þan oðre liue, for þe mon þe heleð his sunne aðisse liue ne silt he nefre almihtin drihten. ne nawiht of his blisse. Hu maht þu iseon pine 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* werian² hine seolfe. *and* cweðen in his þonke þar hi³ 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.⁴ *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 þone fulch. hwet seggeð heo. we moten idre3an ure wil þe hwile þe we beoð 3unge. *and* eft þenne we beoð eldre bete we hit þenne weilawei wrecche. þus cweð þe boc. Soðliche al swa eða þu mihtest neoman þine a3en wepne *and* smiten of þin a3en heauceð. *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 milec 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 þencheð fulgod. *and* ful swete. *and* eft wite crist heo is ful biter⁵ 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 cahte mid wohe. þet crist heom wulle milecien 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 hauceð þes deofles 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 hauceð. *and* 3if he hit nauceð a3efe swa muchel swa he mei *and* for3euenesse

¹ wreien on.
 Strift is to for-sake the devil and to recþent of sin.

* [Fol. 10b.]

² wreian.

³ he.

⁴ 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.

⁵ 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.

weorne¹ bilde et þan onereake þis him wule þunche swiðe strong and swiðe scoundful þet he seal al a-zeuen *and* seoldan bisechen milee 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 ireauð *and* istolen. *and* bluðeliche he wule herkien. þet þe preost him leið on: ah þenne þe preost hine hat azefen 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 hadde al ispened þus seið þenne þe preost þer onzein. God mon nim þu nuðe of þin azen ehte *and* do þer onzein. hit mei ilimpen þet he wile seggen þah ic hefde al þet*ic efre biȝet ne mahtic ȝelden swa muchel swa ic hadde idon to herme. witecris̃t he mot azeuen al swa muchel swa he mei. forðon moni mon hit walde him forzeuen half oðer þridde lot þenne he iseȝe þet he ne mahte na mare ȝe-forðian. Hit mei ilimpen þet he wile seggen þam preoste. Lauerð nat ic hwær heo beoð þeo men þe ic þene herm to dude. Summe beoð deade and summe on oðre stude. ne ic eume to heom nawiht. Soðliche þus cwepeð þe boc he mot ham isecham.² ȝif he wat to soðe þet heo beoð liues. *and* þene preost he mot iseehen þe hine acursede. þet he hine iblecie onzein þet he hine acursede. *and* ȝif he nat to soðe þet heo beoð liues þa men ne þe preost: eume 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 chirehe weorke oðer on sume stude þer hit beoð wel bitoȝen for cristes luue. *and* for þene mon þet hit er ahte. *and* þazet nime bote to criste. þe ilke þet is iseli: þis he wule don. *and* he his uniseli ȝif him is lað to donne þis forðon þe he seal azein ȝeuen awiht. þus þe uniselie þencheð þes *preost wile habben min ehte mid wohe. *and* ne don me nan oðer bote buten a ic seal festen. *and* þa ȝet hit were wel god moste ic alunges festen swa þet ic mine oðre goð³ al ne fors-spende. Bi þam men þe þus þencheð. þus seið þe boc. he wule festen. *and* eaten. ȝif he mei et aue mele swa muchel swa et twam. Soðliche ne con cr̃ist him neune

weorne.

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.

? ? isechan.

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

The thoughts of the foolish thief.

* [Fol. 12a.]

? ? 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

þone. 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 sealt don riht. *and* seodðan þe lauerde. witicrist muchele strengere dom is of godalnhitine. Gif þu wilt habben forzefenese of þire misdede to drihten alre erest þu most habben mine freonseipe¹ 3if þu wið me agultes. *and* seodðan þu most biþeten milce et þine drihtene. Tobreoke anes eorðliches monnes heste: he wile wreðe wið þe. hundfald mare þu scoldest halden *eristes* biheste for þon he is alra kinge king þe mon þe leie .xii. moneð *in* ane prisune nalde he zefen al þet he efre mahte biþeten 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 *eristes* 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 seal 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 celorum.* 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 *erist* on heofene. þah þu liucedest of adames frumðe þet come þes dei *and* þu ahtest al weorlð iwald. *and* alre welene mest. þenne þu sealt of þisse liue nalde hit þe þinchen na mare bute al swa þu ene unprizedest² mid þine e3en *forðon nis nawiht þeos weorlð al heo a3eð on ane alpi þra3e þerihates he ne bið wei hwi beo we uule on þisse wreeche

God's justice greater than man's.

¹ ? 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 heauen.

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

² ? nnwri3-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. Soðlice heo us truket þenne we lest weneð. wei þet eni mon scal wið oðerne misdōn for þisse worldes ʒifsunge¹. Soðliche al heo a-gað. and þa wrecche saule hit scal abuggen. Ga to þine feder burinnesse oðer þer eni of þine earme lið in. and esca hine hwet he hadde biʒeten mid his wohe domas. and mid his reunge. 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 walð² me þunçhen þet softeste heð. 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. eea swa he is nu al to nohte³ and þu nast neure hwenne; Leof wes he on liue and lað is *he nuðe. and þa wrecche saule forlōren; for-þi leofemen understonet. eouseluen þa hwile ʒe mahten. Nis þas weorld nawiht ʒe hit iseoð eow seluen. Ne beo he nefre swa riche forð he scal þenne is dei eumeð. for-þi gað bluðeliche to bote of eower sunne þa hwile ʒe maʒen. Vfel is þet mon aldeð and his dazes. him at-gað and nehlecheð his ende dei and nule him biþençhen 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 boe þet moni þusent monne mahte libben fele ʒere mare þenne he do⁴; ʒif he were riht-wis and god-furht leoue men þenne ʒe gad to scrifte ne forlete ʒe for nane seame 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 scolf oðer he heo hafð i-escad oðer hafð ifunden on boke. Nis nan sunne þet nis iwruten on boke. for-þi betere eow is þet eow seame bi-foren þam preoste anc⁵; þenne on domes-dei biforen criste. and bi-foren al heuene wara. and bi-foren al eorðe wara. and bi-

The world is
treacherous.
1 ? ʒifsunge.

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

He would
give all the
world for a
little allevi-
ation of his
torments.

2 ? walde.

Take heed
lest thou
* [Pol. 13b.]
perish like
him.

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

Make confes-
sion 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 forʒefen *nane men his sunne ne his aʒene ah he is iset bi-twilhan god almihtin. *and* þe for þe wissine hu þu sealt et god seolf habben þine sunne forʒeue. *and* he hauefð¹ 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 seal reden on godes halfe hu þu sealt 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. als wa ic er cweð. þah þu ga to bote *and* for-heole summe þine sunna. nis þet nawiht to þine bi-heofðe. Ne reccheð *crist* nane leasunge. ne him nis na neoð². oðer þu most hersumian *crist*. oðer þam deofle. Godemen uwile mon seal beon twiʒen awesseen of his sunne enes et þam fulltbeda³. for er þonne þet child beo ifulʒeð hit is þes deofles. oðer siðe þu sealt beon iwesseen et soð scrifte: þenne þu forlestest þine sunne. Soðliche ʒif 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 almihtin iheren bute he wulle forleten þa sunne *and* gan to bote leofemen þah ʒe sunegien *and* gan to bote ne lipnie ʒe no al to eower festene ʒif ʒe maʒen 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 eweþen. Alra erest þu sealt 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 ʒeueð 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* wernþe. *and* herburʒe. *and* to seke gan. *and* þa deden helpen to buriene *and* helpen heom mid þon þe þu maʒe. for þa boc seið. *Sicut aqua extinguit ignem: ita & elemosina extinguit peccatum*. Al swa

* [Fol. 14r.]
The priest
cannot for-
give sins.

¹ sic.

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

Hide not thy
sins from the
priest.

² ? need.

Twice shall
we be washed
from our sins.

³ ? fulltbeda.

* [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 sumne
 þat þridde is þet þu scalt bi-wepen þine sumne bi-efen monnen
and 3eoten þine teres swiðe sariliche for þon drihten eweð on
 þan god-spelle. *Beati qui nunc fletis quoniam ridebitis.* þet is
 eadi beoð þa ilke þe nu wepeð for heore sumne *for heo sceolen
 beon igledeð¹ bi-foren drihten þat forðe is þet þu scalt wakiæn
 for þines drihtenes lue. forðon þe boc eweð, *Non sit uobis
 unum surgere ante lucem, quia promisit dominus coronam
 uigilantibus.* Ne beo cow noht lað to arisene er dei. for
 drihten bi-hat þon wakiende ane erune þet seal beon scofesiðe
 brihtre þene þa sumne fifte is þet þu scalt for3euen þon monne þe
 wið þe agultet. *and* swa se þu for3euest þam monne þe wið þe
 agulteð: swa þin drihten for3eueð þe þine misdede. *and* swa þu
 hine biddest deihwamliche þenne þu seist. *Dimitte nobis debita
 nostra sicut & nos dimittimus debitoribus nostris.* Lauceð² feder
 for3ef us alle ure gultes swa we for3eueð þan monne þe us to
 agulteð. her is ane reowlic bone to biddene bute we inwarliche
 inilcien *and* for3euen þan monne þe us wreðeð *and* sceandet.
 þet seste is þat þu scalt sahtnien. þa þe beoð unisahte mid alle
 þine mahte. þenne bure3est þu here saule. *and* ee þine a3ene
 from þan ufele deaðe þet is from helle þine. þet scofeðe is
 cherite. heo fulled alle þa oðre þing *and* endeð. witicrist þe mon
 þe ne lueð cherite ne cumeð he nefre in godes riche. Nu 3e
 ma3en 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*
 seoððan beoden uwile mon swa þu waldest þet me þe bude. þis
 is riht cherite. Soðliche þus eweð þe boc. þet þis seal beren
 eower saule to heuene riche. Nu leofe men hadde 3e iherd
 hwet ic hadde iseaid hwet 3e sculen don 3if 3e hit ma3en iforðian.
 Nis nan mon swa riche. ne swa wreeche þet he ne mei sum þing
 iforðian of þan þe ic heou hadde iseid. þe deð his elmesse of
 þinge mid wohe bi3eten: ne con him crist na mare þong³ þene
 þah he slo3e þin child *and* here þe his heaued to lake. for-þi
 godemen forleteð cower sunne *and* gad to rihte scrifte *and* letceð
 cower stale *and* cower reafnac. for nis þer nan⁴ feng on. *and*

Alms quench
sinn.

* [Fol. 15a.]

¹ ?igledele.
Watch and
pray.

Forgive those
that trespass
against thee,

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

Be reconciled
to all men.

On true
clarity.

* [Fol. 15b.]

It beareth the
soul to
heaven.

Give not
alms of wealth
wrongly
acquired.

³ ? þone.

⁴ ? 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.

Dear 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 ananged. 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 boe seið. Ne seule 3e nenre god don unforgolden. Ne ee ne seule 3e nefre ufel don þet 3e hit ne seulen mid uuele bitter abuggen. Forði leofe breoðre haldeð broþerreddene eow bi-twenen. *and* earnie 3e eow nu on þisse sceorte liue þet we¹ bicumen moten to þere upplican riche *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.

¹ 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 linpeð to þan deie þe is iclepeð su² sunedei. Sunedei is ihaten þes lauerdes dei *and* ee þe dei of blisse *and* of lisse *and* of alle-irest. On þon deie þa engles of heofene ham iblissieð. forði þe þa erming saulen habbeð rest of heore þine. Gif hwa wule witen hwa erest bi-won reste þam wreeche saule to soþe ic eow segge. þet wes *sancte* paul þe apostel *and* miðhal þe archangel heo tweien eoden et sume time in to helle als wa beom drihten het for to lokien hu hit þer ferde. Miðhal eode bi-foren *and* paul com efter *and* þa scawede miðhal to *sancte* paul þa wreeche sun-fulle þe þer were wuniende, þer-efter he him sceawede he 3e treon eisliche beorninde et-foren helle 3ete. *and* uppon þan treon he him sceawede þe wreeche saulen a-honge. Summe bi þa fet. summe bi þa honden. summe bi þe tunge. summe bi þe e3en. summe bi þe hefede. summe bi þer heorte. Seodðan he him sceawede an ouen on berninde fure, he warp ut of him seofe leies uwilan³ of seolcuðre heowe þe alle weren eateliche to bilaldene *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 stremes⁴ 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.]

² 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;

³ ?uwilcan.

a well of fire with streams of fire;

⁴ MS. stremes.

* [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 penas 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 seeawede þe sea of helle *and* innan þan sea weren .vii. bittere uþe. þe forme wes swan¹. þat oðer is. þet þridde fur. þet feorðe blod. þe fifte neddren. þe siste smorðer. þe seofþe 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 eȝen 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 crming 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 gneȝeð his azene tunge. Summe þer wepeð. *and* alle heore teres beoð berinde gleden glidende ouer heore azene nebbe. *and* swiðe reowliche ilome ȝeiȝeð *and* ȝeorne bisecheð þat me ham ibureȝe from þam uuele pinan, of þas pinan spekel *dauid* þe halie witeȝe. *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 maȝen iðolien. *Seoð-þan he him seeawede *and*² stude inne midde-warðe³ 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-*inana* he him seeawede gan on ald mon þet .iiii. deoffen ledden abuten. þa escade paul to mihhal hwet þe alde mon were. þa cweð mihhal heh engel he wes an biscop on eoðre liue þe nefre nalde *cristes* laȝen lokien ne halden. ofter he walde anuppon his underlinges mid wohe motien *and* longe dringan þenne he walde salmes singen oðer canī oðer god don. Herefter isch paul hwer .iii. deoffen ledden an meiden swiðe unbisorȝeliche: ȝeorne 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. Elmesȝeorn nes heo nefre. ah prud heo wes swiðe *and* modi. *and* liȝere *and* swikel. *and* wreðful *and* outful. *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 wunres⁴ liche *and* þus cweð.

The sea of hell with its seven waves;

¹ ?swaw.

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.]

² ?ane,

³ ? 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.

⁴ ? 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 letitiae 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 letitia*. 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 caelo, 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 sabbatum*. 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 iseo. þa eweð ure lauerd. Ahwi nalden heo witen mine *laȝe þe hwile heo weren en eorðe! þa seide paul him mildeliche to ȝeines. Lauerd nu ic bidde þe ȝef þin wille is þet þu heom ȝefe rest la hwure þen sunne dei a þet cume domes-dei. þa eweð drihten to him. paul wel ic wat hwer ic sceal milcien. Ie heom wulle milcien þe weren efterward mine milce 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 eweð þa. Nu ic þe bidde for þine kinedome *and* for þine engles. *and* for þine muchele milce. *and* for alle þine weorkes. *and* for alle þine haleȝen. *and* ee þine icorene. þat þu heom mileie 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. Ie ham ȝeue reste alswa 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 uwilche *cristene* moune 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 naþing iwratt bute chirche bisocnie *and* beode to *criste and* eoten *and* drinken mid griðe *and* mid gledseipe. *Sicut dicitur. pax in terra. pax in celo. pax inter homines.* for swa is iset. grið on eorðe. *and* grið on hefene. *and* grið bitwennen uwile *cristene* monne. eft ure lauerd seolf scit. *Maledictus homo qui non custodit sabbatum.* Amansed beo þe mon þe sunne-dei nulle iloken. And for-þi leofemen uwile sunne-dei is to locan alswa 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. ee we understondeð þet on sunne dei drihten cumeð to demene al mon-cun; we aȝen þene sunne dei swiþeliche wel to wurþien. *and* on alle elenesse 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 lederetur. 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 þreo wurdliche milte þe 3e iheren ma3en. 7 et forme milte is þet heo on eorðe 3eueð reste to alle eorðe þrelles wepmen *and* wifuen of heore þrel weorkes. þet oðer milte is on heonene. for-þi þa engles hem heom rested mare þe on ou sum oðer dei. þet þridde milte is þet þa erming saule habbeð ireste i me helle * of heore muchele pine. Hwa efre þenne ilokie wel þene sunne dei. oðer þa oðer halie dages þe mon beot in chirche to lokien swa þe sunne dei. beo heo dal neominde of heofene riches blisse? mid þan ferde¹. *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. 1-b.] Observe well the Sunday, let it partake of heavenly bliss.

¹ ? 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 fro² to dra3en hine ut of þisse putte. Ah his licome wes se swiðe feble? þet he ne milte noht ipolie þe herdnesse of þe rapes. þa sende me claðes ut of þes kinges huse for to bi-wiuden þe rapes. þet his licome þe feble wes ne sceolde noht wursien. Leofemen þeos ilke weord þe ic habbe her iseit³ habbeð 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 lauere 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.

² ? for.

How he was drawn out of the pit.

³ 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 tumulum, operis satisfactione tumulatur*

habbeð iherd wule hit is for to iheren godes weordes *and* heom ethalden. Nu we sculen heow scawen 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 þæt mon ne iknawe noht þe wei to godalmihtin þe he hine icnawe *and* seodðe hine for-hozie; 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-zeines godes laze 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 iuces 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* þæt 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 summen. *and* þæt beoð riche men *alremest þe habbeð þas muchele prude in þis worlde. þe habbeð feire huses. *and* feire hames. feire wifes. *and* feire children. feire hors and feire. clapes. heaukes *and* hundes. castles *and* tunes. her uppon heo þencheð muchele 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. þæt þe put ne tuneð noht lihtliche his muð ouer us bute we tunen ure muð. ah zif we tuneð ure muð: þenne do þe¹ alse þe mon þe delueð ene put feower dazes oðer fiue *and* þenne he haueð hine alra lengest idoluen: þenne ualleð he þer inne. þæt him brekeð þe sweore. þæt. is þæt he ualleð in to helle pine þer neuer eft ne cumeð of bote. Ah leofemen godalmihtin haueð isceaweð us wel muchele *grace.* þenne he haueð geuen us to beon mud freo. þæt we mazen mid ure muðe bringen us ut of þisse putte: þe bitaeneð þeo deopnesse of sunne. *and* þæt þurh þreo herle weies þe þus beoð ihaten. *Cordis contricione. Oris confessione. Operis satisfactione.* þurð² heorte bireusunke. þurh muðes openunge. þurh dede wel endinge. *Cordis contricione 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 penitentiae 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, ecclesiae sacramenta significant quibus penitentiae 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 serift 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 azen to understonden ulene 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; bitaeneð 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 idrezen þet scrift þe þer to bilimpeð. *panni circumpositi funibus; ecclesie sacramenta significant quibus penitencie duricia mitigatur.* þas kinges hus bitaeneð hali chireh[e þa] claðes þet weren isende ut of þ[es kinges huse] for to binden þe rapes *mid; bitaenet þe halie ureisuns þe me singeð in halie chirehe. and þe halie sacramens þe me saereð in alesnesse of alla sunfulle. Leofemen nu 3c habbeð iherð of þis putte þe bitaeninge þe ic habbe embe ispeken. and þe bitaeninge of þe prophete. and þet. þe rapes bitaeneð. and hwat þa claðes bi-taeneð þe þe rapes weren mide biwunden. Thereð nuðe whulehe þinges wunieð in þisse putte. þer wunieð fower cunnes wurmes inne. þet fordøð nuðe al þeos midclerd. þer wunieð in-ne faze neddren. and beoreð atter under heore tunge. Blake tadden and habbeð atter uppon heore heorte. 3eluwe froggen. and crabben. Crabbe is an manere of fisce 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 swimneð abac. and þe alde crabbe seide to þe 3unge. hwi ne swimnest þu forðwarð in þere sea also oðer fisses doð. and heo seide. Leofe moder swim þu foren me and tech me hu ic seal swimmen forðward and [heo] bi-gon to swimmen forðward mid þe streme. and swam 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.

* [Vol. 2ob.]

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 fole þe wunneð *in* þisse
 weorlde. þe speket also feire bi-foren heore eneneristene *also
 heo heom walde in to heore bosme puten. *and* swa sone so hi
 beoð iturnd away from heom: heom to-twiecheð *and* to-draȝeð
 mid ufele weordes. *Hiī eciam sunt doctores & falsi christiani.*
 Þos men þe þus to-draȝed heore eneneristene bi-hinden heo
 habbeð þe nome of *eristene* ah þah heo beoð *eristes* unwines *and*
 beoð monslazen for heo slaȝeð heore aȝene saule. *and* bringeð
 heon¹ 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 drinken ne na god don þer of for þe huue of god-
 almihtin þe haueð hit heom al genen. 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 overliggeð heom turneð to swart atter; for heo
 falleð þer þurh in to þer stronge pine þet na mon ne mei tellen.
 Þeos ȝeolewe claþes.² for þe ȝeolewe clað is þes deoffles helfter.³
 þeos wimmen þe þus luueð⁴ beoð þes deoffles musestoch ielepede.
 for þenne þe mon wule tilden his musestoch he bindeð uppon þa
 swike chese *and* Bret hine for þon þet he scolde⁵ 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.⁶ *and* seodðan heo lokieð in þe
 seawere. þet is þes deoffles hindene. Þus heo doð for to feiren
 heom seoluen. *and* to draȝen lechurs to ham. ah heo fulcð heom
 soluen þer mide. Nu leofemen for godes lufe witeð how wið þes
 deoffles musestoch *and* witeð eow þet ȝe ne heo 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 summen
 a buten ende. *per omnia secula seculorum.* Amen.

The spotted
 adders denote
 slanderers.
 * [Fol. 21.]

They are
 Christ's ene-
 mies.

1? 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.

2? some-
 thing omitted
 here.

3? helster.

4? luueð.

5 MS. selode.

* [Fol. 21b.]

6? helster.

Keep away
 from the
 devil's trap.

VI.

THE LORD'S PRAYER.

Pater 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 Belzebul'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 iwunc.
 Ne kepeð he noht *þet we beon sunc.
 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 cunnes wilte
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 aȝen to habben deore,
þeos beode ofer alle oðer is.
- 36 Ne habbe we hit noht onimis.¹ [MS. omis.]
and þis oðer efter þis.
þis is ilich fuliwis.
Luuien þi *cristen* euenling.
- 40 Alswa þe seoluen 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 sealt iseon.
Ne beo þu nawiht monslaht.
ne *in* hordom dei ne naht.
Ne þu naȝest for to stele.
- 48 ne nan þefþe for to heole.
Prud ne wreiere ne beo þu noht.
Ne niðful *in* þi þoht.
beo buhsum toward gode.
- 52 *and* wel hald þu his bode. Be not a mur-
derer, commit
not adultery,
and do not
steal.
Do þu þis mid gode mune.
þenne eart þu godes sune.
þus þu maht ȝif þu wulle.
- 56 godes heste wel ifulle. Be not proud
or envious,
San[c]tificateur nomen tuum.
þi nome beo iblecced. þet we seggeð
and þus þa wordes we bi-leggeð.
his name is hali *and* efre wes
- 60 iliche swiðe hit nis noht les. but be obe-
dient to God.
þet is *and* wes *and* efre seal
beon iblecced ofer al.
- þenne aȝe we to *understonden us Hallowed be
thy name,
- 64 from alle uuele he seal bleecen us. God's name
is holy,
and ever shall
be hallowed
everywhere.
* [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 Hearken 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 bleccen þenne inoh his nome
 anð kepen us from hearm *and* seome.
- 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.¹
- 72 efter *crist* scolf 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* heofene 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 soðe hit wes for mon
 alle þinge he makede æt² agan.
 Er he efre makede mon.
 he makede mon i rihtwisnesse.
- 88 Onlete on his onlichnesse.
 Alle dor *and* fuzeð ifiht ð
 lete he makede adunriht.
 þene Mon he lufede *and* welbiþohte.
- 92 *and* for-þi his neþ upward he wrohte.
 þet wes al mid muchele skile ð
 3if he³ 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
 cleansed,
- ¹ sic,
 and are called
 Christians
 after Christ.
- Thy kingdom
 come.
- His kingdom
 is every where.
- Lord he is of
 all creatures.
- He made all
 things for
 man.
² it may be
 aft.
- He made man
 after his own
 likeness.
- Man he made
 to look up-
 wards,
- ³ ? 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,
- 108 And ever with himself to dwell !
 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 caelo 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 toupe¹ sete of para[d]is.
 from hwonne þe engles a-dun follon²
- 104 in to *þe posternesse hellen.
 þet seele³ swa ho radden þus ?
 þer god seal herberȝen us.
 Crist us ȝife þider to cumen.
- 108 and efre mid him solue to wunen.
 and eristes 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 we⁴ 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 sunegenen⁵ nan ?
- 128 ne ut of godes wille gan.
 Ne muȝen heo nefre ufele swinken :
 ne for men enes hit bi-pinken.
 God us ȝefe in horte to fon ?
- 132 þet we ne þenchen ufele 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.

¹ In to þe,
² fallen.

* (Col. 23*z.*)
 from whence
 the devils fell
 into hell.

³ settle.

May we see
 Christ face to
 face.

and dwell
 with him for
 ever.

Heaven is our
 country and
 home.

Thy will be
 done.

⁴ MS. þe.
 May we serve
 thee, Lord,
 and be like
 thy holy
 angels.

who are
 strengthened,
 and cannot
 sin,
⁵ 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* 3ife 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 wniien inne :
- May God enlighten us with his Holy Spirit,
- 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
- so that we fall into no sin.
- * [Fol. 23b.]
- 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 :
- Give us this day our daily bread,
- 148 *and* to þe flesee serud *and* clað.
 Bred on *griki*isce is :
 Larspel to us fuliwis
 for alse me fet þet fleis wið-uten
- and shrouds and clothes for the body. Bread denotes the Gospel,
- 152 mid mete mid claðe al abuten :
 swa bi-houeð þe saule fode :
 mid godes wordes mid gode mode.
 Godes songes beoð alle gode.
- which is the soul's food.
- God's songs are all good.
- 156 to þere saule heo senden fode.
 We hit a3en to 3eme.
and god solf þer mid iqueme.
 þenne mei ure saule lifen.
- 160 þet ure laurd us haueð i3euen.
 þe luste nulleð þesne red
 wisliche he scal wurðen ded
 for þe saule of him : is forloren.
- The soul that will not listen to God's lore shall perish in hell.
- 164 *and* þe sor3e is him biforen.
and fereð in to helle mid eche wa :
 ut ne cumeð he nefre ma.
 Ah laurd god her ure bone.¹
- 1 : bene.
- 168 of ure sunne make us clene.
 þet he us 3eue als wa he mei :
- 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,
 76 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 Chr'stian 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 elene mode.
Et dimitte nobis debita nostra sicut et nos
dimittimus debitoribus nostris.
 Vre gultes lauereð bon us forzeuen
 al swa we doþ alle men *þet* liuen.
 Lauereð forzeuf us ure unskile
 176 *and* alswa we alle oðre wile.
 ure sunnen. *and* ure misdouning.
and her is a roulich moting.
 to gode solf we us wreid̄ :
 180 hwenne we þos word seggeð.
 hwenne we habbeð nið *and* onde :
 *to eni monne *þet* is on londe.
 for ȝif eni mon mis-deð us oht :
 184 we wulleð him habben to deðe ibroht.
 her is swipe ufel bone :
 ȝif we hetieð us bitwene.
 ȝif eni us misdoð awiht :
 188 *and* nule us do riht.
 for godes luue forzeue we al :
 for he hit wel forzeiden seal.
 Wenne seal þos bode¹ 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 hwezne ic i-halde þa ibode :
 þet we habbeð of ure lauereð gode.
 luue þine euecristene dei *and* niht :
 200 alswa þe solue *and* *þet* is riht.
 Gif we þos bode þus bileggeð :
 ful² goderhele we hit seggeð.
 þe *pater noster* bi-halt me noht :

Forgive us
our trespasses,
Ar.

as we forgive
others.

We accuse
ourselves to
God,
if we bear
malice
towards
others.
* [Vol. 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.

?? 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 hadde 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 scal.
þet wið gode awilit mis-doð:
- 212 Twis in þe bode he misfoð.
þet hetunge haddeð hom bitwone:
hu mazen heo bidden eni bene.
for-3if 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 for3efeð heore hatung.
- 220 ne god ne for3eueð him¹ na þing.
Gode men lusteð to me. ower hatung
for3efe 3e þin sunful efenling:
luue him for godes þing.
- 224 *and* þu a3est *to hatien wel his sunne:
þet ðu ne dele noht þer inne.
for 3ef 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 eum² 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 eon.
he fondede god solf mid his wrenehe:
and walde hine 3orne swenehe.
- 236 *and* his apostles riht al swa:
and monie oðre þere to.
God us 3efe 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.
¹ ? heom.
- Love thy
neighbour,
but bate his
sin.
* [Fol. 216.]
- Lead us not
into tempta-
tion.
- ² ? 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 obstinaey,
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* ȝridde is þes monnes wil.
and swa us seið ure skil.
 Crist us ȝeue of him mihte
 betere þenne we habbeð writte.
- 252 We ne mazen þe fond from us driue :
 ne mid sworde ne mid kuiue.
 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 ee 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* ee skil.
and edmodnesse *and* þolemod :
þet þuncheð gode swiðe god.
- 268 Mid elmesse *and* ee *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 swiþe 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 ra-
 tional 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 bewep 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 ae þu from alle ufele us ales.
and to þin aȝen us ches;
and kep us from his waning.
 þat laþe gast þet laðe þing.
- 280 *and* from unele men kep us swa:
 Al þet we biddeð ee þerto.
 And from iwilch heued sumne.
 þet he ne bringe us in to unwume.
- 284 Ac ȝif us eni ufel bitit;
 þonke we gode in ure wit.
 We aȝen þeame ure boden to singe.
 þet god us helpe to gode þinge.
- 288 þet lif *and* saule beon iborȝen.
and baðe ileled ut of sorȝen.
and ȝefe us his muchele blessinge.
and riht scrift et ure endunge.
- 292 þet we habben him swa wel imune.¹
 þet þe saule mote to him cume.
 Vre deð he do in firste ȝet;
 swa he þurh þe witega bihet.
- 296 Ne wille ie noht þet þe sunfulle beo ded;
 ac libbe *and* nime godne red.
 Lauerd god we biddeð þus
 mid edmode heorte ȝif bit us.
- 300 þet ure saule beo to þe icore.
 Noht for þe flesee for-lore.
 þole us to bi-wepen ure sumne;
 þet we ne steruen noht þer inne.
- 304 And ȝif us lauerd þet ilke ȝifte;
 þet we hes ibeten þurh halie scrifte. 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.

¹? inune.

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 saluti 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 cælorum*—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 salutis necessaria. fides, baptismus, mundicia vite.

Three things necessary to every Christian man.

[Fol. 25b.]

Pro þing bod þet eoh .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 nauweð rihte ileue mid him. he wurh¹ idemed to þolien wawe mid douelen in helle. on oðer stude of rihte ileue spec þe apostle and seið. *Impossibile est hominem sine fide posse deo placere.* Ne mei na man do þing þet beo god iqueme. hute he hadde rihte ileue mid him. of þe halie fullt spec ure drihten on oðer stude and seið. *Nisi quis renatus² 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 luhsumnesse! 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 *et³ þe fullt! noþeles heo aȝen for to cumen⁴ heore bileue. onforward þos cristendomes eoh man leornede his bileue er he fullt underfenge. Ah þa weren monie childre dede fulltles. and forlorne. þer fore hit wes iloked bi godes wissunge ine halie chirche. þet mon seule childre fullten and heore godfaderes and heore godmoderes scullen onswerie for hem et þe chirche dure and beo in borȝes et þe fonstan þet heo sculen beon bi-lefulle .Men. and heore bileue cunnen! weome heo lorne muȝe. and þis ne mei þe godfadres ne þe

Of Belief.

¹ 2 wurð.

Of Baptism.

² Much rubbed in MS.

Of a pure life.

At Baptism we are cleansed of our sins.

* [Fol. 26a.]

³ MS. ec.

⁴ ? cunnen.

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 celi et terre*, 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. *pet* is. *pater noster*. *and credo*. Ne na .Mon. nah him solue wernen heime¹ .Mon. him for node *pet* to bide. *pet* fore we willen biginne ure larspel of bileue. *pet* rihte ilene setten þe twelue apostles on write er heo to-wenden in to al þis middelerd. *and* *et* of heom wrat *pet* of his uers. *and sancte peter* wrat *pet* creste. *and* þe salm *pet* heo alle þus writen wes ihaten. Credo. efter þan formeste word of þe salm. Alle 3e kunnan leste *pet* ich wene ouer credo. þeh 3e nuten nawiht alle hwat hit seið. Numeð nu 3eme þerto *and* ic ou wile seggen word efter word *and* þermide hwat *pet* word bi-queþ. Þis word. credo. Mon mei understonden. on þro wise. *pet* on is! Credo deo. Ih ileue gode. *pet* oðer is! Credo deum. ich ileue *pet* god is. þos twa þing doð alle heðene men. ah *pet* [þridde] ne leueð nan! bute þe gode *cristene* .Mon. *and* þe godfurhte *and* þe lefille **qui credit in deum*. þe bileued in god. *and* to luuene² ine god! mote fif þing. *Silicet. eum dominum omnium cognoscere. super omnia diligere. pre omnibus timere. & uenerari eique per omnia obedire.* *pet* an is iknawen him to lauerd ouer alle þing. *pet* oðer is luuien him ouer alle þing. *pet* þridde is! habben heie of him ouer alle þing. *pet* forþe is! wurþen him ouer alle þing. *pet* fiftte is! beon him ibuesum ouer alle þing. Þe .Mon. *pet* haueð þis ilke fif þing mid him! he is leful .Mon. *and* if him is eni þer of wane! he nis nawiht else leful else him bi-honed. *Credo in deum*. Ic ileue in god. *patrem omnipotentem*. þe fede[r] almihti. *Creatorem celi & terre*. seuppende *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 moneum helede of þan deþliche atter. *pet* þe alde deouel blou on adam. *and* on eue. *and* on al heore ofsprinke. swa *pet* heore fif-falde mihte³ hom wes al binnumen. *pet* is hore lust. hore loking. hore blawing. hore smelling. heore feling wes al iattret. ae he hom helde mid his halie fif wunden þa he polede for us ine þe halie rode. *and* gef hom eche frechipe alle þa *pet* hit alde¹ cunnen. he is his culipi sune. nawiht efter þopnunge. ac efter istrone.

¹? þenne.

The Belief was composed by the twelve Apostles.

Why called (reed).

The first word has a three-fold meaning.

* [Fol. 26b.]

²? luuene.

Five things necessary to true belief.

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

Why our Lord is called Saviour.

³ MS. inlhte, ? for inlhte.

Christ's five wounds headed man's five poisoned sores.

¹ walfie.

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 sumne *and* mone postreþ for his fairnesse. On þewe,
 for he is ful of alle godnesse, *and* þeð¹ he beo alle ichefte lauerd
 for he alle þing iscop, noþeles he nis nawiht alle monne lauerd,
 þech 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 henie 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 3efe 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 erede, *and* habbeð ou iscið 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,
 neð efter likames ikunde! ah alswa also 3e nimeð þe worde þet
 iho² speke to ou of mine muþe swa ho ifeng ure drihten, þa þe
 engel hire brohte þe blisfulle tidinge, þus queþende, *Eccc con-*
cipies in utero & paries filium, þu scald underfon an child in þi
 wombe *and* bere knaue child! *and* haten hit helend *and* hit
 seal 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.]

¹ 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,

² sic.

and its an-
 nouncement
 to the Virgin
 Mary.

* [Fol. 27b.]

VIII.

THE NATIVITY OF OUR LORD.

Homo 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*
 fol imong þoues. ho him bireueden. *and* ho him ferwundenen *and*
 letten hine liggen half *quic*. *and* wenden forð. Þer com a prost
 bi þe weie *and* him nawiht ne help! *and* wende forð þer com an
 diaenc. *et cetera*. þa com þer an helendis .*Mon.* *and* heuede roupe
 of him. *and* wesch his wunden mid wine. *and* smerede mid oli
and bond his wunden. *and* brohte him huppen his werue. *and*
 brohte him to an hors huse. *and* bitahte hine þe hors horde! to
 witene. A þe marȝer bitahte him twa penezes to spenen on him
and seide. *and* ȝif þu mare spenest of þine hwan ic aȝen cherre!
 al ic þe ȝelde. Nu hit iburd breke þas word! also me brekeð
 þe nute for to habbene þene curnel. Þes .*Mon.* þhet a lihte from
ierusalem in to *ierico*. þet his bitaened adam ure forme feder!
 þet alihte from hehe in to lahe. *Ierusalem* bitaencð griþes siþþe.
and *ierico*! trukinge of lihte. her me mei understonde þet he
 *alihte from hehe to lahe from derewurð wuninge! in to wone
 of blisse. He uol imong þenes. hwet boð þas þeues! þet boð þo
 þet weren imakede engles in houene. *and* fellen ut for hore
 wrechede. þe he uel imong hom *and* foleȝede hore lare! *and* bree
 cristes heste. þa ho hine bireueden of pere muclele mihte. þet
 crist him hefde iȝefen of al þer orþe serude of þe misces iþe
 weterere. *and* fuȝeles iþe luften. *and* alles cunnes wilde dor!
and alles cunnes wurmes. Al adam him mihte to clopie. *and* al
 walde him to cume. Al se hwat se he forgulte wes! al hit him
 uel! *and* scunede! þet him er luuede ho him for wundenen! þa
 þe he heuede seome aȝeines his scuppende. þa he hefde þurst *and*
 hunger *and* chele *and* alle wreche siþe! ho hine bilefde liggen

The text

The parable
of the Good
Samaritan.How the
Samaritan, a
foreign man,
took care of
him whom
the thieves
left half-
quick.The man who
went from
Jerusalem to
Jericho
denotes
Adam.

* [Fol. 28r.]

The thieves
are the fallen
angels.who deprived
man of his
earthly
power.Adam's sin
brought upon
him

? ulch.

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 circumeision)—that on the eighth day the male child should be circumeised 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-innea him! for his sunnen. Her me ah to understonden for-whi hit seið alf *quic*. and noht alf ded. her of me mei ane forbisue 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 bitaeneð twein men. þe an sunegeð. and is sari for his sunne. ah he ne mei his flese awelden. þis mozne 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 luueð his sunnen also deð þet fette swin þet fule fen to ligger in. þes ilke .Mon. is strong to sermonen! ah *erist* 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 bitaeneð 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 patriarehes also 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 naueþ nawiht iholpen. Nu cumeð þes diakne! þet bitaeneð moyses þe prophete. he brohte þe laze! þet me seulde in þe eltuþe dei þet knaue child embsniþen 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 helendisise .Mon. and haueð reunesse of þisse forwundede *.Mon. elclendis¹ he is icleped for he is of unkuþe þode. þe king of heuene þe com in to herþe and auenede² him in to his iscefte. her of seið! seint Iohan þe ewangeliste in apocalipsi. A uuhel com flon from houene into orðe. her he uette feþer-home and wenge mid þisse fluhte he fleh into

The deuis left him "half-quick."

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

The two brands do note two sorts of men.
* 1. Fol. 286.

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

The deacon betokens Moses the prophet.

* 1. Fol. 29a.

1? elendis.

The foreru man betokens Christ.

? ? 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 uatte þet he nes *and* nawiht ne lefde of þet he wes. þis is to understonden þet hit wes þes liuendes godes sune þe muchele lanerd : þet al þe world fulleð of him solue. bitunde him solue *in* ane meidenes inneþe also þe sunne seined þurh þe glesue elþurl. þet gles ne brekeð ne chineð *and* þe sunne schined 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 meidene 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 circumeisiun 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 bree nefre. for-þi he is icleped elclendis. 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 isehtuede 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 3ifer nesse. of eorre. of hordome. mid onde. mid aswolkenesse. þis boð þa wepne þet adam was mide forwunded. Nu bihoneð 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 serift bið in mine [ure]¹ wunde hwan we scale² festen. *and* fleis bileuen *and* muchel of ure [mine] wille for ure [mine] wrechede. Hwet is þet oli : Oli haueð huppen him lihnesse *and* softnesse *and* hele. Also þu scalt habben hwenne þu hauest idon þi serift of þine misdede þenne þu scalt habbe lihnesse *and* softnesse *and*

The mira-
culous con-
ception ex-
plained.

The purity of
the Virgin
Mary.

Christ took
upon him
man's nature.

* [Fol. 29b.]

He became
our spoils-
man.

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

God healed
Adam of his
wounds.

Wine denotes
holy shrift.

¹ The words
in brackets
are written
above the
others.

² ? seulle.

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 bath 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
 hwenne þu hauest ibet þine misdeden. þenne he brohte hine
 uppen his werue þet is unorne mare. þet bitacneð ure unorne
 fleis. hwense we habbeð imaked þene licome to þer saule bihoue.
 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 *eristene*
 fole. for hwon? In halie chirche boð betere *and* wurse. Also
 in hors-huse boð fule *and* elene. he þet haueð þet hors-hus te
 witene? seal þer. þer hit is ful? makien hit elene. þet bitakneð
 þe prost þet seal among *eristene* monkun þene sunfulle of suane
 elensen. he haueð oþe marzen þa twein peneȝes þe þe heledendisse.¹
 Mon. bitahte. þet boð þa twa laȝen þe alde *and* þe nowe þet prost
 seal spenen among al his underþede. ȝef he mare speneð of his?
 hwense he aȝein cherreð al he hit him wule ȝelden. hwet is þet
 he mei mare spenen of his aȝen? feire forbisne of his aȝene
 liflade. Also alle þo þet him boð underþede. þet nimeð mare
 uppen hom þen þe heste of hali chirche. þet is to understonden.
 Meiden þet hire meiden-hat wit. *and* haldeþ so se hit nis noht
 heste of hali chirche. *and* widewe of hire widewe-had *ne .Mon.
 þe worlde to forsaken. In þe deie of liureisun hwense god al-
 mihtin wule windwin þet er wes iþor[s]chen. he wile ison hwiehe
 boð þo. þet muȝe stonden aȝein þes fleiscees lust *and* wernen his
 aȝene fleiscees iwille. þet bitakneð þet corn þet þurleð þe wind. þet
 smal chef þet flid ford mid þe winde? bieumeð wurþinge þet
 corn me deð in to gerner. þet bitakeneð þe gode men þe seule
 bon idon in to heuene. þe ilke þe foleȝeð þes fleiscees lust. Also
 deð þet smalchef þe winde? þo seule bileuen in þosternesne.
 God almihtin iselde ut þet we ne bo noht of þe smalchene.
 Ah þet we moten bon of þe corne þe me seal don in to þe
 gernere þet is in to heuene? þe feder *and* þe sune *and* þe halie
 gast. *per omnia secula seculorum. Amen.*

* [Fol. 30r.]

The mare
denotes our
flesh.The inn is
holy church,
in which are
good and bad.¹ ? helendisse.The two
pence are the
old and the
new laws.How the
priest may
spend more
of his own.

* [Fol. 30b.]

The separa-
tion of the
good from
the evil at
doomsday.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 dei *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 fole þet he þider iled hefde : þet heo sculden offrien of elehan hiwseipe gode an lomb of anc zeres *and* merki mid þan blode hore duren. *and* hore ouersleht. þa on þere ilke nihte : iwende godes engel to *and* aewalde on elehe huse of þam egiptissen folehe þet frumkenede childe *and* þet lefeste : *and* þet israelisce fole ferde on þere ilca nihte of þam londe. forðon muehele 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 ledde¹ muehele ferde. þa þe heo comen on midden þere se. þa wes þet godes fole² 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 muclere blisse ewilche zere þa wes þon folce iset þo tid to estertide : for þon god heom aredde wið heore ifan *and* heom forlode. Ða fram þam ester tid fifti daza isette god þam folke laze. *and* wes isezen godes fortacne uppon anc dune þat is þe mont of synai. for þet³ com muhel liht. *and* eislie swei *and* blawende beman. þa eleopede god þe⁴ 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 eristes 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 fole of pharaones þewdome *and* ure ifan þet beoð þa deoffles beoð bisenete in to helle þurh þe halie fullht

The feast of Pentecost on the fiftieth day from the feast of Pas-over, which was instituted by Moses in Egypt.

* [Fol. 31a.]

God led the Israelites dry-footed over the Red Sea.

¹ ? mide.

² MS. foel.

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

³ ? þer.

⁴ 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 completerentur dies pentecostes erant omnes discipuli pariter in eodem loco. Et factus est repente de caelo 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 unumquemque 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 ihulzode to ane herunge: *and* þes dei is ure pentecostes dei. þæt is ure witte sunnedei þæt is þe fiftiozaðe dei fram þam ester deie. on þam ealdan 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 þæt lomb bitacenede cristes þrowunge: Swa ec þeo alde .e. on moyses dazen bitacneðe godspelles bodunge: under godes 3ife. Dreo tide beoð on þissere worlde. An is þæt wes buten .e. *and* oðer is þe þæt 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 ileanfullen hirede. Lucas þe godspellere awrat on þere boe þæt is inemmed *actus apostolorum, and* eweð. *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 edmodliche¹ on heore ibeoden on ane upfloure **after* cristes upstize onbodinde his bi-hates. þa on þisse deie þæt is pentecostes *and* wittesunnedei on ure speche: com ferliche muchel swei of heofne *and* fulde al þa upfleunge² mid fure. And wes isezen biforan heore elehe 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 þæt þe halie gast him tahte. þa weren þer igedered wiðinne þere burul of ierusalem trowfeste men of elehere þeode þæt under heofene erden. *and* þe apostles speken to þes folkes igederunge. *and* heor ecliene³ his ahzene speche. þa iwað þat fole swiðe abluied:⁴ *and* mid wundrunge eweðen. *Nonne ecce omnes isti galilei sunt: & quomodo nos audiuimus unusquisque linguam nostram in qua nati sumus.* La hu ne beað þa þæt here specað galilisce: *and* ure ele iherden hu hi spechen ure speche on þan þæt we akenned weren: Lahwet scal þis 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.

¹ ? anmodliche.

* [Fol. 32a.]

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

² ? upflerunge.

The apostles speak with divers tongues.

³ ? ele icnew.⁴ ? ablieged.

The people marvel.

in scorn, "These men are drunk with new wine." Then answered Peter, "It is untern 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 heon fordrenete : Ac þes witezan ewide ioheles is ifulled. God eweð þurh þes witezan muð. þet he walde his gast asenden ofer menese flese. *and* monna bern seulen witezan. *and* ic sende min taena 3eond *þa eorðe. petrus eweð þa. wite 3e soðliche þet crist aras of deaðe *and* on ure iwitnesse astah to heofene. *and* sit on his feder riht alfe : als wa dauð bi him wite3ede þus eweðinde. *Dixit dominus domino meo sede a dextris meis.* Drihten eweð to mine drihtene. site to mine riht alfe. forð þet ic alegge þine feond under þine fot-sceomele. þa þet fole þis iherde þa iturne¹ heore mod *and* seden to þan apostlan. Leofemen hwet is us to donne : Ða *and*-wrde petrus. Bi-reowsiað co[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* bu3en to fulhte 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 elean als wa heo neode hefde. eft on ane oðre bodunge 3e-lefden fif þusend monna on criste. þa iweorden alle þos ilefede men swulehe 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 scalden : *and* þet wurð brohten to þes apostlas fotan *and* heo hit delden elean als wa 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 seeadu² heom on glað heo weren iheled. from alle untrumnesse. heo setten heore honden ofer ilefde men : *and* heo underfengen þene halian gast. þa wes þere an mon ananias ihaten *and* his wif saphira. Heo bispeken heom bitweonen : þet heo walden ibu3en 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 eweð petrus. Ananias þe deofel bipchte þine heorte *and* þu hauest ilo3en þan halie gaste :

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

* [Fol. 32b.]

The mood of the people is changed.
¹ ? iturne.

Three thousand are converted to Christianity.

They have all things in common.

* [Fol. 33a.]

St. Peter's shadow heals many sick persons.

² It may be secuda.

The story of Ananias and Sapphira.

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 aʒene þinge! Ne luʒe þu na mounum! 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* muste hwet hire were ilumpen wes. Ð[a] eweð *petrus* hwi iwearð hinc swa þet ʒit dursten fondian godes! þa heo þis iherde! þa feol heo þer adun *and* iwat *and* me buriede heo mid hire fere. Ða iwearð þer mnehel 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 *eristes* selt *and* alle þeo ileafulle laðunge him ihersummede! efter godes *teeunge. he þa iset þet seld .xxx. ʒera *and* efter him simeon þes h[c]lendes mei. *and* efter þissere bisnunge weren arerede muncchene lif mid. mid þere annesse *and* sibsumnesse þet heo seulen þolien! bi heore abbodes iwissunge. ʒe iherden a lutel er. on þisse redunge. þet ðe halie gast com ofer þa apostlas mid furene tungen! *and* heom ʒef þo mihte þet heo cupen alle spechen! forðon þet ðeo edmode isomnunge iernade et gode! þet muelch er þe engles of eofene for heore modinesse forluren. hit itimode efter noes flode þet contas walden areran ane buruh *and* anne stepel swa behne! þet his rof astiʒe up to heofena. *and* þa wes an speche on al mounun. *and* þet weore wes bigunnen on-ʒen godes iwillan. God ee forðon heom to drefde swa þet he ʒef ewileum of þan wurhtan seleuðe speche! *and* heore nan ne icnew oðres speche. þi¹ bileafden heo heore timbrunge *and* to dreofden ʒeond al middeleard. *and* þeððan² 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 aʒein inumen. *and* isome! forðon þet *eristes* apostlas weren specende mid alle spechen. *and* ee þet wunderlucker forðon þet þa an of þon apostlum bodeden mid ane speche! elche men wes iþuht þet þa bodunge iherde! swilehe heo spechen mid heore speche *weren heo ebreisce. weren heo grekisce. oðer romenisce. oðer egiptisce. oðer of hwulche londe swa heo weren þet þe lare iherden. On þissere ifereden iemede³ þere apostlan admodnesse þas mihte. *and* þere eontan modinisse iarnede isecundnesse. þe heolia⁴ gast wes iseʒen ofer þa apostlas on fures heowe. *and* ofer *crist* on hi[s] fuluhte on aue culfre

The death of
Ananias and
Sapphira.

James ap-
pointed head
of the
Church.
* [Fol. 33b.]

The apostles
through
meekness
obtained the
gift of
tongues.

The giants
lost it
through
pride.

The confu-
sion of
tongues.

1? for þi.

2? seððan.

On the day of
Pentecost all
speeches
restored.

* [Fol. 34a.]

3? iernede.

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

4 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,

onlienesse. Hwi ofer criste on culfren heowe, *and* hwi ofer cristes hirede on fures ilienesse: forðon þe þet fuʒel-cum 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 scolf cweð: ac to helenne. Gif he walde þa deman moncun þa þe he crest to mîddeleare com, hwa weren þamme ihalden: Ac he nalde mid his to-cume þa sunfullen fordemen: 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 onlienesse 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 ercan¹ 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* fleseliche iwilnunge: muhten beon atende to þan heofenliche biboden, ʒif þe halia gast ne learð þes monnes heorte *and* his mod wið-innan: ou idel beoð þes budeles word wið-utan icleopde, þes fares² icunde is þet hit forðnimeð swa hwet him neh bið. Alswa seal þe larðeu don þe ʒet bið mid þen³ halia gast itend. Erest he seal hine scolfne wið sunnau isteoran, *and* seoððan his heorde. On culfre onlienesse *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 ʒif ifulleð. Ne bið þeo bilehwitnesse godes icwime butas⁴ sno⁵ternesse 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 teeð riht-wisnesse *and* bilchwitnesse scule⁶ beon isceawed eifær ʒe on fure, ʒe on culfren, forðon þet heo deð

Why under these two forms?

Christ came not to condemn the world,

The dove denotes simplicity and innocence.

¹ erran.
* [Fol. 34b.]

The Holy Ghost was seen as fire,

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

² ? fures.

³ ? MS. þet.

Simplicity without wisdom not pleasing to God.

⁴ ? butan,
⁵ sno at first, but altered to sue.

* [Fol. 35a.]
⁶ ? scule.

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

pere monnan heortan þet he onlihteð mid his 3ife. þet heo beoð
 liðe þurh un-eladnesse¹. and itenð þurh lufe and snoternesse. God
 is swa paul eweð. þet niminde fur and he is un-aseegliche fur,
 and unisewenlich fur. Bi þam fure eweð 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-ealde eorðlichen monnan heortan þenne birneð þa eorð² þenne
 þes eorðliche monnes heorte bið itend to godes lufe. þa þet er
 wes cald þurh fleseliche lustes. Ni³ na þe halia gast wuniende
 on his icunde. swa se he isezen wes: forðon þet he is unisezenlic.
 Ae for þere itacnunges swa þe⁴ er seiden. þet he wes isezen on
 culfre and on fure. He is ihate on grekise paraclitus. þet is þe
 frofre gast. forðon þet he ifrefrað þa drorizan. þa þet heore sun-
 nan bireusiað. and 3ifð heom for3ifnesse. and luht. and heore
 3eomerinde 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 iðone.
 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
 clauðes heorte þa þe he on 3eo3oþe 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 þe⁵ ilean godes gast to apostle. paul þet hermede
 cristene men: þene he iches to larðewe alle peoden. Mathews þet
 wes cachepol þene he iwende to god-spellere. Ða apostlas ne
 dursten bodian þa soðen ileafen for þon eie of þon heðene. Ae
 þa siððan heo weren itend of þan halia gaste. hi neren aferede of
 nane licamliche pinunge. and þerfore wið-utan fore godes blisse
 bodedan. Ðisses dei3es hehnesse is to heriane. forðon þet þe
 almihti god hine seoffmede*mede⁶ þet he walde monna eun on
 þisse deie isundian. on cristes akennednesse iwearð þe almihtiza

¹ uncladnesse.God is a co-
suming fire.The Holy
Ghost in-
flames the
cold hearts of
men.² eorðe.³ nis.⁴ we.He is called
the Com-
forter.

* [Fol. 35b.]

The gifts of
the Holy
Ghost.The Holy
Ghost con-
verts sinners.⁵ sic.The apostles
durst not
preach the
Gospel before
the Holy
Ghost en-
lightened
them.* [Fol. 36a.]
⁶ seoffmede
inemedede.

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 eweð. Ie eweðe 3e beoð godes bern þa icorene men beoð godes bern : na ieuwðliche : ac þurh þes halzan gastes 3ife. And¹ god is icundeliche on þreom. Hadan feder. *and* sune. þet is his wisdom. *and* þe halze gast : þe þet is heore beire wille. Heore cunde is unto-deledlich efer² wuniende on ane godnesse. þe ilca eweð. bi his icorene 3e beoð godes. Þuruh cristes mennisenesse men weren alesde from deoffles ðeowdome. *and* þurh þes halze gastes to-cume mennen saule were ibroht to gode. Crist underfene menisenesse 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 weorc cuðan 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 þana³ halza gast ofer þa apostlas : er his upst[i]3e þus eweðinde onfoð haline gast. eft on þisse deie he sende þe almihtin feder *and* þe sune heore * beire gast to þam apostli : þa 3et wuniende on þissere weorlde. þe helende ableu his gast on his apostlas for ðere itacnung. þet heo *and* alle cristen men seullan 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 eweð. 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.⁴ songe seofen dazes. forðon þet he onlihte ure mod mid seofanfald 3ife. þet is mid wisdom. *and* an3ite mid iðohte. *and* streinde mid gode dedan : *and* trewfestnesse. *and* he us ifulð mid godes eize. þe þet ðurh gode icarnunge⁵ bi-cumð to þissan seofenfalden 3efan of þam⁶ 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.

1 ? An.

2 MS. efer.

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

The Holy
Ghost came
twice over
the apostles.

3 sic.

*[Fol. 36b.]

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

4 ? lof.

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

5 sic.

6 ? 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.

*O*mnia 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

anc drihtnesse *and* godnesse wunierende 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 iferende¹. alswa is þeo halze preomnesse 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 seulen heore bileafe bisettan on þere weordliche eahte? ac on heore god anc. þe 3itsere þe biset his ipone on his ehte? he bið þes deofles bern buten he hit iswike? forðon heo þet þa 3itsunge heolden heore eahte unwur[ð]liche nefde nenne stude? on heore heortan². *and* for þi heo dudan heore þing heom 3emene? þet heo soðre sibsumnesse butan 3itsunge beon mihten, þa apostlas setten here hondan ofer ileaffulle men? *and* heom com to þe halza gast. þurh heore biseopunge. Biseopas þes ilean hades on godes ilaðunge. *and* haldað þa isetnesse on heore biseopunge swa þet heo setteð heoran *handan ofer iful3ede men. *and* biddað þet þe almihti welden[de] heom sende þa seofenfalde 3ife 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 on fellowship.

¹ ? iferedene.

True unity is without covetousness.

² The proper order is—leo heolden heore eaht unwurliche forðon þet þa 3itsung nef de, &c.

* [Fol. 37b.]

X.

DE OCTO VICIIS & DE DUODECIM ABUSIUIS HUIUS SECVLI.

[O]mnia nimia nocent. & temperancia mater uirtutum dicitur. þet is on englisc. alle ofer done þing denað³. *and* imetnesse is alre mihta moder þe oferlifa on hete *and* on wete macað þene mon un-halne. *and* his saule gode laðeð⁴ *and* swa ure drihten on his godspelle seide. Ðet þer to3eines 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.

³ ? deriað.

⁴ MS. laðeð.

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 neflen for þa michele iswinche. ac þes þe fir weren fram godes milce [E]aðe mei þe mon fundan hu he hine seolfe amerre. ac we scole witan. þet nan seolf ewale þet is aȝen-sclaȝa ne cumeð to godes ríche. Nu beoð .viii. heofod sunnan þe rixað on us to swiðe. On is icweðen. *Gula*. þet is ȝifernesse on englisc. þeo deð þet mon et er timan. *and* drinceð. oðer eft to muchel nimeð on ete oðer on wete. Ðeos sunne fordeð eider ȝe saule. ȝe lichoma. for *heo maceð þan men muchele untrumnesse *and* to depe bringeð níd unmete drunche. *and* heo fordeð ee þes monnes saule for heo scal sunezan oft. þenne he nat hu he ferð for his feondlican drunche. Þa oðer sunne forliger *and* unimete galnesse. þet is ihaten *fornicatio*. He buleð¹ þene mon *and* maceð of cristes leoman heoranna leoman : *and* of godes husa gromena wunniunge. þa þridde sunne is. *Auaricia*. þet is þeo ufele ȝitsunge. heo is more of elchere wolnesse heo macað reafiac *and* unrihte domes. stale *and* lesunge. *and* forsworenesse. heo is helle iliche. forðon þet hi ba habbeð un-afillendliche gredinesse : þet hi nefre ne beoð fulle. þeo feorð[e] sunne is ihatan. *Ira*. þet is on englisc wemodnesse. heo deð þet þe mon ne ah his modes iwald *and* heo macað monslhtas. *and* monies cunnes ufel. Þeo fífte 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 eue 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 lesse² his edlen þere dede. *and* his wite abideð on þere oðre worlde. 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 ee ȝif³ 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 sins.
1. Gluttony.

* [Fol. 38a.]

2. Adultery.

1 ? befuleð.

3. Avarice.

4. Anger.

5. Wanhope.

6. Sloth.

* [Fol. 35b.]

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 letitia*, 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 cælis 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 ouereumen 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 er¹ swa hi hit habbeð. ac þa iscead-wise mon seal 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 clenesse on englisc. þet þe leawde mon hine halde butan forlizere on rihte laze. *and* mid isceadwisnesse. þeo ihadode godes þeowa halde eure his clenesse 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 3elpe. God nele þet we beon gredie 3itseras. ne ee for weorlð 3elpe forworpan ure ehtan ah dele we ure ehtan mid wisdom. swa þet hit drihtne likie. *and* 3if [we] almesse doð: don hi butan 3elpe þenne maze we fordon swa þa deofliche 3itsunge. Þe feorðe mihte is. *paciencia*. þet is on englisc ipuld. þet þe mon beo ipuldi. *and* þolemod for godes luue. *and* lete elchur² 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 cower ipulde 3e habbeð cower saulen ihaldene *and* eft þe heouenlich[e] wisdom eweð. *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 seulen 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 we³ on uuilimpan to ormode ne beon: ne eft on iselhðan to swiðe ne blissian. *and* 3if we forleosað þas lenan world-þing: þenne we seulan 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 seulen *hilihzen 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^o ec.

2. Chastity.

3. Liberality.

* [Fol. 32a.]

4. Patience.

2^o afe.

5. Spiritual bliss.

3 MS. þe.

Our conversation is in heaven.

* [Fol. 32b.]

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.] þæt is anrednesse godes werkes, for 3if weo beoð anrede on ure gode werecan ! þeune mæge we swa ouereumen þa slauðe, for hit bið lonsum bismer 3if al ure life bið on unnet her. Þe scofeðe mihte is. [*Caritas.*] þæt is soð luue to gode *and* to mounen. þæt weo on gode weoreas godes luue kepan ! *and* naut idel3elp þe is him ansete, æc uten don elmessen swa he us telte gode to luue, *and* naut for herunge, æc þæt ure drihten beo eure ihered on ure godan weorean, *and* þe idele 3elp us beo eure unwurð. Þe eahtuðe mihte is ihaten. [*Humilitas.*] þæt is soð edmodnesse to gode *and* to mounen, mid modes lusternesse,¹ for þe þe bið [wis] he neme² modi. On hwan mei þe mon modegian þeh he beo wel iþozen *and* iþungen, for he mei findan fele þe beoð bet iþozen *and* istozen þene he. Ne eft he ne mei on his welan, ne on his ehte modegian, forðon þæt he nat þene dei ne þene time þe hit al forletan seal. Ne on naue þinge ne ah þe mon to modegian, 3if he wis bið, nu³ 3e habbeð iherd hu þes halie mihten ouercumað *þa sunnan þe deouel bisaweð on us, *and* 3if we nelleð heom ouereuman, hi bisencheð us on helle. [W]e mazen þurh godes fulste þa fondliche sunnan mid iecompe ouereuman, 3if we kenliche fehtað *and* habban⁴ us on ende þene eche wurðment a mid gode seoluan, 3if we swineað nu her. *Nv* beoð .xii. unþeawes, þe we seulen eou seggan erest on boeleden ! *and* siðþan on englice. *Duodecim abusiua sunt seculi. Hoc est. Sapiens sine operibus bonis. Senex sine religione. Adolescens 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.

1 ? Inlutterness,
2 ? ne wurðneure.

Eschew pride,

3 MS. hu,

* [Fol. 40a.]

4 ? 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* mon3un bringeð 3if hi motan to helle. Þæt is 3if þe wisa mon bið butan [gode werean, *and* 3if þe alde bið butan⁵] 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
naur belief.5 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 wreeche bið modi. *and* 3if þe king *bið
 únrihtwis. *and* 3if þe biscop bið 3emeles. *and* þet fole butan steore
 eft¹ butan laze. Nu 3if þe wisa mon bið butan gode werean. þe þe
 oðer monnen seolde sullan gode bisue. hu ne bið some his lare þan
 lewede moznen unwurð. 3if he seolf nule don swa swa he heom
 teeheð to donne : Ne bið naut his lare fremful ne icweme 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
 treowseipe. bið iliche þan treo þe hereð 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
 cufað 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 iþohtas for þeo heorte
 ne aldeð naut ne þa tunge. ac þas twa þing deriað oft þan alden.
 Wite for þi þe alde alde² hwet is elde bihouige. *and* þa 3ing for-
 seo þat his saule deriað. Þe þridde unþean is on þissere worlde.
 þet 3ung mon beo butan ihersumnesse. *unwurðe bið þe on elde
 þet him oðer men þenien³ þe on his 3uheðe nule his eldian⁴ her-
 sumian. Vre helend on his 3uheðe wes ihersum his cunne. *and* his
 heouenlich federe he hersumede to 3a deðe. Swa swa þan alden
 bihouað du3ende þewas *and* [t]riwe treofestnesse : swa biriscð
 þan 3ungan þet he abbe ihersumnesse *and* ibuhsumnesse. Godes
 laze bit ec mon wurðie efre his feder *and* his moder mid muche-
 lere 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 iselthçe leosað. *and* þurh his ahzene chte
 forwurð a on echnesse. ac iselie beoð efre þa mildheortan. for þi
 heo imetað þa mildheortnesse. Eft þe ðe deleð elmessan for his
 drihtnes luan : 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 with out
 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, we-
 nien.
 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 seke monan ga. oðer sarine frefrað. oðer blindne mon let. oðer bereð unhalne. oðer unhalne lechnað *þif* he lechedom con. *oðer *þif* he miltsað¹ þan men þe hine abellh. oðer *þif* he ʒeher-godne² mon fereð to buriene. Al þis bið almesse *and* ee þet mon biswinke þene stunte lichome for steore þe þe³ steoran seal 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 demliche⁴ halde. Ðu gederast mare *and* mare. *and* men cwelað on hungre. *and* þine welan forrotiað biforan þine ehʒan. 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 eou beoð elene. Þe fifta unþeu is þet wif beo buten clenesse. Vnelene wif þoleð scome on weorkle. *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 ce þa gode þeawes *and* þet elene wif seunað ʒitsunge *and* cheste ne sturað. ac heo gestilð groman *and* forsihð galnesse *and* gredinesse forhoʒað. heo hi wernað wið drunkenesse *and* idele weord *ne luanæ. 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 miltles on his modes streche. þet he his men eisian ne der ne to nane wisdomes heom nule wissian. Summe lauerdes inehlecheð gode þurh heore lauer[d]scipe swa Moyses þe heretoʒa dude þe to þan almihtizan gode spee. *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 seulen 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 rihtwisesse

of alms-
giving.

* [Fol. 47b.]
1 MS. mult-
sað.

2 ? insert
here after
neode ideð.
oðer þif he
forðfarene.

3 sic.

Heard not up
thy wealth.

4 ? demliche.

5. Of the
woman with-
out chastity.

Description
of a virtuous
woman.

* [Fol. 42a.]

6. Of the lord
(ruler) with-
out 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 suscitavit 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 celorum*, 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 uel iþeuað : swa þe þe hit deð. He is guilty who allows evil to pass unreprieved.
 ʒif he hit betan mei : and umbe þe bota [ne] hoʒað. he seal hine mid riht[wisnesse] ibuʒan to gode. for he ne mei habben naue mihte *to rihte butan godes fulste swa god cweð. * Fol. 42b.] De lauerd 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 suscitatur 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 cr wreche and macað hine to lauerde and eft þe witega seið bi gode. *Deponit potentes de sede & exultat 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 ibuhsun : and his nome herize. 7. Of the quarrelsome Christian. þe¹ seofeðe un-þeaw is þet þe cristene mon beo saeful. of cristes noman. is cristianus icweðen. þet is þe cristene mon þe is on criste ifulehʒað. þenne ʒif he bið saeful : soðliche ne bið he noht wel cristene. Soðliche nis nau 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 ee on his godspelle þet þa beoð godes bern þe beoð isibsumme ac sake ne sturiað. and swa swa [þa] isibsumma *beoð soðliche godes bern : The peace-makers are God's children. swa beoð ee þa safulle soðliche deofles bern. Alle we cleopiað to gode : and cweðað. *pater noster.* þet is. þu ure feder þe ert on heuene ac we ne mazen habben þene heouenlichen eþel : butan we beon clene from alle sake. [þ]e ehtuðe unþeaw is þet þe wreche 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 nniseli for gode. þenne he arereð his mod mid modinesse onʒein god. and nule on his ernðe : 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 lūc beod milde *and* admode, for þou þe þes modes edmodnesse mei biȝetan godes rīche reðer þen þe haueleste þe of henðe cumeð. Gewisliche þa rīchan þe rīhtliche libbað maȝen beon bitwixen godes wrecchan ȝif heo edmodnesse habbeð *and* ouerflowendnesse forletað swa swa þe king dauid eweð bi him seoluen. *Ego egenus & pauper sum: deus adiuna me.* þet is. Ic em þarua *and* wrecche, ac god fulst þu me. Ðe modie wreccha for his modes upahēfednesse is to rīchan itald rīhtliche on boken *and* þe edmeda rīche þah he ehte habbe mei beon godes wrecche, ȝif he gode iewemeð. [þ]e nihȝeðe unþeau is þet þe king beo unrīht[*t*]wis. Ðe king bið icoren to þan þe him euð his noma. *King is ihaten *rex: þet* is wisegend for he scal wissian mid wisdomē his folke *and* unrīht aleggē *and* þene ileaue areren, þenne bið hit ermlic, ȝif he bið unrīhtwis, for he ne mei nenne irīhtlechan: ȝif he bið him seolf unrīhtwis. Ðes kingges rīhtwisnesse arereð his kine setle *and* his soðfestnesse istapeleð þes folkes stere. Ðet is kinges rīhtwisnesse þet he mid wohȝe ne of-sitte ne ermne ne cadine, ac elehe men deme rīht. He scal biwērian widewan *and* steopbern *and* stale aleggē *and* heordom for-beodan, *and* þeouas addriuan, of his erde mid alle *and* he scal wicche creft aleggā *and* wiȝelunge ne geman wise men him scule readan *and* he ne scal beo nefre wemod godes minist[re]¹ 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 rīhtliche *and* beon on erfeðnesse anred *and* edmod on stilnesse, *and* his of[s]pringe ne ipaue þet hi beon unrīhtwise, he scal hine ibidan on a-sette tidan², *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 ulaȝeliche³. Gif þe king wule mid carfulnesse haldan þas bebodan: þenne bið his rīche isundful on liue, *and* efter þisse liue he scal faran to þan eche liue for his treowscipe. And ȝif he forsīhð þas isetnesse* *and* þas lare: þene bið his erd ihened oft *and* ilome eiðer ȝe on herȝunge, ȝe on lungre, ȝe on cwalmē, ȝe on uniwiderc, ȝe on wilde deoran.

Of the poor
in spirit.

The proud
poor is rich
before God.

9. Of the king
who is un-
righteous.

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

The duties of
a good king.

¹ The con-
traction is
scarcely
legible, &
read
ministre.

² MS. ridan.

Woe to the
people when
the king is a
child, Eccles.
x. 16.
³ : ulaȝe-
piche.

* [Vol. 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 ee þe king hu hit is icweðen on boken. 3if he rihtwisnesse ne halt. þet swa swa he is on heuene¹ on his kine setle to-foran oðer mennen: 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 englise scawere. for he is iset to þon þet he seal ouersawian mid his 3eme þa lewedan. swa god scolf eweð to ezechiele þan witegan. *Speculatorem dedi te domui israel.* þet is. Ic þe 3ef to scawere mine folke israelles hirede. þet þu ihere mine word *and* of mine muðe mine speche heom euðe. *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 scolf forð mid for his 3emeleste. ac þet fole bið iseli þurh snoterne biscop þe heom seið godes lare. *and* halt heom under gode swa god heo3te² þet heo beon ihaldene *and* he habbe³ þe mede. [þ]e endleohte unþeau is fole 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 eweð þe salmwurhta mid þise⁴ wurden eleopiende. *Apprehendite disciplinam nequando irascatur dominus & peccatis de uia iusta.* þet is on englise. Vnderfoð steore þi les ðe god iwurðe wrað wið eou *and* 3e þenne losian of þan rihtan weie. Ec þe apostel paulus eweð on his pistel Ðurð⁵-wuniað on steore *and* 3e beoð swilche forlizeres. 3if 3e libbað butan steore. Eft þe witega ysaias bi þan ilean eweð. *Quiescite agere peruerse. discite bene facere.* þet is iswikeð unrihtwisra dedan: *and* leorniað god to wurchenne. *and* dauid eweð 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 fole beo butan laze. we ne moten halden nu Moises laze on þa alde

¹ 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.

² read heorde.

³ originally habbenen, 11. Of the people without instruction.

* Fol. 41b.

⁴ MS. wise.

The words of the apostle Paul.

⁵ ? 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.

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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 seulen 3efullan swa we best mu3en þes helendes biboda. and þa beoð us for laze for we beoð efre butan gode † 3if we godes bibodan ne haldeð. Monie þewas † beoð swa swa þe wisdom cleopað. þe monnen þuucheð rihte. ac hi þah ledað to deðe on ende þa þe heom duseliche fol3iað. Ðe þe godes laze 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 † 3if we his bigenge haldað. * Ða þe butan godes laze 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 da3en 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. *Quod² ipse prestare dignetur qui uiuit & regnat deus per omnia secula seculorum.* Amen.

Worldly wisdom leadeth to death.

† ? weges.

Christ is the way, the truth, and the life.

* [1 Col. 45a.]

God's promises to those who keep his behests.

² MS. quod.

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 passiun. þet is his halie þrowunge þe he for moncunne underfeng. is nu icumen in. and þe halie writ us mune3að and hat. þet we beon imundie of þere pine þe ure drihten þolede for us on þisse timan. and for-þi we seulen hine efre mid alle ure heorte. and mid alle ure mode herian and swiþest 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 lude on us þa he na sparede na ihesu crist his aþene 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 aþene berne: ac 3ef hine to cwale for us alle. eft þe apostel seið on his þistel. *Cristus factus est pro nobis obediens patri usque ad mortem mortem autem crucis.* Crist godes sune wes ibuhsun þan heuenliche federe to þa deðe. and þet to swulche *deðe swa 3e maþen iseon on þere rode tacne to-foren eou. Mid irenen neilen he wes on þere rode ifestued. and mid speres orde to þere heorte istungen. and mid þornene crune his heaued wes icruned. swa þet þet rede blod seh ut on iwulehe 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 eþan bundan and hine on þet neb mid heore hondan stercliehe 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 nos 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 ovis ad uictimam ductus est: & non aperuit os suum.* Vre drihten wes iled to sleþe al swa me dede a seep and he nefre þa ne undude his muð. His ahþenes þonkes he þrowede for us and binom ure sunnan. for 3if hit his willa nere: ne mahte him nan deð ne nan pine denan¹: al swa þe boe 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 iþeafele þet to *alesendnesse alles ileffulles moncunnes. and þe deofel ablende heore heortan þet heo ne cunnan ienawen 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.

¹? 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 hefden icnawen crist! nefden heo nefre ifestned hine on rode for ure hele. Cristes rihtwisnesse is swa muchel þet he nolde niman moncun nedunga of ðan deoffle butan he hit forgulte. æc he hit forgulte eteliche þa þe he tuhte *and* spulhte þet fole to cristes cwale! þes almihtie godes sune. *and* þa þurh his deorewurðe deðe we weren alesede from þan eche deaðe. 3if we us seolue nu ne forðoð þurh sunnan. Ða itimede þan deoffle als wa deð mahze fisece þe is ið þet es. *and* ne isihz na þene hoc þe sticað on þan ese. þenne bið he gredi þes eses *and* forswolezð þene hoc forð mid þan ese. Swa wes þon deoffle. He isch þa monnisnesse on criste *and* nault þa godecunnesse. Ða tuhte he ðet heðene fole to his sleze *and* ifelde þa þene hoc þet wes cristes godecunnesse¹. þe ferde to helle *and* iwrað þene alde deouel *and* nom of him adam þene frumseepene mon. *and* his wif euan *and* alle þa þe of heore cunne 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 ie wulle beon þin deð! *and* þu helle ic wulle beon þin bite. *and* þa ifelde þe deofel þene hoc. þe he er gredliche forswearh 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 werean. *and* us seluan to helpe herien we ure drihten þe us alesde *and* makede us freo of þeowan *and* of þrelan his ahzene 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. Mucchele luue he us eudde þa he us alesde. Nefde he nane neode to us æc we hefden mucchele 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.

¹ sic.

* [Fol. 47b.]
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

þet is al cristene fole 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 min¹ 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 mozne! al swa *Saucte 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 ilea apostel seið. *Qui dicit se diligere dominum & fratrem suum odit! mendax est.* Ðe mon 7e 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 luuan wel ure drihten þe he naut ne isihð! Imong þan muchela wisdoma þe ure drihten lerd his apostles he tahte heom. þis swulche toforan oðran þingan! and eweð. *Hoc est preceptum meum ut diligatis inuicem sicut dilexi uos.* Ðis is min bibode and min heste. þet 3e luuan eou bitwixan als wa ic luuede eou. and for-þi scal iwile mon oðerne luuan. *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 maȝen 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
neigl þour as
thyself.

¹ n is partly
erased.

He who hates
his brother
loves not God.

* [Fol. 47a.]

Christ hade
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 deaðe *and* wule us bringan to eche live. Muchele huue ure drihten us eudde 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 ilienesse *and* iwunden mid flesee al swa mon *and* muchele *mare huue 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 he¹ were iboren buten he us alesde. Mid swiðe muchele wurðe we wercn alesde al swa. *Sancte peter* us seide *and* eweð. *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: ae beoð mid þan deorewurpe bleode of þan clenæn *and* of þan unwemmedan lombc ̅et is godes sune. He is þet soðe lomb alswa. *Saucte Iohan* þe baptist eweð. *Qui tollit peccata mundi.* þe binimeð middanerdes sunne. his deorewurpe blod wes asecd 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 seulen deihwanliche² þa postles *and* þet ouerslaht of ure huse þet is of ure heortan gastliche bisprengan. þet is to understondan þet we seulen 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 euman wið-innan us. hwet beoð þas .vii. zeate: Ðet beoð ure eȝan *and* ure neose *and* ure muð *and* ure earan. vpon heom alswa we er seiden we seulen 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 breočan. þet is þet [loc] þeðe deofel ne con unlučan. þet is þet seutles þeðe deofel ne mei nefre to-eyšan. Bi þisse taene seide sum wis mon. *Hec est scula peccatorum per quam Christus re-*

of Christ's
great love to-
wards us.

* [Fol. 47b.]

1? we.

The words of
St. Peter.

Christ the
true lamb.

2? deihwam-
liche.

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 hwam¹ ure drihtan tel to him al moncun. þurh þis taene þe king *constantinus* ouer com at þet fole þe feiht to-zeimes him. Ðurh þisse taene 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 taene *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 þulte 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 engliſe. Drihten alesde þene wrechan of þan mehti3an *and* þen werchan þe wes al helples. Ðes wrecche þe he of ſpee wes ure feder adam. þe bicom wrecche *and* helples swa sone swa he to-bree 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 hondiwere. *and* eft hit is awriten bi him on þan ilean 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 fu3elas þe flu3en bi þan luſte. *and* alle þe fiſcas þe ſwummen in þere ſe: alle heo weren adame ibuhſume *and* naut anc under his hond: ac under his fet. Ac swa sone swa he forſch his 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 iſeouen: alſwa þe boc seið. *Expulsi sunt nec poterunt stare.* heo weren ipult ut of paradise: *and* ne mehten þer naleng etſtonden. *and* hwer bicomen heo þa: Soðliche on þissere worulde. *vbi omnis homo cum dolore nascitur & cum dolore moritur.* on þissere weorlde heo bicomen þer iwilch mon bið iboren mid muchele sara. *and* mid muchele sor3e his lif iendað. her heo leuden al heore lifda3es on kare *and* on pine *and* on unimete iſwinche. *and* eſter þiſſe liue heore ſaulen ferden to helle *and* þer wunden.

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. 45b.]

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 perducat 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 iiii. 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 mon þenne he. ac þah hweðre his saule wes in helle. a ðet þa streonge leo þet wes þes linizendes godes sune. *Et contriuit portas ereas. & uectes ferros confregit.* Ðet is he to-þruste þa stelene gate. *and* to bree þa irene barren of helle. *and* nom ut alle þa ilean þe on þisse *liue his bibode heolden. *Et educit eos de tenebris & umbra mortis.* He ledde heom of þeostran *and* of scadewe. *and* of deaðe into heouena riche. *ad quod et nos perducatur Christus filius dei uiri. qui uiuit et regnat per omnia secula seculorum.* Amen.

Adam and Eve were in hell four thousand four hundred years.

* [Fol. Em.]

Christ brought them out.

XIII.

[SERMO IN EPIST. 2 AD CORINTH. IX. 6.]

[**Q**] *ui 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 eifer 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* clene to leden in þisse liue. *and* seið þet curic mon seal 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 seal mawen of blescunge þet is to suggen. Ðe mon þe wel deð : he wel ifehð. *Sacra scriptura nomine seminis appellat tria. scilicet hominis progenituram. dei uerbum. opus bonum.* Halie hoc 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 cælum 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 spæc wið ðene halie mon abraham of his istreone *and* seide. *þet* swa muchel moncum seuld 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 3eme of twan þingen. an is hweðer þet lond beo bicummelic to þe sede. Alswa ahte eurec cristene mon: weþmon *and* wifmon. þenne heo fundieð to teoliende: efter istreone nimen muchele 3eme þet heo hit¹ don on bicummeliche stude *and* on rihte time. Nis na stude to istreone bicummelic butan ða þe istreonicð beon hispused 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 a3ene 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* fu3eles hit freten. *and* sum on gode corðe: *and* þet com wel forð. ðeo apostles hine beden þet he scalde suggen hwet þeo sa3e bieweðe *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* eurie mon þe lusteð luuelicche godes wordes *and* ledeð his lif rihtliche þer efter: he seal habben eche lif *and* blisse abuten ende. *Sed est diligenter attendendum quod hoc semen spargitur tum ore proprio tum² ore ministrorum.* ah þet is to understonde þet ure helend saweð *his halie word hwile þurh his a3ene muðe *and* hwile þurh ðere apostlene muðe. hwile þurh ðere clerkene muðe þe cunnen þe lare of halie boke þe radeð *and* techeð godes la3e in to þes monnes heorte. *and* alswuche wise spekeð ðe eorðliche³ king wið iwilche cristene monne þe he to sendeð his halie iwriten. *In hac eciam satione diligenter obserua agri competentium: & temporis*

1. Man's progeny.
2. God's word.
3. Good deeds.

* [Fol. 30b.]

Two things to be taken heed of in sowing seed.

¹ MS. bit.

The Parable of the Sower.

The explanation of the Parable.

² MS. eum.

* [Fol. 50a.]

³ ? 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 adquiritur, aut debiti beneficii solutio inpenditur.* In four kinds of way man selleth

congruenciam. Denne þeȝs folkes larþew his sed wule sawen he ahte to nimene muchele ȝeme þet he hit sawe on bieumeliche corðe: and on rihte time. On ðere moune heorte þe huelic[h]e] lusteð godes wordes summe heo creðon gode weoren summe heo ðere þurh gode iwurðeð, and þet bið bieumelic corðe godes wordes on to sawen. Ah þa ðe sunnen luueð and for-leten heom nulleð ne nane bileafe under-fo: heo beoð unbieumelic corðe to þe sede of godes weorde. *Vnde diuina scriptura. Nolite spargere Margaritas ante porcos, and þere for seide þe heouenliche larþew. Ne sculen ȝe nawiht ȝimstones leggen swinen to mete.* Eurliche sunen deie, and oðre heȝe daȝen is time to sawene þet halie sed þet is godes word, and ðet in halie chirehe þer alle cristene men aȝen to beon isommed to gedere. *Bonum opus nomine seminis dicitur, tum quum mune seritur in futuro metetur, tum quum more frugum multiplicabitur.* Weldede is icleoped sed: for twam þingen. An is ðet alrihtes swa alse me saweð sed on ane time and gedered þet frut on oðer time: al swa mon deð nuðe his dede in þisse line, and on ðere eehe weorlde *he scal hafon ðer of his mede. Ðet oðer is. Alswa of ane sede eumeð feole folde weste. Alswa of ane eðeliche dede mon seal afon eft feole folde mede and muchele. *Multi 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 eunne beoð of weldede. Ah þe apostel us munegeð here to one of heom þet is elwasdele and seið þet me heo seal ȝefen hafelesen moune monne¹. Ah alse ðe halie salmwurhte dauid, seide delen heo þet enrie neodi ðe heo biseceð sum þing ðer of afo. Gif þan bihaȝeð ðe heo deleð and neng² sullen heom ðeo elmesse ah ȝefen. Alle weldede beoð freomfulle to sun-bote³, ah nan mare freomful denne elmes idal. *Quia sicut aqua extinguit ignem ita elemosina peccatum,* for alswa weter aewencheð fur: alswa elmesdede aewencheð sinne. Ah ȝif me sulleð þeo elmesse heo feorleoseð hire nome and hire mihte alswa. *Quatuor modis uenditur elemosina, & tunc inde populi fauor evertitur⁴, aut pudoris molestia deprimitur, aut re-compensatio rei temporalis auquiritur, aut debiti beneficii solutio*

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.

¹ sic.

² sic.

³ M^s. sun-bote.

Do not sell thy alms.

⁴? enitur.

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 ehares (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 quenebeth 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 biȝeted 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 ee for hereword to habbene and beon iwurðegede fir *and neor ðer þe heo icnawene beoð. An oðre wise mon sulde¹ his elmesse þenne he heo ȝefeð swulche monne ðe he for some wernen ne mei for neȝeburredde oðer elles freonde and þere mide hine aleseð of soome : þe he habben schulde. 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 seal wiken and cherres and ðencheð mid his elmesse forȝelden him ðeo hwile. ðenne bið þes monnes wile ibeht mid þere elmesse. On feorðe wise mon sulleð his elmesse. þenne he heo ȝefeð swulche monne þe he alhte mid rihte helpe to fodneðe and to scrude bi his bi-laȝe. 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 seolf. and alle goddede þe mon deð on odre wise and beoð ee idone for godes luue. Neoðeles he beom sulleð and underuehðe here ðer of his mede als wa 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 luue ; nabbeð heo nenne þone on eche weorlde. Ah al þet mon deð sunderlipe *for godes luuen : he seal anon 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 remocietur uobis.* Biðon ilke imet ðe ȝe meteð nuðe : eower weldede seal eft beon imeten eower mede. and bi hunderfalde mare : als wa we er seiden. *Qui parce seminat & cetera.* Æuric mon seal eft mowen bi þon þe he nu saweð. and þe þe² saweð nu on blescunge. he seal eft mowen of blescunge. Ðet is æuric mon þe ledeð feir lif and clene. 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 they thus be sold.

1. When it is given for the sake of a return.

* [Fol. 51a] 1. and Ne = sulleð.

2. For shame.

3. For good services.

4. When it is given to those whom they ought to support.

Thus given rightly quench sin.

* [Fol. 51b.]

They shall be rewarded a hundredfold.

² 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 mounen þe his iwille wurcheð her on [þisse] liue. *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**] *uerendu est nobis hec dies sancta que dicitur dominica, & i teo dicitur dominica quoniam hec dies sola dies domini est.* Muchel man ach to wurþen þis halie dei þat is sunnen dei teleoped, for hit is godes aȝen dei. Alle oðer daȝes of þe wike beoð to þredome to þis dei. *þis dei is þet halie dei þet blescede dei þe blisfulle dei þe murie dei. þe dei seouensiȝe briçtere þene þe sunne. þe fo[r]meste dei þet eauer ȝicte was iseȝen buuen eorðe. *In qua uisa est lux.* Sunnen dei was iseȝan 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 predicandum & ad celebrandum.* Sunnedei ah efri eristenne .Mon. nomeliche to chirche eume þe abte 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, alse þe halie gast seið þurh dauides 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.* sunnedei! weren engles makede of godes muðe. *In die dominica resedit archa post diluuium.* sunnedei fond noe lond efter þet ure drihten

Sunday is God's own day.

* [Fol. 524.]

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, que 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 columbae.* 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

hefle þet fole adreint. *In die dominica pluuit dominus manna filiis israel.* sunnedei god sende manna from houene þam¹ israelisce fole. *In die dominica *percussum est mare rubrum in uirtute dei per manum moysi & transierunt filii israel siccis pedibus per mare rubrum.* Sunnedei smat² Moyses þe reide scée, and þe see to-eode and þet iraelisce fole wende ouer. *Et stetit illis murus in dextera atque in sinistra, and þer stod a richt halue and a luft!* also an eastel wal, & *iterum percussit Moyses mare & reuersum est in locum suum & uersus est pharao cum curribus & equitibus eius, and eft sone Moyses smat³ þe see, and heo wende to gederes, and adreinte pharao, and al his ferede mid him, swa þet nes þere nefre an bilened un-dreint.* *In die dominica percussit moyses petram in heremo & fluxerunt quatuor flumina que diuisa sunt in duodecim partes ut traverint sitim populo.* Sunnedei smat⁴ Moyses þene stan ine þe wastine! þa þet fole wes welnech for-faren drinkeles also ure drihten him het, and þe stan to-chan! and fouwer walnes 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 ifulhted ine flum iordan, & *spiritus sanctus uenit super eum in specie columbe, and þe halie gast com uppen ure drihten in ane culfre liehe, 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 twelftuzeþe dei efter þet he wes arisen, he com among his disciples þer þe 3eten weren ilokene, þet wes a sunnedei, and seide to heom setnesse heo 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
 heaue[n].

¹ MS. þet.

* 1 ol. 52b.

² MS. sirať.

On this day
 Moses divided
 the Red Sea.

³ MS. sirať.

⁴ MS. sirať.
 On Sunday
 Moses smote
 the rock in
 Horeb.

On Sunday
 our Lord was
 born.

On Sunday
 he was bap-
 tized.

* [Fol 53a.]

On this day
 he arose from
 the dead.

new, between Heathens and Christians. *Ipsè 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. *Ipse 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 venturus est in maiestate sua cum sanctis angelis & arcangelis in iudicium uiuorum & mortuorum.* Sunnedei wile ure drihten eumen ine his muchele strenðe mid alle heouenware for to deme haþe þe gode *and* þe nuele. *and* alle Men seulen beon igedered bi-foren him. *and* ech corþe seal hwakien on his cesene¹. also deoð þe see in storme. *tunc montes liquescent sicut cera a facie ignis.* þenne uch dune seal berne. *and* al folc also þe p[ro]phete seið. *Ignis ante ipsum precedet & inflammabit in circuitu inimicos eius.* þet fur seal gan biforen *and* *forbernen abuten him fon. *et iterum. Dominus noster cum uirtute ueniet. & cetera.* Vre drihten wile eumen dredliche in fures liche *and* wile for-berne alle his fon. *and* heom þet beoð iwunede uel to done. *Tunc cantabunt angeli magna tuba & mortui resurgent.* þenne seulen engles mid beme blauwen on fower halue þe world. *and* alle dede arisen *and* steorren seulen þeostren. *and* þe sunne hire liht forleose. *and* steorren seulen from heouene falle. *Et tunc iudicabit iudicia nouissima. & reddet unicuique iuxta opera sua.* þenne wille god deme his leste dom. *and* wile ʒelden eche men his mede efter his werke. þe sunfulle .Men. þet spushad brekeð. þa feste .Men². 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 ehidinde. þe forsworene³. þe heðene. þe erites. *eicientur cum fletu & lamentatione in penam sempiternam sine ablutione & misericordia.* seulen beon iwarpen ine eche pine. wiþ-uten alesinge *and* wið-uten milce. Ach þe richtwise men. þe treowe men. þe munckes. þe meidene. þe weddede wines. 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.* seulen beon icleoped on þe fader riht halue. þer seal 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.

¹ sic.

* [Fol. 53b.]

He will come in the form of fire.

All the dead shall rise.

and receive their reward according to their works.

² Mon.

The wicked shall be cast into hell.

³ MS. forsporene.

The righteous shall sit on God's right hand.

* [Fol. 54r.]

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.

Qui 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 colorum.* 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 swinge¹. blisse! wið-uten sarinesse. Iyzeðe! wið-uten elde. Lokinge! wið-uten winkunge. song! wið-uten lisse. smellinge! mid swetnesse. and dunge²! wið-uten prikunge. *defectio omnis mali. Habundancia omnis boni.* wone of alle uele; wole! and alle gode³. Amen.

¹ swinge.² ðeunge.³ ? 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 þæt³. Mon. þæt wa is and me him mare bihat. and mei and wile hit him ileste. Ach him is wel þæt is ilaðed from lutel weole to muchele. and him is ee muchele bet! þæt is ilaðed from muchele wowe! to muchele wele. Alle we beoð in monifald wawe inc þisse wreche liue. hwat for ure eldere werkes. hwat for ure azene gultes. ach god almihtin us freureð mid his milde word and teebeð us bi hwiele 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 here his rode. and folege me. Þos word he seide et sumtime to zeines þæt he walde þis lif forleten. he munegede alle þa þæt þo weren oðer seopðen habbeð ikumen. oðer to kumene beoð to endeles blisse. ach heom þingð uuel to forleten þæt heo muchel luueð. *Alii quidem amant peccata sua. alii parentes. alii possessiones. alii uoluptates⁵ & uicia.* Summe men luueð heore sunnen. summe heore kun. summe world wunne. summe! galiche* lectres and luðere lastes þa þæt luueð heore sunne! he munezeð þus and seið. *penitentiam agite appropinquabit enim regnum celorum.* Cumeð to sunbote and forleteð cower sunne. for domes dei nehlechet þa þæt 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 þæt forleteð fader oðer moder.

The text.

³ MS. þæt.

We are in manifold adversities in this world.

Christ commands us to forsake ourselves and to follow him.

⁵ sic.

What men most love in this world.

* Fol 51b.

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. *Cruce 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 senlen underfon hundfalde mede, *and* lif buten ende, þet luucð world wunne : he munegeð *and* seið, *Qui non renuncianerit omnibus que possidet non potest meus esse discipulus.* Ne mei na .Mon. me folzen : bute he forlete al þet he iwald ach, *Duobus modis renunciatu[r] 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 saune muchel : if .Mon. echte habbe, ach hit is mueche sumne : if .Mon. echte luuieð, for he ne mei nawiht luuie god : *and* ee his ehte, þa þet luueð galiche lectres : he munegeð þus *and* seið, *Qui uult uenire et cetera.* hwa se wule eume efter me : forsake him solf, *and* here his rode, *and* foleze me. Ach hit is uuel to nderstonden on hwulche wise .Mon. mei him solf forsake *nimeð zeme þer to : *and* ic hit weo¹ 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, þerfore ne mei na .Mon. to gode cume : bute he forlete þe fule on-eume þe ðe douel haued on him ibroht of sunne, *and* het hælde þet faire ikunde, þet god haueð on him idon of saule and of likame, *and* wunie ine þet elenese : þet he haueð et² his fulluhte ifet, *tres cruces sunt de quibus hic agitur, due corporis una mentis.* þreo roden beoð þa ich umbe speche, twa licameliche : *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 pole. Ae he munegeð us an oðer rode to berene : þet is inemed, *Carnis maceratio,* fleises leusing, .Mon. lenseð his fleis : hwenne he him zefeð lutel to etene, *and* lesse to drinke, **and* ofte for

to leave
the r kin and
friend and
follow Christ,

In what way
worldly
wealth may
be forsaken.

* [Fol. 55a.]

1 ? cow,

Two things in
man—the one
divine, the
other devilish.

2 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. *Cruce 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 bemourns 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 bemourneth 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 mið¹ smele twiġe. *Et hec est scala peccatorum.* and þis is alle sunfulle monne leddre þet heo seulen in to beouene stiġen. *Cruce mentis est cordis contritio & proximi compassio.* þe gastliche rode is inenned² heorte sar for þe monnes azene sunne. and rowðe for his emeristenes wawe. horte sar haueð þe .Mon. [hwenne] him biþengþ þet he is unged 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 emeristene in sunne bi-falle. oðer mid siensse bi-gan. and ne mei buten helpe þer eume. If he ne mei mid worldliche echte his neode ibete³ 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 wolde⁴ : if he hefde þer uppon þornene helm. Eft sone hwenne þe .Mon. him biþenchþ þet he haueð on galiche dede to muche god iwreþed. and naueð inume zeme hweðer heo bi-wedded were þe nere⁵ : þet he hefde mid to donne⁶ : 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 sculde⁷ : þenne wule his heorte ake also his fet and his honde⁸ : if heo þurh irnene neile were þurh-stunge. and if we þus us solue willeliche pineð⁹ : þenne maze we beon godes lornigkinhtes². þenne *we maze him folege. and mid him bileue. Biddeð ure drihten þet ze moten efter him kume and þene fule onkume for-lete þa þe douel haueð in ow ibroht of sunne and edhalde þet brihte ikunde¹⁰ : þet god haueð in ow ibroht of saule and of likame. and þe klenesse of ower fulluhite þet ze habbeð et þe fonstan underfonge. and þet ze moten þe rode bere. þe god ow to munegeð. and him folege and mid him bileue. *Quod nobis prestare dignetur qui uiuit & cetera.* Amen.

MS. nu.5.

The ladder of sinful men.

The spiritual cross is called heart sorrow.

Sorrow for sins of the flesh :

sorrow for neglect of duties.

² ? learning-knights.

* [Fol. 56r.]

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-tech¹ : seide ure drihten et sume time þa he wunede ine þe londe of ierusalem. and munegeðe alle þet weren to stronge fechte. and for þon þe þet fecht wes strong to ouer-cumen. and uuel to underfene : 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. aperientium 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 bilene 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 hwiehe he munegeþ to þis felte. 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 fecht : þet hefden heore sunne ibet. oper 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 kimed² 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 adler.

Of the diuers kinds of men who followed our Lord.

* [Fol. 56b.]
Concerning those whom Christ admonishes to warfare.

? ? kunneð.
Simple or double is each man.

Of the simple man.

came unto man, and man cometh unto him, is called merey and truth. God showed merey 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. Merey a man shows to himself when he bethinks of his sins, and sorely bemourns 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 illicite 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 agitât quæta corda*—With a thousandfold devices he

miseriecordia & ueritas. þe wei þet god eom 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 eom also he hefde bihaten, *and* us alesde ut of eche wawe. Iþonked wurðe him. Mildheortnesse me kuð him soluen : henne¹ he him bi-þengð þet he isuneged haueð, *and* þet sare bimurneð, *and* milec 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 invisibili difficile cauetur.* Ah uuel hit is to werien to-zeines þene fa : þe *Mon.* ne mei naut ison, *and* þe duntens 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 lieamliche : þet þe douel deð gastliche. Nedre haueð niþ *and* onde. Nedre smužeð derneliche, nedre attreð al þet heo priked. Swa haueð þe douel nih² *and* onde to monne, *and* þolede³ 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. *Hec sunt quinque porte mortis per quas ingreditur auctor mortis ut afferat mortuos.* Þis beoð þe fif zeten 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

¹ ? hwenne

* [Fol. 57a.]

We are com-
manded to
fight against
the spirits of
darkness.

Why the devil
is called a
serpent.

² ? nið.

³ ? wolde.

Through envy
death came
into the
world.
The devil
creeps into
man through
his five senses.

* [Fol. 67b.]

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 quicquid cordi. Mid þusend falde wrenche he to-drefeð þe þonk þet erre weren to-gedere, *and* wundeþ þe saule. Ah ure drihten þet munegeð us to fechten te-zeines þet¹ alde neddre: 3eno us mihte *and* streinðe to habben þet¹ ilke wepne þa þe apostel spekð of *and* seið. *Induite uos armaturam dei sumentes loriceam fidei. Galeam spei, scutum caritatis, gladium spiritus: quod est uerbum dei.* Serudeð ow mid godes wepne, *and* nimeð gode ilene to burne. To hope to helme: soðe luue to seelde, 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* habbe to mede endelese blisse. *Quod nobis prestare dignetur qui uiuit et regnat deus, et cetera.* Amen.

May God enu-
us strein þe
licht a most
the serpent,
1: 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 seulen habben for hore feire seruise *and* þus seið. *euntes et cetera.* heo oden wepende, *and* sowen *and* seulen 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 his² 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.

² 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 vite 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 vite mee*—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 caelestis 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." *Hae quatuor lacrimae sunt quatuor aquae, quibus lavari jubemur per Isaiam*

lacrimas fudit Maria Magdalene quando lauit pedes domini. swiche teres secdle. M. Magdalene ! þa heo¹ wosch ure drihtenes fet. *and* heo werð hire solf waschen of hire fule sunnen. *Interdum uidentes aliquos affligi multotiens fuderunt lacrimas compassionis.* 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 iseh 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. schedden hate teres for þe worlde ! for hom ofpuchte þet þis orliche² 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 þe³ world ! þa he seide. *heu michi et cetera.* Wume nu þet min utbiwiste is her swa longe ituþed. *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 also 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* sieð þe muchele blisse þet he is to ileðed ! him wile sone longe þiderward *and* hwenne he ne mei þider cume also raðe se he walde ! he send þider his hate teres. *utrasque lacrimas. scilicet peregrinationis & 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. *hec 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.

2 ? corðlice.

3 ? þere.

Our abode is in heaven.

The good man sends his tears there.

* [Fol. 58a.]

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 aquæ nivis, quæ 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 aquæ fontis, quia sicut hæc 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 aquæ 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. þa fure kunnes teres boð þe fower wateres : þa þe beoð ihaten us on to weschen þurh ysaiam þe prophete þus queþende. 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 inemmed see water. *Lacrima compunctionis comparatur aque uinis : que defluit contra calorem solis.* Þe ter þet .Mon. schet for his emcristenes sunne : is inemmed snaw water for hit melt of þe neche¹ 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 inemmed 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 inemmed deu water for alswa se þe sunne drach up þene deu. *and* makeð þer of kume reines : swa makeð þe halie gast þe .Mon. bi-halden up to heouene. *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. *Iestende liht. *and* endeles lif. swa wile god þet we moten þis fouwer kunnes teres sawen biuuen² 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.
1 ? nesche.

3. Well-water.

4. Dew-water.

The reward for these tears.
* [Fol. 59b.]

2 ? buuen.

XVIII.

POEMA MORALE.

*I*ch em nu alder þene ich wes awintre and a lare*.

Ich welle mare þene ich dede ni wit ahte³ bon mare.

Wel longe ich hadde child ibon a worde and a⁴ dede

4 *þah ich bo a wintre ald to ȝung ich em on ræde.*

My wit increases not with my years.

³ ? ah.

⁴ ? ee n

* 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-þoecht : 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 michte 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 þamme 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 seal eumen in uuel stude bute him God bo milde.
Sendeð sum god bi-foren eow. þe hw[i]le *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.
 Soht¹ 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 eeh .Mon. þe hwile *þet* he bo aliue.
Wis is þe to him solue þeneh þe hwile þe mot libben.
 For sone wule hine forzetten þe fremede *and* þe sibbe.
 þe wel ne deð þe hwile he mai : ne seal [he] wenne he walde.
- 36 Monies monnes sare iswiue haddeð oft unholde.
 Ne seal 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.

¹ 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 solf 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.
- 44 þer ne *þerf he him binimen þe laðe ne þe loue. * [Fol. 60b.]
- þer ne þerf he habben kare of ʒefe ne of ʒelde.
- þider he sent. *and* solf bereð to lutel *and* to selde.
- þider we sculen draʒen and don wel ofte and ilome.*
- 48 for þer ne seal me us naut binimen mid wrangwise dome.
- þider ʒe sculen ʒorne draʒen. walde ʒe god ileue.
- for ne mei þer¹ 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* habben buten ende.
- þo þe er doð eni God for habben godes are.
- al he hit seal finden eft þer *and* hundred fald mare.
- þe þet echte wile habben wel hwile þe he muʒe es welden.
- 56 Giue hies for godes lue : þenne deþ hes wel ihalden. that is, we
should distri-
bute our alms
for the love of
God,
- Vre swine and ure tilþe is ofte iwoned to swinden.*
- Ach þet þe we doð for godes lue : eft we sculen al finden.
- Ne seal nan ufel bon unbocht. ne nan god unforʒolden.
- 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 seal þunchen eft hom baþe.
- þer me seal ure werkes weien bi-foran þe heuen king.
- 64 and ʒeuen us ure swinkes lan efter ure erninge.
- Ech mon mid þet he haueþ mei buggen houene riche.*
- þe mare haueþ *and* þe þe lesse : baþe hi *muʒen 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 ʒe 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 ʒeneð lesse.*
- 72 *And his werkes and his weʒes his milec. and rihtwisnesse.*
- lutel luc 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* ee-lete¹ muchel zeue of þan þe herte is ille. ¹ ? et-lete.
 Houene and horþe he ouer sich, his eȝen boð swa brichte
- 76 *Suarne 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 milte.
 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* fuȝeles 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 eue 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 þonc. wi hwat seal us to
 rede.
- We þet brokeð godes hese *and* gulteð swa ilome.
- 92 hwet seule we seggen oðer don et þe muchele dome
 þa þe luueden uuriht *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 seule we
 iquemen.
- 96 þo þe neure god ne dude þe houenliche deme[n].
 þer sculen bon doule swa fole þet wulleð us forwreien. At Doomsday
the devils will
be our
accusers.
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 ordlinghes² don þa swicen *and* ta for- ? ? orlinges.
 sworene
- 104 hwi boð fole ielepede. *and* swa lut ieorene
 wi hwi weren ho biȝeten to hwon weren ho iborene.
 þet sculen bon to deþe idemet. *and* eue 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.* seal him solue þer bielep*e* *and* bidemen.
 108 his aȝen werch *and* his þone te wisse he seal demen¹.
 ne mei him na *Mon* alsa wel demen ne alswa rilte
 for nan 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 alse muchel se monnes aȝen horte.
 Wa se seið þet he bo hal. him self wat best his smirte.
 Ech .*Mon.* seal hin² self demen to deðe oðer to liue.
 116 þa wisse of his aȝen werch : hine þer to seal driue.
 Al þet ech .*Mon.* hauð idon soððen he com to monne
 sculde he *hit sechen o boke iwriten he seal ipenchen
 þenne. * [Fol. 62a.]
 Ah drihten ne demed nenne .*Mon.* efter his biginnigge. All men's sins
 120 ah al his lif seal bon suilch boð his endinge. are written in
 ȝef þet his [ende is] *uuel* al hit is *uuel* *and* [al] God ȝefe a book.
 god his ende.
 God ȝeue þet ure ende bo god. *and* wite þet he us lende.
 þe .*Mon.* þet uuel³ don na god. ne neure god lif leden. 3 ? nule.
 124 er deð *and* dom come to his dure he mei him sare The evil man
 adreden. will be sore
 þet he ne muȝe þenne biden are. for þet itit ilome. afraid when
 for-þi he is wis þe biet *and* bit *and* bet bi-fore dome. death shall
Wenne deð is *attere* dure wel late he biddeþ are. come to his
 128 Wel late he latheð uuel were : þe ne mei hit don ne door.
 mare.
 þet achten we to leuen wel. for ure drihten self hit seide.
 A hwilke time se cure .*Mon.* of þinchþ his mis-dede. We may all
 Oþer rapþer oðer later : milce he seal imeten. if we seek it.
 132 Ae we⁴ þet þer naf[eð] nocht ibet : wel muchel he hauðð 4 ? þe.
 to beten.
Moni mon seit hwa rechð of pine þe seal hebben ende.
 Ne bidde ich na bet bo alesed a domes dei of bende.
 Lutel he wat wet is pine. *and* lutel he hit seaweð⁵ 5 ? lenaweð.
 136 hwice hete is þer þa saule wmeð lu biter wind þer blaweð. Little we
 hefde he bon þer enne dei oðer twa bare tide : 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 beffy 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,

- nolde he for al middenerd þe þerdde þer abiden.
 þet haddeð iseid þ[et] comen þonen þa lüt wisten mid
 iwissen.
- 140 wa wurð sorþe seneþer. for souenilhte blisse.
*In¹ hure blisse þe *þe ende hauð.* for endelese pine. 1? And,
* [Fol. 62b.]
 betere is wori water drunch : þen atter meind mid wine.
 Swines brede is swiðe swete. swa is of wilde dore.
- 144 alto dore he is abuh : þe 3efð þer fore his swore.
 Ful wombe mei liltliche speken of hunger. *and* of festen :
 swa mei of pine þe ne cnauð [hu] þe seal a ilesten.
 Hefð he ifounded summe stunde : he wolde al seggen
 oðer.
- 148 Et-lete him were wif. child. suster. feder *and* broðer.
Al he walde and oðerluket don and oðerluket þenchen
 Wenne he bi-pohte 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-flieu *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 meu wruþen her *and*
 helen. All our sins
shall be made
known at
Doomsday.
 We sculen alre moune lif iknauwen [þer] also ure alien.
 þer sculen eueningges bon þe riche *and* þe laþe.
 Ne scal na mon smakie² þer ne þerf he him adreden. 2 for skamie.
- 164 Gif him her of-þincþ * his gult *and* bet his misdede.
 For him ne seameþ ne ne gromeð þe sculen bon iborþen.
Ach þopre haddeþ seome and grome and oft fele sorþe.
þe dom scal sone bon idon ne lest he nawiht longe. * [Fol. 63a.]
- 168 ne scal him na mon mene þer of strengþe ne of wronge.
 þe sculen hadde herdne dom þa her weren herde.
 þa þe ueele holden wreche men *and* ueele laþe rede. The wicked
shall haue a
severe
sentence.

- 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[c]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 haddeð wel idon efter hore mihte.
- 176 to houene riche hi seulen faren forð mid ure drihte.
 Ða þe haddeð doules were idon. *and* þer inne bo ifunde.
 hi seulen faren forð mid him in to helle grunde.
 Ðer 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 unecle.
 Ne seal neure eft crist þolie deþ for lesen hom of deaþe.
 Enes drihten helle bree his frowd he ut brochte.
- 184 him solf he þolede deð for him¹. wel dore he hom
 bohte.
- Nalde hit mei do for mei. ne suster for broðer.
 nalde hit sune do for fader. ne na mon for oðer.
Fre alre lauerd for his þrelles ipined wes a rode.
- 188 vre bendes he unbon[d] *and* bohte us mid his blode.
 We ȝeueð *uneðe for his luue a stuche of ure brede.
 Ne þenke we noht þet he scal deme þa quike *and* þa
 dede.
- Muchele luue he us eudde. walde we hit understonde
 192 þet ure eldre misduden ; we haddeð ueele on honde.
 Deþ com in þis middenerde þurh þes doules honde.
And sake and sorȝe and swine a watere and a londe.
vre forme fader gult. we abuȝeð alle.
- 196 [Al his ofsprunge after hym in herme is bifalle]
 þurst *and* hunger. chele *and* hete. helde *and* unhelðe.
 þurh him deð com iu þis middenerd *and* oðer uniselðe.
 Nere namon elles ded ne see 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 þolieð deð þe comen of hore eunne.
Hore sunne and ec ure aȝen sare us mei of-þunche.
- 204 þurh sunne we libbeð alle in sorȝe *and* in swinke.

The righteous
shall go to
heaven.

The wicked
shall go into
hell.

Christ once
harrowed hell.
1 ? heom.

Christ died
for us all.

* [Fol. 63b.]

Through
Adam's guilt,
death, thirst,
hunger, &c.,
came into the
world.

Through sin
we are all still
in sorrow and
toil.

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 muclele wrake for are misdede :
 We þe swa muchel *and* swa ofte mis-doð, we mužen eðo
 us adrede.
- Adam and his of-sprung for are þare¹ sunne. 1 ? bare.
- 208 Wes fele undret wintre an helle pine *and* an unwunne.
 Þa þe ledden hore 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 God's mercy
is as great as
his power.
- 212 *And* nis his milce naut lesse. ac bi þan ilke iwichte.
Mare he anc mei forzeuen. þen *al folc gulte cunne. * [Fol. 64r.]
 Sulf douel mihte habben milce. 3if he hit bigunne. The devil
might have
had mercy
had he sought
it.
- 216 Þa þe godes milce secheð : he iwis mei ha ifinden.
 Ac helle king is are-les with þa þe he mei binden.
 þe þe dep is wille mest : he haueð wurst mede.
 His baþ scal bon wallinde. his bað scal² bon berninde 2 MS. scab.
 glede.
- Wurst he deð his gode frond :* þenne his fulle found[e] :
- 220 God scilde alle godes frond. a wih swilche freonde.
 Neure in helle hi com. ne þer ne come reche. I never came
in hell, yet I
will tell you
what I find
in books.
- 224 Þach ich elches worldes wele. þer me mahte feche
 þet his wulle seggen on þat wise men us seiden.
- 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. 3if 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 unele iuere. In hell is hun-
ger and thirst.
3 ? m. te.
- þas [pine] þolieð þa weren maket³ niþinges here.
 Þer is waning *and* wow. efter eche streche.
- 232 ho fareð from hete to hete. *and* hech to frure þe wreche. The sinners
go alternately
from the heat
into the cold.
- 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.
- 236 *Nute hi hweþer hom dep wurs*⁴ mid neure nane wisse. 4 MS. þurs.
 hi walkeð eure *and* secheð reste *ac ho ne mužen * [Fol. 64v.]
 imcten.

- 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 seeheð reste þer nis nan. for-þi ne muȝen hi es finden. They find no rest there.
- 240 Ae 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.
 Ða þe god were bigunnen *and* ful enden hit nolden.
- 244 *Nu witen*¹ her. *and* nuðe þer. *and* musten hwat hi wolden. 1 ? weren.
þer is bernunde pich hore saule to bapien inne.
 þa þe ledden here lif in werre *and* in winne.
 Ðer is fur þet is undret fald hattre. þene bo ure.
In burning pich do their souls bathe.
- 248 Ne mei quenchen salt weter ne uerse of þe burne. Nothing may quench this fire.
 Ðis is þet fur þet efre bernd ne mei nawiht hit quenchen.
 Ðer inne boð þa þe was to lof wreche men to swenchen. In this fire shall dwell the persecutors of the poor ; traitors, evil-doers, robbers, drunkards, &c. ;
 þa þe weren swikelemen *and* ful of uuel wrenchen.
- 252 þa þe mihten uuel don. þe þe lef hit wes to þenchen.
 Ðe luueden tening *and* stale. hordom *and* drunken
And a doules werche bliþeliche swunken.
 Ða þe weren swa lese² þet me hom ne mihte ileuen. 2 Ms. lele.
- 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 etc.
 þe wreche mon binom his ehte. *and* leide his on horde. misers, &c. ;
- 260 þet lutel let of godes borde. *and* godes worde.
And þo þe his aȝen nalde ȝeuen þer he isceh. *þe node * [Fol. 65a.]
 ne nalde iheren godes sonde. þenne he hit herde bode.
 Ðe þet is oðers monnes þing. loure þene hit sculde. covetous men,
- 264 *And* weren to gredi of solure *and* of golde.
And þa þe untrownesse duden þon þe ho seulden bon unfaithful,
 holde.
And leten þet ho seulden don. *and* duden þet ho wolden.
 Ða þe weren cure abuten pisse worldes echte.
- 268 *And* duden al þet þe lape gast heelte to *and* tachte.
And alle þe þen anigewise doulen iquemde³. and those who pleased the devil.
 Ða boð nu mid him in helle fordon *and* fordemet⁴.
 [Bute þo þe ofþouhte sore. her here mis-deden
3 MS. iquemde.
4 ? fordenide.
- 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. eneten *and* frude
 þa tered *and* freted þe vuele speken. þe nihtfulle *and* þe þrute
 Neure sunne þer ne scinð. ne mone ne steorre
 276 þer is muchel godes hete. *and* muchel godes ȝeorre
 Eure þer is vuel smeeth. þusternesse *and* cie
 nis þer neure oþer lilt. 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 wihte
 þos sculle þa wreccen i-son. þe sunege þurð silte
 Þer is þe loþe sathanas. *and* belsebue þe calde
 284 Ieþe he muwen ben of-drard¹. 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
 Ae zet 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
 ȝut 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 forȝiuenesse
 Sculde him ele man þe wile he mai. of þos helle pine
 300 And warnie æc his frend þer wid. so ic hadde mine
 þo þe seilden heom ne eunnen. ic heom wulle teache
 ich kan beo ȝif i scal. lichame *and* soule liache
 Lete we þat god for-bet. alle maneunne
 304 *and* do we þat he us hat. *and* scilde we us wid sunne
 Lunie we god mid vre heorte. *and* mid al vre milhte
and vre emeristene alse us suelf. swa us lerde 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.

¹ 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 calde
 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* lilt it is to falle
 Ac drihte crist he ziue us strenceþe. 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-caulite
 3if 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 3eonger
 Ac þer nis hunger ne þurst ne deð. ne vuhelpe 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 mu3en habben her. *and* hwet elles hware
 3if we were wise men. þis we scolden iþenche
 bute we wurpe us iwar. þes worð us wule for-drenche
 Mest alle men he 3iued drinke. of one deofles scenche
 332 he sceal him cumme sculde wel. 3if he him nele scerenche
 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 3iuen alle mancumme
 Læte we þe brode stret. *and* þe wei bene
 þe lat þe ni3eðe 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 liltliche gou. 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*
Ʒe narewei is godes hes. Ʒer forð-farð wel feuwe
Ʒat buð Ʒa Ʒe heom sculdeð Ʒeorne. wid elche un-
Ʒeawe
Ʒos god un-icƷe to-Ʒeanes Ʒe cliue aƷean Ʒe heƷe hulle
- 348 *Ʒos leteð al here aƷen wil. for godes hese to fulle*
Go we alle Ʒene wei. for he us wulle bringe
mid Ʒo faire feuwe men. be-foren heuene kinge
Ʒer is alre meruƷe mest. mid englene songe
- 352 *Ʒe Ʒis a Ʒesent wintre Ʒer. ne Ʒincð him nolit to longe*
Ʒe Ʒe lest haueð. haueð so muchel. Ʒat he ne bit no
more
Ʒe Ʒe blisse for Ʒos for-lat. it him mai reuwe sore
Ne mai non vuel ne non wane. beon inne godes riche
- 356 *Ʒeh Ʒer beð wunienges fele. ele oƷer vn-iliche*
Sume Ʒer habbet lasse murhðe. and sume habbed more
after Ʒan Ʒe hi dude her. after Ʒan Ʒe hi swonke sore
Ne scal Ʒer ben bred ne win. ne oƷer cunnes este
- 360 *god one scal beo eche lif. and blisse. and eche reste*
Ne scal Ʒer beo fou ne grei. ne cunig ne ermine
ne ocquerne ne martres cheole. ne beuer ne sabeline
Ne scal Ʒer beo secd ne serud. ne woruld wele none
- 364 *al Ʒe murhðe Ʒe 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 noƷing Ʒit vten
- 368 *no god nis him wane. Ʒe wunied him abuten*
Ʒer is wele abute grame. and reste abuten swinche
Ʒe mai and nele Ʒider come. sore it him scal ofƷinche
Ʒer is blisse abuten treƷe. and lif abuten deape
- 372 *Ʒe eure scullen wunien Ʒer. bliƷe muwen ben eƷe*
Ʒer is ƷeoƷeðe bute ulde. and hele abuten vn-helðe
nis Ʒer sorewe ne sor. ne neure nan vn-scalƷe
Ʒer me scal drihte sulf i-seon. swa he is mid iwisse
- 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 commandments.
- The narrow way leads to heaven.
- In heaven there is no lack of good things;
- but these consist 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 perfect health.
- 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 þisse liue hi neren nout. alle of one mihte
ne þer ne scullen hi habben god. alle bi one Ʒilte
þo scullen more of him seon. þe huuede him her more
and more icnawen and iwiten. his mihte and his ore
On him hi scullen finden al þat man mai to lesten
 384 *hali boe hi sculle i-seon. al þat hi her musten*
Crist seal one beon inou. alle his durlinges
he one is muchele mare and betere. þanne alle oþere þinges
Inoh he haued þe hine haueð. þe alle þing wealdeð¹
 388 *of him to sene nis no sed. wel hem is þe hine bi-healdeð*
God is so mere and swa muchel. in his godcunnesse
þat al þat is. and al þat wes is wurse. þenne he and lesse
Ne mai it neure no man oþer segge mid iwisse
 392 *hu muchele murhðe habbet þo. þe beod inne godes blisse*
To þere blisse us bringe god. þe rixlet abuten ende
þenne he vre soule vu-bint. of licames bende
Crist Ʒyue us leden her swile lif. and habben her swile
ende
 396 *þat we moten þuder come. wanne we henne wende. Amen.*

For they have
not all able of
God's light.

They who
loved him
most here,
shall see more
of him there.

¹ 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-
 nesse². Ihesu min heorte. Mi sel. mi saule hele. Ihesu swete.
 ihesu mi leof. mi lif. mi leone. Min halwi. Min humiter. þu al
 þet ie hopie. Ihesu mi weole mi wuane. Min bliþe breostes
 blisse. Ihesu teke þet tu art se softe. and se swote. Ʒette to
 swa leoffic. swo leoffic and swa lufsum. þet te engles .a. biholdeþ

* [Fol. 65b.]
Jesus, true
God!

² 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 fulle, forto lokin on þe. Ihesu al feir a-
 3ein hwam. þe sunne nis boten a schadwe, ase þeo þet leoseþ here
 liht. and someþ a3ein 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 blase. of þi leitinde loue.
 let me beo mi¹ leofmon *and* her² to loue þe. louie þe louende
 louerd. wa [is me] þet ie am swa fremede. wiþ þe. Ah ase þu
 lieomliche iwend iwend me from the worlde. wend me. *and*³
 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 þat⁴ mi leofmon dear ich swa clipien. þet
 flehsliche loue. *and* gostliche eorþliche lou⁵ *and* heouenliche. ne
 mazen onone wise beddin in a breoste. hwa se euer haueð longe
 wone of gastliche elne. of heouenliche murhðe lit is for-þi ha
 haueþ. oþer wilneþ after eunfort on corþe. þet is fikel. and fals.
and al inengd wiþ balewsið. *and* wiþ bitternesse. 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 þuþ
 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 elming⁶. al wiþ
 uthen⁷ bune. *and* þer after bihastest⁸ 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 grip. hwi abbe ich eni⁹ licung in oþer þing þene
 in þe. hwi loue ich eni⁹ þing boten þe one. hwi ne bi-hold ich hu
 þu strabstest 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 milee. hwi nam ich in þin
 earmes. In þin earmes swa istrahte. *and* isprad on rode. and
 weneð ei to beon bi-clupped bi-twene þine blisfulle earmes. In

The sun
darkens
before thy
light.

Give me thy
light.

¹ ? þi.

² ? ler.

³ ? ec.

Turn me
from the
world.

⁴ read wat.

⁵ MS. Iouo
for loue ?

This world is
false and
fickle.

* [Fol. 66a.]

⁶ ? elnung.

⁷ sic.

⁸ sic.

The world's
comfort is
dearly
bought.

⁹ 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 unwashed 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 carnes on þe rode. Nai soþes. nai. Ne wene hit neuer no mon. þurh his lahe clupping. me mot come hel to þe þer¹ 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 wreehe. for us wreeches. þet is to suggen hwa se euer wule habbe lot wiþ þe of þi blisse : he mot deale wiþ þe of þine pine on corþe. 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 felaþe luuende louerd. he mot foleþi 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] carnes of luue ne cluppe ich þe swa faste. þet na þing ne þeonne ne maþe breide min heorte. hwiue eusse ich þe sweteliche inc gaste wið swote munegunge. of þine god-deden. hwimis me bitter al þet mi flehs likeð. hwi nis me unwurhþ ele wurþliche þing. aþein 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. hwiue eou ich þe woþe wiþ swete luue. uor alle þinge swetest. alre þinge leoflucest. and luue wurðest. wei. wei. þe bitternesse 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 wonder. 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 broe 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 sauin seke iuue sunne. hwa is þenne unwaschen þe haueþ þis halwende wet inwið his heorte. hwa derf beon un-saunet 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. lit beo mi lechunge hit beo mi bote. 3ef min uuel is muchel. þe milite þer of is more. as wis ase dieoþe² of þi deorwurþe³ blod. mahte

In order to embrace thee in heaven, we must first embrace thee here.

¹ : þet, or þua.

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.

² for drope,
³ 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 fulpe. 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-scien 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 deap adeadi in me flehces lieunge. *and* licomliche lustes. *and* do me liuien to þe. þer ich maȝe. seggen: wiþ seinte pawel þe seip. 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 acwikeð me wel wes ha iboren þo mai ihesu þis balde-liche segge to þe. þu þet ert eafter him alle helplese 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 ischapen is. his þet nauēþ 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* bereþ¹ dun towart te his deorwurþe heaued ase þah he saide. Moder þet þu wult *

* [Vol. 67a.]
A drop of thy
blood may
wash away
all filth.

Help me,
queen of
angels!

Thy sinful
ones may
address thee
boldly.

¹ ? 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!
 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 faec,

XX.

ON GOD UREISUN OF URE LEFDI.*

[Fol. 1^oob.]

Cristes milde moder seynte marie.

Mines liues leome mi leone lefdi.

To thee,
Christ's meek
mother, I
bend my
knees.

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 milhte.

8 And singge þe lofsong bi daie *and* bi nihte.

Vor þu me hauest iholpen aucole kunne wise.

And ibrouht of helle in-to paradise.

Ich hit þonkie ðe mi leoue lefdi.

I will sing
unto thee by
day and by
night.

12 And þonkie wulle þe hwule ðet ich liuie.

Alle cristene men owen don ðe wurschipe.

And singen ðe lofsong mid swuðe muchele gledschipe.

Vor ðu ham hauest alesed of deofflene honde.

16 And i-send mid blisse to englene londe.

Wel owe we þe luuien mi swete lefdi.

Wel owen we nor þine luue ure heorte beien.

þu ert briht *and* blisful ouer alle wummen.

20 And god ðu 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 efuig wið-ianne heouerliche.

Heih is þi kinestol onuppe cherubine.

Biuoren ðine leoue sune wið-innen seraphine.

Murie dreameð engles biuoren þin onsene.

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 iscomme.
Þine blisse ne mei nowiht understonden.
- 32 Vor al is godes riche an under þine honden.
Alle þine ureondes þu makest riche kinges.
Du ham 3iuest kineserud beies *and* gold ringes.
Du 3iuest 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 woe þer nis ne 3eomer.
Þer heo schulen resten þe her ðe doð wurschipe.
3if heo 3emeð hore lif cleane 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 tegen¹.
Hu muchel god ðu 3eirkest wið-inne paradise.
Ham þet swinkeð dei *and* niht iðine seruise.
Al þin hird is i-schrud mid hwite cielatune.
- 52 And alle heo beoð ikruned mid guldene krune.
Heo beoð so read so rose so whit so þe lillie.
And *euer* more heo beoð gled *and* singeð þuruhut murie.
Mid brihte 3imstones 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 uilhte.
Mid ham is muruðe moniuold wið-ute teone *and* treie.
Gleobeames *and* gome inoub 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.]

¹ ? techen.

All thy
household are
crowned with
golden
crowns.

Thy son 's
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 line 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 iliebe 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 ȝcorne bit of helpe ne mei missen.
 Ich mon þet to þe bisihð þu ȝiuest milce *and* ore.
 Þauh he ðe hadde swurðe 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 scoruwe ðet was oðine mode.
 Ðo 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 leof 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 cristes fif wunden ȝu ȝif me milce *and* ore.
 ȝif þu milce nauest of me þet ich wot wel ȝeorne
- 104 Þet, ine helle pine sweiten ich schal *and* beornen.
 Ful wel þu me iseie 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 ðin owune liue.
 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 luee kuðe.
 Anouh 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 luee.
 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 wreeche wel iþeo.
 Þu ne uorsakest nenne mon uor his luðernesse.
 ȝif he is to bote ȝeruh *and* bit þe uorȝiuenesse.
 Þu miht lihtliche ȝif þu wult al mi sor aleggen.
 And muchele bet biseon 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 s),
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.
 Ine me nis noþing feier on to bisconne.
 Ne no þing þet beo wurðe binoren þe to beome.
 Þereuore ich þe bidde þet þu me wassche *and* schrude
- 140 Þuruh þine muchele milee þet spert¹ so swuðe wide.
 Nis hit ðe no wurðscipe þet þe deouel me to-drawe.
 ʒif þu wult hit iðanien iwis he wule ðurehut 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 nor 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 cleueneſſe.
- 164 God almihti unne me vor his mild-heortnesse.
 Þet ich mote þe iseo in ðire heie blisse.
 And alle mine ureondmen þe bet beo nu to dai.
 Þet ich hadde i-sungen þe ðesne engliſſe 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 seinte marie. amen. ♫

¹ : 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.

PIS IS ON WEL SWUÐE GOD UREISUN OF
GOD ALMIHTI*.

Jesus, true
God, true son
of God, true
son of a
virgin!

¹ 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 swetnesse¹. 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 scheadewe. 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 ni 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. aulh ase þu al hauest licanliche 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 fleshlich 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 wilneð; efter cumfort on eorðe. ðet is fikel. *and* fals. *and* al imengd wið baluhsid. *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 elhing. al wið-ute bone. *and* þer efter bihotest us wið þen ðet we nimen hit. heouenliche blissen : *and* we wendeð us þer from. *and* buggede 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-spreddle. *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 ipin ermes so istreihhte. *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 efue efter his euene. þet wule beon þi felawe : liuinde louerd. *he mot folewen þine steopes. þuruh sor. *and* þuruh seorawe. 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 þeomme ne muwe breiden mine heorte : hwi ne cusse ich þe sweteliche ine goste. wið swete munegunge of þine goddeden : hwi nis me bitter. al þet mi flesch likeð. hwi nis me unwurð euerich wordlich þing a-3ein þe muchele delit of þine swetnesse : hwi ne inele ich þe imine breoste so swete ase þu ert : hwi ertu me so freomede : hwi ne eon ich wowen þe. wið swete luue wordes alre þinge swetest. *and* alre þinge leofflu-

Thou, O Lord, offerest us thy grace without our asking for it.

*[Fol. 121b.]

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 habbeð 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 eihsilðe. 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 sumfule¹ soulen :
nes hit for to *saluen seke ine sunnen : hwoa is þeonne un-
weaschen. þet aueð þis halwende wet inwið his heorte : hwoa
perf 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.

¹ 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

Wash my five
wits from all
sins.

and striken dun strundes of blode. weaschs mine fif wittes : of
alle blodie sunnen. of al þet ich habbe mis-iseien mid eien. *and*
mid min earen iherd. wið muðe ispeken. oðer ismauht *and*
wið noese i-smelled. wið eni lim mis-iuedl. *and* wið fleschs
isuneged. þine wunden helen þe wunden of mine soule. þi
deað : a-deadie in me flesches licunge : *and* licamliche lustes.
and makien me liuien to þe ðet ich muwe seggen wið seinte

Christ liveth
in me through
his grace.

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
him. alle helplease help. *and* sunfules hele þet to *þe habbeð

*[Fol.126a.]

Help me, O
mother and
maiden, most
precious of
women.

hope. help me englene ewene 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
imaked 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 heihschipe. Meiden, *and* moder. Meiden [*and*] hwas
 moder [his hwas] dohter þu ert his þet wrohte *and* welt. al þet
 iscleapen is. his þet nauēð nouðer ende † ne biginnunge. þet is
 euer i-liche. wið-ute sturunge oþe muchele menske to boen¹
 moder of swich sune wið iholschipe of meiden, *and* habben him
 so abaundune. ðet he wule ðet þin wille oueral beo i-uorðed. for
 to scheawen us þis † he streecheð þene ritht² erm uorð. ase he
 stont orode. *and* beieð adun toward þe. his deorewurðe heaued.
 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 itult on rode. þurh driuen
 fet *and* honden. wið dulce neiles. blodi his side. *and* þi stondunge
 leafdi. *and* sein iohanes ewangelistes weopinde otwo half wið
 sorhfule 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 ziuen us heouerliche blisse † þis þoht wolde siker-
 liche ontenden so soð luue on me. Nere þe heorte so cold. þet
 ne schulde neuer sunne habben forðer iu-3ong. 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.

¹ So in MS.

² 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.]

Swete lefdi seinte marie meiden ouer alle meidnes. þet here
 Sæt blisfule bern. þet aredde¹ al moncun up. þet was adun
 a-fallen. Sæt² þuruð adames sunne. and Sæt² þuruh his holi pas-
 siun werp þene deouel adun. and heriede helle. ich on sori sunfule
 þing : bidde þin ore. Sæt tu beo mi motild azeines 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 euche half abuten : and seecheð 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 ercie þe lefdi
 merci. for ich habbe imaked zetes of alle mine fif wittes. to sun-
 fule unpeawes. 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 ilueued of oðer monnes mid woh. and mid unriht
 izeuen mis. and inumen mis. and mis etholden ofte. tovel : spæc.
 and slow : to Godd. zemeleas : 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-
 liehe i-hurt ine licame. and ine soule : wið alle eannes sunnen.
 for þauh þet were nere i þe bodie : þe wil was in þe heorte. al
 þis ich i-cnoulechie þe swete lefdi 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 zif me howeð hit : bi his
 flech fomme of þine eadie bodie. bi his iborenesse. bi his eadi

Sweet lady,
 have mercy
 upon a sorry,
 sinful thing.

¹ ? aredde.

² Originally
 ðer.

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 wilderness. bi þe herde hurtes *and* þe unwurðe wowes 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 kingerde of rode.¹ him of scornunge. bi his owune rode. on his softe schuldris. so herde druggunge. bi þe dulte neiles. bi þe sore wunden : bi þe holic rode. bi his side oþeununge. bi his blodi Rune þet ron inne monie studen. In umbe keoruunge. in his blod swetunge². in his pine þornene crununge. crest in his one hond *and* seoððen in his oðer. olast in his side þurlunge wið-ute sore wunde. 3et ase halewen weneð. þet toðe³ blod rune. was in his creste. 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 sacrament 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 bilue 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 spee *and* wrohte *and* þolede in orðe. his pine on rode *and* his deað aewellen 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 pin ermdinge tuðe⁵ me mine bone to þine eadi sune amen.

I entreat thee by all his sufferings and wrongs,

*[Fol. 127b.]

¹ = rede.

and by the stream of blood that ran in many places.

² A word erased.

³ ? 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.

⁵ ? euðe.

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* bunte make moder. ich of
 alle sunfalle 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 ðu 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 erune.
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 sommedest ham ase sune
and moder. nor 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*
 zettedest to þeo þet rith luicð þe *and* leued. *and* þurh þine
 eisfule eume a domesdai to demen boðe ewike *and* deade. *and*
 þurh þine eadi flesche *and* þine ibleseede blode i-sacred oðe
 weonede. þurh þe mihte of fuluht. þurh alle þe oðre sacremens.
 þet holi chirehe ileneð. þurh þine mucchele milce *and* merei þet
 is more þen al þet is incmpued wið-ute þe grace of þe oli goste.
 þet is efne wið þe *and* wið þin eadi feder. Godd of alle godd
 ful. haue merei of me *and* iher mine bonen. þuruh þe selie
 bonen of þine milde moder *and* sciut iohannes ewangeliste. *and*
 alle þine halewen. for-ziif me mine sunnen þet ateliche beoð *and*
 grisliche i þine eih sihðe. louerd ich i-seo ham wið muchel ngge
 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,
 res-urrection,
 and ascen-
 sion ;

by thy gift of
 the Holy
 Ghost ;
 * [Fol. 128b.]

by thy coming
 at Doomsday ;

by the sacra-
 ment of thy
 flesh and
 blood ;

hear my
 petitions,
 through the
 prayers of thy
 blessed
 mother.

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 iwoldschipe of þine wreððe. louerd þin apostel seið þus. 3if
 we ne fordemden us seoluen ne schulde we nout beon elles hwar
 for-demed. milde merciãble godd ich deme to þe : efter þine
 milce 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-driucne *and* seoruhfulliehe fordrutte. 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 : a3ein þes feondes flou
 þet he scheot to me on euche halue þe swike. þi passiuu aewenehe
 þe passiuu of sunnen þet wunieð wið inne me. þine pinen
 buruwen me from þe pinen of helle. *and* þi dereowurðe¹ deað
 from þene deað 3et neuer ne deieð. þet 3i deað a-deadie þe
 deaðliche lustes of mine licame. *and* te lawen of mine limen
 beo 3e 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 3e. 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 liuie² to þe. þet ich muwe siggen
 wið seinte powel þet seið. ich liuie nout ich : aub 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 muelle
 mislicunge hadde in mine heorte. Milde godd þi milce. for
 herþurh ich deie þet spee er of swuche þinge. *and* deaðliche
 sunegi. heie helinde godd help me. *and* hel herof mine heorte.
 leone louerd iesu crist loke toward me ase ich ligge lowe. *and*
 mone to 3e of þinge 3et me derueð mest miðe efter mine sunnen.
 heie helinde *beih þe to me. *and* hah to mine bonen. Nabbich
 now3er 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 see 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.

¹ sic.

Let me be
dead to the
world and live
to thee.

² 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 schule leden me *and* liuien on eorðe wið meidhod *and* ine elennesse 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 ȝarewere forto þe one ich chulle trusten *and* hopien euer buten ende, hefdlich ȝare 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* letttest me al iwarden wið þeo þet ich truste uppon, *and* heo beoð me itrukede heouenlich louerd, ich i-leue for mine sellræ ich herie þe *and* þonke, þu ham hauest bi-nume me, uor þu iseihe, þet te hope of ham bi-swoe me *and* wult þet ich hopie *and* truste to þe one, for to schewen 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 ȝeouen me. Ibleseed beo þet þus went lure to biȝeate, sikerliche al mi woa on eorðe schal turnen me to ioie, ȝif ich Godd lanie mid treowe bileaue, louerd *ich ileue hit *and* luue *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. ȝif þe help nere louerd of þine grave, louerd ich bi-seche ðe wið inwarde heorte ne ȝif 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 þeors¹ wordes. Mi leofmornes luft erm halt up min heued heo seið, *and* his riht erm schal bielupen me abuten, let me beo þi leouemon *and* siggen ase heo seið, leof wið þi luft erm, þet is, wið þine worldliche ȝeouen hold up min heued ðet ich þurh to muche wone ne falle i fulðe of sunne, *and* leof wið þin riht erm, þet is in heuene wið eudelease 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 ine ewennesse, 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* ȝife me þet me is biheue swete milzfule 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. 130c.

Give me neither too much nor too little.

1 sic.

Support me with thy rich 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 ðet abidest his time. Nu ich hadde norloren al monemne
 froure ich wot *þet þu wult senden me þene holi gost to elien
 me. *and* reden me *and* helpen me *and* froure me betere þen alle
 þeo ilke muhten þet ich on truste. uor þus seið þe saluwrulte
 dauis iþe sawter. þe world haueð for-let me, *and* godd haweð
 underfo me. eft elles hwar he seið. haue þi lieung ine godd *and*
 he wule ziuen þe bonen of þine heorte. vnrwih him þene wei þet
 is þi wilunge. *and* he wule hit forðen. þu wost hwat ich wilni
 al weldinde Godd. auh of þet ase of helles hwat ! iwurðe þi
 wille euer. uor þu wult inouhreðe don betere bi me þen is þet
 ich wilni. *and* ich buhsunliche bi-seche þe louerd þuruh non of-
 seruunge to ðe. auh þurh þis hope. *and* i þis trust to þine
 muchele milce. ðet þu beo mi red nu. Min help *and* min elue.
 auh þe ich chulle huuen nu. uor ham þet ich huuede er *and*
 truste to *and* hopede. uor nu ich understonde hu soð hit is
 ðet seint austin seið in his boe. uniseli is ðet is wið luue to
 eni corðlich þing iteied. uor euer bið ðet swete ! aboutht mid
 twofold of bitter. auh me ne hit underzit nouht 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. 13^b.]

Let my de-
 light be in
 thee.

Unhappy is
 he that is
 attached to
 earthly things.

Swete softe iesu iseli beoð ðet þe luueð *and* þine siker swet-
 nesse. þet no mon ne mai leosen bate he þe treulac of
 þine luue lete auh wið-uten þine zeoue ne mai þe non *luuuen.
 wið þe lai louerd of þe holigost. þet is þi feder luue *and* þin.
 tend mine heorte *and* uorbern al þat is baluful. þer inne *and*
 fed hit so forðward. þet hit ontende me euer ipine bileaue
and in þine luue. so lengre so more. Mi luue *and* mi red al
 min he'p *and* mi froure fulst me euer to gode *and* cher me
 from summe. *and* zif me wil *and* milte *and* wit to leten euh
 uel *and* wel uorto wurchen. deorwurðe drithen þu nowest none
 mon nowitht þurh his of-seruunge auh dest us al þet þu dest
 þurh þine swete grace al unofserued euið in me hwat is milce
and þet grace is grace nouht lure werkes auh do so bi me.
 þet mine fou grennen *and* gode gladien *and* blescien þine nome.
and herien buten hende. hwat mote ich milzfule louerd to þe

* [Fol. 13^a.]

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.

Our 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 partiepate 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

þæt alle þing meiht. *and* const. *and* wult wel don. *and* wult al þæt god is. al þæt me euer is neod. ich biseche þe godd of alle godd ful wið þeos þreo wordes. ase þu meilit. *and* const. *and* wult. Milzfule louerd haue merci of me *and* of alle cristene men. *amen*.

Have mercy upon me and all Christian men.

[DE LESSE CREDE].

Ich bileue on god feder al-mihtig. schuppere of heouene *and* of eorðe. *and* on iesu crist his onlepi sune ure louerd. þæt was ikenned þurh ðe holi goste. iboren was of ðe meidene marie. ipined was under ponec pilate. inleied was oðe rode. dead *and* iburied. he lihto¹ 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-mihtig. þonene he kumeð to demen ðe quike *and* ðe deade. Ibileue on *ðe holi goste. *and* on holi chirche. imennesse of hahuwen. uorþiuennesse of summen. uelech 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;
¹ read lihte.

in the Holy Ghost; in the holy Catholic church, &c
* [Col. 1316.]

XXIV.

[DE INITIO CREATURE.*]

Vre hlaford almihtig god wile *and* us hót. þat we hine lufie. *and* of 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 beniedeð þe. Ac alswo *sanctus augustinus* eweð. Gif non mán ne þoht of Góde. non ne spece of him. Gif non of him ne spece non hine ne lufede. Gif non hine ne lufede. non to him ne cóme. ne delende nére of his cádinése. nóf his merhðe. Hit is wel swete of him tó spéene. þenche zic ælc word of him swete. al swá án huni t'ar felle upe ziure hierte. Héo is hefene liht. *and* eorðe brihtnesse. loftes leom. *and* all hiscéfte zimston. anglene blisse. *and* mancénne hiht *and* hope. richtwisen strenhepe. *and* niedfulle fráuer. Heo his ælra þinga angin. *and* hordfruma *and* zende. he his órd fór he wes efre. he is ænde buton ælcere ziendumze.

* Fol. 54.3

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.

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 h^ælt mid his mihte hefene *and* eorðe. *and* alle ȝeseofte buton ȝe-swince. Ne mēȝ nan iscefte fulfremedlice smeāzan ne und^{er}-stonden ēmbe god. heo ȝeseop ȝeseofte þaða he wólde. þurh his wisdom (se sune) heo ȝeworhte alle þing. *and* þurh his wille (ali-gast.) he hi alle ȝeliffeste. 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 gēð of þe fader *and* of þe sune ȝelice. He ȝeseóp tȝen engle werod. (oðer hād.) oðer hapes. þat heoð. angeli (hóden.) archangeli. (hahboden.) Troni. (þrimsetles.) *Domina-tiones.* hlafordseipe. *Principatus* alderseipen. Potestates. an-wealda gastes. Uirtutes. mihti gastes. Cherubim. ȝefildnesse of ýwitte. Seraphim biruinde oðer anhelend. for wan hi heoð þuss iewéðe me seel sigge, an oðre stowe. Her heoð nȝen anglen hapes. [oðer had.] oðer werod. Hi nabbeð nenne lichama. ac hi bæð alle gastes. swiðe strange *and* mihti an mucle feirnesse isceapen to lofe *and* to wurhmihte hare secoppinde. þat teoðe werod abreað. *and* awende ón ýfele oðer al swa fele þe me mihte þat tioðe hape fulfellen. Gód ȝeseop alle gode. *and* lét hi hi habben áȝen chire. to chiesen ȝief [h]y wolden hare secappinde lufie. oðer hine ferleten. Þa wes þes tȝendes hapes alder swiþe feir isceapen. swa þat heo was ȝehoten leoht berinde. Þa be-gan hé to modienne fer þere feirnesse. þe héo hafde. *and* eweð an his herto. þat he wolde *and* eaðe mihte bien his secoppende ȝelie. *and* sitte án norðdele hefene riches. *and* hadde anwealda *and* riche anȝen godelmihti þa ýfesten[d]e [he] þisne red. wið þan hape þe [he] bewiste. *and* hi alle to rede gebuȝon. Þa þe hi¹ alle hafden þisne réd betwuxe ham ȝefestnod. þa be-com godes grama ofer ham alle. *and* hi alle wurðon *awende of þan féȝre híwe þe hi anȝescapen were to loðlice deóflen. *and* swiðe richtlice ham swá bēlamp. Þáðe hi wolde mid modinesse beón betere þonne he ȝeseapen wére. *and* eweð háre alder þat he mihte beón þam ælmihti gód ȝelie. þa warð he *and* halle his iferen foreuðran *and* wursan þanne ænig oðer ȝeseofte. *And* þa wile þe he sméade hu he mihte delen rice wið gód. þa wile ȝearcode se almihti secoppende him *and* his iferen helle wite. *and* hi alle adrefde of heofan rices

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.

¹ ? hi.
God's wrath came upon them,
* [Fol. 59.]

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

mirlice, *and* lét befallen on þat éce fer þe ham zéarcod wás fer háre préde. Þa sona þe nigon werod [oðre hapas], þe þer to lafon wére. búgon to hare seýppende, mid ælra ædmodnisse, *and* betéhton hare réd to his wille. Þa zefestnóde se ælmihti gód þa nigen ángle warod [heapes, had.], *and* zesteþelfaste swa þat hi nefre ne milten ne noldan siððan, fram his wille zebugon, né hi múzen ne hi nélleð nane sýnne zewéreon. 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 éire, *and* hi nefre ne bíde nane niède to þan ýfele réde, ne ýfel tó þence, né tó domme. Þa wolde god zefýllan *and* zéinnian þone lére þe forloren was, of þan hefenlice werode [æel hade.] *and* eweð þat he wolde wérean man of eórðan þat he eórðlic man sceolde zedeon, *and* zéármian mid admodnisse, þ¹ wuniunge ón hefen rice, þe se deofel forwo[r]hte mid modinesse, *And* god þa zeworhte ænne man óf láme, *and* him on bleów gást, *and* hine zeliffeste, *and* he wárð þá man zesecepen 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 eweð, 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 lites 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 eweðe, 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 þanæ pis litle bebód to breest, þu scealt deaðe sweltan, *And* þa was adam swa wís, þat god zeledde to him niátenu, *and* deorcén, *and* fugel eýn, þaða he zesecepen hafede, *and* adam ham alle námen zeseceop. Þa eweð gód, Nis hit náht zedanfenlic, þat þes man anc beo, *and* nab[he] nemme fultume, æc uton wirean him zemæce him to fultume *and* to froure². *And* go[al] 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 less
of the tenth
order by the
creation of
man,

¹ þe or þa,

whom he
created out of
earth,

and called
him Adam,

He forbad
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,

² An t is
rewritten 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* þa ðæ he slep, þa ʒename he ribb of his sidan, *and* ʒeworlhte of þane ribbe ana wifman, *and* adam hi nennede, eua, þat his lif for þaū þe hi is ætra libbinde moder. Ɔlla ʒeseofte god ʒeseop *and* hiworlhte on sýx dágum. **and* on þaū seofeðan déʒ he ʒeendode his wure, *and* ʒesweac þá, *and* þane deʒ halgode. Ealle þing ʒeworlhte god þurch his worda, ac þaða ʒeworlhte man, he ne eweð naht ʒewurðe man, alse of oðere sceafte, ac he eweð. Uton gewurean man to ure aulicnesse, *and* he worlhte þa þane man mid his handen, *and* him anbléow sáwle, forði is se man beter ʒéf he gól ʒeðihð þanne oðre ʒescafte buton englen, for þan þe hi alle ʒewrðeð to nachte, *and* se man is ðee on ane dele, þat his an þer sáwle. Se lichame is deadlie þurh adames gylt ac þeahweðe[r] god arerð eft þane licame to écene þingum adomes déʒ. Þa onʒeat se deofel þat adam *and* eua weron toði ʒeseapene, þat hi sceoldan mid edmodnisse *and* mid hersammisse ʒearnie þa wuniunge on hefe rice þe hé óf aféol, for his upahfednesse. Þa nam hé mulcene grámen *and* ándan toðan mannum, *and* smeade hu he hi fordon mihte, he com þa anédren líwe toðam twám mannum, erést toðan wífe, *and* hir to eweð, Hwī for-bead ʒéu god þes trówes westm, þe stent on midden paradís? Þa eweð þat wíf. God hus for-bead þes trówes westm, *and* eweð, þat wé sceoldon deað swelten, ʒif, we his abirizlon, Þa eweð se deofel. Nis hit naht swa, ac god wot ʒenoh ʒéare ʒif ʒé of¹ þan treówe ætéð, þanne beoð ʒiure eágen ʒeopened, *and* imugon ʒecnówen eizðer god *and* euyl, *and* beoð englen ʒélice. Nare hío blinde ʒescapene, ac god hi ʒeseop swa bilewitte þat hi ne euðan nan þing eueles, naðor ne an iséhðe, ne on spreec, ne on weorce. Warþ þa þat wíf for-spannen þurh þe deofles lare, *and* ʒenam of þes trówes westm, *and* wát, *and* ʒiáf hire were *and* he æt. Þa weran boðe deadlice, *and* euðon ʒéider god *and* yfel, *and* hi þer² þa nacode, *and* ham þas seamede. Þa com gól *and* ácsode, þe his bebod to bréce, *and* adrefde hi út of paradís, *and* eweð, for þan þe were hihersam, þines [! wifes] wordum mor ðan mine, þu scealt mid arfeðnesse þe metes tylian, *and* se corðe his awírigd on þine weoreum, sýlðe þornes *and* brembles. Þu éart of corðe ʒenume, *and* þu awénst to corðe. Þu Ɔart dust, *and* þu

so I created
Eve out of
Adam's ribs,

* Col. 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,

¹ MS. os.

² 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 3eworhta þa reáf of fellan *and* hi were mid þan fellen 3eseridde. Adam þa wes wniende on þeses life mid 3eswínee. *and* heo *and* his wif þa bearu 3estriende. 3edéir sunen *and* dochtren. *and* he lefede nigon hundred 3ere. *and* xxxti. *and* siððan swealt. swa swa him ic̅r be-haton wes forðam gílte. *and* his sáwle 3iwénde to helle. Þa wearð þa redlice micel mennise 3ewexon. *and* wére swiðe manóge on ýfele awende. *and* 3egremeden god mid mistlicum leahtrum. *and* swiðost mid for-lizere. Þo warð god toðan swiðe 3egremed þurh manna mandede þat he eweð þat him of-þuhte þat he efre mancum 3eseeop. þa wes hweðere an man richwis et-foran gode. þe wes Nôe 3ehaten. þa eweð god to him. ic wille fordon al mancum mid wátère 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 3eweme. Wrec þe nu an are. 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 hîwún. *Ic 3egáderi in-toðe of dierecynne. *and* of fugel cynne simle gemácan. þat hi éft to fôstre 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* 3eopenede þer to 3éanes alle well-springes. *and* wéter þéotan of þer mycele niwelnisse. Þat flod wex þa. *and* aber up þan are. *and* hit ofer-stah ælle duna. Wearð þa éle þin 3 cuces adrenet. buton þa þe binnon þane arce were. Of þan wearð eft 3estapeled eall middennard. Þa be-heot god þat he nolde nefre eft. al mancyn mid water aewellan. *and* eweð 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 hóge. betwuxe þan folc [rel wlene]. þanne beo ic 3emenézed mines weddes. þat ic nelle henon forð mancyn. mid watere adrenehe. Noe lefede on all his life nigon hund 3eare. *and* fifti. *and* he þa forðferde. Þa wes þa sume hwille godes 3éie. on 3emancynne. efter þa flode. *and* wes on 3ereard an ham állen. Þa eweðen hi betwxe ham þat hi woldan weren ane bureh. *and* enne stepel binnan þara biric.

After Adam died his soul went into hell.

The world waxed wicked,

and it repented God that he had made n an.

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. Ða com god þer to. þa þa hi swiðest worhtan. *and* ȝiaf ælce man þe þer was sunderlice sprece. *and* har non neste wat oðer cweð. *and* hi þa iswicon hare timbringe. *and* tó-ferden ofer alne middenarde. Ða siððan wearð maneynn. þurh deofol beswice. *and* awendan fram godes ȝelafen. swa þat hi worhtan ham anlicnessen sum of golde sum of selfre. of stane. of¹ trówe. *and* sceope ham naman. *and* lác offreden. *and* com se deofel to har anlicnesse *and* þer an wñede *and* to mammen sprece swice hi godes wére. *and* beswicene mennise. Ða asprang þis ȝedwéld ofer all middenard. *and* was se soðe sceppende se þe ane is god forsewen *and* ȝeunwurðed. Ða wes hweðere an meȝie cýnn þe nefer ne abeáh to nane deofel ȝyld. ac efer wurðade þane soðne god. Se asprang of nóés 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 eberisee fole. þe god lufede. *and* of þa cýnn come alle þe healfederes. *and* witiȝen. þaðe cyddon Christes to-cýme to þis life. þat heo wolde man beon for nean en ende þissere wuold. 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 feortiȝ wintre mid hefenlice hlafe. *and* fele wundre onðam folce ȝeworhte. fer þan þe he wolde of þise cýnne him moder ȝeceosen. Ða et nextan þa se time cóm þe god fore-scewede. þa sende he his ængel to áne mede þe was Maria ȝehátan. Ða 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 cýlde. Þaða hire time com hi acennede *and* þurh-wúnedo meden. þat eild his twies acenned. he is acenned of þe feder on hefene buton elcer moder. *and* eft þaðe he man ȝéwarð. þa was he acenned of þe elene meidene buton elce corðlice federe. God fader ȝeworhte mancin. *and* ælle ȝesceafte þurh þane sune. *and* eft þaðe we forwyrhte were þa sende þan ilce sune to ure alisendnesse. heó was buton senne acenned. *and* his lif was all buton synne. Næ worhte he *þah nane wudre openlice. er þan

The building of Babel and the confusion of tongues.

The origin of idolatry.
¹ 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 mennisnise. þa seððen aceas he him leorninehniltes. erest twelf. þa we hatað apostles. þat hið erndracene. *And* siððan twa *and* sefentiȝe. þa beoð ȝenammed. discipuli. leorninenihtes. Þa werete he fele wundra. þat men mihten ȝelefen. þat he was godes bearn. He awende water to uine. *and* éóde ofer sé mid dréie fotum. *and* hé ȝestilde windes mid his hésne. *and* he forȝiaf blinde manne ȝeseeliðe. *and* halten *and* lamen richte gang. *and* hreoffin smiðnesse. *and* hiele hare liehame. dumben he forgeaf. getoenisse. *and* deafum herenunge. Déofel seocun *and* wodan h[e] ȝeaf ȝewitt. *and* þa deoffen to drefde. *and* æle untrumnisse heo ȝehelde. Déáde men he arerde of hare berieles to life. *and* lerde þat folc þe he to com mid mucelene wísdome. *and* cweð þat naman ne mái bien 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 diofies tiltinge beswien. *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 manecyn. þaðe ȝelyfad. mid his aȝen deaðe alyse fram helle wite. Crist þa ȝeðafode. þat þa wel reowén hine ȝenuman [vel á¹] *and* ȝebunden. *and* an róde henegene acwealdon. Hwet þa tweȝen ȝelefde men him arwrðlice behýriddon. *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 ȝewemde. *and* arás of deaðe mid þam mucellum werode. an þan þridde deȝe. his þrowunge. Com þa to his apostlen *and* hi ȝefrefrode. *and* furtie dāȝen firste hám mid wneðe. *and* þa ilce lare. þe he ham ér tochte eft ȝeedlehte². *and* het hi faren ofer all middennárð bodiende fulluht. *and* soð ȝeleafen. Drihten þa an þa furteohte deȝe his æristes astah to heofene. et-for har alra ȝesyeliðe. 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.

¹ i. e. or ȝenáman.

He died, was buried, and on the third day rose from the dead.

² MS. ȝeedlehte.

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.

It 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 seacfte ȝewalt. He haueð ȝerimed rihtwisian 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-ȝeanes. *and* ele ȝéclt 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. 566.]

[H]it ȝelamp þat an rice king wes. strang *and* mihti. his land gēlest wide *and* side. his fole was swiðe ærfeð-telle. his under-þeoden ȝéwér on his cyne rice wuneden. Þa be-fel hit swa þat him a þanee befēll 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 ȝearecon anæ grate laðienge. *and* þider ȝeclepien all his underþeod. þat hi bi éne féce to his eurt [berie] come sceolde *and* sette ænne dēȝie. þat hi alle be þe látst to þa dēȝie. þer were. Ac þis ȝeseceod he hadde isétt bi-tweone frend *and* fend. þat þan hi come mistlice to berie. ȝef he frend wére. me hine sceolde derewrllice forð elepien. *and* do hine wasse. *and* ȝife him his formemete. þat him to lang ne þuhte to abiden of fe¹ laford to þe none inn come. Gief he fend wére. me sceolden ánon eter² gat ȝemete mid gode repples *and* stiarne swépen. *and* stiarne hine besié. *and* binde him hand *and* fétt. *and* do hine into þiester-nesse. *and* þer abide of³ all his ȝeferen were ȝegadered. þat hi alle clone. simle belócen were. Þa sende se king his ærndraches of fif eðen to alle his underþeoden. to ȝelaðie þis fole. 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 enihten mid þeinen. þa eweð se hlaford to his. *Æér þanne* we mid ure friunden toðe mete gó. scepie⁴ we þes uncoðe 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.

¹ read oð se.

² = et þer.

His foes were beaten and imprisoned.

³ ? of = oð.

When the lord came into the hall he sent for his foes.

⁴ ? scwíe.

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 eudeavouring) to beget worldly goods, wherefore God hath created

ham and þus cweð. Unwraſte man wat lacede 3ēu an alle mīre rice þat 3ie hatrede and widerwardnesse aʒēnes me 3e win ſceolde, and to mine fā 3ebugon. Swā ibrūce ic mine rice ne ſcule 3ie mīne mete ibīte, ac ſcule þa þe hit mid mīre luſe 3earnede. Þa þis was iſeġd, 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 bliðe 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 māʒi aʒenes hiſ wille, ne him wiðſtande, for þan him ſeiġd ſe witʒe. *Qui celorum continet tronos et cetera.* þat iſ, hlaford of mihte þe alſte hefenen þrimſettles, and tō neowelnesse þe under eorðe iſ be-locēſt, in. pou¹, þe duman þu awiðliſt eorðe beluceſt² 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 3ēie and drednesse iſ ofer huſ, and [vel aſ] āh to biernne. He iſ hure fader, he lenð uſ hiſ eorðe tō tolie, he corn to ſawe, hiſ eorðe uſ werpð corn and weſtm, mātt, and dierchin, hiſ loht leōem and lif, hiſ wāter, drench and fiſcynn, hiſ fēr manifeald þeninge, hiſ ſōnne, mone, ſterren, rien, dāw, wind, wude, unitald fultume al þat we haddeð of þeſe feder we haddeð, of³ wam we alle and uſ ſielpe haddeð. Mūʒe we ahet clepeien hine moder wene we, 3ie muʒe 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 ʒūre drihte, he bliſſeð huſ mid dʒēies⁴ licht, h[e] sweueð huſ mid þieſtre nicht. Giēt for an oðre þing god 3eſceop þa niht. He wat wel þat manʒe men bieð ſa ful of ʒōſcung, mihti efre iſi. Nā ʒewōld ham ſelfe, to bigeten wrldlic échte, þer for god hafd 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.

¹ ? upon.

² in. þon þe duman eorðe beluceſt 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.

³ MS. os.

May we also call God our mother? We may.

* [Fol. 57a.]

God sends us to sleep with the dark night.

⁴ 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 cweð 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 líef ma3ie wiman for3eten his oge eild. þat hi ne milsi. hire bárn of hire ogen innoð. and 3ief hi for3iet þah hwêðer nell ic for3ete þe cweð 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 his¹ 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 séo 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[e]. to ane d3eie. þat is domes d3eie. þat hi alle þer beon be þe latst. hwé seden ærst þat þes ærndraeces wer isent of fif cheðen. swa ibeoð. þas fif cheðen beoð fif lágan. for þan þe god is þurh þesen 3ecnówé. Si forme lage þat is si 3écénde lág. þe god sett formest an þes maumes heorte. þat is þat non man ne don oðere. buton þat þe he wolde þat me ded him. Wið-ute þeser lág nis man þe 3escod hadde. Ærndraeces of þisser lage wer² abel. Seth. enoc. Nóe. and swice gode man. Seðe þes middenard was 3estaþeled fram þa forme man to þa latst þe wrð ét þes wrldes ende. nas tid ne týme ne ne wrð. þat god ne send gode mænn his fole forte 3elaðie to his rice. Ac si lág sóne adiligde. þurh unwreaste leahtrum and manifald sénne. Þer efter arerde god þas lage þurh moýsen þe herctoelhe of his folce þe he þa 3ecás. and wráte his him self in stanene wax bredene. and si 3eleste sume wíle. and þer of were larþawes and 3elaðieres Moises and aaron. and samuel. and fele oðre. Swa lág³ 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 wríte þurh þes halie gastes gífe þa god lage. and rihtleeden þat fole swase hi mihten. and bodeden ures hlafordes to-cýme ses helendes ihesu cristes. þe sceolde his a3én wílle. þurh his gastes 3ife in ure heorte wríte. and don ús mid his mihte þat stef ereft ne mihte. and an þesser lág 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.

¹ MS. *hes.*

On Doomsday
God will take
note of friends
and foes.

The five
messengers
denote five
laws.

The natural
law in men's
hearts.

² MS. *þer.*

This law
became cor-
rupted, then
came the
Mosaic law,
which in its
turn became
corrupted.

³ 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 manifead fénne¹, *and* hur *and* hur þurh false g. des þe ælc þiode ham selfe máccede, sume of golde, süm of silure, of treowe, of stane, *and* awente godes lof *and* wrhminre fram þe secappende to þare zeseccafte, swa þat þa ure halende wes accenned of þam unwenmede mede sante Marie, al se middenard 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 lág, *and* þat þe móre his, ziaf miht *and* strenþe þurl² þe gief of his gaste his hesne to fulforðie, þat non oðre laze ne mihte, *and* understandeð hwu. Þri ampres were an maneyn ær his to-cyme. Ure accenneng wes ful, un³ lif unwreast, ur deað grislie, he com *and* brochte þri þin[g] þer aʒén, he wes acénde of þe elene mede, þe efer þurh lefede mede, his lif was halize, his deað ful of milce, his elene acennende elénscede ure fule acennende, his hali lif rihtlecede ure unwreaste lif, his admoded deað ofer com, *and* fordede ure sorize *and* zelice deað, þis is *si fierðe lág. An þisser were arndraeces *and* zelaðieres þa apostles *and* þe leorninhihtes, þer efter ures helendes upstize to heuene, þa apostles *and* hare iunglenges þe[r] efter come halie men *and* þe hafedmen þe nu beoð in halie cyrce, *and* wrðeð of⁴ domes déze, þurh þes hali gastes zife, *and* al swa ure helende ham leorde, manize þing ehten þa folce to fremen, *and* þis is si fiftelage. 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 cepen *and* of hare bedeles we haddeð zéu zéséd. Of þe folce we siggeð þat hit cumþ fastlice, fram middenardes anginn alse fele alse deade beoð alse fele beoð to berie icóme, wat frend, wat fá, *and* elce dezje þiece þringeð. Ac zief zé haddeð uunderstande þat we ziu er séde, eter gate me his scýft, *and* þer me hi to zeseceodeð. Si gate þat is elces mannes endede, þat he stepð ut of þese life into þan oðre⁵. Ac we sede zelhw, þat zief he frend were me secolde zief him his mórze 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 eumcð þe hali engles him tó, *and* zóf hað alite uniwasse oðer hit

¹ read senne.

At the time of Christ's birth all the world was smitten with sin.

Christ restored all goodness.

² þarh.There corruptions of mankind.
³ ? ur.

How treated by Christ.

The messengers of the fourth law.
* [Fol. 57b.]⁴ ? 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.

⁵ 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 iþer pine of þe deaðe þe he her þāleð. oðer efter
 mid eðelice lette. *and þan* lat me þa sawle to merchestowē. *þat*
 his se morʒemete si blisse þe he hað an þar sawle. *þat* wite ʒe
 wel. nan halege nað his fulle blisse er he underfō adomes deie his
 licame. *þat* wrð se fulle mete. *þan* se mann mid sawle *and* mid
 licame underfangð sicernesne of écer blisse. *And* wat belimpð
 hit ʒief he fend his þe to þare gate cumþ? God þurh his mucele
 milce ne letes us nefer fandie. Ac naþeles ʒief he fend his an
 unwreast mann þer beoð anú ʒeréðie. 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 underfō. *and* to don hīne into þiesternesne. oft a domes dʒēi
 alle godes fend simle fram his ʒesecðe abroden bienn. *and* hi to
 hare lean ham þe lange seel ʒeleste. Þus hit hað ibi *and* is. *and*
 wrð oft domesdei. Ac þanne hit þer to cumþ *þat* se hlaford á þe
 mucele deie. cumþ forté isí *and* frend *and* fend. þann cumþ all
 his underþiede him to-fore. þer he sit mid his derewrþe ʒefered
 mid niʒen anglene had. mid þer unwēmméd meide his moder.
 mid his apostlen. mid þa hágefaderen. *and* þo haliʒe witiē. 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. wie ʒeie. wie drednesse wurð þer. *þan* þat fer to for him
 abernð *þat* middernad¹. *þan* si eorðe alle cwáced þan þe sterren
 falleð. si sunne *and* se mone aþestreð for godes brietnesse. þe
 wlene to gað. *and* si hali rode taene 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 iscegð
 þer his richtwise deme. þe non ne maie bechece. non beswice. he
 his him selþ witisne *and* deme. Wat sceol se wrece don. þe
 bufon iséʒð his hlaford þe he ʒegremed áfeð. under him helle
 muð open. abuten him all folc. him selfe bi sandlice senne
 beswapen. þer ne maí non frend oðre helpe. æle had innôh to
 donne an him selfe. Þan scied 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 ʒearced mine fō *and* his

and take it
 to the mirth-
 stead.

The full meat
 is the assur-
 ance of
 eternal bliss.

Devils shall
 meet the
 sinner and
 thrust him
 into darkness.

On Doomsday
 all shall come
 before God.

¹ sic.

The stars
 shall fall, the
 sun and
 moon shall
 darken before
 God's bright-
 ness.

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

ʒegen[ɡ] Son hi wr̥eð abroden of his ʒesecepe. *And* þan sonc¹ 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 hominum*. þat is. Mine esten beoð wunian mid mannen bearnen. *Ac* we [habbeð ʒe-] sed ʒiu litl her þat hi sceolden abben god brud *and* uin. *and* vii. sonden. hi seulen habe þat brad þe seið ipe godspel.

Ego sum panis uivus qui de celo descendit. Þet is. Ie ám ewuce bread þe astah fram hefene. seʒð ure helende. Se þe of þese brad ett. ne sterfeð he nefer. Þis bread was imacel of ane hwete corne. al swa se he eweð ʒeðe godspelle.

Nisi granum frumenti. et cetera. þis corn was ʒesawen þurh þes ængles muð into ðes meidenes ære Marie. in þare burh of nazareth. þis corn côm² ferst inne bethleem. þat eweð us of breade. hit wex *and* bleówu. in iudea. hit ripede in iersusalem. Iudas *and* þat leoðre fole hit répén. *and* deden hit an þar rode alswa also betwennen melstanent. Sede hit was idon into þer berien. alswa into hófne. þanen hit was ibroht up into heofene to þes habes hlafordes borde. þer hit fet. *and* engles. *and* mancinn in écennisse. *and* þis is hare bread. hwer seule we win finden? Al swa se he eweð.

Ego sum uitis uera. et cetera.

¹ MS. foue.

God's pleasure is to dwell with the sons of men.

Christ is the living bread.

² MS. con. 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* meneʒeð of sume wepne to nemene þus eweðende.

Induite uos armatura dei. Nan man ne nemð wepne buto to fihten mide. ne nazman ne fiht buton wið his ifómenn. Ute we nu isi wice bioð ure ifó. *and* wice wepne we seule nemen aʒenes ham.

Æle eristen mán ánon se stepð up of³ þe funte wer he ifulled his. ipieches 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.

³ MS. os.

Each Christian man hath three foes-

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.

Erant 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 filhteð agen eleen ileafful man also longe se we iðese westen of þesser woruld wandrið. also þri reaferes. Þer for se ðe se hali ioh. *Milicia est vita hominis super terram.* Cnihtscipe is mannes lif upen eorðe. In þes deoffles heriseole filhteð agén us his iferred zewerged gastes. *and* unþeawes. *and* unwraste laltres. In þes middeneardes iscole. selðen *and* uniselðen. In þes flesers iscole. euel zeþane *and* fule lustes. Of þe formen seið *sanctus paulus.* *Non est nobis coluctatio aduersus carnem et sanguinem. et cetera.* Of þan oðren eweð *sanctus Iohannes* se godspellere. kuñ¹. *Nolite diligere mundum nec ea que in mundo sunt.* Of þe þridde queð *sanctus paulus.* *Curo concupiscit aduersus spiritum.* S[t]range bieð þes ifó. *and* swice wið wam we ne muze grið ne sibbe mácie. oðer hi ofer cumeð us oðer we him. Gif hi us ofereumeð ne ceped hi of hus gold ne selfer bute ure bane. Gif we ofereumed heom. we seule bien ímersed alle gode eampen *and* imeaded mid heahere mede. Ac se þe geð into filhte wið-ute heretoche. him mai soue mislimpe. Vte we nu isi wa seel beon ur heretoche. *and* seðe wice ure wepne bien scu[l]je. 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 seold. helm *and* brenie. swrd *and* spere. Stele *and* twei sporen. *and* ane smearte zerd. Hwic seule beon ure seold. *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.

¹? kueðimle.

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 us seið. þat hi-rífen *and* sýnpulle² mēn zeneahlehton þan helende. *and* woldan his láre zehíran. þa eárodon þa sunder halz;in *and*

[Fol. 50b.]

Lepers and sinners desired to hear Christ's love;
² 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 forbid 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 se ðe se helende þa sunder halze *and* þa hócere þis hispell. Hwile cower hefð an hu[n]dred sceap. Gif he fo[r]list ān þara sceape. la húne forlet hé nezon *and* hun neozontic a westene *and* geð secende þat an þe him losede? Gif he hit þan zemet. he hit berð an his eaxlun to þara cowde. oder falde blissende. Þan he ham cýmð he zelaðeð his frend *and* nichli-bures him to *and* cweð. Blissiað mid me fo[r]þan þe ic iméte mi sceap þe me losede. Ic sege eow þat mare blisse bið an hefene be aun synfulle man. zif he his synnen mid dedbote bereúseð. þan him si be niȝon *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.*

S*i sciret paterfamilias qua hora fur venturus esset? vigilaret utique et non sinneret perfodi domam suam. Ure lauerd i þe godspel teacheð us þurh abisue. hu we ahen wearliche to biwiten us seoluen wið þe unwilt of helle. ant wið his wrenehes¹. zef þes lauerd² wiste he seið. hwenne ant hwuch³ time. þe þeof walde eume to his hus: he walde wakien. ne nalde he nawt polien þe þeof forte brooken hire. Þis hus þe ure lauerð spekeð of: is scolf 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 efter hire: ha diht hit al to wundre. bute wit ase lauerd chasti hire þe betere. ant bi neome hire muchel of⁴ þat ha walde. ant tah walde al hire hird folhin hire ouer al: gef wit ne forbude ham. for alle hit⁵ beoð untohene. ant rechelese hinen: bute zef he ham rilte. Ant hwueche beoð þeos hinen: Summe beoð wið vten. ant summe wið in nen. þeo⁶ wið vten beoð. þe monnes fif wittes. Sihðe. ant herunge. smeehunge. ant smeeallunge. ant euh limes felunge. þeos beoð hinen vnder wit. as under huse*

Our Lord teaches us how to guard ourselves against the devil.

¹ 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.

² je husebonde.

³ i hwueh.

⁴ ofte of.

The servants under her are reckless.

These hinds are our live wits.

⁵ hu.

⁶ 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 house-lord, 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
 4 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 3emeles¹ nis hare nan þe ne feareð ofte untoheliche. *ant* gulteð ilome, oðer ifol semblant² : oder in vuel dede. In wið beoð his hinen, in se moni mislich þone to cwemen wel þe husewif³ : a3ein godes wille. *ant* swerieð somet reaðliche. *þat* efter hire hit schal *gan. þah we hit ne here nawt⁴ : we¹ mahen ifelen² hare nurhð³. *ant* hare untohe bere, a þet hit¹ eume forð. *ant* ba wið eie. *ant* wið luue tulhte ham þe betere. Ne bið neauer his hus for þeos hinen wel iwist, for hwon *þat* he slepe, oðer ohwider⁵ from hame. *þat* is hwen mon for3et 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 3ef him seolf fore. *þat* is monnes sawle, forte brooke þis hus efter þis tresor. *þat* godd bohte mid his deað. *ant* lette lif o rode⁶ : is moni þeof a buten ba bi dei *ant* bi niht. vnseheliche gasttes wið alle unwreaste þeawes. *ant* a3ein euh god þeaw, þe biwiteð ipis hus godes deore castel⁶. vnder wittes wissunge *þat* is huse lauerd, is cauer hire unþeaw forte sechen in 3ong abute þe wabes to a murðrin hire þrinne. *þat* heaned þrof is þe feont, þe mestreð ham alle a3eines him *ant* his keis, þe husebonde *þat* is wit, warneð his hus þus, vre lauerd haueð ileanett him frome⁷ of his dehtren, *þat* beoð to vnderstonden þe fowr heaned 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 eumestable cleopeð war*schipe forð. *ant* makið hire durewart, þe warliche loki hwam ha leote in *ant* ut, *ant* of feor bihalde alle þe euminde, hwuch beo wurðe in3ong to habben⁸ : oðer beon bistek-en þrute. Strengðe stont nest hire, *þat* 3ef ei wule in⁹ : warschipes⁶ vn þonkes, warni strengðe fore, *þat* is hire suster : *ant* heo hit ut warpe, þe þridde suster *þat* is meað, hire he makeð mestre ouer his willesfule hirð⁹ *þat* we ear of speken, *þat* ha leare ham mete¹⁰, *þat* me¹¹ meosure hat, þe middel of twa uucles¹², for *þat* is þeaw in euh stude *ant* tuht forte hakden, *ant* hateð ham alle *þat* nan of ham a3ein hire : nolwer wid vnmeoð¹¹ : ne ga ouer mete, þe feorðe suster rihtwisnesse, sit on¹³ hest as deme¹¹, *ant* beateð þeo þe a3ulteð, *ant* eruneð þeo þe wel doð, *ant* demeð euehan his dom efter his rihte, for dret¹⁵ of hire nimeð his¹⁶

These hindes seek to please the housewife.

* [Fol. 76^v.]

¹ omitted.

² MS. iþþlen.

³ murð.

⁴ wit.

They are not to be trusted by the master.

⁵ ohwider

fare.

In this house is the soul, God's treasure.

Vice seeks entrance to murder the soul.

⁶ chatel.

The head of these enemies is the devil.

⁷ fowre.

Four cardinal virtues guard this treasure.

Prudence is door-keeper.

* [Fol. 77^r.]

Strength stands next.

⁸ omitted.

The third is Moderation.

⁹ hinen.

¹⁰ meðe.

¹¹ omitted.

¹² þing.

The fourth is Equity.

¹³ hom.

¹⁴ demere.

¹⁵ dret.

¹⁶ þus.

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 euch¹ efter þat he is warde to² witene³. þe clunen hare. þe muð his. þe caren hare. þe hondon hare. *ant* euch⁴ als wa⁵ of þe oþre wit⁶ þat onont him ne schal nan un-þeaw eumen iN. **A**s þis is ido þus. *ant* is al stille þrinne: warschipe þat áá 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 enaweð. of feorren icumen. forte offearen þeo þe beoð *ouer hardi. *ant* þeo þe 3euelese beoð: halden ham wakere. he is undernon in. *ant* swiðe bihalden of ham alle. for lone he is. *ant* leane⁷. *ant* his leor deaðlich. *ant* blaec *ant* elheowet. *ant* euch her þuncheð þat stont in his heaued up⁸: warschipe hat him tellen⁹ biuoren¹⁰ hwet he beo *ant* hweonene he *comme ant* hwet he þer seehe. Ne mei ich he seið. nohwer spoken. bute ich habbe 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* ce hire werkes: spekeð for ham alle. *ant* freineð hweonene he cume. *ant* hwuch hird ha leade. fearlac hire onswered. Ich nat nawt þe time: for ha ne seide hit me nawt ah eauer lokið hwenne. for hire wune is to eumen bi stale ferliche *ant* unmundlunghe hwen me least weneð. of hire hird þat tu eakkest Ich þe ondswerie. 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 raketehe 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*uedt¹¹. þat he wið wil. oðer wið word. oðer wið were. wrahtte in al his lif siðe. bute þat he haueð i-bet earþon wið soð schrift. *ant* wið¹² deadbote. *ant* warschipe hire eakkeð. Hweonene¹³ cume¹⁴ tu¹⁴ fearlac deaðes¹⁵ munegunge. Ich cume he seið of helle. Of helle ha seið warschipe. *ant* hauest tu ischen helle: 3e seið fearlac witerliche. ofte. *ant* ilome. Nu seið þenne warschipe for þi trowðe treoweliche tele us hwuch is helle. *ant* hwet tu hauest ischen þrin. *ant* ich he seið fearlac omi trowðe bluðeliche. nawt tah efter þat hit is. for þat ne mei na tunge tellen¹⁶. ah efter þat ich mei *ant* con: þer towart ich chulle readien¹⁷. **H**elle is [wid] wið

Each watch has his proper duties.

¹ omitted.

² 3 omitted.

³ enclain.

⁴ al swa ns.

⁵ wið þe wit.

Prudence sends a messenger to the house to arouse its inmates.

* [Fol. 77^{vo}.]

He comes from afar, and is horrible to behold.

⁷ feier has been erased before leane.

⁸ euh er in his heauet þuncheð þat stont up.

⁹ to telle.

¹⁰ 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. 78^{ro}.]

¹¹ libreut.

¹² oðer.

¹³ hweonne.

¹⁴ MS. to.

Fear says he comes from hell.

¹⁵ þu deaðes.

Prudence bids him describe the place of torment

¹⁶ omitted.

¹⁷ 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 ever 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 uncuenlich¹. for ne mei nan corðlich fur cuenin þer towart. ful of stench unþolelich. for ne mahte in corðe na ewie þinge hit þolien. ful of sorhe untalelich. for ne mei na muð for wrechedom ne for wa ! rikein hit² ne tellen. Se³ picke is þrinne þe þosternesse ! þat me⁴ hire mei grapin. for þat fur. ne zeucð na libt. ah blent ham þe ehnen. þe þer beoð wið a smorðrinde smoke smeche foreuðest. *ant* talh ipat 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 ase⁵ deoffen þe forswolheð ham ihal. *ant* speoweð ham *eft ut biuoren *ant* bihinden. oðer hwile torendeð ham *ant* to cheoweð ham each gret. *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 neddren. *ant* cauraskes⁶. nawt ilieh þeose her ! ah⁷ hundred siðe grisluker et muð. *ant* et earen. ed ehnen. *ant* ed neaule. *ant* ed te breoste holke as meaðen⁸ iforrotet flesch cauergete pickest. þer is remunge⁹ iþe brune. *ant* toðes hechelunge iþe snawi weattres. ferliche ha flutteð from þe heate ! in¹⁰ to þe chele. Ne¹¹ neauer nuten ha of þeos twa ! hweðer ham þuncheð wurse. for eiðer is unþolelich. *ant* iþis 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 acwikeð¹² anan to drehen al þat ilke ! *ant* muchedeale wurse á wið uten ende. *Ant* tis ilke unhope is ham meast pine. þat nan nauceð neauer mare hope¹³ of¹⁴ nan a couerunge. Ah¹⁵ aren sikere of each unel to þurh leasten iwa from world in to worlde áá on echnesse. Each aprusmeð oðer. *ant* each is oðres pine. *Ant* echan heateð oðer. *ant* him seoluen as *þe blake deouel. *ant* cauer se ha i þis world luneden ham mare ! se ha þer heatieð ham swiðere. *ant* eiðer curseð oðer. *ant* fret of þe oðres earen¹⁶. *ant* te¹⁷ nease alswa. Ieh habbe bigunne to¹⁸ tellen of þing þat ich ne mahte nawt bringe to cui ende. þah ich hefde a þusent tunggen of stele *ant* talde aðet ha weren alle forwerede. Ah þencheð nu her¹⁹ þurh hwuch þe measte

Hell is immeasurably wide and bottomless, full of stench and unutterable sorrow.

¹ muwerilich.

² omitted.

³ so.

⁴ omitted.

The darkness there may be felt.

A smothering smoke blinds the eyes of the damned.

Devils beat the wretched souls.

⁵ as þe.

* [Fol. 78v^o.]

They eat and afterwards vomit them.

In hell are horrible toads and frogs, which gnaw the wicked souls.

⁶ eauraskes.

⁷ an.

⁸ me deð.

⁹ MS., renninge.

¹⁰ omitted.

Heat and cold alternately torment them.

¹² aewickeneð.

And worst of all is their despair.

¹³ omitted.

¹⁴ ah aa.

Each wretched soul hates the other, and himself, as the devil.

* [Fol. 79r^o.]

They curse and gnaw each other.

¹⁶ oðeres earm. earen.

¹⁷ omitted.

¹⁸ forio.

¹⁹ 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) glee-red, and their buffetings, as though it might be a pilch-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 ! for þe leaste pine is se heard *þat* hefde a mon i slein
 ba mi feader. *ant* mi moder *ant* al þe¹ ende of² mi eum. *ant* i do
 me seoluen al þe secheome *ant* te hearm *þat* ewic mon mahte
 þolien. *ant* ich ische þes mon i þe ilke³ leaste pine. *þat* ich⁴ isch
 iu helle ! Ich walde 3ef hit mahte beon. þolien a þusent deaðes
 to a rudden him ut þrof. swa is þe siliþe *grislich ant* reowðful
 to bihalden. for⁵ 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* hereu hare rarunge. *ant* hu
 ha wið hokeres edwiteð *ant* up breideð each an his sunnen. þis⁶
 schenðlac *ant* te grure of ham were unimete pine ! *ant* hure
 þolien *ant* a beoren hare unirude⁷ duntet wið mealles istelet. *ant*
 wið hare eawles gled reade hare dustlunges. as þah lit were
 a pilehe clut euhau towart oðer imisliche pinen. O helle
 deaðes hus. wununge of wanunge. of grure *ant* of gramunge.
 heatel *ham. *ant* heard wan. of alle wontreaðes. buri of bale.
ant bold of eauer each bitternesse⁸. þu laðest lont of alle. þu dore
 stude ifullet of alle dreorinesses. Ich ewakie of *grisle*⁹. *ant* of
 grure. *ant* each ban schokeð¹⁰ me. *ant* each her me rueð¹¹ up of¹² þi
 munegunge. for nis þer na steuene bituhhe þe forlemde 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 ! ne sehal ham
 neauer wontin. þe swuch wununge of earneð. for ei hwilinde
 blisse her o þisse worlde ! wel were him 3ef¹³ *þat* he neauer ibore
 nere. bi þis 3e mahen sumdel witen hwuch is helle. for i wis ich
 habbe þrin ischen a þusent siðe wurse. *ant* from þeonne kimeð
 deað wið a þusent deoffen hiderwart as ich seide. *ant* ich¹⁴ com
 þus *quoð* fearlac forte warnin ow fore ! *ant* tellen ow þeos¹⁵
 tidinges. **N**v lauert godd *quoð* warschipe wardi us *ant* werie.
ant rilhte us. *ant* reade hwet us beo to domne. *ant* we beon þe¹⁶
 warre *ant* wakere to witen us on each half under godes wengen.
 3ef we wel werieð *ant* witeð ure hus *ant* godes deore tresor *þat*
 he haueð bitalit us ! eume deað hwen he wule¹⁷. Ne þurue we
 nowðer beon of dred for hire. ne for helle. for ure deað bið deore
 godd *ant* in-3ong iu to heouene. of þeos fikeline world ! ne of
 hire false¹⁸ blisse : ne neome we neauer 3eme. for al *þat* is on eorðe.

I would suffer
 a thousand
 deaths to
 deliver the
 wret-ched soul
 from the least
 pain of hell,
 though he
 had slain all
 my kin.

¹ 2 omitted.
³ 4 omitted.
⁵ omitted.
 It would be an
 immeasurable
 pain only to
 behold the
 tortures of the
 damned.
⁶ wið.

⁷ unrude.

O hell, abode
 of woes,

* [Fol. 79v.

⁸ bold eauer
 each bitter-
 nesse is of.

I quake and
 quiver when
 I think of
 thee !

⁹ grislen.
¹⁰ sorheð.
¹¹ runeð (or
 runeð).
¹² for.

There is never
 any lack
 thereof of all
 that is sor-
 rowful.

¹³ omitted.

¹⁴ omitted.

I come to
 warn you of
 these things.
¹⁵ o is blotted
 or erased.

The advice of
 Prudence.
¹⁶ omitted.

¹⁷ ha eauer
 wule.

Trust not this
 false world.
¹⁸ 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 wurðeð¹ *to noht bute þat deore
 tresor godes deorewurðe fehi 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. 3eað² abuten ure hus sechinde³ 3corn-
 liche 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 *quod* strengðe. warschipe suster þat te
 limpet to þe *ant* warne us of his wiheles. for⁴ 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. Etstont. 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 on⁵ ure half. *ant* stont bi
 us ifehte. 3ef he schute towart me wið weole *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 nowein. ne na wone⁶ falsi min heorte ne wursi mi
 bileaue towart him þat 3eueð me alle mine strengðen. **F**or ba
 me ah. *quod* meað. *ant* for heart⁷ of nowein. *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 eueh 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 ne⁸ lieomlich
 este bringe me ouer þe midel of mesure. *ant* of mete. **R**iht-
 wissnesse spekeð nu. Mi suster ha seið warschipe þe hauð wit.
ant schad bituhhe god. *ant* uuel. *ant* wat hwet is in eueh 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 unweotenesse⁹ ne mei ha nawt
 sunegin. *ant* tah nis nawt siker of þe unwihtes strengde as þeo
 þe halt hire wae þah ha beo muche wurð. *ant*¹⁰ ure alre ehnen
 demeð hire unmihti onont hire scoluen to etstonden wið his.

* [Fol. 80r.]

¹ wurcheð.

I can guard

you against

wiles of the

devil.

² geð.³ sechinde in

3ong.

⁴ from for to

nawiht

omitted.

⁵ on ont.

Strength says

that she fears

only worldly

prosperity.

⁶ MS. wode.

Moderation

fears worldly

poverty and

hardships.

⁷ hard.

* [Fol. 80v.]

The mean

between two

extremes is

the golden

way.

⁸ ne of.

Equity praises

the words of

Prudence.

⁹ unwit-

nesse.

¹⁰ 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 use þe wise. Mi suster strengðe is swiðe bald. *ant* seið þat¹ nawilt heardes ne mei hire offearen. ah þah ha ne trust nawt on hire ahne weþnen ! 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 ʒelpeð ha of na sikernesse *ant* deð as þe wise. Mi meoster is to do riht forte demen *ant*² 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 unmihtic 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 ʒeines 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 eunestable hereð alle hare sahen *ant* þonkeð god ʒerne 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*³ al þat hird þat ha wes i wunet to dreaien⁴ efter hire ! turneð *ham treowilliche to wit hare lauerd. *ant* to þeos fowr sustren. **V**mben anc stunde spekeð eft warschipe. *ant* seið ich iseo a sonde eumen swide gledd icheret. feier *ant* freolich *ant* leofliche aturnet. let him in seið wit ʒef godd wule he bringeð us gleade tidinges. *ant* þat us were muche neod. for fearlac deaðes sonde haueð wið his ! offearet us swiðe mid alle. warschipe let him in. *ant* he gret wit þen lauerd. *ant* al þat⁵ hird seoðen. wið lahbinde chere. *ant* ha ʒeldeð him his gretunge. *ant* beoð alle ilihitet *ant* igleadet ham þurcheð of his ou-sihðe. for al þat hus schineð. *ant* schimmeð of his leome. he caskeð ham⁶ ʒef ham bilueeð to heren him ane hwile. ʒe quod ha rihtwisnesse.

Strength is praised for trusting in God,

¹ þat ha.

and Moderation for not being too confident.

* [Fol. 81^{ro}]

Equity's advice to the three sisters.

² to don riht *ant* riht fon *ant* demen.

Wit thanks God for the loan of the three sisters.

³ þæt

⁴ dreien.

* [Fol. 81^{vo}.]

Prudence announces the coming of another messenger,

⁵ his.

who gladdens them all by his appearance.

⁶ 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 lustnain.

Herenið nu þenne he seið. *ant* 3eornliche understondeð. [I]ch am murðes sonde. *ant* munegunge¹ of eche lif. *ant* liues luue i haten *ant* cume riht from heouene þat ich hadde isehen nu *ant* ofte ear þe blisse þat na monnes tunge ne mei of tellen. þe iblescede godd iseh ow offruhte. *ant* sumdel drupnin² of þat fearlae 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 uuele fondin. *ant* ifunden. Ah 3e 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 3ef þu eauer sehe him : tele us sunhwet of him. *ant* of his eche blisse. 3e iseoð quod liues luue : Murhdes sonde. Ich hadde isehen him ofte nawt tah alswa as he is : for a3ein þe brihtnesse *ant* te liht of his leor. þe sunne gleam is dose. *ant* þuncheð aschadewe³. *ant* for þi ne mahte ich nawt a3ein þe leome of his wlite lokin ne bihalden : bute þurh a schene schawere⁴ bitulhe me *ant* him þat schilde mine ehnen. Swa ich hadde ofte isehen þe⁵ hali þrunnesse⁶. feader *ant* sune. *ant* hali gast. þreo an unto-dealet. ah lutle 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 blisful⁷ on his feader riht half þat is al wealdent rixleð i þat eche⁸ lif bute linnunge. se unimete feier : þat te engles ne beoð neauer ful on him to bihalden. *ant* 3et ich iseh etscene⁹ þe studeu 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 alesen us *ant* bisecheð him a for moneumes heale.

Efter him ich iseh on heh ouer alle heouenliche þe eadi meiden his¹⁰ moder marie i-nempnet sitten in *a trone se swiðe briht wid 3immes i-stirret. *ant* hire wlite se weoleful¹¹. þat cuh corðlich liht : is þeoster þe[r] o 3eines. þear ich iseh as ha bit hire deore wurðe sune se 3eornliche. *ant* se inwardliche for þeo þat hire seruið. *ant* he hire 3etteð blideliche al þat ha bi seeheð. **P**et liht þa ich ne mahte lengre þolien¹² : Ich biseh to þe engles *ant* to þe archangles *ant* to þe oðre : þe beoð buuen ham. iblescede¹³

He says that he is called Love of Life, and comes straight from heaven.

¹ munege.

² durenin.

* [Fol. 82^{ro}.]

Prudence beseeches him to tell them somewhat of God and of heaven.

³ þuncheð dose, *ant* as aschadewe.

⁴ schadewe.

The Love of Life tells how he saw the Holy Trinity

⁵ him. þe.

⁶ or þrunnesse.

and the Son of God sitting at the Father's right hand.

⁷ wunderful.

⁸ riche.

⁹ 3et is eðsene.

I saw, he says, the holy Maiden, his mother, sitting on a bright throne,

¹⁰ *ant*.

* [Fol. 82^{vo}.]

¹¹ meiful.

and the angels and archangels ;

¹² na mare of hire iþolien.

¹³ 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 eauer. *ant* singeð a unwergeð. Nihe wordes þer beoð. ah¹ hu ha beoð i-ordret *ant* sunderliche isette. þe an buue þe oðre. *ant* euchanes meoster were long to tellen. Se muche 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 ear² on corðe *ant* seoð nu al þat isoðet. þat ha hefden longe ear icwiddet of ure lauerd as he hefde isehawed ham igastel'ich sihðe. Ich iseh þe apostles poure³. *ant* lah on eorðe. ifullet *ant* biȝoten 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 cunreadnes⁴ of alle cunnes ledenes. *Ich biheolt te Martyrs. *ant* hare unimete murhðe þe þoleden her pinen. *ant* deað for ure lauerd. *ant* liltliche talden to alles cunnes 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 i þe eche blissen. *ant* seoð⁵ godd in his wlite þat haueð alle teares iwipet of hare elmen. 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* onereumeð eunde þe leadeð heouenlich lif in corðe as ha wunieð hare murhðe. *ant* hare blisse. þe feierlee of hare wlite. þe swetnesse of hare song! ne mei na tunge tellen. Alle ha singeð þe⁶ 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. hwan se heo bisecheð fore! is sikerliche iborhen. for aȝein hare bisoenen! godd him seolf ariseð þat alle þe oðre halhen⁷ sittende ihereð. **S**wiðe wel *quoð* warschipe likeð us þat tu seist. Ah nu þu hauest se wel iseið of euch a⁸ setnesse! of þe seli sunder-lepes sunhwet sei us nu hwuch blisse is to alle iliche meane! *ant* liues luue hire ondsweðeð. *Þe imeane blisse is seouenfalð. 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,
¹ *ant*.

and the holy patriarchs and prophets.

² igreiðet.

I saw also the Apostles sitting on thrones.

³ þat poure weren.
⁴ cunredes.

I beheld the martyrs,
 * [Fol. 83r.]

the holy confessors,

⁵ iseoð.

and the holy company of virgins.

⁶ from þe to singen omitted.

Whomsoever they intercede for is saved.

⁷ he walden.

⁸ echan to.

* [Fol. 83v.]
 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. Thercof they praise God, and ever unwearied, ever

þe scoueðe. þah ich þis seið warschipe sumdel understonde ! þu most unwreo þis witerluker *ant* openin to þeos oðre. ant hit schal beon seið liues luue warschipe as þu wilnest. **H**a luueð *ā* in awlite. þat is brihtre scouenalð. *ant* schenre þen þe sunne. ant cauer in a strengðe to don buten euh swine al þat ha wulleð. *ant* cauer mare in a steal in al þat cauer god is wið ute wonunge. wið uten euh þing þat mahe hearmin¹ oðer eilin. in al þat cauer is. softe oðer swote. *ant* hare lif is godes sihðe. *ant* godes . . .² enawlechung as ure lauere seide. þat is *quod* he³ eche lif to seon *ant* enawen sod godd. *ant* him þat he sende ihesu crist ure lauere to ure alesnesse *ant* beoð for þi ilieh him ipe ilke wite 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 domes⁴ þe derne beoð. *ant* deopre þen eni sea dingle. ha seoð igodd alle þing. *ant* witen of al þat is *ant* wes *ant* cauer schal iwarden. hwet hit beo. hwi. *ant* hwerto *ant* hwer of hit bigunne⁵. **H**a luueð 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 euh 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 ahne⁶. bi þis 3e mahen seon *ant* witen. þat euchan haueð sunderlepes ase feole gleadschipes ! as ha beod monie alle. *ant* euh of þe ilke gleadschipes is⁷ to cauer euh an ase muche gleadunge ! as his ahne sunderliche. 3et ouer al þis. hwen euchan luueð godd mare þen him seoluen. *ant* þen alle þe odre ! mare he gleadeð of godd wið uten ei etlung⁸ þen of his ahne gleadunge. *ant* of alle þe oðres. Neomeð nu þenne 3eme 3ef neauer anes heorte ne mei in hire [und]⁹ eruon hire ahne gleadunge sunderliche [iseide. so unim]ete muchel is þe¹⁰ anlepi blisse. þat ha nimeð i[n] hi[re] þus monie. *ant* þus muchele. for þi seide ure lauere to þeo þe him hefden ieuwemet. *Intra in gaudium. et cetera.* Ga *quod* he in to þi lauereð blisse¹¹. þu most al gan þrin. ant al beon bigotten þrin for in þe ne mei hit nanesweis¹² neomen in. her of ha herieð godd *ant* singeð

They live in a glory seven times brighter than the sun.

¹ hearm.

² a word erased here in MS.

³ he seið.

Eternal life is the sight of God.

They know all God's secret counsels.

⁴ godes runes. ant his reades.

They love God without measure.

⁵ biginne.

* [Fol. 84^{ro}.]

⁶ as him seoluen.

⁷ beoð.

Each loves other better than himself.

⁸ ei eilung.

⁹ MS. torn.

¹⁰ þen.

The bliss is so great that they go into it—it cannot enter them.

¹¹ hms.
¹² o name 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.

á un werget eauer iliche lusti in þis loft songes. as hit iwriten is. *Beati qui habitant. et cetera.* Eadi beoð þeo lauerd. þe ipin¹ hus wuniceð ha schulen herien þe from [worlde into worlde]. **H**a beoð alle ase li[hte *ant* as swifte as þe sunne] gleam þe se[heot from est into west. ase þin] *eie-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 al² mihti to don al þat he wule. 3e makie to cwakien 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*³ 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 ich al. ne þat zet þat ich [isch. ne] ne con ich half⁴ tellen. **W**iter-[liche quoð] warschipe. wel we understondeð þat tu hauest iþeo þear *ant* soð hauest iseid trof. efter þi sihðe. ant wel is him þat is war. *ant* bisid 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 an⁵ hundred siðe mare of blisse buten each bale⁶ folhin *ant* ifunden. *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 igare⁷ [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 : farlae ure fa. nis nawt riht þat an hus halde þeos tweien. for þer as murðes sonde is : *ant* soð luue of eche lif. farlae is fleme. nu ut quoð strenðe farlae 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 unbihfre to ow. þah hit ne beo so licwurðe ne iewene. Eiðer of ow haueð his stunde to speokene. ne nis iucker noðres tale to schunien in his time. þu warnest of wa. he telleð of wunne. mucche neod is þat me ow ba zeornliche hereni. Flute nu farlae þah. hwil liues lune 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.

¹ in þis.

* [Fol. 84v.]

² as.

³ a.

Happy is he who keeps safe God's treasure. The words of Prudence.

⁴ ul.

⁵ *ant*.

Strength says that nothing shall separate them from God.

⁶ wið uten balesid.

⁷ 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 stinteð¹ 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 þohtes awecchen his heorte. þe islep of 3emeles for-3et hire sawle heale. efter þeos twa sonden. From helle silhe 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 dilhteð *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. ipe 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.

¹MS. 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,

Hwa se þis writ haueð ired.
Ant crist him haueð swa isped.
Ich bidde par seinte charite.
Ðet 3e bidden ofte for me.
Aa pater noster. ant aue marie.
Ðet ich mote þat lif her drehen.
Ant ure lauerd wel icwemen.
I Mi 3uheðe *ant* in min elde.
Ðet 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 LAUERE.*

* MS. Cotton
Titus D. 18.

Ihesu swete ihesu. mi druþ. mi derling. mi drihtin. mi healend. mi huniter. mi haliwei. Swetter is munegunge of þe þen milden 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 anc arn alle þe þinges igedered þat eauer muheu maken ani mon luuewurði to oðer. feirnesse *and* lufsum neb. flesch hwit under schrud makes moni mon beo luued te raþer. *and* te mare. Summe gold *and* Gersuin *and* ahte of þis worlde makes luued *and* heried. Sume: freedom *and* largesce þat leuer is menskli to 3inen þen cwedli to wiþ halde. Summe: wit *and* wisdom *and* 3apschipe of werlde. Summe: maht *and* strengþe to beo kid *and* kene ifiht his rilt for to halde. Summe: noblesee. *and* hehnesse of burþe. Summe: þeaw. *and* hendeleic *and* lastelese* lates. Summe: menske *and* mildeschipe *and* debonaite of herte *and* dede. And 3ette ouer al þis: kinde makes sibbe frend euchan to luuen oðer. 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. Þa 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
beutiful 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. 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 ewiddes. drihtines is te eorðe. and al þat hit fulles werld and al þat trin wunecð. 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. Bote *hwat is ahte and weorldes wele wurð wið-uten fredom? And hwa is frerre þen þu? For first þu mades 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 inc 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 rihthoud 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. 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 hardischiþe 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 grurcful.

A man is loved for his riches.

Christ is richer than any man.

*[Fol. 128a.]

Christ is to be loved for his liberality.

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 lemmann 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 bilhalde for ne mihte na mon him seo
*and in his wit wunie. bute ȝif þe grace *and te strengðe of* * [Fol. 128b.]
cris baldede his heorte. þu art ȝette her wið swa unimete mihti
þat wið þi deorewurðe hond nailet on rode: þu baud ta helle Thou didst
dogges. and reftes ham hare praie þat tai hefden grediliche bind the hell-
gripen and helden hit faste for adames sunne. þu kene kidde dogs,
kempe robbedes helle hus. lesedes tine prisuns and riddes ham and barriedst
ut of cwalm hus and leddes ham wið þe self to þi ȝimmede bur. hell's house,
hold 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 therefore I
alle. þat þi maht felle mine starke sawle fan. and te strengðe of will love thee
þe helpe mi muchele wacnesse. and hardschipe of þe balde min as a stalworth
herte. A ihesu swete ihesu leue þat te luue of þe beo al mi lemmen,
likinge. Ah noble men and gentile and of heh burðe ofte Noble men
winnen luue lihtliche cheape. for ofte moni wummon letes hire may buy
mensket þurh þe luue of wepmon þat is of heh burðe. þenne women's love
swete ihesu up o hwat herre mon mai i mi luue sette. hwer mai i cheaply.
gentiller mon chese þen þe þat art te kinges sune þat tis world I cannot
wealdes. and king and euene wið þi fader. king ouer kinges choose a
lauerd ouer lauerdes And ȝette onont ti monhad born þu wes nobler one
of marie meiden mildest o mod. kiue bearn of burðe. of dauðdes than thee,
kin þe king. of Abrahames streone. Hehere burðe þen þis nis child of royal
nan under sunne. Luue iwile þe þa swete ihesu as te gentileste birth, of
lif þat cauer liuede on eorðe. alswa for in al þi lif neauer na David's kin.
leaste nes ifunden. mi deore lefmon lasteles. and tat com þe I will love
of burðe. and of foster alswa. þu þat cauer wunedest i þe hurd thee as the
*of heouene. *A mi deorewurðe druð swa gentile and swa* noblest that
hende. ne þole me neauer mi luue nohwer to sette o karlische ever lived.
þinges. ne eorðli þing ne fleschli azaines te ȝerne ne luue azain * [Fol. 129.]
þi wille. A ihesu swete ihesu leue þat te luue of þe beo al mi
likinge. Meknesse and mildschipe makes mon eihwer luued. Meekness and
and tu mi leue ihesu for þi mikle meknesse to lamb was euenet. kindness
For azaines al þe woh and te schome þat tu þoledest. and azaines cause a man
al þe wa and te pinfule wundes: neauer ne opnedes ti muð 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 þolest hit. ne wrekes tu þe nawt sone after ure Gultes Bote longe abides bote þurh ut ti milee. 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 milee 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 schruddes 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 eleneliche singen. Pater noster. Bute þu þurhut kinde. *and* we þurhut grace. *and* mon of þat ilke flesch þat we beren on corðe. A. hwan 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 naru nawilt azaines te to tellen. A ihesu swete ihesu leue þat te. &c. Þenne þu wið þi fairnessesse. þu wið richesse. þu wið largesse. þu wið wit *and* wisdom. þu wið maht *and* strengðe. þu wið noblesse *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. Ihesu mi liues luue. min herte swetnesse. þre fan fihten azaines me. *and* zet mai ich sare for hare duntet drede. *and* bihoues þurh þi grace 3apliche to wite me. þe werld mi flesch. þe deuuel.

Thou en-
durest 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 pas-
sion 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 þowe. 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 hauc maked al
 hare ahen *and* hefden forsoðe maked. nere helpe nere þe
 nerre. Þai grenede for gladschipe euchan toward oðer as
 wode wulnes þat fainen of hare praie. Bote þer þurh under-
 stonde i þat tu wult haue me to lesnon *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 filhte 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 secunesse 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 luee riche ar tu as
 lauerd in heuene *and* in corðe. *and* tah poure þu¹ bicom for me.
 westi *and* wrecched Poure þu born was of þe meiden þi
 moder. for þezne ipi burð tid in al þe burh of belleem ne faut
 tu hus lewe þer þine nesche childes limes ine mihte reste.
 Bot in a waleles hus imiddes þe strete. Poure þu wunden
 was irattes *and* i clutes *and* caldeliche dennet in a beustes
 eribbe. 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 zernedes. Bote hwen þu eldere was. þu
 þat fuhel ofluht. fisch iflod fole on corðe fedes! þoledes for
 wone of mete moni hat hungre as clerkes witerliche in god-
 spel reden. *and* tu þat heuene *and* corðe *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,
¹ MS. bi.

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 opprobium : 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

miltes reste. Bote baðe zung *and* eldre alle Gate þu hafles
 hwer þu miltes wrihe þine banes. Ah atte laste of þi lif hwen
 þu for me swa rewliche hengedes on rode. ne hafles in al þis
 world hwer wið þat blisfule blodi bodi þu miltes hule *and* huide.
and swa mi swete lefmon poure þu þe self was. *and* te poure¹ þu
 raðeste cheas. pouerte þu luuedes. pouerte þu tahtes. *and* ziuen
 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
 neauer sumne 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 ðom was lesed. For as i þe
 godspel is writen. alle þai eriden 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 hafle a
 mon ewelled. bote mare schome þu þoledes hwen þat te sunefule
 men i þi neb spitted. A ihesu hwa milte 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
 miltes wið þat spatel þat swa biclarted² 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.* Vnderstonð 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.

¹ MS. þoure.

How should I
then be rich
and thou so
poor!

*[Pol.1306.]

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.

² 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 sehome of worlde wið ute þine Gulte. Bote sehome ouer sehomes *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 sehome þoledes. Mon spekes ofte of wundres *and* of seleučes þat misliche *and* monifald hauen bifallen. bote þis was te measte wunder þat cauer bifel on eorðe. 3a wunder 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* sehome wið uten oðre þines bote ne þuhte þe neauer mi liues luue. þat tu mihtes fulliche mi frendschipe buggen hwils¹ 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 unimetaliche þu swane *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 blodes dropes eorn dune to þe eorðe. Bute hwat tunge mai hit telle. hwat heorte mai hit þenehe for sorhe *and* for reowče of alle þa buffetes *and* ta bali dundes þat tu þoledest i þin earst nininge hwen þat iudas seharioth 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 ledde rewlī *and* dintede unrideli o rug *and* o sehuldres. *and* bifore þe princes buffeted *and* beten. Siðen bifore pilat hu þu was naket bunden faste to þe piler. þat tu ne mihtes nowhider 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 heued wes set te crune of scharpe þornes. þat wið cauriche þorn wrang ut te reade blod of þin heali heued. Siðen 3ette buffetet *and* to dunet i þe heued wið þe red 3erde þat te was ear in houde 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!

¹ MS. hwilt.

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 ewalm stowe. A lo he beres his rode up on his bare schuldres. *and* lef þa dundes 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 naenes mon mi lef A. nu driuen ha him up wið swepes *and* wið schurges. A hu liue i for reowðe þat seo mi¹ 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 freoliehe 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. Twa² 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 lueliche 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 luelike 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 þinet. ne þat rewfulde deade bodi nulen ha nawt friðie. Bringen forð longis wið þat brade seharpe 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 luedes. Wið wrange schuldi þe min heorte wearnen siðen þat tu bohtes herte for herte. Lauedi moder *and* meiden þu stod here ful neh *and* sch 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; 1? nu.

into thy hands and feet they drove the iron nails.

² 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 hangest 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 ipi moderliche herte. þat
 seh to elene 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 zu 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
 derenneades 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 ziuen 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 corðe. *and* tat swuch as hit is haue ziuen *and* ziue 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
 zif ich mihte a þusand fald ziue þe me seluen nere hit nowt
 onont te þat zef þe seluen for me. And zet ich haue an heorte
 unwrest *and* unwurði *and* westi *and* poure of alle gode þeawes
and tat swuch as hit is: tae 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. zette zif þat i mi luue bede for to selle. *and* sette

Mother of
 Christ, aid me
 to bewail with
 thee the suf-
 ferings 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 aenit
 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 cau^{er} wile! 3ette þu wult hit
 habbe *and* teken al þat tu haues 3iuen! wil tu eke mare. *and*
 3if i þe riht luue. 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 luedes 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 helit 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* þene as tah he heng biside þe blodi up o rode.
 And he þurh his grace opn[e] þin heorte to his luue *and* to
 reowþe of his pine.

If I will price
 myself ever so
 high, thou
 wilt purchase
 it.

* [Pol. 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 a-m 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 eald. to 3ung ic eom at rede
Vunvyt 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 rawen
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 oper for childe

* Egerton MS. 613, fol. 7-12.

- he sæl comen on vuele stede. bute hym god be milde
 Sende ce 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 selakien wel to done
 for mani man bi-hotēd 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 diche
 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 sunel 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 scirreue
 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 elite wile healden wel. þe wile he mai his welden
 56 3iue his for godes luue. eft heo hit scullen a-finden
 Vre iswinc *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 doð al to muehel. *and* god lasse þanne we scolde
 Þe þe mest deð nu to gode. *and* þe þe lest to laðe

- ayþer to lutel *and* to muchel. scal þinchen eft hym baðe
 Þer me scal vre werkes wezen. bi-foren þen heuene kinge
 64 *and* ʒiuē us vre swinches lyen. after vre erninge
 Eure ile man mid þan þe he haued. mai biggen heueriche
 þe þe more haued *and* þe þe lasse. hoþe mai iliche
 He also mid his penie. se þe oþer mid his punde
 68 þat is þe wunder-likeste ʒare. 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 ʒiuēd lesse
 72 al his werkes *and* his weies. is milce *and* ritʒifnesse
 Lutel loc is gode lef. þat comed of gode wille
and eð-lete muchel ʒyue. ðenne ðe heorte is ille
 Heuene *and* erþe he ouer-sihð. his eʒen bed so britte
 76 sunne. mone. dai. *and* fur. bud þustre to-ʒenes his lithte
 Nis him nout for-hole ni-hud. so muchel bet his milhte
 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 oue 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 deofles swo fele. þe wulled us for-wreien
 nabbet hi noþing for-zyte. of al þat hi ere seþen
 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-þite. to wan were hi i-borene
 þe sculle ben to deþe i-demd. *and* eure mo for-lorene
 Elch man seal him sulne þar. bi-clepiean *and* ee demen
 108 his aþe were *and* his iþane. to witnessce he scal temen
 Ne mai hym na man al swa. wel demen ne al sa rithte
 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 seal him suelf demen. to deþe oþer to liue
 116 þe witnessce of his owe were. to oþer ðis him scal driue
 Eal þat eure ilc man haued i-do. sutþe¹ he com to manne
 swile hit seie on boc i-writen. he scal it þenche þanne
 Ac drihtne ne demed nanne man. after his bi-ginninge
 120 ae his lif scal beo swulc. se bued his endinge
 Ae 3if þe ende is euel. al it is uuel. *and* al god. 3if god is ende
 god 3uue 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-3it. *and* bet be-fore dome
 Þenne ded is ate dure. wel late he biddet ore
 128 wel late he leted vuel weore. 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

¹ MS. futþe.

- 132 a wulche time so cure 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 ic icwoweð¹
 wile hete is þer soule wunet. hu biter wind þer blonwet
 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 midwisse
 uuel is pine seoue 3er. for seoue nihtes blisse
 And ure blisse þe ende hafh.¹ 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 ifonedd 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 þenche
 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 murcð 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 ele sceal i-seo bi-foren him. his word *and* ee his dede
 Eal scal ben þanne eud. þat man luzen 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 seamien þer. ne þerf he him adrede
 3if him here of-þiuched his gult. *and* beted his misdede

¹ 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 seal sone ben idon. ne last he nowit longe
 ne seal him noman mcne þer. of strengþe ne of wrange
 Þo scullen habbe hardne dom. þe here weren herde
 172 þa þe euele heolden wreche men. *and* vuele lazes rerde
 Ac after þan þe he haued idon. he seal þer beon idemed
 bliþe mai he þanne buen. þe god haued iquemed
 Alle þo þat isprunge beð. of adam *and* of eue
 176 calle he sculle þuder come. for soþe we it ilcued
 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 breeð neuereuft crist helle dure. to lese hem of bende
 Nis no sellic þei heom beo wo. *and* hem beo vneþe
 184 nele neureit crist þolic deð. for lesen heom of dieþe
 Enes drihte helle brac. his frend he ut broutte
 him self he þolede 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 seal deme. þo quike *and* to dede
 Mucchele 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 dooffes onde
 196 *and* synne *and* sorþe *and* ȝe-swinch. a watere *and* ee 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 unelþe
 200 þurh died com in þis middenerd. *and* oþer vnisalþe
 Niere no man elles died. ne sic. ne non vn-ysele
 ac mihten libbe eue 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* cc vre owen. sore us mai of-pinche
 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. muʒen vs sore adrede
 Adam *and* his of-spring. for one bare sunne
 was fele hundred wintre in helle. in pine *and* in vuwuune
 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 hadde milce. ʒif 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 gledi
 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. ʒif 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 nipinges 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
 Aþer hem deð wa inou. nabbet hi none lisse
 nuten hi weþer heom ded wurst. mid neure non iwisse

- Hi walked cure *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 ault. *and* nolden it ilaste
 Þo ðe god weore bi-gunne. *and* ful-enden hit nolden
 þe weren her *and* nuþe þer. *and* nusten wet he wolden
 Þere is pich þat cure wealð. þat sculle baþien inne
 248 þo þe ladde vuel lif. in feoh end in iginne
 Þer is fur þat cure 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 stricn ne sture
 Þo þe were swikele men. *and* fulle of vuele wrenche
 þo þe ne mihte cuel don. *and* lef was it to þenche
 Þo þe luueden reuing *and* stale. hordom. *and* drunke
 256 *and* þe on þes deoffes weorkes bliþeliche swunke
 Þo þe were so lease. þat me hi ne mihte ileuen
 med ȝorne domes men. *and* wranewise 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 bodc. *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-dempde³

³ For remainder see Text, pp. 175-183.

APPENDIX II.

DE OCTO VITIIS. ET DE DUODECIMI. ABUSIUIS.

GRADUS :—

Omnia Nimia nocent. et temperantia mater uirtutum. dicitur; Ðæt is on engliſc. ealle oſerþone þingc ðeriað. 7 7eo gemetezugung is ealra mægna moðor; Se oſerþlyfa on æte 7 on præte ðeð þone man unhalne 7 hiſ ſaple goðe læðetteð. 7pa 7pa ure ðrih on hiſ goðſpelle cþæð; Eft þær tozeanes ungemetgoð fæſten. 7 to mýcel foſhæfðnýſſ on æte 7 on præte ðeð þone man unhalne. 7 on mýcelpe fpeceðnýſſe gehringð 7pa 7pa us ſecgað béc. þ ſume men fæſtan 7pa þ hi gerpencton hý ſýlfe foſþeaple. 7 nane meðe næfðon þæſ mýccclan gerpinceſ ac þæſ þe fýpp þæpon ffrom goðeſ milcſunge; Eaðe mæg ſe mann finðan hu he hine ſýlfne amýppe. ac þe ſceolan ſitan þ nan ſýlfcþala. þ is azenflaga. ne becýmð to goðeſ rice; Nu ſýndon eahte heafodleahtþaſ þa¹ us onſinnað ſſiðe; An is gecpeben gula. þ is giferþnýſſ on engliſc; ſeo ðeð þ man ýtt æp tíman 7 ðſincð. oððe he eft to mýcel nimð. on æte oððe on præte. 7eo foſðeð ægðer ge ſaple ge lichaman. foſ þam þe heo macað þam menn mýcele untrþunnýſſe. 7 to ðeaðe gehringð. mið orþætum ðſencū. heo foſðeð eac þa ſaple. foſþan þe he ſceal ſýngian of þoñ he ſýlf nāt hu he fæpð foſ hiſ feonðlicū ðſencū; Se oðer leahter is foſliſer. 7 ungemetgoð galnýſſ. ſe is gehaten foſnicatio. 7 he beſýlð þone mannan. 7 macað of cþurteſ limū mýlterþena lima. 7 of goðeſ temple. gþamena þununge; Se þriðða is auaritia þ is ſeo ýfele gþung. 7 7eo is þýpþuma ælcepe poþnýſſe. heo gemacað þeaflac 7 unrihte ðoþaſ. 7tala 7 leaþunga 7 foſþþoþnýſſe heo is helle gelic foſ þam þe hi habbað bútu unafýlleðlice gþæðigneſſe. þ hi fulle ne beoð næppe; Se feopða leahter is ipa gehaten. þ is on engliſc þeamoðnýſſ. ſe

¹ 'a' and 'e' written over one another.

deð þ þe man. nali his modes zereald. 7 macað manſlyhtaſ 7
 mýcele ýfelu; Se fiſtaſ 7 τριττία þ is þiſſe populde únrotnýſſ.
 þonne ſe man zēunrotrað ealles to ſwiðe for hiſ æhta lýſe þe
 he lufoðe ſwiðe. 7 cít þonne wið zod. 7 hiſ ſýnna zeeacnað; Tra
 unrotnýſſa ſýnð: an is þeof ýfele. oðer is halpenðe. þ man for
 his ſýnnum zēunrotraſe; Se ſýhta leahter is accidia geháten.
 þ is aſolcennýſſ oððe ſlárþð on engliſc. þonne þam men ne lýſt
 nan zóóð don on his liſe. 7 bið him þonne micel ýfel þ he ne
 mæge nan zóóð don; Anð bið æſſe ungeru to ælcepe duzode;
 Se feofða leahter is iactantia geháten. þ is idelgýlþ on
 engliſcpe ſpáæce. þonne ſe man bið lofzeorn 7 mið liceunge
 færð. 7 deð forzýlpe ziſ he hpæt ðælan pýle. 7 bið ſe hlisa his
 eblean þære ðæde. 7 hýſ riſe anðbiðað on þære topearðan
 populde; Se ealioða leahter iſ ſupbia geháten. þ is on
 engliſc modiznýſſ zecpeðen seo is opð 7 ende ælcepe ſýnne seo
 zeporpe englaſ to atolicum deoſlum. 7 þone¹ man macað eac
 ziſ he modezað to ſwiðe. þæſ deoſleſ zeferan. þe feoll æþ þurh
 hi; Nu ſýndon eahta heafodmæzna þe magon ofeſſſiðan þaſ
 forſæðan deoſlu þurh ðrihtney ſultum; An is temperantia þ
 is zemetezung on engliſc. þ man beo zemetezað. 7 to mýcel ne
 þicze. on æte. 7 on pæte. ne æþ timan ne zeporðize; Nýtenu
 etað ſpa æþ ſpa hi hýt habbað. ac ſe zefceadriſa man ſceal
 ceſan hiſ mæleſ. 7 þonne hýſ zefetnýſſe mið zefceade healðan.
 þonne mæg he ofeſſſiðan ſpa þa zifepnýſſe; Seo oðer miht is
 caſtitaſ. þ is clænnýſſ on engliſc. þ ſe læpeða hine healbe
 buton fórlizpe on rihtum zefinſcipe mið zefceadriſnýſſe. 7 ſe
 zehaðoða zodeſ þeopa healbe hiſ clænnýſſe. þoñ bið ofeſſſiðeð
 seo zalnýſſ; Seo þriðde miht is lapzitaſ. þ is cýſtinez on
 engliſc. þ man þiſlice aſpenðe. na for populðzilpe þa þing þe him
 zod lænde. on þiſum liſe to þrucenne; Eoð nele þ þe beon
 zpæðize zitraſaſ. Ne eac for populðzilpe forþorpan ure æhta.
 ac ðælan hi mið zefceade. ſpa ſpa hit ðrihtne licize. 7 ziſ þe
 ælmýſſan doð. don hi butan zilpe. þonne mage þe forðón. ſpa þa
 deoſolican zitraunge; Seo feopþe miht is patientia. þ is zepýlb

¹ 'þo ne,' between which an erasure.

gecrepen. ꝥ je man beo gefýlðiz 7 þolmoð for goðe. 7 læte æfre
 hiȝ gefitt gefýlðre þonne hiȝ ýrre. forþam þe je hælenð cræð
 þur on hiȝ godþulle; In patientia ūra poŝŝidebitiȝ animay ūray;
 Ðæt is on enȝlice ȝppæcc. On eorru gefýlðe gehabbað
 eorpe ŝapla soðlice gehælbene; Se heofonlica ȝyðom cræð. ꝥ ꝥ
 ýrre hæfð pununȝe on þæt dýȝezan boȝme þonne he bið to hræð-
 mod. 7 je eall paldenda ðema ðemð æfre mið ȝmýltnȝȝe 7 pe
 ȝceolan mið gefýlðe ofeȝȝriðan ꝥ ýrre. Se fiŝte miht is ȝpui-
 talȝ lætitiȝ. ꝥ is ȝeo ȝaȝlice bliȝȝ. ꝥ man on god bliȝȝȝe
 betpux unpoŝnýȝum þȝȝere þeðan poŝulðe ȝpa ꝥ pe on unȝe-
 limpum oŝmode ne beon. ne eft on ȝeŝælðum to ȝriðe ne
 bliŝŝian. 7 ȝif pe foŝleoȝað þaȝ lænan peoŝulð þinȝ. þonne ȝceole
 pe piŝan ꝥ ure pununȝ niȝ na heŝ. ac iȝ on heofenum ȝif pe
 hoŝiað to goðe; þýðer pe ȝceolan eŝtan of þȝȝere eapfoðnýȝe
 mið ȝaȝlice bliȝȝe. þonne bið seo unpoŝnýŝ mið ealle
 ofeȝȝriðeð mið upum gefýlðe; Seo ȝýxte miht is inȝtantiȝ boni
 oŝeŝis. ꝥ iȝ anpæðnýȝȝ goðoðeȝ peoŝceȝ. ȝif pe beoð anpæðe on
 ȝóðum peoŝcū. þonne maȝon pe ofeȝȝriðan þa aŝolcennýȝe.
 ȝpá forþam þe hýc bið lanȝum býȝmoȝi ȝif ure liȝ býð unnýt
 héŝ; Seo foŝoðe miht is ȝeo soðe luŝu to goðe. ꝥ pe on
 goðum¹ peoŝcū goðeȝ luŝe cépan. Na ideleȝ ȝýlpeȝ þe hým is
 andŝæte; Ac uton ðón ælmeŝȝan ȝpa ȝpa he uȝ tæhte goðe to
 lóŝe. Na us to hliȝan. ꝥ god ȝý geheroð on upum ȝóðum peoŝcū
 7 je idela ȝilp uȝ beo æfre unpuŝð; Seo ahtoŝe miht is ȝeo soðe
 eaðmoðnýȝȝ. ȝe to goðe ȝe to mannū mið modes hluttoŝnýȝe.
 forþam se ðe þȝ bið. ne þýŝð he næŝpe moðiz; On hŝam mæȝ
 je mann moðizian þeah ðe he pille. ne mæȝ he on ȝeþinȝcðum.
 forþam þe þela ȝýnð ȝeþunȝenpan. Ne mæȝ he on hiȝ æhtū.
 forþam þe he hýȝ ende ðæȝ nát. Ne on nanum þinȝum he ne mæȝ
 moðizian ȝif he piŝ bið. Nu ȝe habbað ȝehýpeð hu þaȝ halȝan
 mæȝnu ofeȝȝriðað þa leahtpȝ. þe ðeoŝol beŝæŝð on uȝ. 7 ȝif pe
 nellað hi ofeȝȝriðan. hi beȝencað uȝ on helle; Pe maȝon þuŝh
 goðeȝ fulŝum þa feonðlican leahtpȝ mið ȝecampe ofeŝpinnan ȝif
 pe cénlice feohtað. 7 habban uȝ on ende þone écan puŝðmýnt.

¹ Erasure 'god um.'

á mið zode yǫlfū zif þe ypmcað nu hérf! Nu jýnd tþelf abuyíua. þ
 jýnd tþelf unþeapaf. þa þe eop yeczað on leþen. 7 jýððan on
 enghlyc. Duodecī abusiua junte jcti. hoc eþt japiený jine
 opib; bonij; Senex. jine religione; Adoleycený. jine oboediencia.
 Ðiueý. jine aelemojina; Femina. jine pudicitia Domiuý jine
 uirtute; Xþriauý. contentioyuf; paup. jupþuy; Rex. iniquuy;
 Eþycopuy. Neglegený; plebý. jine diyciplina; populuy. jine lege
 et jic juffocatur iuyctia dī; Tþelf unþeapaf sýndon. on þýjþere
 populbe. to heáþme eallum mannū. zif hi móton ricsian. 7 hi
 aleczað rihtþinjýjþe 7 þone zeleafan amýjmað 7 maucýnn
 zebþingzað zif hi móton to helle; þ is zif je pita bið butan
 zóóðū peorcū. 7 zif je ealþa butan eapþeþtnýjþe. 7 je pelega
 butan ælmaýðaðū. þif butan jýðefulnýjþe. 7 hlaþorþ butan
 mihte. 7 zif je eþyctena bið sacfull 7 zif þeapþa bið moðiz. zif
 se cýning bið unrihtþij 7 je biþcop zýmeleay. þ folc butan jteope
 oððe butan æ; Nu zif je pita bið butan zoodū peorcū je ðe
 oþrū mannū jceolbe sýllan zóðe býþne. hu ne bið . . .¹ jona hij
 lár þam læpedum mannū unþýrð zif he jýlf nele ðon. jþa jþa he
 hým to ðonne tæcð; Ne bið je laþeopþóm þam læpedum frem-
 full. zif je laþeop mið peorcum toþýrþð hij bodunze; Eþt zif je
 laþeop ðþelað hþa bið hij laþeop jýððan. 7 zif þ eaze ablinðað. ne
 bið jeo hand lociende; Se ealþa mann þe bið butan eapþeþtnýjþe.
 bið þam tþeope zelic. þe leaþ býrð 7 bloþtman. 7 nænne þeþtm
 ne býrð. 7 bið unþurð hij hlaþorþe; Hþæt bið æþþe jþa jctunlic.
 jþa þ je ealþa nelle hij moð to zode apéndan. mið zóóðum inn-
 zehýðe. þonne hij lima hým cýðað þ he ne bið cucu lanze; Iunzū
 mannū mæz tþýnian hþæðer hi motan libban. 7 je ealþa mæz
 pitan zepijþ him þone ðeað; Ðam ealðū² is to þarnienne pið þa
 ýþelan zepóhtay. þorþam þe jeo heorþe ne ealþað. Ne eac jeo
 tunze. ac þaj tþezgen ðealaj ðeþað oþt þam ealþum. piþe þorþi
 je ealþa hþæt hij ýlbe zedafeniþe. 7 þa þing þorþeo þe hij saple
 ðeþað; Se þriðða unþeap is on þijþere populbe þ je iunza mann
 beo butan zehýþþumnýjþe; Unþýrðe bið se on ýlbe þ him oðþe
 menn þenion se þe on iuzuðe nele hij ýlþrū zehýþþumian; Uþe

¹ 'sona his' written twice and the first erased.

² MS. 'ealdun.'

hælenð on hīf iuzoðe þæf ʒ[eh]ýrjū hīf maʒon ʒ hīf heoʒonlican
 fæder he ʒehýrjumode oð ðeað; Ðra ʒpa þā ealðan ʒeðafeniað
 ðuzenðe þeapaf ʒ ʒeripod ʒýfernýʒʒ. ʒpa ʒerijc þam iunʒan þ he
 hæbbe ʒehýrjumnýʒʒe ʒ unðerþeodnýʒʒe; Godef æ býc eac þ
 man aþu[ʒ]þiʒe sýmble hýf fæder ʒ modop. mid mýcelpe unðer-
 þeodnýʒʒe ʒ ʒif he hi pýriʒð he býð pýrðe ðeaðeʒ; Ðe feopþa
 unþeap is þ ʒe pelega mann beo butaþ ælmeʒðæðum ʒ beðiʒliʒe
 hýf feoh. ʒ ʒeopnlice healde hým to helle riðe; Unʒesæliʒ bið ʒe
 ʒitʒere. þe þuph hýf ʒesælþa loʒað. ʒ ʒop þam ʒeritendlicū
 þiŋzum ʒopþýrð á on ecnýʒʒe; And ʒeʒælize beoð ʒýmle þa
 milðheortan ʒopþam þe hi ʒemetað þa milðheortnýʒʒe eft se þe
 ðælð ælmýʒʒan ʒop hīf ðrihtneʒ luʒan ʒe behýt his ʒoldþopð on
 heoʒonan riðe. þæp nan ʒceaða ne mæʒ his maðmaʒ ʒopʒtælan. ac
 hi beoð be hundþealðum ʒehealbene him þæp; On manezum
 þiʒum man mæʒ pýrcan ælmýʒʒan. on æte ʒ on pæte ʒ on ʒe-
 pæðum eac ʒ on cumliðnýʒʒe. þ man cuman unðerþó. ʒ ʒif man
 ʒeocne ʒenéoʒað. oððe ʒariʒne ʒpeʒpað. oððe blindne læt. oððe
 býrð panhalne. oððe unhalne ʒelacnað. ʒif he læceðóm cān oððe
 ʒif he mað tæcð þam þe pæðeʒ behóʒað. oððe ʒif he milcʒað þam
 menn þe him abealh. oððe ʒif he ʒeherʒoðne of¹ æftnyðe
 ʒeðeð. oððe ʒif he ʒopðʒapene ʒepað to býrʒene; Eall þiʒ bið
 ælmýʒʒe. ʒ eac þ man beʒþiŋʒe þone ʒtuntan ʒop ʒteope. se þe
 ʒtýpan ʒeal. ʒopþam þe he ðeð milðheortnýʒʒe. ʒif he þone mann
 þihtlæcð; Ne licʒe on þinū hopðe þ þā haʒenleaʒan mæʒe
 ʒpemian to biʒriʒte. ʒop þā þe þu ne þpýcʒt ana þinpa pelena
 þeah þu police healðe; Ðu ʒaðepaʒt má ʒ má. ʒ menn cpelað hunʒpe.
 ʒ þine pelan ʒopþotiað ætʒopan þinum eaʒum; Doð ʒpa ʒpa
 ðrihten cpæð. ðælað ælmýʒʒan. ʒ ealle þiŋʒ eop beoð clæne. þiʒ
 he cpæð on hīf ʒoðʒpelle; Ðe ʒiʒte unþeap is þ þiʒ beo unʒýðe-
 full; Unʒýðeʒfulnýʒ bið ʒceamu ʒop ʒopulðe. ʒ þ unʒýðeʒpulle þiʒ.
 bið unþupð on liʒe. ʒ eft æf̄ liʒe nan eblean næfð æt ʒoðe;
 Þiʒðóm ʒerijc þerū ʒ þiʒum ʒopþam ʒeo ʒiðeʒfulnýʒʒ ʒeʒcýlt
 hi rið unþeapaf; Þæp þæp ʒeo ʒiðeʒfulnýʒʒ bið ðæp bið²
 eac seo clænnýʒʒ. ʒ þ ʒiðeʒfulle þiʒ onʒcunað ʒitʒunge ʒ ceafte ne

¹ An erasure in MS.

² 'ðær bið' omitted but supplied in a later hand.

aſtýpað. ac ȝeſtilð ȝriaman ȝ forþrið ȝalnýſſe ȝ ȝrædiȝnýſſe
 ȝemetetȝað. heo hi paþnað wið ðruncennýſſe. ȝ worðlunȝe ne
 luſað. wiðoðlice se wiðerfulnýſſ ȝerýlſe ealle unþearaȝ. ȝ ȝóðe
 þearaȝ heo hýlſe þe ȝode hiciað ȝ mannū; Seo ſýxta unþear is. þ
 ſe ðe to hlaforðe bið ȝeſét. þ he for móðleartne ne mæȝe hiȝ
 mannū ðón ſeópe. ac bið him ſpa mihtleaȝ on hiȝ modeȝ ſſeóce.
 þ he hiȝ unðerþeodðan eȝerian ne ðear. ne to nanū wiȝðome hi
 ȝeriwian nele; Sume hlaforðaȝ ȝenealæcað þurþ heopa hlaforð-
 ſcipe to ȝóðe. ſpa moȝſes ſe arþurða þe to þæm ælmihtiga
 ſpraéc. ȝ ſume on heopa anpaðe þone ælmihtiga ȝremiað.
 ſpa ſpa ſaul ðýðe. þe forȝeah¹ ȝodeȝ hæse; Se hlaforð ſceal beon
 liðe þam ȝóðū. ȝ eȝefull þam ðýſeȝum. þ he heoȝa ðýſiȝ aleȝe.
 ȝ he ſceal beon worðfæȝt. ȝ wiðan hſæt he clýwiȝe. hine man
 ſceal luſian for hiȝ liðnýſſe. ȝ þa ðýſeȝan ſceolon onðmæðan
 hýne ſýmle; Elleȝ ne bið hiȝ ȝefaðunȝ ne fæȝt ne lanȝum;
 He ſceal beon ſpa ȝerophſt. þ him man mote wið ſſſecan. ȝ ſpa
 hſæt ſpa he ſſeóce. ſſeóce for wihtſſiȝnýſſe. na for hiȝ aȝenū ſſſe.
 ac for ȝodeȝ eȝe; Hýt is arþiten on bócu. þ ſe bið eall ſpa
 ſcýlðiȝ. se þe ſſel ȝeþaſað. ſpa ſpa þe ðe hýt ðeð. ȝýf he hýt
 ȝebetan mæȝ. ȝ ýmbe þa bóte ne hóȝað. He ſceal hýne ȝeþeodan
 wið þearfæȝtnýſſe to ȝóðe. forþam þe he nane mihte habban ne
 mæȝ to wihte. butan ȝodes fýlſte; ſpa ſpa ȝoð ſýlſe cſæð; Se
 hlaforð ſceal hoȝian þ he hæbbe ȝodeȝ fultū. ȝ he oſſſurian e
 ſceal ahræſe be ȝodeȝ fultume; Ewiȝ ȝoð bið hiȝ ȝefýlſta. ne bið
 hiȝ miht forſſeſen. forþam þe nán miht nis butan of ȝode ſeðe
 ahefð of meohȝe þone mann þe he ſſe. þeah þe he ſæðla ſæſe. ȝ
 ſſſeð hine to ealðne; He arſſſſe þa moðiga of heopa mihte-
 ſeóce. ȝ ahefð þa eadmodan. þ eall miððaneapð heo ȝode unðer-
 þeod ȝ beþurfe hiȝ ſulðneȝ; Se ſeóða unþear is þ ſe cſſſena
 mann beo ſaſfull; Of cſſſeȝ naman is cſſſianuȝ ȝeſeðen. þ
 is se cſſſena mann þe on cſſſe is ȝefulloð. ȝiȝ he þonne bið
 ſaſfull. ne bið he ſoðlice cſſſen; Niȝ nan man wihtlice cſſſen
 butan ſe ðe cſſſe ȝeſeðlæcð; Cſſſe ſýlſe nolde flitan. ſpa ſpa
 hiȝ fæðer cſæð be hým; Eſne heſ is min cild þe me is wiðe
 leof ȝ ic ſeete minne ȝaſt ſoðlice oſeſe hine. ne flit he wið

¹ Read forseah.

ceajte. Ne face ne aſtýmeð Ne on ꝛtæctum ne gehýrð ænig mann hýr ꝛtemne; He cƿæð eac on hýr zodbelle. ꝥ þa beoð zodeſ bearu þa þe zeſibýume beoð. ꝛ face ne aſtýmað; Ðra ꝛra þa zeſibbýuman beoð foðlice zodeſ bearu. ꝛra beoð eac þa ꝛacfullan ðeofleſ bearu; Ealle þe clýpiað to zode ꝛ cƿeðað. pater n̄r. þu ure fæder þe earc on heofonū ac þe ne maƿon habban þone heofonlican eþel buton þe ꝛram eallū ꝛacum oþroþze beon; Se eahtoða unþear is. ꝥ þe þearfa beo moðiz; Œneuz mann næfð æhta. ꝛ hæfð moðiznýjze ꝛra þeah. ꝛ is earu for rofulbe ꝛ unzeſæliz for zode. þonne he araþrð his móð mið moðiznýjze onzean zob. ꝛ nele on hýr ýmðe eadmoðnýjze healðan; Cꝛiſt cƿæð on hýr zodbelle be þam zaſtlican þearfum; Beatu paupereſ ꝛþu. qm̄ ipſorum eſt regnū celoru; Eaðize jýnð þa þearfan þa þe on zaſte sýnð þearfan. forþam ðe hým bið forziſeu heofonan riſeſ mýrhðe; Ða beoð þearfan on zaſte. þa þe for zodeſ luſan beoð eadmode. forþam þe þæſ móðeſ eadmoðnýjz mað bezitan zodeſ riſe hꝛoðor þonne þeo haſenleaſt. þe of hýnþum becýmð; Ðeoblice þa riſcan. þe þihlice libbað maƿon beon zetealde betꝛux zodeſ þearfum. zif hi eadmoðnýjze habbað ꝛ ofeþlopednýjze forlætað ꝛra ꝛra ðauð cýning cƿæð be him jýlfum; Ezo uero egeuſ et paup ꝛum dñ adiuua me; Ic eom ræbla ꝛ þearfa. Ðob fýlht þu me; Se moðiza þearfa. for hýr móðeſ urahefeðnýjze. is to riſcan zeteald þihlice on bocum. ꝛ þe eadmoða riſca þeah ðe he æhta hæbbe. mað beon zodeſ þearfa zif he zode zecꝛemð; Se ni zoþa unþear is ꝥ þe cýning beo únrihtꝛi; Se cýning bið zecopen to þam þe him cýð hýr nama; Rex þe cƿæþað cýning ꝥ is zecꝛeden ꝛiſi-zenð. forþam þe he jceal ꝛiſiſzan mið ꝛiððome hýr folce. ꝛ unriht aleczan. ꝛ þone zelæfan araþran ꝛ þonne býð hit earuþlic. zif he bið únrihtꝛis. forþam þe he ne zeþihclæcð nænne. zif he únrihtꝛi bið jýlf; þæſ cýningeſ þihctꝛiþnýjz araþrð hýr cýne-ſetl. ꝛ þæſ folceſ ꝛtéoꝛe zeſtaþelað hýr soðfæstnýjz; ꝥ is cýningeſ þihctꝛiþnýjz ꝥ he mið ꝛicceþe ne ofꝛitte. ne earuþne ne eadizne. ac ælcum ðeme þihct; He jceal beon heþeꝛzenð þýðeþena ꝛ ꝛeopcilða. ꝛ ꝛtala aleczan. ꝛ forþizeþ zeþitman. ꝛ þa aþleþan adraþan of hýr earþe. mið ealle ꝛicceþæft aleczan. ꝛ

wíglunze ne zýman; Þítan hým fceolan mæðan 7 he ne fceal
 beon reamos; Godeſ mýnſtra he fceal. mundian æfre. 7 feðan
 þearfan. 7 færllice pinnan wið onſtizenðne hefe. 7 healðan his
 eðel; He fceal foðfægte menn fettan hým to zerefan. 7 for
 zode lýbban hýf hi fihellice 7 beon on earfoðnýffe anmæde 7
 eadmoð on ftilnýffe. 7 hi ofſpýnige ne zepafige þ hý ápleafe
 bóon; He fceal hýne zebiddan on aſettum tidum. 7 ær mælitidū
 metef ne abitan. forþam þe hit is armiten. þ þa þære leode þar
 fe cining bið eilð; 7 þar þa ealðormenn etað on aſnemeſzen
 unearfærllice; Eif fe cýning wile mid carfulnýffe healðan þaf
 forfæðan beboda. þonne býð hiſ wice zefunðfull on life. 7 aſter
 hfe he móf þafan to þā ecan¹ for hiſ arfæstnýffe; Eif he
 þonne forwýlð þas zefetnýssa 7 lafe. þonne býð hiſ earð
 zefýmed for of. æzðer ze on hefezunze ze on hunzfe. ze on
 cfealme. ze on unzefýðerū. ze on wíðeorum; Þite éac fe cýning
 hu hýt is zepeden on bócum zif he wihtrifnýsse ne hýlþ þ þa
 þa he aþafan is on hiſ cýneſetle toforan oðrū manū. þa he
 bið eft zenýþeaf on þam nýþemeftam wítū unðer þam un-
 wihtrifū. þe he unwadhlice zeheolð; Se teoða unþeaf is þ fe
 wifceop beo zýmeleaf; Efs is zreficſc nama. þ is on leðen
 wſpeculator. 7 on engliſc fceapefe. forþam þe he is zefet to þam
 þ he ofefwefarian fceole mid hýf zýmene þa læfeðan. þa þa zos
 wýlf cwæð. to ezechiele þā witezan; Speculatorum deði te domui
 wíþ; Ic þe zefette to fceapefe. foðlice minū folce iswafelef
 hweðe þ ðu zehýfe mine wof 7 of minū wuðu mine wſpáce
 hým cýðe; Eif þu þam arleafan nelþ hýf arleafnýsse wetzan.
 wof wſýlþ fe arleafa on hiſ arleafnýsse. 7 ic ofzanze ac þe mid
 zſaman hiſ blóð; Eif þu þonne wafnaſt þone arleafan wef. 7 he
 nelle zecýfran fram hiſ wýnnū þurh þe. he wſýlþ on hýf un-
 wihtrifnýffe 7 þin waful bið alýfed; Eif fe wifceop bið zýme-
 leaf þonne he zodeſ býðel w. 7 to lafeofe zefet þam læfeðū
 folce. þōn loſað feła wafra 7 he wýlf wofð mid. for hiſ zimeleafte.
 ac þ folc bið zefælþ þurh wnotorne wifceop. þe hiſ wetzð zodeſ
 lafe. 7 healt hý unðer zode þa þa zóð hýwðe. þ hi beon
 zehealdene 7 he hæbbe þa méðe; Se endlýfta unþeaf is. þ folc

¹ 'rice' probably omitted.

beo butan Ʒteore; Fela beoð ƷtuntunƷƷa þær nán Ʒteor ne
 bið. Ʒ þær þ̅ ðýrƷ bið orƷorih Ʒ þ̅ Ʒeðrýlb micrað þær bið ýfel to
 puniennu ænƷum piſan men. be þam cræð Ʒe sealmpýrhta þƷum
 porubum clýriende; Adprehendite diſciplinam. ne quando irascatur
 dñƷ & pereatƷ de uia iuƷta; þ̅ is. unðerfod Ʒteore þe læƷ þe Ʒoð
 ýrƷƷe rið eor Ʒ Ʒe þonne loƷian of þā rihƷan peƷe; Eac paulƷ
 se apoŷtol cræð on hiƷ riƷtole. þurhþuniað on Ʒteore. Ʒ Ʒeritod-
 lice beoð Ʒrýlce forhƷeƷas. Ʒif Ʒe libbað butan Ʒteore; EƷ[Ʒ] Ʒe
 piƷeƷa isaiaƷ be þam ilcan cræð; Qui eƷcite aƷere puerƷe diſcite
 bene facere; LeƷrƷcað þrýrhta dæða. Ʒ leorniað Ʒoðð to
 rýmcanne; Dauib cræð eac; Declina a malo & fac bonum; Bul
 fram ýfele Ʒ ðo Ʒoðð; EƷ þu unƷeððiz Ʒi ƷeƷýlb þe rið ýfel.
 Ʒ Ʒif þu Ʒeððiz Ʒære Ʒepend þe fram ýfele þý læƷ þe þu Ʒteor-
 leas lóƷƷe on ende; Se ƷrelƷta unþeap is. þ̅ folc beo butan æ.
 þe ne¹ moton nu healban moƷƷeƷ. æ. on þa ealban piƷan æfter ureƷ
 hælenðeƷ tocýme. ac pe Ʒeolan ƷeƷýllan ƷƷa pe fýrmoƷt maƷon
 þeƷ hælenðeƷ beboda. Ʒ þa beoð uƷ for æ. forþam þe pe beoð
 butan him Ʒif pe hýƷ beboda ne healðað; ManeƷa peƷaƷ sýnb
 ƷƷa ƷƷa se piƷdom clýpað. þe mannum þinƷað rihƷe. ac hi ƷƷa
 peah Ʒelæðað to deaðe on ende. þa þe hým ðýrlice folƷiað; Se þe
 ƷoðeƷ. æ. forlæt Ʒeo þe is ure peƷ. Ʒe Ʒceal mýrlice Ʒapan on
 maneƷū Ʒeðrýlbū; CƷƷƷ Ʒýlf is Ʒe peƷ. ƷƷa ƷƷa he Ʒæðe bē hým;
 Ego ŷum uia & ueritaƷ. & uita; Ic Ʒýlf eom Ʒe peƷ Ʒ Ʒoð-
 fæstnýƷ. Ʒ lif; Nan man ne mæƷ becum to minū heofonhcan
 fæðer. buton þurh me. ac pe beoð þurh cƷƷ to heofenum
 Ʒebrohte Ʒif pe his biƷƷenƷaƷ healðað; Ða þe butan Ʒoðes. æ.
 Ʒ ƷoðeƷ ƷeƷeƷnýƷƷum libbað. þa beoð butan Ʒoðe æƷpe puniƷende;
 Drihten Ʒýlf behét þƷ þam þe healðað hýs beboda; Ecce ego
 uobiscum ŷum omnib: dieb: uƷq: ad conƷūmationē Ʒh; Ic Ʒýlf
 beo mid eor Ʒoðlice eallum ðaƷum. oð ƷeenðunƷe þƷƷeƷe populðe;
 Se hælenð ūs ƷeƷƷƷƷe to hýƷ pillan Ʒýmble. þ̅ ure Ʒapla moton
 Ʒiðian eft to him æfter unum life. to þā écan life. þ̅ he ure
 Ʒapla unðerfó. þe hi aƷende to þā lichaman; Sý him á pulðor Ʒ
 þurhðmýnt Amen;

¹ '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 eun þat wes adun ifallet þurh adames sunnen, ant þurh his hali passiuu weorp þen deouel 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 leche. ich habbe ofte ibuhen to alle mine þreo fan. to þe feont.* ant te þeo world. *ant* to mi flesches sunne. ich cnawe me schuldi. *ant* erie lefdi merci. for ich habbe imaket ʒeten of alle mine fif wittes to sunfule unþeawe. Misloket. Misherenet. Misispeken. Misifelet. Misiliket swote smelles. prude ant wilnunge of pris me habbeð sare iwundet. als wa wreððe. *ant* onde. leasunsunge.¹ 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 uucl. *ant* slaw to god. ʒemeles ant unlusti. sum time to pleiful to drupi oderhwiles. ich habbe isuneget in mete aut idrunch baðe. wið flesches fulðe ifulet þat ich am ladliche ihurt ilicome ant isawle wið allescunes pinen of sunnen for² 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. Merçi. are. for nawt ne mei he wernen þe ! moder þat³ him bere. of alle þine bisocnen. ich bidde *ant* biseche þe. *ant* halsi ʒef me haheð hit. bi his flesch founge of þin eði bodi. bi his ibornesse. bi his eði uestunge iþe wildernesse. bi þe harde hurtes. ant te unwurðe wohes þat he for us sunfule willeliche

* Fol. 70 b.

¹ So in MS.² MS. sor.³ 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 δ ; 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-tocned 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 = ihereð*, hear.

l. 22. *nes = ne se*, not.

l. 23. *ifuled of = ? ifoled of*, foaled of.

l. 25. *ouer stohwenesse*. 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 licgende æt eowrum gatum, biddende eowre *ofer-flowendnyssse*' = 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 δ a 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* = *unfræð*, discord, war.

l. 25. *litnie*. 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 renca* = 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. *per̃f*, 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. oþer was ȝenemned Ada and oþer Sella.' (Genesis.)

P. 13, l. 7. *bi sunt* = *bismit*, defile, besmut.

l. 11. *pur̃zes* = *þinges*, things. *aȝe* 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. *mur̃ðhe*, probably an error for *mer̃ðe*, prosperity. See p. 21, l. 1, where *mur̃ðhe* occurs for *mer̃ðe*, wonders, glories.

l. 28. *por̃ð* = *þorh* = *þurh*, may signify through; so that *westmes þor̃ð*, &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. *þeor̃ð* = *weor̃ð*, 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. *puttest*, 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. *towaar̃ð* = *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 daðbote his manfullan

daða 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 *housel* 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, *aworthi*, *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. *for-zeffennes*.

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 weorld*, mentioned in l. 35.

P. 34, l. 2. For *why are we evil*, i.e. *why do we act wrongfully*.

P. 35, l. 10. *þah 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. *lipnie*. 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 fastyngc,
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 quenkeþ
Ase water that fer aquencheth.

Knewelynge, travayl, bar-uot go,
Welle-ward (= wolward) and wakyngc,
Discipline and lyte mete,
Thes longeth to vestyngc;
And here,
Pelgrymage and beddyngc hard,
Flesch fram lykyngc te arere.

ȝeve, and lene, and conseil,
Clothyngc, herberȝ, and fede,
Vysyty seke and prysones,
And helpe povere at nede;
Muknesse,
For to vor-ȝevene trespas,
Tak dedes of elmesse.’ (Shorcham, 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: ‘*Þa ælmeþsan þe of reaflice beoð gesealde sind Gode swa geewéme, swilce hwa acwelle oðres mannes cild, and bringe ðam fæder þæt heafod to lace.*’ (Hom. vol. ii. pt. vi. p. 102.)

l. 33. *con* . . . *pony* (= *ponc*), 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 wæs 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-aneomned* may be rendered 'unmentionable' as well as 'innumerable.'

ll. 6, 7. *fēðer fotetd* is evidently an error for *fūðer-foted*. A.S. *fýper-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 grúnde. 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 mód-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 gelen 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 misdon*. *misdo* (sin) against him.

l. 11. *nîð*, hatred, malice arising from envy.

l. 13. *bleuchen*, not to terrify, but to deceive, lead astray, turn aside. O. Norse *blekkja*. See *Aneren Riwle*, 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. *trowðe*, gen. sing. Perhaps *trowðe lef* = *trowðe lei* = law of truth, or *trowe be* = be *thou* true.

l. 44. *Godere hele* = advantage, welfare, happiness. Cp. O.E. *wrothere-hele*, misfortune, ruin.

'Dat quene was of Engelond, as me aþ er ytold,
Dat *goderhele* al Engelond was heo evere ybore.'

(Robt. of Gloucester, Spec. E. Eng. p. 70, l. 247.)

l. 45. *monslakt* is properly homicide, manslaughter.

l. 60. *iliche swiðe* = even as great (is it now).

l. 64. *blecen* = *blesen*, 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* = *lead*, the common folk.

l. 85. *æt-agan*. I have here translated it as if an error for *æt-æawan*; but if not for *of-gan* = to proceed, we ought to read *eft agan* = long ago.

l. 88. *Onlete* = A.S. *andwlite*, form, face. In the Ormulum we find *omndlætt*, *omndlæt*, countenance.

‘Ant ure Laferrd lēt hemm sen
Hiss *omndlæt*.’ (Vol. ii. p. 95.)

l. 90. *lete*, not = A.S. *leotan*, *lutan*, to stoop, bend; but = A.S. *wlite*, 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 ðu 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*, *leti*, gestus, sonitus. See Orm. i. 39, 40, 348.

l. 268. *inhed* = A.S. *ingehyd*, intention.

P. 71, l. 278. *waning*, *qy*. for *woning* or *wuning*, abode.

l. 292. *him* refers to *scrift*, which is masculine. *habben* . . . *inume*, may have received (shrift); but *habben* . . . *inume* = 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* = *þoþtnunge* = O.E. *chesunge*, adoption, election.

P. 77, l. 3. *waeste*. 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*.—*Worf* (= 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 gesihtð*.’ (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 flesc awelden*, keep in subjection the lusts of the flesh.

l. 15. *holde mode*, a well-disposed (favourable) mind. ‘Behald 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.) ‘Behald me *holdlice* (favourably) and gehýr me eac.’ (Ps. liv. 1.)

l. 28. *seaxe*, 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 ic þíne sóðfæstnysse sélest heólde,

þær ic 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. *fepor-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 mealte.’ (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-pader that varth aryȝt
 Schal be wel debonayre and loȝe ;
 He schal wyslyche thy senne hele,
 Bet thane he wolde hys owe.
 ȝef he the schel anoye aȝt,
 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 fêlthe.’

(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 lighte 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 *cet ælcum hūwisce*.

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. *eclincnew*. The A.S. text has *alc oncnew*.
abluied. The A.S. text has *ablicged*.

P. 91, l. 10. *forð*. The A.S. text has *oðþæt*. Old English writers also employ *for-te* or *forto* = until.

l. 11. *þa iturne[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. *reðe* = 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 *setle*. 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 þere annesse*. The A.S. text has *mid þære gehealsumnysse, 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 drefile* = A.S. *tostencte*.

l. 23. *þi bileafden* = *þa bileafden*. The A.S. text has *Hi 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 *siððan*, 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; for ðan 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. *iemed* = A.S. *ge-earnode* = gained. See *iarnede* in l. 35.

l. 35. *isezen* = A.S. *æteowed*.

P. 95, l. 3. *wit-utan læðe* = A.S. *unscæððig*.

l. 11. *dreihninde* = A.S. *drohtnigende*.

l. 12. *mid nane lænesse* = A.S. *mid unscæððignysse*.

l. 13. *ne of bitere speche nes* = A.S. *ne he biterwyrd 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.

liðegelde þan sunfullen to þere godnesse. The A.S. text has *liðegode, þam syfullum 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 underðeodum* = 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 huht.* The A.S. text has *forgyffenyse hiht* = 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 seoffimcde mede.* The A.S. text has *gemedemede 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 biht*. The original has *nehstan swa swa hi sylfe*. *He sende efte, swa swa he é r behet*.

l. 29. *oulihte*. The original has *onbryst*.

l. 31. *mid gode dedan*! *and trewfestnesse*. The A.S. text has *mid ingehyde and arfastnysse*.

l. 33. *blisse*. The A.S. text has *geðinaðe*, 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 *godcundnysse*.

l. 7. *un-to-delendlich*. The A.S. text has *unascrygendlice*.

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 begað.'

P. 121, l. 5 from bottom, *þah ne nedde he*, to p. 123, l. 24, *fowertene 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.)

'*Þeah-hwæðere ne nydde he na þæt Iudeisce folc to his cwale, ac deofol hi tihte to ðam weorce, and God þæt geðafode, to alysednysse ealles geleaffulles mancynnes.*

'*We habbað oft gesæd, and git segað, 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 wisscæððigan deað wurdon we alysed fram ðam ecan deaðe, gif we us sylfe ne forþerað. Þa getimode ðam reðan deofle swa swa deð þam grædigan fisce, þe gesihð þæt as, and ne gesihð ðone angel ðe on ðam æse sticað; bið þonne grædig þæs æses, and forswylcð 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 accocod, and benæmed ealles mancynnes þara ðe on God belyfað. . . .*

'*Þa Iudei genámon hine on frige-afen, and heoldon hine ða niht, and ðæs on merigen hi hine gefestnodon on rode mid fower nægelum, and mid spere gewundedon. And ða embe nón-tid, þapa hé forðferde, þa comon twegen gelyfede men, Ioseph and Nichodemus, and bebyrigdon his lic ær afene, on niwere 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 ær grædelice forswæath. 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 *hwæn*, 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. *bihazēð* is merely another form of *onhazēð*, 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 luvæ* does not mean for the love of God ; *love* = sake. Cp. 'þe of his *luvan* adreáǵ' = 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* gegreátan,' = many a one greets another with benefits. (Beowulf, l. 3726.) 'Wene Ic þæt he mid *gode* gyldan wille uncran caferan,' = I wene 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* = *ænnunge*, we may translate 'feasting without satiety.'

l. 11 from bottom. *unel*, 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. *þæt 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. *utþiwiste*, 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*, *tiðian*, 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 iswinc*, 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. *zælde*, 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 *þeonne*.

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 *verde* or *averde*, 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 *reuing*, robbery. The Trinity MS. reads *raving*.

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 iwar*, 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. *nūcer 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 *wihite*, weight, measure. (See l. 212, p. 173.) The Trinity MS. has *wihite*.

l. 384. *hali boc*, etc. The Trinity MS. reads, 'On him hie sullen ee isien al þat hie 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 Anceren Riwle, p. 140: 'Nout one 3et 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:—'Eratas rumpam, mea Vita, catenas.'

P. 187, l. 9. *luwiende*, ? for *liniende*, 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 Anceren 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. *sweið*. 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 *steran*, to burn incense, make perfume; but *schenchen* in the next line is rather against this view.

Chelle = *chille* = A.S. *cyll*, 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 gelong*' = 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. *Aneren 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; *maðel-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 witige*.

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 nēde to þan*, etc. The original has *ne gebigde ne ne nydde mid nanum þingum to þam*, etc.

l. 20. *anstāndende*, standing alone.

l. 21. *paradis*. The older text has *neorxna-wange*.

l. 22. *brūce*, eat, as well as enjoy; the modern English *brook*.

P. 223, l. 10. *gōd ȝeðikð*, for *gode ȝeðikð* = 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. *imugon Ʒecnoðwen*. The older text has *Ʒe magon geſeon and tocnawan*.

l. 31. *þas* = *þæs*, of that.

l. 32. *þe his*, etc. The older text has *hwi 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. *wyre*.

an arc. The older text has *enne arc*.

l. 18. *Ʒc Ʒegáðeri*. 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. *Ʒc 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 hi wæron godas; and wurðodon hí, and him lac*, 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 liht 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. *hēsne*, for the older *hæse*.

l. 9. *getocniſse* signifies properly sign, miracle; but it here translates the A.S. *gelingnyſse*, 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 geceafta butan zeswince, and he besceawað 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 leof*, 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*, *omppe*, 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 fandíe* = 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 ȝ teacheð þurh a forbisne*.

l. 13. *ȝef þes lauerd*. T. has *ȝif þe huseboude*.

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 *til þ*.

l. 9. T. has *fares fram* instead of *from*.

l. 10. *bihoueð*. T. has *bikeueð*.

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 *stench*.

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 *froggen*.
 l. 16. *nease* *gristles*, the gristle of the nose.
 l. 17. *eauraskes*. Royal MS. has *eaureskes*, but T. has *eafroskes*.
 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 teken*, 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 *wandreades*.
 l. 19. *schokeð*, *her*, *rueð*. T. has *schekeð*, *hear*, and *runeð*.
 l. 25. *i wis*. T. has *þis*.
 l. 33. *haueð*, *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. *trowwiliche*. T. has *treweliche*; Royal MS. reads *trowliche*.
 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*.

P. 259, l. 1. *wel is riht* = it is very right.

līdeliche is not an error for *blīdeliche*, as it is also the lection of T.; *līdeliche* = attentively, from O. E. *līden*, to listen, give ear to. *lustnīn*. T. adds *þ helden us swa stille hwil fearlac us ayrette* = that kept ourselves so still while Fear greeted us.

l. 4. *ofte*. T. has *ofre*.

l. 9. *þurue*. T. has *þurn*.

l. 12. *sehe*; *seh* in T., which uniformly omits the final *e* in the 2nd pers. sing. pret. indic.

l. 13. *ʒe*. T. has *ʒoi*.

l. 19. *þrumnesse*. So in T.

l. 25. *ful*. T. has *fulle*.

etscene. T. has *edscene*. In the *Aneren Riwle*, pp. 116, 140, 154, 206, we find *eðcene*, *eðsene* = easily seen, apparent, manifest.

l. 29. *isch*. T. has *bisch*.

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 unwerʒeð*. T. has *ai unwercheð*, and has *Norem ordines ibi sunt* before *nike 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 poure ʒ lake*.

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*.

ettunge. T. has *eattunge* = estimation; but *eitung* = ailing, pain, grief, envy.

l. 35. *bigotten*. T. has *bizoten*, R. *bizoten*, 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 *þ*.

l. 28. *furlac 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 *sonden*.

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 ever*.

l. 3. *þat is*. T. has *þe (is)*.

þat hīrd. T. reads *his hīrd*.

l. 4. *beon*. T. has *beon se*; and for *don* it reads, *don al as ham luste ase wil hare lafdi ȝ nawt ase wit ham tuhte*.

l. 6. *þeos*. T. has *þes*.

l. 7. *þat*. T. reads *to*.

l. 10. *islep*. T. reads *i þe slepe*.

l. 12. *luue*. T. reads ȝ *luue*.

l. 13. *ant*. T. has ȝ *his*.

l. 18. *Strencðe*. T. reads ȝ *strencðe i God ȝ 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 wowen hire mid, ȝ 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, ȝ dude as þe sley,
þat lond, þat him was iziue, þat he ssolde him vpzælde,
Oþer come, ȝ *dereyni* þe riȝte 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 *heteueste*.' (p. 378.)

*Note on the Rhythm of De Octo Vitiis.*¹

The homily 'De Octo Vitiis' is a fair specimen of that which, as I have elsewhere said,² 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.; pæt is on englice—

Ealle oferdone· þinge deriað,
 & seo gemetegung is· ealra mægna modor.
 Se oferlyfa· on æte & on wæte
 Deð þonc man unhalne· & his sawle gode læðettep,
 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 *n*'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

¹ Kindly communicated by the Rev. W. W. Skeat.

² 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 Jon Gaytryge's Sermon, in 'Religious Pieces in Prose and Verse,' ed. G. G. Perry, E. E. T. S. 1867.

Old English Homilies.

Agents for the sale of the Early English Text Society's Publications.

BERLIN : ASHER & Co., Unter den Linden, 20.

NEW YORK : C. SCRIBNER & Co.

PHILADELPHIA : J. B. LIPPINCOTT & Co.



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handen. Ierlm̄ in p̄cat̄ unho paas̄ y n̄e sig' eccliam̄. in q̄ pay
 uera in det̄. dū passio. r̄ recdit̄. et pacis ofl̄m̄ dat̄. Ierlm̄ is dep̄d
 sod̄ of s̄ahnele. 7 bitocned̄ holie chyrche her bilessulle men in ne
 bed̄ sehne. her ne p̄t̄ et̄el̄ p̄operinge in ne ged̄. 7 of he calice in
 der stoned̄ to cne of sehnele. h̄il melle col. 7 he folc s̄ent. 7 her
 in de bitocned̄ h̄ ure dr̄yten is h̄ ure h̄ holie loc p̄id̄ bilessulle men
 maket̄ sehne. 7 her fore chyrche haueð he to cninge of bethphage
 her ne he p̄cellion in god of ierlm̄. 7 est̄ her ne it in curned̄. H̄ in
 he her ne geme ḡif ure p̄cellion bi maket̄ aft̄ ure hetendel
 p̄cellion. On h̄il p̄cellion ferde sume bitoren h̄ in 7 maket̄ h̄il
 p̄re to yard ierlm̄. 7 sume briggeden he alle in d̄ here clodes. 7
 sume in d̄ boges he h̄ie breken of he cripes. W̄o he he p̄re maket̄
 bitoren h̄ in. vien folkes locheapes. bisshopel̄ 7 p̄st̄es. he in d̄ here
 p̄re loce rided̄. 7 maket̄ godel̄ p̄re in to mannel̄ heate. W̄o he brig
 geden he alle in d̄ here clodes. ben ho he p̄lled̄ he folc in d̄ farr̄
 sabine of here p̄eldede. W̄o he briggeden he alle in d̄ he brokene
 boges. ben ho he leren he folc to under stonden god̄ noht̄ in d̄
 p̄eldede. ac in d̄ p̄re speche. ho he aft̄ h̄i comen bra ho he here l̄if̄
 alle here locheapes her in lered̄. ho he bitidel̄ p̄eren on h̄il r̄iht̄
 half. ben ho he clene l̄if̄ leden to quemende gode. noht̄ for here
 p̄ode. ho he on h̄il l̄if̄chond comen ben ho he clenliche l̄uen

Old English Homilies

of the
Twelfth Century.

FROM THE UNIQUE MS. B. 14. 52. IN THE LIBRARY OF
TRINITY COLLEGE, CAMBRIDGE.

EDITED,

WITH INTRODUCTION, TRANSLATION, AND NOTES,

BY THE

REV. R. MORRIS, LL.D.,

Author of 'Historical Outlines of English Accidence.'

Editor of Hampole's 'Pricke of Conscience,' 'Early English Alliterative Poems,'

'The Story of Genesis and Exodus,' 'The Aenbite of Ine,'

'Legends of the Holy Rood,' 'Old English Miscellany,'

etc. etc.;

Member of the Council of the Philological and Early English Text Societies.

SECOND SERIES.

WITH THREE THIRTEENTH-CENTURY HYMNS
from MS. 54 D. 4. 14 in Corpus Christi College, Oxford,
and a Photolithograph and Transliteration of the Music of two of them.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL, E.C.

LECTORI.

Abdita quæ tenebrans monumenta recondidit Ætas
Ætas nunc tandem clara retexit ea
Quæ licet am sanctum non sint referentia cultum
Temporis id nævus simplicitasque fuit
Sylibes quæ sint sapida insipidumque recuses
Ipsa vetustatis gratia dulcis erit.

OXFORD :

BY T. COMBE, M.A., E. B. GARDNER, E. PICKARD HALL, AND J. H. STACY,
PRINTERS TO THE UNIVERSITY.

PREFACE.

THE Homilies in the present volume are transcribed from the unique MS. B. 14. 52, in the library of Trinity College, Cambridge. My attention was first directed to this interesting collection of discourses by the two extracts printed by Mr. Thomas Wright in "Reliquiæ Antiquæ," which Mätzner has reprinted in the second part of his "Altenglische Sprachproben," correcting, as we might expect, some of the most obvious of Mr. Wright's literal mistakes. There are, however, two important errors, *wetiden* for *wenden*, and *tunge* for *muge*, which the German critic has left unaltered.

In one passage Mätzner has taken an unwarrantable liberty with the language of the manuscript, by substituting a reading of his own, and making an alteration to support it. On p. 159, l. 4 of Homily XXVII, the phrase '*he hes fette hom*' occurs, which is equivalent to '*he hire fette hom*' (see p. 165, l. 12 from bottom)—i. e. *he* [Christ] fetched or brought *her* [Mary] home. Mätzner, not knowing the form *hes*=her (cp. *his* in "Ayenbite"), substitutes *wes* for it, and changes the preterite *fette* to the passive participle *fet*, and is obliged to explain *he* by *she*! *Hes*=her is one of the peculiarities of the "Moral Ode," and occurs no less than *four* times on p. 221.

I have not added a glossary to these Homilies, because it is my intention when the Third Series is printed to add a glossary to the whole collection. Most of the words will be found in Stratmann's useful "Old English Dictionary," which has already reached a second edition. The photolithograph, by Messrs. Cooke and Fotheringham, of a page of the MS., shows the character of the writing. The six lines of Latin verse on the back of the title-page are in a very late hand, and are addressed to the reader by a former possessor of the manuscript, who signs himself "W. L." or "W. P."

My best thanks are due to the authorities of Trinity College, Cambridge, for the long loan of the MS., and to Mr. Aldis Wright for the trouble he was at to place it safely in my hands. I must also express my thanks to my kind friend Mr. Skeat for many valuable suggestions while the work was passing through the press.

In the Appendix will be found three thirteenth-century Hymns, from a MS. in Corpus Christi College, Oxford, to which M. Paul Meyer first called our attention. A photolithograph (by H. W. Taunt) of the music to the first and second of these hymns, in two parts, has been given, together with two transcriptions of it into modern notation; the one by a professed musician, Dr. E. F. Rimbault, and the other by the well-known authority on Early English pronunciation, Mr. A. J. Ellis. To both these gentlemen I am greatly indebted for their help. On the differences between them my readers must decide for themselves if they can.

RICHARD MORRIS.

KING'S COLLEGE, LONDON,
April 1873.

INTRODUCTION.

I.

PROOFS OF TRANSCRIPTION AND MODERNISATION.

IN the First Series of Old English Homilies I proved conclusively that many of the treatises from the Lambeth MS. were transliterated and modernised copies of older compositions. I was first led to perceive this by certain orthographical peculiarities which I pointed out in the Preface to Part I. I have not been able to find any such indications of transcription in the present series, and therefore cannot prove so clearly that any of these Homilies are copies of older versions. But the fact that five Homilies (IV, XXV, XXVI, XXX, XXXII) in this series are also found in the Lambeth MS. affords some ground for believing that at least these, if not many other Homilies of this series, are transcripts. I have already said¹ that it is probable that all the numerous versions of the Moral Ode are transcribed from some late tenth- or early eleventh-century version. As this poem occurs in the Trinity as well as in the Lambeth MS., the points of difference between the two versions enable us, as might be expected, to throw some light upon this point. We must, for the present, leave out of sight the dialectical peculiarities of the Trinity MS., and simply bear in mind that the original copy from which all the versions of the Moral Ode were transcribed was in the West-Saxon or Southern dialect.² But the

¹ Preface to First Series of Old English Homilies.

² The Moral Ode being a ryming poem might seem to negative any such assertion of the original being as early as the tenth century; but, however scarce ryme was at this period, it was not wholly unknown.

scribe of the Trinity MS. has removed very many of the original dialectical peculiarities,¹ and substituted others of his own for them. In addition to this the prose treatises show that the grammatical forms and structure employed in the Trinity MS. are much simpler than those of the Southern versions: so that any very *old* forms that occur in the Moral Ode, as printed in this volume, but which are wanting in the other copies, may be considered as due to the scribe's inadvertency, who in copying would now and then forget he was modernising, and so set down the forms he found in his original copy. In the prose treatises there are only a few traces of this in (1) the employment of *si* subj. of *is*—"a *hapaw legomenon*" (p. 9); (2) *ther, there*, gen. plur. of the article (p. 129); (3) gen. plur. in *-e*, in *louerde* (p. 121), &c. In the Moral Ode, however, we have what I take to be a very *evident* mark of transcription, and of inadvertency on the part of the copyist. It was pointed out in the First Series that the older *se þe* was altered (or modernised) to *þe þe*.² Now this form *þe þe* is very common in the Moral Ode of the Trinity and Lambeth MSS.; but while the older form *se þe* is carefully excluded from the latter and *older* MS., it occurs several times in the former and *later* one. And it is also remarkable that while the *ordinary* form of the definite article (for all genders) is *the* throughout the prose Homilies and the Ode in the Trinity MS., yet some few instances of *se* occur in the Ode instead of *þe*. Cp.—

'*Se þe*³ her doð ani god for to habben godes ore.' l. 53.

'*Se þe*⁴ ahte wil holde wel þe hwile hes muge wealden.' l. 55.

'*Se þe*⁵ mast doð nu to gode and *se*⁶ last to lothe.' l. 61. See l. 67.

'*Se [þe]*⁷ doð his wille mast he sal habbe werest mede.' l. 221.

¹ The Lambeth MS. is older than the Trinity MS., and has far more archaic forms. The Moral Ode in Jesus Coll. MS. (printed in *An Old English Miscellany*, p. 58) is much later (about 1246-50)

² Cp. '*Eft se þe* dælð ælmyssan for his drihtnes lufan *se* behyt his goldhord,' &c. (*Old English Homilies, First Series*, p. 300). '*Eft þe þe* deleð elmessan for his drihtnes luuan: þe behut his goldhord,' &c. (*Ib.* p. 109). The alteration of *se þe* to *þe þe* took place when *se* and *seo* became *þe*, and *þeo*. For *þe þe* we also find *þe þat, he that*. *Laȝamon* has no examples of *þe þe*, which evidently marks an *earlier* period.

³ Lambeth MS. *þo þe*; Egerton MS. *þe þe*; Jesus Coll. MS. (l. 54) *he þat*.

⁴ Lamb. *þe þet*; Egerton *þe þe*; Jesus *þe þat* (l. 56).

⁵ Lamb. *þo þe*; Egerton *þe þe*; Jesus *þe þat* (l. 62).

⁶ Lamb. *þe*; Egerton *þe þe*; Jesus *te þe*.

⁷ Lamb. *þe þe*; Egerton (l. 219) *þe ðe*; Jesus *þe þat*.

‘And *se þe*¹ more ne mai don mid gode ipanke.’ l. 69.

‘*Se þe*² last wot he seið ofte mast *se*³ þit [= þe hit] al wot is stille.’ l. 112.

‘*Se*⁴ man *þe*⁵ nafre nele don god ne nafre god lif lade.’ l. 123.

‘Þar is *se*⁶ loðe Sathanas and belzebub *se*⁶ calde.’ l. 287.

‘Þar me [sal] drihte self iscien swo *se*⁷ is mid iwisse.’ l. 379.

In the Kentish dialect *se* and (*si* = *seo*) were retained as late as the thirteenth century (see An Old English Miscellany, p. xv), but not in other Southern dialects, and certainly not in the Midland variety spoken by the scribe of the Trinity MS. I therefore look upon the presence of *se þe* as evident proof of transcription.

II.

POPULAR ETYMOLOGY AND QUAIN'T TEACHING.

The Homilies in this volume are much more complete than those printed from the Lambeth MS. in Old English Homilies, First Series. None of them, however, seem to be copied, as some of the Lambeth Homilies are, from Ælfric's treatises. Most of them, perhaps, were originally translated from Latin Homilies, though some few have the appearance of original compositions, especially those that furnish us with specimens of popular etymology. Thus, on p. 25 we read that we call God ‘*fader* for þat he us *feide* (put together, joined) here,’ or because ‘þat he *fet* (feeds) alle liuende þing.’⁸ On p. 45 *king* is connected with *kennen*, to direct, rule, just as *rex* is connected with *regere* :—‘He is cleped *king*, for þat he *kenneð* eure to rihte.’ On pp. 97, 99, *Easter* is connected with (1) *arise*—‘Þis dai is cleped *estrene dai* þat is *aristes dai* ;’ (2) with *este* (dainty)—‘Þis dai is cleped *estrene dai*, þat is *estene dai*.’ The *housel* (p. 99) is connected with *how* and *seely* (cp. *sely*, *silly* ; Ger. *selig*) :—‘And te *este* is *husel* and no man

¹ Lamb. *þe ðe* ; Egerton *þe þe* ; not in Jesus.

² Lamb. *þe ðe* ; Egerton (l. 112) *þe þe* ; Jesus *þat*.

³ Lamb. *þe* ; Egerton *þe þe* ; Jesus *he þat*.

⁴ Lamb. *þe* ; Egerton *þe* ; Jesus *þe*.

⁵ Lamb. *þet* ; Egerton *þe* ; Jesus *þat*.

⁶ Egerton *þe* (l. 283) ; Jesus (l. 281) *þe*.

⁷ Egerton (l. 375) and Jesus *he* (l. 371).

⁸ The Poet Kalidasa (in the Raghu Vansa, II. 48), more correctly, derives पिहृ (father) from पा to guard, preserve.

ne mai scien *husel*. wu god it is.' On p. 209 *fo* (applied to the devil) is connected with *fo-de*:—'He (devil) is cleped mannes *fo* for he *fode* þe forme man with God.' So *hindre* (deceit) is explained from *bihinden*, p. 213.

Omitting a few allusions to the gluttony and drunkenness of the period, and to the profligacy of the clergy (p. 163), and the rapacity of the rich (pp. 177, 179, 181), there is nothing that throws any light upon the social condition of the twelfth century.

The religious instruction given in these Homilies is of a very simple character; and all the discourses, while not without interest, possess much quaintness in the mode in which the Scriptures were popularly expounded. See the Sermon on the Lord's Prayer, p. 25; the curious division of men into *sheepish*, *neatish*, and *goatish*, p. 37; on fasting, p. 63; church-going, kneeling in church, p. 83; on John the Baptist, p. 131; on the sea-star, p. 161; on the world as a desert, p. 163; on Doomsday, pp. 171, 173; on the serpent, pp. 197, 199. The whole of the thirty-third discourse, p. 208, is exceedingly curious, treating of the traps set by the devil in the following lairs—(1) Play, (2) Drink, (3) Market, (4) Church!

III.

DIALECTICAL PECULIARITIES.

Sir F. Madden puts these Homilies earlier than *Lazamon's Brut*,¹—how much earlier he does not say. I have little doubt they were written before A.D. 1200. There are, however, orthographical and grammatical peculiarities that are usually considered to mark a much later date, but these may be due to the *dialect* of the transcriber.

We have no clue from the MS. itself as to the exact place where it was written, and the difficulty is increased by the circumstance that the dialectic peculiarities are of *secondary* introduction, that is to say, the Homilies were originally in the Southern or West-Saxon dialect, and were subsequently copied by a scribe who substituted the peculiarities of his own dialect for those of his original MS.: in fact, we have here both transcription, modernisation, and adaptation. But while it is difficult from internal evidence to fix upon the particular county where these Homilies were written, it is comparatively an easy

¹ See Preface to *Lazamon*.

matter to see to what group of Old English works they must be assigned, or in other words, to point out the grammatical elements which are peculiar to them. Looking at the occasional plurals of the present indicative in *-en*, we at once detect the *Midland* peculiarities of the copyist. But the Midland dialect had many subdivisions, and the verbal forms of the singular present indicative lead us to assign these Homilies to the East-Midland speech. But this dialect falls into two subdivisions:—

(1) *Northern* represented by the Ormulum. See Preface to Genesis and Exodus.

(2) *Southern* represented by the Old English Bestiary, the Story of Genesis and Exodus, and Havelok.¹

While, of course, there is much that is common to the two subdivisions there is one very plain mark of difference, and that is the employment of the pronoun *es*, *is* or (*hes*) = them, by the writers of the southern division of the East-Midland dialect.

This pronoun is not found in any of the Northumbrian dialects, nor does it occur in the West-Midland dialect, but it is very common in the Southern dialects as late as 1340. Its frequent occurrence in the Bestiary, the Story of Genesis and Exodus, and in Havelok, and its absence from the Ormulum, seem to indicate clearly a more *southern* locality for the composition of the former works.

Whatever name we may give to the dialect, there is still the fact of a group of Midland works containing this pronominal form. But there is another interesting point connected with its use—namely, its coalescence with the personal pronouns (and with verbs).² Thus in the Bestiary we have *wes* ('De culuer haueð costes gode, alle *wes* ogen to hauen in mode,' l. 786) = *we + es* = *we + hes* = we them; and in Genesis and Exodus, *hes* = *he + es* = he them.³

In the Ayenbite (Kentish dialect) although *he* and *hise* are

¹ In Havelok we have many Northern, and some few Southern, peculiarities: but the East-Midland element is easily detected on comparing it with Genesis and Exodus.

² In Havelok *es* (*is*, *as*) occurs but does not coalesce with pronouns, only with verbs. See ll. 970, 1174.

³ Cp. Moral Ode in this volume p. 221, l. 55, where *hes* (he her) = *he . . es* (Lambeth), *he . . his* (Egerton), *he . . him* (Jesus). In l. 56, the second *hes* (he her) = *he . . it* (Lambeth), *heo . . hit* (Egerton), *he . . hit* (Jesus). *aihte* is a feminine substantive. For *hes* = her, see Moral Ode, ll. 40, 56.

collocated, they never coalesce, and we might be tempted to affirm that in this dialect, *he* and *hise* never do coalesce: but in the Old Kentish Sermons, thirteenth century (contained in *An Old English Miscellany*) we find a corresponding coalescence to *hes* in the form *has* = *ha* + *es* or *ha* + *hise* = *he* them:—‘*Se christen man yef has dep̄: of-seruet þo blisce of heuene.*’ See *An Old English Miscellany*, p. xv.

The appearance of this form in the Kentish dialect still further strengthens the supposition of a more *southern* locality for Genesis and Exodus &c., over that of the Ormulum. It seems as if these agglutinative forms were confined in the twelfth, thirteenth, and fourteenth centuries to the south-east of England—Suffolk, Essex and Kent.

Now, as these Homilies from the Trinity MS. have traces of East-Midland peculiarities, and moreover contain an example of the coalescence of the pronoun *es* with one of the personal pronouns, I unhesitatingly class them along with the Bestiary and the Story of Genesis and Exodus. The agglutinative form in the Homilies, though similar in formation to *wes* and *hes* is perhaps unique: *mes* = *me* + *es* = the Southern *me hi*, *me* them, i. e. *one* them (cp Ger. *man*, Fr. *on*):—‘*Þo þe wæren swo lease men þat mes¹ ne mihte leuen*’ (l. 255)—Those who were such liars that *one* was not able to believe *them*. As these Homilies have no instance of *qu* for *hw*,² and contain also many Southern forms, as *hes* = *her*, genitive plurals in *-ene*, &c., I feel inclined to assign them to a locality still more southern than even Genesis and Exodus: Essex perhaps, on account of its contiguity to Kent, would answer best.

The remarks on the grammatical peculiarities of the East-Midland dialect contained in my Preface to Genesis and Exodus, apply also to the *secondary* dialectal varieties in these Homilies. For points of difference the reader must refer to the following Summary of Grammatical Forms.

¹ ‘*Þet me hom ne mihte ileuen.*’ (Lambeth MS.)

‘*Þet me hi ne mihte ileuen.*’ (Egerton MS. l. 257.)

‘*Þat me heom ne myhte iléuen.*’ (Jesus Coll. MS. l. 251.)

² Smith’s ‘*Gilds*,’ shows that *qu* for *hw* was common in the East-Midland dialect. See Lynn, Norwich, &c.

SUMMARY OF GRAMMATICAL FORMS.

NOUNS.

I. GENDER.

1. There is, as in all East-Midland works, a disregard for the older distinctions of grammatical gender.

2. As in the *Ormulum*, and *Genesis* and *Exodus*, there are no instances of nouns with the feminine suffix *-en* (very common in the *Ancren Riwle*). The suffix *ster* occurs but *once*, in *wassestren* = washerwomen. *Huccsterre* in *Ormulum* (ii. p. 192, l. 15817) is probably masculine. In the Northern dialects of the fourteenth century *demster* (a judge), *songster* (= *songere*, a singer), &c., are masculine nouns.

3. The Norman-French *-ess* does not make its appearance in these Homilies.

II. NUMBER.

1. For the most part the older plural endings (i) *-an*, (ii) *-a*, (iii) *-u* show a tendency to become *-es* :—

- (i) *blostmes* (151, 197), *erendrades* (129), *hertes*, *lichames* (119), *names* (91), *sterres* (107, 153), *times* (3); *wities* (113), all originally forming the plural in *-an*.
- (ii) *bedes*, *dedes*, (57, 131), *mihtes* (35), *sinnes* (7, 13), *sowles* (97), *wedes* (11), *wundes* (33); feminines forming the plural originally in *-a*. (ii a.) *giues*, *lages*, *luues* (229); feminines ending in the singular in *u* and forming the plural in *-a*. (ii b.) *burges* (51), old pl. *byrig*. (ii c.) *sunes* (19), old pl. *sunā* (masc.)
- (iii) *deules* (39), old pl. *deoflu* (masc).
- (iv) *limes* (65, 85), *trewes* (37), *wapnes* (13, 117); neuter substantives originally forming the plural in *-u*. (iv b) *dohtres* (19, 197), *shuldres* (211), *wundres*, *sustres* (147); belonging to *-r* stems, forming their plurals originally in *-u*.
- (v) The following substantives originally had no inflexion in the plural :—*bernes* (73), *folkes*, *huses*, *lokes* (45), *lombes*, *pinges* (19), *swerdes*, *wordes* (43, 65), *werkes* (13).

2. There are, however, many traces of plurals in *en* :—

- (i) *assen* (195), *ashen* (65), *blostmēn* (89, 117), *chirchen*, *cheken* (73), *egen*, *eien* (25, 33), *earen* (25, 33), *iselen*, (65), *fon* (33), *halegen* (23, 119), *kinen*, *moren* (139), *ocsen* (195), *heten* (111), *turtlan* (49), *utlagen* (33), *tilien* (163); originally old plurals in *-an*. Sometimes the *n* is dropped :—*beme* (115), *blostme* (107), *erendrake* (35), *eare* (181), *hete* (111), *name* (177), *time* (3), *tilie*.
- (ii) Feminines forming their plural originally in *a* :—*beden*, *deden* (9, 13), *honden* (21, 169), *mihten* (35), *roden*, *sennen*, *synnen* (11, 17, 41), *weden* (33, 57), *wunden* (19, 41), *zēden*, *wuken*¹ (3). Sometimes the old plural suffix *-a* is represented by *-e* :—*honde* (89, 181), *bede* (123), *mihte*, *mede*, *synne* (5, 37), *wuke* (3), *dede* (11, 15).
- (iii) Masculine plural originally in *-u* :—*deften* (173).
- (iv) Neuter plural originally in *u* :—*gaten* (23, 113), *limen* (181), *trowen* (25), *wapnen*. Sometimes *-u* is represented by *-e* :—*hole* (201), *lime* (181), *wapne* (11). *Childr-en* (87), and *childr-e* (17) are the plurals of *child*. (iv b) Stems in *-r* forming plural in *-u* (or *a*) *brečren* (175), *bropren*, *isustren* (219), *wundren* (109), *rečeren* (37).
- (v) Old neuters with no plural suffix :—*deor* (177), *get* (37), *loc* (49), *orf*, *swin* (37), *hors* (179), *ping* (15), *shep*, *word* (27, 81), *werc* (11).
- (vi) Plurals formed by vowel-change :—*men*, *fet*, *frend*, *fend*, *teč*.

It is easily seen that new and old forms are used without any distinction, and the same word has its plural formed in no less than *three* different ways, as *synne*, *synnen*, *synnes*.

III. CASE.

1. The **genitive singular** for the most part ends in *-es* :—‘*deules craftes*,’ ‘*lichames bileue*’; ‘*niehtes dede*’ (11), ‘*eves gulte*’ (179).

2. Some few feminines still keep the old form in *-e* :—‘*chirche dure*’; ‘*sowle fode*’ (27), ‘*helle gaten*,’ *neddre* (59, 195), *eue* (101), *wombe* (11), and *wombes* (p. 37).

3. The **genitive plural** in *-es* (unknown in the oldest period)

¹ Two forms in Old English—*wuce*, pl. *wucan*; and *wucu*, pl. *wuca*.

occurs only a few times for the older *-a*:—*teares* (65), *wateres* (43), *louerdes* (179), *mennes* (139, 155).

The two forms (*-es* and *-ene*) sometimes occur close together:—‘*alre louerdes louerd* and *alre kingene king*’ (89).

4. The most common genitive plural suffix is *-ene*, which represents the older suffixes *-ena* and *-a*:—(i) *Bemene* (113), *tungene*; (ii) *blissene* (115), *englene* (33), *estene*, *herdene*, *horene* (49), *kingene* (45), *lechene* (41), *mihtene* (167), *sauline* (57), *maidene* (161), *þornene* (21), *wurmene* (121). Occasionally *en* occurs for *ene*—as *englen* (99), *mannen*.

5. A few nouns have the genitive plural in *e* (for the older *-a*):—*kinge*, *louerde* (121), *manne* (19), *safte*.

6. *Broþer*, *fuder*, take no inflexion in the genitive singular.

7. The dative (singular and plural) terminates in *-e*. *Man* has sometimes its old dative *men* (5), instead of *manne*. The dative plural has often the same form as the nominative, cp. ‘*bi þo dages*’ (3) with ‘*bi þan dagen*’ (47, 49).

Sometimes after *on* and *mid* the dative plural ends in *-n* (= the older *-un*):—*foten* (207), *þingen*¹ (135).

ADJECTIVES.

1. The Definite or Weak form of the Adjective is denoted by a final *e* for all numbers and cases.

2. The plural of the adjective is marked by a final *-e*.

3. Participles in *-en* and *-ed* take final *-e* in the plural and definite form:—‘*þe forbodene appel*,’ ‘*þe försingede*’ (121), ‘*þowuene men*’ (39).

4. The ending of the genitive singular falls off in the indefinite or strong form of the adjective, except in some few indefinite pronouns and numerals. Cp. *enes*, *anes* (163), ‘*þesses wreches woroldes wele*’ (Moral Ode, l. 338), *eches*, *ilches*, *eðeres*, (99, 193), *nones* (Moral Ode, l. 372). Exception—‘*heuentliches kinges dohter*’ (161).

5. The dative sing. fem. *-re* occurs once in *onre* (181).

6. The old genitive plural suffix (= *-ra*) occurs only in *al-re* (198) and *twere* (95).

¹ With words that form their plural in *-n* it is difficult to say whether they are *datives* or *accusatives*; but there can be no doubt with respect to such forms as *dagen*, *foten*, and *þingen*.

COMPARISON OF ADJECTIVES AND ADVERBS.

The Comparative degree of adjectives ends in *-ere*, and occasionally in *-ure*; the Superlative in *-este*. Adverbs form the comparative and superlative in *-er* and *-est* respectively. They have often the same form as adjectives.

Adverbs in *-liche* change it into *-luker* for the comparative, and *-lukest* for the superlative. Cp. *gerenluker* (171), *grisluker* (171), *warluker* (197), *wuredluker* (83), *ođerluker* (97), *wenlukest* (29).

Positive.	Comparative.	Superlative.
eald, ald, old,	eldre.	. . .
eað (adv.),	eđer.	. . .
ere (adv.),	erur, ærrure,	erest.
[fore],	. . .	fireste, firste.
forme,	. . .	formeste.
god,	betere, betre,	beste.
hegh, heh,	. . .	heieste, hegeste.
lang,	lengere (leng, adv.)	. . .
lyt, litel,	lesse, lasse.	. . .
negh, neh,	. . .	next.
rače,	rađer.	. . .
uvel, yfel,	werse,	wereste, werste.
lat,	latere, later,	lateste, laste.
michel,	more,	mest, mast.
strong,	strengre.	. . .
ut,	uttere (adv.).	. . .

Double superlatives are *eftemeste*, *formeste*, *sičen-meste*, *uuemeste*, *neþemeste*.

NUMERALS.

The Southern forms of the numerals predominate.

The ordinals are (1) þat on, (an), (2) þat ođer, (3) þe þridde, (4) feorče, (5) fifte, (6) sexte, (7) seueče, (8) egteče, ehteče, (9) nigeče, (10) tieče.

Þrittude = thirtieth; fowertie = fortieth; fiftuče, fiftugeče = fiftieth.

The only Northern form is ehtende = eighth (87). Hund = ten, as in hund seuenti = seventy (51).

THE INDEFINITE ARTICLE.

1. The Indefinite Article is *an, on* before a vowel or *h*; *a* before a consonant. The form *ane* (acc.) occasionally occurs (119). *Onre*, dat. fem. p. 181.

2. *Sum* = one, a, *some*. It is used in apposition with personal pronouns: *sume we* = some of us.

PRONOUNS.

PERSONAL PRONOUNS.

1. The soft form (*ich*) of the first personal pronoun predominates. *Ic* occurs but once; *I* occurs in *ami* (129), *ibie* (220).

2. The dual forms of the first and second persons do not occur.

3. In the dat. and acc. second personal pronouns plural, we have a mixture of Midland and Southern forms: *giu, geu* (Midland); *ew, ow, eow* (Southern).

4. The pronoun *pei* occurs twice, instead of the more ordinary East-Midland form *hie* (or *he*). The Southern forms *hi, heo* (= *they*) seldom occur.

5. *hes* occurs for *them* and for *her*; *mes* = *me + hes* (see Moral Ode, l. 255), *hes* = *he + hes* (ib. ll. 55, 56).

6. The relative sometimes coalesces with the neuter demonstrative, as *pit* = *pe + hit*. See pp. 3, 123, 224. *pe hit* occurs uncombined on p. 221.

FIRST PERSONAL PRONOUN.

SECOND PERSONAL PRONOUN.

SINGULAR.

Nom.	Ich, ihe, Ic, I.	pu.
Gen.	. . .	. . .
Dat. }	Me.	pe.
Acc. }		

PLURAL.

Nom.	We.	Ge.
Gen.	Ure, ur.	Giwer, giuwer, giuer, gure,
Dat. }	Us.	ower.
Acc. }		Giu, geu, eu, ew, ou, ow, eow.

THE PRONOUN OF THE THIRD PERSON.

SINGULAR.

	Masc.	Fem.	Neut.
Nom.	He,	hie ¹ , he heo,	hit, it.
Gen.	His,	hire,	his.
Dat.	Him,	hire,	him, it.
Acc.	Hin, hine, him,	hie, he, hire, hes,	hit, it.

PLURAL.

Masc. Fem. and Neut.

Hie, he, hi, þei.

Here, heore, hore, here, hur, her.

Hem.

Hie, hem, em, hes.

Ure, here, &c. are used as genitives with *al, ech, ani*.

POSSESSIVE PRONOUNS.

The *n* falls off from *min* and *þin*, in most cases leaving *mi* and *þi* for the possessive pronoun before a vowel or *h*. The fuller forms occur a few times.

Hise is sometimes the pl. of *his*.

The absolute forms in *-s* (as *ures, &c.*) are unknown.

RELATIVE PRONOUNS.

1. The ordinary relative is *þe* and *þet* (*pat*); both indeclinable. *Man þe* = he who (201).

2. *Se þe* and *þe þe* occur in the Moral Ode. (See p. 221.)

3. *Hwos, huas* (whose), and *wam* (*hwam*), are used as relatives; but not *hwo*.

INTERROGATIVE PRONOUNS.

The Interrogative pronouns are *hwo, while* (*wich, woch*), *whēcer*.

	Masc. and Fem.	Neut.
Nom.	Hwo, hwa, wo,	hwat, wet, wat.
Gen.	Hwos, wuas, wos,	same as masc.
Dat.	Hwam, wam, hwan, wan,	” ”
Acc.	” ” ” ”	hwat, wet, wat.

¹ *hie* = an older *hia* for *hio*.

The accusative masculine occurs adverbially in 'a litel *wan*.'

While is softened to *hwilch*, *hwuch* and *wich*, *woch*, and is declined only in the plural (*wiche*).

Swo, *se*, are relatives after *swileh*.

INDEFINITE PRONOUNS.

The Indefinite pronouns are *man*, *me* (= one), *elch*, *ilch*, *ech* (each), gen. *elches* (p. 222); *everech*, *efrich*, *auerihc*, *afric*, *afri*, *efri* (every); *oðer*, pl. *oðre*. *Eðer*, *aðer* = either, both (gen. *eðeres*, p. 213); *noðer* (neither); *ani*.

DEMONSTRATIVE PRONOUNS.

ȝe (*te*) is used for all genders.

All inflexions fall off except in some very few instances, as—

		SINGULAR.	
		Masc.	Fem.
Nom.	Se (in Moral Ode only)		pic (= þeo = seo).
Gen.	ȝes (rare).		
Dat.	ȝan in combination with <i>at</i> , as <i>atten</i> ; and <i>for þe-nones</i> = <i>for þen ones</i> .		þare, þar, þere, þare, 143, 181; Moral Ode, l. 347.
Acc.	ȝen, þene, þane.		

PLURAL.

Nom.	þo.
Gen.	ȝer, þere (see p. 129).
Dat.	þo (= þon), þan.
Acc.	þo.

ȝat, ȝet, is no longer employed only as the neuter of þe. The plural of þat is þo.

ðis, originally neuter, is used with words of all genders. Most of its inflexions in the singular have dropped except þesse, þisse, þese = þesse (dat.), þesses (gen.), in Moral Ode, l. 438.

The plural forms are þis, þes, þos, þosse, and þese. Þes = our *these*; þos = our *those*.

Compounds of *-like* :—*ilk*, *ilch* (same); *swile*, *swule*, *swilch* (such).

Thilke does not occur. *Oðerlike* occurs in the comparative *oðerluker* (see p. 224).

VERBS.

MOOD.

1. INFINITIVE MOOD.—The infinitive mood terminates in *-en*, occasionally *-in* (see 7, 117) : sometimes the *n* is dropped.

Infinitives in *-ien* and *-ie* are not uncommon in these Homilies ; but they do not occur in Genesis and Exodus, or Ormulum.

The infinitive without *to* is occasionally used (31).

2. The GERUNDIAL INFINITIVE has the sign *to* or *for to* (7) before it, and like the simple infinitive ends in *-en*, *-e* (15) except in some very few instances in which the suffix is *-ne* or *-ene*.

The present participle in *-ende* or *-inde* occurs very often instead of the true gerundial infinitive, of which there is a good example on p. 39.

3. PARTICIPLES.—The passive participle of strong verbs ends in *-en* ; occasionally *n* is dropped. The passive participle of weak verbs ends in *-ed* (*-d*, *-t*).

The prefix *ge-* of the passive participle becomes *i-*, which is frequently dropped. (See Genesis and Exodus, Pref. x, xvii.)

The imperfect participle ends in *-ende*, occasionally in *-inde* ; never in *-inge*.

4. IMPERATIVE MOOD.—Remains the same as in the oldest period.

TENSE AND PERSON ENDINGS.

1. The present tense sometimes does duty for the future.

2. The past imperfect progressive is not uncommon ; it is common in the place of the past indefinite.

3. The person ending of the present tense plural is for the most part *-eð* : occasionally the Midland plural *-en* is found which has been introduced by the transcriber. Other endings are the same as in the First Series of Homilies.

4. *Aren* occurs as well as *ben*, *beth*, and *sinde* = *sinden* or *senden*, = are. (See Moral Ode, l. 288 ; Genesis and Exodus, Pref. p. xvii.)

LIST OF STRONG VERBS.

DIVISION I.

(See Historical Outlines of English Accidence, pp. 287-289).

Preterite.	Preterite Plural.	Passive Participle.
bifel p. 87
wul 167
held 211	. . .	ihcalden 221
wield 119, 169
het, bihet, 75, 101, 217	. . .	ihaten, haten, hoten 71, 127, 141, 185
. . .	bihengen 189.	. . .
heold, hield 23, 27, 85, 167
blew bleuw, bleu 19, 113
cnew 127, 143
let, forlet 59, 125
feng, underfeng 141, 215	. . .	bifongen, biuonge 143, 201
.	swopen 87
.	grouwen 129
wiep, wep 151
siew, sew 151

DIVISION II.—*Class i.*

(Hist. Outlines, pp. 292-293.)

Pret. Sing.	Pret. Plur.	Pass. Part.
geald, 3iald 45, 166, 169		unfor-3olden, 221
bi-gan	bigunnen 85	{ bigunne bigunnen 99

Pret. Sing.	Pret. Plur.	Pass. Part.
. . .	urnen 39	. . .
wan 53	. . .	. . .
bond 23, 113	. . .	bunden 11, 65
. . .	funden 89	funden 161
. . .	wunden 87	. . .
. . .	sungen 53	. . .
dranc 111	. . .	. . .
sprong 127	. . .	sprunge, 225
. . .	. . .	stungen 205, 207
wearþ, warþ 181, 167	. . .	worþen, wurþen 97, 219
. . .	. . .	borgen 1, 43.
. . .	wurþen 161	
. . .	. . .	abroiden 175.

DIVISION II.—*Class ii.*

(Hist. Outlines, pp. 296–297.)

Preterite.	Pass. Part.
. . .	-hole 139
com 155, -cam 163	. . .
binam, -nom 35, 139	binome 137
. . .	nume 59
bar 47, 135	iboren, boren 133, 223
brac 69, brec 23	broken 93
spac, spec, 11, 35, 153	speken 51
bi-stal 7	bistolen 220

DIVISION II.—*Class iii.*

(Hist. Outlines, p. 297.)

Preterite.	Pass. Part.
. . .	treden 153
3ef, gaf, 167	3ieuen 169
gaf, giaf 35, 135, 141	. . .
queð, quað 5, 49	. . .

Preterite.	Pass. Part.
lai, lei 51, 161, 187	-lein 161
bed, bad 65, 87, 69	iboden 185
for-bed 35	boden 117, forboden 159, 181, beden 63
set	seten 103
wrac 35	. . .
sch, sogh, seg, segh, sah, sch; 7, 109, 145, 147, 175	. . .
et 47	. . .
. . .	meten 159

DIVISION II.—*Class iv.*

(Hist. Outlines, pp. 299–300.)

Preterite.	Pass. Part.
shop 17, 222	shapen 117, 105
forsok 147	. . .
. . .	hoven 167
wuesh 151, wess 65	wasshen 87
stod 59	stonden 41, 181
toc 167	. . .
oc 177, 179	. . .
wacxs 161	. . .
. . .	slain 103

DIVISION II.—*Class v.*

(Hist. Outlines, pp. 302–303.)

Pret. Sing.	Pret. Plur.	Pass. Part.
bilef 205
drof 87, 105
glad 107
bod 33
. . .	abiden 175	. . .
wrot 7
bot 181
wot 141
ros, aros 97, 113

DIVISION II.—Class vi.

(Hist. Outlines, pp. 305-306.)

Pret. Sing.	Pret. Plur.	Pass. Part.
sch 107
teah, tegh 145, 185	. . .	atogen 205
þeagh 161	. . .	þewen, þogen 39, 41
.
ste3h, steh3, steg, steah
165, 111, 23
smeart 179
.	abroiden 175, 209
reu 147
lih3h (= lih = leh) 131	. . .	logen 61
fleg 127
beih 121
.	icoren 167, icore 143
ches 17, 133	. . .	chosen 93
forleas 35

ADVERBS.

1. For ordinary forms see remarks 1, 2, 5, 6, and 9 in the Preface, p. xlix, of the Old English Homilies, First Series.
2. *For-to*, *for-te*, occur instead of *a-þæt* = *oð-þæt*.
3. Compounds of *her*, *ther*, and *wher*, are very common.
4. *þi* = *forþi*, p. 205.
5. Adverbs in *linge* are rare; *nedlinge*, *bredlinge*.
6. The Norse forms *heðen*, *ðeðen*, *wiðen* = hence, thence, and whence, occur as well as the pure English *henen*, *thenen*, and *whanene*.

PREPOSITIONS.

See Preface to Old English Homilies, First Series, pp. 1, li.

CONJUNCTIONS.

The only noticeable forms are *sam . . . sam* (= whether . . . or) a very rare form in the twelfth and thirteenth centuries; *alse hwat se* = as soon as.

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CORRECTIONS IN TEXT.

- Page 11, l. 19. *For Ach read Ae.*
17, l. 4. *For leuerd read louerd.*
33, l. 13. *For angel read engel.*
37, l. 12. *For þis read þat is.*
61, l. 20. *For setted read setteð.*
71, last line. *For aten read haten.*
105, l. 14 from bottom. *For fule read ful.*
107, l. 21. *For all read alle.*
125, l. 24 from bottom. *Restore trinneð to the text.*
137, side-note 1. *For unnith read unnitt.*
145, l. 5. *For his read hes.*
„ l. 6. *For þe read þa.*
151, headline. *For DE SANCTO LAURENTIO read DE SANCTO
IACOBO.*
153, l. 3. *For selfen read seluen.*
167, l. 15 from bottom. *For saið read seið.*
177, l. 13. *For hi read hie.*
183, l. 19. *For good read god.*
203, l. 10. *For þonkeð read þonked.*
-

CORRECTIONS IN TRANSLATION.

- Page 6, l. 7 from bottom. *For in read one.*
30, l. 4. *For spillest read sparest.*
32, l. 8 from bottom. *For unmerited read unattainable.*
54, l. 21. *For men read persons.*
58 foll., headline. *For BEGINNING OF LENT read ASH WEDNESDAY.*
80, l. 1 from bottom. *For Ninive read Ninivitæ.*
150, headline. *For ST. LAURENCE read ST. JAMES.*
173, l. 5. *For hidden read healed.*

OLD ENGLISH HOMILIES.

SECOND SERIES.

OLD ENGLISH HOMILIES.

I.

OF ADVENT.

Ecce venit rex occurramus obviam salvatori nostro. To-day is come the holy time that is called Advent, thanked be our Lord Jesus Christ who hath sent it. And it lasteth full three weeks and somewhat more, *Et significat tria tempora, ante legem, sub lege, sub gratia*, and betokens three times (periods); one which was before the Old Law, the second was under the Old Law, and the third was under the New Law. Men who were dwelling under each of these three periods longed eagerly after our Lord Jesus Christ's coming as we [now] do, who are under these three weeks which are called Advent, that is to say, in English, our Lord Jesus Christ's coming.

Adventus autem duo sunt manifesti, et totidem occulti. Our Lord Jesus Christ's comings are two openly;—the first is gone, which the patriarchs and the prophets and other men who were [living] in those days longed for; and the second coming shall be on doomsday, and that we look for; and all those who have been since our Lord Jesus Christ ascended to heaven; and all those who are to come hereafter await his coming. And of the first coming speaketh the holy book, thus saying, *Ecce venit rex, &c.* Here cometh our King, let us go towards him and receive him graciously and highly honour him, *scilicet cordis munditia*,

OLD ENGLISH HOMILIES.

I.

DE ADUENTU.

p. I.

Ecce uenit rex occurramus obuiam saluatori nostro. To dai
E is eumen ðe holie tid þat me elepeð aduent. þanked be ure
louerd ihesu crist þit¹ haueð isend. And hit lasteð þre wuke
fulle and sum del more. *Et significat tria tempora. ante legem.*
sub lege. sub gratia. and bitocneð þre time. On þe was bi-fore
þe olde lage. þe oðer was on þe holde lage. and þe þridde was
on þe newe lage. Men þe waren wunede² on elche of þese
þrie times wisten gerne after ure lauerd ihesu cristes tocume
also we doð. þe ben on þesse þre wuken : þe ben eleped aduent.
þat is seggen on englis ure louerd ihesu cristes tocume.
Aduentus autem duo sunt manifesti. et totidem occulti.
Ure louerd ihesu cristes tocumes : ben tweien openliche. þe
fireste is gon. þo þe patriarkes and þe prophetes and oðre
men þe waren bi þo dages after wisseden. And þat oðer tocume
beð on domes dai. and þat we abiden. And alle þo : þe habben
ben seðen ure louerd ihesu crist steh to heuene. And alle þo
þe ben tocumen her after abideð his tocume. And of þe firste
tocume spekeð þe holi boc þus queðende. *Ecce uenit rex*
et cetera. here cumeð ure king. wule we fare togenes him.
and him faire understonden. and heiliche wurðie .s. cordis

The time of
Advent lasts
somewhat
more than
three weeks.
¹ So in MS.
It betokens
three periods.
1, before the
Old Law ;
2, under the
Old Law ;
3, under the
New Law.
² read
wunende.

In these
times men
eagerly
yearned for
our Lord's
coming.
There are two
public Ad-
vents : the
first has gone,
the second
will be on
Doomsday.
All who have
lived since
our Lord's
Ascension to
heaven, or are
to come, look
for the second
Advent of
Christ.

oris modestia, operis sanctimonia, that is, [let us] go towards him, not bodily, but in good thought (purity of heart), and receive him in our humble prayers, and honour him in our good deeds. Of the last coming speaketh the holy book in another place, thus saying, *Ecce Dominus veniet et omnes sancti ejus cum eo*. Our Lord will come and all his hallows (saints) with him ;—that shall be on doomsday. Two other comings are both alike, *Altero visitat quando mentium tenebras illuminat, vel caritatem cordibus infundit*. The one coming is when he cometh to a man and turneth his heart to forsake and hate his sins, and to love God and all his fellow Christians ; and this coming we pray for when we sing *Veni Domine visitare nos in pace*.—Come, Lord, and visit us in peace. *Altero venit rapere quemque de miseris hujus vite*. The second secret coming shall be when he cometh to each man separately and taketh him out of this world ; and of this coming speaketh our Saviour himself in the holy gospel, and admonishes us all to beware thereof, and thus saith : *Vigilate quia nescitis diem neque horam*, that is, be vigilant and forsake your sins, that ye be not found in sin, and so forlorn (utterly lost). *Horum autem adventum alius fuit misericordiae, et ideo desiderabilis ; alius erit justitiae, et ideo formidabilis ; alius separationis, et horridus ; alius gratiae et blandus*.—Of our Lord Jesus Christ's open comings, the first was an advent of mercy ; and all faithful men who lived at that time, and before it, longed eagerly thereafter, and it appeared to them long ere he came and delivered them from eternal death. The second open coming, which is to come on Domesday, is an advent of righteousness, for then he will there requite each man for his labour with such reward as he has earned here ; and that coming is very awful, for then shall no man be certain, ere he hear the lovely (joyful) word of our Lord Jesus Christ's sweet mouth, *Venite benedicti patris mei, &c.* Come, ye blessed [of my father], and receive eternal life and bliss with the angels of heaven, that is prepared since the beginning of the world. To the others, that is to the sinful, shall be said the loathsome, sharp, and horrible word, *Ite maledicti in ignem eternum*.—Depart ye accursed spirits into everlasting fire in hell,

*mundicia. oris molestia. *operis sanctimonia.* þat is fare to- * p. 2.
 genes him. noh[t] lichaenliche¹. ac on gode þanke. *and* under-^{1 So in MS.}
 stonden him on ure eðele bede. *and* wurðsupen him : on ure We may
 edie dede. Of ðe lateste to-cume specð þe holie boe on oðer honour Christ
 stede þus queðende. *Ecce dominus ueniet et omnes sancti by purity of*
eius cum eo. Ure louerd wile cume. *and* alle hise halegen mid heart. by
 him. þat beð on domes dai. Tweien oðer tocumes ben boðe prayer, and
 iliche. *Altero uisitat quando mentium tenebras illuminat. uel by holy*
caritatem cordibus infundit. Þat oðer tocume is þane he cumeð works.
 to men *and* turneð his herte to forleten *and* hatien his senne. There are two
and to luuien god : *and* al his emeristen. *and* þis tocume we other secret
 bidden þane we singen. *Ueni domine uisitare nos in pace.* aduents.
Cum louerd *and* biwind us on seilhtesse. *Altero uenit rapere* The first is
quemque de miseriis huius uite. þat oðer digeliche tocume beoð : when Christ
 þane he cumeð to elch man sunderlupes. *and* doð ut of þisse comes and
 worlde. *and* of þis tocume specð ure helende seluen on þe converts
 holie godspelle. *and* muneged us alle to ben warre þarof : men's hearts.
and þus queð. *Uigilate quia nescitis diem neque horam.* þat The second is
 is beð wakiende. *and* forleteð gure synne. þat ge ne ben ifunden when he
 on sunne. *and* swo forlorene. *Horum autem aduentum alius visits each*
fuit misericordie : et ideo desiderabilis. alius erit iusticie : et man and
ideo formidabilis. alius separationis : et horridus. alius gratie : removes him
et blandus. Of ure louerd ihesu cristes openliche tocume. þe out of this
 forme was of mildhertnesse. *and* alle bileffulle men þe waren þo : world.
and ðar biforen wissede swiðe ðar after. **and* ðulhte long er he The first open
 come. *and* alesede hem eche deaðe. þat oðer openliche tocume. coming of
 þat is te eumen á domes dai : beð of rihtwisnesse. for þanne he Christ was on
 wile ðere gelden elch man his hwile mid swilch mede swo he account of
 ernede here. *and* þat tocume is swiðe ei[s]liche. for þanne beð mercy, and
 noman siker : ar he ihere þat luffliche word of ure louerd ihesu all men
 cristes swete muðe. *Venite benedicti patris mei et cetera.* longed for his
 Cumeð ge ibletsede. *and* underfoð eche lif. *and* blisse mid coming.
 englen of heuene. þat is giarked siðen þe biginninge of þes * p. 3.
 worlde. to þe oðer wurð iseid þat loðeliche word. *and* ateliche. The second
and grisliche. þat is to synfulle. *Ite maledicti in ignem eternum.* public aduent
 Witeð ge awariede gastes into þat eche fir on helle. *and* wunieð will be at
 That coming Doomsday.
 will be on
 account of
 judgment and
 righteousness,
 when each
 man shall be
 rewarded
 according to
 his works.
 That coming
 will be a fear-
 ful one, for
 no one will
 feel safe until

and dwell there ever and aye, without end, with all devils. Again, our Saviour's first coming shall appear secret and terrible to all men, because that he separateth the soul from the body, when he departs from this world. His second secret coming is soft and very mild and pleasing to all those to whom he (Christ) cometh, to enlighten them with true belief and with true love to himself. So may he come to us, for his great mercy. *Qui vivit et regnat, &c.* AMEN.

II.

THE SECOND SUNDAY IN ADVENT.

*H*ora est jam nos de somno surgere &c. The lord Saint Paul, who is the head teacher of all holy churches, beheld this wretched world and saw that most men led their lives in sins and delighted them in their loathsome sins, as weary men love to sleep; and he had great sorrow thereof, and therefore he thought that he would admonish all sinful men to amend their lives, and to renounce and repent of their sins; and wrote then a writ (epistle) and sent it to sinful men, and in it thus spake with them, and included himself with them as though he were sinful. *Hora est jam nos, &c.* Long have we lien in our foul sins and sweltered (slept) therein, as slothful men do in sweet sleep. But now it is time that we rise therefrom and cleanse ourselves of our foul sins, and after that lead our lives in purity, and so await our Saviour's coming, that approacheth now from day to day, and shall be in mid-winter's night. Thus he speaks with us in one passage, in his holy writing, and in another place admonishes and instructeth us to lead our lives in purity, thus saying, *Sobrie et juste, et pie vivamus in hoc seculo.*—Let us lead our lives in this world soberly towards ourselves, so that we think and say and do that which is needful (or profitable) to our souls and bodies; and let us forsake all that is unprofitable to them, as the wise clerk has said in

þar: *ó and ó* abuten ende. mid alle deffen. Eftsone ure helendes on tocume þincð dieliche *and* grisliche alle manne. Forwi: for þat he deleð þe sowle: *and* þe lichame. þanne he wit of þisse wored. His oðer dieliche tocume is softe. *and* swiðe milde. *and* liewurðe alle þo: þe he to cumeð. for to aleomen hem of rihte bileue. *and* of soð luue to him seluen. Swo cume he to us: for his muchele mildhertnesse. *Qui uiuit et Regnat.*

he hears his doom pronounced by Christ. Christ's coming to separate soul and body is secret and terrible. His other coming, to enlighten the soul, is soft and gentle.

II.

DOMINICA SECUNDA IN ADUENTU.

H*ora est iam nos de sompno surgere et cetera.* Þe lauerd sainte powel þe is heued lorðeau of alle holic chirechen bihield þis wreche wored. *and* sagh þat mast mannen ladden here lif on sunnen. *and* þat hem likede here lodliche sinnes. also werie men is lief to slapen. **and* him þat sore reu. *and* þarfore þoghte þat he wolde alle synfulle men: munigin to rihtlachen here lifode. for to forleten *and* to beten heore synnes. *and* wrot þo a writ: *and* sende hit synfulle men. *and* þaron wið hem þus spec. *and* dude him seluen mid hem þaron: also þeih he sunful ware. **H***ora est iam nos. et cetera.* longe we habben lein on ure fule synnes. *and* swoldred þaron: also slou man doð on swete slape. Ac nu hit is time. þat we rise þa[r]of. *and* clensen us of ure fule synnes. *and* after þat ure lif laden on clenness. *and* swo abiden ure helendes tocume. þat neihlacheð nuðe fram dai to daie. *and* beð on midewintres niht. þus he speeð wið us on stede: in his holic write. *and* oðer stede minegeð us. *and* wisseþ us to leden ure lif on clenness: *and* þus queð. **S***obrie et iuste. et pie uiuamus in hoc seculo.* Wile we leden ure lif on þisse woredle meðeliche togenes us suluen. þat we þenchen *and* queðen. *and* do þat ure sowle *and* ure lichame be biheue. *and* forlaten al þat hem beð unbiheue: also þe wise clere seide on

St. Paul said that most all men led a sinful life and loved their sins, even as a weary man enjoys sleep. * p. 4.

To direct sinful men he wrote a letter to them. He included himself among sinners.

St. Paul tells us that now is the time to forsake our sins and to look for Christ's coming, which shall be on a mid-winter's night.

We must think and speak and do that which is needful for soul and body.

his book, thus saying, *Si prodesse cupis tibi quæ sint commoda quære.*—If thou desire to increase in goodness, seek after things that shall be profitable to thee. We lead our lives rightly towards our Lord Jesus Christ, if we forbear to do all that is displeasing to him, and follow in thought and in speech and in deed that which is pleasing to him. *Qui placet ipse Deo proximus esse potest.*—The man may be nearest to God who shall please him. Towards our fellow Christian we must lead our lives humbly in two ways. Of one the holy book speaketh, thus saying, *Da egenti, succurre non habenti, et in omni necessitate pro Christo subveni.*—Give to the needy, help the destitute, and in all wise relieve the necessities of thy fellow Christian. *Proximi nostri omnes quibus est unus Dominus, una fides, unum baptisma.*—Our fellow Christians are all those that obey one Lord, and have one belief in common, and one baptism. In such a mode of life we may trustfully abide our Lord Jesus Christ's coming, and be confident that he will come to us and will preserve us from our mortal life, and from everlasting woe, and will give us eternal weal with himself in heaven. *Qui vivit et regnat, &c. AMEN.*

III.

THE THIRD SUNDAY IN ADVENT.

Nox precessit dies autem appropinquabit. Our highest teacher next to our Lord Jesus Christ, that is our lord (master) St. Paul, admonishes us to amend our lives, and sheweth us in what wise, and saith that we ought so to do, and telleth us why, thus saying, *Nox precessit, dies autem, &c.*—The night is forth-gone (passed), and the day approacheth, and therefore it is right that we renounce and forsake nightly deeds, which are the works of darkness, and clothe ourselves with the weapons of light, that is, with true belief and with brightness, so that we walk by day in a becoming manner.

his boe. þus queðende. *Si prodesse cupis tibi que sint commoda quere.* Gif þu gierne waxest¹ on godnesse: sech after þing þe ðe beð biheue. Ure lif we ledeð richtliche togenes ure louerd ihesu crist. gif we forbereð al þat: þat him is unqueme. *and* folgeð on þonke *and* on speche. *and* on dede: þat him is iqueme. *Qui placet ipse deo proximus esse potest.* þe man mai be *god next. þe him beð iqueme. Tegenes ure emeristene we sulle laden ure lif: edmodeliche on two wise. On is þat þe holie boe of spechð. þus queðende. *Da egenti, succurre non habenti et in omni necessitate pro*² Christo *subueni.* Gief þe nedfulle. help þe hauelease. *and* on alle wise bet þin emeristene nede. *Eximi*³ *nostri omnes quibus est unus dominus. una fides. unum baptisma.* Vre emeristene ben alle þo: þe hereð one louerd. *and* haueð one bileue imene. *and* one fulninge. On swilch liflode we mugen trustliche abiden ure louerd ihesu cristes tocume. *and* siker ben: þat he wile to us cume. *and* weren us mid [wið] ure deaðliche liue. *and* wið eche wowe. *and* gieuen us eche wele mid him seluen on heuene. *Qui uiuit et Regnat.*

¹?read waxen.
We must forsake all that is displeasing to God.

* p. 5.
We must act towards our fellow Christians in two ways.
² Originally proximo.
1. We must give to the needful and help the poor.
³ read Proximi.
Our fellow Christians are those that have one Lord, one Faith, and one Baptism in common.

III.

DOMINICA TERTIA.

Nox precessit dies autem appropinquabit. Hure heiest lorðeu after ure louerd ihesu crist. þat is ure louerd sainte powel. munegeð us to rihtlechen ur liflode. *and* wisseð us on wilche wise. *and* seið þat we hauen riht parto: *and* seið hwu þus queðende. *Nox precessit, dies autem et cetera.* Ðe niht is forð-gon: *and* ðlai neihlecheð. *and* forþi hit is riht þat we forleten. *and* forsaken nihtliche deden. þo ben þe werkes of piesternesse. *and* seruden us mid wapnen of lihte. þat beð soðfeste bileue. *and* of brihtnesse. swo þat we gon á dai

St. Paul admonishes us to amend our lives, and shows us how.
We must forsake nightly deeds and the works of darkness, and clothe us with the weapons of right.

Non in commensationibus, et ebrietatibus non in cubilibus et impudiciis, non in contentione et emulatione, sed in horum oppositis. And not in dark garments. But here we will tell you of these dark weeds, what the holy apostle meant when he spoke of night and deeds of night, and day and weapons of light. *Nox accipitur multis modis, sed hic pro infidelitate.*—Night here betokeneth unbelief, that is everywhere put down, and right belief raised up, thank God! and yet, nevertheless, there are some so defiled with unbelief on the one hand, and so fast bound and so enveloped therein, that no priest nor bishop may amend them, neither with prohibitions, nor with shrift, nor with cursing, and that is wicked custom (fashion) that men yet confide in, and that consists in cleeping (invocation), and asking (inquiry), and unkind (unnatural) deeds, and cursing, and hansom and time (chance) and divination, and many such crafts of the devil; and the wretched man [trusts] that such things may prove a hindrance to the purposes of God; but all those who believe that such things may further or hinder them are accursed by God's mouth, who thus speaketh in the Holy Book.

Maledictus homo qui confidit in homine.—Cursed be the man that believeth in divination. But I will say, and take ye heed to it, what causeth such hindrances [to God's purposes]. We read in books that each man hath for a companion, an angel of heaven on his right hand that guides him and admonishes him ever to do good, and on his left hand an accursed spirit that ever teacheth him to evil, and that is the devil. He maketh the unbelieving man to believe in such divinations, as I erewhile spake of, and therewith he beguileth him, and depriveth him of heavenly weal and bringeth him into hell woe. May Christ shield us therefrom, and keep us in the true faith, and each man who hath it, and may he give it to him who hath it not.

The works of darkness, which are all heavy sins, and other such, as the apostle has here mentioned, as are over-eating, and to eat at unseasonable hours at the ale-house and at invitations, and at feasts, and chiefly at every feast to which he may be invited: for there a man knows not how (and will not try) to observe moderation of his mouth nor of his belly; and though he may know it with respect to meat, he will not with drink, ere he be so conditioned that he will fall into the devil's hand.

The third is for a man to sit in the evening at drink and to lie [a bed] long in the morning, and slothfully to arise and go too late to church.

bicumeliche. *Non in commessationibus et ebrietatibus non in cubilibus et inprudenciis non in contentione et emulatione. sed in horum oppositis.* And noh[t] on derke wedes. ae her we seien
 cow of þese derke wedes. wat þe holie apostle meneð? þo he
 nemmede niht. *and nientes dede. and dai. and leochtes wapne. We sl all now explain what is meant by deeds of night and weapons of right.
Nox accipitur multis modis. sed hic pro infidelitate. Niht * p. 6.
 bitocneð her unbileue. þat is aiware aleid. and rihte leue arered
 godeðone. and naðeles get is sume þarfore of unbileue ifild on
 one stede. and swo faste bunden. and swo biwunde þarinne. Night be-
 tokens un-
 belief.
 þat no prest. ne no bissop ne mai him chastien: ne mid forbode. Some are so
 fast bound by
 sin that no
 priest nor
 bishop may
 make them
 amend their
 lives.
 ne mid scrifte. ne mid cursinge. and þat is liðer custume. þat
 man leueð get. and þat is after elepenge. and ascinge. and
 uncunne. and warienge. and handselne. and time. and hwate. Wicked
 customs, as
 soothsaying,
 &c., are the
 causes of this,
 and fele swilche deueles craftes. and þat wreche man. þat
 swilche þing him mai letten: of þat þe god him haueð munt.
 Ac alle þo þe leueð þat swilch þing hem muge furðric oðer
 letten: ben cursed of godes muðe. þe ðus seið on þe holie boc. Cur-ed is the
 man that
 trusteth in
 such devil's
 crafts as
 divination,
 &c.
Maledictus homo qui confidit in homine. Cursed be þe man þe
 leneð upen hwate. Ach ich wile seggen undernimeð hit. hwat
 makeð swilch letten. we radeð on boc. þat elch man haueð to
 fere on engel of heuene: on his rihthalf. þat him wisseð. and
 munegeð eure to don god. and on his lifthalf an weraged gost. Each man
 has a guardian
 angel on his
 right hand
 that admo-
 nishes him to
 do good.
 þat him aüre tachcð to ufele. and þat is þe deuel. he makeð þe
 unbilefulle man to leuen swilche wigeles: swo ich ar embe
 spac. and þare mide he him bicherð. and binimeð him heuene
 wele. and bringeð him on helle wowe. crist us þarwið silde. On his left
 there is an
 accursed
 ghost that
 teaches him
 to do evil.
 and healde us rihte *bileue. and elch man þe hit haueð. and * p. 7.
 geue hine þo þe hit naueð nocht. Ðe were of þesternesse: þat
 ben alle heuie sennen. and swilche oðre so þe apostle her nemde. The works of
 darkness are:
 1. all heavy
 sins.
 2. gluttony
 and drunken-
 ness at ale-
 houses and at
 feasts.
 3. So in MS,
 3. drinking
 late at night
 and getting
 up late in the
 morning, and
 so be too late
 for church.
 also ben oueretes. and untimeliche eten alchuse. and at ferme.
 and at feste. and masthwat at ilehe laðeð¹ metisupe. For þar man
 ne can his muðes meðe. ne cunnen nele. ne his wombe met. and
 þeið he cunne of mete: he nele cunne of drinke. er he be swo
 iucid þat he falle defle to honde. Ðe þridde is þat man sitte an
 euen at drinke. and ligge longe a moregen. and slawliche ariseð.
 and late to chircche goð. Ðat feorðe is unrihte luue. þat is

The fourth is unrighteous love, that is, whoredom and adultery which people commit between them, unless they be lawfully espoused, and that is wicked and unseasonable and wretched; for whoredom hath no (proper) time nor reasonableness, but is the devil's obedience.

Nevertheless if a man hath ought to do with his right spouse at the wrong time or at an unseasonable time, when he should fast or keep holy day, he sinneth greatly, for the holy book forbiddeth it. The fifth is contention and jaw and double speech and every jangling of words. The sixth is when a man eggeth on his neighbour to do or speak to him harm or shame, and hath envy, each towards the other, and causeth him to lose his property, or his rights. These are the six works of darkness which the holy apostle so especially forbids. For each man who doth them, except he forsake them and repent, ere his last day, shall lose eternal light and bliss and life, and have in hell eternal pain and darkness along with devils. Christ shield us therefrom if it be his will [so to do]! The day which the apostle speaketh of is our right belief, which is our soul's light; the weapons of this light are six works of brightness, which are thus named, *Temperantia, Modica potio, Strenuitas, Continentia, per invicem Oratio, invicem Dilectio*. The first is right moderation in meals. The man who uses moderation aright shunneth ale-feasts and vain lusts (idle will), and hath proper meal times and enjoyeth timely meats and observeth moderation of mouth and of belly. The second is for a man to drink moderately, not for to quench his wicked desires (will) or his lust, which bad habits have brought on, but to relieve the necessities of his thirst.

The third is that a man should be watchful and nimble and active and tidy and rise early, and seek (go to) church diligently. The fourth is that the man that hath a spouse should refrain from lustful deeds when so ever it is untimely; and that those who are unespoused (unmarried) should abandon [them] altogether. The fifth is that each man should pray for others as for himself. The sixth is that each man should love others as himself, though he cannot quite so much. *Ista sex opera dicuntur et vestes et arma; vestes—quia nos ornant apud Deum et homines; arma—quia nos muniunt apud hostes*. These six works of brightness are called shrouds (garments) of light, because they clothe and deck, anent God and anent man, every one that doeth them; and moreover they are called weapons of light, because each man that

hordom. *and* mid-liggunge þe men drigen bi-twenen hem: bute gef he ben lageliche bispusede þat is unriht *and* untimeliche. *and* mid unselþe: for hordom ne haueð non time ne seule. ac is defles hersumpnesse. Ne forþe gef man haueð to done mid his rihte spuse on unsele. oðer an untime þan man faste sal. oðer halgen. he singeð gretliche. for þe holie boc hit forbet. þat fift is chest *and* chew. *and* twifold speche *and* ileh fliting of worde. Ðat sixte is þat man eggeð his negebure to done oðer to speken him harm. oðer same. *and* haueð nið elch wið oðer. *and* makeð him to forlese his aihte. oðer of his rihte. þese ben þe six werkes of þesternesse. *þe þe holie apostle for-bet so swiþe. For elch man þe hem doð: bute he hem forlete. *and* bete ar his ende dai: he sal forlesen eche liht. *and* blisse *and* lif. *and* hauen an helle eche pine. *and* þesternesse mid deflen. crist us þare wið silde gef is wille be. Ðe dai þe þe apostle of specð is ure rihte bileue. þat is ure sowle liht. þe wapnes of his lihte ben six werkes of brihtnesse. þe hatten þus. *Temperancia. Modica potio. Strenuitas. Continenia. Per inuicem oratio. Inuicem dilectio.* Ðet foremoste is riht medeme mēl. þe man þe hit meþeð riht. þe suneð aleð gestninge. *and* idel wil. *and* haueð riht mel tid. *and* nutteð timeliche metes. *and* gemeð his muþes meþe. *and* of his wombe mete. Ðat oder is emliche drinke. naht for te quenchen his luþere wil. ne his lust. þe miswune haueð on broht: ac for to beten his þur[s]tes nede. Ðe ʒridde is þat man be waker. *and* liht. *and* snel. *and* seli. *and* erliche rise. *and* gernliche seche chireche. Ðat feorþe is. þat man þe spuse haueð. his golliche deden wið-teo. swo hit be untime. *and* þo þe beð unbispused: forleten mid alle. Ðat fift is. þat elch man for oðer bidde: also for him seluen. Ðat sixte is. þat elch man lunic oðer al swo also him seluen. þeiþ he swo swiþe ne muge. *Ista sex opera dicuntur et uestes et arma. Vestes: quia nos ornant apud deum. et homines. Arma: quia nos muniunt apud hostes.* Ðese six werkes of brihtnesse. ben cleped lihtes scrud. *for þat hie sruþeð *and* huihted¹ togenes gode. *and* togenes manne elch þe hie doð. *and* ee he ben nemned lichtes wapue. for elch man þe hes doð wereð him

4. Illicit love, that is, whoredom and adultery.

5. Strife and jaw; double speech and jangling.

6. Exciting one's neighbour to evil speaking or wicked deed.

* p. 8.

Except a man forsake these six works he shall suffer eternal torment in darkness, along with devils.

Day is right belief.

There are six works of brightness.

1. Moderation in eating and having meals at proper times.

2. Moderation in drinking.

3. Rising early and going to church in time.

4. Restraining carnal actions and avoiding all lasciviousness.

5. Praying for others as for ourselves.

6. Loving our neighbours as ourselves.

These works adorn us before God and men.

* p. 9.

¹ or huihted.

doeth them protecteth himself therewith from the enemy of mankind. The lord Saint Paul, who teacheth us thus and admonisheth us to renounce the six works of darkness which pertain to night, and to do the six works (deeds) which I last mentioned, which pertain to brightness, may he intercede for us with the holy Father of heaven, to give us might and strength to forsake darkness and to follow brightness. *Qui vivit et regnat, &c.* Amen.

IV.

THE CREED.

*T*ria sunt hominum saluti necessaria, scilicet fides, baptismus vitæ munditia. De FIDE ait dominus in evangelio, qui non crediderit condemnabitur; et sapiens ait, sine fide impossibile est homini placere Deo. De BAPTISMO autem, dicit dominus in evangelio; nisi quis renatus fuerit ex aqua et spiritu sancto et cetera. De VITÆ MUNDITIA, dicit dominus per prophetam, lavamini mundi estote; et in psalmo, declina a malo et fac bonum; et apostolus, immunditia nec nominetur in vobis cupientibus igitur consequi salutem. Insinuandum est quæ sit fides catholica; et quæ sit debita baptismi custodia; et quæ dei mandatorum observantia, id est, vitæ munditia. Et primo, quæ sit fidei doctrina in symboli serie contenta. Three things there are that each man must have who will lead a Christian life: the first is right (true) belief, the second is baptism, the third is fair (good) life; and he is not fully a Christian that is wanting in any of these three. Of Belief speaketh our Lord Jesus Christ in the holy gospel, thus saying, *Qui non crediderit condemnabitur*. The man who hath not true belief in him, he shall be doomed to suffer woe with devils in hell. Of Baptism he speaks in another passage in the gospel, and saith, *Nisi quis renatus fuerit ex aqua, &c.*—No man may come to God's kingdom unless he be baptized.

seluen þarmide wið mankinnes unwine. De lauerd sainte
 poul þe us lareð þus. *and* munegeð us to forleten þe six werkes
 of þesternesse. þe bilige to nihte. *and* to done þe six dede. þe
 ich later nemmede þe bilige to brihtnesse. he þingie us to þe
 holie fader of heuene. þat he geue us mihte *and* strengþe to
 forletene þesternesse. *and* to folgie brietnesse. *Qui uiuit et*
Regnat.

They are a
 shield to us
 against the
 devil.

IV.

CREDO.

The Creed.

Tria sunt hominum salutis necessaria. scilicet fides. baptismus
 uite mundicia. De fide ait dominus in euangelio. *Qui*
non crediderit condemnabitur. Et sapiens ait. Sine fide
impossibile est homini placere deo. De baptismo autem dicit
dominus in euangelio. Nisi quis renatus fuerit ex aqua et
spiritu sancto et cetera. De uite mundicia dicit dominus per
prophetam. Lauamini mundi estote. Et in psalmo. Declina
á malo et fac bonum. Et apostolus. Immundicia nec nomi-
netur in uobis cupientibus igitur consequi salutem. Insinuandum
est que sit fides catholica. et que sit debita baptismo custodia. et
que dei mandatorum obseruantia. i. uite mundicia. Et primo
que sit fidei doctrina in simboli serie contenta. Ðre þing ben þat
 elch man habben mot. þe wile his cristendom leden. þat on is
 rihte bileue. þat oðer is fulohtunge. þe ðridde þe faire liflode.
and he nis naht fullliche cristene. þat is ani wane *of þese þrie.
 Of þe bileue speeð ure louerd ihesu crist on þe holie godspelle.
 þus queðende. *Qui non crediderit condemnabitur. Ðe man*
 þe ne haueð rihte bileue on him. he beð dempd to þolie wowe
 mid deflen on helle. Of þe fulninge he speeð on oðer stede. on
 þe godspelle. *and* seið. *Nisi quis renatus fuerit ex aqua et*
cetera. Ne mai nomau cume to godes riche. bute he be fulned.

Three things
 necessary to
 salvation.

Faith, Bap-
 tism, and
 Purity of
 Life.

He who lacks
 any one of
 these three
 things is not
 a true Chris-
 tian.

* p. 10.

He who has
 not true
 belief shall
 be condemned
 to suffer woe
 with devils in
 hell.

No one shall
 come to God's
 kingdom
 unless he be
 baptized.

Of Clean (pure) Life speaketh Isaiah the prophet, thus saying, *Lavami mundi estote*—wash you and abide clean; and David in the psalter-book [thus saith], *A delicto meo munda me domine!*—Cleanse me, Lord, from my sins. *Et alibi, Asperges me, domine, ysopo, &c.*—Sprinkle me with meekness, Lord, then shall I be clean. But because that each man is in Baptism [cleansed] of all sins, and ought to know his belief ere he receive baptism, therefore I will say to you your Belief, and your Prayer, and teach it you by God's help.

The true belief the twelve apostles put into writing ere they departed through the whole world to preach Christianity. But each of them wrote his verse, and St. Peter wrote the first. And the psalm which they all wrote is called Creed, after the first word of the psalm; and at the beginning of Christendom (Christianity) each man learnt the Lord's Prayer and Creed before he received baptism. And there were then many children who died unbaptized and were lost, and therefore there is a law ordained according to our Saviour's direction that children shall be baptized, and that their godfathers shall answer for them before the priest at the font, and be sureties for them before God at the church doors and securities at the font that they shall know their belief and their prayer, that is the Lord's Prayer and Creed, when they are able to learn them, and so be believing and righteous men. And the godfathers cannot do that unless they know their belief and take much heed of the children. Nor ought any man to refuse [to teach] when he is asked on account of necessity to do so. You all know your Creed, as I suppose, though you do not all know what it signifies. But listen now and attend to it, and I will teach you, by God's help, so that ye shall know; and I will repeat to you the Creed word by word, and therewith what each word signifies.

Credo in Deum, I believe in God. *Patrem omnipotentem*, the father almighty. *Creatorem celi et terræ*, creator and ruler of heaven and earth, and of all creatures. This word *Credo* may be understood in three ways: the first is *Credo Deo*, I believe God; the second is *Credo Deum*,

Of elene liflade speeð ysaias þe prophete þus queðende. *Laua- mini mundi cstote. wasseð geu and wunieð elene. and dauis in þe salter boc. A delicto meo munda me domine.* Clense me leuereð of mine synnes. *Et alibi. Asperges me domine ysopo et cetera.* Bispreng me mid edmodnesse louereð þanne be ich elene. Ac for þat elch man beð on fulcninge of alle synnen. and ogh to cunnen his bileue ar he fulcninge underfo. þarfore ic wile seggen ow gure bileue. and gure bede. and tachen hit ew bi godes fultume. *De rihte bileue setten þe twolue apostles on write: ar hie ferden in to al middeneard to bodien cristendome.* Ac elch of hem wrot his uers. and sainte peter he wrot þat formeste. and þe salme þe hie alle writen is cleped *credo.* After þe formeste word of þe salme. and ate biginninge of cristendom: elch man leornede *pater noster. and credo:* ar þan he fulcninge understoden. And þo waren manie childre dede fulchtlese and forlorene. and þarfore *hit is iset lage bi ure drihtenes wissunge. þat me sal children fuluhtnie. and here godfaderes sullen for hem andswerie bifore þe prest ate fanstone. and ben here boreges togenes gode ate chireche dure: and inboreges ate fanstone. þat hie sulle cunne here bileue. and here bede: þat is þe *pater noster and credo.* þane hie lerne mugen and ben bilefulle men and rihtwise. And þat ne mugen þe godfaderes naht don: bute hie here bileue cunnen. and nime to þe children muchele geme. Ne noman ne agh werne. þanne me him for nede þar to bit. Alle cunne ower crede þaste ich wene. þeih ge alle nuten hwat hit biqueðe. Ac lusteð nu and undernimeð hit. and ich wille tachen eu bi godes fultume. þat ge sulle witen. and segge ou þe crede word after word. and þarmid hwat elch word bitocneð.

Isaiah and David both speak of a pure life.

Every one ought to know his belief before he is baptized.

The twelve apostles drew up the articles of the Christian faith.

What they wrote is called the Creed.

At the commencement of Christianity each man learnt the Creed and Pater noster before baptism.

* p. 11.

In order that children should not die unbaptized, godfathers and godmothers were appointed to answer for them at the font.

But this they cannot do unless they themselves know their belief, &c.

The Creed needs explanation, and therefore, with God's help, will I explain it.

Credo in deum. Ic bileue on god. *Patrem omnipotentem.* þene almihti fader. *Creatorem celi et terre.* Suppende and wealdende of heuene and of eorð. and of alle safte. **Dis** word *credo* man mai understonden on þre wise. **Credo deo.** Ich leue gode. þat oðer is. **Credo deum.** Ich ileue þat god is. þese

The word 'creed' is to be understood in a threefold sense.

I believe that God is. These two things do all heathen men. But the third doth no man except the good Christian, *qui credit in Deum*, that is, he who believes in God. And thereto five things are necessary for to believe in God. *Scilicet, eum Dominum omnium recognoscere, super omnia obedire.* The first thing 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 praise him above all things. The man that hath in himself these five things, hath in himself true belief, and if he be wanting in any thereof he is not a believing man. Now I have explained to you these five words. *Credo in Deum Patrem Omnipotentem Creatorem cœli et terræ.*

Hear now these others: *Et in Jesum Christum filium ejus unicum.* And I believe in the Saviour Christ his only son, *Dominum nostrum*, our Lord. He is called Saviour for that he delivered mankind from the deadly venom that the old devil blew upon Adam, and upon his offspring; so that their fivefold powers were altogether infected with venom. But our Lord Jesus Christ, through his five holy wounds, shed his blood and gave it mankind to drink, and therewith [took] out of them that deadly venom, and with his short death delivered them out of eternal death, and with his brief sore (pain) rescued them out of everlasting sickness, and gave eternal health to all those that were willing to receive it; and though all men be God's children, because he created them all and chose them as sons and daughters, nevertheless our Saviour Christ is his only Son, not by adoption, but by generation; for he begot him as the sun generates light, which he (the sun) spreads abroad into all this wide world. And he is therefore called the heavenly Father's Son; for the Father is in the Son in three ways: the first is in power, for he is great and mighty above all things; the second is in glory, for the moon and sun are astonished at his beauty, so beautiful is our Lord Jesus Christ; and the third is in goodness (virtue), for he is full of all goodness. And though our Lord Jesus Christ be lord of all creatures, nevertheless he is not the lord of all men, though they have all taken upon them his (Christ's) name; for they do not all obey him. Only the righteous and the believing and the God-fearing men obey our Lord Jesus Christ; for all the unrighteous men who commit great sins, serve the devil, and for the time he is their lord.

two þing don alle heȝen men. Ac þe ȝridde ne doð noman bute þe gode cristene. *Qui credit in deum.* þat is he þe bileueð in god. *and* þarto moten fif þing to bileuen in god. *Scilicet *eum dominum omnium recognoscere. super omnia obedire.* þat on is cnowen him to louerd ouer alle þing. þat oȝer is luuien him ouer alle þing. þat ȝridde is hauen cie of him ouer alle þing. þat feorð is wurȝen him ouer alle þing. þat fiste is herien him ouer alle þing. Man þe haueð on him þos fif þinges : he haueð on him rihte bileue. *and* gef him beð oni þarof wane : he nis naht bilefful man. Nu ich eu habbe opened þes fif word. *Credo in deum patrem omnipotentem creatorem celi et terre.* Hereð nu þes oȝre. *Et in ihesum Christum filium eius unicum.* *and* ich bileue on þe helende crist. his onlepi sune. *Dominum nostrum.* Vre louerd he is cleped helende. for þat he manken alesede of þe deaðliche atter. þe þe ealde deucl bleu uppen adam. *and* on his ofspreng. swo þat here fiffalde mihte was altegeder attred. Ac ure louerd ihesu crist. þurh his holie fif wunden shedde his blod. *and* þat gef mankin to drinken. *and* þarmide ut of hem þat deaðliche atter. *and* mid his shorte deaðe lesde hem ut of eche deaðe. *and* mid his eðeliche sore redde hem ut of eche siennesse. *and* gef hem eche hele alle þo þe hit healde willen. *and* þeih alle men ben godes children. for þat he hem alle shop : *and* ches hem to sunes *and* to dohtres. naȝeles ure helende crist is his onlepi sune. noht after chesunge ac after strenge for þan he him strende. also þe sunne strendeð liht. þane he tospret into al þesse wide woredde. *and* is þarfore cleped þe *heuenliche fader sune. for þe fader is on þe sune on þrie wise. þat on is on westme. for þat he is muchel *and* mihti ouer alle þing. þat oȝer is on wlite : for þat þe mone *and* þe sunne wundricð of faire. swo fair is ure louerd ihesu crist. *and* þe þridde is on þewe : for he is ful of alle godnesse. *And* þeih ure louerd ihesu crist bie alre manne¹ louerd. naȝeles he nis naht alre manne louerd. þeih hie ben alle on his name turned. for hie ne heren him naht alle. nomo ne heren ure louerd ihesu crist bute þe rihtwise. *and* þe bileffulle. *and* þe godfrihte. for alle þe unrihtwise men þe grete synnes drigen : hersumicð þe deucl. *and* þe hwile here louerd he bieð.

Only the good Christians believe in God, to which belief five things are needful:

* p. 13.

1. To acknowledge him as Lord over all things;
2. To love him above all things;
3. To fear him above all things;
4. To honour him above all things;
5. To praise him above all things.

God the Father of all,

Our Lord is called the Healer, because he healed mankind of the deadly venom blown upon Adam by Satan.

By his five holy wounds he restored man's fivefold powers.

With his short death he redeemed man from eternal death.

Christ is God's Son by generation.

The Son has three properties possessed by the Father:

1. power,
2. glory, and
3. goodness.

¹ read safte.

Christ is Lord only of Christian men, because all sinful men serve the devil and have him for their lord.

And therefore they (sinners) lie when they call Christ lord, and meanwhile it helpeth them not that they sing paternoster nor creed. May our Lord Jesus give us true faith and all who have need thereof, unto our life's end. Amen.

Qui conceptus est. We have begun to tell you in English what the Creed signifies, which every Christian man ought to know; and we have said two verses thereof, and will now pass on to the third. I believe in the Saviour Christ, whom the holy virgin our Lady Saint Mary conceived of the Holy Ghost in her body, not according to human conception, nor after carnal lust, but even as ye in your hearts receive the words of my mouth which I am speaking to you. So the angel said it when he brought her the blissful tidings, thus saying, *Ecce concipies, &c.*—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. Then answered our Lady Saint Mary and said, *Quomodo fiet istud quoniam virum non cognosco?*—How shall that be, since no man hath touched me. And the angel answered her and said, *Spiritus sanctus superveniet in te, &c.*—The Holy Ghost will come upon thee, and God's might shall make thee with child; and when it is born it shall be called the Child of God. Then answered the Lady Saint Mary and said, *Ecce ancilla Domini, fiat mihi secundum verbum tuum*—I am Christ's maiden: as thou hast said, so may it be. Thus meekly answered the meek queen of heaven and of earth and of all creatures. And thus became our Lady Saint Mary with child, thanked be our Lord Jesus Christ; when the time came [she brought forth a son], so that she neither ached nor smarted, nor was her virginity impaired.

Passus sub Pontio Pilato. He suffered under Pilate's rule. *Crucifixus, mortuus*, his holy body was spread out on the holy rood, and his feet were nailed thereto and his hands; and with spear's point was his sweet side opened, and his head was covered with a crown of thorns, and in many ways he was piteously tormented; and thus he suffered until the time that he suffered death for to relieve our necessities, though he himself had none.

Et sepultus. And his holy body was laid in the tomb in the holy sepulchre, that men still seek in Jerusalem.

Descendit ad inferos. And he went into hell and brake hell gates and

and þarfore h[i]c lieð þan hie crist louerd clepieð. and þe hwile
ne helpeð noht. þat hie singeð pater noster ne crede. Ure
louerd ihesu geuc us rihte bileue. and alle þo nede hadde to ure
lines ende. amen. Qui conceptus est. we hadde bigunnen to Third verse of the Creed treats of the miraculous conception.
sege ou on englis hwat bitoeneð þe crede. þat cleh cristeneman
oh to cunnen. and hadde seid þarof twiecn uers. and wile nu
þe þridde. Ich bileue on þe helende crist. þe þat holie maiden
ure lafdie seinte marie on hire innoðe understod of þe holie gost. An angel brought the blissful tidings to Mary that she should conceive and bear a son,
noht of mannes strenne ne on lichamliche luste. ac alswo gie on
ower herte unde[r]stonden þe word of mi muð þe ich speke to
en. alswo þe engel hit seide þo he hire brohte þe blisfule tixinge.
þus queðende. Ecce concipies et cetera. þu shalt understoude
*child on þine innoðe. and enowen *for enauechild and clepen hit* * p. 14.
helende. and hit sal ben king on þe endelese kineriche. þo and-
swerede ure lafdi sainte marie and seide. Quomodo fiet istud and should call his name Jesus.
quoniam uirum non cognosco? wlu shal þat wurðe siððen wap-
man me ne [a]trineð¹. and þe engel hire andswerede and seide. ¹ MS. trinçð.
Spiritus sanctus super ueniet in te et cetera. þe holie gast wile
cumen uppen þe. and godes mihte make ðe mid childe. and
hwanne hit beð iboren: men sullen clepen hit godes bern. þo The child would be called God's child.
andswerede þe lafdie sainte marie and seide. Ecce ancilla
domini fiat michi secundum uerbum tuum. Ich am cristes
maiden. also þu hauest iseid: swo mote hit wurðe. þus mildeliche
andswerede þe milde quen of heuene and of corðe. and of alle
safte. and þus bicam ure lafdi Sainte Marie mid childe. þonked The child was born in due time, and Mary felt neither ache nor smart.
be ure louerd ihesu crist. þo ðe time cam swo þat hire ne oc. ne
ne smeart. ne hire maiðhod ne was awemmed. Passus sub
pontio pilato. he was pined on pilates andwealde. Crucifixus
Mortuus. His holie lichame was tospred on þe holie rode. Of the passion and crucifixion of Christ.
and nailed þarto his fêt: and his honden. and mid speres orde
opened his swete side. and his heued heled mid þornene crune. Of the burial of Christ in the holy sepulchre in Jerusalem.
and on fele wise rewliche tuked. and þus he þrewede for to þat
ilche time. þat he deað þolede. for to beten ure nede: he² ne
hadde him selue nane. Et sepultus. Aud was his holie lichame ² originally be.
*leid in buricles in þe *holie sepulere. þat men sechen giet in*
ierusalem. Descendit ad inferos. and he ferde in to helle and

bound the devil ; *id est, abstulit ei quam exercuerat potestatem, trahendi ad infernum animas a corporibus exutas* ; first he took from him all the power that he had enjoyed, from the beginning of the world until the time came that he harrowed hell and took out with him all those who previously had been very obedient to him.

Tertia die resurrexit a mortuis. On the third day he arose from death, and dwelt with his apostles until the fortieth day ; not continuously, but at various times.

Ascendit ad caelos. Then he ascended to heaven, so that his apostles and many other folks beheld with their eyes how he went up.

Sedet ad dextram Dei Patris Omnipotentis. And he sitteth on the right hand of the Almighty Father. *Inde venturus iudicatum vivos et mortuos.* Whence he shall come again to judge the quick and the dead, and to give the good eternal life and bliss in heaven, and the evil eternal woe and torment in hell, to shame both soul and body.

Credo in Spiritum Sanctum. I believe in the Holy Ghost, who is with the Father and with the Son one mighty God. *Sanctam ecclesiam catholicam.* And I believe that the church is God's holy house on earth, and is called in books *Kyriaca, id est, dominicalis*, that is in English, the Lord's house, and is thereto named because the heavenly king's body is therein as an ordinance ; and therefore men shall ever go thither and pray there, and hear God's words, and learn how they shall lead their lives in obedience to God, and so unite themselves in true belief that they shall be an habitation of God, so that they shall be turned to one lord, to one belief, and to one baptism. *Sanctorum communionem.* And I believe that saints are of one mind, one counsel, and have fellowship in all holiness. *Remissionem peccatorum.* And I believe that sins are forgiven through true shrift. A man receiveth true shrift when he forsakes wholly his great sins and grievously bewaileth them and sheweth them his mass-priest, and repents of them as he (the priest) directeth him. *Carnis resurrectionem.* And I believe that on Doomsday mankind shall rise from death, and each man shall hear his doom according to his last deeds (in this life). *Et vitam aeternam, Amen.* And all men shall come to live eternally, the good in everlasting bliss and weal with our Lord Jesus Christ, in heaven, the evil in eternal woe and torment with the devil in hell, soul and body without end.

brae helle gaten : *and* boude þe deuel .i. *abstulit ei quam exercuerat potestatem. trahendi ad infernum animas á corporibus exutas.* formest he binam him alle þe mihte þe he hadde nutted fram¹ þe biginninge of þe worelde. for to þe time cam þat he heregede helle. *and* nam² ut mid him alle þe him hadden ar wel hersumed. *Tercia die resurrexit á mortuis.* On þe pridde dai he aros of deaðe. *and* wunede mid his apostles. for to þe fower-tuðe dai. noht alegate : ac stund-mele. *Ascendit ad celos.* Þo he steah to heuene. swo þat his apostles *and* muchel oðer fole mid eien bihielden hwu he upwende. *Sedet ad dextram dei patris omnipotentis. and* sit on riðthalf þes almiltie faderes. *Inde uenturus iudicatum uiuos et mortuos.* Ðanne he cumeð eft to demen þe quike *and* þe deade. *and* to geue þe gode eche lif *and* blisse on heuene. *and* þe iuele : eche wowe *and* pine on helle. boðe to same þe sowle *and* þe lichame. *Credo in spiritum sanctum.* Ich bileue on þe holie gost. þe is mid þe fader. *and* mid þe sune on mihti god. *Sanctam ecclesiam catholicam. and* ich leue. þat chireche is holi godes hus on eorðe. *and* is cledped on boc kiriaea .i. *dominicalis* þat is on englis louerdlich hus. *and* is þerto nemned. for þe heuenliche kinges *lichame is to setnesse þarinne. *and* þarfore men sullen aure þider gon. *and* hem þar bidden. *and* godes word heren. *and* lernie hwu hie sullen here lif laden on godes hersumpnesse. *and* hem swo gaderen on rihte bileue. þat hie ben on godes wunienge. þat he ben turned on one laurd. to one bileue. to one fulninge. *Sanctorum communionem and* ich ileue þat halgan ben on mode. *and* on rede. *and* habben ferrede on alle holinesse. *Remissionem peccatorum. and* ich leue þat þurh soð scrifte synnes ben forgeuene. Soð scrifte understondeð man. þanne he his muchel synnes mid alle forleteð. *and* sore bimurneð. *and* sheweð hem his messe preste. *and* beteð hem also he him wisseð. *Carnis resurrectionem.* And ich leue þat mankin shal a domesdai risen of deaðe. *and* eleh man heren his dom bi eftemeste erdede. *Et vitam eternam amen. and* alle men shullen cume to libben echeliche. þe gode on eche blisse *and* wele mid ure louerd ihesu crist on heuene. þe úuele on eche wowe *and* pine mid þe deuel o[n] helle. sowle *and* licham abuten ende.

which men still visit. Of his descent into hell.

¹ MS. fran.

² MS. nan.

Of his resurrection on the third day.

Of his ascension into heaven,

whence he shall come to judge the quick and the dead.

Of belief in the Holy Ghost.

The Church is God's house on earth.

* p. 16.

The heavenly King's body is therein as an ordinance, and thither men should go to pray and hear God's words.

Of the communion or fellowship of saints.

Of the forgiveness of sins.

Of true shrift. Of the resurrection of the body.

Of the life everlasting. All men shall live eternally, the good in everlasting bliss, and the wicked in eternal torment.

V.

THE LORD'S PRAYER.

Pater noster, &c. When thou singest the psalm that is called Creed, thou sayest that thou believest in God, and makest acknowledgement that he is thy Lord; but when thou singest the psalm called *Pater Noster*, after the first word of the psalm, thou dost obeisance to God and kneelest to him and prayest that all his will may be done, and complainest to him of thy manifold necessities, and entrest him to relieve them all; thus saying:—*Pater noster qui es in caelis*, Our Father thou art in heaven, the Holy Trinity which created and ruleth over all creatures. We call him our Father for two reasons: the first is because that he created us and united the limbs to our bodies and the soul thereto, the sight to the eyes, the hearing to the ears, and to each limb its proper office; and so secretly has he put it (the body) all together that the joining of each limb is unperceived; and hereafter he will unite us when we shall arise from the dead. And therefore we call him Father because he has put our members together here (in this world). The second reason is, that he feedeth all living things which live on meat (food); all animals openly, and grass and trees secretly. But one of all animals, that is man, he [God] feedeth in two ways, nevertheless not all men but some only. The unrighteous man he feeds openly with bodily food, and the soul with her aliment. And though God thus feedeth all things, he is not, nevertheless, called the Father of them all (though he feedeth them all), but specially is he the Father indeed of those who receive his holy flesh and his holy blood in right faith and in true love. These are the righteous and the believing and the God-fearing men, who lead their lives as they are taught in church. And those who do not so have the devil for their father, who feedeth all those who follow him. And in the first man he (the devil) previously united all; and with carnal lusts he feedeth all unbelieving men who lived then or yet live, and he is therefore their father.

Sanctificetur nomen tuum. Blessed be thy name in us, so that we may extol thee in all our thoughts, praise thee in all our words, and honour

V.

PATER NOSTER.

Pater noster et cetera. Ðu singest þe salm þe me clepeð erede. þu seist þat on gode bileuest. *and* dost enownesse þat he is þi louerd. ac þanne þu singest þe salm þat is cleped *pater noster*. *After þe forme word of þe salme: abugest gode. *and* enwleest togenes him. *and* biddest þat all his wille wurðe. *and* menest to him þine fele nede. *and* biddest þat he hem alle bete. þus queðende. [P]ater noster qui es in celis. fader ure þu ert in heuene. þe holie þremnesse þe shop *and* biwalt alle shafte: we clepieð ure fader for two þing. on bis for þo þe he us shop: *and* feide þe lemes to ure licame. *and* þe sowle þarto. þe sene to þe egen. þe hlust to þe earen. *and* to elche lime limpliche milite. *and* swo digeliche hit al dihte: þat on elche feinge is hem on sene. *and* eft he us wile feie: þanne we shulen arisen of deaðe. *and* forþi we clepeð him fader for þat he us feide here. Oðer is þat he fet alle liuende þing. þe bi mete liuien. alle nutten openliche: *and* gres *and* trowen dieliche. Ac on of alle nutten þat is man. he fet on two wise. noht alle: ac sume. Ðo unrihtwise openliche mid licames bileue: *and* þe sowle mid hire bileue. *and* þeih he alle þing þus fede: he nis naðemo nemmed heore alre manne¹ þeih hem alle fede. ac sunderlepes he is here fader mid wisse. þe on rihte bileue. *and* on soðe luue understant his holie fles. *and* his holie blod. þat ben þe rihtwise. *and* þe bilcaful. *and* þe godfrihte men: þe ladeð her lif also me hem in chireche lereð. *and* þo þe swo ne don: habben to fader þe deucl þe fet hem alle þo þe him folgeð. **and* on þe forme men: alle ueide er. *and* mid licames luste: alle unbilefulle men þe þo weren. *and* get ben. he fedeð. *and* is þarfore hore fader. *Sanc-tificetur nomen tuum.* bledsed be þi name on us. swo þat we on alle ure þanke. þe heien on alle ure worden. þe herien: on alle ure deden þe wurðien. *and* ouer alle þing þe luuien. *and* swo

Pater Noster.
In this prayer we kneel and ask that God's will may be done, and we pray for things needful to soul and body, and for forgiveness of sins.

* p. 17.

Our Father.—We call God our Father, 1, because he created us, and put our limbs (with their respective powers) together in a secret and wonderful manner;

2, he is our Father because he feedeth us and all living things.

1? fader. But God is only the true Father of the righteous and the godfearing.

Other men leave the devil for their fatier.

* p. 18.

Hallowed be thy name:—Let us all magnify, praise, worship, and love God's

thee in all our works, and love thee above all things, and so merit it that we may have in common the token of thy holy name. *Adveniat regnum tuum.* Thy kingdom come. To some men our Lord Jesus Christ comes, and a little while remaineth with them, and afterwards leaves them. Such are all those that hear the word of God in sermons and think that they will forsake their sins but do not. To some men our Lord Jesus Christ cometh and remaineth with them, and nevertheless reigneth not in them. Such are all those who have forsaken their sins, and according to the priest's instruction, earnestly repent. To some men he cometh and be- ginneth to reign in them in this brief life, and will fully reign in them hereafter in the eternal life ; but such are now difficult to find upon earth ; and nevertheless there are still many, namely, the God-fearing, who are void of sin, and lay no store by all world's pleasure, and love truly all living men, and are obedient to all God's behests, and are weary of this world and long for heaven, and desire (yearn) for nothing except what is according to God's will.

Fiat voluntas tua sicut in celo et in terra. Thy will be done on earth as in heaven ; so that men may please thee with their life on earth, as do the angels in heaven. *Panem nostrum cotidianum da nobis hodie.* Give us to-day our daily bread. It is all called bread, that is man's food ; but nevertheless bread denotes three kinds of food : the first is the meat (*or* food) which the body enjoys and lives by ; the second is God's word, that is the soul's food ; the third is the meat that each man ought to take with him when he shall depart this life, that is, Christ's holy body, which giveth all men eternal life and bliss in heaven. And if we are wise we may with one word pray for these three things and be successful in our prayers.

Et dimitte nobis debita nostra. And forgive us our trespasses which we have done, and often, in idle thoughts, in vain speech, in evil deeds, and many more times than we are able to say. *Sicut et nos dimittimus debitoribus nostris.* And so forgive us our trespasses as we do theirs who have trespassed against us. No man can say these words, when he beseeches God's mercy, if he hath in his heart malice, or envy, or hate towards his fellow Christian, without cutting himself off from God ; but he prayeth that God's wrath may come upon his own head. *Et ne nos inducas in temptationem.* Lord shield us from every pain of hell. Every

ernien þat we hebben moten of þine holic name þe toene imene. *name above all things.*
Adueniat regnum tuum. Cume þi rixlinge. To sume men *Thy kingdom come :—*
cumeð ure louerd ihesu crist. and litle hwile mid hem bileueð *Christ comes to some men*
and siððen him forleteð. Swilche ben alle þo þe hereð godes *but remains not long with them.*
word on lor spelle. and þenchen þat hie willeð here sýnnes leten. *These men only think of*
and ne don. To sume men cumeð ure louerd ihesu crist. and *repentance; they do not*
bileueð mid him. and naðemo ne rixleð noht on him. Swilche *forsake their*
ben alle þo þe hauen here sýnnes forleten. and bi prestes wiss- *sins.*
inge hem gernliche beteð. To sume men he cumeð. and bigin- *Others have*
neð on him to rixle on þis eðeliche liue. and wille fullliche rixle *Christ with them, but he*
on him eft on þe eche liue. ac swilche ben arueð finde. nu abuuen *does not reign in them.*
eorðe. and naðeles manie beð get. þo ben þe godfrihte þe clene *Christ's king-*
ben of sýnnes. and leteð unwurð of alle woredl wunne. and *dom is in the*
luueð¹ rihtliche alle liuende men. and ben hersume alle godes *hearts of*
hese. and is þis woredl loð. and haddeð longinge to heuene. and *those who*
ne gierneð to none þinge : bute after godes wille. **Fiat uoluntas** *despise this*
world, and
long for
heaven, and
desire nothing but what
is according to
God's will.
1 MS. liueð.
** p. 19.*
Thy will be done :—
Let our liues please Thee!
Give us this day our daily bread :—
Bread betokens three sorts of food :
1. bodily food,
2. spiritual food,
3. Christ's holy body.
tua sicut in celo *et in terra. Wurðe þi wil on eorðe swo hit *Forgive us our trespasses, &c. :—*
is on heuene. swo þat me þe quemen of here lifode on eorðe.
also don þe engles on heuene. **Panem nostrum cotidianum da**
nobis hodie. Gif us to dai ure daihwamliche bred. Al hit is
cleped bred : þat is mannes bileue : ac naðeles bred bitoeneð þre
bileues. On is þe mete. þe þe lichame brukeð and biliueð. Ðat
oðer is godes word. þat is þe sowle fode. þe þridde is for mete þat
ileh man agh mid him to leden. þan he sal of þesse liue faren.
þat is cristes holic licame. þe giueð alle men eche lif. and
blisse in heuene. and gief we wise ben : we mugen mid one
worde þese þrie þing bidden. and ben bene tiðe. **Et dimitte**
nobis debita nostra. And forgiue us ure gultes þe we hauen don.
and ofte on idel þonke. on unnet speche. on iuele dede. and
muchele mo siðe þanne we segen mugen. **Sicut et nos dimit-**
timus debitoribus nostris. And swo forgiue us ure gultes. swo
we don hem here þe us agult haddeð. Ne mai no man þese word
seggen þanne he godes milce biseð. gief he haueð on his heorte
onde. oðer nið. oðer hatiunge to his emeristene. þat he him
seluen fram gode ne deleð. Ac biddeð þat godes wraðe cume
uppen his ogen heued. **Et ne nos inducas in temptationem.**

No one ought to say these words if he bears malice against any one in his heart.
Lead us not into temptation :—

torment of hell is effected in a threefold mode. The first is the devil's instigation and evil-teaching; the second is man's lust; and the third is man's will when he will do or say after the devil's teaching what is then pleasing to him; the instigation and the lust bringeth him into hell-torment. There are three things that weigh down mankind: the first is the will itself, the second is evil crimes, and the third the lusts of the flesh. And these two, that is, sin and the will, help the third, that is, the fleshly lusts which mislead mankind; and it is wholly through the devil that men are thus mistaught. As it is by the woman and her mirror; she beholds her mirror, and her shadow cometh thereon, and the shadow teacheth her how she may make herself look most lovely, for she desires to please all the lechers who look on her and so draw them to her. So cometh the devil into man's heart, when he will hold secret conversation with him, and saith thus:—Thou art a well-to-do man and honourable besides, if thou takest to the house (keepest at home) thou art less respected by men, but if thou wearest every day fine clothes and art open-handed (liberal) to gleemen and to whores, thou shalt be beloved and respected and shalt please all men. To the man that is envious he (the devil) speaketh in his heart and saith: A foul thing may it seem to thee that an inferior person hath fine clothes and thou mean ones, and that he should have worldly riches while thou wert better deserving thereof. With the hater he speaketh in his heart [and saith]: Now thou must hate him who hath done evil to thee and cry out on him with evil words and make him to lose his goods; a pitiful creature art thou if thou seekest not thy revenge, when thou seest thy opportunity, and if power faileth thee [not]. To the covetous man he whispers in his heart and thus saith: If thou art destitute thou art not respected nor pleasing (to men), but if thou hast world's wealth, thou mayest therewith fare worthily, and so look to thyself that thou art beloved and respected; and thou mayest, for the Lord's sake, distribute much alms, though it be unlawfully or unseasonably acquired. Give thereof for the love of God, then shall thy sins be forgiven thee. If thy priest, who shall take thy tithes, be not a chaste man, distribute it to such men as may pray for thee. To the narrow-hearted man the devil saith in his thought:—Keep well what thou hast; consider what may befall thee, and show some moderation when thou makest thy alms. Thou hast little wealth wherewith to help thy kin, and well worthy is wealth, whatever it be, of honour.

Louerd shild us fram elche pine of helle. Eleh pine is fremed on pre fold wise. On is þe defles tuihting *and* mislore, þat oðer is mannes licunge. þe þridde is mannes wille. *þane he wile don. oðer queðen hwat him þanne leað after defles lore. þe egginge *and* þe likinge him bringeð in to helle pine. Dre þing beð þat mankin heuieð. On is þe selue lust. oðer is iuel lehtres. De þridde flesliche lustes. *and* þese two þe ben lehter *and* lustful. uulsteð þe þridde þat is þe flesliche lust. þe mankinne forlereð. *and* al hit is bi þe deuel. þat men þus forlerede. Also hit bi þe wimman *and* bi sheawere. hie bihalt hire sheawere. *and* cumeð hire shadewe þaronne. þe shadewe hire tacheð. hwi hie mai hire seluen wenluket maken. for hie wule liken alle þe lechures þe on hire lokeð. *and* swo dragen hem to hire. Al swo cumeð þe deuel in to þe mannes herte þan he wile healde sunder-rune wið him. *and* þus queð. Ðu ert wel don man. *and* þarto wurðlich. Gef þu takest to huse þu best men þe unwurðure ac gef þu werest elehe dai faire cloðes. *and* best run-handed to glewmen *and* to hores. þu shalt ben lef *and* wurð. *and* liken alle men. To þe man þat is niðful. he spekeð on his herte *and* þus queð. Ful mai þe þinke þat foreuðer haueð faire weden. *and* þu unwreste. *and* he wereldes richeise *and* þu ware betre wurðe. Wið þe hatiende man he specð on his herte. Nu shalt [þu hatien] þo þe iuel hauen don. *and* biremen him mid eucl wordes. **and* maken him to forlesen his aihte. vnwreste þu best gef þu wreehe ne seest. hwanne þu time siest. gief milhte þe þe¹ aticreð. To þe eih-grad men he runeð on his herte *and* þus queð. Gef þu best aihteles þu best unwurð. *and* loð. ac gef þu hauest wored wele. þu miht þarof wurðliche fare. *and* swo loken þe þat þu best lef *and* wurð. *and* miht for ure drihtenes luue fele almes dele. þeih þu hit mid unrilhte bigete. oðer on untime. Gif þarof for godes lue. þanne beð þe sýnne forgiuen. gef þi prest nis elene man. þe shal þine toðinge understonden. del hit men þe muge hidde for ðe. To þe narewe herted man on his þonke he seið. witte wel hwat þu hauest. walte hwat þe tide. *and* eume sume meðe þenne þu almesse makest. Ðu hauest eðeliche bi aihte to helpen þine kenne. wel wurð wunne be of wurðshipe swo

Three things bring men to hell;
1. Devil's instigation,
2. man's lust,
3. man's will,
* p. 20.
Three things weigh man down to hell.

This is seen by women and their mirrors.

They look into the glass and see therein their shadow, which teaches them how to make themselves handsome.— Thus do women entice the lecherous.

The devil enters men's hearts and holds secret talk with the sinner. He advises the well-to-do man to be liberal to glemen and whores.

* p. 21.

He increases the discontent of the envious man.
1 ? ne.

He advises the man who nourishes his hate to avenge himself.

He tells the covetous man that it is lawful to give alms from his unlawful gains.

The narrow-hearted man he advises to stick fast to what he has, and to be moderate in almsgiving.

With the heart of the drunken man the devil whispers, and saith :— Daintily to eat and drink maketh a man fair and well-favoured, and of many powers ; whatever thou dost eat and drink and wear that thou hast, and if thou spillest or leavest anything, that thou dost wholly lose.

In the heart of the lascivious man the devil sings, and thus saith :— If thou dost value thy health, follow nature, and cool frequently thy bodily lust, and not in a few modes, but in many wises. It will befall thee well to increase this world. If thou wilt have offspring, have not [only] thine own wife but an other man's mate. Though learned men (the clergy) say that it is great sin for a man to follow often the lusts of the flesh, though he be married and do it on account of offspring, their mode of life belies themselves, for none do so as often as the religious (ordained men), who have not only one but many concubines ; and if they esteemed it sin they would refrain from the deed. Thus the devil inciteth each man in his heart and causes him to do what he has incited him to.

Sed libera nos a malo. But deliver us, Lord, from his temptation, and from all evil. Amen. So be it.

VI.

THE NATIVITY OF OUR LORD.

Natus est nobis hodie Salvator qui est Christus in civitate David. Good tidings, and pleasant to hear, the lord Saint Luke tells us in the holy gospel, and saith that an holy messenger brought them from heaven to the land of Jerusalem, and told them to the shepherds who were watching over their cattle beside the city of Bethlehem. Listen now and attend how he told the tidings word by word. In the very night and at the very time that our Lady Saint Mary brought forth of her holy body our Lord Jesus Christ, were shepherds watching beside the city and guarding their flocks. Then came an angel from heaven to them and stood beside them, and God's brightness shone about them, and they were sore affrighted and in great dread. *Et ait angelus eis, Nolite timere.* And the angel said to them, Be not afraid ; *Ecce enim evangelizo vobis, &c.,*

hit be. On þe drunken men he runeð mid his herte *and* seið. *He advises the drunken man to eat and drink, so that he may keep up his good books.*
 Esteliche eten. *and* drinken makeð þe man fair. *and* wurliche. *The lascivious man he advises to cool his fleshly lusts, because it will help to people the world, and bids him to have not only his own wife but the wives of other men.*
and on manie mihte þat þu etest *and* drinkest *and* werest. þat þu hauest. *and* gef þu ani þing spelest *and* leuest. þat þu fo[r]lest. *Learned men (the clergy) call this sin, but none trespass so often in this matter as they do.*
 On þe gole men he gelð wið his herte. *and* þus queð. Gef þe is lef þin hele. heald þin eunde. *and* þine lieames lust kel ilome. *and* naht on feawe ac on fele wise. þe wile falle wel to eehen þis worold. Gef þu strenge wult haue! *ne haue þu naht þin ogen wif. ac oðer mannes imene. þeih lerdemen segen þat hit be muchel sunne þat man his lieames lust drige. ofte þeih hie bispused ben. *and* don hit for strenge. here liflode ligneð hem seluen. for ne doð hit none swo ofte se þe hodede. þe nauceð him selue naht on ac fele imene. *and* gef he þat hielde sýnne. he wolde þe dede wið-tien. Ðus deuel eggeð ælch man on his herte. *and* macað þat he wule do þat he him to teiht. *Set libera nos á malo.* Ac les us louerd of his egginge. *and* of alle iuele. *amen.* swo hit wurðe.

VI.

IN DIE NATALIS DOMINI.

Natus est nobis hodie saluator qui est Christus in ciuitate dauíð. *St. Luke tells us merry tidings in the holy gospel, and says that a holy messenger brought glad tidings to the shepherds of Bethlehem, on the very night that Jesus was born.*
 Gode tiðinge *and* murie to heren. us telleð þe louerd se[i]nte lucas! on þe holie godspelle. *and* seið þat on holie erndrake hem brohte fram heuene. to þe loude of ierusalem. *and* tealde þe herdes þe wakeden ouer here oref. biside þe burch bellecem. lusteð nu *and* undernimeð hwu he se tiðinge teald[e] word after word. On þe niht *and* on þe time. þe ure lafli seinte marie kennede of holie lichame ure louerd ihesu crist. were herdes wakiende bi side þe buregh *and* wittende here oref. Ðo cam on angel of heuene to hem. *and* stod bisides hem. *and* godes brihtnesse bilihte hem. *and* hie waren swiðe offurihte. *and* ofdredde. *Et ait angelus eis. Nolite timere. and* þe engel quað to hem ne be ge *naht ofdredde. [E]cce enim euangelizo uobis et cetera. * p. 23.

I bring you tidings which shall be for great bliss among [all] people. No man knows what bliss is who hath never undergone sorrow. But as sorrow seemeth bitter while it lasteth, so appeareth joy the sweeter when it cometh afterwards. All mankind was dwelling in great affliction, some in this world, and others in hell-pain, until that same time that our Lord Jesus Christ delivered them therefrom, and so turned their woe to weal and their sorrow to great bliss ; and of this bliss speaketh the angel and sheweth in which way and through whom this bliss should come ; thus saying :—*Natus est nobis hodie, &c.* To us is born to-day a Saviour that is Christ the Lord, in David's city.

Hoc autem dixit, quia societas hominum erat adimpletura numerum angelorum. These words the angel said because that man should fill up the angels' seat (which had been previously forfeited, when Lucifer and his company fell out thereof), and not (did he say these words) on account of angels' sickness, which have eternal health, but for man's sickness, who are all sick, and have all been so since affliction came upon our firstfather Adam, as our Lord saith in the holy gospel, *Homo quidam descendebat ab Jerusalem in Jericho et incidit in latrones, &c.* Our Lord Jesus Christ saith that a man went from Jerusalem to Jericho and came upon thieves, and they spoiled him of all his rich garments, and wounded him very sorely and left him scarcely alive. This is said of Adam. *Qui descendit a beatitudine cœli, in defectus hujus mundi.* It was Adam that went out from the perfect bliss of Paradise into the wretched state of this world, and led after him then nigh all his offspring. *Et incidit in latrones,* and came upon outlaws, that is to say, devils, *qui despoliaverunt eum gratia, immortalitate, innocentia,* who bereft him of all his rich garments, which were unmerited grace and immortality and innocency. With these three garments our Lord Jesus Christ had protected him against three foes, *scilicet peccatum, dolorem, mortem,* against sin, sorrow, and death. *Et plagis impositis abjecerunt,* and after they had thus stripped him they severely wounded him wellnigh to the death. *Inferentes eis plagas, id est, humanorum defectuum causas.* The wounds that they inflicted on him are the manifold sins which they (the devils) brought upon him, when they opened his ears to listen to the devil's

Ich ew bringe tiſſinge þe shule ben a folke to muchele blisse.
 Ne wot no man hwat blisse is : þe naure wowe ne bod. Ac
 swo þe wowe þinkeð biter. þe hwile þe he lesteð. swo þineð wele
 þe swettere þan hit cumeð þaſtafter. Al mankin was wunende on
 muchele wowe. sum on þiſſe worelde. and sum on helle pine.
 forte þat ilke time : þat ure louerd ihesu crist hem þarof a-
 redde. and turnede swo here wowe to wele. and here sor to
 muchele blisse. and of þeſſe blisse ſpeceð þe engel. and ſeweð á
 whilche wiſe. and þuregh hwam þiſ blisse cumen ſholde. þuſ
 queðende. *Natus est nobis hodie et cetera.* Vs is boren to dai
 helende. þat is crist þe louerd on dauiches burehg. *Hoc autem
 dixit. quia societas hominum erat ad impletura numerum ange-
 lorum.* Ðos word ſede þe engel for þat man ſholde fuluullen
 englene ſete. þe was er iwaned : þo þe lucifer and his ferreden
 fellen ut þarof. and naht for englen unhele þe haddeð eche hele.
 ac for mannen unhele. þe ben alle and hauen ben alle siðen
 unlimpe cam uppen ure forme fader adam. alſe ure drihten seið
 on þe holie godſpelle. *Homo quidam descendebat ab ierusalem
 in ierico et incidit in latrones. et cetera.* Ure louerd ih[es]u
 crist seið. þat a man ferde fram iherusalem into ierico. and
 bicam uppe þeues. and hie *him bireueden alle hiſe riche weden.
 and wundeden him ſwiðe ſore. and forleten him unneðe liues.
 þiſ is ſeid bi adam. *Qui descendit á beatitudine cæli. in defectus
 huius mundi.* Ðat was adam þe ferde ut fram¹ þe fulle edineſſe
 of paradis. in to þeſſe wrecheliche hateringe of þiſſe worelde. and
 ledde after him neið þan al hiſ ofſpreng. *Et incidit in latrones
 and bicam uppen utlagen. þat waren deffen. Qui despolia-
 uerunt eum gratia immortalitatis innocencia.* Ðe bireueden him
 alle hiſe riche weden. þat waren unerned giue. and undeðlicneſſe.
 and loðleſneſſe. Mid þeſe þre weden ure louerd ihesu crist him
 hadde warned togenes þre fon. Scilicet *peccatum. dolorem. mor-
 tem.* togenes ſýnne. and ſor. and deað. *Et plagis impositis
 abiecerunt. and siðen² hie hadden bireued him þuſ : swo hie for-
 wundeden him welneih to deaðe. Inferentes eis plagas .i.
 humanorum defectuum causas.* þe wundes þat hie on him make-
 den : ben þe maufeald ſýnnes. þe hie on him brohten. þo þe hie

No one knows
 what bliss is
 unless he has
 suffered afflic-
 tion.

Joy is all the
 sweeter after
 grief.

All mankind
 were living in
 great affliction
 until Christ
 came and
 turned their
 woe to weal.

Man was
 created to fill
 up the place
 in heaven for-
 feited by
 Lucifer and
 his angels.
 Christ came
 to heal man's
 infirmities.

The parable
 of the Good
 Samaritan.

* p. 24.

This parable
 is said of
 Adam.

¹ MS. fran.
 Adam fell out
 of Paradise,
 and came
 upon outlaws,
 that is, devils,
 who stripped
 him of his im-
 mortality, of
 his innocency,
 and of God's
 grace.

² MS. siðer.

They
 wounded him
 even unto
 death.

lore and his eyes to behold the forbidden apple, and when he raised his hand to take it, and with the nose thereto to smell, and did eat thereof with his mouth.

And through these fivefold trespasses he wholly lost the fivefold might (power) which God gave him when he created him, so that he had never need to suffer hunger, nor thirst, nor want, nor cold, nor weariness, nor old age, nor sickness, nor death. But because he did these sins, God took vengeance [upon him], and deprived him of all these powers, and he became weak, and poor, and unwhole; and all his offspring suffered in sin and in weakness and in woe, and bitterly were tormented whilst they were here, and lived sometimes in hunger, sometimes in thirst, sometimes in cold, sometimes in heat, sometimes in sorrowfulness, sometimes in weariness, and often in bitings of reptiles; in old age, and in sickness, in numerous other woes, and at last death. And in such sickness they longed eagerly for our Saviour; and he came, thanked be he, to heal them of their sin-wounds, and to clothe them in those honourable garments which the devil had taken from our forefather Adam, that was *stola immortalitatis*, the bliss of eternal life, and to give back those powers of which Adam had deprived us all, *scilicet gaudium plenum*, that is, the fulness of endless bliss. And he also sent messengers before him to make known that he would come, and they were patriarchs, and prophets, and angels. He also sent a messenger when he came, and that was the angel of whom I previously spoke, who made known to the shepherds, who were watching their flock beside the city of Bethlehem, that the Saviour was born therein. The angel was not sent to speak to kings nor to earls, nor to barons, nor to any high ones, nor to proud men in the world, but to low and mean men, as shepherds are. But therefore I will tell you (take heed thereto and understand it) what the herdsmen and what the night-watches, and what the cattle betoken, and first of all what the wild beast denotes, which will worry these cattle and will catch them and will steal them and forcibly carry them off. Of this beast speaketh Saint Peter thus, saying, *Adversarius vester diabolus tanquam leo rugiens circuit quarens quem decoret*. Our foe, that is, the devil, wandereth about us; he practises the wiles, sometimes of a fox, at other times of a wolf, sometimes of a lion,

openeden hi[s] earen to luste þe defles lore. *and* his eien to
 bilhealden þe forbodene appel. *and* hef his honde hit to nimen.
and mid þe nose þarto te smullen. *and* mid his muð þarof et.
and þurh þes fifealde gultes. forleas þe fiffcald mihten þe god him
 gef þo þe he him shop. swo þat he ne þurte naure þolen hunger.
 ne þurst. ne woninge. ne chele. ne werinesse. *ne elde. ne un-
 helþe. ne deð. ac for þat he dide þise sýnnes god wrae *and*
 binom him þese mihtes alle: *and* he bicom unmihti. *and*
 wreche. *and* unhol. *and* his ofspring al. þrowude on sýnne. *and*
 on unmihte *and* on wowe *and* gemerliche pineden. þe wile þe
 hie here weren: *and* wuneden. hwile mid hunger. hwile mid
 þurste. hwile mid chele. hwile mid hete. hwile mid sorinesse.
 hwile mid werinesse. *and* ofte mid wurmene icheu. *and* mid
 elde. mid unhelþe. mid oðre wowe inohg. *and* ettan ende mid
 deþe. *and* on swiche unhelþe wisseden¹ georme efter helende. *and*
 he com. þanked wurþe him: to helen hem of heore sýnwunden.
and to winden hem on þa wurhliche weden þe þe dieuel binom
 ure forme fader adam. þat wes. *Sstola*² *immortalitatis*. þat is þe
 blisse of eehe liue. *and* to giuende þe mihtes þe adam for-
 gremede us alle. *Scilicet gaudium plenam*. þat is þe uulle of
 endelese blisse. And also he sende erendrake biforen him to
 euþen þat he eumen wolde. *and* þat were patriarkes *and* pro-
 phetes. *and* engles. calse he sende erendrake þo he com. *and* þat
 wes þe engel þe ich er embe spec. þe cudde þe herdes þe biwak-
 eden here oref: bisides þe burehg bethleem þat þe helende was
 þerinne iboren. Ne was þe engel isend ne to kinge. ne to eorle.
 ne to barun. ne to none hege: ne oregele men on þe wurelde
 wið³ to spekende. ac to loge: **and* eþeliche men also heordes buþ.
 ac forþi ieh wile seggen giu nimeð geme þerto. *and* under-
 stondeð it hwat þo heordes bitoeneð. *and* wat þe ni[h]t wecches.
and hwat þat oref *and* alre erest hwat þe wilde deor þe þis oref
 waneð. *and* wile bicachen it. *and* wile forstelen. *and* wile mid
 stre[n]gþe binimen. Of þis deor specð seinte peter þus queþende.
A*Duersarius nester diabolus tanquam leo rugiens circuit que-*
rens quem deuoret. Vre fo þat is þe deuel wuandreð abuten us
 he teð forð geres hwile after fox. hwile after wulue. hwile

Adam's
 wounds were
 his sins, which
 the devil
 brought upon
 him when he
 ate the apple,
 and thereby
 sinned in a
 fivefold
 manner.
 * p. 25.

Sin caused
 Adam to
 lose the five
 powers which
 God had
 given him.
 All his off-
 spring like-
 wise suffer-
 ed from
 divers afflic-
 tions,
 and longed
 eagerly for
 the coming
 of Christ.

¹ or willed
 At last Jesus
 came to heal
 man's sin-
 wounds, and
 restore him to
 the bliss of
 eternal life.
² So in MS.

Messengers,
 that is patri-
 archs, &c.,
 announced
 Christ's
 coming.

An angel too
 was sent, but
 not to kings
 or earls but
 to poor shep-
 herds.

* p. 26.

³ MS. þið.

Here
 follows an
 explanation
 of the shep-
 herds, of their
 cattle, and of
 the wild
 beasts that
 worry them.

The wild deer
 denotes the
 devil, who
 appears at
 different

and at other times that of other animals, and in each of his deeds he is compared to the animal whose tricks he exhibits. *Greges sunt, oves et boves, caprae et porci.* The flocks which this beast worrieth are sheep and oxen, and goats, and swine, and [these] denote men. Some men lead a pure life and neither do nor say anything unpleasant to their fellow men, but love God and go each day to church, as sheep to the fold, and do gladly their duty to the church and give alms to poor men, and are called sheepish men.

Other men will do nothing wrong, but labour with the earth, and till much for other men's behoof, and these are called oxish (or neatish) men. Of these sheepish and neatish men speaketh the prophet thus, saying:—*Subjecisti sub pedibus ejus, oves et boves,* that is to say, the sheepish and the neatish men are in bondage to Christ. Some men lead their life as goats or bucks. *Hoc animal pascit in altum et est libidinosum.* This animal is very lascivious, and pastureth sometimes upon trees, at other times upon cliffs, and again in the dales, and stinketh foully on account of his lasciviousness. Such are all proud men who reckon themselves high and practise whoredom and of the filth foully stink; and of such men saith our Lord Jesus Christ, *Statuet quidem haedos a sinistris, et mittet in ignem aeternum.* On Doomsday bucks and goats, that is to say, the men and the women who practise whoredom, shall stand on our Lord Jesus Christ's left hand, and he shall send them into the eternal fire in hell along with all devils.

Some men pass their lives in eating and drinking, as swine, which foul themselves, and root up and sniff ever foully, and much enjoy foul things, and when they are full they go to the foul mire and therein wallow. So doth the foul man who followeth the will of his belly and oft filleth himself with unlawful gains, when he beareth about his cloak and speweth out the dainty meats and drinks; and when he is full defiles himself in the foul mire of drunkenness and of whoredom, and therefore they are called swinish men, and in them the devil dwelleth by the leave of our Lord Jesus Christ, as the holy gospel saith, *Dominus ejecit legiones daemnonum de homine quodam; et rogaverunt daemones, Mitte nos in gregem porcorum. Et ingressi praecipitaverunt porcos in mare.* The holy gospel saith that our Lord drove many devils together

after leun. hwile after oðre. and on ech of hise deden is iefned to þe deore wuas geres he forðteoð. *Reges sunt. oues et boues. capre et porci.* Ðet oref þe þis deor waneð beð shep and reðeren. and Get. and swin! and bitocneð men. Summe men ledeð elene lifode. and ne doð ne ne queðeð none manne loð ac huigeð god. and goð eche dai to chirche else shep to nolde. and doð gladliche here rihte to chirche and elmesse wreche men. and beð cleped shepisse men. Summe men ne willen non unriht! ac winned wið þe eorðe. and tiliget michel to oðre mannes bihofpe. and þese men beð icleped ruðerihse. men of þese shepishse! and ruðerishse men. speeð þe prophete þus queþinde. *Subiecisti sub pedibus eius. oues et boues.* þis to seggen þe shepisse and þe netisse men beð under cristes þralshipe. Summe men leden here [lif] else get! oþer buckes *Hoc animal pascit in altum et est libidinosum.* *Ðis oref is swiðe egerne. and fecheð his leswe. hwile uppen trewes. and hwile uppen cliues. and hwile in þe dales. and stineð fule for his golmesse. Swo ben alle orefel men. þe telleð hem seluen heige. and drieð hordom. and of þe hore fule stinkeð. and of swilche men seið ure louerd ihesu crist. *Statuet quidem hedos a sinistris. et mittet in ignem eternum.* A domes dai sulle buckes. and þe get. þo ben þe wapmen and þe wimmen þe hordom drien. stonden an ure louerd ihesu cristes lift hond. and hem sal senden into þat eche fur on helle mid alle deffen. Summe men ladeð here lif on etinge and on drinkege else swin. þe uulieð and wroteð and sneuieð aure fule. and ful þing muchel brukeð. and þan hie fulle beð. hie secheð to þe fule floddri. and þaron waleweð. Swo doð þe fule man þe folegeð his wombes wil. and of unrihte bigete ofte filleð. þane he bereð abuten here senibhakil. and þe est metes and drinks ut speweð. and þan he fulle ben. bisulieð hem on þe fule floddri of drunkennesse. and of hordom. and þarfore ben icleped swinisse men. and on hem wuneð þe deuel. bi ure louerd ihesu cristes leue else þe holie godspel seið. *Dominus eiecit legiones demonum de homine quodam et rogauerunt demones. Mitte nos in gregem porcorum. Et ingressi precipitauerunt porcos in mare.* Ðe holie godspel seið þat ure drihten

times under various forms —as a fox, a wolf, a lion, &c.

The cattle worried by the wild beasts are sheep, oxen, goats, and swine, which betoken men. *Sheepish* men lead a pure and innocent life.

Neatish men till the earth and lead an innocent life.

* p. 27.

Goatish men are proud, lascivious men, and stink of whoredom.

On domesday these foul bucks and goats shall stand on our Lord's left hand.

Swinish men delight in eating and drinking, &c.

They follow the will of their bellies, and defile themselves in the foul mire of drunkenness.

The devil dwells in these men.

out of a man who was out of his wits, and thus healed him, and the devils entreated our Lord Jesus Christ to send them into a flock of swine, and he did so; and the swine ran, as the devils drove them, into the sea and drowned themselves. So giveth our Lord leave to the devil to be in the *swinish* men, of whom I before have spoken, and to dwell in them and to drown them, and to bring them out of their wits, and to drive them from one wrong to another, from a little vice to a great one, from sin to sin, from evil to evil, and lastly he drowneth them in shameful death and leadeth them with him to hell. These four sorts of men whom I have previously mentioned, are the cattle which the herdsmen were watching over; and the herdsmen themselves are the teachers of holy church which pasture their flocks, as the book saith, *in pascuis uberrimis pascunt ea*, on sweet pastures, which are the good words of Holy Book, which is the soul's pleasant food, as dainty eating and drinking is the body's. *Iners pastor aut sedet in ignorantia aut accubitat in negligentia aut jacet in voluntate.* The bad (slothful) shepherd sitteth in ignorance, for he knows not how to guard his flock; or lounges about and sleepeth, and sinneth in negligence, as he that is reckless and standeth in no awe of his lord; or lieth in evil desire and sleepeth fast in his sins; then cometh the wild beast, of which I previously spake, and worrieth the flock, *Sed boni pastores vigilant, et noctis vigiliis custodiunt supra greges suos et pro illis sese hostibus opponunt.* But the good herdsmen watch in purity of life over their flocks, which they pasture in holy doctrine, and teach them to understand what is evil and what is good, and often admonish them to forbear vices and to follow good virtues. *Vita præsens caliginosa est tenebris peccatorum.* All this life in which we live is compared to night, because it is so dark through our horrible sins. *Hujus noctis sunt quatuor vigiliae. Sero, id est, pueritia. Media nox, adolescentia. Galli cantus, virilis ætas. Mane, senium.* In this night there are four night-watches: (1) Before evening, which pertaineth to children; (2) midnight, which pertaineth to youngers; (3) cockcrow, which pertaineth to adult men; (4) morning time, which pertaineth to old men. These herdsmen, that are the teachers (of holy church), as bishops and priests, watch before evening, and then the children are virtuous (well behaved). At midnight he (the bishop or priest) watcheth, when he takes away

drof sele deules togedere ut of á man þe was of his wit. *The story of the herd of swine possessed by devils.*
 *and him swuo helde. and þe deules beden ure louerd ihesu ** p. 28.*
 crist þat he hem sende into floe of swin and he swo dide. and þe
 swin urnen also deulen hem driuen ! into þe sæ. and druncnede
 hem seluen. Swa giued ure driliten leue þe deule to ben on þe
 swinisshe man þe ihe er of spec and on hem to wuniende and
 hem to drenchende. and of here wit to bringinde. and to driuen
 fram unrilte to oþer. fram eðeliche laste to michele. fram synne
 to synne fram iuele to iuele and ettan ende hem drenchede on
 shameliche deðe and mid hem to helle ledeð. Dese fower man-
 nisshe þe ich er inemd hadde. beð þat erf þe þo herdes ouer
 wuakeden. and þe selue herdes beð þe lorpewes of holi chiriche.
 þe leseweð here orf also þe boc seið *IN pascuis uberimis*
pascunt ea. on swete leswe. þo bin þe gode word of holi boc þe
 beð þe saules lustliche bileue. also estliche etingge and dringk-
 inge is te lichames. *INers pastor aut sedet in ignorancia aut*
accubitat in negligencia aut iacet in uoluntate. De unwreste
 herde sit on unwisdomnesse. for he ne can is orf gemen. oðer
 hloneð and slepeð. and synegeð on gemeleste also he þat is
 recheles and non eige ne stand of louerde. oðer lið on lipere
 wille. and feste slepeð on his synne. þanne cumeð þe wilde deor
 þe ich er seide and þat orf waneð *Set boni pastores uigilant.*
et noctis uigilias custodiunt supra greges suos et pro illis se se
hostibus opponunt. Ac þe gode herdes *wakieð on faire lifode
 ouer here orf ! þe þei leswueð on halie larspelle. and wisseð hem
 to understanden wat is uel and wat is god. and munegeð hem
 ofte unðewes to forberen. and gode þeawes to folgen. *Vita*
presens caliginosa est tenebris peccatorum. al þis lif þe we on
 liuen is to nihte iefned for þat it is swa þester of ure ateliche
 synnes *Huius noctis sunt iii^{or} uigilie* *SEro .i. puericia.* *MEDIA*
nox adolescencia. *GALLi cantus uirilis etas.* *MANE senium.*
 on þis niht beð fowuer niht weeches. Biforen euen þe bilimpeð
 to children. Mid-niht ðe bilimpeð to frumberdligges. hanecrau
 þe bilimpeð þowuene men. morgewile to alde men. Dese herdes
 þe beð lorpewes. also bisschupes. and prestes wakieð biforen euen !
 þanne þe childre wuel þewuen. On midniht he waked þanne

God gives the devil leave to dwell in swinish men, and at last to drown them in hell.

The shepherds are the teachers of holy Church.

The pasture is the Word of God.

The wild shepherd takes no heed of his flock, but allows the wild deer to worry the herds.

Good shepherds watch over their flocks, and instruct them to do good and to forsake evil.

* p. 29.

Life is compared, on account of sin, to night.

This night has four watches—before evening, mid-night, cock-crow, and morning: which represent childhood, youth, manhood, and old age.

the vices of younkers and teacheth them good habits. At cock-crow he watcheth, when he turneth the full grown men to God's service. In the morning he watcheth, when he turneth old men to the bliss of our Lord [Jesus] Christ. Thus ought all good shepherds to keep a spiritual watch, for thus watched the shepherds of whom I have previously spoken, when that the tidings came to them that our Lord Jesus Christ was born; *Qui est verus Samaritanus, scilicet custos hominum*, who is the herdsman of all herdsmen, and the physician of all physicians, who came to heal the wounds that the devil had brought upon mankind, as ye before have heard. *Alligavit vulnera, infundens vinum et oleum*. He threateneth all sinful men who have done capital sins, and will not take shrift thereof, with eternal fire in hell unless they forsake, repent, and pray for mercy. All those who renounce their sins and amend he healeth of their sin-wounds with baptism, and giveth us his holy flesh for daily bread and his holy blood for drink, and biddeth us to use it in this long affliction and in this wretched world, and promiseth us for a reward eternal health in the Saviour's world. *Quod qui promisit dignetur reddere nobis*. Amen.

VII.

EPIPHANY.

Reges Tharsis et insule munera offerent. Reges Arabum et Saba dona adducent. With meed we may go over the water, and through benefit of gifts obtain friends, and with becoming presents we may gain the acquaintance of kings. So doth the wise man who is blessed (happy); and the unwise man will not do so, for he is not blessed. The unwise man and the spoilt child have both one law (custom); for they both desire to have their will, though it be wrong, and are therefore objects of contempt to every man. The wise man and the well-behaved child have both one custom, for that each forsaketh his own will and followeth his teacher's. So ought we so to do, and forsake our carnal will and follow our Saviour's lore and his fair example, according to our ability.

he framberdlinges binimeð unðeawes *and* gode techeð. to lancerau he wakegeð þanne he þo ful þogene turneð to godes bilhoupe. In morgewile he wakegeð þanne he halde men turneð to ure louerdes cristes blisse. Ðus agen alle gode herdes to wakegen gostliche. for þus wakeden þo herdes þe ich er of spec. þo þe hem þe tiðinge com. þat ure louerd ihesu crist was boren.

¶ Vi est uerus samaritanus scilicet custos hominum. þat is alre herdene herde. *and* alre lechene leche. þe com to helen þe wundes. þe þe deuel hadde on maneun broht. also ge er herden. *Alligauit vulnera infundens uinum et oleum:* Alle sýnfulle men þe heued-**sýnnes* don haddeð. *and* nelleð þerof no shrift nimen: he bihat hem eche fur on helle bete¹ hie forleten beten *and* milce bidden. Alle þo þe here synnen forleteð *and* beteð he heleð heRe sýnwunden mid fulenege. *and* gifeð us his holi fleis to daiwamliche bred *and* his holi blot² to drunche. *and* bit us þat we shule þis notien on þis longe wowe *and* on þis wreche worlde. *and* bihat us to mede eche hele on þe helendes worlde. *Quod qui promisit dignetur reddere nobis.* AMEN.

Christ is the Shepherd of shepherds and the Physician of physicians.

Hell fire will be the lot of the impenitent.

* p. 30.

Christ will grant the penitent everlasting health.

¹ read bute.

² read blod.

VII.

[IN EPIPHANIA DOMINI.]

Reges tharsis et insule munera offerent. Reges arabum et saba dona adducent. Mid mede man mai ouer water faren And mid weldede of giue: frend wuerche. *and* mid bicumeliche loke: man him mai cuðleche wid kinge. Swo þe wise þe beð seli. *and* þe unwise ne wile: for he is unseli. Ðe unwise man. *and* forwened child: haddeð boðe on lage for þat hie habben willeð boðe here wil: þeh it bi unwrast. *and* beð þefore un-wurðe eche manne þe wise man *and* þat wel-þeaud child. haddeð boðe on lage. for þan eiðer leteð his agen wille. *and* folgeð his larðewes. Swo we ageð to don ure lichames wille to forleten. *and* folgen ure helendes lore. *and* his faire forbisne bi ure milte.

Friends may be gained by gifts.

The unwise man and the spoilt child both like their own will, be it ever so bad.

The wise man and the well-beloved child will follow the will of their teacher.

Legitur quod Dominus aliquando sub mercede nautica transfretavit. We find in the Holy Book that our Saviour, who is the shepherd of all waters, went on one occasion through meed, over the water. So it behoveth us that we do so, who are in this ship, that is holy church, which is in this water, of which I speak, that is this wretched world; and it is fast assailed (encompassed) by storms, which are our foul sins, and many other tribulations.

Proferamus ergo ei de cordis nostri thesauro fidei sensum, et sacrificio laudis honorificemus eum, ut sine periculo vehet nos trans sæculi pontum. Let us receive in our hearts his holy words, and offer him our true belief and love instead of treasure, and praise him and exalt him with all our might, and try if he will set us over the great water whole and sound, and say with the psalmist, *Non me demergat tempestas aquæ neque absorbeat [me profundam: neque urgeat super me puteus os suum]*, &c., Lord permit not the storm to sink me, nor the devil to swallow me, nor the pit to close its mouth over me. World's riches raise pride in man's heart and sink him into hell, as the storm does the ship into the water. Distress raiseth distrust in man's heart, which sinketh him into hell, as the storm doth a man into the water. From these two storms the wise man desired to be preserved, and thus saith, *Divitias et paupertatem ne dederis mihi sed tantum victui necessaria*—Lord, give me neither world's wealth nor poverty, but my bare sustenance. The devil swalloweth a man when he falleth into foul sins; the pit closeth its mouth over the man who lies in foul sins, delights in them, and will not forsake them. Christ shield us all therefrom, and if any of us are thus swallowed up and thus penned up, let us call upon our Lord Jesus Christ, thus saying, *De profundis clamavi ad te Domine, Domine, exaudi vocem meam*—In deep tribulation I call to thee, O Lord; Lord, hear my voice. Let us also plead by our good deeds with our Lord, whose foes we are, when we rebel against his behests and follow this wretched world, as the book saith, *Amicus mundi constituitur inimicus Dei*—Every man that is the world's friend is our Lord's foe, and contendeth against him, all the while that he followeth the world. For our trespass God became man, and our elders sought to put him to death; another (i. e. man) had the guilt,

Legitur quod dominus aliquando sub mercede nautica transfretavit. We findeð on þe holic boc. þat ure helende þat is alre wteres herde. he ferde sunwile mid mede ouere water. Swobihoued us þat we don. þe beð on þis shipe? þat is holi chirche. *In þis watere þat ich of speke? þat is þis wreche wuereld. and is mid storne faste bistonden. þo beð ure fule sýnnes. and fele odre wosiðes.

This world is like a sea—the Church is as a ship beaten about by the storms, that is, by foul sins.

* p. 31.

Proferamus ergo ei de cordis nostri thesauro fidei sensum. et sacrificacio laudis honorificemus eum. ut sine periculo uehet nos trans seculi pontum. Vnderstonde we on ure heorte his holic wordes. and forþe we him ure rihte bileue. and luue? for gersum. and herien him? and hegen on alle ure mihte. and cunnen gif he wile setten us ouer þat michele water? hole and sunde. and seien mid þe salmwrhte. *NON me demergat tempestas a. nec. o¹. et cetera.* louerd ne þane þu þat storm me duue. ne þat þe deucl me swelge. ne þat þe pit tune² ouer me his muð. Woreldes richeise wecheð orgel on mannes heorte. and deuð him on helle? alse storm doð þat ship in þe watere. Wanrede wecheð on mannes heorte ortruwe þe deuð him on helle alse storm doð man on watere. wið þese tweien stormes wolde þe wise ben borgen? þe seið þus. *Diuicias et paupertates ne dederis michi sed tantum uictui necessaria.* louerd ne gif þu me noþer ne world winne ne mescise ac mi bare bileue. þat deucl forswelgeð þe man. hwanne he falleð on fule sýnnes. þe pit tineð his muð ouer þe man? þe lið on fule sýnnes þe him wel likeð and ne wile hem forleten. crist shilde us alle þer wið. and gif ure ani is þus forswolgen. and þus panned. clupe we to ure louerd ihesu crist þus seggende *DE profundis clamavi ad [te] domine domine exaudi uocem meam.* * On diepe wosiðes ich clupe to þe hlouerd. hlouerd her mine stefne. do we ec mid ure wel dede þingen us wið ure helende. was fo we beð þanne we togenes his hese fliteð. and þis wreche weorld folgið. alse þe boc seið *Amicus mundi constituitur inimicus dei.* Ech þat is weorldes frend is ure drihtenes fo. and halt flit wið him? alle þe wile þe he þe weorld folgeð. for ure gult god man bicom and Ure eldre waiteden him to deaðe. oðer hadde þe gult? and ure hlouerd

Let us offer Christ our gifts of love and belief, that he may carry us safely over the water.

¹ read a.

Worldly riches sink man into hell.

² So in MS.

Poverty renders man distrustful, and sinks his soul into hell.

The devil swallows a man when he falls into sin—and the pit closes its mouth over obstinate sinners.

* p. 32.

We are Christ's foes when we break his behests.

The world's friend is God's foe.

God became man for our guilt.

and our Lord Jesus Christ himself bore the penalty, *Quæ non rapui exsol-vebam*—I repaid that which I took not. And so he did, thanked be he, for through man's heedlessness and recklessness, and through man's wicked will, and not by his own will, was death decreed (*or* passed) upon him. And thus man made himself a foe where he owed friendship; but our Lord Jesus Christ is so merciful (exalted and praised let him be!), that when a man forsaketh his sins and amendeth, and prays for mercy, then forthwith is his enmity turned to friendship. Again, we that are strangers to the heavenly king, because our mode of life displeaseth him very much, he also will not acknowledge us unless we please him; while we do not seek his acquaintance with becoming gifts, and follow, according to our ability, the fair example of the three kings who came from the east and made themselves friends with him with a threefold gift, *auro, thure, mirra*, that is, gold, and incense, and myrrh. *Tres reges significant tres ordines in ecclesia, scilicet—Virginum, Conjugatorum, Continentium.*—The three kings betoken three states of believers, the first is virginity, the second is marriage, and the third widowhood. Each man who leadeth his life aright in any one of these three states is called a king, for that he directeth himself ever to right; and therefore it becometh him to offer to the heavenly king the three gifts which I previously mentioned, that is, gold, and incense, and myrrh. *Aurum in tributum regi; Thus in sacrificium Deo; Mirram in sepulturam homini.* Gold is a becoming offering to a king, incense to God, and myrrh to mortal man. *Aurum significat orationis cordis munditiam propter sui puritatem. Thus significat orationis devotionem propter sui redolentiam. Mirra carnis afflictionem propter sui amaritudinem.* Gold, on account of its purity, denotes pure thoughts; incense, on account of its sweetness, denotes inward prayer (devotion); myrrh, on account of its bitterness, denotes the pain of body with which man does penance for his sins. Let us, with these three gifts, make ourselves friends with the king of all kings, and with such good deeds make ourselves acquainted with him, and give him meed so that he may lead us out of this water, that is, this world's tribulation, into eternal bliss. *Qui vivit et regnat Deus per omnia sæcula sæculorum. AMEN.*

ihesu crist hit acorede. also him self seið. *Quæ non rapui ex-*

soluebam. Ich geald þat ich noht ne nam. *and* swo he dude

þo[u]cked wurðe him. þurh mannes gemeleste *and* þurh mannes

recheleste *and* þurh mannes unwraste wil *and* naht bi his agene

wille þe deað him wes iwealde. And þus man makede him

sulfen fo þer he fren[d]shipe sholde. ac ure hlouerd ihesu crist is

swo mild heorted. heged *and* wurðed bie he. for wanne þe man

forleteð his sýnnen. *and* beteð. *and* milec biddeð? þanne is here

foshipe *turnd* al to frendshipe Eftsonc we þe beð uncuðe þe

heuenliche kinge. for þat ure lifode him swiðe mislikeð. also ne

wile noht enowe bute þat þe¹ him beð queme. wile we ne cuð-

lecheð us wid him mid bicameliche loke. *and* folged bi ure

mihthe þe faire forbisne of þe þre kinges þe comen of estriche.

and cuðlecheden hem wið him : mid þrefeld loe. **Avro. Thure.**

Mirra. þat is gold. *and* recheles. *and* mirre. **Tres reges signi-**

ficant. ij^{jes}. ordines in eccl[es]ia scilicet Uirginum. *Coninga-

torum. Continentium. Ðo þre kinges bitocneð þre hodes of

bilefulle men. on is meidhod. þat oðer spushod. þe þridde

widewehod. elch man þe ledeð is lif rihtliche on an of þese þre

hodes he is cleped king. for þat he kenneð eure to rihte. *and*

forþi him bicumeð þat he offri þe heuenliche kinge. þe þre loe þe

He suffered
death through
man's reck-
lessness.

When a sin-
ner repents
then is
enmity
turned to
friendship.

Sinners can-
not be friends
with God.

¹ ? read we.

The kings
from the East
brought
threefold
gifts.

* p. 33.

These three
kings denote
three states of
believers—
1. maiden-
hood ;
2. spouse-
hood ;
3. widow-
hood.

Gold is a fit-
ting gift for a
king ; in-
cense to God,
and myrrh to
a mortal
man.

The purity of
gold denotes
pure thought.
Incense
denotes in-
ward prayer.
Myrrh be-
tokens bodily
pain.

With these
three gifts
let us gain
the friendship
of the King
of all kings.

giuen to mede wið þan þe he us lede of þis water. þat is þis

weorld wowe. *and* to cehe blisse lede. *Qui uiuit et regnat deus*

per omnia secula seculorum. AMEN.

VIII.

THE PURIFICATION OF SAINT MARY.

Obtulerunt pro eo Domino par turturum aut duos pullos columbarum, &c. To-day each man may hear, whoso will, what rites there were pertaining to women under the Old Law with respect to three things: the first is childbed, the second is churching, and the third the offering. Of childbed the Holy Book speaks thus, saying, *Mulier quæ peperit masculum octava die circumcidet eum, et in tricesima secunda die deferet eum ad templum.* When a woman had a male child, [the law was that] on the eighth day after his birth she should perform the law of his body [cause him to be circumcised]; and after that, on the two-and-thirtieth day, that is to say, on the fortieth day after the child's birth, she should go to church. Before that day she came not out of her house nor handled anything except the meat she herself did eat; for all that she touched until she went to church was considered defiled. When she went to church, i.e. to the temple in Jerusalem, her company was found to be according to the friends she had; and she brought the child with her into the temple and presented an offering for him, as was convenient to her: if she was a rich woman, a lamb; if she was in middling circumstances, two turtle birds; if she was poor, two dove birds. Such a rite was observed in those days; and our Lady Saint Mary, the heavenly queen, observed it in childbed, in offering, and in churching, and we ought also to follow her good example, and as she bare her holy royal child spiritually in her heart and bodily in her hands, so ought we to obey our Lord Jesus Christ in our hearts, *fide et dilectione*, through a right faith and true love to God and to man, and to bear in our hands burning candles, taper or candle; each denoteth this rite. *In Christo enim corpus et anima et divinitas, et in candela cera exterius, luminulum interius, ignis in ambobus.* In our Saviour there was seen outwardly his body, and the holy soul was within unseen, and the great wisdom existed in each of them. So is the wax of the candle visible and the wick within invisible, and the fire is in both. And therefore every

VIII.

[IN PURIFICATIONE S. MARIE.]

Optulerunt pro eo domino par turturum aut duos pullos colum-

barum. et cetera. To dai man mai iheren he þe wile wich

þeau wes on þe olde lage mid wimmen on þre þinges. þat on is

childbed. *and* þat oðer chiregang. *and* þe þridde þe offring. of

childbed specð þe halie *boe þus queðinde. *M* *V* *l* *i* *e* *r* *q* *u* *e* *p* *e* *r* *e* *p* *e* *r* *i* *t*

masculum octava die circumcidit eum. et in tricesima secunda die

deferet eum ad templum. Danne wimman hadde enaue child.

on þe ehteðe dai efter his burpe! dide þe lage þat wes of his

hlicheame. *and* after þan! on þe two *and* þrittuðe dai! gede to

chirche. þat was þe fowertiðe dai! after þes childes burde. *and*¹

þat dai hie ne com nauwer ute. ne noðing ne han[d]lede bute þanc

mete þat hie hire self et. for þat men telden it ful al þat hie

handlede! forte þat hie gede to chirche. þanne hie to chirche

gede to þe temple in ierusalem hire ferede was bifunden also hie

frend hedde *and* brohte þat child mid hire in to þe temple. *and*

offredde loc for him! also hie aisie wes. gif hie was riche wim-

man! a lomb. gif hie was bitwene two! two turtle briddes. gif

hie was poure two ðuue briddes. Swich þeu wes bi þan dagen.

and þis þeu folgede þe heuenliche quen ure lafdi. *S* *e* *i* *n* *t* *e* *m* *a* *r* *i* *e*.

on childbedde. *and* on offringē *and* on chirche gonge. *and* we

ogen ee to folgen hire faire forbisne *and* also hie bar hire holie

euneberu on heorte gostliche *and* on honde lichamliche. also we

ogen to heren ure hlouerd ihesu crist on ure heorte. fide *et* dilec-

cione. Ðurh rilte bilcuc *and* soþe luue to gode *and* to manne.

and on ure honde beren candele berninde. taper oðer candele.

eïðer bitoeneð þis þeau. *I* *N* *C* *H* *R* *I* *S* *T* *O* *E* *N* *I* *M* *C* *O* *R* *P* *O* *S* *ET* *A* *N* *I* *M* *A* *E* *T*

diuinitas. et in candela cera exterius. luminulum interius.

*[I]gnis in ambobus. On ure helendes lichame wiðuten sene. þe

holie saule wiðinne unsene. *and* te nichele wisdom on eïðer.

Also wex on þe candele sene. þe wueke wiðinnen unsene. *and*

þe fur on boðe. *and* forþi eeh cristene oh to habben on honden

Laws relating to childbed, churching, and offering of childbed under the Old Law.
* p. 34.

On the eighth day the child was circumcised.

On the thirty-second day the woman went to church.

¹ So in MS.
² read er.

Offering was made in the Temple for the child.

Saint Mary fulfilled all these laws.

We ought to follow her example, and to bear faith and love in our hearts, and burning candles or tapers in our hands.

* p. 35.

The candle is a type of Christ; the wax denotes his body, the wick his soul, and the fire his wisdom.

Christian man ought to have in his hand to-day in church a light burning, as our Lady Saint Mary and her holy company had. This was the law [observed] in olden times, and this gift offered our Lady Saint Mary. And three gifts were offered to our Lord, and every man must understand what each gift signifieth. The first is a lamb, the second is a turtle, and the third is a dove. Let each of us endeavour to offer for himself one of these three gifts, and what it denoteth. *Agnus quod est animal mansuetum, et significat innocentiam, quæ nescit cordis, nec oris, nec operis malitiam.* The lamb is a patient and mild creature, and denoteth innocency; innocent is the man who neither doeth, nor saith, nor thinketh anything through which he need be the less pleasing or less acceptable to God or man. *Et hæc oblatio perfectorum est.* But this gift hath none to offer except these life-holy men of religion; and because this gift is thus hard to get, let us take the turtle's token, which is easily obtainable. *Turtur significat castitatem.* The turtle will have no mate but one, and after that none; and therefore it denoteth the chastity which is distinguished from the uncleanness, that is called whoredom, which is the impurity of all impurities, and each person that is defiled therewith, man or woman, is a whore until he forsake it and repent of it. *Castitas autem distinguitur in virginalem, conjugalem, vidualem.* All those may offer purity who live a chaste life in maidenhood, or in marriage, or in widowhood, and no other; and each man who hath not ready lambs' harmless-ness, nor turtles' purity, let him have at least the meekness of doves, as our Lord biddeth in the gospel, and saith, *Estote simplices sicut columbæ*—be as meek as doves. *Quæ nullum ore, vel ungue ledit.* The dove harmeth no bird, neither with bill nor with foot, and feedeth [young] birds which are not hers, and thus showeth that she is meek and harmless. And if we are unable to furnish any of these three, let us pray then to the heavenly queen to entreat for us to her holy royal Child that he may give us the token that is common to turtles and doves, that is mourning for our foul sins. *Utraque enim avis habet gemitum pro cantu, quo significatur mærorum compunctionis.* Turtles and doves have each sorrowfulness in the place of song; let us follow what their song denotes, and have in our hearts sorrow and grief for our sins, and therewith prepare our gift

to-dai in chirehe! lege bernende, also ure lefdi *Seinte Marie* hadde! *and* hire holie fereden, þis was þe lage bi holde dagen, *and* þes loc offrede ure lasfli *seinte marie and* þre loc offrede weren ure drihten þat is to understonden to eureche manne wet ech bitoeneð þat on is lomb þat oðer is turtle þat þridde is duue Vte we ure ech fo[n]den himself to offren þat on! of þese þre lokes, *and* wat it bitoeneð. *Agnus quod est animal mansuctum, et significat innocenciam, que nescit cordis, nec oris, nec operis maliciam.* lomb is drih þing *and* milde, *and* bitoeneð loðlesnesse, loðles is þe man þe ne doð ne ne quað, ne þeneð no þing þat he þurue hen þe loþere ne þe unwurðere ne gode ne manne, *et hec oblatio perfectorum est.* Ac þis loc ne haueð non to offren, bute þese lif holie men of religiun, *and* for þis loc is þus arueð winne, nime we þe turtles bitoeninge þat is eðwinne. *Turtur significat castitatem.* Turtle ne wile hadde no make bute on, *and* after þat non, *and* forþi it bitoeneð *þe elennesse, þe is hided of þe hore! þat is eleped hordom, þat is alre horene hore, *and* ech man þat is ful þeroffe wapman oðer wimman is hore! forte hie it for-leten *and* beten *Castitas autem distinguitur in uirginalem, coniugalem, vidualem.* Alle þo mugen offre elennesse þe libbeð elenliche on maiden-hode, oðer on spus-hod, oðer on widewe-hod, *and* non oðer, *and* ech man þe ne haueð noht redi, lombbes loðlesnesse, ne turtles elennesse, hadde we hurænd hure mildshipe of duue, also ure drihten bit on þe godspelle *and* seið. *Estote simplices sicut columbe,* buð admode also duue *QVe nullum ore, uel ungue ledit,* duue ne harmeð none fugele ne mid bile ne mid fote, *and* fedeð briddes þeh hie ne hen noht hire, *and* ðus kið þat hie is admod *and* unbaleful, *and* gif we ne mugen forðen non of þese þre! bidde we þenne þe heuenliche quen þat hie us þinge to hire holie kinebern, þat he us giue þe bitoeninge, þat is imene turtlen *and* duues, þat is bireusinge! of ure fule sinnes. *Utraque enim avis habet gemitum pro cantu, quo significatur meror compunctionis.* Eiðer turtles *and* duues habbet sorinesse for song, vte we folgen þat here song bitoeneð, *and* hebben on ure heorte *sori- nesse, *and* reuðe of ure sýnnes, *and* þer mide dihten ure loc

The three offerings under the Old Law were a lamb, a turtle-bird, or a dove.

The lamb is a patient thing and denotes innocency.

Only ordained men of holy lives can offer this gift.

The turtle-dove denotes chastity.

It has only one mate, and if that dies it never takes another. * p. 36.

All who live a life of purity can offer this gift.

Let us be harmless as doves.

The dove feeds other birds.

If we have none of these gifts, let us pray for the common property of turtles and doves, that is, sorrow for sins.

The song of turtle and dove-bird is a sorrowful one.

* p. 37.

which we bear in our hands, so that we with our gift may be pleasing to God. *Quod ipse prestare dignetur qui vivit et regnat per omnia secula seculorum.* Amen.

IX.

SEPTUAGESIMA.

Quomodo cantabimus canticum Domini in terra aliena? The holy prophet David speaketh in the psalm-book, and in a passage therein relates some of the words that were spoken between two peoples. The one was of Jerusalem the other of Babylon. And the words admonish us to amend our lives and to take example of the old and life-holy men who lived at that time. Jerusalem and Babylon are two cities, and ever strive and war one with another. The Israelitish folk were walking towards Jerusalem in toil, in dread, and in affliction, and were at that time obedient to God's behests. But after that they were dwelling in Jerusalem, and were whole and sound and secure of their gift (God's grace), and had the fulness of worldly prosperity, then they forsook God's lore and followed their carnal will, especially in two things: the first was mouth's meat (gluttony), the other was adultery. And therewith they brought God's wrath upon them, and he took sharp vengeance thereof. Hear now what it was: he permitted his hostile hinds (servants), who are the devils in hell, to put it into the king of Babylon's heart to go to the city of Jerusalem and to destroy it; and he gathered a great host withal, and sent it into Jerusalem, and came himself therewith, and encompassed the city until that he conquered it, and then destroyed the folk and all the land there about. And he took the people and put them into bonds and sent them to Babylon into bondage, and they remained in bondage two and sixty winters (and altogether some seventy winters). And the people of that land oppressed them with manifold torments, and with toil and great tribulation; and moreover others then grieved them sorely, thus saying, *Hymnum cantate nobis de canticis Sion*—Sing to us of the hymns (songs of praise) of Sion. Thus said the folk of Babylon to

þe we on honde bereð. þat we mid ure loke ben gode to queme. *Let us bear sorrow in our hearts on account of our sins.*
Quod ipse prestare dignetur qui viuit et Regnat per omnia secula seculorum.

IX.

[IN SEPTUAGESIMA.]

Q*uomodo cantabimus canticum domini in terra aliena? þe* Of the words spoken between the Jews and Babylonians.
holie prophete dauid specð on þe sealmboc. and on á stede
þeron munegeð sume of þe wordes þe weren speken bitwine two
folkes. þat on was of ierusalem. and þat oðer of babilonie. and
þo word munegeð us to rihtlechen ure liflode. and nimeð for-
bisne efter þe olde men þe þo weren and lif holie. Ierusalem. Jeru-salem and Babylon are ever at variance.
and babilonie beð two burges. and fliteð cure. and winneð bi-
twinen hem. þat israelisshe fole was walkende toward ierusalem The Israelites were in Babylon in great affliction on account of their sins.
on swinche. and on drede. and on wanrede and þo wile was
hersum godes hese. Ac efter þan þe hie weren wuninde in When the Jews forsook God, the devil persuaded the king of Babylon to invade Jerusalem.
ierusalem. and weren hole and sunde. and sikere of here giue.
and hadden þe fulle of wurldes richeisse. þo hie forleten godes
lore. and folgeden here lichames wille. nameliche on two þigges.
þat was muðes meðe þat oðer hordom. and þermide brohten
godes wraðe uppen hem. and he nam stronge wrache þer-of.
hereð nu wich. he let hise wiðerfulle hine þo ben deules on helle
bringen on þe kinges heorte of babilonie. þat he sholde fare to þe
burh of ierusalem. and strugen it. and he gederede michel ferde
mid alle. and sende in to ierusalem. and com him self þerwið*
and bilai þe burh forte þat hit¹ wan and struide hem þo. and
al þe lond þer abuten. and nam þat fole and dide into bendes.
and sende hie in to babilonie to þralshipe. and on þralshipe hie
wuneden two and sixti wintre. and sume hund seuenti wintre
fulle. and þat lond fole hem ouer-sette mid felefelde pine and
mid swinche and michele wowe. and to eken oþer þo gremeden
*hem sore þus queðinde. *Hymnum cantate nobis d. c. s.* Singeð*
us of þe loft songes of syon. þus sede þat fole of babilonie

The Jews were taken captive to Babylon, * p. 3^d.

¹ ? = he it.

and there dwelt in bondage for two and sixty years. In order to increase their grief their enemies said, Sing us of the songs of Sion.

the people of Jerusalem. The Israelitish folk answered thus and said, *Quomodo cantabimus canticum Domini in terra aliena?*—How can we sing God's hymns in a strange land? The while we were safe and sound in our own land and in all riches (prosperity) we often sang our Lord's hymns; but now we are in bondage and suffer poverty, we may much more easily furnish weeping than songs. And thus they abandoned the blissful songs all the while that they dwelt in bondage, and that was two and sixty years. Then came a king called Cyrus, and conquered Babylon, and made the Israelitish folk free, and let some of them go home to Jerusalem. Now ought we and all Christian folk to take pattern after the people of Israel, and forsake during as many days as they did years—that is, two and sixty—singing the blissful songs, Alleluiah and Te Deum Laudamus. And so many days are granted to Easter Day, because we are also in spiritual bondage for our sins, as the Israelites bodily were for theirs; and this may each man understand who knoweth what these two cities, Jerusalem and Babylon, denote. *Jerusalem enim interpretatur visio pacis, et significat moraliter animam justitiæ.* Jerusalem denotes sight of peace. *Quoniam oculis contemplationis semper intuetur salvatorem nostrum, qui Deo Patri reconciliavit genus humanum;* for he doth as Holy Writ saith, *Oculi mei semper ad Dominum*—Our eyes are ever open to behold our Saviour, who through his own death reconciled the heavenly Father to mankind, thanked let him be! *Quæ nunc dicitur civitas eo quod humilitatis et patientiæ ceterarumque virtutum habitatio est; ut civitas civium.* The soul is called a city on account of the meekness and patience and such other holy virtues which dwell in her, even as folk dwell in a city. *Et in anima regnat spiritualis appetitus ut dux in urbe*—And in her reigneth the spiritual will, as a king in his city.

Babylonia interpretatur confusio, Babylon denotes shame, *et significat corpus subditum peccato,* and denotes the sinful body, *quod est confusum quoniam Dominus spernit illud,* which is put to shame, because it here deserveth that our Lord Jesus Christ should shame it, and he will banish it from his presence on Doomsday, before all the host of heaven,

to þe folke of ierusalem. þat israelisse fole andswerede þus
and sede. *Quomodo cantabimus canticum domini in terra
 aliena?* hu muge we singen godes loft song in uncuðe londe?
 þe wile þe we weren on ure herde sikere. *and* sunde. *and* on alle
 richise we sungen ofte ure drihtenes loft songes. ac nu we buð
 on þralshipe *and* þolieð mescise. we mugen nichel eðere forðen
 wepinge þene song. *and* þus leten bileuen þe blisfulle songes.
 alle þe wile ðe hie wuneden on þralshipe. þat was two *and* sixti
 wintre. þo eom a king þe was cleped chirus. *and* wan babilonie.
and makede frie þat israelisse folk. *and* let hem sume faren hom
 in to ierusalem. Nu age we alle *and* al cristene fole nime for-
 bisne after þat israelisse fole. *and* leten also fele dages also hie
 diden geres. þat beð two *and* sixti. þat we ne singeð þo blisfulle
 songes. *Alleluia* *and* *te deum laudamus.* *and* swo fele dages beð
 unen *to estrene dai. for þat we beð ee on þralshipe. gostliche
 for ure gultes. also hie weren lichanliche for here gultes *and* þis
 mai ech man understonden. þe wot wat bitoeneð þese two burges.
 ierusalem *and* babilonie. *Ierusalem enim interpretatur uisio
 pacis. et significat moraliter animam iusticie.* ierusalem bitoe-
 neð soð¹ of sehtnesse. *Quoniam oculis contemplacionis semper
 intuetur saluatorem nostrum. qui deo patri reconcilianit genus
 humanum.* for he doð also holie write seið. *Oculi mei semper
 ad dominum.* vre egen ben eure opene to biholde ure helende
 þe þurh is agen deð makede þen heuenliche fader sehte mid
 mankin! ðonked wurðe him. *Que n. dicitur ciuitas eo quod
 humilitatis et paciencie ceterarumque uirtutum habitacio est:
 ut ciuitas ciuim.* þe saule is cleped burh for þe admodnesse *and*
 ðoleburdnesse. *and* swiche oðre holie milites. þe wunieð on hire
 also fole inne burh. *Et in anima regnat spiritualis appetitus ut
 dux in urbe.* *and* on hire rixleð þe gostliche wil! also king on is
 burh. *Babilonia interpretatur confusio.* babilonie bitoeneð
 shame. *Et significat corpus sblitum peccato.* *and* bitoeneð þe
 synfulle lichame. *Quod est confusum quoniam dominus spernit
 illud.* þe is riht attenshame. for þat he erneð here. þat ure louerd
 ihesu crist him she[n]deð. *and* wile shufe fro him a domes dai.
 biforen alle heueneware *and* herðe ware. *and* ee helleware! þus

"How can we sing," they said, "the songs of Sion while we are in bondage? weeping is much easier than singing."

Cyrus took Babylon and set the Jews free.

For two and sixty days must we now leave off singing Alleluia and Te Deum Laudamus.
 * p. 39.

Jerusalem is sight of peace.

1? siht.

Christ's death reconciled us to God.

The soul is called a city, on account of humility and patience and other holy virtues in her.

Babylon betokens shame, and denotes the sinful body.

which shall be put to shame on Doomsday.

earth, and hell, thus saying, *Ite maledicti in ignem æternum, &c.*—Depart, ye accursed spirits, into hell. *Quod etiam dicitur civitas quod vitia habitant in eo; ut in urbe cives.* The body is called ‘city’ because many crimes and foul vices dwell therein, as folk in a city. *Et in eo regnat carnalis appetitus ut dux in urbe sua.* And in it reigneth the carnal will, as an alderman (ruler) in his city. *Et fecit gulam militiæ suce principem*—And he has set mouth’s measure (moderation) over his army that he hath assembled, *scilicet carnalia desideria, quæ militant adversus animam,* which is the foul conceivers of fleshly lusts and foul sins, which strive ever against the wretched soul. And of this contention speaketh the apostle and saith, *Caro concupiscit adversus spiritum, spiritus adversus carnem*—The body striveth and warreth against the will of the spirit, and the soul against the carnal will. We have sinned against the will of the soul ever since midwinter came hitherwards, and have overcome it, and have put ourselves into hell-torments, on account of our mouth’s meat, in three modes—in eating too much of dainty meats that breed sins, and in over-eating, which feedeth them (sins), and in unseasonable eating, which further them; and in two modes in drinking—in unseasonable drinking and in excess; and on such drinkers cometh God’s curse, as the prophet saith, *Væ vobis qui potentes estis ad bibendum*—Woe to all that are strong to drink. In two modes men drink lechery—[by intercourse] at improper times, and in unlawful places, and which are not pleasing [to God] though they be lawfully joined together in marriage. And all the while that we are obedient to these two things which I have just named, that is, mouth’s meat and lechery, we may not sing the blissful songs, Alleluiah, nor Te Deum Laudamus, nor Gloria in Excelsis, so as to be acceptable to God.

Let us then be obedient to these [commands] and be sorry for what we have done, and get shrift thereof, and let each amend according to his ability with good prayers, with almsdeeds according to our shriver’s advice; and all these two and sixty days let us forsake the blissful songs and plays, and lead our life in purity, as the Holy Book teacheth us, and therewith deliver ourselves out of hell pain. *Quod ipse nobis præstare dignetur qui vivit, &c.* AMEN.

queðende. *Ite maledicti in ignem *eternum. et cetera.* witeð * p. 40.
 ge awerhgede gostes in to helle. *Quod eciam dicitur ciuitas*
quod uicia habitant in eo: ut in urbe ciues. þe lichame is eleped The body is
 burh. for þat þe fele lehtres. *and fule lastes wunen þeronne also* called a city,
 fole inne burh. *Et in eo regnat carnalis appetitus ut dux in* for therein
urbe sua. and on him rixleð lichamliche wil: also eldrene man dwell many
 on his burh. *Et fecit gulam milicie sue principem. and sette* sins and vices.
 muðes mesure on his ferde. þat he gaderede. scilicet *carnalia*
desideria. que militant aduersus animam. þo ben þe fule tuder- In it the
 ende of flesliche lustes *and fule sinnes. þe flited eure togenes þe* carnal will
 wreche saule. *and of þis flite speeð þe apostel and seið. Caro* reigns as an
concupiscit aduersus spiritum. spiritus aduersus carnem. þe alderman
 lichame fliteð *and winneð togenes þe gostes wille. and þe saule* over his
 agenes þe lichames wille. we auen forgult ure saules wille siðe borough.
 mid winter com hiderwardes *and ouercumen it. and don us in*
 to helle wite: for ure muðes mete on þre wise. on etinge to The body and
 nichel. on estmetes þe bredeð sinnes. *and on ouerete: þe hem* soul are ever
 fedeð *and on untimliche ete: þe hem forðeð. and on two wise* contending
 on drinke untimeliche: *and on ouerdede. and on swiche* with one
 drinkeres cumeð godes curs. also þe prophete seið. *UE nobis* another.
qui potentes estis ad bibendum. Wo þo ilche þat ben mihti to Eating too
 drinken. on two wise men drinkeð golnesse. on untimeliche. *and on* much dainty
 un[u]ued stede. *and ne ben naht like þerto¹ bute hie ben togedere* meats and
 bispusede. **and alle þe wile þe hersumieð þese two þing þe ich* eating un-
 nu nemde: muðes meðe *and golnesse. ue muge we noht singe* seasonably
 þe blisfulle songes: *alleluia. ne te deum laudamus. ne Gloria in* lead to sin.
excelsis gode to quemnesse. Vte we þenne þis hersumien. *and* On drunken-
 bireusen þat we auen don. *and gon to shrifte þerof. and beten* ness comes
 ech bi his mihte mid gode bedes. mid almes dede. bi ure shriftes God's curse.
 rede. *and al þese two and sixti dages: forleten blisfulle songes.*
and plege. and leden clenliche ure lif: also þe holie boe us
lereð. and þermide lesen us ut of helle pine. Quod ipse nobis
prestare dignetur qui uiuit. Men drink
lasciuiousness
either unsea-
sonably or in
an unlawful
place.
 * p. 41.
¹ ? read þch.
 Let us then
 repent of our
 sins, and
 amend our
 lives, and
 leave blissful
 songs for
 these two and
 sixty days.

X.

SHRIFT.

Understand yet one thing of which I shall warn you. If a man is severely wounded he will immediately seek after a physician and show him his wounds, and will lead his life after his instruction until he shall be whole. So ought we to do. Our soul is sorely wounded; for every sin is the soul's wound; and the priest is a physician of souls; and therefore ought we to come to our priest ere we begin to fast, and of him receive shrift, which we ought to keep all this Lenten time in fasting,³ in almsdeeds, and in good prayers, vigils, unwashen garments, and smart castigations, and in such other good deeds, according as each man prefers to repent of his foul sins; for no man may repent of his sins before he has forsaken them and has shown them to his priest and has been shriven thereof. *Tribus de causis jejulant jejunantes, alius quidem ad purgationem culpæ, scilicet peccator, alius vero ad custodiam justitiæ, scilicet justus, alius ad augmentum gloriæ, scilicet sanctus.* In three modes a man fasteth who fasteth well during his Lent. The sinner fasteth to cleanse himself from sin; the righteous to preserve his righteousness and to approach to holiness; and the holy man fasteth to exalt his seat in heaven and to increase his holiness and to exalt his bliss. *Quod melius patefacit exemplar lotricum.* The example of the washerwomen enables us to understand this. Some bear soiled clothing to the water to wash it clean—so fasteth the sinful man to cleanse himself of his foul sins; others bear clean clothes to the water to be bleached, so that they may be white—so doth the righteous man to please our Lord Jesus Christ, and for to have eternal life with him. Another beareth clean clothes and fair and white—so fasteth the holy man, to be high in heaven and to be near our Lord, and for to have the perfect bliss with him. *Sanctus indiget confirmatione; justus autem conversatione; peccator vero pœnitentia, confessione, sanctificatione.* The holy man needs to be confirmed

X.

[DE CONFESSIOE.¹]

Vnderstondeð get an þi[n]g þat ich giu wile warnie fore. A wounded man will at once seek a physician.
 gif man beð forwunded. he wile anon sechen after leches. Our souls are wounded by sin.
and shewen him his wunden. *and* bi his wissinge leden is
 lif. forte þat he bie hol. also we ogen to don. Ure saule is
 sore forwunded. for ech sýnne is þe saule wunde. *and* prest
 is saulene leche. *and* forþi we agen to cumen to ure preste
 er þanne we biginnen to festen. *and* of him understonden
 shrift. þe we shuleu leden al þis leinten. on festing. ou elmes dede
 on gode bedes. on wecche. on swinke. on unwasshen weden. on
 smerte swinginge *and* on oðre swiche gode dedes: elch man also
 him buð lief to beten his fule sýnnes. for no man¹ ne mai sýnnes
 beten er þanne he hem forlete. *and* shewe em *his prest. *and* * p. 42.
 nime shrifte þeroffe. *Tribus de causis ieiunant* [ie]iunantes.
alius quidem ad purgacionem culpe scilicet peccator. aliis uero
ad custodiam iusticie scilicet iustus. aliis ad augmentum glorie
scilicet sanctus. On þre wise fasteð man. þe wel fasteð here
 leinten. þe sýnfulle for to elensen him. þe rihtwise for to witiende
 his rihtwisnesse. *and* nehlechen to holinesse. þe holie man fasteð
 forto hegen his sete on heuene. *and* to eken his holinesse. *and* to
 egen his blisse. [Q]uod melius patefacit: *exemplar lotricum.*
and þis us doð to understonden þe forbisne of þe wasshestren.
 Sume bereð sole cloð to þe watere forto wasshen it elene. Swo
 fasteð þe sinfulle man his festing to elensen him seluen of his
 fule sinnen. Sume bereð elene cloð to watere. to. blechen him
 þat hit beo wit. Swo doð þe rihtwise man for to quemen ure
 louerd ihesu crist. *and* for to habben eche lif mid him. Sum
 oðer bereð elene cloð. *and* faire wit. Swo fasteð þe holie man
 for þen hegh on heuene. *and* nehg ure drihten. *and* for to habben
 þe fulle blisse mid him. *Sanctus indiget confirmacione. Iustus*
autem conuersacione. Peccator uero penitidine. Confessione.
Sanctificacione. þe holie man is ned þat he festned on his

¹ This Homily seems imperfect.

in his holiness, the righteous to continue in his righteousness ; and the sinful man has need to forsake his sins and to mourn them greatly, and to show them to his priest at shrift, and to do penance for them according to his instructions. And therefore we ought all to be shriven of our sins ere we begin to fast, for no one may repent of his sins before he has been shriven thereof. May our Lord Jesus Christ permit us to amend our sins, and to do such alms that we may be on his right hand at Doomsday. *Quod ipse præstare dignetur qui vivit, &c.* AMEN.

XI.

BEGINNING OF LENT.

Convertimini ad me in toto corde vestro, &c. No earthly father nor mother hath so merciful a heart to a beloved child as our heavenly Father hath to us—thanked may he be! and that he showeth in all ways, and especially in admonishing us often in his holy writings, by his messengers, thus saying, *Convertimini ad me, &c.*—Turn ye to me. It is to be feared that we and our ancestors have been turned from him, ever since the devil came in the likeness of a serpent to Adam, and with his subtle words deceived him, so that he omitted to do what God bade him do, and did that which God forbade him ; and in this way turned from him—not he (Adam) alone, but all his offspring, as the Holy Book saith, *Recessit a Deo salutari suo*, he forsook God his Saviour and his Lord ; *et abiit in consilio impiorum*, and turned to the counsel of the wicked ; *et stetit in via peccatorum*, and stood in the way of sins ; *et sedit in cathedram pestilentie*, and sat in the seat of unhealth. And though our Lord be merciful to those who pray to him, yet is he just towards those that beseech his mercy ; as the book saith, *Misericors Dominus et justus*—Our Lord is merciful and just : for through his mercy he had made Adam lord over this earth, and also over Paradise, the while he would obey him ; and through his righteousness he drove him out of Paradise, when he was

holinesse. þe rihtwise þat he bileue on his rihtwisnesse þe sinfulle man is ned. þat he sýnne forlete *and* swiþe bimurne *and* shewe hem his preste at shrifte. *and* after his wissinge hem bete. *and* þerfore we agen alle to ben shrifene of ure sýnnes her we bigin-
 nèn *to fasten. for no man ne mai his sinnes bete : er he hadde
 nune shrift þerof. Ure louerd ihesu crist leue us swo ure sýnnen
 to beten. *and* swich elmesse to wurchen. þat we mo ben on his
 riht hond on domes dai. *Quod ipse prestare dignetur qui uiuit.*

Shrift is need-
 ful before
 fasting.

* p. 43.

No man can
 atone for his
 sins before he
 has received
 shrift thereof.

XI.

IN CAPITE IEIUNIJ.

Conuertimini ad me in toto corde uestro et cetera. Non eorð-
 liche fader ne moder ne haueð swa milde heorte to hire
 liefe child. swo ure heuenliche fader haueð to us : þonked wurðe
 him. *and* þat he cið on alle wise. *and* nameliche on þat þe he hus
 mineget ofte on his holie write bi his erendrake þus queðinde.
Conuertimini ad me et cetera. Turneð giu to me. feren it is þat
 we *and* ure heldrene habbað ben turnd fro him : eure siððen þe
 deucl com on neddre liche to adam. *and* mid his hinder worde
 bicherde him : þat he forlet þat god him het don. *and* dide þat
 god him forbet. *and* on þese wise turnde fro him. noht him óne
 ac al his ofspring. also þe holie boc seið. *Recessit á deo salutari*
suo. forlet god his helende. forlet god his louerd. *Et abiit in*
consilio impiorum. *and* turnde on þe hinderfulle rede. *Et stetit*
in uia peccatorum. *and* stod on þe weie of synnes. *Et sedit in*
ca. pestilencie. *and* set on þe setle of unhele. *and* þeh ure drihten
 be mild heorted. þo þe him biddeð he is nõceles rihtwis togenes
 þo : þe his milce bisecheð. also þe boc seið. *Misericors domi-*
nus et iustus. vre louerd is mild *heorted. *and* rihtwis. for þurh
 his mild hertnesse he hadde maked adam louerd ouer þis middel-
 herd. *and* ec ouer paradis þe wile þe he wolde heren him. *and*
 þurh his rihtwisnesse. drof him ut of paradis. þo þe was turnd

The love of
 God surpasses
 the love of
 earthly
 parents.

God calls
 upon us to
 turn to him.

We have
 turned away
 from God
 ever since the
 devil deceived
 Adam.

Then Adam
 forsook his
 God and
 Saviour,
 and sat in the
 seat of un-
 health.

Our Lord is
 just and mer-
 ciful. He was
 merciful in
 making
 Adam lord
 over this
 earth ; he was
 just in driv-
 ing him out
 of Paradise
 as soon as he

turned from him, and he made him a fugitive where he previously had been a lord, and a pauper where he was formerly a king. So doth to-day every bishop who is in his minster, and driveth out the guilty men who have to do those things that pertain to their shrift, and who shall do their penance until the Thursday before Easter Day; and then he will fetch them into the church. So our Lord Jesus Christ fetched Adam out of hell when he had ended his penance, and so he will us also when we have completed our penance. Adam was in hell in torments four thousand years for his sins, and we must be full forty days in penance for to make amends for our sins, and thereafter be delivered out of torment through the holy sacrament, which we shall then receive; and if we receive it in purity, then shall we be turned unto him and he to us, as he himself saith, *Convertimini ad me, et ego convertar ad vos*—Turn you to me, and I will turn myself to you. We turn oft to him and from him, for we are unsteadfast. At our baptism before the fontstone we turned from our foe to him, and promised him firmly that we would ever hold to him; and we have belied our promise: and each one again promiseth the same at shrift. But listen now what threats David setteth upon us except we perform our behests and turn to him instantly, *Nisi conversi fueritis, gladium, &c.*—Except ye turn to God instantly, he will draw his sword, that is, his vengeance, *et aut in latere quassabit, aut in acie findet, aut in mucrone comburet*, and he will smite and bruise flatling with the sword, or will cleave with the edge, or pierce with the point and burn. Evilly he bruise us if he taketh away from us our property, either through fire or through thieves, or through robbery, or through unjust judgment, or through negligence, or through other misfortune, or through cattle-murrain, or through smart-year (famine), and if he bereaveth us our sight or our hearing, or maketh us crooked in feet or hands, or depriveth us of the (health) use of all our limbs. And grievously he cleaveth us if, through sudden death, he separateth the soul from the body, as I fear he will unless we turn to him the sooner. Terribly he pierceth us with the sword's point and burneth us if he sendeth us into hell, soul and body, to dwell in eternal fire. My advice is that we should preserve us from each of these three dints (blows) and do as the prophet David

fro him. *and* made he flem̄e þere he hadde er louerd iben. *and* erming þer he was er king. Swo doð to dai ech bishup. þe in his minister beð. driueð ut þo forsinegede men. þe hadde þo sinnes don: þe biliggeð to here shrifte. *and* shulen don here penitence: forte þene þuresdai biforen estrene dai. *and* þenne he wile hem fecchen in to chirche. Swo ure louerd ihesu crist fette adam ut of helle. þo þe hedde his penitence enden. *and* swo he wile us ee. þanne we hauen ure penitence fulended. Adam was in helle in pine fuwerti hundred wintre. for his sinne. *and* we shulen ben fulle .xl. dages in penitence. for to beten ure sinnen. *and* þer after ben alesd of pine þurh þat holie husel þe we shulen þanne understonden. *and* gif we clenliche it understondeð: þanne bie we turnd to him: *and* he to us also him self seið. *Conuertimini ad me: et ego conuertar ad uos.* Turneð giu to me: *and* ich wile turne me to giu. We turnen ofte to him: *and* fro him. for we beð unstedefaste. At ure fuleninge biforen þe uantstone. we turnden fro ure fo to him. *and* biheten him festliche þat we wolden eure to him holden. **and* hadde logen ure hese. *and* eft sone ech at shrifte þat ilke bihoteð. Ac listeð nu wich þreat *dauid* setted uppen us bute lesten ure bihese. *and* turnen to him anradliche. *Nisi conuersi fueritis gladium et cetera.* bute [we] turnen to gode anradliche he wile his swerd dragen: þat is his wrake. *Et aut in latere quassabit. aut in aice¹ findet. aut in mucrone comburet.* *and* he wile smite mid bredlinge swuerde *and* brisen. oðer mid egge. *and* cleuen. oðer mid orde. *and* pilten. *and* bernen. Vuele he us briseð. gif he binimeð us ure agte. oðer þurh fur. oðer þurh þiefes. oðer þurh roberie. oðer þurh unrilhte dom. oðer þurh gemeleste. oðer þurh oðer unlimp. oðer þurh orf qualm. oðer þurh smerte gier. *and* gif he binimeð us ure sihte. oðer ure liste. oðer us crokeð on fote oðer on honde. oðer on alle ure limes binimeð us ure hele. *and* reuliche he us cleueð gif he þurh ferliche deð: saule fro þe lichame deleð. also ich drede þat he wile bute we turne to him þe erur. Grisliche he us mid orde pilted. *and* berneð. gif he us sendeð. into helle saule. *and* lichame to wuniende on eche fur. Min red is þat we bergen us wið ech of pese þre duntēs. *and* don also pitege² *dauid* us

sinned, and in making him a fugitive. So doth bishops today, who drive out all sinful men until the Thursday before Easter, when they will fetch them in, even as Christ brought Adam out of hell after a penance of four hundred years.

God says
"Turn to me and I will turn to you."

We turned to God at the font, and from our foe the devil.

* p. 47.

Hear what threats David setteth upon us if we break our behests,
¹ read acie.
"God," he says, "will smite us flatling with the sword, or cleave us with the edge, or pierce us with the point."

God smites us flatling when he takes away our goods or our limbs; he cleaveth us when death comes upon us; and thrusteth us with the point when he sends us into hell.

² ? þe witege.

admonishes us, saying, *Declina a malo et fac bonum*—Decline from evil and do good. *Et apostolus: emendemus in melius quæ ignoranter peccavimus, &c.* And St. Paul saith, let us turn to God and make amends for what we have done amiss heretofore; *Per ignorantiam, per negligentiam, per impotentiam, per malevolentiam*, either through ignorance, or through weakness, which are easy to repent of if we rue it sorely; or through recklessness, which is harder to repent of; or through evil thought, which is much harder to repent of, except sinners bemoorn them the more, and the more earnestly pray for mercy and undergo greater penance (pain). Now ye have heard that our Lord bids us to turn to him, hear now in how many modes, *scilicet in toto corde, in jejuniis, in fletu, et planctu.* In four ways it behoveth us to turn to him—in heart, in fasting, in weeping, in lamentation. The man who forsaketh some of his sins and conceals others turns to God with a part of his heart. But it behoves us not so to do. That man turneth with all his heart who forsaketh all his sins; and so we are bidden to turn and to keep back none in our hearts, and specially no wrath, nor envy, nor hate, nor have any [ill will] to another, though he may have some toward us. He biddeth us to turn to him in fasting. *Jejunium corporis est abstinentia cibi et potus; jejuniis mentis est abstinentia vitii.* There are two kinds of fasting: bodily fasting is abstinence of dainty meat and over-eatings, and unseasonable eating, and unseasonable drinking, as the holy psalm says—*Carnis terat superbiam potus cibique parcitas.* Eating and drinking moderately ought to tame the pride of the body. If a man fast willingly, then fasting is abstinence of the lusts of the flesh and of other foul vices, as St. Paul saith, *Abstinetes vos a carnalibus desideriis quæ militant adversus animam*—Keep yourselves from fleshly lusts, which war against the soul. And of this fasting speaketh our Lord, through the holy prophet's mouth, thus saying, *Hoc est jejuniis quod magis elegi, scilicet dissolvere colligationes impietatis et solvere fasciculos deprimentes.* Each of them I will accept, he saith, but that is the more acceptable to me which unbindeth the bonds of wickedness and the overloaded burden. If we sin in deed and in speech against our church or against our fellow Christians, and thereto accustom ourselves, then are we bound with the bonds of impiety; and if we sought to amend

minegeð þus queðinde. *Declina á malo et fac bonum.* forþue iuel *and* do god. *Et apostolus. Emendemus in melius que ignoranter peccauimus.* et cetera. **and* seinte poul seið. turne we to gode. *and* beten. for þat we hauen agilt her biforen. *Per ignorantiam. Fer negligenciam. Per inpotenciam. Per malivolenciam.* oðer þurh nuteluste. oðer þurh uniweald þe buð eð. bete gif hie us sore rieweð. oðer recheluste že is erueðer to betende. oðer to biþolhte þinge þe is swiðe erueðer to betende. bute hie þe more hem bimurne. *and* þe gernere milce bidde! *and* þe more pine þolien. Nu ge hauen herd þat ure drihten bit turnen to him. hereð nu ó hu uele wise. *scilicet In toto corde.* **IN** *ieiunio.* **IN** *fletu et planctu.* On fuwuer wise us bihoueð turnen to him: on heorte. on festene. on woþe. on meninge. þe man turneð to gode on sumdel of his heorte: þe sume of his sinnes forleteð. *and* sume et-heleð. ac swo ne bihoueð us noht to don. þe man turneð on al his heorte þe alle his sýnnes forleteð. *and* swo we ben beden turnen. þat we ne athelde none on ure heorte. *and* nameliche no wraððe ne onde. ne hatiginge.¹ ne hadde non to oðer þeh he hauc to us. On festing he bit us us turnen. **IEiunium corporis est abstinentia cibi et potus. Ieiunium mentis est abstinentia uicii.** Two kinne festing beð. þe lichames festing: is wiðtiging of estmetes. *and* oueretes. *and* untimliche etes. *and* untimliche drinke. also þe holie loftsong seið. **C***arnis terat superbiam potus cibusque parcitas.* Meðeliche eting. *and* drinking agen to temien þe lichames orguil. þe man þe fasteð his þonkes festing is widtigit of flashes *lustes. *and* of oðre fule lastes also seinte poul seið. **A***bstinete uos á carnalibus desideriis que militant aduersus animam.* Wiðtieð giu fro flesliche lustes þe winnen togenes þe saule. *and* of þis festing specð ure drihten þurh þe holie prophetes muð: þus queðinde. **H***oc est ieiunium quod magis elegi. scilicet dissoluere colligationes impietatis et soluere fasciculos deprimentes.* eiðer queð he ich wile. ac þat me is quemere þat unbindeð þe bendes: of wiðerfulnessse. *and* þo ouerseme burden. gif we wiðerið on dede. *and* on speche. togenes ure chirche. oðer togenes ure emeristen. *and* þerto wunieð us. þenne bie we bunden of wiðerfulnessse. *and* gif beden hem bote.

We sin through ignorance, through weakness, through recklessness, and through wicked intentions.

We must turn to God in four ways: 1. in heart; 2. in fasting; 3. in weeping; 4. in lamentation.

1. We turn in heart to God when we utterly forsake sin.

1 ? read hatigge.

2. Fasting is of two kinds: (a) refraining from dainty meats and excessive and untimely eating and drinking; (b) restraining fleshly lusts, which war against the soul.

* p. 47.

We are bound with the bonds of wickedness if we are hostile in word or deed against our Church or our fellow Christians.

them or sought for forgiveness, then we should unbind the bonds which we before bound upon them. And our Lord biddeth us to do that. And if a man hath trespassed against us either in words or works and we forgive him, then we unbind the burden that he had overladen us with. The third thing with which our Lord biddeth us to turn to him is weeping, which we weep for our sins, as the holy prophet saith, *Lacrimis meis stratum meum rigabo*—I will so bewEEP my sins that my bed shall be washed with my tears. And if it is so, methinks no sinful man bringeth any more pleasing offering for his sins than shedding of tears. And St. Peter and St. Mary Magdalen, who with weeping washed themselves of cardinal sins, knew this. In the fourth way God has bidden us to turn to him, that is in lamentation; and it behoveth us to do this in three ways, *Vos ipsos de peccatis reprehendo, sacerdoti ea confitendo, Dei misericordiam pro eis supplicando*. That is, that we ought to reproach ourselves on account of our sins, as the holy man Job saith, *Reprehendo me, et ago poenitentiam in favillo et cinere*—I have sinned and rebuked myself thereof, and do penance in ashes and in embers. And to-day we ought to undergo these pains. The second is that we ought, bewailing our sins, to show them to the priest, and afterwards amend them according to his instruction, as saith St. James, *Confitemini alterutrum peccata vestra, &c.*—Show your sins to the priest, for all that the priest bindeth shall verily be bound, and all that he unbindeth shall be unbound. The third is to bewail our sins before God and to ask for mercy; and this it behoveth us to do each day, and to repent of our sins with all our limbs, as St. Paul saith, *Sicut exhibuistis membra vestra servire inmunditie et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justitie in sanctificationem*—As ye have given up your body to obey foul and wicked lusts, also henceforth make your body to be obedient to purity and to righteousness and holiness, so that each limb may severally turn to God and amend its guilt. *Oculus vidit vanitatem, fleat nunc*. Let the eye weep because it hath beheld vanity. *Auris audit otiosa, conversa audiat utilia*. Let the ear that has heard idle speech turn therefrom and hear God's word in the holy gospel. *Pes cucurrit ad malum*. Let the foot that has run into evil cease now so to do, and go often to church.

ođer forgiuensee beden : þanne unbunde we þe bendes : þe we her uppen hem bunden. *and þat bit ure drihten. and gif man haueð wið us agilt. woerdes. ođer wurkes. we þat him forgiueð.* þanne unbinde we þe burden þe he hadde us mide ouersemd. *þat þridde þing hwanne ure drihten us bit turnen to him : is wop þe we for ure sýnnes wepeð. also 7e holie prophete seið. **Lacrimis meis stratum meum rigabo.*** Swo ich wile biwepe mine sýnnes. *þat mi bed bie iwasshen mid mine teares. and gif hit is swo. me þingð ne brinð¹ no sýnful man quemere loe : þene teares sheding* ¹ bringð. for his sinnen. *and wiste se[i]nte peter. and Seinte Marie magdaleine þe mid wope wessen hem seluen of heued sýnnes. On þe feorðe þinge. þat is meninge. god bad us turnen to him. and þat us bihoueð *to don : on þrefeld wise. *Vos ipsos de peccatis reprehendo.* [S]. *Acerdoti ea confitendo. dei misericordiam pro eis supplicando.* and is þat we agen to gabben us seluen forþat we sýnegeden. also þe holie man iob seið. **Reprehendo me et ago penitentiam. in fauillo et cinere.** Ich haue sýneged and gabbe me suluen þeroffe and pine me seluen on asschen. and on iselen. and we agen to dai understonden þese pine. ođer is þat we agen ure sýnnes menende to shewen hem þe preste. and bi his wisingge beten hem sýððen also seint iacob seið. **Confitemini alterutrum peccata uestra et cetera.** sheweð giwer sýnnes þe preste. for al þat prest bindeð soðliche buð ibunden and al þat he unbindeð beð unbunden. þe þridde is menende his sýnnes bifore gode. and milee þer of bidden. þis us bihoueð þat we eche dai don. and mid alle ure limes ure sýnnes beten. also scinte poul seið. **Sicut exhibuistis membra uestra seruire inmu[n]dicie et iniquitati ad iniquitatem ita nunc exhibete membra uestra seruire iusticie in sanctificationem.** Also ge hauen giwer lichame don to hersumiende fule lustes : and unriht. also doð giwer lichame heðenforð to hersumiende clenness. and rihtwisnesse. and holimesse. þat eeh lime sýnderlepes turne to gode and bete his gilt. **Oculus uidit uanitatem fleat nunc.** wepe þat ege forþat hit idel bihield. **Auris audivit ociosa. conuersa audiat utilia.** care luste unnitte speche. turne þerfro. and here godes word on holie lorpelle. **PEs cucurrit ad malum.** fot gide to uniðor : swike nu.*

We unloose the bonds when we pray for forgiveness, or when we forgive others their trespasses.

3. Weeping and shedding of tears for sin is a pleasing gift to God.

¹ bringð.

4. Lamentation may be made in three ways :

* p. 48.

(1) By reluking our own sins ;

(2) Byshewing our sins to the priest ;

(3) By confessing our sins to God, and by legging for mercy.

St. Paul bids us turn all our limbs to purity.

Let the eye bewep its idle sights ; the ear the vain words it has heard.

Circa membra se tetigere illicite abstineant. Thy lascivious member hath done what it should not have done, and where and when it should not. Let it be restrained now, according as they are able, though they be united together in marriage; and if they are not together lawfully united, let them forsake it [unlawful commerce] altogether.

Manus effudit sanguinem, desinat et faciat elemosinam. The hand hath oft done injuries; let it cease now and do alms. *Cor invidit et odit habeat pacem et dilectionem.* The heart hath had envy and hatred; let it now have peace and love to each living man. *Os peccavit manducando, bibendo, male loquendo.* The mouth hath sinned in eating and drinking, and in evil speech; let it now eat lenten meat, and once a day and at evening let it eat its fill, and drink once at meat and not thereafter, except it be on account of infirmity or toil. Let it speak truth and right, and pray earnestly for mercy. Thus biddeth our Lord that we should turn unto him, and saith that he will turn to us and remain with us. *Qui vivit et regnat per omnia secula seculorum.* AMEN.

XII.

THE FIRST SUNDAY IN LENT.

Preocupemus faciem domini, et in psalmis jubilemus ei. The holy prophet David admonishes us in the psalter book to preserve ourselves whilst we may from the awful shame and from the bitter grief that all sinful men shall suffer on Doomsday, who have not forsaken and amended their sins before that all mankind, who have been, and shall be, and now are, come to one moot (assembly), and our Lord Jesus Christ comes from heaven to them and divides the good from the evil. *Et statuet oves a dextris; hœdus autem a sinistris.* And he shall separate the righteous on his right hand, and shall honour and praise them, because they have previously well pleased him; and he shall give them for rewards eternal life and bliss, and heaven with himself, and shall say, *Venite benedicti patris, &c.*—Come ye blessed of my father, and receive the kingdom that is prepared for you from the beginning of the world. Afterwards he shall set the sinful

*and gon ofte to chirche. *Circa membra se tetigere illicite abstineant.* þi shape dide. þat hit ne sholde. and þer hit ne sholde and þenne hit ne sholde. wiðteo it nu. bi here milte þeh hie bien togedere bispused. and gif hie ne beð noht togedere bispused. forleten hit mid alle. *Manus effudit sanguinem. desinat et faciat elemosinam.* hand dide ofte harmes. swike nu. and do almesse. *Cor invidit & odium habeat pacem et dileccionem.* heorte hadde onde and hatiunge hadde nu sehtnesse. and luue to ech ljues man. *Os peccavit manducando bibendo male loquendo.* Muð synegede on eting. on drinking. and on ueele speche. ete nu leinte mete. and enes o dai and euene fille. and drinke o tige atte mete. and noht þer after bute hit for unhele be. oðer swinke. speke soð and riht. and bidde gerne¹ milce. þus bit ure drihten. þat we shulen to him turnen. and seið þat he wile to us. and mid us bileue. *Qui uiuit et Regnat per omnia secula seculorum.*

* p. 49.

Let the foot run no more astray, but go to church.

Restrain all carnal desires.

Let the hand cease to do injury, and give alms.

Let the heart forsake envy, and make peace with all men.

Let the mouth eat lenten meat.

ever speak the truth, and pray for mercy.

¹ In MS. a part of the last c has been cut off.

XII.

[DOMINICA I] IN XLA.

P*Recupemus faciem domini. et in psalmis iubilemus ei.* þe holie prophete dauid minegeð us on þe sealmboe to beregen us þe wile þe we mугen. wið þe eiseliche shame. and mid te bitere grame þat alle sýnfulle men shule þolen on domes dai. þat ne haue noht here sinnes forleten. and bet: er þan al mankin. þe was. and wurh. and nu is: cumen to one mote. and ure louerd ihesu crist *cumeð of heuene to hem. and shodeð þe gode fro þe iucle. *Et statuet oues a dextris: hedos autem a sinistris.* and shodeð þe rihtwise an his rilthalue and wurčeð hem. and hereð. for hie hauen him er wel quemed. and giueð hem to medes eche lif. and blisse. and heuene mid him seluen: and seið. *Venite benedicti patris et cetera.* cumeð ge blescede. and underfoð þat riche þat giu is igarked fro þe biginnigge of þe worlde. Sičen he setteð þe sýnfulle on his lifthalf. and witeð

David advises us to save ourselves while we are able from the bitter shame of Doomsday that shall befall all sinful men.

* p. 50.

Then will Christ separate the good from the evil.

He will reward the good with everlasting life and bliss;

on his left hand, and shall reproach them because that in their lifetime they would not please him ; and their own sins, in deeds and in speech, shall disclose themselves, and shamefully upbraid them, and shall foully shame them before all the hosts of heaven, earth, and hell. And then shall our Lord Jesus Christ send them soul and body into hell, to dwell in everlasting woe, that thenceforth it shall be, as he said, *Ite maledicti, &c.*—Depart ye accursed spirits into the eternal fire that is prepared for devils and their fellows, therein to dwell for ever and ever without end. Thus their own sins shall shame them, and they shall be wroth with themselves because they had not previously amended their sins and preserved themselves from this great shame the while their day of amendment lasted. Our day of amendment is now, and lasteth the while that God willeth it. Let us amend earnestly, and be afterwards in the blessedness of which the psalter book speaketh, thus saying, *Beati quorum remissæ, &c.*—Blessed are all those whose trespasses are remitted and their sins hidden, that is, those who amend their lives, as the prophet David taught them.

Preocupemus faciem domini, &c. Let us think of our sins before the doom cometh, and forsake our sins and bemoorn them sorely, and show them at shrift and amend them as the priest shall instruct us ; and so amend with amendment of all behests that we previously have broken, so that God may then find no fault in us unpunished ; then need we fear neither to be troubled nor shamed. The holy prophet Jeremiah admonishes us to forsake our sins, thus saying, *Derelinquat impius viam suam, &c.*—Let the evil man forsake his way and the unrighteous man his many vain speeches, and turn to God. Evil is he who will not help his own soul ! and we are almost all in this condition, and our way that we ought to forsake is our mode of life, which we should rectify. Unrighteous are we when we do not our Saviour's will, who redeemed us from death, and giveth us all that we have, and promiseth us eternal life, and will perform his promise to all those who are obedient to him. And if we do our will, which ever leadeth us to harm, and do evil here and think to do worse, that is wrong. The holy man Job, who had no equal on earth, giveth us fair example to be sorry for our soul's sore, that is, our sins, where he saith, *Dimitte me domine, &c.* Permit me, Lord, a little while to bemoorn my sorrow, ere I depart to

hem þat hie bi here lif dages ne wolden him quemen. *and* here agene sýnnes. on dede. *and* on speche. unhileð hem seluen. *and* shameliche hem bigredeð. *and* fule shendeð. biforen al heuene-ware. *and* corðeware. *and* helle ware. *and* þenne sendeð ure louerd ihesu erist hem mid saule. *and* mid lichame into helle. to wuniende on eche wowe. ðe ðeðen forð shal wexen also he seide. *Ite maledicti. et cetera.* witeð ge aweregede gostes in þat eche fur þat is garked to deuules *and* here fereden to wuniende eure. *and* ó abuten ende. þus here agene sinnes hem shendeð. *and* hie ben of-gramede wið hem selfen. for þat hie nedden here sýnnes er bet. *and* wið þis michele shame boregen þe wile here bot dai laste. Ure bot dai is nu. *and* lasteð þe wile þe god wile. bete we gerne. *and* ben afterward þe edinesse þe þe salm boc of specð *þus queðende. *Beati quorum remisit. et cetera.* Edie ben alle þo: þe here giltes ben atleten. *and* helid here sinnes. þat ben þo þe hem rihtlecheð. also þe prophete dauid hem lerie. *Preocupemus f. d. in.* con. þenche we ure giltes er þe dom cume. *and* forleten ure sýnnes. *and* bimurnen hem sore. *and* shewen hem at shrifte. *and* beten hem swo þe prest us wisseð. *and* beten swo mid bote al þat we er breken. þat god ne finde þanne on us no gilt unpined. þanne ne þarf us noðer gramien. ne shamien. To forleten ure sinne us minegeð þe holie prophete ieremie. ðus queðinde. *Derelinquat impius uiam suam et cetera.* Forlete þe iuele man his wei. *and* þe unrihtwise his fele unnette speche. *and* turne to gode. Iuel is þat ne wile his agene saule helpen. *and* we ben mest alle. *and* ure wei þe we shule leten. is ure lifode þe we shule rihtleche. Unrihtwise we ben þanne we ne don ure helendes wille. þe lesde us of deaðe. *and* gifð us al þat we bi ben.¹ *and* eche lif bihoteð. *and* wile lesten alle þo þe him heren. *and* gif we don ure wille þe us teoð eure to herme. *and* here iuel don *and* werse þenchen to don: þat is unriht. þe holie man iob þe non ne was his efnig on eorðe. he us giueð fair forbisne to bireusen ure saule sor. þat is ure sinnes. þer he seið. *Dimitte me domine u. p. p. d. m. a.* þole me louerd alitelwan þat ich bimurne mi sor: er ich wite to þe þestere wunienge. *and* þe holie boc seið on oðer

the wicked he will shame before all men, and send their soul and body into hell.

Thus their own sins will disgrace and ruin them.

To-day is our day of repentance.

* p. 51.

If we are here shriven of our sins, we shall not be shamed thereat at Doomsday.

It is a hard thing if a man will not help his own soul.

1 ? habben.

Job has set us an example how to bewail our sins.

the dark abode. And the Holy Book saith in another place, *Quacunq̄ue hora homo ingemiscit peccata sua, remittuntur ei.*—As soon as the man bemoorneth his sin's sore, our Lord looses the bonds of sin and rejoiceth the soul, as the Book saith :—*Secundum multitudinem dolorum, &c.*—As many sorrows as I have in my heart for my sins, with so many consolations hast thou rejoiced my soul. And when we have forsaken our sins and thus bemoorned them, it behoveth us to do as the holy prophet admonishes us, thus saying, *Confitemini Domino, quoniam bonus*—Confess to our Lord, for he is very good and also merciful. And St. James saith in his epistle, *Confitemini alterutrum peccata vestra, &c.*—Show your sins in another place ; and in which other place we ought to show them our Lord tells us in the gospel which St. Luke made, when the ten lepers cried out before our Lord and said, *Jesu preceptor, miserere nostri*—Do thou, O Saviour, who healest with thy words all whom thou wilt, have mercy upon us. *Et dixit eis ; Ite et ostendite vos sacerdotibus.*—And he answered them as he doth us now : go and show yourselves to your priest. We show ourselves to our priests when we tell to them our horrible sins which we have done, and said, and thought with pleasing foul thought ; and then we are toward (before) him if we have it in our minds to show him our sins, and to forsake them and to amend. And we are cleansed of our sins if we rightly perform what we there have promised. We ought to tell there (to the priest) all our guilts that we have not amended, and not varnish with fair words those vile sins ; and we should say there nothing that is false, nor omit anything of the truth, but show there openly the sin whatever it is, and whether it was done at an unseasonable time or in an unlawful place, or with illicit gesture, or in any unlawful manner, or whether it was hard to accomplish or easily fallen into. And if we thus show our sins, then may we be fully shriven. But there are few that thus show their sins, and that is owing to manifold evil vices and evil habits. *Decem sunt quæ impediunt confessionem—scilicet hæc, oblivio, ignorantia, negligentia, verecundia, timor, diffidentia, delicacia, fiducia, pertinacia, desperatio.*—Ten things there are that hinder men from their shrift ; not all one man, but some one man and some another, and they are these—forgetfulness, ignorance,

stede. *Quacunq̄ue* *hora homo ingemiscit peccata sua remittuntur ei. also wat swo þe man his sinne sore bimurneð ure drihten leðeð þe sinne bendes. and blisseð swo þe soule also þe boe seið. *Sorror for sins loosens the sin-bonds.*

Secundum multitudinem dolorum m. in. c. m. et cetera. also fele sorinnesses swo ich haue on min herte : for mine sinnes : mid also fele frefringe þu hauest blissed min soule. and þanne we hauen ure sinnes forleten. and þus bimurnen us bilhoueð þat we don : also þe holie prophete us minegeð þus queðinde. *Confitemini domino quoniam bonus* : kneoweð ure louerd for þat he is wel god. and swo mild hearted. and sein iacob seið on his pistle. *St. James tells us where to confess our sins.*

Confitemini alterutrum peccata uestra et cetera. sheweð giwer sinnes on oðer stede. and awich oðer stede age we hem to shewen. vre drihten us seið on þe godspelle. þe sein lucas makede. þer þe .x. liððroweres clepeden biforen ure drihten. and seiden. *Iesu preceptor miserere nostri.* þu helend þe mid þine wordes helest. alle þo þe wilt. haue milce of us. *Et dixit eis. Ite et ostendite uos sacerdotibus* and he andswerede hem also he doð us nu. goð and sheweð giu giuwer prest. prestes we shewed us þanne seichen hem ure ateliche sinnes þe we hauen don. and queðen. and þoht mid lestinde fule þonke and þanne we bien toward him. gif we hauen on ure þoht to shewen him ure sinnes. and forleten. and beten. we ben clesed of ure sinnes. gif we *riht lesten þat we þere * p. 53.

bihoten þere we shule tellen. alle ure gultes þat we ne hauen noht bet. and noht mid faire worde hiltten. þo ateliche sinnes. and no þing seien þere þat les beo. and no þing of þe soðe forlete. ac shewen þere openliche wic^h he is. and gif hit was don on untime. oðer on unluuede stede. oðer mid unluued lete. oðer on unluued wise. oðer gif it was erfeð to forðen. and smeilliche bicharede. and gif we sheweð þus ure sinnes. þenne muge we fullliche ben shrifene. ac fewe ben þat þus shewen heore sinnes. and þat is long on felefelde iuele lastes. and iuele þeawes. *Decem sunt que impediunt confessionem. scilicet hec. Obliuio. Ignorancia. Negligencia. Verecundia. Timor. Diffidencia. Delicacia. Fiducia. Pertinacia. Desperacio.* Ten þing ben þe letten men of here scrifte. Noht alle on. ac sum on. and sum oðer. þat ben þese and haten þus. forgetelnesse. nutelnesse. recheles. shamfestnesse. drede. *We are to confess them to the priest.*

In confessing our sins we must not deek them with fair words.

¹ MS. bich.

Very few confess as they ought to do.

Ten things are at variance with confession

negligence, shame, fear, distrust, love of ease, confidence, obstinacy, and unbelief. The man who hath not love nor fear of God thinketh seldom or never of heaven's weal, which he forfeiteth through his sins, and of hell's woe, which he earneth through his sins. And on account of that guilt he ought to show his sins at shrift; and therefore cometh upon him that misfortune which the prophet wished in the psalm book, thus saying, *Adhereat lingua mea faucibus meis, &c.*—Let my tongue cleave to my cheeks if I forget thee, O Jerusalem. When a man forgets what he ought to say, then is his tongue as it were cleaving (to his mouth). Ignorance hindereth the man's shrift who never knows when he sins; and such are all those who will not listen to sermons, and therein learn what are sins, and so preserve themselves; and [learn] what pertaineth to godliness, and follow that. And thereof saith the book, *Nullus vitare laborat quod ignorat.*—No man fleeth a thing except he know or ween that it will hurt him. Carelessness hindereth the man's shrift who through his unbelief harboureth the foul spirit (the devil) in his heart, who teacheth him to follow his foul lusts and to take no heed of shrift. And of them the holy book speaketh and saith, *Peccator cum venerit in profundum contempnit.*—When the sinful man is fallen into deep sin, he taketh no thought at all of shrift. Shame hindereth the man's shrift who will not tell his sins which he oft sinneth to the priest for fear of shame, and understandeth not that the shame which a man hath on account of his sins when he showeth them to the priest is the beginning of advantageous amendment of sin. And that knew well the prophet who thus said, *Toto die verecundia mea contra me est, &c.*—My shame is ever before me, and oft overwhelms my sin-bonds. Fear hindereth the man's shrift who dare not tell the priest his sins, lest what they two know should come out; and the prophet blameth such men in the psalter book where he saith, *Illic trepidaverunt timore, &c.*—They stood in awe where they ought not, that is of vain things, and stood in no awe where they ought to have had great awe, that is of God. Distrust of one's own power hindereth the man's shrift who thinketh that he could not forsake his sins though he told and renounced them at shrift. *Sed hii sunt filii diffidentiae de quibus dicit scriptura. Venit ira dei in filios diffidentiae.* And such are the devil's

Ortrowe. Trewcheleas. [Softgerne] Trust. wilfulness. Misleue. þe man þe naueð. huue ne eie to gode. he þencheð selde oðer naure of heuene wele : þe forgult mid his sunnes. *and* helle wowe. þe heerne mid his sunnes. *and* for þat gult he solde his sunnes at sрифte sheawen. *and* for þi cumeð uppen him þat uulimp þe þe prophete wisste on se saluboke þus queðende. *Adhereat lingua mea faucibus meis. et cetera.* Cleued be mi tunge to mine *cheken gif ich forgete þe ierusalem. þanne man forgiet þat he * p. 54. seien sholde. þanne beð his tunge also hit cl[e]ued were. [Nutelnesse] letteð þe mannes sрифte þe ne wot neure hwanne he sinegeð. Ignorance hindereth a man's shrift. *and* swiche ben alle þo þe ne wilen listen lorspel. *and* þeron lerne wiche ben sinnen. *and* beregen hem. *and* þat bilimpeð to godcunnesse. *and* folegen þat. *and* þeroffe seið þe boc. *Nellus uitare laborat quod ignorat.* no man ne fleð þing bute he wite. oðer wene þat it him deren wille. Recheleste letteð þe mannes sрифte. Recklessness hinders confession. þe þurh his misleue herbergeð þe fule gost on his heorte. þe him techeð to folgen his fule lustes. *and* no wuerse of sрифte. *and* of hem þe holie boc specð *and* seið. *Peccator cum uenerit in profundum contempnit.* þanne þe sinfulle man beoð bifallen on depe sinne. ne recheð no þing of sрифte. Shamfestnesse letteð þe mannes sрифte. þe ne wile his sinne seien þe preste. þe he ofte sinegeð. for him sholde shamen of him. *and* ne understant noht þat þe shame þe þe man haueð of his sinne. þanne he hem prest sheweð : hit is þe biginnigge of fremfulle sinbote. *and* þat wiste wel þe prophete þe þus queð. *Tota die uerecundia mea contra me est : et cetera* min shamfestnesse is to-genes me. *and* ouerheleð min bend ofte. Drede letteð þe mannes sрифte. þe ne dar his sinnes *seien þe prest. leste hit uttere cume þat hie tweien witen. *and* swiche men blameð þe prophete on þe sealm boc þer he seið. [*I*llie *trepidauerunt timore u. n. e. t.* þer hem stod eie : þer hem ne sholde. þat is of idele þing. *and* þer non : þer hem sholde michel eie stonde. þat is of gode. Ortrowe of agene mihte letteð þe mannes sрифte. þe þincheð þat he ne mihte his sinne forlete. þeh he hem seide at sрифte. *and* forhete hem. *Sed hii sunt filii diffidencie de quibus dicit scriptura. Venit ira dei in filios diffidencie.* *and* swiche ben þe deules bernes þe aren * p. 55. Distrust of one's power to forsake sin hinders shrift.

children who are called distrustful, because they sin so greatly that they think to have wholly lost mercy ; and God's wrath cometh oft upon those that so ween. Love of ease and prosperity hinder the man's shrift who thinketh that he cannot endure hunger nor thirst, nor any other pain in order to amend his sins. *Unde scriptura dicit. Delicati se nutriunt ad incendia gehenne.* The luxurious feed themselves for hell-fire, both hands and feet. Trusting to a long life hindereth the man's shrift who saith to himself in his heart, I am not yet sated with my sins, and therefore I cannot renounce them, but another time I may be sated therewith, and then I will forsake them and take shrift and repent of them. But the Holy Book blameth these men, thus saying, *Deus promittit veniam penitenti sed non crastinum diem penitentie differenti*—God has promised mercy to those who forsake and amend their sins, but he has not promised life till to-morrow to those who lie in their sins, but saith, *Qua hora non putatis, mors veniet*—When thou least weenest death shall come to fetch thee. Wilfulness (obstinaey) hindereth the man's shrift who thinks it hard that any one should compel him to forsake his sins and turn from the devil to God ; and of them thus saith the Holy Book, *Pertinaces in malo eliminat ecclesia*—Holy church separateth from Christian communion those who are wilful to love their sins and are unwilling to forsake them. Distrust of God's mercy hindereth the man's shrift, who hath sinned greatly and will not forsake his sins, nor amend nor pray for mercy, because that he weeneth that God will not forgive such great sins for any amendment that he may accomplish ; and of this saith the Holy Book, *Qui desperat jam judicatus est*—The man who despairs of God's mercy is condemned to eternal woe in hell ; therefrom may our Lord Jesus Christ, if it be his will, protect us, and preserve us from all evil customs, and give us power to forsake our sins and show them the priest, and instruct us and aid us to amend them, as may be advantageous to ourselves and acceptable to him. *Qui vivit et regnat Deus per omnia secula.* AMEN.

cleped ortrowe for þat he sinege swo michel. þat he wenden to hauen forloren milce. *and* godes wraððe cumeð ofte uppe þo: þe þat wenen. softgerne *and* ednesse letteð þe mannes shrifte. þe þincheð þat he ne mai þolen hunger. ne þirst ne oðer pine to betende his sinnes. *unde scriptura dicit. Delicati se nutriunt ad incendia gehenne.* þe softgerne fedeð hem seluen helle fur to honde. *and* to fote¹. Trist to longe lif. letteð þe mannes shrifte. þe seið to him seluen on his heorte. Ich nam noht giet sad of mine sinnes. *and* forþi: ne mai ich lie noht forlete. ac oðer ich mai ben sed þeroff *and* þanne ich wille hem forleten. *and* nime shrift. *and* beten hem. *ac þe holie boc blameð þese men þus queðende. [D]eus promittit ueniam penitenti sed non crastinum diem penitencie differenti. god bihet milce þo þe here sinnes forleten *and* beten. ac he ne bihet noht þe lif til amoregen: þo þe lið on sinne ac seið. *Qua hora non putatis mors ueniet?* Þanne þu lest wenst deað cumeð to fecchende þe. Willfulnesse letteð þe mannes shrift. þat þincheð unel þat man him wile neden his sinnes to forleten. *and* fro þe deuel to gode turnen. *and* of hem seið þe holie boc. *Pertinaces in malo eliminat ecclesia.* holie chirche deleð fro cristendom. þo þe wilfulle ben here sinnes to luuen. *and* loðe to forleten. Ortrowe of godes milce. letteð þe mannes shrift. þe haueð michel sineged. *and* nele lete¹. ne bete. ne milce bidde. for þat he weneð þat god ne wile swo michel sinne forgiue: for none bote þat he forðe muge. *and* of þis seið þe holie boc. *Qui desperat iam iudicatus est.* þe man þe ortroweð godes mildhertnesse. he is idemd to eche wowe on helle. þerwið us wite ure louerd ihesu crist gif his wille beo. *and* berege us wið alle iuele customes. *and* giue us mihte ure sinnes to forleten. *and* prest shewen. *and* wise us. *and* filste hem to beten. swo þat us beo biheue: *and* him to queme. *Qui uiuit et Regnat deus per omnia. . . .*

Such people are the devil's bairns.

Luxury prevents confession, and makes people afraid to do penance for their sins.

¹ Originally fode but altered to fote.

Trusting to have a long life hinders many from confession. They put off repentance until they are tired of their sins.

* p. 56.

Willfulness prevents those confessing who think it hard to be made to forsake sin.

Distrust of God's mercy prevents the confession of those who think that God will not forgive such great sinners. ¹ ? MS, bete.

XIII.

THE SECOND SUNDAY IN LENT.

Behold, now is the acceptable time ; behold, now is the day of salvation.

In these days, therefore, let us approve ourselves as the ministers of God, in much patience, in fastings, in vigils, in unfeigned charity, &c. When the heavenly physician perceived that those previously regenerated by his means were afterwards assailed by various diseases of sins, visiting them in his writings, he exhorts them to the medicine of confession ; because, as the Scripture saith, all things are renewed by confession. And that they should not urge the excuse of time, he saith, ‘Behold, now is the acceptable time ; behold, now is the day of salvation’—that is, fit for creation, satisfaction, and remission ; and he sets forth a mode of life, saying, live as the ministers of God. And because the medicines which he provides are sharp—that is to say, to bear fire and sword, he admonishes them to have patience, saying, ‘In much patience.’ By the sword indeed is superfluity cut off ; and the fire by burning cures that whereby they are marked—that is to say, the heat of sorrow and the fervour of brotherly love, which salve and heal every disease of sin. And concerning sorrow indeed it is said, in whatever hour a man mourns his sins they are forgiven him. Concerning love, our Lord saith, ‘I love those that love me.’ So the apostle exhorts us to amend for the better that in which hitherto we have trespassed, lest divine vengeance take from us suddenly the opportunity of repentance. The heavenly physician St. Paul taketh heed of our soul’s sicknesses, which are our sins, thanked be he ! and admonishes us by his holy writing which we read to-day in church, that we should show our own great need, and the while we are able to think, and to come boldly to our soul’s physician and lay bare our soul’s wounds, which are our foul sins, and pray that he may instruct us how we may cleanse our souls of them and heal our wounds, and awake ourselves from our heavy sleep, and raise ourselves from our foul lust-bed, and that we do as those things that have lien in sleep, that is, revive when their time cometh ; and that is now, for this time is thereto acceptable, as the apostle saith, *Ecce nunc tempus*. Now it is good time to look to the sickness of

XIII.

[DOMINICA II] *IN QUADRAGESIMA.

* p. 57.

Ecce nunc tempus acceptabile. ecce nunc dies salutis. In his ergo Now is the day of salvation.
diebus exhibeamus nosmet ipsos sicut dei ministros. In
multa paciencia. In ieiuniis. In uigiliis. In caritate non ficta.
et cetera. Celestis medicus ut cognouit quod ope sua prius creati
postmodo uariis languoribus peccatorum uexarentur. Scripto
uisitans eos. hortatur eos ad medicinam confessionis. quia ut ait
scriptura. Omnia in confessione creantur et ne pretenderent ad
excusacionem temporis dicit. Ecce nunc tempus acceptabile ecce
nunc dies salutis. Uidelicet aptum creacioni .i. satisfactioni .i.
remissioni. et dietam¹ proponit dicens. Viuite sicut dei ministri.
et quia que parat medicamenta asperant. scilicet ferrum paciēris
et ignem. Monet eos ad pacienciam dicens. In multa paciencia.
Ferro quidem secatur superfluum ignis urendo curat in quo
notantur. scilicet calor compunctionis. et feruor gemine dilectionis
que curant et sanant omnem languorem peccati. et [de] compunc-
tionem quidem dicitur. quacunq̄ hora ingemit homo peccatum :
remittuntur ei. De dilectione dominus dicit. Ego diligentes
me diligo. Sic ortatur nos² apostolus ut emendemus i[n] melius :
que huc usque peccauimus. Ne diuina ulcio spacium penitencie
preripiat nobis. Pe heuenliche leche seinte poul nimeð geme of
*ure saule sienesse. þat ben ure sinnes þonged *wurðe him. and*
minegeð us bi his holie write. þe we reden to dai inne chirche.
þat we shewen ure agene michele nede. and þe wile þe we mugen
þenchen. and eumen festliche to ure saule leche and unhelen
him ure saule wundes. þo ben ure fule synnes. and bidden þat he
wisse us hu we mugen ure saule of hem clensen. and ure sor
helien. and weche us of ure heuie slape. and rere us of ure fule
lust bedde. þat we don also þing doð. þe haueð lein on swete. for-
quichieð þan here time cumeð. and þat is nuðe for þis time is
licwurðe parto : also þe apostle seið. Ecce nunc tempus. Nu
hit is god time to beloken þe sienesse of þe sowle. Ecce nunc

Live as the ministers of God.

¹ MS. dictam.

Repent now before it is too late.

² MS. uos.

* p. 58.

Holy writ admonisheth us to show our sin-wounds to the soul's physician.

The soul's physician is the priest.

the soul. *Ecce nunc dies salutis.* And these forty days are befitting ones to heal the soul. Let us beseech then the soul's physician, that is, the priest, *ut ferro prohibitionis rescindat a nobis exterius carnis et mentis vicia*, to instruct us to abstain from all fleshly lusts which hurt the soul, and to put upon us such manifold pains that through their bitterness we may drive out of our thoughts the foul lusts that weigh down the soul. *In multa patientia, &c.* And be so patient under his instruction as to forsake what he forbiddeth and to do what he biddeth, so that that very patience may be our soul's salvation, as our Lord saith, *In patientia vestra possidebitis animas vestras*—In your patience ye shall keep your souls. *Tanta est virtus patientiæ, quod quis eam exhibendo animam suam s[eruet] ostendendo ita [non seruet].* So holy a virtue is patience, that he who manifests it thereby preserves his soul; but not so doth he who makes a show of patience, but who suffereth not and forbeareth not one offence, and would avenge himself if he were able, and thereto prepareth and abideth his time—and nevertheless may not do any harm to him (sc. his enemy); he maketh a pretence of patience, and nevertheless hath none, and therefore hath no possession of his soul, because carnal lusts and foul crimes hold him bound under their subjection, so that he in no wise hath dominion over his soul. That man hath patience and manifesteth it who suffereth and forbeareth, and will not seek after vengeance nor hate him who offendeth him, nor wish him evil. If it happen that a man hath this forbearance, and observeth it in himself, both in speech and in deeds, or in either of them, he is patient, and acteth as though he knew it not, and therewith overcometh himself and preserveth his soul, and afterwards by that means has power over her (the soul). If the wicked man follows his will and with manifold wiles enticeth him to criminal acts, as to stealing, or plunder, or treachery, or drunkenness, or whoredom, or other such vices, and promiseth him a precious reward if he will listen to his lore, and he will not, but suffers and forbears, he therewith overcometh the wicked man, and so preserveth and hath possession of his soul. If carnal lusts or desires of the mind entice him to any vice, and he will not but suffereth and forbeareth, though it be pleasing to his body, and striveth against his own will (as the wise man biddeth, saying, *Sperne voluptates, nocet empty dolore*

*dies salutis*¹. And þos fuerti dages ben bicumeliche to helen þe ¹ *MS. salutis.*
 sowle. biseche we þanne þe sowle leche þat is þe prest. *Vt ferro* ²
prohibitacionis recindat á nobis exterius carnis et mentis uicia. þat ²
 he us wissie to wið-tien of alle flesliche lustes þe derieð ure sowle. ²
and don uppen us swilch manifeald pine. þat mid here biter- ²
 nesse. driuen ut of ure þoght : þe fule lu[s]tes² þe heuien þe sowle. ²
In multa patientia. et cetera. and ben swo poleburde to-genes ²
 his wissinge to forleten þat he forbet. *and* don þat he bit. ²
 þat þe selue poleburdnesse be ure swole³ hele. also ure ²
 drihten seið. *In patientia uestra possidebitis animas ue-* ³
stras. *On giwer poleburdnesse : ge shulen wealden giwer * p. 59.
 saule. *Tanta est uirtus paciencie. quod quis eam ecibendo* ³
animam suam s. ostendendo ita. swo holie milite is poleburd-
 nesse. þat he þe hit kið : þer þurh haueð his soule weald. ac swo
 ne haueð he þe sheweð poleburdnesse. þe ne þoleð. *and* forbereð
 noht á misbode. *and* wolde him seluen wreke gif he milite. *and*
 þerto ettleð *and* abit his time. *and* neðeles ne mai him non
 harm don. he makeð lete of þoleburdnesse *and* neðeles ne haueð
 non. *and* þer for ne haueð his soule weald. for þat he lichamliche
 lustes *and* ðe fule lehtres him holden bunden on here þralshipe. ³
 swo þat he ne mai his soule no þing wealde. Þe man haueð ³
and kið poleburdnesse þe þoleð *and* forbereð *and* ne wile seche
 after wreche. *and* naðemore haten him. þe him agilteð. ne him
 iuel unnen. gif hit is man þat haueð þis. *and* he halt uppen him. ³
 on speche. *and* on dede. oðer on eiðer he beð þoleburde *and* doð
 also he hit noht ne wite. *and* þeremide ouercumeð him. *and* ³
 his soule lokeð *and* eft hire swo walt. gif þe unfele man his wille
 folgeð. *and* mid felefolde wigeles⁴ teð him to unwrenches. to ⁴
 stele. oðer refloc. oðer swikedom. oðer drunkenesse. oðer hordom.
 oðer swiche. oðre unþeawes. *and* lef mede bihoteð gif he wile his
 lore liste. *and* he nele. ac ðoleð **and* forbereð. *and* þermide ouer-
 cumeð þe unfele. *and* his soule lokeð. *and* haueð swo wald. gif
 lichames lust oðer þankes lust. teð him to ani unþeau. *and* he
 nele ac þoleð *and* forbereð. þeh hit bie his lichame queme. ac
 fliteð to-genes his agen wille. also þe wise bit þus queðinde.
Sperne uoluptates nocet empta dolore uoluptas. Shune lustliche ⁴
 desires.

¹ *MS. salutis.*
 During Lent
 we are to
 effect the
 soul's cure.

² *Looks at
 first sight like
 litters.*

We must be
 patient and
 bear the
 penance laid
 upon us by
 the priest.

³ *read sowle.*

³ *Of the virtue
 of patience.*

³ *Vice holds
 man in sub-
 jection.*

³ *Patience en-
 ables a man
 to overcome
 sin.*

⁴ *MS. wigeles.*

* p. 60.

voluptas—Shun lusty will, for it harmeth much, and is afterwards atoned for with bitter grief), and thus overcometh all his foes, and therefore he hath control over his soul, for then shall be seen in him that which the wise man hath said, *Quem superare nequis, patienter vince ferendo*—That which thou art unable to overcome with strength, overcome with patience, and in every such contest the man of patience has finally the upper hand. So may we strive against our foul lusts, all the forty days, and overcome them finally and all those things that lead us into sin. *Quod ipse prestare dignetur qui vivit et regnat..*

XIV.

MID-LENT SUNDAY.

When the unclean spirit has gone out of a man, he walketh through dry places seeking rest, and finding none, saith, I will return unto my house, whence I came out; and coming there he findeth it cleaned with besoms and trimmed. Then he goeth and taketh to himself seven other spirits worse than himself, and they entering, abide there, and the last state of that man becomes worse than the former.

The lord St. Matthew speaketh in his holy gospel of the dreadful words which our Saviour on one occasion gave for an answer to the unbelieving Jewish men who desired of him a token, and said, *Magister, volumus a te signum videre*—Master, we would see some sign of thee, whereby we might know whether what thou sayest be the truth and believe; and he gave them for an answer awful words, thus saying, *Generatio mala et adultera signum quærit, et non dabitur signum nisum signum Jone propheta*—An evil and adulterous generation ask after a sign from heaven, and they shall have only an earthly one; and he showed them by Jonah the prophet a sign of his holy passion, which he would undergo to redeem all mankind from eternal woe (thanked be he!), and of his resurrection to bring all mankind from death to bliss. And afterwards he blamed their unbelief and their wicked mode of life, and said, *Viri Ninive surgent*

wil. for þat it dereð swiðe *and* beð afterboht mid bitere sor. *and* þus ouercumeð alle hise fon : *and* þerfore haueð his soule weald. for þenne beð on him sene þat þe wise seide. *Quem superare nequīs pacienter uince ferendo.* Þat þu mid strenge ne milit ouercume. ouercum mid þoleburdnesse. *and* on ech swich flite : is man of þoleburdnesse abauen at ende. Swo mote we flite togenes ure fule lustes. al þe fuwertī dages. *and* ouercumen at ende hem. *and* alle þe þing þat us to summe teð. *Quod ipse prestare dignetur qui uiuit et regnat.*

Strive against foul lusts during the forty days of Lent.

XIV.

IN MEDIA XLA.

*C*em immundus spiritus¹ exierit ab homine ambulat (uadit²) per loca arida querens requiem et non inueniens dicit. Reuertar in domum meam unde exiui. et ueniens : inuenit eam scopis mundatam et ornatam. Tunc uadit per loca arida querens requiem et non inueniens dicit. Reuertar in domum meam unde exiui et ueniens inuenit eam scopis mundatam et ornatam. Tunc uadit et sumit vi^{tem} alios *spiritus¹ secum nequiores se : et ingressi habitant ibi. et fiunt nouissima hominis illius peiora prioribus þe louerd seint matheu specð on his holi godspel of þe grimliche wordes þe ure helende at sume time gaf to andswere þe unbilefle iudeuisshe men. þe ger[n]den of him fortoene³ *and* seiden. *Magister uolumus a te signum uidere.* Meister we wolden sen sum fortoene of þe. Warbi we milhten enowen gif it soð were þat þu seist : *and* leuen. *and* he hem gaf to andswere eifulle word. þus queðinde. *Generacio mala et adultera signum querit. et non dabitur signum nisi signum ioue prophete.* Iuelmennish *and* forhored mannish aceseð after fortoene of heuene. *and* hie ne shulen hauen bute corðliche. *and* he hem shewede fortoene bi ionan þe prophete. of his holie þrowegunge þe he wolde þolien to lesen al mankin of eche wowe. þonked wurðe him. *and* of his riseng. *and* of deðe al mankin bringe to blisse. *and* siðen blumede here un-bileue. *and* here unwreste liflode. *and* seide.

¹ MS. spiritus.
² uadit is written or r ambulat in MS.

Sermon on St. Luke xiv. 21—26.

* p. 61.

Of the answer which Jesus gave the Jews when they asked for a sign.

³ Or fortacne.

He gave them the sign of the prophet Jonah.

in judicio cum generatione ista, et condempnabunt eam, quia penitentiam egerunt in predicatione Jone.—On Doomsday shall the people (of Nineveh) arise in the great doom and shall condemn this generation. *Non equidem sententia latone, sed meritorum comparatione.*—They shall not be judged with the doom of sharp words, but with very respectful words; because that they received the wise lore of Jonah the prophet, and forsook their sins, and according to his instruction amended and prayed for mercy. *Et ita facta est Ninive speciosa quæ prius turpis exitebat.*—And so that folk were turned from vile deeds to fair ones, and their end was better than their beginning; but this sinful generation, which treacherously tempt me, and hear my wise words and see my marvellous deeds, nevertheless believe me not, nor forsake their sins, nor amend, nor bow down to me nor pray for mercy; and therefore their end shall be worse than their beginning. Thus said our Lord, and we may say of a truth that there are still altogether too many of such men who will not forsake their sins, but think them sweet, and will not do any penance, and so their body is profitless. They go to church, not for the love of God, but to preserve their neighbours' (good) report. They give their tithe, not to have heaven's bliss, but for to have praise, the praise of earthly riches; they give their alms, not for God's sake, but for the sake of their neighbours or kinsmen, or for to have honour, or because they may not do otherwise for fear of shame, or for to have thanks or for to have praise. If such a man kneel in church and bend all his limbs, that is all in vain; though he pray with his mouth, he fetcheth not the sore sighs in the bottom of his heart, nor for sorrow weepeth any hot tears from his eyes; and these are false Christians, and are worse than heathen men, and their end shall be worse than their beginning. Soon after our Lord said, *Regina austri surget in judicio cum generatione ista, et condempnabit eam, quia venit a finibus terre audire sapientiam Salomonis, et ecce plus quam Salomon hic.*—The queen of the South shall on Doomsday arise in the great judgment, and shall condemn this corrupt generation; because she came from the world's end to hear Solomon's wisdom, and this obstinate folk will not listen to the wisdom of that Instructor who taught Solomon and all wise prophets their wisdom; and therefore their

Viri niniuite surgent in iudicio cum generatione ista. et con- At Doomsday
dempnabunt eam. quia penitenciam egerunt in predicatione ione. Nineveh shall
 On domes dai shal þat folc arisen on þe michele dome! *and* rise up in
 fordemæn þis mannish. *Non equidem sentencie lacione. sed meri-* judgment
 torum comparacione. Noht mid domkete¹ wordes. ac mid wured- [Matt. xii. 41.]
 luker wordes. for þat þe hie undernomen þe wise lore of ionan ¹ So in MS.
 *þe prophete. *and* lete here sinnes. *and* bi wissinge betten *and* * p. 62.
 milce beden. *Et ita facta est ninive speciosa que prius turpis*
existebat. And swo warð iturnd þat folc of ateliche to wen- The ending
 liche. *and* was here ende betere þene here biginninge. ac þis of Nineveh
 wiðerfulle mannish þe fondeð me hinderfulliche. *and* hereð was better
 mine wise word. *and* seð mine wunderliche deden. *and* naðemo than their
 me ne leueð. ne here sinnes ne forleteð. ne beten. ne to me beginning.
 abugen. ne milce bidden. *and* þefore wurð here ende werse
 þene here biginninge. þus seide ure drihte. *and* we mugen seien
 to soðe þat al to fele swiche men bien get. þe ne wilen noht here
 sinnes forleten ac þincheð hem swete. ne ne wilen don none sin- Sin seems
 bote. *and* his² here lichame umit swo. hie gon to ehirche noht for sweet to
 godes luue. ac for to biregen nehebores speche. hie giuen here many people.
 tigeðe noht for to hauen heuene blisse. ac for to hauen hère. þe Why some
 hereword of eorðliche richeise. hie giuen here elmesse noht for people go to
 godes luue ac for neheboreden. oðer for kinraden. oðer for onur to church and
 hauen. oðer ne mai elles for shame. oðer for þonc to hauen. oðer give alms.
 for hereword to hauen. Gif he cneuleð in chireche. *and* bugeð alle ² So in MS.
 hise limes! þat is idel. þeh he him bidde mid *his muð. he ne fecheð * p. 63.
 noht þe sore siches. onneðerward his heorte. ne for reuðe ne wepeð
 none hote teres. of his egen. *and* þese ben false cristene. *and* ben The false
 forcuðere þene heðene men. *and* beð here ende forcuðere þene Christian is
 here biginnenge Sone þerafter seide ure drihten. *Regina* no true re-
austri surget in iudicio cum generatione ista. et condempnabit pentant.
eam. quia uenit a finibus terre audire sapienciam salomonis. et
ecce plus quam salomon hic. Þe soðe quen shal a domes [dai] [Matt. xii. 42.]
 arisen! on þe michele mote. *and* fordemæn þis frakede folc.
 For þat hie com fro þe wereldes Ende to heren salomones wisdom.
and þis wiðerfulle folc ne wile liste ðe lorðewes wisdom. þe tehte
 salemon. *and* alle wise witege here wisdom. *and* þefore wurð

end shall be worse than their beginning. *Quatuor sunt genera hominum in seculo juventium. Alii enim habent bonum principium et finem. Alii autem malum principium et finem. Alii quidam malum principium et bonum finem. Alii [bonum] principium et malum finem.* Four kinds of men live in this world. Some begin to lead a pure life in their youth, and hold forth therein and end well, as St. John the Baptist, who in his childhood became a hermit and continued therein and ended well ; and St. Martin, who began in his youth to lead a pure life and to be charitable, and held forth therein and ended it well ; and St. Nicholas, who in his childhood accustomed himself to fast, and observed that custom to the end of his life, and many others who so led their lives that the beginning was good, the middle better, and the end the best of all ; so that it was true what the wise man said concerning them, *Primo ne medium, medio ne discrepet primum*—Their life's end was comely, and also the middle and the beginning. Some men begin first to lead a pure life and afterwards abandon it, as did Judas Iscariot and others enough, as the holy gospel saith, thus saying, *Ex hoc multi abierunt retro, et jam cum illo non ambulant.* At first many followed our Lord and afterwards forsook him, and it was true what the prophet said concerning them, *Cepisti melius quam desinis*—Thou didst begin better than thou didst end ; *Item dissimilis que fuit, huic similis ille viro*—Their end was unlike their beginning. Some men at first lead an evil life and afterwards turn to God, and therein continue, as St. Paul and St. Mary Magdalen, who did as wise men taught her, when they spoke with her thus saying, *Hinc te melioribus offer*—Refrain thyself from evil habits and accustom thyself henceforth to do better. Some men lead a wicked life, so that the beginning is evil, and the longer it is the worse it is, and the end the worst of all, as the Jewish folk whom our Lord spoke against and said, *Cum immundus spiritus exierit ab homine vadit, &c.* When the evil spirit goeth out of a man and strayeth widely and wandereth everywhere, from dry place to others seeking rest. *Explorat, enim corda fidelium, que ideo dicuntur arida, quia sunt fervore sancti spiritus desiccata, et a mollitie fluxæ cogitationis purgata.* The dry places that the foul spirit

[h]ere ende werse þene here biginninge. *Quatuor sunt genera hominum in seculo iuuentium. Alii enim habent bonum principium et finem. Alii autem malum principium et finem. Alii quidam malum principium et bonum finem. Alii principium et malum finem.* Fuwerkerinne mannishe liuen on þis woreld. Sume biginneð on here guwuðe elene lif leden. *and* heldeð forð þerone: *and* feire enden. also sein[t] iohan baptist. þe on his childhode bicom eremite *and* hield forð þerone: *and* faire endede. *and* sein[t] martin þe bigan on his guwuðe þe elene lif leden. *and* to bien almesful: *and* hield forð þerone. **and* * p. 64. faire it endede. *and* sein[t] nicholas. þe on his chillhode wunede him to fasten. *and* þat wune heold to his liues ende. *and* oðre manie þe swo ledden here lif. þat te biginninge was fair. *and* te middel fairere. *and* te ende alre fairest. Swo þat bi hem was soð þat þe wise seide [*P*]*rimo ne medium, melio ne discrepet primum* here lifes ende was bicumeliche. þe middel *and* þe biginninge. Sume men biginnen erest to leden elene lif. *and* eft hit forleten. also dide iudas scariot. *and* oðre inoge. also þe holic godspel seið þus queðinde. *Ex hoc multi abierunt retro, et iam cum illo non ambulant.* Fele folgeden erest ure drihten. *and* eft him forleten. *and* bi hem was soð þat þe prophete seide. *Cepisti melius quam desinis.* Ðu bigunne betere þene þu ende. *Item dissimilis que fuit, huic similis ille uiro.* Here ende was unliche here biginninge. Sume men leden erest iuel liflode. *and* turnen eft to god. *and* þeron seweð also seinte poul. *and* Seinte Marie magdaleine. þe dide also wise hire lerdn. þanne hie wið hire spoken þus queðinde. *Hinc te melioribus offer.* wið-te þe wið iuel wune. *and* wune þe heðenforð to betere. Sume men leden unfele liflode. þat te biginninge beð iuel: *and* swo leng þe werse. *and* te ende alre werest. also þe iudeuisshe folc. þe ure helende wið spec: *and* seide. *Cum immundus spiritus¹ exierit ab [homine] uadit et cetera.* Ðenne þe *iuele gost fared² ut of þe manne *and* weueð wide. *and* wandreð ouer al. fro drige stede to oder² sechende reste. *Explorat, enim corda fidelium que ideo dicuntur arida: quia sunt feruore sancti spiritus¹ desiccata, et a mollicie fluxe cogitationis purgata.* De drige stedes þat þe fule

Four kinds of folk live in this world.

One kind lived like John the Baptist, or as St. Martin, or St. Nicholas.

Their whole lives were good.

Others, like Judas Iscariot, began well and ended badly.

Some, like Mary Magdalene, began badly and ended well.

Others begin badly and end very badly,

¹ MS. spiritus. like into the Jews whom Christ reproved in the words of the text.

* p. 65.

² So in MS.

wandereth about seeking rest for himself, denote the hearts of the believer, which are washed clean of anxieties, of carnal lusts, and dried through the heat of the true love to God and to man. Such hearts the evil spirit tempteth day and night, and trieth if he may therein find lodging; and when he may in none, he saith to himself, *Revertar in domum meam unde exivi*—I will turn again to my house from which I previously came out. *Et veniens invenit eam vacuum scopis mundatam et ornatam*—And cometh thereto and findeth it empty and with besom clean swept and neatly trimmed. This Jewish folk's law was and yet is, that on the eighth day after the child's birth the friends devised a name for the child, and with a stone, which for the nonce served as a knife, cut the foreskin of his procreating member; and this law our Lord instituted by the patriarch Abraham and bade him observe it, and all his offspring after him; and that rite cleansed them of sins, as baptism doth us. *Et habuit circumcisio eandem Judei quam habet nunc baptismus, delendo peccatum, sed non aperiendo caelum.* And that rite had then all the virtues which baptism now has, for that cleansed man of sin even as baptism now doth, but it opened not to them the bliss of heaven as baptism doth to us. And this rite banished the foul spirit out of the child, and he wandered widely, straying a long time seeking another place in believing men. And the children were cleansed of sin, and thus continued until they received world's wisdom and man's mind. Then came again the foul spirit which was previously banished out of him, and findeth it empty of evil spirits, and cleansed of foul sins, and decked with innocency. *Et tunc vadit et alios sumit septem spiritus nequiores se et ingressi habitant ibi.* And then went the foul spirit and seven other spirits with him worse than he himself was, and encompassed the child and watched it in every way and enticed it and embraced it and controlled it altogether, so that it again fell into its first (evil) habits; then came the foul spirit again into his abode and misleadeth that child, ever longer the more so, to their will; and therefore was their end worse than their beginning. The seven foul spirits of whom I previously spoke, were the seven devils' sins that our Lord drove out of St. Mary Magdalen, and therefore was

gost wandreð abuten sechende him reste. þat is þe bileffulle mannes heorte þe elene ben wasshen of þe embeponke : of fleshliche lustes. *and* drigen bi þe hete of soðe lue to god *and* to men. Swiche hertes fondeð þe fule gost : deies *and* nihtes. *and* cummeð gif he mai þer-inne herbergen. *and* þenne he a none ne mai he seið to him seluen *Reuertar in domum meam unde exiui.* The wile turnen agen to mine huse þe ich er ut of wende. **E**t *ueniens in[uenit] eam¹ uacuum scopis mundatam et ornatam.* ¹ MS. ean. *And* cummeð þerto *and* fint hit emti. *and* mid beseme elene swopen. *and* faire maked. þis iudeuisse folkes lage was. *and* get is. þat on þe eltende dai after þe childes burde : þe frend shopen þe child name. *and* mid stone þe for þe nones was maked for to keruen þat fel biforen on his strenende lime. *and* þis lage sette ure drihten bi þe patriarche abraham. *and* bed him holden hit. *and* al his ofspring after him. *and* þat hem elensede of sinnes also us doð fulhenge. [**E**t *habuit circumcisio eandem² iudei quam habet nunc baptismus delendo peccatum. sed non aperiendo eum.* *and* þe lage hadde þo alle þe mihtes þe haueð nu fulluht. for þat elensede þe man of sinne : swo doð nu fulluht. ac it ne openede *hem noht þe blisse of heuene also fulueng doð us. *and* þis lage flemeð þe fule gost ut of þe child. *and* he wandrede wide weruende³ longe sechende him oðer stede. on bileffulle manne. *and* þe children weren elensed of sinnen. *and* þus bilefden forð þat hie understonden wurldes wit *and* mannes munde. Þanne com eft þe fule gost þe was er flemd ut of him. *and* fint it emti of iuele gostes. *and* elensed of fule sinnes. *and* dilt mid loðlesnesse. **E**t *tunc uadit et alios sumit uirtu[m] spiritus nequiores se et ingressi habitant ibi.* *and* þanne ferde þe fule gost. *and* seucne oðre gostes mid him forcuðere þen him self were. *and* bitrumed þat child. *and* waiteden hit on eche wise. *and* forteliten hit *and* biwunden it. *and* biwalden it al. swo þat it eft⁴ bifel on his oðer wune. þenne com þe fule gost ef[t] into his wunienge. *and* forteð þat child : swo leng swo more to here wille. *and* þer fore was here ende werse þane here biginnenge. þe seuen fule gostes þat ich nu embe was. waren þe seuen difles giltes : þat ure drihten drof ut of seinte marie magalaine. *and* forþi weren

The dry places denote the hearts of believers,

which are tempted by foul spirits.

Circumcision among the Jews corresponded to baptism among Christians.

It cleansed the child of sin.

² ? uirtutem or uim omitted.

It opened not, as baptism does, the bliss of heaven.

* p. 66.

³ MS weruende.

At baptism the evil spirit left the child.

⁴ MS. est.

When it afterwards fell into sin the devil came again into the child.

the beginning of her life such as they were ;¹ [but] the end became fair and good and blissful. So let all ours become, as our Lord willeth. *Qui vivit et regnat, &c.* AMEN.

XV.

PALM SUNDAY.

The crowds which went before and followed after our Lord, cried out saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. It is customary for each church-congregation to go this day in procession ; and this custom hath its rise in the holy procession which our Saviour made toward the place where he would suffer death. *Et cum venisset Bethphage ad montem Olivarum, mittens duos de discipulis jussit adduci asinam et sedit super eam.* When that he came to Bethphage (so is called the town in which the priests dwell) near to Jerusalem, at the foot of the mountain which is called Mount Olivet, then sent he two of his disciples into the city of Jerusalem, and bade them bring a beast of burden to ride on ; not a steed nor a palfrey nor a fair mule. But though he be lord of all lords and king of all kings, nevertheless he sent after the meanest of all beasts to ride on, that is an ass, and gave an example of meekness in his acts, as he doth in another place in his speech, thus saying, *Discite a me, quia mitis sum et humilis corde.*—Learn of me, for I am meek and gentle in heart. And the two messengers went and made known in the city that the Saviour was coming thither ; and they found an ass with her foal, and led it to him, and the holy apostles laid their clothes thereupon, and our Lord rode thereon into the holy city, and the citizens adorned the high street through which he would proceed to the holy temple, and hung it with palms and with other rich weeds, and they went out to meet him, and bore in their hands blossoms, some of palm-twigs, others of olive-boughs, as the Holy Book saith, *Occurrunt turbæ cum floribus et palmis redemptori obviam, &c.*—The people came out to meet him with blossoms and with palms, and received him in procession as they would a king, and those who went before and those who came after cried with a loud voice, thus

¹ *And therefore, &c.* The sense seems to be, *although the beginning of her life was such as it was, the end, &c.*

here biginni[n]g of here liflode swich se he were. þe ende warð fair. *and* god. *and* blisful. Swo wurðe ure alre. þat wile ure drihten. *Qui uiuit et Regnat.*

XV.

DOMINICA PALMARUM. *

Turbe que precedebant dominum. et que sequebantur clamabant dicentes. osanna filio dauid! benedictus qui uenit in nomine

domini. It is custume þat ech chirehsoene goð þis dai a pro- Of Palm-Sunday processions.

cession. *and* þis wune haueð þe biginnigge of þe holie procession. þe ure *helende makede to ward te stede þer he wolde deð þolen. * p. 67.

Et cum uenisset bethfage ad montem oliuarum. Mittens [duos] de discipulis iussit adduci asinam et sedit super eam. Þo þe

com to bethfage Swo hatte þe þrop þe preste one wunien. bi Jesus sent two disciples from Beth-fage to Jerusalem.

sides ierusalem on þe fot of þe dune þe men clepen munt oliuete. þo sende tweien o' hise diciples into þe bureh of ierusalem. *and* bed hem bringen á wig one te riden. noðer stede. ne palefrei. ne fair mule. ac þeh he alre louerdes louerd. *and* alre kingene ki[n]g. napeles he sende after þe alre unwurðeste wig one to riden. *and* þat is asse. *and* gaf us forbisne of admodnesse on his dede. also he doð on oðre stede on his speche þus queðinde. They brought him an ass, on which he rode into Jerusalem.

Discite a me! quia mitis sum et humilis corde. lerneð of me for þat ich am milde *and* admod on herte. *and* þo tweien sanderbodes ferden *and* cudden in þe bureh. þat þe helende was þiderward. *and* funden an asse mid fole. *and* led den hit to-genes him. *and* þe holie apostles leiden here cloþes þeruppe *and* ure helende rod þerone! into þe holie burh. *and* þat burh fole hiliten þe

hege strete *and* bihengen it mid palmes. *and* mid oðre riche wedes. þer he wolde þurh faren to þe holi temple. *and* wenden ut togenes him. *and* beren on here honde blostme sum palm twig. *and* sum boh of oliue also þe holie boc seið. *Occurrunt turbe cum floribus et palmis redemptori o[b]uiam. et cetera.* Ðet The people strewed the way with palm blossoms and with olive boughs,

*fole com togenes him. mid blostmen. *and* mid palmes. *and* * p. 68. understoden him mid procession. swo me ki[n]g shal. *and* þo þe ferden biforen him. *and* ȝo þe after him comen. remden lude

saying, *Hosanna filio David benedictus qui venit in nomine Domini*—Let there be praise to the son of David, blessed be he that cometh in God's name. And the children who were in front did as the gospel saith, *Pueri Hebræorum viam pro, &c.*—The children bridged the way before our Lord, some with their clothes and some with boughs which they broke off the trees; and so brought him into the holy temple as unto his earthly throne. Thus made our Saviour his holy procession from Bethphage to Jerusalem; and each Christian man maketh this day his procession from church to church and back again, and it betokeneth the holy procession which our Lord made this day; and that may each man understand who knoweth what those two names, Bethphage and Jerusalem, denote. *Bethphage interpretatur domus buccæ, vel buccarum sive maxillarum, et significat ecclesiam in qua buccæ funguntur officio suo peccata confitendo, veniam postulando, deum laudando, carnem Christi manducando, et sanguinem ejus bibendo, gratias agendo.* Bethphage is called in English 'house of mouths'; and it denoteth holy church, in which men employ the offices of their mouths when they tell their sins and pray for forgiveness, and praise our Lord Jesus Christ, and enjoy his flesh and his blood, that is the holy housel (sacrament), and render thanks unto him. *Jerusalem interpretatur visio pacis, et item significat ecclesiam in qua pax vera videtur dum passio Christi recolitur, et pacis osculum datur.* Jerusalem is called sight of peace, and denoteth holy church, wherein believing men are at peace, when the priest reminds them of Christ's passion, and receives from the cup the token of peace, that is the mass-kiss, and dismisseth the people. And thereby shows that our Lord is, through the holy offering, reconciled to believing men; and therefore the church is denoted by Bethphage, when the procession goeth out of Jerusalem and again when it cometh in. Let us take heed then whether our procession is made according to our Lord's procession. In his procession some went before him and made ready his way toward Jerusalem, and others covered the ass with their clothes, and some strewed the way with boughs which they broke off the trees. Those who made ready the way before him are teachers of the people, bishops and priests, who with their wise teaching ride and make God's way into men's

stefne þus queðinde. [O]sanna filio dauid benedictus qui uenit
 in nomine domini. Silof dauīðes bern blesced hie he þe cumeð
 a godes name, and þo children þe weren biforen diden also þe
 godspel scið. *Fueri hebreorum viam pro et cetera.* Þe children
 briggeden þe wei biforen ure drihten. sume mid here cloðes.
 and sume mid boges þe hie breken of¹ þe trewes and swo him
 brohten into þe holie temple. also in his heorðliche heg settle.
 Þus makede ure helende his holie procession. fro betfage to
 ierusalem, and elhe cristene man makeð þis dai procession fro
 chirche to chirche, and eft agen, and bitoeneð þe holie pro-
 cession þe he makede þis dai, and þat mai ech man under-
 stonden, þe wot wat bitoeneð þese twie names, betfage, and
 ierusalem. *Betfage interpretatur domus bucce, uel buccarum
 siue maxillarum, et significat ecclesiam in qua bucce fun-
 guntur officio suo peccata confitendo ueniam postulando, deum
 laudando, Carnem christi manducando, et sanguinem eius
 bibendo, gratias agendo.* Betfage is cleped on englisse muðenc
 hus, and bitoeneð holie chirche, þat men noten inne here
 muðes wike, þanne hie seien here sinnes, and forgiuenesse
 bidden, and ure louerd ihesu christ herien, and bruken his fles
 and his blod, þat his² þe holi husel, and him *þauken. *Ieru-
 salem interpretatur uisio pacis et item significat ecclesiam in qua
 pax uera uidetur dum passio christi recolitur, et pacis osculum
 datur.* Ierusalem is cleped soð³ of sahtnesse, and bitoeneð
 holie chirche þer bileffulle men inne beð sehte, þenne prest
 cristes þroweinge minegeð, and of þe calice understondeð toene
 of sehtnesse, þat is messe cos, and þe folc sent, and þermide
 bitoeneð þat ure drihten is þureh þe holie loc wið bileffulle men
 maket sehte, and þerfore chirehe haueð þe tocuinge of bethphage
 þenne þe procession ut goð of ierusalem, and eft þenne it in
 cumeð. Nime we þenne geme gif ure procession bi maket
 after ure helendes procession. On his procession ferde sume
 biforen him and makede his weie toward ierusalem, and sume
 briggeden þe asse mid here cloðes, and sume mid boges þe hie
 breken of þe trewes. Ðo þe þe weie makeden biforen him, bicu
 folkes lorþeawes, bisschopes and prestes, þe mid here wise lore

and sang
 'Hosanna to
 the Son of
 David.'

The children
 also did the
 same.

¹ MS. os.

Of the mean-
 ing of Beth-
 phage and
 Jerusalem.

Bethphage
 denotes Holy
 Church.

² So in MS.
 * P. 69.

Jerusalem
 signifies 'light
 of peace.'
³ Read silt.

Those who
 went before
 our Lord

hearts. Those who covered the ass with their clothes are those who instruct the people with the good examples of their good deeds. Those who strewed the way of the ass with the broken boughs are those who teach the people to receive God, not with their good deeds, but with their wise speech. Those who came after him are those who lead their lives here as their instructors teach them. Those who were beside him on his right hand are those who lead a clean life to please God and not for words of praise. Those who were on his left hand are those who live a pure life, not to please God, but to have words of praise. The ass upon which our Lord sat are those sinners who have all their thoughts upon earthly riches; and they are loath to forsake sin and are unwilling to amend it, for it seemeth to them that God's behests weigh heavily; and nevertheless if they fulfil them they shall receive endless reward in heaven. May our Lord Jesus Christ, who to-day made his holy procession into Jerusalem (which each church to-day keeps in remembrance), teach and aid us so to follow his holy earthly procession, that we may be in the holy procession which he will make with his chosen on Doomsday from the judgment into heaven. *Quod nobis præstet qui sæcula per omnia regnat. AMEN.*

XVI.

EASTER DAY.

H*ÆC est dies quam fecit dominus exultemus et letemur in ea.* This day hath our Lord made to gladden and to rejoice us, thanks be unto him; and he hath prepared that holy feast which he speaketh of, thus saying, *Ecce prandium meum paratum*—My table (feast) is made; and he biddeth us all thereto, thus saying, Come to the table (feast) and receive bread. But before that we bend our steps to the holy table (feast) and receive the bread, let us do as the apostle has bidden us, thus saying, *Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat*—Let each man prove himself, and if he feeleth that he is worthy to approach thereto, then let him receive the housel and drink of the cup. The man receiveth it worthily who cometh thereto in a becoming manner

rideð. *and* maked godes weie in to mannes heorte. Do þe denote
 briggeden þe asse mid here cloðes. ben þo þe wisseð þe fole bishops and
 mid faire forbisue of here weldede. Do þe briggeden þe asse priests,
 mid þe brokene boges. ben þo þe leren þe fole to understonden teachers of
 god noht mid weldede. ac mid wise speche. þo þe after him the people.
 comen ben þo þe here lif [leden] also here lorðeawes hem lereð. Those who
 þo þe bisides weren on his riht half. ben þo þe elene lif leden to covered the
 quemende gode: noht for hereworde. þo þe on his lift hond ass with their
 comen ben þo þe clenliche liuen *noht forto quemende gode: clothes signi-
 ac for hereword to hauen. De asse þe ure helende uppe set. fy those
 ben þo forsinegede þe hauen al here þonc uppen eorðliche who taught
 richeise. *and* siune hem is loð to leten. *and* unwill[i]che to bete. the people by
 for hem þincheð þat godes hese heueliche semeð. *and* naðeles the good example.
 gif hie ful don hie shulen on heuene endelese mede fon. Ure Those on the
 louerd ihesu christ þe maðede into ierusalem þis dai his holie right hand
 procession. þe ech chirche to-dai minegeð. wisse *and* fulste us denote those
 swo to folgen his holi eor[þ]liche procession þat we mo¹ ben on þe ¹ so in MS. that lead a
 holie procession þe he wile maken a domes dai mid hise chosene: pure life.
 fro þe dome in to heuene. *Quod nobis prestat qui secula per* * p. 70.
omnia regnat. The ass
 denotes those
 who love
 their sins and
 will not re-
 pent of them.

XVI.

IN DIE PASCHE.

HEC est dies quam fecit dominus exultemus et letemur in ea. This day has
 þis dai haueð ure drihten maked to gladien. *and* to blissen our Lord
 us þonked wurðe him. *and* giarked þat holie gestninge. þe he prepared a
 offe specð þus queðinde. *Ecce prandium meum paratum.* Mi holy feast for
 bord is maked. *and* us bidded² alle þerto þus seggende. *Venite* ² So in MS.
prandium Cumeð to borde *and* understondeð bred. ac er þenne He invites us
 þe³ holie bord bugen. *and* þat bred understonde do we also þe to come to
 apostel bad. seiende þus. *Probet autem se ipsum homo. et sic* ³ ? read we. his table
de pane illo edat et de calice bibat. Proue ech man him seluen.
and gif he feleð þat he is wurðe þer to: þenne understonde he
 þat husel. *and* drinke of þe calice. þe man hit understondeð
 wurðliche þe cumeð þerto on bicumeliche wise. *and* mid in a becoming
 manner,

and with comely garments, and at a proper time. In a becoming manner cometh the man who first showeth the priest his sins and forsaketh and bewaileth them, and taketh thereof good instruction; and secondly, taketh the holy ashes upon his head and the six pains which thereto belong, *scilicet vigiliis, labores, saccum, inedia, sitim*, that is, vigils and toil, hard cloths (sackcloth), smart blows, seldom to eat, and less often to drink; thirdly, to go in procession on Palm Sunday; fourthly, to receive absolution on Sheer Thursday, which looseneth the sin-bonds; fifthly, to creep to the cross on Long Friday; sixthly, to go on Easter Eve around the font, which denoteth the holy sepulchre; and seventhly, to go to the holy table and to eat the bread. Becoming garments are of two kinds, bodily and spiritual; the bodily garments are of many kinds, but of them I speak not, but I do of the spiritual, which are also of many kinds, and they are all good with him who receiveth the housel (sacrament); but two thereof are such that no man may receive [the others] for his own salvation except he have upon him one of them, which are thus called, *Vestis innocentie, vestis misericordie*. The first is innocency, the second is amendment. *Vestis innocentie restituitur in baptismo, dicente sacerdote, 'accipe vestem candidam et immaculatam.'* The man receiveth innocency at his baptism, and that is denoted by the chrisom cloth with which the priest envelopes the child, and thus saith—Receive white and clean shroud (clothing). This shroud hath each man upon him after his baptism, all the while that he keepeth himself from doing or saying or thinking anything that may make him the more unworthy before God or more hateful to man, which is evil for the soul. This garment is very comely and profitable to each man to have when he receiveth the housel. The second spiritual shroud of which I have spoken is mercy, which is also named tender-heartedness. Tender-hearted is the man who the more bitterly grieveth on account of his sins and forsaketh them and amendeth and prayeth for mercy, as our Lord hath bidden us, thus saying, *Miserere anime tue placens Deo*—Have mercy upon thy own soul, then pleasest thou God. Merciful is the man who pitieth his neighbours' misfortune and is pleased with the prosperity of them all, and is sorely grieved on account of poor men's distress, and consoleth them with his good deeds. No man who hath sinned can, without these garments, receive

bicumeliche wede. *and* on bicumeliche time. On bicumeliche wise *cunneð þe man þe Erest sheweð preste his sinnes *and* forleteð *and* bimurneð *and* nimeð þerof god wissinge. *and* oðer siðe þe holie aexen uppen his heued. *and* þe six pinen þe þerto bilien. scilicet *vigilias. labores. saccum. inedia. sitim.* þat is weeche *and* swinch. harde cloðes. smerte dintes. selde eten *and* lesse drinken. Þridde siðe palm sunedeies feorðe siðes shereðuresdaies absolucio[n] þe liðe þe sinne bendes. þe fiftte siðe crepe to cruche on lange fridai sixte siðe on ester euen gon abuten þe fantston. þe bitocneð þe holie sepulere. *and* þe seuceðe siðe þat holie bord bugen *and* þat bred bruken. bicumeliche wede ben tweire kinne. lichamliche *and* gostliche. þe lichamliche wedes ben manie kinnes. ac of hem ne speke ich noht ac do of þe gostliche. þe ben ee fele kinnes. *and* alle hie bien faire him þe þe husel underfoð. ac two þeroffe ben swiche þat no man ne mai underfo. him seluen to hele bute he haue here oðer on him. þe ben þus clepede. *Vestis innocencie. Vestis misericordie.* an is loðlesnesse oðer sinbote. *Vestis innocencie restituitur in baptismo dicente sacerdote [A]ccipe uestem candidam et immaculatam.* loðlesnesse understondeð þe man at his foleninge. *and* þat bitocneð þe crisme cloð. þe þe prest biwindeð þat child mide. *and* þus seið. Underfo shrud wit *and* elene. þis shrud haueð ech man on him after his fuleninge. alle þe wile þe he him beregeð þat he ne do ne ne queðe. ne ne ðenche no þing for þat he bie unwurðere gode! *ne loðere men! þe iuele is soule! Þis wede is wel bicumeliche *and* biheue ech man to hauen þenne he husel underfoð. Ðet oðer gostliche shrud ich embe spece is mildhertnesse. þe is nemed ee! armhertnesse armheorted is þe man. þe swiðere reoweð his sinne. *and* he hem forlet *and* bet. *and* milce bit. also ure drihten bad seicu þus. *Miserere anime tue placens deo.* haue reoðe of þin ogen sovle. þenne likeste gode. Mildheorted beð þe man þe reouð his nelgebures unselðe. *and* likeð here alre selðe *and* ofþinð sore wrecche mannes wanrede. *and* freureð hem mid his weldede. No man þe sineged haueð ne mai wiðuten þus¹ wedes holi husel under-

in besitting garments. and at a fit time. * p. 71.

Six penances.

The font betokens the holy sepulchre.

Two kinds of besitting garments.

Of the garb of innocency.

Of the garb of mercy.

¹ So in MS. Read þise.

the holy housel, except for the eternal injury of soul and body ; and each man who receiveth it without either of these garments shall be shamefully driven out of this holy feast, and bound together hands and feet, cast into the horrible pit of hell, according to our Lord's word, which saith to such men, *Amice quomodo huc intrasti non habens vestem nuptialem, &c.*—How camest thou in hither with uncomely garments ? This day is the fitting time to receive the housel. *Quia hæc dies quam fecit Dominus, non quod magis hanc quam alias, sed quia majora quam in aliis a morte resurgendo, et nos a morte resuscitando*—Because our Lord, who made all other days, made this day, but he manifested in another way his might and showed more mercy to mankind on this day than on any other. When he arose from death he raised us with him. *Unde exultemus et lætemur in ea.* He fetched us out of hell-woe and therewith gladdened us ; and if we follow him he will give us heaven's weal, and therewith will rejoice us to-day, thanks be unto him ! Therefore this day is called Easter Day, that is, day of arising, because that he arose from the dead on this day ; and we all do so when we receive the holy housel, if we go to meet him in purity of living and in true belief, and are at peace with all men. Our Lord who biddeth us to this feast and bringeth us to his holy flesh and to his holy blood, and permitteth us to partake of it, thereof speaketh, thus saying, *Accipite et comedite ; &c. Bibite ex hoc omnes, hæc est enim sanguis meus novi testamenti, &c.*—Receive this and eat it all of you, for it is my body which shall redeem you all. He offereth us also his holy blood, which he says shall be shed to redeem you, and saith that these two things are our food. *Caro mea vere est cibus et sanguis meus vere est potus*—My flesh is meat indeed and my blood is drink indeed ; and after that he saith, *Nisi manducaveritis carnem filii hominis et biberitis ejus sanguinem non habebitis vitam in vobis*—Ye can have no life in you except ye live on my flesh and on my blood. That housel which ye receive is his holy flesh and his blood. First, there is the sacramental bread and wine, and through the holy words which our Saviour himself said with his holy mouth, and which the priest, after him, saith at 'still mass,' the bread is turned to flesh and the wine into blood. *Set in carne remanet forma color et sapor*—But in the holy flesh remain the form and colour and smell of the host,

fon! bute to eche harme his soule *and* lichame *and* ech man þe hit underfoð wiðuten eiðer þese wedes shal ben shameliche driuen ut of þis holi gestninge. *and* bunden togedere his honden. *and* his fet. *and* worpen in to þe ateliche pit of helle bi ure drihtenes word þe seið to swiche men. *Anice quomodo huc intrasti non habens uestem nuptialem et cetera* hwi come þu ider in mid unbiemeliche weden. þis dai is biemelich time husel to underfon. *Quia hec dies quam fecit dominus. non quod magis hanc quam alias. sed quia maiora quam in aliis á morte resurgendo. et nos á morte resuscitauit.* for þat þis makede ure drihten þe makede alle oðre. ac he kidde oðerluker his milhte. *and* mankin more milee dide on þis dai! þanne on ani oðre. Ðo he aros of deaðe rerde us mid him. *Vnde exultemus et letemur in ea,* he us fette ut of helle wowe. *and* þermide us gledede. *and* gif we him folgieð he gifð us heucne wele *and* þermide us blisseð to dai þonked. wurðe him. forþi þis dai is cleped estrene dai. þat is aristes dai. for þat þe he þis dai aros of deaðe. *and* we alle don! * þanne we holi husel undernimen. gif we ben þe togenes on elene liflode. *and* on rihte leue. *and* wið alle men sehte. Ure louerd þe us bit to þis gestninge. *and* bringe us to his holi fleis *and* to his holi blod *and* leue us hem to bruken. *and* þus queðinde. *Accipite et comedite ex hoc omnes hic est e. e. s. m. n. et cetera.* Understondeð þis *and* brukeð it alle. for it is mi lichame þe giu shal alle lesen. he bet us ee his holi blod þe shal ben shad giu to lesende *and* seið þat þese two þing bien ure bileue. *Caro mea uere est cibus et sanguis meus uere est potus.* Mi fleis is wis mete. *and* mi blod iwis drinke *and* after þat he seið. *Nisi manducaueritis carnem filii hominis et biberitis eius sanguinem non habebitis uitam in uobis.* Ne muge haucn no lif on giu bute ge liucn bi mi fleis *and* bi mi blod. þat husel þe ge understonden! is his holi fleis *and* his blod. Erest it beð ouelete *and* win. *and* þureh þe holi word þe ure helende him self seide mid his holi muð! *and* efter him prest hem seið atte swimmesse turneð þe bred to fleis *and* þe win to blod. *Set in carne remanet forma color et sapor.* ac on þe holi fleis bileueð þe

Those who approach God's table must have on the garments.

To-day is the proper time to receive the house.

On this day Christ arose from the dead.

Easter signifies resurrection.
* p. 73.

Our Lord invites us to his feast.

and offers us his flesh and blood.

We can have no life in us except we eat and drink of this food.

and in the holy blood remain the colour and smell of wine. Greater might doth our Saviour than the holy words which he spake with his mouth when he giveth to mankind [his flesh and blood].

Nevertheless when a man eateth and drinketh through the bodily nature, the bread turneth to flesh and the drink to blood; because God's word may turn the bread to flesh and the wine to blood; and so it doth; and that is the manifold delicacy which is the dainty of all dainties that all christian men ought this day to enjoy, because this day is called Easter Day, that is dainty-day (day of dainties), and the dainty is the *housel*, and no man may say *how seely* (i.e. how good) it is. *Quia est pretium mundi*, for it is worth all the world and is better than all the world. This is the holy manna which our Lord sent as sleeting snow, as the prophet saith, *Pluit ille manna ad manducandum et panem cæli dedit eis; panem angelorum manducavit homo*—He caused manna to rain down upon them for food, and gave them the bread of heaven; and men did eat angels' food. *Manna interpretatur, quid est hoc*—*Manna* signifies *What is this?* and when our Lord sent this meat from heaven to the folk of Israel it became in each man's mouth whatsoever meat he most loved; and it denoteth the holy housel, which each christian man now receiveth, which is to the man who is cleansed of sin, or has begun to be cleansed, the highest and sweetest delicacy, and to each man's soul who hath not forsaken all great sins, and hath not amended or begun to amend, the bitterest of all bitters, as the apostle saith, *Qui manducat corpus domini et bibit, &c.*—Each man that receiveth the holy housel unworthily receiveth to himself eternal pain and endless woe. Let each of us now take heed to himself whether we have come in a befitting manner; that is, to true shrift, to holy ashes (on Ash Wednesday), to procession on Palm Sunday; to absolution on Sheer Thursday; to the holy cross on Long Friday; to procession about the font on Easter Eve. And if we have come with the comely garment of innocency, that is, cleansing, so that we have forsaken our sins, and by the confessor's direction have amended, or begun to amend and to pray for mercy, then may we go in a becoming manner to God's table and worthily partake of his body, and through the holy

shap and hiu, and smul of ouelete, and on þe holi blod hēw and smul of win. More mihte doð ure helende þenne þe holi word þe he þurh his muð spee, þanne he giuēð mannes euinde, and Napeles þanne man eteð and drinkeð þureh þe lichames cunde þat bred wurð to fleis, and þe drinke to blod, for þi mai godes word turnen þe ouelete to fleis, and þat win to blod, and swo doð, and þat is þe felefolde heste, þe is alre hestene heste þat alle cristene men agen to dai to noten, for þat þis dai is cleped estre dai þat is estene da, and te este is husel, and no man ne mai seien husel^a: wu god it is. *Quia est precium mundi*, for it is wurð al þe wereld, and betere þene *al þe wereld, þis is þe holi manne þe ure drihten sende also snow sleðrende also þe prophete seið. *Pluit ille manna ad manducandum et panem celi dedit eis*. [*P*]anem angelorum manducavit homo, he let hem reine manne to bi-liue, and gef hem bred of heuene, and men eten englene [bred]. *Manna interpretatur, quid est hoc?* Manne bitocneð wat is tis: and þo ure drihten sende þis mete fro heuene þe israelisse folke: it warð on eches muð wat mete se he mest luuede, and bitocneð holi husel: þe ech cristeman understont nuðe, þe is þe manne hegeste sweteste este þe is of sinne clensed, oðer bigunne to clensende, and alre bitere biterest eches mannes soule þe ne hauēð alle michele sinnes forleten, and bet, oðer bigunnen also þa¹ apostel seið, *Qui manducat corpus domini et bibit et cetera*. Ech þe understandeð þat holi husel unwurðliche he understant him seluen eche pine, and endelese wowe. Nime we nu geme ure ech agen him seluen, gif we bien cumen on bicumeliche wise, þat is to soð shrifte, to holi axen a palm sunedai: to procession, a shereðursdai to absoluciu, a lange-fridai to holi cruche, an ester euen to procession [abuten þe fanstone], and gif we ben cumene mid bicumeliche wede, of lodlesnesse þat is clensinge, swo þat we hauen ure sinnes forleten, and bi shriftes wissenge bet, oðer bigunnen to beten, and milce bidden, þanne muge we bicumeliche to godes bord: bugen, and his bode wurðliche bruken, and þureh þe holi este cumen

The bread and wine are through Christ's word turned into veritable flesh and blood.

It is the daintiest of all dainties.

It is like the manna sent from heaven. * p. 74.

[Ps. lxxviii. 25.]

Manna was a type of the Sacrament of the Lord's Supper.

¹ So in MS.

Let each take heed how he receives the Sacrament,

and let each be clothed with the befitting garments, of which we have before spoken.

^a A play upon the word *husel*, as if made up of *hu* = how, and *sel* = good: in ll. 8, 9, there is a similar play upon *estre* and *este*, and in ll. 34, 35, upon *estre*, *este*, and *ariste*.

dainty come to our arising (resurrection). *Quod nobis præstet qui hodie surrexit et vivit cum Deo Patre in unitate Spiritus Sancti.*

XVII.

THE FIRST SUNDAY AFTER EASTER.

Stetit Jesus in medio discipulorum suorum et dixit eis, 'pax vobis.'
Legitur in evangelio quod dominus ante passionem sedit dum discipulos docuit; inter passionem et resurrectionem, jacuit et quievit; post passionem vero stetit et pacem eis optavit. We read in the holy gospel-book that our Saviour suffered on the holy rood and underwent death, and with his short death redeemed us from eternal death; and on the third day arose from the dead, and raised us with him, and promised us eternal life in bliss, if we lead our life now as he directeth us. In this 'tale' we notice three things:—The first is, that before his passion he often sat and taught wisdom to them that followed him; the second is, that between his passion and his resurrection he lay in his sepulchre and was still, and for that cause the three days before Easter are called 'still days' (or days of silence); the third is, that he stood among his disciples and bade them 'peace,' as St. Luke saith in his gospel, thus saying, *Stetit Jesus, &c.* Our Lord stood among his disciples and bade them peace and reconciliation; 'peace' because he had made them free from the devil's thralldom in which they and all their offspring had lived, from the time that Adam our first-father sinned until that our Saviour with his death redeemed them [all]; 'reconciliation,' because he reconciled the Heavenly Father to mankind and opened for them the gates of Paradise, which through Eve's guilt were previously closed against them. *His tribus modis ponimur in hujus exilii miseria, quod alii sedent, alii jacent, alii stant.* In these three ways we dwell in this wretched world. Some sit, and some lie, and some of us stand. When we have forsaken our sins, lamented, and amended, and have been houseled (received the Lord's supper), then are we high; but as soon as we sin we have come from high to low; and though we be sorry for our sins, and have purposed to forsake them, nevertheless we sit until we forsake them and amend, as our Lord admonishes us by the prophets, thus saying, *Surgite postquam sedistis, &c.*—Arise when

to ariste¹. *Quod nobis prestat qui hodie surrexit et uiuit cum deo patre in unitate spiritus sancti.* ^{1 Looks like driste in MS.}

XVII.

[DOMINICA I POST PASCHA.]

Stetit ihesus in medio discipulorum suorum & dixit eis. pax p. 75.

nobis. legitur in ewangelio quod dominus ante passionem sedit dum discipulos docuit inter passionem et resurrectionem iacuit et quieuit. post passionem uero stetit. pacem eis opt[au]it.

we reden on þe holi godspel boe. þat ure helende þrowede on þe holi rode. *and* deað þolede. *and* mid his eðeliche deaðe lesde us

The resurrec-
tion of Christ.

of eche deaðe. *and* on þe þridde dai aros of deaðe. *and* arerde us mid him. *and* bihet us eche lif on blisse. gif we lede ure lif nu swo he us wisseð. We nime gemie of þre þing on pis tale. on is

The three
days before
Easter are
called 'still
days.'

þat biforen his þroweunge he sat ofte *and* tahte wisdom þan þe him folgeden. oðer is þat bitwenen his þroweunge *and* his ariste he lai on his sepulere *and* swiede. *and* for þat ben þe þre dage biforen estre cleped swidages. Ðe þridde is þat he stod among hise dieiples². *and* bed hem frið also seint lucas seið on his godspelle þus quedinde. [S]tetit ihesus³ et cetera. Ure louerd

² Originally
deciple.
³ MS. ihe.

stod among his dieiples; *and* bed hem frið. *and* seltnesse. Frið; for þat he hadde makend hem fre; of þe deules þralsipe. þe hic hadden *and* al ofsprig one wuned. fro þe time þe adam ure forme fader gilte forte þat ure helende mid his deaðe hem alesde. Seltnesse; for þat þe he makende sehte þe heucliche fader wið ma[n]kin. *and* opene[de] togenes hem þe giate

Of the word
of peace that
our Lord
gave his
disciples after
his resurrec-
tion.

of paradys. þe þurh cue gilte wið hem was er tined. *His tribus Modis ponimur in huius exilii miseria quod alii sedent, alii iacent. alii stant.* On þese þre wise we wuneden on pis wreche

Of the three
modes of
living in this
wretched
world.

wereld. sume sitteð. *and* sume ligeð. *and* sume we stondeð.

* Ðanne we hauen ure sinnes forleten. *and* bireused. *and* bet. *and* ben huseled. we ben hege. ac also wat se we sinegen. we ben

* p. 76.

fro hege to loge. *and* þeh us ure sinnes rewe. *and* imint hauen þat we hem wile forleten, naðeles we sitteð forð þat we hem forleten. *and* beten also ure drihten us minegeð bi þe prophete þus queðinde. *Surgite postquam sedistis q. m. p. d.* Ariseð

ye have sat ; but we are not able to do that without his help. Let us say then unto him, *Domine, tu cognovisti sessionem meam et resurrectionem meam*—Lord, thou knowest how I have sat and that I am unable to rise without thy help. *Exsurge domine adjuva me, id est, fac me exsurgere*—Arise, Lord, and help me up. Thus sitteth man in his sin, as I have said, and thus lieth as I now will say. When a man greatly sinneth, and the sin appears sweet to him, and he will not forsake it because it in some wise pleaseth him, and though he forsake it he will not amend according to the instructions of his confessor—he shall be lower than he previously was (as from his seat to his bed), and condemned to death, and thereto bound. So is the man who holdeth fast his sins, he is condemned from heaven to hell, from our Lord Jesus Christ to all devils, from eternal life to eternal torment, except he break the bonds and save himself by amendment. And all the while he thus lieth in his sin the right belief and the true love which he ought to have to God is prostrate and slain in his heart, and thereby he ceases to receive all wholesome lore. *Et sic Jesus jacet in sepulcro cordis illius, et quiescit apud illum a doctrina, usque in diem tertium, scilicet, mentis illuminationem. Primus enim dies est lux boni operis. Secundus clarificatio sermonis. Tertius illuminatio mentis.* And in that wise lieth our Saviour in his heart as in the sepulchre, and is silent with respect to wholesomeness of lore towards him until the third day, that is until the heart be enlightened. For though he do good deeds, which is called the second day, both help him little or nought except he have good thoughts (or intentions), which are compared to the third day ; but as soon as the third day dawns (that shall be when his heart receiveth the light of right belief and of true love) then riseth our Saviour in his heart and teacheth him wholesome lore, and thus saith, *Cur jaces pronus in terra? surge*—Why liest thou prone to the earth? arise. That is to say, why lovest thou thy foul sins? forsake them and mourn over them, and amend and pray for mercy thereof ; and if he receiveth this lore, he ariseth and standeth, and our Saviour standeth in his heart and bids him then ‘peace and reconciliation,’ thus saying, *Pax vobis*: ‘peace,’ for that they are then freed from the devil’s thralldom, as I ere said ;

panne ge hauen seten. ac we ne mugen þat don : wiðuten his elpe. seic we þanne to him. *Domine tu cognouisti sessionem meam et resurrectionem meam.* louerd þu wost wu ich habbe seten. and þat ich ne mai wið-uten þin clp risen. *Exurge domine adiuua me. i. fac me exurgere.* aris louerd : and elp me up. Dus sit man on his sinne swo ich seid haue. and þus lið swo ich nu seic wile. Danne man sinegeð gretliche. and him þincheð þe sinne swete. and ne wile noht forleten hit. for þat it him on sume wise likeð. and þeh he hem forlete ne wile noht bi sbriftes wissinge bete. he beð neðer þanne he er was. also fro sete to leire and demd to deaðe. and þerto bunden. swo is þe man þe halt faste his sinne. he is demd fro heuene to helle. fro ure louerd ihesu christ to alle deules. fro eche liue : to eche pine. bote he þe hendes breke. and berege him mid bote. and alle þe wile þe he þus lið on his sinne : þe rihte bileue and þe soðe luue. þe he hah to hauen to gode : ben leirede. and slaine on his heorte and þer þurh he swike to undernimende alle holsum lore. *Et sic ihesus iacet in sepulero cordis illius. et quiescit apud illum a doctrina usque in diem tercium scilicet mentis illuminacionem.* *Primus enim dies *est lux boni operis. Secundus clarificacio sermonis. Tercius illuminacio mentis.* and on þat wise lið ure helende on his heorte. also on sepulere. and swigeð of holsumnesse lore togenes him : forte þat on þen þridde dai : þat is heorte be liht for þeh he do edie dede. þe is nemmed to oðer dai. boðe him helpeð litel oðer noht. bute he haue god þonk þe is euened to þe þridde dai. ac also wat swo þe þridde dageð. þat beð þanne his heorte understant þe liht of rihte bileue. and of soðe luue. þenne riseð ure helend on his heorte. and techeð him holsum lore. and þus seið. *Cur iaces pronus in terra : Surge.* Wi list þu turnd on þe corðe : aris. þat is to seien hwi luuest þu þine fule sunnes. forlet hem. and bireuse hem. and bet hem. and bide milce : þerof. and gif he þis lore understondeð : he arist and stant. and ure helende stant on is¹ heorte. and bedeð him þanne frið. and sehtnesse and þus queð. *Pax uobis.* frið^a : for þat he ben þanne fried of þe deuleles

Those that are sitting in sin are admonished to rise.

The man who holds fast to his sins, like a bedridden man is bound to death.

An explanation of the three 'still days.'
* p. 77.

In the sinner's heart, the light of good deeds, wholesomeness of lore, and good thoughts are silent.

The sinner is commanded to rise from his grovelling position.

¹ So in MS.

Christ stands in the heart of him who

^a The author of this Homily gives us a bit of popular etymology : *peace* is 'frið' because it 'frieð.'

‘reconciliation,’ because they are then reconciled to the heavenly father, and the gate of paradise is opened to them. *Per quam nos introducat, qui vivit et regnat per omnia secula seculorum.* AMEN.

XVIII.

THE FOURTH SUNDAY AFTER EASTER.

Omne datum optimum et omne donum perfectum desursum est, descendens a patre luminum. Saint James the holy apostle, whom our Lord appointed as a teacher to the folk of Jerusalem, took heed of the customs, which then were and yet are among men—few good and many evil; and he began to turn the evil to good with his wise words which he spake unto them mouth to mouth, the while he dwelt bodily among them. And toward the time that our Lord would fetch him from this wretched world unto his blissful realm, then put he in a letter the wise words that he had spoken and the epistle he sent unto the churches; and it is come into this holy minster to-day and has been read before you, though ye understand it not; but we will through God’s instruction and by his help make known unto you these few words thereof. *Omne datum optimum, &c.* Each good and perfect gift cometh downward from heaven, and each idle and vain and evil thing cometh upward from below, though the unbelieving do not esteem it so, but when they have sinned in thought, or in speech, or in deed, they cast the blame upon the Lord and say, ‘If God had not willed it so, it would not have been so.’ And sometimes they cast it upon creators that are [really] none but God himself who created all things, and say, ‘it was no better destined to me;’ and sometimes upon luck, and say, ‘I had no better luck;’ and sometimes upon the devil and say, ‘he who ought not, drove me thereto.’ And they lie in each word; for though the devil may mislead man, he is unable to force any man. And in this wise casteth the unbelieving man his own guilt upon the guiltless. *Omnis autem prava cogitatio in corde ascendit, tam innata quam illata, unde dicitur in evangelio ‘ut quid ascendunt cogitationes in cordibus vestris?’* Every idle speech and thought, whatsoever it be, ascendeth in the man’s

þralshipe: also ich er seide. Schtneſse: for þat he ben þenne
 sahtnede wið þe heuenliche fader. *and* is þe giate of paradis
 opened to-genes hem. *Per quam nos introducatur. Qui uiuit et*
Regnat per omnia secula seculorum. amen.

is no longer
 lying in sin,
 and speaks
 the word of
 peace.

XVIII.

[DOMINICA IV POST PASCHA.]

Omne datum optimum et omne donum perfectum desursum est:

descendens a patre luminum. Seint iacob þe holie apostel.
 þe ure drihten sette to lorþeawe. þe sole of ierusalem. he nam
 geme of þe wune: þe weren þo: *and* get bien mid mannen:
 fewe gode: *and* fele iuele. *and* bigan to turnen þe iuele to gode.
 mid his wise wordes. þe he wið hem spee muð wið muðe. þe
 hwile he wunede *lichamliche among hem. *and* agen þe time þe
 ure drihten wolde him fechen fro þis wrecche wored to his blis-
 fulle riche: þo sette he on wite þe wise word þe he spee. *and*
 þat writ sende into chirchen. *and* hit is cumen into þis holi
 minstre to dai. *and* biforen giu rad þeh ge it ne understonden.
 ac we wilen bi godes wissinge *and* bi his helpe. þerof eufen giu
 þese lit word. *Omne datum optimum et cetera.* Ech god giue
and fule giue cumeð of heuene dunward. *and* ech idel. *and*
 unnit. *and* iuel: neæn uppard. þeh þe unbileffulle swo ne lete. ac
 lat þanne he haueð sinaged. on þonke oðer on speche. oðer on
 dede. Werpeð þat gilt uppen ure drihten. *and* seið. gif god hit
 ne wolde: swo hit ne were. *and* oðer while werpeð it uppen
 sheppendes þe none ben. bute god self þe alle þing shop: *and*
 seið. ne was me no bet shapen. *and* oðer hwile uppen hwate.
and seið. nahte ich no betere wate. *and* wile uppe þe deuel:
and seið. he me drof þerto þe ne sholde. *and* ligeð eches wordes.
 for þeh þe deuel muge man bi-charre: he ne mai no man neden.
and on þis wise werpeð þe unbileffulle man his agen gilt uppe þe
 giltlese. *Omnis autem praua cogitacio in corde ascendit. tam
 inua'a quam illa' unde dicitur in ewangelio. Ut quid ascen-
 dunt cogitaciones in cordibus uestris.* ech unnit speche *and* þone

St. James
 took heed of
 the many evil
 customs of
 this world,
 and tried to
 amend them.

* p. 78.

For this pur-
 pose he ad-
 dressed a
 letter to the
 churches,

in which he
 says every
 good and
 perfect gift
 cometh from
 above.

That which is
 the opposite
 comes up-
 ward from
 below.

People are
 much given
 to lay the
 blame of their
 sins upon
 God, upon
 luck, or on
 the devil.

The devil
 forces no man
 to sin.

heart, as this epistle saith, *Unus quisque trahitur a concupiscentia sua abstractus et illectus*. Each man is [tried] by slight of his own bodily lusts, as the book saith, *Diabolus per suggestionem in mittit homini malam cogitationem*—The devil with his suggestions bringeth unprofitable thoughts into men's hearts, and so leadeth them to evil speech and to worse deeds; and on this wise cometh each evil thought and speech and deed upwards from below, whether it have its beginning in the man's bodily will or whether it have its commencement in the devil's instigation; and for to prevent any man from throwing the guilt of his sins upon God, therefore saith St. James these words, *Omne datum optimum, &c.* Each good gift and perfect gift cometh from heaven, sent down from the Father of Lights. *Datum aliud est bonum ut quod fovet corpus. Aliud est melius ut quod ornat cor. Aliud est optimum ut quod sanctificat hominem.* That gift of God is good that feedeth and covereth the body (as the flowers that come of the corn, of the earth, and of trees), which is called world's joy; and that gift of God is better that enlighteneth the man with five-fold power (i.e. the 'five wits')—his eyes to see, his ears to listen, his nose to smell, his mouth to talk, and to protect wholly therewith his body. That gift of God is best which cleauseth the man from all sins and delivereth him from hell and openeth heaven for him, and that is baptism first, and afterwards the housel (or the sacrament of the Lord's supper). *Bonum autem aliud inchoatum, ut fides, aliud provecum ut spes, alium perfectum, ut caritas.* Again, some gift of God is begun, as right belief, and continues as trust, and a desire to do God's bidding, and some withal full (perfect), as true love to God and to men, and such are the seven which are called, *Charismatum dona, scilicet sapientie et intellectus, &c.* *Item, remissio peccatorum quæ datur in baptismo, est datum optimum; bonum vite eterne est donum perfectum.* Again, the best gift [of God] is the forgiveness of sins, and this gift he giveth each man in baptism. The gift of eternal life in bliss is the perfect gift, and this gift he giveth with the holy housel (or sacrament) when it is received rightly and wholesomely. Such gifts (and no evil ones) sendeth mankind the Father of Light. We call our Lord the Father of Lights, for he kindleth the sun and the stars with their light,

astighð in þe mannes heorte. be swo it beo. also þis writ seið. **V**nus quisque traitur¹ á concupiscencia sua. abstractus. et illece-
 tus. eeh man beoð bi sleht of² his agene *lichames luste
 also þe boe seið. [**D**]iabolus per suggestionem inmittet homini
 malam cogitationem. þe deuel mid his for-tilhting³ bringeð
 unnut þone on mannes heorte. and teð him swo to iuele
 speche and to werse dede. and on þis wis cumeð eeh iuel þonc.
 and speche. and dede. neðen uppard. sam it haue angun of þe
 mannes lichames wille sam it haue þe biginning of the deules for-
 tuhting. and for to bileande þat no man werpe þe gilt of his
 sinne anuppen god: and þefore seid seint iacob þos word.
Omne datum optimum et cetera. eeh god giue: and ful giue:
 cumeð of heuene send of lemene fader. **D**atum aliud est bonum
 ut quod fouet corpus **A**liud est melius ut quod ornat cor. **A**liud
 est optimum ut quod sanctificat hominem. Þat godes giue is god
 þe fet and shrut þe lichame also þe blostme þe cumeð of coren of
 eorðe. and of treuwe. þe ben cleped werldes winne. and þat
 godes giue is betere. þe alimeð þe man of fiffolde mihte. his egen
 to sen his earen to listen his nose to runien⁴. his muð to
 smellen⁴. and his lichame al mid to friðende and þat godes giue
 is best. þe censeð þe man. of all sinnes. and leseð of helle: and
 to-genes him openeð heuene. and þat is fulcning erest and siðen
 husel. **B**onum autem aliud incoatum ut fides. **A**liud pro-
 uectum ut spes. **A**liud perfectum ut caritas. Eft sone sum
 godes giue is bigunnen also rihte leue. and furðreð also trust.
 and longenge to godes bihese and sum mid alle ful also soð lue
 to gode and to mannen. and swiche ben þe seuene. þe ben cleped
Carismatum dona. scilicet **S**apientie et intellectus et cetera.
Item remissio peccatorum que datur in baptismo est datum
 optimum. ***B**onum uite eterne est donum perfectum. Eftsone
 þe giuenesse of sinne is þe beste giue. and þie giue he giueð eeh
 man in þe fulluht. þe giue of eche [lif] on blisse. is te fulle giue.
 and þeo giue he giueð mid þe holi husel. þanne man it under-
 stondeð rihtliche. and holsumliche. Swiche giues. and none
 iuele sendeð lemene fader: mankin. Leomene fader we clepeð
 ure drihten for þan þe he summe atend. þe steores of hire leome.

Man is led
 astray by his
 carnal lusts.

¹ tentatur in
Fulgate.

² *MS. os.*

* p. 79.

³ *Read*
 tilhting.
 The devil
 puts evil
 thoughts into
 men's minds.

St. James
 tried by his
 words to pre-
 vent men
 from putting
 their sins
 upon God.

¹ Of God's
 good gift
 called
 'world'sweal.'

² Of God's
 better gift,
 the five senses.

⁴ *These two*
words are
mislaced in
the MS.

³ Of God's
 best gifts,
 Baptism and
 the Eu-
 charist.

⁴ The seven
 perfect gifts.

* p. 60.

⁵ The best
 gift is forgive-
 ness of sins.

Why God is
 called
 'Father of
 Light.'

and the moon with its light, and illumineth all the earth; and illumineth the very sun of our [Lord] Jesus Christ, who illumineth all other things, and man also. *Lumine intellectus et fidei*—he illumines them with understanding and with true belief. *Angelorum autem, &c.* And then the heat of true love burneth in angels and men to himself. May he send us the good gift that forgiveth all sins, and the perfect gift that giveth eternal life in bliss. *Qui vivit et regnat per omnia secula seculorum.*

XIX.

ASCENSION DAY.

Elevatus est sol in cœlum, &c. The holy prophet Habakkuk, who dwelt in this world and afterward therefrom departed many hundred years before the time that our Lord became incarnate and was born true God and true man of the holy maiden our lady St. Mary's womb, nevertheless saw plainly many of the marvels that our Saviour did and wrought subsequently on the earth, and thereof spake, and especially of the great miracle that he did this day, and said therefore these words, *Elevatus est sol, &c.*—The sun was exalted in the heavens, and the moon stood in her place. In this 'tale' our Saviour is called 'sun' for four things:—one is that the sun is one and no more; the second is that it rises once a day and afterwards sets; the third is that it appeareth full of light, for it lighteth all this earth and the stars in heaven, and the moon; the fourth is that it appeareth full of heat, for that it heateth all things that grow upon the earth. Our Saviour also is Almighty God, and there is none other but he. *Unde dicitur, Pater et Filius et Spiritus Sanctus unus Deus.* The Father and the Son and the Holy Ghost are one Almighty God. Again, our Saviour arose as the sun when our lady St. Mary conceived him of her pure virginity, as the holy minster-book saith to the heavenly queen, thus saying, *Ex te ortus est sol justitie Christus Dominus noster.* Of thee is arisen the sun of righteousness, that is, our Lord [Jesus] Christ, and he afterwards set just as the sun disappears, when the Jews cruelly put him

and te mone of hire leome. and al þis middellherd alemeð. and ure ihesu christi¹ alemeð þe selue sunne! þe alle oðre þing¹ *MS.* xpi. aleomeð. and ee þe man. *Lumine intellectus et fidei.* alemeð of understondinesse. and of rihte bileue. *Angelorum autem et o. m.* and brin² on englen and on mannen. þe hete of soðe² *read* hve to him seluen. He sende us þe gode giue þe alle sinnes forgifð. and þe fulle giue þe giueð eche lif on blisse. *Qui vivit et Regnat per omnia [secula seculorum].*

XIX.

IN ASCENSIONE DOMINI.

Elevatus est sol in celum et. Þe holi prophete abacuc. þe wunede on þis weorlde. and eft þerof wot. fele hundred wintre. er þe time þe ure drihten understod mannisshe. and was boren. soð [god] and soð man of þe holi maidenes inneðe ure lafdi *Seinte Marie.* and naðeles seh suterliche fele of þe wundren. þe ure helende dide siðen! and on middenerd wrohte and þerof spec. and nameliche of þat michele wunder þe he þis dai dide. and þefore þese word seide. *Elevatus est sol et cetera.* Þe sunne was efed into heuene. and te mone stod on hire stede. On þis tale is ure helend nemned sunne. for fuwer þing. On is þat the sunne is on! and nanmo. oðer is þat hie arist anes á dai. and eft sigeð. Þe þridde is. þat he þinkeð ful of liht *for heo liht al þis middenerd³ and te sterres⁴ on heuene! and te mone. þat feorðe is þat heo þincheð ful of hete for þat hat alle þing. þe on eorðe weeseð. alswo hure helende is almihtin god. and nis non oðer bute he. *Vnde dicitur pater et filius et spiritus sanctus unus deus.* Þe fader and þe sune and þe hlogost ben on almihtin god. Eft-sone ure helende aros also sunne. þo þe ure lafdi *Seinte Marie* hin⁵ kennede of hire elene meiðhode. also þe holi miuster boc seið. to þe heuenliche quen þus queðinde. *Ex te ortus est sol iusticie christus dominus noster.* Of þe is arisen þe sunne of rihtwisnesse! þat is ure drihten *christ.* and he eft aseh also sunne to-glade. þo þe iudeus him pineden on þe ho[li]

The prophecy of Habakkuk.

Our Lord is called 'Sun' for four reasons. * p. 81.

³ *MS.* mindenerd.
⁴ *MS.* sterres.

Our Saviour arose as the sun.

⁵ *So in MS.*

He is the Sun of Righteousness.

to death on the holy rood, and his holy body was laid in the sepulchre, as St. Peter saith :—*Christus semel pro peccatis nostris mortuus est*. Our Saviour Christ suffered death once for our sins, thanked be he. Again, he is, as the holy book saith, *Fons luminis*, well of light; and *lux vera quæ illuminat omnem hominem venientem in hunc mundum*, &c., and he is the true light that lighteth every man with all the light that he hath, bodily without and spiritually within; and the sun itself he lighteth with all its light. Again, he is the sender of all holy heats, as he himself saith in the gospel, *Ignem veni mittere in terram; quam volo ut ardeat*—I came for to send fire upon the earth, and I will that it burn. The fire of which he speaketh is the heat which enkindleth in man's heart, which makes him greatly to bemoan his sins and to love our Lord more than himself, and his fellow Christian as himself. This sun that we speak of is our Saviour, who was this day exalted on high. *Sed cum sit supra omnem altitudinem, quo potuit ascendere?* But since he is above all exaltation, whither should he ascend? The holy apostle tells us how it happened, thus saying, *Quod autem ascendit quid est nisi quia descendit primum in inferiores partes terræ*—First he descended and afterwards he ascended on high. Of his descent speaketh David in the Psalm-book, thus saying, *Inclinavit cælos et descendit*—The heavens he bowed down and descended; *et ascendit super cherubin et volavit*, &c.—and afterwards he ascended above the cherubim; and again, from how [high] to how low he descended saith St. Ambrose in his song of praise, thus saying, *Egressus ejus a patre, excursus usque ad inferos*, &c.—He went from the Father until he came down to hell; *et in via bibit de torrente mortis, propterea exaltabit caput*—and in this long way that he went from heaven to hell he drank of death's flood, and therefore afterwards lifted up his head, as St. Ambrose saith, thus saying, *Recursus ad sedem dei*—He ascended to his heavenly throne; and what strides he made downwards, and upwards again, as to that saith St. Solomon the wise, thus saying, *Ecce venit saliens in montibus et transiliens colles*—Here he cometh striding from mountain to mountain, and strides over the hills. *Septem igitur, ut ita dicam, saltus dedit; de cælo in virginis uterum, inde in præsepium, inde in crucem,*

rode to deaþe. *and* his holi lichame was leid on ȝe sepulere also seinte peter seið. *CHRistus*¹ *semel pro peccatis nostris mortuus est.* ¹ *MS. Xpc.* Ure helende crist polede enes deð for ure sinnes. þonked wurðe him. Eft-sonne he is also þe holi boe seið. *Fons luminis.* welle of liht. *et lux uera que illuminat omnem hominem uenientem in hunc mundum et omnia*². *and* he is þat soðe liht! þe lihteð² ? cetera. eeh man. of al þe liht þe he haueð lichamliche wiðuten. *and* gostliche wið-innen. *and* þe selue sunne! he lihtteð³ of al hire³ *So in MS.* liht. Eft sonne he is sendere of alle holie heten. also him selfen seið on his godspel. *Ignem ueni mit[t]ere in terram quam uolo ut ardeat.* Ich com for to senden fur on corðe. *and* wile þat it berne. Ðe fur þe he embespeeð! is þe hete þe atent on mannes heorte. þe makeð him his sinnes swiðe bimurnen. *and* luuen ure drihten more þene him seluen. *and* his emcristene also him seluen. þis sunne þat we of speken! þat is ure helende þe was þis dai heued on hegh. *Set cum sit supra omnem altitudinem que*⁴ *potuit ascendere?* ac siððen he is buuen *alle hegnesse hwider sholde he stige. þe holi aposte[1] us seið hwu lit warð *and* þus queð. *Quod autem ascendit quid est nisi quia descendet primum in [i]nferiores partes terre.* Erest he steg neoðer *and* siðen on hegh. of neoðerstienge specð dauid on þe salm boe. *and* þus queð. *Inclinauit celos et descendit.* Ðe heuene abeh *and* dun asteh. *Et ascendit super cheru'in et uolauit.* et cetera. *and* steh eft abuuen cherubin. *and* fro hwu [hegh] he to hwu loge steh! *and* eft agen seint ambrosius þat seið on his loft songe. þus queðinde *Egressus eius a patre excursus usque ad inferos.* et cetera. he ferde fro þe fader! for þat he com neðer to helle. *Et in horum*⁵ *uia bibit de torrente mortis. propterea exaltauit caput* *and* on þis longe weie þe he ferde fro heuene to helle he dranc of deðes flode. *and* þarfore heuede siðen up þat heued. also seint ambrosie seið þus queðinde. *Recurus ad sedem dei.* he steh to heuenliche heh settle. *and* wiche strides he makede dunward. *and* eft uppard! þat seið *sanctus salomon* þe wise. *and* þus queð. *Ecce uenit saliens in montibus et transiliens colles.* here he cumeð stridende fro dune to dune. *and* ouer strit þe enolles. *Septem igitur ut ita dicam saltus delit.* [D]e celo in uirginis uterum. *Inle*

He is the
'Well of
Light.'

He is the
sender of all
holy heat,

that causes
the sinner to
repent.

⁴ *Read quo.*

* p. 82.

Of the ascent
and descent
of our Lord,
as described
by St. Am-
brose.

⁵ *So in MS.*
[Ps. cx. 7].

Of the seven
strides of the
Saviour.

inde in sepulcrum, inde in infernum, inde in mundum, et hinc in cælum. Seven strides he made—one from heaven into the maiden's womb; the second from thence into the stall (or manger); the third unto the holy rood; the fourth from thence into the sepulchre; the fifth into hell; the sixth into this world; the seventh again into heaven. But when he came to hell the angels that came with him cried out to the devil, and said, *Tollite portas, principes vestras, et elevamini portæ æternales, et intrabit rex gloriæ*—Princes of darkness open your gates, the king of bliss will come herein. The voice was heard by the prophets who were therein, and one of them (that was David) answered thus, *Dominus fortis et potens, dominus potens in prælio*—The Lord, who is strong and mighty in battle; and our Lord did as the book saith, *Portas æreas contrivit et vectes ferreos confregit et dedit lumen his, qui erant in pœnis tenebrarum, et ligavit Satanam et captivam ducit in captivitatem*—And our Saviour then brake the iron hinges (or bolts) and shivered in pieces the gates, and went in. Then was hell light for once (and never afterwards) with heaven's light. And he bound the old devil and harrowed hell of those that previously had here pleased him. As the psalmist saith, *Eduxit eos de tenebris et umbra mortis, &c.* And he brake their bonds and led them out of darkness and from the shadow of death, and rose from the dead the third day, that is, Easter Day, and abode with his disciples, not continually but at intervals, until the fortieth day, that is to-day; and then he did as the holy book saith, *Elevatis manibus suis benedixit eis. Et factum est dum benediceret illis, recessit ab eis et ferebatur in cælum.* He lifted up his hands and gave them his blessing, and so went to heaven, as David saith, *Ascendit Deus in jubilo et Dominus in voce tubarum.* And our Lord ascended with wordless song and with sound of trumpets. *Jubilus est exaltatio mentis habita de æternis, quæ nec taceri potest nec lingua explicari.* Wordless songs are the great bliss that the heart hath on account of heavenly things, and may not thereof be silent, nor tell them in words. Such are the songs that are sung on 'high days,' as *Alleluia*, and other such songs. So did the apostles when they beheld our Saviour, when he went to heaven, and followed him with their eyes, since they were unable to do so with their bodies. And of that might or power they marvelled much, and thereof were so blithe that they

in presepium. Inde in crucem. Inde in sepulcrum. Inde in infernum. Inde in mundum. Et hinc in celum. Seuen strides he makede. On of heuene into þe maidenen inneðe. Oðer þenne in to þe stalle. Ðridde in to þe holi rode. feorðe : þanne in to þe sepulchre. fiftē : into helle. Sixte : into þis Middenerd. þe seueðe : eft into heuene. *Ac þo he to helle com. þe engles þe mid him comen. clepeden to þe deuel *and* seiden. *Tollite portas principes uestras et e. p. e. et intrabit rex glorie.* ge maisterlinges of þesternesse openeð giwer gaten. þe king of blisse wile faren herin. Ðe stefne herden þe witeies. þe þeirinne weren *and* on of hem þat was. *dauid* andswerede þus. *Dominus fortis et potens dominus potens in prelio.* þe louerd þe is strong. *and* militi *and* on fehte. *and* dide ure louerd also þe boc seið. *Portas ereas contriuit et uectes ferreos confregit. et dedit lumen his qui erant in penis tenebrarum. et ligauit satanan et captiuam ducit in captiuitatem. and* ure helende brac þo þe irene herre *and* alto shiurede þe giaten. *and* in wende. þo was helle liht enes *and* nefre eft : of heuene liht. *and* bond te holde deuel. *and* herede helle of þo þe him hadden her er quemed. also þe salm wrihte seið. *Eduxit eos de tenebris et umbra mortis et uincula eorum disripuit. and* he brac here bendes *and* ledde hem ut of þesternesse. *and* of deaðes shadewe. *and* ros of deðe. þe þridde dai : þat is estrene dai. *and* wunede mid his diciples noht alegate : ac stundmele forte þe fuwertieðe dai : þat is todai. *and* þo he dide also þe holi boc seið. *Eleuatis manibus* [suis benedixit eis. Et factum est dum bendiceret illis recessit *ab eis et*] *ferebatur in celum et benedixit eis.* he heuede up his hond. *and* gïaf hem his blescinge. *and* swo ferde to heuene also *dauid* seið. *Ascendit deus in iubilo et dominus in uoce tubarum. and* ure drihten steh on wordlese songe. *and* on bemene stefne. *Iubilus est exultacio mentis. habita de eternis. que nec taceri potest nec lingua explicari.* Wordles song is þe herte nichele blisse. þe heo hancð of heuenliche ðinge. *and* ne mai þeroffe be stille. *ne mid worde hem atellen. swiche ben þe songes þe me singeð hege dages also alleluia. *and* swiche oðre. Swo dide þe apostles þo hie bihelden ure helende. þo he to heuene wende. *and* folgeden him mid egen þo hie mid lichame

1, into the Virgin's womb; 2, into the manner; 3, to the cross; 4, to the sepulchre; 5, to hell; 6, to earth; 7, to heaven. * p. 83.

[Ps. xxiv. 7.]

The words that were heard by the prophets were replied to by David.

Then Christ harrowed hell,

[Ps. cvi. 14.]

and rose again on Easter Day.

[Luke xxiv. 50.]

And forty days after he ascended into heaven with wordless songs and with the sound of trumpets. On the meaning of wordless songs.

* p. 84.

could not in words tell their joy. *Etiam in sono tubæ, prout regem decet, ascendit*—With the sound of trumpets he ascended to his high home, as a king is received when he cometh to his home. The trumpets were the angels who stood by the apostles with snow-white garments, and thus said unto them, *Hic est Jesus qui, &c.*—He who is gone from you into heaven shall come again as ye have seen him go into heaven. Then there followed our Saviour a great company of angels and of holy souls that he had delivered from hell, thanked be he! And those angels blew before him the heavenly trumpets, and so announced that he was a king come from battle and had overcome his enemy. And the sound of the trumpets that the angels blew came there before our Saviour to the gates of heaven, and thus they said to the angels that were therein, *Tollite portas principes, vestras, et elevamini, portæ æternales, et intrabit rex gloriæ*—Ye princes here within, open your gates, and each gate open yourselves for the king of bliss who will come herein. And they who were therein thus replied: *Quis est iste rex gloriæ?*—Who is this king of blisses? And those without said, *Dominus virtutum ipse est rex gloriæ*—He that is the Lord of all mights (or powers), he is the king of all blisses.

May the Sun that I speak of, that is our Saviour himself, who from himself illumineth all brightness, enlighten to-day our thoughts with right belief; and as he enkindleth all holy heats, may he enkindle our hearts to-day with twofold heats; that is, that we bemoorn our sins, and forsake them and amend and pray for mercy. The second is, that we may have true love to himself and to our fellow Christians; so that we may long for him as did his apostles, and that he may lead us to him as he did them, and receive us with [them] into his kingdom. *Qui cum Patre et Spiritu Sancto vivit et regnat per omnia sæcula sæculorum.*
AMEN.

ne mihten. *and* of þat mihte swiþe wundreden. *and* þerof weren swo bliþe þat he ne mihten mid worde here blisse tellen. *Etiam in sono tube prout regem decet ascendit.* On bemes steuene he, Christ was received into heaven as a king. astel to his hege home. also me king understant þanne he to his home cumeþ. þe bemes weren þe engles þe wið þe apostles stoden : mid snouwite shrude. *and* þus seiden to hem. *Hic est [Aets i. 71.] ihesus¹, qui assumptus est a vobis in [celum] sic [ueniet quem-¹ MS. ihc. admodum uidistes] cum euntem in celum. et cetera.* þe his faren fro giu into heuene he cumeþ eft alswo ge him segen faren into heuene. þo folgede ure helende michel feord of englen. *and* of holie soules. þe he lesde ut of helle þonked wurþe him. *and* þo engles biforen him blewuen þe heuenliche beme. *and* swo Angels went before the Lord and commanded the gates of heaven to be opened. kidden þat he king was cumen fro fehte. *and* hadde his andsete ouercumen. *and* þe bemene drem þe þe engles blewuen. þe þere comen biforen ure helende to heuene gaten : *and* þus queþen to þe engles þe þer wiþinnen weren. *Tollite portas principes [Ps. xxiv. 7.] uestras et elevamini porte eternas et intrabit rex glorie.* gie maisterlinges herwiþ-innen openeþ giure gaten, *and* ech gate untineþ giu seluen to-genes þe king of blisse þe wile faren herin. *and* he þe þer-inne weren : þus andswereden. *Quis est iste rex glorie? hwat is þis blissene king : and* þo wið-uten seiden. *Dominus uirtutum ipse est rex glorie.* he þe is alre mihtene louerd he is alre blissene king. Ðe sunne *þe ich of * p. 85. The Saviour is the same that gives light to all that is bright. specce. þat is ure helende self : þe alle brihtnesse lihteþ of him seluen. he alihte to dai ure þone of rihte bileue. *and* also he atent alle holi heten. he atende todai ure herte þe twifelde hete. þat is þat we ure sinnes sore bi-murnen. *and* forleten *and* beten. *and* milce bidden. oþer þat we hauen soþe luue to him seluen. *and* to u[r]e emeristene. swo us longe to him also diden hise apostles *and* teo hus to him : also he hem dide *and* understonde mid on his riche. *Qui cum patre et spiritu sancto uiuit et Regnat per omnia secula seculorum. AMEN.*

XX.

WHIT-SUNDAY.

Apparuerunt apostolis dispersitæ linguæ, tamquam ignis, seditque supra singulos eorum Spiritus Sanctus. When our Lord Jesus Christ went bodily from earth to heaven, he bade his apostles and their holy fellowship not to be sorry though he departed bodily from them, and said, *Non turbetur cor vestrum, neque formidet. Rogabo patrem et alium paraclætum dabit vobis, et cum venerit, ille docebit vobis omnem veritatem.* Let not your hearts be troubled nor afraid; I will send you the heavenly comfort within a few days, which shall comfort you and teach you all truth, and bring tidings of things that are to come. And the fair behest (or promise) he performed this day. For this day is the fiftieth day after Easter Day, as the lord St. Luke said in the holy epistle that is read to-day in each holy church, and thus spake, *Cum completerentur dies pentecostes erant omnes discipuli pariter in eodem loco, &c.* On the fiftieth day after Easter Day all the apostles and their company were assembled into one place, sitting and singing psalms and praising God in the temple of Jerusalem. *Et factus est repente de cælo sonus tanquam advenientis spiritus vehementis et replevit totam domum ubi erant apostoli sedentes.* And close towards ‘undern,’ as saith the holy ‘singer’ in his song of praise, thus saying—*Dum hora cunctis tertia, &c.*

Then came a din from heaven, as though it were to make known that the Holy Ghost had come upon the apostles, and filled the house full wherein they were sitting. *Et apparuerit illis, &c.* Then the Holy Ghost manifested himself, to be seen in what appeared to them as many-cloven tongues and in the likeness of fire. And why they saw him such St. Ambrose thus sheweth and saith, *Verbis ut essent, &c.*, that is, in English, he made them strong (or heavy) in words; for though there was only the speech of one country in each apostle’s mouth that was there speaking, to each man who heard them, of whatsoever land he was (for there were men of every land under heaven’s course), it seemed to each

XX.

IN DIE PENTECOSTE.

Apparuerunt apostolis dispertite lingue tamquam ignis seditque supra singulos eorum spiritus sanctus. Do þe ure louerd ihesu crist fundede lichamliche fro eorðe to heuene. he forbed his apostles. and here holi ferreden þat he neren noht sorie. þeh he hem forle[te] lichamliche and seide *Non turbetur cor uestrum neque formidet. Rogabo patrem et alium paraclitum dabit vobis. et cum uenerit ille: docebit uobis omnem ueritatem.* Ne beo giuer heorte noht iðreued ne ofdred. ich wile giu senden þe heuenliche frefringe wið-innen a lit dages. þe giu shal frefrin and techen alle soçfastnesse and bringen tiðinge of þing þe beon to cumende. and þe faire biliese leste he þis dai. for þis dai is þe fiftugeðe dai. after estrene dai. also þe louerd seint lucas. seide on þe holie p'stle. þe me ret to dai and ech holie chirche. and þus queð. *Dum¹ complerentur dies pentecoste erant omnes pariter discipuli in eodem loco et cetera.* On þe fiftuðe dai. after estrene dai weren alle þe apostles. and here fereden gadered on one stede. sittinde and salmes singende. and god heriende. in þe temple of ierusalem. *Et factus est *repente sonus tanquam aduenientis spiritus vehementis et repleuit totam domum ubi erant apostoli sedentes. riht to-genes þe undrene also þe holi songere seið on his loft songe. þus queðinde. Dum hora cunctis tertia: r. m. i. o. a. d. u. n.* Þo eom a dine of heuene. ase þeh it were to kidende þat þe holi gost com uppen þe apostles and filde ful þat hus þere he inne seten. *Et apparuerit illis dispertite lingue tamquam ignis seditque supra singulos eorum spiritus sanctus.* Do openede þe holi gost him seluen to isende bi þan þe hem þulhte shapen also tunge fele twiselende. and on fires hewe and for þat he him swich segen seint ambrosius shewed² þus: and seið. *Uerbis ut essent pro. et c. f.* þat is on englis he hem makede fundie on worde. For þeh it were ones londes speche on þe apostles muðes þe þere speken: ech man þe hem herden were of wiche londe swo he were. for þere weren men of eche londe þat is under heuene liðe.

Our Lord's promise of the Comforter to his disciples.

The Comforter came to them on the day of Pentecost.

¹ ? cum.

* p. 86.

[Acts ii. 1.]

The modes by which the Holy Spirit manifested himself.

² So in MS.

There was only one language in each apostle's mouth, yet it

of them severally to be the speech of his own land. So the Holy Ghost filled them with himself, and put the words in the mouths of those that spoke there, and made them to differ in those that heard them. As St. Luke saith, *Repleti sunt omnes Spiritu Sancto, et cœperunt loqui prout Spiritus Sanctus dabat eloqui illis.* Thus they saw the Holy Ghost in the likeness of tongues, and therefore were they strong in speech, as I just now said. They also saw him in the form of fire, as I said before, and were thereof boiling with truer love to God and men, so that they loved God more than themselves, and each Christian man as themselves. *Ignis enim, ut ait scriptura, triplicem vim habet, scilicet, illuminandi, calefaciendi, consumendi, quam Spiritus Sanctus effecit in apostolis augendo fidei fervorem, charitatis splendorem, et consumendo irremittendo siqua fuit in eis peccati macula.* Fire hath in itself three virtues : the first is to give heat, the second is to give light, and the third to reduce oil to nothing. These three virtues the Holy Ghost employed in the apostles, and therefore he came upon them in the form of fire, as I before said, and enlightened them with brighter and firmer belief than they had before, and made them hotter in true love to God and to men, and reduced their sins to nought. For if any had committed sins, he forgave them altogether. Thus the holy apostles were assembled in one place, and thus the Holy Ghost came upon them and filled them with himself, and comforted them of sorrow, and taught them to speak the speech of every land, and enlightened them with right belief, and made them hotter in true love to God and to man, and cleansed them all from the filth of all their sins. Let us now beseech the Holy Ghost to have mercy upon us, and give us the disposition and power to forsake, be sorry for, and amend our sins, and to gather the hearts of us all to pure thoughts (as he gathered the holy apostles in the temple) and our bodies in this holy minster, and to come upon us and abide in us and comfort us of all sorrows, as he did them ; and to lighten in us right belief, and make us boiling with true love, and clean from all sins ; and to give us such firm speech that the few words that we say in our prayers may be known to all the saints that dwell in

hit þulhte here ech sunderlepes þat it was his londes speche. was understood by men of all nations.
 Swo þe holie gost hem fulde of him seluen *and* sette þe word on hem þe þere speken. *and* skiledede on hem þat hie herden. also scint lucas seið. *Repleti sunt omnes spiritu sancto et ceperunt loqui prout spiritus sanctus dabat eloqui illis.* Þus hie segen þe holi gost on tungene euene. *and* þerefore weren fundie on speche. also ich nu seide. ec hie him segen on fures hewe al ich er seide. *and* weren þerof walliude on soðere luue godes *and* mannen. swo þat hie luueden gode more þene hem seluen. *and* ech cristene man also hem seluen. *Ignis enim ut ait scriptura triplicem uim habet scilicet illuminandi. calefaciendi. consumendi. quam spiritus sanctus effecit in apostolis augendo fidei feruorem. caritati splendorem. *et consumendo. irremittendo. siqua fuit in eis peccati macula.* Fir haueð on him þre mihtes on to giuende hete. oðer to giuende liht. þridde to weldende clet to none þinge. þese þre mihte notede þe holi gost on þe apostles. *and* þerefor com uppen hem on fires hewe also ich er seide. *and* alihthe hem of brihtere *and* of festere bileue þe hie hedden er. *and* maked¹ hem hattere on soðe luue to gode *and* mannen, *and* welde here sinnes to none þinge, for gif anie hadden don he hem mid alle forgaf. Þus þe holie apostles were gadered on ane stede. *and* þus þe holi gost com uppen hem *and* fulde hem of him seluen. *and* freurede hem of sorege. *and* tehte hem speken eches londes speche. *and* lihte hem of rilhte bileue *and* makede hem hattere on soðe [luue] to gode *and* to men. *and* elensede hem alle of þe hore of alle sinnes. Bidde we nu þe holi gost þat he haue milee of us *and* gife us lige. *and* mihte. to forleten *and* bircusen *and* beten ure sinnes. *and* gedere ure alre herte to elene þonke also he gaderede þe holie apostles. in þe temple. *and* hure lichames in þis holie minstre. þat he cume uppen us *and* wune in us. *and* freure us of alle sorege also he hem dide. *and* lihte² on us rihte bileue. *and* make us wallende of soðe luue *and* elene of alle sinnes. *and* giue us swo findige speche. þat þe fewe word þe we on ure bede seien be cuðe³ alle halegen⁴ þe wunieð on heuene

The apostles were full of speech, and boiling with love to God and man.

* p. 87.

The three virtues of fire.

¹ So in MS.

The work of the Holy Spirit in the hearts of the apostles.

May our hearts be united to clean thoughts, and our bodies be gathered together in God's house.

² MS. bihte.

May our prayers be effectual.

a I think we ought to read *tuðe* (cp. *tide* on p. 125) = favourable, acceptable. In the MS. *c* and *t* are very similar; and in *cuðe* the top of the *e* is longer than usual.

heaven, so that they may intercede for us with the Trinity—Father, Son, and Holy Ghost—that He instruct and aid us to follow the apostles' lore, and in their fellowship have eternal life and bliss with Him. *Qui vivit et regnat in universa sæcula sæculorum Deus.*

XXI.

SERMON ON PS. LIII. 1.

Dominus de cælo prospexit super filios hominum ut videat si est intelligens aut requirens Deum. Omnes declinaverunt simul inutiles facti sunt, non est qui faciat bonum, non est usque ad unum. The holy prophet David saith in a passage in the psalm-book the words that I have now said here, where he speaketh of the mercy that our Lord Jesus Christ shows to man and of the hostility that men exhibit against him. He is merciful to them in two ways, as he himself saith in the holy gospel, *Veni vocare peccatores ad pœnitentiam, et recipere pœnitentes ad justificationem*—I came to call sinners to repentance, and to receive those truly amending in righteousness, and to set free the thralls from their thralldom, and to give them freedom. And in all ways he comforts those sinners that desire to receive comfort. But in return for this manifold mercy men are so hostile that the more earnestly he calleth them unto him, the more perversely they turn from him, as I said before. *Dominus de cælo prospexit super filios hominum, &c. Omnes declinaverunt simul, &c.* Our Lord, who is the Lord of all lords, stooped from heaven to men, and looked if any of them understood or sought him, and he saw that they all turned from him to their own disadvantage. And of them all there was but one (i.e. Christ) that did any good deeds. So looketh he now from heaven to us, and sees that we do not understand nor seek him as is needful for us, but we turn from his behests to the will of our flesh, except it be any God-fearing man. *Intelligens quis homo est? Qui seipsum agnoscit et Deum credit.* That man understands who knows himself and believes in God. *Ille se ipsum cognoscit qui considerat in speculo mentis quantis sit expositus miseris;*

þat hie þingen us to þe þremnesse. fader. and sune. and holi gost. þat he wisse and fulste fulien þer apostlene lore. and on here ferreden hauen eche lif and blisse mid him. *Qui* riuut et regnat in uniuersa secula seculorum deus.

XXI.

[SERMO IN PS. LIII. 1.]

*D*ominus de celo prospexit super filios hominum et uideat si [est] intelligens aut requirens deum. [O]mnes declinauerunt simul inutiles facti [sunt] non [est] qui faciat bonum [non est] usque ad unum. De holi prophete dauid seið on ane stede on þe salm boe þe wordes þe ich her nu scide. þer he specð of þe mildhertnesse þe ure louerd ihesu crist doð men. and of þe wiðerfulnesse þe men don togenes him. Mild-heorte he is togenes heom on two wise, also him self seið on þe holi godspel. *Ueni uocare peccatores ad penitenciam et recip[er]e* *penitentes ad iustificacionem. Ich com to elepen þo forsingede to sinbote. and understonden þo sinbetende on rihtwisnesse. and to lesen þe þrales of þralshipe. and giuen hem freshipe. and on alle wise he freureð þo forsingede þe frefringe wilen understonden Ac togenes þis manifold mildhertnesse. men bien swo wiðerfulle. þat swo he gerenluker¹ elepeð hem to him. swo hie wiðere turneð froward him. also ich er sede. *Dominus de celo prospexit super filios hominum ut et cetera. Omnes declinauerunt simul.* Ure drihten þe is alre louerde louerd bihe² of heuene to mannen. and lokede gif here ani understoden oðer bi-sohten him. and seh þat alle hie turnden fro him hem seluen to unbihefe and of hem alle ne was bute on þat dide anie gode dede. Also he loked nu fro heuene to us. and seð þat we ne understonden ne biseehen him noht swo us nied were. ac turnen fro his hese³ to ure lichames wille. bute hit beo ani god friht³ man. *Intelligens quis homo est: qui seipsum agnoscit et deum credit.* De man is understondinde þe him seluen cnoweð and gode leueð. *Ille se* *ipsum cognoscit qui considerat in speculo mentis quantus⁴ sit

What David says of Christ's mercy to mankind.

* p. 83.

[Luke v. 32.] Christ came to give men freedom, and to comfort sinners.

¹ MS. getenluker. Men are hostile to God.

² ? beih.

They all turn away from him,

and turn to their carnal will.

³ Top of t has been erased and looks at first like a t.

* p. 89.

⁴ So in MS.

utpote natus in macerore, vivens in labore, moriturus in dolore. That man knows himself who considers of what vile matter he is formed, and how wretchedly he here fareth, and how ruefully he shall go hence. Hither he cometh in woe, and he shall depart hence in woe. And here he dwelleth in distress and endureth discomfort, sometimes dry, sometimes wet, sometimes cold, sometimes heat, sometimes hunger, sometimes thirst, sometimes sickness, sometimes soreness, and sometimes weariness, and sometimes the biting of worms, and many others that I am unable to enumerate; and without help he is unable to protect himself against them. Thus ought each of us to know himself. *Ille autem intelligit Deum, qui credit eum trinum et unum, omnipotentem, creatorem omnium*—That man understandeth God who believeth that the heavenly Trinity—Father, Son, and Holy Ghost—is one Almighty God, the creator, ruler, and director of all creatures. And this belief each man exhibits when he singeth the Creed. That man seeketh God who acknowledges his trespasses and forsakes his sins, and sorely bemoans, and amends according [to the best of] his power. That does each man when he singeth pater-noster, except his wicked mode of life hinder his prayers. But few are those that thus understand and seek God; and those are good and therefore remain with him; and all others do as the prophet hath said—*Omnes declinaverunt, &c.* They all turn from God to the devil except one. *Quatuor sunt genera hominum; alii enim non intelligunt Deum, requirunt tamen; et hii fatui. Alii intelligunt et non requirunt; et hii impii. Alii nec intelligunt nec requirunt; et hii mortui. Alii et intelligunt et requirunt; et hii boni et de iis dictum est, 'nullum genus hominum facit bonum nisi unum.'* Four sorts of men there are. The first understand not God and nevertheless seek after him, and that is 'witless' men. The second kind comprehends those that believe in God and beseech him not, that is 'merciless' men, that have no mercy upon themselves. The third sort are those that do neither; they neither understand nor seek after God, and [those people] are wholly lost, soul and body. The fourth do both; they understand and seek after God, that is the good folk, and these he receiveth and retaineth with him, and giveth them everlasting life in bliss. May the same Lord, of whom I speak, who thus looketh from heaven to men with his merciful eyes, and seeth those that are hostile towards him, as those are who do not

expositus miseriis. Vt pote natus in merore. Uiuens in labore

Moriturus in dolore. Þe man cnoweð him seluen þe þencheð of The man who knows himself, thinks of the wretchedness of this life,
 wu medeme þinge he is shapen. *and* wu arueðliche he her fareð.
and wu reuliche he heðen wit. hider he cumeð on wowe *and*
 heðen wit on wowe. *and* here wuneð on waurede *and* þoleð his

unwille. hwile druie. *and* hwile wete. hwile chele. wile hete.
 hwile hunger. wile þurst. hwile chele¹. hwile unhele. hwile sori-
 nesse *and* wile werinesse. *and* hwile wurmene cheu *and* fele
 oðre þe ich telle ne mai. *and* ne mai wið-uten helpe him seluen
 þer-wið wrien. þus ahte ech of us him seluen to cnowen. **Ille**
autem intelligit deum. qui credit eum trinum et unum omnipotentem creatorem omnium. Þe man understant god. þe leueð þat

¹ Repeated in MS. by mistake.

þe heuenliche þremnesse. fader *and* sune. *and* holigost. is on
 almihti god. Shuppende. *and* wealdende. *and* dihtende of alle
 shahte. *and* þis leue sheweð ech man þanne crede singeð. þe
 man bisecheð god þe beð is gultes cnowe. *and* his sinnes forleteð.
and sore bimurneð. *and* beteð bi his mihte. þat doð ech man
 þenne he pater noster singeð. bute his liðere liflode his bede lette.
 ac lit ben þat þus understonden *and* bishechen² god. *and* þo ben
 gode *and* þerefore mid him bileueð. *and* alle oðre don swo þe
 proph[et]e seid. **Omnes declinauerunt et cetera.** alle hie turnen
 fro gode to þe denel bute on. **Quatuor sunt genera hominum. alii**
enim non intelligunt deum. requirunt tamen. et hii fatui. Alii
*intelligunt *et non requirunt et hii impii. Alii nec intelligunt* * p. 90.
nec requirunt. et hii mortui. Alii et intelligunt et requirunt
et hii boni et de is dictum est. Nullum genus hominum facit
 bonum nisi unum. Fuwer kinnes men ben. þat an ne under-
 stant god. *and* naðeles bisecheð² him. *and* þat is unwiti mennisse.
 oðer is þat leueð god. *and* ne bisecheð him noht. þat is þat orelese
 mennisse. þe ne haueð ore of him seluen. Ðe ðridde ne doð
 noðer. ne understant ne bisecheð god. þat mannisse is þuertut
 forlore soule *and* lichame. þat feorðe doð. eiðer understant *and*
 bisecheð him. þat is þat gode menisse. *and* þat he understant
and mid him athalt. *and* giueð eche lif on blisse. þe ilke louerd
 þe ich offe speke. Þe þus lokeð of heuene to men mid his milde
 egen. *and* seð þo þe wiðerieð to-genes him. alse don þo þe ne

He who understands God be'ieves in the Holy Trinity.

He beseeches God, who knows his faults and forsakes and amends them.

Few understand and seek God.

² So in MS.

Four kinds of men there are: 1, unwitty men; 2, pitiless men; 3, men doomed to perdition; 4, men who both understand and seek God.

understand or seek after him, and who knoweth those that are obedient to his behests, so look to us and give us disposition and power to understand him; and teach and aid us to seek him with humble thoughts and with noble and blessed words, and to grant our petitions if it be his will. *Qui vivit et regnat Deus per omnia sæcula sæculorum.* AMEN.

XXII.

ST. JOHN THE BAPTIST.

*E*go vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus. The lord St. Luke remindeth you in his gospel of the wonderful hither-coming, and the hard life here, and the wonderful departure, of our lord St. John the Baptist. And where he speaks of his coming hither, he saith that our Lord sent his archangel Gabriel to an old man who was a holy phophet and also a bishop, and was called Zacharias; and he sent him to say that he should beget a holy child and call it John, and said what life it should lead; and that in his birth much folk should rejoice, and that he should be great and mighty before God. Then the holy man considered that he was of great age, and his world's partner was past child-bearing, and barren, and for these three things he esteemed it incredible, and believed not what the angel spake unto him, and thus said, *Unde hoc sciam?*—How may I know this? Then said the angel, *Quia non credidisti verbis meis, ecce eris tacens et non poteris loqui usque ad diem nativitatis ejus*—Because thou believest not my words thou shalt be dumb until the child be born, and thereby thou shalt know that I speak the truth. Thus became the holy man dumb, and begat on his wife this holy child. On the sixth month thereafter was the holy maiden, our lady St. Mary, pregnant with the holy child our Lord Jesus Christ; and she came to her relative St. Elizabeth, of whom I before spake, who carried in her womb St. John the Baptist. And as soon as the holy maiden with words greeted the holy wife, then became true what the angel had previously said concerning this child, *Spiritu Sancto replebitur adhuc ex utero matris sue*, that the child should in its mother's

understonden. ođer bisechen *and* enoweð wo ben hersume his hese. He bise to us. *and* giue us hige *and* mihte him to understonde. *and* wisse us *and* filste us him to bishcechen mid admod þone. *and* mid eðele worde *and* edie. *and* tiðe us bene gif his wille beo. *Qui uiuit et regnat deus per omnia secula seculorum.* Amen.

May God aid us to understand and bescech him.

XXII.

DE SANCTO IOHANNE BAPTISTA.

Ego uox clamantis in deserto parate uiam domini rectas facite *semitas eius.* þe louerd seint lucas giu muneð¹ on his godspel þe wunderlich hider kume. *and* þe erueðliche herbiwist. *and* þe wunderliche heðen sið. of ure louerd seint iohan baptiste. *and* þer he specð of his hider cume. he seið þat ure drihten sende his heg engel gabriel to on old man: þat *was holi prophete. *and* ee bisskup. *and* het zacharie. *and* sende him to seien þat he sholde strenen an holie child *and* clepen hit iohan. *and* seide wih lif hit sholde leden. *and* on his burde michel fole blisse. *and* bifore gode ben michel *and* mihti. þo understod þe holi man þat he was of michel elde. *and* his woredes make was teames atold. *and* unberinde. *and* for þese þre þing let hit unleslich. *and* ne lefle hit noht: þat þe engel him seide. *and* þus quað. *Vnde hoc sciam.* hwu mai ich þis wite þo seide þe engel. *Quia non credidisti uerbis meis. ecce eris tacens et non poteris loqui usque ad diem natiuitatis eius.* For þu art unles mine worde. þu shalt beo dumb forte þat child beo boren. *and* þerbi wite þat ich soð seie. þus bicom þe holi man dumb: *and* on his spuse þis holi child strende. On the sixte moneð þarafter was þat holi maiden ure lafdi seinte marie liht mid þe holi child ure louerd ih[es]u crist *and* com to hire moge Seinte elizabet þe ich er embe was þe bar on hire wombe Seinte Iohan baptiste. *and* also wat se þat holi meide mid worde grette þe holie spuse: þo warð soð þat þe engel hadde er bi þis child seid. *Spiritu sancto replebitur adhuc ex utero matris sue* þat child sholde on his

St. Luke's words concerning John the Baptist.

[Luke iii. 4.]
It looks at first sight like trinneeð.

* p. 91.

The birth of John foretold by Gabriel.

The unbelief of Zachar. as.

[Luke i. 13, 20].

The consequences of his want of faith.

The visit of the Virgin Mary to Elizabeth.

womb he filled with the Holy Ghost,—so it was. *Et prophetalis spiritus filii illuminavit spiritum matris et prophetavit uterque, hic gaudio, illa verbo.* For this child's prophetic spirit enlightened the mother's spirit with prophecy, so that they both prophesied of our Lord Jesus Christ's coming, and of the mother, our lady St. Mary: the child in its joy, for it sported and played before her; and the mother in her words, thus saying, *Unde hoc mihi, ut veniat mater domini mei ad me?*—Whence is this come to me that my lord's mother cometh to me? When this child was born and a name was given him, then the father came to his speech and foretold the child's austere life here, thus saying, *Tu puer propheta altissimi vocaberis, præibis enim ante faciem Domini parare vias ejus*—This child shall be called the prophet of God, and he shall go before the face of God and prepare his ways; and it so happened, for as soon as he was grown up in years and in stature, and had much of this world's things, then took he note of man's mode of life, and knew that their deeds were evil, and their speech unprofitable, and he fled their fellowship, because he would not follow their example, neither in word nor deed. And therefore he went into the desert wilderness, as St. Ambrose saith in his psalm, *Antra deserti teneris, &c.* In his youth he fled from people into the desert, for he would not with light words defile his life; and because he was sent into the desert to prepare God's ways there. Wherefore he made his dwelling in the wilderness, and settled his mode of life, both in food and clothing, as was then befitting his abode and also his office, as it is said in the psalm, *Præbuit hirtum tegimen camelus, &c.* The desert was his dwelling-place, and stiff hair of the camel was his garment, and wild honey and locust his meat, and water was his drink. Then sprang the word (or fame) of his holy mode of life wide throughout the land, and the people began to visit his dwelling for to see his holy manner of life and to hear his wise lore; and they thought then on account of his great wisdom that it was Christ himself. And he began then to prepare [the ways of God] as the book saith, *Instruendo ad fidem, invitando, ad baptismum, vocando ad penitentiam*—He taught them right belief, and

moder wombe ben fild of þe holi gost also it was. *Et prophetalis spiritus filii illuminavit spiritum matris et prophetavit uterque. hic gaudio illa verbo.* for þat þe þis childes witiige gost lihte þe moder gost : of witienge. swo þat hic witegede boðe of ure louerd ihesu cristes to cume. and of þe moder ure lafli seinte marie. þat child on his blisse for hit floxed. and pleide to-genes hire. and te moder on hire worde þus seide. *Vnle* [Luke i. 43.] **hoc michi. ut ueniat: mater domini mei ad me.* Weðen is me * p. 92.

cumen þat mi louerdes moder cumeð to me? Ðo þis child was boren. and him was name geuen¹ þo com þe fader his speche. and witegede þe childes arueðliche herbiwist. and þus queð *Tu puer propheta altissimi uocaberis preibis enim ante faciem domini parare uias ejus.* þis child shal hoten godes prophete. and fare bifore godes neb. and maken his weies. and hit swo warð. for þat also wat se he was þogen on wintre. and on wastme and hadde michel of wereld þinge. þo nam he geme of mannes liflode. and enew þat here dedes weren inele. and here speche unnutte. and fleg here ferede. for he nolde noht folgen here forbisne ne on speche ne on dede. and þefore ferde into weste wilderne also *Sainte ambrosii seið on his loftsonge. Antra deserti teneris s. c. tur. fugiens p. n. l. s. m. u. f. posses.* On his guweðe he fleh fro folke to weste. for þat he ne wolde. noh[t] mid lihte wordes filen his liflode. and for he was send into þe weste to maken þere godes weies: þefore he made his wunienge in þe wilderne. and staðeledde his liflode on fode. and on shrude. swo þat he wa[s] bicumelich to his wuninge and ec to his wike. also hit seið on þe loft songe. *Prebuit hirtum tegimen camelus. a. s. tro. b. c. l. h. s. p. m. locustis.* Weste was his wunienge. and stark haire of oluente his wede. wilde hunie and languste his mete. and water was his drinke. Ðo sprong þe word of his holi liflode wide into þe lond and bigan þat fole sechen to his wunienge. for to sen his holi liflode. and to here his wise lore and wenden þo for his michele wisdom : þat hit crist self * were. and he bigan þo to maken also þe boc seið. *Instruendo ad fidem. inuitando ad baptismum. uocando ad penitenciam.* telte hem rihte bileue. bed hem to fuleninge.

The prophetic
spirit of the
child caused
the mother
to prophesy.

[Luke i. 43.]

¹ Or giuen.

[Luke i. 76.]
The words of
Zacharias
when he re-
covered his
speech.

The reason
why John the
Baptist went
into the
wilderness.

The fame of
the Baptist
spread far
and wide, and
men thought
he was the
Messiah.

* p. 93.

How John
made ready
the way of
the Lord.

invited them to baptism, and called them to shrift, that is, to mourn and to forsake and to amend their sins, for that is shrift. Then the bishops and the other learned men that dwelt in the land desired to know who he was, for they thought that he was Christ himself, and they sent their messengers to him, thus saying, *Tu quis es?*—Who art thou? *Et respondit, 'Non sum ego Christus'*—And he answered, I am not the Christ. And they said, Art thou Elias? Nay, he replied. And they said, Art thou that prophet? Nay, he replied, none of the prophets that ye ween. *Et dixerunt, Quis igitur es, ut responsum demus eis qui miserunt nos?*—Then they said, What answer shall we give them that sent us to thee? And he answered thus, saying, *Ego vox clamantis in deserto, Dirigite viam Domini rectas; facite semitas ejus*—I am the voice of him that crieth in this desert, thus saying, Prepare the Lord's ways and make straight his paths. *Et enim vox ordine nature antecedit verbum, sic Johannes ordine temporum antecedit Christum, unde dicitur, hic Dei vox, ille verbum.* Listen now what this desert is, and why our Lord crieth therein. *Populus, qui malo opere dereliquit Deum factorem suum et inutili verbo recessit a Deo salutari suo, est desertus.* All people that through unprofitable speech and evil speech and ill-deeds turn from God and forsake obedience to him are called desert, because he dwelleth not in them nor they in him. Wherefore this wilderness is overgrown with brambles and with thorns and with evil weeds; that is to say, that mankind has trespassed against God in unprofitable speech, in evil deeds, and in idle thoughts. *Clamat ergo Dominus ad nos per predicatores, tanquam surdos et longe positos*—And therefore our Lord crieth to us as to deaf men, and to those that dwell far from him. Deaf we are, or hard of hearing, when we hear God's word spoken and take little or no heed thereto. Far from our Lord we are, though we go to church and give right tithes and sing our prayers and distribute alms, [if we do so] more for to have earthly pleasure than heavenly bliss. But let us turn to God in right belief and approach him in purity of life, and prepare our way to him in true love to God and to men. *Est enim dilectio Dei et proximi regia via qua cundum est ad vitam.* For

and clepede hem to shrifte. þat is to reusende. *and* to forleten. *and* to beten here sinnes. for þat is shrift. Do wolden þe bisslupes. *and* þe oðre lerede þe wuneden in þe lond? witen hwat he ware. for þat hie wenden þat hit were crist self. *and* senden here erendrakes to him þus queðinde. *Tu quis es?* [John i. 19-23.] hwat art tu? [E]t respondit. [N]on sum ego Christus. Ne His reply to the messengers that came to him saying, Who art thou? *ami noht crist? and* hie seiden. Artu helias. nai he seide. *and* hie seiden. artu prophete? nai he seide. nan þere prophete þe ge wenen. [E]t dixerunt. *Quis igitur es. ut responsum demus eis qui miserunt nos?* Seiden hie wieh andswere shule we giuen hem þe senden us to þe? *and* he answerede. þus queðinde *Ego uox clamantis in [deserto] parate uiam domini rectas facite semitas eius.* Ich am his steuene þe remeð in þis westerne. *and* þus queðinde. Makeð þe louerdes weies. *and* rihteð his peðes. *Et enim uox ordine nature antecedit uerbum. sic. iohannes ordine temporum antecedit christum, Vnde dicitur hic dei uox ille uerbum.* listeð nu wat tis westerne is. *and* wi ure drihten gredeð þer onne. *Populus qui malo opere dereliquit deum factorem suum. et inutili uerbo recessit á deo salutari suo. est descertus.* al þat fole þat þurh unnutte speche *and* iuele speche. *and* iue[le]dede. turneð fro gode. *and* forleteð his hersumnesse. is cleped westren. for þat þe he ne wuneð noht on hem? ne he on him? for þi is þis westren for-grouwen. mid brimble. *and* mid þornes *and* mid iuele wiedes. þat is to seien. þat fole is forgilt wið god. on *unnutte speche. *and* on iuele dede. *and* on idel þone. *Clamat ergo dominus ad nos per predicatorum tanquam surdos et longe positos.* *and* for-þi gredeð ure drihten to us? also to deue men. *and* fer fro him wunien. Deue we ben oðer picke liste. þanne we heren speke godes word. *and* nimeð þer to litel geme. oðer non. fer fro ure drihten we ben. þeh we gon to chirehe. *and* giuen rihte tiðinge. *and* singen ure bede. *and* deleð almes more for to hauen eorðliche winne þene heuenliche wele. ac turne we to ure drihten on rihte bileue. *and* nehtleche him on elene liflode. *and* maken us wei to him. on soðe luue to gode *and* to mannen. *Est enim dilectio dei et proximi regia uia qua*

What the wilderness is, and why our Lord crieth therein.

By 'wilderness' we may understand those who turn from God and are disobedient to his laws.
* p. 94.

Our Lord cries unto us as unto deaf men.

We are far from God while we think more of earthly bliss than of heavenly weal.

that true love leadeth to everlasting bliss all righteous men, who loveth God more than themselves and each Christian man as themselves. But that is difficult for any earthly man, and therefore let us do as St. John the Baptist admonishes us, thus saying, *Rectas facite semitas Dei nostri*. Make straight God's paths. *Semite Dei, quibus facile pervenitur ad eum, sunt opera bona*. God's paths are our good deeds, of alms and of other things, that shall lead us to eternal life. *Quæ si fecerimus pro caelestibus, declinabimus ad terram; si autem pro favore populi, ad sinistram divertemus*. If we do our good deeds to earn this world's happiness or man's praise for a reward, then we make God's ways crooked and are not in the way to heaven; but if we do and say and think well, because we love God and long for him, and we hold therein unto our life's end, then are we in the right way that leadeth us to eternal life, as did the lord St. John the Baptist, as I before said, who wonderfully came into this wretched world and hereon dwelt austerely, and herefrom at his death worthily departed; for he was beheaded in Herod's prison because he would not turn from the high way nor from the right paths (which he exhorted mankind to prepare), and was therein working and journeying until he came to the end, that is, to eternal life, *ad quam nos ducat, qui vivit [in seculum seculorum]*.

XXIII.

ST. JOHN THE BAPTIST.

Inter natos mulierum non surrexit major Johanne Baptista. An unlying man seldom telleth lies, and a truth-saying (veracious) man often saith the truth, and he who never lied nor will lie nor can lie, that is our Saviour, speaketh ever truth; and therefore is true what he said of the lord St. John the Baptist, thus saying, *Inter natos mulierum, &c.* Of all the bairns that are born of woman's bosom, there is none greater than John the Baptist. The first man that came into

eundum est ad uitam. for þat soðe luue ledeð alle rihtwise men to eche blisse! þe luueð god more þane him seluen. *and* ech cristene man also him seluen. *ae* þat is arueð forþe ani corðlich man. *and* þerfore do we also *seint iohan baptiste* us minegeð þus queðinde. *Rectas facite semitas dei nostri.* Makeð rihte godes peçes. *Semite dei quibus facile peruenitur ad eum sunt opera bona.* Godes paçes ben ure gode dedes. on elmes. *and* on oðre þinge þe us shule leden to eche liue. *Que si fecerimus pro celestibus declinabimus ad terram.* *Si autem pro favore populi ad sinistram diuertemus.* Gif we don ure gode dedes for to hauen þis weorldes selþe, oðer mannes hereword to mede. þenne make we godes weics wronge. *and* ne ben noht toward heuene. *ae* gif [we] don. *and* queðen. *and* ðenchen wel for þat we god luuen. *and* us longeð to him. *and* we þeron [h]alden to ure lifes¹ *ende. þenne beo we on rilite weic. þe ledeð us to eche life. also diðe þe louerd *Seint iohan baptiste*. also ich er sede. Ðe wunderliche com into þis wreeche woreld *and* her-one arueðliche wunede. *and* her-offe at his ende wurliche wende. for he was bihaueded on herodes prisone. for he nolde noht turnen ut of þe hege weie. ne of þe rihte paçes. þe he minegede mankin to makiende. *and* was þer-one werchende. *and* farende. for to þat he [com] to ðe ende þat is eche lif. *ad quam nos ducat. qui u[i]uit.*

True love to God leads men to eternal bliss.

God's paths are our good deeds.

We make God's ways wrongly, if we do good only to gain man's esteem.

¹ MS. lifer.

* p. 95.

XXIII.

DE SANCTO IOHANNE BAPTISTA.

*I*nter natos mulierum non surrexit maior iohanne baptista.

Un-ligel man selde ligeð. *and* soð-sagel man seið ofte soð. *and* he þe neure ne lihgh ne lige ne wile. ne ne mai. þat is ure helende. he seið eure soð *and* þerfore is soð þat he seide bi þe louerd *Seint iohan baptiste* þus queðinde. *I*nter natos Mulierum et cetera of alle þe bernes. þe ben boren of wifes bosem. nis non more þenne iohan þe fulnere. Ðe forme man þe com in þis

Our Saviour ever speaks the truth.

What he said of John the Baptist is true.

this world, that was Adam, the father of us all, he was greater, *quia immortalis fuit, donec peccavit*, because he was immortal, until he sinned, and ever might have been if he would have kept himself so. But he was not born of woman's bosom, and had neither father nor mother. *Sed Dominus fecit eum de virgine terra*. But our Lord created him out of earth that was undefiled. Again, our Saviour, who is the creator and ruler of all creatures, is greater than St. John the Baptist; but he was begotten of the heavenly Father before that the heavens or the earth were formed, and was not born of woman's bosom, but of the bosom of the holy virgin our lady St. Mary. Isaac (whom the life-holy woman Sarah brought forth in her old age, and whom the life-holy man Abraham begot in his old age, as our Lord had previously declared unto them that he should be) was not greater or even as great, in some wise, as St. John the Baptist, nor was any other born of woman's bosom; and that is seen in three particulars respecting him—the first in his hither-coming, the second in his [mode of] life here, the third in his departure. *Adventus ejus in mundum fuit mirabilis, status ejus in mundo difficilis multimoda afflictione carnis. Exitus ejus de mundo triumphalis, quia dum facinora viriliter obstetit, et hostem vicit, et mortem perdidit, et vitam invenit*. His coming hither was full of wonders that our Lord wrought wherewith to honour St. John the Baptist. The first miracle was that when God came from heaven to earth to become incarnate in the womb of our holy lady St. Mary, the heavenly Father spake to the heavenly Son concerning St. John, and compared him to an angel, thus saying, *Ecce mitto angelum meum qui preparabit viam tuam ante faciem tuam*—Behold I send my angel before thy face, who shall prepare thy way before thee. *Et revera fuit angelus, non naturaliter, sed officialiter*—And he was indeed God's angel; not by nature, for he was not a spirit, but by his office. The second miracle was that he chose two life-holy persons for the father and mother of St. John the Baptist, who were both too old for issue, and the woman was barren, so that she might not, through lack of nature [i.e. the power of generation], have any child. The third marvel was that God sent the holy angel Gabriel to the life-holy priest Zacharias, when he went into the temple with his incense-vessel to burn incense upon the altar; and sent to tell him that he should beget this holy child. The holy

midden-erd þat was adam, ure alre fader he was more. *Quia* Adam was greater than John the Baptist.
immortalis fuit, donec peccauit for þat he was undeaðlich forte he sinede, and eue beo mihte gif he him wite wolde, ac he ne was boren of wifes bosme, ne ne hadde fader ne moder. *Set dominus fecit eum de uirgine terra*, ac ure drihten him shop of eorþe þat was unfild. Eftsome ure helend þat is sheppende and wealdende of alle shafte is more þene *Seint iohan baptiste* ac he was strened of þe heuenliche fader, er þanne þe heuene oðer eorþe shapen were, and ne was of wifes bosme boren, and was of þe holi meycenes ure lefdi *Seinte Marie*. Ysaac, þat þe lif holi wimman sarra on hire elde kennede, and te lif holi man abraham, on his elde strende. *also ure drihten hadde er þan * p. 96.
þan iseid, þat he sholde he ne was noht more ne forþe swo michel asume wise swo seint iohan baptiste Ne non oðer of wifes bosme boren, and þat is sene on pre þi[u]g of him, on his hidereume, oðer [his] he[r] biwist, þe þridde his heðensið. [*A*] *duentus eius in mundum fuit mirabilis. Status eius in mundo difficilis multimoda afflictione carnis. Euitus eius de mundo triumphalis quia dum facinora uiriliter obstitit, et hostem uicit, et mortem perdidit et uitam inuenit*, his hidereume was ful of wundren, þe ure drihten wrohten : to wurðende mid sein[t] iohan baptiste þe forme wunder was : þat þo þe god fundede of heuene to eorþe to fonden¹ mennishe, of þe holie meidenes inneðe ure lafdi *Seinte Marie*. Ðo spec þe heuenliche fader to þe sunc heuenliche of seint iohan and efnede him to engel þus queðinde. *Ecce mitto anghlum meum qui preparabit uiam tuam ante faciem tuam*, here ich sende min engel biforen þine nebbe þe shal ruden þine weie to-fore þe. *Et reuera fuit angelus non naturaliter sed officialiter*, and he was iwis godes engel noht of kinde for þat he ne was noht gost : ac on wike, þat oðer wunder was : þat he ches two lif holi men him to fader, and to moder þe weren boðe teames ateald, and heo þe wimman was barrage² ² So in MS.
swo þat heo ne mihte for unkinde hauen no child. Þat þridde wunder was, þat god sende þe holi engel gabriel to þe lif holic prest zacharie, þo þe he gedc³ in þe temple mid his rechel fat, to rechelende þe alter, and sende him seggen þat he sholde þis holi ³ MS. hegede.

Our Saviour was greater than John the Baptist.

Isaac was not so great.

Three things distinguish John from all those born of women.

His hithercoming was marvellous.

¹ Reat fongen.

John is compared to an angel,

not naturally, but officially.

man saw the archangel at the end of the altar, and became afraid and terrified; and the angel spake unto him and said, *Ne timeas Zacharia, quoniam exaudita est oratio tua, et Elizabeth uxor tua pariet tibi filium, et vocabis nomen ejus Johannes, [et erit gaudium tibi et exultatio] et in nativitate ejus multi gaudebunt*—Zacharias, be not afraid; thou hast long wished for offspring, and God hath heard thy prayers, and granted thy petition, and Elizabeth thy wife shall have a male child, and he shall be named John, and he shall be a great joy to thee, and many shall rejoice at his birth, *erit enim magnus coram Domino*, for he shall be great before God. *Et adjecit angelus explicare seriem magnitudinis Johannis contentam in quatuor scilicet, virtute abstinentiæ, donis gratiæ, officii dignitate, et palma victoriæ.* The angel showed the child's greatness in four things—one is the refraining from all bodily lusts and evil vices, *Et vinum et siceram non bibit, &c.*; the second is unattainable grace, the third is high functions, the fourth is the termination of his splendour. His greatness was manifested in a tenfold way, and more. One is that the heavenly Father compared him to an angel—*Ut ecce mitto angelum meum, &c.* The second is that he sent the archangel to the holy man that should beget him—*Et uxor tua pariet tibi filium.* The third is that his father became dumb because he believed not what the angel said to him—*Et eris tacens usque ad nativitatem ejus.* The fourth is that his mother bore him after she was past child-bearing and never before was with child, for nature denied it her—*Et processit in diebus suis sterilis.* The fifth is that when he was in his mother's womb yet unborn, he prophesied of the coming of our Saviour and of the virgin's who yet bare him in her sweet womb, that is our lady St. Mary—*Et exultavit infans in utero meo.* The sixth is that Elizabeth was enlightened by the Holy Ghost, who was in the child that she travelled with; so that she also prophesied of our Saviour's coming—*Et unde hoc mihi ut veniat mater Domini mei ad me?* The seventh is that he gave his father power to speak, who had been dumb ever since he disbelieved the angel—*Et*

child strene. De holi man sah þe heg engel atte alteres *ende. * p. 97.

and warð of-griſen: and ofdred. and te engel quað to him: [Luc. i. 13. 14.]

and ſede *Ne timeas zacharia. quoniam exaudita est oratio tua et elizabet vxor tua pariet tibi filium et roebis nomen eius*

Iohannem . . . et in nativitate eius multi gaudebunt. Ne beo þu zacharie noh[t] of-griſen. þu haueſt longe iwist after strene and god haueð herd þine bede: and tiðed te bene. The birth of John the Baſtiſt was predicted by Gabriel.

and elizabet þi ſpuſe ſhal hauen a enauechild. and him ſhal to name iohan. and hit ſhal beo þe to michel bliſſe. and fele ſhule fagenien on his burde. *Erit enim magnus coram domino.* for he ſhal ben michel bifore gode. *Et adiecit angelus explicare ſeriem magnitudinis iohannis contentam in quatuor. ſcilicet. Virtute abſtinentie. Donis gracie.*

Officii dignitate. Et palma uictorie. Þe childes michelheſſe ſheude þe engel on fuwer þingen. On is wið-teinge of alle lichames luſtes. and iuele laſtes. *Et uinum et ſicram non bibit et cetera.* Þat oðer is un-ernd giue. þat þridde is heh wike. þat feorðe is wliſes^a ending his michelheſſe was unlied

Four things were to mark the child's greatness.

on ten fold wiſe and mo. an is þat þe heuenliche fader heuenede him to engel. *Vt ecce mitto angelum meum et cetera.* Oðer is þat he ſende þe heh engel to þe holi man þe him strene ſholde.

Et uox¹ tua pariet tibi filium. Þat þridde is þat þe fader becom dumb. for he ne lefde hit noht þat þe engel him ſede. *Et eris tacens usque ad natiuitatem eius.* þe feorðe is. þat his moder him bar ſiðen heo was teames atold. and neure er ne was mid childe: for kinde hit hire werende².

In ten ways was his creat-ness manifested;

1 He is called an angel, i ? uxor.

Et processit in diebus suis sterilis. þe fifte is. þat þo þe he was on his moder wombe get un-boren he witegede of ure helendes to cume. and of þe maidenes þe him bar get on hire swete wombe. þat is ure laſſli ſeinte marie. **Et exultauit infans in utero meo.* þe ſixte is þat elizabet was liht of þe holic goſt þe was on þe child þe hie mide hiede. ſwo þat hie ec witegede of ure helendes to cume.

2. His birth was predicted.

3. His father became dumb through unbelief.

2 = wernede.

4. His birth was an extraordinary one.

5. While yet in his mother's womb he prophesied.

* p. 98.

Et unde hoc michi ut ueniat mater domini mei ad me? þe ſeueðe is þat he gíaf his fader mihte to ſpeken þe hadde dumb

6. His prophetic spirit caused Elizabeth to prophesy.

þe ſeueðe is þat he gíaf his fader mihte to ſpeken þe hadde dumb

þe ſeueðe is þat he gíaf his fader mihte to ſpeken þe hadde dumb

^a Originally *whtes*, but the second stroke of the *h* is dotted in order to serve for an *i*.

apertum est os Zachariæ et prophetavit. The eighth is that our Lord bade him to baptize in water for repentance, and to proclaim baptism, and also to say, *Super quem videris Spiritum descendentem, &c.* *Hic est qui baptizat in Spiritu Sancto*—When thou seest the Spirit come and abide upon a man, he shall baptize with the Holy Ghost for the forgiveness of sins. The ninth is that the heavenly Trinity was with him when he baptized our Saviour; *Pater in voce, Filius in homine, Spiritus Sanctus in specie columbæ*—The Father in the voice, the Son in man's likeness, and the Holy Ghost in the form of a dove. The tenth is the great praise that our Saviour gave him, thus saying, *Inter natos mulierum.* Of all children of woman there is none greater than St. John the Baptist. This child himself in his mode of life had his own greatness in three ways—*scilicet, abstinentia, humilitate, patientia.* One is abstinence, the second is humility, the third patience. He had power to keep himself from all fleshly lusts, as the apostle biddeth, *Abstinete vos a carnalibus desideriis quæ militant adversus animam*—Keep yourselves from fleshly lusts that fight against the soul. Restrain thine eyes that they behold no evil, nor unprofitable, nor even vain thing. Restrain thy body from pride, from vanity, from extravagant clothing. Restrain also thy concupiscence altogether, if thou hast no wife. And if thou hast a wife, restrain thyself in unlawful places and at unlawful times, that is, when thou shalt fast or keep holy-day. Be not thou wont to do it illicitly nor be wilful to stir up thy lust thereto, *Quoniam qui sic agit vehemens amator est et propriæ uxoris adulter*—For all those who so do commit adultery towards their own wives. He had also humility. When all the people heard how high and how holy he was, and what a holy life he led, they weened that it was Christ himself, and said so; and he denied it, and said, *Non sum ego Christus, nec etiam dignus ut solvam corrigiam calceamenti ejus*—Ye ween that I am Christ; but I am not, nor even worthy to unknit his shoe-thong. He could not with any words better show that he was humble and modest. *Quia in spiritu lenitatis peccatores corripuit, et ad penitentiam vocavit*—With gentleness

ben : siĉe he þe engel mislefd. *Et apertum est os zacharie et prophetavit.* Þe egteĉe is þat ure drihten him bed fulnen on watere to synbote. *and fulning beden and ee seggen Super quem uideris spiritum descendentem. et cetera.* Hie est qui baptizat in spiritu sancto. wanne þu sest gost eumen *and* wunien uppe mannen he shal fulnen on þe holie gost to sinnes forgiueneesse. þe nigeĉe is þat þe heuenliche þremnesse was mid him þo he fulnede ure helende. *Pater in uoce. Filius in homine. Spiritus sanctus in specie columbe.* Þe fader on stefne. þe suue on mannes efene. þe holi gost on enlures hewe. þe tieĉe is. þat michele hereword þat ure helend him gaf þus queĉinde. *INter natos mulierum.* Of alle wifes children nis non more þanne *Seint iohan baptiste.* Þis child him self on his liflode hadde his agen michelnesse on þre wise. *scilicet. Abstinencia humilitate. Paciencia.* On is wiĉteung. oĉer is admodnesse. þe þridde þoleburdnesse. he hadde mihte te witen him of alle flesliche lustes. also þe apostel bit. *Abstinetes uos a carnalibus desideriis que militant aduersus animam.* Wiĉ-teod giu of þe flesliche lustes. þe fihteð togenes þe soule. Wiĉteo þine egen þat hie ne biholden non iuel ne non un-nut¹ ne forĉen idel. Wiĉteo² þi lichame fro orguil. **and* idel. *and* ouer mete wede. Wiĉteo ee þine golliche deden mid alle : gif þu spuse ne hauest. *and* gif þu spuse hauest : wiĉteo þe on unluuede stede. *and* on [uu]luued time. þat is þanne þu fasten shalt. oĉer halgen. Ne beo þu noht wuned to don hit on unluued wise ne wilful to wecchen lust þat³ to. *Quoniam qui sic agit uehemens amator est et proprie uxoris adulter.* For alle þo þe swo don : don eweubruche on here agene spuse. he hadde ee admodnesse þo al fole herde. hwu heh. *and* hwu holie he was. *and* hwu holi lif he ladde *and* wenden þat hit were self crist *and* seden hit. *and* he wiĉ-quað *and* sede. *Non sum ego christus. nec etiam dignus ut soluiam corrigiam calciamentj eius.* ge wenen þat ich beo crist. ac ich nam noht ne forĉen wurĉe þat ich un-enutte his sho þuong. Ne mihte he mid none worden kiĉen betere : þat he admod was *and* him seluen mece. *Quia in spiritu lenitatis peccatores corripuit. et ad penitentiam uocauit.* Mid softnesse he castede

7. He gave his father power to speak.

8. He baptized our Lord.

9. The Trinity was with him when he baptized our Saviour.

10. Our Saviour gave him great praise. This child had its own greatness in three ways ;

1. Abstinence.
2. Meekness.
3. Patience.

¹ Or unwith.

² MS. þidteu.
³ p. 99.

³ Read þer.

The people thought John was the Messiah.

His answer to them displays his meekness and humility.

he chastised the sinful, and exhorted them to repentance and to pure life. *Et semet ipsum præbuit exemplum*—And gave them fair example of himself, since he was not sinful, as St. Ambrose saith, *Antra deserti teneris sub annis confugit turmas*. In his youth he perceived that he was sent into this world to perform threefold functions, *scilicet, adventum Christi prænunciare, baptismum prædicare, baptizare*. One is to make known Christ's coming; the second is to preach baptism; and the third is to baptize. And then he ordered his mode of life so that he was fit for such duties. *Ne forte, cum aliis prædicaret reprobus ipse fieret*—For he would not live amiss when he was teaching men. *Nam cujus vita despicitur restat ut ejus prædicatio contemnatur*—For the instructor is not to be allowed if his life is evil and foul. And therefore he turned out of the city into the wilderness, and from men's abode to that of wild animals, and chose there a cave for a hall and an 'earth-hole' for an abode, and bare earth for his bed, and hard stone for a bolster, stiff hairs for a shirt and a great sack for his 'kirtle.' Roots and wild honey were his food, and nought but water was his drink. In vigils, in mortifications, and in all modes, he warred against his own body; and through such a mode of life his lore appeared sweet to all that heard it. Then no longer could his holiness be kept secret, but his fame spread abroad into all the world, and drew folk to him to hear his wise words and to see his wonderful manner of life; and he exhorted all men to forsake and repent of their sins and receive baptism for repentance of sin. And many thereof he himself baptized. And in those days Herod the king loved his brother's wife and took her away from him. And St. John forbade it and opposed it as far as he could; and the king stood in fear of him on account of his holiness, and bade him cease [his rebukes]. And he durst not for fear of God leave off reproving the king for this conduct. Then was the king wroth, and ordered him to be bound and put into prison unless he would refrain from his words. Then St. John knew that if he should permit the king to continue his sin, he might live and be loved and honoured by him; but if he should follow righteousness, he would therefore lose his life: and so he did at last. For a maiden asked the king for his head, and he bade it be hacked off and given to her; and

þe sinfulle *and* mingede hem to sinbote. *and* to elene liflode. *Et semet ipsum prebuit exemplum. and* gíaf hem faire forbisne of him selfen þeh he sinful ne were also seint ambrosii seið [A]ntra deserti. t. s. a. c. turmas. On his guweče he understod þat he was send into þis midden erd. to donde þrefolde wike. *His functions were three-fold.* scilicet *aduentum christi prenunciare. baptismum predicare. baptizare.* an is to kičen cristes to cume. ođer is bodien fuleninge þat þridde is fulnenen. *and* mečede þo his liflode *swo * p. 100. þat he was bicumelich to swiche wike. *Ne forte cum aliis predicaret reprobis ipse fieret.* For þat he ne wolde noht mis leued þenne he men lerde. *Nam cuius uita despicitur restat ut eius predicacio contempnatur;* for nis þe lorþeau nolit to luuene? *The teacher should enforce his teaching by a good life.* gif his liflode is inel. *and* ful. *and* for þi he turnde ut of þe burh into wilderne. *and* fro mennes wunienge to wilde deores. *and* ches þere crundel to halle. *and* eorðhole to bure bare eorče to bedde. *and* hard ston to bolstre. Stiue here to shurte *and* gret sac to curtle. Moren *and* wilde uni was his mete. *and* noht bute water his drinke. On weche. *and* on swinche. *and* on alle wise he wan wið his hagene lichame. *and* þurh swiche liflode þuhte swete his lore alle þo þe hit herden. Ðo ne mihte his holinesse ben no lengere for-hole. ac sprong his word wide into al þe worelde *and* teh fole to him to heren his wise word. *and* to sende his wunderliche liflode. *and* he minede alle men to forleten here sinnes *and* beten. *and* on sinbote understonden fulenenge. *and* fele þer of him seluen fulenede. *and* bi þo dages luuede herodes þe king his bročer wif? *and* bi-nam hire him. *and* Seint Iohan hit wið seide. *and* lettete hit bi his mihte. *and* te king stod eie of him. for his holinesse. *and* bad him swike. *and* he ne dorste for godes eie forleten? þat he þe king þat þeau ne binome. Ðo was þe king wroð? *and* bad binden him *and* don him in to prisune bute he wolde his word wičteon. þo encu seint iohan. þat gif he wolde þolen þat te king drige his unriht he mihte liuen *and* ben him lief *and* wurð. ac gif he wolde folgen ri[h]twisness he sholde þer*fore his lif forleten *and* swo dide atten ende. for þat a maiden bad te kinge his heued. *and* he hit bad of aeken.¹ *and* hire bitechen. *and* he þat ečeliche deač

All the people flocked to John to hear his preaching.

He rebuked King Herod for his adultery.

1? read of. acien = be demanded.

* p. 101.

Herod commanded him to be beheaded.

he that sudden death meekly suffered and therewith obtained eternal life in bliss. Now we have said the three things that we promised you ; how wonderful was his coming hither, how wretched was his [mode of] life here, and how sure his departure ; and in what way he was greater than any other man born of woman's bosom, and in what way he departed from this world's woe into eternal weal. So may we all, and there dwell with him without end. *Eo præstante quem ore prædicavit, et digito monstravit. Qui vivit et regnat per omnia sæcula sæculorum.*

XXIV.

MARY MAGDALENE.

Mulier que erat in civitate nomine Maria jam pœnitens venit ad domum Simonis ubi erat Jesus et procidens, lacrimis pedes ejus rigavit, et capillis suis tersit, et oscula affixit, et unguento unxit, cujus odore domus impleta est. The lord St. Luke, who composed the holy gospel that is read in holy church, saith therein that our Lord received meekly a sinful woman and forgave her her sins, for two reasons : the first is her great hatred to her sins ; the second is her great love to him. These words admonish us to take example of this woman, and hate and forsake and amend our sins, and love and follow our Lord as she did. Listen now then and take note of three things :—the first is the woman's name ; the second is in what way she besought Jesus ; and the third is what answer he gave her. *Nomen igitur est Maria, quod interpretatur stella maris.* She has the same name as the holy maiden our Saviour's mother, Mary, queen of angels, that is, in our language, ' sea-star,' and it well suits each of them. *Utraque enim lucis sue radium, id est, exemplar in mari, id est, in mundo diffundit. Illa pudicitie, ista pœnitentie.* Each of them illumines the sea, that is this world, with fair example. The queen gave example of virginity, that is of purity. The other [gave example] of penitence, that is of cleansing, that is what maketh the filthy clean. And many more go on this sea, that is in this world, following the light of penitence, that is, example of the

admodliche þolede. *and* þer mid bigat eche lif on blisse. Nu we hauen seid þreo þing þe we giu biheten. hwu wunderlich was his hider-cume. *and* hwu wrecchede his her-biwist. *and* hwu siker his heðensið. *and* wiche wise he was more þenne ani oðer man of wifes bosme boren. *and* a wiche wise he of þis woredles wowe wot: in to eche wele. swo mote we alle. *and* þere wunen mid him abuten ende. *Et prestante quem ore predicauit. et digito moustrauit. Qui. riuit et Regnat per omnia secula seculorum.*

May we all leave this life to go into eternal bliss.

XXIV.

DE SANCTA MARIA MAGDALENA.

*M*ulier que erat in ciuitate nomine maria iam penitens uenit ad domum symonis ubi erat ihesus. et procidens. lacrimis pedes eius rigauit. et capillis suis tersit. et oscula affixit. et unguento unxit. cuius odore domus impleta est. De lauerd *Seint* l. þe trenneð¹ þat holi godspel þe men ræd inne holic chireche seið þar on þat ure drihten underfeng eadmodliche ane sinfulle wimman *and* forgiæf hire hire sinnen. for two þinge. an is muchel leððe to hire sunne. oðer muchel luue to him. Ðas word munegeð us þat we nime forbisne after þes wimman. *and* hatien. *and* forleten. *and* beten ure sinnen. *and* luuen *and* fulien ure drihten else hie dide. Lusteð nu þanne *and* under-nimeð þreo þing. on his þes wimmannes name. Oðer wiche wise hie hine bisohhte. þridde hwich andswere he hire giæf. *Nomen igitur est maria quod interpretatur stella maris.* Hie is ihaten else þat holic maiden. ure helendes moder. *englene *p. 102. quen marie. þat is on ure ledene se-steorre. *and* þe geriseð wel here eiðer. *Vtraque enim lucis sue radium. id est exemplar in mari. id est in mundo diffundit. Illa pudicicie. Ista penitencie.* Hur eiðer alumð þe se þat is þis wored of faire forbisne þe quen Ʒaf forbisne of maiðhode þat is of clenness. Ðe oðer of penitencene². þat is of elensunge, þat is þat brinð hori to clene. ² So in MS. *and* muhele mo fareð on þisse sæ. þat is on þisse woredle.

St. Luke gives our Lord's reasons for forgiving the sins of Mary Magdalene. ¹ Part of ð cut off in MS.

Three things to be noted.

Mary means sea-star.

Mary showed penitence.

cleansing, rather than follow the light of virginity. *Mundus nomine maris appellatur, tum propter procellas adversitatum tum propter affluentiam copiarum, tum propter refluxum inopiarum tum quia extra navem in mari non est fiducia salutis.* Holy book calleth this world ‘sea,’ because that various accidents, sometimes of weal, sometimes of woe, come therein, as do the waves in the sea. And as the sea ebbs and flows, so this world sometimes gives weal and sometimes takes it away again. And as a man soon perishes in the sea, unless he be in a ship, so also goeth each man into hell from this world, unless he be in the church, through right belief and pure life and true love to God and to each christian man. This woman had also an additional name, Magdalene, *quod interpretatur turris, et significat elationis altitudinem ante conversionem, et contemplationis post conversionem,* that is, in our language, *tower,* and denoteth sometimes highness of pride, which she had when she loved sin, and sometimes heavenly thought, that she had when she forsook and repented her sins, as our Lord said, *Maria optimam partem elegit, quæ non auferetur ab ea.* Mary hath chosen the best part, that is the heavenly abode that she shall have without end. Now ye have heard the woman’s name, and also her additional name, and what each of them signifies; ye hear where she came to our Saviour and brought a present to him, and in what way she besought his mercy; and how she there previously acted when she had sinned so greatly, that seven devils took up their abode in her. When she heard what our Lord said in his teaching, that all men should suffer death and on Doomsday rise again from the dead, and that those who had forsaken and repented of their sins (or therein commenced to do before they died) should go to heaven and with our Lord have eternal life and bliss; and those that did not so should suffer eternal torment with devils in hell; then she bethought her of her mode of life, and knew that she was hateful to God and loathsome to men, and therefore her sins became very loathsome to her and she thought that she would forsake and repent of them. Then came tidings that our Saviour was come to Simon’s house, then she thought that she would seek him and bring him a present and

fuliende þe leome of penitence. þat is forbisne of clenness^a. þane don þe leome of maiðshod. *Mundus nomine maris appellatur, tum propter procellas aduersitatum tum propter affluentiam copie. tum propter reffluenciam inopie. tum quia extra nauem*¹ *in mari non est fiducia salutis.* Hali boc nemmeð þes woreld sæ. for þan þe mistliche gelimpeð. hwile of wele. and wile of wawe walkeð þar-onne, also doð þe uçe in þar sæ. and also þe sæ ebbeð and flowð: also þis woreld hwile gifð wunne. and hwile hit eft binimð. and also man sone forfarð in þe sæ bute he on shipe be: also fareð efrich man into helle of þesse worelde bute he on elirche bie. þurh rihte gielese. and elene liflade. and soçe luue to gode. and to eche eristene mane. Ðes wimman hadde ec on toname magdalene. *quod interpretatur turris. et significat elacionis altitudinem. ante conuersionem. et contemplacionis post conuersionem.* Ðat is on ure ledene tur. and tacneð hwile heinesse of oregel þe hie hadde þo hie sinne luuede. and hwile heuenliche þone þe hie hadde þi² hie sunne forlet. and bette also ure drihten sede. *Maria. *optimam. partem elegit que non auferetur ab ea.* Marie haueð icore þat beste del þat is heuenliche wunienge. þe hie hadde shal abuten ende. Nu gie haddeð iherd þes wimmanes name and ec hire toname. and wat here eiðer bitocneð. ge hereð ware heo com to ure helende. and heo him to loc brohte. and awiche wise his milee bisohte. and hwu hie þare ierdede³ þo heo hadde se swiçe heo seluc forsineded. þat seuen awergede goster ware on hire geherberegede. Ða iherde hie seggen þat ure drihte on his larsþelle sede. þat alle men sholden deað þolien. and an domes dai eft arisen of deaðe and þo þe hadden here sinnes forleten and bet: oðer þar-on biuonge are hie here lif forleten. hie sholden faren to heuene. and mid ure drihten eche lif habben and blisse. and þo swo ne duden hie sholden þolien mid defen eche pine. on helle. Ða biçohte heo on hire liflode and ge-eneu þat hie was lað gode. and ladlich amang manne. and þaruore hire sinne hire bicom swiçe laçe and heo þohte þat heo wolde hem forleten. and beten. þo com tiðinge þat ure helende was eumen to symones huse. þa þohte hie þat hie hine

More people show penitence than practice virginity.

¹ MS. navim.

The world is called the sea because it is full of vicissitudes.

Of the name Magdalene.

It signifies tower, that is, 1. pride, 2. heavenly thoughts.

² So in MS.

* p. 163.

[Luc. x. 43.]

³ So in MS. *Rvad er dede.* Mary Magdalene was converted by Christ's preaching.

She was fully convicted of sin,

and determined to come to Jesus and pray for mercy.

^a Evidently an error for *clensunge*.

pray for mercy. And she took a box made of marblestone and filled it with precious ointment and came where he was, and sought his holy feet and sorely bewept her sins, so that she laved his feet with her hot tears and wiped them thereafter with her fair hair, and kissed them with her mouth and thereafter anointed them. Then the house became filled full with the sweet scent. With such deeds she cleansed herself of every sin. *Et respiciens dominus ejecit septem demonia et dixit ei: Mulier dimittuntur tibi peccata tua.* When our Lord meekly beheld her penitence, and saw that she was bitterly tormented in each of the limbs with which she had formerly sinned, he had pity on her and drove out of her seven devils who were dwelling in her, and thus spake, ‘Woman, thy sins are forgiven thee.’ So be [forgiven us] all ours. *Eo dimittente. Qui vivit et regnat per omnia secula seculorum. AMEN.*

XXV.

ST. JAMES.

*E*untes ibant et flebant mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos. The holy prophet David (was king of Jerusalem many hundred winters before our Lord became man and was there born of the holy virgin our lady St. Mary) had abiding in him the Holy Ghost, who made him clearly to understand that our Lord would become man, and where, when, and of whom be born, and where he should suffer death, and within what time thereafter he should arise from the dead, and in what way he should ascend to heaven and again come to the doom (or judgment); and how men should live to him in this world, and what life they should lead, and how they should be obedient to him, and what reward they should, in return, receive in heaven’s kingdom. And he speaketh of each thing separately, at various times in the psalter. And in the few words that I now bring forth he speaketh of the holy men who followed our Saviour bodily on earth, as the

geseche wolde *and* him lac bringe. *and* milce bidden. *and* nam
 ane box gemaked of marbelstone *and* hine fulde mid derewurðe
 smerieles. *and* cam þar he was *and* his holi fet gesehte. *and* sore
 hire sinne biwiep þat he his fet lauede mid hire hote teres. *and*
 wipede his þer after mid hire faire here *and* mid hire muðe
 custe. *and* þa after smerede. þe warð þat hus *al ful of þe
 swote swote breðe. Mid swiche dede he clenstede heo seluen
 of ache synne. *Et respiciens dominus eiecit vii demonia. et*
dixit ei. Mulier dimittuntur tibi peccata tua. Ða biseh ure
 drihte mildeliche to hire penitence. *and* geseh þat he biterliche
 elche þare limene on hire seluen þe he hadde erur mide
 iseneged. *and* hadde reuðe of hire. *and* drof ut of hire. vij.
 deoflen þe ware on hire ghebered. *and* þus quað. Wimman
 þine sunnen þe beð forgiuene. Swo beo us alle ure. *Et*
dimittente. Qui uiuit et Regnat per omnia secula seculorum.
Amen.

She washed
 the Saviour's
 feet with her
 tears, and
 wiped them
 with her hair.
 * p. 104.

For her peni-
 tence her sins
 were forgiven
 her.

XXV.

DE SANCTO IACOBO.

Erntes ibant et flebant mittentes semina sua. Venientes autem [Ps. cxxvi. 6.]
uenient cum exultatione portantes manipulos suos. Ðe holi
 prophete dauid þe was king of ierusalem fele hundred wintre er
 ure drihten man bicom and were boren of þe holi maiden ure
 lafdi scinte Marie. he hadde wuniende on him þe holi gost þe
 him dide suterliche¹ to understonden þat ure drihten wolde man
 bicumen. *and* ware. *and* wanne *and* of wam ben boren. *and*
 hware deð þolien. *and* wiðinne wiehe firste þar-after arisen
 of deaðe. *and* hwiche wise to heuene stie. *and* eft to þe dome
 eumen. *and* wet² man him sholden on þis worlde abuten wunien.
and wich lif leden. *and* wiehe him hersumien. *and* wich mede
 þerto-genes understonden in heuenriche. *and* spekeð of eeh
 þinge sunderlepes *and* in þe salmboc stundmele. *and* þe fewe
 word þe ich nu forð-tegh he speceð of þe holic mannen þe folgeden
 ure helende lichamlich[e] on eorðe : also þe louerd *Saint* iame was

¹ So in MS.
 David's pro-
 phesy of
 Christ.

² ? þet.

He spake of
 the holy men
 that followed
 our Lord ;

lord St. James whose day it is to-day, and other holy apostles, thus saying, *Euntes ibant*, &c. They went weeping and sowing, and shall come with bliss and mow. He spake of what should happen as though it had come to pass, for he knew surely that it would come, *Sed quo euntes, in mortem*. But whither were they going? from world's weal unto bodily woe, from rest into toil, from health to unhealth (sickness), from youth to old age; and in this rueful way they were walking until they came unto bodily death. *Quas lacrimas fundentes, tum compunctionis, tum passionis, tum peregrinationis, tum contemplationis*. Such tears shed they in this rueful way, first for sorrow for their own sin when they first learnt that they had sinned. And sore they bewept their sin, and forsook the world and earthly weal, and turned withal to our Saviour, and in tribulation they repented of their sins and prayed for mercy thereof. *Tulibus lacrimis lavit Maria Magdalena pedes Domini*. With such tears laved (washed) our lady St. Mary Magdalene our Saviour's feet, and she herself was thereby washed and was clean from her foul sins. *His etiam lacrimis lavit Petrus maculam trince negationis*. With such tears laved St. Peter the filth of the foul sin of the denial of our Saviour, *Quando exivit et flevit amare*, when he bethought him how he had sinned, and it sorely repented him, and he bewept it with bitter tears, and with that weeping became cleansed from the sin. *Interdum autem videntes aliquos affligi fuderunt lacrimas compassionis*. Sometimes when they saw men suffer affliction, or fall into sin, or afflicted with sorrow, thereof they had compassion and sorely bewept it. *Has lacrimas Dominus fudit quando Lazarum suscitavit*. Such tears wept our Lord himself when he saw the two sisters Martha and Mary Magdalene weep for their brother's death, and he commanded him to rise from his tomb, and he did so, and their weeping was stopped, and they turned their weeping into bliss. *Item Dominus videns civitatem flevit super illam*. At another time our Saviour beheld the city of Jerusalem, and knew, as he knoweth all things, that it should soon thereafter be destroyed. And so it was; and therefore from his holy eyes [he shed] hot tears, and so admonished us all and gave

dai hit is to dai. *and* oðre *holie apostles. *and* þus queð. *Euntes* * p. 105. *ibant et cetera.* Hie hiden wepende *and* sewende. *and* shule cumen mid blisse *and* mowen. he spee of þat þe sholde wurðe also þehg hit wurðen were. For þat he wiste siker þat hit wurðen solde. *Set quo euntes: in mortem.* Ae wider zeden he: fro wureld wele to lichamliche wowe. fro reste to swinehe. fro hele: to unhele. fro guweðe to helde. *and* on þis reuliche wei he weren walkinde forte þat he comen to þe lichamliche deaðe. *Quas lacrimas funden'es: tum compunctionis. tum passionis: tum peregrinationis. tum contemplacionis.* Swiche teares shedden¹ hie on þis reuliche wei: erest of reuðe of here agene sinnes. þo þe hie erest understoden þat hie sineged hadden *and* þat sore bi-wiepen. *and* forsoken þe wereld. *and* eorðliche wele. *and* turnden mid alle to ure helende. *and* mid wosiðes betten here sinnes. *and* þerof milce beden. *Talibus lacrimis lauit Maria Magdalena pedes domini.* Mid swiche teres lauede ure lafdi *Seinte Marie magdalene* ure helendes fet. *and* werð hire seluen laued. *and* was clene. of hire fule synnes. *His etiam lacrimis lauit petrus maculam trine negacionis.* Mid swiche teares lauede *Seint peter* þe hore of þe fule sinne. of ure helendes andseeche *Quando exiuit et fleuit amare* Ðo he him understod hwu he syneged hedde². *and* hit him sore reu. ² or hadde. *and* he hit mid bitere teares biwiep. *and* mid þat wope werð elensed of þe synne. *Interdum autem uidentes a'iquos affligi fuderunt lacrimas compassionis.* Oðerwile wanne hie segen men wanred þolien. oðer on sinne *bifallen. oðer mid sorinesse bistonden. þer-of hie hadden reuðe: *and* sore hit bi-wipen. *Has lacrimas dominus fudit quando lazarus suscitauit.* Swiche teares wep ure drihten seluen. þo þe he sah martha *and* marie *Magdalene* þo two sustres wepen for here broðres deað. *and* he him bed risen of his birieles. *and* he swo dide. *and* hem was staðed wop. *and* turnden here wop to blisse. *Item dominus uidens ciuitatem fleuit super illam.* At oðer time ure helende biheold ierusalemes bureh. *and* wiste also he alle þing wot. þat it sholde sone þar after ben astruid. *and* swo was. *and* þerfore of his holie egen: hote teares. *and* minede swo us alle. *and* gaf

who sowed weeping.

They went from joy into bliss.

They shed hot tears for their sins. ¹ MS. shenden.

as did Mary Magdalene.

They shed tears for others' woes. * p. 106.

as did our Lord for Martha and Mary's grief.

example of himself that we should bewep the sins and woes of each other, and forsake laughter and idle songs. Such weeping is advantageous to wash sins with. *Plerumque etiam tedio vitæ præsentis affecti, fudere lacrimas peregrinationis.* And sometimes holy men shed their tears because of this world's life; for this poor life seemed to last too long for them. *Tales lacrimas fudit Job quando dicebat. Tædet anima mea vitæ meæ*—Woe is my soul that I abide here so long. Such tears shed the holy prophet when he said these words, *Heu mihi! quia incolatus meus prolongatus est*—Woe is me that I must dwell in a strange land, and that my life here is so prolonged. *Hoc autem dixit quia non habemus hic manentem civitatem, sed in cælis debet esse conversatio nostra.* The holy man said that, because we are all here as exiles. But our abode is in heaven if we strive thereafter—*Justus autem cum languet desiderio patriæ cælestis quando fudit lacrimas contemplationis.* The righteous man, who with his heart and with his eyes looketh into heaven and seeth the endless bliss to which all God-fearing men are invited, and turneth then his love thereto, will soon long after it. And when he greatly longeth thither and cannot appease himself, he sendeth [thither] his thoughts and his hope with his hot tears. *Has lacrimas fudit sponsa sponso, quando dicebat, Trahe me post te.* Such tears wept the holy wife for her husband, when she said, ‘Lord, draw me after thee, for I may not come to thee except thou help me.’ *Utrasque lacrimas, scilicet peregrinationis et contemplationis, fudit apostolus fortassem cum dicebat. Cupio dissolvi et esse cum Christo.* Loathsome is this to me! Each of these tears shed, I think, the holy apostle, when he said, *Cupio dissolvi, &c.*—Hateful to me is this earthly life, and I long for Christ. *Hæ quatuor lacrimæ sunt quatuor aquæ, de quibus lavari jubemur, per Isaiam dicentem, Lavamini, mundi estote.* These four

forbisne of him seluen. þat we sholden biwepen ure eleh oðres sinne. and wosiðes. and forlete lahtres. and idele songes. Swich wop is fremful to wassende mide sinnes. *Plerumque etiam tetulo¹ uite presentis affecti. fulere lacrimas peregrinationis.* and oðer hwile þe holie men shedden here teares for lif of þis worlde for þat hem þulte þat tis arme lif hem² lastede. *Tales lacrimas fulit iob quando dicebat. Tedet anima mea uite mee.* wuo is mi soule þat ich bide here swo longe. Swiche teares shedde þe holie prophete. þo þe he þese word seide. *Heu michi quia incolutus meus prolongatus est* wumme þat ich shal wunien on uncuðe erde. and þat min biwist is teged here swo longe. *Hoc autem dixit quia non habemus hic manentem ciuitatem. sed in celis debet esse conuersacio nostra.* Det seide þe holi man for þat we ben here alle on fleme. Ac ure erd is on heuene* : gif we þar-after aueleð. *Iustus autem cum languet desiderio patrie celestis quando fulit lacrimas contemplacionis.* Ðe riht-wise man þe mid his heorte and mid his egen bihalt into heuene. and seoð þe endelese blisse. þe alle godfruchte men ben to clepede. and^a turneð þenne his luue þerto. him wile sone longe þar after. and þenne him swiðe longeð þider. him seluen leðien ne mai. he sent his þoht : and his to-hope mid his hote teares. *Has lacrimas fulit sponsa sponso. quando dicebat. Tra[h]e me post te.* Swiche teares wiep þe holie spuse uppen hire spus. þo þe hie seide lauerd drah me after þe. for ich ne mai eumen to þe bute þu me helpe. *Vtrasque lacrimas. scilicet peregrinacionis. et contemplacionis. fulit apostolus fortassem cum dicebat. Crpio dissolui et esse cum christo.* loð is me þis. Eiðer þese teares shedde ich wene þe holie apostel þo þe he seide. *Crpio dissolui. et cetera.* Loð is me þis eorðliche lif. and me longeð to criste. *He. iij.^{or} lacrima. sunt. iij.^{or} aque. de quibus lauari iubemur. per ysayam dicentem. Lauumini mundi estote. Ðes fower*

¹ ? tedio.
They shed
tears because
weary of the
world.
² After hem
read to longe.

Our abode is
in heaven.

* p. 107.

The good man
sends his
tears there.

Four kinds of
tears.

* Instead of 'and turneð þenne . . . teres' the Lambeth MS. reads 'him wile sone longe þiderward and hwenne he ne mei þider cume also raðe se he walde : he send þider his hate teres.' For *leðien* we ought, I think, to read *leðen* (= *leðsan*, *liðan*), to travel, go. The translation then would run thus:—And when he greatly longeth, and he himself is unable to go [there], &c. See Old English Homilies, First Series, p. 157.

kinds of tears that I have here mentioned, are the four waters in which we should wash ourselves, as our Lord bade us by Isaiah the prophet, thus saying, Wash you and continue clean. *Lacrima autem compunctionis, amara ut aqua maris.* The weeping that man weepeth for his own sins is very bitter, like salt water, and is therefore called sea-water. *Lacrima compassionis est tepida sicut aqua nivis, quæ defluit ad calorem solis.* The weeping that a man weepeth for his fellow christians' woe cometh from the warm heart as the sun heateth the snow and melteth it to water. *Lacrima quidem peregrinationis comparatur aquæ fontis, quia sicut hæc ebullit de terra, sic illa de cordis angustia.* The tears that a man weepeth because he is sorry that he must dwell in hateful abode, are named well-water, for they well (flow) from the heart's roots as water doth from the well. *Lacrime vero contemplationis comparantur aquæ roris, quia sicut illa nutu Dei curritur ab imo in altum, ita ille emanant propter alti desiderium.* The tears that a man weepeth for longing to heaven are called rain-water or dew-water ; for as the sun draweth water from the earth up to the clouds and thereof cometh rain, so the Holy Ghost draweth man's love to heaven, and causeth him to long greatly to go thither, and for that longing he washeth his face with his tears. These four kinds of tears wept our lord St. James, and in these four waters he washed himself from sins, and then sowed in woe that which he shall again hereafter mow in bliss. *Quæ sunt semina ? qui manipuli ? Verba veritatis, opera caritatis.* The seed that he sowed was true words and deeds of mercy ; the blossoms (or fruit) that he shall hereafter mow are *Lux perpetua, salus æterna, lætitia sempiterna,* that is, lasting light and endless salvation, and eternal bliss with angels in heaven's kingdom. Let us now follow the lord St. James's fair example, and go with our heart and with our feet out of unbelief into right belief, and from good unto better, and sow noble words and good deeds ; and weep the four kinds of tears, and with the waters that I before spake of wash ourselves clean from our sins, and have in us what his name denoteth. *Jacobus interpretatur supplantator viciorum.* Jacob in book-language

kinnes teares. þe ich haue here seid. ben þe fower wateres þe we shulen us one wasshen. also ure drihten us bad. bi ysayas þe prophete þus queþinde. wassheð giu! *and* wunieð elene. *Lacrime autem compunct[i]onis: amara ut aqua maris* **De** wop þe man wepeð for his agene sinne is swiðe biter also saltwater. *and* þere-fore is nemmed se water. *Lacrime compassionis est tepida sicut aqua nivis. que defluit ad calorem solis.* **De** wop þe man wepeð for his emeristenes wowe. comeð of þe wlache heorte. also þe sunne hete þe snow. þat he hit for-melteð to watere. *Lacrime quidem peregrinationis comparatur aqua fontis. quia sicut hec ebullit de terra sic illa de cordis angustia.* þe teares þe man wepeð. for þat him wo beð. þat he wunie shal on loðe erde! ben nemmed welle water. for hit hie walleð of þe heorte rotes! swo water doð of welle. *Lacrime uero contemplacionis comparantur aqua roris. quia sicut illa nutu dei curritur ab imo in altum: ita ille emanant propter alti desiderium.* þe teares þe man wepeð for longenge to heuene ben cleped reinu water. oðer deu water. for þat also þe sunne teð water fram eorðe up to þe wolcne! *and* þer-offe comeð reines. swo þe holi gost teð þe mannes luuc to heuene. *and* makeð þat him longed swiðe þider. *and* for þat longenge wasseð his neb mid teares. Þese fower kinne teares wiep ure louerd *Scint* Iame. *and* on þese fower wateres wuesh him seluen of siunes. *and* siew þo on wowe! þat he shal eft on blisse mowen. *Que sunt semina: Qui manipuli: Verba ueritatis. Opera caritatis.* þe sed þat he sew were soðe wordes. *and* mild heorte dedes. þe blostmes þe shal eft mowen! ben. *Lux perpetua. Salus eterna. Letitia sempiterna.* þat is ilestende liht. *and* endelese hele. *and* eche blisse mid angles in heueneriche. folge we nuþe þe louerd *Scint* iames faire forbisne. *and* gon mid ure heorte. *and* mid ure fote ut of unbileue. in to rihte bileue. *and* of gode in to betere. *and* swo¹ *eðele word. *and* edie deden. *and* wepen þo fuwer kinne teares. *and* of þe fower wateres þe ich er embe spec! wassen us elene of ure sinnes. *and* hauen on us þat his name bitoeneð. *Iacobus interpretatur supplantator uiciorum.* Iacob on boc leden is icleped on englisse under-plantere of fule

These tears
are four kinds
of waters:

(1) sea water;

(2) snow
water;

(3) well water;

(4) dew or
rain water.

St. James
wept these
four kind
of tears.

¹ So in MS.;
? read sowen.
* p. 109.

The meaning
of the name
James.

is called in English 'supplanter of foul customs.' *Et merito, supplantavit enim vicia, bene vivendo, in se docendo bene vivere, in aliis.* And rightly he was called Jacob, for he supplanted foul customs by himself with his pure manner of life. So ought we all to do, both clergy and laity, and with fair lore receive God's word. *Quod nobis præstet, qui secula per omnia regnat. AMEN.*

XXVI.

ST. LAURENCE.

Qui parce seminat parce et metet, et qui seminat in benedictionibus de benedictionibus et metet. Our lord St. Paul, the greatest of all teachers next to our Saviour himself, speaketh in the holy book and exhorts both clergy and laity to God's words and to good deeds. *Specialiter quidem monens nos, ut ait Gregorius, ad sanctæ prædicationis officium, generaliter vero hos, et illos ad salutarem obedientiam mandatorum.* The clergy he admonishes to instruct well [the laity], and both clergy and laity he exhorts to lead a good and pure life, and saith that each man shall receive recompense for his former deeds, and according as he ordereth now his deeds so shall his reward hereafter be estimated, and thus said, *Qui parce seminat, parce.* The man that soweth little shall mow (reap) little, and he that soweth in blessings shall reap in blessings; that is to say, the man who doeth well shall be well recompensed. *Sacra scriptura nomine seminis appellat tria, scilicet, hominis progenituram, Dei verbum, opus bonum.* Holy book commonly nameth three things as seed; one is man's progeny, the second is God's word, the third is good deeds. Our Saviour called man's progeny seed when he spake with the holy man Abraham of his offspring, 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 in heaven, and thus said, *Suspice cælum, et numera stellas, si potes, sic erit semen tuum.* Look up to heaven, said he, and number the stars if thou canst, for so great shall be thy offspring. *Sed advertendum est, quod prudens sator observat et glebæ aptitudinem et temporis opportunitatem.* But as the wise husbandman taketh note

custumes. et merito. *supplantavit enim uicia! bene uiuendo. in se docendo bene uiuere! in aliis. and* rithliche¹ he was cleped iacob! for he under-plantede fule custumes. of him selfen! mid his clenliche lifode. Swo we agen alle to don. boðe lerede. and lewede. and mid faire lore understonden godes word. *Quod nobis prestat. qui secula per omnia Regnat. amen.*

¹ So in MS. Read rithliche. St. James supplanted foul customs by himself.

XXVI.

DE SANCTO LAURENTIO.

Qui parce seminat parce et metet. et quia seminat in benedictionibus d. [b.] et Metet. Ure louerd seinte poul hegest alre lorþew after ure helende seluen speeð on þe holi boc. and minegeð eiðer hodede. and lewede to godes wordes and to weldede. *Specialiter quidem monens nos. ut ait gregorius ad sancte predicationis officium. Generaliter uero hos². et illos ad salutarem obedienciam mandatorum.* Hodede he minegeð wel to lerende [lewede] hodede. and lewede feir and elene lif to leden and seið þat ech man shal understonden mede of his er dede. and efter þat þe he meðegeð nu his dede. shal eft ben meðeged his mede. and þus queð. *Qui parce seminat. parce. þe man þe litel soweð! he shal litel mowen. and he þe soweð on blescinge he shal eft mowen on blescinge. þat is to seien þe man þe wel doð! he wel underfoð. Sacra scriptura nomine semen is³ appellat. tria scilicet hominis progenituram dei uerbum. opus bonum. holi boc nemneð iwunelich þre þing to sed. on is mannes stren. þat oðer is *godes word. þe þridde is wel dede Ure helende clepede mannes streon sed. þo he spac wið þe holi man abraham! of his stren. and seide þat swo michel mankin sholde springen of him. þat no man hit ne mihte tellen. nan more þene men mugen tellen þe sterres⁴ on heuene. and þus seide. *Suspice celum et numera stellas si potes. sic erit semen tuum.* Bi-hold up to heuene quað he and tel þe sterres⁴ gif þu miht! for swich shal ben þin of spri[n]g *Set aduertendum est quod prudens sator obseruat. et glebe aptitudinem. et temporis oportunitatem.* Ac also þe wise*

[2 Cor. ix. 6.]

² Originally hos, but the top of the h has been erased and it looks like n.

The clergy are admonished to lead a pure life.

³ Read seminis.

Three things spoken of as seed in Holy Writ:

* p. 110.

(1) man's progeny;

(2) God's word;

(3) good deeds.

⁴ MS. sterres.

of two things when he soweth seed (the first is whether the earth be fit for the seed, the second is whether it be right time thereto), so also ought each Christian person, man and woman, to do when they will labour for issue. They ought to take great care that they do it in a proper place and at the right time. There is never any place fit for procreation unless those that procreate are lawfully married, nor indeed is it right time when they should fast or keep holy day. God's word is also called seed in the beautiful parable that our Saviour said to his apostles, thus saying, *Exiit qui seminatur, &c.* A husbandman went out and sowed, and some of the seed fell upon the stones and there dried up, and some fell among thorns and perished, and some fell by the way and became trodden under, and fowls devoured it, and some fell upon the good earth, and that throve well. Then the holy apostles begged him to tell them what the sower denoted, and he said as follows—*Semen est verbum Dei, sator autem Christus; omnis autem qui audit eum manebit in æternum.* God's word is the seed, and Christ himself is the sower, and he who joyfully listens to God's lore shall have everlasting life in bliss. *Sed est advertendum est quod hoc semen aliquando spargitur tum ore proprio tum ore ministrorum.* But our Saviour soweth his holy word, sometimes by his own mouth and sometimes by the mouth of his apostles and other teachers, who know holy book-lore, and therewith teach God's people. In such wise speaketh the heavenly king with each man to whom he sendeth his holy writ. *In hac etiam satione observa agri competentiam et congruentiam.* And when the instructor of the people soweth his seed he ought to take great care to sow it in proper soil and at the right time, where the hearts of men listen joyfully to God's lore, where God is spoken of, and where God is honoured. Those are fitting earth in which to sow God's word. But those who love their sins and will not forsake them, or have not believed or received God's word, are not fitting earth for the seed of God's word. Every Sunday and other high day is the right time to sow the holy seed, that is God's word, and in church where all church-folks ought to be assembled. *Bonum opus etiam nomine seminis appellatur, tum quia seritur in futuro metetur, tum quia more frugum multiplicabitur.* Good works are called seed for two reasons—one, that as seed is sown at one time, and afterwards the

tilie nimeð zeme of two þing þanne he sed soweð. On is weðer þe eorðe beo bicumeliche to þe sede. þat oðer weðer hit beo riht time þer to. Also [ahte] ech criste mau to don wapman. and wimman þanne hie wilen tulien after strenen. hie ozen to nime michel geme. þat hie it on¹ stede and on rihte time Nis nefre no stede to strenen bicumeliche bute hie ben bispused rihtliche to-gedere. ne hure riht time þenne men fasten shal: oðer halgen. Godes² word is ec sed cleped on þe faire forbisne þe ure helende seide to his apostles. þus queðinde *Exiit qui seminat. et cetera.* on tilie ferde ut and sew. and sum of þe sed ful uppe þe ston. and dride þere. and sum ful among þornes. and forwarð. and sum fel bi þe wei: and was fortreden. and fugeles it freten. and sum ful on þe gode eorðe. and þat com wel forð. Ðo beden þe holi apostles seien hem wat þe sowere bitocneð. and he seide þus. *Semen est uerbum dei. Sator autem Christus. omnis autem qui audit eum manebit in eternum.* Godes word *is þat sed. and crist seluen þe sowere. and he þe luueliche hlisteð godes lore he shal hauen eche lif on blisse. *Set hoc semen aliquando spargit[ur] tum ore proprio. tum ore ministrorum.* Ac ure helend saweð his holie word hwile þurh his hagen muð hwile þurh his apostles. and oðre lorðeawes þe cunnen holie boc-lore. and þermile godes folc lereð. A swiche wise specð þe heuenliche king wið ech man þe he to sendeð his writ. *In hac etiam sacione obserua agri competenciam et congruenciam.* and þanne folkes lorðeawes his sed soweð he oh to nime michel zeme þat he hit sowe on bicumeliche eorðe. and on rihte time. þere mennes heortes hlisteð luueliche godes lore þere me of gode specð. and þere me god wurðeð. þo beu bicumeliche eorðe godes word on to sowende ac þo þe luueð sinne and forleten nelleð. oðer bileued ne hauere. ne understonden godes word noht ben unbicumeliche eorðe to þe sede of godes wordes. Ech sunedai. and oðer hegh dai is riht time to sowen þe holie sed: þat is godes word. and in chirche þer al chirche folc ohg to ben gadered. *Bonum opus etiam nomine semen is appellatur. tum quia seritur in futuro metetur. tum quia more frugum multiplicabitur.* Wel dede is cleped ec sed. for two þing. on is. þat also me soweð on an time.

Two things to be taken heed of in sowing seed.

¹ Read don on bicumeliche stede.

² MS. Goges.

The parable of the Sower.

God's word is seed.

* p. 111.

Things to be regarded by the spiritual sower.

Holy seed to be sown on Sunday and high days.

Why good deeds are called seed.

fruit is gathered at another time, so also doth man his good deeds now, and in the other world he shall receive everlasting life and bliss. The second reason is that [as of one seed come manifold fruits] so also of one little (but good) deed a man shall receive manifold and great rewards. *Multa quidem sunt genera bonorum operum, sed hic agitur de uno eorum, scilicet de largitione eleemosynarum, unde prophetam inducit dicentem, dispersit, dedit pauperibus, &c.* There are many kinds of good deeds; but the holy apostle exhorts us here to one of them, that is to distribute alms, and saith that it shall be given to destitute men, and not all to one, but as the holy psalmist David saith, Distribute it so that every needy man that asks it may have something thereof. And so he will do if he (who distributeth it) be wise. All good works are profitable for amendment, but none more advantageous than almsdeeds. *Quia sicut aqua extinguit ignem, ita eleemosyna extinguit peccatum.* For as water quencheth fire, so almsdeed quencheth sin; and if the alms be sold, then it loseth its name and its power. *Quatuor modis venditur eleemosyna, et tunc inde aut populi favor emitur, aut puloris molestia redimitur, aut recompensatio rei temporalis acquiritur, aut debiti beneficii solutio impenditur.* In four ways a man selleth his alms: one is when he buyeth praise therewith. *Et hoc animi morbo laborat fere omnis homo*—And this custom hath almost all men, for nearly every man giveth his alms both for the sake of God and for to have praise, and to be honoured far and near where that he is known. In the second mode a man selleth his alms when he giveth it to such men as he may not refuse, because they are his neighbours or else friends, and thereby frees himself from shame, which he should have if he gave not to them. In the third mode a man selleth his alms when he giveth it to such men as do for him, or have done, or shall do, services and good turns (chares), and thinketh with his alms to requite this man's time (or services). In the fourth mode a man selleth his alms when he giveth them to such men as he ought rightly to help, to feed and to clothe, as the man doth who giveth his alms to father or mother, sister or brother, or others so akin whom he ought rightly to help, to feed and

and gadereð þe blostmes eft on oðer. Also man doð nu his wel dede. and on þat oðer worold shal understonden eche lif: and blisse. Oðer is þat [alse of on sede cumeð fele-felde westme] also of on eðeliche dede man shal understonden fele-felde. and michele mede *Multa quidem sunt genera bonorum operum* *Set *p. 112. *hic agitur de uno eorum. scilicet de largicione elemosinarum. unde p[ro]phetam inducit dicentem. Dispersit dedit pauperibus* Alms-deed the best of good deeds. et cetera. Fele kinne weldede ben. ac þe holie apostel munegeð here to on of hem. þat is almes-delen. and seið þat me hit shal giuen hauenlese men. and noht al on. Ac also þe holie salmwrihte dauid seið. dele hit swo þat ech nedi þe hit bisekeð haue sum þing þer-of [swo he doð^a] gif he wis beoð þe hit deleð. alle wel dede beð fremfulle to sinbote. ac non fremfuler þanne almes-deled¹. ¹ Real delen. *Quia sicut aqua extinguit ignem: ita elemosina extinguit peccatum.* for also water quencheð fur: also almes quencheð sinne. and gif man selleð þe almes: þenne for-lest heo hire name. Do not sell thy alms. and hire mihte. *Quatuor modis uenditur elemosina et tunc inde. aut populi fauor emitur. aut pudoris molestia redimitur. aut recompensacio rei temporalis adquiritur. aut debitum² beneficii seculo³ impenditur.* On fuwer wise man sulleð his almes. on. is. þenne he bihð þer mide here word. **Et** *hoc animi morbo laborat fere omnis homo. and þis custume haueð mestwat alle men. For þat welnehg ech man gifeð his almesse eiðer for godes luue. and for hauende hereword. and for to ben wurðed fer and ner: þe þe he cnowen is. On oðer wise man stilleð his almes þanne he it gifeð swiche men þe he wernen ne mai for he his neghebores beoð. oðer elles frend. and þer mide leseð him ut of shame þe he hauen sholde gif he him ne zeue. On þe þridde wise man selleð his almesse. þenne he gifeð swiche men. þe him doð. oðer don haueð. wike and cher. oðer don shal. and þencheð þis mannes wile boht mid *þe almesse. On þe feorðe wise man stilleð his almes þenne he gifeð swiche men þe he aghthe mid rihte to helpe: to feden. and to shruden. Also þe man doð. þe gifeð his almes fader. oðer moder. suster. oðer broðer. oðer oðre swo sibbe: þat he aghthe mid rihte to helpen to feden.*

^a In fainter ink above the line.

Alms may be sold in four ways:

² Originally debiti.

³ Real solucio.

(1) When given for the sake of getting praise;

(2) To avoid the reproach of his neighbours;

* p. 113.

(3) For good services;

(4) When a man gives alms to those whom he is bound to support.

clothe. And all the alms that a man doth specially to please God, they all quench sin and intercede for the penitent to our Lord ; and all that a man doth in any other wise and for other causes, though it be done for God's sake also, nevertheless he selleth it (alms) and receiveth here the reward thereof, and never again shall he receive any, as our Saviour saith in the gospel, *Amen dico vobis, receperunt mercedem suam*—Of a truth I say unto you that those who do their good works for to have reward in this life, shall not have any reward in the other world. But for all that a man doth specially for God's love, he shall have eternal life in bliss, and his reward shall be then determined according as it is merited here, as our Lord saith in the gospel, *Eadem mensura qua mensi fueritis, remetietur vobis* ; with the same measure that ye mete now your good works, your reward shall be meted out. This the holy apostle said as I previously mentioned. *Quia parce seminat, parce et metet*. Each man shall hereafter reap according as he now soweth, and he that soweth in blessings shall afterwards reap in blessings ; and that is every man that joyfully listeneth to God's lore, and according to his ability distributes alms, and deserves that men should bless him and pray for him ; and may our Lord Jesus Christ for their prayers give him his blessing, that is the everlasting habitation and bliss in heaven. *Quod nobis præstet qui secula per omnia regnat*. AMEN.

XXVII.

ASSUMPTION OF ST. MARY.

*M*aria virgo assumpta est ad æthereum thalamum, &c. One of the holy epistles that is read herein to-day brings us blissful tidings of a blessed maiden who was bespoused to the heavenly king as his wife, and saith that he fetched her home. Listen now what maiden this is, and what she is called, and where she was fetched, and who led her, and how and whither ; and learn, if we may, to follow her, for we are all invited thither. Of this maiden speaketh the holy book and saith, *Hæc est virgo virginum, regina cælorum, domina angelorum, mater et filia regis regum omnium*. This maiden bore our Lord Jesus Christ, the father of us all, of her holy body, and her virginity nevertheless was

and to shruden. *and* al þat man doð for sunderlepes to quemmen gode. alle hie quencheð sinne. *and* þingeð þe sinbetinde to ure drihten. *and* al þat man doð on oðre wise *and* for oðre þinge þehg hie ben don ec for godes luue. naðeles hie hit sellen. *and* here understonden þer-of mede *and* nefre eft non. also ure helende seið on þe godspelle. *Amen dico uobis receperunt mercedem suam.* To soðe ich giu seie þat þo þe don here weldede for to hauen mede on þis liue ne shulen hie hauen no mede on þat oðer woreld. Ac al þat man doð sunderlepes for godes luue. he shal hauen eche lif on blisse. *and* his mede shal ben þanne garked; also hit beoð here aueled. also ure drihten seið on þe godspelle. *Eadem mensura qua mensi fueritis remicietur uobis.* Bi þat ilke met þe ge meteð nu giwer weldede; shal ben meten giwer mede. þis seide þe holie apostel. also ich er seide. *Qui parce seminat. parcat et metet.* Ech man sal eft mowen bi þan þe he nu soweð. *and* he þe soweð on blescinge. he shal eft mowen on blescinge. *and* þat is ech man þe luueliche lh[i]steð godes lore. *and* bi alle here mihte almes delen. *and* auelen þat men hem blescen. *and* for hem bidden *and* ure louerd iesu crist for here bene giue hem his blescinge. þat is echeliche erding. *and* blisse on heuene. *Quod nobis prestat qui secula per omnia Regnat. AMEN.*

Alms-deed
quenches sin.

All those who
do good deeds
for God's sake
shall be re-
warded in
heaven.

XXVII.

(ASSUMPTIO S. MARIE VIRGINIS.)

MARia uirgo assumpta est ad ethereum thalamum. et cetera. p. 114.
 On of þe holie writes þe ben red herinne to dai bringen us blisfulle tixinges. of an edie meiden. þe was iferen bispused þe heuenliche kinge. *and* seið þat he hes fette hom. Lusteð nu wich maiden þat is. *and* hwat he hatte. *and* hware he was fet. *and* hwo hire ledde. *and* wu. *and* hwider. *and* cunnen gif we muzen cumen after. for þan þe we ben alle boden þider. Of þis maiden speeð þe holie boe; *and* seið. *Hec est regina uirginum. Regina celorum. Domina engelorum. Mater et filia regis regum omnium.* Dis maiden bar ure louerd iesu crist ure alre fader; of hire holie lichame. *and* nis hire maiðhod þere fore noht a-

Of the As-
sumption of
the Virgin
Mary.

Mary is virgin
of virgins,
queen of
heaven, and
lady of angels.

not impaired. She is the daughter of the heavenly king and also his mother, and maiden of all maidens and queen of heaven, and lady of angels. Her name is Mary, *quod est interpretatum stella maris*, that is in English, 'sea-star.' When the seafaring men see the 'sea-star' they soon know whither they shall hold their course, for the star's light is a good leader for them. *Mundus mari comparabitur quia fluctus erigit naves obruit; ita mundus effluit, dum opes confert; refluit, dum aufert, turbine, id est, ultione divina vel fraude diabolica turbatur. Discordiarum motus concitat, ecclesiarum pacem perturbat.* This world is called sea, which floweth and ebbeth: and so doth also this world—it floweth when it gives world's weal, and it ebbeth when it taketh it away again. Storms fall upon the sea and disturb it, and God's vengeance cometh on this world to take vengeance on the sins of sinful men, and even on just men who dwell near them; and it [God's vengeance] depriveth them sometimes of their cattle, sometimes of other possessions, and sometimes of their health, and sometimes of their life; and sometimes the devil hinders them in many ways, and harmeth them and injureth them, and stirs up among them strife and war, and withdraws (or disturbs) true love, and destroyeth right belief. And as the 'sea-star' sheddeth light from herself that lighteth seafaring men, so this blessed maiden St. Mary, from her holy body, sheddeth the true light that lighteth all bright things upon earth and also in heaven, as St. John saith in his gospel, *Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.* He is the true light that lighteth all men that cometh into this world, and are illumined. And on account of this light this holy maiden is called 'sea-star.' She was fetched from her desert habitation where she was found, *scilicet, in terra deserta in loco horroris et vastæ solitudinis*, that is to say, in a desert land and in a horrible place. That land is called desert; that is to say, it has without tillage long lain idle: and wilderness it is called, if many roots (or weeds) grow therein. This world's abode is compared to a desert, because that it has long lain idle without holy tillage, *hinc ex quo veteres emigravere coloni*, ever since the old tillers (husbandmen) went hence. The while that they were here they turned over the earth and cast good seed therein, and it waxed and throve well and brought forth various and many fruits. But after that they went

wenmed. hie is þe heuenliches kinges dohter *and* ee his moder. *and* alre maidene maide. *and* heuene quen. *and* englene hafli¹. hire is to name maria *quod est interpretatum stella maris* Dat is on englis sæ sterre. Ðan þe safarinde men seð þe sa sterre. hie wuten sone wuderward hie sullen weie holden. for þat þe storres liht is hem god latææn. *Mundus mari comparabitur quia fluctus erigit. naues obruit. Ita mundus effluit: dum opes confert. refluit: dum aufert. turbine. i[d est] ultione diuina. vel fraude diabolica turbatur. Discordiarum motus concitat. ecclesiarum pacem perturbat.* Dis wored is cleped sæ. þe floweð *and* ebbeð. swo doð ee þis wored floweð. þanne he wored-wunne zieuweð. *and* ebbeð: þanne hie hit eft binimeð. Storemes falleð in þe sæ. *and* to-worpeð hit. *and* godes wrake cumeð on þis wored to wrekende on sunfulle men here gultes. *and* forþæn *onrih[t]wise men þe hem neih wunien. *and* binimeð hem hwile oref. hwile oðer aihthe. *and* hwile here hele. *and* hwile here ogen lif. *and* hwile lat te deuel hem on fele wise. *and* haremeð hem. *and* shendeð. *and* weccheð among hem fite. *and* win. *and* fordraueð soð luue. *and* struieð rihte bileue. And also þe sa storre slat of hire þe liht. þe lihteð sa farinde men. also þis edie maiden seinte marie. of hire holic licame shedeð þat soðe liht. þe lihteð alle brihte þinges on corðe. *and* ee on heuene. also *Saint Iohannes* saið on his godspel. *Erat lux uera que illuminat omnem hominem uenientem in hunc mundum.* He is þat soðe liht. þe lihted alle men. þe on þis wored cumeð. *and* alcomed ben. And for þis leome is þat holic maiden cleped sa sterre. Hie was fet of weste wunienge þar he funden was. scilicet *in terra deserta in loco [h]orr[or]is et uaste solitudinis.* Dat is to seien on weste londe. *and* on grisliche stede. Weste is cleped þat londe þat is longe tilðe atleien. *and* wildernesse ges² þare manie rotes omne waeseð. Dis woredes biwest is efned to wastene: for þat þe hit is ferren atleien holic tilðe. *Hinc ex quo ueteres emigrare coloni.* Aure seððen þe calde tilie henne wenden. Ðe hwile þe hie here waren. hie wenden þe corðe: *and* wurpen god sad þaronne. *and* hit waexs. *and* wel peagh. *and* brahte forð blostmes fele *and* manie. Ac seðen hie henen wenden: atlai þat lond

Mary is the queen of heaven.

¹ MS. lasdi.

Her name signifies 'sea-star.'

This world is like the sea.

God's vengeance and wrath are the storms that trouble the world.

* p 115.

On account of this light the Virgin Mary is called 'sea-star.'

Wilderness means uncultivated land.

² Read gef.

This world is like a wilderness.

The holy husbandmen who sowed good seed have long since departed.

hence the land lay idle and unturned, and became a desert covered all over with roots, and so became a wilderness. Now birds and wild animals and reptiles dwell therein. This land that I now speak of is the people that now live. The old husbandmen were the holy teachers, prophets, apostles, popes, archbishops, bishops, priests, who led a holy life. The husbandmen turned up this land that was previously down, when they by their wise words turned man's heart from earthly to heavenly thoughts, from unright to right, from whoredom to purity, from evil vices to love God and to obey Him; and afterwards they sowed on this land God's word for seed, and it took root in their hearts and waxed and throve well, when the people listened diligently to God's word and firmly observed it, and led their lives according to it. But now has this land lain idle and for a long while has been so, for those that should till it, the teachers of holy church, sowed more diligently the devil's seed than our Lord Jesus Christ's, and by example of their foul manner of life invited men to hell and not to heaven. God's seed is God's word, which men sow in church in psalms and in songs, and in lessons and sermons, and in faithful prayers which the clergy sow seldom and carelessly. The devil's seed is idle, unprofitable, and evil words, opprobrium, scorn, stories, songs, jangling, double speech, cursing, leasings, swearing, and all deceitful speeches, &c. Many clergy speak as the laity, as our Lord said through the mouth of a prophet, *Erit sicut populus sacerdos*—the priest shall lead his life as the lay man: and so they do now, and somewhat worse; for the lay man honoureth his spouse with clothes more than himself, and the priest not so his church, which is his spouse, but adorns his servant, who is his whore, with clothes more than himself. The church cloths are utterly rent and old, and his woman's must be whole and new. His altar cloth large (coarse) and soiled, and her chemise small (fine) and white. And the aube soiled and her smock white, the head-linen black and her wimple white, or made yellow with saffron. The mass-cloth of common fustian, and her mantle green or burnet (*or* brown). The corporas soiled and mis-shapen, her hand-cloths and her table-cloths made white and pleasant to look on. The chalice of tin, and her cup of mazer, and her ring of gold; and the priest is so much the worse than

unwend. *and* becam waste. *and* was roted oueral. *and* swo becam wilderness. Nu wunieð þar inne fueles. *and* wilde deor. *and* wurmes. Ðis lond þe ich nu of speke. * is þat mennisse þe nu liueð. * p. 116.

Ðe olde tilien waren þe holie lorðewes. prophetes. apostles. popes arehebissopes. bissopes. prestes. þe holie lif ladden. Ðe tilien wenden þis lond þat up : þat was ar dun. þanne hie mid here wise word turneden mannes herte fram eorðeliche þankes. to heuenliche þanke. fram unrihte to rihte. fram hordom to clenness. fram alle iuele lastes to huuen gode. *and* heren him. And after þat sewen on þis lond godes word for sede. *and* hit morede on here heorte. *and* weacs. *and* wel þeagh. þanne þat fole godes word zierneliche listede. *and* fastliche hield. *and* ter after here lif ladden. Ac nu is þat lond tilðe atlein. *and* ifuren was. for þo þit¹ sholden tilien. ¹ *i. e.* þe hit.

Ðo þe lorðewes of holie chireche. þe sewen zerneluker þe defles sed : þan ure louerdes ihesu crist. *and* mid forbisne of here fule lifode. beden men te helle *and* naht to heuene. Godes sed : is godes word. þe men tilien in chireche. on salmes. *and* on songs. *and* on redinges *and* lorspelles. *and* on holde bedes : þe lerde men selde *and* gemelesliche sowen. Ðe defles sed : is idel. *and* unnet. *and* iuele word. hoker. *and* scorn. spel. *and* leoð. cheast. *and* twispeche. *and* curs. *and* leasinges. *and* sware. *and* alle swikele speches. And oðre fele lerdemen speken : also lewede. also ure drihten seide þurh anes prophetes muðe. *Erit sicut populus sacerdos.* Prest sal leden his lif also lewede mæn. *and* swo hie doð nuðe : *and* sumdel werse. For þe lewede man wurðeð his spuse mid cloðes more þane mid him seluen. *and* prest naht sis² chireche þe is his spuse : ac his daie þe is his hore. awleneð hire mid * cloðes. more þan him seluen. Ðe chire[che] cloðes ben to brokene : *and* calde. *and* hise wiues shule ben hole : *and* newe. His alter cloð great *and* sole : *and* hire chemise smal. *and* hwit. *and* te albe sol : *and* hire smoc hwit. þe haued line sward : *and* hire winpel wit. oðer maked geleu mid saffran.

Ðe meshakele of medeme fustane³. *and* hire mental grene oðer burnet. Ðe corporeals sole : *and* unshapliche. hire handeloðes. *and* hire bord cloðes makede wite. *and* lustliche on to siene. Ðe caliz of tin : *and* hire nap of mazere. *and* ring of golde.

The old husbandmen were prophets, apostles, popes, &c.

The teachers of holy church now sow the devil's seed rather, and lead men to hell instead of to heaven.

The devil's seed is idle, useless words, scorn, &c.

The priest lives like the layman, only far worse.

He honours his concubine more than his lawful spouse, the Church.

² *i. e.* swo his. * p. 117.

³ *The e is imperfect, and looks like i.*

the layman, the more he honoureth his whore than his spouse [the church]. Priests are those whom the apostle speaketh of, thus saying, *Quorum deus venter est*. Their belly is their Christ, and all evil examples they manifest in themselves, and the laity diligently follow them, and exhibit practices like wild animals, some like bears, some like wolves, some like other animals. And as the fowls (birds) fly from one place to another and are never steadfast, so do these people—they fly from ill to worse in speech and in deed, and they bring into their hearts pride, wrath, envy, and hatred, and other evil vices, just as reptiles breed in the wilderness, that is in this world, this horrible place to dwell in; for here is hunger and thirst, and old age and sickness, and debate and strife, and aching, smarting, sorrowfulness, weariness, and other great woes. Of such may men be afraid who know any good. Again, in this abode there is a great desert void of holy virtues; all right is laid low and wrong is raised, as the wise man said, *Nusquam tuta fides, non hospes ab hospite tutus*. There is nowhere any truth, for the guest is not sure of the host nor either of the other, *Non socer a nuro*, nor the father-in-law of his son-in-law. *Fratrumque gratia rara est*. Seldom one brother trusteth the other. *Filius ante diem paternos inquirat annos*. The son wisheth the father's death before his day has come. *Imminet exitio vir conjugis, illa mariti*. The wife would that her lord were dead and he that she were. From this desert and horrible place was fetched this holy maiden of whom I speak, that is our lady St. Mary, and the heavenly king fetched her, as the prophet saith in his discourse, *Tenuisti manum dexteram meam, &c.* Thou didst hold my right hand and didst lead me in thy will and received me with honour. *Ter ascendit primo quidem passibus corporis ante templum ab imo quindecim graduum, usque ad summum. Secundo, in templo passibus mentis de virtute in virtutem, ubi videtur deus deorum in Syon. Tertio, corpore et anima assumpta in caelum*. Three times this holy maiden ascended—first bodily, when she was three years old, before the temple upon the ladder of fifteen steps, from downwards (bottom) to upwards (top), without man's help. The second time she went up into the temple spiritually

And is þe prest swo muchele foreuðere, þane þe lewede. Swo he wurðeð his hore more þan his spuse. Prestes ben þo. þe apostel of speeð. þus queðende. *Quorum deus uenter est.* Here wombe is here crist. and alle iuele forbisne hie iþpen of hem seluen. and te lewede men hem zicneliche folegen. and teð forð geres after wilde deore. Some after beore. some after wulue. some after oðer deor. And also þe fugeles fram ó stede to oðer. and ne ben nafre stedefaste, swo doð þis mannisse flicð fram iuele to werse. on speche. and on dede. and bringeð on here heorte oregel. and wraðe and onde. and hatinge. and oðer iuele lastes. also wures breden on wilderne þat is þis wored. þis grisliche stede on to wunien. For here is hunger. and þurst. elde. unhale. flit. and win. cehe. and smertinge. sorinesse. werinesse. and oðre wowe muchel. Of swilch mai grisen men þe ani god cunnen. Eft sone on þis biwiste is muchel weste of holie mihte. Al riht is leid! and wogh *arered also þe wise queð. *Nusquam tuta fides non hospes ab hospite tutus.* Nis nower non trewðe. for nis þe gist siker of þe husebonde! ne noðer of oðer. Non socer á nuro Ne þe aldefader of li[s] oðem. *Fratrumque gratia rara est.* Selde leueð þe broðer þat oðer. *Filius ante diem ante diem¹ paternos inquirat annos.* Ðe sune wussheð þe fader ¹ So in MS. deað, ar his dai cume. [I]mminet exicio uir coniugis. illa mariti. Wif wolde þat hire louerd dead ware. and he þat hie ware. Of þesse waste and grisliche stede was þis holi maide fet þe ich of speke. þat is ure lafli seinte marie. and hire fette þe heuenliche king. also þe prophete seið on his stefne. *Tenuisti manum dexteram meam. et cetera.* Ðu helde mi riht hond. and leddest me on þine wille and understode me mid wurdshipe. *Ter ascendit. primo quidem passibus corporis ante templum ab imo quindecim graduum. usque ad summum. Secundo in templo passibus mentibus² de uirtute in uirtutem. ubi uidetur deus deorum in syon. Tercio corpore. et anima assumpta in celum.* Þreo siðes stegh þis holie maiden. erest lichamliche þo hie was þreo zier heold. biforen þe temple on þe steire of fiftene stoples. fro neþewarde to uuewarde. wiðute mannes helpe. Oðer siðes³ hie stegh in þe temple gostliche. fram mihte to mihte forte ³ So in MS.

They exhibit the habits of wild beasts.

This world is a desert, being devoid of all holy virtues. * p. 118.

Mary was taken from this world by holy angels.

² Read mentis.

She had three ascensions.

from virtue to virtue, until that she beheld the lord of all virtues, as she wished to. The third time she ascended on this day when angels bore her with soul and body into the heavenly habitation, where she was honourably received. And Solomon the wise, who was king in Jerusalem many hundred years before this, saw these marvellous ascensions as manifestly as if he had lived at this day, and marvelled thereof and said, *Que et ista quæ ascendit sicut aurora, consurgens pulera ut luna, electa ut sol*—Who is this that ascendeth as the dawn, fair as the moon, choice (adorned) like the sun? May our lady St. Mary, as surely as she was on this day exalted into heaven, bear our petition to our Lord Jesus Christ, and may he give us eternal bliss in heaven. *Quod ipse prestare dignetur qui vivit et regnat per omnia sæcula sæculorum. AMEN.*

XXVIII.

OF THE DEAD.

*L*ibera me domine de morte eterna in die illa tremenda, quando celi movendi sunt et terra, dum veneris judicare sæculum per ignem. Dies illa, dies iræ, calamitatis et miserix, dies magna et amara valde. The life-holy man Job, whom the book speaketh of and saith, *Erat vir ille simplex et justus, et timens deum, ac recedens a malo*, he was meek in word, and just in deeds, and God-fearing in mind, and innocent withal, and therefore pleased our Lord so well that he praised him above all men and said, *Non est similis in terra*—There is none other on earth like him. This holy man had three states of life; the first was in great worldly prosperity, as the book saith, *Perdidit omnem substantiam ejus filios et filias. Caro quoque ejus gravi vulnere vulnerata est.* And our Lord who loved him so much gave the devil leave to deprive him of his cattle, and of his property, and of all his children, and of all the worldly wealth that he enjoyed. And the devil did so; and after that afflicted his body, and thereon brought so much sickness through his dire crafts, that the body [of Job] became brim-full of wounds, and from each wound there welled out virus, so that no man might come near him on account of the stench; Not even would his wife, whom he had so greatly honoured, but most

þat hie alre mihtene louerd biheold also hie hit wolde. De þridde siþe hie stehz þis dai þo engles hire beren mid soule *and* The third we commemorate to-day. mid lichame. in to þan heuenliche bure! þar heo was wurðliche *understonden. *and* salomon þe wise þe wes fele hundred wintre * p. 119. þer bifore king in ierusalem sehz þese wunderliche stienge. also suterliche also he þis dai were. *and* wundrede þer offe! *and* seide. *Que est ista que ascendit sicut aurora consurgens pulchra ut luna electa ut sol.* Hwat is þis þe astihzð also dai rieme. fair also mone. icoren also sumne. Vre lafdi *Seinte Marie.* also wisliche also hie þis dai was houen in to heuene. bere ure arende to ure louerd ihesu crist. þat he zife us eche blisse on heuene. *Quod ipse prestare dignetur qui uiuit et Regnat per omnia secula seculorum. amen.*

May she bear our petition to our Lord Jesus Christ.

XXVIII.

DE DEFUNCTIS.

Libera me domine de morte eterna in die illa tremenda, quando celi mouendi sunt et terra. dum veneris iudicare seculum per ignem. [D]ies illa, dies ire. calamitatis et miserie, dies magna et amara valde. De lif holi man iob þe þe boc of specð. The character of Job, *and* saið. *Erat uir ille simplex et iustus. et timens deum. ac recedens a malo.* he was admod on worde. *and* rihtwis on dede. *and* godfruht on þouke. *and* loðles mid alle. *and* þerefore likede ure drihten swo wel þat he herede him ouer alle men! *and* seide. *Non est similis in terra.* Nis on eorþe non oðer his liche. þis holi man hadde þre biwistes: þe forme was on michel worold wele. also þe boc seið. *Perdidit omnem substantiam eius. filios. et filias. Caro quoque eius graui uulnere uulnerata est.* *and* ure drihten þe him swo michel luuede gaf leuc þe deuel to binimende him his oref. *and* his ahte. *and* his children. alle. *and* alle þe worold winne þe he weald hadde. *and* þe deuel swo dide. *and* after þan toc his ozen lichame. **and* þer one brohte swo michel siennesse þurch his þre creftes. þat te lichame warð bretful of wunden. *and* at eche wunde wul ut atter. Þo ne mihte no man for stenche cumen him enden. ne his wif nolde. þe he hadde swo swiðe wurðed. ac

and his three conditions.

The first was one of worldly prosperity;

the second of pain and poverty;
* p. 120.

men scornfully reviled him. The third state he had in such prosperity, that it was twofold greater than the former, as the book saith, *Reddidit deus Job omnia duplicia, et melior fuit ejus finis principio*. Our Lord requited Job twofold what the devil had deprived him of in youth, and in all the weal that he previously possessed, and his end was more blissful than his beginning. And in the intermediate state in which he suffered grievous torments he made a pitiful lamentation, and therein mentioned all his afflictions that he had endured in this wretched world, or should endure in the other. And then he raised his eyes to heaven and his heart to God, and his hands to his breasts, and sorely sighed, and beat his heart (or breast) and intreated God's mercy, thus saying, *Libera me domine, &c.*: deliver me, Lord, from eternal death in the horrible day, that heaven and earth shall quake and be in dread, when thou comest to judge all mankind with fire. Thus the holy man himself prayed, and gave example to all men so to pray; and as often as the priest singeth this prayer at the sepulchre he remindeth all those who are there thus for themselves to pray—*Libera me domine, de morte, &c.* Deliver me, Lord, from eternal death. *Tres siquidem mortes sunt scilicet, una ut supra scripsi; una momentanea, scilicet, corporis quando ab eo recedit anima*. There are three deaths—one is brief, that the body undergoes when the soul turneth from it. All believing men are afraid of death, as the book saith, *Metuentes non metuenda*. They have fear of what they ought not. *Altera diuturna scilicet animæ quando declinat a justitia*. The second death is sometimes long, which the soul undergoes when the body sinneth and separateth herself from righteousness, but of this death are all righteous and God-fearing men afraid, and no others. *Tertia corporis et animæ simul, quando in ignem eternum mittentur a divina sententia dicente, ite maledicti, &c.* The third death is everlasting and endless, and that suffereth man in soul and body together, except his sins be previously forgiven him or repented of, when he shall hereafter on Doomsday arise from the dead, when our Lord, who is both life and death, shall drive him from him to torment, thus saying, *Ite maledicti in ignem eternum*—Depart, ye accursed spirits, into everlasting fire. Of this

mest manne him gremede mid scorne. Fe þridde biwist he hadde on swich wele. þe was bi twifold more: þane þe forme also þe boc seið. *Reddidit deus iob omnia dupplicia et melior fuit eius finis principio.* vre drihten ȝiald twifoldliche iob. þat þe deuel him hadde binumen. on guweče. and on alle þe winne þe he crur wield. and warð blisfuller his ende: þene was his biginninge. and on þe midleste biwist þe he þolede þe gimere pine he makede anc reuliche meninge. and þer one minegede alle his wrecche siðes. þe he þolede on þis wrecche worelde. oðer in þat oðer sholde. and an hefde þo his egen to heuene. and his heorte to gode. and his honden to his breste. and sore sihte. and his heorte biet. and bed godes milce þus queðinde. *Libera me domine et cetera.* Ared me louerd of eche deače. on þe grisliche dai. þe heuene and eorðe shulen quakien. of-dred. þanne þu cumest to demen al mankin mid fire. Þus þe holi man him bad. and ȝaf alle men forbisne swo to bidden. and alswo ofte swo prest singeð þis bede at lich huse. he minegeð alle ȝo: þe þer ben. hem þus to bidden. *Libera me domine. de morte.* et cetera. Ales me louerd of eche deače. *Tres siquidem mortes sunt scilicet una ut supra *scripsi. Vna momentanea.* * p. 121. scilicet corporis quando ab eo recedit anima. Dre deačes beð. on is ečelich þat þoleð þe lichame. þan þe sowle turneð fram him. Of deače ben alle bileffulle men of-dradde. also þe boc seið. *Metuentes non metuenda.* Hie habbeð [drede] of þat hie no sholden. *Altera diuturna scilicet anime quando declinat a iusticia.* þat oðer deač is oče[r] hwile long. þat þoleð þe soule: þane þe licame senegeð. and sundreð hire fram rih[t]wisnesse. ac of þis deače ben alle rih[t]wise men and godfrihte of-dradde: and non oðre. *Tercia corporis et anime simul. quando in ignem eternum mittentur á diuina sententia dicente. Ite maledicti et cetera.* De þridde deač is eche and endeles. þat þoleð man on soule and on licame to gadere. þane he beð eft on domes dai á-risen of deače. bute his sunnes him ben ere forgieueue. oðer bette hwane ure drihten þe is boče lif and deač. driueð him fram him. to pine. þus queðinde. *Ite maledicti in ignem eternum.* Witeð ȝie awariede gostes in to eche fur. Of þis deač ben alle men

the third of surpassing prosperity.

Job prayed for deliverance from eternal death.

There are three deaths to which man is liable.

The third death is endless.

death are all men afraid who believe on our Lord. And Job intreated our Lord that he would deliver him from this death on the sorrowful day when he cometh to judge all the world, when both heaven and earth shall quake for fear. Unbelieving men are called earth, and believing men are called heaven, and they shall scarcely be secure. *Tremebunt etiam angeli et archangeli.* Then shall angels and archangels quake for fear. *Non quia conscientia sua eos accuset, sed quoniam judicem videbunt terribilem.* Angels shall become afraid, not for their sins, for they have none, but because they shall know our Judge's wrath by his stern looks, by his awful speech. When our Lord cometh to judge all mankind, neither in heaven nor in earth but between the two, in the clouds, fire shall come before him, as the prophet saith, *Ignis ante ipsum precezet et inflammabit in circuitu inimicos ejus.* Fire shall burn the earth and all that is therein or thereupon, and shall cleanse all believing men of all the sins that they had renounced or repented of or commenced to repent of, and shall make them sevenfold brighter than the sun, as the book saith, *Fulgebunt justi septies splendidius quam sol.* The righteous shall be sevenfold brighter than the sun, and else would they not be fitting to dwell in heaven. But the unbelieving men, who while alive did not forsake nor repent of their sins, nor firmly promise amendment, shall in the fire become so black and so awful and so horrible, that they shall be a hundredfold more horrible than any 'night-darkness,' and be then fitting to dwell in hell with all devils. Then shall it be as the book saith, *Deus manifeste veniet.* Then shall come our Lord openly to behold all that shall there be assembled. *Ignis in conspectu ejus exardescet et in [circuitu] ejus tempestas valida.* And then the fire shall still burn before him, and a great storm shall be all about him. *Advocabit cælum desursum, &c.* Then will he call the heavenly men, who are the life-holy men, and the earthly men, who are the sinful, and judge each man according to his deserts. Those who in this life had all their sins forsaken and repented of, or began to repent of and prayed for mercy—all these he will call innocent and will send them to heaven, thus saying, *Venite benedicti patris mei, &c.*—Come, ye blessed, and receive eternal

ofdradde: þe on ure drihte bileueð. And Iob witnede ure drihten. þat of þis deað him redde. on þe carefuldai. þan he cumeð almiddeneard to demen. Ðanne shule boðe quakien ofdradde heuene *and* erðe. Unbileuede men ben cleped eorðe. *and* bilefulle men ben heouene nemmede. *and* hie shule ben unneað boregen. *Tremebunt etiam angeli et archangeli.* Ðar shulen engles *and* archangles quakien ofdradde. *Non quia conscientia sua eos accuset. sed quoniam iudicem uidebunt terribilem.* Engles wurðen ofdradde. naht for here gultes þe none ne hadde. ac for þat hie shulen enowen ure demendes wraððe. bi his *grimeliche lete. *and* bi his eifulle speche. þan * p. 122. ure drihten cumeð to demen alle mankenne. noðer on heuene ne on eorðe. ac bitwien two. on þe wolene. Fur cumed biforen him also þe prophete seide. *Ignis ante ipsum precedet. et inflammabit in circuitu inimicos eius.* Fur berneð þe eorðe *and* al þat beð þar inne. oðer þar uppe. *and* clenseð alle bilefule men of alle þe sunnes þe hie hadden forleten. oðer bet. oðer bigunnen to beten. *and* makeð hem seuefealde brihtere þane þe sunne also þe boc seið. *Fulgebunt iusti septies splendidius quam sol.* Ðe riht-wise¹ shulle ben seuefeald brihtere þane þe sunne. *and* elles naren hie naht bicumeliche to wunien in heuene. Ac þo unbilefule men þe bi here quica liue here sunnes ne forleten. ne betten. ne fastliche bote ne biheten. hie bicumeð in þe fure swo bloke. *and* swo eiseliche. *and* swo ateliche. þat bi hundred fealde grisluker þan ani niht þeoster. *and* ben þanne bicumeliche to wunien in helle mid alle deffen. þanne wurð also þe boc seið. *Deus manifeste ueniet.* Ðanne cumeð ure drihten openliche to bihealde alle þe þare shulle ben gaderede. *Ignis in conspectu eius exardescet. et in eius. tempestas ualida.* And giet þanne þat fur berneð biforen him. *and* storem beð muchel al abuten him. *Aduocabit celum desursum et cetera.* Ðanne wule he clepien þe heuenliche men. þo ben þe lif holie. *and* to² eorðeliche men: þo² ben þe sunfulle. *and* demen elch man after his erninge. Ðo þe hadden on þesse liue alle here sunnes for-*leten. *and* bet. oðer * p. 123. bigunnen to beten. *and* beden milce: alle he quað hem saclese: *and* sent hem to heuene þus queðende. *Venite benedicti patris*

Of it ought
all believers
to be afraid.

On doomsday
even the
angels shall
be in dread.

The Lord
shall then
appear in the
clouds.
[Ps. xvi. 3.]

The righteous
shall be made
bright by the
fire;

¹MS. rilhtwile.

but the
wicked shall
be made black
and ugly, and
so fitted to
dwell with
devils in
hell.

[Ps. xlix. 3.]

life and bliss in heaven. But all those that have not so done, he will bid their unrepented sins of thought, speech, and deed to come before him and surround them firmly, and to shamefully cry out upon them, and to sting them vehemently, and they will do so. Every sin shall there appear to them, except it be here forgiven or hidden by repentance. Then shall stand those wretches, as those that are woe-begone, and they shall look up and down and all about, and shall see above them God's wrath, which driveth them from him, and they shall be thereof greatly afraid; and no wonder is it, for they shall see beneath them devils, who shall greedily seize them, and they shall be greatly terrified and full easily may. They shall see beside them such as were here familiar with them, and they shall be greatly ashamed on account of them and of their own sins, that shall so accuse them, and shall be sorely incensed, and with themselves, sorest of all because they had so foully sinned. This shall be on the day that the book speaketh of. *Dies illa dies iræ.* On that day God's wrath shall come upon the sinful, and they shall be powerless against the devils, and they shall be under them and shall wholly suffer woe at their hands, and such (woe) shall last them all the endless day which is ever without end. And when they change their habitation they turn from evil to worse, from bitter to more bitter, and from the doom to hell, to the habitation below that is full of all afflictions, for there they shall have shame and wrath and darkness, cold and hunger, thirst and stench, and gnawing of worms (reptiles), and boiling fire and the greatest of all woes. May Christ shield us therefrom, if it be his will, and all the sinful that are dead or shall die, and that men may entreat for them; and may he grant us all an eternal dwelling-place in heaven. *Qui vivit et regnat per omnia secula saculorum.* AMEN.

XXIX.

ST. ANDREW.

Ambulans Ihesus juxta mare Galilee vidit Petrum et Andream fratrem ejus mittentes rete in mare, &c. The holy gospel of this day speaketh of our Saviour and of two brethren—the one is St. Peter and the other

mei et cetera. Cumeð ibledele *and* underfoð eche lif *and* blisse on heuene. Ac alle þo þe nabbeð swo idon. he bit here unbette sennes on þonke. *and* on speche *and* on dede eumen biforen hem. *and* bistonden hem fastliche. *and* bigraden hem shameliche. *and* biten hem unradeliche. *and* hic swo don. *and* eleh sinne þare him seluen biseið. bute hit be here forgiene. oðer mid bote iheled. Ðanne stondeð þo wreches also þo. þe wo beð. *and* lokeð up. *and* dun. *and* al abuten. *and* sen buuen hem godes wraððe. þe hem fram him driueð. *and* beð þar of swiðe ofdradde. *and* no wunder nis. Hie iseð bineçen hem deffen þe hem grede-liche kepeð. *and* beð swiðe of grisen: *and* ful eaðe muçen. Hie iseð bisides hem swilehe þe hem waren her cuðe. *and* bieð swiðe of-shamede. of hem. *and* mid here owen sinnes þe hem swo bielepiað. *and* ben sore ofgramede. *and* wið hem seluen alre sorest. for þat hie hadden swo fulliche suneged. þis beð on þe daie. þe þe boe offe speeð. *Dies illa dies ire.* On þe dai cumeð godes wraððe uppen þe sinfulle. *and* hie beð unmihti to-genes deffen. *and* hie beð bineçen hem. *and* þolieð fulle wowe in hem. *and* swilch hem shal leste al þe endelese dai. þat is afre abuten ende. *and* gies¹ hie wunienge hwarefeð. hie tu[r]neð fram iuele to werse. *and* fram bitere to biterure. *and* fram þe dome to helle. to þe niçer wunienge. þat is ful *of alle wosiðes. for þere hie shulen hauen shame. *and* grame. *and* þesternesse. chele. *and* hunger. þurst. *and* stench. *and* wurmene cheu. *and* wallende fir *and* alre wowe mest. Crist us þerwið shilde. gif his wille beo. *and* alle þe sinfulle þe forð sende farene. *and* þat faren shulen. *and* þat men moten fore bidden. *and* giue us alle on heuene eche erdingstouwe. *Qui uiuit et Regnat per omnia secula seculorum. amen.*

The Judge will summon before the sinner all the sins he has committed while on earth.

The sinner shall be powerless to withstand the devils.

¹ Read gief.

* p. 124.

Their habitation shall be full of all the most horrible tortures.

May God grant us an eternal resting-place in heaven.

XXIX.

DE SANCTO ANDREA.

*A*Mbulans ihesuc iuxta mare. galilee uidit petrum et andream fratrem eius mittentes rete in mare. et cetera. Ðe holi godspel of þis dai speeð of ure helende *and* of two broðren.

St. Andrew ; and it saith that our Saviour went by the sea and saw these two brethren on the sea in their ships throwing out their nets into the sea ; and he called to them and said, *Venite post me*—Come after me, and follow me ; and they waited not for the second word, but did as the book saith, *Ad unius jussionis vocem relictis retibus et navi, secuti sunt eum*. At the first word they forsook their nets and their ship and came to our Saviour and followed him until their life's end. So may we all do who are after them ; and by them our Saviour called us to follow him, and we may do so the more easily if we carefully heed and fully understand that our Lord was on the land and that these brethren were on the sea, when he called them unto him ; and if ye also comprehend what the land signifieth and what the sea. Let us now entreat our Lord to instruct and enable me to say truly to you what it signifieth, and you profitably to understand it. *Mare semper est in motu, et significat ruinosam civitatem, id est, seculum de qua dicit apostolus. Non habemus hic manentem civitatem, &c.* The sea is ever waving, and therefore unsteadfast, and signifieth the ruinous city that is in such an unsafe place that nought may therein remain that can any while last ; that is, this wretched world that is ever waving, not from place to place, but from time to time, and that is full well seen in many things, and most of all in man, for one taketh most notice of him. *Qui fugit velut umbra et nunquam in eodem statu permanet*—He is fleeting as a shadow and standeth never in one place, but declines ever from youth to age, from health to sickness, from comeliness to uncomeliness, from love to hate, from honour to dishonour, from bliss to sorrowfulness, from laughter to weeping, from weal to woe, and lastly, from life to death. *Qui numero cuncta trahit secum vertitque volubile tempus*—And all worldly affairs turn with time and go from one time to another. *Item sicut tempestas mare incidens aquas turbat, fluctus agit, naves subvertere temptat, sic facit in seculo superbia et ira principium*—Again, the storm comes in, and throws the water upward and raiseth many showers, and driveth them before it ; and if it findeth a ship it endeavours to sink it

pat on is *Seint peter and pat oðer Seint andreu. and seið þat ure* helende giede bi þe se. *and segh þos tweic brodren in þe se on* here shipe werpinde ut here fishnet in þe se. *and* he clepede to hem *and* scide. *Venite post me. Cumeð after me. and folgeð* me. *and* hie ne abiden noht *þat oðer word, ac* diden also þe boe seið. *Ad unius iussionis uocem relictis retibus et nauī. secuti sunt eum.* At te forme worde hie forleten here net *and* here ship. *and* come to ure helende *and* him folgeden to here lifes ende. swo moten we alle don þe ben after hem. *and* bi hem clepede ure helende us him to folgen. *and* we muge þe eðere gif we nimeð michele geme *and* wel understonden *þat ure helende* was on þe londe: *and* þese breðren weren on þe se: þo þe hem clepede to him. *and* gif we understonden ee wat bitoeneð *þat* lond. *and* hwat þe se. Vte we nu bidden ure drihten. *þat* he wisse. *and* fulste *me heuliche¹ to seggen wat it bitoeneð. *and* heu frem- fulliche to understonden. *Mare semper est in motu. et significat ruinosam ciuitatem. id est seculum. de qua dicit apostolus. Non habemus hic manentem ciuitatem et cetera. De se is eure* wagiende. *and* þere fore unstedefast. *and* bitoeneð þe abroidene bureh *þat* is in swo warliche² stede: *þat* noht ne mai þer inne bileue. *þat* muge ani wile ileste. *þat* is þis wrecche world. *þat* eure is wagiende noht fro stede to stede: ac fro time to time. *and* *þat* is on fele þinge ful michel iscone. *and* on þe man. alre mast for me nimeð of him mest geme. *Qui fugit uelut umbra et nunquam in eodem statu permanet. He* is fleonde also shadewe *and* ne stont neure on one stede. Ac sigeð eure fro zuweðe to helde. fro hele to unhele. fro wenliche to ateliche. fro lieue to loðe. fro wurðe to unwurðe. fro blisse to sorinesse. fro lehtre to wope. fro wele to wowe. *and* attan ende fro liue to deaðe. *Qui numero cuncta trahit secum uertitque uolubile tempus. and* alle world þing turneð mid time. *and* sigeð fro one time to oðer. *Item. Sicut tempestas mare incidens aquas turbat fluctus agitauit naues subuertem³ temptat. sic facit in seculo superbia et ira principium.* Eft sone bicumeð in þe se storm. *and* werpeð *þat* wæter upward *and* arereð shures fele. *and* driueð hem biforen him. *and* gif he ship findeð: he fondeð to drenchen hit gif he mai. *Swo* doð in

The call of St. Andrew and St. Peter.

They followed Christ as he bade them.

Our Lord was on the land and they were on the sea.

* p. 125.

¹ ? read heu [ful]liche or [heu] treoweliche.

The sea is ever in motion, and is a type of the world.

² Or werliche. At first sight it looks like parliche.

³ un-warliche see p. 191, l. 32.

This is seen in the fleeting condition of man.

³ So in MS.

The sea is troubled by storms.

if it can. So do in this world pride and wrath of kings and of barons, who send their officers to bring evil tidings, and therewith trouble the land (which is called water) and bring upon the hearts of the people great storms of malice, and of envy, and of hatred, and curses in their mouths, and miseries; and war upon churches, or lessen their rights or hinder them, or withal deprive them of them, if they can, just as the storm sinks the ship if it is able—*Singula quid referam? non novi nomina quorum; more fluentis aque currunt mortalia queque.* I cannot tell all the things, nor can I here mention all their names, but all worldly things are fleeting like running water. *Item: mare effluit et refluit, similiter et seculum effluit, dum fetus multiplicat, refluit, dum mortis manu morit.* Again, the sea floweth when she casteth out the water from her channel up on to the land, and it ebbeth when the water that had flowed from its place upon the land turneth back again. So floweth this world when men multiply greatly, and also cattle and wild animals, and fishes and fowls, and their progeny greatly increaseth and thriveth well, and for a long while go well in hand, and there is great bliss among men. And of this flood it is said, *Elevaverunt domine flumina vocem suam.* The ‘water-storms’ raised their voice; for what is people but fleeting (flowing) water, that flits from this world as the water-storm doth, from place to place? And again this world ebbeth when it withholds its fruitfulness, and there cometh pestilence or death and destroyeth much thereof. Then have indigent men much woe in their hearts and lamentation in their mouths, and each of them the more woe on account of another’s mourning, and of such ebbing it is said, *Elevaverunt flumina fluctus suos, &c.* The ‘water-storms’ raised up their waves, that is the people, who sorely bemoan and greatly bewail such misfortunes. In a second mode this world floweth and ebbeth. Towards summer it (the world) floweth, when all roots quicken and earth and trees grow and blow and bear blossoms. Again towards winter it ebbeth, when all leaves fall. And on account of such flowing and such ebbing the prophet calleth this world a sea, thus saying, *Mirabiles eluiones maris, &c.* Marvellous are the ‘out-sendings’ of the sea, and wonderful is our

þis worlde þe oreuil *and* þe wraððe *of kinges. *and* of barones þe senden here sergantes to bringen iuele tiðinges. *and* þer mide dreuen þat lond þat is to water nemned. *and* bringen on þe folkes heorte grete stormes. of nið. *and* of onde. *and* of hatienge.

So are poor men troubled by the storms of pride and malice.

* p. 126.

and on here muðe curses *and* werginges. *and* wurreð uppe chirches. oðer wanieð hire rihtes. oðer letteð. oðer mid alle binimeð gif hie mugen. also þe storm bisinkeð þe ship gif he mai. *Singula quid referam non novi nomina quorum. More fluentis aque currunt mortalia queque.* Ne mai ieh noht alle þing tellen. ne ieh ne can here alre name nemnen.

All worldly things are like running water.
1 So in MS.; read fletende.

Ac alle worlde þing ben fleted¹ also water eruinde. *Item mare effluit et refluit. Similiter et seculum effluit: dum fletus multiplicat, refluit: dum mortis manu metit.* Eft sone þe se flouweð þe hi casteð ut þat water of hire stede. into þat lond: *and* ebbeð þanne þat water of hire stede [floweð] in to þat lond: *and* eft agen turneð. Swo floweð þis worlde þenne men michel tuderid. *and* oref. *and* deor. *and* fishshes. *and* fugeles. *and* here tuder swiðe wexeð. *and* wel þieð. *and* goð wel on hond: longe wile. *and* beð michel blisse among mannen. *and* of þis flod is iseid.

The world flows when all things go on well.

Eleuauerunt domine flumina uocem suam. Ðe water stormes an-hefden here stefne. for wat is fole bute fletende water. þe flitteð fro þis þat was. also water storm fro stede to stede. *and* eft þis worl[d] ebbeð. þenne hit þat tuderinde wið-teoð *and* cumeð coðe oðer qualm. *and* michel þerof felleð. Ðanne hauen wanspedie men on heorte wowe. *and* on muðe woninge. *and* here ech þe more wowe for oðres woninge. *and* of swiehe.

People are like running water.

*ebbinge is iseid. *Eleuauerunt flumina fluctus suos et cetera.* * p. 127.

Ðe water stremes on-heueden up here undes. þat is þat fole þe sore bimurneð. *and* swiðe bimeneð swich unilimp. On oðer wise floweð *and* ebbeð þis worlde. To-genes sumere heo floweð þanne alle moren quiken. *and* corðe *and* trewes grown. *and* blouwen. *and* blostmen bereð. Eft to-ganes wiutre heo hebbeð þenne alle leues fallen. *and* for swiehe flode. *and* for swich ebbinge þe prophete nemmeð þis worlde se. þus queðinde.

Towards summer roots grow and blow. when winter approaches leaves fall.

Mirabiles elationes maris. et cetera. Wunderliche ben þe sæ. ut sondes. *and* wunderful is ure louerd on þeunesse. *Item.* in

Lord in virtue. *Item : in mare pisces majores devorant minores.* Again, the greater fishes in the sea eat the smaller and live on them. So in this world do the rich who are lords, destroy the poor men who are underlings, and moreover live on them and obtain from their labour hounds and hawks and horses and weapons and spotted and grey (fur) and dainty meats and drinks, and all that they possess they have from their common labours.

The underlings think daily how they may labour most and expend their flesh and blood in hard toil, with feet and with hands, and with all their servile limbs ; and yet they with difficulty obtain their lord's rights, and they themselves eat the worst that they get from the earth, and yet will not their lord be pleased with his just portion, but by treachery, or by violence, will rob his underling of that by which he should live. And, if he forces him to give, that becomes violence and robbery, and he commits a breach of the peace, where he ought to observe it ; and if he involves him in litigation and by unjust judgment depriveth him of his sustenance, he hath dearly bought that with his own soul, *Et sic ultricem Domini provocat iram ;* and thus he stirs up against him God's wrath, who saith to the lord, *Ne facias alii quod tibi non vis fieri ;* do not thou to another man that which would grieve thee if one did it to thee. To the man he saith, *Mihi vindictam, et ego retribuam.* Avenge thou not thyself by [evil] wishes and maledictions, but reserve vengeance for me and I will requite him his ill [deeds] with worse ones. *Item : mare est amarum, similiter et seeculum ab introitu usque ad exitum.* Again, the sea is bitter ; so is this world from one end to the other, and all earthly men who dwell therein, as the wise man saith, *Nascimur in dolore, vivimus in labore, morimur in marore ;* in sorrow we each came hither, in toil we here abide, in woe we depart hence. Listen now why, and in what wise. Sorrowful is our birth for Eve's guilt, to whom our Lord said, *In dolore paries filios ;* in sorrow thou shalt conceive and bear ; and so she did, and all others, except our Lady St. Mary—*Quæ peperit sine dolore salvatorem,* who neither ached nor smarted when she bore our Lord Jesus Christ, thanked be he ! But every other woman doth ; and sorely acheth and smarteth

mari pisces maiores deuorant minores. Eft-sone þe more fishes in þe se eten þe lasse; *and* bi hem liuen. **Swo** don in þis worold þe riche þe ben louerdinges struicn þe wreeche men þe ben underlinges. *and* naðeles bi hem libben. *and* haddeð of here swinche hundes. *and* hauekes, *and* hors. *and* wepnes. *and* fogh. *and* grei. *and* estliche metes *and* drinkes. *and* al þat hie bi ben¹: hie hauen of here mene swinche. De underlinges þenchen¹ oðe dai hu hie muzen mest swinken. *and* spenen here flesh *and* here blod: on iuele swinche: mid foten *and* mid honden. *and* mid alle here hund-limes. *and* unneðes hie winnen giet here louerdes rihttes. *and* hem seluen eten þe werste þat hie of eorðe tilien. *and* giet ne wile þe louerd ben paid mid his rihte mol. ac mid swike-dome oðer mid strengðe. *and*¹ binimeð his underlinge. þat he sholde bilinen. *and* gif he net him to giuene þat beoð *strengðe. *and* refloc. *and* breeð grið. þar he hit healde sholde. *and* gief he him set a speche. *and* mid woðe-dome binimeð him his biliue. þat he haueð dere boht mid his ogene sowle. *Et sic ultricem domini prouocat iram.* And þus aweeð to-genes him seluen godes warðe¹: þe seið to louerde. *Ne facias alii quod tibi non uis fieri.* Ne do þu non oðer man þing. þe þe wolde ofþunche gief me hit dude þe. To þe man he seið. *Michi uindictam: et ego retribuam.* Ne wrec þu þe mid wussinge. ne mid warienge. ac heald me þe wrache. *and* ich him wile his iuel mid wese forgelde. **Item** *mare est amarum. similiter et seculum ab introitu usque ad exitum.* Eft-sone þe sæ is biter. swo is ee þis worold fram ende to oðer. *and* alle eorðeliche men þe þar onne wunien. also wise queð. *Nascimur in dolore. Vivimus in labore. Morimur in merore.* On sore eche we hider cumen. On swunche we here wunien. In wowe we heune witeð. Hlisteð nu for hwat. *and* o wilche wise. Serchful is ure burde for eues gulte to wan ure drihten sede. *In dolore paries filios.* On sorege þu shalt child kennen: *and* beren. *and* swo hie dude. *and* alle oðer don. bute ure lafdi *Scinte* Marie. *Que peperit sine dolore saluatorem.* Hire ne dide noðer. ne oe. ne smcart. þo þe hie bar ure louerd ihesu crist. þonked wurðe him. Ac elch oðer winman doð. akeð. *and* smerteð sore. þan

The greater fishes eat the smaller, so do rich lords live on poor men.

¹ So in MS.

The master is not satisfied with his proper dues, and extorts more from his underlings.
* p. 128.

The s a is bitter, so is this world.

Our whole life from birth to death is sorrowful.

when she is in labour with child, and at times such bitter throes seize her that she cannot stop her mouth, but shrieketh and ruefully wails and is wellnigh dead, because she goes wellnigh to her life's end ; and many altogether lose their lives. The child in its birth suffereth also bitter throes, and cometh at a doleful time into a grim habitation, and that it showeth by its weeping. But when it becomes thereto accustomed it weepeth less, because, though not sweet, it is used to it ; but woe is wontsome (customary) though it be not winsome (or lovesome). In this life we are in sorrowful toil for Adam's guilt, to whom our Lord said, *In sudore vultus tui vesceris pane tuo* ; in the sweat of thy face thou shalt enjoy bread ; so he did first, and afterwards we all do so ; every man in his way employs such labour as he is tied to. Clerk after his mode, the knight in his way, the husbandman in his way, and the practice of each craft as he is tied to. And to increase the toil, each man's servile limbs all toil and obey the belly most of all. The feet support it, and heavily thereon it (belly) beareth ; the hands take to it all things that are needful to it ; the eyes look for, and the ears listen to, what and where it be that shall well please it ; mouth receives its sustenance, teeth grind it, and tongue swalloweth it ; throat turneth it, and most all the servile limbs obey the belly alone, and all this labour appears very little to them, if it well pleaseth it. Thus was Adam a slave when God's mouth cursed the earth, and for his transgression thus said to him, *Quia comedisti ex prohibito, maledicta terra in opere tuo* ; because thou didst eat what I had forbidden thee, cursed be the ground in thy works. On the earth he toiled when he would fill his belly, and he did in himself what we do in ourselves, for we honour only the servile limbs and keep under the soul, and so evilly requite her good deeds, and dishonour our Lord and honour the devil. Again, in woe we depart from this life on account of Adam's guilt, to whom our Lord said, *Si ex ligno vetito comederis, morte morieris* ; if thou eatest of the forbidden tree, thou shalt die. Once he thereof did bite and was therewith choked, and through that one morsel all his offspring became choked, so that death came to him as it doth to us all. When the soul seeketh to go out of her body she closeth to her five gates and penneth them full fast, and

hie beð mid childe bistonden, *and* nimeð hire stundmele swo bittere þrowes þat hie ne mai hire muð holden. *ae* shrikeð. *and* reuliche bigimeð. *and* is welneih dead. for hie goð welneih to hire liues ende. *and* fele here lif fulliche lateð. Dat child *on * p. 129.
his burde þoleð *ee* bittere þrowe. *and* cumeð of gemere hwile in The new-born child comes into a grim abode.
to grimme wunienge. *and* cuð mid his wope. *Ac* hwanne hit beð þarto wuned : lit wepeð þe lasse. for þat wune beð. þeih hit ne be naht swete. *Ac* wowe beð wunsum. þeih hit ne bie naht lesum. On þisse liue we beð on balfulle swinehe for adames gulte. to hwam ure drihten seide. *In sudore uultus tui uesceris pane tuo.* On þine nebbes swote. þu shalt þin bred noten. swo There is toil in every craft.
dude erest. *and* we alle don after. Ilch man of his wise : noteð his swinhe¹ swilch se he is to iteied. Clerc on his wise. Cniht¹ So in MS.
on his wise. Tilie on his wise. *And* ilches craftes þeau : swo he beð to iteied. *and* to eche þat iswinch ilches mannes hundlimen alle swinkeð. *and* hersumeð mest : alle þo þere wombe. All the members of the body labour in support of the belly.
De fet up aweigeð. *and* heuie þar omme bereð. De honde foð to alle þinge þe hire beð biheue. Eien lokeð. *and* eare lusteð *and* hwat hware beo þat hire wel likeð. Muð fogð to hire bileue. Teð hine grindeð. Tunge hine swolegeð. Drote turneð hine. *and* Mast alle þe hund limen hersumieð þe onre wombe. *and* alle hem þincheð to litel gief² hit hire wel licað. MS. gies.
Dus was adam þeu ; þo godes muð cusede corðe. *and* for his ouerdede quað þus to him. *Quia comedisti ex prohibito : maledicta terra in opere tuo.* For þat þu ete þat ich þe forboden hadde : waried wurðe [þe eorðe] on þine werke. On eorðe he wrohte þo þe he his wombe fulde. *and* on him dude þat we³ on us doð. For we³ one awlencð alle þe MS. he.
hundlimen. *and* welt þe sowle. *and* hire weldede swo mid iuele forgielded. *and* unwurðed ure drihten : wurðed þe deuel. Eft- The body is honoured, but the soul is dishonoured.
sones. *on wowe we of þisse liue witeð. for adames gulte þe ure * p. 130.
drihten þus to seide. *Si ex ligno uetito comederis. morte morieris.* gief [þu] etest of þe forbodene trewe. þu shalt adeðe swelte. Enes he þar-offe bot, *and* wearð þar mide acheked. *and* þureh þat one snede wearð al his ofspring acheked. Dat him cam to deaðe Adam's one morsel hath choked us all.
swo hit doð us alle. Ðan þe sowle funded to faren ut of hire When the soul leaves the body she closes to her five gates.
licame. hie tunced to hire fif gaten. *and* peumeð wel faste. *and*

depriveth them of their functions which they before enjoyed ; the eyes their sight, the ears their hearing, the nose its sniffing (snivelling), the mouth its smelling, the teeth their grinding, and the tongue its speech. And she takes away from all the limbs their power to protect themselves. If the body was righteous in this life, sorrowful shall the soul be when she must leave it, and ruefully will bewail it, and thus will say to it, *Heu dilecta mihi caro, quod te ponere cogor*, alas, dear wert thou to me ! now I must leave thee. Thou wert obedient to me in all that I wished. We were of one mind to do God's will. How shall I in such longing live without thee. And if the body be evil, loathsome is it to the soul, and it appears long for her to remain in it, and she continually purposeth to go therefrom, but the time appears tedious to her, for she is displeased therein. Then piteously she complains, and to the body speaks the following words, *Heu mihi, cur olidum fueram tibi juncta cadaver ?* Alas ! thou foul abode, that I was ever tied to thee. Long have I dwelt in thee, and woe worth me the while ! for all that was dear to me was distasteful to thee. Thou wast joyful if I was angry ; thou wast slow and slack to [do what was] good, but quick and eager to [do] evil. All that God enjoined appeared hateful to thee, and what he prohibited appeared sweet to thee. May evil worms chew (gnaw) thee ; so woe be to thee that thou didst not pity me ; for thy faults I must now go into torment ; mayest thou rot for ever ! Thus the soul curseth the body because it hath yearned after it. As soon as the soul departs, the body changes colour. The friends, if there be any, bewep it ; they take care of the body but disregard the soul ; then strangers take possession of the property that was formerly his, as the book saith, *Relinquent alienis divitias suas*, they shall leave to strangers the possessions that they have left. That man is a stranger to the other if he will not know him nor help him if he need it. Thus acteth the living friend towards the dead ; if the living hath property that was previously the dead man's, which he bequeathed to him when he himself was unable to keep it, the living applies it to his own advantage and not to the profit of the dead man's soul. But he saith to every one he speaketh with, Why should I love him since he was hostile to himself, why should I help him since he would not help himself when he was able ? Why should I distribute for him that which he could not part with while it was his ? He did his will therewith, so will

here wiken hem binimeð. þe hie ar noteden. Eien here sene. *and* Earen he[re] luste. nose here sneuenge. *and* muð here smel. Toðen here grind. *and* tunge here speche. *and* alle limen hie binimed mihte¹ to friðende. Gief þe licame was riht[t]wis on þisse¹ *MS.* milte. liue. wo beð þe sowle þanne hie him shal forleten. *and* rewliche biginneð. *and* þus to him seið. *Heu dilecta michi caro. quod te ponere cogor.* Awi leof ware þu me. nu ich shal þe forleten. þu ware me lastful on alle þo þe ich wolde. we ware onmode godes wille to done. Hwu shal ich of-longed wið-ute þe libben. *And* gief² þe licame beð³ eucl. loð is heo þe sowle. *and* hire puncheð lang: þat hie on⁴ him bileueð. *and* hie þencheð fastliche þar-offe to witen. Hit þincheð⁵ hire let. for hire is loð þar-inne. Ðane biginneð hie rewliche. *and* to þe licame swilche wordes seið. *Heu michi cur olidum. fueram tibi inuncta cadauer.* Aweilewei þu fule hold þat ich auere was to þe iteied. longe hadde ich on þe wuned. swo wo is me þe hwile. for al þat me was leof: hit was þe loð. þu ware a sele gief ich was wroð. *To* gode þu ware slau *and* let. *and* to eucle spac *and* hwat. Al þat good het. þe þuht[e]andsete. þat forbode þe þuhte *swete. Iuele wurmes mote þe chewe: swo we⁶ þe be þat tu me [ne] rewe. þine gulte ishal nu to pine. rotie mote þu to time. Ðus wareð þe sowle þe licame. for þat hit hauceð þar after ierued. Among þat þe sowle witeð. þe licame worpeð hewe. þe frendmen him biwepeð gef þar anie ben. bigemeð þe licame: *and* forgemeð þe sowle. þanne fon uncuðe me[n] to þe aihite þe arure his waren. also þe boc seið. *Relinquent alienis diuicias suas.* Hie bileueð uncuðe me[n] þe aihite þe hie forleten haddeð. þe man is uncuð þe oðer: þe nele naht him enowen. ne helpen him gief he neod hauceð. þus doð þe libbende frend to-genes þe liggende. Gief þe quike haneð aihite þe were þe dedes arrure. þe he him biqueð. þo he him seluen habben ne mihte. þe quike hem doð him selue to note. *and* nohte deades sowle to note. Ac seið to hwan he wið spekeð, hwi sholde ich him luuien siðen he was him seluen loð. hwi sholde ich him helpen: him self ne wolde: þo he mihte. Hwi sholde ich dele for him: þat he ne mihte bilenen. þe hwile he hise waren: he dude his wille þar-offe. Swo ich wile

¹ The soul's complaint on leaving a good body.

² *MS.* gief.

³ *MS.* bed.

⁴ *MS.* om.

⁵ *MS.* þincher.

The soul's lament on leaving a wicked body.

* p. 131.

⁶ ? read wo.

How the living treat the dead.

The living despises the dead and refuses to help him, because while alive he helped not himself.

I do mine now it is turned over to me ; and let each man learn to help himself the while he is able. Now ye have heard that sorrowful is our coming hither and sorrowful is our departure, and our abode here is very grievous. Then let us now follow St. Andrew's fair example, and long to go hence to a sure habitation where our Lord dwelleth, and to which he hath invited us—*Scilicet terra promissionis, civitas habitationis, conversatio celestis*. That is the promised land in which is the most winsome city and the most heavenly abode wherein all angels dwell. There hath each patriarch, prophet, apostle, martyr, confessor, and virgin made a fair city to dwell in, as bright as the sun. Each believing man who is bidden thither shall find there his city as he here maketh it by his fair mode of life ; and in the fellowship of our Lord himself and of all saints shall have eternal life and endless bliss, and all happiness and perfect mirth, which is so great and so beautiful and so sweet, as St. Paul saith, *Quod oculus non vidit, et auris non audivit, et in cor hominis non ascendit* ; so much mirth is in the city of heaven, that eye may not behold so much, nor ear hear, nor heart think. *Ad quam nos ducat, qui vitæ præmia donat.*

XXX.

BE STRONG IN WAR.

*E*stote fortes in bello et pugnate cum antiquo serpente. These few words that I here now declare, our Lord spake in his holy gospel at a time when he dwelt bodily upon earth among mankind and wandered in the land of Jerusalem, and in these words exhorted those to whom he spake to a fearful conflict ; and because that the conflict was and is difficult to undertake, he promised them a great reward, provided that they would meekly undertake it, and thus said, *Estote fortes in bello, &c.*, be strong in battle and fight against the old serpent, and if ye be stronger than she (the serpent) ye shall receive for a reward the endless kingdom—*Quia vero diversa hominum genera sequebantur ut audirent eum, et*

mine nu hit is to me iturnd. *and* leren elch man to helpen him seluen þe hwile he mai. Nu ge habbeð iherd þat soreshful is ure hider cume. *and* sorilich ure henen sið. *and* hure he[r]-wunenge is swiðe reulich. Wule nu þanne foleg seinte andreus faire forbisne. *and* þenchen heðen to fare to siker wunienge. þar ure helende wuneð. *and* haueð us to cleped. *Scilicet terra promissionis. Civitas habitacionis. Conuersacio celestis.* Ðat is þat bihotene lond. þar is *on þe wunsume¹ bureh. *and* on þe heuenliche wunienge þar alle englen inne wunien. Ðar haueð elch patriarche. *and* prophete *and* apostles. *and* martirs *and* confessors. *and* uirgines maked faier bode inne to wunien. swo briht se sunne. Elch bilefful man þe is þider iboden. shal finden þare his buttle. swule se he hit here makeð. mid his faire liflode. *and* on þe fereden of ure helende seluen. *and* of alle halegen. shal habben eche lif. *and* endelease blisse. *and* alle selðe *and* fulle muriðe. þe is swo muchel *and* swo faier. *and* swo swete. also *Scint paulus* seið. *Quod oculus non uidit. et auris non audiuit et in cor hominis non ascendit.* Swo muchel muriðe is in þe bureh of heuene þat eie ne maig swo muchel biholden. ne [ere] lhisten ne herte þenchen. *Ad quam nos ducat. qui uite premia donat.*

* p. 132.

¹ MS. wunsume.

Each believer is invited to that abode where St. Andrew dwells in eternal bliss.

XXX. ✓

[ESTOTE FORTES IN BELLO.]

Esto[te] fortes in bello. et pugnate cum antiquo serpente. Ðos feawe word þe ich nu here forð-teah seide ure drihten. on his holie godspelle. at sume sele þo þe he wunede licameliche on eorðe. among mannen *and* wandrede ine þe lond of ierusalem. *and* mid þese wordes munegede þo þe he wið spae¹ to griseliche filhte. *and* for þat þe þat filht was *and* is arueð to þolien. he bihet hem muchele mede. wið þan þat hie wolden hit admoceliche þolien. *and* þus quað. *Estote fortes in bello. et cetera.* Beoð stronge on filhte. *and* filhteð wið þe ealde neddre. *and* gef² [gie] ben strengere þane hie¹ gie shulle fon to mede þat endeles kineriche. *Quia uero diuersa hominum genera sequebantur ut audirent eum.*

All men are exhorted to undertake a fearful conflict.

They are promised a reward for bravery. ² MS. ges.

ipse sermones suos direxit, tum ad discipulos, tum ad populum, tum ad hos et illos, apericulum est et quibus, et de qua fortitudine et de quo bello, et de quo serpente et de quo regno dixit. Many people followed our Lord to hear his wise words and to see his wonderful works, and to have from him their sustenance, and some to get their health from him. And therefore I will say to you what people he thus admonished. Some men lay in their sins and would not renounce them, and in that wise held with their foe; he did not exhort them to this conflict, but he admonished those who had forsaken, repented, or began to repent of their sins, and therefrom kept themselves and prayed for mercy. And chiefly the twelve apostles, and among them the lord St. N[athaniel], whose day it is to-day, and for whose sake we are here assembled, and thus spake, *Estote fortes in bello, &c.*—Be strong in battle, and fight the old serpent, and receive eternal bliss for a reward. Of the strength that our Lord exhorts us to have, the ‘wisdom-book’ speaketh and saith, *Fortitudo simplicis via domini*—God’s way is strong to the simple man. Simple or double is each man. Of the double man speaketh the lord St. James, thus saying, *Vir duplex animo inconstans est in omnibus viis suis.* The double man is unsteadfast in all his words [ways]. Double or manifold is the man who is unsteadfast, in works or in words or in thought, towards God or towards man, and therefore is wholly lost, life (body) and soul. But that man is simple who hath a humble mind and noble speech and good works, and is steadfast towards God and men; as Job was, who fought against the devil, of whom the book saith, *Erat vir ille simplex et rectus ac timens domini et recedens a malo.* He was a simple, righteous, and God-fearing man, strong in the fight, of which I spoke. And that strength he had of God’s way in which he was—*Via domini, qua venit ad nos et nos ad eum, est misericordia et veritas.* God’s way—in which he cometh to man and man to him—is mercy and truth. Mercy he showed man when he sent his holy prophet to comfort the guilty of this wretched world, and promised them that he would come and deliver them from eternal woe. Truth he showed them when

et ipse sermones suos direxit. tum ad discipulos tum ad populum. tum ad hos et illos áperiendum est. et quibus. et de qua fortitudine. et de quo bello. et de quo serpente. et de quo regno dixit.

Manic mannishe folgeden ure *drihte. to herende his wise word * p. 133.

for to isen his wunderliche deden. and of him to habben heore bileue. and sume to fechen at him here hele. and for þi wilen

segen eow hwile mannishe he þus munegeðe. Sume leien on here

sunnes. and ne wokden hem naht forleten. and on þat wise mid

here fô hielden. hem ne munegeðe he naht to þisse fihte. Ac þo

he munegeðe. þe hadden heore sinnes forleten and bette. oþer

bigunnen to beten. and hem þarwið buregen and milce beden.

And nameliche þe twolue apostles. and among hem þe louerd

saint N. hwos dai hit is to dai. and for hwos huue we beð here

gadered. and þus queð. *Estote fortes in bello. et cetera.* beoð

strange on fihte. and fihteð ealde neddre. and foð eche blisse to

mede. Of þe strengþe þe ure drihten us to munegeð. speeð wis-

dom boc and seið. *Fortitudo simplicis uia domini.* Godes wei

is strong þe ofealde man. Ofeald oþer twifeald is ilch man.

Of þe twifealde man speeð þe louerd *Seint* Iame þus queðende.

Uir duplex animo inconstans est in omnibus uis suis. Ðe

twifealde man is unstedefast on alle his spechen¹. Twifold oþer

manifold is þe man. þe nis stedefast ne on dade. ne on² speche. ne

on þonke. ne [to-]genes gode. ne to-genes man. and þarfore is

forloren lif and sowle. Ac þe man is ofeald. þe haueð edmod

þanc. and eþele speche. and edie dade. and is stedefast to-genes

god and men. also Iob was. þe wan wið þe wurse. of hwam þe

boc seið. *Erat uir ille simplex et rectus ac timens domini. et*

recedens á malo. He was ofeald man and rihtwis. and Godfriht.

and strong on þe fihte þe ic offe speke. and þat strengþe he hadde

of godes weie. þe onne was. *Via domini qua uenit ad nos et*

nos ad eum ! est misericordia et ueritas. *Godes weie þe he

comeð one to mannen. and men to him ! is mild-hertnesse. and

soðfastnesse. Mildhertnesse he kidde mannishe þo þe he sende

his holi prophete to freurende þo forsinegeðe of þis wrecche

worlde. and bihet hem þat he cumen wolde. and lesen hem of

eche wowe Soðfastnesse he cudde him ! þo þe he him seluen

How our Lord admonished those that sought him to be strong in fighting against the devil.

Simple or double is every man.

¹ Read weies.

² MS. os.

Of the simple man.

Of God's mercy and faithfulness to man.

that he himself came and performed his promises, and by his own death delivered all mankind from eternal death, thanked be he! That same way ought all men to hold who purpose to come to God, and who show themselves mercy and truth according to their ability. That man shows himself mercy who bethinketh of his sins and understands that he hath there-through lost heaven's weal and merited hell's torment, and sorely bemoorneth it and forsaketh those sins and cometh to shrift. Truth he showeth, also, to himself when he showeth his sins [to the priest] as they were done, and omits nought thereof, nor aught that he hath left undone, and thereof promiseth amendment, and as far as he can performeth it and prayeth for mercy, and thenceforward keeps himself from sin. Now ye have heard to what strength our Lord exhorts us, hear now to what conflict we ought to apply this strength. The holy man Tobias saith what fight this is, thus saying, *Militia est vita omnis super terram*; man's life above earth is warfare. And against what foe man ought to fight the holy apostle tells us, where he saith, *Non est nobis collectacio adversus carnem et sanguinem sed adversus rectores tenebrarum*—We fight not against flesh and blood, but against accursed spirits that rule the darkness; and in another place more plainly thereof speaketh, thus saying, *Caro concupiscit adversus spiritum, spiritus autem adversus carnem, ut quæcunque vultis illa [non] faciatis*; the body warreth against the spirit and the spirit against the body, and so strive and contend with one another, so that all that is hateful and displeasing to the one is pleasing to the other. And in this conflict each man is strong who subdueth the body and restraineth his will and adorneth his soul and performeth her will. And in another place he saith, *Abstinete vos a carnalibus desideriis, quæ militant adversus animam*; abstain from fleshly lusts that war against the soul, and tempt her in many ways with deceitful wiles, and strongly attack and sorely wound her; and it is easier for him to deceive her because they dwell nigh together, as the book saith, *Nulla sævior pestis quam familiaris hostis*; there is no worse foe than a deceitful friend. *Ab invisibili hoste difficile caretur assultus*; hard it is to preserve ourselves from this foe, for one knoweth not in what quarter he is. And hard it is to ward off the dints (blows),

com. *and* his bilhese lestede. *and* mid his ogene deače al mankin
alsede of eche deače þonked wurče him. þat ilke wei ogh al
mankin to holden þe þencheð to cumene to gode. *and* kičeð him
seluen mildhertnesse. *and* sočfastnesse. *and* after his mihte. þe
man kið him seluen mildhertnesse þe bičencheð on his sinnen. How a man
is merciful
to himself.
and understant þat he haueð þer þurh forloren heuene wele. *and*
of-erned helle pine *and* þat sore bimurneð. *and* þo sinnes for-
leteð. *and* to shrifte cumeð. Sočfastnesse he kið ee him seluen
þenne he his sinnes alle swo sheweð alse hie don weren. *and* noht
þer-offe forleten. ne noht þat to non ne don. *and* þer offe bote
lihat. *and* bi his mihte lesteð hit. *and* milce bit. *and* þanen-forð-
ward wið sinne him beregeð. Nu ȝe hauen herd to wieh
strengče ure drihten us to muncgeð. hereð nu to wiche fihte we
ozen þis strengče notien. þe holi man tobias seið wiche filit þat
is þus quečinde. *Milicia est uita hominis super terram.* Man-
nes liflode buuen eorče is fardung. An[d] to-genes hwuch fo man
agh furčien seið þe holi apostle. þer he seið. *Non est nobis col-
luctacio aduersus carnem carnem*¹ *et sanguinem. sed aduersus rec-*
tores tenebrarum. We ne fliteð noht to-genes flesh. *and* blod. ac to-
genes aweregede gostes þe *weldeð þesternesse. *and* on očer stede
wislucker þe[r] of speeð þus quečinde. *Caro concupiscit aduersus
spiritum spiritus autem aduersus carnem. ut queeunque uultis
illa faciat.* De lichame winneð togenes þe gost. *and* þe gost
to-genes þe lichame. *and* swo fliten *and* winnen bitwenen hem.
þat al þat is on unlef *and* unqueme. hit is þat očer iqueme. *and*
on þis fihte is ech man strong. þe awelt is lichame. *and* his wille
binimeð. *and* wlencð his soule. *and* hire wille drigeð. *and* on
očre stede he seið. *Abstinetes uos á carnalibus desideris que mili-
tant aduersus animam.* Wið-teoð ȝiu þe fleshliche lustes þe
fliteð to-genes þe soule. *and* fondeð hire á fele wise! mid swikele
wrenchen. *and* feste bisetteð. *and* sore for-wundeð. *and* beoð þe
smečere him to biswikende. for þan þe þei nehȝie wunien. also
þe boc seið. *Nulla seuior*² *pestis quam familiaris hostis.* Nis non
werse fo! þene frakede fere. *Ab inuisibili hoste difficile cauetur
assultus.* Arueð it is wið þe fo to bergende. for me re wot a
wiche halfe he beoð. *and* arueð hit is þe dintes to kepende. for

The words
of Tobias.

¹ So in MS.

Fight against
the spirits of
darkness.

* p. 135.

Restrain
fleshly lusts.

² MS. senior.
No worse woe
than a false
friend.

for one knows not whence he (the foe) will come. To such conflicts our Lord bids us, and to manifest therein our strength, and in every battle against the old serpent who deceived Eve and Adam and all their offspring—*Diabolus nominatur sic serpens propter tria; invidia tubescit, sine strepitu serpit, quod pungit veneno afficit.* The serpent doth three things bodily that the devil performeth spiritually. The serpent hath malice and envy, and creeps about secretly and poisoneth all she stingeth. So hath the devil malice and envy to men, because to them is promised the exalted seat in heaven, from which he fell through his pride, therefore he endeavoureth to hinder them with all his hostile wiles, and would not that mankind should have that which he cannot have; but would that man were dead though he himself were the worse, as the apostle saith, *Per invidiam mors intravit in orbem terrarum;* through envy came death into the world all-about. Again, the adder creeps secretly; so doth the devil. When he findeth man's heart empty of right belief and of true love, he seeketh until he findeth an opening, and secretly sneaks therein; at the eyes, if they be open to behold aught idle or unprofitable; at the ears, if they are open to listen to what is idle or unprofitable; at the nose, if it is open to sniff up illicit smells; at the mouth, if it is open to speak amiss; or in eating or drinking to do amiss; at the privy parts, if they be ready for lascivious deeds. *Hæ sunt autem v. portæ mortis, per quas ingreditur auctor mortis, ut occidat et effærat mortuos;* at these five gates goeth in the worker of death and therein acts, as the Psalmist saith, *Per mille meandros agitat quieta corda,* with a thousandfold devices he troubles the heart, and seeketh out the thought that was previously feeble, and woundeth the heart with his treacherous wiles, and with the penetrating venom searcheth through all the soul. Thus warreth the devil against all men, and subdues too many thereof to his will, and those are all unarmed against him who have not that wherewith they may protect themselves. They know not when, nor on what side, nor in what way he will attack them when he unexpectedly giveth them his dints. But all who bear God's weapons and can defend themselves shall be preserved. Let us now intreat our Lord that he may keep us in this conflict and give us those weapons to defend ourselves with, which the apostle speaketh of, thus saying, *Induite vos armatura dei, ut possitis stare adversus insidias*

me ne wot hwanene he shal cumen. To swiche fihte bedeð ure drihten us. *and þat we kiden þer one ure strengðe. and at ech fihte to-zenes þe alde neddre þe bipehte eue? and adam? and al here ofspring. Diabolus nominatur hic serpens propter tria. Inuidia tabescit. Sine strepitu serpít. Quod pungit ueneno afficit.* Neddre doð þre þing lichamliche: þe þe deuel drižerð gostliche. hie haueð nið. *and onde. and smužerð diželiche. and attrerð hwat heo prikerð. Swo haueð þe deuel nið. and onde to men for þan. *hem is bi-hoten þe hege sete on heuene. þe he fel of. þurgh is orežel þerefore he cumeð¹ letten hem mid alle his widerfulle wrenches and ne wolde þat mankin hadde þat he hauen ne mai. ac wolde þat man dead were þerhg him seluen þe werse were. also þe apostle seið. Per inuidiam mors intrauit in orbem terrarum.* Ðurch onde com deað in to þe worelde: al umbegonge. Eft-sone. neddre smuhgð diželiche. Swo doð þe werse. þenne he auint mannes heorte emti of rihte bi-leue. *and of soðere luue. he secheð forte þat he open fint. and diželiche smuhgð þer inne. at te egen žif it open ben to bi-holden idel. oðer unnut. atte earen žif it open ben to listen unnut oðer idel. at te nose žif it beoð open to snuuede unluuede breð. at te muð žif lit open beoð to spekende mis. oðer on ete. oðer on drinke to mis don. at te shape žif hie redie ben to golliche deden. He sunt autem. v. porte mortis. attese fif gaten fareð in deaðes wrihte. and þer inne doð? also þe loftsongere seið. Per mille meandros agit quieta corda.* Mid þusendfeld wrenches he þe herte to-wendeð *and al te secheð þat þone þe was er swo fieble. and wundeð þe hertes mid hinderfulle wrenches. and mid te shene attrer þurh secheð al þe soule. Ðus fliteð þe fiend wið alle men. and to fele þer-of walt to his wille. and þo ben alle unwepnede. þe ne hauen mid hwan hie hem werien. Ne ne wite wanne. ne awiche. halue ne awiche wise he hem wile bisette þanne þe he hem unwarliche his dintes giueð. Ac alle *þo þe godes wapne bereð. and hem burege cunnen? hie ben boregen. Bidde we nu ure helende þat he us healde þis win. þat he geue us þo wapnes mide us to weriene? þe þe apostles offe spekerð. þus queðende. Induite uos armatura dei. ut possitis*

Why the devil is called a serpent,
* p. 136.
1 Read cunnð?

The devil creeps into man through the five senses.

He has a thousand tricks.

* p. 137.

diaboli; clothe you with God's weapons, and defend yourselves from the assaults of the devil. *Sumentes lorricam fidei, galeam spei, clipeum caritatis, gladium spiritus sancti, quod est verbum Dei*—Have right belief for a hauberk, and hope for a helmet, and true love for a shield, and God's word for a sword. *His armis munitus vicit David Goliath*—With these weapons did David invest himself when he overcame Goliath. So desireth Christ that we may, and also use all these weapons in this conflict against the old serpent, that is the enemy of all men, and that we may overcome him and have for a reward eternal bliss in the endless realm—*Quod nobis præstet qui sæcula per omnia regnat.*

XXXI.

[BE WARY AND WATCHFUL IN PRAYERS.]

Estote prudentes et vigilate in orationibus. The heavenly keykeeper St. Peter saw that our elders had many foes, and we also have, who are very crafty in treachery and quick to betray us, and will do so unless we are on our guard; and they may much the easier if they find us sleeping, since no man defends us, nor are we ourselves able; and God will not, I am afraid, unless we the more diligently beseech him, and therefore the apostle in these few words that I now bring forward, exhorts us to three things: one is prudence, the other is watching, and the third is prayer, thus saying, *Estote prudentes, &c.* Be prudent and wary and watchful, and pray to God that he may give you prudence and wariness wherewith to defend yourselves; and these three things useth every man in two ways—well and badly. Man useth it badly who with shrewdness deceiveth his fellow-Christian and hindereth his own soul, as do chapmen (traders) of every kind in every bargain, and slanderous men who spread reports about and turn wrong to right and right to wrong, and all those who do wrong and deceive their fellow-Christians. That man hinders his own soul and separates himself from

stare aduersus insidias diaboli. Shrudeð eow mid godes wapne. Our spiritual armour.
and werieð eow wið þe defles waitinge. *Sumentes loriam fidei.*
Galeam spei. Clipeum caritatis. Gladium spiritus sancti quod est uerbum dei. Habbeð rihte bileue to brunie. *and* hope to helme.
and soðe lue to shelde. *and* godes word to swerde. *His armis munitus uicit dauid goliath.* Mid þos wapnes dauid shrude him David was armed with these weapons when he overcame Goliath.
mid þe he ouercam goliath. Swo wille crist þat we moten. *and*
alle þese wapnes here noten on þis filte to-genes þe ealde neddre.
þat is alre manne fo. þat we him moten ouercumen. *and* habbe
to mede eche blisse! *and* þat endelese kineriche. *Quod nobis prestat qui secula per omnia regnat.*

XXXI.

[ESTOTE PRUDENTES ET VIGILATE
IN ORATIONIBUS.]

E*stote prudentes et uigilate in oracionibus.* Ðe heutenliche [1 Pet. iv. 7.]
keiherde sainte peter iseih þat ure elderne hadden fele fôn. St. Peter says we have many foes.
and we habbeð alswo. Þe ben alto smiele^a on swikedom. *and*
hwatte us to biswikende. *and* wulled swo don bute we wurçen
us warre. *and* mugen mucheles þe eçere. gef hie findeð us
slepende. Ðane no man us ne wereð. ne us seluen ne mugen.
ne god nele ich adrade! bute we him þe gernere bidden. *and* God alone can help us against them.
þar-fore þe apostel on þos feawe wordes þe ich here forð teagh!
munegeð us to þrie þinges. On is giepshipe þat oðer is The apostle tells us of three needful things:—
wakienge. þe þridde is bede. þus queçende. *Estote prudentes. et*
cetera. Beð giepe. *and* warre. *and* wakieð. *and* *biddeð ziu to * p. 138.
gode. þat he ziu ziu zepshipe. *and* warshipe ziu wið to werien.
and þese þreo þing noteð eeh man on two wise! wel! *and*
wroçe. Man hit noteð wroçeliche. þe mid zepshipe bicherð his wariness, of which there are two kinds;
emeristen. *and* hindreð his agene soule. alswo doð eches kinnes
chapman! on eche cheþinge. *and* talewise men þe speches
drinen, *and* maken wrong to rihte! *and* riht to wronge. *and*
alle þo! þe unriht don. *and* here emeristen bicharen. þe man
hindreð his agene soule! *and* deleð him fro gode. *and* fulsteð

^a Read *smiehe* or *smieliche*. See p. 195, l. 5, and p. 205, l. 19, where the correct reading, *smche* or *smehliche*, is suggested.

God and lendeth himself to the devil, who is greedy for world's riches and greedy to gain them, and wary in keeping them. Such craftiness the apostle forbiddeth where he saith, *Nolite esse prudentes apud vosmetipsos*; be not wary against yourselves. That man is crafty against himself that is wily to deceive and cheat another man and [all] to serve his own purposes, as the fox that with his wiles overcometh other animals and hath his will thereof. That man useth well his wariness who preserveth himself from his own soul's loss and meriteth afterwards his soul's gain. To such wariness exhorted our Lord his apostles, thus saying, *Ecce ego mitto vos, &c.* When our Lord sent them they were meeke as sheep, among the unbelieving people that would annoy them, and did so, as the wolf doth (annoy) the sheep; and he thus said, *Estote prudentes sicut serpentes*; lo, I send you as sheep among wolves; be then wary; and he said to them how wary—as the serpent. Though the serpent is evil, nevertheless one may profitably take heed of her. *Est equidem genus serpentum quod, cum timet periculum, occultat caput sub corpore, et corpus obicit periculo.* There is one sort of serpent that covereth her head with her body when harm is offered her, for her life is in her head. So did Job, to whom there was none like upon earth in alms (? holiness), when the devil tempted him and would deprive him of his life, who was to our Lord the dearest of all living things; and if he had striven with God as the devil instigated him, then would he have lost God, Who is eternal life. But he used the serpent's wiliness, and, with its help, put his body before his head against the harm that the devil would do to him, when he brought the manifold misfortunes upon him. First he stript him of his sheep, which were his worldly possessions, *Scilicet septem millia ovium, et tres millia camelorum, et quinquaginta juga boum, et quingenti asini*, which comprised seven thousand sheep, and three thousand camels, and fifty yokes of oxen, and five hundred asses; all these riches adorned his dignity, as beautiful garments do the body. *Sicut legitur, temporalia sunt quasi quedam corporis indumenta.* As the wise man said—Earthly riches are man's garments. *Inde tulit ei septem filios, et tres filias, et familiam multam nimis—*

him to ðe deuel þe is gredi uppen woredl richeise. *and* gredi him to þinende¹ *and* ȝiep him to biwitiende. Swich ȝepshipe forbedeð þe apostel. þere he seið. *Nolite esse prudentes apud uosmetipsos.* Ne beo ȝe noht ȝepe to-ȝene ȝiu seluen. Ðe man is ȝiep to-ȝenes him seluen : þat is smegh oðer man to bi-charren. *and* to bi-swiken *and* his aȝene wille to fremen. Also þe fox þe mid his wrenches walt oðer deor : *and* haueð his wille þerof. Ðe man noteð wel his ȝiepshipe. þe birgeð him seluen wið his aȝene soule unfreme. *and* erneð after his soule freme. To swich ȝiepshipe mineȝede hure helende his apostles. *and* us bi hem þus queðinde. *Ecce ego mitto uos et cetera.* Ðo ure helende sende hie þe weren milde also shep among þat unbilefde fole þe wolden dreuen hem. *and* swo diden also wulf doð shep *and* seide þus. *Estote prudentes sicut serpentes.* Here ich ȝiu sende also shep amang wulfes. beoð þenne ȝiepe. *and* seide hem wu ȝiepe. also þe neddre. þegh neddre beo iuel naðeles man nimeð of hire ȝeme of gode. *Est equidem genus serpentum quod cum timet periculum occultat caput sub corpore. et corpus obicit periculo.* anes kinnes neddres is þe mid hire lichame heleð hire *heued. þane he beð of harme offered. for hire lif is on hire heued. Swo dude Iob. þe nes non abuuen eorðe him ilich on almesse². þo þe deuel him fondede. *and* wolde him binimen his lif. þat was ure drihte leuest of alle liuierende þing *and* gief [he hadde] werred wið god also þe deuel him to eggede. þanne hadde he forloren god þe is eche lif. Ac he notede þe naddre ȝiapshipe. *and* dude his licame mid his helpe biforen his heued : to-ȝenes þe harm þe þe deuel him dude. þo þe he brohte þe manifeald unlimpes uppen him. Erest he strepte of him his shep. þe waren his woredl winne. *scilicet vii milia ouium. et iiij. milia camelorum et. l. iuga boum. et quingenti asini.* þat waren seuen þusend shep. *and* þric þusend oluontes. *and* half hundre giokes of oesen. *and* fif hundred assen. alle þos wennen huiltten his wurðshipe. also faire wedes don þe licame. *Sicut legitur. Temporalia sunt quasi quedam corporis indumenta.* Also þe wise seide. Eorðeliche winne ben mannes wedes. *Inde tulit ei. vij^{com} filios : et iiij. filias. et familiam multam nimis.* After þat

shrewdness shown in cheating our neighbours is forbidden.
1 ? read wineude.

A man is truly wary when he takes care of his soul.

Our Lord bade his disciples to be as wary as serpents.

* p. 139.

Job used the serpent's cunning in his contest with the devil.

2 ? halinesse.

How Satan dealt with Job in regard to his worldly possessions and offspring.

Afterwards the devil deprived him of all his offspring, which were, his seven sons and three daughters, and all the great household that should honour him, which had formed his strength against his bodily foe. *Cum percussit eum ulcere pessimo* ; finally, he wounded him wellnigh to death, so that he could not find a place in all his body where he might put his finger except upon wounds. And in all these afflictions Job never distrusted our Lord, but thanked him for that woe, as he previously did for the weal, thus saying, *Dominus dedit, Dominus abstulit : sicut Domino placuit, ita factum est : sit nomen Domini benedictum*—Our Lord gave it, our Lord hath taken it away ; it has happened as our Lord has wished it—exalted and praised be his holy name ! *Caput quod occultavit fides ejus fuit*. The head that he covered from the devil's instigation was his right belief which he held fast, for as man's head is his highest limb and leader, so right belief directeth the soul and leadeth it aright to God. *Est et aliud genus serpentis, quod habet in capite gemmam ; ne exaudiat incantantes, alteram auriculam ad lapidem applicat, alteram postremittatis suæ obturat*. There is another sort of serpent, out in other lands, that hath in her head a precious stone, and the inhabitants sometimes charm her and so capture and kill her to obtain possession of the jewel ; but when the serpent perceiveth that they are seeking her, she guards herself from them, as the Psalmist saith, *Sicut aspidis surdæ, et obturantis aures suas, quæ non exaudiet vocem incantantium*. The adder seeketh a stone and layeth one ear thereto, and in the other ear she putteth her tail and so stoppeth up both, that she may not hear their voice nor their song, and thus she escapeth her foe and preserveth her life. Let us observe this good example and follow her according to our ability. *Nos sumus quasi serpentes ; terre corpore adhærentes caput, nostrum fides ; nostra gemma in capite, deus in mente. Diabolus incantator, suggestio incantatio ; petra Christi divinitas ; postremittas ejus humanitas ; auricula intellectus noster*. We are as the serpent that creepeth prostrate upon the earth, and we do so when we seek and use and enjoy the earth's fruits in corn and other acquisitions. The serpent sometimes turneth herself to her

þe deuel hadde binumen him al his strenne ! þat waren his seuen
sunes and þrie dochtres. and al þat muchele husscipe ! þe him
sholde heren. þe hadde boden his strengþe to-genes his licames-
lice¹ fo. *Cum percussit eum ulcere pessimo.* Siþen-mest he

¹ *So in MS.*

wundede him wel neih to deþe. Swo þat he ne mihte finden on
al his licame hwar he his finger on sette bute uppen wunden.
And on alle þese limpes. ne untrowede neure Iob to-genes ure
drihten. ac þonkede him of þan wowe. also dude ar of þe wele.

Job thanked
God equally
for wec as ho
did for weal.

[Job i. 21.]

* p. 140.

* þus queþinde. *Dominus dedit dominus abstulit sicut domino
placuit ita factum sit nomen domini benedictum.* Ure louerd
hit gaf ure louerd it binam. hit is worþen also ure louerd wolde
heged. and hered beþ his holi name. *Caput quod occultauit fides
eius fuit.* þat heued þat he helede. wiþ þe deules eginge. was his
rihte bileue. þat he held faste. for also mannes heued. is hegest
lime ! and latteu. swo wisseþ rihte bi-leue þe soule ! and ledeþ
hem² riht to gode. *Est et aliud genus serpentis. quod habet in*

² *So in MS.*

*capite gemmam ne exaudiat incantantes. alteram auriculam al
lapidem applicat. Alteram postremitatis sue obturat.* Oþer
kinnes neddre is ut in oþer londc. þat haueþ on hire heued
derewurþe gimston. and te londes men hire bigaleþ oþer wile.

Of the adder
that has a
jewel in its
head.

and swo lacheþ. and doþ of liue ! for to hauen þe gimston. ac
wanne þe neddre hit underzit þat hie sechen after hire. hie warneþ
hire wiþ hem also þe salm wurhte seiþ. *Sicut aspidis surde et*

[Ps. lviii. 4.]

obturantis. aures suas que non exaudiet uocem incantantium. þe
neddre secheþ á ston and leiþ hire ou eare þer to. and hire oþer
eare pilteþ hire tail þer inne. and swo for-ditteþ eiþer. þat hie ne
muge heren here remenge. ne here gal. and þus atbresteþ hire fo.

She stops one
of her ears
with her tail
and heareth
not the voice
of the
charmer.

and berged hire liue. Nime we zeme of þis faier forbisne. and
folzen hire bi ure mihte. [N]os sumus quasi serpentes terre cor-
pore adherentes *Caput nostrum fides nostra. [G]emma in capite
deus in mente. Diabolus incantator. suggestio incantacio petra
christi diuinitas postremitas^a eius humanitas. auricula intellectus
noster.* we bed also þe neddre. hie smugþ strect bi þe eorþe and

The adder
sneaks along
the ground.

we don also. þenne we þe eorþe blostmes. on corne and on alte
bisecheþ. and weldeþ. and noteþ. þe neddre hire turneþ wile to

^a Originally *postremitatis*. By means of a strong glass a faint line appears to be drawn through *tremita*.

destruction, so do we when we so firmly hold our world's wealth as not to come to honour God's Table on high days, nor to help the poor each day according to our wealth. The serpent hath in her head a precious jewel, and in our belief we have our Lord in whom we believe, who is the father of all lights and the well of all virtues. The wicked one with his charms instigateth us and tempteth us and leadeth us on to idle thoughts and unprofitable and evil speech, and with his wiles deceiveth us, except we the more warily defend ourselves ; but when we draw away from the evil that assaults us, as I before said, let us go to the stone that the apostle speaketh of when he said, *Petra autem erat Christus*, that is, our Saviour Christ, who is called stone on account of his steadfastness. Upon him we lay our right ear when we understand that he is true God, and therefore let us approach him and so stop up the ear against the devil's lore. Our left ear we close with our tail when we understand that he became man for us (not for our deservings, but for his meekness) and suffered death in his body, and raised us from death, and promised us eternal life if we merit it here ; and so we stop up the ear and do not hear the devil's charming. *Est et aliud genus serpentis, quod, cum senescit, de fonte gurgitat et virus evomat, per lapidis artum foramen transit et pellem deponit, sicque se novum efficit.* There is another kind of serpent that, when it is old, becometh young through its wisdom. Listen now in what way. When she is very thirsty she cometh to a well and drinketh so great a draught that she bursteth asunder and then vomiteth her venom, and cometh to a stone that has been pierced, and creepeth forcibly through the narrow hole, and so leaveth her skin behind her ; then she gets another skin and becomes quite new. We are all as the serpent ; she hath lived long, and we have long lien in sin. She hath much venom in her, and is hateful to man, and we hide vile sins in ourselves through which we are hostile to God ; she becometh very thirsty and then seeketh a well and drinketh until she bursteth and vomiteth her venom ; and when we think of our sins we sometimes desire to learn how we may forsake and repent of our sins, and come where sermons are preached, and we listen, and our heart becomes then so sore for our sins that wellnigh it bursteth. Then with our hearts we forsake sins and renounce them with our mouth, and by our Lord's direction we come to the stone that hath

tresle. *and* we don also * þanne we ure world winne swo faste * p. 141.
 bi-witen. þenne we ne muȝen atemien to wurȝen godes bord heȝe
 dages ne eche dai bi ure haue helpe wrecche men. Neddre haueȝ
 on hire heued derewurȝe ȝimston. *and* we hauen on ure bileue
 ure drihten. on wam we bileuen. þe is alre lemene fader. *and*
 welle of alle mihtin. Man¹ mid is gele. egged us *and* fondeȝ. *and* ¹ *So in MS.*
 forȝ-teȝ to idele þonke. *and* unnutte speche. *and* iuele speche.
and mid wiȝes biþecheȝ. bute we þe warluker us bureȝen. ac
 þenne we ateȝ þat te iuele fondeȝ us. also ich er seide. buȝe we
 to þe stone þe þe apostel of spac þo he sede. *Petra autem erat*
christus. þat is ure helend *cris* þat is ston nemned. for his stede-
 fastnesse. To him we leggeȝ ure riht eare þenne we understondeȝ
 þat he is soȝ god. *and* þere-fore nehleche[ȝ] us to him. *and* ditteȝ
 swo þat eare wiȝ þe werses lore. Ure left eare we ditteȝ mid ure
 after ende. þenne we understonden þat he bi-com man for us.
and noht for ure erninge. ac for his admodnesse þolede on his
 lichame deȝ. *and* arerde us of deȝe. *and* eche lif us biget¹ gif we
 it here oferniȝ. *and* swo ditteȝ þe eare. *and* noh[t] ne hercniȝ
 here gal. *Est et aliud genus serpentis quod cum senescit de*
fonte gurgitat ut uirus euomat. per lapidis artum foramen transit
et pellem deponit sicque se nouum efficit. Oȝer kinnes neddre
 is. þenne hie beȝ old. þurh hire ȝepshipe wurȝ eft ȝung. Listeȝ
 nu awiche wise. þenne hie beȝ of-þurst cumeȝ to sum welle. *and*
 drinkeȝ á draht swo michel þat heo chineȝ. *and* þenne speweȝ
 hire atter. *and* cumeȝ to ane þurlede ston. *and* criepeȝ nedlinge
 þureh nerewe hole. *and* bileueȝ hire hude baften hire. þenne²
 * þanne² cumeȝ hire oȝer hude. *and* hie beȝ al newe. We ben
 also þe nedre hie haueȝ longe liued! *and* we longe leien in
 sinne. Hie haueȝ muchel atter on hire! *and* is loȝ maunen.
and we hudeȝ liȝere sinnen on us. for hwan we beȝ andsete
 gode. Hire þurst swiȝe. *and* secheȝ þanne welle *and* drinkeȝ
 þat hie to-chineȝ. *and* hire atter aspeweȝ. And þane we
 biȝencheȝ on ure sinnes. Oȝer hwile us luste leornie hwu we
 muȝen ure sinnes forleten. *and* beten. *and* cumen þar man
 lorspel seiȝ. *and* lusten. *and* wurȝ³ ure heorte þanne swo sor for
 ure sinnes. þat wel neih hie to-chineȝ. Danne forsake we ure
 sinnes mid heorte. *and* for-hoteȝ mid muȝe. *and* bi ure lorȝewes

Christ is the
stone of
steadfastness.

We close
our left ears
when we
understand
aright the
incarnation
&c. of our
Lord.
¹ ? read bihet.

Of the adder
that renews
her youth.

She creeps
through a
perforated
stone and
leaves her
old skin
behind her.
* p. 142.

² So in MS.

³ MS. wurd.

five narrow holes, that is our Saviour Christ, who suffered his holy five wounds for us, thanked be he ! and there-through with difficulty we creep when we with fivefold penance make amends for our sins. The serpent leaveth her hide behind her and there cometh a new skin, and she becometh young. And we change our form when we forsake our foul mode of life and become young in purity, as we were before we sinned, as the book saith, *Veterem hominem exuimus et novum induimus*—We have put off the old man that defiled us all, and have put on the new that cleanseth all. Such wiliness have these three sorts of serpents, and our Saviour exhorted his apostles to have them, and [he exhorted] us by them; as St. Peter saith, *Estote prudentes et vigilate*—Be prudent and watchful. *Alii quidem dormiunt, alii autem vigilant.* Some men sleep fast, and some nap, and some are altogether watchful. That man sleepeth fast who lieth in such sins as seem sweet and are well-pleasing to him, but if our Lord findeth him thus sleeping, that is, in sin, he will never wake again. *Dormitans nunc oculos claudit nunc aperit, sed homo qui peccatum gemit, nec tum relinquit;* the man that nappeth sometimes raiseth his eyes and then seeth, and sometimes closeth them and then seeth not. So doth the sinner that greatly bemourneth his sins and sorely grieveth and thinketh to forsake them, and thereto endeavoureth and doth not follow it up. And if our Lord so findeth him he will send him to hell. The man who forsaketh his confessed sins, and by his priest's directions amendeth them, or beginneth to amend them, is altogether watchful. To such watching our Lord exhorts us in the gospel, where he saith, *Omnibus dico, vigilate;* all believers I bid thus to watch; but the heavenly Lord hath bidden us to watch in prayer, and to use such prayers as are needful for us. All holy prayers are needful for God-fearing men, but they are so many that they are hard to enumerate. Nevertheless thou mayest include so many in a few; and so doth each man when he sayeth his Paternoster. May our lord St. Peter, who thus exhorteth us to prudence and to watchfulness and to prayer, entreat for us with our Lord that He will give us such prudence and power thus to watch and pray, and will grant that our prayers may be successful, *qui vivit et regnat per omnia secula seculorum.* AMEN.

wissinge cumeð to þe stone. þe haueð fif hole narewe. þat is ure helende crist. þe þolede his holie fif wunden for us. þanked wurðe him. and þar-þurh arueðliche crepeð: þanc we mid fif-folde pine ure sinnes beteð. Ðe neddre bileued hire hude bafien hire. and cumeð newe fel. and hie wurð jung. and we worpeð ure hewe. þanc we forleteð ure fule lifode. and wurðeð junge on elenese swo we warden ar þan we sinegeden. also þe hoc seið. *Veterem hominem exuimus. et nouum induimus.* We hadde don of us þe ealde man. þe us horegede alle. and don on þe newe þe elenseð alle. Swilch giepsþipe hadde þese þrie kenne neddre. and ure helende minegedede his apostles hem to habben. and bi hem us. also seinte peter queð. *Estote prudentes et uigilate.* Beð warre and wakieð. *Alii quidem dormiunt. Alii autem uigilant.* Sume men slapeð faste. and sume nappeð. and sume mid alle wakieð. Ðe man slapeð faste. þe lið on swilche sinnes þe him þuncheð swete. and wel likeð. Ac gef ure drihten hine fiut þus slepene. þat is on sinne: *ne wakeð he nafre ef[t]. *Dormitans nunc oculos claudit. nunc aperit. Sed homo qui peccatum gemit: nec tum relinquit.* Man þe nappeð wile to heueð his egen and þenne seð. and wile leið togadere and þenne noht ne seð. Swo doð þe sinfulle. þe his sinnes swiðe himurneð. and sore bisicheð. and þencheð hem to forleten. and þerto fundeð and noht ne folgeð. and gif ure drihten hine swo fiut he wile hine sende to helle. þe man þe hise nemde sinnes forleten. and bi his shriftes wissinge bet. oðer on bote bifongen. he wakeð mid alle. To swiche weeche us minegeð ure drihten on þe godspelle. þer he seið. *Omnibus dico uigilate.* Alle bileffulle ieh hote þus waken ac þe heuenliche louerd us het wakien on bede. and notien swiche bede. swo us biheue bie. Alle holie beden ben godfruchte men biheue. Ac þe ben swo fele þat hie ben arfeð tellen. Naðeles þu miht swo fele mid fewe biluken. and swo doð ech man þenne he singð is *pater noster.* Ure louerd seinte peter þe us minegeð þus to ȝepþipe. and to weeche and us to bidden. he þinge us to ure drihten þat he us ȝiue swiche ȝepþipe and mihte þus to wakien. and us to bidden. and ȝife us bene tuðe. *Qui uiuit et regnat per omnia secula seculorum. amen.*

Our stone is our Saviour's five holy wounds.

We become young when we lead new lives.

If we are found sleeping in sin, we shall never rise to life eternal.

* p. 143.

Prayers are needful for all Christian men.

The Pater-noster contains many things in a small compass.

XXXII.

DISCOURSE UPON MARK VIII. 34.

Qui vult venire post me, abneget semetipsum et tollat crucem suam et sequatur me. Sorrowful may that man be that is in great affliction and one threateneth him with greater, and can and will bring it upon him; but that man may be blithe that is led from great woe to great weal, and such bliss is promised to us all. We are all in manifold afflictions in this world for our ancestors' transgressions and also for our own sins, but our Lord comforteth us with his gentle words, thanked be he! and inviteth us from our wontsome (habitual) woe unto his great bliss, and telleth in what mode and by what way we may come thither, thus saying, *Qui vult venire, &c.* Let the man who will follow me deny himself and bear his cross and come after me. When that he intended to go from earth into heaven he said these words to all those who then lived, or have lived, or who now live, and to those who will come hereafter; and he inviteth all, each in some wise, to endless bliss. But few thereof come [after Christ], and many remain, because it seemeth hard to them to forsake what they so greatly love. *Alii quidem amant peccata sua, alii parentes, alii vero possessiones atque alii voluptates et vicia;* some men love their sins, and some their kin, and some their earthly possessions, some their will and fleshly lusts and loathsome vices. Those who love their sins our Lord exhorteth, thus saying, *Pœnitentiam agite, appropinquabit enim regnum cœlorum,* cease from your sins and amend them, and preserve yourselves from them and from others; and pray for mercy while ye may, for doomsday is nigh at hand. Those who love their kin our Lord exhorteth, thus saying, *Omnis qui reliquerit patrem et matrem, fratrem et sororem, aut ceteros, propter nomen meum, centuplum accipiet et vitam æternam possidebit;* every man who for my name forsaketh father or mother, sister or brother, or others, and followeth me, shall in return receive a hundredfold reward, and

XXXII. ✓

SERMO IN MARCUM VIII. 34.

Q*Vi uult uenire post me abneget semet ipsum et tollat crucem suam. et sequatur me.* Sori mai þe man ben þe beð on michele wowe. *and* me him more bihat. *and* mai *and* wile hit him lesten. Ac þe man mai ben bliþe þe me ledeð fram miche wowe to michele wele. *and* swich blisse me bihat us alle. Alle we ben on manifolde wowe on þis worelde. for ure eldrene giltes. *and* ec for ure agene sinnen. *ac ure drihten us frefreð mid his admodie worden þonkeð wurþe him. *and* laþeð us ut of ure wunsume wowe. to his michele blisse. *and* seið us on wiche wise. *and* bi wich weie we muþen þider cumen. þus queþinde. *Qui uult uenire. et cetera.* Þe man þe wile folge me forsake him seluen *and* bere his rode *and* cume after me. þo þe he fundede to faren of eorþe in to heuene. he seide þos word to alle þo þe þo weren¹. *and* siþen hauen ben. *and* þo þe nu ben. *and* þo her after cumen. *And* alle he laþeð ech asume wise to endelese blisse. Ac feawe þer-offe cumeð. *and* fele bileueð. for þat hem þincð iuel to forleten þat hie swiþe luueð. *Alii quidem amant peccata sua. Alii parentes. Alii uero possessiones. atque alii uoluptates. et uicia.* Sume luueð heore sinnen. *and* sume heore kin. *and* sume here eorðliche ahte. *and* sume here wille. *and* fleshliche lustes. *and* liþere lahtres. þo þe luuieð here sinnen laþeð ure drihten þus queþinde. *Penitentiam agite aprouinquit enim regnum celorum.* Swikeð of giure sinnes. *and* bedeð² ² *Read* beteð. hem. *and* beregeð giu wið þo! *and* wið oðere *and* biddeð milce þe wile þe ge muþen. domes dai nehlecheð. þo þe luuieð here kin. he laþeð þus queþinde. *Omnis qui relinquerit patrem et matrem fratrem et sororem aut ceteros propter nomen meum centuplum accipiet et uitam eternam possidebit.* Ech man þe for mine name forsakeð fader. oðer moder suster oðer broðer. oðer oðre. *and* folgeð me he shal fon þer-to-genes hundredfeld mede. *and*

We are all invited to leave our woe and come into bliss. * p. 144.

We are invited to follow Christ and to bear his cross.

¹ MS. þeren.

The reasons why men do not follow Christ.

² *Read* beteð.

Of the reward those shall receive that bear the cross of Christ.

shall have life without end. Those who love world's wealth he inviteth, thus saying, *Qui non renunciat omnibus que possidet non potest meus esse discipulus.* No man may follow me unless he forsake all the world's wealth that he enjoyeth. *Duobus autem modis renunciatur possessio, scilicet, desinendo habere et desinendo amare;* in two ways a man may forsake worldly wealth: one is to remove it from him so that he have it not [*i. e.* by giving it to the poor]; the second is to think so little thereof as not to love it. It is a venial sin if a man have wealth, but it is a great sin if a man love his wealth, because no man may love God and mammon. Those who love their will and their lusts and their vices our Lord exhorteth, thus saying, *Si quis vult post me venire, &c.* Every man who will come after me let him forsake himself and bear his cross and follow me. It is difficult to understand unless one pay very great attention thereto, how a man may forsake himself. Take heed now thereto, and by God's help I will tell you. *Duo sunt in homine alterum per naturam conditum, alterum per culpam illatum.* Two things are there in man—the one is the pure and bright and beautiful nature that God hath therein brought through his wisdom [*i. e.* the soul]; the second is wilfulness, and bodily lusts, and loathsome vices, through which no man may follow God nor come to him, unless he forsake and leave the foul incoherer that the malicious devil hath brought into him, and keep also the pure nature that our Lord hath created, and therein continue and bear his cross. *Tres igitur cruces sunt de quibus hic agitur due mentis, et una corporis;* three crosses are there that I now speak of—two spiritual and one bodily. *Cruce corporis est afflictio carnis, quando corpus membratim punitur;* the bodily cross is the pain that a man endures when his body is spread out and fastened to the cross, as our Saviour's holy body was on the holy rood, when that he suffered thereon, as his will was, and had a crown of thorns upon his holy head, which pricked him severely, and in his hands iron nails, and in his feet also; and was pierced in his side by a spear, and his holy body was spread and drawn out on the cross, and for our trespasses piteously drawn asunder. But a man may follow God and come to him though his body undergo no such torture nor be so spread

habben lif abuten ende. Þo þe luueð wored winne he lačeð þus queðinde, *Qui non renu[n]ciauerit omnibus que p. non p. m. e. di.* No man ne mai folge me bute he forsake alle þe wored winne þat he weld ahg. *Duobus *autem modis renunciatur possessio. scilicet desinendo habere. et desinendo amare.* On two wise man mai forsake wored winne. on is fersien hit fro him swo þat he it nabbe. oðer is. lete swo litel þer of; þat he it noht ne luuie. hit is eðeliche sinne þat man ahte welde. ac it is michel sinne; þat man ahte luuie. for þan no man ne mai luuien god *and* ehte. Þo þe luuieð here wil. *and* here lustes. *and* lehtres. lačeð ure drihten. þus queðinde. *Si quis uult post me uenire et cetera.* Ech man þe wile cumen after me forsake him seluen. *and* bere his rode. *and* folge me. Hit is arfeð to understonden bute me nime þe more zeme þer-to hwu man mai hine selue forsake. nimeð nu zeme þerto. *and* ich ziu wile seggen. bi godes fultume. *Duo sunt in homine. alterum per naturam conditum. Alterum per culpam illatum[.]* Two þing ben in þe manne. on his þat clene *and* brehte *and* faire kinde þat god haueð þer-on broht þureh his smehnesse. þat oðer is wilfulshipe. *and* lichamliche lustes. *and* liðere lahtres. þi ne mai no man gode folgen ne to him cumen bute forsake. *and* forlete þe fule on-cume. þe þe ondfulle feond on him brohte. *and* hiledede þat clene ichinde. *and* þer-on bilef þe ure drihten shop *and* bere his rode. *Tres igitur cruces sunt de quibus hic agitur. due mentis. et una corporis.* Þre rodes ben þat ich nu of speke. two gostliche. *and* on lichamliche *Cruz corporis est afflictio carnis. quando corpus membratum punitur.* Þe lichamliche rode is þe pine þe man þoleð þenne his lichame beð tospred. *and* to-tiht on þe rode. also ure helendes holi lichame wes. *on þe holi rode. þo þe he þer-one þrowede also his wille was. *and* hadde þornene helm uppen his holi hafde. þe him swiðe þrikede. *and* on his honden irene nailes. *and* on his foten also. *and* on his side was mid spere istungen. *and* his holi lichame to-sprad *and* to-tuht. *and* for ure gulten reuliche atogen. Ac man mai folgen gode *and* to him cumen. þeh his lichame swich pine ne þolie ne swo ne beo to-spred ne to-tuht on lichamliche rode. *and*

If a man follow Christ he must forsake all worldly wealth.
* p. 145.

No man can love God and mannon.

Of the two things in man.

Of the three crosses that are to be borne.
Of the bodily cross.

* p. 146.

and drawn out on the bodily cross, and therefore our Lord does not invite us to bear such a cross, but exhorteth us to another which this denoteth, which is called *Carnis maceratio*, that is, leanness of body (flesh); man's body is truly emaciated when he is tormented by hunger, by thirst, by vigils, by labour, by stiff garments next the body, and when he is smartly smitten by slender long switches, and sometimes by great cold. These crosses must all men bear who will have mercy for their sins. This cross is, in the book, called *Scala peccatorum*, that is, the ladder of sinful men by which they shall ascend into heaven. Now ye have heard what the bodily cross is, hear now what the spiritual cross is that hath two names—*Cordis contritio et proximi compassio*, that is, 'heart-sorrow' for one's own sins and pity for one's fellow-Christian's woe. The man that will bear this cross must know that he hath oft and in many ways sinned; with his eyes he has beheld what he ought not, sometimes what was vain, sometimes what was unprofitable, sometimes what was evil; and also with his nose hath sniffed, and with his ears hath heard, and with his mouth spoken sinfully and in many ways that which he ought not, and hath omitted those good words in his prayers that he ought to speak; and [hath committed sin of mouth] in excesses of eating and drinking when he ought not. And if he thinketh of that, and in his heart sorely bemoorneth, then acheth his heart and smarteth on account of his sins, as his head would, if he had thereon a crown of thorns and the thorns severely pricked him. Again, if he remembers that he hath sinned often with his hands and in many wise hath refused alms, and done what was vain, unprofitable, and wicked, and with his feet gone when and whither he should not, and seldomer than he should to his church and to other holy places, and sorrowfully in his heart bemoorneth, then acheth his heart and smarteth, as the hands and the feet would if they were pierced through with iron nails. Again, if he understandeth that he hath often sinned in lustful deeds, unseasonably or in unlawful places, or with illicit looks, or in any other disallowed manner, and in various thoughts and in manifold ways, and if he sorely bemoorneth all that in his heart, then will his heart ache as his side would if one had

pere-fore ure drihten ne laðeð us noht to beren swiche rode. ac
 laðeð us to an oðer. þe þis bitoceneð þat is eleped. *Carnis*
maceracio. Þat is lichames helsing^a. Mannes lichame ihalsneð^b Of bodily
mortification.
 iwis. þenne me hine pined mid hunger. *and* mid þurste. *and*
 mid wecche. *and* mid swinche. *and* mid stiuwe wedes next þe
 liche *and* smerte smiten of smale longe zerden. *and* mid michele
 chele oðer wile. þos roden moten beren alle sinfulle men. þe wile
 milce habben of here sinnes. þis rode is eleped on þe boc. *Scala*
peccatorum. þat is sinfulle manne leddre. þe hi shulen one stien
 to heuene. Nu zie hauen herd. wich is þe lichamliche rode.
 hereð nu wich is þe gostliche rode. hic hancð twei names.
Cordis contricio et proximi compassio. Þat is herte sor for Of heart's
sorrow.
 mannes ozene sinne *and* reuðe for his emeristenes wowe. þe
 man þe wile þis rode beren he mot cnowen þet he hancð ofte
and afele wise agilt mid his egen bihelden þat he ne sholden. A man must
recollect how
often he has
sinned.
 wile idel. wile unnut. wile ifel. *and* alse mid nose sued. *and*
 mid eare list. *and* mid muðe agilt speken *þat he ne sholde ofte. * p. 147.
and afele wise. *and* forlete þo gode word. on his bede þe he
 speken sholde. *and* on ouerdede on ete. *and* on drinke þenne
 he ne sholde. *and* gif he þet þencheð. *and* on his herte sore His heart will
ache when
he bethinks
him how oft
he has sinned
with all his
bodily
members;
 bimurneð. Þenne akeð his heorte. *and* smerteð. for his sinnes
 alse sholde his heued gif he hadde þer-uppe þornene helm. *and*
 þe þornes swiðe priken. Eft-sone gif he þenkeð þat he hancð
 agilt mid his honden ofte *and* a fele wise forlete almesdede. *and*
 don idel. *and* unnut. *and* ifel. *and* mid his foten gon þenne he ne
 sholde. *and* þider he ne sho[l]de. *and* seldere þene he sholde to
 his chirche. *and* to oðre holie stowen. *and* sorliche on his heorte
 bimurneð. þenne akeð þe heorte *and* smerteð alse þe honden
and te fet sholden gif hie mid irene nailen weren þurh stungen.
 Eft-sone gif he understant þat he hadde ofte agilt on golliche
 dedes. on untime. oðer on unluuede stede. oðer mid unluued
 loke. oðer on unluued wise. *and* mistliche þoht ofte *and* a and in various
unlawful
thoughts.
 manifeld wise. *and* al þat sore bimurneð on his heorte.
 þenne wile his heorte aken *and* smerten. alse his side sholde

^a ? read *hlensing*. Lambeth MS. has *lensing*.

^b ? read *ihlauseð*. Lambeth MS. has *lenseð*.

pierced it with a spear. And if a man tortureth himself as I have said, and if he seeth his fellow-Christian suffer woe and in his heart sorely pitieth him, and protecteth his fellow-Christian from pain, as far as he is able, he may be God's knight (servant), for he beareth his cross. Let us take heed and beseech Him to help us to forsake ourselves and the foul incomer that our enemy has brought within us, and to bear our cross, that is the purification of our body, and sorrow of heart, and so come after him and follow him and remain with him. *Quod nobis præstet qui vivit et regnat per omnia sæcula sæculorum.* AMEN.

XXXIII.

[DISCOURSE ON PSALM CXIX. 110.]

Posuerunt peccatores laqueum mihi et de mandatis tuis non erravi.

The sinful have laid a snare to take me, and I forsook not thy commandment. Our enemy goeth a-hunting and layeth a snare in the wilderness to take the animals that dwell therein. Let us guard ourselves and pray God to help us and to shield us therefrom, that he may not deceive us, and let us say with the prophet, *Custodi me a laqueo quem statuerunt mihi*, Lord, shield me from the snares that are laid to take me. Listen now and receive it in your heart, and have it in your mind, for you have much need, and I will tell you why the devil is called 'sinful' and a 'hunter,' and this world a 'wilderness,' and evil vices 'snares,' and these men 'wild animals.' The devil is called sinful because through his pride he foully sinned when he separated himself from God. He is called man's *foe*, for he '*foe-ed*' (set at enmity) the first man with God; that was Adam and all his offspring, that is, all mankind. He is called 'hunter' for he lieth in wait for each of us and endeavours to bring us into loathsome vices which are his snares, and therein catcheth us, as the hunter driveth wild animals into the snare or net and so catcheth them. And of this hunter speaketh the prophet and saith, *Anima nostra sicut passer erepta est de laqueo venantium*, our soul is snatched out of the hunter's snare. Holy book calleth this world 'wilderness,' because few men dwell there who are 'tamed' and go to God's hand to do his will, but all of them, for the most part, are wily and have

ȝif me him mid spere stunge. *and* ȝif man him seluen pineð
 also ich seid hadde. *and* ȝif he seð his emcristene þolien
 wosið. *and* him þat on his heorte sore reuweð. *and* wereð his
 emcristene wið pine bi his mihte. he mai ben ure helendes eniht.
 for he bereð his rode. Nime we ȝeme *and* bide we þat he us
 filste to forsakende us seluen. *and* þe fule on-cume þe ure fo on
 us brohte. *and* to beren ure rode. þat is ure lichames clensing
and ure heorte reusinge. *and* swo after him cumen. *and* him
 folgen. *and* mid him bileue. *Quod nobis prested qui uiuit et*
Regnat per omnia secula seculorum. amen.

He who pities
 and helps his
 fellow Chris-
 tians is
 Christ's ser-
 vant.

XXXIII.

[SERMO IN PS. CXIX. 110.]

Posuerunt peccatores laqueum michi et de mandatis tuis non
erravi. De sinfulle hauēð leid grune me to henten. *and* ich
 ne forlet pine bode. Ure fo fareð on hunteð. *and* leið grune in
 a wilderne to henten þe deor þe wunieð þer-inne. Ute we bergen
 us. *and* bidden god þat he us filste *and* shilde þer-wið þat he us ne
 shrenche *and* seien mid þe prophete. *Custodi me á laqueo q. s.*
michi. louerd shild me wið þat grune þat hie leid hauen me to
 henten. listeð nu *and* ich ȝiu wile seggen. *and* under-nimeð hit on
 heorte. *and* haddeð hit on minde ȝiu is ned michel. wi þe deud
 is nemd sinful. *and* hunte. *and* þis wored wilderne. *and* liðere
 lahtres grune. *and* þes men deor. þe deud is cleped sinful for he
 þurh his oregel fulliche sinegede. þo þe he sundrede him seluen
 fro gode. he is cleped mannes fo. for he fode þe forme man wið
 god. þat was adam. *and* al his ofspring. þat is al mankin. he is
 cleped hunte. for þan þe he waiteð ure ech. *and* cunneð te
 bringen us on liðere lahtres. þe beð his grunen. *and* þer-one
 henteð us also hunte driueð deor to grune. oðer to nette.
and swo henteð. *and* of þis hunte specð þe prophete. *and*
 seið. *Anima nostra sicut passer erepta de laqueo uenantium.*
 Ure soule is abroiden: of þe hunte grune. holi boc clepeð
 þis wored wildren for þe fewe men þe wunieð [ð]erone þe
 ben temed. *and* wend to godes hond. his wille to don. ac
 alle mest hie beð iwilegeð *and* haddeð² geres after wilde²

p. 148.
 [Ps.cxix.110.]
 The devil
 lays a snare
 in the wilder-
 ness.

The devil is a
 hunter, the
 world a wil-
 derness, and
 men are wild
 animals.

The devil
 drives men
 into his
 snares.

²MS.habbed.

wiles like wild animals, and therefore each man is compared to the wild animal whose wiles he takes after; some fox, some wolf, some bear, some lion: and each man is named according to what his wiles are; and as the great animals oppress the little ones and live upon them in the wilderness, so oppresseth and destroyeth rich men the poor, and more-over live upon them in this world. *In hoc deserto sunt quatuor saltus quos bestie deserti frequentant, scilicet, corea, cervisia, forum, monasterium*—In this wilderness are four lairs, to which all wild animals most resort. The first is play, the second is drink, the third market, and the fourth church. *In primo saltu ponunt venantes laqueum vanitatis, in secundo impietatis.* In these four lairs layeth our foe four snares wherewith to catch us. May Christ shield us therefrom if it be his will. At play he setteth the trap of idleness—for all is idle that is beheld, heard, and done at play, and it is displeasing to God and unprofitable for the soul; and the body toils, thigh and shanks and feet hop, belly wags and shoulders twist about, and hands are nimble; the heart thinketh that she must sing a song; tongue, teeth, and lips frame words; mouth sendeth out the voice. And each man that cometh thereto to look on, or to hear, or to behold, if it is well pleasing to him, is entrapped and caught in the trap of idleness that the devil hath set there. Of this snare speaketh the prophet and saith, *Non sedi cum concilio vanitatis et cum iniqua gerentibus non introibo*—I never held well with them that go to idleness. *Secundus saltus hujus deserti est compotatorium;* the second lair in this wilderness is drink: there setteth the devil the snare of unright, for there no man doth what is right, but each man doth wrong there against God and against his own soul, and against his fellow Christian. He doth wrong against God, who is his lord, and who preserveth his life and his health (the while he hath it) and giveth him all that he liveth by and biddeth him thereof minister to his wants, and keep himself from excess; and nevertheless he will not do what God biddeth him, but doth what God hath forbidden, and doth what the devil hath bidden; and so he dishonoureth God and honoureth the devil, and sinneth against God and pleaseth the devil, and forfeits heaven's weal and hath hell's woe. Wrong he doth also to his soul's displeasure, and adorneth his body and keeps down his soul, and

deore. *and* for is ech man efned to þe deore. þe he nimeð
 after geres. *sum* fox. *sum* wulf. *sum* bere. *sum* leun. *and* ech
 mau me nemneð after þan þe his geres beoð. *and* also þe michele
 deor heneð þe little. *and* bi hem libbeð on þe wilderne. Swo
 heneð. *and* astrugeð þe riche men þe wrecches. *and* naðeles
 libbeð bi hem on þis worelde. *In hoc deserto sunt iiii^{or} saltus*
*quos bestie *deserti frequentant scilicet corea ceruisia. forum * p. 149.*
monasterium. on þis wilderne ben fuȝer lages. þat mest alle wilde
 deor to secheð. þat on is pleȝe, þat oder¹ drinch. þe þridde chep-
 inge. þe ferðe chirche. *In primo saltu ponunt uenantes laqueum*
uanitatis. In secundo impietatis. On þis fuwer laȝes leið ure fo
 fuwer grunes us mide to henten. crist us shilde þerwið ȝif his
 wille beo. At pleȝe he teldeð þe grune of idelnesse. for al hit
 is idel þat me at pleȝe bihalt. *and* listeð. *and* doð *and* un-
 queme gode. *and* unbiheue þe soule. *and* swinch þe lichame. þih.
and shonkes. *and* fet oppieð. wombe gosshieð. *and* shuldres
 wrenchieð. armes. *and* honden frikieð. herte bičencheð þat hie
 seggen shal on songe. Tunge *and* teð. *and* lippe word shuppieð.
 Muð sent ut þe stefue. *and* ech man þe þerto cumeð pleie to
 toten. oðer to listen oðer to bihelden. ȝif he him wel likeð. he
 beð biseid *and* hent on þe on þe² grune of idelnesse. þe þe werse² *So in MS.*
 þere haueð itelled. of þis grune speçð þe prophete *and* seið.
Non sedi cum concilio uanitatis et cum iniqua gerentibus non
 [introibo]. Ne held ich nefre wel mid hem þe gon to idelnesse.
Secundus saltus huius deserti est compotatorium. þat oðer laȝe
 on þis wilderne is drinch. þere teldeð þe werse þe grune of
 unrihte. for þere ne doð no man riht. ac ech man doð þere
 unriht to ȝenes gode *and* to ȝenes his aȝene soule. *and* to
 ȝenes his emeristene. To-ȝenes gode he doð unriht. þat is his
 louerd. *and* halt his lif. *and* his hele. þe wile he hit haueð. *and*
 doð him al þat he bi beð. *and* bid³ him þerof beten his nede³ *So in MS.*
and bereȝen him wið ouer dede *and* naðeles ne wile don þat god
 him het. ac doð þat god forbed. *and* doð þat þe deuel het. *and*
 swo unwurðeð god. *and* wurðeð þene deuel. *and* agilt wið gode.
and quemeð þe deuel. *and* forgilt heuene wele. *and* haueð helle
 wowe. unriht he doð ec to-ȝenes his soule unwille. *and* awleneð

The great
animals op-
press the little
ones. so do the
rich the poor.

The four lairs
where the
devil sets his
traps.

¹ So in MS.

¹ Play, where
the snare of
idleness is set.

² So in MS.

² Drink,
where the
snare of
wickedness is
set.

³ So in MS.

exalts his body and oppresses his soul; and he maketh the body, that ought to be the soul's joyous chamber, a horrible prison for her; and therein she never turneth through excess and unreasonable drink, so that she is sorrowful that she must dwell therein, and therefore desireth to go out. Wrong he doth also against his fellow Christian when he leadeth him to drink, not what was willing or pleasant, but what was more than needful for him, and bringeth upon him a burden greater than he can bear, and wasteth upon him what he should spare for poor men, or should rather pour it out than make men drunken therewith, and not waste what God has made, nor spend (use) unprofitably what God has made for men's assistance, nor dishonour God's handywork. This is at drinking. And there are numerous other wrongs; here are slanderous words, and idle vices, and wine-red brows (and they incline pleasantly to these vices) which are named adultery; and other numerous wrongs—witchcraft, fraud, theft, song, leasing, and rapine, and all the evil vices that man hath through the devil's lore. Of this dreadful snare speaketh the prophet and saith, *Cum iniqua gerentibus non introibo*—I will never go in thither where such wrong is practised. The life-holy man who knew God's will reproveth such drink and the wicked habit and the place whercin one so drinketh. *Tertius saltus hujus deserti est forum ubi ponunt laqueum malignitatis*—The third lair in this wilderness is market, where the devil setteth the trap of *hindering*, that is, of fraud; for when a man deceives another he maketh him to be *behind* in that which he weened to be before, that is the custom of us all that buy and sell. The seller priceth his goods dear and saith they are well worth it or better worth it. The buyer biddeth little for them and saith they are not worth it, and they both lie; the seller bateth somewhat of his price, and sweareth that he will not sell it for less; the buyer increaseth his bid and sweareth he will not give more. Then cometh the devil and communeth with the thoughts of each, and causes the seller to take less than he swore and then the buyer to give less than he swore. And if it be chaffer that must be measured or weighed, the seller maketh it smaller than he ought and the buyer [wanteth to make it] larger than he ought. And thus they cheat each other and are then caught in the snare of 'hindering.' One is leasing, the second

his lichame. **and* walt his soule. *and* hefeð his lichame. *and* * p. 150.
 heneð his soule. *and* þe lichame þe sholde ben þe soule hiht-
 liche bure. makeð hire to ateliche quarterne. *and* þer inne neure By excess in eating and drinking the body is made a prison for the soul.
 twisteð. mid ouerdede. *and* untimliche drinche. þat hire beoð wo
 þat hie sal þer-inne wunien. *and* þere-fore wilneð ut. Unriht
 heo doð ec togenes his emcristene. þenne he hine laðeð to
 drinken more. noht þe him heo wille. oðer *queme*. ac þenne him
 ned were. *and* bringeð uppen him birden more þene [he] bere
 muze. *and* spilleð on him þat he sholde spelien wrecche men.
 oðer raðer helden hit ut þene men þermide fordrenchen. *and* nolht
 sheden¹ godes shafte ne spenen on uniðor. þat god shop mannen 1 ? shenden.
 to helpe. ne swo unwurðin godes handiwere. þis beoð at drinche
and oðer unriht inoh. þere beð ollende word. *and* idele lehtres. The drunkard dishonours God's handy-work.
and winrede bruwes. *and* buweð wenliche. þe beð bispeke ewe-
 bruche *and* oðer unriht inoh. wicching. *and* swikedom. stale.
and leoð. *and* lesing. *and* refloc. *and* alle þe luðere lastes þe
 man hafeð þureh deules lore. of þis grisliche grune specð þe pro-
 phete. *and* seið. *Cum iniqua gerentibus non introibo*. Nelle ich
 nefre gon þider in : þere me swich unriht drigeð. þe lif holi man
 þe wiste godes wille. swie drinch wið queð. *and* þe luðere wune.
 and þe stede þer me swo one drinkeð. *Tercius saltus huius deserti*
est. forum ubi ponunt laqueum malignitatis. Þe þridde lage on
 þis wilderne is cheping. þere teldeð þe werse þe grune of hindre
 þat is of bipeching for þenne man bipecheð oðer. he him makeð
 to ben bihinden. of þat he weneð to ben biforen. þat is ure alre
 wune þe biggeð. *and* silleð. þe sullere loueð his þing dere. **and*
 seið þat it is wel wurð. oðer betere. Ðe beger bet litel þar fore
and seið þat hit nis noht wurð. *and* ligeð boðe. þe sullere lat
 sumdel of his lofe. *and* swereð þat he hit nele lasse selle. þe
 beggere eeneð his bode *and* swereð þat he nele more geuen.
 þanne cumeð þe werse *and* runeð wið here eiðeres þane. *and* doð
 þe sullere lasse to nimende² þanne he swore. *and* þanne þe biggere 2 MS. geuende.
 more to geuende þanne he swore. And gif hit chepinge be. þe
 me shule meten oðer weien. þe sullere doð narewere þane he
 sholde. *and* te biggere runluker þan he sholde. and þesse wise
 biswikeð her aiðer oðer. *and* beð þanne bisaid in þe grune of

The evils arising from drunkenness.

3. Market, where the snare of trickery is set.

* p. 151.
The lies of buyer and seller.

perjury, the third fraud; and with this snare catcheth the devil all who thus buyeth and selleth: wherefore saith the prophet, *Odivi ecclesiam malignantium*—Hateful to me is the assembly of the treacherous, for I know that they are hateful to God. *Quartus saltus hujus deserti est monasterium ubi ponuntur laquei impietatis*—The fourth lair of this wilderness is the church, in which the devil setteth up the snare of pride, and entraps therein, sometimes the clergy, and sometimes the laity, and sometimes both. The clergy he catcheth in this snare, sometimes single and sometimes double, when he causeth the clerk to let his church stand without a service when it is time to perform the services; and as often as he speaketh in church what he ought not, or is silent about what he ought not, that is to teach well the sinful and to admonish those that are slow to church and to good works to be diligent thereto, and those that lie in sin to forsake their wickedness, and to comfort them with kind words, and on each ‘high day’ to feed with God’s word the hungry souls whom he hath to protect; and as many things as I have told that he should speak in church, if he will not or cannot do, or careth not, with so many traps the devil ensnareth him and catcheth him. And if he sing with voice to be well-pleasing to women or directeth willingly his eyes to them to seek their looks, then shall he be caught and be led to hell. The laity the devil catcheth in church with his snares in three ways—when the priest speaketh in church of the church’s necessities that they should find new cloths or repair the old ones, book, bell, chalice, or mass-surplice, or altar-cloth or other cloths; then cometh the devil to the man’s heart and holdeth private converse with his thoughts, thus saying: Why shouldst thou find this, of which thou receivest nothing; but he taketh all that cometh there, let him provide this now. Moses did not thus answer our Lord when he bade him to make a ‘minster’; and he well-furnished it all, although he received nought thereof. So also did Solomon, to whom God sent his message. So ought each congregation to do when they see there is need. When the priest admonishes them to give their tithes aright, then cometh the devil to a man’s heart and advises him not to do so, and whispers in the man’s thoughts and thus misadvises him. ‘If thou givest the priest all thy tithes he will

hinder. On is leasing. oðer is mon-oð. þe þridde swikedom. *and* The sins of trade. [Ps. xxv. 5.] mid þis grune henteð þe werse alle þo þe sus¹ biggeð. and sulleð. ¹ So in MS.; þare fore seið þe prophete. *Oliui ecclesiam malignantium.* Me [?] þus. is andsete þe samminge of þe hinderfulle for ich wot þat þat¹ hie ben loðe god. *Quartus saltus huius deserti est monasterium ubi ponuntur luquei impietatis.* De feorð[c] lage of þisse wilderne is 4. Clurh, where the chireche. þare teldeð ðe werse þe grune of oregeluesse. *and* bisaið snare of pride is set, which par-one hwile hodede. *and* hwile lewede. *and* hwile boðe. De catches both hodede henteð mid þis grune. hwile ofeald. hwile twifeald þanne laity and euegy. he makeð þat þe hodede lat his chireche stonde wið-uten tide. þanne hit time beð to done þe tiden. *and* also swo ofte swo he spekeð in chireche þat he ne sholde. oðer swikeð of þat he sholde. þat is þe sinfule wel tachen. *and* minigen þo þe ben slowe to chireche. *and* to weldede. þat he be snel þar-to. *and* lehtrie² þo þe ² So in MS. on sinne lið. to forleten. **and* mid milde worde to frefrien. *and* * p. 152. eche hege dai fede mid godes worde þe hungrie soule þe haueð to witen. *and* also fele þing swo ich iteld habbe þat he ine chirche speken sholde. gif he nele oðer ne can. oðer ne reccheð mid else fele folde grunen þe werse hie biseið. *and* henteð. *and* gif he wliteð mid stefne for to liken wimmanen. oðer ledeð hem his life³ egen for to sechen hire lōke. þenne beð he laht forto leden to ³ So in MS. helle. þe lewede men henteð þe werse ine chirche mid his grune There are on þre wise. þanne prest speeð inne chirche of chirche neode *and* minegeð þat me niwe cloðes oðer elde bete. boc oðer belle calch which the minegeð þat me niwe cloðes oðer elde bete. boc oðer belle calch laity are oðer messe-ref. oðer waferiht^a oðer oðre cloðes. þenne cumeð þe trapped. þe werse to þe mannes heorte. *and* wið his þone sunderune halt They won't þus queðinde. wi sholdest þu þis finden þe noht ne fost þerof. ae give aught for he folhð al þat þere cumeð. he finde þis nu. Swo ne andswerede the needs of noht moyses ure drihten þo he bad him minster maken. *and* the Church. be hit al wel forðede. þeh he noht þer-offe fenge. also dide saleman þe god sende his writ to. swo hoh ech chireche soene don þenne hie nede sen. þenne þe prest þe menegeð rihtliche teðien. þenne cumeð þe werse to sume mannes heorte. *and* minegeð hine They hold þat he swo ne do. *and* runeð wið þe mannes þone *and* þus him back their misredeð. gif þu þe prest bitechest alle þine teðinge. nele he hit tithes.

^a ? *Waferiht = wafer-riht = wafel-riht.*

not distribute as he ought, but will sell them dear and spend them unprofitably. Give thou thyself alms thereof, and distribute some to poor men;' thus he beguiles him to rob the church. Under the old law our Lord bade that no one should commit aught to any man, unless he were bound over to repair the church. *Undecim generationes jusse sunt adnumero solis levitis decimas solvere.* When 'high day' cometh God ought to be praised with right belief and with true love; and of that which God hath lent him one ought to bring a gift to the church, and to honour therewith God's table according to his means: then cometh the devil to a man's heart and whispers in his heart, and causes him to keep back his gifts, and thus saith:—'This church is rich enough, and many men are poor; the rich have no need, but the poor have much; withhold thy gift and give it to the poor. *Sed ait in evangelio, hæc oportuit facere, et illa non omittere.* It behoveth a man sometimes both to bring gifts to the church and also to help poor men, and therewith he shall free himself if he be caught in the merciless snare; then may he say with the psalmist David, *Oculi mei semper ad domino, &c.*, 'Ever be my eyes open to our Lord, for I trust that he will not punish me according to my desert, but of His mercy will set my feet free from the devil's snare,' and so may He do [the feet] of us all, Who liveth and reigneth, &c. AMEN.

XXXIV.

[DISCOURSE ON ISAIAH XI. I.]

Egredietur virga de radice Jesse, &c. A rod shall sprout from the root of Jesse and a blossom shall come up from the root of it, and upon the blossom shall rest the Holy Ghost. On these few little words lie hid many good words, if they were well explained; but I may not, nor cannot, explain these words, but yet I will tell you what I understand therein through the power of the Holy Ghost. When the

delen also he don sholde. ac wile hit dere sellen *and* spenen on uniþor. do þu almes þer-of. *and* del sum wrecche men. þus he hine bi-pecheþ þat he chirche bireueþ. on þe helde laze het ure drihten þat me ne sholde none man bitechen *bute he were teid * p. 153.

to menden chirche. *Vndecim generationes iusse sunt adnumero solis leuitis decimas soluere.* Þanne hel dai cumeþ man hoh herien god mid rilte leue. *and* mid soþe luue. *and* of þan þe god him haueþ lend. loc to chirche bringen. *and* wurþin þer-mide godes bord: also his haue beþ. þenne cumeþ þe werse to sumes mannes heorte *and* runeþ wiþ his heorte. *and* doþ hine his loc to wiþ teonde. *and* þus queþ þis chirche is riche inoh. *and* fele men ben wrecches þe nes riche non nod. ac wrecches habben miehale. wiþ-teo nu [h]ere þi loc *and* del hit wrecches. *Set ait in ewangelio. hec oportuit facere: et illa non omittere.* eiþer bihoueþ þat man do þe wile loc to chirche bringe. *and* helpe wrecche me[n]. *and* þer-mide hine aleseþ gif he laht beþ. on þe orelese grune. þenne mai he seggen mid te salm wirhte *dauid.* *Oculi mei semper ad domino et cetera.* Eure beo mine egene opene to ure drihten. for ich triste þat he nele neng bi mine wrihte. ac for his milde wille. of þis worses grune mine fet breiden. swo do he ure alre þe liueþ *and* rixleþ *Amen.*

They do not bring gifts to church.

The devil persuades them that the church is rich enough.

XXXIV.

[SERMO IN ISA. XI. I.]

[*E*] *grediatur uirga de radice iesse, et cetera.* An gerd sal spruten of iesse more. *and* an blosme stien of þare more. *and* uppe þare blosme resten þe holie gost. On þesse fewe litele wored lotied¹ fele gode wored gif hie weren wel ioponen¹. Ac¹ *So in MS.* ich ne mai ne ich ne can þosse on openi. Ac napeles ich wille ew segge þat ich þroune understonde þur[h] þe mihte of þe holi gost. *Egrediatur. et cetera.* Do þe heue[n]liche fader fundede to

The prophecy of Isiah concerning the 'root of Jesse.'

heavenly Father determined to send the heavenly Son, he sent many messengers to make known that he would come; and one of those was Isaiah the prophet, on whom it was incumbent to say these words that I now say, and now begin to explain. He was a man dwelling in this world many hundred winters before the maiden was conceived or born, and spake of her and said what should happen with respect to her as plainly as if it had happened; and he compared her kin to a root and herself to a rod and her royal child to a blossom, and said, *Egreditur virga, &c.* Hear now and understand for what reason he compared her kin to a root and herself to a rod, and her royal child to a blossom. *Quemadmodum rami arboris prodeunt a stipite, et ille a radice, sic domina nostra de posteris Jesse, et ipse prodierunt de ipso Jesse*—As the uppermost bough of the tree springeth from the lowest root, so sprang our lady from her elders, and her elders from Jessie; and as the uppermost bough is of kin to the lowest root, so sprang [man from his elders, and] the last man shall be akin to the first man who was before us, and therefore are all men brothers and sisters, and all men should love one another. But pity it is, for now is every man a foe where he ought to be a friend—*Nunquam tuta fide, &c. Filius autem diem, &c., Domina nostra comparata est virgæ, propter quatuor quæ sese inveniuntur adjuncta virgæ, quæ est recta, plana, excisis longa.* Our lady is compared to a rod for four things that one finds commonly in a rod, that it is (1) straight, (2) small, (3) long, and (4) smooth—*Rectitudinem virgæ habuit in perseverantiam vitæ.* Rod's straightness she had in her mode of life, for she turned not aside in herself to do nor to say any of those things that she ought to forsake—*Et sic medio tutissima ibat.* And she understood holy-lore, &c. If I knew more I would say more!¹

¹ The curious termination of this Homily looks like an attempt at facetiousness on the part of the scribe. He seems to have been unable to carry on the comparison he commenced. Perhaps the Latin original had no more leaves, having been damaged, so he *knew* no more because his original was imperfect. The orthography and grammatical forms are less accurate than in the preceding Homilies.

senden þene heuenliche sunne: he sende mani herendrake to
 eufen þat he cume wolde And on of þo was ysaie þe prophete.
 on was leid to segen þos word þat ich nou sege. and nu þe
 beginne on opini. þe was man wuniinde on þese worlde mani
 hundred wintre are þe maiden ware iken¹. oþer istren¹. and spac
 of hire and seide wat of hire iwurþen solde also suteliche swo it
 wurþe were. and heuenede hire cun to more. and hire su[l]f to
 gerde. and hire cunebern to blosme. and seide. *Egredietur uirga*
et cetera. Hered¹ nu and understoded¹ for woche þinge he
 nemmede hire cun to more. and hire su[l]f to gerde and hire
 cune bern to blosme. *Quem ad modum rami arboris prodeunt a*
stipite. et ille a radice. sic domina nostra de posteris iesse et ipsi
prodierunt de ipso iesse. Also þe huuemeste bou of þe treuwe
 sprunged¹ of þe neþemeste rote. also sprong ure lafedi of hire
 helderne. and hire helderne of iesse. and also þe uuemeste bou is
 sib þe neþemeste rote. Also sprond word^a þe laste man isib þe
 forme*ste þe was biforn us. And for þi bed¹ alle man ibroþren
 and isustren. and solden auerihc man loueien oþer. Aeke nu is
 reweþe. for nu is euerihc man ifo þare he solde fren¹ be. *Nun-*
quam tuta fide et cetera. Filius autem diem. et cetera. Domina
nostra comparata est uirge propter .iiii^{or}. que sepe inueniuntur
adiuncta uirge que est recta. plana. excisis longa. Vre leuedi is
 iuened^b to gerde for foure þinges þe man find¹ ilome on gerde þat
 he be riht and smal and long. and smeþe. *Rectitudinem uirge*
habuit in perseueranciam uite. Gerde riltnesse he heuede on
 hire liflode. for he ne turnde naht on hire to doinde ne queþende
 nan þer þinge þe he leten solde. *et Sic medio tutissima ibat.*
 And he understod holie boc lore. et cetera. *Si plus scirem,*
plus dicerem.

Isaiah. one of
 the old mes-
 sengers who
 prophesied of
 Christ's com-
 ing.

¹ So in MS.

The kin of
 Mary is com-
 pared to a
 root; herself
 to a rod and
 her child to a
 blossom.

All men are
 akin, like
 the topmost
 bough to the
 nethermost
 root of a tree.

* p. 157.

Four reasons
 why Our
 Lady is
 likened to a
 rod.

^a ? Also sprong [man of his elderne and] worð, &c.

^b The MS. originally had 'the leuedi isuedidin is iuened.'

XXXV.

A MORAL ODE.¹

- My wit is not
equal to my
years.
- I**ch am nu elder þan ich was a wintre *and* a lore.
 Ich wealde more þan idude mi wit oh to be more
 To longe ich habbe child iben a worde *and* a dade.
 Þeih ibie a winter eald to jung ich am on rade. 4
 Vnnet lif ich habbe ilad. *and* ȝiet me þincheð ilade.
 Þan ibiðenche me þar on wel sore ime adrade.
 Mast al ich habbe idon is idelnesse *and* chilce.
 Wel late ich habbe me biþoht bute me god do milce. 8
 Fele idel word ich habbe ispeken seðen ich speken cuðe.
And fele ȝeunge dade idon þe me ofðinkeð nuðe.
 Alto lome ich habbe igtult a werke *and* a worde.
 Alto muchel ic habbe ispend to litel ileid on horde. 12
 Mast al þat me likede ar nu hit me mislicað.
 Þe muchel folȝeð his iwil him selfen he biswicað.
 Ich milhte hebben bet idon. hadde ich þo iselðe.
 Nu ich wolde ac ine mai for elde *and* for unhalðe 16
 Elde me is bistolen on ar ich hit iwiste.
 Ne mai ich isien bifore me for smeche ne for miste
 Arȝe we beð to don god to juel al to þriste
 More eie stondeð man of man þan him do of criste. 20
 Þe wel ne deð þe hwile he mai wel ofte hit sal him
 rewen.
- We shall reap
what we have
sown.
- Þan alle men sulle ripen þat hie ar sewen.
 Do al to gode þat he muȝe ech þe hwile he beð aliue. 24
 Nu lipne noman to muchel to childe ne to wiue.
 Þe þe him selfe forȝeit for wine oðer for childe
 He sal cumen on euel stede bute him god be milde.
 Sende god biforen him man þe hwile he mai to heuene.
 For betre is on almesse biforen þan ben after seuene. 28

¹ For a translation of this poem, See Old Eng. Hom. First Series, p. 158.

- Ne bie þe leuere þan þe self ne þi mæi ne þi mowe
 Sot is þe is oðer mannes frend betere þan his owen.
 Ne hopie wif to hire were ne were to his wiue
- 32 Be for him self afrie man þe hwile he beð aliuē.
 Wis þe him selue biðencheð þe hwile he mót libben
 For sone willeð him forziēte þe fremde *and* þe sibbe.
 Þe wel ne doð þe hwile he mai ne sal he þan he wolde.
- 36 For mani mannes sore iswinc haddeð ofte unholde.
 Ne solde noman don a furst ne laten wel to done
 For mani man bihoteð wel þat hi forziēteð sone.
 Þe man þe wile siker ben to habben godes blisse.
- 40 Do wel him self þe hwile he mai þanne haueð hes mid
 iwisse.
 Þe riche men weneð siker ben þurch wallen *and* thurh
 dichen.
- He deð his aihte an siker stede þe hit sent to heueriche.
 For þarf he ben of-drad of fure ne of þieue.
- 44 Þar ne mai hit him binime þe loðe ne þe lieue.
 Þar ne þarf he habben care of here ne of zieldē.
 Þider we sendeð *and* ec bereð to litel *and* to selde.
 Þider we solden drawen *and* don wel ofte *and* ilome.
- 48 For þar ne sal me us naht binime mid wrongwise
 dome.
 Þider we solde zierne drawen wolde zie me ileuen.
 For ne mai hit us binime no king ne no sýrreue.
 Al þat beste þat we haddeð her þider we solde sende.
- 52 For þar we mihte finden eft. *and* habben abuten ende.
 Se þe her doð ani god forto haben godes ore
 Al he hit sal eft finde þar *and* hundredfealde more.
 Se þe aihte wile holde wel þe hwile hes muze wealden.
- 56 zieue hes for godes luue þanne doð hes wel ihealden.
 For ure swinch *and* ure tilðe is ofte wuned to swinde
 Ae al þat we zieueð for godes luue al we hit sulen eft
 finden.
- Ne sal þar non euel ben unboht ne god unforzolden.
- 60 Euel we doð al to muchel *and* god lasse þan we solden.

Be a true
 friend to thy-
 self.

Delay not
 amendments.

Heaven is a
 secure place
 for our trea-
 sures.

Give alms to
 the poor.

No good shall
 be unre-
 warded.

- Se þe mast doð nu to gode *and* se last to lothe.
 Eiðer to litel *and* to muchel hem sal þunche boðe.
 Þar me sal ure werkes weigen bifore þan heuen kinge
 And ȝieuen us ure werkes lean after ure erninge. 64
- Every one
 may purchase
 heaven—the
 poor as well
 as the rich.
 Africh man mid þat he haueð mai bugge heueriche
 Þe þe more haueð *and* þe þe lasse boðe iliche.
 Also on mid his peni se oðer mid his punde.
 Þis is þet wunderlukeste ware þat ani man funde. 68
And se þe more ne mai don mid his gode iþanke.
 1 So in MS. Also wel se þe þe haued¹ goldes fele manke.
 And ofte god can more þanc þan þe him ȝieueð lasse.
 Al his werkes *and* his weies is milce *and* rihtwi[s]nesse. 72
- A good-will
 offering is
 acceptable to
 God.
 Litel lóc is gode lef þe cumeð of gode wille.
And eðlate muchel ȝieue þan his herte is ille.
 Heuene and erðe he ouer sihð his eien beð ful brihte.
 Nis him no þing forholen swo muchel is his mihte 76
 Ne bie hit no swo derne idon ne on swo þuster nihte.
 He wot hwat þencheð *and* hwat doð alle quike wihte
 Nis louerd swilch is *crist* ne king swilch ure drihte.
 Boðe ȝiemeð þe his bien bi daie *and* bi nihte. 80
- God is omni-
 scient and
 omnipotent.
 Heuene *and* erðe *and* al þat is biloken is in his honden
 He doð al þat his wille is awatere *and* alonde
 He makeð þe fisses in þe sa þe fueles on þe lofte.
 He wit *and* wealdeð alle þing *and* he sop alle safte. 84
 He is ord abuten ord *and* ende abuten ende.
 He is one afre on eche stede wende þar þu wende.
 He is buuen us *and* bineçen biforen *and* bihinde
 Þe godes wille doð aihware he maiȝ him finde 88
 Eleche rune he hereð *and* he wot alle dade
 He þurh silð elches mannes þanc wi hwat sal us to rade.
 We þe brekeð godes has *and* gulteð swo ilome
 Hwat sulle we seggen oðer don ate muchele dome 92
 We þe luueden unriht *and* enel lif ladden.
 Hwat sulle we seggen oðer don þar ængles beð ofdradde.
 Hwat sulle we beren us liforen mid hwan sulle we iqueme
 We þe nafre god ne duden þan heuenliche deme. 96
- What will sin-
 ners say on
 doomsday
 when angels
 are afraid.

- Þar sulle ben deflen swo fele þat willeð us forwreien. Devils shall
 Nabbeð hie no þing forȝieten of þat hie her iseien. be our accu-
 sers.
 Al þat hie iseien her hie willeð cuðen þare
 100 Bute we haben hit ibet þe hwile we here waren.
 Al hie haddeð on here write þat we misduden here.
 Þeih we hes ne niseien hie waren ure iferen.
 Hwat sullen horlinges don þes wichen *and* þe forsworene
 104 Wi swo fele beð icleped swo fewe beð icorene
 Wi hwi waren hie biȝiete to hwan waren hie iborene.
 Þe sulle ben to deaðe idemd *and* afremo forlorene
 Eleh man sal þar bicleprien himselfen *and* ee demen.
 108 Hic¹ oȝen were *and* his þane to wnesse he sal temen. Our own
 Ne mai him noman else wel demen ne else rilte words and
 For non ne enoweð hine else wel buten one drihte. thoughts
 Man wot him self best his werkes *and* his wille. shall appear
 against us,
 112 Se þe last wot he seið ofte mast se þit al wot is stille. 1 ?=His.
 Nis no wnesse else muchel se mannes oȝen hierte
 Hwo se seið þat hie beð hol him self wot his smierte.
 Eleh man sal him selfen demen to deaðe oðer to liue.
 116 Þe wnesse of his oȝen were to oðer þan hine sal driue.
 Al þat afri man haueð idon seðen he cam to manne
 Swo he hit iscie abóc iwite he sal hit þenche þanne
 Ac drihte ne demeð noman after his biginninge
 120 Ac al his lif sal ben teald after his endinge
 ȝief þe endinge is god al hit is god. *and* euel ȝief euel
 is þe ende. All will be
 well if our
 'ending' is
 well.
 God ȝieue þat ure ende be god *and* ȝieue þat he us
 lende.
 Se man þe nafre nele don god ne nafre god lif lade.
 124 Are deað *and* dom cumeð to his dure he maiz him
 sore adrade.
 Þat he ne nauȝe þanne bidden ore for þat itit ilome
 For þi he [is] wis þe bit *and* biȝiet *and* bet bifore dome
 Þanne þe deað is atc dure wel late he biddeð ore
 128 Wel late he lateð euel werc þan he hit ne mai don no
 more. It is too late
 to ask mercy
 when death is
 at the door.

Senne lat þe *and* þu nah him þan þu hit ne miht do
no more :

The repent-
ant sinner
shall find
mercy.

For-þi he is sot þe swo abit to habben godes ore.
Þeih hweðere we hit leueð wel for drihte self lit sade.
Elche time sal þe man of-þunche his misdade 132
Oðer raðer oðer later milce he sal imete.
Ac þe þe her nauceð ibet muchel he haued to bete
Mani man seið hwo reche pine þe sal habben ende
Ne bidde ich not bet bie ich aleded a domesdai of bende. 136
Litel wot he hwat is pine *and* litel he enoweð

The pains of
hell are not
realized as
eternal.

Hwilch hit is þar sowle wunieð hwu biter wind þar
bloweð.
Hadde he ben þar on oðer two bare tiden.
Nolde he for almidden eard þe þridde þar abiden. 140
Þat haddeð isaid þe come þanne þit wiste mid iwisse.
Wo wurðe sorege seue gier for seue nihte blisse.
And ure blisse þe ende haueð for ende-lease pine
Betere is wori water þan atter imengd mid wine. 144
Swines brade is wel swete swo is of wilde diere.

If men
thought of
everlasting
pain they
would under-
go any tem-
porary pain
to escape it.

Ac al to diere he hit abuið þe ziefð þar-fore his swiere.
Ful wombe mai liltliche speken of hunger *and* of fasten
Swo mai of pine þe not hwat is pine þe sal ilasten. 148
Hadde [he] fonded sume stunde he wolde seggen oðer
Eðlate him ware wif *and* child suster *and* fader *and*
broðer.

Al he wolde oðerluker don *and* oðerluker þenche
þan he biðohte an helle fur þat nowiht ne mai quenche 152
Afre he wolde her in wo *and* in wane wunien
Wið þan he mihte helle fur bifen *and* bisunien.
Eðlate him ware al wele *and* erðeliche blisse
For to þe muchele blisse cume þis murie^a mid iwisse. 156
¶ Ich wulle nu cumen eft to þe dome ich cow ar of
sade.

On þe daie *and* on þe dome us helpe crist *and* rade.
þar we muzen ben sore offerd *and* harde us ofdrade.

^a See Old Eng. Homilies, First Series, p. 169, l. 154.

- 160 Þar elch sal al isien him biforen his word *and* ee his dade.
 Al sal þar ben þanne cuð þat men lügen her *and* halen. All secrets shall be made known at doomsday.
 Al sal þar ben þanne unwrien þat men her hudden *and* stalen.
- We sullen alre manne lif ienowen alse ure ogen
- 164 Þar sullen efninges ben to þe heie *and* to þe loge.
 Ne sal þeih no man samie þiar ne þarf he him adrade.
 ʒief him her offpincheð his gult *and* bet his misdade.
 For hem ne sameð ne ne grameð þe sulle ben iborege
- 168 Ac þoðre haddeð same *and* grame *and* oðer fele sorege.
 Þe dom þal¹ ben sone idon ne last hit nowiht longe ¹ Read sal.
 Ne sal him noman mene þar of strence ne of wronge
 Þo sulle habben hardue dom þe here waren hardde The merciless shall have a hard sentence.
- 172 Þo þe enel hielden wreche men *and* euel laze arerde.
 Eleh after þat he haueð idon sal þar ben þanne idemd
 Bliðe mai he þanne ben þe god haueð wel iquemd.
 Alle þo þe sprunge beð of adam *and* of eue
- 176 Alle hie sulle þider cume for soðe we hit ileued.² ² So in MS.
 Þo þe haddeð wel idon after here mihte
 To heueriche hie sulle fare forð mid ure drihte.
 Þo þe deueles werkes habeð idon *and* þarinne beð ifunde
- 180 Hie sulle fare forð mid hem into helle grunde. Christ shall never more die to save the lost in hell.
 Þar hie sulle wunien abuten ore *and* ende.
 Brecð nafre eft crist helle dure for lesen hem of bende
 Nis no sellich þeih hem be wo *and* þeih hem be uneaðe
- 184 Ne sal nafre eft crist þohien deað for lesen hem of deaðe.
 Ænes drihten helle brac his frend he ut brohte Christ died for us, yet we do nothing for his sake.
 Him self he þolede deað for hem wel diere he hes bohte.
 Nolde hit moze don for mai ne suster [for] broðer
- 188 Nolde sune don for fader ne no man for oðer.
 Vre alre louerd for his þralles ipined he was arode
 Ure bendes he unbond *and* bohte us mid his blode.
 We ʒieueð uneaðe for his luue a steche of ure breade
- 192 Ne þenche we naht þar þat sal deme þe quica³ *and* þe³ ³ So in MS.
 deade.

Death came
into the world
through our
elders' mis-
deeds.

Muchel hunc he us kodde wolde we hit understonde.
Dat ure elderne misduden we habeð euel an honde.
Deað cam in þis middenærd þurh ealde deueles onde
And senne *and* sorege *and* iswinch awatere *and* [a] 196
loude.

Vre foremes faderes gult we abugeð alle
Al his ofsprung after him in harem is biualle
Þurst *and* hunger. chele *and* hete *and* alle unhalðe
Þurh deað cam in þis middeneard *and* oðer unisalðe. 200
Nare noman elles dead ne sic ne [non] unsele
Ac mihte libbe afremo ablisse *and* an hale.
Litel lac is gode lief þe cumeð of gode wille
And eðlate muchel gïeue þan his herte is ille 204

Sin causes us
all to live in
sorrow and
toil.

Litel hit þuncheð maniman ac muchel was þe senne
For hwan alle þolieð deað þe comen of here keune
Here senne *and* ee ure ozen us muze sore ofþunche
For senne we libeð alle her in sorege *and* in swunche. 208
Seðen god nam swo mukel wrache for one misdede
We þe swo ofte misdoð we muzen us eaðe ofdrade.
Adam *and* al his ofsprenge for one bare senne.

¹ MS.
muchel.

Was fele hundred wintre an helle a pine *and* unwenne^a. 212
Þo þe ladeð here lif mid unrihte *and* mid wrouge
Bute hit godes milce do hie sulle wunie þar longe.
Godes wisdom is wel muchel¹ *and* alsse is his mihte
Ac nis his mihte nowiht lasse ac biðer ilke wihte. 216

All may ob-
tain God's
mercy.

² Egerton
MS. is; Lam-
bert MS. ha.

More he one maig forgieue þan alle folc gulte cunne
Self deuel mihte hebben milce gïef he hit bigunne.
Þepe godes milche secð iwis he mai hes² finden
Ac helle king is ore-leas wið þo þe he mai binden. 220

Hell's king is
piteless.

³ Egerton
feonde.

Se deð his wille mast he sal hadde werest mede
His bað sal be wallinde pich his bed barnende glede.
Werse he doð his gode wines þan his fiendes³
God silde alle godes friend wið swo euele friende. 224
Nafre au helle ine cam ne cumen ich þar ne reche
Þeih ich aches woredes wele þare mihte feche.

^a *Reač* helle pine *and* an unwenne.

- Deih ich wille seggen eow þat wise men us saden
 228 *And* [a] boc hit is write þar me hit mai rade.
 Ie wille seggen hit þo þe hit hem self nesten
And warnin hem wið here unfreme gief hie me willeð
 hlesten.
 Vnderstondeð nu to meward eadi men *and* arme
 232 Ieh wille tellen eow of helle pine *and* warnin eow wið
 harme.
 An helle hunger *and* þurst euel two iferen.
 Þos pine þolieð þo þe ware meteniðinges here.
 Þar is woning *and* wop after ache strate
 236 Hie fareð fram hate [to] chele fram chele to hate.
 [Ð]an hie beð in þe hate chele hem þuncheð blisse
 [Ð]an hie eumeð eft to chele of hate hie haddeð misse.
 [E]iðer doð hem wo inoh nabbeð [hie] none lisse.
 240 [N]iten hweðer hem doð wers to nafre none wisse.
 [H]ie walkeð afre *and* seecheð reste ac hie hes ne mugen Want of rest.
 imeten.
 [F]or þi þe hie nolde þe hwile hie mihten here senne
 beten.
 [H]ie seecheð reste þar non nis ac hie hies¹ ne mugen ¹ Lambeth
MS. es.
 ifinden.
 244 [A]c walkeð weri up *and* dun se water doð mid winde
 [Ð]at beð þo þe waren her an þanc unstedefaste.
 [And] þo þe gode biheten aihte *and* hit him ilaste.
 [And] þo þe god were bigunnen *and* ful endin hit
 nolden.
 248 [N]u waren her *and* nu þar *and* nesten hwat he wolden
 [Ð]ar is pich þat afre walleð þar sulle wunien inne Boiling pitch.
 [Ð]o þe ladeð here lif on werre *and* an unwinne.
 [Ð]ar is fur þis² hundredfeald hatere þan be ure. ² Read þat is.
 252 [N]e mai hit quenche salt water ne auene stream ne sture.
 [Ð]is is þat fur þat afre barneð [hit] ne mai no wilht Ever-burning
fire.
 quenche.
 [Ð]ar inne beð þe was to lef wreche men to swenche.
 Þo þe swikele men *and* ful of euele wrenchen.

- In the fire of hell shall dwell all evil-doers.
- And* þo þe mihten euel don *and* lief hit was to þenchen. 256
 Þe luueden rauing *and* stale hordom *and* dru[n]ken
And an defles werkes bliðcliche swunken.
 Þo þe waren swo lease men þat mes ne mihte leuen
 Medgierne domes men *and* wrongwise reuen. 260
 Þo þe oðer mannes wif was lief her ogen eðlate
And þo þe sunegeden muchel on dru[n]ken *and* on ate.
 Þe wreche men binomen here aihte *and* leide his on
 horde.
 Þe litel lete of godes bode *and* of godes worde. 264
And þe his ogen nolde gïene þar he iseih þe niede
 Ne nolde ihere godes men þan he sat at his biede.
 Þo þe was oðer mannes þing leuere þan hit solde
And waren al to gradi of siluer *and* of golde. 268
 Þo þe untrewnesse deden þan þe he solden ben holde.
And leten al þat hie solden don *and* deden þat hie
 wolden.
 Þo þe waren gietceres of þis wereldes aihte
And dude al þat þe loðe gost hem tihte to *and* taihte. 272
And al þo þe[n] ani wise deuel iquemde
 Þo beð mid hem¹ in helle fordon *and* demde.
 Bute þo þe ofðuhte sore [her] here misdade
And Gunne here gultes bete *and* betere lif lade. 276
 Þar beð naddren *and* snaken cueten *and* fruden
 Þe tereð *and* freteð þo euele swiken þe niðfule *and* þe
 prude
 Nafre sunne þar ne sineð ne moie ne storre.
 Þar is muchel godes hete *and* muchel godes oerre². 280
 Afre þar is euel smech piesternesse *and* eie
 Nis þar nafre oder liht þan þe swarte leie.
 Þar ligeð ateliche fiend in stronge raketeie
 Þat beð þo þe waren mid god angles swiðe heie. 284
 Þat beð ateliche fiend *and* Eiseliche wihten
 Þo sulle þe wreche sowle isien þe sinegeden þurh sihte
 Þar is þe loðe sathanas *and* belzebub se ealde
 Eaðe he mugen ben sore ofdrad þe sullen hes bihealde. 288

And all those who tried to please the devil.

¹ Read him.

In hell are adders and snakes.

² So in MS.

Smoke and darkness.

- Ne mai non herte hit þenehe ne tunge hit ne mai telle
 Hwu muhele pine ne hwu fele senden¹ in helle
 Of þo pine þe þar bieð nelle ich cow naht lie
 292 Nis hit bute gamen *and* glic of þat man mai here
 drie.
And ziet ne doð hem naht also wo in þe loðe bende
 Swo þat he witen þat here pine sal nafre hebben ende
 Þar beð þe haðene men þe waren lage-lease
 296 Þe [hem] nes naht of godes bode ne of godes hease.
 Euele cristene men hie beð here iferen
 Þo þe here cristendom euele hielden here.
And ziet he beð awerse stede aniðer² helle grunde
 300 Ne sullen [hie] nafre eumen út for peni ne for punde.
 Ne mai hem noðer helpe þar ibede ne almesse
 For naht solden bidde þar ore ne forgiuenesse.
 Silde him cleh man þe hwile he mai wið þos helle
 pine.
 304 [*And*] warnie his frend þar wið swo ich hadde ido mine.
 Þo þe silde hem ne cunnen ich hem wille tache
 [I]ch can ben aiðer zief isal lichame *and* sowle lache.
 Late we þat god forbet alle mankenne
 308 *And* do we þat he us hat *and* silde we us wid senne.
 Lune we god mid ure herte *and* mid al ure mihte
And ure emeristen also us self swo us tached drihte.
 Al þat me radeð *and* singed bifore godes borde
 312 Al hit hangeð *and* halt bi þese twam worde
 Alle godes³ lages hie fulleð þe newe *and* þe ealde
 Þe þe þos two luues halt *and* wile hes⁴ wel healde.
 Ac hie bieð wel arfeð-heald swo ofte we gulteð alle
 316 For hit is strong te stonde longe *and* liht hit is to falle.
 Ac drihte crist geue us strengðe stonde þat we moten
And of alle ure gultes zieue us cume bote.
 We wilnieð after wereldes wele þe longe ne mai ilaste
 320 *And* legeð mast al ure swine on þing unstedefaste.
 Swunke [we] for godes lune half þat we doð for eihthe.
 Nare we naht swo ofte bicherd ne swo euele bikeihthe

No tongue
 cau tell the
 pains of hell.
¹ *Jesus MS.*
 heop.

² *Egerton MS.*
 on þere; *Jesus*
MS. anyþe.
 No prayers
 nor alms will
 be of any
 avail in hell.

Love to God
 and to man
 are taught by
 the Ten Com-
 mandments.

³ *MS.* godel.

⁴ *Egerton MS.*
 hi.

ȝief we serueden god half þat we doð for erminges
 We mihten hebben more an heuene þa[n] ȝierles *and* 324
 kinges

In heauen
 there is
 neither
 hunger nor
 thirst,

¹ So in MS.

Ne muȝe we werien naðer ne wið þurst ne wið hunger
 Ne wið ¹ elde ne wið elde ne wið deað þe elder ne þe
 ȝeunger

Ac þar nis hunger ne þurst. deað ne unhalȝe ne elde.
 Of þesse riche we þencheð to ofte of þare alto selde. 328

We think too
 little of
 heauen.

² MS. ilomo.

We solden bipenchen us wel ofte *and* ilome ²
 Hwat we beð to hwan we sullen *and* of hwan we come.
 Hwu litle hwile we bieð her hwu longe elles hware
 Hwat we muȝen hebben her *and* hwat we findeð þare. 332
 ȝief [we] waren wise men þus we solden þenchen
 Bute we wurðen us iwar þis wereld us wile drenchen
 Mast alle men hit ȝieueð drinken of on euele senche.
 He sal him cunnen silde wel ȝief hit him nele screnche 336
 Mid al mihtin godes luue úte we us biwerien

The world's
 love will de-
 stroy us un-
 less we pre-
 serve our-
 selves byalms,
 fasting and
 prayer.

³ So in MS.

[W]ið þesses wreches woredes luue þat hit ne muȝe us
 derien
 Mid almesse. mid fasten *and* mid ibeden werie we us
 wid senne.

Mid þo wapne þe god haued ³ ȝieue alle man kenne. 340
 [L]ate we þe brode strate *and* þane weg bene
 [P]e lat þe nieȝe dal to helle of manne me mai wene.
 Go we þane narewe pað *and* þene wei grene
 [P]ar forð fareð wel litel fole *and* eche is fair *and* 344
 isene

The broad
 way is our
 will.

[P]e brode strate is ure wil þe is loð te læte
 [P]o þe folȝeð here iwil hie fareð bi þare strate.
 Hie muȝen lihtliche cumen mid þare niðer helde
 [P]urh one godelease wude to one bare felde 348

The narrow
 path is God's
 behests.

[P]a narewe pað is godes has. þar forð fareþ wel feawe
 [P]at beð þo þe hem sildeð ȝierne wið achen unȝeawe.
 [P]os goð uneaȝe aȝien þe cliue *and* aȝien þe heie
 hulle

[P]os leten al here iwil for godes luue to fulle. 352

- Go we alle þane wei for he us wile bringe
 Mid þo feawe faire men bifore þe heuen kinge
 [P]ar is alre blisse mast mid angles songe.
- 356 [P]e is a þusend wintre þar ne þuncheð hit him naht
 longe.
 Þe last haueð blisse he haueð ssw¹ muchel þat he ne
 bit no more
- Þe þat blisse forgoð hit sal him rewen sore.
 Ne mai non cuel ne non wane ben in godes riche
- 360 Þeih þar ben wuninges fele elch oðer uniliche
 Sume þar haddeð lasse *and* sume þar haddeð more
 Elch after þat he dude her after þane þe [he] swane sore
 Ne sal þar ben bread ne win ne oðer kennes este
- 364 God one sal ben ache lif *and* blisse *and* ache reste.
 Ne sal þar ben foh ne grai ne eumin ne ermine
 Ne aquerne ne metheschele² ne beuer ne sabeline.
 Ne sal þer ben naðer scat ne srud ne wereldes wele
 none.
- 368 Al þe blisse þe me us bihat al hit sal ben god one
 Ne mai no blisse ben also muchel se is godes sihte.
 He is soð sunne *and* briht *and* dai abute nihte.
 He is aches godes ful nis him no wiht uten
- 372 Nones godes hem nis wane þe wunieð him abuten.
 Þar is wele abuten wane *and* reste abuten swunche.
 Þe mugen *and* nelleð þider cume hit hem mai ofþunche.
 Þar is blisse abuten treige *and* life abuten deaþe
- 376 Þo þe afre sulle wunie þar bliþe hie muge ben eaþe.
 Þar is gieuð abuten elde *and* hale abuten unhalþe
 Nis þar sarege ne sor non ne nafre unisalþe.
 Þar me drihte self isien swo se is mid iwisse
- 380 He one mai *and* sal al ben angles *and* manne blisse.
And þeih ne bed³ here cien naht alle iliche brihte
 Hi nabbeð naht iliche muchel alle of godes lihte
 On þesse liue he naren naht alle of ore nihte
- 384 Ne þar ne sullen hebben god alle bi one wihte.
 Þo sullen more of him isien þe luueden hine more

The joys of
 heaven,
 Bliss and song
 of angels.

¹ So in MS.

No bread or
 other dainties
 will be there,
 but eternal
 life and rest.

² Egerton
 MS. has mar-
 tres cheole.

The sight of
 God should
 be supreme
 bliss.

Old age, sick-
 ness and sor-
 row shall be
 absent.

³ So in MS.

And more icowen *and* ee witen his mihte *and* his ore
 On him hie sulle finden al þat man mai to hleste
 On him he sullen ee isien al þat hie ar nesten. 388

Christ shall
 be sufficient
 for all his
 darlings.

[C]rist sal one bien inogh alle his derlinges.
 [P]e one is muche more *and* betere þan alle oðer
 þinges.

[I]noh he haueð þe hine haueð þe alle þing wealdeð
 Of him to isiene nis non sæd swo fair he is to bihelden 392

¹ *Jesus MS.*
 swete.

God is swo mere¹ *and* swo muchel in his godcunnesse
 [P]at al þat elles was *and* is is fele werse *and* lasse.
 [N]e mai hit nafre noman oðer seggen mid iwisse
 [H]wu muchele murihðe haddeð þo þe beð in godes 396
 blisse

May God
 bring us to
 His everlast-
 ing bliss!

[T]o þare blisse us bringe god þe rixleð abuten ende.
 [P]ane he ure sowle unbint of lichamliche bende
 [C]rist giene us laden her swilch lif *and* hebben her
 swilch ende.

[P]at we moten þider cumen þane we henne wende. 400

AMEN.

NOTES AND EMENDATIONS.

P. 3, l. 3. *þit* = *þe* + *hit* = who it. This form is not uncommon in these Homilies.

8. *wisten* = wished (see p. 3, l. 14): *s* for *sh* is very common in these Homilies. (See Preface to the Story of Genesis and Exodus.)

10. *seggen* = *to seggen*.

P. 5, l. 2. For *licanliche* read *lichemliche*.

17. *munegeð* = *munegeð*.

26. *eche deaðe*, from eternal death.

33. *þes* = *þesse* (dative).

P. 7, l. 2. *dieliche* = *digeliche*. See p. 5, l. 14.

19 from bottom. *mannen* = *manne*, gen. pl. after *mast*.

11 from bottom. *swoldred*, probably for *swaltre* = *swaltreð*. Cp. *squalterin*, Prompt. Parv. pp. 471, 481. But as O. E. *sweltan* is connected with *swêlan*, so *swaltren* may be connected with O. E. *swol*, *swoleð*, heat, burning.

P. 9, l. 2. *waxest* may be right if *gierne* be taken as an adverb, and then we must translate as follows:—If thou diligently increasest. But the Latin quotation shows that *gierne* corresponds to *cupis*.

P. 11, l. 11. *cursinge* = excommunication.

12. *clepinge*, = calling, seems used in the sense of (false) pleadings. Cp. *bezechinge* in Ayenbite, p. 39, and *biclepieþ*, plead for, Ayenbite, p. 40.

ascinge = (false) claiming. ‘*þe uerþe boz auarice is acsyngþet is to 3erne ope oþre mid wrong.*’ Ayenbite, p. 39.

13–19. *hwate*, fortune, luck (see p. 105). Stratmann, s. v. *IIwate*.

24. *wigeles* = witchcrafts, sorceries, wiles. See *Lazamon*, 19250; *St. Marharete*, p. 13; *Ancren Riwe*, p. 92.

30. *eten*, probably for *etten*, at the; if so, *and to eat* in the translation must be deleted.

31. *masthwat*, mostly; used as late as Fabyan’s time. Cp. *somhwat*, *otherhwat*, which crop up during the twelfth and thirteenth centuries. In *St. Katherine* we have *anhwat* = one thing, something. Here we see that these forms arise out of the oldest English compounds *a-hwa*, *a-hwæt* = anyone, anything, where the particle *a* = ever. Thus *some-where* is formed upon the analogy of *everywhere* = O. E. *ever-iþwer* = *efre-geþwer*. *Nowhere* = the negative of *a-hwær* (later forms *owhar*, *aiwhar*, *aiwhar*.)

metisupe = O. E. *mete-scipe*, a feeding, feast.

- P. 11, l. 31. *at ferme*, meal, repast. O. E. *feorm*. See La3. 14426.
laðeð = *laðede*, from *laðien*, to invite. See Ancren Riwle, p. 144 ;
 La3. 14427 ; Allit. Poems, pp. 2, 81.
34. *incid*. Cp. O. E. *gefege*, fit, adapted, from *gefegan*, to join, unite.
 P. 13, l. 3. *scule*. Cp. *skele* in Shoreham, 154 ; *skil* in Ormulum,
 1652, = skill, reason.
5. *forðe* = *forðen* (see p. 137), = O. E. *furðum*, *furðan*, *furðon*,
 even, indeed. Cp. *na forþon* in Old English Hom. First Series, p. 5.
7. *chew* = jangling, *jaw* (= *chaw*). Cp. *ajar* = *a-char*, *on-char* (on the
 turn).
10. *of his* = *some of his*. Cp. the use of *some*, in Prol. to Chaucer's
 Canterbury Tales, l. 146.
 'Of smale hundes hadde sche that sche fedde.'
- This use of *of* is very common in Bacon's writings.
19. *medeme*, O. E. *medume*, *medeme*, moderate. See p. 123, l. 3.
22. *oder* = *oðer*.
emlice, evenly ; O. E. *emne-lice*.
24. *miswune* = ill habits. I have not met with this compound in
 the oldest English.
25. *waker*, vigilant, watchful. 'Bi nihte ouh ancre forte beon *waker*
 and bisi abuten gostliche bi3ite.' Ancren Riwle, p. 142.
snel, quick, rapid, fast ; see Owl and Nightingale, l. 918. 'Bi
 burne þat is *snel*.'
- seli*, from *sel*, time. Cp. *tidy* in the sense of seasonable ; and
untidi, unseasonable, St. Kath. (ed. Morton), p. 130.
34. *hwihted* ; *hihteð* = adorn. See p. 89, l. 9 from bottom. The usual
 meaning is to rejoice. O. E. *hyhtan*, *huhten*. See Owl and Nightingale,
 l. 436.
- P. 15, l. 3. *bilige* = ? *biligge*, lie to, belong to. See *biliggeð*, p. 61,
 l. 4 ; and *bilien*, p. 95, l. 5.
4. *þingie*, to reconcile, plead for ; see Orm. 8997.
 7 from bottom. *wane* ; see Old Eng. Hom. First Series, pp. 21, 29.
- P. 17, l. 20. *inboreges*. This seems to be a true compound ; cp.
 O. E. *inborh*, the giving of goods as pledge or security.
26. *paste*. If not an error for *leste þet*, at least, = *þæs þe*, for that,
 as far as. The corresponding passage in Hom. VII. First Series, p. 75, is
 'Alle 3e kunnen *leste þet* ich wene ower credo.' For the phrase '*leste*
ich wene,' see Old Eng. Hom. First Series, p. 157.
17. *attred*, poisoned. The First Series, p. 75, expands this passage.
 P. 21, l. 17. [*a*]-*trineð*. The MS. has *trineð* plainly enough, but
 the First Series, p. 77, has *irineð*. The sense is the same.
27. *smear*. A very unusual though a very good form. It does not
 occur, I believe, in the oldest period.
awemmed, so in MS. The correct form is *awemmed*.
32. *tuked* : cp. 'So scheemeliche *ituked*,' Ancren Riwle, p. 366.
 P. 25, l. 10. *sene*, sight. See Owl and Nightingale, 368.
12. *on* (the second) : read *no*. The sense evidently requires it.
15. *nuttin*, animals, brute beasts.

P. 25, l. 27. *mid wisse* = *mid iwisse*, with certainty.

P. 27, l. 10 from bottom. *bene-tiðe* = successful in prayer. O. E. *tīð*, = possession, favour (see p. 135, l. 7); *tīðian*, to allow, grant.

P. 29, l. 6. *heuiðeð*, lie heavy on; see p. 79, l. 6; La₃. 18408.

12. *wenlukest*, most pleasant, acceptable; cp. O. E. *wyn-līc*, pleasant. Sansk. *van*, to accept; Lat. *venus*, *venustas*, *venerari*, &c. (See *wenliche* = fair, pp. 83, 175.)

17. *rum-handed*: cp. O. E. *rūm*, *gerūm*, roomy, wide; *rūm-heort*, large-hearted, liberal.

20. *forcuðer*; see La₃. 28240, St. Kath. (ed Morton), l. 2242, where *forcuð* = wicked, bad.

23. *biremen*, to cry out upon. This compound does not occur in the oldest period. Cp. *remen* (= *hremen*), to cry, cry out, p. 89, l. 36; La₃. 5795; Ancren Riwe, p. 242; St. Marh. p. 18; Allit. Poems, A. 1180.

25. *þe þe*; read *þe ne*, thee not.

26. *a-tiereð* = *a-teoreð*, from O. E. *ateorian*, *a-tēran*, to fail.

eiht-gradi = wealth-greedy, a compound like O. E. *med-ierne*, bribe-greedy, Moral Ode, l. 256. *lof-zeorn* = greedy for praise.

P. 31, l. 4. *spelest*; not *spillest*, but *sparest*. See Orm. 10133. Cp. 'spele and spare,' Piers Plowman. See Stratmann, s. v. *Spelen*.

11. *lignæð*, from O. E. *lygnian*, to belie. Cp. *lihenen*, to contradict, in Orm. 7440. Stratmann connects this verb with O. E. *lean*, *leahan*, to blame, reproach.

8 from bottom. *se*, an error of the scribe for *þe* or *þo*.

3 from bottom. *bilihte*. The more ordinary form is *ilihte*. See Castle of Love, ll. 778, 794.

P. 33, l. 14. *i-waned*, taken away, cut off. The verb *wanien* has usually an *intransitive* use in this period, but see p. 176.

25. *hateringe* (*haticnge*, see p. 177, l. 4) = hatefulness, *misery*, as opposed to *edinesse*, l. 24.

29. *unerned*, unattainable, from *ernien* to attain; a rather unusual sense of the word. See p. 135.

P. 35, l. 6. *woninge* may mean *waning*, want, but the more usual sense is *weeping*. See Hali Meid. p. 37; Owl and Nightingale, l. 311; and *wanunge* in Sawles Warde, Old Eng. Hom. First Series, p. 253.

13. *ichen* (see p. 123, l. 8), a very unusual form, pointing to an older *ge-ceow*. Cp. *chew* = jaw, p. 13, l. 7.

19, 20. *for-gremede*. The *r* is rather faint in the MS., but it was originally *r* and not *i*. The sense requires perhaps *for-giemede*.

For-ȝemen usually signifies to *neglect*, disregard. See p. 183 of these Homilies, where *for-ȝeme* is opposed to *bi-ȝeme*. As *bi-ȝeme* = to keep (by having an eye on) regard, so *for-ȝeme* may signify to lose (through neglect).

5 from bottom. *bicachen*. See Orm. 12288.

1 from bottom. *teð-forð* = *forð-teð*, from *forð-teon*, to carry on, exhibit. See p. 37, l. 2.

geres, tela; also used in the sense of wiles (see p. 37, l. 2).

P. 37, l. 9. *winned* . . *tiliget* = *winneð* . . *tiligeth*. *Tiligeð* = toil, till.

15. *eyerne*: so in MS., ? read *gerne*, diligent (the *e* seems repeated on account of *swiðe*), or ? *giver* = greedy.

25. *wulieð* = *fulieð* = foul, defile.

26. *snewieð* points to an older *snifian*, to sniff, which however is not met with in O. E. Cp. *snofel*, secretions from the nose; Eng. *snuff*. *Sni-fian* must be a causative of root *sni*, to drip. Cp. Sansk. *snu*, to distil, flow; O. E. *sny-t-an*, to snite. The more common form is *nevclen*. Cp. *nifle*, Rel. Antiq. ii. 211; *nevelinge*, Piers Plowman.

27, 31. *floddri*, a very unusual word, meaning probably mire or fen. Cp. 'Fette swin þet fule *fen* [*luwieð*] to ligger in.' O. E. Hom. First Series, p. 81.

29. *senibhakel*. I can make nothing of this except to suggest that it is written for *sam-hakel* = *semi-cope*, a kind of short cope. (See Prol. to Cant. Tales, l. 264.) Cp. O. E. *mes-hakele*, = mass-cloth. Or for *semð-hakel* = loaded, or heavy cloak, or *sem-hakel* = ? a bag-cloak, a cloak with many pockets in it.

30. *bisulieð* is not a very common form: but compare *sulieð* in Ancren Riwle, p. 158; Owl and Nightingale, l. 1238. See Old Eng. Miscell. p. 225.

P. 39, ll. 13, 25. *leseweð*. See *leswe*, pasture, l. 14, and p. 37, l. 16. Cp. Ancren Riwle, p. 100.

19. *hlonieð*, leans, reclines, from *hleonien* to lean, cognate with Latin *clino*: the *h* is often dropped in O. E. Cp. *leonede*, La3. 10776; *leonie* (subj.), Ancren Riwle, p. 142.

20. *non eige ne stand of*. See note to l. 392 of Story of Genesis and Exodus. 'Stand in awe of' is quite a modern expression.

29. *iefned*, originally made even or equal to, hence compared to. Cp. *effnedd* in Orm. i. 39, 321, 336.

ateliche = *atel-liche*, horrible, foul. See Orm. 4803, Ancren Riwle, p. 6.

33. *frumberdligges* = *frumberdliges* = young men, an unusual form: *frum* = first; *berd* = birth. See p. 41, l. 1.

hanecrau, cock-crow. I have not met with this form before, but compare oldest English *han-crael*, cock-crow.

P. 41, l. 29. *cuð-leche*, to acquaint (oneself), enter into friendship with. See p. 45 and La3. 17103.

31. *forwened*. Bosworth gives *forwened* the sense of proud; but the meaning 'spoil,' occurs in Piers Plowman (ed. Wright), 2541.

P. 43, l. 6. *bistonden*, the p.p. of *bistanden*, to stand about, surround, attack, assail. See p. 173, l. 4. See St. Marherete, p. 3; Ancren Riwle, p. 264; La3. 30323.

11. *forpe* = *forþen* or *forþien*, from *iþorþien*, to offer, afford. Cp. p. 49, l. 8 from bottom; and O. E. *ge-forðian*, to offer. See p. 31, l. 15, and note on p. 308 of Old Eng. Hom. First Series.

gersum, sometimes written *garsum*. See La3. 1293.

15, 19. *dwe*, *dewð*, from *dwiuen* or *dwyfen*, to dive, sink. Cp. *dweelunge*, divingly, in Juliana.

P. 43, l. 17. *wecheð*, excite, raise (see p. 137). See La₃, 798, 26216. Cp. 'waken' in Allit. Poems, A 1171, B 323, C 132.

18. *wanrele*, the same as *meseise*, poverty, as opposed to *woreldes richeise*. See Orm. 3145.

19. *ortrowe*, properly an adjective (the substantive is *ortrowpe*), diffident, distrustful. See p. 73, and Orm. 11589.

36. *waitelen* = were on the look-out for, kept watch. See p. 87, l. 30.

oðer, used in its etymological sense of *one*.

P. 45, l. 1. *hit acorede*, bore it (the sin). Cp. 'Þu schalt *acorien* the rode: þ is *acorien* his sunne,' Anceren Riwle, p. 60. There is another sense much like O. E. *abyge*, *abye*, pay the penalty of, to atone for, and hence to be sorry for, complain. See Stratmann, s.v. *Acorien*.

3, 4. *gmeleste*, *recheleste*, abstract nouns formed from the adjectives, *gmeles*, *recheles*, heedless and reckless.

5. *þe deað him wes iwealde*, that death had exercised power over him. Cp. 'Ac 3oure tongen 3e wealde,' but have control over your tongues, Shoreham, p. 100.

9. *foshipe*, enmity. See Allit. Poems, pp. 918, 919.

13. *est-riche*. O. E. *east-ricce*, an Eastern kingdom.

20. *king* . . . *kenneð*. Cp. *rex* and *regere*. The etymology is of course wrong. *King* is cognate with Sansk. *janaka*, father.

33. *cuðæn* = *cuðien*, to become or make known.

P. 47, l. 28 from bottom. *chirchgang* = *chirchegang*. See l. 20, p. 47. Robert of Glouc. p. 380, has *chirche-goung*. See Gen. and Ex. 2465.

18 from bottom. *ferede* = *fer-rede* = *ferreden*, company. See p. 49, l. 2, and St. Kath. (ed. Morton), l. 703.

16 from bottom. *hie*; ? read *hire*. *aisie*, easy, convenient. Fr. *aisé*. The earliest use of our word *easy*. Cp. *mes-eise*; and *eise* in Anceren Riwle, pp. 20, 108.

9 from bottom. *heren*, so in MS. ? *beren* = *bear*.

4 from bottom. *sene* is an adjective = visible, manifest.

P. 49, l. 3. *þes loc* = these gifts; *loc* is an old neuter, like *deor*, *swin*, &c.

9. *drih*, patient. I have not met the adjective *drih* in this sense. Like *dregh*, sorrowful, hard (Troy Book, l. 935); *dry3*, *dry3e*, heavy, sorrowful (Allit. Poems, A. 823, B. 342), *drih* comes from *dreozen* or *driugen*, to suffer, bear, endure. (See p. 31 of these Homilies, l. 10).

14. *eð-winne*, easily won; cp. O. E. *eað-fynde*, easily found.

23, 24. *hurend hure* = *hure and hure*, at least, &c. See *hure and hure* in Anceren Riwle, p. 390; *hur and hur*, Owl and Nightingale, 11; *lu hwure*, Old Eng. Hom. First Series, pp. 237, 245; *lan hure*, St. Kath. 1074. For *hure and hure* in Anceren Riwle (Nero A. xiv), the Titus MS. has *hure*, and Cleop. *lanhure*.

P. 51, l. 15 from bottom. *þigges* = *þinges*. Cp. *fruberdligges* = *frumberdliges*.

4 from bottom. *ouer-sette* = *of-sette* = oppress.

P. 53, l. 10. *hem sume* = some of them.

15. *unen* = *cnmen*, come; or *unnen*, granted.

l. 28. *šoleburdnesse* (O. E. *šolebyrdnes*), patience; from *šoleburde*. See p. 79, ll. 7, 9, 10; l. 25, infra. It has the same sense as the more common *šolemôdnesse*.

P. 55, ll. 9, 10. *tuderende*. See Gen. and Ex. 630; Orm. 18307.

24. *unluuel*, illicit. See p. 71, l. 10 from bottom. For *unlofue[d]* *breš* in Old Eng. Hom. First Series, p. 153, the corresponding phrase in the present Homilies is '*un-luuele breš*,' p. 191, l. 17 from bottom. Cp. *loueš* and *lofe*, p. 213, ll. 6, 9 from bottom; Allit. Poems, l. 173, and Glossary, s.v. *Lorne*.

P. 57, l. 1. *warnie fore*. See Old Eng. Hom. First Series (Sawles Warde), p. 247.

10. *swinginge*, whipping, scourging. Cp. *swungen*, beaten, Old Eng. Hom. First Series, p. 281, and *iswingla*, scourge, ib. p. 13.

20. *egen* = *hegen*. See l. 19.

21. *wassheshtren*. *Wasshestre* is a true feminine in *-stre*, the only one that occurs in these Homilies.

P. 59, l. 7. *mo* (so in MS.) = *moten*.

18 from bottom. *cīš* = *kīš* = *kīšēš*; *hus* = us.

14 and 9 from bottom. *hinder* = underhand, deceitful; see p. 213, ll. 23, 25. *hinderfulle* (= gen. pl.) for *hinderfulre*, deceitful, wicked? Cp. *hindre*, p. 213; *hinderling*, in Orm. 4860.

P. 61, l. 2. *erming*. See La3. 16690; Old Eng. Hom. First Series, p. 41, l. 32; Moral Ode, l. 323.

7. *enden*, an error for *ended*; see *fulended* in the following line. The verb is weak. Cp. *hidden* for *hid*.

20. *bute lesten* = bute we lesten.

21. *anradliche*, promptly. Cp. O. E. *anrôd*, one-minded, prompt. See *an-rad*, unanimous, Ancren Riwle, p. 228 (footnote); *anrednesse*, unanimity, ib. p. 12.

24. *bredlinge* = broadwise, with the broad or flat side as opposed to *eggelinge*, edgewise.

36. *þitege* = [*þe*] *witege*, the prophet. Cp. *witize* in St. Kath. (ed Morton), l. 484; Hali Meid. p. 5; *witege*, *witega*, Old Eng. Hom. First Series, p. 19; *witezung*, Orm. 15149.

P. 63, l. 6. *nuteluste*, used to translate 'ignorantia.' See p. 71, l. 1 from bottom. The first instance of this form that I have met with. Unless an error for *nutelnesse*, it is evidently a negative form of an original *wit-leste*, which itself means 'ignorance,' as if the origin of the *-les* was forgotten. *Nuteluste* = *nuteleste*, ought to mean 'uselessness.'

22. *wiš-tiging*, a substantive formed from the verb *wiš-teôn*, to withdraw. In l. 26, infra, it is wrongly written *wid-tigiy* = *wiš-tigigge* = *wiš-tigginge*. See *wiš-tieš*, l. 28, infra.

24. *mēšliche*. This must be distinguished from *metelike*, meetly, moderately (Orm. 10703). *Mēšlike* occurs in Gen. and Ex. 1758. Cp. *mepe* (Allit. Poems, B. 247, 436, 565); La3. 977; Gen. and Ex. 3601; *mēšleas*, Ancren Riwle, p. 96; *mepele3*, Allit. Poems, B. 273.

See these Homilies, p. 11, l. 5 from bottom, where *meðe* and *met* are used in the same sense.

P. 63, l. 34. *over semde*, overloaded. See p. 65, l. 4. Bosworth has *ofersymed*, oppressed, overwhelmed. *Semeð* = weigh, press upon, occurs on p. 93, l. 13; *semde* = loaded, occurs in Shoreham's Poems, p. 85 :

‘O swete lavedy wat the was wo
Tho that me Jhesus demde
Tho that me oppone hys swete body
The hevye crouche *semde*.’

See *seme* = load, burden, in Gen. and Ex. 1365, 1368.

34. *wiðerīð* (see p. 123, l. 36) properly means ‘offer opposition,’ resist. See Orm. 1181; St. Marh. p. 14.

36. *wiðerfulnessse*, the sin of enmity or opposition (see p. 121). This compound does not occur in Bosworth or in Stratmann. The form one expects is *wiðer-ward-nessse*. See *wiðerful* on p. 121.

P. 65, l. 12. *meninge*, moaning, lamentation; from *menen* (= O. E. *menan*) to moan. Cp. *menende*, ll. 20, 24 infra.

15, 17. *gabben*, to reprove, rebuke. See St. Kath. (ed. Morton), p. 38. The ordinary sense of this verb is to lie, jest.

36. *gile* = *gede* = *yede*, has gone.

to *uniðor*, used to translate ‘ad malum.’ Can *uniðor* be a corruption of *ungeþwær*?

P. 67, l. 11. *o tige* = *o time*, or *o sipe*, once; *tige* may be an error for *tigeðe*, tenth. See p. 83, l. 17 from bottom.

P. 69, l. 3. *bigredeð*. See Owl and Nightingale, l. 279, where *bigredeþ* = cry after.

10. *of gramede*; see *gramien*, l. 22 infra, and p. 173. Not in Bosworth or Stratmann. *Agramed* occurs in Alis. 3310.

29. *bi ben* = be by, exist, live by. See p. 211, l. 31.

35. *alitelwan* = *a litelhwan*, a little what, = the older *lit-hwon*. See Hist. Outlines, p. 137, § 213.

P. 71, l. 2. *alse wat swo* = as soon as. See p. 101, l. 5 from bottom. *wat* = O. E. *hwæt*, *hwat*, quick.

6. *frēfringe* (also *frofringe*) from *frēfriari*, to console. See p. 95, l. 35; Orm. 150.

14. *liððroweres*, for *lic-ðroweres*. ‘And manega *lic-þroweras* wæron on Israel,’ &c., Luke iv. 27. *Lic-þrowere* = one who suffers in the body.

28. *smeihliche*, craftily. See *smegh*, crafty, pp. 193, 195; *smelnessse*, craft, p. 205. Cp. the oldest English *smea*, fine, acute; *smeagung*, machination; *smealic*, subtle, deep.

bicharel, deceived, ensnared. See pp. 105, 195.

36. *forgetelnessse* is a true form; *forgetfulness* is comparatively modern. Gower has *forjetel* = forgetful, and *forjetelnessse*.

recheles, an error of the scribe for *recheleste*. See p. 63.

P. 73, l. 1. *Trewðeleas* is an adjective used as a substantive, if not an error for *trewðeleaste* or *trewðeleasnessse*, and is probably a gloss on *ortrowe*.

P. 73, l. 1. *Softgyrne* = love of softness or luxury. Cp. the use of *nesch* and *hward* in Sawles Warde (Old Eng. Hom. First Series, p. 255).

P. 75, l. 3. *ednesse* (so in MS.) = *edinesse*, prosperity.

8. 9. *sul, sed*, are variant forms of the O. E. *sæd*, full, glutton, weary.

P. 77, l. 34. *for-quichieð* = *for-quickieð*, revive.

35. *licwurðe*. See Ancren Riwe, 120; Orm. 12919. Cp. *dear-wort, stal-wort*.

36. *beloken*. The ordinary sense of this verb is to look at, behold. See Orm. 2917; Ancren Riwe, p. 132.

P. 79, l. 17, *ettleð*, striveth, endeavoureth. The verb *etete* is not peculiar to the Lowland Scotch dialect. See Allit. Poems, B. 207, 688; La3. 30846, 25761. See Old Eng. Hom. First Series, p. 263, l. 28, and note on the same p. 327; William of Palerne, 205.

27, 32. *unfele*, bad, wicked. See La3. 22018; Orm. 8034; Owl and Nightingale, 1001.

P. 81, l. 1. *after-boht*. This compound is not found in the oldest period.

6. *at ende* = *atten ende*, or *on ende*, lastly; see *ettan ende*, p. 39.

9 from bottom. *eifulle* = *eis-fulle*, fearful = O. E. *eges-ful*; cp. *eiliche* = *eislich*, p. 5 (= O. E. *egeslic*). See Old Eng. Hom. First Series, p. 19. Cp. *aieste* = *eigeleste*, fearfulness, La3. 19291.

6 from bottom. *for-hored* = adulterous. Cp. *for-hored* in Orm. 2043; Shoreham, p. 59. Cp. *horegedede*, defiled, p. 201.

P. 83, l. 5. *dom-kete*, a compound, = *doom-sharp*, like *blood-red*. For latter part of the compound, see William of Palerne, 330; Stratmann, s. v. *Kete*.

20. *here* = here, not *praise*.

26. *on-neðer-ward*, a compound, like O. E. *on-innen*, *an-inne*, *an-wunder*, *an-uren*, &c.

32. *soðe* = *suðe*, south; not *true*.

33. *mote* = moot, assembly. See La3. 31616; St. Kath. (ed. Morton), l. 1324; Old Eng. Miscell. p. 45, l. 280.

frakede = ? *frakele*. Cp. *frakel*, Old Eng. Hom. First Series, p. 25; Hali Meid. p. 7; Ancren Riwe, 102.

P. 85, l. 15 from bottom. *ende* for *endest*. The verb is weak; *bigunne* is of course correct.

8 from bottom. *swo leng þe werse* = *swo leng swo werse*. *Swo*, like *þe* before these comparatives, is instrumental. See p. 87, l. 4 from bottom.

4 from bottom. *weweð*. See Stratmann, s. v. *Wæven*.

P. 87, l. 2. *embe-ponke*. Cp. O. E. *embe-þanc*, *ymb-þonc*, consideration, care.

22. *weruende* = *hwervende*, from *hwerwen*, to turn (= *hwearfian*, *hweorfian*) go about. See p. 173, l. 21; Orm. 9658, 14137; La3. 31680.

30. *bitrumede*. See St. Marh. p. 6; St. Kath. (ed. Morton), footnote to l. 1659.

for-tehte. This seems to be the pret. of *for-techen* (= *for-tæc-an*,

pret. *for-tæhte*, = mistake, mislead), but it is not met with in the oldest period. It may be a compound of *tihlan* (pret. *tihle*), to allure, seduce. See p. 107, ll. 5, 10.

31. *bi-wunden*. See p. 95, l. 22, and Old Eng. Hom. First Series, p. 51, where *biwunden* simply means to wind about.

bi-walden, not a common compound. It occurs in Gower's *Confessio Amantis*, i. 312.

P. 89, l. 1. *se he* = as it (liflode). In the oldest period *liflade* is fem.; hence I have taken *he* for *hie* = they (devils).

27 from bottom. *chirchsocne*. See Old Eng. Hom. First Series, p. 45, l. 25, and p. 310 (note).

22 from bottom. *þorp* = *þorp*. Used by Nash in his 'Lenten Stuff.' Chaucer has *prop*. *þorp* occurs in Allit. Poems, B. 1178.

19 from bottom. *wig* = oldest English *wieg*, originally a war-horse.

13 from bottom. *admod*. See *edmoddre*, *edmodnesse*, Old Eng. Hom. First Series, p. 5.

sander-bodes, a rare compound; but see *sander-man* = messenger, Gen. and Ex. 1410, 2791, and p. 144 (note on l. 1410). Cp. O. E. *sand*, *sond*, a sending, messenger.

8 from bottom. *bihengen*, hung round about. See La₃, 3637; Orm. 951.

2 from bottom. *understoden*, received. This is not an unusual sense of the verb *understanden*. See Gen. and Ex. 2393, 3434.

P. 91, l. 2. *Silof* = *si lof*. *Si* is the 3rd sing. subj. of *am* (root *as*). It occurs only in this passage. *Si* occurs in Orm. 3378, *seo* in La₃. *Lof* = praise, Orm. 3379, La₃, 8376, Ancren Riwle, 104. See l. 34; p. 93, ll. 2, 3; p. 103, l. 26.

5. *briggeden*, bridged, the only rendering I can give; the sense requires *bi-streweden* = strewed (see Old Eng. Hom. First Series, p. 4, l. 36, where *strehiten* is used in the same sense).

7. *heg settle*, dat. of *heg-setl* = *heah-setl*, supreme settle (scat) or throne. See Old Eng. Hom. First Series, p. 113.

18. *noten*. See Orm. 12228; La₃, 30603; Gen. and Ex. 3144.

19. *wike* = *wiken*, offices, duties. Old Eng. Hom. First Series, p. 137; La₃, 29751; Orm. 7208; Owl and Nightingale, 603.

24. *soð* [= *siht*] of *sahtnesse* = visio pacis. See Old Eng. Hom. First Series, p. 313.

31. *bi* = *bie* = *beo* (subj.). See p. 95, l. 25.

P. 93, l. 11. *forsinegedede* = those who have deeply sinned; not in Bosworth or Stratmann. See Old Eng. Hom. First Series, pp. 95, 316.

10 from bottom. *gestuinge*, entertainment. See *gistuinge* in La₃, 14262; Ancren Riwle, p. 414.

7, 6, from bottom. *bord*, table. See p. 95, l. 11, 'godes *borde*,' Moral Ode, Old Eng. Hom. First Series, p. 177, l. 307.

P. 95, l. 3. *bimurneð*. See p. 111, l. 13, Old Eng. Hom. First Series, p. 149.

8. *liðe* = *liðeð*. See Allit. Poems, A. 357; Shoreham, p. 19.

P. 95, l. 9. *cruche*. See Kath. (ed. Morton), l. 1171.

10. *fant-ston* = *fontston*. Cp. *funt-vat*, Old Eng. Miscell. p. 4, l. 108. See St. Marh. 1, Orm. 17208.

17. *here oðer*, one of them. See note on p. 11, l. 1 of Old Eng. Hom. p. 307.

22. *crisme-cloð*. See Gen. and Ex. 2458; Hampole's Pricke of Consc. 2791. Cp. *creme* = *eresme*, Shoreham, p. 15.

26. *biheue*. See Ancren Riwle, 96, 158, 176, 230; Old Eng. Hom. First Series, p. 213.

29. *arm-hertnesse*, *arm-heorted*. Cp. the oldest Eng. *earm-heort*, merciful; *erm*, poor. Old Eng. Hom. First Series, p. 113; La3. 6608, 9435.

33. *mild-heorted* has the same sense as *arm-heorted*. Cp. *mild-heorte*, La3. 16813; Orm. 2896; Ancren Riwle, p. 120; Old Eng. Hom. First Series, p. 199.

P. 97, l. 19. *pe togenes* (so in MS.) = *per-to-genes*.

30. *ne muge* = *ne muge ge*.

35. *swi-messe* = *swie-messe*. Cp. *swi-dages* (p. 101, l. 18 from bottom) = O. E. *swiga-dæg* = a day of silence; *swið-wike* = *swi-wike*, still week, Ancren Riwle, p. 70; *swie*, St. Marh. p. 157. See *swiede*, p. 101, l. 17; *swigeð*, p. 103, l. 23.

P. 99, ll. 1, 6. *ouelete* = O. E. *of-læte*, *of-lete*, the sacramental bread.

9. *di* (so in MS.) = *dai*.

12. *slērende*. The only instance I know of this form. Cp. the oldest English *slīðerian*, to slide or glide away.

P. 101, l. 26 from bottom. *eðeliche*. See Old Eng. Hom. First Series, pp. 255, 318. Cp. *eðelich* in Hali Meid. p. 11.

4 from bottom. *imint*, intended. See Shoreham, p. 151.

P. 103, l. 11. *leire*, dat. of *leir*, = O. E. *leger*, bed, grave. Eng. *lair* and *ledger* (book), *ledger-bait*. Cp. *leirede*, prostrate, l. 16, which seems to be a coinage of the writer, and intended perhaps as a play upon *leir*.

14. *bote* (so in MS.) = *bute*, but, except.

16. *leirede* and *slaine*. The final *e* here marks the plural.

27. *dageð*. Lazamon has *dazede*, *dawede*. Cp. *daweð*, Ancren Riwle, p. 352; *dagen* (inf.), Gen. and Ex. 16, 91.

P. 105, l. 13 from bottom. *neðen* = *neoðan*, from beneath. Cp. *henan*, *heonan*, hence, &c.

9 from bottom. *sheppendes*. See Orm. 346; St. Kath. (ed. Morton), l. 305. Cp. *sseppere* in Ayenbite, p. 7; *schuppeare*, Ancren Riwle, p. 138.

8, 7. *hwate*, *wate*. See note on p. 11, ll. 13, 19.

P. 107, l. 3. *sleht* = sleight. The more ordinary form is *slezþ*, *slei3þ*, *sleiht*.

5, 9, 10. *for-tihting*, *fortuhting*. Not in Stratmann. See note on p. 87, l. 30.

P. 107, ll. 8, 9. *sam* .. *sam*, a very unusual form at this period.

8. *angun* = *ongyn*, beginning.

10. *bileande*. The only instance I know of this verb after A.D. 1100; cp. O. E. *bi-leân*, *bi-leáhan*, to forbid, hinder.

18. *alimeð* = *alemeð* = *al'comeð*. See p. 109, ll. 1, 2, 3. The verb *aleoman* is not in Bosworth.

36. *atend*, p.p. of *atenden*, to enkindle. See *atent*, p. 111, l. 12. Not in Stratmann.

P. 109, l. 4. *understondinesse* = *understandingnesse*. Not in Bosworth or Stratmann.

19 from bottom. *suterliche* = *sutelliche*.

15 from bottom. *efed* = *hefed*, raised, exalted, heaved. See p. 111, ll. 16, 30; La₃. 9010; Ancrén Riwle, p. 156.

12 from bottom. *sigēð*. See p. 175; La₃. 2918, 11255, 14589; St. Kath. (ed. Morton), l. 2353; Hali Meid. p. 47.

2 from bottom. *to-glade* = *to-glād*, the pret. of *to-gliden*. Not in Stratmann.

1 from bottom. *aseh*, the pret. of *asigen* to settle, fall. Not in Stratmann.

P. 111, l. 32. *strides*; ll. 34, 35, *stridende*, *strit*. *Bestridan* occurs in Bosworth, but not *stridan*. See La₃. 17982, and Stratmann, s. v. *Striden*.

35. *cnolles*. See Gen. and Ex. l. 4129; Prompt. Parv. 280; Ps. lxiv. 13.

P. 113, l. 4. *stalle*. See Stratmann, s. v. *Stal*.

8. *maisterlinges* = *loverdinges* = principes, a very early hybrid.

6. *herre*: cp. *harre*, in Prologue to Chaucer's Canterbury Tales, l. 552.

‘Ther nas no dore that he nolde heve of *harre*.’

Prompt. Parv. p. 237. O. E. *heor*, *heoru*, *heorra*, a hinge.

to-skiurede. See Stratmann, s. v. *To-schivren*. *Shivren* points to an older *sci-fri-an*, to divide, a causative of the root *ski*, to divide.

23. *stundnele* = *stundnebum*, by times, intervals. Cp. *wuke-malum*, by weeks, Orm. l. 536.

33. *atellen*, to tell out, number. Not in Stratmann.

P. 115, l. 10. *feord* = *ferd*, host.

13. *andsete*. Mostly used adjectively. O. E. *and-sæt*, odious, hateful. See Orm. 16071.

19. *untineð*. Not in Stratmann. See Bosworth, s. v. *Untynan*.

P. 117, l. 8. *iðreued* = *idreued*. See Gen. and Ex. l. 318, and p. 125 (note).

9. *lit* takes the genitive case after it. See Stratmann, s. v. *Lut*.

11. *leste*. See Stratmann, s. v. *Ilasten*, *Lasten*.

20. *undrene*, dat. of *undren* = *undern*, the third hour of the day, or nine o'clock in the morning. Cp. *undern-time*, Orm. 19458, from *under* in the sense of *inter*; ‘*under þis*’ = *interea*, l. 1880, and ‘*under þat*,’ La₃.

P. 117, l. 22. *dine*. Not in Stratmann. See An Old Eng. Miscell. 25, 782; Gen. and Ex. 3467; Allit. Poems, B. 862, T. B. 1197. O. E. *dýne*, *ge-dýne*, thunder, din.

27. *twiselende*, double. This seems to be the pres. part. of a verb *twiselien*, to double; cp. O. E. *twisel-toð*, *twisil-tunge* (Wiclif). I at first took *twiselende* for *twi-scelende* = dividing in two.

33. *fundie* (*fundige*, p. 119, l. 35). See a full discussion of this word in White's ed. of the Ormulum, note to l. 13327.

P. 121, l. 1. *þremnesse*. See Old Eng. Hom. First Series, pp. 99, 161; Ancen Riwle, p. 160; Orm. 11177. *þremnesse* is the form one would expect.

10 from bottom. *bihe*. Evidently an error for *beih*, the pret. of *buzen*, to bend.

8 from bottom. *unbihefe*. Not in Stratmann. See Old Eng. Hom. First Series, p. 265. Cp. O. E. *unbihêfu*, unprofitable, inconvenient.

P. 123, ll. 5, 6. *þoleð his unwille* = *þoleð his unwilles*, suffereth against his will; *unwilles* = genitive. Cp. *hire unwil[le]*, Hali Meid. p. 31, used adverbially. *Unwille* is also an adjective = displeasing, Owl and Nightingale, l. 422; Ancen Riwle, p. 338. Cp. *willes*, Hali Meid. p. 27; Ancen Riwle, p. 6.

31. *þuert-ut*, throughout, entirely; *þweorrt-üt*, *þwerret-ut*, occur in Orm. i. pp. 4, 8; ii. pp. 7, 8, 78, 79.

P. 125, l. 2. *hige*, mind, thought. I have not met with this word except in the first period of the language. It is not in Stratmann.

24 from bottom. *muneð*. The MS. has *trinneð*, and *trenneð* (? *trenede*) occurs on p. 141, Hom. xxiv. l. 5. The sense of the verb *trennen* seems to be 'to relate,' 'make mention of,' 'touch upon,' 'discourse of.'

14 from bottom. *atold* (so in MS.), not in Bosworth or Stratmann; ? *at-old*, too old. See *ateahl*, p. 133, l. 32. If we could read *a-cold* (the p.p. of *acolden*) the difficulty would perhaps be got over.

13 from bottom. *unleflich*. See St. Kath. (ed. Morton), l. 345.

P. 127, l. 3. *witige*, originally *wise*, prudent, = O. E. *witig*. The author has given it a new meaning to show its connection with *witegede* in l. 4.

6. *floxede*. I know of no such verb as *floxen*; ? from *flocsien*, from *flocan* to clap (Exeter Book, p. 402, l. 23).

20. *wilderne*. See Laz. 1238; Ancen Riwle, p. 160.

22. *weste*, desert. See Orm. 17409.

25. *staðelede*, made stable or firm; from *staðel*, foundation, basis, station. See *Staðed*, p. 147.

29. *olunte*, dat. of *oluent*, = O. E. *olfend*, camel.

P. 129, ll. 18, 21, 22. *western*, *westren*, a desert place, wilderness, = O. E. *wêstern*. See *wasturn*, in Allit. Poems, B. 1674. Not in Stratmann.

23. *for-grouwen* = grown over, grown to excess. Not in Bosworth. See Stratmann, s. v. *For-grôwen*. See Fabyan's Chron. (ed. Ellis), p. 605.

P. 129, l. 23. *brimbles*. The form *brimbil*, = *brimbel*, occurs in the Prompt. Parv. The more ordinary form is *brembel* or *brember*.

29. *Deue*, the pl. of *def*, deaf.

picke-liste = of thick hearing. Cp. *lust*, *hlust* (= O. E. *hlyst*), hearing.

34. *nehtleche* (so in MS.) = *nehleche*.

P. 131, l. 3. As *förpe* = even, it is probably an error for *för*.

6 from bottom. *unligel* . . . *soð-sagel*. *Soð-sagel* occurs in Bosworth; but not *unligel*. Neither are given by Stratmann.

P. 132, l. 22. *fundede*. See Gen. and Ex. 2831, 2958; Allit. Poems, A. 903.

28. *ruden*. The only instance I have met with of this verb. Is it connected with *rid*?

35. *rechel-füt* = O. E. *rêcels-fæt*, a censor.

36. *rechelende* = *recheleue*. Not in Stratmann. Cp. O. E. *recelsian*, to perfume or incense.

P. 137, l. 1. *mislefil*. See Ancren Riwle, pp. 68, 146.

21. *over-mete*. See Ancren Riwle, p. 296; Orm. 10720.

35. *mece* (so in MS.), ? *mete*, = O. E. *met*, meet. The form one would expect is *mec* = *meoc*, meek. It is very difficult to distinguish between *e* and *i* between two *e*'s.

P. 139, l. 15. *crundel*. Not in Bosworth or Stratmann.

16. *Stiue*, the pl. of *stif*. Cp. *deue*, the pl. of *def*.

36. *acken* = *hacken*, to hack, cut (O. E. *haccan*, *haccian*). See Ancren Riwle, p. 298.

P. 141, l. 30. *ge-riseð*, it becomes. Not in Stratmann. See *biriseð*, Old Eng. Hom. First Series, p. 109.

33. *hur* = *here*, of them.

alumð, see note to p. 107, l. 18.

35. *brinð* = *bringð*, bringeth or *brinneð* = burneth.

P. 143, l. 6. *mistliche*. Cp. O. E. *mistlic*, various.

gelimpeð = *gelimpe*, accidents.

11. *gielefe* = *gelefe* = O. E. *geleāfa*, belief.

P. 145, l. 4. *lauede*, bathed. See La₃, 7489.

29. *firste*, time. See Old Eng. Miscell. 59, 38; Orm. 261; La₃, 287.

P. 147, l. 2. *hiden* = *giden* = *geden*, went. Cp. *giede*, p. 175, l. 2. The First Series, p. 155, has *oden* = *eoden*.

21. *andseche* = O. E. *and-sacu*, *and-sæc*, denial.

27. *bistonden*, afflicted. The verb *bistanden* generally means to surround. See La₃, 30323; Ancren Riwle, p. 264.

32. *staðed* = *staðeled*, stilled. The First Series, p. 157, for *was staðed* has *weren stille*.

35. *astruid* = ? the older *astregd*: or is it the p.p. of *a-streowian*? See *struieð*, p. 161.

P. 149, l. 3. *fremful*. See p. 157, Old Eng. Hom. First Series, p. 135. *Uremuol*, Aycnbite of Inwytt, p. 80.

P. 149, l. 11. *biwist*, living, being. See Ancren Riwle, pp. 156, 160. The First Series, p. 157, has *utbiwist*; and for *teged* it reads *ituped*. ? *teged* = the p.p. of a verb *tegien* (= O. E. *teôhhian*, *têhian*, to design, appoint).

15. *uueleð*. See p. 159, ll. 11, 19. The First Series, p. 157; has *erneð* = merit; and *ierued*, p. 137. Is *a-ueleð* *i-ueleð*, feel, or = O. E. *-fyligean*, to follow?

23. *spus* is evidently masculine, and *spuse* feminine. See Ancren Riwle, p. 98. In Fabyan's Chron. p. 655, *spuse* is masc. and *spousese* fem.

P. 151, l. 9. *wlache* = O. E. *wlæc*, luke-warm, tepid. Ancren Riwle, 202; Gen. and Ex. 3300. The First Series, p. 159, has *ne[s]che* = soft. See *wlech*, St. Juliana, p. 70.

for-melten See Hali Meid. 13. The First Series, p. 159, transposes this, and has *for hit melteð*.

14. *walleð* = *welleð*, First Series, p. 159. See Allit. Poems, A. 365; Ancren Riwle, 118.

20. *teð* = *drach[eð]*, First Series, p. 159.

28. *ilestende* = *testende*, First Series, p. 159.

P. 153, l. 21. *mæðegeð* = O. E. *mæðegian*, *mæðian*, temper, moderate. See *La3*. 25231; Gen. and Ex. 1242.

P. 155, l. 11. *forwarð*, perished. The First Series, p. 133, has *aswond*.

12. *for-treden*. The First Series has *to-treden*, p. 135.

P. 157, l. 13. *almes-deled* = *almes-idal*, Old Eng. Hom. First Series, p. 185.

25. *þe þe* = *þer þe*, First Series, p. 15.

31. *wike and cher* = *wiken and cherres*, First Series, p. 137.

P. 159, l. 8 from bottom. *He hes fette hom*, he (the heavenly king) fetched *her* (the maiden) home. See p. 165, l. 25, where *hire fette* occurs. Mätzner alters this to '*he wes fet* hom.' There is good authority for *hes* = *her*.

P. 161, l. 13. *to-worpeð*, to cast asunder, disturb. See Orm. 16199, 16277.

18. *fordraueð* = ? *fordreueð*, disturbs, or ? *for-draueð* = *fordraweð*, scatters, divides.

30. *atleien*. See l. 36. Cp. O. E. *ætlicgan*, to lie still, or idle.

ges = *gef*, if. Mätzner proposes to read *gesne* = sterile, or *gres* = grass.

34. *wenden* (see l. 36, and p. 163, l. 6), turned up. Mätzner has *wetiden* = watered!

P. 163, l. 10. *morede*. The earliest instance I know of a verb *moren*, to take root. See *i-mored*, 'Legends of the Holy Rood,' p. 28, l. 126. It is still common in Devonshire.

13. *þit* (see p. 3). Mätzner alters to *þe hit*.

ifuren = *gefyrn*, formerly, heretofore, long ago. See Old Eng. Miscell. 122, 335; 193 .21; *La3*. 24017; Owl and Nightingale, 1304.

- P. 163, l. 17. *redinges*. See Ancren Riwle, p. 286.
18. *holde*, faithful, true. Orm. 6177; La3. 14091; Old Eng. Miscell. 38, 48; 141, 20; Old Eng. Hom. First Series, p. 313.
19. *selle* = seldom. Mätzner is inclined to take it as the pret. of *sellen*!
20. *leoð*, song. See Old Eng. Hom. First Series, p. 153, where the phrase *hoker spel*, and *leow* (= leop) occurs. La3. l. 30054.
27. *sis* = *swo his* or *se his* = *so* (as) + *his*. Mätzner alters to *his*.
daie, female servant. Chaucer (Nonnes Prestes Tale) has *deye*.
28. *awlencð*. See p. 181. Cp. *a-wlancian*, to be proud (Bosworth). See *wlencð*, p. 189, l. 27.
30. *sole* (see l. 31, infra), dirty. Cp. Old Eng. Miscell. pp. 151, 162; Ancren Riwle, p. 234. Not in Stratmann.
31. *smoc* is used by Chaucer.
32. *sward* = swart, black. See La3. 10189; Gen. and Ex. 286.
saffran. See Old Eng. Hom. First Series, pp. 53, 311.
33. *meshakele* = *messe-hakele*. Cp. *senibhakele*, p. 37, l. 28.
fustane. The MS. seems to have *fustani*. Mätzner reads *fustain*.
34. *unschapliche*, unseemly. Not in Bosworth or Stratmann. Cp. O. E. *ge-sceaplice*, properly, well.
36. *nap*, cup, bowl; Old Eng. *hnæp*. See *nep* in Ancren Riwle, p. 344; Old Eng. Miscell. p. 174, l. 107; p. 175, l. 107.
P. 165, l. 4. *ippen*. See Ancren Riwle, pp. 88, 146, 150.
5. *teð forð geres*: *teð forð* = *forð-teð*. See note to p. 35, l. 1. Mätzner takes *forð* with *geres* and renders it 'later in the year'!!
16. *leid* = *aleid*, prostrate.
oðem = O. E. *aðum*, son-in-law, brother-in-law. See Orm. 19832; La3. 23106.
34. *steire*, dat. of *steir*. O. E. *stæger*, stair, step. 'The fallynge of a *stejer*' (= ladder), Fabyan's Chron. (ed. Ellis), p. 612. Cp. *stayre*, steep, high, in Allit. Poems, A. 1022.
35. *stoples*. The oldest Eng. *steopl* = a steeple: but *stople* is evidently formed from O. E. *stæp*, *steap*, a step.
P. 167, l. 5. *stiengje*. Wright and Mätzner have (wrongly) *strengje*.
8. *dai-rieme*, day-dawn, day-break. See Owl and Nightingale, l. 328. See Stratmann, s. v. *Rime*.
- 15, Hom. XXXVIII. *toc*, took possession of, seized.
17. *pre*, dire, severe. It occurs in the oldest Eng. in this sense only in composition, as *prea-nýd*, compulsion.
bræful. See Chaucer's Prol. l. 689. Cp. *brerdful*, Orm. 14529; *brurdful*, Allit. Poems, B. 383.
18. *wul* (= *weol*; see St. Kath. l. 1925), the pret. of *wallen*, to boil, flow. There is a weak form *wellen*, *wellien*, pret. *welde*, *walde*, to well, boil.
19. *enden* = *henden* = *hende*. Cp. *i-hende* (= *ge-hende*), Owl and Nightingale, 1129; *henden*, Gen. and Ex. 3361, 3370.

P. 169, l. 2. *bitwifold* = *twifoldliche*; cp. *bi hundredfealde*, p. 171. See Historical Outlines, p. 113. *By manyfold*, Occlve, *De Reg.* l. 613; *by felefold*, Piers Plowman.

7. *gimere* = *gemere*. See p. 181, l. 5; Allit. Poems, B. 971; Old Eng. Miscell. pp. 28, 30.

10. *anhefile*, the pret. of *an-hebben* or *an-heften*? Bosworth has *an-hefedness*, exaltation. *La3.* 21625 has *an-hof*, the pret. of *an-haven*.

17. *lich-hus* = *lich-tun*, sepulchre; *lich* = *lic*, body: cp. *lic-hame*, *liche-wake*, &c.

P. 171, l. 4. *unbileuede*; cp. *unbileave* = O. E. *ungeleafa*, *St. Kath.* l. 261.

11. *lete*, look, countenance. The same as *late* in *Orm.* 1213; *Ancren Riwe*, p. 90; *lote*, *Gen. and Ex.* 1162. See *lete* in *Old Eng. Hom.* First Series, p. 59, l. 90.

23. *bloke*, pl. of *blok* = *blak*, black. *Ancren Riwe*, p. 234.

35. *saclese*, without guilt (*sake*). See *Gen. and Ex.* 916; *Orm.* 1900.

P. 173, l. 4. *bistowden hem fastliche*, assail them vehemently. See note to p. 147, l. 27.

5. *unradeliche* (= *unrædlice*), without consideration, remorselessly. *Cp. unræd*, *Gen. and Ex.* l. 1906; *La3.* 6517.

6. *biseðð*, 3rd pers. sing. of *bi-seon*,[?] to see to, look after. See *Old Eng. Miscell.* p. 240.

11. *kepeðð*, seize. For this sense see *Gen. and Ex.* l. 3164; *Old Eng. Miscell.* p. 41, l. 137.

13. *of-shamede* = *a-shamed*; cp. *of-dred*, *of-friht*, *of-thirst* = *adread*, *affright*, *athirst*.

14. *biclepieðð*. See *Ancren Riwe*, p. 344; *Castle of Love*, 498.

27. *forð sende farene* = *forð-farene sende*; *sende* = *senden*, *are*.

P. 175, l. 15. *heuliche* = *eu fulliche* or *trewliche*, you fully or truly. *Cp. heu fremfulliche*.

19. *wagiende*. See *La3.* 26941.

abroidene, the p.p. of *a-breiden* or *abregden*, to overturn, overthrow, from *breiden*, to turn, throw (pret. *braid*, p.p. *broiden*). *Cp. forbroiden* = *decayed*, *Old Eng. Miscell.* p. 5, l. 124.

warliche, usually means cautious, prudent. The context shows that the sense is troubled, disturbed. *Cp. O. E. were*, doubt, confusion; *Du. werre* a muddle: *Fabyan* has 'a *warely* wepyn' = a dangerous weapon. See *Chron.* (ed. Ellis), p. 630. I believe the writer intended to connect *warliche* with *woreld* (l. 21); cp. *Hampole's* derivation of *world* from *wer*, *war*, worse (*Pricke of Conscience*, p. 41, l. 1479).

23. *iseone*, the gerundial infinitive, *to be seen*; not the perfect participle.

P. 177, l. 5. *weringes*, maledictions, from a verb *wergien*, to curse. *Cp. veri*, *Hampole's Pricke of Conscience*, 7422; *waried*, *Gen. and Ex.* 544; *waruinge*, *Ancren Riwe*, p. 200. See *warienge*, p. 179.

P. 177, l. 5. *wurreð* = *weorreð*, or *werreð*, trouble, disturb, wage war on. St. Marh. p. 8; Ancren Riwle, p. 60; Aȳenbite of Inwyt, p. 29.

7. *bisinkeð*. See Orm. 19690; Ancren Riwle, pp. 334, 400.

16, 17, 23. *tuderð*, *tuder*, *tuderinde*. See Gen. and Ex. 164, 630; Orm. 18307. Stratmann has no instance of the substantive *tuder*. For *tuderinde* ? read *tuderinge*.

24. *coðe* (O. E. *coðu*). See Prompt. Parv. p. 96; King Alis. 2815.

25. *wanspedie*. There is no example of this in Stratmann. See Bosworth, s. v. *Wan-spedig*.

28. *undes*, ? *unðes* = *uðes*, waves. See *uðe*, p. 143. Old Eng. Hom. First Series, p. 43; Laȳ. 4578. Not Lat. *unda*.

29. *unilimp*: cp. *limpes*, p. 197, l. 7. See Old Eng. Miscell. p. 110, l. 148; *unilimp*, p. 195; and Ancren Riwle, p. 274.

36. *ut-sondes*: cp. O. E. *ut-sendan*, to send out. (Bosworth.)

þeu-nesse (from *þeu* = *þeaw*, manner, virtue). Not in Bosworth or Stratmann.

P. 179, ll. 1, 2. See Met. Hom. p. 5.

fogh = O. E. *fah*. See *foh* in Old Eng. Miscell. pp. 39, 164, 165; 'fou ne grey,' ib. p. 70, l. 357.

6. *bi ben* = exists by; not *bi[lib]ben*. See l. 14, infra.

7. *mene* = *i mene* (see p. 9): cp. *mænlike*, Orm. 2503. See Hali Meid. p. 19; Old Eng. Hom. First Series, p. 261, and p. 201.

10. *hund-limes*. See p. 181, l. 20. As this word occurs nowhere else, I have connected it with O. E. *hȳne*, a servant, *hind*; *hean*, poor; cp. *hinderling*, in Orm. 4860; *hine-folc*, Gen. and Ex. 3655.

12. *mol*: cp. *mol*, tribute, mail, Old Eng. Miscell. p. 151, l. 161; Orm. 10188.

14. *Bilewin*. Not in Stratmann. Cp. O. E. *bi-libban*, to live by, or upon.

net = *nedeð*, forces, compels. See Ancren Riwle, p. 304; Old Eng. Miscell. pp. 5, 7, 37.

16. *set* = setteth, placeth; *a* = in.

speche = strife, suit, or action at law. See Bosworth, s. v. *Spræc*. As I have not seen the phrase *set a speche* before, the translation is merely conjectural.

woze-dom. This compound does not occur in Stratmann. See Bosworth, s. v. *Woh-dom*.

23. *wussinge*, a substantive, from *wussen* = *wuschen*, to wash; cp. *wussheð*, p. 165.

wrache, variously written *wreche*, *wrake*.

P. 181, l. 3. After *biginneð* a verb seems wanting; or does *reuliche biginneð* = 'is woc begone'?

6-9. Notice the play on *wunienge*, *wuned*, *wune*, *wunsum*; and see p. 185.

8. *wun-sum* = *wune* + *sum*, a coinage by the writer. *Wunsum* or *wynsum* always means pleasant, as on p. 185, l. 8. See Bosworth, s. v. *Wyn-sum*; Stratmann, s. v. *Wunsum*.

P. 181, l. 9. *balfulle* = *balefulle* (O. E. *bealu-ful*). See Ancren Riwle, p. 114.

18. *and hwat*; ? *hwat and*.

21. *oure*: see l. 16, supra. *Wombe* is feminine.

33, 34. *acheked*: cp. *a-ceocan*, to suffocate, choke (Bosworth).

36. *penne*ð. Not in Bosworth. Cp. *bipennen* in Ancren Riwle, p. 94.

P. 183, l. 7. *Awi, awei*. See Old Eng. Hom. First Series, p. 21.

8. *lastful*, dutiful. Cp. *gelast*, duty (Bosworth). The usual sense of *lasteful* or *lesteful* is lasting.

9. *oflonged*, sometimes corrupted to *alonged*. See Owl and Nightingale, 1585; La₃. 19034; Old Eng. Miscell. p. 37. See l. 17, infra.

12. *let*. The same as *lat*, late, tardy. See p. 11, l. 36. O. E. *let*.

15. *hold* = *hald*. See Stratmann, s. v. *Hald*.

18. *spac*. See Old Eng. Hom. First Series, p. 305.

22. *þar-after i-erned*, ? merited accordingly. See note to p. 149, l. 15.

Among þat = *under þat*, meantime, whilst.

30. *lyggende*, the one lying [dead].

11. *bode*; ? *abode*, dwelling, from *abide*; cp. *iboden*, l. 12, infra. I do not recollect *bode* in this sense; ? *bolde*, house. See St. Kath. l. 1664; Old Eng. Hom. First Series, p. 283.

P. 185, l. 4. *folge, folge* = follow.

buttle, house, city. See *botle* in Orm. 2788.

Hom. XXX. See Old Eng. Hom. First Series, p. 151.

3. *et sum sele* = at some time. First Series, p. 151, l. 3.

5. *griseliche*, strong; First Series, p. 151, l. 4.

6. *arueð to polien* = *uuel to underfone*, First Series, p. 151, l. 6.

10. *þane hie* = *þe heo*, First Series, p. 151, l. 9.

P. 187, l. 18. *ofeald* = *anfeald*, First Series, p. 151, l. 25.

21. *unstedefast* = *unstupelfæst*, First Series, p. 151, l. 27; La₃. 1140, 2843.

26. *wurse*, the devil. In the Owl and Nightingale he is called 'the *ille*.' See p. 191, *werse*.

P. 189, l. 7. *of-erne*ð. See Ancren Riwle, p. 194; St. Kath. l. 2167.

16. *fordung* = O. E. *fyrð-ung*, military service (Bosworth); cp. *ferding* in Gen. and Ex. 842. In Old Eng. Hom. First Series, p. 243, *militia* is translated by *cniht-scipe*.

17. *furðien*. The First Series, p. 153, has *to fechte*; ? read *furdien* = O. E. *fyrðian*, to go against, be at war.

19. *We ne fliteth* = 'We ne a₃en naut to *fihten*,' First Series, p. 153.

25. *unlef* = *unleof*, hateful (Bosworth). Not in Stratmann.

unqueme = *un-cweme*. See Orm. 1527; *uniqueme*, Old Eng. Miscell. p. 128, l. 444.

iqueme = *icweme*. La₃. 117; Ancren Riwle, p. 120.

35. *arueð. . to bergende* = *uuel. . to werein*, First Series, p. 153.

P. 191, l. 3. *bipehte*, the pret. of *bipechen* (p. 199). See La₃. 8301; Old Eng. Miscell. pp. 72, 75, 125, 176, 177.

6. *drizeð* = *deð*, First Series, p. 153.

7. *hwat* = *al þet*, First Series, p. 153.

14. *umbgonge*. Cp. *umgang*, *umbegang*, a going about, circuit (Bosworth).

17. *dizeliche* = *derneliche*, First Series, p. 153.

18, 19. *it* = *ho* = *heo*, First Series, p. 153.

20. *snuuende* = *smelle*, First Series, p. 153.

22. *redie* = *zaru*, First Series, p. 153; *golliche* = *galiche*, First Series, p. 153.

26. *wrenches* = *wrenche*, First Series, p. 155.

to-wendeð = *to-drefeð*, First Series, p. 155. Cp. *to-wendan*, subvert, destroy (Bosworth). *To-wenden* and *to-sechen* are not in Stratmann; *to-sechen* is not in Bosworth.

28. *shene*, ? wounding, deadly; from *scenan*, *scenan*, to wound, break.

P. 193, l. 18 from bottom. *kei-herde*. This compound is not given by Stratmann; but Bosworth has *cæg-hyrde*, key-keeper, steward.

17 from bottom. *smiele*. See note to p. 195, l. 5.

15 from bottom. *mucheles*, genitive adverb. See Ancen Riwe, p. 368; Old Eng. Hom. First Series, p. 45.

9 from bottom. *zjep*. See Allit. Poems, 13881, 1708; Orm. 13499; La₃. 7581.

8 from bottom. *giepshipe*, *gepshipe* (*giapshipe*, p. 195). See La₃. 2760.

6 from bottom. *wroðe*, *wroðeliche* = with wrath, badly. See Stratmann, s. v. *Wráp*.

4 from bottom. *talewise*. Not in Bosworth or Stratmann.

P. 195, l. 2. *pinende* = *winnene* = *biwinnene*, to obtain; *biwitiende* = *bitwitiene*. See La₃. 2613, 13782, 24678, 31013; Old Eng. Miscell. pp. 45, 52, 116, 184, 259.

9. *unfreme*. See Gen. and Ex. 1566.

P. 197, l. 2. *hus-shipe* = *hus-cipe*, a family (Bosworth); not in Stratmann. Cp. *hiw-scipe*, Old Eng. Hom. First Series, p. 87, ll. 5, 6.

7. *limpes* = *ilimpes*. Cp. O. E. *gelimp*, *ilimp*, accident.

15. *latteu* = *lätteow*, *latpeow*, a leader, guide (Bosworth); not in Stratmann.

20. *bigaleð*. Cp. *gal*, l. 9 from bottom, p. 197. See La₃. 19256; 'Gleo and gal,' Old Eng. Miscell. p. 97, l. 126. Cp. *galan*, to sing, enchant; *galere*, incantator, enchanter (Bosworth).

29. *at-bresteð*, bursteth from. See Orm. 14734.

34. *street* may be another form of *strest*, the p.p. of *strecchen* or *street*, O. Fr. *estreict*, Lat. *strictus*; or of *streken*, to stretch out, become prostrate. See Gen. and Ex. 481.

P. 198, l. 1. *tresle*, ? *treize* = destruction. ? *trefle* = *truffle*, delusion, Ancen Riwe, p. 106, where *truzles* is given in the footnote as the reading of the Cleop. MS.

P. 198, l. 2. *atemien*. In the oldest period *atemian* = to tame. In the translation I have looked upon it as a compound of *temen*, to come, approach. See Glossary to Allit. Poems, s. v. *Teme*, p. 201.

6. *Man* (so in MS.), ? = *mân*, sinful, wicked—i. e. the *devil*. Cp. *man-sworn*.

gele = dative of *gel* or *geal*, the same as *gal* on p. 197.

9. *a-teð*, from *a-teon*, to draw from, withdraw from.

15. *after-ende*, tail. Not in Bosworth or Stratmann.

21–27. See Bestiary in Old Eng. Miscell. for a similar account of the adder.

31. *aspeweth*. Not in Stratmann. Cp. *aspûwan*, to spew, eject (Bosworth).

36. *for-hote*. See Anceren Riwle, pp. 192, 340.

P. 201, l. 9. *horegele*. Not in Bosworth or Stratmann. Cp. *for-hored*, p. 81, and Old Eng. *hyrwian*, to defile; *horu*, filth; *horh*, dirt.

22. *bisicheð* = sigheth. Not in Bosworth or Stratmann. Cp. *siche*, a sigh, Old Eng. Miscell. pp. 50, 75, 143.

P. 203, Hom. XXXII. This discourse is in the First Series, p. 145.

P. 205, l. 6. *on is tofersien*. The First Series has *an is that he hit do for him: þet he hit nabbe* (p. 147). *Fersien*, to remove. See Anceren Riwle, p. 76; Orm. 14198.

17–23. The First Series, p. 147, here differs very much, and is more intelligible.

29. *to-tiht*; 34, 36. *to-tuht*. Not in Bosworth or Stratmann; and omitted in the First Series, p. 147.

P. 207, l. 3. *helsing*, *ihalsneð*. See Old Eng. Hom. First Series, p. 147, l. 1 from bottom.

P. 209, l. 21 from bottom. *grune* (plur. *grunen*, l. 6 from bottom), snare, *grin*. For other forms see Stratmann, s.v. *Grin*.

18 from bottom. *shrenche*. See Orm. 11861; St. Kath. 1189.

11 from bottom. *fo...fode*. Notice the attempt to express the etymology of *fô*.

4 from bottom. *abroiden* (= O. E. *abrogden*, freed), the p.p. of *abreden*, or *abreiden*, to draw out, set free.

2 from bottom. *temed*. Cp. *temie*, Laz. 25231; *itemed*, St. Kath. 1291.

1 from bottom. *iwilezeð* = *iwilezede* = possessed of *wiles*. Not in Bosworth or Stratmann.

P. 211, l. 8. *lages* = lairs. Cp. *lehe* in St. Kath. p. 35 (ed. Morton).

14. *and*, &c. So in MS. ? read *and is unqueme*.

15. *swinch*, *swincheð*.

16. *goshieð*. The meaning given in the text is quite conjectural.

P. 213, ll. 2, 3. *hihtliche*. Sometimes written *huhhtliche* (O. E. *hihtlic*), pleasant, hopeful.

4. *twisteð*, twineth, turneth.

13. *ollende*. It cannot be for *ellende*, strange, but perhaps is for *unluuede*, illicit, unlawful. In the translation I have connected it with O. E. *oleccan*, to flatter. Cp. *olltnunge* (*olhnung*), St. Kath. (ed. Morton), l. 1502.

23. *hindre*. See note to *hinderful*, p. 238.

26. *loueð*, estimateth, praises. See note on *unluued*. The substantive *lof* = price, estimation, occurs on l. 26 infra. Its ordinary meaning is praise. Cp. *allow*, from *allaudare*.

36. *bisaid* = *biseid*. Not in Bosworth or Stratmann. Is it a compound of O. E. *sægan*, to throw down?

P. 215, l. 14. *lehtrie*; ? *letre* = the slower ones; or is it a verb corresponding to O. E. *leáhtrian*?

P. 217, l. 9. *haue* = possession. Not in Bosworth. Cp. O. E. *haveles*, *hafles* = poor, destitute.

19. *neng*; ? *ueuge* [wrake] = take vengeance. This word *neng* occurs in Old Eng. Hom. First Series, p. 135, l. 29, where it seems to be a contraction for *naleng* = no longer.

bi mine wrihte, according to my desert. See Old Eng. Hom. First Series, p. 69.

4 from bottom. *ioponen*. So in MS.; read *iopened*. Cp. *onopini*, p. 219, l. 4.

P. 219, l. 3. *on was leid* = ? *on wam was leid*.

APPENDIX.

THREE THIRTEENTH-CENTURY HYMNS TO
THE VIRGIN AND GOD,

WITH MUSICAL NOTES FOR TWO OF THEM,

FROM MS. 54, D. 5. 14 IN CORPUS CHRISTI COLLEGE, OXFORD.

Although these hymns have no direct connection with the Homilies, yet as Early English verses with musical notes are so rare in early MSS., the first opportunity is taken of issuing the present specimen, with a photolithograph, a transliteration of the old music by Mr. Alexander J. Ellis, and a representation of it in modern notation and words by Dr. E. F. Rimbault.

I. HYMN TO THE VIRGIN.

[MS. 54, D. 5. 14, leaf 113, back ; before A. D. 1300.]

E DI beo þu heuene quene folkes froure & engles blis. moder unwenmed & maiden cleue swich in world non oþer nis.		Blessed be thou, Heaven's queen ;
On þe lit is wel eþ sene of alle wimmen þu hauest þet pris. mi swete leuedi her mi béne & reu of mé 3if þi wille is.	4 8	hear my pray and have pity upon me.
Þu astege so þe dai3 rewe þe deleð from [dai3] þe deorke nicht. of the sprong á leóme newe þat al þis world haueð ilizt.	12	Thou art the day-spring ushering in the day.
nis non maide of þine heowe ˚ swo fair. so ssehene. so rudi. swo bricht. swete leuedi of me þu reowe ˚ & haue merci of þin knicht.	16	No one is so fair as thou.

Thou art the
blossom
sanctified by
the Holy
Ghost for
man's salva-
tion.

I, thy man,
cry to thee
for mercy.

Thou art
earth fit for
the good seed
sown by the
Holy Ghost.

Bring us out
of the
Eve-brewed
sorrow. †

Mother of
all virtues,

shield me
from the
devil, and
reconcile me
to thy Son.

Thou art of
David's kin
and hast no
equal.

Bring us into
eternal joy.

God ordained
that thou
shouldst be a
maid im-
maculate,

Spronge blostme of one rote
þe holi gost þe reste upón.
þet wes for monkuernes bote.
& heore soule to alesen for on. 20

Leuedi milde softe & swote
ic eric þe merci ic am þi mon.
boþe to honde & to fote †
on alle wise þat ic kon. 24

Ðu ert eôrþe to gode sede
on þe liȝte þe heouene deúz.
of þe sprong þeó edi blede
þe holi gost hire on þe seúz. 28

þu bring us út of kare. of dréde
þat Eue bitterliche us breúz.
þu sschalt us in to heóuene lede †
welle swete is þe ilke deúz. 32

Moder ful of þewes hende.
Maide dreiz & wel itaucht.
ic ém in þine loue bende
& to þe is al mi draucht. 36

þu me sschild ȝe from þe feonde
ase þu ert freó. & wilt. & maucht.
help me to mi liues ende †
& make me wið þin sone isauȝt 40

Ðu ert icumen of heȝe kunne
of dauid þe riche king.
nis non maiden under sunne
þe mei beó þin eueni[n]g. 44

ne þat swo derne louize kunne
ne non swo swete of alle þing.
þu¹ bring ús in to eche wurue †
i-hered ibeó þu swete þing. 48

Swetelic² ure louerd hit diȝte
þat þu maide wið-ute were.

¹ þi loue ús brouchte in *margin.*]

² [Seokudliche i.e. treowe in *margin.*]

þat al þis world bichluppe ne miȝte þu sscholdest of þin boseme bere.	52	and shouldst bear a son without pain.
þe ne stiȝte. ne þe ne priȝte. in side. in lende. ne elles where.		
þat wes wið ful muchel riȝte! for þu bere þine helere.	56	
Þo godes sune alizte wolde on eôrpe al for ure sake.		When God's Son would come to earth,
herre teȝen he him nolde þene þat maide to beon his make.	60	he could not find a sweeter thing than thou wast.
bctere ne miȝte hé þaiȝ hé wolde ne swetture þing on eôrpe take.		
leuedi bring ús to þine bolde! & sschild ús from helle wrake. AMEN.	64	Lady, shield us from Hell's ven- geance!

II. HYMN TO THE VIRGIN.

[Corpus MS. 54, D. 5. 14, leaf 116, back.]

¶ Moder milde flur of alle. þu ert leuedi swuþe treówe. bricht in bure & eke in halle. þi loue is euer iliche neówe.	4	Flower of all, on thee it is best to call.
on ¹ þe hit is best to calle. swete leuedi of me þu reowe. ne let me neuere in sunnes falle! þe me ȝarked bale to breówe.	8	to 1 MS. on Let me never fall into sin.
Riche quene & maiden bricht. þu ert moder swuþe milde. min hope is in þe daȝ & nicht. þat þu me sauchte wid þine childe.	12	Rich queen, my hope is ever in thee.
for þu nult noþing bote rieht. swete leuedi þu me sschilde. þat ic non þing mid unricht. wuche þe werches þe beoð towilde.	16	Keep me from evil works.
Swete leuedi ic bidde þe. quen of heouene þer þu crt in.		Sweet Lady, heseech thy Son to keep

me from the
endless and
joyless pain
of hell.

bisech þin sune par cherite.
þat he me sschilde from helle þin. 20
for þer uis nouþer gome ne gleó.
au3 þer is þine widute fin.
swete leuedi sschild þu me!
þat min soule ne cume þer in. Amen. 24

III. HYMN TO GOD.

[Corpus MS. 54, D. 5, 14, leaf 66.]

- It behoves us
to speak and
sing of the
Creator of all
things. ¶ **H**it bilimpeð forte speke to reden & to singe.
Of him þe no mon mai at reke king of alle kinge.
He mai binde & to breke. he mai blisse bringe.
He mai luke & unsteke. michte of al þinge. 4
- Thou, O God,
art our
Heavenly
Father. ¶ **V**roure & hele folkes fader heóuenliche drihte.
Alle þing þet is & was is on þine michte.
þu 3ifst þe sunne to the dai3. þe mone to þe nichte
þine strengþe non ne mai telle. ne þin michte. 8
- Hallowed be
thy name! ¶ **I**herd 3e beó þin holi nome in heóuene & in eórþe.
þu sscope éld. & wind. & water. þe molde is þet feorþe.
Of wham we alle imaked beoð þat is þe holi eórþe.
þu þe wost al ure þoucht! louerd drau3 us neór þe. 12
- Draw nearer
to us! ¶ **F**ader & sune. & holi gost. on god in þrimnesse.
inne þe nis lac ne lest. au3 alle holinesse.
Vre neode wel þu wost. & ure unkuennesse
in þine hond is michte mest! louerd þu vs blesce. 16
- Let us come
into thy holy
kingdom. ¶ **L**et vs louerd comen among þin holi kineriche.
ihesu crist þin elpi sune. þe is þe seolf iliche.
he vs bouchte wið his blod of þe feóndes swiche.
& of bitter helle fur! & of þe fule smiche. 20
- Let thy will
be done on
earth as in
heaven.
Bind the
devil. ¶ **A**l swo is in heouene he3. in eórþe beo þin wille.
holi drihte swete. & dre3. in heldes. & in hulle. 22
ne let þu neure cumen vs ne3 þene feond þe is swo ille.
Ach bind him honden. fet. & þe3! & let him ligge stille.

- ¶ Vre daȝ wunelic bred louerd þu vs sende. [lf. 66, back.]
 þat bred of hele & of lif ihesu erist þe heude. Give us our
 þat bréd þe monkun haueð ibroucht út of feondes heude. daily bread.
 he beó vre help. & ure red. to ure liues ende. 28
- ¶ Fader for ȝif vs ure gult. & eke alle ure sunne. Forgive us
 Al swo we doð þe us habbeð igruld to freómæde. & to our trespasses
 kunne. and bring us
 bring us ut of worldes wo in to alle wunne to eternal
 for hér beoð werkes swiþe unwreste! & þewes swiþe bliss.
 þunne. 32
- ¶ Bring us ut of wo & kare. & of feondes fondinge. Deliver us
 wicke is here ure fare & úre wunizinge. from woe and
 mid wicke speche & false sware & mid lesinge. the devil's
 þu ert hele. & help. & lif. & king of alle kinge. temptation.
36 thou King of
Kings.

[The above (on leaf 66) is over an earlier copy of the same poem, very faintly written, and most of it illegible: the lines legible are the following:—

Hit bilimpeð f to reden & to sînge
 alle kinge
 He may binde and to breke he may blisse bringe
 luke þinge 4
 drichte
 Alle þing þet iss & was his . . . on þine michte
 þu ȝist þe sonne to þe d . . . mone to þe nichte
 þine strengþe non ne may telle ne þin michte 8
 beo þin holi . . . in . . . eorþe
 is þet feorþe
 of . . . we alle i makede . . . is þe holi eorþe
 þu þe wost alle ure þoucht lauerd draȝ hus neore þe 12
 Fader & sone & hali gast . . . god . . . nesse
 . . . þe nis lac ne lest holinesse
 . . . nede wel þu wost & ure onkunnesse
 . . þine hond is miete mest louerd þu hus blesse 16
 let us louerd comen among þin holi kyneriche
 ih . . . þin elpi sune þat iss þe seolff iliche
 He us bocte mid his blod off þe feondes sswelche
 And of bitter helle fur . & of þe fule smyche . che 20
 wille
 hulle 22
 [Only a few letters of the next nine lines are legible.]
 swiþe þunne 32
 fondinge
 Wicke is here & ure wunizinge
 mid wicke speche & false sware & mid lesinge
 þu ert hele . & help . & lif . & king of alle kinge. 36

A Thirteenth-Century Hymn to the Virgin,

From MS. 54, D. 5. 14, in Corpus Christi College, Oxford.

Put into modern notation by E. F. Rimbault, LL.D.

TREBLE.

TENOR.

Bless - ed be thou hea - ven's queen-e,
Peo-ple's com - fort and an - gels, bliss, Mo-ther un - stained and
maid - en clean-e. Such in world none o - ther is.
On thee it is well eas - y seen, Of all wo - men thou
hav - est the prize. My sweet la - - dy hear my
pray - er and rue on me if thy will is.

This little hymn-tune, in harmony of two parts, is most interesting as showing the state of the art in the thirteenth century. It bears a great resemblance in character to the well-known "Sumer is icumen in," and to a song called "Fowles in the frith," both of about the same date. The likeness is partly owing to all these specimens being in the key of F, with the half-tone for the leading note. It is somewhat difficult to account for the frequent use of a tonality which sounds so modern to our ears, and one so opposed to the theory of the old church chants. It is only by a thorough examination of the remains of the music of this early period that we could arrive at any satisfactory conclusion. The Music has been somewhat difficult to decipher, in consequence of the vagueness of the notation at this early period of composition: and the errors of the scribe are sometimes not a little confusing. However, by the aid of the two parts (the one correcting the other), I have been enabled to give the modern musician a tolerably correct interpretation of what was meant. Since writing it out, I have been favoured with an interpretation by Mr. Snell, of Corpus Christi College, which has been of the greatest use to me, especially in the reading of the *ligatures*.

E. F. R.



Deus in hievene quene folbos fr dune 3 engles his moder unperen med 3 mai
 den elene spich in word non oher tis. On he hote is pel of sene of alle pimmen pu
 haues þoo þs un spere leuodi her in bene 3 rou of me 3is þi. pille is. 3u alle 3e
 so þe dais wepe þe deled frō þe dem þe wiche. of þe sprug a leonue nepe þe al þis
 weold haues 3itt. wiȝ nō maide of þine hope. 3po fair. so stah ene. so rudi. 3pokenste.

A Thirteenth-Century Hymn to the Virgin,

From MS. 54, D. 5. 14, in Corpus Christi College, Oxford.

Transliterated and Annotated by Alexander J. Ellis, F.R.S., F.S.A.

1 2 3 4 5

Ed - i heo þu he - ne - ne quen - e folk - es
þu a - ste3 - e so þe dai3 rew - e þe - de - le3

6 7 8 9 10

fro - ure & eng - les blis mod - er un - wem - med &
from þe deork - e nicht of .. þe sprong .. au

11 12 13 14 15 16

maid - en elen - e swieh in world non oþ - er nis
leom - e new - e þat al þis world ha - ue3 i - li3t.

17 18 19 20 21 22

on þe hit is wel eþ sen - e of all - e win - men þu
nis non maid - e of þin - e heow - e swo fair swo sschen - e swo

23 24 25 26 27

ha - nest heo pris mi swet - e le - ue - di her mi
rud - i swo bricht

28 29 30 31 32

ben - e & reu of me 3if þi will - e is.

ANNOTATIONS.

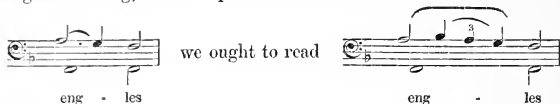
The bars are numbered at the end of each for convenience of reference. The only divisions in the original correspond to the double bars 8, 16, 24, 32. The other bars are placed on the principle which determined the barring of the *Cuckoo Song* (*Early English Pronunciation*, p. 426), and is thus explained in a letter from Mr. William Chappell to me (15 March, 1868), referring to that song: "It is in *perfect time*, in which a long note is to be taken as if dotted, unless followed by a short note. (This time was called perfect because it thus acquired the value of three short notes, and three was considered perfect because emblematic of the Trinity; 'Common Time' was called *imperfect*). When more than one note is found to one syllable, it either is or is intended to be in *ligature*." The ligature answers to the modern *slur*. Mr. Chappell referred me to the following work, which I have followed as much as possible: "Fratris Walteri Odingtonii de Speculatione Musice," of which the MS. is at Cambridge, and, according to Burney (2, 156), is described thus in the 4to catalogue of 1777; "410. 25. N. Codex membranaceus in 4to, Seculo xv. Scriptus." This MS. is printed at full in pp. 182-250 of "Scriptorum de Musica Medii Ævi novam seriem a Gerbertina alteram collegit nuncque primum edidit E. de Coussemaker e Galliæ imperiali instituto, ex Austriæ imperiali et Belgii regia Academiis, e Londini regia antiquariorum societate &c. &c. Parisiis apud A. Durand via dicta, Rue des Grès-Sorbonne, 7, 1864." In the British Museum, press mark 7895 f. To this and to the transcriptions in Coussemaker's "L'art harmonique aux xii et xiii siècles, 4to, Paris, 1865," Brit. Mus. 7896 g, I refer for the justification of the above transliteration, in which I have endeavoured to give as exact a representation of the old music in modern notation as it was possible for me to effect, following the ancient authorities conscientiously as an antiquary, without making any pretence to be a musician.

In Odington (De Coussemaker, p. 213) the different marks and liga-

tures, are drawn and described. The first mark in the Jesus College MS. (see photolithograph) is that which Odington calls *virga*, the second *punctum*, and the third, so far as I can judge, *semivocalis*. The upper mark over the word *folkes* (bar 5), seems to be an inverted *semivocalis*, and is at least so translated by De Coussemaker (*L'art harmonique*, p. ix). The mark over *hit* (bar 18) and *me* (bar 30) is that called *flexa* in Odington. *Flexa* and *semivocalis* should of course be different. I have followed De Coussemaker in the *semivocalis*, making it two notes, of which the first is dotted. The following is Odington's description of these marks: "Morosa longa vocatur que prius *virga* dicitur nota . . . velox vero vocatur brevis que prius *punctus* figura scilicet quadrata" (p. 235). "*Semivocalis* medietate sui temporis transfert ad aliam vocem que dicitur *semivocalis* descendens" (p. 214). "Ligatura est plurium notarum contractus ut quia quidam cantus organici sunt sine litera, notis conjungunt propter brevitatem ligaturarum. Alia ascendens, alia descendens. Ascendens est cujus secundus punctus altior est primo;" then follow the examples *semitonus*, *gutturalis*, *pes resupinus*, which not occurring in this piece of music need not be noticed, "descendens e contrario," and the first example is our *flexa* (p. 242). As to the mark in the MS. over *leuedi* (bar 26), Odington says: "Sunt et alie compositiones notarum ad predictas diverse, sed his habent cognosci et per modum in quo sunt, ut ista," then the mark just mentioned is quoted, "in primo modo valent longam imperfectam, in tertio et quinto longam perfectam" (p. 245). Now this is in the fifth mode, as already mentioned, which Odington describes (p. 238) as proceeding "per omnes longas," and is perfect, because in triple time. I have therefore interpreted as in the 4th bar of the *Cuckoo Song*, according to Mr. Chappell's directions, who in his letter to me of 11 March, 1868, says of this bar: "There is one variation from Burney and from Hawkins in my copy, for which variation I have good authority. They jig the three notes upon the word 'in' (*Sumer is icumen in*), I make them equal." Over the words *unwemmed and* (bar 10) we have a *semivocalis* followed by two *puncta*. In this case, as the *semivocalis* takes the place of a *virga* in length I have been obliged to consider the two *puncta* as representing *virgae*, as they would have done if following a *virga*, and consequently to divide the *semivocalis* as a dotted crotchet followed by a quaver.

There is still one mark concerning which I am in doubt. On refer-

ring to the mark in the MS. over *froure* (bar 6) it will be seen to consist of a *punctum* closely followed by a *semivocalis*. I have entirely neglected the *punctum*, considering it as a scribe's error, but I may be altogether wrong, and it is possible that instead of



This is a point for the consideration of musicians who are also antiquaries, like M. de Coussemaker. I content myself with drawing attention to it. There is a mark over the double bar (8), which seems to me merely an accidental blot, and I have therefore entirely neglected it.

At the end of bars 8 and 16 I have introduced a minim rest, but this was not necessary in bar 24, as the next line of the poetry beginning with an unaccented syllable (contrary to the regular rhythm), the bar is filled up by a corresponding minim.

Bar 22 in the MS. has only three *puncta* over the words *wimmen pu*. This I regard as a mere error of the scribe, who omitted the tail to the first, if indeed the tail has not disappeared in the photograph, having been too faint in the MS. I have not seen the MS., but I know from the examination of other xiii th century musical MSS., that this is a possibility. It will be seen that there is a sort of a cross stroke to the *punctum* over *win*— in the second part. Perhaps there was a tail to the *punctum* over *folk*— in bar 5, and the shape of the *punctum* looks as if one had been intended, but had been cut short or obliterated not to interfere with the *l* immediately below. At any rate there should be a *virga* on account of the *semivocalis* above. The tail is again omitted to the *punctum* of the first voice over *mod*— bar 9, which is corrected by the second voice.

Bar 23, over the words *hauest peo*, presents several difficulties. The upper part has two *puncta* and a *virga*. This I presume must be an error for a *virga* followed by two *puncta*, the regular form for three minims, as already shewn; but see notes on bar 31 and the signatures. Then there is an inverted *semivocalis* in the second part, occupying the position of a *virga*. This I have treated as in bar 10, as already explained.

Bar 27, over the words *her mi*, has two *virgae* in both parts. This

is a perfect impossibility in the fifth perfect mode, hence I have taken the liberty to correct the second *virga* into a *punctum*, and have transliterated the bar by a semibreve and minim as usual. But see bar 31.

Bar 31, over the words *pi wille*, presents the same anomaly as bar 27, and I have corrected it in the same way. Yet another explanation suggests itself, namely that the last *virga* in bars 27 and 31 were meant to convey the notion of *rallentando*, or slackening the time previous to the final note. This of course is very common at the end of a strain. Now bar 23 (in which the final *virga* occurs in the first part only, and therefore must be wrong, as one part could not slacken time without the other) is the last bar but one of the song independently of the *refrain* or *burden*, and bar 31 is the last bar but one of the whole piece of music. In both cases slackening time would be likely. But this does not apply to bar 27, where the two *virgae* would apparently imply a sudden transition from perfect ($\frac{3}{2}$) to imperfect ($\frac{2}{2}$) time. But still a pause on *bene* is quite admissible.

Hence I throw out as an alternative transliteration the placing of a pause mark \frown over the final notes of bars 23, 27, and 31.


Bar 32, over the word *is*, has in the MS. a longer head to the *virga* in the second part than in the first, like the figure of Odington's "duplex longa . . . que duas valet longas perfectas" (p. 235). Of course it should be in both parts, to be intelligible. I have simply dotted the semibreve in this bar. It might also have a pause mark over it.

In the MS. it will be seen that bar 32 has a double bar after it, indicating the end of the piece of music. But it is immediately followed by some notes which I have not transliterated. In the second voice there is a blot to begin with, which I neglect. The following notes are



This makes a slight variation from the commencement of the piece of music in the singing of the second stanza. But the variation is so slight, that, the transition of the third bar not being marked, I have

neglected it in the text, and have written the words of the second stanza under the notes of the first. The other words of the second stanza, with the exception of the *refrain* or *burden*, are not written to music, but occupy the last two lines of the photolithograph.

The music is for two voices. It is written on two staves, which for the first line of the MS. consist of four lines each. But these two staves do *not* form a single staff of eight lines. This is shewn in the first line by the letter C placed on the second line of each staff, whereas if the staff had been continuous, one of these two Cs must have fallen on a space. The C clef is the well-known signature of the tenor voice, and the first or upper voice is within easy compass of a tenor. It would also, taken an octave higher, be within tolerably easy compass of a soprano, though one note  which occurs in

bars 7, 15, 19, and 31, but only as a passing note, is full low. A soprano must have been sung by either a boy or a woman, artificial men-sopranos not having been usual in England. The women are out of the question. Old songs are generally for adult males only. Hence I consider that the first voice was a tenor. The second voice has also the C clef. But it could not have been of the same pitch as the first, or otherwise, at the first note the second voice would top the first, and at the second note the voices would cross. Hence I conclude that the second C was an octave lower than the first, and indicated bass. Although the original is written on two staves, I have thought it best to transliterate it into "short score," on the bass staff only, indicating the two parts by the direction of the tails of the notes, as usual.

In the original the first line of the music has the two signatures C and the sign \flat placed on the space after the first C, shewing that B is to be B^\flat throughout. The scribe has not taken the trouble to write the \flat on the space below the second C, but of course it must be understood. The key is therefore F, and it has the modern final cadence, and not that of the usual chants. The time ($\frac{3}{2}$) is not marked, being sufficiently indicated by the form of the notes.

In the second line of the music the scribe employs two staves of three lines each, which also are not continuous. There was no necessity for using any particular number of lines (as the modern five), but either three or four were used according to the compass of the music

to be noted, and often varied in consecutive lines. The value of the lines was shewn by the signatures. In the second line the first C is omitted, but the \flat is retained, and now falls on the first instead of the second space, shewing that the B \flat occupied this space, and hence that the upper line of the upper staff had been omitted. In the lower staff C appears on its first (instead of second) line, shewing that the upper line had been omitted. The \natural again is left out. It should be remembered that \flat is only a form of *b*, and that in the original scale B was always *flat*. In German musical notation to the present day B represents the English B \flat . When B natural had to be marked, the letter H was employed, as it still is in Germany. The small written form of *h*, with second stroke descending (see *heune, her*, in the photolithograph of the hymn), still used in German handwriting, is the musical sign, \flat or *natural*. And the natural doubled $\natural\sharp$ (the two marks being written rather over each other) gave rise to the modern \sharp , or *sharp*.

In the third line of the MS. two staves of three lines are again employed. The \flat on the first space is the same as in the second line. The first note on this upper staff is a *punctum*, which ought to have been a *virga* (see observations on bar 23), and it falls below the lowest of the three lines, so that if it had been a *virga* its tail would have run into a lower staff, and might have confused the singer, especially if the C had been written on the top line of the second staff, as in the last case. Hence possibly, firstly, the tail of the *virga* was omitted, and the last note of the bar received a compensating tail, for after the first note the running of tails into the second staff would not have caused confusion; and, secondly, instead of writing the usual C, which would have been dangerous, an A is written on the second line of the staff, which determines the value of the notes equally well, although it is not one of the recognised signatures. The three usual signatures, which are still retained, though in such strange disguises that their relations to the old capital letters are scarcely intelligible, are



The reader who is not accustomed to old musical notation will excuse this lengthy justification of every point in my transliteration, and will see that, however strange and indeterminate the old notation may appear to our ignorant modern eye, it had a well-known determinate sense for the singers regularly instructed in its use.

I turn to the words of the song and the mode in which I have placed them under the notes.

In the first stanza I have strictly placed every syllable of the original (which I have as usual transliterated into Roman letters with the exception of þ, ȝ and ȝ) under the note or ligature to which it is most plainly and unmistakably referred in the MS., as may be seen in the photolithograph. Leaving the second stanza for the present, let us observe what this teaches us for the metre and pronunciation of the original. It is in this respect a trustworthy contemporary document, like the *Cuckoo Song* and *Prisoner's Prayer* transliterated and considered in my *Early English Pronunciation*, pp. 426 and 432. Written out as an ordinary poem, with translation annexed, this stanza runs thus—

Edi beo þu heuene quene	Happy be thou heaven queen,
folkes froure and engles	folk's comfort and angel's
bliss. 2	bliss.
moder unwemmed and maiden	Mother immaculate and maiden
clene	clean
swich in world non oþer nis. 4	Such in world none other ne-is.
On þe hit is wel eþ sene	On thee it is well easily seen
of alle wimmen þu hauest	Of all women thou hast the
þeo pris. 6	prize.
mi swete leuedi her mi bene	My sweet lady hear my boon
and reu of me ȝif þi wille is. 8	And rue of me if thy will is.

First, *beo* 1 (the subjoined figures refer to the numbering of the lines) is a monosyllable, and as *be* is also common, we conclude that it had the sound often written *baü* or *baö* in English dialects, with the *ea* of *bear*, followed by a faint sound of *-e(r)*, or *-o*. Similarly for *þeo* 6, generally written *þe*.

Next, the final *-e* were pronounced at least in verse when it was sung (as they still are under such circumstances in French) except before a following vowel. We have a separate note to the last syllables of *heuene* 1, *quene* 1, *folkes* 2, *engles* 2, *clene* 3, *alle* 6, *hauest* 6, *swete* 7. In the case of *froure* and 2, *e* falls out before *a*, absolutely, probably as in French, and not merely theoretically as in Italian. In bar 6 I have separated the syllables *fro-ure* and, putting *ure* and (pronounce *u* as *v*, as the *u* was an *f* in the Anglo-Saxon word *frofre*) to one note, to be read *vrand*. In *sene* 5, probably the *e* was pro-

nounced in reading, as the word occurs at the end of a line, and ought to rhyme with *quene* 1, *clene* 3, in which the *-e* was pronounced. But it so happened that l. 6 irregularly began with an unaccented syllable. Had that syllable begun with a consonant, it is easily seen by *heuene*, bar 3, what would have been done in bar 20; the first semibreve would have been made into two minims of the same pitch. But in bar 20, as in the case of *bene* 7, bar 28, it so happened that this following irregular unaccented syllable began with a vowel, and hence we have *-e* elided before it in singing, thus *sen-e of* = *senof*, bar 20, and *ben-e and* = *benand*, bar 28. This was much easier for the singer, and avoided open vowels. In *wille* 8, the *-e* is regularly elided both in the verse and music, bar 32, before *is*, read *will-e is* = *willis*. Every case of final *-e* in the first stanza is therefore accounted for.

Next it becomes clear that measures of three syllables each were distinctly recognised. There is no attempt to procrusteanise them by the excision of a syllable, or to slur over the obnoxious item by a grace note. In *heuene quene* 1, we have the measure | *hēuēnē* | *quēnē*, with a distinct note to each syllable. Again, *mōdēr ān* | *wēm̄mēd ānd* | 3; *of* | *āl̄lē* | *wīm̄mēn p̄* | *hāuēst p̄o* | *pris*, 6; | *mī* | *swētē* | *lēuđī* | *hēr mī* | 7, all shew the same resolute recognition of these accentual dactyles in a metre of accentual trochees. This is of the utmost importance for the appreciation of older versification.

Stanza 2 will run thus, omitting the two last lines, which, forming a *refrain* or *burden*, are not written twice in the MS. :

<i>þu asteze. so þe dai; rewe</i>	Thou arosest; as the day beam
<i>þe deleð from þe deorke</i>	that separateth from the dark
<i>nicht.</i>	<i>10</i> night.
<i>of þe sprong an leome newe</i>	Of thee sprang up gleam (light)
	<i>new</i>
<i>þat al þis world haueð ilizt.</i>	<i>12</i> that this word hath lighted.
<i>nis non maide of þine heowe,</i>	Ne-is none maid of thy hew,
<i>swo fair. so sschene. so rudi.</i>	So fair, so shiny, so ruddy,
<i>swo bricht.</i>	<i>14</i> so bright.

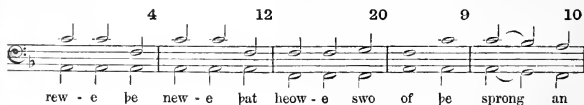
It is seldom that the notes for a first stanza will exactly suit a second, especially where trissyllabic measures are allowed to intrude. The notes always require "humouring," as every singer well knows. But the fitting of the words to the notes in the first stanza readily shews in what this "humouring" has to consist.

As regards the final *-e* in *asteze* 9, whether we take the notes of bar 2, or the other version noted on p. 265, this *-e* is furnished with a distinct note. So also *deorke* 10, bar 7; *leome* 11, bar 11; *þine* 13, bar 19; *sschene* 14, bar 22. In *maide* 13, bar 18, *e* is elided before *of*, read *mai-de of* = *maidof*. Observe also that the "poet" has quietly used *maide* 18 for *maiden* 3, in order to obtain this elision, and although for the verse *maiden* would have answered here, by introducing a trissyllabic measure, it would have occasioned much unnecessary humouring for the notes. For what now stands, bar 18, we should have had



Compare bar 22, where precisely the same passage occurs for precisely the same reason.

Now then we can understand how to sing *rewe þe* 9, 10, bar 4, and *newe þat* 11, 12, bar 12; *heowe swo* 13, 14, bar 20. All three arise from the "poet" beginning a line with an unaccented syllable, whereas the music went on the theory of commencing with an accented syllable. In bars 9, 10, exactly the contrary effect is wanted. We must evidently read



Lastly, we may note that where the "poet" has been careless in his rhythm, the "composer" has taken the liberty of correcting him. Thus, line 5: *On þe hit is wel ep sene*, would naturally require the speaker to give most force to the italicised syllables, making *wel* conspicuous but *ep* stronger. This destroys the "swing." So the composer has quietly: *On þe hit is wel ep sene*, which would be detestable in speech. This is quite a common trick in hymn and ballad setters; but then hymns and ballads so often sin against poetry that it matters little. We cannot so much complain of line 8: and *reu of me 3if þi will' is*, as many persons would bring out *þi* with equal strength. The *me* and *is* are less defensible. In line 9: *þu asteze; so þe dai3*

rewe, is rendered very uncomfortable by the stress on *so* and the absence of stress on *dai*z. But the "poet" had introduced a trissyllabic measure, and the "composer" could not help. But how inappropriate to sing *heuene* 1, with its two last very inconspicuous syllables, and *so the dai*z 9, with the heavy *dai*z, to the same notes, bar 3! In line 11, of *þe sprong an leome newe*, becomes *of þe sprong an leome newe*! And in line 12, where the "poet," according to the MS., seems to have taken the great liberty of changing his accentuation: *þat al þis world haueð ilizt*, the "composer" makes him say, *þat al þis world haueð ilizt*. Now this is so atrocious that I suspect a mistake in the MS. The form of *world* is *weoreld* in Orrmin, and *weoreld*, *woreld* in Laȝamon. Suppose that the scribe forgot the *e*, and forgot to write it above as a correction, as he has done in *hewe* 13; see the last line of the photolithograph. Restore it, and the verse becomes: *þat | al þis | wor^eld | haueð i | lizt*, which is at once rhythmical. The music would require an alteration only in bar 15, introducing three notes (a *virga* and two *puncta*, as in bar 3) instead of two (a *semivocalis* and *punctum*); so that this line of the second stanza would be sung, as I am disposed to believe was really meant, in the following manner:



Of course in the parallel passage to the same notes, *world* 14 need not be *woreld*, and cannot be so with the present notes. But to have *world* in one place and *woreld* in another is quite consonant with ancient habits: thus in the *Cuckoo Song*, *groweþ*, *bloweþ*, *bleteþ*, *sterteþ*, *verteþ*, are all found with a note to *eþ*, but we have also the harsh *springþ*, and the easier *lhouþ*, the last placed to an unaccented note.

A. J. E.









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