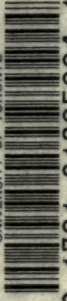


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# Religious Pieces









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Religious Pieces  
in  
Prose and Verse.

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Early English Text Society,

Original Series, No. 26.

1867, 1914 (*for* 1913).

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*Original Series*

# Religious Pieces

in

Prose and Verse.

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## PREFACE.

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THE miscellany of Religious Tracts and Poems which follows is edited from the Thornton Manuscript, which has already contributed the Morte Arthure and the Hampole Short Treatises to the publications of the E. E. T. S. It is hoped that it will serve somewhat towards illustrating the religious teaching of the fourteenth and fifteenth centuries, as well as towards exhibiting the peculiarities of the Northern English, in which all the pieces are written.

The first tract is a good and idiomatic specimen of a mediaeval Sermon, and as we find that it was preached in obedience to the command of 'oure Fadire þe byschope,' who had directed all those who under him had cure of souls 'opynly, one ynglysche, apone Sonondayes, to preche and teche þaym þat þay have cure off, the lawe and the care to knawe God Almyghty,' it is also at the same time an evidence of the amount of instruction provided for the people in those days. Some hundred years before this Sermon was written, Bishop Grosseteste had given very similar directions to his clergy, mentioning the very heads which are touched in this Sermon, and bidding them discourse of them to the people every Sunday *in idiomate communi*. Surely these facts, and many others like them which might be produced, go far to prove that the parish priest of the Middle Ages was not such a 'dumb dog' as

some would have him to be, and that preaching was not confined to the Friars. Dan Jon Gaytrigg must have been a very sensible instructor for his flock, according to their creed and lights; and the nervous and rhythmical English in which his teaching is conveyed would be hard to equal in modern days. There is another copy of this Sermon in the Library of Trinity College, Cambridge, MSS. B. 10. 12, from which Prof. Skeat kindly made an extract for me. It differs very slightly from the text here printed, but has indications of being a somewhat later transcript. For instance, the old and probably not well-known word ‘*tray*’ of the Thornton MS. is changed in the Cambridge copy into ‘*thoȝt*’, and an occasional omission of a Northern form betrays the fact that the copier was not writing his own dialect. Mr. Skeat, whose opinion on this subject is of the utmost weight, writes as follows with regard to the style of the Sermon. ‘I have not a doubt that the “Sermon” was originally in *verse*, and to print it as prose, without remark, would be a mistake. It is to be noted that the Trinity MS. is at first written as prose (but there are frequent dots shewing where the lines end), and very soon it is written *as verse*, and so continues down to the end. For instance, look at the following:—

De sêxte poynt is . pát we sall trêwe  
 pat þe fôurtyde dâÿ . áfter þat he râse,  
 thurgh strêngþ of hemsêlfe . he stêghed vntil héuen,  
 whare oure kÿnde is nów . in his blÿssed pérson,  
 noght ánely éuen . no méte til his aúngels,  
 bot hêghe corounde kÿnge . abouén all aúngels.

It is clear that we have here the regular alliterative verse, *perfect* as regards accent, *imperfect* as regards alliteration; in fact, the very kind of metre into which the old Piers Plowman metre would naturally degenerate. The third line preserves the alliteration altogether, and is a nearly perfect line.’ Perhaps even a stronger passage than the one selected by Prof. Skeat might be found at page 11:—

Eúynly to súffire . þe wéle and þe wáa,  
 Wélthe or wándreth . whéthire so betýde . . .  
 Stýffely to stánde . agáynes our fáas,  
 Whéthir þay be bódily . or þáy be gástely,  
 Swa þat ná fulle fándyng . máke vs to fálle,  
 Ne be fálse in our fáythe . agaýnes God Almýghtty.

Here the alliteration is very marked. I confess, however, I do not see my way to bringing the whole of the Sermon into this form. If it were originally written in alliterative verse, it would evidently have been with the object of helping the people to commit it to memory.

Treatise No. II is an old English translation of the *Speculum* of S. Edmund. This was a very popular treatise in its day, and, we believe, the only surviving work of the famous Edmund Rich, Archbishop of Canterbury—famous for his asceticism—famous as a teacher of Greek at Oxford, and as having had for his pupils Grosseteste, Robert, and Roger Bacon—famous for his sudden elevation to the Primacy—notably famous for the good stand he made in that office for English liberties—famous also for his retirement from his high post; and famous after death for the popular tumult which forced the pope to canonize him. All these points are well brought out in Dr. Hook's *Life of the Archbishop*. At the Monastery of Pontigny in France, the place of his retirement, where the great spirits of Thomas à Becket and Stephen Langton had before him found rest, he wrote, or at any rate finished, his *Speculum*. It is a composition which breathes a fierce asceticism, and is almost Manichean in its hatred of bodily ease. This would insure its popularity in an age which only comprehended religion as a bitter and unsparing chastiser of the flesh, and hence its early translation into French and English. We subjoin a specimen of the original, with the French and English translations. With regard to the age of the latter, Mr. Morris, on examining a passage sent to him, was of opinion that it might be as early as 1350. Very probably it is a rescript from a still earlier English

version in a Southern dialect, but I have not discovered any other English MS. of this Treatise.

FRENCH.	LATIN. ( <i>Original.</i> )	ENGLISH.
From Arundel MS. 288. p. 207.	From Magna Bibl. Vet. Patr. XIII, 355.	Thornton MS. (as printed).
<p>Uidete uocationem uestram.—Ces moꝝ de la postle partenant a nous genꝝ de religion. ueez, fet il, a quey nous estes apellez. e ceo dit il por nous exciter a perfection. e por ceo quel homme<sup>1</sup> ke ieo pens de moy, mesmes de nuit e de iour, de une part ay ioye grant. e dautre part grant dolor. Ioye por la seynte religion. dolor en confusion por ma feble conuersacion. e ceo nest pas graunt merueyle. Kar Ieo ay grant acheson. Kar ci dit Seynt Eusebye en un sermon. uenir a religion est souereyne perfection. e nent parfitement uiure souerayne dampnacion.</p>	<p>‘Uidete uocationem uestram fratres.’ Ista uerba apostoli pertinent ad homines religiosos. Videte (inquit) ad quid uocati estis. Et hoc dixit Apostolus ad excitandum nos ad perfectionem. Et propter hoc quâcunque horâ cogito de me ipso, die uel nocte, ex unâ parte habeo magnum gaudium, et ex aliâ parte magnum dolorem. Gaudium habeo propter sanctam religionem, dolorem et confusionem propter meam debilem conuersationem. Et illud non est mirum, quia habeo magnam causam. Nam, sicut dicit Sanctus Eusebius in vno sermone, Venire ad Religionem summa perfectio est, sed non perfectè viuere in religione, summa damnatio est.</p>	<p>‘Uidete uocationem uestram.’ This wordes sayse Saynte Paule in his pystyll, and thay are thus mekill to saye one ynglysche, ‘Seeze ȝoure callynge.’ This worde falles till vs folke of religioune; and that sais He till excite vs till perfeccyone. And therfore what houre pat I thynke of my-selfe, one nyghte or on day, on a syde hafe I gret joye, and on anoper syde gret sorowe —joy for þe haly religione, sorowe and confusyon for my febill conuersacione. And þat es na wondire for I hafe gret enchesone. Als þe wyse man saise in his sermon, he sais to com to religione es souerayne perfeccyone, and there - in noghte perfitly to lyffe es souerayne dampnacione.</p>
<p><sup>1</sup> ? heure.</p>		

Among the promises of future publications made by the E.E.T.S. there is held out to us the hope of some day seeing in print the Life of S. Edmund from the British Museum MS. When it is printed I feel persuaded that it will be found very illustrative of the Speculum, and vice versâ. I believe Dr. Hook does not profess to have consulted this old mediaeval Life of the Archbishop for his biography in the third volume of his Archbishops.

We now come to No. III. The Abbaye of S. Spirit. This trea-

tise, of which there are several MS. copies, has been attributed to various authors. Some would have it the composition of Bishop Alcock, who died 1480, but as it exists in the Vernon MS., which is about a century earlier, this notion is disposed of. In the Lambeth MS. it is given to Richard Rolle de Hampole, but as his paternity is claimed for almost all religious Middle-Age MSS. that have gone astray, we cannot build much on that. The fact of the early Vernon MS. having the Treatise in a Southern dialect is much against the supposition of its being Hampole's. Whether Robert Thornton re-wrote it in his own idiom, or how it got into the form we have here, cannot be discovered; but as the preference here given to the Thornton copy may seem to some to be unfounded, we subjoin a conspectus of a portion of four manuscripts for the purpose of comparison.

I. VERNON MS. (Bodleian.) A. D. 1380.	II. LAMBETH MS. 432. fol. 37 B.	III. TRIN. COLL. CAMB. MS. O. 1. 29.	IV. THORNTON MS. (as printed).
<p>Here biginneþ a tretis þat is clept þe Abbey of þe holy gost. þat is conscience of monnes herte schulde ben in þis Abbay most.</p>	<p>Here begynnythe Rechard Hamppulle of the Abbay of the holy goest fulle nessarye.</p>	<p>þis es þe begynnyng of þe abbay of þe holye goste, þe wilke pates founded in A place þat es called conscience, and þerfore, mañ, be-whare!</p>	<p>Of the abbaye of saynte Spirite that es in a place that es called conscience.</p>
<p>Mi deore Breþren And Sustren. I seo wel . þat monie wolde ben In Religion . but þei mowe not . for Pouert. or for Age . or for drede of heore kun. or for bond of mariage. And þerfore I make her a Book of Religion of herte. þat is of þe Abbaye</p>	<p>Dere Bretheryne and Sustren, I Se welle ther wold be many in Religeoun, but þay may not, for pouerte, or for Awe, or for drede of kyn, or for bondage, or for mariage; therfor y make here a boke of Religeoun of the hert That is of the Abbay of the holy</p>	<p>My fulle dere and well loued brethire and sisters in god, I see now weel in pies dayes þat many meñ wilde full gladly be in religioun, bot þei may nouȝt, fore pouerte or fore elde, or fore dreed, or elleȝ fore kyndrede or for bonde of mariage. And þerfore I make</p>	<p>A dere brethir and systirs, I see þat many walde be in religyone bot þay may noghte, owthir for pouerte, or for drede of thaire kyne, or for band of maryage, and for-thi I make here a buke of þe religeon of þe herte, þat es of þe abbaye of the Holy</p>

of þe holi gost . þat alle þo þat mouwe not ben In bodi Religion þei mowe ben In gostly. *Ah Ihesu Merci* . Where may þis Abbey and þis Religion best ben I . founded. Certes neuere so wel . ne so semely . as in a place . þat is clept Conciencie. Now be houep hit þenne . at þe biginnyng . þat þe place of þe Conciencie be clanset . þorw wys clansyng . þe holi gost senden a doun twey Maidens ful connyng . þat on is clept . Rihtwysnesse. And þat oþer loue of clannesse . þeose tweyne schul caste from þe concience and from þe herte all manere fylth of foule þouȝtes and of foule ȝeornynges.

goest, that all tho that may not be in Bodely Religeoun myght be in goestly religeoun. A Ihesu mercy where may the abbay of this religeoun be best y foundid. Certis nowhwhere so wele ne so surely as in a place that is callid Consciens. Now hit behovith, at the bygynnyng that the place of the Conscience be clenysd wislye. The holy goest shall Fynde two maydennys Fullc cunnyng, the tone is callid Rightwysnesse, And the tother is callid love of clenness. These two shall cast out from the conscience, and from the hert, alle maner Filthe of foule thoughtes and foule Desyris.

here now a boke of religion of þe herte, þat es, of þe abbaye of þe holy goste; þat all þoo þat may nouȝt be in bodily religion, þat þei maye godely be in gostely religioun. ¶ A Ihesu, mersy! where maye þis abbay and þis religion beste be founden and groundede? ¶ Certes, neuer nowere so well ne so stedefastlye, nor ȝit þerto so semely, as right in a place;<sup>1</sup> þat þei calle conscience. ¶ Now þan behoues it firste at þe begynnyng, þat þe place of þe conscience be so enclosed on ilke syde thorough wies closyng, for þis encheson: ¶ Þe holy goste salle do sende two maydens full conande. ¶ Þe tone is callede by clerkes Ryghtwysnes ¶ And þe tother is called lufe of grete (?) clenness. ¶ Þis two maydenes sall keste fro þe conscience and fro þe herte all manere of fylthes and foule þoughtes, and of foule ȝeornynges.

<sup>1</sup> sic in MS.; read "place."

Goste, that all tho þat ne may noghte be bodyly in religyone, þat þey may be gostely. A Ihesu mercy! Where may þis abbaye beste be funded and þis religion? Now certis nowhare so well als in a place þat es called conscience; and who so will be besy to funde þis holy religion, and þat may ilke gud crystyne mane and woman do þat will be besy þerabowte. And at þe begynnyng it es by-houely þat þe place of thi conscience be clennd clene of syne, to þe whilke clenysng the Holy Goste sall sende two maydyns þat ere conande, the one es callede Rightwysnes, and þe toþer es called Luffe of clenness. These two sall cast fro þe conscience and fro þe herte all maner of fylthe of foule thoghtes and desyris.

It seems probable that II, III, and IV have been re-written from No. I in their different dialects, but at any rate this con-

spectus remarkably illustrates the well-known fact, that mediaeval copiers never kept close to their original, but altered and improved according to their own views of grammar and dialect, without any of that wholesome dread of omitting an inflection which is the scourge of modern editors. The Lambeth MS. in its latter part differs considerably from the Thornton, and contains several passages which the other has not. In fact it may almost better be described as a *similar* treatise than as identical. The Cambridge MS. shews a tendency to insert amplifications and additions, and would thus seem to be later in style, but Mr. Skeat says that the MS. looks like the fourteenth century. There are doubtless several other copies of the treatise to be found.

The matter of this treatise well illustrates the sort of notion which must always have existed even in the most palmy days of monasticism, viz. that it was just possible to live a religious life outside a convent. But the 'Abbaye of S. Spirit' further shews us the reluctance with which this was admitted, the attempt to clothe even active life with the forms, images, and duties of the cloister, and while admitting the possibility of its successful pursuit of holiness, at the same time putting by its side the far higher and more blessed state of the incarcerated regular.

The Religious Poem of William of Nassyngton is certainly not remarkable for its poetical genius, but in the simple scriptural statements of the quondam York lawyer we recognize with pleasure the mind of a devout layman rising out of distracting superstitions to a repose on the great eternal verities of the faith. The Hymns numbered VIII and IX both contain some simple and touching passages. The Moral Poem, No. XI, is by Richard Rolle de Hampole. Hymn No. XIII is among Dr. Furnivall's selections from the Lambeth MSS. There are differences here, but none, it is thought, will object to have two versions of such a beautiful and touching little poem. We now come to the most singular poem of the collection—Saint John the Evangelist. I have not hitherto heard of any other Manuscript of this, and I think all lovers of early English will not fail to be pleased with it.

Indeed some of the words were quite beyond my power, and must have been left unattempted, but for the kind assistance given me in this, and in many other points, by the Rev. W. W. Skeat.

I am afraid, taking the Miscellany throughout, rather a bitter vein of religionism will be found to permeate it. Christianity seems to be regarded as an institution for vexing and harassing the human race, and everything connected with the body and its belongings is simply evil. Manicheism indeed, as Dean Milman well points out, poisoned the very life-blood of mediaeval Christianity, and Augustine, while he overthrew it as a system, only confirmed and established it as a sentiment. It is probable that this sour asceticism, which has been remarkably illustrated by several publications of the E. E. T. S., will come out even more strongly, as the Society proceeds to dive deeper into the recesses of old English. But this, at any rate, only makes us admire Chaucer the more.

[The text of this book, as far as p. 18, was collated with the Thornton Manuscript by Dr. Furnivall in 1906, and nine new pieces, Nos. V, VI, VII, X, XII, XVI, XVII, XVIII, XIX, were added to its contents. The Dean and Chapter of Lincoln kindly consented to deposit the Manuscript in the British Museum, where the Keeper of the Manuscripts, Mr. Gilson, was good enough to receive it, and a fresh collation of the whole has now been made. Since then the Rev. Canon C. W. Foster of Timberland has very kindly looked up some readings in the MS., and a new Glossary has been provided by Mr. O. T. Williams. J. M.]



# I. DAN JON GAYTRYGE'S SERMON.

[Thornton MS., *Line. Cath. Libr.*, leaf 213 back.]

Here begynnes a *Sermon* þat Dañ Iohn Gaytryge made, þe  
whilke teeches how scrifte es to be made, & whare-of, and in  
scrifte how many thynges solde be consederide. Et est Petrus  
4 *sentenciarum discrecione primâ.*

8 **A**ls a grett Doctour schewes in his buke, of all þe<sup>1</sup> God's mercy  
creatures þat Gode made in heuen and in erthe, in Creation.  
in water and in ayere, or in oghte elles, þe Souerayne  
cause & þe skylf whi He mad þan was His aweñ  
gud wiff and His gudnes, Thurgh þe whilke gudnes,  
alls He es all gude, He walde þat some creatures of þase þat  
He made ware *communers* of þat blyse þat euer-mare lastis.

12 And for þat na creature myghte come to þat blyse †with- [†lf. 214.]  
owtten knaweyng of Godd, als þat clerkes teches, He made Man must  
skilfwise creatours Angelle and man, of witt and wysdom to have know-  
knawe God Almyghtyñ, and, thorowe þaire knawynge, lufe ledge in order  
to obtain a  
share in it.

16 Hym and serue Hyñ, and so come to þat blyse þat þay ware  
made to. This manere of knawynge had oure forme-fadyrs in  
þe state of Innocence þat þay ware mad In; and so sulde we  
hafe hade, if þay had noghte synned. Noghte so mekill als

20 hally saules hase now in heuen, Bot mekill mare þan man  
hase now in erthe. For oure forme-fadyrs synned, sayse þe  
prophete, and we bere þe wykkydnes of þaire mysdedis; For  
þe knawynge þat þay had of Godd All-myghten, they had it of

24 Goddes gyfte at þaire begynnyng, with-owtten trauayle, or  
tray, or passinge of tym. And all þe knaweyng þat we hafe  
in þis werlde of Hym, es of heryng, and of leryng, and of  
techyng of oper, of þe law and þe lare þat langes tilf Haly

This must be  
gained by  
hearing and  
learning.

<sup>1</sup> MS. y°. When y stands for þ, þ is printed. F.

I. *Gaytryge's Sermon. The Six Things to be learnt by all.*

Kyrke, þe whilke aʃʃ creatours þat lufes God Almyghteñ awe to knawe and to cuñ, and lede þaire lyfe aʃʃiʃ, and swa come to þat blysse þat neuer mare blynes.

And there-  
fore those  
who have  
charge of  
souls must  
instruct  
them.

And for-thi þat mekiʃʃ folke now in pis werlde ne ere noghte 4 wele ynoghe lerede to knawe God Almyghty, ne lufe Hyñ ne serue Hyñ als þay sulde do, and als þaire dedys oftesythes opynly schewes, in gret pereñ to þañ, to lyfe and to saule; and perawnter þe defaute may be in thayñ þat hase þair saules 8 for to kepe, and thayñ sulde teche,—als prelates and persons, vicars and prestes, þat ere haldeñ by dett for to lere þañ— For-thi ouʃ Fadiʃ þe byschope þat God Almyghty saue, þat, als Sayñ Paule sayse in his pystiʃʃ, wiʃʃ þat aʃʃ meñ be safe, 12 and knawe God Almyghteñ, and namely þase vndirlowttes þat tiʃʃ hym langes, hase tretide and Ordeyned for þe comoñ profett, thorowe þe counceiʃʃ of his clergy, þat ilkane þat vndiʃʃ hym hase cure of saule, Opyñly, one ynglysche, apoñ 16 sonndayes, preche and teche þayñ þat þay hase cure off, þe lawe and þe lare to knawe God Almyghty, þat principally may be schewede in theis sexe thynges—[1] In þe fourtene poyntes þat falles to þe trowthe, [2] In þe ten commandentes þat 20 Gode hase gyfeñ vs, [3] In þe Seuēñ Sacramentes þat er in Haly Kyrke, [4] In þe Seuēñ werkes of mercy vntiʃʃ oure eueñ crystyñ, [5] In þe seuēñ vertus þat ilke mañ saʃʃ vse, [6] And in þe Seuēñ dedly Synnes þat ilke mañ saʃʃ refuse. And he 24 byddes and commandes in aʃʃ þat he may, þat aʃʃ þat hase cure or keypyge vndiʃʃ hym Enioyne þair parischennes and þair sugettes þat þay here and lere þise ilke sex thynges, and oftesythes reherse þañ tiʃʃ þat þay cuñ þañ, and sythen 28 teche þañ þair childiʃʃ, if þay any haue, whate tyñ so þay are of elde to lere þañ. And þat persouns and vycars and aʃʃ parische prestis, Enquere delygently of þair sugettes In þe lentyñ tyñ, wheñ þay come to scryfte, wheþer þay knawe 32 and cuñ þise sex thynges; and if it be fundeñ þat þay cuñ þañ noghte, þat þay Enioyne þañ appoñ his behalfe, and Of payne of penance, for to cuñ þañ. And for-thi þat nane saʃʃ excuse thaym thurghe vnknewlechyng for to cuñ þañ, 36

Our father  
the Bishop  
has ordered  
all parish  
priests to  
instruct the  
people in  
their own  
tongue.

In these six  
things :  
(1) The four-  
teen points of  
the Creed,  
(2) the Ten  
Command-  
ments,  
(3) the Seven  
Sacraments,  
(4) the Seven  
Works of  
Mercy,  
(5) the Seven  
Virtues,  
(6) the Seven  
Deadly Sins.

And Parsons  
and Vicars  
are to inquire  
at Lent  
whether their  
Parishioners  
know them.

- our haly Fadir † þe beschope, of his gudnes, hase ordaynede  
 and bedyñ þat þay be schewede opynly one ynglysche amanges  
 þe folke.
- 4 Whare-fore, anence þe fyrste of þise sex thynges þat es to  
 knawe, þe articles þat falles to þe trouthe,—als gret clerkes  
 teches and schewes in thaire bukes,—Thare Falles to þe faythe<sup>1</sup>  
 fourtene poyntes; Of þe whilke seuē Falles to Goddes Godd-  
 8 hede, and oþer seuē Falles to Cristes manehede. ¶ The firste  
 poynte þat we sañ trowe of þe Godhede, Es to trow stedfastely  
 In a trewe Godd, and þat na noþer es for to trowe In. ¶ The  
 toþer es, þat þe heghe Fadir of heuē es stedfaste and sothefaste  
 12 Godd Almyghtyñ. ¶ The thirde es, þat Ihesu Criste, Goddes  
 Sone of heuē, es sothefastly Gode, euē tiñ His Fadiñ. ¶ The  
 ferthe es, þat þe Haly Gaste, þat samenyly commes of bathe þe  
 Fadir and þe Sonne, es sothefaste Godde, euē to payñ bathe;  
 16 and þe whethir noghte twa Goddes, þe Fadiñ and þe Sonne, ne  
 thre Goddes, þe Fadir and þe Sonne & þe Haly Gaste, Bot thre  
 sere *persouns*, and noghte bot a Godd. ¶ The fyfte arctecle es,  
 þat þe Trynyte, þe Fadir and þe Sonne and þe Haly Gaste,  
 20 thre *persouns* and a Godd, es makere of heuē and erthe and  
 of all thynges. ¶ The Sexte artycle es, þat Haly Kirke, oure  
 modire, es hallyly ane thorow-owte þe werlde, that es, comonyng  
 and felawrede of all cristeñ folke þat comouns to-gediñ in þe  
 24 sacramentes, and in oþer haly thynges þat falles tiñ Haly Kyrke,  
 with-owtten þe whilke ne es na saule hele. ¶ The Seuēd  
 article þat vs awe to trowe es, vppe-rysyng of flesche, and life  
 with-owtten Ende. For when þe dede hase sundyrde oure  
 28 bodyes and oure saules for a certayne tym, als oure kynd asks,  
 vnto wheñ þat God sañ deme þe qwykke and þe dede, Thane  
 oure saules sañ turne agayne tiñ oure bodyes, and we þase ilke  
 (and nane oþer þañ we are nowē), sothefastely sañ ryse vp in  
 32 body and saule, þat neuer mare sañ sundire, fra þat tym furthe,  
 bot Sameñ (if we wele doo whiles we er here) wende with Godd  
 to þat blysse þat euer-mare lastes. And if we euyñ do, tiñ  
 Endles payne.

[† If. 214  
back.]

They are to  
be explained  
to folk in  
English.

And first of  
the fourteen  
Articles of  
the Creed.

Seven are of  
the Godhead.  
(1) One true  
God.

(2) Father  
Almighty.

(3) God the  
Son.

(4) God the  
Holy Ghost.

(5) Three  
Persons and  
one God,  
Maker of all  
things.

(6) The  
Catholic  
Church, the  
Communion  
of Saints.

(7) The  
Resurrection  
of the Body  
and Life  
Everlasting.

<sup>1</sup> 'faythe' crost thru in the MS.

Seven points  
of Christ's  
manhood.

(1) Incarnate  
of the Virgin  
Mary.

¶ Thir are oper seuen poyntes of Cristes Manhede þat are nedfull to trowe, till all þat are crystyñ. ¶ The fyrste es, þat Ihesu Criste, Goddes Sone of heuen, was sothefastely conceyuede of þe madeñ Marie, and tuke flesche and blude, and become 4

(2) Both God  
and man.

mañ thurghe þe myghte and þe strenghe of þe Haly Gaste, with-owtten any merryng of hir modirhede, with-owtten any mynyng of hir maydenhede. ¶ The toper artecle es, þat we sañ trowe þat He, Godd' and man bathe in a persoune, was sothefastely of 8 þat blessyde mayden, Godd' getyñ of His Fadire be-fore any tyme, and mañ, born of His modir, and broghte furthe in tyme.

(3) Suffered  
for man.

¶ The thirde poynte þat we sañ trowe es, Cristes Passione that He tholedede bodyly for synfull mañ-kynde, How He was 12 betraysede with His disciple, and taken with þe Iewes, beten with scourges, þat na skynñ helde, naylede one þe rude, and corounde with thornes, and many oper harde paynes, and dyede

(4) Descended  
into Hell.

at þe laste. ¶ The ferthe artecle es, þat whene He was dede, 16 and His body tane douñ, and wonden and doluen, 3it þe whills His body lay in þe graue, þe gaste with þe Godhede wente vnto Helle, and heryede it, and tuke owte pase þat ware þare-in, als

[† If. 215.]

Adam and Eue and oper †Forme-fadyrs whilke He in His forluke 20 walde þat ware sauede. ¶ The fyfte poynte es, þat one þe thirde day after þat He dyede, He rase fra dede to lyfe, Sothefaste Godd' and mañ in body and in saule. For als He dyede in seknes of oure manhede, So He rase thurghe strenghe 24 of His Godhede, and swa dystroyed oure dede thurgh His diyngge, and quyckynd vs unto lyfe thurghe His rysesyngge.

(6) Ascended  
into Heaven.

¶ The sexte artecle es, þat we sañ trowe þat one þe fourtede day eftyr þat He rase, Thurgh strenghe of Hym-selfe, He steye 28 in-till Heuen, where oure kynde es nowe in His blyssyde personne, noghte anely eynne ne mete till His angelis, Bot hey coround kyngge abowne all His angelis, þat be-fore tyñ was

(7) From  
thence He  
shall come  
to judge the  
quick and  
the dead.

lesse þan þe kynde of angelis. ¶ The seuend article es, þat 32 righte als He dyede, and estirwarde rase, and stey in-till heuen, Righte swa sañ He come apouñ þe laste day, Bathe for to deme þe qwykke and þe dede, where all þe folke þat euer was, or es, or sañ be, sañ sothefastely be schewede and 36

sene be-fore Hy<sup>m</sup>, and ilke a ma<sup>n</sup> answe<sup>r</sup> of his awe<sup>n</sup> dedis,  
and be saued or dampned whe<sup>per</sup> so he *serues*; For, als His  
ryghtwysenes now es mengede *with* mercy, swa sa<sup>ll</sup> it thane be  
4 *with-owtten* mercy.

## Secundo.

## Decem precepta Dei.

## The ten Commandementis.

- 8 **P**E secund thyng of þe Sex to knawe God Almyghte<sup>n</sup> es,  
þe ten Commandmentes þat He hase gyffen vs. Of þe  
whilke ten, þe thre þat ere firste, awe us hallyly to halde  
anence oure Godd; and þe Seuen þat ere estyre, anence  
12 oure eue<sup>n</sup> cristen<sup>n</sup>. ¶ The firste comandement charges vs, and  
teches vs, þat we leue ne lowte na false goddes. And in þis  
commandement es forbode<sup>n</sup> vs alky<sup>n</sup> mysbyleues and a<sup>ll</sup>  
mawmetryes, a<sup>ll</sup> false enchaumentes, and a<sup>ll</sup> soceryes, a<sup>ll</sup>  
16 false charmes, and a<sup>ll</sup> wichecraftes, þat me<sup>n</sup> of myssebyleue  
traystes appo<sup>n</sup>, or hopes any helpe I<sup>n</sup>, *with-owtten* God  
Almyghte<sup>n</sup>. ¶ The toper commandement byddes vs noghte  
take in ydillchipe, ne in vayne, þe name of oure Lorde Godd;  
20 so þat we trowe noghte in His name bot þat es sothefaste, þat  
we swere noghte by His name bot it be byhouely, and þat we  
neue<sup>n</sup> noghte His name bot wirchipsfully. ¶ The thirde  
commandement es, þat we halde and halowe oure haly day,  
24 þe Sonondaye, and a<sup>ll</sup> o<sup>per</sup> þat falles to þe zere, þat er ordeynede  
to halowe thurgh Haly Kyrke. In þe whilke dayes a<sup>ll</sup> folke,  
bathe lerede and lawede, awe to gyffe þa<sup>n</sup> gudly to Goddes  
seruyce, to here and say it *ester* þaire state es, in wirchipe of  
28 Godd All-myghty and of His gud halowes, noghte þa<sup>n</sup> for to  
tente to tary *with* þe werlde, ne lyffe in lykyngne ne luste, þat  
þe flesche zernes, Bot gudly to *serue* Godd in clenness of lyfe.  
¶ The fert<sup>h</sup>e commandement byddes vs doo wyrchipe to Fadire  
32 and to modire, noghte †anely to fleschely fadyr and modire, þat  
getes vs and fosters vs furthe in þe werlde, bot till oure gastely  
Fadire þat hase heuede of vs, and teches vs to lyffe till hele of

Secondly,  
of the Ten  
Command-  
ments.

I.  
The first  
Command-  
ment.

The second  
Command-  
ment.

The third  
Command-  
ment  
(4th of the  
Decalogue).

II.  
The fourth  
Command-  
ment  
(5th of the  
Decalogue).  
[† If. 215 bk.]

oure saules, and till oure gastely modyr, þat es, Haly Kyrke, to be bouxome þare-to, and saue þe ryghte of it, For it es modir till all þat cristenly lyffes, and als wa till ilke mañ þat wyrchipfull es, for to do wyrchipe eftere þat it es. ¶ The fyfte 4 comandement byddes vs þat we sla na mañ, þat es to say, bodyly ne gastely noþer; For als many we sla, in þat at we may, als we sclaudire or bakbyte or falsely deffames, or fandes for to confounde þaym þat noghte serues, or withdrawes lyfelade 8 fra þam þat hase nede, if we be of hauynge for to helpe þam.

¶ The sexte commandment forbeddes us to syñ or for to foly fleschely with any womañ, owþer sybbe or fremmede, wedde or vnwedde, or any fleschely knawyng or dede haue with any, 12 oþer þan þe Sacrament of matremoyne excuse, and þe lawe and þe lare of Haly Kyrke teches. ¶ The seuend' byddis vs þat we sall noghte stele: In whilke es forbodeñ vs robberyng and reuyng, and all wrangwyse takynge or with-haldynge, or 16 hydynge or heleyng of oþer menes gudes, agaynes þaire witt and þaire will þat hase ryghte to þaym. ¶ The aughteñ comandement byddes vs þat we sall bere no false wytnes agaynes oure eueñ cristen: In þe whilke es forbodeñ vs all 20 manere of lesynges, False consperacye and false swerynge, whare-thurgh oure eueñ cristyñ may lese þayre catell, Faith, Fauour or Fame, or anything els, wheþer it be in gastely or in bodyly gudes. ¶ The nyende comandement es, þat we 3erne 24 noghte oure neightbour's house: In whilke es forbodeñ all wrangwyse couetyse of land or of lythe, or of oghte elles þat may noghte be lyftede ne raysede fra þe grounde, als thyng þat es stedfaste, and may noghte be styrrede. ¶ The tend' 28 comandement an þe laste es, þat we 3erne noghte þe wyfe of oure neightbour ne of oure euyñ cristen, ne his maydeñ, ne his knaue, ne his oxe, ne his asse: In þe whilke es forbodeñ vs to 3erne or to take any thyng þat may be styrrede of oþer 32 meñs gudes, als robes or riches or oþer catell, þat we hase na gude titill ne na ryghte to; For what thyng so we take or getes one oþer wyse þan þe lawe and þe lare of Haly Kyrke teches, we may noghte be assoylede of þe trespase bot if we 36

The fifth  
Command-  
ment  
(6th of the  
Decalogue).

The sixth  
Command-  
ment  
(7th of the  
Decalogue).

The seventh  
Command-  
ment  
(8th of the  
Decalogue).

The eighth  
Command-  
ment  
(9th of the  
Decalogue).

The ninth  
Command-  
ment  
(part of the  
10th of the  
Decalogue).

The tenth  
Command-  
ment  
(part of the  
10th of the  
Decalogue).

make assethe, in þat þat we may, to þam þat we harmede with  
 haldande þaire gude. And in case þat we hafe thurghe false  
 athes, als in assises or oper enquestes, wetandly or willfully  
 4 gerte oure eueñ cristyñ lesse þaire patremoyne or þaire heritage,  
 or falsely be dyssessede of lande or of lythe, or false deuorce be  
 made, or any mañ daĩpnede, þofe all we do þat we may to þe  
 party, 3it may we noghte be assoylede of þe trespas, bot of  
 8 oure beschoppe, or of hym þat hase his powere, For swylke caas  
 es ryuely reseruēde till hyñ seluē. ¶ These ten commande-  
 ments; þat I hafe now rekkenede er vmblyowkede in twa of  
 þe gospelle. The tane es, þat we luffe Godd' ouer all thynges;  
 12 The toþer † es, þat we lufe oure eueñ cristeñ hallely in oure  
 herte als we do oure seluē; For Godd awe vs to lufe hally  
 with herte, with all oure myghte, with all oure thoghte, with  
 worde and with dede. Oure euyñ crysteñ, als-swa awe vs to  
 16 lufe vn-to þat ilke gude þat we lufe oure-selfe, þat es, þat þay  
 wele fare in body and in saule, and come to þat ilke blysse þat  
 we thyнке to; and whate-so-euer þat he bee, þat þise twa wele  
 jemes, all þe ten commandementes forsothe he fulfills.

These Ten  
 Command-  
 ments are  
 included in  
 two of the  
 Gospels—  
 that we love  
 God and our  
 brethren.

[† If. 216.]

20

## Tertio.

## Septem sunt Sacramenta Ecclesie.

## The Seuen Sacramentes of Haly Kyrke.

24 **P**E thirde thyng of þe Sex þat I firste touchide, es þe  
 Seueñ Sacramentes þat Haly Kirke gyffes, thurghe  
 prelates and oper prestes þat hase þe powere. Of  
 whilke seueñ, the first fyve ilke cristeñ mañ awe  
 lawefully to take efter his elde es; and twa lyes in þaire will  
 28 þat ressayues þayñ. ¶ The firste sacrament of seueñ es oure  
 'baptyñ,' þat we take þe firste tyñ þat we be-coñ cristyñ. In  
 whilke, bathe þe firste synñ þat we ere borne with, and alkyñ  
 oper synnes, ere wascheñ awaye, þat we ere fylede with are<sup>1</sup> we  
 32 take it; and þe trouthe of Haly Kyrke es takeñ þare-ĩñ, with-  
 owtten whilke na synfull mans saule may be sauēde. And till  
 þis sacrament Falles foure thynges, if it sail ryghtely be tane  
 als Haly Kirke teches. Ane es, ryghte sayeyng and carpyng

The third  
 thing is the  
 Seven Sacra-  
 ments.

The first is  
 Baptism.

[<sup>1</sup> before]

Four things  
 required to  
 make Bap-  
 tism valid.

of þe wordes þat hym awe for to say þat gyffes þis sacrament,  
 þat ere þise:—'I Baptise þe in þe name of þe Fadir and þe  
 2. Sonne and þe Haly Gaste.' Ane *oper* es, þat it be done anely  
 3. in watire, For na *noþer* licoure es lefulle þare-fore. Þe thirde 4  
 es, þat he þat gyffes þis sacrament be in witt and in will for to  
 4. gyffe it. And þe ferthe es, þat he þat takes it be, *noþer* of  
 lerede nor of lewde, Baptisede be-fore; For if þe preste be in  
 were of hym þat sañ take it, whethire he be baptisede or he be 8  
 noghte, þan sañ he say þe wordes one þis wyese, 'If þou be  
 noghte baptisede, I baptise þe in þe name of þe Fadir and þe  
 Sone and þe Haly Gaste.' ¶ The secunde sacrament es 'con-  
 5. fermynge,' þat þe byschope gyffes to þam þat ere baptisede, 12  
 þat gyffes thorowe his powere to þam þat takes it þe grace  
 and þe gyfte of þe Haly Gaste, to make þaym mare stalleworthe  
 þan þay ware be-fore, to stande agaynes þe fende and dedly  
 syñ; þat nane hase powere to do bot þe byschope allane, þat 16  
 hase the state and þe stede of Cristes Appostilles. ¶ The  
 thirde sacrament es callede 'penance,' þat es, sothefaste for-  
 6. thynkyng þat we hafe of oure syñ, *with-owtten* will or  
 thoghte to turne agayne to it. And þis sacrament must haue 20  
 thre thynges:—Ane es, sorowe in oure herte þat we hafe synned.  
 An*oþer* es, opyñ scrite of mouthe, how we hafe synned.  
 The [third es, satisfaccion, þat we maun do for oure syñ]<sup>1</sup>.  
 ¶ Þise thre, *with* gud will to forsake oure syñ, clensez vs 24  
 and wasches vs of alkyñ syñ. ¶ The ferthe es, 'þe Sacrament  
 of þe Autyr,' Cristes awen body in lyknes of brede, als hale als  
 He tuke it of þe blysside maydeñ, the whilke, ilke mañ and  
 womañ þat of elde es, awe for to rescheyue anes in þe zere, þat 28  
 es at say, at þe pasch, als Haly Kyrke vses, when þay ere  
 clensede of syñ thurghe penance, O payne of doynge owte of  
 Haly Kyrke, bot if þay forbere it by skillwyse cause, þat awe  
 to be knawen to þam þat sañ gyffe it; For he þat tase it 32  
 worthily, tase his saluacyone; and wha-so takes it vnworthily,

The second  
 Sacrament is  
 Confirmation.

The third  
 Sacrament is  
 Penance.

The fourth  
 Sacrament is  
 that of the  
 Altar.

<sup>1</sup> Lf. 216b. A sentence is here wanting through error of the scribe.  
 [For 'satisfaccion' see Wm. of Shoreham's Poems 39/1078, 'Sorwe,  
 schryfte, and edbote.' F.]



tase his dampnacione. ¶ The fyfte sacrament es 'þe laste Enoyntyng with oyle,' þat es halowede and handelyde of prestes; þe whilke sacrament awe anely to be gyffen to þam þat he wate  
 4 ere of skillwyse elde, and þat he sese sekryly in perette of dede, in lyghtenes and alegeance of þaire sekenes, if Godde wiff þat þay turne agayne to þe hele, and als in forgyffnes of venial synnes, and in lessyng of payne if þay passe heþeñ.  
 8 ¶ The Sexte sacrament of Haly Kyrke es 'ordire,' þat gyffes powere to þam þat ryghtwysly tase it, For to serue in Haly Kirke efter þaire state es, and to þam þat takes þe ordyre of preste, for to synge messe, and for to mynystre þe Sacramentes  
 12 of Haly Kyrke, þat to þam fallys, Eftyr þe state þat þay hafe, and þaire degre askes. ¶ The seuend' Sacrament es 'Matrymoyne,' þat es, lawefull festynnyng be-twyx mañ and womañ at þaire bathere assente, for to lyffe sameñ with-owtten any  
 16 lowssyng, whiffis þaire lyfe lastes, in remedy of syn and getyng of grace, if it be tane in gude Entente and clenness of lyfe.

The fifth Sacrament is Extreme Unction.

The sixth Sacrament is Orders.

The seventh Sacrament is Matrimony.

The Ferthe thyng of þe Sex.

These be þe Seuene werkes of Mercy Bodyly.

20 **P**e ferthe thyng of þe Sex to knawe Godd' Almyghty, þat vs byhoues fullfif in all þat we maye, ere þe seuend dedis of mercy vntiff oure eueñ cristen, þat Godd' sañ reherse vs apoñ þe dredfull day of dome, and wiet  
 24 howe we haue done þam here in þis lyfe, als sayne Mathewe makes mynde in his gospette. ¶ Of whilke, þe firste es, to fede þaym þat er hunngry. ¶ The toper es, to gyffe þaym drynke þat er thristy. ¶ The thyrde es, for to clethe þam þat  
 28 er clatheles or nakede. ¶ The ferthe es, for to herber þam þat er houseles. ¶ The fyfte es, for to vesete þam þat lyes in sekenes. ¶ The Sexte es, for to helpe þam þat lyes or er in presouñ. ¶ The Seuend' es, to bery dede meñ þat hase myster.  
 32 ¶ Dise ere the Seuend' bodyly dedis of mercy þat ilke mañ awe to doo þat es myghtty. ¶ Þar are of mercy alswa Seuend' gastely dedis þat vs awe to doo tiff þam þat hase nede tiff vs. ¶ **A**ne es, to consaile and wysse þam þat are wyff. ¶ **A**noper es, to

The fourth thing is the Seven Works of Mercy.

The 7 bodily Works,  
 1.

2.

3.

4.

5.

6.

7.

The 7 spiritual deeds of Mercy.

1.

2.

3. (†lf. 217.) chasty þam þat wyrkkys iſſ. ¶ Þe thyrd þes, to solauce thaym  
 4. þat er sorowefull, and comforthe thaym. ¶ The ferthe es, to  
 5. pray for thaym þat ere synfull. ¶ Þe fyfte es, to be thole-mode  
 6. when meñ mysdose vs. ¶ Þe Sexte es, Gladly to forgyffe when 4  
 7. meñ haues greuede vs. ¶ The seuend, when meñ askes vs for  
 [1 MS. here] to lere<sup>1</sup> thaym, if we cuð mare þan þay, for to lere thaym.  
 ¶ Þise vn-till oure neghtebours ere full nedfull, and to þam þat  
 duse thaym wondir medefull; For he sail Mercy þat Mercyfull 8  
 es; and mañ with-owtten Mercy, of Mercy sall mysse.

The 7 Bodily  
 Works in 1  
 line.

vij. *opera misericordie corporalia* : : vnde versus :—  
 Vestio, cibo, potu, redimo, tego, colligo, condo.

The 7 Spirit-  
 ual Works in  
 2 lines.

vij. *opera misericordie spiritualia* :—  
 Consule, castiga, solare, remitte, fer, ora,  
 Instrue, si poteris, sic *Christo carus haberis.*

12

### The Fifte thyng of þe Sex.

#### The seuene gastely vertus.

16

The fifth  
 thing is the  
 Seven Vir-  
 tues.  
 Group 1 of 3.  
 Group 2 of 4.

ÞE fyfte thyng of þe Sex to knawe God Almyghten, are  
 þe Seuene vertus þat Haly Writte teches. Of whilke  
 seuene, þe thre first þat are hede thewes, teches vs how  
 to hafe vs vn-to God Almyghtty; and þe foure teches 20  
 vs swa for to lyffe þat it be bathe lykande to Godd and to mañ.  
 ¶ Þe firste vertu es 'trouthe,' wharethurghe we trow anely in  
 Godd þat made all thynges, with all þe oper vertus I touchede  
 be-fore. And þis es nedfull till all þat cristenly lyffes; For 24  
 trouthe es begynnyng of all gude dedis; For noþer es trouthe  
 worthe with-owtten gud werk, ne na werke with-owtten trouthe  
 may pay Godd Almyghtty. ¶ Þe toþer gude thewe or vertue  
 es 'hope,' þat es, a sekyr habydynge of gastely gude, thurghe 28  
 Goddes gudnes and oure gude dedis, for to com to þat blysse  
 þat neuer mare blynes, Noghte anely in trayste of Goddes  
 gudnes, ne allanly in trayste of oure gude dedis, Bot in trayste  
 of thaym bathe when þay are bathe Sammen; For noþer sail 32  
 we fall sa ferre in-till whan hope þat we ne sail traiste to hafe

I.  
 (1) Faith.

(2) Hope.

pat blysse if we wele do; Ne we saff noghte com̄ so ferre in-to ouerhope for to trayste so mekiff in Goddes gudnes þat we saff hope to haue þat blysse *with-owtten̄* gude dedys. ¶ Þe thirde (3) Clarity.

4 vertue or thewe es 'charyte,' þe whylke es a dere lufe þat vs awe vn-till Godd' Almyghtty als for Hym selfe, and till oure euencristen̄ for God Almyghttyñ; For þe tane may noghte be lufede *with-owtten̄* þe toþer, als Sayn Iohn þe gospellere 8 sayse in his pystill. 'þat commandement,' he saise, 'hafe we of Godd'þ þat wha-sa-euer lufes Gode, lufes his euencristyñ. [†leaf 217 back.]

For he þat lufes noghte his broþer wham̄ he may see, how sulde he lufe God wham̄ he sese noghte?' ¶ Þe ferthe vertue or II.

12 thewe es 'ryghtwysenes,' þat es, to 3elde to all̄ men̄ þat we awe þam̄, For to do to ilke a man̄ þat vs awe to doo, for to wirchipe thañ þat ere worthy, For to helpe þe pure þat er nedy, to do no gyle ne wrange vn-to na man̄, Bot for to do þat skill es (4) Justice.

16 vntill ilke mane. ¶ Þe fyfte vertue or thewe es 'sleghte or sleghenes,' þat wysses vs to be-warre *with* wathes of þe werlde; For it kennes vs to knawe þe gud and þe iff, and als wa to sundire þe tane fra þe toþer, and for to leue þat es euyll, and 20 take to þe gude, and of twa gud thynges for to chese þe better.

¶ Þe Sexte vertue es 'strenghe or stalworthnes,' noghte anely (6) Fortitude.

of body, bot of herte and wiff, eynly to suffire þe wele and þe waa, welthe or wandreth, whethire so betyde, and þat oure herte 24 be noghte to hye for na wele-fare, ne ouermekill vndire for nane euyll fare, Bot styffely for to stande agaynes oure faas, whethir þay be bodyly or þay be gastely, swa þat na fulle fandynge make vs to falle ne be false in oure faythe agaynes God Al-

28 myghtty. ¶ Þe Seuend vertue and þe laste es, 'methe or methe-fulnes,' þat kepes vs fra owterage and haldes vs in euenhede, lettes fulle lykyng and luste of þe flesche, and 3emes vs fra 3ernynges of werldly gudes, and kepes in clenness of body and 32 of saule. For methe es mesure and mett of all̄ þat we do, if we lyffe skillwysly als þe lawe teches.

## The sexte thyng and þe laste.

The sixth  
thing is the  
seven Deadly  
Sins,

ÞE sexte thyng, and þe laste of þase I firste towchede es,  
þe Seuēd heuede or dedly synnes þat ilke a mañ *and*  
womañ awe for to knawe to flee and forhewe, For 4  
folkes may noghte flee þaṁ bot þay knawe thayṁ.

Called Head  
Sins because  
all others  
spring from  
them :

¶ Pride ¶ and Enuye, ¶ Wreth ¶ and Glotonye, ¶ Couetyse  
¶ and Slouthe, ¶ and Lecherye. And for-þi er þay callede  
Seuēd heuede Synnes, for þat all oþer *commes* of thayṁ; and 8  
for-þi er þay callede dedely synnes, for þay gastely slaa ilke  
manes & womanes saule þat es haunkede in alle or in any of  
thayṁ. Wharefore þe wyese mañ byddes in his buke 'als fra  
þe face of þe neddyre, fande to flee syn.' For als þe venyṁ of 12  
þe neddire slaas manes body, Swa þe venyṁ of syn slaas manes  
saule. ¶ The firste of þise Seuēd synnes es callede 'Pryde,' þat  
es, a lykande heghenees of a manes herte, Of offyce or of heghe  
state, or oþer noblaye þat he ouþer haues of kynde or of grace, 16  
or he hopes þat he haues mare þaṁ anoþire. And of þis wikkede  
synṁ *commes* some sere spyces :—Boste and †auauntynge and  
vn-bouxsomnes, despote, and ypocrysy and vnhamlynes, and oþer  
þat ofte ere sene amanges prowde meñ. ¶ The secunde dedely 20  
synṁ es hattenṁ 'Enuy,' þat es, a sorowe and a syte of þe  
wele-fare, and a ioy of þe euyll fare, of oure eueñcristen : Of  
whilke synṁ, many spyces sprenges and spredes. Ane es,  
hateredyṁ to speke or here oghte be spokenṁ, þat may sowṁ 24  
vn-to gude to þaym þat þay hate. Ane-oþer, false juggyng or  
dome of þaire dedis, and ay turne vn-to euyll þat es done to  
gude. Þe thirde es 'bakbittyng,' to saye be-hynde þaṁ, þat  
we will noghte avowe ne saye be-fore þaṁ; whare noghte 28  
anely he þat spekes þe euyll, bot he þat heres it be spokenṁ, es  
for to blame; For, ware þare na herere, þare ware na bakbytter.  
¶ Þe thirde dedly synṁ or heuede synṁ es 'wrethe,' þat es, a  
wykkede stirryng or bollenynge of herte, wharefore a man 32  
wilnes for to wreke hym, or wykkydly to venge hym, appon his  
euyñcristyṁ. And of þis wykkedede synṁ *commes* stryvyng and

(1) Pride.

[11f. 218.]

(2) Envy.

(3) Anger.

flytynge, with many false athes and many foule wordes, Schlaundere, for to for-do a man's gude fame, Feghtyng and Felony, and ofte manes-slaughtere, and many ma þat nowe es [na] nede for  
 4 to be neuenede. ¶ Þe fferthe dedly synn meñ calles 'glotonye,' (4) Gluttony.  
 þat es, ane vnskilwyse lykyng or lufe in taste or in takyng of mete or of drynke. And þise trespas meñ duse apponne sere In 5 ways.  
 wyse :—Ane es, ouper ouer arely or ouer late, or ouer oftesythe, 1.  
 8 for to ete or drynke bot if nede gere it. Ane oper es, for to lyffe 2.  
 ouer delycately. Þe thirde es, for to ete or drynke ouer mekyll. 3.  
 Þe ferthe es, ouer hastely to ete or to drynke. Þe fifte es, 4, 5.  
 to compas & caste appoñ whate wyese we may gette dylicious metis  
 12 or drynkes to fulfil þe lykynges and þe lustes of þe flesch oper  
 þan we may gudly lede oure lyffe with, Secundum<sup>1</sup> versum,

*Prepropere, laute, nimis ardentier, studiosè.*

*Versus.*

¶ Þe fyfte dedly synn es callede 'Couetyse,' þat es, a wrangwyse (5) Covetousness.  
 16 wilnyng or ʒernyng to haue any maner of gude vs awe noghte.  
 And þis es donne pryncypally appoñ twyñ wyese. Ane es, In 2 ways.  
 wrangwysely to get any thyng þat oure likyng or oure lufe 1.  
 lyghtes apoñ, als be Sacrelege or by symony, falsehede or okyr,  
 20 or oper gelery, whilke þise worldely meñ er wounte for to vse  
 þat castes paire conaundenes swa vn-to couetyse þat þay ne  
 rekke wheþer it be with ryghte or with wrange, bot þat þay  
 may gette þat at paire herte ʒernes. Anoper es, wrangwisely 2.  
 24 to halde þat at es getyñ, þat es, when we will noghte do to  
 Godd' Almyghteñ ne tiñ Haly Kyrke, ne tiñ oure eueñ-  
 cristyñ, þat vs awe for to do by dett and by lawe, bot anely  
 haldes þat we hafe for ese of oure selfeñ, whare noghte anely  
 28 he þat wrangwysly getes, bot he þat wrangwysely haldes, falles  
 in þe synn. ¶ Þe sexte dedly synn es 'slewthe or slawenes,' (6) Sloth.  
 þat es, a hertly angere or anoye tiñ vs of any gastely gud þat  
 we sail do. † And of þis wikkede synn comes sere spyces :— [† If. 213 bk.]  
 32 Ane es, latesommes or lyte to drawe apoñ lenghte or to lache (1) lateness.

<sup>1</sup> MS. 'Sonde,' the probable miscopying of some contraction. Mr. J. A. Herbert suggests 'Secundum,' as the Latin words (not a verse) which follow mean 'Very hastily, delicately, too eagerly, anxiously,' state 4 of the abovesaid 5 ways to be avoided in eating and drinking.

any gude dedis þat we saff do þat may turne vs till helpe or  
 (2) dullness. hele of oure saules. Anoper es, a 'dullnes or heuenes of herte'  
 þat lettes vs for to lufe oure Lorde God Almyghteñ, or any  
 (3) idleness. lykyng to hafe in His seruysse. Þe thirde es, 'ydillchipe,' þat 4  
 ouer mekyll es hauntede, þat makes lathe to begynñ any gude  
 dedis, and lyghtly dose vs to leue when ðoghte es begunñ, and  
 þare whare we ere kyndely borne for to swynke, als þe feule es  
 kyndely brede for to flie, It haldes vs euermare in ese agayne 8  
 oure kynde, For Idillnes es Enemy to cristeñ mañ saule,  
 stepmodire and stamerynge agaynes gude thewes, and witter-  
 wyssyng and waye till alkyñ vices. ¶ Þe Seuend' dedely syñ  
 (7) Lechery, in es hatten 'lychery,' þat es, a foule lykyng or luste of þe 12  
 (1) fornication, flesche. And of þis foule syñ comes many sere spyces:—Ane  
 es 'Fornycacyone,' a fleschely synn be-twyxe ane anlypy mañ  
 and ane anlypy womañ: and for-thi þat it [es] agaynes þe  
 lawe, & þe leue and þe lare þat Haly Kirke haldes, it is dedly 16  
 (2) adultery, syñ to þaym þat it duse. Anoper es 'Avowtry,' and þat es  
 spousebreke, wheþer it be bodyly or it be gastely, þat greuosere  
 and gretter es þan þe toþer. Þe thirde es 'Incest,' þat es, when  
 (3) incest. a mañ synnes fleschely *with* any of his sybb frendes, or any 20  
 oper þat es of his affynyte gastely or bodyly, wheþer so it be.  
 Oper spyces many sprynges of þis syñ þat ouer mekill es  
 knaweñ and kende in þis werlde *with* þaym þat ledes þaire  
 lyfe als þaire flesche 3ernes. 24

¶ Þise are þe sex thynges þat I hafe spoken off, þat þe  
 lawe of Haly Kirke lyes maste in; The whilke we er  
 haldeñ to knawe and to cuñ, if we saff knawe God  
 Almyghty, and come till His blysse. ¶ And for to gyffe 28  
 þow better wyll for to cuñ thaym, Oure ffadir þe beschope  
 grauntes of his grace Fourty dayes of pardouñ till aft  
 þat cunnes thaym, and ratyfyes als wa þat oper meñ gyffes,  
 Swa mekill coueites he þe hele of þour saules. For 3ife 3e 32  
 conandely knawe þise Sex thynges, thurgh thaym saff 3e cuñ  
 knawe Godd' Almyghty, whaym, als Sayne Iohn sayse in his  
 gospelle, cunnandely for to knawe swylke als He es, It es endles  
 lyfe and lastande blysse. To þe whilke blysse He brynge vs, 36

These things  
 must be  
 known if we  
 would gain  
 the bliss of  
 heaven.

oure Lorde Gode Almyghty! Amen! Amen! Amen! Per  
Dominum nostrum Iesum Christum, qui cum Deo patrê<sup>1</sup> et  
Spiritu Sancto viuit et regnat omnipotens deus in secula  
seculorum. Amen! Amen! Amen!

<sup>1</sup> MS. patri.

[The 'Hymn to Jesus Christ'—Ihesu, thi swetnes, wha moghte it se—  
printed on pages 92-6 below, follows here in the MS., on leaf 219.]

## II. THE MIRROR OF SAINT EDMUND.

[Robert Thornton's MS., Lincoln Cathedral Library, lf. 197.]

¶ Incipit Speculum Sancti Edmundi Cantuaren-  
Archipiscopi in Anglicis<sup>1</sup>.

Here begynnys The Myrroure of Seynt Edmonde þe  
Ersebechope of Canterberye. 4

I<sup>2</sup>.

The writer  
addresses  
himself to the  
folk of reli-  
gion, and  
exhorts them  
to live per-  
fectly.

**V** IDETE *vocationem vestram*. This wordes, sayse Saynte  
Paule in his pistyl, and thay are thus mekill to saye  
one ynglysche, 'Seese þowre callynge.' This worde  
falles till vs folke of religioun: and þat sais he, till excite 8  
vs till perfeccyone. And ther-fore, what houre þat I thynke  
of my-selfe, one nyghte or on day, On a syde hafe I gret Ioye,  
and on anoþer syde gret sorowe:—Ioy, for þe haly religioun;  
sorowe and confusyon for my febill conuersasione. And þat es 12  
na wondire, for I hafe gret encheson. Als þe wyese man saise  
in his sermon, he sais, 'to com to Religioun es souerayne  
perfeccyone; and there-in noghte perfity to lyffe, es souerayne  
dampnacione.' And thar-for þare es na turne of þe way bot 16  
ane, to come in congregacyone, þat es, to drawe to perfeccione  
als þou wilt þi saluacyone, to leue all þat es in this worlde and  
all þat þer-to langys, and sett thi myghte to lyffe perfity. To  
lyffe perfity, as Sayne Bernarde vs kennys, þat es, to lyffe 20  
honourably, mekely, & lufesomly. Honourably, als to God,  
þat þou sett thyñ Entente to do Hys will, þat es [at] say in all  
thynges þat þou sail thynke in hert, or say with mouthe, or doo  
in dede, with any of þi fyve wittes; alls with seyunge of eghe, 24

II.

Perfect living  
consists in  
living  
honourably,  
mekely, and  
lovingly.  
'Honourably'  
implies doing  
God's will in  
all things.

<sup>1</sup> *Verbis* understood.

<sup>2</sup> The numbers I, II, &c., at the side are not in the MS., but are appended to mark the chapters of the original Latin work.



Herynge of Ere, Smellynge of neese, Suellynge of throtte, towchyng of hande, Gangand, or standande, Lygand, or sittande, thynke at þe begynnyng if pat it be Goddes will or noghte.  
 4 And if it be Goddis will, do it at thy powere. And if it be noghte Hys will, do it noghte, for to suffre þe dede.

Bot now may þou aske mee 'what es Goddes wyll?' I say þe, His will es na noþer thyng bot þi halynes. Als þe Appostill in  
 8 his pystill:— ¶ **Hec est Voluntas Dei, Sanctificacio vestra:** þat es to say, þat es Goddes will, þat 3e be haly. Bot now may þou aske me: 'What mase man haly?' I say þe, twa thynges  
 12 with-owtteñ ma, þat es, knaweynge and lufe. **Knaweyng** of sothefastnes, and **Lufe** of gudnes. Bot to þe knaweynge of Godde, þat es sothefastnes, ne may þou noghte com̄ Bot be knaweynge of thi selfe; ne 3it to þe luf of Godde may þou noghte com̄, bot thurghe þe luf of thynñ evyñ-crystynñ.  
 16 To þe knaweyng of þi selfe may þou com̄ with besy vmblythynkyng; And to þe knaweynge of Godde thurghe pure contemplacionne. To þe knaweynge of þi selfe þou may com̄ oñ þis manere: Thynke besely and ofte what þou erte,  
 20 what þou was, and what þou sañ be. **Fyrste**, als vn-to þi body: þou erte now vylere þañ any mukke; þou was getyñ of sa vile matire and sa gret fylthe, þat it es schame for to nevyñ, and abhomynacyoñ for to thynke; þou sañ be  
 24 delyuerde to tades and to neddyrs for to ete. What þou has bene and what thou erte, now sañ þou als to þi saule, thynke, **For** what þou † sañ be þou may noghte wyete now. Vmbe-  
 28 thynke þe nowe how þou has doñ gret syñs and many, and how thou has lefte gret gudnes and many. Thynke how lange þou hase lyffede, and what thou has rescheyuede, and how þou has dyspende it. **For** ilke an houre þat þou has  
 32 3elde resonne of ilke-ane ydiñ thoghte, of ilke-ane ydiñ dede, of ilke-ane ydiñ worde. And righte as þou has noghte ane hare of thi heuede þat it ne sañ be gloryfyede, if swa be þou be safede, Righte swa sañ eschape nane houre þat it ne sañ [be]  
 36 accountede. **A Ihesu**, mercy! If añ þis worlde ware full of

What the will of God is, viz. that we should be holy.

III.

Holiness consists in knowing and loving.

To know God we must know ourselves.

Reflect then on thyself. Thou art made of vile corrupting matter.

[† leaf 197 bk. Thou rep.] Thou hast done many sins. [MS. Thou sañ.]

Thou must give account of all.

smalle powdure, wha sulde be sa qwaynte þat he sulde or moghte  
 Iugge ilke a thoghte, ilke a sawe, ilke a dede by þam selfe,  
 and twyñ ilke ane fra oper? Certis na thyng bot þe saule,  
 þat es a thowsande sythes gretter þan all þis worlde, if it ware 4  
 a thowsande sythes gretter þan it es. And it es so full of  
 dyuerse thoghtes, lykynges and zernynges, wha moghte þan  
 thus seke his herte þat he moght knawe all þat es þare-in  
 or thynke it? See nowe, my dere hertly frende, howe þou 8  
 has gret nede of knawynge of thi selfe. Sythen aftyrwarde  
 take gude hede whate þou erte nowe, als vn-to þi saule; howe  
 þow has littyll of gude in the, and littill of witte and littill  
 of powere; For þou zernys ilke a daye þat at noghte awayles 12  
 the, and euer mare ouer lattly þat at may availe the. Dere  
 frende, þou erte dessayfede sa ofte with vayne Ioye; nowe  
 trauelde with drede, nowe erte þou lyftede one losfe with false  
 trayste. See now on þe toper syde:—Þou ert chaungeabill: 16  
 þat at þou wilt doo to day, þou wilt noghte to morne. And  
 ofte sythes þou erte anoyede eftire many thynges, and turment  
 if þou hafe thaym noghte. And sythen when þou has þam at  
 þi will, þan erte þou of thaa thynges annoyede. Thynke zitt 20  
 one þe toper syde, how þou erte lyghte to fande, frele to agayne-  
 stande, and redy to assente. Off all þese wrechidnes now has  
 þe delyuerde Ihesu þi spouse, and delyuers þe ylke day mare  
 and mare. For when þou was noghte, He mad þe in saule 24  
 astire His aweñ lyknesse and His ymage, and þi body made  
 of foule stynkande skyūm of þe erthe, whare-of es abhomy-  
 nacyone to thynke, He mad þe in witte and in membirs sa nobill  
 and sa faire þat nane can deuyse. Thynke now besyly, 3e þat 28  
 has fleschely frendis and kynredyñ, why 3e luffe þam sa derely  
 and sa tendirly. If þou say þat þou lufes þi fadire or þi modire  
 for-thi þat þou ert of þaire blude and of flesche getyñ, Sa are  
 þe wormes þat comes of þam day be day. On a-noper syde 32  
 þou has noper of þam body ne saule, Bot þou þan has of God  
 thurgh the thaym. For whate sulde þou hafe bene if þou had  
 duellyde swilke as þou was of thaym, when þou genderide  
 in fylthe and in syn? One þe toper syd, if þou lufe brethire or 36

It is hard to search out all that is in the heart of man.

Our short-comings and imperfections are manifold.

Jesus the only deliverer from weakness and wretchedness.

He ought to be loved more than earthly friends.

systers or oper kynredyñ, for-thi þat þay are of þe same flesche of fadir or of modire, and of þaire blude, by þe same skyff solde þou lufe a pece of þaire flesche if it [ware] schorne a-waye; and  
 4 þat solde be *errour gret with-owtten* mesure. 3yfe þou say þat þou lufes þam for-thi þat þay haue fleschely feigure in lyknes of mañ, and for-thy þat þay † haue saule ryghte als þou has, þan es þi broþer fleschely na nerre þan anoþer; bot in als mekiff als  
 8 þou and he hase bathe a fadire and a modire fleschely, The begynnyng of þi flesche, þat es, a lyttill filth, stynkande and full to see. Tharefore þou sañ lufe Hym of whaym all þi fairenes commes. And þou sañ lufe gastely ilk a man, and  
 12 flee fra now-forthwarde to lufe fleschly.

Reasons why we should love Jesus.

[†leaf 198.]

IV.

And swa sañ þou doo certaynly if þou conabilly thynke of gudes þat He has done gudly for þe; and mare sall doo if þou lufe Hym enterely; For, als I saide at þe begynnyng,—when  
 16 þou was noghte, He made þe of noghte; and when þou was tynte, He fande þe; and when þou was *peryschede*, He soghte þe; and when þou was saulde *with syñ*, þan He boghte þe; and when þou was dampnede, þan He sauede þe. And when  
 20 þou was borne in syñ, He baptyzede þe; and sytheñ aftirwarde, when þou synnede sa foully and sa ofte, þan He sufferde þe so frely, and habade *thynne amendemente sa lange*, and sytheñ rescheyuede þe sa swetly, and þe has sett in sa swete a falachipe.  
 24 And ilke a day when þou mysdose, þan He reprofes þe; and when þou repentis þe, þan He forgyffes the; and when þou erris, þan He amendis þe; and when þou dredis þe, þan He leris þe; and when þou hungers, þan He fedis þe; and when  
 28 þou erte calde, þan He warmes þe; and when þou has hete, þan He kelis þe; and when þou slepis, þan He saues þe; and when þou rysez vpe, þan He vphaldes þe; and *euer-mare* when þou erte at male eese, þan He comforthes þe. Thyre gudnes, and  
 32 many oper, hase done vnto þe thi swete spouse Ihesu Criste. And þe swettnes of His herte sañ þou thynke *euer-mare*, and *euer speke þare-of*, and *euer-mare lufe Hym*, and *euer thanke Hym*, and that bathe nyghte & day, if þou oghte kañ of lufe.

The infinite mercies of Jesus.

He always forgives us when we repent.

The service that we owe to Him.

36 And þare-for, when þou ryses of þi bedde at morne or at V.

mydnyghte, thynke als tite how many thowsand meñ & womeñ ere perishede in body or in saule þat nyghte: Some in fyre, Some in oper manere, als in water or one lande; Some robbide, woundide, Slayne, dede sodanly with-owtten sacramentis, and 4 fallyñ in-tiff dampnacione ay lastande. Thynk als wa how many thowsande þat nyghte are in periff of saule, þat es to say, in dedly syn, als in glotony, lechery, Couetyse, in manes-slaynge, and in many oper folyes. And of all þise illes, 8 the has deluered thy swete Lorde Ihesu, with-owtten þi deserte. What seruyce have þou donne, whare-fore He has þusgate keped þe, and many oper loste and forsaken? For sothe, if þou take gud kepe how gret gude He has done þe 12 on ilk a syde, þou sall fynd hym ocupiede aboute þi profet, als He did nañ oper thyng, bot anely ware entendande to þe and to þi hele, als if He had forgetyñ all þis worlde for to be anely intendand vn-to þe. ¶ And when þou have þis 16 thoghte, lyfte vpe thi handis and thanke thi Lorde of þis and of all þer gudes, and say one þis manere, 'My<sup>1</sup> Lorde Ihesu Criste! grace I zelde, and thanke þe, þat me, thyne vnworthy seruande, þou have kepid couerde and vesete in þis 20 nyghte (Or in þis day), hale, safe, and wemles vn-to þis tym þou have made to come, and for all oper gudes and benefitis þat þou have geffyn me, anely thurghe þi gudnes and þi pete, þou þat lyffes and regnes endles. Amen.' Dere frende, in þis 24 same manere sall þou say when þou rysez at morne, and when þou lygges down at evyn. And when þou has done swa, þan sall þou besyly thynke how þou have spende þat day (or þat nyghte), and pray God of mercy of þe iff þat þou have done, 28 and of þe gude þat þou have lefte vn-tiff þat tym. And, dere frende, do na thyng in þis lyfe till þou commend þi selfe, and thi frendes qwykke and dede, in the handis of thi swete Lorde Ihesu Criste, and say one þis maner, 'Lorde<sup>2</sup> Ihesu Criste! in 32

{† leaf 198  
bk.]  
The prayers  
we ought to  
offer to  
Christ.

Do nothing  
till you've  
commended  
yourself and  
your friends  
to God by  
prayer.

<sup>1, 2</sup> These prayers are first given in the MS. in Latin—*Gracias tibi . . . In manus tuas . . .*—the translation immediately following. It did not seem necessary to print the Latin as well, the English being a full equivalent. The translation in the first case is introduced with the words 'This Oryson es þus to say one Inglysche my Lorde,' &c.; and in the second 'And þis oryson es þus mekill to saye Lorde' &c.

pi handis, and in þe handis of thyñ haly Angells, I gyffe in  
 þis nyghte (or in þis day) my saule and my body, my Fadir  
 and my Modire, my brothire and my systirs, frendis and  
 4 seruandes, neghtburs and kynredyñ, my gude-doers, and all  
 folke righte trowande. Kepe vs, Lorde, in þis nyghte (or  
 þis day) thurgñ þe gud dedis and þe prayere of þe blyssed  
 maydeñ Marie and all thi halous, fra vices and fra wykked  
 8 zernyngez, fra synns and fra fandyngez of þe deuell, fra sodayne  
 and avysede dede, and fra þe paynes of helle. Lyght my  
 herte of the Haly Gaste and of thi haly grace! Lorde! þou  
 make me to be bouxsome euer-mare to þi byddynges, and suffire  
 12 me neuer mare to twyñ fra the, endles Ihesu, Lorde in Trinite!  
 Amen.' My dere frende, if þou hase þis manere, þan sañ þou  
 hafe verray knaweynge of thi selfe, For thus saise haly Writte,  
 'If þou † trayste one thy selfe, to þi selfe þou sañ be takyñ;  
 16 and 3if þou trayste one Gode and noghte one þi-selfe, to God  
 þou sañ be gyffeñ.' And þis maner of consederatyone es  
 callede 'medytacyone,' For by þis maner of knawynge of þi  
 selfe, & by þis maner of medytacyone, sañ þou come to þe  
 20 knaweynge of Gode, by haly contemplacyone.

The Prayer to  
Jesus Christ.

Thus we may  
obtain the  
knowledge of  
ourselves.  
[†leaf 199.]

Wiet þou þat þare es thre manere of contemplacyone. The VI.  
 fyrste es in creaturs. The toþer es in haly scripture. The  
 thirde es in Gode hym-selfe in His nature. Thow sañ wyet þat  
 24 contemplacyone es na noþer thyng bot thoghte of Godde  
 in gret lykyng in saule, And to se His gudnes in His creaturs.  
 His gudnes in His creaturs may þou see one þis manere. Thre  
 thynges pryncypaly ere in Gode, þat es to say, Myghte,  
 28 Wysdome, and gudnes. Myghte es appropirde to Godd þe  
 Fadire. Wysdome, to God þe Soñ. Gudnes, to God þe Haly  
 Gaste. Thurgñ Goddes myghte ere all thynges made, and  
 thurgñ His wysdome ere all thynges meruailously ordaynede;  
 32 and thurgñ His gudnes ilke a day ere all thynges waxande.  
 His powere may þou see by þaire gretnes and by thaire makyng;  
 His wysdom by þaire fairenes of þaire ordaynyng; His gudnes  
 may þou see by þaire Encressyng. Þaire gretnes may þou see  
 36 by þaire four partynges, þat es to saye, by þaire heghte, and by

The three  
different sorts  
of contem-  
plation :

Contem-  
plation of the  
works of  
God ;

paire depnes, and by paire largenes, and by paire lenghe.  
 His wysdom̄ may pou see if þou take kepe how He hase gyffēd  
 to ylke a creature to be. Some He hase gyffēd to be anely,  
 with-owtten̄ mare, als vn-to stanes. Tiff oper to be & to lyffe, 4  
 als to grysse and trees. Tiff oper to be, to lyffe, to fele, als  
 to bestes. Tiff oper to be, to lyffe, to fele, and with resone  
 to deme, als to mane and to angeſs. For stanes erre, bot  
 pay ne hafe nogte lyffe, ne felys noghte, ne demes noghte. 8  
 Trees are; pay lyffe, Bot thay fele noghte. Meñ are; pay  
 lyffe, pay fele, and pay deme, and pay erre with stanes, [pay] lyffe  
 with trees, pay fele with bestes, and demys with angeſs. Here  
 saſt þou thynke besyly þe worthynes of manes kynde, how it 12  
 ouer-passes ilke a creature. And þare-fore saise Saynt Austyñ,  
 'I wald noghte hafe þe stede of ane angeſse, if I myghte hafe  
 þe stede þat es purvayede to mañ.' Thynk also þat mañ es  
 worthy gret schenchipe þat will noghte lyffe eftyre hys degre 16  
 and eftyre his condicyone askis; For all þe creaturs in þe  
 worlde ere made anely for mañ. Þase þat ere meke, ere made  
 for thre skylles; For to helpe vs at trauayle, als nate, Oxen̄,  
 kye and horse; For to couer vs & clethe vs, als lyne, and wolle 20  
 and lethire; for to fede vs and vphalde vs, als bestes, Corne of  
 þe ertþe, Fysche of þe See; and þe noyande creaturs, als ift trees  
 and venemous bestes, þe wylke are made for thre thynges, For  
 oure chastyyng, for oure amendement, and for oure kennyng. 24  
 We ere chastied and puneschet, when we ere hurte. And þat  
 es gret mercy of Godde, þat He wiſt chasty vs bodyly þat we be  
 noghte puneschet lastandy. † We erre amendid when̄ we  
 thynke þat all þese ere broghte vs for oure syn̄. For when̄ 28  
 we see þat sa lyttill creaturs may noye vs, þañ we thynke  
 one oure wrechidnes, and þañ we ere mekyde. We ere Eftir-  
 warde kende, for-þi þat we see in þise creaturs þe wondirfull  
 werkes of God oure Makere. For mare vs availes tiff oure 32  
 ensampill and Edifycacione, þe werkes of þe pyssmowre þan  
 dose þe strenghe of þe lyone or of þe bere. Als-swa, righte  
 als I haue said of bestes, recht swa vndirstande of trees; and  
 when þou hase donne on þis manere, Raise vp thy herte vn-till 36

The excel-  
lence of man's  
nature;

All creatures  
made for  
him.

[† leaf 199  
bk.]

Godd; and thynke how it es grete myghte to make all thynges  
of noghte, and to gyffe þam to bee, and grete wysdom̄ to ordayne  
þam in sa gret fairenes, and in swa gret bounte, to multiply  
4 þam̄ ilk a day for oure prowē. A! mercy Godd! how we are  
vnkynde! We dyspende all His creaturs, and He þam makes! The thoughts  
this should  
cause in us.  
We confound þam̄, and He þam̄ gouernes. We distruy þam̄  
ilke a day, and He þam multiplyes. And þare-fore say till  
8 Hym in thi herte, 'Lorde! for-þi þat þou arte, þay ere, and  
for-þi þat þou arte fayre, þay are faire; and for-þi þat þou arte  
gude, þay are gude. With gud ryghte þay loue þe, and Onoures  
þe, and gloryfyes þe, all thy creatures. O blyssed Godd in  
12 Trinyte! with gud ryghte þay loue þe for þaire gudnes, with  
gud ryghte þay anoured þe for thaire fairenes, with gud righte  
þay glorifye þe for þaire profet, all þi creaturs, blyssed Trinyte!  
Of wham̄ all thynges ere thurgh His powere made; Thu[r]gh  
16 whaym all thynges are thurgh Hys wysdom̄ gouernede; In  
whaym all thynges are thurgh His bounte multipliede; Till  
Hym honour and louynge with-owte[n] [ende]. Amed̄!'

**P**E toþer degre of contemplacyone es in Haly Wryte. ija pars.  
VII.  
20 Bot nowē may þou say to me, 'I þat knawes na letters,  
how may I euer mare com to contemplacyone of Haly The second  
sort of con-  
templation  
is of Holy  
Writ.  
Writte?' Now, my dere frende, vnderstande me swetely, and  
I saff say perchance to þe all þat es wrete[n], if þou ka[n]d noghte  
24 vnderstand Haly Writt. Here gladly þe gud þat me[n] saise þe:  
and whe[n] þou heres Haly Wryte, owþer in sermo[n] or in priue  
collacyone, take kepe als tyte, if þou here oghte þat may availe  
þe till edyfycacyo[n], to hate sy[n] and to lufe vertue, and to  
28 dowte payne, and to 3erne Ioye, To dyspyse pis worlde, and to  
hye to blysse, and whate þou saff doo and whate þou saff lese,  
and all þat lyghtes pinne vnderstandynge in knawynge of  
sothefastnes, and all þat kyndiffis þi lykyngē in brynnynge  
32 of charite; For of þise twa gudnes, es all þat es wretyn̄ in  
preue or in apperte. Owte of haly writte sall þou drawe and  
cu[n]d witte, whilke are þe seuē[n] dedly synnes, and þe seuē[n]  
vertus, and þe ten †comandmentis, and þe tuelfe artycles of [† leaf 200.]  
36 þe trouthe, and þe seuē[n] sacramentis of Haly Kyrke and þe

seuen gyftis of þe Haly Gaste, and þe seuen werkes of mercy, and þe seuen vertuz of þe Gospeñ, and þe seuen prayers of þe pater noster.

VIII. Þir are þe seuen dedly synnes:—

4

The seven  
deadly sins.

(1) Pride. Its  
seven disobey-  
ings to God.

Þ Pryde and Envy, Ire, Slouth, Couetyse, Glotony and Lechery. Pryde es lufe of vnkyndly heghyng; and þar-of comes þir seuen vnboxomnes agayne God, or agayne

1. souerayngne, þat es to say, to lefe þat þat es commandyd, and 8
- (2) Surquedry. to do þat that es defendyde. The toþer branch of pride es surquetry, þat es, to vndirtake thyng ouer his powere, or wenys to be mare wyse þan he es, or better þan he es, and auuntez hym of gude þat he hase of oper, or of ill þat he hase 12
- (3) Hypocrisy. of hym-selfe. The thrid braunche of pride es ypocrisye, þat es, when he feynys hym to hafe gudnes þat he hase noghte,
- (4) Contempt. and hydes þe wykkednes þat he hase. The fertþ braunch of pride es despyte of thyne euencristeñ, þat es, when man leses 16
- (5) Excuses. gudnes of oper, for-thi þat hym selfe suld seme þe bettir. The fyfte braunche, þat es, when man makes lyknes be-twyx his aweñ wykkednes and oper mens wikkednes, þat his aweñ may seme þe lesse. The sexte braunche of Pryde es vnschamefulness, 20
- (6) Shameless-ness. pat es, when men hase noghte schame of ill ded aperte. The seueñ braunche of pryde es Elacion, þat es, when a man hase heghe herte, þat he wiñ noȝte suffire to felawe ne mayster.
- (7) Elation. Dere frende, þou sañ wit þat thre thynges ere, whare-of a man 24
- Man prides himself on three things. Enprides hym, þat es to say, of þe gudez þat he hase of kynde,
  1. als fairenes or strenghe or of gude witte or of nobille kynredyñ.
  2. The toþer thyng es þat men hase of purchase, als cunnyng, 28
  3. Grace, gud loos, or dygnyte or offyce. The thirde thyng es erthely thyng or erthely gude, als clethyng, houssyng, Rentez, Possession, Menȝe, horssyng, and honour of þis worlde. Pride makes man to be of gret herte and heghe, to despyse his euencristeñ, and to ȝerne heghenes and maystry ouer oper. 32
- (2) Envy. The toþer dedly syn es 'Envy.' And þat es, Ioye of oper mens harme, and sorowe of oper mens wele-fare. And þat may be in herte with lykyng, or in mouth with bakbyttyng, or in werke with of mens gudnes wythdrawyng, or ellis with ill procuryng. 36



Envye mase man to hafe þe herte hevye of þat he sese oper men  
 mare worthi þan he in any thyng. The third dedly syð es (3) Anger.  
 'wrethe,' þat es, ane vnresonabyft temperoure of herte; and of it  
 4 comes stryfes and contekes schamefull, and dyuerse wordes, and  
 deuyouse and wikked sclandirs. †The ferte dedly syð es (4) Sloth.  
 'slouthe;' and þat mase manes herte hevye and slawe in gude <sup>[†leaf 200  
bk.]</sup>  
 dede, and makes mañ to yrke in prayere or halynes, and puttes  
 8 man in wykkednes of wanhope, for it slokyns þe lykyng of  
 gastely lufe. ¶ The fyfte dedly syð es 'couetyse,' and þat es, ane (5) Covetous-  
 vn-mesurabyl luffe to hafe erihely gudes; and it destroyes &  
 blyndes manes herte. And þare-of *commes* tresones, False  
 12 athes, wykked reste, Malice, and hardnes of herte agaynes  
 mercy. ¶ The sexte dedly syð es 'glotony;' and þat makes mañ (6) Gluttony.  
 to serue and to be bouxome tilft wykked lykynges of þe flesche,  
 þe whilke man suld maister and ouercome *with* mesure. Of  
 16 glotony *commes* vayne Ioy, lyghtnes, and littif vndirstandyng.  
 ¶ The seuē dedly syð es 'lecherye;' and þat mase manes herte (7) Lechery.  
 to melte, and to playe thare þare his herte lykes, and heldes,  
 and þat *with-owteñ* gouernynge of resoune. Of lechery  
 20 *commes* blyndynge of herte, in prayere vnstabilnes and fulle  
 hastynes, lufe of hym selfe, hatredeñ of Godde, lufe of þis  
 worlde, vgglynes, and whanhope of þe blysse of heuē. ¶ Dere <sup>Why these  
are deadly  
sins.</sup>  
 frende, thire are þe seuē dedly synnes; and wele ere þay callid  
 24 dedly synnes, For Pride twynnes fra man his Godde, Envy his  
 euencristeñ, Ire hym-selfe twynnes, Slouthe hym *tourmentes*,  
 Couetyse hym be-gyles, Glotony hym dessayues, and Lecherye  
 hym in thraledome settis.  
 28 Nowe hase þou herde þe seuē sekenes of manes saule. IX.  
 ¶ Sytheñ aftirwarde *commes* þe souerayne leche, and takes þere  
 medcynes, and waresche mañ of þese seuē seknes, and stabifft  
 hym in þe seuē vertus, thurgh þe gyftes of þe Haly Gaste.  
 32 þe whilke are þese, ¶ þe gaste of wysdom and vndirstandyng, <sup>The seven  
Christian  
Virtues.</sup>  
 þe gaste of *consaile* and of stalworthenes, þe gaste of cunnynge  
 and of pete, and þe gaste of drede of Godde Almyghty. Thurgh  
 þese gyftes oure Lord Ihesu lerres mañ aif þat he hase myster  
 36 tilft þe lyfe þat es callid actyfe, and til þe lyfe called contem-

platyfe. And se howe firste, mañ suld lefe þe euyfl and do þe gude: lefe þe euyfl, þat teches vs þe gaste of drede of Godd' Almyghty; and do þe gude, [þat] leres vs þe gaste of pete. And for-þi þat twa thynges are þat lettis vs to do gude, that 4  
 es at saye, wele-fare and tribulacione of þis worlde; For wele-fare desayues vs with losengery, tribulaciõn with hardnes of noyes & dysses; for-þi safl þou despyse þe wele-fare of þis worlde, þat þou be noghte þer-with dessayued; and þat leres þe þe gaste of 8  
 cunnyng; and þou safl stallworthly suffire tribulacyõn, þat þou be noghte ouercommen; and þat teches vs þe gaste of stallworthenes. And þire foure suffice tilf þe lyfe þat es callid 12  
 actyfe. And þe toþer thre fallys to þe lyfe þat es callid con-  
 [† leaf 201.] templatyfe, † For thre maners of contemplaciõn. Ane es in creaturs; and þat leres þe gaste of vndirstaudynge. The toþer es in Haly Writte, whare þou sese whatte þou doo & what þou safl lefe, and þat leres þe the gaste of consaile. The thirde 16  
 manere es in Godde Hym-selfe; and þat leres vs þe gaste of wysdom. Now þou sese thurgh þe gyftes of Ihesu, how He es besy abowte oure hele. Eftire þis safl þou wiete whilke ere  
 X. þe ten comandementis. ¶ Þe firste comandement es þis, 'Thow 20  
 safl wirchippe bot a Godde, þi Lorde, and tilf Hym anely þou safl serue.' Þat es at say, wyrchipe Hym with righte trouthe, Serue vntill anely with gude werkes. Here safl þou thynke if þou hafe lelly serued Godde & wirchiped Godde; if þou hafe 24  
 seruede Hym ouer afl thyng, if þou hafe 3olden Hym þat that þou hyghte, or if þou hafe done lesse penance, and if þou hafe 3oldyñ Hym þat that þou hyghte Hym in þi cristyndoñ, That was, to forsake þe deuefle and afl his werkes, and in God lelly 28  
 to trowe. And thurghþe þis comandement es mañ ordaynede ynence God þe Fadire. ¶ Þe toþer comandement es defendid to take Goddes name in vayne; and lying and falsenes þare-in es defendid; and thurghþe þis comandement es man ordaynede 32  
 ynence Godd' þe Soñ, þat saise Hym-selfe 'I am sothefastnes.'  
 ¶ Þe thirde comandemente es, 'vmbhythynke þe þat þou kepe þe haly-dayes,' þat es to saye, in þine aweñ herte, to kepe þe in riste and pees with-owtten seruage of syñ or of bodyly 36

Four of these  
 needful for  
 the active life.

[† leaf 201.]

The other  
 three for the  
 contempla-  
 tive life.

The ten Com-  
 mandments.

The first  
 Command-  
 ment.

The second  
 Command-  
 ment.

The third  
 Command-  
 ment (4th of  
 Decalogue).

dedis. And pis commandement ordaynes mañ to reschayfe  
 þe Haly Gaste. Þise thre commandmentes leres mañ how-  
 gates he sañ hæfe hym ynence Godd' þe Trynite, to whas lyknes  
 4 he es made in saule. Þe oþer seuēd commandementes leres  
 man how he sañ hæfe hym ynence his euencristēd. ¶ Þe firste  
 es, 'þou sañ honour þi fadire and þi modire fleschely and  
 gastely, and þat in twa maners, þat es to say, þat þou be  
 8 bouxom to thaim in reuerence and honour, and þou helpe þaim  
 at thy powere in all thynges þat þay hæfe myster, þat þou be  
 of lange lyfe in erthe; For if þou wilt be of lange lyfe, it es  
 resoñ þat þou honoure thaym of whaym þou hase þe lyfe; For  
 12 he þat wilt noghte honoure hym thurgh whaym he es, it es  
 noghte righte þat he be mare þan he es. ¶ Þe toþer commande-  
 ment es pis, 'þou sañ sla na man.' Here sañ þou wyt þat  
 slaughter es of many maneres. For þer es manes-slaughter of  
 16 hand, of tunge, of herte. Mannes-slaynge of hande es when  
 a mañ slaes anoþer with his handez, or when he duse hym in  
 bandis of dede, als in presoñ or in oþer stede þat may be  
 enchesoñ of his dede. Manes-slaynge of tunge es in twa  
 20 maners, thurghe commandement, or thurghe enticement.  
 Manes-slayng of herte es alswa one twa maners, þat es, when  
 meñ ȝernys and couaytes ded of oþer, and when he suffyrs man  
 to dy, † and wilt noghte delyuer hym if he hæfe powere. ¶ Þe  
 24 thirde commandement es pis: 'þou sañ do na lechery;' and  
 þat es ryghte. Wha-sa wilt hæfe þe lyfe with-owtten corupcyone  
 in þe Ioy of heuēd, hym byhoues kepe his lyfe þat es dedly,  
 with-owtten corupcione of body. ¶ The ferthe commandement  
 28 es pis, 'þou sañ do na thyfte ne na falsenes;' and þat es ryghte.  
 For he þat wilt safe oþer menes lyfe, he sañ noghte do away þat  
 that moghte his lyfe sustayne. ¶ The fyfte commandement es  
 pis, 'þou sañ noghte bere false wittnes agaynes thyne euē-  
 32 cristyñ with hym þat wilt noye hym or sla hym.' And þat es  
 ryghte; For he þat wilt noghte sckathe his euencristyñ, he  
 sañ noghte consente, ne na consaile gyffe, to do hym ill. ¶ Þe  
 36 couaite þi neghtboure wyfe, ne þou sañ noghte couaite his

These three  
as to God.

The other  
seven as  
to fellow-  
Christians.

The fourth  
Command-  
ment (5th of  
Decalogue).

The fifth  
Command-  
ment (6th of  
Decalogue).

[† If. 201 bk.]

The sixth  
Command-  
ment (7th of  
Decalogue).

The seventh  
Command-  
ment (8th of  
Decalogue).

The eighth  
Command-  
ment (9th of  
Decalogue).

The ninth  
and tenth  
Command-  
ments (10th  
of Decalogue).

house, ne nane of his gude wrangwysly, For he þat hase wykked wiþ and iþ Entente in his herte, he may noghte lang *with-haldyng* hym fra wykkide dede; and þer-fore, if þou wiþ noghte do lecherye, þou saþ noghte consente to mañ ne to 4 womañ þat it duse; and if þou wiþ noghte stele, þou saþ noghte couayte oþer mennes thynges in þi herte. Dere frende, þir are þe ten *commandementes* þat God gafe tiþ Moyses in the mounte of Synay. The thre fyrste er *pertenande* to þe lufe of 8 God, and the toþer seuē to þe lufe of þi-selfe and of thyne eueñ crystyñ.

XI. Now, *etter*, saþ þou wyt whilke ere þe seuē vertus, þat es to say ¶ Trouthe, Trayste, and lufe, Wysedom and Rightwysenes, 12 Measure and Force. Of þe same matire er þe seuē vertus þat þe teñ *commandementis*, bot pis es þe varyance be-twyx thaim :

The seven  
Christian  
virtues.

Difference be-  
tween these  
and the Com-  
mandments.

The teñ *commandmentis* kennes vs what we saþ do, and þe seuē vertus kennes vs how we saþ doo. The thre fyrste, þat 16 es to say, Trouthe, trayste and lufe, ordaynes the how þou saþ lyfe als to Godd: þe toþer foure how þou saþ ordayne thyne aweñ lyfe þat saþ lede till þe Ioye of heueñ. Dere frende, the awe to wyt þat we ere aþ made for ane End, þat es to say, 20 for to knawe Godde, to hafe Hym, and to lufe Hym. Bot thre thynges er nedefull at puruaye tiþ oure *cunnyng*, That es to wyte, whedyr we saþ ga, and þat we wyþ *comme* thedyre, and þat we hafe trayste to com thedyre; For grete foly ware it to 24 be-gyñ þe thyng mane may noghte ende; 3itte, one þe toþer syde, þe mane þat wiþ wyele doo, hym nedide to hafe wysdom, myghte, and wiþ; þat es to say, þat he konñ doo, and þat he

Three things  
required for  
true wisdom.

XII. may doo, and þat he wyþ doo. Bot for-þi þat we hafe noghte 28

Faith, Hope,  
and Charity.

*cunnyng*, myghte, ne wiþ of oure selfe, for-þi hase Godde gyfeñ vs trouthe, for to fulfiþ þe defaute of oure myghte. Sothefaste lufe es for to ordayne oure wiþ to þe tane and to þe toþer. Trouthe ordaynes vs to Godde þe Soñ, to whaym es appropyrde 32 Wysdom; Trayste, tiþ Godd þe Fadyre, to whaym es appropyrde myghte; Lufe, to þe Haly Gaste, tiþ whaym es appropyrde gudnes. And þare trouthe makes vs to hafe knawynge; and þat knaweyng vs sayse þat He es wondyrfull; Fre es He þat 36

one þis manere and þus largely gyffes of His gudnes ; and of þat comes trayste, and [of] þat knawynge, þat sais þat He es gude Commes þe thyrd Sothefastnes, þat es lufe, For ylke a thynges  
4 luffes kyndely þe gude.

† Dere frende, here sail þou wyte whilke are þe twelue XIII.  
artycles of þe trouthe. ¶ The firste es þis, þat Godde es ane in <sup>[† leaf 202.]</sup>  
Hym-selfe and thre in *persouns*, with-owtten begynnyng, and <sup>The twelve</sup>  
8 *with-owtten* Endynge, and þat all thynges [were] made of noghte <sup>Articles of</sup>  
*with* His worde. ¶ Þe toper artecle es, þat Goddes son̄ tuke <sup>the Creed.</sup>  
flesche and blode of þe blyssed mayden Marie, and was borne of <sup>(1) God.</sup>  
hire, sothefaste Godd' and sothefaste mañ. ¶ Þe thirde es, þat He <sup>(2) Christ.</sup>  
12 was dede and grauen̄, noghte for nede, Bot for to by vs of His <sup>(3) His</sup>  
fre will. ¶ The ferthe artecle es, þat þe same Ihesu rase fra dede <sup>Death,</sup>  
to lyfe, and we sail ryse als wa. ¶ The fyfte artecle es, þat þe <sup>(4) His Resur-</sup>  
same Sothefaste God and mañ, steighe vp in till heuen̄ in <sup>rection.</sup>  
16 manhed and godhede ; and we sail steighe vp als wa thurgh His <sup>(5) His Ascen-</sup>  
grace. ¶ Þe sext artecle es baptymme, þat mase mañ clene of syn̄ <sup>sion,</sup>  
þat he drawes of kynde, and gyffes grace to clense. ¶ The Seuend' <sup>(6) Baptism.</sup>  
artecle es *confirmacion*, þat *confermys* þe Haly Gaste one mañ <sup>(7) Confirma-</sup>  
þat es cristenede. ¶ Þe aughtened artecle es penance, þat duse <sup>tion.</sup>  
20 awaye all maner of syn̄ dedly and venyall. ¶ Þe nynde es þe <sup>(8) Penance.</sup>  
Sacrament of þe Auter, þat *confermys* þe penance, and gyffes hym <sup>(9) The</sup>  
force þat he fall noghte este in syn̄, and vphaldes hym̄ and <sup>Eucharist,</sup>  
24 reconsailles hym. ¶ Þe tend' artecle es Ordyre, þat gyffes powere <sup>(10) Orders.</sup>  
till þaym̄ þat are ordeynede to do þaire Offece and to do þe <sup>(11) Matri-</sup>  
sacramentis. ¶ Þe elleuend' artecle es Matrimone, þat defendis <sup>mony.</sup>  
dedly syn̄ in werke of *generacyon* by-twyx mañ and womañ. <sup>(12) Extreme</sup>  
28 ¶ Þe twelfed artecle es Enoyntynge, þat meñ enoyntes þe seke <sup>Uction.</sup>  
in *peress* of dede, for alegeance of body and saule.

¶ Dere frende, aftyre sail þou wyt whilke are þe foure vertus XV.  
cardynalles, thurgh whilke all manes lyfe es *gouernede* in þis <sup>The four</sup>  
32 worlde, þat es, ¶ Cunnyng and Rightwisnes, Force and Measure. <sup>Cardinal Vir-</sup>  
Of thir foure, saise þe Haly Gaste in þe buke of Wysdom̄, þat <sup>tues :</sup>  
pare es na thyng mare profytabill till man in erthe ; and so <sup>(1) Wisdom,</sup>  
nowe, whare-fore, wha-sa walde any thyng wele do, firste hym̄ <sup>(2) Right-</sup>  
36 byhouys þat he kon̄ chese þe ill fra þe gude, and of twa gude, chese <sup>eousness,</sup>  
<sup>(3) Force,</sup>  
<sup>(4) Temper-</sup>  
<sup>ance.</sup>

Prudence. þe bettire and leffe þe lesse gude; and þis es the vertu þat es callede ryghtwysnes<sup>1</sup>. And for-þi þat twa thynges lettes mañ to do wele and lefe þe yll, þat es at say, wele-fare of þis worlde, for it dessayfes hym *with* false vanytes; þe toper es tribulacyon, to 4 putt hym down *with* many scharpnes: agaynes wele-fare sañ þou hafe measure, þat þow be noghte ouer hye. And þis vertu es Temperance. called 'temperance.' And agayne aduersyte sañ þou hafe Fortitude. 'hardynes,' þat þou be noghte casteñ downe. And þat vertue 8 es callyde Force or strengþe.

XVI. ¶ Here-ef tyre sañ þou wyte whylke are þe seuend werkes of vij opera mercy. ¶ The firste werke of Mercy es, to gyffe mete to þe miseri- hungry. The toper es, to gyffe drynke to þe thursty. The 12 cordie. thirde es, to clethe þe nakede. Þe ferthe es, to herbere þe herberles. Þe fyfte es, to vesete þam þat ere in prisonne. The Seven Works of Mercy. þ þe sexte es, to comforth þe seke. The Seuend; to bery þe dede. [† leaf 202 bk.] Thyse are þe seuend werkes of mercy þat are langande to þe 16 body. Bot nowe may þou say to me, 'how sulde I, þat es in Relygyon, and noghte hase to gyffe at ete ne at drynke, ne How those that are 'in religion' can perform these. clathes to þe nakede, ne herbery to þe herberles, For I am at oper mens will, and noghte at myñ aweñ? For-thi ware it better 20 þat I ware seculere, þat I myghte do þise werkes of mercy.' A, dere frende, be noghte begylede! Better it es to hafe pete and compassion in þi herte of hym þat hase mysese and wrechednes, Thane þou hade all þis werlde to gyffe for charyte; 24 For it es bettir wyth compassion to gyffe þi-selfe als þou erte, þan it es to gyffe þat that þou hase. There-fore, dere frende, gyffe thi-selfe; and þan gyffes þou mare þan es in all þis worlde. Bot now may þou Say me one þis manere:—'Sothe it es þat it 28 es better to gyffe hym-selfe þan it es to gyffe of his, bot better es þe tane and þe toper þan es ane be it selfe, for lesse es a gud þan twa.' It es noghte swa: For whethire es better be callede The blessed-ness of poverty. Godde, or His seruande. Thow wate wele þat es better to be 32 callede Godd. Bot pase þat suffirs hunngere, thursty, caulde and defaute, and oper wrechidnes and mysese, calles oure Lorde

<sup>1</sup> The description of the virtue of Prudence is here given to Righteousness or Justice, the account of which is omitted.

Ihesu Criste Hym-selfe ; For He saise þus in þe Gosepelle, 'What als þou dyde to þe leste of myñ, þou did to me.' Saynt Bar-  
 narde says, 'Thire pure hase noghte in erthe, ne thire riche  
 4 hase noghte in heuen; and þare-fore, if þe Riche will it hafe,  
 thaym byhoues bye it at þe pure.' Now wate I wele þou couaytes  
 to wyte whilke are verray pure, and whilke noghte. Now  
 herkeñ *with* deuocyoñ. Sum are þat hase reches and lufes Who are the  
really poor.  
 8 thaym, and þase are þe haldande and þe couaytourse of þis  
 worlde. Othere are þat hase þam noghte, bot thay luffe thaym,  
 and thay walde hafe thaym gladly ; and þase are þe wrechide  
 beggers of þe worlde, and þe false folke in religyoñ, and þase  
 12 are als riche and richere þan þe oper. And of tham Ihesu saise  
 in þe gossele þat 'lyghtere it ware a camelle to passe thurghe  
 a nediff eghe, þan þe riche to com in-to þe blysse of heuen.'  
 Sum are þat hase reches, bot thay lufe thaym noghte ; Noghte  
 16 for-thy þay will wele hafe þam ; and þase are þe gud meñ of  
 þe worlde þat dispendis wele that at þay hafe. Bot fone are of  
 þase. 3it it are oper þat hase noghte reches, ne lufes noghte  
 thaym, ne will noght hafe þam ; and þase are þe gude folke þat  
 20 are in religioñ and þase are sothefastly pure ; and þairs es þe  
 Ioye of heuen, For þat es the benysoñ of þe pure. Than it  
 behufes þat þe riche hafe þe reuere of þat benysoñ ; and þarefore  
 may I say, 'Blyssede be þe pouer, for þaires es þe kyngdom and þe  
 24 Ioye of heuen.' And swa may I say of þe riche, For þairs es  
 pyne of helle. Alswa pouer þay are þat hase pouerte and lufes  
 na reches ; and pouer þay are þat hase reches and lufes pouert.

¶ Now aftire þis, awe þe to wyte whylke are þe seuē XVII.  
 28 prayers of þe *Pater noster*, þat duse away all ð and purchase all  
 gude. And þase seuē prayers er contende in þe *Pater noster*,  
 þe whilke oure Lorde Ihesu Criste kennde tilf His discyples,  
 how þay [suld] pray Godd þe Fadire, and said thaym one þis  
 32 manere, 'Wheñ 3e † sall praye, one þis wyese sall 3e say, *Pater* [† leaf 203.]  
*noster qui es in celis, &c.*' Now, my frende, wit þou þat oure  
 Lorde Ihesu Cryste kennes vs in þe gossele to make þis  
 prayere. And þare-fore I walde at þou wyste at þe begynnyng  
 36 whate es prayere or oryson, and sythyñ þat þou vnderstande

What Prayer is. þe prayere of þe *pater noster*. Prayere or Oryson es noghte  
 elles bot ʒernyng of saule, with certayne trayste þat it commes  
 þat þou prayes. And in þat trayste vs settis Ihesu Criste wheñ  
 He kennes vs to call Godde oure fadyre þat es in heuen, For in 4  
 Hym sañ man hafe certayne trayste þat He may and wiff añ  
 gudnes gyffe þat oure saule kañ ʒerne, and mekiñ mare; þe  
 whilke es betakynde by þise wordes, *Qui es in celis*, þat es to  
 God, our Father, say, þe whilke es in heuen. For if Godde wiff call Hym-selfe 8  
 oure fadyre, þan He makes vs to wiet þat He lufes vs als childyre,  
 and at He wiff gyfe us añ þat we hafe myster of. Bot certainly  
 if añ þe lufe þat euer had fadire or modire vn-to þaire childyre,  
 or añ othire lufes of þis worlde ware gedirde to-gedyre in a lufe, 12  
 and ʒit þat lufe ware multipliede als mekiñ als mans herte  
 moghte thynke, ʒit it moghte na thyng atteyne to þe lufe þat  
 Godde oure fadyre hase vn-tiff vs, þare where we are hys enmys.  
 And þat sañ we wele see thurgh þe grace of Godde, If we se one 16  
 what manere He is oure Fadyr, and what He has doñ for vs.  
 Wit þou, þat wheñ God made añ creaturs of noghte, we rede  
 He made man alone in His likeness. noghte þat He made any creature tiff His lyknes bot mañ  
 allanne; and þare-fore Godd He es, and makere of añ thynges 20  
 of þe worlde, Bot He es noghte þaire fadyre; Bot vn-tiff vs,  
 thurgh His aweñ myghte full of mercy, es He Godd and  
 makere and Fadyr, For þat our saule es lelly lyke vn-tiff þe  
 lyknes of þe Fadyr, and þe Soñ, and þe Haly Gaste, þat ere 24  
 hallyly a Godd and persons thre. And añ þis werlde He hase  
 made to serue man, whils mane wiff duelle in His lele lufe als  
 His aweñ childyre. Bot als tyte als we twyñ fra þat lele lufe,  
 for lufe of þis lyfe, or for any oþer thyng, we losse þe lorde- 28  
 chipe of þis worlde, and becommes thralles dreryly to þe  
 deuelle, þare we ware be-fore fre, and ayers of þe erytage of þe  
 kyngdoñ of heuen, and to welde þe welthe of þis werlde. Allas  
 may saye, Allas! what here es a sorowfull chaunge wha- 32  
 sa it vndyrstode! Wit þou wele þat here es gret lykyng of  
 God's great mercy in our Creation. lufe, when Godd þat es with-owttyñ begynnyng, and es with-  
 owttē chaungeyng, and duellys with-owttyñ Endyng, for He  
 es al-þir-myghtyeste and alpirwyseste, and als wa alþire-beste 36



pat mannes herte may noghte thynke, in whaym es lufe and  
 Ioy endles, here, I say, es takyn of gret lufe, pat He deynd Hym  
 to make vs till His aweñ lyknes righte als we had bene His  
 4 awen chosen chilydre, and moghte hafe lefte vs to be a littil vyle  
 matire als we ware made of oure modyr, pat vile es to neuē ;  
 or He moghte hafe made vs at His will anykyñ *oper bestis* ; and  
 pañ had we dyede to-gedire, bathe body and saule. Bot when  
 8 He hade made vs man, and gafe † vs þe saule to His aweñ  
 lyknes, (louede and luffede be þat Lorde !) for to be ayers of þe  
 Erytage of heuē and lyfe in þat gret Ioye *with-owtten* Ende,  
 Now es na herte sa herde pat it na moghte nesche, and lufe  
 12 Swylke a Godd *with* all his myghte. And his herte suld melte,  
 filled of Ioy, if it thoghte sothely of þat grace þat oure Lorde  
 hase doñ till vs by-fore all *oper* creaturs. And zitt did He mare  
 thurghe His mekil mercy ; For, whene we ware, thurghe oure  
 16 Sorowfull syn, twynned fra Godd, oure Sweteste Fadire, and  
 become thralles to þe iñ gaste, Than He, thurghe His maste  
 mercy, Sente His aweñ Sonne, pat *with* Hym es Godd in His God-  
 hede, for to take flesche and blode of þe Virgyn Marie, Maydeñ  
 20 and modyr, lastand in Ioy ; and one þis manere did He þe dede.  
 In state of thralle tuke He oure flesche to suffre þe gyltete  
 pouerte, and schame, and noyes, and paynnes, pat neuer dyd iñ  
 ne na *maner* of syn, and Sytheñ delyuerde Hym till þe vileste  
 24 dede, and þe schamefulleste pat man moghte thynke, to delyuer  
 vs wreches of sorowfull bandis, and of þe pynand presoñ puttid  
 in heñ, and to make vs to *comme* till þe heghe heuē, whare  
 we sañ be als kynges corounde in blyse, if we do þe will of þat  
 28 swet Lorde, pat for vs ordeynede Hym to dye one þe crosse als  
 þose He had benne a wykkid thefe. Dere Frende, nowe hase  
 þou here twa thynges in þe whilke Godde hase schewede vs pat  
 He es oure fadire, and þat He lufes vs als His aweñ chilydre þare  
 32 we are agayne Hym *with* oure wykked syn. The firste es, þat  
 He made vs till His aweñ lyknes ; and þe toþer es, þat He boghte  
 vs fra *presouñ with* His *precyouse* dede of His manhede. For  
 þe fyrste, es man haldeñ till Hym, for to lufe Hym *with* all his  
 36 herte. Bot þan may þou aske, ' what sañ I do Hym for þe toþer *Whatservices*

God made us  
 in His own  
 likeness,  
 though He  
 might have  
 made us like  
 beasts.

(† leaf 203  
 bk.)

So our hearts  
 ought to  
 soften, and to  
 love Him.

And when we  
 were thralls to  
 the evil spirit,  
 He sent His  
 own Son to

take our flesh  
 and die for us,

and lift us to  
 high heaven  
 and to be  
 kings in  
 bliss.

can we ren-  
der unto God  
for His good-  
ness?

thynges? For if I saff with pouerhede lofe Godd þe Fadyr, and  
lufe Hym and serue Him with all my saule and with all my  
herte in all thynges, for-þi þat He made me of noghte and gafē  
me saule aftir His awēd lyknes,—als it was commandyd in þe 4  
alde lawe be-fore Godde was borne and be-com man for vs,—  
what moghte I now do Hym, when He, for me wrechid synnere,  
sa mekiff Hym lawede þat He walde becomme mañ, and He  
gafē Hym to me, when He, thurghe His sweteste mercy, walde 8  
dye for me, and of þe maste noyouse and þe moste vile dede þat  
euer was thoghte? I wate neuer what I may say here; For if  
I myghte lyffe a hundrethe þere, and if I moghte in þat tym, ilk  
a day at a tym, dye als vile ded als He for me dide, 3it ne ware 12  
it noghte ynence His gret gyftez, when He es sothely said Goddes  
Sonne of heuen, and gaffe Hym selfe till vs, þat tynte was for  
syñ thurgh, and put in to þe pyne of helle, and þare, in þe  
dispytte of Hym, seruede to þe deuelle. How sulde we þañ 16  
3elde Hym þe gude gret gyfte, when He walde sende His awēd  
Sone to be pynede for oure syñ?’

We cannot  
repay Him  
for His  
mercy.

God only  
requires of us  
contrition  
and humility,  
[† leaf 204.]

Now I saff lere the, if God gyffe me grace, how oure dere  
Fadir askes nane oper store bot that we, with herte, knawe oure 20  
awēd Febillnes and oure wrechidnes, þat we hafe for oure awēd  
syñ. † Thane saff we be in bitternes of penance, and crye till  
Hym faste mercy, þat He vs saue for His haly name, For of  
oure selfe hafe we noghte Hym for to 3elde; þare-fore said the 24  
prophete in þe psalme, **Quid retribuam Domino pro omnibus  
que retribuit<sup>1</sup> michi? Calicem salutaris accipiam, et  
nomen Domini invocabo, etc.** þat es, ‘what saff I 3elde to God  
for all His gud gyftes þat He me gyffes als Lorde, with-owtten my 28  
deserte? The coppe of hele I saff take, and calle þe name of my  
lorde.’ The cope of hele whare-of dranke oure Lord Ihesu oure  
Saucour, þat es, the bytternes of þe penance in His grete pynes,  
and þat man in all his thoghtes calles Godez name, þat sothefastly 32  
knawes þat he hase noghte of hym-selfe bot sorowe and synne.  
And wit thou þat, if sothefastenes be sett faste in thi saule, þe  
mare þat þou knawes þe for wrechide and febyff, þe mare saff þou

The more we  
feel weak the  
humbler we  
shall be.

<sup>1</sup> MS. *retribuit.*

meke þe, and calle on Hys mercy. And þus it was of oure swete  
 Lady, maydeñ and modyr; For scho had mare of grace þane  
 any in this lyfe, man or womañ þat euer was borne, Thare-fore  
 4 scho halde hir lesse and lawere þan any oþer wyghte, and mare  
 cryede scho mercy þan any oþer man, when sothefaste Goddes  
 Soñ lighte in hir wambe. My dere frende, se now aftir-ward  
 why oure Lord Ihesu kennes vs in þe Gospelle to saye 'oure  
 8 Fadire,' and noghte 'my Fadir'; For by þat witt He kenñ vs þat  
 we suld gedyre all men *wit* vs in oure prayers, For all ere oure  
 brethire, crystende and vncristend' men, For þat all of a gouer-  
 naylle hafe we a Fadyr. And þat þou may þis thyng, thurgh  
 12 þe grace of Godd, clerelyere See, Gyffe gude Entente tiff þat at  
 I say. Hym calles þou 'thi fleschely broþer,' þat hase his body  
 of þe same mañ and womañ of whaym þou hase thyne. Thane  
 sañ þou wele halde hym þi broþer þat hase his saule of þe Same  
 16 fadir of heuē of whaym þou hase þi saule, and of swylke  
 a kynd, and of swylke a lyknes; For als wele made Godd ilke  
 mañ tiff lyknes of þe Trinyte als He did þe. And þis broþer-  
 hede mare suld we lufe, and mare dere halde, þan þe broþerhede  
 20 of þe flesche, in als mekill als þe saule es mare nobyñ þan þe  
 flesche, and in als mekill als Godd, oure fadir, of heuē, es  
 mare nobyñ, and mare for to lufe, þan oure fleschly fadir. And  
 þat suld we do if we saghe als clerely with oure gastely eghe  
 24 als we do *wit* oure bodyly eghe. Bot for-thy þat we see  
 noghte bot *wit* þe fleschely eghe, als it ware bestes, we hafe  
 na knawynge ne na lufe bot of þat broþerhede þat *commes* of  
 þe flesche stynkande and foule. **Allas!** Allas! what sorowfull  
 28 thyng thus hase blyndid vs! Certis, na thyng mare blyndis  
 manes saule þane lufe of erthely thyng þat *sonne* takes ende.  
 For-þi behufes mañ lese his *propire* witt, if he witt *perfitly*  
 knawe þe lufe-somest broþerhede. Whare-of now mekill I hafe  
 32 spokē, For whate-sa-euer we hafe in body or in saule of  
 gudnes or of †fayrenes, we hafe it of oure fadyr of heuē,  
 Godd, þat es tiff vs fadir, and Euenly tiff all His creaturs, noghte  
 anely for His makynge of noghte, ne for His *gouernynge* of His  
 36 grace, for His purchasyng þat He made of vs þat ware tynt

Such humility  
and meekness  
as was in our  
Lady, should  
we haue.

What is  
implied by  
*Our Father?*

The duty of  
brotherly  
love.

[† leaf 204  
bk.]  
God the lov-  
ing Father  
of all His  
creatures.

childir, *with* His flesche and His blode þat He for vs gafe, als Saynt Austyñ þe nobist clerke witnes. He sayse 'þe Fadir gaffe His Soñ, thurgh whaym He walde by vs thralles; He gafe þe Haly Gaste, thurgh whaym He walde purchase þe thralles 4 in His childire. Þe Sonn, He gafe in pryse of raunsoñ; þe Haly Gaste, in preuelege of purchase; and þar-fore þe Fadir kepis Hym selfe in Erytage till His childir þat He purchase[d].' And þarefore, dere frende, na mañ sañ mystrayste of þe lufe 8 of His swete Fadirhede, and of His dere pete; For mare es His mercy þañ añ oure wykkednes; For wha sa calles till Hym *with* añ his herte, *with*-owtten faile He will here hym, for He es full of mercy. And þare-fore, als I be-fore saide, *with* 3ernynge 12 of saule and certayne trayste, calle apoñ Hym trewely *with* añ thi herte. He es þi Fadir pereles, þat purchacecez þe pees; and saye traystely till Hym als Hym-selfe vs lerede, *Pater noster qui es in celis*, þat es to say, Oure Fadir that es in heuen; 16 *sanctificetur nomen tuum*, þat es to say, halyed be þi name; *adueniat regnum tuum*, it com, þi kyngedom; *Fiat voluntas tua, sicut in celo et in terra*, þi will be donne, swa in erthe als it es in heuen; *panem nostrum cotidianum da nobis hodie*, Oure 20 ylke day brede þou gyffe vs to day; *Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*, and forgyffe vs oure dettis als we forgyffe our dettours; *Et ne nos inducas in temptacionem*, and suffire vs noghte be ledde in-to fandynge, 24 *Set libera nos a malo*, bot delyuer vs fra añ ill thynges *Amen!* Þat es to say, Swa mot it be! Now, my dere frende, þou sañ wyt þat þis Orysoñ passes añ oþer prayers, princypally in twa thynges, þat es to say, in worthynes and in profyte. In 28 worthynes, for þat God Hym-selfe mad it; and for-þi do þay gret schame and gret vnreuerence till Ihesu, Goddes Soñ, þat takes þañ till wordis rynnand and curius, and leues þe prayere þat He vs kennede, þat wate añ þe will of Godd þe Fadir, and þe 32 whilke orysonne *commes* mare till His plesynge, and whate thynges þe wrechede caytyfe hase myster at pray fore. Alswa, als I hafe sayde, He wate anely añ þe Fadir wyñ, and He wate añ oure nede; and þare-fore a hundrethe thousande er 36

God's mercy is greater than our sin.

We may therefore trustfully call upon Him.

The Lord's Prayer passes all other prayers.

God knows all that we wretched cattiffs need.

dyssayued with multiplicacione of wordes and of orysouns ;  
 For, when þay wene þat þay hafe grete deuocyon, þaṁ hafe þai  
 a fulle fleschely lykyng, For-thy þat ilk a fleschely lykyng  
 4 delytes þaṁ kyndely in swylke turnede langage ; and þare-fore Don't delight  
in polisht  
phrases and  
rymes.  
 I walde þat þou war warre, For I say þe sykerly, þat it es a  
 foule lychery for to delyte þe in rymmes and slyke gulyardy ;  
 8 3it one a-noþer syde, Saynt Austyne, and Saynt Gregore, and  
 8 oþer halowes þat prayede als was þaire lykyng. I blame Those who  
leave the  
Lord's Prayer  
for others are  
to blame  
 noghte prayers, bot I blame þase þat leses þe prayere of Godd  
 þat Hym-selfe made, and lerede vs for to pray, þat es, *Pater noster*,  
 and takes þaṁ till þe Orysons of a synfull Saynte whare þay  
 12 fynde it wretten, For oure Lorde Ihesus Hym-selfe sayse in the  
 † gossell, 'when 3e will praye, prayes noghte with many [†leaf 205.]  
 wordes, bot praye one þis manere, *Pater noster &c.*'

¶ Dere frende, 3it sail þou wit one anoþer syde þat þe *Pater*  
 16 *noster* passes all oþer prayers in worthynes ; For þare-in es The Lord's  
Prayer con-  
tains all  
things which  
we need to  
ask.  
 contende all thynges what-sa we hafe myster of, till þis lyfe  
 or till þe toþer. For we praye þare-in Godd þe Fadyr, þat  
 He delyuer vs of all illes, and þat He gyffe vs all gudes, and  
 20 þat He make vs swylke þat we may neuer do ill, ne þat we may  
 noghte fayle of gude. And now, all þe ille þat vs greues,  
 ouþer es it, ille þat es donne, or it es ille for to com, or elles it  
 es ille þat we suffire nowe. Of þat ille þat es donne and How we pray  
to be deliv-  
ered from  
evil.  
 24 passede, we praye oure swete Lorde þat He delyuer vs þer-of,  
 when we say *Dimitte nobis debita nostra, etc.* We pray Hym  
 delyuer vs of ill þat es for to com, when we say *et ne nos*  
*inducas in temptacionem.* Of illes þat we suffire nowe, we  
 28 praye Hym þat He delyuer vs, when we say *Set libera nos*  
*a malo.* ¶ 3it, dere Frende, on a oþer syde, wit þou þat all  
 maner of gude þat es, Ouþer it es erthely gude, or gastely gude,  
 or gude lastande endles. For erthely gude we praye, when we  
 32 saye *Panem nostrum cotidianum da nobis hodie* ; For gastely  
 gude we praye, when we say *Fiat voluntas tua, sicut in celo et in*  
*terra* ; For endles gude we praye, when we say *Adueniat regnum*  
*tuum* ; and confermyng of all this we praye, when we say  
 36 *Sanctificetur nomen tuum.* How we pray  
for good.

¶ Now, my dere frende, pese ere seneñ prayers of þe Ewangelle  
 þat oure Lorde Ihesu Criste kenned till His dyscypitts. And  
 þou sañ wit þat pese foure wordes þat comes be-fore, þat es  
 to wit, *Pater noster qui es in celis*, leres vs how we sañ praye, 4  
 and what oure selfe sañ be in prayere; For we sañ, in ylke  
 ane Oryson, haue foure thynges, þat es to say, perfite lufe till  
 Hym till whaym we praye, and certayne trayste to haue þat  
 at we praye fore, and stabill trouth in Hym in whaym we trowe, 8  
 and sothefaste mekenes of þat, that of oure selfe, na gude we  
 haue. *Perfite lufe es vndirstandeñ in þis worde Pater*, For  
 ylke a creature kyndly lufes his Fadir. Certayne trayst es  
 contende in þis worde *noster*; For if He be ours, þan may 12  
 we sekerly trayst in Hym þat He es haldeñ till vs. Stabill  
 trouthe es takeñ in þise wordes *Qui es*; For when we say  
*qui es*, þan graunt we wele þat Godd' es þat we neuer sawe;  
 and þat es ryghte trouthe, For trouthe es na noþer thyng bot 16  
 trowyng of thyng þat may noghte be sene. Sothefaste mekenes  
 es betakynde in þis worde *In celis*, For when we thynke how  
 He es heghe in Ioy, and how we are here lawe in besynes, than  
 we are mekide. Bot when we haue festenede þere foure thynges 20  
 in oure hertes, þan may we hardyly praye, and saye with all  
 oure affeccyon, *Sanctificetur nomen tuum*, þat es to say, 'haly  
 be thi name!' als swa stabill þi name, þat es, Fadir, in vs,  
 þat we be one þat manere þi childire þat we do na thyng þat 24  
 be agaynes þi will, and that euer-mare we doo þat at commes  
 to þi plesyng, thurgh grauntyng of þi grace. And for-thi þat  
 we may noghte euer-mare do þat perfitely whyls we ere in þis  
 caytifede worlde, þare-fore pray we þus, and sayse, *Adveniat* 28  
*regnum tuum*, þat es to say, it comð till vs, þi kyngdom, þat we  
 regne in þe, Ihesu, in þis lyfe thurgh thi grace, and þou in vs in  
 þe toper lyfe thurgh Ioy. And þis ilke we praye for þase þat  
 are in purgatorie; and for-þi þat we neuer-mare may haue 32  
 † parte with Ioye of heueñ if we do noghte thi will in erthe,  
 þare-fore we praye thus, *Fiat voluntas tua, sicut in celo et in*  
*terra*, þat es to say, thi will be done, als in heueñ, swa in erthe.  
 Als wa say 'make vs to do þi.wyll,' þat es to say, þou gyffe 36

What is  
 taught by the  
 words 'Our  
 Father which  
 art in hea-  
 ven.'

'Hallowed be  
 thy Name.'

'Thy king-  
 dom come.'

[† leaf 205  
 bk.]

'Thy will be  
 done in earth  
 as in heaven.'

vs grace to do all þat þou commandes, and to lese all þat þou defendis, and þat swa in erthe als in heuen, þat es to say, als Michaëlle, and Gabrielle, and Raphaelle, Cherubyñ and  
 4 Seraphyñ, and all þe oper angełs and archangełs, and all þase þat are Ordeynede to þe endles lyfe in Ioy, in ilke a kynde, in ilke ane ordire, and in ilke ane elde, thi wille duse; and for-thi þat we may noghte do þi wiłł whiłłs we lyffe in þis body,  
 8 if þou ne sustayne vs noghte, þare-fore say we þus, *Panem nostrum cotidianum da nobis hodie*, þat es to say, Oure ilke day brede þou gyffe vs to-day; als swa say 'þou gyffe vs Force in body and in saule, and hele, if it be þi wiłł, of þe tane and offe  
 12 þe toþer.' And here es for to wit, þat þare es thre maners of brede, þat es, bodyly brede, þat es to say, Fode and clethyng; þare es brede gastely, þat es to say, of haly wrytte þe leryng; and þare es þe brede of Eukaryste, þat es þe grace in þe  
 16 sacrament of þe autere, for to comforth þe kynde of þe tane and þe toþer.

Bot for-thi þat we ere worthi na gudnes whiłłs we ere bowndeñ in synñ, þare-fore say we þus, *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*, þis es to say, 'Forgyffe vs oure dettis als we forgyffe oure dettours.' þou sałł wyt þare oure synns byndis oure dettours to pynne; þare-fore we pray Ihesu to for-gyff vs synnes, þat es to say, all þat we  
 24 hafe synnede in thoghte, in worde and in dede; and þat ryghte als we for-gyffe tiłł þase þat hase mysdone agaynes vs. And for-þi þat a lyttill vs helpes to hafe forgyfnes of synñ, if we may noghte kepe vs fra synñ, þare-fore pray we þus, *Et ne nos inducas in temptacionem*, and þis es to say, 'lede us noȝte in-to na fandyngis, als swa say, Suffere vs noghte be ouer-commenñ in fandynges of þe deuell, ne of þe flesch, ne of þe werlde. And noghte allanly we pray þat we be delyuered of all euyff  
 32 fandynges, Bot als wa we pray þat we be delyuered of all iłł thyngis, whenñ we say, *Set libera nos a malo*; and þis es to say, 'Bot delyuere vs of all iłł thyngis,' þat es, of body and of saule, of synñ and of pyne, For synñ that now es or sałł be. Say we  
 36 Amen! þat es to say, 'swa be it!' and for-thi sayse oure Lorde

'Give us this day our daily bread.'

'Forgive us our trespasses, as we forgive them that trespass against us.'

'Lead us not into temptation.'

'But deliver us from evil.'

Ihesu Criste in þe gospels, 'What sa þou prayes my fadir in my name, He sall do it;' and þer-fore say at þe Ende, *Per Dominum nostrum Iesum Cristum, filium tuum, &c'*.

And now, my dere frende, vndirstande noghte þat þou sall 4  
say þi *Pater noster* with mouthe, als I hafe it here wretyñ  
be-fore þe. Bot say all anely þe nakede lettir with þi mouthe,  
and thynke in þi herte of this þat I hafe said here, of ilke  
a worde by it-selfe; and rekk noghte þof þou ne multiply many 8  
*Pater nosters*; For it es better to say a *Pater noster* with gude  
deuocyoñ, þañ a thousande with-owtten deuocyoñ; For þus  
sais Saynte Paule appertly; he sayse, 'me ware leuer say fyve  
wordes in herte deuotely, þane fyve thousande †with my 12  
mouthe with-owtten lykyng.' And one þe same manere sall  
þou say and do at thyne offece in þe qweire; for swa sayse  
þe prophete, *Psallite sapienter*; and þat es to say, 'Synges and  
versy wyesly,' þat es, to say or to syng wyesly, þat es, þat thi 16  
herte be one þat at þou saise, and one þat at oper saise, þat þou  
here it besyly; For if þi body be at thi seruyce, and þi mouthe  
speke one a wyse, and thi herte thynke of wrechidnes caytefly,  
þan es þou twynned; For when þou swa es twynned, þou tynes 20  
þe mede of þi seruyce; For þe awe to serue Godd' with all  
þi herte, with all þi saule, and with all þi vertu; and swa þou  
may pay þi Godd'. Bot þare es many thynges þat ere cause of  
swylke wrechede twynnyng, als mete, drynke, Reste, cleythyng, 24  
layke, discorde, Thoghte, laboure, hethyng. These makes  
hippyng, homeryng, of medles momellyng. And þare-fore  
take kepe what oure Lorde Ihesu Criste saise in þe gospels:  
'Firste,' He saise, 'sekes þe kyngdom of heuen, and all þat 30  
hafe myster of sall be gyffen þowe with-owtten any askyng.'

XVIII. Thare-fore, dere Frende, þou sall wit what þou sall hafe in þe  
blysse of heuen. Wit þou wele þat þou sall hafe Seuē gyftes in  
body, and Seuē in saule, þat es to say, Fairenes in body with- 32  
owtten fylth, lyghtenes with-owtten slewth, Force with-owtten  
Feblesce, Frenes with-owtten thralledome, lykyng with-owtten  
noye, lufelynes with-owtten envye, hele with-owtten sekene, 36  
lange lyfe with-owtten ende. Thou sall hafe in saule, Wysedome

When the words are said with the mouth their meaning ought to be thought of in the heart.

Devotion the important thing.

[† leaf 206.]

The mischief of indeuout service.

The gifts that the faithful shall have in heaven.



*with-owtten* ygnorance, Frenchipe *with-owtten* hateredynd,  
 Accorde *with-owtten* discorde, Myghte *with-owtten* wayknes,  
 honour *with-owtten* dishonour, Sekirnes *with-owtten* drede,  
 4 Ioy *with-owtten* sorowe. Bot þe wreches in helle, all þe The penalties  
of hell.  
Ills which  
the wreches  
in hell shall  
undergo.  
 reuerce, both in body and in saule, þat es to say, Fylth *with-  
owttynd* fairenes, Slouthe *with-owtten* lyghtenes, Feblesce  
*with-owtten* force, Thraldomnd *with-owtten* freenes, Angwyse  
 8 *with-owtten* lykyng, Sekenes *with-owtten* hele, ded *with-  
outten* ende. Thare saff be in þair saules, Ignorance  
*with-owttynd* Wysdome, hatredynd *with-owtten* lufe, Discorde  
*with-owtten* Accorde, feblesce *with-owtten* powere, Schame  
 12 *with-owtten* honour, Drede *with-owtten* sekernes, and Sorowe  
*with-owtten* Ioy. And for þis saff þou seke *with* all þi  
 myghte, þat þou may wynd þe Ioye of heuen; For þare es sa  
 gret Ioye and sa mekill swettnes þat, if þou myghte lyffe fra þe  
 16 begynnynge of þe worlde vn-till þe ende, and hafe all þe lykyng  
 þat þou couthe ordeyne, 3it þou sulde *with* gret ryghte lefe all  
 þase for to be a day in þe Ioy of heuen. And thus endys þe This is suffi-  
cient of the  
second part  
of contempla-  
tion.  
 toþer degre of contemplacyone, þat es to say, þe contemplacione  
 20 of haly writte; of þe whylke, if þou take gud kepe in þi herte,  
 it saff be lyghte vnto þe, ilke a worde to halde. One ane oper  
 syde, if þou hafe mater to speke vn-to þe clerkez, be þay neuer  
 sa wyse, or to lewede men, be þay neuer so ruyde, of þe clerkes  
 24 þou mofe som matirs of þis, and als wa at þou may lere more.  
 And when þou spekes till sympill men, and ruyde, †gladly þou [†leaf 206  
bk.]  
 lere þaind *with* swettnes, For þou hafe enoghe whare-of þou may  
 speke, and how þou saff þi lyfe amende and gouerne, and oper  
 28 menes als wa.

Þe thirde degre of contemplacyon es in Godd Hym-selfe. XIX.  
 And þat may be on twa maners, þat es, *with-owtten* in  
 His manhede, and in His Godhede so blyschede. For þus  
 32 saise Saynt Austynd, For-þi be-come Godd man, For to make  
 mane to Se Godd in his kynde; For wheþer som be 3ode *with-in*  
 or *with-owtten*, euer-mare moghte man fynde pasture; *with-  
owtten*, thurgh consederacyon of His manhed; *with-in*, thurgh  
 36 contemplacyon of His Godhede. Of His manhede saff þou thynke The manhood  
of Christ.

thre thynges: þe meknes of His Incarnacyōn, þe swetenes of His conuersasiōn, and þe grete charite of His passione. Bot þis may pou noghte do all att anes; and þare-fore hafe I twynned the thaym by þe Seuēn houres of þe daye þat pou saise in þe kyrke, 4

Some part  
of it to be  
thought of at  
each of the  
seven hours.

XX. Swa þat nañ houre passe the, þat þou ne sañ be swetely occupyed in þi herte. Bot nowe for to do þis, þan sañ þou wit þat tiñ ilke ane houre of þe daye es dowbyñ medytacyōn, ane of His passyōn, and anoþer of þe toþer sesōn. ¶ Now, dere frende, 8 before matyns sañ þou thynke of þe swete byrthē of Ihesu Cryste al-þer-fyrste, and sythyñ estyrwarde of His passioñ. Of His byrth, sañ thou thynke besyly þe tym, and þe stede and þe houre, þat oure Lorde Ihesu Criste was borne of His modir 12 Marie. Þe tyme was in myd-wyntter, when it was maste calde; þe houre was at mydnyghte, þe hardeste houre þat es; þe stede was in mydwarde þe strete, in a house *with-owtten* walles. In clowtis was He wonden, and als a chylde was He bunden; 16 and in a crybbe by-fore ane oxe and ane asse, þat lufely lorde layde was, for þare was na noþer stede voyde. And here sañ þou thynke of þe kepyngē of Marye, and of hir childe, and of hir spouse Ioseph—wat Ioye Ihesu þam sente. Thou sañ 20 thynke also of þe hyrdes þat saw þe takyn of His byrthē; and þou sañ thynke of þe swete felachippe of Angells, and rayse vpe thi herte and syng with þam, *Gloria in excelsis Deo, &c.* Of þe passioñ sañ þou thynke how þat He was at swylke a tym of 24 þe nyghte betrayed by His descyple, and taken als a traytoure, and bownden als a thefe, and ledde als a feloñ.

The Birth  
and Betrayal  
before  
Matins.

XXI. ¶ Be-fore pryme þou sañ thynke of þe passioñ of Ihesu and of His Ioyfull ryssyngē. Of His passyōn sañ þou thynke how 28 þe Iewes ledd' Hym into þaire counsaile, and bare false wytnes agayne Hym, and put appone Hym þat He had saide blasefeme, þat es, sclandyre in Godd; and þat He had said þat He suld haue distroyede þe temple of Godd; and make agayne anoþer *with-in* 32 the thirde day; and þan þay bygan to dryfe Hym tiñ hethyng, and to fulle Hym als a fule, and spite one Hym in dispyte in His faire face; and sythyñ thay hide His eghen, and gafe Hym bofetes grete, and sythen asked Hym whate He was þat Hym 36

The mocking  
and Resur-  
rection be-  
fore Prime.

smate; and sythen, þay ledde Hym dreryly to þe dede, † and 3itt [† leaf 207.]  
 neuer He sayde tiſt thaym anes why þay swa dyde. Many  
 othyre wykkydnes þay dide Hym, þat lange ware to telle. 3itt  
 4 before pryme saſt þou thynke of þe haly ryſesyng, þat at þat  
 tyme of þe daye Iheſu Ioyfully raſe fra dede to lyfe, when  
 þat He hade deſtroyede helle and delyuerede haly ſawles owte  
 of þe powere of þe deuelle. ¶ 3itt before vndrone saſt þou thynke  
 8 of þe paſſion and of þe witſondaye. Of þe paſſion saſt þou  
 thynke, how þat tyme oure Lorde Iheſu Cryste diſpytousely  
 was diſpuylede, nakkynde and bowndeñ tiſt a tree in Pylate  
 houſe, and swa wykkedly ſcourged and doungeñ, þat of His  
 12 ſwete body, fra þe heued tiſt þe fute, noghte was lefte hale. And  
 at þat ilke houre þou saſt thynke of þe witſonday, how þe  
 tym of þe day oure Lorde Iheſu Cryste ſente þe Haly Gaſte tiſt  
 His diſciples, in liknes of fyre, and of tunnages, in takynnyng  
 16 þat þay ſulde haſe abowndance in worde and brynnynge in luſe,  
 and þat ryghte es þe purueance of oure Lorde puruayde; For  
 in twa maners þe wykked gaſte begylede mañ in paradyſe, þat  
 es to ſaye, with wykked entycement of his tunge, and with þe  
 20 caldnes of his venym. And for-þi come þe Haly Gaſte in  
 lyknes of tung, agayne þe Entycement of þe deuelle, and in  
 fyre for to diſtroye þe caldnes of his venym. ¶ Be-fore myddaye  
 saſt þou thynke of þe Anunciacyon, and of Iheſu paſſion. And  
 24 of þe Anunciacion saſt þou thynke of þe grete mercy of oure  
 Lorde Iheſu Cryste, whi þat He walde be-comme mañ, and For  
 vs ſuffire þe dede in þat ſwete manhed Señ He moghte haſe  
 boghte vs agayne on oþer manere. And þat dyde He for tiſt  
 28 drawe tiſt Hyñ þi luſſe. For if ane hade bene þi maker, and  
 anoþer thi byere, and hade ſufferde in thaire bodyes aſt oure  
 ſorowe for to by aſt oure luſe, Than hade noghte oure trouthe  
 bene anely in ane. Off þe paſſion saſt þou thynke at þat houre  
 32 how oure Lorde Iheſu was done one þe Crosse be-twyx twa  
 theſes, ane one His ryghte ſyde, and anoþer one His lefte ſyde,  
 and Hym-ſelfe þay hangede be-twix þañ twa, alls mayſter of  
 theſes. For if all þe ſekenes of þis werlde and aſt þe ſorowe  
 36 ware in þe body of a mañ anely, and þat man myghte conſayfe

XXII.

The ſcourging  
and gying of  
the Spirit be-  
fore Undroun.

XXIII.

The Annun-  
ciation and  
Crucifixion  
before mid-  
day.

alls mekiſſ noye and Angwyſce and Sorowe in his body als aſſ þe meñ of þis werlde moghte thynke, 3itt it ware full littiſſ or eſſis noghte to regarde of þe ſorowe þat He ſufferde for vs ane

XXIV. houre of þe daye. ¶ Before nonne ſaſſ þou thynke of þe paſſion 4

The Death  
and Ascen-  
ſion before  
None.

and of þe gloriouſe Ascencion. Of þe paſſione ſaſſ þou thynke, þat at ſwylke a tym of þe daye dyede þe makere of lyfe, for þi luſe. And here ſaſſ þou thynke of þe wordes þat Iheſu ſpake oñ þe croſe, and of þe foure takynes þat be-felle in His 8

The words of  
Jeſus on the  
Croſs.

dede. The fyrſte worde was þis þat He ſpake, 'Fadire, for-gyffe þam þis ſyn, for þay wate noghte whate þay doo.' The toþer worde was þis, þat He ſaid to þe thefe, 'For ſothe I ſay the, þis day ſaſſ þou be with me in paradyſe.' The thirde was þat 12

[† leaf 207  
bk.]

He ſaide to His modire of Sayne Johñ His coſynne, 'Womañ, lo þare thi ſon!' And to þe diſciple ſaide He, 'Manne, lo þare thy Modire!' The ferthe worde þat He ſaide was this, 'Godd, 16

my Godd, † whi haſe þou leſte me þus.' The fyfte was, 'Scicio,' 16 þat es to ſay, 'I haſ thriſte.' The ſexte worde was this, 'In manus tuas Domine, &c.' whilke es for to ſaye, 'Fadir, in-to þi haundis I gyffe my ſawle.' The Seuend' worde was þis,

*Consummatum est*, þat es to ſay, 'Now es þe prophecye fulfillede,' 20 and with þat worde He helde His hede downne, and gaſe þe

The tokens on  
His death.

gaste. Now þe takynes þat ware in His dede ere þire. Firſte, aſſ þe erthe by-gane to tremble, and þe vaile of þe temple braſte in twa and felle douñ, þe ſtanes raue in ſoundire, þe graues 24

opnyed and þe dede men rase, and þe ſonne with-drewe his lyghte fra þe werlde fra myddaye to nounge. Of þe Ascencione ſaſſ þou thynke that ſwylke a tym of þe daye wente vpe oure

Lorde Iheſu Criſte in-tiſſ þe mounthe of Olyuete, Seande His 28 diſciples and His swete modire Marie, how He ſteighe in-tiſſ heuen, and ſett Hym one Fadir righte hande; and how His diſciples turnede agayne into þe Cete, and ware in faſtyng

and in prayere vntiſſ þe commynge of þe Haly Gaſte; and þare 32 ware togedire a hundreth and twenty in a houſe for to abyde þe commynge of þe Haly Gaſte, als oure Lorde commande þam

XXV. before. ¶ Before euensange ſaſſ þou thynke of Iheſu paſſion

The taking  
down from

and of His ſupere. Of þe paſſion ſaſſ þou thynke how Ioseph 36

of Aramathy purchaste Ihesu body of Pilate, and how þey come  
to þe crosse þare He hange, and þay brakke þe twa thee-banes  
of þe twa thefes. And þare was a knyghte redye *with* a spere,  
4 and *perchede* þe syde of Ihesu, and smate Hym to þe herte; and  
als sone come rynnande downe þe *precyouse* blode and watirē.  
And þat was þe Rawnsone of þe whilke I be-fore spake—louede  
be that Lorde!—And þa<sup>n</sup> Ioseph tuke Hym downe of þe crosse,  
8 for-þi þat na bodye sulde duelle on þe crosse in so hye a daye  
als was one þe morne. Of þe *supere* of Ihesu saff þou thynke,  
how þat tymē He gaf His *precyouse* flesche and His blude in  
lyknes of brede and of wyne þat we may See; and it es sothe-  
12 fastely flesche and blude of Ihesu Criste, þat we may noghte See  
*with* bodyli eghē. Þe thirde thyngē es gastely, þe grace þat  
we rescheyue whe<sup>n</sup> we take þat flesche and þat blude. We se  
þare lyknes of brede and of wyne, and it es noghte; bot we  
16 trowe þat þare es sothefastly þe flesche and þe blude of Ihesu  
Criste. And noghte forþi þe lyknes of flesche ne may we  
noghte see. And þare-fore, þare whare we sulde hafe vgglynes  
als vn-till oure body, for to ete flesche and drynke blude of ma<sup>n</sup>,  
20 Oure Lorde Ihesu Criste *turnede* His flesche and His blude  
in liknes of brede and of wyne, for to comforthē oure bodily  
witte thurghe swylke fude als we ere wounte for to see, and  
alswa for to helpe oure trouthe thurghe þat, þat we see  
24 a thyngē and trowes anoper. And þare-fore, dere frende, whe<sup>n</sup>  
þou saff gaa for to reschaife þat swete flesche and þat blude  
of Ihesu thi saueour, luke at þou haue verray contricyo<sup>n</sup>, and  
repentance, and clensyngē of thi sy<sup>n</sup> in thi herte; For þare þou  
28 ressayfes in sacrament reghte als þou ressayfede Hy<sup>m</sup> in flesche  
and blude—blescede be þat grace! ¶ Be-fore comply<sup>n</sup> saff þou  
thynke how þat Ioseph and Nicodemus wande † Ihesu body  
in faire schetis, and enoynte it *with* *precyouse* oynementes, and  
32 laide it in a monumente of stane, and sett paire seles apo<sup>n</sup>  
þe stane, and knyghtes þat sulde it kepe. The toper thyngē  
þat þou saff thynke in þe same tyme es þis, how Ihesus, in þe  
daye of *supere*, when He had souppede, He ʒode in-till a gardy<sup>n</sup>  
36 *with* His discyples, and felle downe in Orysou<sup>n</sup>, and bygan<sup>d</sup> for

the Cross and  
the Lord's  
Supper before  
Evensong.

The Supper  
of the Lord.

Why Christ  
turned His  
flesh and  
blood into  
bread and  
wine.

The disposi-  
tion required  
in us.

[† leaf 208.]

XXVI.

Before Com-  
pline the  
Agony and  
the Burial.

to swete one swilke manere þat þe droppis of blode droppede of  
 His blyssede face vn-till þe erthe. Now hase þou matire and  
 manere for to thynke of Goddis manhede. And estirwarde  
 saill þou wit how þou saill thynke one Hym in His heghe 4  
 Godhede. ¶ To þat saill þou wit þat Godd temperd swa His  
 knaweynge fra þe begynnyng of mankynde, þat He walde  
 noghte all hally schewe Hym to mañ, ne all hally hele Hym  
 fra mañ. For if He hade all hally schewede Hym to mañ, þan 8  
 hadd' trouthe noghte bene worthe and mysbileue had noghte  
 bene þañ ouercomen, For trouthe es of thynges þat may  
 noghte be sene; þan þat at I see es noghte trouthe; and if He  
 had all hallily helede fra mañ, þan had trouthe noghte bene 12  
 helpede, and mysbileue hade bene excusede; and for-þi þañ  
 walde He in party schewe Hym, and in party hele Hym. Bot  
 now may þou aske me, 'in how many maners He walde schewe  
 Hym.' I say in twa maners, ane with-in, anoper with-owtten. 16  
 With-in He schewede Hym thurgh reuelacyon and thurgh  
 reson. With-owtten, thurgh halye writte and thurgh creaturs.  
 Thurgh reuelacyon, when He schewede Hym till any folke  
 thurgh inspiracion and thurgh myracle. By reson, commes 20  
 He till þe knawynge of mañ one þis manere:—Ilke a mañ may  
 wele see in hym-selfe þat at he es, and þat at he hase bene, bot  
 he may wele wit þat he hase noghte bene ay, and for þat he  
 wate wele þat sunn tynd he be-gan for to be; þan was þaire sunn 24  
 tynd when he was noghte. Bot when he was noghte, þan  
 moghte he one na wyese make hym-selfe; and þis seghes mañ  
 in his creature, For he sees ilke a day sunn ga and sunn com,  
 For-þi, señ ilke thynges erre, and <sup>1</sup>þay erre noghte of <sup>1</sup>thaynd 28  
 selfe, þare-fore it behoues nede þat þare be ane to gyffe all  
 thynges to be, þat es to saye of whaym alle thynges are;  
 þare-fore it behoues of force þat He thurgh whaym alle  
 thynges erre, be with-owtten begynnyng. For if He hade 32  
 begynnyng, thañ it behoufede þat He had begynnyng of sunn  
 oper; þañ had He noghte bene þe first autour and þe fyrste  
 begynnyng of all thynges. Bot þare was na thyng before Hym,  
 þan he come of na noþer, þañ hade He neuer na begynnyng. 36

XXVII.

The contem-  
plation of the  
Godhead.God reveals  
Himself in  
two special  
manners.The inward  
revelation of  
God.[L.1 repeated  
in MS.]  
Reason  
teaches us the  
eternal exist-  
ence of God.

And pare-fore it behoufes one all maner of þe werlde, þat þare  
 be a thynges þat neuer hade begynnynge. And wheñ resoñ of  
 mañ sese of force þat it may na noþer wysse be, þan he be-  
 4 gynnys for to trowe stabilly þat a thynges þat was *with-owtten*  
 begynnynge, þat es *Awtour*, and makere, and gouernere of all  
 thynges þat ere. And Hym calles meñ Godd' by This skill,  
 For þis worde *Deus*, þat es to say, Godd', *commes* of a worde of  
 8 grewe þat es called *theos*, and þat es †als mekill for to say [†leaf 208  
 bk.]  
 als ane anely Godd'. And þat betakyns þis worde Godd'.

And, dere frend, þou awe to wit þat þare ne es bot a Godd', **XXVIII.**  
 and þou awe to wit þat na gude may faile to Godd'. Bot for-þi And that  
 there must be  
 more than  
 one Person in  
 the Godhead.  
 12 þat swete thynges and gud thynges es comforthe of felaschepe,  
 þan may noghte Godd' be *with-owtten* gudnes of felaschipe.  
 Than be-houede it nede þat þare ware many *persones* in Godd',  
 þe hegheste gudnes. And for-þi þat felyschepe may noghte be Fellowship  
 necessitated  
 two persons,  
 16 be-twyx faere þañ twa, þare-fore be-houes it be þat in Godd'  
 be at þe leste twa *persones*. And for-þi þat felyschipe es littill  
 worthe whare þare es nañ Alyance ne lufe, For-thi it behoues  
 þat þe thirde *person* ware in Godd', þat ware the Alyance and  
 20 þe lufe be-twyx the twa. And for-þi þat anehede es gude, and  
 manyhede als wa, þare-fore it behouede nede þat anehede and and many-  
 hood three in  
 the One God.  
 manyhede bathe ware in Godd'. And by þis skill *commes* mañ  
 to þe knaweynge of Godd', þat He es a Godd' in Hymñselfe, and  
 24 thre in *persones*. And þis ilke may mañ see in hymñselfe, For  
 he sese at þe begynnynge þat he hase in hymñselfe Powere, and  
 sytheñ eftir powere he hase wysdom. And sytheñ be-gane he  
 for to lufe þat wysdom; and þan begynnes he for to knawe  
 28 apertely þat þare es in þe saule Mighte, and of þat myghte  
*commes* wysdom, and of thayme bathe comes lufe. And when  
 mañ sese þat it es one swylke manere in hym, Of þat awe hymñ  
 to wit þat one swylke mañ awe it to be in Godd' þat es aboueñ  
 32 hymñ, þat es to say, þat in Godd' es myghte, and of þat *commes*  
 his wysdom; and of powere and wysedom bathe comes lufe.  
 And for-þi þat of þe fyrste *personne* *commes* þe toþer, and owte  
 of thaym bathe comes þe thyrde, For-thi calles he þe fyrste The three  
 Persons of the  
 Trinity.  
 36 *personne* Godd' þe Fadire, þe toþer Godd' þe Sonne, þe thirde

Power the  
attribute of  
the Father,  
Wisdom of  
the Son, Love  
of the Holy  
Spirit.

Godd̄ þe Haly Gaste. And for þat it wounte to be thus in-  
manges meñ, þat þe Fadir was mare Febiſſ þan þe sonne, for  
his elde, and þe sonne mare vnwyse þan þe Fadire for his  
3outhē; and for þat a man sulde noghte wene þat it ware 4  
swa of Godd̄, Tharefore es powere appropirde to Godd̄ þe  
Fadir, wysdoñ to Godd̄ þe Sonne. And for-þi þat þis worde  
Gaste sownnes sumwhate into fellenes, For-þi es swetnes, lufe,  
and gudenes appropirde to þe Haly Gaste. Oppoñ þis maner 8  
commes mañ firste to þe knaweynge of his Godd̄, how He es  
*with-owtten* be-gynnyngē, and whi He es called Godd̄, ane in  
substance and thre in *persones*, and whi þe firste *person* es  
callede Godd̄ þe Fadir, þe *toþer*, Godd̄ þe Sonne, þe thyerde, 12  
Godd̄ þe Haly Gaste; and whi powere es appropirde to Godd̄  
þe Fadir, *and* wysdoñ to Godd̄ þe Sonne, and gudnes to  
Godd̄ þe Haly Gaste. In swylke manere sail þou knawe þi  
Godd̄. 16

## XXIX.

Three degrees  
of Contem-  
plation.

[† leaf 209.]

The nature of  
the Soul.

Its power of  
thought.

The greatness  
of the Maker  
of the soul.

The fyrste degre of contemplacioñ es, þat þe saule be ledde  
agayne to þe selfe, and gedire it all *with-in* þe selfe. The  
*toþer* degre es, þat man see whate he es, swa gedyrde to-gedire.  
The thirde degre es, þat he lefte hym selfe abouen hym-selfe, 20  
† and payne hym for to luke one his Godd̄ in his aweñ kynde.  
Bot till selfe may he neuer mare *comme*, vntill he hafe lerede  
to resayfe ilke a bodyly ymagynacyone erthely and gastely, þat  
*commes* to his aweñ herte, *owþer* of herynge, or of tastyngē, 24  
or of sweloyngē, or of any *owþer* bodily wite, to refuse it and to  
defule it, þat it may see the selfe swylke as it es *with-owtten*  
þe bodye. Thare-fore, dere Frende, take gud hede how þe  
saule es wondirfull in þe selfe, and howe it es ane in þe kynde, 28  
and noghte forþi ȝit it duse *dyuerse* thynges; For þe selfe, it  
sese þat at þou sese *with* thyñ eghne, heris *with* thyne eres,  
Swelawes *with* thi mouthe, Smelles *with* þi nese, and al swa þat  
at þou touches *with* all þi membris. ¶ Thynke ȝit Eſtyrwarde, 32  
howe þi saule es grete, þat all anely *with* a thoghte it may  
comprehende heueñ and erthe and all þat in thayñ are, if  
þay ware a hundreth falde grettere þañ þay are or may be.  
¶ When manes lyfe es grete and swa nobill þat na creature may 36



vndirstande it *perfitly*, Thane grete and nobill es he þat swa nobill thyng made of noghte. He es abouen all thyng, and *with-in* all thyng, and *with-owtten* all thyng, and be-nethe  
 4 all thyng. He is abouen all thyng, all thyng *gouernande*, Be-nethe all thyng, berande all thyng, *with-in* all thyng, Fulfillande all, *with-owtten* all thyng, abowte gangande all.

¶ Swylke manere of *contemplacione* Engendyr in mañ Faste  
 8 trouthe and sekire deuocoyone. ¶ Eftir þis sañ þou thynke howe The bounty of God.  
 þat he es large : and þat may þou see one many maners. See at þe begynnyng howe þat he es large of erthely gude ; how he gyfes his gudes als wele to þe iffe als to þe gude in alle thynges  
 12 þat þou sese in erthe. Sythen eftirward see howe þat he es large for to Forgyffe : For if a mane hym ane hade donne alls mekiñ iffe als alle þe men of þis werlde moghte doo, 3itt sulde he be mare redy be þe hundrethe parte for to Forgyffe hym þan  
 16 þat caytife sulde bee for to aske of hym forgyfenes. His great mercy.

¶ Nowe, my dere Frende, if þou lyfe eftir þis kennynge, þan XXX.  
 sañ þou lyfe honourably,—and þat es þe fyrste parte of oure This know- ledge is the way to live honourably, which was the first part of the Sermon.  
 20 sermoñ þat I touchede at þe begynnyng,—and eftir þat sañ þou studye to lyffe lufely als to thyne euencrysteñ ; and vntill þat sañ þou sette all hally þi myghte to lufe and for to be lufede. Thou sañ lufe all menne in Godd, þat es at say, anely  
 in gudnes, and noghte for paire fairenes of bodye for to lufe,  
 24 ne for force, ne for na *noper* bodily vertu. For þay þat lufes in swylke manere, þay lufe noghte for Goddes sake ; and for to lufe mañ in Godd es na *noper* thyng bot for to lufe hym  
 for any thyng þat may noghte be lufede *with-owtten* Godd,  
 28 als for gudnes or for rightewysnes, or for sothefastenes. If we do gude, þane hafe we na frende bot gude, ne nane Enemy bot ill ; and þar-fore þase þat er gude sañ we lufe, for-thi þat þay er gude, and þe ille sañ we lufe for-þi þat þay may be gude.  
 32 In þis manere lufe þou na thyng bot gudnes, señ þat þou lufes all thynges for gudnes ; and if þou wilt be lufede, schewe thi selfe lufely. If þou wilt be lufely, resayfe these thre wordes *with-owtten* forgetynge. Do þat at man biddis þe or praies The way to shew true love.  
 36 þe þat gude es ; Take þat at mañ gyffes þe ; and gruche noghte ;

and þat at men wilf say þe, suffire it mekely, and wrethe the noghte. If þou lyfe þus lelely, þan lyfes thou lufely.

The way to live meekly. Two ways of obtaining meekness;

[† leaf 209 bk.] First, from knowing ourselves;

Second, from the example of Christ.

These three things, To live honourably, lovingly, and meekly, make up the perfect life.

Dere Syster and frende, Syeñ eftirwarde sailf þou studye for to lyffe mekely; and to þis sailf þou cwīd wit þat þare are twa 4 maners of mekenes. The tane commes of sothefastenes, and þe toþer commes of charite. † By þe firste may þou hafe knaweynge of thi selfe, For thou may noghte in na manere of þis worlde see þi selfe whate þou arte in sothefastenes, if þou 8 be noghte mekyde. The toþer manere of meknes may þou hafe if thou thynke of þe meknes of Ihesu Criste, how þat he mekid hym þat neuer dyde syñ; and swylke mekenes commes clenely of charyte. 12

¶ Now, my dere syster and Frende, wate þou whate it es to lyffe honourabili, lufely, and mekely; and þat es to lyffe perfitly. Now oure swete Lorde Ihesu Criste gyffe vs grace, swa Godd' for to honour, and oure euencristeñ for to lufe, 16 and oure selfe for to meke, þat we may for oure honouryng be honourede, and for oure lufe be lufede, and for oure mekenes be lyftede vp in-to þe heghe blysse of heueñ þat he boghte vs to, Ihesu with his swete blude and his precieuse passion. Amen! 20

Explicit<sup>1</sup> *speculum sancti Edmundi Cantuarensis Archiepiscopi. Dulce nomen Domini nostri Ihesu Christi: sit benedictum in secula seculorum! Amen!*

[Follows, an English prose Treatise on the Lord's Prayer, 'Pater noster qui es in celis. In all the wordis þat are stabilled' and sett to say in erthe,' &c.] Then comes, on leaf 211, the poem, 'Ihesu Criste, Saynte Marye sonne,' printed below, p. 79.

<sup>1</sup> MS. *expliculum*.

## III. THE ABBEY OF THE HOLY GHOST.

[Robert Thornton's MS., Lincoln Cathedral Library, leaf 271.]

RELIGIO *Sancti Spiritus*. RELIGIO MUNDA.

**O**FF the abbaye of saynte Spirite, that es in a place that [leaf 271.]  
es callede consyence.

A, dere brethir and systirs! I see þat many walde be in religyōn, bot þay may noghte, owthir for pouerte, or for drede of thaire kynd, or for band of Maryage; and for-thi I make  
4 here a buke of þe religeon of þe herte, þat es, of þe abbaye of the Holy Goste, that all tho þat ne may noghte be bodyly in religyōn, þat þay may be gostely. A, Ihesu, Mercy! whare may þis abbay beste be funded, and þis religione? Now certis  
8 nowhare so wele als in a place þat es called 'consyence'; and who so will be besy to funde þis holy religyōn, and þat may ilke gud crystynd mañ and woman do, þat wiff be besy per-  
abowte. And at þe begynnynge it es by-houely þat þe place  
12 of thi conscience be clensed clene of syn; to þe whilke clensynge þe Haly Goste saff sende two maydyns þat ere conande: the one es callede 'rightwysnes,' and þe toþer is called 'luffe of  
clennes.' Thiese two saff cast fro þe conscience and fro þe  
16 herte, all maner of fylthe of foule thoghtes and desyris. When þe place of þe conscience es wele clensed, than saff þe grownde be mad lange and depe; and thies two maydenes saff be made,  
þe one es callede 'Mekenes,' þat saff make þe grownde depe  
20 thorowe lowlynes of hir selfe, the toþer es callede 'Pouerte,' þat makis it large & wyde abowne, þat castis ouer ylke a halfe þe erthe owte, þat es to say, alle erthely lustes & worldely thoghtes ferre fro þe herte, þat, if þay hase erthely gudis, *with*  
24 luffe þay for-gete þaym for þe tym, & castis no lufe to þam, nor hase noghte, ne settis noghte for þat tyme þaire hertes no thyng one þam. And thies ere called 'pure in spyrite,' of wham God spekes in þe gospelle, & sayse þat 'thaires es þe

Because many are hindered from actually taking religious vows, he will make a book of the religion of the heart.

The Abbey of the Holy Ghost *Consciencia*, founded in a place called *Conscience*.

The maidens that cleanse the place, *Righteousness and Purity*.

Meekness and Poverty prepare the ground.

[Matt. v. 3.] kyngdom̄ of heuen̄, be thies wordes *Beati pauperes spiritu, quoniam ipsorum est regnum \*' ccelorum.* Blyssed es þam̄ þat religyōn̄ þat es funndide in pouerte and in meknes. This es agaynes many religyous þat are couetous and prowde. 4

The Abbey  
built on a  
good river,  
The River of  
Tears.

[† leaf 271  
bk.]

[Ps. xlv. 5.]

This abbaye also saff be sett on a gud reuer, and þat saff be þe reuer of teres. For swylke abbayes þat ere sett one swylke gude ryuers, þay are wele at ese, and þe more dylecyous duellyng es þer. † One swylke a reuer was Mary Mawdelayne 8 fowndide, For-thy grace and rechesse come aſt to hir wiſt, and for-thi sayde Dauid thus, *Fluminis impetus letificat ciuitatem,* þat es to saye, 'the gude reuer mase þe Cete lykande,' for it es elene sekyr, & ryche of aſt gude marchandyse. And so þe 12 reuer of teris clenses Goddis cete, þat es, mannes saule, þat es Goddes cete. And also þe holy man sayse of fylthe of syn̄, þat it brynges owte þe reches of vertus and of alle gude thewes. And when þis grownde es made, þan saff come 16 a dameselle, Bowsomnes, on þe tone halfe, and dameselle Miserecorde one þe toþer halfe, for to rayse þe walles one heghte, and to make þam stalworthe, *with* a fre hert largely gyfande to þe pure, & to þam̄ þat myster hase. For when̄ we 20 do any gud werkes of charite thorow þe grace of Gode, als ofte sythis als we þam do in þe lufe and þe louynge of God, and in gud Entent, als many gud stonys we laye one owre howssynge in þe blysse of heuen̄, festenande togedir *with* þe lufe of Gode 24 and oure euen̄-crysteñ. We rede þat Salomōn made his howssynge of gret precyouse stones. Thiese precyous stones

Obediencia.  
Misericordia.  
The walls  
raised by  
Obedience  
and Mercy.

Salomōn.

The Love of  
God and right  
Faith are the  
cement.  
Dauid.  
[Ps. xxxii. 4.]

are almos-dedis and werkes of mercy, & holy werkes þat saff be bowndeñ to-gedir *with* qwyke lyme of lufe & stedfaste 28 by-leue. And for-thi sayse Dauid, *Omnia opera eius in fide,* þat es to saye, 'alle his werkes be done in stedfaste by-leue.' And als a walle maye not laste *with*-owtten̄ syment, or more, also no werkes þat we wyrke, are noghte worthe to God, nor 32 spedfull tilf oure sawles, bot þay be done in the lufe of God and in trewe by-leue. For alle þat þe synfull dose, alle es loste. Sythen̄ Dameselle Sufferance and damesell Forte saff rayse þe pelars, & vndirsett þam̄ so strangly, þat no wynde of wordes, 36

Paciencia.  
Fortitudo.  
Patience and  
Strength shall  
raise the  
pillars.

angre of stryffe, fleschely nor gastely, sowre ne swete, caste  
 þam̄ downe. A, dere brethir and systers, 3itt by-houys þe  
 cloystre be made one foure corners; and it es callede 'cloyster' Clastrum.  
 4 for it closys and steskys, and warely saff be lokkede. My dere There must be a Cloister to keep from evil.  
 breþir and systers, wylke of 3ow as wiþ halde this gastely  
 religyōn, & be in ryste of sawle & in swetnes of hert, halde  
 þe *with-in* þe cloyster, and so sparre þou þe 3ates, and so  
 8 warely kepe þou þe wardes of þi cloyster, þat no noþer fand-  
 yngez nor euylle styrrynges hafe in-gate in the, & make þat  
 thy Sylence, † and for to [ ] the, or styrrre the to syn̄<sup>1</sup>, [leaf 272.]  
 steke thyñ eghne fro fowle syghtes, thyñ heres fro foule  
 12 herynges, thy Mouthe fro foule speche, and thyñ herte fra  
 foule thoghtes. Scrite saff [make] thi chapitir, *Predicaciōn*  
 saff make thi fratour, *Oraciōn* saff make thi chapelie, *Con-*  
 16 *templaciōn* saff make thi dortoure, þat saff be raysede one  
 heghte *with* heghe 3ernynge, and *with* lufe qwykkynge to  
 Gode, and þat saff be owte ofe worldly noyse and of worldly  
 angyrse and besynes, als fere furthe als þou may for þe tyñ  
 thorow grace for þe tyñ of prayere. *Contemplaciōn* es a  
 20 deuote rysynge of herte *with* byrnyng lufe to God to do wele,  
 and in his delites Ioyes his saule, and somdele ressayues of  
 that swetnes þat Goddis chosēñ childir saff hafe in heuēñ.  
 Rewfulnes saff make the fermorye, *Deuociōn* saff make þe  
 24 celere, *Meditaciōn* saff make the gernere.  
 And when all þe howses bene made, þan be-houes þe Holy  
 Gaste Ordeyne þe couent of grace & of vertu. And þan saff þe  
 Holy Gaste þat þis religyone es of, bee warden and visiture,  
 28 the whilke God þe Fadir funded thorow his powere. For þus  
 saise Dauide, *Fundavit eam altissimus*, and this es to saye, 'the  
 heghe Gode þe Fadyr Fundide this releygone.' The Soñ  
 thurgh his wysedōm þan ordayned it, als Sayne Paule witnes  
 32 it, *Que adeo ordinata sunt*, þat es at saye, 'alle þat es of God  
 the Sone, it rewlis & ordaynes.' The Holy Gaste 3emys it and  
 vesettes it; and þat saye [we] in holy kyrke when we saye þis,

<sup>1</sup> There is some confusion in this sentence from the omission of one or more words.

Confessio. Predicacione. Oracio. Shrift shall make the Chapter-house; Preaching the Fratour; Prayer the Chapel; Contemplation the Dormitory. Contemplaciōn.

Rewfulnes. Deuociōn. Meditacion. Sadness the Infirmary; Devotion the Cellar; Meditation the Store-house. The Holy Ghost the Warden and Visitor.

Paulus.

*Veni Creator Spiritus, with Qui paraclitus diceris*, þat es for to saye, ‘come, þou God þe Haly Gaste, and thyne þou vesete, and fulfill þam̄ *with grace.*’ And than the gude lady Charite, als scho þat es most worthy by-fore alle oþer, saff be abbas 4 of this sely abbaye. And also, als þay þat are in releygone saff do no thyng, ne saye thyng, ne gange in-to no stede, ne take no gyfte, *with-owtten* leue of þe abbasse. Also gastely saff none of swylke thyngys be done *with-owtten* leue of charite, 8

For thus commandes Sayne Paule, *Omnia vestra in caritate fiant*, þat es, ‘what-so ȝe do, or saye, or thynke *with* herte, alle ȝe mon do in charite.’ A, dere breþir and systirs, whate here es harde comandement! Bot it es noghte full ill to oure sawles 12 þat oure thoghtes & oure wordes & oure werkes be onely done for lufe. Wayleawaye! if I durste saye! for many are in religione, bot to fewe relegious, þat þay ne done þe comandment of saynte Paule, or þe conceite of þe †gud lady Charite, þat 16 es abbesse of this cely releygon. And for-thi þay lose mekill tym̄, and losses paire mede, and ekes thaire payne gretly, bot if þay amende þam, whare-fore, leue breþir and systirs, bese euer-more wakire and warre; and in all ȝoure werkes, thyne 20 depely þat whate-so ȝee doo, be it done in þe lufe of Gode, and for þe lufe of þe lady Wysdome þat saff be prioresse; for scho es worthi, *Nam, prior omnium creata est sapiencia*, þat es, Wysdome. ‘al-þir-firste es Wysedome made’; and thurgh þe lare of hir, 24 and þe concele of þis prioresse, saff we do alle þat we do; and this sayse Dauid, *Omnia in sapiencia fecisti*, þat es at saye, ‘alle þat þou hase made, þou hase made wysely.’ The gud lady Meknes þat aye Elyke makis hir selfe lowly and vndir 28 alle oþer, saff be supprioresse: hir saff ȝe honoure and wirchipe *with* bouxomnes. A Ihesu! blyssede þat abbaye, and cely es þat religyone, þat hase so haly ane abbas as Charyte, a prioresse as Wysdome, a supprioresse as Mekenes. A, dere breþir and 32 systirs, blyssede and Cely are þay, þat es to say, those saules are cely þat haldis þe comandment of þe abbas lady Charite, and þe techyngē of þe priores, lady Wysdome, and the concele of þe supprioresse, lady mekenes; For who-so es bouxome to 36

Caritas.  
Charity the  
Lady Abbess.

Paulus.  
[1 Cor. xvi. 14.]

[†leaf 272  
bk.]

Wisdom the  
Prioress.  
[Eccles. i. 4.]

Wysdome.

Dauid.  
[Ps. ciii. 24.]

Mekenes the  
Sub-Prioress.

Charite.  
Wysdome.  
Mekenes.

thir thre ladyse, and paire lyffe rewlis aftir paire techyng, Thou who obey Charity, Wisdom, and Meekness win God's comforting,  
 the Fadir, the Sone, the Holy Goste, þam saff comfurthe *with*  
 many gostely Ioyes, and þam helpe and socoure in alle fandinges,  
 4 in angirs, þat þay ne be noghte ouercomeñ; þam thare drede  
 no wrenkis ne no wylis of the fende, for why God es *with*  
 þam, and standis aye by þam als a trewe kepere & a strange.  
 And for-þi says Dauid thus, *Dominus protector vite mee, a quo* [Ps. xxvi. 1.]  
 8 *trepidabo?* als if he sayd, 'God es my champyone staleworthe  
 and trewe, þat for me, þat es so wayke and so vnmyghtfull,  
 agaynes myñ Enemyse hase vndirtane for to fyghte: whame  
 thare me þam drede? now trewly, righte none.' We rede in  
 12 a buke of Danyeel þat a myghtfull was þat meñ callede  
 Nabogodhonosore, þat sett in Rome thre meñ þat solde do  
 & ordayne and stabyll, als baylyes, alle þe rewme, so þat þe  
 kyng herde no noyse, ne no playnte, bot þat he myghte be in  
 16 pese, & in Ioye, & in ryste in his rewme. And righte so þe  
 rewme of þe sawle þat thiese thre baylyes are In, and þe  
 religione þat thies thre prelates are In, þat es, Charite, Wyse-  
 dome and Mekenes, thare es pese, ryste, and lykyng in saule,  
 20 and comfurthe in lyfe. and peace, rest, and bliss.

Damsele Discrecyone, þat es witty and be full ware, saff be  
 tresorere; scho saff hafe in hir keypyng alle, † and ʒernely  
 luke þat all go wele. Orysonne salle be chaunterese, þat *with*  
 24 hertly prayers saff trauele daye & nyghte. And whate Orysonne  
 es, þe haly mañ sayse, *Oracio est Deo sacrificium, angelis*  
*solacium, diabolo tormentum*, þat es to saye, 'Orysonne es  
 a louely sacrafice to God, Solase and lykyng to Angeñs, and  
 28 turment to þe fende.' It witnes in the lyfe of Saynte Barthil-  
 mew, þat it es turment to þe fende; for þe fende cryede to  
 hym and sayde *Bartholomee! incendunt me oraciones tue*, þat es  
 to saye, 'Bertilmew, thi prayers byrnys me.' And þat es  
 32 lykyng to angels, Saynte Bartilmew wytnes it, and sayse,  
 'whē we praye *with* deuocyone of hert, the Angels standis  
 byfore, daunsesande & prayeande, and beris oure prayers vp,  
 and a present of þam to þe Fadir of heuen. Þe whilke prayers  
 36 oure Lorde commandes to wryte in þe buke of lyfe, þat es,  
Discretion the Treasurer. [† leaf 273.]  
Orysonne. Oryson the Chauntress.  
Diabolus. Bartholomeus.  
Angels carry our prayers up to God.

sacrifyce to God: this are of þam̄ þat hym moste payes; and for-thi he askes vs it þer he sayse thus, *Sacrificium laudis* [Ps. xlix. 43.] *honorificabis me*, þat es to saye, 'þe salle wyrchipe with sacrifice of louynge.' *Iubilacio* hir felowe sail helpe; and, 4

**Iubilacio.**  
Jubilacion the helper of the Chauntress.

what Iubilacioñ es, a seynt it telles, and sayse þat Iubylacioñ es a grete Ioye þat es consayuede in teris, thorow brynnande luffe of spirite, þat may noghte be in all schewede, no in alle hyde, als it fallis somtyme of tho þat God hertly lufes: þere- 8

eftir þat þay hafe bene in prayere and in orysone, þay ere so lyghte & so lykande in God þat, whare-so þay go, þer hertes synges murnynge songes of lufe-longynge to paire lefe, þat þay þerne with armys of lufe semlyly to falde, and with gastely 12

mournynge of his gudnes swetly to kysse, and 3it vmwhile so depely, þat wordis þam wanttis, for luf-longynge so ferforthe rauesches thorow hertis, þat somtym̄ þay ne wote noghte whate 16

þay do. *Deuocione* es celeresse, þat kepis þe wynnes, bothe þe 16

white and þe rede, with depe vmbythynkyng of þe gudnes of God, & of þe paynnes & of þe angyse þat he tholed, and of the Ioyes & þe delytes of paradyse, þat he hase ordayned to his chosē. Penance sail be kychynnere, þat with grete 20

besynes trayuells daye & nyghte for to plese alle, and ofte swetis with bitter teris for angyre of hir synnes. Scho makes gud metis, þat es, many bitter sorowes alle for hir gyltez. And

† theys metis fedis þe saule, bot scho sparis hir-selfe thorow 24

abstynence, and etys bot littill; For, do scho neuer so mekill ne so mony-folde of gude werkes, ay semys scho hir-selfe vnworthy and synfull. Atemperance seruede in the fratour þat scho to

ylkone so lukes þat mesure be ouer alle, þat none ouer mekill 28

nerer ouer lyttill ete ne drynke. Sobirnes redis at þe borde the lyues of the haly Fadirs, and synges and reherces whate lyfe þat þay lede for to take gud Ensampiffe to do als þay dyd, and þere thorowe slyke mede to wyñ als þay now hafe. Pete 32

es spensere, þat dose seruesse to gud, all þat scho maye. And Mercy hir syster sail be ambynowre, þat gyffes to alle, and noghte kane kepe to hir-selfe. The lady Drede es portere, þat kepis besyly þe cloyster of þe herte, & of þe conscience 36

**Deuocioñ.**  
Devotion the Cellaress.

**Penance.**  
Penance the Cook.

[† leaf 273 bk.]

**Atemper-  
ance.**  
Temperance the Waiter.  
**Sobyrnes.**  
Soberness the Reader.

**Pete.**  
Pity the Answerer.  
**Mercy.**  
Mercy the Almoner.  
**Drede.**  
Dread the Portress.



- pat chases owte alle vnthewes, and calles In alle gud vertus,  
 & so speres þe zatis of þe cloyster & þe wyndows, þat none  
 evylle hafe none Ingate to þe herte, thorowe þe zatis of þe  
 4 mouthe, ne thorowe þe wyndows of þe eghne, nere of þe eris.  
 Honeste es Maystresse of þe nouyce, and teches þam alle curtasye,  
 how þay saff speke and gange, and sytt and stande, and how  
 þay saff bere þam̄ *with-owtten* and *with-in*; howe to God,  
 8 how to mañ, so þat alle þat þam̄ sese, of þam may take  
 ensampiff of alle gudnes, and alle gude thewes. Dameselle  
 Curtasye saff be hostelere; & þat þay comande & byddes, þat  
 scho saff þam resafe hendely, so þat ylke one may speke of  
 12 hir. And for-thi þat nowþer saff be by þam̄ one emange the  
 gastes,—For it myghte falle þat dameselle Curtasye solde be oure  
 balde a[nd] ouer hardy,—for-thi saff scho hafe a felawe Damesele,  
 Symplese; for þay two alyede to-gedir thorowe felawchipe, are  
 16 sekyre and semande, for þe tone *with-owtten* þe toþer vmwhile  
 es littiff worthe. For ouer-grete symplesse may make of þe  
 symple a sott, or ouer nyce, and ouer-grete curtasye may be  
 somewhile oþer to lyghte chere or to glade, or ouer-balde, for  
 20 to paye þe gastes; Bot fayre and wele, & *with-owtten* fandynge  
 of blame, may þay do paire Offece both to-gedir.
- Damesele Resone saff be *puruerere*, For scho saff ordayne  
*with-in* & *with* owttyñ so skilfully, þat þere ne be no defaute.  
 24 Damesele Lewte saff be fermoresse, þat saff trauelle abowte,  
 & besely *serue* þe seke. And for-þi sen þat in þe fermory of  
 this religyōn are moo seke þam̄ hole, mo febyñ þam̄ wighte,  
 and es ouer-grete trauelle to *serue* þam alle hyr one, † For-thi  
 28 saff scho hafe a felawe, Damesele Largesse, þat saff see full  
 wele to ylkone after þat þam nedis. Damesele Conande and  
 Wysse, þat es callede Meditacyone, or Poleschesy, es garnere:  
 scho saff gedyre and sembyñ gude whete and oþer gud cornnes  
 32 to-gedir, and þat fully, *with* grete plente, thorowe þe whilke  
 alle þe gud ladyse of þe howse may hafe paire sustenance.  
 Meditaciōn es in gud thoughtes of God, & of his werkes, and  
 of his wordes, and of his creaturs, and of his paynmens þat  
 36 he tholed, and of his grete lufe þat he had and hase to þam̄

Honeste  
Magister  
Nouiciarum.  
Honesty the  
Mistress of  
the Novices.

Curtasye.  
Courtesy and

Simplicity the  
receivers of  
the guests.  
Why two  
receivers are  
needed.

Resone.  
Reason the  
Purveyor.

Service shall  
attend to the  
hospital and  
nurse the  
sick.

[† leaf 274.]

Largitas.  
Largess shall  
help her.

Poleschys.  
Meditation  
the store-  
keeper,

Meditaciōn.  
In thoughts  
of God.

David had a  
like granary.

[Ps. lxxi. 13.]

A good  
thought is  
better than  
words of  
prayer.

[Ps. xxxi. 3.]

Meditation is  
the Granary  
that keeps  
the wheat of  
Christ's body.

[† leaf 274  
bk.]

Sacramen-  
tum  
Altaris.  
Meditaciō.  
Deuocion.  
Devotion the  
Cellarer.  
Pietas.  
Pity the  
Penitancer,  
or Pittancer.

for whayn̄ he tholedē. This garnere had þe gud kyng Dauid; For-þi was he ay riche & in plente, and for-þi he sayse in þe psaltyre, *In omnibus operibus tuis Meditabar die ac nocte*, þat es to saye, 'Lorde! in thi lawe I thynke nyghte and daye.' 4 This es begynnynge of all perfeccioñ, than̄ when̄ mañ settis and stabylls his herte in depe thynkyngē on God & on his werkes. For ofte es better a gud thoghte in haly meditacyoñ þan Many wordes sayd in prayere, For þe holy thoghtes in 8 meditacioñ cryes in Goddes eris. Ofte it falles þat þe herte es so ouer-tane and so raueschede in holy meditacyoñ, þat it wote noghte what it dose, heris, nor sayse, or seys; so depely es þe herte festenede in God and in his werkes, þat wordis 12 hym wanttis; and þe stillere þat he es in slyke Meditacioñ, the luddere he cryes in Goddes eris; and þer-fore sayd Dauid thus, Quoniam tacui dum clamarem tota die, as if he sayd, 'Lorde! lo, here, the whilfs myñ herte was in depe thoghtes in the and 16 of thi werkes, it cryed one the in holy Medytacyons, and was styfle, as beyngē domme.' And þer sayse þe glose, 'the grete cryes þat we crye to God þan, are oure grete desyres and oure grete ʒernynges.' And this sayse Saynte Denyse, þat sayse, 20 'When þe herte es lyfte and raueschede to þe lufe of God with gelouse ʒernynges, he ne may sownde with worde þat þe herte thynkis.' This holy Meditacione, þat es, þe gernare þat kepis ʒerely þe whete þat es rede with-owte and white with-iñ, þat 24 hase þe syde clouēñ, of þe whilke men mase gud brede, þat es called Ihesu Criste, þat with-owtten̄ was rede of his awēñ blode, and whitte with-iñ thorow his awēñ mekenes and clennes of lyfe, and hade † his syde clouēñ with a spere,—this 28 es þe brede þat we ressayue and etis in þe Sacrament of þe altyr. And wele þou weite þat the gerner sañ be abowñ þe Selare, also sañ be Meditacioñ before deuocion; and for-thi meditacioñ sañ be gernare, Deuocion Celerrere, and Pete pene- 32 tancere<sup>1</sup>. Of these thre sayse þe profete Dauide<sup>2</sup> *A Fructu frumenti vini, et olei sui, multiplicati sunt*, þat es at saye, 'Of

<sup>1</sup> Sic in MS.; but ?*pittancere*, i. e. the officer who served out the rations. The Prioress had charge of the discipline.

<sup>2</sup> Ps. iv. 8.

- the fruyte of þe whete and wyne and oyle, þay ere fulfillede.  
 In þe alde lawe, in many stedis, Gode takis to his choseñ these  
 thre. ‘Serue me,’ he sayse, ‘wele, & I sail gyffe þowe plente  
 4 of whete and wyne & oyle.’ Plente of whete es, hertly to  
 thynke one þe croyce, and euer haffe þe passyoñ of Ihesu Crist  
 hertly in mynde. This es Meditacioñ. Plente of wyne, þat  
 es þe weffe of teres; wele for to wepe, this es Deuocioñ.  
 8 Plente of oyle, þat es, for to hafe delyte and sauoyre in God;  
 and this es comforthe, for þe oyle gyffes odoure to metis, and  
 lyghtes in þe kyrke, and byrnys in þe lampe. Also when  
 Goddis seruandes hase depely thoghte *with* schire herte on  
 12 Gode, & on his werkes, *with* lufe-longynge to þam, þam hase  
 God pete of þam, and sendis þam petance of comforthe and of  
 gastely Ioye; and this gyffes hym at þe begynnyng Meditacioñ,  
 and þis es þe whete þat God hyghttes vs, and deuocyone þat  
 16 men consayues in medytacioñ. Than sendis God sone after  
 þe wyne, þat es, plente of teris; and after, þe wyne of swete  
 teris; than sendys he þe oyle of consolacioñ, þat gyffes þam  
 Sauour, & lyghtnes his knaweliggyng, and schewes to þam of  
 20 his heuenly priuatyse, þat es hide fro þam þat folowes fleschely  
 desyris, and gyffes þam selfe alle to þe wysedome of þe worlde  
 and his fantasyse, and so enflawmes þam *with* þe blysse of his  
 lufe þat þay taste somedelle, & fele how swete he es, how gud  
 24 he es, how luffande he es—bot noghte alle fully. I wote wele  
 þat none may fele it fully, bot if his herte sulde bryste for  
 lykyng of Ioye. Sayne Austyne telles of a preste þat, when  
 he herde any thyng of God þat lykyng ware Iñ, he wold be  
 28 so raueschede in Ioye þat he walde fall downe, and lygge als  
 he ware dede. And also in þat tyme, if men layde byrnande  
 fyre to his flesche nakide, he felid † it no more þan dose a dede  
 corse. Sayne Bernarde spekes of þe wordis of Iob, *per* he  
 32 sayse *Abcondit lucem in manibus*, þat es at say, ‘God hase  
 lyghte hyde in his handis.’ Þou wote wele, he þat hase a  
 candiff lyghte by-twene his handis, he may hyde it & schewe  
 it at his owenñ will. So dose oure Lorde to his choseñ.  
 36 When he will, he opynis his handes, and lyghtenes þam *with*

The wheat,  
 wine, and oil  
 of the Abbey.  
 The wheat is  
 Meditation.  
 The wine,  
 Devotion.  
 The oil is  
 Delight in  
 God.

Virtus Vini.  
 The wine is  
 Tears; the  
 oil, Consola-  
 tion.

Saint Austin's  
 story of a  
 priest.

[† leaf 275.]

Barnardus.  
 Saint Ber-  
 nard on the  
 light of God.

heuenly gladnes; and when he wilþ, he closis his handis, and withdrawes þe lykynges & þe comforth fro þam. He wille noghte þat þay fele it fully aye, Bot here he gyffes þam as for to taste & sauour somedele how swete he es, how gud he es: 4

God gives His chosen a taste of His sweetness here.

[Ps. xxxiii. 9.] als Dauid sayse, *Gustate & videte quam suavis est Dominus*, als if God sayd to vs, 'be þis comforth and this lykynges þat þou þis schorte tym hase of me, þou may taste & fele how swete, how gude I ame to my chosyn in my blysse, in þe werlde with-8 owttē ende'; and þus he dose, for to drawe vs fro worldly besynes, and þe lykynges per-of, and for to enflawme oure hertes with lufe-þernynges, For to wynd and to hafe þe lykynges of þat Ioye, aße at þe full in body and saule, with hym for to be euer 12 more with-owttē ende.

Jealousy shall be watcher and time-keeper.

A dameselle wyse & wele taghte, þat meind calles Gelosye, þat es ay wakyre and besy euerylyke wele for to do, saß kepe þe orloge, and saß wakkynd þe oþer ladyse, & make þam arely 16 to ryse, and go þe wylllyere to paire seruysse. Per es orloges in towne þat wakyns meind to ryse to bodily trauayle, & þat es þe seke; and per es orloges in þe cete þat wakynnes þe marchauntes to wende a-bowte paire marchandyce, þat es þe 20 wynde þat blowes daye. And per es orloges in religion of contemplacion. And this es of this holy releyon þat es fundede of þe Haly Gaste, and þis es Ielosy; and this es sauoyre of perfeccion. & ofte it falles in releyon, be-fore þat þe 24

There are clocks in religion.

Before they strike, folk often rise to weep

[† leaf 275 bk.]

and pray, for damsel Jealousy woke them.

Orloge falles or any belles rynges, Goddes gostely seruandes are lange wakenede before, and hase wepede by-fore God, and hase waschen þam with paire teris, and paire spyrit hase † vesete with deuote prayers and gastely comforth. And why 28 rose þay so arely & so tymly? Witterly for þe orloge of lufe; and damesele Ielosye had wakened þam be-fore þe tyme þat þe handmayde orloge fesse. A, dere breþir and syster! sely ar tho sawles þat þe lufe of God, and longyng till hym, wakyns, 32 and slomers noghte, no slepis noghte, in þe slowthe of fleschly lustes. For-thi he sayse in Canticis, *Ecce dormio, et cor meum vigilat*,<sup>1</sup> þat es at saye, 'when I slepe bodily, my flesche for

[Cant. v. 2.]

<sup>1</sup> MS. *vigilat*.

to ese & ryste, my herte es ay wakyre in gelosy and in luf-  
 zernynge to Gode.' That saule þat þus wakes to God, me  
 thynke hole conseyence þat werldly meñ thynke, and þat es  
 4 this, *Jeo ay le quer a leche, rauaylé par amours*, þat es at saye,  
 'Myñ herte es styrte fro me, wakened *with* lufe.' Whate es  
 this þat mase þe herte fro þe flesche to wake, and for þat es it,  
 as it were, fremde to hym? Wittirly Ieloussye *with* lufe, teres,  
 8 & murnynge, *with* lufe-longynge consayuede in deuote vprysynge  
 of herte.

When this Abbaye was alle wele ordayne, and Goddes wiff  
 seruede in ryste, & in lykyng, & in pese of saule, than come  
 12 a tyrante of þe lande thorowe his powere, and did in this holy  
 Abbaye Foure doghtyrs þat he hade þat were lothely & of  
 euyñ maners, þat þe fende was fadyr of these doghtyrs. Þe  
 firste þer-of, þis foule barne-tyme, highte Envy; the toþer  
 16 highte Pride; the thirde highte Gruchyng; the ferthe highte  
 False Demyng of oþer. These foure doghetirs þan hase þe  
 tyraunt, þe deuelf of helle, for euyñ wiff & malese, done in this  
 holy Abbaye; and þay, *with* þaire foule vncleennes, þe couent hase  
 20 greuede and harmede, so þat þay no riste ne no pete may hafe,  
 nyghte nor daye, nor lykyng in saule. And when þe gud lady  
 Charite saw this (þat was Abbas), and the lady Wysedome (þat  
 was prioresse), and þe lady Mekenes, supprioresse, and þe toþer  
 24 gude ladyse of this holy Abbaye, that the holy Abbaye was  
 in poynte for to worthe to noghte thorowe þe wykkydnes † of [† leaf 276.]  
 thir foure, Than range [þay] þe chapetour belle, and gedirde þam  
 alle to-gedir, and asked concele whate was beste to do. And  
 28 than lady Dyscrecyon þam concelde þat þay solde alle falle  
 in prayere to þe Holy Goste, þat of this Abbay es vesetour,  
 þat he haste hym for to come, as þay grete myster hade, þare  
 for to helpe and vesete *with* his grace. And þay añ, at hire  
 32 consaile, *with* grete deuocyon of herte vnto hym, sange  
 alle *with* a swete steuē, *Veni, creator spiritus!* And also  
 sone þe Holy Goste come at þaire desyrng, and þam com-  
 forthede *with* his grace, and chasede owte þe fowle wyghtes,  
 36 þose lothely fendis doghetirs, and clenese þe Abbaye of all

Quatuor  
 filias diaboli.  
 Four evil  
 damsels intro-  
 duced into  
 the Abbey—  
 Envy, Pride,  
 Grumbling,  
 Evil-think-  
 ing.

The mischief  
 they did.

Caritas.  
 Sapiencia.  
 Humilitas.

Discrecion.  
 The counsel  
 of Lady Dis-  
 cretion, to  
 pray to the  
 Holy Ghost.

He, as Visitor  
 of the Abbey  
 expels the  
 evil damsels.

Let Charity,  
Wisdom, and  
Meekness  
dwell in  
your hearts.

þe fylthe, and ordayned it, and restorede better þan it was  
by-fore. Now I pray 3ow all in charite of God, þat all þa þat  
of this relegioñ redis or heris, þat þay be bouxome *with* all  
þaire myghte, and suffire þat þe gud ladys be-fore namede do 4  
þaire offece ilke daye gastely *with-in* þaire hertes. And luke  
ylkone wysely þat he ne do no trispase agayne þe rewle ne þe  
obedyence of þis relegioñ, and of þase lufe-frayners. And if  
thorow vnhape falle þat any of thiese foure fendis doghetirs 8  
seke one any wyse any Ingate for to hafe *with-in* 3oure hertes  
for to dueffe, or Ingate hase wonne, and *with* 3ow duellis, do so,  
after þe conceffe of þe lady Discrecioñ, and gyffe 3ow to deuocioñ  
*with* hertly prayers, in hope of Goddes helpe and of his socoure, 12  
and 3e sall be delyuerde thurgh þe mercy of oure Lord Ihesu  
Criste there. Blyssede mot he be *with-owtteñ* ende! Ameñ!

If you are in  
sin, pray for  
God's help,  
and you shall  
be delivered.

Explicit Relegio *Sancti Spiritus*. Ameñ.

[Follows, on leaf 276, bk. 277, the Poem 'The begynnyng as of thee.']

IV. WILLIAM OF NASSINGTON'S POEM  
ON THE TRINITY AND UNITY,  
THE PASSION OF CHRIST, &c.

[430 lines in 4-measure couplets, each couplet written as one line.]

Incipit Tractatus Willelmi Nassyngton, quondam aduocati leaf 189.  
*Iuris Eboraci, de Trinitate & Vnitate, cum declaracione operum  
Dei, & de passione Domini nostri Ihesu Christi, &c.*

<p><b>A</b> lord God of myghtes maste, Fader, and Soñ, and Haly Gaste. Fader, for þou ert almyghtty, Soñ, for þou ert all wytty, Haly Gaste, for thow all wytt That gude is, and na thyng yff, A God and ane Lord yn threhed, And thre persons yn anehede, Thus was thow aye, and eueñ sañ be, Thre yn ane, and ane yn thre. And begynnyng and end of all thatt is, And þat eueñ was, bathe mare &amp; lesse; Begynnyng, <i>with-outteñ</i> begynnyng, And ende, <i>with-outeñ</i> endyng; Thatt, be-for any thyng wer wroghtt, Or any begynnyng was, or oghtt, And befor all tymes, God was thow, &amp; Allmygtty &amp; wysse, as þou ert now; Thy myght &amp; thy witt, of thy selfe whas tane, For neuer God was bo[t] þou ane. And alls þou was Gode ay suthefaste, Swa sañ þi Godhede euer-mare laste;</p>	<p>Thankgiving to the ador- able Trinity.</p> <p>4</p> <p>8</p> <p>The nature of God.</p> <p>12</p> <p>He is without beginning or end.</p> <p>16</p> <p>[If. 189 bk.]</p> <p>20</p> <p>God is eternal.</p>
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	And alls þou begað aʃ þat euer was, Swa saʃ þou Ende aʃ þat saʃ passe.	24
Blessed be He!	Louede and blyssede ay mote þou be, And with aʃ my herte I thankē the, Of aʃ þat þou has done and wroghte, Fra þe firste tyme þat þou began oghte	28
	For me and for aʃ man-kynde. Whare-fore vs aghte ay haue þe in mynde, And loue þe for [all] þou has done to mane, Als I here, thurgh þi grace, reherse cane.	32
We should love Him.	Fyrste, heuen & erth, for man þou made, & aʃ þis werlde here, wyd & brade, And al thyng þat es þer-In, For with-owtten the es noghte bot synn,	36
By God all things were made.	The wilke was neuer thurgh the wroghte; þer-for in haly writt es synn called noghte.	
Heaven,	Heuen þou made, whare þou duelles, For oure Endles wōnny[n]ge with angeʃs;	40
the world.	And þe werlde, owre suget here to be, To serue vs, þat we þare-In serue þe. The firmament þou made mouande, To noresche aʃ thyng þare-vndire lyfande,	44
Sun, moon, and stars, &c.	And the sonne, to schede þe day fra þe nyght, And þe mone & þe sternes to tak þaire lyghte Of þe sonne for to schyne one nyghte clere, In takynyng þat we sall reschaife here	48
	The lighte of grace, þat gastely gifte es, Of þe, þat es sonne of ryghtwisnes. The mone lyghte, thow made to waxe and wane, Aʃs semes þat Ensamble þer-by es tane,	52
	Of owre lyfe, þat passes here sonne, & waxes & wanes als lyghte of þe Monne. The sternes þou made, on þe sky standande, & the planettes, in þeire course passande,	56
planets, all as examples to us.	For Ensamble til vs, to knowē & se How we sulde liffe here in ilke a degre.	



The foure Elementès, þou mad sere,	
To sustayne oure bodyly kynde here ;	60
And all <i>oper</i> creatoures, als was thi wiþf,	
In sere kyndes þou made for certayn skyff ;	
Of wilke, som̄ are noyeand tiþf vs kyndly,	
And som̄ are profytable and Eseye ;	64
And all are they for owre profet wroghte,	
Bathe they þat noyes, & þat noyes noghte.	
¶ The noyeand, þou made vs for to chasty,	
And to clense vs here of owre foly ;	68
And to make vs, to knawe and se,	
How febiþf, & how frele are we ;	
The vnoyeand, to sustayne vs & fede,	
& to helpe vs & ese vs in owre nede.	72
Thy creatours are ay whare, in sere stede,	
Of whilke, som̄ are qwyke & som̄ are dede ;	
For som̄ semes noghte bot als dede thynges,	
Als stanes, þat has noghte bot beyngez ;	76
Som̄, als gryse & treez þat meñ sese sprynge,	
Has beyng & lifynge, bot na felynge.	
Som̄, als bestes þat crepis & rynnys,	
& als foghles <i>with</i> fethirs, & fische <i>with</i> fynnes,	80
Hase bathe beyng, lyffynge, & felyng,	
Bot na witte ne skyff of demyng.	
¶ Som̄, als meñ & Angells, has thurghe the	
& thurghe þi myghte, beyng & lifyng fre,	84
And feling bath of gude and iþf,	
And discrecyone of witte and skyffe.	
Thus has man beyng, als men sese,	
<i>With</i> stanes, & lyfe <i>with</i> grysse & treez,	88
And felyng <i>with</i> bestez of sere kynde,	
And <i>with</i> Angells skill & mynde.	
Thus walde þou, are þou oghte begane,	
þat somewhat of ylke creatoure hade mañ.	92
Mane, thow made maste dyngre creatoure,	
& maste semly of schape & of stature,	

God made  
man in His  
likeness.

Of all oper creatours mare or lesse,  
For þou mad hym aftire thynd owenð liknesse 96  
And gafe hym lordechipe & powere,  
Abowenð all oper vnskillwise creatures sere;  
And to rewle hym with witte & skylf,  
And for to knawe bathe gud & ill. 100  
Whare-fore, gret lufe to man þou kide,  
When þou this fore man ordaynede & dide;  
It semes þou hade gret lufe tyll man,  
Before are þou oghte begane. 104

Nota.

¶ Lorde, I am man for whaym þou dide thus,  
And þat man es ilke man & womaṁ of vs;  
And als wele all þis þou did for me,  
Als for ilk man or womaṁ þat are made thurghe the.  
And for-thy þat I am þat man 109  
For whaym þou al thyng begane,  
I awe, thurghe ryghte, the to lufe ay,  
And to loue the, bathe nyghte & daye, 112  
And to wirchipe the with saule & body,  
Righte als þou had donne all anely.

Therefore is  
he bound to  
love God.

[leaf 190.]

Man has a  
higher bless-  
ing than the  
other crea-  
tures, in the  
Redemption.

Lord God Almyghtty, 3it thanke I the,  
That mekill mare walde doo for me, 116  
And all for man-kynd, for thy gudnes,  
And thy mercy þat till vs ay redy es,  
That fra heuen til erthe downd walde com,  
To bryng vs here owt of thraledom, 120  
And of þe fendis dawngere that we ware In,  
Thurghe owre foremaste fadire synd.

Lorde! mekyll þou mekede the for owre sake,  
þat come fra so heghe, owre kynde to take, 124  
And vouchede-safe, swa lawe to lighte,  
þat swa heghe a lorde es of grett myghte.  
Bot lufe the made, of vs mercy to haue,  
þat fra the was tynt, vs for to saue, 128  
Thurghe processe of lyfe þat þou walde lede  
In erthe, in oure kynde of manhede.

- Firste þou lyghtede in a maydeñ chayste, God born of  
a Virgin.  
 þat conceyuede the of þe Haly Gaste, 132  
 And of hir body þat was ay wemlesse,  
 Thow tuke flesche & blude, & oure lyknesse,  
 And oure kynde here, & of nan oþer,  
 And be-come mane for vs, and oure brothire; 136  
 And, for the luffe þou hade till vs,  
 Walde be borne of hir, & calde Ihesus.  
 For Ihesus es als mekiñ for to saye,  
 Alls hele or helere, þat all hele maye. 140 Called Jesus  
Saviour.
- Thow come to hele vs þat ware lorne,  
 Bot in na reall place þou was borne,  
 Nowthire in palays, castell, ne toure,  
 Ne in noñ othir stede of honoure, 144  
 Bot in a lawe hows; and laid þou was  
 In a crybe be-fore an Oxe & an asse.  
 Thow wald nowthir in *purp*ure ne byse  
 Be lappede, ne in nañ oþer clothes of pryce, 148  
 Bot in vile clowttes, for to couer thi body,  
 For we sulde take ensample *per*-by,  
 To lufe mekenes & gastely pouerte,  
 And fra reches & pompes *with*-draw oure herte. 152
- One þe aughteñ day of thi byrtþe here, Circumcised  
the eighth  
day.  
 That þe firste day es of þe newe zere,  
 Circumsyede in body walde þou be,  
 Alls þe law was þañ in sere contre. 156  
 In sassyng of þe lawe, and in fullfilyng,  
 & in Ensampiñ till vs, & in takenyng,  
 That als þou was circumsyede in body,  
 Swa sulde we Circumsise vs here gastely, 160  
 That es, we sulde schere fra vs away,  
 All þat til luste & likyng styre vs maye.
- One the twesste day þou was vesete *with* kynges,  
 And wirchippede *with* thre *precyous* thynges, 164 Worshipped  
by kings with  
three precious  
gifts.  
 That es at say, *with* golde & Ensence,  
 And myre, þat þey offerde in þi *presence*.

Meaning of the gold,	Be þe golde, may vndirstand be	
incense,	That þou arte kynge of maste pouste;	168
and myrrh.	The Ensence þat þe was offerde nexte, Be-takyns þat þou art souerayngne priste;	
At thirty years old Christ was baptized;	The myr, þat kepis all thyng fra rotyng, Be-takyns thy dede & þi beryeng.	172
	The thritty 3ere of þe Elde of þe, Of Sayn Iohn wald þou bapteste be, In þe flom̄ Iourdane speecially,	
	For to gyfe vs Ensampl ther-by,	176
	That all sulde be, þat till heueñ suld passe, Baptizede in watyr als þou was;	
though He never sinned.	Bot for na cause of syñ in the hyde, Was þou baptizede, þat neuer syñ dide;	180
	For In the, neuer was fundeñ gyle, Ne nathyng þat any saule myght fyle;	
	Bot for to lere vs howe we sulde begyñ To wesche vs of þe Origenafl syñ,	184
	And for to mak vertue in all watirs to be, For to get vs agayne with grace to be fre.	
Tempted in the wilder- ness.	Sythen, when þou had fasted pourghe myghte, Fourty dayes, & fourty nyghte,	188
	Thow sufferd thi selfe, temped to be, Of þe deuefl þat þare-to had leue of the, To lere vs to wrestyfl & stand styfly,	
	Agayne þe fandying of þat Enmy.	192
Betrayed for thirty pieces of silver.	Thow lett the, of Iudas traytour balde, For thritty penyys to þe Iewes be saulde;	
	Thow lette the, allis these, be tane bodyly, Of þe Iewes þat till þe hade Envye,	196
	The wilke, till Anna house the ledde, And than all thi discypills fra þe fiede.	
Made to suffer indignities.	Till the was doñ thare at þe begynnyng Many-fawlde dispyte & hethyng:	200
	Firste pey spittede appon þe thare, And gafe þe many bufettes sare;	

- And thyne eghne, *with* a clathe þey hide,  
 And smate þe, & askede wha it dide. 204
- Sitheñ þey dide þe mare hethyng;  
 They lede þe to Herodes hows, þe kyng,  
 That helde þe a fule, as hym̄ thoghte,  
 For þou tiſt his speche ansuerde noghte. 208
- He did clethe þe in whitte garment,  
 And til Pilate, agayne he þe sente.  
 Eftirwarde þou was skowreghide sare, Scourged.  
 In Pilatez hows nakynde bare, 212
- That thi hide was aſt to-reueñ than̄,  
 And þe blude one ylke a syde dowñ ranne.  
 The knyghtes, aftire þat skourgegyng,  
 Abowte þe lappede a mantil in hethyng, 216
- That *with* þe blude tiſt thi body cleuede;  
 Sytheñ drew þey it ofe, & þat þe greuede,  
 And racede of aſt þe skyne þat tyde,  
 For tiſt þat clethyng cleued faſte þi hyde. 220
- And wheñ þey had doñ þe þis payne,  
 They clede þe in þi aweñ clothyng agayne,  
 And thyrſte þañ appoñ þi heuede thare,  
 A Crowne of thornnes þat prykkede þe sare, 224
- Of wilke þe prykkes ware swa ſcharpe þañ,  
 That þey percede nere thurghe þi herne panne.  
 They gafe þe a rede in thi hande,  
 In-ſtede of a ceptire, the ſkornande, 228
- And knelide be-fore þe in hethyng,  
 And ſaid tiſt þe 'haile, Iewes kynge!'  
 Sytheñ was þou demede at þe Iewes voyce,  
 Thurghe Pilate, to be hynged oñ þe croyce, 232
- The wilke þou bare towarde þe ſtede  
 Whare þou was ordeynede to be doñ to dede.  
 Sitheñ was þou ſtraynede oñ þe crosse ſo faſte,  
 Thurghe þe Iewes, þat þi vaynes & ſynows al to-braste, Mocked and strained on the Cross.  
 And naylede *per*-one, thurghe hand & fute, 237
- For hele of my ſaule, & for my bute.

- Crucified.                   And when þey had naylide þe oñ þe crosse swa,  
 They did þe aftire, strange payne & wa,                   240  
 For they reysede þe crosse with þi body,  
 And fychede it in a tre mortasse vyolently,  
 In wilke, þe crosse swilke a Iage tuke,  
 Þat þi body, thurghe weghte al to-schoke.                   244  
 Than raue thy wondes thurghe fute & hande,  
 And ware sene full wyde gapaunde,  
 And þe Ioynetes of ilk lym & bane,  
 And þe vaynes ware strydand ilkane.                   248
- Cries  
 'I thirst.'
- Given gall  
 and vinegar.
- Sithen þou said, hyngande oñ þe rude tree,  
 The thristede, and þan þe Iewes bed the  
 A full bittire drynke, þat was wroghte  
 Of ayseñ & gall, þat þe lykede noghte;                   252  
 Neuer-þe-lattere, to taste it þou was bowñ,  
 Bot þou walde noghte swelowe it down,  
 For þat thriste was noghte ellis þan,  
 Bot a ʒernynge aftyre þe sawle of mañ.                   256
- Reproved by  
 a thief and by  
 Jews.
- Thow suffirde many repreues þat tyde,  
 Bathe oñ þe thefe þat hange oñ þi lefte syde,  
 And of othire maysters of þe Iewry,  
 That mekiñ schame þe dide, & velany.                   260
- Cries  
 'Eli, Eli.'
- Dies;
- At nonne of the daye þou cryed 'Hely,'  
 & ʒeldide þi gaste to þi fadir Almyghty.  
 Thus þou diede, to make vs free  
 Fra þe grett thraldome in whilke ware we.                   264  
 Bot mekiñ payne & mekiñ reprefe,  
 Þou tholed before þi dede, fore oure lufe;  
 And noghte for to bye vs agayne anely,—  
 For why þi dede moghte suffyce vs all to bye,— 268  
 Bot for we sulde þare-by Ensampiñ take,  
 To be pacyente in angers for þi sake,  
 And for the to thole all þat harde es,  
 Alls þou tholed for vs, thurghe þi gudnes.                   272  
 Ellis thurte þe hafe tholed nañ oþer payne  
 Bot þe dede anely, for to bye vs agayne.
- for our deli-  
 verance and  
 example.

- Sythen was þou smetynd in þi reghte syde  
*With* a spere, þat till þi herte gund glide, 276 Christ's side  
pierced.
- Fra whilke owte rane, to oure saluacyone,  
The precyous blode of owre raunsonne,  
*With* þe water of baptynd, clere & thynd,  
For to wesche vs here of þe Oregynaft synd. 280
- ¶ Lorde, for þire bitter paynes & fell,  
*With* othire ma þat I kane tell,  
That þou swa mekiff suffire walde  
For me synfull, þi traytoure baulde, 284 Praise to the  
Saviour for  
his mercy.
- I thanke þe here Inwardly,  
*With* all my herte and my body.  
¶ A, Ihesu Crist! Lorde, full of myghte, ¶ Nota. The unwor-  
thiness and  
sinfulness of  
man. 288
- Wheñ I thyнке, outhire day or nyghte,  
Of swa mekiff kyndnes of þe,  
And of þe paynes þat þou tholide for me,  
And of mynd vnkyndnesse many-fawlde,  
& how I to wrethe the ay hafē bene bawlde, 292
- Of mynd hard herte þan es grete wondire,  
þat it for sorowe bristez noghte In sundrye.  
Bot flescly herte in me semes nañ,  
For my herte es hard als it ware stane. 296 My heart is  
as hard as  
stone.
- ¶ A, Jhesu! I grante to þe my trespas,  
And knawes þat I am wers þañ Iudas was,  
That the bytrayede als traytoure balde,  
& til þe Iewes, for thritty penys sawlde. 300
- For I, synfull wreche, has ofte sawlde the  
For a littiff worldly vanyte,  
And for a littiff fleschely delyte,  
Wharefore I am mare þan Iudas to wyte. 304
- I halde me ȝitt werse, & mare wode  
þan þe Iewes ware þat did þe one þe rude;  
For why þay dide þe bot anes þat dede,  
& þey knewe þe noghte Gode in manhede; 308 Christ cruci-  
fied again by  
sin.
- And I, þat wate & knawes righte  
þat þou arte Gode ay full of myghte,

- Thurghe myñ aweñ malece, as I ware wode,  
 Full ofte sythes hafe I doñ þe one þe rude. 312
- [leaf 191.]  
 For, als ofte als I hafe done dedly syñ,  
 And thurghe malece wetandly fallyñ there-Iñ,  
 Alls ofte hafe I done þe one þe rude,  
 In þat þat in me was, and schede þi blude. 316
- Prayer for  
 mercy.  
 Lorde! all if I hafe done swilke foly,  
 Putt me noghte away fra þi mercy,  
 Bot graunte me grace þat may me wysse  
 To amende me of þat, I hafe donne mysse; 320  
 Sen þat þou saide þi selfe, þou wilt noghte  
 The dede of synfull þat þou has boghte,  
 Bot þat he turne hym to doo þi wilt,  
 And lyfe, for þou wilt na man spyll, 324  
 Lorde! swylke grace þou me gyffe,  
 Þat I may turne me to þe, and lyffe!
- A, Lord Ihesu Criste, 3it thanke I the,  
 Þat all þis, & mare, has done for me, 328  
 And for saluacyone of mankynde,  
 For whaym þou was swa bitterly pynede,  
 And sufferde dede, als I be-for saide,  
 And lett þi body be in sepulcre layde. 332
- Christ de-  
 scended into  
 hell.  
 Thow 3ernede sa mekill agayne to wyne  
 All þas þat þou hade loste for syñ,  
 That when þow was dede, & 3eldede þe gaste,  
 Als tyte till hell þou gun þe haste, 336  
 In saule & godhede, als was þi wilt,  
 Thy body whils in þe sepulcre lay styll;  
 Till þou at hell come, þou walde noghte stynte,  
 & ware sesede of þas þat þou hade tynte. 340
- And spoiled  
 it of his.  
 Thow spoylede hell when þou come pare,  
 And take owt with the, all þat thyne ware.  
 Bot þou lefte þas þare þat walde noghte trowe  
 In þi lawe, ne in þi biddyngge bowe. 344
- Rose again  
 the third day.  
 Sythen, when þou come fra þat stede,  
 At þe thred day aftyre þi dede,



- To vpe-ryse fra dede þou vouchede-safe,  
 To eke þe trowhe þat we here hafe, 348  
 And schewede the bodily in thi manhede,  
 To conferme þe trowthe for oure mede.  
 Whare-fore þi bodily vp-ryssynge,  
 Till vs Ensample es, and takynnynge, 352  
 That we sañt ryse añt generally  
 At þe day of dome, in saule & bodye.  
 Thane sañt añt þat are fundyñd reghtewisse,  
 Thurghe thyñd vprysynge, to blysse ryse; 356  
 Bot þay þat lyffes iñt vn-to þeire Endynge,  
 Gettes na parte of thyñd vpe-rysynge;  
 Bot þay sañt ryse *with* dule þat day,  
 Tiff þe fire of heñt, þat lastes aye. 360  
 360 and go either  
 to Hell or  
 Bliss.  
 3itt thi rysyng, forbyseñd tiff vs es,  
 For añt þat rase fra dede til blyse Endlesse,  
 Swa sulde we þat til blysse wiff wyñd,  
 Gastely ryse fra dedely syñd. 364
- Eftire þi rysesynge, als þe buke sais,  
 þou duelledede in erthe 3itt fourtty dayes,  
 And at þe fourtty day þou stey vp-righte  
 Til þi fader, in-tiff heueñd bryghte,— 368  
 To teche vs þe way þat we sañt wende,  
 Til þe gret blysse þat has nan Ende,—  
 And sittis þare, one þi Fadire reghte hande,  
 Als God & Lorde alweldande, 372  
 That es to saye, in Godhede eueñd  
*With* thi Fadir & owrs in heueñd.
- The tendaye aftire þat þou vp wente,  
 At vndrone þe Haly Gaste down ðou sente 376  
 Tiff thyñd Appostiffs, als þou þeñd hyghte,  
 þat þeire hertes comforthede, & made þeñd lyghte,  
 Thurghe whame lyghtenede & leride ware we:  
 Off añt pis, Lorde, I thankē þe. 380
- A, Lorde Ihesu! at þe dredfull daye of domme,  
 When þou sañt fra heueñd come 380  
 Christ shall  
 come again to  
 judgment,

- With thyne angeſſs bryghte & clere,  
 And Apoſteſſs & oper halowes sere, 384  
 In þe ſame fourme of man, and lykneſſe,  
 In wilke þou was demyde here giltleſſe,—  
 To deme gud & iſſ of ilke lande,  
 Schewande þi wondes al bledande, 388  
 That þou walde thole for ſynfull mane—  
 What ſaſt I ſay, or what ſaſt I do það?  
 Wheñ aſſ oure werkes þat euer we dyde,  
 Saſt þan be ſchewede, & nathyng hide, 392  
 Of whilke we ſaſt zelde a-cownte ſtraitly,  
 And be demyde aſtire we are worthi.  
 And I, than *with* me na gud ſaſt brynge  
 Be-fore ſa heghe domesmañ & kynge, 396  
 Bot ſynnez þat are ſwa manyfaulde,  
 That þey may noghte by tonge be tawld;e;  
 Certes I am þare-fore full dredand;  
 My herte, for dred aghte to be full tremblande, 400  
 Wheñ diſcuſſione ſaſt be of aſſ dedis,  
 And þi wrethe ſaſt be maſte þat aſſ meñ dredis.  
 Certes I ne wate whate I may ſay það,  
 Bot alls Dauid did, þe haly mañ: 404  
 ‘Do þou, Lorde, *with* þi ſeruande,  
 Eſtyre þi mercy, þat es ay ſauande;  
 And in-tiſſ dome come þou noghte  
*With* þi ſeruande þat þou has boghte.’ 408  
 For I haſe hade grete drede in thoighte  
 Of þi domes, and þat drede leſſe I noghte;  
 For þou, Lorde, arte reghtewyſſe domes-mane,  
 That aſſ thyng reghtewiſſly dem kane. 412  
 And thi reghtwyſſe dome & reghtwyſſnes  
 Domes ſynfull meñ to payne Endleſſe,  
 That of þeyre wikkidneſſe wiſſt noghte blyñ,  
 And þi mercy here may nott wyñ. 416  
 For ſekere, of mercy nane getes he,  
 In þis life bot he turne hym tiſſ þe;

to judge the  
good and bad.

The strict ac-  
count that  
must be given  
then.

Then can we  
only utter the  
prayer of  
David.

leaf 191 bk.]

None can be  
saved who has  
not obtained  
Christ's  
mercy here,

And nane may þat daye be saffe,  
 Bot he þi mercy in þis lyfe hafe, 420  
 Of whilke þou erte large & leberaſt,  
 To grante it bathe grete & smalle,  
 That mercy askes, & folowes þare-to,  
 And dos þare-fore þat þeñd falles to doo. 424  
 Whare-fore, Lorde, señ þou arte ay redy  
 To graunte till ilke a mañ þi mercy,  
 That sekes þar-to whils þay here lyffe,  
 Swilke grace in þis lyfe þou me gyffe, 428  
 To *turne* me, and to fle syñ;  
 Þat I may here þi mercy wyñ, Amen,  
 Thurghe whilke I may, at þe dredfull day,  
 Be led to þe blyse þat sañ last ay. Amen! 432

## V.

## THANKS TO CHRIST FOR HIS MERCIES.

[Robert Thornton's MS., Linc. Cath., on leaf 191 bk.]

**L**orde Gode *Ihesu* cryste, Godd Almyghty,  
 I thanke þe *with* añ my herte hally  
 That me, man, schope and mad of noghte,  
 And of vile matere me furthe broghte; 4  
 And my body, swa made of vile matere,  
 Thow knyttide to-gedire in Ioyntes sere,  
 And my sawle made, thurghe thyñ Inspayre,  
 & gaffe me lymmes semly & faire. 8  
 Fra a myrke downgeon þou broghte me righte,  
 Þat es, my modirs wambe, to þis lighte,  
 And Efte gate me, as þi barne newe borne thurghe baptyñ,  
 Þat was þe fendes childe lorne; 12  
 And fyve wittes of body þou has gyffen me,  
 And skyff, ware-*with* þey sulde rewlyde bee;  
 And añ, if I hafe done agayns þi lawe,  
 Thi gudes þou wilt noghte fra me drawe, 16  
 which He will grant to all who ask it.  
 Lord, grant me Thy mercy now!  
 Christ, I thank Thee for creating me,  
 my soul,  
 and my five wits.

And though  
I sin against  
Thee daily,  
Thou sendest  
me my food  
and clothes,

That a false traytoure aganes þe es ay,  
And trespes agayne the here ilke daye.  
Thow sendes me here, thurgh þi purueance,  
Ilke daye my nedefull sustenance, 20  
That es to saye, met & clathe fre,  
And all þat nedfull es to me.

Thow has tholede me, & venged þe noghte  
of my syn þat I hafe agayne þe wroghte, 24  
And þitt suffers & gyffes me space  
to turne me to þe, & take þi grace;

and when  
I have fallen  
in the  
devil's power,  
Thou sparest  
me, and hast

And ay when I hafe fallyd in the fendis bawndoð,  
þou has sauede me fra fynall dampnacyon, 28  
That I ware for my wikkidnes worthy;  
bot þou has couerde me with þi mercy,  
And ay has sparede me, & þitt spares,  
And kepes me fra þe deuyllis snares, 32

saved me  
from many  
dangers.

And agayne his darttes has bene my schelde,  
And has sauede me, bathe in þouthe & elde,  
Fra many perells in many sere stedis,  
And fra myschance & sudayne dedes. 36

For these  
and all other  
benefits, I  
thank Thee,  
and pray  
Thee for  
Thy grace  
to mend my  
life, and live  
in bliss with  
Thee.

For all thes þat I hafe rehersed here,  
And for all oper gudes & benefettes sere  
That thow till me, synfull caytife,  
hase graciously done in þis lyfe, 40  
I thanke þe, Lorde, with all louyng,  
And prayes þe þou take me in thi kepyng,  
And saue me forthewarde as þou has done,  
And graunte me þi grace, whils I here wonne, 44  
To mende my lyfe, & lyfe in clennes,  
þat I may wonne with þe in blisse Endlesse. Amen! 46

## VI. A PRAYER TO CHRIST.

[on leaf 19r  
bk.]

(1)

**A**lmighty God in trinite,  
 Inwardly I thanke þe  
 For thy gud ded þat þou me wroghte,  
 And with þi precyous blude me boghte,  
 And of all gud þat þou lennes me.  
 Lorde, blyssede mott þou be!  
 Honour, Ioye & louyng  
 Be til þi name with-owttynd endyng! Amen!

God, I thank  
Thee for the  
good Thou  
givest me.

4

8

(2)

Lorde God alweldande,  
 I beteche to-daye into þi hande,  
 my sawle & my body,  
 And all my Frenedes specyally,  
 Bathe þe quik and þe dede:  
 graunt them parte of my bede!  
 Kepe vs all in erthe here,—  
 Fore þe prayere of thi modyr dere,  
 And all thy haloghes þat are in heuen,—  
 Fra þe dedly synnes seuend,  
 And fra fandying of þe euyl wyghte,  
 And Fra sodayne dede, bathe daye & nyghte!

I commit to  
Thy hands  
myself and  
my friends.

12

16

Keep us  
from sin,

20

(3)

Schelde us fra þe paynes of heff,  
 þat bitter are to thole, & ffell,  
 And with thi grace fulfill vs all,  
 þat redy we may be to þi call;  
 And late vs neuer parte fra þe,  
 Alls thow for vs died one a tree!  
 Graunte vs, Lorde, þat [it] swa bee!  
 Amen! Amen, pur charite!

and the pains  
of Hell,

24

and let us  
never part  
from Thee!

28

## VII. A PRAYER FOR MERCY.

(1)

**I**hesu, that diede one the rude for þe lufe of me,  
 And boghte me *with* thi *precious* blode, Thow hafe  
 mercy of me!

Jesu, have  
 mercy on me!

[leaf 192.]

Whatt me lettes of any thyng for to luffe the,  
 Be it me lefe, be it me lathe, do it awaye fra me! . . . 4

(2)

Ihesu, of whayme all trewe luffe sprynges,  
 That for my lufe tholede payne,  
 Tiff lusty lufe of erthely thynges  
 Thow thole me *neuer* turne agayne! . . . 8  
 In thi luffe be my likynge,  
 And there-to make me glade & fayne,  
 And for thy lufe to make mournynge,  
 That for my lufe walde be slayne. . . . 12  
**Amen! Amen! Amen! Amen, pur charite!**

Let me not  
 turn again  
 to love of  
 earth, but  
 make me joy  
 in Thy love.

[Then comes the prose treatise, 'Of the vertu; of the haly name of Ihesu,'  
 printed in Hampole's Prose Treatises, E. E. T. Soc., p. 1, &c.]

## VIII. FIRST HYMN TO JESUS CHRIST.

[21 alternates of 4 : *ab ab.*]

(1)

[on leaf 211.]

**I**hesu Criste, Saynte Marye sone,  
 Thurgh whaym̄ pis werlde was worthily wroghte,  
 I pray þe come, and in me wonne,  
 And of all filthes clense my thoghte.

Jesus !

Dwell in me,

4

(2)

Ihesu Criste, my Godde verray,  
 þat of oure dere Lady was borne,  
 þou helpe now, and euer and aye,  
 And lat me neuer for syn̄ be lorne !

help me,

8

(3)

Ihesu Criste, Goddes sone of heuene,  
 þat for me dyede one þe rude,  
 I pray þe here my symple steuene,  
 Thurghe þe vertue of thi haly blude.

12

(4)

Ihesu Criste, þat one þe thirde daye,  
 Fra dede to lyffe rase thurgh thi myghte,  
 þou gyffe me grace the serue to paye,  
 And þe to wirchipe, day and nyghte.

give me  
grace,

16

(5)

Ihesu, of whaym̄ all gudnes sprynges,  
 Whaym̄ all men̄ awe to lufe by righte,  
 Thou make me to ȝeme thi biddynges,  
 And thaym̄ fullfild with all my myghte !

[leaf 211,  
col. 2.]  
to fulfil thy  
biddings !

20

(6)

Let me not  
suffer in Hell!

Ihesu Crist, þat tholedede for me  
Paynes & angers, bitter & felle,  
Late me neuer be partede fra þe,  
Ne thole þe bitter paynes of helle!

24

(7)

Jesus!

forgive my  
sins,

Ihesu Criste, welle of mercy,  
Of pete and of all gudnes,  
Of all þe synnes þat euer did I,  
I pray þe gyffe me forgyffnes!

28

(8)

Ihesu, to þe I make my mane;  
Ihesu, to þe I calle and crye,  
Late neuer my saule with syn be slane,  
For þe mekillnes of þi mercy!

32

(9)

be my joy,

[leaf 211 bk.]

Ihesu, þat es my saueoure,  
þou be my Ioy and my solace,  
My helpe, my hele, my comfortoure,  
And my socoure in ilke a place!

36

(10)

cleanse me,

Ihesu, þat with thi blude me boghte,  
Ihesu, þou make me clene of syn,  
And with þi lufe þou wounde my thoghte,  
And late me neuer-mare fra þe twynne!

40

(11)

Ihesu, I couayte to lufe the,  
And þat es hally my 3ernynge,  
þare-fore, to lufe þe, þou lere me,  
And I thi lufe sañt [euer] synge.

44

(12)

feed me with  
Thy love!

Ihesu, thi lufe in-to me sende,  
And with þi lufe þou me Fede!  
Ihesu, þi lufe ay in me lende!  
Thi lufe euer be my saule mede

48



(13)

Ihesu, my herte *with* lufe þou lyghte!  
 Thi lufe, me make euer to forsake  
 All werldly Ioy, bathe day & nyghte,  
 And Ioy in þe anely to make!

Light my  
heart with  
love of Thee;

52

(14)

Ihesu, þi lufe me chaufe *with-in*,  
 So þat na thyng bot the I seke!  
 In thi lufe make my saule to brynne;

Thi lufe me make bathe milde and meke!

56

and make me  
meek and  
mild!

(15)

Ihesu, my Ioy and my louynge,  
 Ihesu, my comforthe clere,  
 Ihesu my Godde, Ihesu my kynge,  
 Ihesu withowtten pere,

Jesus! join

60

(16)

Ihesu, þat all hase made of noghte,  
 Ihesu, þat boghte me dere,  
 Ihesu, Ioyne þi lufe in my thoghte,  
 Swa þat þay neuer be sere!

the love of  
Thee with my  
mind!

64

(17)

Ihesu, my dere, & my drewrye,  
 Delyte þou arte to synge;  
 Ihesu, my myrthe, and my melodye,  
 In-to thi lufe me brynge!

68

(18)

Ihesu, Ihesu, my hony swete,  
 My herte, my comforthynge,  
 Ihesu, all my bales þou bete,  
 And to þi blysse me brynge!

72

Bring me to  
Thy bliss!

(19)

Ihesu, in thi lufe wounde my thoghte,  
 And lyfte my herte to the!  
 Ihesu, my saule þat þou dere boghte,  
 Thi lufere, mak it to bee!

76

(20)

Give me  
Grace,

Now, Ihesu Lorde, þou gyffe me grace,

If it be thi will,

That I may come vn-to þi place,

to dwell ever  
with Thee!And wonð ay *with* the styffe. Amen!

80

**Explicit Tractatus. Explicit. Amen. Thornton. Amen.**

## IX. HYMN TO JESUS CHRIST AND THE VIRGIN.

[13 Stanzas, 2 of 6 lines, 11 of 8: *ab ab ab ab.*]

[leaf 211 bk.,  
col. 2.]

(1)

<b>F</b> ADIR, and Soð, and Haly Gaste,	God, Three in One,
Lorde, to þe I make my mone,	
Stedfaste kyng of myghtës maste,	
Atte-weldand Gode sittand in trone.	4
I praye þe, Lorde, þat þou þe haste	
To for-gyffe þat I hafe mysdone.	6

(2)

Lorde, hafe mercy of my syð,	have mercy on me !
And brynge me owte of all my care !	8
Euylle to doo, I couthe neuær blyð,	
I hafe ay wroghte agaynes þi lare.	
þou rewe one me bathe owte and In,	
And hele me of my woundës sare !	14

(3)

Fadir of Heuē, þat all may,	13
I pray þe, Lorde, þat þou me lede,	
In stabyll trouthe þe ryghtë way,	
At myð Endyngē, when I saff drede.	16
Thi grace I aske, bathe nyghte & day,	
Hafe mercy now of my mysdedez !	
Of myð askyngē, say me noghte nay,	
Bot helpe me, Lorde, att all my nede	20

## (4)

Jesus ! let me	Swete Ihesu þat for me was borne, þou here my prayere loude and stille, For paynes þat me ere laide beforne, Full ofte I syghe, and wepis my fylle,	24
not be lost for my ill deeds !	Full ofte haf I bene forswourne, When I hafe wroghte agaynes þi wiff ; Thou late me neuer be forlorne, Lorde, for my dedis iffe !	28

## (5)

Holy Ghost !	Haly Gaste, I pray to the, Nyghte and day with gud entente, In all my sorowe þou comforthe me, Thi haly grace be to me sente ;	32
comfort me !	And late me neuer bowndeñ bee In dedly synð, þat I be schente, For Marie lufe, þat maydeñ free, In whaym þou lyghte verraymente.	36

## (6)

Mary, lady !	I pray the, Lady, meke and mylde, þat þou pray for my misdede, For þe luffe of þat ilke childe, þat þou saghe one þe rudë blede.	40
[leaf 212.]	Ewire & ay haf I bene wylde, My synfull saule es euer in drede ; Mercy, Lady, meke and mylde ! þou helpe me euer, at all my nede !	44

## (7)

Shield me from the fire of Hell !	Mercy, Mary, maydeñ clene ! þou late me neuer in synð duette, Pray for me, þat it be sene, And schelde me fra þe fyre of heffe ! Certis, Lady, wele I wene þat all my faameñ may þou fesse ;	48
---	---	----

- For-þi, my sorowe to þe I mene;  
*With* drery mode my tale I telle. 52
- (8)
- Bethynke þe, Lady, euer and ay,  
 þat of womenþ þou beris þe flour,  
 For synfull men, als I þe say,  
 Oure Lorde hase done þe gret honour. 56
- Helpe me, Lady, so wele þou may!  
 þe behouse be my consailloure;  
 Of consaile, Lady, I þe praye,  
 And also of helpe & of socoure. 60 and help me!
- (9)
- Nyghte and day, in wele & wa,  
 In all my sorowe, þou comforthe me,  
 And be my schelde agayne my faa;  
 And kepe me, gyffe þi wiffes bee, 64 and keep me  
 Fra dedly synþ þat wilþ me slaa!  
 Mercy, Lady, faire and Free,  
 þou take þat þe es fallenþ fraa,  
 For thi mercy and þi pete! 68
- (10)
- At myn Endynge þou stand by me,  
 Heyþ when I saþf founde and Fare,  
 Wheþ I saþf qwake, and dredfull be,  
 And all my synnes sowe full sare. 72
- Als ay my hope hase bene in the,  
 I pray þe, Lady, helpe me þare,  
 For þe luffe of þe swette tre,  
 þat Ihesu sprede one, his body bare. 76
- (11)
- Ihesu, for þat ilke hardþ stounde,  
 þat þou walde one þe rude tre blede,  
 At myne Endynge, wheþ I saþf founde,  
 Hafe mercy, Lorde, of my mysdede! 80 mercy on me!

Mary! coun-  
sel

Comfort me

and keep me  
from sin!Stand by me  
when I die!

Jesus! have

mercy on me!

And helpe me þare of þe dedes wounde,  
 And kepe me þare at all my nede!  
 When dede me takes, & brynges to grounde,  
 Lorde, þare I saff thi dōmēs drede. 84

## (12)

[leaf 212,  
 col. 2.]  
 Grant me  
 time  
 for repent-  
 ance!

For my syn̄nes to do penance  
 Be-fore my dede, Lorde, graunt þou me,  
 And space of verray répentance  
 Inwardly I beseke the. 88  
 In thi mercy es my fyaunce,  
 Of my foly þou hafe peté,  
 And of me take þou na vengeance,  
 Lorde, for þi debonerte! 92

## (13)

Bring me to  
 the sight of  
 Thee, God,  
 Three in One!

Lorde, als þou erte full of myghte,  
 Whase lufe es swetteste for to taste,  
 My lyfe amende, My dedis þou ryghte,  
 For Marie lufe, þe maydeñ chaste! 96  
 And brynge me to þat ilkē syghte,  
 One þe to see, þare Ioy es maste,  
 One þe to see þat Ioyfull syghte,  
 Fadir, and Son̄, and þe Haly Gaste. Amen! 100

Explicit<sup>1</sup> &c.

<sup>1</sup> With a flourish like 'ff'.

## X. A PRAYER TO CHRIST.

[On lf. 212, col. 2.]

**I**hesu Criste, Goddes suw of heuen, kyng of kynges, and  
 lorde of lordes, mi lorde, and my Godd! For þe mekenes  
 of þi clene incarnacione, and thurghe þe meryte of þi  
 harde passione, Safe vs fra dampnacione, Socoure vs in temp-  
 tacione, and gyffe vs thi benysone, and of all oure wykkidnes  
 playne perdone and full remyssione, thurgh verray contrissioñ,  
 nakede confessione, and worthi satisfaccione! Graunte vs alswa,  
 Lorde Godd, in heuen ay-lastande mansione and euer to  
 se þe cherefull visione of thi faire face, for þe lufe þat þou  
 schewede to mankynde! Amen!

Save us  
 from dam-  
 nation, for-  
 give our sins,  
 and let us see  
 thy face!

Explicit.

[Follows, 'A [Latin] Meditacione of þe Fyve woundes of oure Lorde Ihesu Criste, with a prayere in þe same.' *Adoro te, piissime Ihesu, qui redemisti me . . .*

Then, on lf. 212 bk. col. 2, 'A [Latin] Medytacioñ of the Crosse of Criste, with a prayere'—*O crux frutex . . .*].

## XI. MORAL POEM: WITH I. AND E.

[Eight Stanzas of 12 lines each: *ab ab* (or *cb*) *ab ab fh gh.*]

(1)

[leaf 213]

When Adam  
dug, and Eve  
span, where  
was man's  
pride?

**W**hen Adam dalfe, and Euë spane,  
 Go spire, if þou may spede,  
 Whare was þaṅ þe pride of maṅ,  
 þat nowe merres his mede? 4  
 Of erthe and lame, as was Adam,  
 Nakede to noye and nede,  
 We er, als he, maked to be,  
 Whills we pis lyfe saff lede. 8  
 With I and E, borne er we,  
 As Salamoṅ vs highte,  
 To traueff here whills we er fere,  
 As fewle vn-to þe flyghte. 12

(2)

We were  
destined to  
trouble, to  
weal or woe.

In werlde we ware casteṅ for care,  
 To we ware worthi to wende  
 To wele or wa, ane of þase twa,  
 To welde *with-owtten* ende. 16  
 For-thi, whills þou may helpe þe nowe,  
 Amend þe, & hafe mynde<sup>1</sup>,  
 When þou saff ga, he bese thi Faa,  
 þat here was are thi Frende. 20

Reform now!

<sup>1</sup> The ryme needs 'mende.'



XI. *Moral Poem, with I. and E. Man's Perishing State.* 89

With E and I, I rede forthi,  
 Vmthynke þe ay of thre,  
 What we er, and whate we warre,  
 And whate þat we saff be. Think of what  
we are, were,  
and shall be.

24

(3)

Ware þou als wysse, praysede in pryce,  
 Als was Salomoñ,  
 Wele fairere fude of bane & blude,  
 þat was Absoloñ, If you were  
as wise as  
Solomon,  
 Strenghely and strange, to wreke thi wrang  
 As euer was Sampsoñ, 28  
as strong as  
Sampson,  
 Pou ne myghte, a day, na mare þan þay,  
 þe dede with-stand allone. 32  
you couldn't  
resist Death.  
 With I and E, þe dede to þe,  
 Saff com̄ als I þe keñ,  
 Bot þou ne wate in whatekyn state  
 Ne how, ne whare, ne whenne. 36

(4)

When bemes saff blawe, rewly one rawe,  
 To rekkenynge buse vs ryse,  
 When he saff comme vn-to þat domme  
 Ihesu to sitt Iustyse. We must rise  
for Judg-  
ment,  
 þat are was leue, þane moñ be greue, 40  
 Wheñ all gastis saff ryse,  
 I say þat þañ, to synfull man,  
 Sary bese þat assise. 44  
 With I and E, he saff noghte flee,  
 If all he his giltes fele,  
 He ne may hym hide, bot þare habyde,  
 Ne fra þat dome appelle. and cannot  
hide.  
48

(5)

Of all thyne aughte, þat þe was raughte,  
 Saff þou noghte hafe, I hete,  
 Bot seueñ fote, þare-in to rote,  
 And a wyndynge schete. 7 foot to rot  
in, is all we  
shall have.  
52

For-pi þou gyffe, whils þou may lyfe,  
 Or all gase þat þou may gete,  
 Thi gaste fra Godd, pi gudes o lodde,  
 Thi flesche foldes vndir fete. 56  
*With* I and E, full sekire þou be,  
 þat thynne executurs.  
 Of þe ne wilf rekke, bot skikk ande skekke  
 Full baldely in thi boures. 60

[leaf 213 bk.]

Our executours  
won't care for  
us,

## (6)

To dome we drawe, þe sothe to schawe,  
 In lyfe þat vs was lente.  
 No latyð ne lawe, may helpe an hawe,  
 Bot rathely vs repente. 64  
 The croice, þe crownne, þe spere bese bowne,  
 þat Ihesu ruggede & rente;  
 þe nayles ruyde saff þe conclud  
*With* thyne aweð argument. 68  
*With* E, and O, take kepe þare-to,  
 As Criste hym-selfe vs kende;  
 We comme and goo, to wele or wo,  
 That dredfull dome saff ende. 72

No Latin or  
law can help  
us, Christ  
alone can.

## (7)

Of wilf and witt þat vesettis it  
 In worde, and þat we wroghte,  
 Rekkeð we moð, and zelde resoð  
 Full rathely of our thoghte. 76  
 Saff no fallace cufere *our* case,  
 Ne consaile gette we noghte;  
 No gyfte ne grace, noþer þare gase,  
 Bot brwke as we hafe broghte. 80  
*With* E and I, I rede for-thi,  
 Be warre nowe *with* thi werkes,  
 For terymes of þere, hase þou nane here,  
 Thi medes saff be thi merkes. 84

We must  
account for  
all our deeds  
and thoughts.

(8)

What so it be, þat we here see,	
þe fairehede of thi face,	No beauty 'll
Thi ble so bryghte, thi mayne, thi myghte,	avail us,
þi mouthe þat myrthis mase.	88
Aff mon̄ als was, to powdir passe,	All goes in
To graue when̄ þat þou gase,	the grave.
A grysely geste, þan bese þou preste,	
In armēs for to brace.	92
With I and E, for leue þou me,	
Bese nane, as I þe hete,	
Of all þi kyth dare slepe þe with,	In the grave
A nyghte vndir̄ þi schete.	'll dare sleep
	with you.

Sit nomen *Domini benedictum*, ex hoc nunc, et usque in *seculum*! Amen!

## XII. A PRAYER TO JESUS.

Thesu Criste, have mercy one me,	[on leaf 213
Als þou ertē kyngē of mageste,	bk.]
And forgiffe me my synnes all,	Jesus,
þat I hafe donne, bathe grete and small,	forgive my
And brynge me, if it be thi wil,	sins, and
Tiff heuen̄ to wonn̄ ay with þe styl! Amen!	bring me to
	heaven.

[Follows, 'A sermon̄ þat Dað Iohn Gaytrye made,' printed above, pp. 1-15, to the end of leaf 218 of the MS.]

## XIII. A SECOND HYMN TO JESUS CHRIST.

[Thirteen Stanzas of 8 lines : *ab* (or *cb*) *ab ab ab*; and one, St. (7), of  
9 lines : *ab aab ab ab.*]

(1)

[leaf 219.]  
If we knew  
Jesus' sweet-  
ness, earthly  
love would be  
bitter.

**I** Hesu, thi swetnes, wha moghte it se  
And þare-of hafe a clere knaweynge,  
All erthely lufe sulde bitter bee,  
Bot thyne allane, *wit*h-owtteñ lesyng. 4  
I pray þe, Lorde, þat lare lere mee,  
Aftir þi lufe to hafe langyng,  
And sadly sett my herte one þe,  
In þi lufe to hafe lykyng. 8

(2)

He is King of  
Love.

So lykand lufe, in erthe nane es,  
In saule, wha-sa couthe hertly se,  
To lufe hym wele, ware mekill blysse,  
For, 'kyng of lufe,' callede es he. 12  
*Wit*h trewe lufe, I walde, I-wysse,  
So harde to hym, bowndeñ be,  
þat my herte ware hally hys,  
And oþer lufe lykede noghte me. 16

(3)

He has set  
his likeness  
in my soul.

If I, for kyndnes, suld luf my kyñ,  
Ay me thynke þus in my thoghte,  
By kyndly skyll I sulde be-gyñ  
At hym, þat me, guñ make of noghte. 20  
Hys semblant he sette my saule *wit*-in,  
And this werlde, for me he wroghte,

As fadir of fude, my lufe to wyne,  
 For herytage in heuen, he me boghte. 24

## (4)

As modir, of hym I may make mynde,  
 Pat, are my byrthe, to me tuke hede,  
 And seyð *with* baptynd weschede pat strynde,  
*With* synnd was fylede *with* Adames dede. 28

He cared for  
 me before I  
 was born, He  
 is my Mother,

*With* nobill mete he nureschede my kynde,  
 For *with* his flesche he walde me fede ;  
 A better fude may na mað fynde,  
 For, to lastande lyfe it will vs lede. 32

## (5)

My broper and syster he es by skylf,  
 For he saide, & leede pat lare,  
 Pat wha-sa dide his fadyr will,  
 Systers and breper till hym þay ware. 36

my Brother  
 and Sister.

My kynde also he tuke þare till ;  
 Full trewly I tryste þare-fore,  
 Pat he will neuer lat me spyll,  
 Bot *with* his mercy sane my sore. 40

He will save  
 me,

## (6)

Eftyr his lufe me bude lange,  
 For he has mynd, full dere boghte,<sup>1</sup>  
 When I was went fra hym *with* wrange,  
 Fra heuen to erthe, he me soghte. 44  
 My wrechede kynde, for me he fange,  
 And all his noblay sette at noghte ;  
 Pouerte he suffirde, & penance strange,  
 To blysse agayne are he me broghte. 48

[leaf 219,  
 col. 2.]

He sought  
 me from  
 Heaven, and  
 suffered for  
 me.

## (7)

Wheð I was thralle, to make me fre,  
 Mi lufe fra heuen till erthe hym ledde,

<sup>1</sup> This line was first written thus :—

‘For he has boghte myn full dere.’

XIII. *Second Hymn to Jesus Christ.*

My lufe allanë, hafe walde he,  
 And þat my saule sulde sauede bee. 52  
 Þare-fore he laide his lyfe in wedde;  
 With my faa, he faughte for mee;  
 Woundide he was, & bitterly bledde:  
 His precyous blude, full of plentee, 56  
 Full petevofely for me was schede. 57

He fought  
 my foe for me.

(8)

He bled for  
 me.

¶ His sydes full bla and bludy ware, 58  
 That sumtynð ware full brighte of blee,  
 His herte was perchede with a spere,  
 His bludy woundes was reuthe to see. 61  
 My raunsonð I-wys he payede þare,  
 And gaffe his lyffe for gylte of me,  
 His dulefull dede burde do me dere,  
 And perche myñ herte for pure petee. 65

He gave His  
 life for my  
 sin,

(9)

to win me  
 eternal Life,

¶ For pete myñ herte burde breke in two,  
 To his kyndenes, if I tuke hede;  
 Enchesonð I was, of all his wo;  
 He sufferde full harde for my mysdede. 69  
 To lastand lyfe, for I sulde goo,  
 The dede he tholede in his manhede,  
 When his will was to lyfe also,  
 He rasse agayne thurghhe his Godhede. 73

(10)

and he wants  
 nothing but  
 my love.

¶ Tiff heuenð he wente with mekiñ blysse  
 Whenð he hade venqwyste his bataile;  
 His banere full brade displayede es,  
 When so my faa will me assaile. 77  
 Wele aghte myñ herte það to be his,  
 For he es þat frende þat neuer will faile,  
 And, na thynghe he will I-wys,  
 Bot trewe lufe for his trauaile. 81

## (11)

¶ Thus walde my spousē for me fyghte,	[leaf 219 bk.]
And woundide for me, he was full sare,	
For my lufe his dede was dyghte:	
What kyndnes myghte he do me mare?	85
To zelde hym his lufe, hafe I na myghte,	
Bot lufe hym lelly, I sulde pare-fore,	And I ought to love him loyally.
And wyrke his will <i>witʰ</i> werkēs ryghte,	
That he me leryde <i>witʰ</i> lufely lore.	89

## (12)

¶ His lufly lare <i>witʰ</i> werkes fulfill,	
Wele aghte me, wreche, if I ware kynde,	I ought to do His will,
Nyghte and daye to wirke his will,	
And euer-mare hafe hym in mynde.	93
Bot gastely Enemyse greues me ill,	
And my frele fleschē makes me blynde,	but my flesh is frail,
Thare-fore his mercy, I take me till,	
For bettire bute, I kane nane fynde.	97

## (13)

¶ Bettire bute es nane to me,	
Bot till his mercy trewely me take,	I trust His mercy,
That <i>witʰ</i> his bludē made me fre,	
And me, a wreche, his suñ walde make.	101
I praye pat Lorde, for his pete,	pray for His pity.
For my synū, noghte me for-sake,	
Bot gyffe me grace, synū for to flee,	
And in his lufe lat me neuer slake.	105

## (14)

A, Ihesu! for þe swetnes þat in the es,	Ah, Jesu! When I die,
Hafe mynde of me when I sañ wende!	
<i>Witʰ</i> stedfaste troutie my wittēs wysse,	
And defende me, fra þe fende!	109 defend,

XIII. *Second Hymn to Jesus Christ.*

forgive me!

For þi mercy, forgyffe me my mysse,  
That wikkede werkes, my saule ne schende,

bring me to  
Thy bliss.

Bot brynge me, Lorde, vnto þi blysse,

With þe to wonn̄ with-owtten̄ ende. Amen! 113

Explicit.

[Follows, the prose treatise on 'The Anehede of Godd with Manns Saule,' printed in Hampole's Prose Treatises, E. E. T. Soc. 1866, pp. 14-19. Then the poem 'Þi Ioy be, ilke a dele, to serue thi Godd to paye,' printed below, p. 107.]



## XIV.

[Thornton MS., ff. 231.]

## ¶ Of Sayne Iohn þe Euaungelist.

(Nineteen Stanzas of 14 lines each: *ab ab ab ab, ccd, ccd.*)

(1)

**O**f all mankynde þat he made, þat maste es of myghte,  
 And of þe molde merkede and mesured that tyde,  
 Wirchipede be þou Euaungelist *with euer-ilke* a wyghte,  
 þat he wroghte in this werlde wonnande so wyde. 4  
 Louede be þou lufely lugede in lyghte.

Of all men  
 the worthiest  
 was St. John,  
 called of Him  
 who was  
 born in  
 Bethlehem.

To life ay in lykyng þat lorde the relyede,  
 That in Bedleme was borne of a byrde bryghte.  
 That barne brynges vs to blysse þare beste es to byde; 8  
 To byde in his blysse,  
 Thare he es, and his  
 Dysciples ilkone. 11  
 Whare myrthe may noghte mysse,  
 That waye þou vs wysse,  
 Euaungelist Ihoũ. 14

(2)

¶ Iohn, as þe gete or germandir gente,  
 As Iasper þe Iowell of gentill perry,  
 So was þou daynte as drowry derely endent 18  
 In his dedis þat for dule endeynede hym to dye.  
 þou was lufed of þat lorde þat vs lyfe lente,  
 þare was na lyueande lede he lete mare by,  
 Ne na wyghte in þis werlde *with hym* þat went,  
 And by thi werkes I wate þat þou was worthi. 22

A bright  
 jewel among  
 men, dearly  
 loved of that  
 Lord that  
 gave us life.

Wele worthi pou ware,  
 For thi werkes ay whare,  
     And dedis by-dene. 25  
 Now forthir to fare,  
 Of thi mekenes mare  
     *With* mouthe wiſſ I mene. 28

## (3)

Born in Galilee, of Zebedee and Mary, St. John left his father and his nets and went to Jesus. ¶ In Galylee, graythely gome was pou get,  
     As Godd of his gudnes graunted þe grace,  
 Zebede thi fadir, the fude þat the fet,  
     He fedd the and fosterde, þat faire was of face, 32  
 Pou was myldeste of mode þat euer mañ mett,  
     Thi modir highte Mary, swylk menesyng meñ mase.  
 The seet scho aste for hir sonnes myght hir thynk wele sett,  
     And of thaire syttyng for-sothe hafe sere solace. 36  
     Solace was it to þe,  
     The pereles of pousté  
     Called the full styff. 39  
 Pou forsuke thi fadir fre,  
 Schipe and nett of þe see,  
     And went hym vntill. 42

## (4)

His mother and all his worldly goods he abandoned to follow his Lord. ¶ Thi modir, thi mobles, all maner of thyng,  
     Þat any mañ in his mynde aftir myghte mene,  
 Of all þe welthe & þe wanes thou hade in kepyng, 45  
     To cayre *with* þat cumly thou keste the full clene.  
*With* þat lorde for to lende was thi lykynge,  
     And for his lufe all lythes lefte thou by-dene. 48  
     By-dene lefte pou it all,  
     Þat was thyne in-with walle,  
     The werlde pou for-suke. 51  
[leaf 23r, bk.] Thare-by sett thou bot smalle  
 When thou comð to his calle,  
     As witnese the buke. 54

(5)

¶ Thou was witty and wyse, thi werkes vn-wylde,	
Pou werede the fro wyrkynges, wrechid þat ware,	
Pou was methe & meke as maydeñ for mylde,	
Thi mynde moued þou <sup>1</sup> fro myse one ilke a manere,	58
Thou was faire and fayntles, <i>with</i> na fylthe filede,	
Ne <i>with</i> na fandyng thi flesche defoulede <i>with</i> na fere,	
For-thi was þou choseñ chaste as a child,	
Oure cheftane he chose the, vnchangide of chere.	62
Thi chere was fuñ chaste	
Fro werkes all waste,	
Noghte assentand to syñ.	65
Full gude was thi gaste,	
Na filthe had defaste	
The verray virgyñ.	68

(6)

¶ Thow was sybbe oure saueoure, hir syster sone,	
Whas semely sydis saluede oure sare,	
þat was þe byrde so bryghte, <i>with</i> birdyñ 3ode būñ,	
And þe barne alþir-beste of body scho bare.	72
Bathe frenchipe and faythe to frayste it bese fuñ,	
In þat frely fude to folowe his fare,	
For-thi <i>with</i> þat worthi, Iohñ, wald þou wonñ,	
And <i>with</i> hym walke whate way, þat his will ware.	76
Ware his will was to wende,	
Or hym lyked to lende,	
Bathe myldely and still,	79
Pou helde þe ay <i>with</i> þat hende,	
And ferde forthe <i>with</i> thi frende,	
And wroghte at his wyñ.	82

(7)

¶ Thou was preué <i>with</i> þat prynce in euer-ilk a place;	
To the he publischede þe poyntis of his preuaté,	
Firste when þat frely transfigurede his face,	
To a fone of his folke, a ferly to see.	86

<sup>1</sup> For þe.

100 XIV. *Saint John. Care of Christ's Mother. He is tortured.*

and at the  
Supper spe-  
cial grace  
was shewn  
to him.

Sepeñ at the supere, thorghe souerayne grace,  
 Many selcouthe syghte schewede he to þe.  
 For þou was trayste and trewe, and folowede his trace,  
 And tuke at his techyng, þat faythfull es and free. 90  
 Free fro thralle vs to brynge,  
 Heghe one rude walde he hynge,  
 So lawe wald he lende. 93  
 And þou, his derlyng,  
 His modir in kepyng,  
 To þe he be-kende. 96

(8)

St. John kept  
the holy  
mother with  
care and  
duty.

¶ Thou was bouxsom and bayne, hir body to tent,  
 And to his byddyng bowand to blysse þat vs broghte,  
 Thou seruede þat semly till hir sone sent  
 Aftir hir hym-selfeñ; and sytheñ þou soghte, 100

After her  
departure,  
[leaf 232.]  
he went into  
Asia, and  
preached.

In-to Asye þe way warly thou went,  
 Thare worthyly werkes of wirchipe þou wroghte,  
 Prechide appertely the puple repent; 103  
 Thorghe prikyng of penance fra paynes þou thaym broghte;  
 þou broghte thaym to blysse  
 Thorowe mendyng of mysse;  
 Gret kirkes þou made. 107  
 þe Emperoure of pis  
 Was warre, as I wysse,  
 And hatrede he hade. 110

(9)

Domitian,  
the heathen  
emperor, had  
him seized,

¶ Domycyane, þat deuyls lymme, dedeyned at pi dede  
 And demyd the, for thi doynge, with dule for to dye,  
 With tyrauntez he tuk the als theefe in þat thede; 113  
 Thay toylede the by-twene thaym, and threted the thraly.  
 These licherouse lurdāns, laytheste in lede,  
 To PorteLatyñ thase laddes the leddeñ full laythely;  
 Thane the boustoure balde, with barett he bedde  
 That thay thi body suld bare, with bale for to bye. 118

To by was þou made bare,  
 And done in a tonð thare,  
 With oyle wellande hate. 121 and boiled in  
 oil; then laid  
 Sepeñ wald þay noghte spare;  
 Þay sett the full sare  
 One ane yreñ plate. 124 on an iron  
 plate.

(10)

Of all þe dedes þay couthe doo, þat derfe ware & diff,  
 Thou dyede noghte, for thaire dede dide no dere vn-to the; But no tor-  
 tures could  
 hurt him.  
 Foulely foulede þay thi flesche, 3it felid þou nane ille,  
 For-thi þi fameñ the flemede owte of cüntre. 128 Therefore he  
 was banished  
 to Patmos,  
 where he  
 wrote the  
 Apocalypse.  
 Þan to Pathmos, a place, passede þou vn-tyll,  
 The Apocalips in that place, with a peñ free  
 Wysely þou wrate it, with witt and with will;  
 And for thi werke þou ware worthi wirchipe to be. 132  
 To be wirchipe with myghte,  
 Þou ware worthi full ryghte  
 In euer-ilk a place. 135  
 Thou was witnes of lyghte,  
 That wysses euer-ilk a wyghte.  
 Thi name es Goddes grace. 138

(11)

Grete grace was þe gyffed & grauntede also,  
 Thurghe His gudnes, þat gyfes vs all gyftes of mayne:  
 Whils þou suggeourned in þat suyle, Domycyane, thi foo, But Domitian  
 being slain,  
 At a semle, þat segge, in certayne was slayne. 142  
 Þan þou gysed the gerne, and gafe þe to goo  
 Till Ephesyñ graythely þe gates þat ware gayne. St. John re-  
 turned to-  
 Ephesus,  
 where he was  
 joyfully  
 received.  
 Feele folke ware thi frendes þare þou ferde froo,  
 And for to frayste of thi fare, þe toþer ware fayne. 146  
 Fayne ware þe folke free,  
 And come rynnande to the,  
 And hailed the hame. 149  
 And saide þus vn-to the,  
 ‘Blissede ay mote he be,  
 Þat commes in Goddes name!’ 152

## (12)

- [leaf 232, bk.] Thane was Drucyane dede, thi derlynge so dere,  
 He raised Drucyane to life.  
 And sulde to delfynde be done, dredles, þat daye,  
 Bot þou bade thayme habyde, and sett downd þe bere,  
 Then blyssede þe body, bare þare it laye. 156  
 Scho sett hir vp softly *with* a blythe chere,  
 Als scho hade slepede, it semede, sothe for to saye;  
 Many folk followed St. John.  
 Þay hade wondir of þat wyghte, þe wyes þat þere ware,  
 And all wirchpede thi werke, þat wente by þe waye. 160  
 By þe way þay þat went,  
 Þay lefte landis and rent,  
*With* the for to wende; 163  
 To no thyng tuke þay tent,  
 And sone *sum* of thaym repent,  
 By fondyng of þe fende. 166

## (13)

- He turned sticks into gold, and made precious stones.  
 Þay ware cumbyrde in couetyse, þe caytefs had care,  
 For þaire knaues ware cledde in clethyng full clene,  
 And þay hade no thyng in hande as þay had hadde are,  
 And ware noghte haldeð so myghty as þay had are bene;  
 For-thi wroghte þou þaire will: of wandes þat ware, 171  
 Thow made golde full gude, and gafe þam, I wene;  
 Smale stanes of þe see, saynede þou þare, 173  
 And þay warre saphirs; for-sothe was nane swylke sene.  
 Sene swylke was þare none,  
 For fyne *precyouse* stone.  
 The wandes when þou badde, 177  
 Þay ware golde ylkone:  
 Þou gafe thaym welthe mare wone  
 Þan þay euer hadde. 180

## (14)

- He raised a child to life,  
 When þay had welthe more wane þan þay euer bewanne,  
 Þay wente home: by þe waye, vnwysely þay wroghte.  
 A songe barne in þat burghe was dede ryghte thaðe;  
 Þat ilke body þat hym bare, to bale scho was broghte. 184

His modir come *murnande*, with hir many mañde :

To the made thay thayre mane, mele myghte thay noghte ;  
And for thay grett so grysely, to grete þou bygañde ;

To Godd, of his gudnes, sepeñ þou besoghte ; 188

þou besoghte Godd of myghte ;

þañ þe childe rase vpe-ryghte,

And tolde þañ full eueñ 191

þat lett by þi lare lyghte,

And couetede þe golde bryghte,

How þay hadd loste heueñ. 194

who testified  
against the  
lovers of gold.

## (15)

Than thay wepede and weryede þaire werke and þaire wyll,

þat þay, for welthe of þe werlde, sulde wende vn-to woo ;  
Thow said, 'will þe suffire sothely and still

Seueñ dayes penance ?' and sonne said thay 300. 198

Thay tuke at thi techynge, and traysted þar-tyll ;

þay had for-thynkyng in thoghte, þat þay it fledde froo.

þe *preyouse* stones semly to see appoñ syll,

And þe golde in thaire kynde, a-gayne guñ þay goo. 202

Thay go agayne in degre [leaf 233.]

As þaire kynde was to bee,

Stones as þay ware. 205

The golde turnede to wandis free ;

þañ þat syghte fra thay see,

Myse didd þay na mare. 208

The gold-  
lovers did  
penance, and  
the gold and  
precious  
stones turned  
back again.

## (16)

In þat cuntre was a clerke knaweñ and kende,

þay callede hym Cratoñ þe cunande, thurghe-owte clergy,

All þe lande and þat lede þat he guñ in lende,

With his lawes and his lare warre þay ledd by ; 212

þat philosophir, all þe folke faste he defende

That thay suld noghte in thi faythe, Iohn, þañ affy.

þus merrede he þe meñ, þaire mysse for to mende,

And thurghe mawmetis he made mon a maystry. 216

A cunning  
clerk called  
Craton op-  
posed St.  
John, and  
tried to poison  
him.

Thurgh thaym, the he soghte;  
 For the, Iohn, forsothe he wroghte,  
 A puysoñ to profe the. 219  
 He saide, as he thoghte,  
 'If it noyede the noghte,  
 Pañ walde he lufe the.' 222

## (17)

The poison  
 slew two  
 prisoners, but  
 St. John re-  
 stored them,  
 and drank  
 the cup with-  
 out harm.

Bot þat puysoñ to profe, that proudeste in passe,  
 Profride it two presoners, was puneschede in pyne,  
 Als faste als þay felyd it, downe dede guñ þay falle,  
 So was it fell for to frayste, þe fylthe was so fyne. 226  
 Bot þou sanede thaym alson, seande thaym alle,  
 And saynede þe coppe owtely, and suppede it off syne;  
 Thow hade no harme: þat be-helde þat hendeste in hañ,  
 And to the hally þay heledide, bathe he and his hyne.  
 His hyne holly, and he,  
 Trewely trowede þare to þe,  
 Be-come þare thi brothire. 233  
 Þou said to þat menþe,  
 'Luke þat 3e lufande be,  
 Ilkone to oper.' 236

## (18)

He preacht  
 brotherly  
 love and  
 charity.

Thou bade thaym be free to frayste in þaire fare,  
 Faythefull and frendely till euerilk a fere,  
 'What may þis mene' quod these meñ, 'mone it vs mare;  
 We hafe no mencyoñ ne mynde of þis matere.' 240  
 'It es þe commandement of Criste, þat I 3ow declare,  
 To kepe it be connande all mankynde clere,  
 Luke 3e releue ilke a lede þat lykes 3oure lare,  
 To lufe ilk mañ as 3oure selfe: this lessoñ 3e lere.' 244  
 To lere nowe þis ryghte,  
 Gret Godd of his myghte  
 Graunte 3ow þe grace! 247  
 And Ihesu, þat worthi wyghte,  
 Helpe vs all to þat lyghte  
 For to see his face! 250



(19)

Wyse meñ and witty, þat of thi werkes wyste,

Weled the for wo[r]thi wirchipe to welde;

252

The wise men  
of Ephesus  
desired St.  
John to be  
[leaf 233 bk.]  
their bishop.

To be þaire beschope, blithely þay bedde the so blyste,

For þou myghte, in thaire bale, beste be thaire belde;

Thay menskede the with manhede, with mytir vn-myste,

And folowed thi fare freely in frythe and in felde. 256

Thus thow lyffede in the lande whils oure Lorde lyste,

And when hym lykede, he laghte the, thi gaste þou guñ  
hym zelde.In God's own  
time, He took  
St. John to  
Heaven.

For to zelde the thi mede,

In heuē for thi gude dede,

When þou hepen paste,

261

He was reddy, we rede.

To þat lyghte he vs lede,

Þat euer-more sal laste! Amen!

264

May He light  
us there too!

Explicit.

[Follows, the prose treatise that begins, 'Praying [MS. Prayng] is a gracyous gyfte of owre lorde godd,' &amp;c.]

## XV. EARTH UPON EARTH.

[In a later hand, on leaf 279.]

Memento, Homo, Quod Cinis Es, Et in cinerem Reuerteris<sup>1</sup>.(Five verses of 4: *a a a a.*)

(1)

*Limus.*  
Man of earth  
or clay.

Erthe owte of erthe es wondirly wroghte;  
 Erthe hase getyn one erthe a dignyte of noghte;  
 Erthe appoñd erthe hase sett alle his thoghte,  
 How þat erthe appoñd erthe may be heghe broghte. 4

(2)

*Sordens.*

[lf. 279 bk.]

Erthe appoñd erthe wolde be a kynge;  
 Bot howe þat erthe to erthe sañ, thynkis he no thyng.  
 Wheñd erthe breidis erthe, and his rentis home bryng<sup>2</sup>,  
 Thane schalle erthe of erthe hafe full harde partyng. 8

(3)

*Mutare  
nequimus.*  
gets castles  
and property,  
and says they  
are his, and  
*Vnde*

Erthe appoñd erthe wynnys castells and towrrys;  
 Thus saise erthe vn-to erthe, 'this es alle owrris';  
 Wheñd erthe appoñd erthe hase bigged vp his bowrris,  
 Than schalle erthe for erthe suffire scharpe stowrrys. 12

(4)

*Superbimus.*  
goes glittering  
like gold.*Terram*  
But he must

Erthe gose appoñd erthe, as golde appoñd golde;  
 He that gose appoñd erthe gleterande as golde,  
 Lyke als erthe neuer-more goo to erthe scholde,  
 And þitt schaff erthe vn-to erthe þa rathere þañ he wolde. 16

(5)

turn to earth  
again; and  
send out  
Terra*Redimus.*  
a foul stink.

Now why þat erthe luffis erthe, wondire me thynke,  
 Or why þat erthe for erthe scholde oþer swete or swynke  
 For wheñd þat erthe appoñd erthe es broghte with-in brynnke;  
 Thane schaffe erthe of erthe hafe a foulle stynke. 20

Mors Soluit Omnia.

<sup>1</sup> Against the title in the margin is written:—'Perce mihi domine nichil enim sunt dies mei: quid est homo . . . .'<sup>2</sup> This line is repeated on the leaf's back, with *rentys* for *rentis*.

## XVI. SERVE AND LOVE CHRIST.

*Robert Thornton's MS. (cir. 1440).*(Twenty alternates: *ab ab. Two lines written as one.*)

(1)	
<p><b>P</b>I loy be, ilke a dele,          To serue thi Godd' to paye,          For all this worldes wele          pou sese it wytes a-waye.          Thow fande, his lufe to fele          þat laste wiþ <i>with</i> the aye,          And þan þi care sañ kele          And pyne <i>turne</i> the to playe,</p>	<p>[leaf 222.]          Rejoice in          serving God.           4          Try to feel          His love.           8</p>
(2)	
<p>In Criste pou caste thi thoghte,          Hate all wrethe and pryde,          And thynke þat he þe boghte          With woundis depe and wyde          Wheñ pou selfe hase soghte,          Full wele the sañ be-tyde;          Of reches, rekke pou noghte          Fra helle þat he the hyde.</p>	<p>Hate wrath          and pride.           12           Care not          for riches.          16</p>
(3)	
<p>Thay <i>turne</i> þaire day to nyghte          þat lufes þis erthely syñ,          And slayne ere in þat fyghte          þare we oure lyfe sañ wyñ.          For þat þay lufe vnryghte          And þare-of kane noghte blyñ;          þay lose þe lande of lyghte          And hellë sittis with-in.</p>	<p>20           Lovers of          wrong shall          sit in Hell.           24</p>

## (4)

Lift up your  
heart to  
Christ.

Thou do als I þe rede,  
 Lyftande vpe thi herte,  
 And say till hym was ded,  
 Criste! my hele þou Arte! 28

Sin weighs  
you down.

Syñ synkēs ay as lede,  
 And ferrē falles fra qwerte;  
 For-þi stabill thi stede;  
 Þare smyttynge may noghte smerte. 32

## (5)

Love your  
King, Christ,

Lere to lufe thi kyng,  
 Whas lufe euer-more wiñ laste;  
 Haue hym in thi<sup>1</sup> thynkyng,  
 And feste his lufe sa faste, 36  
 That for nane<sup>2</sup> erthely thyng  
 Na qwayntyse may it caste.  
 Thi sange [be<sup>2</sup> his, for t]hi swetyng  
 He wiñ be at þe laste. 40

## (6)

and seek  
solace in  
Him.

In Criste<sup>2</sup> couayte thi solace;  
 His lufē chaunge thi chere;  
 With Ioy þou take his grace,  
 And syghe to sytt hyñ nere. 44  
 Euer sekande his face,  
 Þou make þi saulē clere<sup>3</sup>;  
 He ordaynes hye thi place,  
 If þou þis lyfe wiñ lere. 48

## (7)

Keep His Ten  
Command-  
ments,

Thou kepe his byddynges teñ;  
 Halde the fra dedly syñ;  
 Forsake þe Ioy of meñ,  
 Þat þou his lufe may wyñ. 52

<sup>1</sup> MS. 'in thi thy thynkyng.'<sup>2</sup> MS. rubbed.<sup>3</sup> *may* crossed out before *make* in MS.

Thi herte, of hym̄ saff bryd̄;  
 ȝour lufe saff neuer twyd̄;  
 Langynge he wilf þe leñ,  
 To woñ heuēñ *wit*-in.

He will make  
 you long for  
 56 Heaven.

(8)

Thow thynke of his mekenes  
 How pure þat he was borne;  
 Be-halde his bludy flesche  
 His heide pungede *wit* thorne.  
 Þi lufe, þat it noghte lesse,  
 He sauede þe, for-lorne,  
 To *serue* hym in swetnes  
 For all þat hafe we sworne.

Behold His  
 head pierced  
 60 with thorns.

64

(9)

Festyñ þi herte to flee  
 All þis werldes care,  
 That þou in ryste may be  
 Þou salfe þi saulēs sare.  
 His lufe, take it to þe  
 And lufe hym mare & mare,  
 His face þat þou may see  
 When þou saff heþēñ fare.

Flee from  
 this world's  
 cares.

68

Take Christ's  
 love to you,

72

(10)

If þou be in fandynge,  
 Of lufe þou has grete nede,  
 To stedde þe in stabillynge  
 And gyffe þe grace to spede.  
 Thow duett ay *wit* þi kynge,  
 And in his lufe þe fede,  
 For littill I hafe cunnynge  
 To tēf of his fairhede.

which you  
 so need.

76

Feed ever in  
 Christ's love.

80

## (11)

¶ Bot lufe hym at thi myghte  
 Whil's pou ert lyfande here,  
 And luke vpe to pat syghte  
 pat moñ be the so dere. 84  
 Say till hym day and nyghte,  
 'Wheñ may I neghe þe nere?  
 Rayse me vpe to þe, ryghte,  
 Thi melodye to here.' 88

## (12)

In that lyfe þe stedde,  
 pat þou be ay lufande,  
 And gyffe hym lufe to wedde,  
 pat þou with hym will stande. 92  
 Ioy in thi breste es bredde  
 Wheñ þou erte hym lufande ;  
 Thi saule þan hase he fedde,  
 In swete lufe ay brennande. 96

## (13)

¶ All vanytese for-sake,  
 If þou his lufe will fele ;  
 Thi herte þou hym by-take ;  
 He cane it kepe full wele. 100  
 Thi myrthe na mañ may make  
 Of Godd' es ilke a dele.  
 Thi thoghte, late it noghte qwake ;  
 Thi lufe, late it noghte kele. 104

## (14)

¶ Of syñ, þe bitternes,  
 Thow flee ay faste þare fraa ;  
 This werldes wikkednes,  
 Luke it noghte with þe gaa. 108

This erthely besynes,  
 Þat hase meñd wirkede waa;  
 Thi lufe it will make lesse,  
 If þou it to þe taa. 112

## (15)

¶ All we lufe soñd thynges,  
 Þat knawynges hase of skyff,  
 And hase þare in lykynges,  
 When it may comð vs till. 116  
 For-thi, doo Cristes byddynges,  
 And lufe hym als he will,  
 Whas lufe hase nane endynges,  
 And Ioye *with-owteñd* ill. 120

## (16)

¶ Thay þat lufes fleschly,  
 Ere lykenede to þe swyne:  
 In filthe þan will þay lye,  
 Thaire fairehede will þay tyne. 124  
 Thaiñ lufe partes purely  
 And puttede es in pyne;  
 Swetter es lufe gastely,  
 Þat neuer-mare wyll d[yne]. 128

## (17)

¶ If þou lufe whils þou may,  
 The kynge of mageste,  
 Thi wa wendis a-way.  
 Thi hele hyes to þe, 132  
 Thi nyghte *turnes* in-to day,  
 Thi blysse moñd euer be  
 When þou erte as I say,  
 I pray þe thynke one mee. 136

## (18)

¶ Our thoghtes salī we sette,  
 To-gedire in heuēn to duelle,  
 For þare þe gude er mette,  
 þat Christe haldes fra helle. 140  
 When we oure synns hafe grett,  
 þe tythandes may we telle,  
 þat we fra ferre hase fette  
 þe lufe þat mañ salī fette. 144

## (19)

¶ The werlde, caste it by-hynde,  
 And say 'Ihesu, my swete,  
 Faste in thi lufe me bynde,  
 And gyffe me grace to grete, 148  
 To lufe the, *turne* my kynde,  
 And for to lufe the, I hete  
 That I thi lufe may fynde,  
 þat will my bales wele bete. 152

## (20)

¶ With lufe wounde me *wit*-in,  
 And to þi lyghte me lede;  
 Thow make me clene of syñ,  
 þat me thare noghte þe drede. 156  
 As þou, to saue mañ-kyñ,  
 Sufferd þi sydis to blede,  
 Gyfe me witt to wyñ  
 The syghte of þe to mede.' 160

## (21)

¶ His lufe es [pure] and trewe,  
 Who-so hym lufeande ware,  
 Sen firste þat I it knewe,  
 It kepide me fro care. 164



I fand it euer new  
 To lere me Goddes lare,  
 And now thaie me noghte rewe  
 þat I haffe sufferde sare. 168

(22)

¶ In lufe thi harte þou heghe,  
 And fyghte to fette þe fende;  
 Thi dayes sañ be vndreghe,  
 . . . . . 172

Wheñ thi ded neghes neghe,  
 And thow sañ heþeñ wende,  
 Thow sañ hym see *with* eghe,  
 And cum to Criste, thi frende. 176

## XVII. [WHAT THUNDER SIGNIFIES IN DIFFERENT MONTHS.]

[*Robert Thornton's MS.* (leaf 50).]

*Notandum*, þat by tokyns off þe Element þat falles In þe moneth, a man schaff knawe Plenteth and darke By þe monethes.

- In January. Thonour In Ieneuere, sygnyfyes, þat seme 3ere, grette wyndys and grette plentye off cornes, and grette bataff also.
- In February. Thonour In Feuer3ere, sygnyfyes, þat seme 3ere, þat mony men schaff deye, and namlye rychys men.
- In March. Thonour In Marche, sygnyfyes, þat seme 3ere, grett wyndes, plentethe off cornes, and grette stryff a-manges þe peple.
- In April. Thonour In Auereñ, sygnyfyes, þat seme 3ere to be Frutfull & mery, And also grette dede off wekkyde meñ.
- In May. Thonour In May, sygnyfyes, that same 3ere, wyckednese of frut ; and grette havngur In many place yt tokneysse.
- In June. Thonour In Iune, sygnyfyes, þat same 3ere, woddysse þat or wattyr with dent of wynde schaff falle ; & grette wodnese of woluese & Lyons þat 3ere schaff be.
- In July. Thonour In Iuly, sygnyfyes, þat same 3ere, a gode 3er ; and grete synner schalle spytt.
- [leaf 50 bk.]  
In October. Thonour<sup>1</sup> In octobyr, sygnyfyes, þat same 3ere, grete wyndys & grete skantenesse of cornnys, & lytyll frowytese on trees.
- In November. Thonour In nouembyr, sygnyfyes, þat same 3ere, þat all thynges sail be frowtfull & mery, & also plentethe of cornne.
- In December. Thonour In Desembyr, sygnyfyes, þat same 3ere, plentethe of cornes, and mekyll whete and pesse, And reste amanges þe peple of þat rewme þer yt falles In.

<sup>1</sup> The upper portion of the original f. 50-50 bk. is lost, hence the signification of thunder in August and September is missing.

[Leaf 51 a. Blank.]

## XVIII.

## [THE LAMENTATION OF A DYING SINNER.]

## LAMENTATIO PECCATORIS.

(1)

All crystyn men þat wawkes me bye,  
 Be-hold & see þis dulfuþ seyght!  
 I beyd nothere to kawt nor to crye,  
 I am so dampyd, a wofuþ weyght.

[leaf 51 bk.]  
 Let all Chris-  
 tians look on  
 me!

4 I am damned.

(2)

Tayk heyd of me, both kyng & kneyt,  
 & mend yow heyr qwylles 3e have space;  
 Fore qwen 3e haue lost euer-lastyng leght,  
 Fro mercy be gone, 3e gayt no grace.

Mend your  
 ways while  
 you have  
 time!

8

(3)

Qwen I was 3owyng, es now er 3e,  
 Ðan beyd I neuer a fayrere lyfe:  
 I spent my 3erys in vanite,  
 . In vane glory & in stryfe.

I wasted my  
 life, and I

12

(4)

I had no hape, qwylles I was heyre,  
 To ryes & me repent;  
 Now am I broght apon a beyre:  
 Itt ys to lett, for I am schentt.

16 am ruind.

(5)

Gret othes, to me þa war fuþ ryfe,  
 I had no grace for to a-mende;  
 I sparyd neuer noder madyn ne wyfe,  
 & þat hase browght me to þis ende;

I swore

and whored,

20

(6)

In lecheri I led my lyfe:

Qwen I had God &amp; gud at Wyff,

I sclew my self *with-out* a knyfe;

stuff, and

In glotonye I toyk my fyff.

24

(7)

lazier.

In sclewyth I lay, &amp; sclepyd styff;

I was desauyd throw a tryst;

þis dredful ded I druwe my tyff,

Now it is  
'Had I but  
known my  
end!'

And all ys tornyd to adywyst.

28

(8)

'Add I wylt' yt wyff not bee;

I wot I mune neuer more thweyn,

Fore hym þat dyed for 3ow &amp; me,

Rest not in  
your sin.<sup>1</sup> This line is  
repeated in  
the MS.Ryes, & rest not in 3owr synn!<sup>1</sup>

32

(9)

[leaf 51 bk.,  
col. 2.]

¶ Qwen I was lapyd in synnys seyre,

Sore to yow I mayk my mone,

þer meght me help no gud prayer;

I had no God  
but money.

I had no God, bot gud a-lone.

36

(10)

I was as  
young (?)  
blithe as a  
bird.

Now I suffer.

¶ Qwen I was 3own, &amp; in my flowres,

I was as blythe as byrd on breyr;

þat garrys me suffer þese scherp schoris,

And by þis bargan wonder deyre.

40

(11)

Woe to them

who will not  
take warning  
by me!

¶ Woo to þes, wer-euer þa bee,

That hase þer v inwyttes to wyff,

þat wyf not now tayk tent to me,

&amp; knawe þe gud byfor þe yff.

44

## (12)

¶ Pure, for fawt, 3e lat not spyll,  
 For & 3e do, 3owr ded ys deght;  
 The lust of 3owr fleych wyl neuer ful-fyll;  
 By-war in luste; fer not at 3e lyght. 48

## (13)

¶ In deligat metys I had gret delytt,  
 So had I wyne on-to my pay;  
 Dat garres þes wormes on me to byt,  
 And euer þer sang ys 'wyllossay!' 52

I ate and  
drank :  
  
now dragons  
bite me.

## (14)

¶ I meght not fast, nor I wold not pray;  
 I thoyt to a mendyd in my egge<sup>1</sup>;  
 I draue euer of, fro day to day,  
 And now am I lokyk<sup>2</sup> in a kage. 56

I wouldn't  
pray.  
[<sup>1</sup> age.]  
  
<sup>2</sup> locked.

## (15)

¶ The kage, yt be on byrnyng fyere,  
 Dat I am ordand in to dwell:  
 Thys haue þa gyuyn me to my hyere,  
 Euer to last in þe panes of hell. 60

Now I am in  
the fire  
  
of Hell,

## (16)

¶ Thus am I feterd with fendys so fell,  
 As qwo bynd besse in-to a staff:  
 Þer ys no tong, my woo kan tell;  
 By-war, gud *serys*, of syche a fall! 64

bound by  
fiends like  
beasts in a  
stall.  
  
Take warning  
by me!

## (17)

¶ Gentyll brother, haue in mynd,  
 Hyen qwen þou schaff weynd away;  
 To þi awyn saff, be neuer onkynd,  
 Remember þat, bothe nyght & day! 68

[leaf 52.]  
Brother, be  
  
not unkind  
to your soul!

(18)

Pray Christ  
to save you

¶ Full derly to hym þat 3e pray,  
 To hym þat was don a-pon a tre,  
 To safe 3owr sallis on dowymysday.  
 Qwen all salles, sauyd mon be.

on Dooms-  
day!

72

(19)

Then, no  
man can

¶ Than may þer, na lernyd men for 3ow mute,  
 No iustys, nor no man of lawe,  
 For, & þ<sup>a</sup> [do], þ<sup>a</sup> be no buyt,  
 Þer charter wyll not preyf worthe a hawe.

help you.

76

(20)

Christian  
men, be  
warned by  
me

¶ Thus euery Man, 3e tayk gud tent,  
 Euery Man in hys de-gre!  
 Me thynk I heyr a horn blowe:  
 All crystyn men, be war by me!

80

Explicit lamentacio.

## XIX.

[*Robert Thornton's MS.*, leaf 176, col. 2.]

A charme for þe tethe werke.

Say þe charme thris, to it be sayd ix tymes,  
And ay thris at a charemynge.

(1)

I conjoure the, laythely beste, <i>with</i> þat ilke spere	I conjure
þat Longyous in his hande gañ bere,	you, loath-
And also <i>with</i> ane hatte of thorne	some beast,
þat one my Lordis hede was borne,	4
<i>With</i> alle þe wordis mare & lesse,	
<i>With</i> þe Office of þe Messe,	by the Mass,
<i>With</i> my Lorde and his xij postills,	by Christ, Our
<i>With</i> oure Lady and hir x Maydenys,	Lady, St.
[ <i>With</i> ] Saynt Marg[a]rete þe quene,	Margaret and
Saynt Katerin þe haly virgyne,	8 St. Katherine,
ix tymes Goddis forbott, þou wikkyde worme,	
þat euer þou make any rystynge;	12
Bot away mote þou wende,	to go away
To þe erde and þe stane!	to earth,
	14

(2)

Thre gude breþer are 3e;	You are 3
Gud gatis gange 3e!	good brothers.
haly thynges, seke 3e;	
he says 'wiñ 3e telle me?'	Seek holy
he sais 'blissede Lorde, mot 3e be!	things.
It may neuer getyñ be,	18

	Lorde, bot <i>your</i> willis be.'	
Kneel down and swear to me.	Settis douñ appoñ <i>your</i> knee,	22
	Gretly athe suere <i>ze</i> me,	
	By Mary modir mylke so fre.	24
	There es no mañ þat euer hase nede,	
	<i>ze</i> schaff hym charme, & aske no mede;	
I, Christ, will tell you the charm.	And here saff I lere it the:—	
	As þe Iewis wondide me,	28
	þay wende to wonde me fra þe grounde;	
	I helyd my selfe, bathe hale & sounde.	
	Ga to þe cragge of Olyuete;	
Go to the Mount of Olives, get oil of bays, put it thrice round the worm,	Take oyle de bayes, þat es so swete;	32
	And thris abowte this worme <i>ze</i> strayke;	
	This bethe þe worme þat schotte noghte,	
	Ne kankire noghte, ne falowe noghte,	
	And als clere hale fra þe grounde	36
	Als Ihesu dyde <i>with</i> his faire wondis.	
	þe Fadir, & þe Soñ, & þe Haly Gaste.	
	And Goddis forbott, þou wikkyde worme,	
	þat euer þou make any ris[t]ynge or any sugorne! <sup>1</sup>	40
	Bot away mote þou wende,	
and bid it not stay, but go to earth.	To þe erth and þe stane!	42

<sup>1</sup> or any sugorne *interlined*.



## GLOSSARY.

### A.

**a**, *adj.* one, 3/18, 20, 16/10.  
**abowte-gangande**, *prp.* surrounding, 49/6.  
**adywyst**, *sb.* had-I-known (how it would have turned out), after-regret, 116/28; add **I** *wyst*, 116/29.  
**affy**, *vb. inf.* trust, 103/214.  
**agaynestande**, *vb. inf.* withstand, 18/21.  
**aghte**, *vb.* 3 *sg. pr.* ought, 64/30, 74/400.  
**alegeance**, *sb.* alleviation, relief, 9/5, 29/29.  
**alkyn**, *adj.* all kinds of, all, 5/14, 7/30, 8/25.  
**als-swa**, *adv.* also, 7/15.  
**al-per-fyrste**, *adv.* first of all, 42/10.  
**alpire-beste**, *adj.* best of all, 32/36.  
**al-pir-fyrste**, *adj.* first of all, 54/24.  
**al-pir-myghtyeste**, *adj.* mightiest of all, 32/36.  
**alpirwyseste**, *adj.* wisest of all, 32/36.  
**ambynowre**, *sb.* almoner, 56/34.  
**anehede**, *sb.* unity, 47/20, 21, 63/8.  
**anence**, *prep.* anent, concerning, 3/4, 5/11.  
**anlyppy**, *adj.* single, 14/14.  
**anouren**, *vb.* 3 *pl. pr.* honour, 23/13.  
**anoye**, *sb.* annoyance, 13/30.  
**anykyn**, *adj.* any kind of, 33/6.  
**aperte**, *adv.* openly, 24/21; in **aperte**, 28/33; **apertely**, 47/28; **appertly**, 40/11.  
**approprierde**, *vb. pp.* attributed, 21/28, 28/32, 33, 34, 48/5.  
**are**, *adv.* before, 7/31.  
**arely**, *adv.* early, 13/7, 60/16.  
**assethe**, *sb.* satisfaction, 7/1.  
**assoylede**, *vb. pp.* absolved, 6/36.  
**aste**, *vb.* 3 *sg. pt.* asked, 98/35.  
**at**, *conj.* that, 31/35, 32/10; *rel. pron.* which, 13/23, 24, 18/12, 13.  
**at**, *prep.* to, 8/29, 26/22, 36/34.  
**athes**, *sb. pl.* oaths, 7/3.

**aughte**, *sb.* property, possessions, 89/49.  
**aughten**, *adj.* eighth, 6/18, 67/153  
**aughtened**, 29/20.  
**autyr**, *sb.* alter, 8/26.  
**auauntez**, *vb.* 3 *sg. pr.* boasts, vaunts, 24/12.  
**auauntynge**, *sb.* vaunting, 12/18.  
**avowtry**, *sb.* adultery, 14/17.  
**avysede**, *adj.* devised, contrived, 21/9.  
**awe**, *vb.* 3 *sg. pr.* ought, 3/26, 5/10, 8/28; 3 *pl. pr.* 2/1.  
**awen**, *adj.* own, 1/8, 5/1.  
**ayere**, *sb.* air, 1/7.  
**ayers**, *sb. pl.* hairs, 32/30.  
**aysell**, *sb.* vinegar, 70/252.

### B.

**barett**, *sb.* sorrow, pain, 100/117.  
**barne-tyme**, *sb.* brood of children, 61/15.  
**bathere**, *adj.* of both, 9/15.  
**bawndon**, *sb.* control, power, 76/27.  
**baylyes**, *sb. pl.* bailiffs, 55/14.  
**bayne**, *adj.* prompt, ready, 100/97.  
**bed**, *vb.* 3 *pl. pt.* offered, 70/250.  
**bedde**, *vb.* 3 *pl. pt.* beseeched, 105/253.  
**bede**, *sb.* prayer, 77/14.  
**bedyn**, *vb. pp.* bidden, 3/2.  
**bekende**, *vb.* 3 *sg. pt.* consigned, 100/96.  
**belde**, *sb.* comfort, strength, 105/254.  
**bemes**, *sb. pl.* trumpets, 89/37.  
**benyson**, *sb.* blessing, 31/21.  
**bese**, *vb.* 3 *sg. pr.* is, 91/94, 99/73.  
**besse**, *sb. pl.* beasts, 117/62.  
**besy**, *adj.* anxious, careful, 17/16.  
**besynes**, *sb.* trouble, 38/19.  
**betakynde**, *vb. pp.* betokened, 38/18.  
**bete**, *vb. imp.* remedy, 81/71; *inf.* 112/152.  
**beteche**, *vb.* 1 *sg. pr.* commend, 77/10.  
**bethe**, *vb.* 3 *sg. subj.* foment, 120/34.  
**beyd**, *vb.* 1 *sg. pr.* desire, crave, 115/3; 1 *sg. pt.* 115/10.

bigged, *vb. pp.* built, 106/11.  
 birdyn, *sb.* burden, child, 99/71.  
 bla, *adj.* livid, 94/58.  
 ble, *sb.* complexion, colour, 91/87;  
 blee, 94/59.  
 blyn, *vb. inf.* cease, 74/415; blynnas,  
 3 *sg. pr.* 2/3, 10/30.  
 blyschede, *pp. adj.* worthy to be  
 blessed, 41/31.  
 bodily, *adv.* in the body, 4/12.  
 bollenynge, *sb.* swelling, 12/32.  
 bot if, *conj.* unless, 6/36, 8/31.  
 boustoure, *sb.* ruffian, tyrant,  
 100/117.  
 bouxome, *adj.* obedient, 6/2, 54/36.  
 bouxomnes, *sb.* obedience, 54/30.  
 bown, *adj.* ready, prepared, 70/253,  
 90/65.  
 brace, *vb. inf.* embrace, 91/92.  
 braste, *vb.* 3 *sg. pt.* burst, 44/23.  
 brede, *vb. pp.* bred, 14/8.  
 brennande, *vb. prp.* burning,  
 110/96.  
 bristez, *vb.* 3 *sg. pr.* bursts, 71/294.  
 brwke, *vb.* 1 *pl. pr.* enjoy the use of,  
 profit by, 90/80.  
 brynnynge, *sb.* burning, 23/31.  
 bryste, *vb. inf.* burst, 59/25.  
 bufettes, *sb. pl.* blows, 68/202;  
 bofetes, 42/36.  
 bun, *adj.* 99/71, *v.* bown.  
 burde, *vb.* 3 *sg. pt.* fell to, behoved,  
 94/64, 66.  
 buse, *vb.* 3 *sg. pr.* behoves, 89/38;  
 bude, 3 *sg. pt.* 93/41.  
 bute, *sb.* remedy, 95/97; buyt,  
 118/75.  
 by, *vb. inf.* buy, redeem, 29/12,  
 36/3.  
 by-dene, *adv.* at once, 98/48.  
 byhouely, *adj.* helpful, needful, 5/21.  
 by-leue, *sb.* belief, 52/29, 30.  
 byrde, *sb.* woman, lady, maiden,  
 97/7, 99/71.  
 byse, *sb.* sort of fine stuff, 67/147.

## C.

carpyng, *sb.* uttering, speaking, 7/35.  
 cayre, *vb. inf.* go, 98/46.  
 caytefly, *adv.* wretchedly, 40/19.  
 caytifede, *adj.* made captive,  
 wretched, 38/28.  
 chasty, *vb. inf.* chastise, correct,  
 10/1, 22/26; chastied, *pp.* 22/25.  
 chaufe, *vb.* 3 *sg. pr.* make warm,  
 81/53.  
 chese, *vb. inf.* choose, 11/20, 29/36.  
 clergy, *sb.* clergydom, 103/210.

clothe, *vb. inf.* clothe, 9/27, 22/20;  
 clede, 3 *pl. pt.* 69/222.  
 collacyone, *sb.* discourse, 23/26.  
 comforthe, *sb.* comfort, 55/20.  
 comfurthe, *vb. inf.* comfort, 55/2.  
 comuners, *sb.* partakers, 1/11.  
 comonyng, *sb.* communion, 3/22.  
 comouns, *vb.* 3 *pl. pr.* commune,  
 3/24.  
 complyn, *sb.* last service of the day,  
 45/29.  
 conabilly, *adv.* suitably, 19/13.  
 conande, *adj.* cunning, skilful,  
 51/13.  
 conandely, *adv.* thoroughly, 14/33;  
 cunnandely, 14/35.  
 conaundenas, *sb.* skill, wisdom,  
 knowledge, 13/21.  
 conclude, *vb. inf.* confute, 90/67.  
 contekes, *sb. pl.* contests, 25/4.  
 contende, *vb. pp.* contained, 31/29,  
 38/12.  
 cop(p)e, *sb.* cup, 34/29, 30.  
 couaite, *vb. inf.* covet, desire, 27/36,  
 28/6; couayte, 1 *sg. pr.* 80/41;  
 coueites, 3 *sg. pr.* 14/32; couaytes,  
 3 *pl. pr.* 27/22.  
 couetyse, *sb.* covetousness, 6/26.  
 cufere, *vb. inf.* cover, 90/77.  
 cun, *vb. inf.* know, 2/35, 14/27; 1  
*pl. pr.* 10/6; 3 *pl. pr.* 2/28, 33;  
 cunnes, 3 *pl. pr.* 14/31.  
 cunnynge, *sb.* knowledge, wisdom,  
 experience, 24/27, 28/22, 29.

## D.

dalfe, *vb.* 3 *sg. pt.* delved, 88/1.  
 darke = darthe, *sb.* dearth, scarcity,  
 114/2.  
 daynte, *adj.* precious, excellent,  
 handsome, 97/17.  
 debonerte, *sb.* gentleness, mildness,  
 86/92.  
 dede, *sb.* death, 3/27, 4/22, 9/5,  
 27/18, &c.  
 dedeyned, *vb. pp.* displeased,  
 100/111.  
 defaste, *vb. pp.* defaced, 99/67.  
 defaute, *sb.* fault, want, 2/8, 28/30.  
 defendis, *vb.* 3 *sg. pr.* forbids,  
 29/26; defendyde, *pp.* 24/9,  
 26/30.  
 defule, *vb. inf.* trample under foot,  
 spurn, 48/26.  
 delfynge, *sb.* burying, 102/154.  
 deligat, *adj.* delicate, 117/49.  
 demynge, *sb.* judging, 61/17.  
 dent, *sb.* blowing, 114/15.

dere, *adj.* dear, 94/64.  
 dere, *sb.* injury, 101/126.  
 derfe, *adj.* hard, brutal, 101/125.  
 dessayues, *vb.* 3 *sg. pr.* deceives, 25/26; *dessayfede*, *pp.* 18/14.  
 dill, *adj.* foolish, stupid, 101/125.  
 dispendis, *vb.* 3 *pl. pr.* spend, 31/17.  
 doghtyrs, *sb. pl.* daughters, 61/13.  
 doluen, *pp.* buried, 4/17.  
 domme, *adj.* dumb, 58/18.  
 dortoure, *sb.* dormitory, 53/15.  
 doungen, *vb. pp.* beaten, struck, 43/11.  
 dowte, *vb. inf.* fear, 23/28.  
 doynge owte, *sb.* turning out, 8/30.  
 dredles, *adv.* doubtlessly, 102/154.  
 drery, *adj.* sad, 85/52.  
 dreeryly, *adv.* miserably, 32/29.  
 drewrye, *sb.* love, 81/65.  
 drowry, *sb.* gift, precious thing, 97/17.  
 druwe, *vb.* 1 *sg. pt.* drew, 116/27.  
 duellyde, *vb. pp.* remained, 18/35.  
 dule, *sb.* pain, suffering, grief, sorrow, 73/359, 100/112.  
 dule, *adj.* foolish, erring, 97/18.  
 dulful, *adj.* doleful, 115/2.  
 duse, *vb.* 3 *sg. pr.* does, 29/20; 3 *pl. pr.* 10/8, 13/6, 14/17.  
 dyme, *vb. inf.* grow dim, 111/128.  
 dyng, *adj.* worthy, 65/93.  
 dyspende, *vb.* 1 *pl. pr.* destroy, 23/5; *pp.* dissipated, 17/30.  
 dyssayued, *vb. pp.* deceived, 37/1.  
 dysses, *sb.* trouble, 26/7.  
 dyssessed, *vb. pp.* disseized, dispossessed, 7/5.

## E.

efter, *prep.* according to, 5/27, 7/27, 9/10; *eftere*, 6/4; *eftyre*, 22/16.  
 eghe, *sb.* eye, 16/24, 35/24; *eghne*, *pl.* 53/11.  
 eke, *vb. inf.* increase, 73/348; *ekes*, 3 *pl. pr.* 54/18.  
 elde, *sb.* age, 2/30, 7/27, 8/28, &c.  
 encheson, *sb.* cause, occasion, 16/13, 27/19, 94/68.  
 endent, *vb. pp.* fixed in, inlaid, 97/17.  
 endeynede, *vb.* 3 *sg. pt.* condescended, deigned, 97/18.  
 enflawmes, *vb.* 3 *sg. pr.* inflames, 59/22.  
 er(e), *vb.* are, 3 *pl. pr.* 2/21, 5/10, 7/10, 30; *erte*, 2 *sg. pr.* 17/21.  
 euen, *adj.* equal, 3/13, 15; *euyne*, 4/30.  
 eveneristen, *sb.* fellow-Christian, 5/12, 11/6, 12/22, 24/32, &c.  
 evenhede, *sb.* moderation, 11/29.

## F.

faamen, *sb. pl.* foemen, enemies, 84/50, 101/128.  
 faas, *sb. pl.* foes, 11/25.  
 faere, *adj. cp.* fewer, 47/16.  
 falachipe, *sb.* fellowship, 19/23.  
 fallace, *sb.* deceitfulness, 90/77.  
 falles, *vb.* 3 *pl. pr.* belong, 2/20, 3/5, 6.  
 falowe, *vb.* 3 *sg. pr.* fades, 120/35.  
 fande, *vb. inf.* endeavour, try, tempt, 18/21; *imper.* 12/12, 107/5; *fandes*, 1 *pl. pr.* 6/7.  
 fandynge, *sb.* temptation, 11/26, 21/8.  
 fange, *vb.* 3 *sg. pt.* took, 93/45.  
 fawt, *sb.* fault, 117/45.  
 feblesce, *sb.* feebleness, 40/34.  
 feele, *adj.* many, 101/145.  
 felaschepe, *sb.* fellowship, 47/12, 13.  
 felawrede, *sb.* fellowship, 3/23.  
 fellenes, *sb.* terror, awfulness, 48/7.  
 fere, *adj.* able to go, strong, healthy, 88/11; *ferre*, 108/30.  
 fere, *sb.* companion, wife, mate, 99/60, 104/238.  
 ferly, *sb.* wonder, miracle, 99/86.  
 fermoresse, *sb.* hospital nurse, 57/24.  
 fermory(e), *sb.* hospital, infirmary, 53/23, 57/25.  
 fet, *vb.* 3 *sg. pt.* fetched, brought, 98/31; *fette*, *pp.* 112/143.  
 feule, *sb.* bird, 14/7; *fewle*, 88/12.  
 flede, *vb. pp.* fouled, defiled, 99/59.  
 flemede, *vb.* 3 *pl. pt.* put to flight, 101/128.  
 flesche-foldes, *sb. pl.* flesh, 90/56.  
 flom, *sb.* river, 68/175.  
 flytynge, *sb.* quarrelling, 13/1.  
 foghles, *sb. pl.* birds, 65/80.  
 foly, *vb. inf.* fool, 6/10.  
 fone, *adj.* few, 31/17, 99/86.  
 forbeddes, *vb.* 3 *sg. pr.* forbids, 6/10.  
 forboden, *vb. pp.* forbidden, 5/14, 6/20.  
 forbott, *sb.* prohibition, 119/11.  
 forbysen, *sb.* example, 73/361.  
 force, *sb.* necessity, 47/3.  
 for-do, *vb. inf.* destroy, 13/2.  
 forhewe, *vb. inf.* avoid, forsake, 12/4.

forluke, *sb.* foresight, providence, 4/20.  
 forme-fadysr, *sb.* forefathers, 1/17, 21, 4/20.  
 for-thi, *conj.* therefore, 2/11, 28/29.  
 for-thi pat, *conj.* because, in order that, 2/4, 35, 14/15.  
 forthynkyng, *sb.* repentance, 8/18.  
 for-why, *conj.* because, 55/5.  
 founde, *vb. inf.* go, hasten, 85/70, 79.  
 fourtede, *adj.* fourth, 4/27.  
 fratour, *sb.* refreshment-room of monastery, refectory, 53/14, 56/27.  
 frayste, *vb. inf.* try, test, experience, learn, ask, 99/73, 101/146, 104/226, 237.  
 frele, *adj.* frail, 18/21.  
 frely, *adj.* free, noble, courteous, 99/74, 85.  
 fremmede, *adj.* not of kin, foreign, 6/11, 61/7.  
 frenes, *sb.* freedom, liberty, 40/34.  
 frowytese, *sb. pl.* fruits, 114/20.  
 frythe, *sb.* forest, 105/256.  
 fude, *sb.* offspring, person, 89/27, 93/23, 98/31, 99/74.  
 fule, *sb.* fool, 69/207.  
 ful(1)e, *adj.* foul, evil, 11/26, 30, 42/34.  
 fulle, *vb. inf.* foul, defile, 42/34.  
 fyaunce, *sb.* trust, 86/89.  
 fychede, *vb. 3 pl. pt.* fixed, 70/242.  
 fyle, *vb. inf.* detile, 68/182; fylede, *pp.* 93/28.

G.

gapaunde, *vb. prp.* gaping, 70/246.  
 garnere, *sb.* granary, 58/1.  
 garrys, *vb. 3 sg. pr.* makes, 116/39.  
 gase, *vb. 3 sg. pr.* goes, 90/54.  
 gastely, *adj.* spiritual, 10/28.  
 gate, *vb. 3 sg. pt.* begot, 75/11.  
 gates, *sb. pl.* roads, ways, 101/144, 119/16.  
 gayne, *adj.* convenient, 101/144.  
 gayt, *vb. 2 pl. pr.* get, 115/8.  
 gedyre, *vb. inf.* gather, include, 35/9; gedire, *sg. imper.* 48/18; gedyrde, *pp.* 48/19; gedirde, 32/12.  
 gelery, *sb.* deceit, trickery, 13/20.  
 gelouse, *adj.* jealous, 58/22.  
 gente, *adj.* noble, 97/15.  
 gere, *vb. 3 sg. pr.* causes, 13/8; gerte, *pp.* 7/4.  
 germandir, *sb.* (?) some precious stone, 97/15.  
 gerne, *adv.* eagerly, 101/143.  
 gernere, *sb.* garner, 53/24.

geste, *sb.* guest, 91/91.  
 gete, *sb.* jet, 97/15.  
 getes, *vb. 3 pl. pr.* beget, 5/33; getyn, *pp.* 4/9; get, 98/29.  
 gome, *sb.* man, 98/29.  
 governaylle, *sb.* ruler, 35/10.  
 grauen, *vb. pp.* buried, 29/12.  
 graythely, *adj.* well-formed, excellent, worthy, 98/29.  
 graythely, *adv.* quickly, readily, 101/144.  
 grete, *vb. inf.* cry, 103/187; grett, *3 pl. pt.* 103/187.  
 greuوسere, *adj. cp.* more grievous, more harmful, 14/18.  
 grewe, *sb.* Greek, 47/8.  
 gruche, *vb. 2 sg. imp.* grudge, 49/36.  
 grysse, *sb.* grass, 22/5.  
 gulyardy, *sb.* buffoonery, ribaldry, 37/6.  
 gun, *vb. 3 sg. pt.* began, 71/276, 92/20; *2 sg. pt.* 72/336.  
 gysed, *vb. 2 sg. pt.* didst prepare, 101/143.

## H.

habyde, *vb. inf.* abide, wait for, 89/47; habade, *3 sg. pt.* 19/22.  
 hailed, *vb. 3 pl. pt.* hailed, 101/149.  
 haldande, *sb. pl.* holders, possessors, 31/8.  
 halden, *vb. pp.* bound (under obligation), 38/13.  
 hale, *adj.* whole, sound, 8/26.  
 hally, *adj.* holy, 1/20, 27.  
 haloghes, *sb.* saints, 77/17; halous, 21/7; halowes, 5/28.  
 hape, *sb.* (good) fortune, 115/13.  
 hase, *vb. 3 sg. pr.* has, 1/21, 3/27; *3 pl. pr.* 1/20, 2/8, 7/25.  
 hateredyn, *sb.* hatred, 12/24, 25/21, 41/1.  
 hatten, *vb. pp.* called, 12/21.  
 haunkede, *vb. pp.* entangled, 12/10.  
 hauntede, *vb. pp.* practised, 14/5.  
 hauynge, *sb.* possessions, power, 6/9.  
 hawe, *sb.* haw (fruit of hawthorn), 90/63, 118/76.  
 heghe, *adj.* high, 3/11.  
 heghenees, *sb.* haughtiness, 12/15.  
 heghyng, *sb.* exaltation, 24/6.  
 heide, *sb.* head, 109/60.  
 heldes, *vb. 3 sg. pr.* inclines, 25/18; helde, *3 sg. pt.* 44/21.  
 hele, *sb.* health, salvation, 3/25, 5/34, 9/6.  
 hele, *vb. inf.* conceal, 46/7; helede, *3 sg. pt.* 46/12.

heledide, *vb.* 3 *pl. pt.* submitted, 104/230.  
 helelynge, *sb* concealing, 6/17.  
 helere, *sb.* healer, saviour, 67/140.  
 hende, *adj.* gracious, 99/80; *hendeste*, *super.* 104/220.  
 hendely, *adv.* graciously, 57/11.  
 herber(ø), *vb. inf.* harbour, shelter, 9/28, 30/13.  
 herbery, *sb.* harbour, refuge, 30/19.  
 herere, *sb.* hearer, 12/30.  
 herne-panne, *sb.* skull, 69/226.  
 heryede, *vb.* 3 *sg. pt.* harried, 4/19.  
 hete, *vb.* 1 *sg. pr.* tell, promise, 89/50.  
 hete, *vb.* 1 *sg. pr.* grow hot, 112/150.  
 hethyng(ø), *sb.* scorn, contempt, ridicule, 40/25, 42/33, 68/200.  
 hepen, *adv.* hence, 9/7, 105/261.  
 heuede, *sb.* head, power, 5/34; *adj.* chief, 12/2, 8.  
 heuones, *sb.* heaviness, 14/2.  
 hey, *adj.* high, 4/30.  
 heyn, *adv.* hence, 85/70.  
 hide, *vb. pp.* hidden, 59/20.  
 highte, *vb.* 3 *sg. pt.* was called, 61/15, 16.  
 hippynge, *sb.* jumping over or omitting part of the service, 40/26.  
 homerynge, *sb.* muttering, 40/26.  
 horssyng, *sb.* equipage, 24/30.  
 howgates, *adv.* in what manner, how, 27/2.  
 hyen, *adv.* hence, 117/66.  
 hyghte, *vb.* 2 *sg. pt.* promised, 26/26; *hyghttes*, 3 *sg. pt.* 59/15.  
 hyne, *sb. pl.* servants, 104/230.  
 hynge, *vb. inf.* hang, 100/92.

## I.

in-gate, *sb.* entrance, 53/9, 57/3.  
 inmanges, *prep.* among, 48/1.  
 inspayre, *sb.* breathing, breath, 75/7.  
 intill, *prep.* into, 10/33.  
 inwyttes, *sb. pl.* senses, 116/42.  
 iage, *sb.* jerk, 70/243.

## K.

kan, *vb.* 2 *sg. pr.* knowest, 19/35.  
 kawl, *vb. inf.* call, 115/3.  
 kele, *vb. inf.* cool, 107/7; 3 *sg. pr.* 19/29.  
 kenn, *vb. inf.* teach, make known, 35/8; *kennes*, 3 *sg. pr.* 11/18, 16/20; *kennde*, 3 *sg. pt.* 31/30; *kende*, *pp.* 14/23, 22/31.

kennynge, *sb.* instruction, 22/24.  
 kide, *vb.* 2 *sg. pt.* didst show, 66/101.  
 knaue, *sb.* servant, 6/31, 102/168.  
 knaweliggyng, *sb.* knowledge, 59/19.  
 konn, *vb.* 3 *sg. pr.* knows, 29/36.  
 kychnnere, *sb.* cook, 56/20.  
 kye, *sb. pl.* cows, 22/20.  
 kynd(ø), *sb.* nature, 3/28, 4/29, 32, 12/16.  
 kyndely, *adv.* by nature, 14/7, 8.  
 kynredyn, *sb.* kindred, 18/29.

## L.

lache, *vb. inf.* seize, 13/32; *laghte*, 3 *sg. pt.* 105/258.  
 laddes, *sb. pl.* lads, men, 100/116.  
 lame, *sb.* loam, 88/5.  
 lange, *vb. inf.* long, 93/41.  
 langes, *vb.* 3 *pl. pr.* belongs, 1/27; *langande*, *pp.* 30/16.  
 large, *adj.* liberal, generous, 49/10, 13, 75/421.  
 latesommes, *sb.* tardiness, backwardness, 13/32.  
 lattly, *adv.* late, 18/13.  
 lawe, *adj.* low, 38/19.  
 lawede, *adj.* unlearned, lay, 5/26.  
 lawede, *vb.* 3 *sg. pt.* lowered, humbled, 34/7.  
 layke, *sb.* sport, amusement, 40/25.  
 laytheeste, *adj.* most hateful, 100/115.  
 ledden, *vb.* 3 *pl. pt.* led, 100/116.  
 lede, *sb.* man, person, people, land, 97/20, 100/115, 103/211, 104/243.  
 lefe, *vb. inf.* leave, abandon, 35/30.  
 leffe, *vb.* 1 *sg. pr.* believe, trust, 74/410.  
 lefte, *vb.* 3 *sg. pr.* lift, 48/20.  
 lefulle, *adv.* permissible, lawful, 8/4.  
 lele, *adj.* faithful, 32/26.  
 lelly, *adv.* faithfully, 26/24, 95/87.  
 len, *vb. inf.* give, lend, 109/55; *lennes*, 2 *sg. pr.* 77/5.  
 lende, *vb. inf.* remain, reside, tarry, 98/47, 99/78, 103/211; 3 *sg. pr.* 80/47.  
 lere, *vb. inf.* teach, learn, 2/10, 30; *leres*, 3 *sg. pr.* 26/8; *lere*, 3 *pl. pr.* 2/27; *lerede*, *pp.* 2/5.  
 lerede, *adj.* learned, 5/26, 8/7.  
 leryng, *sb.* learning, 1/26.  
 les(s)e, *vb. inf.* loose, 6/22, 7/4.  
 lesses, *vb.* 3 *sg. pr.* lessens, 24/16.  
 lessyng, *sb.* lessening, 9/7.  
 lesyng, *sb.* lying, 92/4; *pl.* lies, 6/21.

lete by, *vb.* 3 *sg. pt.* esteem, value, 97/20; *lett*, 3 *pl. pt.* 103/192.  
 lettes, *vb.* 3 *sg. pr.* hinders, 11/30, 14/3, 78/3; *lettis*, 3 *pl. pr.* 26/4.  
 leue, *sb.* belief, 14/16.  
 leue, *vb.* 1 *pl. pr.* believe, 5/13.  
 leue, *adj.* dear, beloved, 54/19.  
 lewde, *adj.* unlearned, lay, 8/7.  
 lewte, *sb.* loyalty, 57/24.  
 lodde, *sb.* people, men, 90/55.  
 lofe, *vb. inf.* praise, glorify, 34/1; *louede*, *pp.* 33/9.  
 loos, *sb.* praise, 24/28.  
 lorne, *vb. pp.* lost, 67/141.  
 losengery, *sb.* flattery, 26/6.  
 lowssynge, *sb.* loosing, setting free, 9/16.  
 lowte, *vb.* 1 *pl. pr.* bow, worship, 5/13.  
 lufe-frayners, *sb. pl.* love-seekers, 62/7.  
 luge, *vb. pp.* lodged, 97/5.  
 lurdans, *sb. pl.* lazy persons, rascals, 100/115.  
 lyfelade, *sb.* livelihood, 6/8.  
 lygge, *vb. inf.* lie, 59/28.  
 lyghte, *adj.* easy, 18/21.  
 lyghtenes, *sb.* alleviation, ease, 9/5, 40/33, 41/6.  
 lyghtly, *adv.* easily, 14/6.  
 lyghtnes, *vb.* 3 *sg. pr.* enlightens, 59/19.  
 lykande, *adj.* pleasing, 12/15.  
 lykede, *vb.* 3 *sg. pt.* pleased, 92/16.  
 lyknes, *sb.* comparison, 24/18.  
 lykyng, *sb.* pleasure, 5/29, 11/30.  
 lyne, *sb.* linen, 22/20.  
 lyte, *sb.* tardiness, 13/32.  
 lythe, *sb.* people, men, tenants, 6/26, 7/5; *lythes*, 98/48.

## M.

male-eese, *sb.* distress, discomfort, 19/31.  
 malese, *sb.* malice, 61/18.  
 mane, *sb.* complaint, 80/29.  
 mase, *vb.* 3 *sg. pr.* makes, 17/10; 3 *pl. pr.* 58/25.  
 maun, *vb.* 1 *pl. pr.* must, 8/23.  
 mawmetis, *sb. pl.* idols, 103/216.  
 mawmetryes, *sb.* idolatries, 5/15.  
 mayne, *sb.* power, 91/87, 101/140.  
 maystry, *sb.* mastery, dominion, 103/216.  
 medles, *adj.* profitless, 40/26.  
 mekill, *adj. & adv.* much, many, 1/19, 20, 2/4.

mekillnes, *sb.* greatness, 80/32.  
 mekyde, *vb. pp.* humbled, made meek, 22/30.  
 mele, *vb. inf.* speak, 103/186.  
 mene, *vb. inf.* moan, communicate, tell, 98/28, 44; 1 *sg. pr.* 85/51.  
 menesyng, *sb.* mention, 98/34.  
 mengede, *vb. pp.* mixed, 5/3.  
 menskede, *vb.* 3 *pl. pt.* honoured, 105/255.  
 menze, *sb.* household, 24/30, 104/234.  
 merrede, *vb.* 3 *sg. pt.* hindered, 103/215.  
 merres, *vb.* 3 *sg. pr.* hinders, 88/4.  
 merrynge, *sb.* marring, impairment, 4/6.  
 mesure, *sb.* moderation, 28/13.  
 mete, *adj.* fit, meet, 4/30.  
 methe, *adj.* modest, 99/57.  
 methe, or methefulness, *sb.* temperance, 11/28.  
 mett, *sb.* measure, 11/32.  
 mobles, *sb. pl.* movable goods, 98/43.  
 moghte, *vb.* 3 *sg. pr.* might, 18/1, 6.  
 momellynge, *sb.* numbling, 40/26.  
 mon, *vb.* 3 *sg. pr.* will, 89/41; 1 *pl. pr.* 90/75; 2 *pl. pr.* 54/11.  
 mone, *vb. sg. imp.* communicate, tell, 104/239.  
 mortasse, *sb.* mortise, 70/242.  
 mot, *vb.* 3 *sg. pr.* must, 62/14.  
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On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the fifty years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £30,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

☛ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20 and 26. Dr. Otto Glauning has undertaken *Seinte Marherete*; and *Hali Meidenhad* is in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes.

A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketched by Dr. Furnivall in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promised to give the Society an edition of his MS. prepared by Dr. Hardin Craig, and it will be issued as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original Series Texts for 1912 were, No. 144, *The English Register of Oseney Abbey, by Oxford*, Part II, containing Forewords, Grammar, Notes and Indexes, edited by the Rev. Dr. Andrew Clark, and No. 145, *The Northern Passion*, Part I, containing the four parallel texts of the poem, with variants from other manuscripts, edited by Miss Frances A. Foster.

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The sympathy, the ready help, which the Society's work has called forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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