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VOL. II.

**TRANSFERRED**





YORKSHIRE WRITERS  
RICHARD ROLLE OF HAMPOLE  
AND HIS FOLLOWERS

EDITED BY

C. HORSTMAN

VOL. II.



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## Introduction.

Christus in unoquoque nostrum, unus-  
quisque ipse Christus, i. e. homo;  
ego homo, filius hominis, Christus.

(R. Rolle has hitherto been an enigma. I will attempt to construe that remarkable man, so far as the materials extant, viz. his writings, and the "Officium de S. Ricardo" with a Vita in its lessons (ed. by Perry, and in Breviarium eccl. Ebor. II, 1882, Surtees Soc.) will permit.)

Richard Rolle, from the place of his death and burial surnamed Hampole, was born about, or shortly before, 1300<sup>1</sup>, at Thornton (now Thornton Dale), a village 2½ miles E. of Pickering, at the foot of the hills in the North Riding of Yorkshire. He died on the 29<sup>th</sup> of September 1349. His father was William Rolle<sup>2</sup>, a man apparently of respectable position, being called an intimate friend of John de Dalton (iste armiger patrem suum veluti sibi familiarem grata affectione diligebat); he was perhaps a dependant of the Nevilles. Having received his primary education at home, he was at a more advanced age sent to Oxford by Thomas de Neville<sup>3</sup>, afterwards (since 1334) archdeacon of Durham. Oxford, at that time, was in the zenith of its glory: only a few years had elapsed since the

<sup>1</sup> John Wilson in his "English Martyrologe" (1608 & 1640) has it that he died "full of sanctity and venerable old age", but this statement of a late writer is not borne out by any older authority. In the works of R. Rolle, who generally is very communicative about himself, I find no allusion to his old age. The large number of his works, however, proves that he must have attained a fair age. The Vita tells us that he was "exhibited" at Oxford by Thomas Neville. Now this Neville was not born before 1292-5. He may have taken R. Rolle with him while himself going to Oxford for his course, in which case Rolle might be of equal age; but more probably he sent him there after finishing his studies, in which case Rolle would be younger. In his earliest work, the Melum, in which he calls himself juvenculus, puer, pusillus, he prophesies a bad end for the King and Queen: "Reginas quae reprobe regebantur vermes rodent invisibiles; reges a regnis ruent quia sanguis sarcinatus sceleribus duces et divites inaniter decepti", alluding to the misgovernment of Edward II and his spouse. Now the Queen's infamous adultery with Mortimer, to which, it seems, allusion is made, commenced in 1325 and was known in England in 1326. In that year R. Rolle, if born in 1300, would be 26 years, an age which would allow him to call himself juvenculus and puer. So I fix 1300 as the most approximate date.

<sup>2</sup> The name, probably Norman, is not found in northern registers of the time.

<sup>3</sup> This Thomas, a member of the great family of the Nevilles (who with the Percys played the most prominent part in the history of the North during the border wars), was the son of Ralph Nevil, Lord of Raby, Branspeth, Sheriffoton and Middleham (1262-1331), who in 1282 (his father Roger having died in 1271 of a wound received when caught in adultery) succeeded his grandfather Robert, the 1<sup>st</sup> lord of Raby, Branspeth and Sheriffoton (sometime governor of York Castle, of Pickering Castle, and of Bamburgh Castle). Of this Ralph it is said "that he little minded secular business, but for the most part betook himself to conversation with the Canons of Merton and Coverham; as also, that he committed incest with his own daughter (Anastasia, afterwards wife of Sir Walter de Fauconbery), and that Richard de Kellawe, bishop of Durham, did for that crime compel him to do publick penance" (Dugd.; this was in 1313, cf. Reg. of Archb. Greenfield). He had many children: Robert, Ralph, Alexander (of Raskell), John (slain at Halidon Hill), Thomas (the archdeacon), William (rector of Simondburne?), Anastasia, Mary, Joan, Margaret, Alice. The eldest, Robert, called "the Peacock of the North", having been killed by James of Douglas at Berwick Park, the 2<sup>nd</sup>, Ralph (1290?-1367), succeeded to the title — he was one of the principals in command at the battle of Neville's Cross in 1346. He was succeeded by his son John, and he by Ralph, the 1<sup>st</sup> Earl of Northumberland (cf. Dugdale, Baronage; D. Rowland, Account of the noble family of Neville 1830). Thomas Neville, born c. 1292-5, was appointed Archdeacon of Durham in 1334 (cf. Hardy Reg. Dun. IV, 189), received in 1339 from Bp. Kellawe "curam et custodiam hospitalis nostri de Shirburn (in Durham, an hospital for lepers, founded in 1181), is mentioned in 1340 in a license to appoint a confessor, granted to him and William Neville, rector of the church of Simondburne; was still archdeacon in 1345 (Hardy IV, 340) and in 1356 (Le Neve, Fasti III p. 303), but in 1362 we find another archdeacon. He was the uncle of Alexander Neville (son of Ralph), archdeacon of Durham 1369-72, archbishop of York 1374-88, deposed 1388, who died at Lovain in 1394. — The reason why R. Rolle was sent to Oxford by the archdeacon of Durham, is either because his father had some sort of connexion (as dependent?) with the Nevilles, or because the district was then under the jurisdiction of Durham, it being a fact that parts of Yorkshire (as Allertonshire) at that time belonged to that see.

great Duns Scotus had given a new impulse to scholasticism and no fewer than 30,000 students had sat listening at the feet of the great master. R. Rolle cannot but have felt the influence of the great time, of the great men and the ardent young spirits then gathered there. His spirit, too, was kindled, but in another direction. Being a man of feeling rather than of discrimination, and endowed with strong religious instincts, he was not made to grapple with the subtle and barren questions of the schools. Indeed, he ever afterwards retained a strong dislike of the philosophers. His studies were chiefly given to Holy Scripture and theology, and no doubt he then and there became imbued with the doctrines of the mystics, St. Bernard, the Victorines, Bonaventura<sup>1</sup>. So, conceiving that salvation was not to be obtained through dialectics and philosophy but through flight from the world, and fearing some imminent danger for his soul<sup>2</sup>, he in his 19<sup>th</sup> year, when he can scarcely be supposed to have attained to classic composure<sup>3</sup> and to a sense of method and investigation, left the University and returned to his father's house, soon to adopt the profession of an hermit after the example of St. Guthlac. One day he procured from his sister two kirtles, a white one and a grey one, and a hood of his father's, cut off the bottoms of the white frock and the sleeves of the grey, donned the white one next his skin and the grey one over it, put on the hood, and so, in the semblance of an hermit, ran away from home, frightening off his sister who raised the cry that he was mad. On the eve of Assumption he appears at a church near John of Dalton's estate<sup>4</sup> ("probably at Topcliffe near Thirsk, the parish of which includes a township of the name of Dalton"), taking his seat on the spot where Lady Dalton is wont to pray. On her entering, her servants would have turned him away, but she, seeing him in his devotions, will not allow him to be disturbed. Her sons recognize him as the son of William Rolle, whom they had seen at Oxford. Next morning he — *sine mandato cuiuscumque* — puts on a surplice and sings in the choir at Matins and Mass; after the gospel he, having first obtained the benediction of the priest, ascends the pulpit and delivers a sermon, so moving the hearts of his hearers that all wept and declared they had never heard anything like it before. After mass John of Dalton invites him to dinner: he hides himself in an outhouse, from sheer humility, but is found and placed at table before the sons of the house. Silently he takes his meal, and, having eaten his fill, rises to withdraw, but is reminded that it is not the custom to leave before dinner is over. After dinner, the host takes him aside, asks him whether he is really the son of William Rolle, and, having satisfied himself as to the sincerity of his purpose, invites him to remain in the house, and provides him with the proper habit of an hermit, a solitary cell on his estate, and his daily sustenance.

Having so entered upon the career of an hermit, he tried to realize, and put to the test of his personal experience, the mystic ideal of contemplative life. He

<sup>1</sup> There is no trace to show that he read Dionysius. Indeed, the influence of Dionysius on the English mystics is of later date, being chiefly perceptible in the author of "Pe cloud of unknowing", who also translated Dionysius' *De mystica theologia* ("Deonise hid diuinite", in Ms. Harl. 674, Kk vi. 26). (The same author wrote Benjamin minor (I p. 162), "a tretis of discrecyon of spirites", "a pistle of preier", "book of priue counseling", all extant in Ms. Harl. 674, Harl. 2373, Kk vi. 26).

<sup>2</sup> It seems that he passed through an early love with all its bodily consequences. The lady was probably the same young woman who continued to haunt his imagination in the beginning of his conversation (cf. *Off.*, Lect. vii). "Domine deus meus" — he confesses afterwards — "*infantia mea stulta fuit, pueritia mea vana, adolescentia mea immunda: sed nunc inflammatum est cor meum amore sancto*" (Inc. Am.); "*Arripui iter agendum, habitum assumens prae omnibus abjectum; prorsus prospexi ad placitum potentis, sed prius peccavi, quod plane me penituit; et potius parabar purgare peccatum quod puer perpetravi, quam aliud addere*" (Mel.).

<sup>3</sup> He had a smattering of Greek, as proved by the many Greek words in his earlier writings (f. i. *usya*, *sophia*, *cauma*, *euprepia*, *onoma*, *theoria*, *sophisma*, *carisma*, *trisagios*), and of Hebrew, as proved by the interpretation of the Hebrew letters in his *Postilla* in Threnos.

<sup>4</sup> The Daltons, extant in many branches, belonged to the inferior families (the gentry) of Yorkshire, who were originally dependents of the great families (the Percys, Nevilles), but had, as the feudal system grew weaker, acquired independence. The feudal system had been introduced in the North by Alan Rufus, a younger son of Eudo Duke of Bretagne, who after the defeat of Edwin, Earl of Mercia, had acquired the vast possessions of this earl and distributed large tracts of his possessions among his more favoured dependents, who in their turn rewarded their followers (the founders of the minor houses). Topcliffe was a dependency of the Percys.



first went through the stage of "purificatio" or "purgatio", a time of penitence and repentance, of tears and sorrows, of fastings and watchings, of severe discipline, of ascetic exercises, so to withdraw the mind from the world and the self, from sin and carnal affection;—as long as any remorse is felt, the mind is not yet perfectly purified. Then through the stage of "illuminatio", in which the mind is kindled to perfect love of God, by meditation and prayer, by the remembrance of God's benefits to man as Creator, Redeemer, and Saviour, by meditations on the passion of Christ &c. After this preparation — which, as he carefully sums up, lasted 3 years minus 3—4 months, he at last got to the third stage, the "contemplatio" or "sight", when man "sees into heaven with his ghostly eye"; when "through the open door of heaven with unveiled face the eye of the heart contemplates (sees) the heavenly spirits (superos)". In this stage he subsequently — the doors of heaven remaining open — experienced the 3 phases which he describes as calor, canor, dulcor<sup>1</sup>. Nearly a year had passed in the stage of contemplatio, when, sitting one day in meditation in a certain church, he suddenly felt in him a strange and pleasant heat as of real, sensible fire, so that he often felt his breast to see if the heat was caused by some exterior cause; but finding that it arose from within and not from the flesh, and was a gift from his Maker, he was all liquefied in love, and the more so because with the cauma he felt a dulcor inexpressibly sweet. In this warmth he had continued for 9 months, when suddenly he felt the canor<sup>2</sup>. "Dum enim in eadem capella sederem et in nocte ante Cenam psalmos prout potui decantarem, quasi tinnitum psallentium vel potius canentium *supra* me auscultavi. Cumque coelestibus etiam orando toto desiderio intenderem, nescio quomodo mox *in* me concentum canorum sensi et delectabilissimam armoniam coelitus excepi, mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas habui meditando; ac etiam in orationibus ipsis et psalmodia eundem sonum edidi; deincepsque ad canendum quae prius dixeram, prae affluentia internae suavitatis prorupi". This gift, so wonderful that, as he says, "nec putavi tale quid etiam nec sanctissimum in hac vita accepisse", he calls a free gift of Christ (hoc arbitror nulli datum meritis, sed gratis, cui voluerit Christus), "accorded to those only who so specially love the name of Jesus that it never recedes from their minds"<sup>3</sup>. The dulcor — an ineffable sweetness, an anticipation of the joys of Heaven — accompanies both the calor and the canor. The stages once attained, remain henceforth; not "raptim" or "momentanee", but "jugiter" he feels the calor, canor, dulcor, though not always alike intensely, or all at the same time, sometimes the calor, sometimes the canor prevailing<sup>4</sup>.

The whole process from his conversion to the attainment of the canor had lasted 4 years and 3 months. — (Thus far, we have the authority of the Vita).

<sup>1</sup> Cf. Inc. Am.: Cum homo ad Christum perfecte conversus cuncta transitoria despexerit et se in solo Conditoris desiderio immobiliter fixerit, tunc, vires viriliter exercens, primo quasi aperto coelo superos cives oculo intellectuali conspicit, et postea calorem suavissimum quasi ignem ardentem sentit, deinde mira suavitate imbuitur, et deinceps in canoro iubilo gloriatur.

<sup>2</sup> This canor is the perpetual theme in his writings. It is also called musica spiritalis, invisibilis melodia, canticum spirituale, sonus coelestis, iubiliatio, canorus iubilus, canor iubilaeus, clamor, myrth and soun of heaven; and identified with contemplatio (contemplatio est iubilus divini amoris suscepto in mente sono coelicae melodiae vel cantico laudis aeternae) and perfecta caritas.

<sup>3</sup> All this recalls what Bede says of Caedmon: Ipse non ab hominibus neque per hominem institutus canendi artem didicit, sed divinitus adiutus gratis canendi donum accepit. This canor — this divine melody chiming from above and resounding in his breast which henceforth is full of delightful harmony, so that his thought, his very prayers turn into songs to Jesus or Mary and that he now modulates what before he was used to say — what can it mean but the awakening of his poetical powers, which to him appear a miraculous gift imparted at the height of the ecstasis? We have here an instance how R. Rolle takes up the traditions of the North.

<sup>4</sup> Cf. Inc. Am.: Ubi electus ad culmen elevatur, in magno gaudio plenus omni virtute vivit in suavitate, morietur in magno gaudio, et post hanc vitam inter angelicos choros excellentior et Deo propior assistit. Interim autem haec habet, sc. dulcorem, fervorem, et canorem. Sed, quia corpus quod corruptum aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem, non eadem facilitate semper iubilat neque canore aequo perspicuus iugiter et in omnibus clamat. Aliquando namque magis de fervore et dulcedine sentit et cum difficultate canit, quandoque vero ad canendum mira suavitate ac facilitate rapitur cum tamen fervor remissior sentitur, saepe etiam in canorem cum maxima amenitate evolat et etiam fervorem ac dulcedinem sibi adesse cognoscit.

So in his youth — the age most fitted for love — he has forsaken the wisdom, the love of the world and carnal love, and given himself entirely to divine love; enthralled by the sweet humanity of Christ, he has followed Him in voluntary poverty and lives in solitude, in divine contemplation. The beginning of his conversation had not been without temptations, especially of the flesh<sup>1</sup>; but now he has overcome. Now his tears are dried, his sorrow is turned into joy. Fasting and watching are no longer required; nay a moderate fare is more conducive to contemplation than outrageous abstinence. He has attained to the highest stage of contemplation, to the highest degree of love, the degree represented by the Seraphin (“ardentes”) in Heaven. He is now perfectus, justus, sanctus in his sense, and lays claim to saintship — for Saint is he who forsaking the world and the flesh, is all absorbed in the love of God (Istum virum jam justum, perfectum, et sanctum Christus dignatur ostendere, qui in vera caritate non cessat flagrare). Yea, by the gift of canor, so rarely, if ever, given to mortal man, he belongs to the few privilegiati.

Contemplative life necessarily requires quiet and rest, quiet of body and mind.<sup>2</sup> The mind must be abstracted from visible things, be free from sinful thoughts, from carnal love, from envy, wrath and pride; be even-tempered in adversity and prosperity. The body must be in rest; “Tanto minus quis internis gaudiis rapitur, quanto externis rebus magis implicatur”. Exterior works, fatigue of any kind, interrupt the canor (Fervorem felicem et cantum captatum fatigatio fugat, et fugere facit ministerium mechanicum vel cursus corporalis, *Mel.*). Even the psalmody of the congregation disturbs the holy strain. The true contemplative must be solitary, not conjoint (non conjunctus, in congregatione et tumultu positus) or “communis”; — “solus suscipiet quod conjunctus carebit”. He must be poor, unfettered by office or dignity; poor in spirit, unspoiled by worldly wisdom. His place is the solitude, the desert, where no discordant noise jars upon the ear listening to the divine melody. Lovers will not kiss in public but seek solitude, Christ is not found in the multitude but in the desert: “In solitudine Christus loquitur ad cor, tanquam verecundus amator qui amicam coram omnibus non amplectitur nec amicabilem sed comiter tantum velut extraneam osculatur”; “Pax est in cella: nil exterius nisi bella”. He must not rove about — instability proceeds from vice. The best thing he can do is to sit; not to run about (discurrere) on exterior work, but to sit; to sit still, inactive, to sit by day and night, all absorbed in his raptures<sup>3</sup>. Indeed, exterior works, almsgiving, preaching &c., are not the proper domain of the contemplative, but belong to active life; his domain is “love-longing and still mourning” — “Hic a tumultu solus sedens sed in Christo

<sup>1</sup> An instance of this is the temptation related in Off. Lect. vii. In the *Melum* he relates: “Porro dum pergere in pace putabam, inopinately impulit inimicus et irruit in animum adhuc non in affluentia amoris occupatum ut everteretur, et inde autumans auferre omne quod unquam operatus sum ad honorem Omnipotentis, arguebat me ut aut illectus in laetitia libidinosa abirem in errorem et assumam mihi amicam in mundo amatissimam et non parcerem persistere ad peccandum dum halitus esset in ore et donec putresceret prorsus caro in cadaver collata, aut promisit quod sine pietate pius me pungeret undique obsistens et vsquequaque adversarius existens dum in praesenti potuero pernoctare. Et scitote quod tanta severitas insaevit quod nisi sanguinem Salvatoris mihi in subsidium semper sumpsissem et mortem amaram medullitus meminisset in mente, illam continue cogitans, sine contradictione ceciderim subito in scelus, nec substitissem usque ad sanationem”. In the *Inc. Am.*: “In principio conversionis heremitae multis et diversis temptationibus fatigantur; sed post tempestatem malorum motum Deus serenitatem infundit sanctorum desideriorum; ut si viriliter se exercuerint in lacrimando, meditando, orando, solum Christum quaerendo, post modicum tempus magis videbuntur sibi vivere in deliciis quam in lacrimis vel anxietate laboris”.

<sup>2</sup> Animus divina et coelestia cogitans, tanto velocius et securius ad sempiterna gaudia infatigabiliter properat quanto in carnis sapientia et mundi pomposa gloria non gaudet. Cumque verò omnia quae visibilia sunt mundi et vana, pro invisibilibus coeli gaudiis libenter postponimus, ad aeterni amoris suavitatem gaudentes advolamus. Inde nobis Christus incipit dulcescere, paulatim in nobis praesentiae suae dulcedinem ostendere. Eo ipso etenim nos ab omnibus istius vitae concupiscentiis coelitus abstrahit, quo in eius amoris solatio nos magis succendit. Requiritur utique necessario ut magnam mentis et corporis quietem capiat qui igne sancti spiritus curat inflammari (*Cant.*).

<sup>3</sup> “Summus amor consistit in tribus, sc. in fervore, in canore, et dulcore, et haec tria ego expertus sum in mente non posse diu persistere sine magna quiete, ut si volui stando vel ambulando contemplari vel procumbendo, videbar mihi multum ab illis deficere et quasi desolatum me existima: e; unde *sedere* elegi” (*Inc. Am.*). “In hoc ardens et perfectus amator Christi verissime cognoscitur si per totum diei noctisque spatium sedere delectatur. Divinus namque amor illum compellit quiescere, ut totus homo supernae dulcedinis repleatur iubilatione” (*In Ps. 20.*)

glorians, ardet et amat, gaudet et jubilat; caritate vulneratus, amore liquefactus canticum amoris canit dilecto, repletus dulcore suavissimo" (*Cant.*); "Velut Seraphin succensus, ardet et amat, canit et jubilat, laudat et aestuat, et tanto fit acceptabilior Deo, quanto in amore est ferventior; non solum mortem non timet sed et mori laetatur" (*Inc. Am.*); "Solvi cupit a carnis carcere, clamat: Mors veni, festina prope, Curre, vola, noli pigrescere, Dulcis mors, en diu langui, fac me meo dilecto perfui" (*Off.*). "Pe special gift of þas þat ledes solitary lyf, es forto lufe Jhesu Criste" (I, p. 29). "Amore languo, mori desidero, dissolvi cupio et esse cum Christo", "Ego dormio et cor meum vigilat" — such is *his* work. He does not say his prayers: he sings (Jam non dicit orationes suas: sed in sublimitate mentis positus et amore raptus, mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur, *Cant.*). Yet, contemplative life is not "otium"; it is not attained without great efforts, not sustained without severe spiritual exercises. Indeed, contemplation is labour, though a sweet labour (Est utique contemplatio labor, sed dulcis, desiderabilis et suavis: laborantem lactificat, non gravat). It so emaciates and consumes the body that the contemplative is hardly fit for preaching and exterior work (Cum divinae caritatis dulcedo mentem absorberit, caro deficit et ulterius jam ad exteriores labores sustinendos fortis non erit). So the true contemplative is the solitarius, anachorita, eremita.

The degree of sanctity depends on the degree of love ("Pe diversite of lufe makes þe diversite of halynes and of mede"); the more ardent in love, the greater is the Saint: "Perfectior et excellentior, qui suavius ac jocundius in caritate ardet". The Seraphin are the highest angels because they are most ardent in love. Therefore contemplative life, as it is most given to love, is the saintliest, the highest life, and in dignity and merit exceeds all active life. St. Bernard had ranked contemplative life between the two kinds of active life — a lower and a higher; R. Rolle proclaims the superiority of contemplative life. "Maria (the contemplative) optimam partem elegit"; "Haec est perfectissima vita, sanctissima et angelis simillima, sed et coelesti suavitate plenissima, quam puto inter mortales quempiam posse comprehendere"; "Sunt multi activi meliores aliquibus contemplativis, sed optimi contemplativi superiores sunt optimis activis; dicimus ergo quod contemplativa vita simpliciter suavior est, nobilior et dignior, ac magis meritoria quantum ad praemium essentiale quod est gaudium de bono increato, quia ardentius diligit Deum et major gratia requiritur ut contemplativa vita recte ducatur quam activa" (*Inc. Am.*). As the soul is more excellent than the body, so spiritual labour is more commendable than bodily labour; "Tanto quis aeterni amoris dulcedinem affluentius haurit, quanto solummodo divina et caelestia cogitans, ad nullam exteriorem mundi occupationem se tradit". The contemplative, therefore, ranks before the prelate, the priest, and the monk. The prelate, the priest, are distracted by outward work, the duties of their office. The monk, the "obediensarius sub abbate", is bound by obedience and not free. The monastic profession is commendable, if rightly observed; but it has not the monopoly of perfection. A layman, a man in the world, can attain to caritas (Tanta caritate nonnunquam aliquis inter homines conversatus erga Deum exuritur, quanta ille qui inter claustrales etiam optimus approbatur); then à fortiori the solitary who forsakes the world for the love of God. Anselm therefore errs in maintaining the superiority of conventual life under obedience<sup>1</sup>. Christ certainly will prefer him who loves nothing but Him; nothing but love is accepted by God, and He counts not so much the work as the will. The contemplative is God's special darling (specialissimus). "Talem suavitatem habet in mente qualem angeli in coelo, licet non tantam". He has true rest and freedom; he lives happy and dies secure (dulciter vivit, secure morietur); he will have a high place in Heaven and sit on the throne with God to judge the wicked. His privilege is such that he cannot err, because God would not allow it (inspiratus est a Spiritu sancto, non potest errare; etsi volnerit assensum praebere persuasioni aliorum, non permittitur a Deo, qui constringit

<sup>1</sup> Praesumpsit Anselmus docere monachos, ideo eos plus quam aliquis saecularis Deum diligere quia fructum et arborem Deo volebant sub abbate offerre. Nam et videtur Anselmus magis blandire monachis quam veritatem sequens (*Cant.*).

eum ad suam voluntatem; agat quicquid libet, securus est, *Inc. Am.*); and though he may be subject to temptation while he lives in this world, his ardent love will burn out all sin (incendium amoris cuncta vitia destruit et omnium virtutum florem plantat; cum mortali peccato nunquam stat, etsi aliquando veniali, sed tamen tam ardens esse potest quod omnia venialia consumit.) The contemplative is truly a king, yea a fourfold king — “non unum tantum sed quatuor regna devicit: regnum mundi per paupertatem voluntariam, regnum carnis per temperantiam et prudentiam, regnum diaboli per humilem patientiam, regnum coeli per caritatem perfectam; regnum ejus non est de hoc mundo, quia gaudium non quaerit nisi de coelo” (*In Ps. 20*).

The hermit has no ministry, no place in the hierarchical body. R. Rolle himself belonged to no monastic institution, was not in holy orders, was neither priest nor monk, and consequently was not allowed to preach from the pulpit<sup>1</sup>; he was a mere layman. The hermit must give himself entirely up to contemplation, and to spiritual exercises as reading, prayer, meditation<sup>2</sup>. He may occasionally give spiritual advice, exhort to peace and charity; he may also write, if he feel inspired by the Spirit; but preaching is not his concern; indeed, contemplation makes him unfit for preaching<sup>3</sup>. In the main, he is a free liver — in the better sense of the word —, subject to no control, to no rule but his own. “Abbas amor dat morum formulam” (*Off.*), “Soli Deo debet heremita obedientiam facere, quia ipse est abbas, prior, et praepositus claustris cordis sui” (*Reg. her.*). He has to submit to the statutes of the Church, to say the Hours, to hear Mass, to confess and to receive holy communion; he must also notify his life to the diocesan, or to the patron of the place if he be a prelate or priest of good life, and if they find in him something to correct, obey their counsels; or he may, with the consent of the bishop, have a wise old priest appointed in a neighbouring monastery or church to whom he may confess rarely and who may advise him in questions of conscience<sup>4</sup>. But practically he is independent, his own master, and follows the dictates of his spirit. He claims exemption from the Congregation, which would tend to disturb the canor. He must be chaste, he must be poor,

<sup>1</sup> It is erroneous to call R. Rolle a famous preacher. In the *Melum* he complains that the hermits are not allowed to preach. In “*Cupienti mihi*” he states: *Sciatis quod de verbis praecedentium patrum illud extraxi et ad utilitatem legentium in quodam brevi compendio redegei, ut quod ego nondum in publico praedicando cogor dicere, saltem vobis ostendam scribendo qui necessitatem habetis praedicare* (“*nondum*”, he says, as if possibly he may yet take holy orders later on, like Guthlac; but he never did).

<sup>2</sup> It is advisable that he should live by the work of his hands: “*Provideat ut si fieri potest de labore manuum suarum vivat — hoc enim perfectius est. Si autem teneritudo non permittit, antequam heremi vasta subeat certas personas quaerat a quibus singulis diebus quod uni diei sufficiat humiliter recipiat, nec causa pauperum vel hospitum quidquam adiciat. Nam si praeter necessarium victum aliquid habeat, monachus non est. Ad heremitam enim plus pertinet ut pauper cum pauperibus stipem accipiat quam relictis omnibus suis pro Christo aliena quaerere vel erogare*” (*Reg. her.*). As to his habit, the *Reg. her.* prescribes: “*Indumenta habeat secundum ordinationem episcopi in cuius moratur diocesi, vel patroni sui si fuerit praelatus ecclesiae. Habitus penitentialis exterior non sit de panno subtili vel precioso sed de mediocri, griseo vel nigro. Cavere etiam debet ne habeat habitum ullius religionis in omnibus conformem, ne detur religiosis occasio malignandi in eum. Non utatur prope carnem lineis vel mollibus vestimentis; nec utatur caligiis sed sotularibus humilibus. Stramenta lecti habeat ut monachus: mattam, sagum, lenam, et tapetam, et in tunica sua iaceat cinctus zona vel cordula. Et quia dicitur *Vae soli, nusquam solus eat si commode socium secum habere poterit heremitam vel famulum*”.*

<sup>3</sup> Bonum est praedicatore esse, pro salute animarum discurrere, movere, fatigari; sed melius est, securus et suavis, contemplatore esse, aeternam suavitatem praesentire, delicias canere aeterni amoris et in laudem rapae Conditoris per infusionem canoris iubilaei. Si quis autem utrumque potuerit adipisci, tanto laudabilior esset, sed hoc non continget nisi prius efficeretur contemplator quam praedicator. Et proculdubio cum divinae caritatis dulcedo mentem absorberit, caro deficit, et ulterius iam ad exteriores labores susinendos fortis non erit (*Mel.*).

<sup>4</sup> *Soli Deo &c.* (as above). Episcopo tamen in cuius diocesi habitat, vel patrono loci si fuerit praelatus vel sacerdos bonae discretionis, debet notificare vitam suam, et si aliqua viderint in eo emendanda, libenter obediunt consiliis eorum propter Christum qui dicit doctoribus: *Qui vos audit me audit. Vel alter cum consensu episcopi eligatur in vicino monasterio vel ecclesia presbyter aliquis senex, sapiens, maturus moribus et bonae opinionis, cui de confessione et animae aedificatione heremita raro loquatur, a quo consilium petat in dubiis, et in tribus consolationem; cuius non solum consiliis, necnon etiam praeceptis in his quae non sunt contra Deum vel praesentem regulam (!) devote obediatur, imitans Dominum de quo dicitur: *Factus obediens usque ad mortem. Licite quidem potest his sacerdos cum heremita dispensare contra distractionem regulae in alimentis, ubi potest habere bonam recompensationem, utpote propter grandem laborem et necessarium, quemadmodum et propter corporis infirmitatem. Ieiunia tamen indicta ab ecclesia, de facili non immutet* (*Reg. her.*).*

but obedience is not in his regulation. Indeed, the word "obedience" is distasteful to him — *Magis oportet Deo obedire quam hominibus*. His approbation he has from God, not from men; his ruler is Love.

The soul of holy contemplation is Love—*Cor vulneratum, liquefactum, crematum amore*; love precedes and leads to it, and contemplation itself is perfect and highest love (*contemplatio est caritas perfecta et summa*). "*Nisi Christum quis certe diligit, proculdubio in canore coelestis contemplationis non jubilat*". Love is desire of the heart, ever thinking on that that it loves, and when it has that it loves then it joys (*quia gaudium non creatur nisi ex amore*) and nothing may make it sorry; a yearning between two, with lastingness of thought; a coupling together of the lover and the loved, sum of affections (I, p. 36); transformation of the affect into the thing beloved<sup>1</sup>. Where is love? "in the heart and in the will of man, not in his hand or in his mouth, that is to say, not in his work; but in his soul". Love is a universal principle (*universalitas mundialis creaturae diligere diligique cupit, et motiva cordis intentio quodammodo semper in amatum tendit, jugiter mens in illud quod summe amat progreditur, nec in ejus desiderio fatigatur*); but it is the privilege of youth (*abilis est haec aetas ad ardentem amandum*)—what knows the child of love? and old age has spent it. No reasonable soul is, or can be, without love. Love, therefore, is the foot by which man goes either to Heaven or to Hell. A thing can be loved only "propter bonum quod est aut existens aut apparens". But love of woman, or of the world, is no real, no lasting good, but an illusion, a deceit, a sham. Therefore we damnably neglect our soul, if we fix our love on woman for lust; "*dum oculi visus animum incendit, mox intrabit delectatio, et in corde concupiscentiam generat*"<sup>2</sup>. "*Omnis amor qui in Deum non tendit, iniquitas est, ac iniquos reddit suos possessores*"; "*Amarior absinthio huiusmodi amor algescit, et finis felle erit ferocior, quia fervor infinitus carnales consumet*"<sup>3</sup>. Woman is the devil's deception. Carnal love leads to perdition. "*Propter speciem mulieris multi perierunt, pulchritudo plurimos deceptit, et concupiscentia corda etiam sapientum quandoque subvertit*". Therefore flee women, "*fugito feminas*"; "*Ecce o homo qui amori anhelas, si videre desideras vim dilectionis quam flagrans sit cum fuerit in mente concepta, noli nodari in amaro amore, experiri non audeas mundi dilectam; nam inde torqueberis dirrissimo dolore, tenebis tristitiam, lotus non eris cum mentem involverit vitiosa voluptas feminae formatae*"; "*Mamma muliebris non moveat mentem, nec molle mysterium te mergat in malum; en ornamentum illarum originem abscondit, in latebris ligatur deformitas non dulcis*"<sup>3</sup> (*Mel.*). But divine love leads to Heaven. This love is true love, which deceives not. True love is chaste, holy; voluntary, selfless, impetuous, undying<sup>4</sup>. It loves God for Himself, and all other things for God. It is meek, humble, suffers gladly tribulation; patient and stalworth as death—as death slays all, so love overcomes everything (*amor vincit omnia*); he that loves God perfectly, delights in persecution, joys if men reprove him, covets to be worthy to suffer torment (I, 40). It loves poverty, penance, and hard travail<sup>5</sup>. It is shy and seeks solitude, to be alone

<sup>1</sup> Inc. Am.: Quid est amor nisi transformatio affectus in rem amatam; vel amor est desiderium pulcri, boni, et amabilis cum continuatione cogitationum tendentium in id quod amat; quod cum habuerit tunc gaudet, quia gaudium non creatur nisi de amore. Assimilatur autem omnis amans coamato, et similem facit amor illum qui amat ei qui amatur.

<sup>2</sup> Non potest anima rationalis esse sine amore quamdiu in vita est; unde et amor ejus est pes ejus quo post hanc peregrinationem ad Deum vel ad diabolum defertur, ut ei tunc se subiectum videat cuius hic voluntati serviebat. Amari autem aliquid non potest nisi propter bonum quod est aut existens vel apparens; aut amato inest vel certe inesse aestimatur. Hinc est quod amantes corporalem speciem vel divitias temporales quasi per praestigium falluntur, quia non est in istis visibilibus quae vel tactu sentiuntur vel oculo videntur delectatio quae apparet, aut gloria quae fingitur, aut fama quae captatur. Nemo ergo est qui animam suam dampnabilius negligit, quam qui in mulierem propter luxuriam oculum suum figit. Dum enim oculi &c. (Inc. Am.).

<sup>3</sup> This is strong language, stronger and more powerful than even Schopenhauer's.

<sup>4</sup> Est verus amor castus, sanctus, voluntarius, amatum pro se non pro suis amans, in amato se totum figens, nil extra se quaerens, de se contentus, flagrans, aestuans ex amato, et inardescens vehementer, se in se ligans, impetuosus, miro modo omnem modum excedens, ad solum amatum se extendens, cuncta alia contempnens sed et obliviscens, in amato canens, illum cogitans, illum incessanter meminens, ascendens desiderio, pergens in amato, ruens in amplexibus, absortus in osculis, totus liquefactus igne (Inc. Am.).

<sup>5</sup> Non est Christiani honoribus exaltari in terrenis, sed potius despici, humiliari, a mundanis invideri et odiri.

with the beloved (non potest commiseri societatibus saecularium, qui solummodo delectatur in gaudiis angelorum).<sup>1</sup> The first step is to keep the ten commandments and eschew the deadly sins; the next is perfect love—when man forsakes his kin, despises the world and follows Christ in poverty; the highest is contemplative love, “in which the soul is as burning fire, and as the nightingale that loves song and melody and fails for great love” (I, 52. 33); or, the degrees of love are defined as love insuperable, inseparable, singular (illum solum in solatium recipiens quem jugiter amare concupiscit). This love is attained only by the simple-minded, the pure-hearted, the poor—not by the proud, the rich, the philosophers and sophists — “Caritas recedit a superbis, quiescit in humilibus”; “Dum investigationi immoderatae incumbimus, dulcorem profecto aeternae suavitatis non sentimus”; “Pauper solus, sincerus in simplicitate, ad summum ordinem amoris pertingere poterit, quia nec habet quid inter homines nec ad habendum arripitur”. — Divine love is painful in the beginning, and attained only with greatest labour; but when possessed, it gives ineffable joy. It alone gives real joy. All carnal pleasures, all abundance of earthly possessions, are misery and abomination in comparison to the least drop of the sweetness infused by God into the loving soul; “Tantus est dulcor infusus in mentem Christum amantem, quod si omne mundi gaudium in uno loco fuerit adunatum, magis delectaretur in solitudine currere, quam illud semel oculo aspicere”; “Tota terrena consolatio sibi videtur potius desolatio quam recreatio”. It is a sweet burden. It makes us one with God, it couples Christ with the elected soul, reforms in us the image of the trinity, makes the creature similar to the Creator. It is death of sin, life of virtues. Without it, no man can please God; with it, no man sins. Who feels the sweetness of eternal love, cannot relapse to temporal love (Ut lac semel coagulatum nunquam iterum ad pristinum statum redire potest, sic qui vere aeterno amore incenditur, ad amorem temporalem nunquam relabitur). It gives wonderful delight and security. It gives true rest and freedom (quam nobilem libertatem omnes in aeternum ignorabunt qui nesciunt diligere suavitatem in Christo sentire). It secures salvation. And love only merits. “Nulla bona nec magna opera sine amore Dei prodesse poterunt; qui caritatem veram non habent, quidquid habuerint dampnati erunt. Hinc miro et occulto iudicio agitur ut nonnunquam nil exterius agens, coram Deo in futuro sublimiter coronatur; et plerique qui multa bona coram hominibus videntur agere, coram Deo seipsos reprobos non cessant indicare”; “Multi multa tribuunt, alii magna faciunt, alii dura patiuntur, alii mysteria sciunt: sed ille solus salvandus est qui caritatem habiturus est”; “Qui non habet caritatem, nihil ei prodest quidquid habet; et qui eam habet, perfectus est quamvis non habeat prophetiam nec mysteria noverit nec miracula agere videatur; vere audeo dicere quod sanctissimus, beatissimus, et excellentissimus est, et Deo vicinior, propior, et similior erit in aeternum”; “Cadet, in examine districto stare non poterit qui per aliud quam per veram caritatem stare confidit. Qui autem peccato illectus ac per pravam consuetudinem illecebris carnis demersus per preces pauperum vel intercessionem sanctorum propter opera quae fecerat salvari aestimat, nimirum in Deo salvationis spem non posuit unde et per ipsum salvus non erit. Incassum quippe laborare nititur qui non amando Deum certat ut salvetur. Talis namque, ab habitaculo carnis expulsus, cum ad opera vel ad amicos in quibus confidebat oculos pro adjutorio direxerit, se utique a beata spe inveniet vacuum, qui creaturam plus dilexit quam creatorem. Nemo ab eo quem non amat et a quo scit se non amari, magnum sperat beneficium. Ergo nullus aeterni gaudii videbit regnum qui non amavit Christum.” Therefore “nemo praesumat quamvis multa fecit: quia solus gaudebit de salute qui Deum amavit”; “Non confidat quis nisi solummodo in Salvatore”. Not to us is anything to be imputed but to grace: “Non nobis aliquid imputandum est sed totum gratiae Dei, in quo sumus, vivimus, et movemur; vt dum in solo Conditore nostro, nobismetipsis velut inutiles instabilesque ac impotentes ad aliquod bonum contemptis, recte currere et feliciter pervenire perfecte

<sup>1</sup> Cf. Mel.: Zelotes siquidem in domo se tenet et amans assidue amota mensura in oculis amicae libenter laetatur, aspiciens in ipsam cum apte amatur; amicae affectat allocutiones, ut audiat ubique quod intime amatur.

possimus, ad laudem et honorem nominis ejus cursum nostrum consummemus. Deus enim sine seipso glorificari non potest; qui vero Deum in suis operibus, quasi a seipso factis non per Deum, laudare putaverit, sciat profecto quia Deum laudare nequit. Usurpat autem talis justitiam et potentiam Dei, qui quod solus Deus per se facere poterit, ipse hoc sibi tribuere non formidat. Igitur qui bene vivit, cognoscat quia Deus, qui solus vere bonus est, etiam per se hoc sibi tribuit; alioquin jam non bene vivit. Et sciat similiter quod bonam vitam *non meruit*, sed Deus hanc sibi ex sua bonitate dedit. Neque vero aliquando seipsum audeat extollere nec se quasi digniorem aliis ostendere, quamvis forsitan illos videat mundum potius quam Deum amare". God works justification and sanctification through his grace: "Nisi Deus electos quos salvare decreverit, gratia praeveniret, inter filios hominum non inveniretur quem justificaret; ipse inspirat ut recte velit; subsequitur ut voluntatem perficere possit". Contemplation, also, is the work of grace: "Non in humana potestate est contemplationem accipere, nec labor alicuius quantumcumque extensus ipsam *meretur*: sed a bonitate divina tribuitur vere diligentibus se, qui utique supra humanam aestimationem Christum amare desideraverunt". Grace and will combined, work salvation (I, p. 306). Will, not works, is the essential thing, and will is love: "Sine bona voluntate nemo salvabitur; cum qua nec aliquis dampnabitur. Deus est finis bonae voluntatis. Caritas nunquam est nisi in bona voluntate, nec bona voluntas nisi in caritate". Works are but a *sign*, not a test or proof of love, or love itself: "Many speak good and do good, and love not God; are holy in men's sight, and in the sight of God the devil's sons and ravishing wolves; as hypocrites. Nothing that I do without, proves that I love God; for a wicked man might do as much penance, might wake and fast as much as I do—how may I then ween that I love, or hold myself better, for that that each man may do? Certes, my heart, whether it love or not, no one knows but God, for nought that they may see me do. Wherefore love is in will only, and not in work, save as a *sign* of love. For he that says he loves God and will not do in deed that in him is to shew love, tell him that he lies; love will not be idle: it is working some good evermore; if it cease of working, know that it cools and fades away" (I, p. 38). — So "dilectio est *quoddam maximum, quoddam optimum, quoddam carissimum*; quod nos intus et extra disponit, ad unum solum Deum amandum colligit, opera nostra componit et Deo placere facit; cum qua pauper dives est, sine qua dives pauper, immo nihil est". "Amor itaque omnia excellit, nemo nisi diligens ad Deum ducetur". "Pro caritate cuncti coronantur".

Only divine love gives true happiness and bliss. The mind which revels in the sweetness of this love, in the intoxication of holy contemplation, cannot but loathe the world and all the glory of the world (Ita fit quod praeter illa interna solatia nec aliquid amare aut cogitare quaerat; inde exteriora vilescunt, transitoria quaeque ac omnem mundi inanem gloriam nec appetere curat nec respicere). It has no taste for other love (Si mens aeterni amoris dulcedine perfunditur, non potest fieri quod ultra in carnali amore nequiter delectetur). Carnal love is beastly, horrid, bitter as absinth, leads to ruin, disease and death — the world is being diminished "de multis maculatis". The pleasures of the world are shallow; beauty, riches, honours, dignities, worldly wisdom, are absolutely vain. "Mundi gloria est causa aeterni doloris." "Flos mundi dulcis cernitur, sed ne dulciter fructificet cito succidetur." "O quam fallax gratia et vana pulcritudo! Quid est flos carnalis formae nisi vana veritas et vera vanitas? Omne transitorium vere dicatur vanum, ergo omnis mundi gloria est vere vana." "Pulcritudo puellae homines evertit et animas *ab alto attrahit ad imum*." "Sapientia mundi, per quam magnos se esse putant, nimirum stultos efficit et verae sapientiae lumine in obscura ducit." "Al perishes and passes that we with eghe se; it wanes into wretchednes, the welth of this worlde" (s. p. 53). This earthly life is a vale of tears and woe, its pleasures and joys are illusory, being always accompanied by sin and suffering and evil, from which we can escape only by fixing our hopes upon the world to come. Man is foul from beginning to end: conceived and born in filth, at last "worms' cook". "Heu quam miser homo qui perdidit omnia pomo! Labimur et cadimus, praesto peccamini sumus: Vermibus dum morimur caro, spiri-

tus igni donatur" (*Job*). Men are blinded by their vices (*Excaecantur oculi saecularium tenebris vitiorum*; all seek riches and carnal love; the rich and proud are honoured, the poor are despised, the saint is persecuted and exiled. The best thing is death which removes us hence and puts an end to our misery. So pessimistic world-sadness is the reverse side of divine love.

Such are the outlines of R. Rolle's system, if system may be called what lacks every philosophic or metaphysic ingredient. His system is not a metaphysic system, his God not a metaphysic God; he implicitly believes in the Bible and in the Fathers, and rigorously resists any attempt to introduce reason into the domain of faith or to construe the Trinity from a psychological basis<sup>1</sup>. His God is *Christ*;—"Totiens glorior, quotiens nominis tui, Jesu, recordor." His mysticism is "in amore Dei canere et jubilare quasi raptus super terrena, in se deficere et *in Deum pergere*"<sup>2</sup>. His system is religious life, not theory. His "principle" is Love. In a time of utter depravity, of gross materialism, when immorality and cupidity pervaded all classes from the highest to the lowest; in juxtaposition to the reigning scholasticism, the vain efforts of the brain, he re-discovered, re-introduced the principle of Love, Cor, and proclaimed salvation through the heart. He contains the elements which constitute Christ, and came very nearly to the same results—but the greater light outshone the lesser; the work had been done before, had been done well, and that which crowned the work, the crucifixion, could not be overdone; every departure on the same line is necessarily drawn into the way of imitation. Still, his example may serve to explain the genesis of Christ. On the other side, by re-developing the original ideas of Christ which had been overlaid, and partly obscured, by an artificial, elaborate hierarchical system, he opened and started that revolution which commenced by restoring and re-asserting individual right and conscience, and ended in the Reformation, the breach of *obedience* to Rome by Luther. Many of the arguments of Wicliffe, Savonarola, and Luther are first found in R. Rolle. As a matter of fact, the renaissance of letters and the Reformation were preceded by the regeneration of the heart, and R. Rolle is the link between Bonaventura and the Reformers. In England, this regeneration met with the individual principle of the Saxon, and by it received that tincture of self-independence which negated a given rule, a formal authority, *obedience*. Though perfectly correct in dogma, yet, by living a life after his own taste, in solitude, apart from a Congregation, without a head, with God only as his praepositus, with abbas amor ruling his life, a self-made saint, a "homo sui juris", a king in the realm of the Spirit, R. Rolle represents the extreme, excessive height of individualism on the side of feeling, as Scotus on the side of intellect. The novel ideal of the hermit, revived from more primitive times when a less elaborate organisation of the Church left more space for individual freedom; the unique position of the contemplative as above the religious orders and pre-lacy; the emphasis laid on the inner man, the heart, love, as against works; his unsparing criticism of the existing system, — all this was sure to give offence to the dominant classes, and might, if followed up in its consequences, lead to serious complications. —

Of R. Rolle's later life the *Vita* gives but scant information. We learn that he was wonderfully, and very usefully, busy in holy exhortations, by which he converted many to God, and in writing mellifluous treatises and books for the edification of others which in the hearts of the devout resound the sweetest melody; that from the abundance of his holy love he was wont to befriend recluses and such as needed spiritual consolation or suffered vexations from the

<sup>1</sup> God and the Trinity is to him simply incomprehensible: *Ille Deum perfecte cognoscit qui ipsum incomprehensibilem et incognoscibilem esse deprehendit; nihil enim perfecte cognoscitur nisi causa eius, unde et quomodo sit, perfecte sciatur. En quaeris quid est Deus? ego tibi breviter respondeo quod tale et tantum est quale et quantum est(!), nec aliud est nec esse potest. Si vis scire proprie quid est Deus, dico quod nunquam solutionem huius quaestionis invenies; ego non novi, angeli nescierunt, archangeli non audierunt — quomodo ergo tu vis scire quod inscibile est et indocibile? Deus cum omnipotens sit, non potest te docere quid ipse sit; si enim scires quid est Deus, esses sapiens sicut Deus, quod nec tu nec aliqua creatura esse potest (Inc. Am.).*

<sup>2</sup> "in Deum *pergere*" is his formula for the mystic process, as (the more pantheistic) "in Deum *redire*" that of the German mystics.



malign operation of evil spirits in body or soul, and that God conferred on him the singular grace of relieving those that were so troubled. We learn that after a time he went to other parts—no doubt, by the will of Providence, that he, dwelling in many places, might be useful to many, and sometimes, also, to evade obstacles of contemplation; and that this frequent change of place gave occasion for fault-finding, although the holy Fathers of Egypt had done the same and the canons allow a change of place in certain cases (*cum necessitas persecutionis loca eorum gravaverit; cum difficultas locorum fuerit; cum sancti malorum societate premantur*). That so he went into Richmondshire, where for a time he had his cell 12 miles from his spiritual friend Margaret (Kirkby), a recluse near A(i)nderby; whom he used to instruct in the art of the love of God and in the ruling of life, and twice by his mere presence cured from a seizure, promising her the second time that she should not be seized again during his life-time. When—*transactis postea quibusdam annorum curriculis*—the same fit returned a third time, it was found that he had just died “*apud domum sanctimonialium de Hampole, ubi illis diebus solitariam vitam egit*”. Thither the said recluse afterwards removed.

This meagre account of a life which must have been rich in incident and full of interest, can be largely supplemented from his works which abound in self-confessions, he being a very subjective writer. All the 4 years odd from his conversion to the attainment of the canor, he appears to have stayed with the Daltons, and there in his lonely cell, “*remotus inter homines*”, provided with the necessaries of life by his kind friends, to have enjoyed that rest and quiet so indispensable to contemplation. “*Comedi et bibi de his quae meliora videbantur*.” The solitude has taught him his “*love*” and the canorus júbilus, and he is happy. “*Parentum seu amicorum subitis doloribus non concutitur nec illorum calamitate turbatur (contemplativus)*”—he says, alluding perhaps to his own family. It was probably Lady Dalton (“*domina quaedam in cuius manerio idem Ricardus cellam habuit longe a familia separatam ubi ipse solitarius sedere consuevit et contemplationi vacare*”), at whose death he drove away a troop of horrible demons, as the Vita relates (Lect. 8); and we may suppose that it was this same lady (“*matrona quaedam in mundo magna quae me una cum marito suo per annos nonnullos sustentaverat*”), whose aspect in death produced in him that great horror described in “*Contra amatores mundi*”<sup>1</sup>, and which seems to re-echo in his awful descriptions of death. At the time of his conversion Lady Dalton had been an elderly matron, having grown-up sons at Oxford. Perhaps it was her death and her husband’s that put an end to his residence there. When he left that place he was still young—“*non inutile*, he says, *arbitrandum est si in juventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem*.” Hitherto he had enjoyed rest: henceforth his rest is broken. He becomes a wanderer upon earth<sup>2</sup>. “*Quemadmodum Cayn<sup>3</sup> vagus et profugus super terram factus fuit pro facinore fratricidii, ita et ego in hoc exilio incertae sedis fio; de loco ad locum transeo, donec omnipotens deus dignetur servum suum dirigere, ut deinceps jam non indigeam circumquaque transmigrare*” (*Mel.*). The next period of his life is one of restlessness, conflict and fierce strife. He remained an hermit and adhered to contemplative life; but he had to live somehow. England was not Egypt, his time not St. Guthlac’s; there were no longer lonely islands or waste places to occupy, the land had been parcelled out; to till the ground, to live by manual

<sup>1</sup> Contigit dudum dum deliciis affluerem et cellam meam solus inhabitans die nocteque in aeterni amoris secreta suavitate requiescerem, quod quaedam matrona in mundo magna viam universae carnis iubente Deo migraret, quae et me una cum marito suo per annos nonnullos sustentaverat. Et cum spiritus eius me praesente transiret, “inhorrerunt pili carnis meae”, non obstante quod antea plura noctium fantasmata apparuerunt — continue in aeternitatis amore iubilans talia penitus non recolui reputanda. Verum tantus horror cor meum et carnem circumvolvitur quod cellam meam intrare mihi apparuit horridum, quod prius erat oblectamentum. Tunc “obriguerunt omnes habitatores Chanaan”, “Timor et tremor venerunt super me, et contexterunt me tenebrae”. Et iterum “accepi alas ut columbae, et volavi, et requievi” sine horrore. Sed quousque cadaver illud terrae datum fuerat, horror a me non recessit, et postea paulatim evanuit funditus. Attamen inter haec non abstulit a me Deus amoris sui iubilum; sed permisit me exterius sentire horrorem.

<sup>2</sup> Of course, it was ultimately the “trieb” which, being unsatisfied, drove him about and made him ex-centric.

<sup>3</sup> It is surprising to find the Cain-idea anticipated by R. R.

labour, did not agree with his delicate health and with his aspirations — he was dependent on men for his living. But, being no professional, neither priest in orders nor monk, he could offer little or no service — he had only ideas to give. He had to find friends who for God's sake could spare him a cell and his sustenance. And such friends he did find: we learn from his writings that he continued to live "cum divite domorum", dwelling on their estates and heartily joining in their meals. Who these friends were we know not — he never gives names of persons or places: but they must be sought amongst the gentry, the lords of manor, of the neighbourhood. However, not all friends were so kindly disposed, so constant, as the Daltons. He was of a sensitive, irritable nature, easily giving and taking offence, and yet exacting as to his dignity; his ways were strange, not in tune with the "world" ("non feci sicut ipsi fecerunt"), his theories new and incomprehensible to common intellect. He could not agree with men (cum hominibus concordare non potui); his friends soon became estranged (statim mutati fuerunt qui ministrare consueverunt), showed the cold shoulder; he suffered rebuff and ignominy. Slanderous tongues helped to embroil him with his patrons and to drive him "a domibus in quibus diligebat". Personal frictions hindered his contemplation. So he had no permanent home and changed his cell several times, living where he found a welcome, and leaving when friendships cooled; depending on the goodwill of men, on the seasons, on circumstances; staying a year or two at this manor, half a year at another, and changing from bad to worse<sup>1</sup>.

Or, he left his cell for a while to return to it at convenience, in the meanwhile traversing the country. The reason is not far to seek: he began to appear in public. It is a remarkable fact that new systems of Love have generally implied a tendency to remodel the world, or rather that moral revolutions have proceeded from a deeper grasp of the principle of Love. Love and mercy are akin. Having found his system, he was naturally desirous to make it known, to propagate his ideas, to teach his love, to save others, to win souls. He appeared in the manor-houses of the neighbourhood, made friends with the lord, chatted with the women, knacked jokes with the girls, but all with that intent to preach

<sup>1</sup> An instance of the difficulties he had to contend with, appears in the first lines of his *Judica me deus*, which are as follows: "Judica me deus et discerne causam meam de gente non sancta". A Deo qui scrutatur cor et renes, volo iudicari, non ab homine qui solummodo videt ea que exterius apparent. Quoniam qui de alienis cordibus iudicare presumit, indubitanter sciat quod in errorem cadit. Et qui per motum corporis de loco ad locum instabilitatem mentis pronunciat, absque dubio grave pondus super se posuisse cognoscat. Quamobrem, ut ab invidentibus et maliciosis de me incaute cogitantibus ac loquentibus clemencia Christi me liberet, necesse mihi supervenit clamare cum propheta: Domine libera animam a labiis iniquis &c. O bone Iesu, si heremita dicerer cuius nomine indigne vocor, nec erit nec merito esse poterit scandalum audientibus si corporalem habitationem mutarem aliquando vel ab una cella ad aliam transirem; cum non sum plus obligatus in uno heremo quam in alio moram meam stabilire. Vnde non inutile arbitrandum est si in juventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem. Nam vos scitis, et a me saepius audivistis, me ibi velle morari — et certe de hoc mentitus sum? Nequaquam; quia statim, ut Deus scit et vos cognovistis, mutati fuerunt quantum ad me, qui ministrare assueverunt. Propter quod mihi gravius fuit mora mea; et ut putabam antequam ibi venire, habere non potui propter colligentes fructus. Quorum causa ita locum abhorruui ut in illo nunquam a festo Pentecostes usque ad festum S. Martini manere cogitavi. Et quid proderit mihi in hieme locum tenere, et in aestate propter incommoda compelli recedere? Melius puto ibi sedere in hieme, ubi etiam quiete in aestate valeam esse. Verumtamen non dico totum quare recessi; nec alicui viventi indicare volo. Porro, ut videbatur mihi, parum vel nihil de me curavit. Adquirat ergo sibi alium, quem amplius amare disponat. In omnibus enim dictis et promissis meis condiciones subintelligo generales, viz. si vixero, si hoc melius pro me mihi visum fuerit, et super omnia, si Deus sic voluerit. Si condiciones ergo sint mutatae, in quo culpandus sum si non persistam in ea qua fui prius voluntate? Nunquid non in frustra vellem, si quod volo me non posse habere cognoscerem? Optimum est tales voluntates penitus dimittere, quarum effectum facultas nostra non sufficit perimplere. Ad ea quae impropere mihi in littera sua, non respondeo, quia iusti iudicantis sententiam gaudens exspecto". (Ms. Mm. vi. 17). — That he could not agree with men, he readily acknowledges: "Recessi a plerisque non quia me communiter et duriori modo paverunt, sed quia non concordavimus in moribus, vel propter aliam rationabilem causam: audeo tamen dicere cum b. Iob: Stulti despiciebant me, et cum recessissem ab eis detrahebant mihi; sed melius est quod contemnam, quam desiderare quod non videam" (Inc. Am.). And again: "Ego in solitudinem fugi quia cum hominibus concordare non potui, me nempe a gaudio saepe impediabant, et quia non feci sicut ipsi fecerunt, errorem et indignationem mihi imposuerunt quamobrem tribulationem et dolorem inveni (ib.); it would seem as if the Inc. Am. was written *after* he had severed himself from his patrons and retired to Richmondshire.

his love, chastity and charity. "Comparui", he says, "communiter inter carnales et familiaris fueram cum divite domorum, jocosum cum puellis raro gerebam, loquebar cum feminis de fide Factoris, ludens nonnunquam et laudans latenter, ridens cum reliquis ut eis videbatur. Sed haec est intentio qua sic peregebam: ut omnes addiscerent Auctorem amare vanaque relinquerent et retia ruinae, plus Deo quam hominibus desiderant servire ac sapere coelestia, contemnerent terrena; studui ut starent spurcitiis spernentes, et procul percunctans verba virtutis, quatinus concuperent Christum, non carnem, et virgines viverent, a vitis volantes ad vitam" (*Mel.*). He appeared in the villages and mixed with the people; colloquially (as Socrates), not from the pulpit, inculcating love, loving-kindness, peace. He formed connections with clerics—one of his epistles (*Cupienti mihi*) is addressed to a young priest<sup>1</sup> whom he instructs in charity and invites to seek the solitude. He tried to revive anchoritical life. The "*Regula heremitarum*"; which is undoubtedly his work, is a proof that at one time he contemplated to form a community of hermits under a rule. How far he succeeded in his missionary work it is difficult to judge: the *Vita* says that he converted many to God by his exhortations; I find no confirmation in his writings. He himself begs to be excused if, his health failing under the strain of contemplation, he, infirm and dead to the world, keeps within his cell, "non visitans villanos, fugiundo festis psallentiumque sonoro"; he maintains that "exterius ministerium" is not the sphere of the contemplative. In another work (*Contra amatores mundi*) he complains that his labour is lost, that "inter multos morans nec uni scio prodesse, et quae putabam lucrata timeo ne evanescant". As to his propaganda for anchoritical life, he complains that he can find no one willing to join him: "Heu mihi misero qualicumque solitario, ita fit in temporibus meis quod nec unum invenio qui mecum cupit currere ac sedendo et tacendo aeterni amoris delicias desiderare", "Vix unum invenio quem solitudinem amantem videbis", that no woman will last in his love: "Amor mulieris multivola cito fluens evanet et nulliubi persistens innumeratas mansiones affectat evagando; non miror si in amore mei non moretur aliqua, cum ab aeterno amore modico venti flatu in aliud redigatur." On the other side it would seem that the order of hermits, which before his time had become nearly extinct, was really revived by him, and that after a time his example was followed by many<sup>2</sup>. Piers Ploughman directs his satire against the hosts of begging hermits traversing the country. On the whole, his oral mission does not seem to have met with much success, or to have been long continued. Indeed, he had found a better and more congenial mode of conveying his ideas.

At that time he began to write. Love forces him to write. Love has given him wisdom and subtlety; the gift of canor, the power of lucid speech (*lucide, liquide loquor*). The old Fathers had written: so why should not he? why should a modern be less able? God is of no less bounty now than in the primitive times. If he is not allowed to preach, he will write, and preach in writing. "Non sum episcopus nec praelatus nec rector ecclesiarum, tamen sollicitus sum pro ecclesia Dei, si possem aliquo bono modo quidquam facere aut scribere quo ecclesia Dei augmentum capiat in divina dilectione". He fears not, Love makes him bold. — His first attempts had been private, the outcome of the canor modulated into song<sup>3</sup>: short rhapsodic effusions, ejaculation of love-longing, rhymes,—of course, in English—, made afterwards into songs to Christ and Mary. The Virgin he

<sup>1</sup> Perhaps one of the young Daltons who had studied with him at Oxford?

<sup>2</sup> The hermits in R. Rolle's sense have nothing to do with the order of the hermits or friars of Knaresborough, founded by Robert Flower or Robert de Knaresborough who, when a monk in New Minster Abbey in Morpeth, resolved to lead a solitary life as an hermit and resorted to the rocks by the river Nid, where, being joined by others, he "instituted his companie in the sect of Friars of the order De Redemptione Captivorum, alias S. Trinitatis" (*Dugdale Mon.*); or with the Friars Eremites of the Order of St. Augustine, who were brought into England ab. 1250 and soon had 32 houses in England and Wales (they were one of the 4 begging orders, and some of the most celebrated learned men were of their number, as John Waldeby, Robert Waldeby, Capgrave). Piers Ploughman may allude to the latter. Of St. Robert of Knaresborough we have an Engl. metrical life ed. Roxb. Club 1824 by Thomas Drury, in Northern dialect.

<sup>3</sup> *Suavissima est requies quam capit spiritus dum dulcisonum descendit divinitus quo delectatur, et in himno iperilrico et iudifioso rapitur mens ad canendum delicias amoris aeterni. Resonat iam in ore laus Dei et beatae Virginis, in qua inaestimabiliter gloriatur, Inc. Am.*

held in special veneration and to her he had dedicated his virginity<sup>1</sup>; in her praise he wrote a Latin poem (*Zelo tui lingueo virgo speciosa*, in Ms. Rawl. C 397) in 39 4-lined stanzas, one of his earliest works—an imitation of Bonaventura's (or Peckham's) famous "*Cantus philomenae*", and in the same metre, but with frequent alliteration. But now he comes forward as a writer (*proferor*)<sup>2</sup>, and having once commenced, he wrote on, issuing work after work in quick succession. He writes with astounding facility, with an eloquence which brings out with ease whatever is in his mind, but he takes no trouble to revise or refine his writings. He writes to bring out his system, to win souls, to attack vice, to castigate society. Yes, he will not only edify, he will strike and sting (*spinis pungendo principes per-versos*; he will not only show love, but hatred (*Amorem et odium utrumque ostendi*). He appears as a champion, enters the lists against the vices of the time—cupidity and concupiscence, throws down the gauntlet to the "*saeculares miseri*", the tyrants, the egotists, the hard-hearted, the princes, the proud, the rich, the lovers of vanity, the pharisees and hypocrites—"Tutus non timeo tundere temptantes: *contra tyrannos thema tetendi*".—In embracing anchoritical life he had followed in the steps of St. Guthlac and other Northerners; his gift of canor reminds of Caedmon's miraculous gift of song—as a writer he took up the old traditions of the North: *he revived the alliterative verse*. I cannot discover any previous attempt in that direction, and do not hesitate to ascribe to him the revival of this verse which forms so prominent a part in the vernacular literature of the 14<sup>th</sup> century<sup>3</sup>. He first employed it in Latin. The first work—or one of his first—with which he appeared before the public, "Of the glory and perfection of the Saints" i.e. hermits (in Ms. CCCO 193 titled "*Melum contemplativorum*"), is written in alliterative verse, mixed with alliterative prose<sup>4</sup>. His next works are in prose: a "book on the life of hermits", quoted—with the preceding—in his "Job" and probably identical with the "Rule of hermits" in Ms. Mm. VI. 17; "Against the lovers of the world"; on God's judgment as against man's (*Judica*

<sup>1</sup> Cf. *Melum*: *Cogitavi in claustris cordis mei constans esse in caritate, et despicabilis deduci inter divites ne ad dignitatem deportarer; amicam autem adamavi in quam angeli Omnipotentis anhelant aspicere, et mirificam Mariam misericordiae matrem mulcebam mihi mollitie melliflua, nec desepit dilectionem quam detuli, at potius procuravit a Piissimo ut animus ornaretur ad amicabilem amplexum intimi amoris. Illam utique habui adintricem quae oravit amatorem aeternum ne abicerer ab electione amantissima, alioquin non amassem Altissimum ardentem nec suscepissem suavitate sonantis citharae neque caperem ad concentum canorum; quoniam illa ardentissima erat in amore, et omnes amicos eius accendit ad amandum. Pulcherrima profecto puella clericulos cupit sibi conformari quos secum communicandos capiat, ut quaeamodum illa castissima continuabatur, ita et ipsi sine concupiscentia carnali consistant. Hanc amavi a iuventute mea, et iam in iubulum geror sine gemitu; nec abstulit aliena quod ipsi obtuli ab initio, virginitatem videlicet, ut vivam virtuose et vestiar virtutibus.*

<sup>2</sup> Says he in the *Melum*: *Qui latui libenter, tamen non liber a linguis, occulte ludendo in laude laetabundus, propter invidiam impij errantis in abditiis aiebam, et hactenus exterius vix semel ad alios erumpere audent. Nunc Christus quaesitus quem carissime cupivi, quem amans inveni, veniens ut vivam, manu assumptum, dum mens moderata in melos moretur, clanculo compellit ut scribam, clamando quod concito carnales cadunt in chaos, et cupidj in cassum quaerunt conscendere culminis caminum, dilatari desiderant divitiis ditati de quibus decepti digne a Deo dure debebuntur. Pusillus profecto plangendum non petens, potentiam percepi ut porter ad polum pietatis propagine, impuris proiectis in puteum penalem, foetentes in fulgure funeris ferventes. Denique et Deus dedit mihi donum quo ducar a dampno: delictis delibutus dignissimi dulcoris, intrinsecus intentus colligor ad cantum, profluens ut posterj a maculis munderentur et munus mereantur quod mollit mutatos a mundi merore. Lumen laetificans lamentum levavit, et laetor levissime in laudibus liquescens, ut loquar luculenter leviter laborans et dictem devotius quam ceteri solebant, more mirando divinus divinitus ab his quae decipiunt, dolo ne deprehendar. Audacter introeo in ostium apertum, hauriens ab altis sonum coelestem. Utique non omnes hoc habuerunt, hinc et operibus altis obstupescunt, nam inaudita veraciter viderunt, dum vixi visibiliter vernans virtute, vanum ut virus vomens a vita, Christum glorifico quo iubilo ingenter, non glorians in gladiis sed gratia grandescens, quatinus iam carpens solacium serenum, dolorem devitem &c.*

<sup>3</sup> The English alliterative poetry of the 14<sup>th</sup> cent. is chiefly, it seems, bound up with the names of Huchown and Radulfus Strode, whom some years ago I first conceived to be the probable author of the Pearl and of Gawain, communicating my proofs to the then editor of the Pearl (who simply adopted my views, without adding additional proofs). It is possible that these poems originated from a circle of Northerners at Oxford, headed by Radulf Strode, the "philosophical Strode" to whom (and Gower) Chaucer directed his Troilus & Creseid, the "poeta Anglus" to whom the bibliographers (Leland, Bale, Pits) ascribe an elegiac poem: *Phantasma Radulfi*, which is possibly the "Pearl".

<sup>4</sup> An imitation of this style, but with the addition of rhymes, is the piece in Ms. Vernon, titled *A talking of the love of God*, in English, ed. II p. 345.

me Deus); an epistle to a young priest inculcating charity and contemplation (*Cupienti mihi*); postils on the first 2 verses of *Canticum canticorum* (*Osculetur me osculo oris sui*), and on the chapters of Job used as lessons for the dead<sup>1</sup>. All these works are in Latin, at that time the common language of the learned. They all belong to this period and are written in his youth: in the "Melum" he calls himself *juvenculus*, *puer*, *pusillus*—it was written probably in 1326, when presumably he was 26 years old; in the other works he calls himself *juvenis*. They all bear the mark of youth in the strongly personal, subjective, combative, passionate, nervous, eruptive style, in the sweeping and uncompromising character of his assertions; the *Melum* betrays its primogeniture in a certain juvenile—shall I say frivolity? They are written in a time of conflict, when he had to make headway, to lay open, to maintain, and to defend his theories, and subjectivism will naturally appear when the "Ich" is not in concord with the time and has to assert itself.—All these works are written in praise of contemplation and divine love as against carnal love and the love of the world. His favourite form is the postil, i.e. he comments Holy Scripture—he is dependent on scriptural texts for the exposition of his views. In the "Melum" he thus chooses his texts indiscriminately, according to their bearing on contemplative life; in the postils on *Canticum* and Job he comments a couple or a series of texts. Those of his works in which he either abandons the support of texts (as *Incendium amoris*) or more regularly expounds whole books of the Bible verse by verse (as *Psalter*, *Threni*), must be assigned to a subsequent period—he certainly commenced his literary career as a—somewhat irregular—postillator; "de gloria et perfectione sanctorum *praeclentium postillas proferam*", "Positus in praesenti patiens pressuras pro pane perhenni, puto quod potero .. in publicum procedere probatus *postillator*, strictam scripturae masticans medullam, ut degam delicate dulcoribus divinis", so he says in the *Melum*. This is characteristic of his method. He propounds a biblical text: this text evokes a certain note or tune, a certain emotion, and on that he enlarges, so bringing out his views. His method is lyrical or musical, not deductive—a translation into words of the canor, the chiming in his breast; he is a poet, a lyric poet, not a philosopher, he writes from feeling. Guided by a biblical text as "Leitmotif", he brings out the sensations attending holy contemplation. In the *Melum* he so follows up the whole course of contemplative life from the first conversion to the attainment of *caritas perfecta*, and ends with the grand *Finale*: *Doomsday*, the glory of the saints, the pains of the damned; in the postils on *Canticum* he more particularly dwells on the dulcor. His plans are loose, invisible, introduced from without, the parts are exteriorly slung together like beads in a rosary, the sentences loosely connected, his style is strangely incoherent, there is no development, no progress: the progress is obstructed by variations and repetitions of the same theme, much in the wise of A.S. poetry; sometimes he repeats himself in different works in identical terms. His strength lies in his lyric fervour, in the truth of his feeling, in the depth of his inner life, as in graphic descriptiveness, in happy illustration from nature, life, his own experience; he strikes some of the deepest chords that ever have sounded in the human breast; he excels in terse sentences epigrammatically pointed and full of antithesis, which often convey truths far in advance of his time and of almost modern impress—indeed his style is largely made up of sentences, each the result of a spiritual experience, a momentary inspiration. He is strangely deficient in reasoning and all that pertains to reason and *scientia acquisita*: he is strong in point of feeling and *scientia inspirata*; he is all, entirely, and nothing but feeling. This, I think, explains the peculiarities of his strange style.—But he not only gives the sensations in the progress of contemplative life: he is also a preacher and teacher; his lyric effusions are mixed with admonitions and warnings, with polemic and satire. He appears as a reformer: he propounds his scheme of a higher and un-

<sup>1</sup> That Job belongs to his earlier works, follows from the following words: "O sancti seniores, orate pro me *juvene* ut non errem in hac expositione sed potius digna et congrua valeam pronuntiare". What he calls *juvenis*, appears from his words: "Christus resurrexit in aetate juvenili, quando fuerat 32 annorum et 3 mensium, et haec aetas fortis, robusta, pulchra et decora et perfecta, quia tunc cessat motus augmenti".

worldly life, exhorts others to follow him, criticises the existing order of things, attacks the worldliness of the ruling classes. All these elements are combined in the *Melum*, his chief and most comprehensive work, while his other writings are more uniformly either exegetic and mystical, or exhortatory, or polemic, or written in self-defence; indeed, the polemic element may be said to prevail in his earlier writings in the same degree, as it recedes in his later. How he labours to win souls! O come, he says, ye youths and maidens, learn from me, a wonderful lover (*amator mirabilis*), how to love: forsake the impure love of one another and embrace eternal love! O maidens, do not hanker after men, do not adorn yourselves for men, to tempt them: lo Christ, lovely of shape before the sons of men, the King of Heaven, wants your beauty, woos your love—he loves maidens chaste and poor, he loves *caritas*, not *libido* (*caritas est color quo pulcri paremus*): he will adorn you with a wonderful crown, a worthy diadem, with shining garments; and her that now languishes in love for him, he will requite with everlasting sweetness. “*Heu, dominae tam dulces diligunt indigne et dirae dilectioni deditae domantur et mentem immunditiae maculant amore, manentes in morsu multiplicis meroris, languendo ad lubricum in lugubri labore, quae Deum diligere devote debuerunt et hymnum extendere amoris aeterni, in Jesu qui se gerit jugiter jubilantes! Itaque et alii lascivia laetantur, domicellae et juvenes invicem arserunt, aestuant amplexibus dum dari differuntur; mentes in malum sine modo moventur, non cessant se secernere a solis coelorum, copulis carnalibus cupientes coronari. Heu virgines et viduae vilissime venduntur, vacillant et ventilant vadentes vitiatae, ornantur ob oscula, se portant impure: nam harum elegantia plurimos prostravit, quia pulcritudo placens suscipitur tam cito; et exultat aeternitas, ad terminum transducta! Vae non verentur in venere vestiri, florem felicem foetori effundunt—puritas perpetua sic separatur, formam fallibilem diligunt, non deum, fruuntur fantasmate Christo contempto, et abeunt cum illis quos amaverunt, ubi odium et ignem habebunt aeternae! Hanc cuncti communiter callem conquirunt, in carnibus sunt capti et comedunt crudum; nesciunt quod pro nihilo a nitore nudantur et portas appropriant amarissimae mortis, dum delectabile ducentes, prospere se putant in pace proficisci. Vae verecundiam evacuaverunt, sordibus scelerum se substernentes; ut bestiae se bajulant ratione repulsa!.. Vae vae vescuntur vitiis et vanis, et homines amplexantes stercoribus steterunt: comedunt crudelia et crapulam quaerentes stultitia strangulantur!” (*Mel.*). — Be comforted o ye poor! you will be the rich in Heaven and sit with God on the throne to judge the wicked princes: “*Gaudete pauperes in paupertate vestra: patientiam probat caritas, probatio spem operatur, spes autem non confundit; exultamini inopes, gaudete mendici, pauperes suspicite: quia vestrum est regnum Dei; modicum et breviter patimini, multum et aeternaliter gloriabimini. Cum jam pauperes cotidie in contemptum cadant et prae calamitate confusi etiam inter epulantes egeant, plerique profecto pauperes primatum percipient et perversos principes populorum in judicio judicabunt. “Divites mundi pauperes sunt inferni, pauperes vero saeculi divites sunt coeli, honorati hominum socii et cives sunt infernorum; qui quaerunt manentem civitatem in mundo proculdubio illam invenient non hic sed cum daemonibus in inferno. “Quid enim habet pauper nisi ut pergat ubi est vita? Aerumpnam utique habet et angustiam in hoc exilio, et omnes dies ejus miseris pleni sunt: deserens ergo hanc inopiam deducetur ad delicias domus Dei et regnabit cum regibus quia seipsum recte regebat”. — He attacks the cupidi, carnales, directs his satire against all classes of society from the King down to the selfish poor, but mainly against the great, the proud, the rich, against all who love the world and the flesh, not God. “*Cum saeculares miseri, reges viz. terrarum et principes hominum, divites, necnon et omnes mundi potentes superbiae amatores, nec Deum nec divina nituntur quaerere sed pomposi et vanis honoribus exaltati, terrenis divitiis praediti, solummodo ea quae sua sunt, carnalia scil., et ea quae mundi sunt, noscuntur perpetrare, constat profecto quod nec unus illorum ut bene agat veraciter intelligat, nec caritatem qua salvaretur habere cupiat: vnde et quemadmodum in voluptatibus suis aequissimi judicis oblitis judiciis non timent existere, ita et in futuro Christus manifestis omnibus eorum sceleribus coram cunctis oculis eos videbitur condemnare. Vae eis! coram aeterno et vero dominatore ad nihilum redacti, evanentes ab omni solacio dominio subjecti fiunt***

daemonum, qui in hoc saeculo positi laetabantur se reges et duces superborum. O dirum, o deforme dominium praesentis vitae potentium, qui dum paucorum domini constituuntur hominum, servi fiunt innumerabilium vitiorum. "O mundani et carnales miseri, vere fraudati estis gaudio Dei et fraude decepti diabolica merito aeternam mortem patiemini, quia vitam hic quaeritis quam scitis non posse hic haberi; excaecati sunt oculi vestri, immo diabolus potius eos plene eruit, quia nec hoc quod videtis creditis, quando morientem cernitis et tamen mortem non timetis; confusi estis, quoniam Deus sprexit vos; maledicti, execrati et abominabiles facti estis, omnes angeli sancti et amatores Christi immenso gaudio replebuntur quando ille totus coetus vester reprobos aeterno igni dampnatur. Vae vobis divitibus! vae vobis superbis! vae vobis luxuriosis! vae denique omnibus peccare volentibus: quia merces vobis reddetur. "In tonitruo tonante terminabuntur regna regum qui nunc resident reprehensibiles et ratione non reguntur. "Reges a regnis ruent, quia sanguis sceleribus sarcinatus duces et divites inaniter decepti. Reginas quae reprobe regebantur, vermes rodent invisibiles, virginum vero virtuositas virescit in aeternum". No less he censures the manifest abuses in the Church, insisting on inward religion, on caritas, as against "ministerium mechanicum", the formalism of the time; he censures the prevailing worldliness, exteriority, work-service, hypocrisy, the lack of true religious spirit. He declaims against the "ficti et falsi fideles, qui Deum se amare fingunt cum non diligunt"; against the priests who eagerly claim their tithes but neglect the cure of their parishioners (Vae presbiteris qui tanto zelo et clamore decimas et ea quae ad altare pertinent exigunt et de animabus parochianorum tam parvum curant; instanter petunt pecuniam sed raro aut nunquam proferunt sermonem, excommunicant illos qui ab ecclesiis jura sua subtrahunt et ipsi sacerdotes primo excommunicantur quia ecclesiam Christi ut tenentur non regunt, *Job.*); against the monks who are implicated in secular affairs, and in their presumption claim to possess the sole way to perfection; against the book-wise, the "doctores et philosophi et theologi, infinitis quaestionibus implicati, in omni scientia summi sed in amore Dei inferiores"; against the prelates, who bent on worldly pursuits, on secular business, on mammon, on carnal pleasures, and anxious to shine, to excel, indifferently perform the duties of their office and neglect to attend to the spiritual needs of their flocks, sending incompetent preachers and prohibiting the "missi a Deo", the poor hermits (heremitas abiciunt et horrent cum ipsis bonos esse et conscios, audire hos nolunt; quidquid homo dixerit quod laude sit dignum, semper ad malum interpretantur; quamquam jam sciant summa secreta et necessaria noverint humanae salutis, utique cum ipsis acceptabiles non erunt, *Mel.*). "Qui nos pascere debuerint, occidere conantur". "Praelati et sacerdotes et religiosi, quanto magni sunt se deberent in omnibus humiliare, suam quoque infirmitatem cognoscere et descendere ad instructionem populi, verbo et exemplo pascendo gregem Christi: sed dum unusquisque ad temporalia bona possidenda humanumque favorem amplectendum innititur, nimirum apud Deum omnes reprobantur. Omnes diligunt munera, omnes ad terrenam dignitatem aspirant, a propheta ad sacerdotem omnes faciunt dolum, omnes in laqueo terrenorum positi sunt, ad vanam et fallibilem gloriam universi concurrunt". "Milites Christi, sacerdotes et religiosi, eremitae et monachi, atque alii et aliae, voluntariae paupertatis amatores esse debent, qui non solum a seipsis hostilia jacula repellere, verum etiam et ab aliorum cordibus in quantum poterunt niterentur auferre: at, ut videtur, vecordes sunt, infirmos se fingunt, mundum quaerunt, Deum amare nesciunt immo contemnunt, hostes non expugnant sed introducunt. Heu, servitium idolorum libenter admittunt, et christiana militiae decus amiserunt, et qui prae aliis in vitae sanctitate et morum honestate excellere tenentur, jam terrenis desideriis involuti et pravis actibus mancipati, in omnibus scandalum efficiuntur. Aut enim sacerdotes comesationibus et ebrietatibus et impuditiis atque illicitis lucris deserviunt, aut otiositati et somnolentiae dediti a divino servitio per torporem deficiunt et negligentes et vagabundi fiunt" (*Job*). If so the columns fall, how can the fabric stand: (Si columnae cadunt, quomodo stabit quod frondificatum est? Membra sequuntur caput; quia superiores insaniunt, etiam inferiores in vanitates et fantasias falsas deducuntur): So much the more it is necessary that the few elected should raise

their voice against the prelates (tanto electi dei, cuiuscunque ordinis sunt, ad caritatem et castitatem retinendas se student erigere, quanto ipsos qui principatum in populo perceperunt vel alios minores in lubricam viam et latam quae ducit sectatores suos ad infernum vident declinare, non attendentes perversis actibus praelatorum, sed Christum imitantes qui est caput humilium et doctor mansuetorum (*Mel.*). He so, leaning on his mission by God, challenges his own bishop: "Ecce juvenis, zelo animatus iustitiae, insurgit contra senem, *heremita contra episcopum* et contra omnes taliter opinantes qui in quantumcumque exterioribus actibus supereminencia affirmant esse sanctitatis" (*Mel.*). — Alas, the world is sadly deteriorated! "Jam mali in mundo multiplicantur et pauci inter populos inveniuntur qui sancte subsistunt, omnes paene proficiscuntur ad peccata, loquuntur turpia, cogitant immunda, agunt nephanda!" "A plerisque jam in praesenti tempore immo ab omnibus cupiditas in aulam regiam introducitur, caritas vero quasi esset perditioni consentiens incarceratur, immo a regno ejicitur in exilium — sed tamen habitaculum invenit in cordibus electorum." "Ubique jam abundat turpitudine terrena, vilissima voluptas in viris vacillat, ratio refrigescit, non reficit ruentem, bellant ut bestiae, breviantur beati, nullus est nimirum qui nemini non nocet." "Neque jam ut solent sancti subsistunt, nec electi habentur qui Auctorem adorem pro aliis audacter et interim alantur habiles amore; unde nec terra in tantum habundat, non floret nec fructificat ut fecerit in finem, cum fuerint fideles falsi et ficti; ac fame feriuntur et funus fabricant in quo frendebunt infelicitate ferventes" (an allusion to the famine and pestilence of 1316—8). "Heu non alique invenimus amantem qui inhiet ardentem habitare cum almīs; omnes indifferenter ad delectabilia declinant, in voluptatibus vanis viliter vacillantes." "Jam nulli exeunt (in solitudinem): omnes amant solatium hominum et ideo sine dubio visitatione carent angelorum; ita placet eis sonus exterior et solemnia corporis ut parum vel nil curant de sono coelico aut de solempnitate mentis" (*Inc. Am.*). "Solitari siquidem despecti habentur, in omnium opprobrium abierunt; ubi alii in aulis honorifice assistunt et ad mensam magnatum praecedere ponuntur, ad ostium mendici morantur et his de micis mittunt multi magnates et reprobat ut reprobos, qui plane penitebunt". — Truly, the end of the world is near: "Et quidem in istis temporibus, in quibus deveniunt fines temporum, maxime superbi regnant, hypocritae praesident, homicidae dominantur, fornicatores sublevantur, avari divitias et dignitates acquirunt, iracundi et invidi praeponuntur".

From so appearing in public as a teacher and writer, his name soon began to be noised about. But in the same measure he found violent opposition: he was attacked by a host of enemies. His earlier works are full of bitter complaints against his detractors; he had to maintain his reputation, to defend his principles. His system ran counter to the common opinion of men, of the world that lives, and struck against the very root and foundation of society. He proclaimed chastity, divine love: but, mothers *will* marry their daughters although they know that the price is their virginity; girls *will* have their sweethearts and adorn themselves to please men, and will not cease to believe that they possess what men desire to know; young men are expected to be infatuated, illusioned — and disillusioned — it is the way to knowledge and to wisdom; — such is the course of the world. Matrimony is the natural law (*lex*) of man, though no community has ever formally proclaimed it such, leaving it to nature to enforce her ends. The sex is man's natural incumbency, his fate, his Cross, the tree on which he grows. The ways of sex are hideous indeed: but they are indispensable — the way to life leads through that gate, and nature herself has given beauty and illusion, love and curiosity, to unite the sexes for the creation of new life; chastity is the beau ideal, the essence of morality, indeed morality itself, but chiefly as the nursery, the mainspring of love, which is the foundation of human society. Love is life itself, and life was given to return love; it is primarily sexual, and divine love is but secondary love, love transferred in its ends. His system was transcendental idealism — flight from the "trieb", and, as such, as much above truth, as mere sensuality is beneath it, truth lying between the two, as between body and soul, between matter and spirit. His system was hostile to kind, and he who forsakes kind, is forsaken by kind, and liable to fall maybe as Joseph by the wife of Putiphar;



the whole world becomes his enemy. He had raised the whirlwind: he became the "lapis offensionis, petra scandali", "scandalum Judaeis, gentibus autem stultitia."— He was a strange man: strange in his ways, strange in his words and teaching: people asked: Who is this man that so cometh forth? They did not understand him, or misunderstood him. They saw his gloominess, but not the joy he felt within; they saw him constantly absorbed, ecstatic, constantly talking of a love not of this world, and could not make him out. They called him a fool, mad, demented (*stultus, insipiens, alienatus mente*), nay wicked (*iniquus*), saying he did irreverence to God and did not keep the statutes of the Church (*dicentes irreverentiam Deo facere et statuta ecclesiae non observare*), and did not run the right way to God (*affirmant non recte currere ad coelestem mansionem*). Others said: We give alms, feed the poor, clothe the naked and do all the works of mercy: how can those be equal to us who daily love quiet and do nothing of the kind? it is better to be in the world and do some good, than to sit idle in the solitude or in the cloister. His wanderings, his shifting from place to place, seemed at variance with the notions of an hermit, with the rest and quiet claimed by himself for the contemplative: people said he was no hermit (*nonnulli cum heremiticam vitam considerant, me etiam heremitam non esse impudenter affirmare non formidant*), but an hypocrite; some said he was a scamp (*trutannus*). His converse with the rich gave another occasion for slander: he who is so exhausted by abstinence that he suffers excruciating head-aches, is said to be led away by the pleasures of the rich (*dicunt derogantes: deliciis deducor quibus divites delectant, et indignus sum Deo*), is accused of being a glutton and a wine-bibber, and they said of him as was said of Christ that he ate with sinners and publicans (*Sancti saepius inter saeculares etiam solitarii sedebant: ideo tu dicis quod de Domino dicebatur: Quare cum peccatoribus et publicanis manducat magister vester? et iterum vocabant veritatem viventem quae angelos alit in sola visione, vini potatorem*), that he was impure and ran after the girls (*lubricum et lapsum me judicaverunt, putantes quod pro puellis persisterem cum pravis*), that his "sittings" in holy contemplation were due to an overfull belly and to good wine, and his penance merely for the eyes of men (*asserabant sophisticè loquentes quod pro sumpto cibario sustinui sedere, et potibus deputantes quod Piissimus praestavit, ac populis ut placeam plerique publice praedicabant penitentiam me pati*). These attacks he ascribes to envy, the envy of those who saw his goodly life and the wonders God worked in him, and found themselves deficient (*"invidebant autem eo quod in magnis muneribus munitus mirabilis manebam, et seipsos mordebant morsibus malignis quia magnifica majestas me mirificavit in mente per musicum in melle melodis"*); "*Invidia uruntur quia lucide loquor"*). But his worst enemies were those who called themselves followers and disciples of Christ, the professionals, the monks, the doctors, and especially the prelates; those that were encrusted in their traditional ways, in their self-conceit, their self-righteousness, and failed to comprehend the new gospel (*"Odium et invidia tantam non inveni nec habui sicut ab his qui dicebantur discipuli Jesu Christi"*; "*Hi qui praeferuntur (i. e. the prelates) maxime me odiunt"*). They derided his self-assumed saintship—if he is a saint, where are the miracles which signalize the saint? They found fault with his quietism, his idle inactivity, his contemplation without works, his salvation by love, his independence without obedience. The generality of men are business-men and cannot understand the enthusiast: They jeered at his canor. The book-wise asked: Where has he learned and from what doctor? (*Docti per acquisitam scientiam, non infusam, et inflati argumentationibus implicitis, dedignantur dicentes Ubi didicist iste et a doctore audivit?*). They despised the layman who was not of their guild, scorned his inadequacy in things dialectic, questioned his qualification, thought it easy to beat him in disputation (*nonnullos audivi me disputationibus velle vincere, quia apud opinionem hominum eos vivendo videbar superare*), called him a rustic, an idiot (*rusticus, idiota, insipiens*). They maintained that he had no capacity to preach (*Putant quod non potui pure praedicare nec sapere ut ceteri qui sancte subsistunt*); they despise his words because he is poor, not a bishop, a prelate, or a rector (*Quia pauper sum et non reputatus inter magistratus mundi, parvi penditis verba quae*

loquor vobis). They ridiculed his authorship—his teaching is to them a mystery (mysterium mitto modernis); they maintain that he errs in his interpretation of Holy Scripture (dicentes aut me in expositione errasse, aut sacra verba congruenter non tractasse, non acceptantes me quia *modernus* sum, *Job*) — to them he is a “homo novus”, a modern. So — because he did not “run” as others in this world (quia non cucurri quemadmodum qui adhuc carnalitati inhaerent) — he was an object of universal hatred — *Horridum me habebant omnes insensati*. Those became his worst detractors whom before he had thought true friends (Eos pessimos detractores habui quos prius amicos fidos putavi). “Multi qui mecum loquebantur, similes fuerunt scorpionibus, quia capite blandiebantur adulantes, et cauda percutiebant detrahentes”. They would fain have seen him fall into sin (Invidi undique obsistebant adversus me, qui si lapsus ligarer in lacum laetarentur); they tried to lure him into sin, so to catch him therein and make him belie his saintship. They contrived to drive him out of the houses where he was loved, and so did him great harm, as he was dependent on the benevolence of men. He has had so much annoyance from their defamations that in his “*Cupienti mihi &c*” he begs the dedicatee to use discretion in showing the book, lest he should incur new slander (vobis habenda est discretio non modica, ne dum circumquaque hunc libellum indesinenter ostenditis, juventutem meam invidorum dentibus acerbiter corrodendam exponatis).

How far this conflict went we are not informed. The annals of the time are silent with regard to him. His age treated him as a nonentity and gave him over to oblivion. Society simply took no notice of him. He himself will not disclose the names of his tormentors (Dirisiores et detractores non divulgavi ad dampnum, necnon et amavi eos qui me arguerunt et ostenderunt odia ut ab omnibus abominarer). Yet it seems that matters came to a crisis. It appears that he had one chief adversary — in his Melum he chiefly addresses one, who vainly curses (“O miser sine modo, non metuis mensuram quae tibi metietur? cur es sic captivus? non tremis pro tormentis quibus traderis? tu iniquus et impius hic iudicia justum qui postea probatus ex tuo ore te ipsum condemnabit! . . non putes quia pereo quia mihi *maledicis* et praedicas quod in penis perendinabo: en ego assumor extra terrena, temporale non tangens teneor tranquillus ac uror interius affluens amore, gaudiumque gusto in quo nunquam gloriaberis, quia omnibus obsistis qui optime operantur!” “Quid arguis o impie, quem approbat Auctor? non poteris tu perferde destruere in dolo quem Deus dedicavit. Frustra furis infelix, tabescens in tenebris, quia Trinitas me temperavit et dedit mihi quod te doceo. O miser sine mititia, adhuc beata bonitas beneficientibus benedicit, et magnifica majestas mirabiles facit in mundo”), and I have no doubt that he refers to one and the same person. I mentioned before that in one passage of the Melum he directly challenges his bishop, and it is very probable that his bishop was this one adversary. He also complains that the prelates prohibit the hermits from preaching and send unfit persons (prohibent praecipuos proferre sermonem, et alios admittunt qui a Deo non mittuntur; heremitas abiciunt), and that those in prelacy hate him most. In the register of Archbishop Melton (1317—42) I find the following memorandum: *1334 Aug. 5: An order forbidding any one to listen to the teaching of friar Henry de Staunton hermit* (Raine, *Fasti Ebor.* p. 421). Nothing more is known of this hermit, but we may readily suppose that he was a disciple or follower of R. Rolle. It is quite possible that some similar restriction, if not a severer censure, was issued against R. Rolle at an earlier date, and that he suffered some kind of check at the hands of his diocesan.

So, what with these conflicts, what with the loss of patrons and friends, and the increasing difficulty of living, what with his restlessness, his life in this period became more and more sad. In the two great passions of life, ambition and love, he is checkmated. He saw others rise to honours, and himself was nobody. He had a loving heart, was bound by no vow, was free to marry if he chose: yet he clung to chastity, a self-imposed burden. He was a fair young man, florid, not uncomely, and well worth a woman's love: all the greater was his temptation (*elegans eligitur amplius amori, nam formosus in facie, qui fuerit facundus,*

oculos sollicitat et taliter temptatur). Yet, absorbed in his holy love, he managed to escape carnal love and so to remain chaste — we have his positive testimony that he kept his chastity. But who can tell the struggles he had to go through as years came on, those years especially when the “trieb” is strongest, virility most potent, when every one succumbs — the height of generation, the years of Christ? The victory is gained, but at what price! By refusing himself to kind, he is refused by kind, his friends forsake him, his patrons repudiate him, no maiden will abide in the love he offers, he is overrun by enemies<sup>1</sup>. His life is that of the lonely man who, forsaken by all, is sent adrift, a prey to all. He tasted of that destitution in which man, stripped of all belongings, is reduced to the state of man simple, the son of man. He should so like to have an associate (sodalis in itinere; who would understand him, who could modulate his clamor (canor)<sup>2</sup>, so that it might become objective to him—but there is none. He has no home, no place where to rest his head. Despite his converse with the rich he is extremely poor, so poor that at times he has no water to drink, only rags to cover him, and suffers severely from frost and heat (Denique inter divites demorans, panni putridi me paene deprimebant, et nudus nocebar per morsum muscarum; cutis quippe sine coopertorio confortabili calcabatur, pellis mea in pulvere induta squalorem scaturizabat; sed et aestu affligebar inter obumbratos ab omnibus quae optabant, ac frigore frendebam dum opimis utebantur ornamentis et in superfluitatibus salierunt qui datorem tamen suum in his non dilexerunt<sup>3</sup>). His health is delicate, his constitution is weakened by contemplation, he suffers from intolerable head-aches (Quippe sic carnem modo maceravi et caput contunditur dolore deducto, quod consistere non queo—ita gravatur—nisi corroberer cibario sanante); he has the presentiment of an early death (the Melum concludes with the remarkable words: Amorem et odium utrumque ostendi, et puer nunc propero ad finem felicem, nam paene perfudi gressus gravantes, ut calcans contagium in cantico consumer; caritatem carissimam cunctis commendo: amen). And what has come of his efforts, his vast projects? his plans have failed, his labour is lost, he is of no use to anybody. The world is too much for him; the very noises of the world are painful to him (penales sunt mihi vociferantes et crucior quasi per incommodum quando clamor clangentium me tangit). He languishes in still mourning, his youth is all consumed in yearning (prae amoris magnitudine assiduis horis ferme consumer), and there is no relief, the beloved tarries so long! He grieves over the sins of

<sup>1</sup> His parents, also, seem to have been dead by this time; cf. Iob: ‘Quasi putredo consumendus sum’: hanc conditionem omnes homines habent; non enim necesse est haec exponere, quae omnes jam in visu parentum didicere: ossa viderunt mortuorum, vsque ad putredinem consumpta cognoscunt corpora parentum.

<sup>2</sup> Amator aestuans in incorporeos amplexus, habet clamorem ad conditorem suum ex intimis medullis amoris affectuose excitatum et erumpentem; quasi a longe clamaret vocem elevat in teriore, quae non nisi in ardentissimo amante ut in via fas est invenitur. Hic deficio prae insipientia et hebitudine ingenii, quia non sufficio hunc clamorem describere. Sentire et offerre pro modulo meo potui: sed vobis enarrare non potui nec potero. Quis igitur mihi modularetur carmina cantuum meorum et gaudia affectuum cum ardoribus amorum, et amorosae adolescentiae meae ustionem, ut saltem ex canticis caritatis sodalis subtiliter indagarem substantiam meam, et mensura modulationum in quibus praestabilis putarer mihi innotesceret si forte ab infelicitate exemptum me invenirem, et quod per me praedicare non praesumo quia nondum repperi quod exopto, in solaciis socii me requiescerem cum dulcore? Utinam illius modulationis inveniam auctorem hominem qui etsi non dictis tamen scriptis mihi gloriam meam decantaret et neupmata quae nexus in nomine nobilissimo coram amato meo edere non erubui, canendo et neupmatizando depromeret. Hic etenim esset mihi amabilis super aurum, et omnia pretiosa non adaequarem ei quae habentur in hoc exilio; diligerem illum sicut cor meum, nec esset aliquid quod ab ipso occultare intenderem, quia canorem quem cupio intelligere mihi exprimeret et jubulum jocunditatis meae clarius enodaret. In hac itaque apertione exultarem amplius aut certe uberius ejularem, quoniam mihi ostenderetur incendium amoris et sonora jubilatio eviderent effulgeret, clamosa quoque cogitatio sine laudatore non laberetur neque sic in ambiguis laborarem. Nunc vero me depriment labores aerumpnosi exilii, et molestiae aggravantes vix me subsistere permittunt, et cum intus inardescam calore inreato, foris quasi fuscus infelix sine luce delitescam. O Jesu, utinam vel sodalem in itinere ostendisses ut illius exhortatione langor laetificaretur &c. (*Inc. Am.*).

<sup>3</sup> Cf. Melum: Laudo libentissime latorem legis et cum laetitia sine languore lugubri leviter iam ad lumen levor, quia in praesentia non potior potentia, nec habeo quid accipiam nisi quando alii erogant indigenti, et non datur mihi cum voluero sed in voluntate virorum vescor. Profecto non puduit mihi propulsari a potestate inter pauperes, fame affligi cum florentes ut fenum facerent festivitatem, ac siti sine compassione carnalium cruciabar nec quidem aquam habui ad hauriendum dum breviter benedicti usque ad balbutium bibebant.

the time, the wickedness of man; that so many souls are lost that the king has redeemed Dolui pro desolatione, nam multi merguntur mortifero in mari: quos Rex redimebat, vanos vidi et vacuos virtute); turpitude reigns supreme, the Saint has left the earth, the solitary are despised—and he can do nothing. So he suffers, his misery at times is extreme; his words sometimes betray utter desolation and sound like the outcry of the beast wounded to death. He wishes to die—it is better for him to die, as he is of no use: “Deus meus, tolle me, suscipe me secundum eloquium tuum et vivam: melius est mihi mori quam vivere qui inter multos morans nec uni scio prodesse et quae putabam lucrata timeo ne evanescent quia in mundana re et non in Deo gaudent; ecce domine relictus sum solus, ‘qui videbant me foras fugiebant a me, oblivioni datus sum tamquam mortuus a corde’, sed et ‘factus sum tamquam vas perditionis quoniam audivi vituperationem multorum commorantium in circuitu’—in circuitu meo, non mecum, sunt amatores terreni, quia etsi eis te vitam praedico tamen eos amantes mortem doleo; ‘stulti quoque despiciabant me et recessisse ab eis detrahebant mihi’; hinc cogito, cupio, desposco: Salvum me fac domine quoniam defecit sanctus” (*Contra am. mundi*). He wishes to die because true love is gone and mean concupiscence only remains: “Clamo et affectu suspirans aio: ‘Salvum me fac deus quoniam defecit sanctus’; deficiunt hymnidici, silent voces canentium, non apparet sanctorum amatorum ardor; unusquisque declinat in viam suam malam, dolorem quem corde concepit in effectum deducere non desistit, consumunt in vanitate dies suos, et annos suos cum festinatione. Heu, juvenem simul ac virginem, lactentem cum homine sene ignis concupiscentiae devoravit”. He can hardly await the end: “Hen quid agam? quamdiu dilationem patiar? quo fugiam, ut fruar feliciter ad quod festino? Egens sum et esuriens, angustiatu et afflictu, vulneratus et decoloratus ob absentiam amatoris mei; quia cruciant me accessus amoris, et spes quae differtur affligit animam . . . Dolores et miseriae in corpore consistunt, languor vero in anima perseverat, donec videam quem tanto ardore desideravi, cuius amore emarcuit caro mea atque viluit inter venustos huius vitae” (*Inc. Am.*). He longs for the day when the Saviour will come and do justice to the poor; when the truth will come out and he will be seen as he is, not as his detractors paint him. He joys that the end of the world is near: “Nam finis mundi appropiat, paene paratus est tubam caniturus, adest finis mundialis malitiae, terminus terrenae cupiditatis longe non moratur”; “Iam iudex ut fulgur gladium suum acuit in quo ad iudicium veniens peccatores ferit.”—In this time of suffering he came to realise the sorrows of the “man of sorrows”, the desolation of the “son of man”. In this time he formed his pessimistic views of the miserableness of this earthly existence. In this time he conceived that deep sympathy with the suffering, the poor, the oppressed, which is one of his chief characteristics.

But all this misery and persecution is not able to overcome him: he bears up, stands firm, strikes home and hits hard. “Das Individuum richtet sich herrlich auf”. He has found Jesus—he has found him in poverty, in affliction, in penance, in the desert. He joys in his poverty, he joys in his solitude, more than the king in all his riches: „Amplius gaudeo sedens in solitudine quam rex in cuius omnes terrenae divitiae veniunt potestate”. He has found such joy that the tongue cannot express it; he is in so sweet a life that no misery, no wrong, no pain can make him sad, that he is as it were impassible in his mind. He allows no disparagement of his profession, and blesses the solitude that has taught him his love: “Absit ut tam crudeliter deviare quod aliquid sinistrum vel demeritum de appetentibus heremi loquerer, sub cuius nomine diabolus non timeo, terrena contempno, carnem spiritui subjungo. Benedictum sit illud nomen heremiticum et illud singulare propositum, in quo amare disco, jubulare consuesco, salvationem securus expecto; nullum in ecclesia ordinem reprehendo, sed solitudinem maxime diligo et laudo”. Perfect love kills pain: “Perfectus amor vincit penam, vincit minas, quia non sentit timorem creaturae”; tribulation and persecution will only enhance his merit and win him a higher reward in Heaven. Temptations, “fantasmata noctis”, have disappeared by the invocation of the name of Jesus; the flesh is overcome, he can live amongst women without feeling any emotion: “Inde nociva virtus corporalis arescens evanet, vnde mentem divinitus adamatam aeterni

amoris fervor suaviter incendit, ut jam, superno dulcore debriati, etiam inter feminas possimus vivere et nullam delectationem feminae in animo sentire"; "In illo qui contemplationis culmen ascendit per jubilum et ardorem amoris, jam quasi extinctae jacent carnales concupiscentiae, nam mors malarum cogitationum et affectionum ad illum pertinet qui contemplationi vacat". In his illnesses he is consoled and strengthened by the canor: "Misit in me imperator aeternus melos mirificum, et quamvis penis pungeret et intollerabili tormentarer turbine, tamen huiusmodi illectus abundantia et sublatus solatio incessabili, semper sicut sanus subsistebam etiamsi infirmarer; in tantum tonuit amor interius affluens quod lectus mihi non libuit nec jacebam aliquando in gemitu ut aegrotus agit quando amisit oportunitatem operandi et mutatis membris in morbum stratum sibi sternit in quo convalescere cogitaret". What does he care for grandeur or men's praise? "Ego in hac habitatione altitudinem inter homines non elegi, non humanum honorem, non laudem labilem, non miraculorum magnificentiam, non praelatae principatum, sed Deo servire desideravi amore deitatis, Christum concupivi, et ad hoc avidissime animum extendi incessanter aspirans in Auctorem, ut ardentissime amorem Altissimi amplexarer". He prefers to be despised: "Non timeo torqueri et despicier inter tyrannos, nam spes nostra ponitur in patria perhenni; tanto acceptabiliores cum angelis et almis apparebimus, quanto inter homines minus acceptamur"; "tanto ad majorem judicariae potestatis altitudinem in futuro exrescimus, quanto nunc a minus perfectis et reprobis despecti et judicati sumus". His tormentors cannot disturb him: "torquere temptantes non tangunt tranquillum: fruor tam fortiter fervore Factoris". His detractors he treats with contempt: "Mali malum loquuntur, quod et facerent etiam si Jesum perspexissent, quia consuetum est illis. De latrina amoto operculo non exhalat nisi foetor, et male loquentes ex abundantia cordis loquuntur in quo venenum aspidum latet. Hoc cognovi quod quanto magis contra me verbis detractoriis homines insanierunt, tanto amplius in profectu spirituali succevi; denique non cessavi ab his quae utilia erant animae meae propter verba illorum, immo exercui studium, et semper inveni Deum faventem"; "Christus me elegit ad audacem animum, ut riderem ad irrisiones, et laetarer cum non laudarer, ac ardentius ambularem in amore aeternorum quia abjectus eram inter homines". Against their defamations he flees to God, under the shadow of His wings, and appeals to Him who alone knows the heart and reins and does not judge by the exterior as man; He will reveal the truth in the last Judgment. He vindicates his character, the integrity of his life. He is no glutton, no wine-bibber, no parasite of the rich: he takes only what is necessary—"nullus enim sufficit seipsum portare nec etiam fortissimus per seipsum subsistit", and, aye, "inebrior ab ubertate domus Dei et torrente voluptatis suae potavit me" (Ps. 35). "Amator meus quem amo mihi affuit et non obrigui in impietatibus quando astiti in agnitione illorum quos modicum me mulcere memini; neque vero vigilavi nec veni inter viciosos ut laquearem in lubricitate aut fruerer forma feminea sine firmitate; sed neque cibaria saecularium me sustinuerunt in sessione; et in divitum deliciis non delectabar nisi dumtaxat in temperantia et necessitate naturae ut caro pro Christo custodiretur." Even in the repasts of the rich he hears the canor: "Inter delicias divitum saepe in me resonat melos coelicum et amoris canticum amoenum". He is not unchaste: "non fallit me femina nec pereo puellis, neque gloriior in gula quae jugulat gentiles"; his addresses to women are only meant to teach them "ut amico mundano non maculentur nec langueant pro lubrico labentes in lacum, *horridum habentes humanum amorem*, osculis amplexibus non aveant immundis, caste et pie deinceps degentes"; if his words are not believed, let inquiries be made and the truth will appear: "Haec si non creditis, quaerite quid dixi, interrogare potestis qui me audierunt, si docui dampnabile, injuriam aut Deo, vel cogitavi corrumpere fragilem facturam", and he calls Christ to witness: "Christus quem cupio hoc contestetur et contra me consurgere faciat fideles, sed et ipse conquasset caput captivi et cunctos corroboret me premere procellis, si ab adolescentia ipsum non amavi(!)"; adding however: "Nimirum non nego plurima non prospera in me pervenisse ac temptamenta inter tales tolerasse, turbatus, tribulatus et turbidus primitus permansi", and concluding: "Tamen hoc teneo ut sistas securus: Fugito feminas qui Christum amare voluntarie vovisti, nam vitii venenum sic vincere vales, alioquin, nisi Auctor

te altius assumpsit, in dira dulcedine decipieris" (*Mel.*). In another passage he affirms: "Ex quo ardebam aeterno amore, quievi a cupidine carnali", and praises God who has kept him chaste (In laude levabor gratias agendo, Conditorem complectens qui castum me custodit dum alii errabant juvenes a jure). He maintains his saintship: "Sanctus subsisto". Though it may seem strange that a man, however excellent, should call himself a saint when even St. Paul confesses himself a sinner, yet one must speak the truth when asked. "Sanctitas non est in signis et labore corporali, sed in virtutibus animae Deum veraciter diligentis"; "Scivi, propter jubulum qui ingeritur et canorem quem carpsi, quod sanctitas non sistit in cilicio et cinere nec in aliquo quod exterius operamur, sed in gustu gaudii amoris aeterni, in contemptu corporalium, ut suspiremus semper sedere cum societate civium supernorum, non attendentes his quae aguntur in istis infimis, prout perfecti peregrini properantes ad patriam pulcherrimi paradisi"; "Ille sanctam vitam ducit qui quamvis in corruptibili carne sedeat, solam tamen aeternae gloriae suavitatem incessanter affectat"; "Non quis sanctus est quia multas literas didicit, sed quia voluntatem suam voluntati divinae in omnibus conformavit". One can be a saint without miracles, and may not be a saint with miracles: "Non omnes sancti faciunt vel fecerunt miracula nec in vita nec post mortem, neque omnes reprobi vel in vita vel post mortem miraculis caruerunt; saepe mediocriter boni et minus perfecti miracula faciunt, et plerique etiam summi in coelestibus sedibus coram vultu Dei constituti, penitus quiescunt"; "*Multa corpora translata sunt in terris quorum animae forsitan ad coelum nondum pervenerunt*"; "Sancti non ideo in supernas sedes sublimati sustolluntur quia mira ostendebant, nam et nonnulli mali huiusmodi obtinuerunt, sed veritas hoc voluit quod amans ardentius altius assumatur, honorabilius assideat inter angelos". God is still wonderful in his saints, but in these latter days of the world miracles are not necessary, but example of elect work: "Deus non minus mirificat multos quamvis perpauci publicentur ad populum, quam pueros suos quos in primordiis praeparavit ad pacem, et hoc utique agit usque ad consummationem universorum existentium in hoc exilio unde et ipse ait Ero vobiscum omnibus diebus usque ad consummationem saeculi; hoc attamen excipitur in istis terminationibus temporum quod exterius ita omnino non operantur ut antiquitus agebant. Et nimirum non est necesse nunc ut miracula monstrentur, cum per totum orbem terrarum multiplicata maneant memoriter; sed exemplum electi operis indiget ostendi in oculis omnium, ut luceat lux luminarium inter leves et lubricum lingentes. Non propter hoc jam sunt sancti quia signa eos sequuntur, immo potius putandum est pro tanto eos perfectiores esse quia non procedunt ad potentes nec honorificantur inter homines ut praesideant in praelatia; ergo pro eo quod non capiuntur ad dignitatem inter ditatos quae non est desideranda, amplius uruntur aeterno amore et abundantius consurgunt in contemplationem" (*Mel.*).<sup>1</sup> Oh the wretched who argue against the Saint, whom they ought to honour as intercessor and patron: "Illi miseri tanto se deterius vitiis subjiciunt, quanto contra Sanctum Dei inutilibus verbis contendunt; quem nimirum apud Deum intercessorem habere pro eis poterant, malitia sua excaecati sponte relinquunt; quomodo ergo audent illum arguere quem ut patronum debent potius honorare?" "O quam magna est mundanorum insania qui non solum si quem bene agentem audierunt Deum non glorificant, verum etiam falsis interpretationibus servo Dei pertinaciter obsistunt. O nequissima praesumptio peccatores contra justum arguere, et aeternis ignibus cruciandos virum sanctum diffamare. Detractores Deo odibiles, utquid frustra dilectis Christi derogatis quos jam velut agnos inter lupos aspicere potestis? Plane miseros vosmetipsos ostenditis cum non parum vobis videtur Christum non diligere, nisi etiam ipsum in sanctis suis studeatis impugnare;" "Populi deberent sanctos viros revereri et honorare, et semper cavere ne offendant eos aut verbo

<sup>1</sup> He is, however, not quite without signs. In the Inc. Am. he mentions as "mirum" that the contemplative is able to do two things at the same time, that "etiam studendo ac meditando in scripturis ac etiam scribendo vel dictando, cogitat amatum et a solito laudis organo non recedit — quod quidem mirum aestimabitur, cum una mens duo simul impleat utrique eodem tempore intenta, hoc est ut laudes et amores suos canendo offerat mente iubilans, et simul cum hoc quae in libris sunt intelligat, neutrumque alterum offendant". Hence the miracle in the Off. Lect. vi. (an instance of how miracles often originate; so the story of Christ's conception is a reflex of his system).

aut factio, quia etsi sint mites et patientes injurias, vel irrisiones non recolentes, sine dubio Deus non obliviscitur quin vult vindicare sanctos suos". He maintains the superiority of contemplative over active life, of love over works, of hermit over monk. Anselm, in asserting that monks love God more than any secular because they "offer fruit and tree to God under an abbot", appears to flatter the monks rather than to speak the truth; "Ego Ricardus utique solitarius heremita vocatus, hoc quod novi assero: quoniam ille ardentius Deum diligit qui igne Spiritus sancti succensus a strepitu mundi et ab omni corporali sono quantum potest discedet; non monachi vel alii quicumque ad congregationem collecti summi sunt aut maxime Deum diligunt: sed solitarii contemplationi sublimati". No one can see another man's heart; no one, therefore, ought to judge himself worthier than another: "Non deberet etiam devotissimus dicere: dignior sum ante Deum quam plures qui inter populos pernociant; praesertim cum non potuit praevidere pectus progredientis quanta caritate concaleat. Nescit nimirum si alius amplius ardorem habeat aeterni amoris cuius memoria non magnificatur in hoc mundo, quam sanctus cuius inter Christianos commemoratio celebratur et de eo fit festivitas quia feliciter finivit; nempe sive natalitia nominentur nobilium sive taceantur velut totaliter terrae traditi, siquidem scitote quod inter angelicos ordines excellentius ac reverentius residet qui praesenti positus penuria habet abundantius ardorem amoris aeterni et praestantius praelibat dulcedinem divinitatis". The monks say: "Propter obedientiam quam praepositis exhibemus, inter omnes ordines ecclesiae in meritis majores sumus": but those in congregation cannot realise in what sweetness of love he burns that is solitary, and those bent on exterior works are ignorant of the delights of eternal love; "Quia ignorant quam amoena et meritoria sit illa quam gustamus aeterna suavitas, non putant aliquem sanctiorem fieri posse qui exterioribus actibus non studeat mancipari". Therefore, ye monks &c, "illa quae contra conversationem vestrae vitae sunt scripta a sanctoribus, non debetis reprehendere, sed in quantum potestis humiliter imitari; nec dicatis: nos coram Deo maximum meritum habebimus; quia sic mentitores arrogantia totum amittitis". He maintains his literary position. His power is from God, his wisdom is infused, not acquired, he is taught by the interior doctor, the Holy Ghost, who inspires his lovers no less now than of old—he needs no further approbation: "Amans accepit sapientiam et subtilitatem ut sciret loqui inter luculentos et audacter proferret quod dicendum duxit, quamvis idiota et insipiens antea aestimaretur et etiam existeret. Sed docti per acquisitam scientiam . . non arbitrantur ab interiore doctore amatores aeternitatis edoceri ut eloquentius loquerentur quam ipsi ab hominibus docti qui omni tempore pro vanis honoribus studuerunt. Si autem antiquitus Spiritus sanctus plures inspiravit, cur etiam nunc non assumeret amantes ad gloriam suam speculandam, cum ipsis prioribus moderni approbati non sint inaequales? Approbationem autem hanc ab hominibus non appello qui saepe in approbationibus suis errant, eligentes tales quos Deus despexit, et despicientes quos elegit: sed tales annuntio approbatos quos amor aeternus medullitus inflamat et Spiritus sancti gratia ad omne bonum inspirat, qui omnium virtutum flore insigniti, in dilectione Dei jugiter jubilant et cuncta quae ad vana mundi gaudia pertinent, falsosque honores superbae vitae sub affectuum pedibus conculcant. Hii nimirum eiciuntur ab hominibus, sed in conspectu Dei et sanctorum angelorum magnifice commendantur; quorum corda ad omnia adversa toleranda sistunt inconcussa nec vento vanitatis se sinunt circumferri;" "Non ab homine nec a carne et sanguine, neque vero a meipso habui, sed a Christo et per Christum sapientiam apprehendi". God has predestined and emboldened him to preach, and he is full of the Spirit of God: "Praeceptor potentissimus parvulum suum praedestinavit ad pietatem, ut non parcerem praedicare peccantibus; vnde et cum Michaea manifestari non metuo ut memorentur miseri quia divinitus didici quod dico: Repletus sum fortitudine Spiritus domini et iudicio et virtute, ut annuntiem Jacob scelus suum et Israel peccatum suum". His enemies in the envy—quia lucide loquor—say that he is not fit to preach: but "Sciant simpliciter Auctorem amavi qui animum ardore Olympi implevit ut proferam praecipue sermones amoris, scripturam scrutans quae latet carnales"; "Hoc profero quod plures non possunt: nam lubricos latet luminis lucerna et

nucleum nitentem nesciunt nudare nec pascere parvulos qui properant ad polum lacte laetitiae aut cibo salubri, cum seipsos substernunt stultitiae in stagno et student cum stolidis qui strangulantur". If his works are a mystery to them, it is because *they* do not understand the true meaning of Scripture: "Nimirum mysterium mitto modernis, etenim antiqui sublimia sciebant; archanum absconditum ab omnibus avaris vix unus hoc accipit dum est in hoc mundo. Claudii enim Conditor januam scripturae, at lateant legentes quae liquide lucescunt; sed amicis hanc aperit ardentem qui amant, ut aliis ostenderent quod hi intellexerunt". If they sneer at his canor, it is because they have not got so high: "Nonnulli quia nequeunt in jubilo gestari et nodantur nequaquam nominis in nexu quod fixos inflammant in fide Factoris, non credunt quia capior ad carmen canorum aut scriberem constanter in modo mirabili de cantu caritatis. Nimirum non mihi sed sibi nocebant; ideo pro eis docere non dimitto; tanto secretius subsidia sentivi quanto callidi me cupiunt quassare a flamma felice". They read his words, but do not know the tune: "Mundi amatores scire possunt verba vel carmina nostrorum cantionum, non autem cantica nostrorum carminum; quia verba legunt, sed notam et tonum ac suavitatem odarum addiscere non possunt". If they despise him because he is poor and nobody, let them know "quod nunquam Deus nec papae nec episcopo, nec alicui alii cuiuscunque status fuerit, singulari Virgine excepta, de gloria aeterni amoris in hac vita illam praerogativam tribuit quam vero solitario delegavit". They call him modern: "sed profecto qui bonos modernos reprobant, hesternos non laudant; non enim Deus est nunc minoris bonitatis quam fuit in primitiva ecclesia, nec adhuc electos suos ad amorem aeternitatis desiderandum praeparat et quos vult coelesti scientia sapientiaque divina inspirat". Many depreciate the moderns, as void of the spirit, but not all are so: "Hoc comperi quod virorum volumina moderne manentium minime cum multis magnificantur qui putant quod spiritus in istis non assistat quemadmodum affuit antiquos inspirans; et rationem reddere aliam non habent quam, quia ipsi vacuos se vident a flatu felice, etiam sic omnes esse suspicantur." And what are the arguments of the book-learned, compared to the inspirations of the living Spirit? how can they judge of what they have not got? "Sophismata sapientium saecularium superstitiosa sunt et non sana, ideoque a solis superbiae saliant in sulphur sempiternum"; "Qui habere putat quod non habet, quamvis etiam scolas disputantium usque ad nomen magistri frequentaverit, non me sed seipsum approbabit dum in hoc se sapientem ostendere nititur quod penitus ignorat"; "Ipsi insipidi divina sapientia non imbuti sed scientia acquisita inflati, male de seipsis sentiunt et Deum adhuc cum amore tenere nesciunt"; "In argumentis artistarum et in sophismatibus sine sanctitate, non in operibus electis et in fervore fidei cum digna dilectione, superare suspicantur quos Cunctipotens in calidissima et canora caritate coronavit".

So he stands up firmly against his adversaries, and has an answer to all their accusations. So far from being overawed by their learning, he speaks with authority in his own person, leaning on his own experience as against book-knowledge (*Ego Ricardus solitarius heremita dictus hoc melius cognovi quia expertus sum*; or: hoc quod novi, assero), and triumphantly maintains his own views, his individual conviction.

These are the outlines of his live during this—his first—period. No more positive facts or dates can be gleaned from his writings, but in general his life was such as might be expected of a man who, raising a new religious ideal, meets with the hostility of the powers that be, is resisted by the inert mass of prejudice and tradition which always impede progress, and so becomes a martyr to his convictions. Indeed, though he manfully resisted and maintained his ground, he seems at last to have fallen a victim to his enemies. It may be presumed that his troubles at last reached such a climax that his life in the old neighbourhood became unbearable or impossible, and that this was the reason why he removed from thence and went into Richmondshire; but whether the immediate cause was his conflict with the authorities, or the persecution of his detractors, or the desertion of friends and patrons and the difficulty of his living, or whether all these points worked together, we have no means to ascertain.



From that time, however, a new period seems to begin. His life seems to enter into smoother waters. The storm is passed, the tension subsides; he recovers his equanimity and calms down. His works of this period are comparatively free from bitterness and from the excessive subjectivity of his earlier days, and show the serenity peculiar to those that have overcome. He is less personal, less combative, his language more moderate, his assertions are less sweeping and uncompromising. There are traces to show that he wishes to appear more in line with the general practice of the Church; *f. i.*, if formerly he had said of the contemplative: "Iam non dicit orationes suas, sed in sublimitate mentis positus et amore raptus mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur"—words which might easily be misconstrued as implying that prayers in that stage were dispensable, we now read in his *Inc. Am.*: "Talis amator Christi non dicit orationes suas *more aliorum hominum etiam iustorum*, quia in sublimitate mentis positus atque amore Christi raptus supra se suscipitur in mirabilem jocunditatem, et infuso in se sono divinitus quasi cum quodam neupna canens *preces modulatur*". In the *Incendium amoris* he gives his creed, which is rigidly orthodox, and he emphatically declines to admit reason in matters of faith. In substance, his views are the same as before, but he is more guarded, more conciliatory, in his utterance. The wild exuberance of his former works is sobered down; he is matured by experience and shows the even temper of the sage. His tone is even more pathetic than before, and sometimes seems to rise from an unfathomable depth. Before, he had meant to be a Saint: now, he *is* a Saint, stripped, at it seems, of all earthly concerns and passions.

His remove into Richmondshire seems to have taken place in the earlier half of the third decade of his age. He stayed there for a considerable time. Of his outward life we know nothing beyond the fact that he remained an hermit and for a time had his cell 12 miles from Margaret the recluse of Ainderby. But I am inclined to think that he now was a real hermit, no longer dependant on the goodwill of the great, and really lived retired in solitude, perhaps supported by voluntary contributions of friends. On the whole, however, he seems to have been comparatively at ease and to have had no difficulty about his daily bread. At least he was sufficiently at ease to concentrate his thought on comprehensive works. His literary activity continued with unabated or increased vigour. In his *Incendium Amoris* (an imitation of Bonaventura's *Stimulus Amoris*) he once more follows up the course of contemplative life from the first conversion to the final perfection—but now in prose, and without the guidance of biblical texts. In other works he is postillator, but now expounds more regularly and methodically whole books of the Bible verse by verse, a task which required a more settled mind, close study, and mature reflection. He so wrote commentaries on the Psalter and Cantica, and on Threni. Besides, he is now more bent upon questions of practical usefulness—so he wrote a direction for priests how to hear confession (in the Mss. combined with *Cupienti mihi*); expositions of the Creed, the Athanasian symbol, the Pater noster, for the instruction of laymen, &c. All these works are in Latin. But at the same time he now began more largely to write in English.

Foiled in his vast attempts at prostrating the tyrants and regenerating society, he now contents himself with a more moderate aim: he befriends recluses and nuns, and gives his spiritual advice to those that ask. One of his friends was "Margareta reclusa apud Anderby" (*Vita*), "Margareta anachorita, dilecta sna discipula" (*Form of living*), the Margret Kirkby mentioned in the Prologue (by a later poet) to his English commentary of the Psalms. She seems to have been his good angel, and perhaps helped to smooth down his ruffled spirits. This friendship *was* lasting—it lasted to their lives' end. He loved her "perfecta caritatis affectione", and "used to instruct her in the art of love of God, and to direct her in the ruling of life by his holy institution". He twice cured her, by his mere presence, from a seizure. What a pathetic picture is that given in the *Life*. She had been ill for 13 days, losing the power of speech and suffering such prickings and pains that she could nowhere find rest. A certain husbandman rides off to fetch R. Rolle. "Veniens itaque ad reclusam, invenit eam mntam et

vexationibus acerrimis perturbatam. Cumque resideret ad fenestram domus ejusdem reclusae, et simul comederent, contigit ut completo prandio reclusa desideraret dormire. Oppressa itaque somno, caput suum decidit ad fenestram ad quam se reclinavit sanctus Dei Ricardus; et sic cum modicum dormivisset *appodiando se aliquater super ipsum Ricardum*, subito cum impetu vehementi apprehendit eam in ipso somno tam gravis vexatio ut videretur velle violenter fenestram domus suae dirimere, et in ipsa vexatione tam forti evigilavit de somno, et cum magna devotione, potestate loquendi sibi concessa, in haec verba prorupit: Gloria tibi domine! et b. Ricardus versum inceptum complevit dicens: Qui natus es de virgine, et cetera quae sequuntur completorii verba. Ait illi: Modo restitutum est tibi labium: ntere eo sicut mulier bene loquax." Another friend was a sister in the nunnery of Yedingham (Little Mareis, or De parvo Marisco, in the East Riding—a nunnery founded in 1139 by Roger de Clere for 8 or 9 nuns of the Benedictine order), to whom he dedicated his Epistle Ego dormio et cor meum vigilat. Whether the Cecil to whom the Form of living is addressed in Ms. Rawl., was also a friend of his, cannot be made out. This relation to recluses was, no doubt, the main reason why he now began to employ the vernacular<sup>1</sup>. The time had long passed when—as in the Ancren Riwele—the ladies were expected to understand Latin: he had perforce to write in English if he wished to be understood; he translates even the few Latin quotations extant in his epistles, and these epistles are all addressed to ladies. So his first English prose works must be assigned to this period. In form, they are epistles, but written in a rythmical, half-poetic prose, interspersed with bits of poetry (ejaculations of love-longing). So the beautiful "Form of living" addressed (in most Mss) to Margaret (the same epistle in which he "instructs her in the ruling of life"), and the no less beautiful 2<sup>nd</sup> epistle (Ego dormio &c),—epistles which I do not hesitate to count amongst the pearls of Old English literature, and which are all the more valuable because they are the first really original productions and the first prose works of medieval English. To the same Margaret he dedicated his English prose commentary on the Psalms and Canticles<sup>2</sup> (ed. by Bramley), which is substantially a translation of his Latin Psalter, with this difference that, instead of expounding the verses *phrase by phrase* as in the Latin work, he leaves the verses entire and not broken up in phrases, each verse being headed by the Latin text with its English translation (which often agrees with the version given in the Northern Metrical Psalter).—To the same period must be ascribed most of his lyric poems, which form perhaps the best part of his productions—his genius being essentially lyric. Some of them are apparently written to ladies (*f. i. I p 74. 79. 83*). I think I detect his hand in some stanzas inserted in the Vernon version of the old West-Midland song "Swete Ihesu now wil I syng" &c, which certainly bear the mark of his peculiar style (II p. 9 ff.); this—if my assumption be right—would not only prove his acquaintance with the earlier national literature, but directly connect the lyric of the North with that of the West (in Ms. Harl. 2255 &c)<sup>3</sup>. His first lyric attempts were, no doubt, short ejaculations of love-longing, effusions of the canor, and they seem to belong to his earliest works. These he now formed into songs, by combining them, or adding new stanzas on the same tune. Some of these combinations—those inserted in his epistles and written as prose in the Mss

<sup>1</sup> Wharton, in his Appendix to Cave's Hist. lit. quotes Archb. Ussher as saying that R. Rolle, in his Commentary on the Psalms, pronounced the necessity of vernacular translations of Holy Scripture. This is a mistake. The error seems to have arisen from a remark to this effect in an exposition of the Pater noster in Ms. Bodl. 938, which may have been reputed a work of R. Rolle, but is of Lollard origin.

<sup>2</sup> This English commentary is undoubtedly genuine; it contains one poetic ejaculation: I wate na betere wele, than in my thought to fele, the life of his lufynge; of al it is the best, Ihesu in hert to fest, and zerne nane othere thyng (Bramley p. 215), which proves R. Rolle's authorship.

<sup>3</sup> He also was acquainted with, though he did not approve of, the secular songs, the cantilenas carnales, of the day; so he says in the Melum: Nec lira letitiae quam lubrici laudabant mihi libebat, sed et cantum carnalium concito calcavi, *ad Christum convertens quod cantabatur*. Cantilenas quidem de feminis fecerunt — hoc reputavi rursus ruinam.

(I p 30. 34. 57. 60)—are very irregular in form, consisting of rhyme-tirades of an unequal number of verses, and stanzas mixed together, and somewhat resembling the old French or German lais. Others are regular poems of even stanzas, but they too exhibit certain irregularities and may be dissolved into ejaculations. His favourite form is the 4-lined stanza (that employed in his Latin poem *Zelo tui languet*), but besides he uses a great variety of forms: rhyming couples, rhyme couplet, 6 and 8-lined stanzas, alliterative verses (I. 53), and makes freely use of inner rhyme and alliteration, sometimes showing considerable art<sup>1</sup>. He seems to have been in close touch with the popular poetry of his time, and even to have derived some of his themes from it (so I. 73. 373). His lyric poems comprise those extant in Ms. Dd v. 64 (under his name) and most of the poems of Ms. Thornton (though here his name is not given), and probably several of the minor poems of Ms. Vernon, especially some songs to Mary, who, as he expressly states, was next to Christ the object of his amorous effusions. In Ms. Dd they are called *Cantica divini amoris*, a title also used in John Hoveden's poems. They include addresses of Christ on the Cross to sinfull man, of the poet to Christ on the Cross, songs to Jesus, the Trinity, Mary, poems on mercy, on what is love, on the vanity of the world &c. The lyric fervour, the beauty, the melody of these lines have never been surpassed. He seems to have accumulated and issued his poems in batches, as they are often intermixed with prose sentences. Probably he also wrote some Latin hymns, perhaps those found in Ms. Thornton (I. p 381 and 410).—To the same period may also belong the Meditation on the Passion (I. 83 ff—devotions to be said in following the successive stages or stations of our Lord's Passion—and another meditation on the three arrows on Doomsday (I. 112; in the Mss., however, not given with his name); both written in rhythmical prose, the former intermixed with alliterative verses, the latter with occasional rhymes.

At last — presumably in the beginning of the forties of his age — he removed to Hampole, and there stayed during the remainder of his life. The reason why he left Richmondshire for the South of Yorkshire, does not appear. One of his epistles (*Pe commandment &c.*, I. 61) is written to "a certain nun of Hampole" — perhaps it was this lady who invited him there or was instrumental in his coming. The place was a Cistercian nunnery, founded by William de Clarefai in 1170 for 14 or 15 nuns. He there continued his solitary life, having his cell near or in the grounds of the nunnery, and supported by the nuns, who seem to have employed him as their spiritual adviser. This time forms the 3<sup>d</sup> and last period of his life. More details cannot be gleaned of his life, as his later writings are singularly free from personal remarks. But he certainly continued to write in the same pace. Which of his works belong to this period it is difficult to make out in every instance; but I think we shall not be far wrong if we attribute to this time those works in which he appears least personal and subjective, most sobered, most practical; those in which he sums up, and in which he is most engrossed by the life to come.<sup>2</sup> Of this kind is the *Emendatio peccatoris* (or 12 *Capitula*), which contains an abridged résumé of his doctrines; *De octo viridariis* (in Ms. Magd. Coll. 71, and here ascribed to R. Rolle) in which the verses of the Psalter containing the words *misericordia*, *misericos*, *miserator*, *miserere*, are connected and bound together in 8 *viridaria* or gardens of saliferous herbs (these herbs being the *autoritates psalmodum de Dei misericordia*); and his miscellaneous collections of epigrams, aphorisms, sentences, sayings from the Fathers &c., in Latin and English, likewise brought out in batches (as those in Ms. Baliol 224, Reg. 17 B XVII), and which form an important part of his works, he being

<sup>1</sup> The North was for England the school of form; many new forms were here invented and introduced; I even find an attempt at an hexameter, in Ms. Ff i. 14 (in a Latin treatise on the Hours &c.: "*Dolenter refero*");

Hi sunt qui psalmos corrumpunt nequiter almos:

Ourelepers, forskyppers, bebbers, momelers quoque stutters.

<sup>2</sup> "Die Kraft der Erregbarkeit nimmt mit dem Leben ab, bis endlich den aufgeriebenen Menschen nichts mehr auf der leeren Welt erregt als die künftige", Göthe.

one of the chief contributors to the stock of northern epigrams then forming (*see* I. p. 421). Of his English works, I ascribe to this period his well-known poem "Pe prick of conscience", which in the descriptions of old age, of death, of the day of judgment, of the pains of Hell and the joys of Heaven, shows the objects then predominant in his mind, and is the most matured of all his works.

But though, as in this poem, he describes the signs of old age, we nowhere in his works find him complaining of his own old age, and when death, so long anticipated, so impatiently desired and prayed for, overtook him at last, it found him still in the prime of manhood. He died, after several years' residence at Hampole, on the 29<sup>th</sup> of September 1349, probably of the pestilence<sup>1</sup> which in that year raged in the North, not sparing even the remotest and healthiest villages in the county of York (*cf.* Raine, *Fasti Ebor.* p. 444, *Knyghton col.* 2598, *Stubbs* 1732), and to which his enfeebled constitution could offer little resistance. He was buried at Hampole, and by the nuns regarded as a saint and their patron. Not long after his death his name began to be celebrated for miracles, especially of healing, and pilgrims flocked there not only from the neighbourhood, but from distant counties. The miracles related in the *Officium*, refer to events of the years 1381—3, and this most likely was the time when the nuns of Hampole, to whom the fame of his sanctity was a source of honour and profit, had his *Officium*<sup>2</sup> compiled, in view of his expected canonisation, which, however, never took place. His works were kept by the nuns in iron chains, to prevent their being further polluted by the Lollards, who had begun to interpolate his writings in their sense and to give out these interpolated writings as his, so covering their heresies with the authority of his name (*see* Prologue to *Engl. Psalter*).<sup>3</sup>

A well-preserved portrait of R. Rolle is extant in Ms. Faustina B VI (end of 14<sup>th</sup> cent.), in a northern poem on the trees of vices and virtues growing in the wilderness of life (falsely attributed to W. Hilton), illustrated by figures of hermits and nuns; he is represented sitting, with a book in his lap, in a white habit, *Jhesus* is written in gold letters on his breast, angels above bear a scroll with the words *Sanctus Sanctus Sanctus dominus deus sabaoth, pleni sunt celi et terra gloria tua*; the picture is surrounded by the legend: *A solitari here hermite life i lede, For Jhesu loue so dere all flescli lufe i flede; Pat gastli comforth the clere þat in my bræste brede, Might me a thowsand zeere in heuenly strenghe haue stedd.* Of the correctness of the likeness we have as little proof as in the case of the portraits of Wicliffe: but the features are certainly such, as might be expected in a man of his character, and agree with the description he himself gives of his personal appearance as good-looking, florid, yet pale and emaciated.

R. Rolle was one of the most remarkable men of his time, yea of history. It is a strange, and not very creditable, fact that one of the greatest of Englishmen has hitherto been doomed to oblivion. In other cases the human beast first crucifies, and then glorifies or deifies, the nobler minds who, swayed by the Spirit, "do not live as others live", in quest of higher ideals by which to benefit the race; he, one of the noblest champions of humanity, a hero, a saint, a martyr in this cause, has never had his resurrection yet — a forgotten brave. And yet he has rendered greater service to his country, and to the world at large, than all the great names of his time. He re-discovered Love, the principle of Christ.<sup>4</sup> He re-installed feeling, the spring of life, which had been obliterated in the reign of scholasticism. He re-opened the inner eye of man, teaching contemplation in solitude, an unworldly life in abnegation, in chastity and charity — an ideal not unlike Christ's and Buddha's. He broke the hard crust that had gathered round

<sup>1</sup> In the same year, of the same disease, died Rob. Holcot, and Tho. Bradwardine.

<sup>2</sup> The *Vita* in the *Officium* is made up of traditions (transmitted probably by Margaret Kirkby) and extracts from R. Rolle's writings; the *Miracula* is a later work by another author (perhaps identical with the author of the *Miracula S. Edmundi regis apud Wainflete*, Ms. Bodl. 240).

<sup>3</sup> It is probably on account of his being identified with reformatory tendencies or Lollard heresies, that his canonization was not effected.

<sup>4</sup> He did not, however, come to equally realise the other principle of Christ, the Spirit ("Geist"), both — Love and Spirit — the evolution of the "Trieb" (the Absolute, the "Father"), which first proceeds into Love, and from Love into "Geist" (expressed in the biblical "cognovit eam").

the heart of Christianity by formalism and exteriority, and restored the free flow of spiritual life. He fought against the absorption of religion by the interested classes, and re-asserted the individual, individual right and conscience, against all tyranny, both secular and ecclesiastic. He broke the way for the Reformers, and was the predecessor of Wicliffe and Luther, though to his credit it must be said that he himself never left, or meant to leave, the unity of the Church<sup>1</sup>. He was a great religious character, made of the stuff of which the builders of religions are made. Of all the ideals of humanity — the hero, the sage, the poet, the king — the saint is perhaps the greatest, and that ideal he realised. Besides, he is one of the greatest English writers. He was the first to employ the vernacular. He is the true father of English literature. He revived the alliterative verse. He made the North the literary centre for half a century. He is the head and parent of the great mystic and religious writers of the 14<sup>th</sup> century — of W. Hilton, Wicliffe, Mirk &c, all of whom received their light from his light and followed in his steps. He shaped the thought of the next generations, and it is his influence when the typical Englishman even of the 15<sup>th</sup> century is described as a man seldom fatigued with hard labour, leading a life more spiritual and refined, indolent and contemplative, preeminent in urbanity but devoid of domestic affection (cf. Gairdner, Paston letters III. p. lxxiii).

His position as a mystic was mainly the result of the development of scholasticism. The exuberant, luxuriant growth of the brain in the system of Scotus called forth the re-action of the heart, and this reaction is embodied in R. Rolle, who as exclusively represents the side of feeling as Scotus that of reason and logical consequence, either lacking the corrective of the other element. Both are antagonists — but both are individualists, who subject the existing system to the test of their individual feeling and thought and, though supporting the dogma even to the exclusion of reason, yet, as individualists, break through that harmony, that “in Reihe und Glied”-catholicity wherein the individual as such disappears. R. Rolle, though following in the wake of Bonaventura, was not a mere repetition of Bonaventura, but, by bringing out his individuality, developed mysticism in the English spirit; his abhorrence of obedience and of a rule, his love of liberty and independence, his practical sense, his democratic tendencies are national features, which impart a new character to his system. But he is not only an Englishman: he is more especially a Northerner, and continues the traditions of the North. His “hermit” — the embodiment of his religious ideal — is a revival of an institution long familiar in the North. His almost morbid love of solitude and isolation, his boldness in defying prejudice, the uncouth, rugged side of his character are northern traits. It is this influence which made him revive the northern alliterative verse and vie with Caedmon in the gift of canor, with Bede as a commentator and epigrammatist. His chief characteristic as a writer is originality — he is essentially a genius; everywhere he cuts out new ways, lays new foundations. Next, he is preeminently a lyric; whether he writes in prose or verse, he writes from feeling, from momentary inspiration. Besides, he is of a remarkable versatility and facility; he writes with equal ease in Latin and English, in verse and prose, and in all kinds of verse, frequently mixing prose and verse in the same work; he writes postils, commentaries, epistles, satires, polemic treatises, prayers and devotions, lyric and didactic poetry, epigrams. His defects lie on the side of method and discrimination; he is weak in argumentation, in developing and arranging his ideas. His sense of beauty is natural rather than acquired, and his mind is too restless to properly perfect his writings. His form is not sufficiently refined, and full of irregularities; his taste not unquestionable; his style frequently difficult, rambling, full of veiled allusions—much depends on the punctuation to make it intelligible; his Latin incorrect and not at all classic — it is the Latin of his time and, besides, full of solecisms and blunders of his own<sup>2</sup>,

<sup>1</sup> His difference from Wicliffe is briefly this: he is all *love*, Christ-like; Wicliffe all *hatred*, negation.

<sup>2</sup> as f. i. fragillimus, tranquillimus, nulle and sole mulieri, nocere and opitulari aliquem, meminsens, odio odis odiri oditur, combinations as sed et, etiam et, nec = ne quidem, constructions as

it is not surprising that the learned of the guild should have looked down upon his rusticity. But all this cannot detract from his great qualities as a writer — the originality and depth of his thought, the truth and tenderness of his feeling, the vigour and eloquence of his prose, the grace and beauty of his verse, and everywhere we detect the marks of a great personality, a personality at once powerful, tender, and strange, the like of which was perhaps never seen again.

A full account of his literary activity — which are his works, and where to be found — has hitherto been wanting. The lists of his works in the old bibliographers (Leland, Pits, Tanner) are equally baseless and conjectural; works of his and of his followers, Latin and English works, have been confounded; many works have been ascribed to him without the slightest foundation, while genuine works have been omitted. The following list, comprising the works I have been able to trace in the libraries of Oxford, Cambridge, and London, will, I hope, help materially to solve the difficult problem or at least bring it within more defined lines.<sup>1</sup>

Latin works<sup>2</sup>.

Hymn to the Virgin: "Zelo tui languet virgo speciosa" in 39 4-lined stanzas, an imitation of Bonaventura's (or Peckam's) *Cantus philomenae*: Ms. Rawl. C 397.<sup>3</sup> Melum contemplativorum ardentium in amore dei (so title in Ms.) or De gloria et perfectione sanctorum praecellentium (orig. title, as appearing in the work<sup>4</sup> and mentioned in Job), beg. "Amor utique audacem efficit animum", a series of postils in 57 Capp. on the progress of contemplative life, in alliteration (partly alliterative verse, partly alliterative prose): Ms. Corp. Chr. Coll. Oxf. 193.

3 prose tracts which in the oldest Ms., Mm vi. 17, appear separate, viz:

Capitulum de iudicio dei sec. Hampole: "Judica me deus &c, A Deo qui scrutatur" (Laud 528: Confessiones Ricardi, Tanner: De non iudicando proximo), an epistle addressed to a priest and treating of God's judgment as against man's, Exhortatio quaedam bona: "Cupienti michi" — an epistle to a parish priest inculcating charity and contemplation,

Quomodo apparebit dominus in iudicio: "Attende quod ait Crisostomus", but in other Mss. are combined (so in CCCO 193, Laud 528), the 2<sup>nd</sup> being joined by an instruction to parish-priests for hearing confession: "Istis iam dictis" — perhaps a later work of R. Rolle (CCCO, Laud 528, Rawl. C 397, Bal. 224), and this by a passage on the general resurrection: "In die iudicii resurgent" (Rawl., Bal., Ashm. 751), after which follows "Attende quod ait Crisostomus" (Rawl., Ashm., while Bal. instead concludes with an instruction for monks: "Studium cuiuslibet religiosi"), the whole (excepting the 1<sup>st</sup> piece "Judica me")

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nobis ut inutiles contemptis, videt carnem amantes ministri altaris et praelati effici, inveni Iesum in monte solus sedentem; donamur proficere; necesse est ut unusquisque ad caelestia tendens caritate non ficta informari; liquet quia si vultis, quod potestis; debet iniungere ei quod si convulerit, ut vadat; exemplum habetis de domino de quo legitur nunquam gravem penitentiam iniunxisse, &c.

<sup>1</sup> The principal Mss. containing the works of R. Rolle, are: Ms. CCC Oxf. 193 ("olim Iohannis Hanton monachi Ebor., postea Rob. de Lacy qui fundavit prioratum de Pontefracto"); a fine and well executed Ms. in 266 fol., the most complete collection, but the texts are not very correct), Ms. Mm vi. 17 (oldest Ms., with some pieces of R. Rolle, and others of doubtful origin), Balfol 224, Dd v. 64 (Latin and Engl. works), Rawl. A 389, Ashm. 751, St. John's Oxf. 77, Rawl. C 397 &c.

<sup>2</sup> These Latin works I have collected, and shall publish them in one of the next volumes.

<sup>3</sup> The last 2 stanzas, in different metre, are:

Praefulgenti virgini do praeconia,  
Et dignentur imprimi floris gaudia,  
Amans intus ardeo, vincens vilia,  
Zelo tui languet, virgo regia.

The last verse proves his authorship.

Virgo decora, pari fine vivens pure dilexi,  
Squalentis heremi cupiens et in arvis haberi  
Per cytharam sonui coelicam subiectus amori:  
Virgo quam cecini, animam sublima Ricardi.

<sup>4</sup> so in Cap. 5: de gloria et perfectione sanctorum praecellentium postillas proferam quae piis placeant; at the end: Hactenus egimus de viris sanctis praecellentibus quantum ad ipsorum perfectionem, similiter etiam quantum ad ipsorum gloriam. In Job he mentions this work under the same title: Sed quaerite de hac materia (the merits of contemplative life) in libello de vita eremitarum, etiam et in libro de perfectione et gloria sanctorum, quia ibi invenietis de eminentia sanctitatis.

- having in Rawl. the title: *Forma sive regula de modo confitendi, extracta per Ricardum heremitam ex verbis sanctorum patrum*.<sup>1</sup>
- Regula heremitarum: "Heremita dicitur ab hereo", 7 Capp.: Ms. Mm vi. 17 — probably identical with (or part of) his libellus de vita eremitarum, mentioned in Job.
- Liber de amore dei contra amatores mundi: "Quoniam mundanorum insania", 6 Capp.: Ms. CCCO 193, Bal. 224, St. John's Coll. Oxf. 127, Lincoln.
- Postillae ejusdem super Cantica v. 1—2: CCCO 193, Cott. Vesp. E I (abr. in S. John's Coll. 127); viz:
- Osculetur me osculo oris sui: "Suspirantis animae deliciis",
- Quia meliora sunt ubera tua vino: "Fidelis et delicate depasta",
- Fragrantia unguentis optimis: "Cum laudasset sponsa"; at the end the Col.: Explicit tractatus super 1<sup>m</sup> versiculum Canticorum. Then follows
- Oleum effusum nomen tuum: "Expulsus de paradiso", extant separately in Laud 528; a part of this piece is the Encomium nominis Jesu ed. Colon. 1536, and translated in Ms. Thornton, *see* I p. 186),
- Ideo adolescentulae dilexerunt te nimis: "Et quia tale est nomen tuum" (ed. Colon. 1536).
- Trahe me post te: "Radix cordis nostri sit caritas",
- Curremus in odore unguentorum tuorum: "Ecce fratres mira amatoris".
- Col.: Explicit super 2<sup>m</sup> versum Cant. sec. Ric heremitam.
- Postillae ejusdem heremite super novem lectiones mortuorum (Job): "Parce mihi domine, Exprimuntur autem in his verbis": Ms. CCCO 193, Laud 528, id. 94, Dd. iv. 54, Ff v. 36, Ji i. 26, Magd. Coll. O. 71, Univ. Coll. 45, New Coll. 93, St. John's Oxf. 147, Lincoln, &c. (ed. Rembolt Paris 1510, Colon. 1536).
- Moralia in Job (Pits), ed. Colon. 1536 under the title: In aliquot capita Job enarratio compendiosa, ex libro Moraliu b. Gregorii desumpta: "Parce mihi domine, Sunt nonnulli justorum"; containing mere extracts from Gregory's Moral. VIII. Cap. 26 ff. (slightly abridged, and with a few additions) on the same chapters of Job as the preceding piece.
- Postilla ejusdem super Threnos sive lamentationes Jeremiae: "Et factum est postquam &c. Treni ut ait Ieronimus": Ms. CCCO 193 (ed. Colon. 1536).
- Tractatus super psalmum 20 (Domine in virtute tua laetabitur rex): "Cum Christus qui est veritas": Ms. CCCO 193, Lincoln (ed. Colon. 1536).
- Expositio psalterii: "Magna spiritualis iocunditatis suavitas": Ms. CCCO 193, St. John's Oxf. 195 (ed. Colon. 1536); the verses are commented phrase by phrase; the psalms are followed by the 7 canticles of the Old Testament, but not by Magnificat, which, however, is extant separately in
- Magnificat: "Istum psalmum benedictae virginis": Ms. Rawl. C 397, Ashm. 751.
- Incendium amoris (CCCO: Melodia amoris): "Admirabar amplius quam enuncio"; full text in 42 Cap. and 2 books (lib. I Cap. 1—30, lib. II Cap. 31—42) in Ms. Dd. v. 64, CCCO 193 (without titles), Reg. 5 C. III; abridged text (with the omission of certain passages) in Mm. v. 37, Bal. 224, and (with additions at the end from other works of R. R.) Addit. 24, 661; other Mss.: Rawl. A 389, Caj. Coll. 140. 332, Laud 202. 528. (It gives his theory of contemplative life, as the Melum). A Chapter of this treatise is
- Qualiter Ricardus pervenerit ad incendium amoris: "Cum infeliciter florerem", which is frequently found separate (ed. Colon. 1536).<sup>2</sup>

<sup>1</sup> So the pieces are distributed as follows:

Iudica me: Mm vi. 17, CCCO 193, Laud 528, id. 111, Baliol 224  
 Cupienti mihi: Mm, CCCO, Laud 528, id. 111, Bal., Rawl. C 397  
 Istis jam dictis: CCCO, Bal., Rawl., Laud 528  
 In die iudicii: Bal., Rawl., Ashm. 751  
 Attende quod ait Cris.: Mm, Rawl., Ashm.  
 (Studium cuiuslibet religiosi: Bal.).

<sup>2</sup> The piece beginning "Omnis actio laudabilis" in Mm v. 37 and Bal. 224, ascribed to R. Rolle by Tanner, is nothing but a chapter of Incend. amoris ("Si quis sancte et juste vivat?"), preceded by a passage from Anselm ("Omnis actio" &c.), which occurs alone in Ff i. 14.

De emendatione peccatoris (Emendatio vitae, Vehiculum vitae, Duodecim capitula): "Ne tardes converti": Ms. CCCO 193, Dd v. 64, Dd iv. 54, Ff v. 36, Gg i. 32, Hh iv. 13, Laud 528, 202, Magd. Coll. O. 71, Merton 68, Brasenose 15 &c. (ed. with the *Speculum Spiritualium* Paris 1510; Colon. 1536).<sup>1</sup>

Tractatus super oratione dominica: "Haec oratio privilegiata est": Ms. CCCO 193, Dd v. 64 (imperfect), Dd iv. 50 (ed. Colon. 1536).<sup>2</sup>

Expositio symboli apostolici: "Decimo die post ascensionem": Ms. CCCO 193 (ed. Colon. 1536).

Expositio symboli Athanasii (Quicumque vult): "Hic beatus Athanasius": Ms. CCCO 193 (ed. Colon. 1536).

Super "Mulierem fortem quis inveniet" (Prov. 31. 10): "Quantum aurum argento est pretiosius": Ms. St. John's Coll. Oxf. 77 (Col. Explicit Mulierem fortem, expositum per Ric. Hampole) — a short piece on contemplation.

De dei misericordia<sup>3</sup>, sive de viii viridariis: "Misericordias domini in eternum cantabo &c": Ms. Magd. Coll. Oxf. 71 (Col. Explicit liber iste compilatus per Ricardum Hampole, quem benedicit Christus Marie filius amen). Under the parable of a miserable fugitive who is brought back to health and happiness by the herbs in the garden of Mercy it strings together and connects the verses of the psalms containing the words misericordia, miserator, misericors, misereri, in 8 parts (viridarii).

Miscellanies in Ms. Baliol 224, containing prayers, bona et utilis tabula fidei christianae, short notes, aphorisms, sentences from the Fathers, definitions, an index of biblical words with their mystical meaning, epigrams &c. (The name of R. Rolle is not given, but all the other contents of the Ms. are works of his).

Prayers (collected in Ms. Kk vi. 20: *Orationes excerptae de diversis tractatibus quos composuit b. Ricardus heremita ad honorem nominis Jesu, fol. 11—26<sup>b</sup>*), hymns, epigrams, sentences, short notes, &c., dispersed in various Mss. and collections, and not easy to be identified as his in every instance.<sup>4</sup>

The following works have been ascribed to him, but are more or less doubtful:

Consilia Isidori: "O homo scito temetipsum": Ms. Mm vi. 17 and ed., with the *Speculum Christiani*, by Machlinia (1484?). (An Engl. translation, ed. p. 367, has been ascribed to R. Rolle).

"Memento miser homo quod cinis es", a meditation: Ms. Mm vi. 17 and Ashm. 751 (here with additions at the end).

Meditatio divinae laudis et spei veniae sec. Ricardum heremitam: "Memor fui dei et delectatus sum": Ms. Ashm. 751.

Bonum notabile sec. Ricardum Hampol heremitam, quod temptationes spirituales multum prosunt animae peccatrici: "Sicut tenebrae eius ita et lumen", and

Aliud notabile dictum per eundem Ricardum de cautelis diaboli contra timidam conscientiam: "Pave tu qui timidae es conscientiae": Ms. St. John's Coll. O. 77; (these 2 pieces are more probably by W. Hilton).

<sup>1</sup> The *Incendium amoris*, and *Emend. peccatoris* were translated into English (Lincoln dialect) by Rich. Misyng, Carmelite, in 1434 and 1435: Ms. CCCO. 236.

<sup>2</sup> Another exposition of the Lord's Prayer: "O immensa clementia, o ineffabilis benignitas", extant in Ms. St. John's Coll. Oxf. 77 among works of R. Rolle, is probably not his work. A longer tract (by R. Rolle?) is extant in Ms. Harl. 1022 &c.

<sup>3</sup> In hoc tractatu qui intitulatur "de dei misericordia", auctoritates quae sunt de misericordia, per singulos psalmodum vii nocturnorum: et octavum psalmodum sequentium, tanquam herbas quasdam spirituales salutarias in unam seriem et tractatum recolligam et in 8 partes in processu distinguam; quem processum si quis voluerit devote legere et in verbis eius dulciter meditari, misericordiam dei consequi poterit et a cunctis piaculis expurgari.

<sup>4</sup> So the sentences in Reg. 17 B xvii (ed. ii p. 64) are most likely his, and many of the epigrams in Arund. 517 (ed. i p. 421); perhaps also the excerpts and Proverbs in Mm vi. 17, fol. 90—111, and 112—5; the hymns in Ms. Thornton (i p. 381. 410); the prayers in the same Ms. (i p. 435).

<sup>5</sup> Another treatise on the same subject is in Ms. Laud 497 and Ff i. 14 (*Remedium contra temptationes spirituales et contra cogitationes fantasticas et immundas: "Quia sicut ait apostolus sine fide impossibile est placere Deo"*), ascribed to R. R. in the Catalogue. An English tract on the subject is in Ms. Hc i. 11, and this is the basis of the piece printed 1508 and 1519 by W. de Worde (ed. ii p. 106 ff.).



- Meditatio S. Augustini: "Miserere mei &c., Credimus quod hanc orationem": Ms. Magd. Coll. Oxf. 93 (fragment). (An Engl. transl., ed. p. 377, has been ascribed to R. R.)
- Meditatio: "Domine deus spiritus sancte, timeo et desidero loqui de te pro me": Ms. Thornton and Magd. Coll. 93 (fragm.), cf. I p. 441.
- Matutinae in veneratione nominis Jesu editae a b. Ricardo de Hampule: "Salutem mentis et corporis donet", and
- Missa de eodem et ab eodem ut creditur edita: "In nomine Jesu omne genu": Ms. Kk vi. 20.
- Liber de arte moriendi: "Cum de praesentis exilii miseria": Ms. CCCO 226, Magd. Oxf. 72, New Coll. 304, Ff I. 13 (an Engl. transl., ascr. to R. Rolle, see p. 406).
- Novem virtutes: Ms. Caj. Coll. 140, see p. 455.

Works wrongly ascribed to him:

- De XII utilitatibus tribulationis: "Da nobis domine auxilium de trib., O anima tribulata &c.", ascribed to R. R. in Mm vi. 17 and extant with his works in CCCO 193; it is an old tract, attributed to St. Cyprian, Augustine, Peter of Blois, ed. in Petri Bles. Opp. by Giles III. 307, Migne 207; see p. II. 389.
- Speculum peccatoris: "Quoniam carissimi", in Ms. CCCO 193 and many other Mss.; it has also been ascribed to St. Augustine (ed. with his works, Migne vi. 983) and St. Bernard; see p. 436.
- Scala coeli, or Scala claustralium: "Cum die quadam corporali manuum labore", also ascribed to St. Augustine (ed. Opp. vi. col. 1451), St. Bernard (II. col. 647), Adam Carthusianus, Guigo Carthusiensis.<sup>1</sup>
- Cantus philomenae: "Philomena praevia temporis ameni", also ascribed to Bonaventura (Opp. XII), but more probably a work of Peckham; it is given in Ms. Rawl. C. 397 with an extract from R. Rolle's Inc. Amoris, after "Zelo tui languéo".

Only part of the Latin works have hitherto been printed; an old edition, Coloniae 1536, contains the following works: In Psalterium Davidicum enarratio, In aliquot capitula Job, In Threnos, In Psalmum XX, Emendatio peccatoris, Nominis Jesu encomium celeberrimum, "Cum infeliciter florerem", "Adolescentulae dilexerunt te nimis", In Orationem dominicam, In Symbolum Apostolicum, In Symbolum Athanasii. Of these, the latter part (Emendatio peccatoris and the following) were reprinted in De la Bigne Magna Bibliotheca vol. xv, Colon. 1622.

English works.

To trace and fix his English works is even more difficult. His name was so associated with a certain class of literature that all works of that character, or found in certain collections (as Ms. Harl. 1706), were readily ascribed to him, while some of his genuine works soon ceased to be recognised as his. His works got mixed up with those of his followers, especially W. Hilton and Wicliffe, and the more easily because both authors not only followed in his steps but freely borrowed from him (several of the supposed tracts of Wicliffe<sup>2</sup> begin with the same words as works of R. Rolle, and Hilton's style and manner is almost identical with his). Or translations and imitations of his works assumed his name. In some cases, his works were broken up in parts, or different pieces joined together, and these parts and combinations went by his name. So confusion soon commenced to set in; it begins in the Mss., appears in the early prints, was magnified by Tanner, and has since invaded the modern catalogues of Mss. In fact, there is hardly a religious work in early English that has not been ascribed to him. How then are we to get at his real works and to sever the corn from the chaff? The principal test is the dialect. As R. Rolle never—excepting the years of his studentship—left the precincts of Yorkshire, living first in the northern, at last in

<sup>1</sup> On another Scala coeli (with Narrationes) cf. Th. Fr. Crane, Exempla of Jacques de Vitry, London 1890.

<sup>2</sup> So the Commentary on the Psalms and Canticles (ed. Arnold, Select works of Wicliffe), which is a bold appropriation of R. Rolle's original work, interpolated in a Lollard sense.

the southern parts of that county, it is obvious that he can only have written in the northern dialect—unlike Wicliffe who, though a northerner, from his long residence in the South adopted the southern speech, and W. Hilton who, though originally writing in northern English, gradually admitted the mixed forms of the neighbourhood where he resided (Thurgarton in Notts). Indeed, all the genuine works of R. Rolle have been traced in northern texts, exhibiting the same pure northern forms, the same vocabulary<sup>1</sup>. It follows that works which on closer examination are found to be of Midland or Southern origin, cannot be his; hence many works in Tanner's list must be rejected. Nor can even northern texts which give translations of his Latin works, be accepted as his, if they are found to seriously misunderstand the meaning—for it is impossible that he himself should have mistaken the sense of his words; such is the case in several of the pieces of Ms. Thornton, though here given with his name. On the other side, we may safely ascribe to him those northern texts which in the Mss. are found mixed up with works of his and contain the same peculiarities of language and style, the same cadenced prose &c., though not bearing his name. The only possible means of approximately arriving at the truth is, therefore, to follow up the northern Mss. which contain, or may contain, his works. This course I have taken, and laid down the materials in these volumes, so that henceforth the question will rest on the works here given.

#### Works bearing his name:

The form of living—an epistle to Margaret Kirkby, in 12 Chapters and 2 parts (Forma vivendi et Amore languo)<sup>2</sup>,

“Ego dormio et cor meum vigilat”, epistle to a nun of Yeddingham,

“Pe commandment” &c., epistle to a nun of Hampole,

Cantica divini amoris, and another poem of the same kind (“Thy ioy be ilka dele &c.”),

“A grete clerk þat men cals Ricard of Saynt Victor” &c., a fragment in a few lines of another epistle, — — all these works extant in Ms. Dd v. 64 and ed. 1, p. 1—82 (other Mss. are given with the respective pieces).

Meditatio Ric. heremite de passione domini, in 2 Mss.: Ll 1. 8 and Cambr. Addit. 3042—both greatly differing in text, and both southern transcriptions, the former, however, retaining traces of northern origin; ed. 1 p. 83—103.

Some minor pieces in Ms. Thornton, viz.:

Encomium nominis Jesu: Oleum effusum nomen tuum, also extant in Ms. Harl. 1022, a verbal translation of a passage in the Postillae super Cantica (it includes: A tale þat Rycherde hermet made),

De imperfecta contritione, 2 tales from Caesarius (the 2<sup>nd</sup> also extant in Ashm. 751)

Moralia Richardi heremite de natura apis

De vita cuiusdam puelle incluse propter amorem Christi, a tale from Heraclides  
A notabill tretys of the ten comandementys

<sup>1</sup> Words peculiar to his vocabulary are f. i.: never-be-later, i-whil, i-myd, i-twix, whine (whine), warne (= ne war), takil, laite, tharn, ug, wark (= ache), wlate, rosen, fraist, gang, held (= incline), hing (= hang), gilder, ginge (folk), garth, droue, hidill, aforcen, englyemen, disperpill, daynteth, totiler; he makes freely use of words in abil, ness, te, iss (prayabil, delitabil, singabil, trowabil, unfillabil, unstirabil, sernes, unnoyandnes, caitifte, plentouste, unconabilte, puniss, nuris, warnis, forgetil), of the prefix um- (umthink, umlappen, umwhile), uses priue = deprive, parcel (= partner), moht = might, &c.

<sup>2</sup> This was a very popular tract; passages of it, with the Engl. text, are given in Watton's Speculum Christiani ed. by Machlinia 1484?, and in the Speculum spiritualium Paris 1510 (the work of an English author, in Ms. Dd iv. 54 ascribed to Henricus de Balnea Cartusiensis). It was paraphrased in English verse, probably by Will. Nassington, see 11 p. 283. A Latin translation is extant in Ms. Caj. Coll. 140 fol. 181 (“Omnes homines peccatores istius mundi mortalibus nequitiiis ligati, tribus miseris subiecti sunt” &c.; Col.: Explicit Ricardus heremita de modo vivendi ad M. inclusam); fragments of a translation are found in Ms. Laud 111 fol. 177 and Douce 107 f. 11 (beg.: in spirituali canone voce prorumpens); Harl. 106 f. 1 contains a fragment of an abridged Latin text.

De 7 donis Spiritus sancti (in Dd v. 64 a chapter of the Form of living)  
De dilectatione in deo; all ed. I p. 186—197;

of which pieces, however, several are translations from the Latin, and only the *Moralia de natura apis* and the treatise on the commandments can be regarded as genuine.

Commentary on the Psalter, ed. by Bramley Oxf. 1884 from Ms. Univ. Coll. 64; another northern Ms. is Ms. Newcastle and, partly, Laud 286, 11 other Mss. are southern transcriptions; a later prologue, in Ms. Laud 286, contains that it was written at the prayer of Margaret Kirkby. It is substantially a translation of the *Expositio Psalterii*, the commentary following each verse, and the translation of the Psalms often agrees with the Engl. Psalter in verse (Ms. Vesp. D VII, ed. II p. 129ff.) which has also been ascribed to R. Rolle. The Psalms are followed by the Old Testament canticles and by Magnificat (the New Testament canticles appear only in Lollard adaptations of R. Rolle's commentary, cf. Th. Arnold, *Select Engl. works of Wicliffe* Oxf. 1869).

The Prick of Conscience, a poem in 9624 vv. (rhyming couples), extant in 2 northern Mss.: Galba E IX and Harl. 4196, and in a great many southern transcriptions; ed. by R. Morris (Philological Soc., Berlin 1863); it treats, in 7 parts, of the beginning of man's life, of the instability of this world, of death and why death is to be dread, of purgatory, of the day of doom, of the pains of Hell, and of the joys of Heaven.<sup>1</sup>

Of the anonymous works in northern Mss., which are mostly found mixed up with works of R. Rolle, the following are probably or possibly his:

Meditation on the Passion, and of three arrows on Doomsday: Ms. Rawl. C 285 and Arundel 507, ed. I p. 112 (another treatise on the same subject and derived from this, is the treatise ed. II p. 446, which is usually ascribed to Wicliffe).

9 points: Ms. Rawl. C 285, ed. I p. 110 (other texts: Ms. Vernon and Harl. 1704, ed. ib., and Ms. Harl. 2409 &c., ed. II p. 455; a Latin text is extant in Caj. Coll. 140).

St. Anselm's *Admonitio morienti*: Rawl. C 285, ed. I p. 107.<sup>2</sup>

On grace, and

Our daily work (a rule, it seems, for anchores), both extant in Ms. Arund. 507 and Ms. Thornton, ed. I p. 132ff., p. 300—321.

On prayer: Ms. Thornton, ed. I p. 295.

<sup>1</sup> A Latin translation, *Stimulus conscientiae*, is extant in Ms. Dd iv. 50 fol. 56—98<sup>l</sup>, with the heading: *Iste tractatus vocatur Stimulus conscientiae, qui ab anglico in latinum a minus sciolo est translatus; si quis igitur sapiens in illo aliquos reperiat defectus, deprecatur ut eos corrigat mente pia et transactori imponat.* I give the beginning:

Ab aeterno et ante tempora fuit deus semper, trinus in personis et unus in substantia et essentia, semper aequae potens et sapiens; potestatem et sapientiam a se ipso habuit, quia non est alius a quo reciperet. Idem deus vero principium sine principio et fine creator fuit et principium omnium creaturarum, et sicut principium omnium ita erit et finis, quia per ipsum omnes creaturae viventes ad suum ultimum deveniunt finem, praeter hominem, daemones et angelos, qui post hanc vitam vivent semper. Deus ergo creans ex nichilo, omnes creaturas secundum suam voluntatem disposuit habere esse in natura aliqua. Unde creaturae irrationales suo modo deum laudant, ut volucres et huiusmodi, deum laudant et honorant in hoc quod naturam suam quam a deo habuerunt reservant. Ex quo ergo creaturae irrationales deum laudant in natura illa quam acceperunt, multo magis tenetur qui creatura est rationalis, deum honorare et laudare in sua natura, et non peioris esse conditionis quam creatura irrationalis. Natura enim humana est sequi voluntatem dei et implere eius mandata quia inter omnes creaturas dei homo excellentior est creatura, quia animae propter ipsum creatae sunt &c. — It is, of course, not by R. Rolle himself. Latin translations of English works are not unfrequent; so we have translations of the Form of living, of W. Hilton's *Scala perfectionis* (in Ms. Rawl. C 397).

<sup>2</sup> Of the other smaller pieces of Ms. Rawl. C 285, the 1<sup>st</sup>, 2<sup>nd</sup>, and 5<sup>th</sup> (1 p. 104ff.) are chapters of W. Hilton's *Scale of perfection*, the 8<sup>th</sup> is part of Iohn of Gaytryge's *Sermon*, the 11<sup>th</sup> and 12<sup>th</sup> are probably W. Hilton's, the 7<sup>th</sup> is ascribed to Iohn Morton (*see Tanner*). Of the pieces given from Ms. Harl. 1022 (1 p. 157), Benjamin minor is by the author of *The cloud of unknowing* (Ms. Harl. 674). *De sancta Maria* possibly by W. Hilton. The pieces given from Ms. Dd v. 55: *Proper will*, *On Angels' song*, *Of deadly and venial sin*, 1 p. 173—183, are probably by W. Hilton.

The Mirror of St. Edmund (a transl. of the *Speculum S. Edmundi*): Ms. Thornton; ed. I p. 219.

Poems in Ms. Thornton, ed. I p. 363—374 (with the exception, perhaps, of the first 3, which may be by Will. Nassington; some of the pieces are extant in Dd v. 64 with R. Rolle's name)<sup>1</sup>.

Also most of the pieces of Ms. Reg. 17 B xvii, though written by a West-Midland scribe, ed. II p. 1—71, viz.:

Lay-Folks Mass-Book, a poem in 627 vv., containing directions and prayers for Mass, and intended for use in the chapels of the great; one of the poems, v. 428—36, is identical with a poem in the Form of living (I p. 30).

A poem on Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice, in 8-lined stanzas — also extant, with works of R. Rolle in Rawl. A 389 fol. 99 (and in Ff II. 38, Add. 10,053).

The twelve profits of tribulation, a transl. of the XII utilitates tribulationis (Petri Bles. Opp. ed. Giles III. p. 307), also extant in Laud 210; (a later Midland translation, derived from this older text and combined with other elements, is given II p. 389 ff.).

Of the double coming of Christ, a transl. of St. Bernard De adventu Domini sermo VI, Migne 183 col. 52.

Miscellanies in Latin and English, including 2 poems on themes of the Prick of Conscience: Of þo flode of þo world, and Þo whele of Fortune.

Possibly also some additional stanzas in the poem "Swete Ihesu now wol I synge" II p. 9 ff. are his work.

Also some of the minor poems of Ms. Vernon (ed. EETS 1893) are probably R. Rolle's, so N. 11 and 12, 5, and perhaps some of the poems 3—16.

#### Doubtful works:

Psalter in verse: Ms. Vesp. D VII, Eg. 614, Harl. 1770; ed. II p. 129 ff. (it seems to belong to a very early date, but the archaic character is in some degree artificial and due to the use of A. S. glosses; it was freely used in R. Rolle's prose Psalter).

St. Mary's lamentation on the passion of Christ: Ms. Tib. E VII, ed. II p. 274 (ascribed to a hermit in Dd I. 1, but perhaps a work of Will. Nassington).

Minor pieces in Ms. Ashm. 751 (West Midland dialect):

On active, contemplative and mixed life fol. 45, tales from Caesarius (= Ms. Thornton) and Jacobus de Vitriaco, De miraculis in nativitate Christi, tales from St. Gregory, Caesarius, and from "liber de dono timoris" (= Harl. 1022, I p. 157), the story of Furseus from Bede. De mandatis Dei fol. 83 ("Ilk a cristen mon is bounden to kepe þo comaundmentis of god" &c.), Note on the apostles' creed fol. 85<sup>b</sup> ("Nota quod post missionem spiritus sancti Apostoli fecerunt symbolum: Petur sayd þus &c."), 2 short poems: þo sauter of Ihesu, and þo sauter of charyte, each of 12 vv. (beg.: Ihesu lord þat made me & with þi blessed blode has boght, Forgyf þat I hafe greued þe with word, werk, wyll and thought, &c.) fol. 142; (these pieces would suggest R. Rolle, if they were not intermixed with extracts from Joh. Maundvyle, fol. 48 and 142<sup>b</sup>).

Short pieces in Ms. Harl. 1022: 2 tales (I p. 156), poem: Thurgh grace grownd &c. (I p. 161), sentences (I p. 172).

#### Works wrongly ascribed to him:

Contemplatons of the drede and love of God, under R. Rolle's name printed by Wynkyn de Worde 1506; ed. II p. 72 ff.<sup>2</sup>

<sup>1</sup> Of the other pieces of Ms. Thornton, the Abbey of the Holy Ghost cannot well be R. Rolle's because it deals with monastic life, to which he is alien; the epistle in I p. 293 is more likely a work of W. Hilton. (The abridged Psalter, I p. 392 ff., is by an unknown author, it is also found in Ms. Ee v. 13, Ff v. 8, Gg IV. 32.)

<sup>2</sup> The proof that this is not a work of R. Rolle, is simple enough. In Chapt. 2 it alludes to "ful holy men of ryght late tyme, some of whom, as I haue herde and redde were vysyted by

The remedy ayenst the troubles of temptacyons, printed (with Four profitable things, from R. Rolle's Form of living) by W. de Worde 1508 and 1519; ed. II p. 106 ff.<sup>1</sup>

2 epistles "maad of Richard Hampul as some men supposen, but whoeuer made it, myche deuout þinge is þerinne", in Ms. Arundel 286 fol. 82—100 ("To t. d. his derworþe broþer in Crist, his eueþbroþer in þe lord, desiriþ þis þat t. d. do away now þe elde man, þat is viciouse conuersacion" &c.).

Speculum vitae (Mirror of life), a long poem on the prayers of the Paternoster, the 7 deadly sins &c., in the northern dialect: Ms. Tib. E VII &c. (in Ms. L I. 8 ascr. to R. Rolle, but more probably a work of Will. Nassington.)

And many of the pieces in the lists of Tanner and Pits, f. i.:

Orologium Sapientiae: Harl. 1706 &c.; (this is Chapter v. of a larger tract of that name, an Engl. reproduction of Heinrich Suso "Buch von der göttlichen Weisheit" by an unknown author, ed. Anglia X).

Consilia Isidori "O man knowe þi-selfe": Ms. Harl. 1706 &c.; ed. II p. 377.<sup>2</sup>

Meditatio S. Augustini "Seynt Austyne the holy doctour techeth": Ms. Harl. 1706 (and Laud 23, Hh I. 12); ed. II p. 377.

Pety Iob, "Parce michi domine &c.", a poem in 12-lined stanzas: Ms. Harl. 1706 &c.: ed. II p. 381 (it is made on the verses of Job commented in R. Rolle's Postillae super 9 lectiones mortuorum).

The seven penitential psalms in verse (in Ms. Digby 18 ascr. to R. Rolle).

The profits of tribulation (a later version of the text ed. II p. 45 ff., combined with the treatise "How þer weren six maisters" and a "Nota de paciencia infirmitatis"),

The boke of the craft of dying (a transl. of a Latin tract De arte moriendi in Ms. CCCO 226 &c.), and

A tretyse of gostly batayle; — all these 3 treatises extant in Ms. CCCO 220, Reg. 17 A xxv, Harl. 1706 &c., and ed. II p. 389—436 (they are all the work of a later Midland writer).

The Myror of synneres (a transl. of the Speculum peccatoris wrongly ascr. to R. Rolle), and

Of three arrows on Doomsday (an imitation of the piece ed. I p. 112); both extant, with other Midland tracts, in Ms. Univ. Coll. 97 (Laud 23 and 174, Add. 22,283) and ed. II p. 436. 446.

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the grace of god with a passynge swetenes of the loue of Cryste, whiche swetenes for an example they shewed afterwarde by theyr wrytynge to other men folowynge, yf ony wolde trauayle to haue that hyge degre of loue", and then gives the 3 degrees of love found in R. Rolle's Form of living, and the 3 degrees found in Ego dormio, in nearly the same words. So, by the "ful holy men of ryght late tyme" R. Rolle is meant.

<sup>1</sup> The reason why this treatise and the Contemplacyons were regarded as works of R. Rolle, is, because they are found in Ms. Harl. 1706 and cognate collections which were supposed to contain works of R. Rolle. The "Remedy" rests on an older tract in Hh I. 11 by an unknown author; a Latin tract on the same subject, falsely ascribed to R. Rolle, is extant in Ms. St. John's Oxf. 77.

<sup>2</sup> It is followed by Augustinus de contemptu mundi, ed. II p. 374, also extant in Ms. Laud 23.



## Poems & Treatises of Ms. Reg. 17 B XVII.<sup>1</sup> (c. 1370).

### I. (Lay-Folks Mass-Book).

Ed. by Simmons Lay Folks Mass Book EETS 1879, with the younger Mss.: Auchinlec (ed. in Turnbull Vision of Tundale), Corp. Chr. Coll. Oxf. 155 (written in Rievaulx in Yorkshire), Cambr. Gg. V. 31 (northern), Cajus Coll. 84 (West Midland), Ms. Yates Thompson of Thingwall Liverpool (West Midland); of these, Ms. Reg. and Cajus Coll. represent the original, as intended »for use in the chapels and oratories of the great«, Ms. Thompson an adaptation for general use, the rest an adaptation for use in monasteries. The poem professes to be a translation from »Dan Jeremy«, an unknown author, who probably wrote in French. Now one of the prayers (that at the levation, v. 428—436) is identical with a poem in R. Rolle's »Form of living« (cf. I p. 30), a fact which goes far to support R. Rolle's authorship of the Mass poem, the more so as it was designed for the chapels of the great, and not for monasteries. — The directions, red underlined in the Ms. (orig. written in red), are called »rubrics« in the poem, the prayers »black letter«. Some prayers for mass are amongst the Vernon poems.

fol. 3.

- |   |  |
|---|--|
| <p><b>P</b>o worthyest þing, most of godnesse,<br/> <i>In al þis world, is þo messe.</i><br/> <i>In alle þo bokes of holy kyrc</i><br/> <i>þate holy men þat<sup>2</sup> tyme con wyrc,</i><br/> <b>5</b> <i>þo m(esse is<sup>3</sup> þ)raysed mony-folde.</i><br/> <i>þo (uertus mi)ght neuer be tolde:</i><br/> <i>for if (a thousand) clerkes d(id nogh)t ellis,</i><br/> <i>after þat (þo boke) tellis,</i><br/> <i>bot tolde (þo vertus of) messe syngyng</i><br/> <b>10</b> <i>and þo (profet of m)esse heryng,</i><br/> <i>ʒit shuld þa(i neuer) [þo] fift parte,</i><br/> <i>for al þaire wit &amp; alle þaire arte,</i><br/> <i>telle þo vertu(es, me)des &amp; pardoun</i><br/> <i>to hom þat (with deuocyo)un,</i><br/> <b>15</b> <i>In clennes (and in gode en)tent</i><br/> <i>dos worship (to) þis sacrament.</i></p> | <p><i>In boke fynde I [writen] of ane,</i><br/> <i>dam Jeremy was his name,</i><br/> <i>a deuoute mon &amp; a religyus,</i><br/> <i>In his boke he spekis þus: 20</i><br/> <i>he saies, þou shulde gode tent take</i><br/> <i>þat þou at þo messe no ianglyng make—</i><br/> <i>grett saumpel he settis þer-to</i><br/> <i>whi hit is ful ille to do;</i><br/> <i>als-so he telles þo manere 25</i><br/> <i>how þou shulde þi messe here.</i><br/> <i>When þo preste saies he or if he singe,</i><br/> <i>to him þou gyue gode herknyng;</i><br/> <i>when þo preste praies in priuete,</i><br/> <i>tyme of prayere is þen to þe. 30</i><br/> <i>When I vp-on þo boke know<sup>4</sup> hit,</i><br/> <i>In til englyshe þus I draw hit.</i></p> |
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<sup>1</sup> This Ms., vellum, 4<sup>o</sup>, one of the earliest containing works of R. Rolle, does not give the author's name, except that the 2 Latin tracts (Spec. peccatoris, and Emend. pecc.) are ascribed to him by a modern hand. The dialect is mixed and impure. However, the contents have a close relation to R. Rolle and his favourite themes, and very likely he is the author of most of them; though it is difficult to decide what he may have to do with N. 2 and 3, which were originally composed in a southern dialect. — Forms like mon con stond, ho (= she), hom (= them), hore, þo (= þe), —en as ending of the Plur. Praes. &c., are characteristic of the scribe, who is a West-Midland man. — Final g, t, c, f have little dashes. <sup>2</sup> r. þar. <sup>3</sup> A hole in the Ms. <sup>4</sup> r. knew?

When þo auter is al dight,  
 & þo preste is reuysht right,  
 35 þen (he) takes in bothe his hende  
 a clothe o-pon þo auter ende,  
 and comes obac a litel doune,  
 dos hit o-pon him al a-boune,  
 alle men knelen, bot he stondes,  
 40 and haldes to god vp bothe his hondes;  
 þere, or he þo messe bi-gynne,  
 wil he meke him for his synne,  
 til alle þo folk he shryues him þare  
 of alle his synnes lesse & mare.  
 45 so dos þo clerk[is] a-gayn to him,  
 shryuen hom þere of al hor synn,  
 and askes god forgyuenes,  
 or þai bigynne to here þo mes.  
 Þo preste assoyles hom þere belyue,  
 50 lewed & lewed þat wil hom shryue  
 & knowe to god þat þai are ille,  
 wheþer hit be in loude or stille.  
 Þerfore knelande on þi knese,  
 als þou bi-syde þe oþer sese,  
 55 shryue þe þere of alle þi synnes,  
 bi-gynnande þus when he bigynnes,  
 als next binethe þis robrik standes,  
 and þer-wiþ ioyntly hold þi handes;  
 and þat hit so may be,  
 60 eke-to pater and aue,  
 and, or þou ryse, þou saie þi crede, —  
 al þo better may þou spede.  
 many saien confiteor<sup>1</sup>;  
 were als gode saie þis þer-for:

(Confiteor) I know(e to) god, ful of myght,  
 & t(o his) modir mayden bright,  
 & (to alle h)alouse here,  
 & (to þe, fa)dre gastly<sup>2</sup>,  
 þat I (haue s)ynned largely,  
 70 In many synnes sere:  
 In thought, in speche, & in delite,  
 In worde, & werk, I am to wite  
 and worth to blame.  
 þer-fore I praie saynt Mary  
 75 and alle halouse haly,  
 In gods name,

and þo preste, to praye for me,  
 þat god haue merci & pyte,  
 for his man-hede,  
 of my wreched synfulnes, 80  
 & gyue me grace & forgyuenes  
 of my mys-dede. Pater. Aue. Credo.

When þou þi crede þus has done,  
 vp-on þi fete þou stande vp sone,  
 for bi þis tyme, als I gesse, 85  
 þo prest bi-gynnes office of messe,  
 or ellis he standes turnande his boke  
 at þo south auter noke.  
 euen þen so<sup>2</sup> stondande,  
 wolde I þat þou were þis sayande: 90

God, for þi godnes,  
 at þo bigynnyng of þis mes,  
 graunt alle, þate hit shal here,  
 of conscience be clene & clere. 95  
 lord, saue þo prest þat hit shal say  
 fro temptacions to-day,  
 þat he be clene in dede & þoght,  
 þat yuel spiritis noy him noght;  
 þat he fulfille þis sacrament 100  
 wiþ clene hert & gode entent.  
 first heghly to þin honoure,  
 þat souerayne is of al socoure;  
 & to þi modir, mayden clene,  
 & to þi halouse alle bi-dene. 105  
 & to alle þat heres hit, soul-hele,  
 helpe & grace & al kyns wele;  
 and to alle þate we haue in mynde,  
 sib (or fre)mdre bi ony kynde,  
 god lord, graunt hom for þis messe 110  
 of alle hore synnes forgyfnesse;  
 And rest & pese þat lastis ay  
 to cristen soules passed away:  
 and til vs alle þi socoure sende,  
 & bring vs to ioy wiþ-outen ende. Amen.

On hegh festis, or on haly dayes,  
 when-so men outhere synges or sayes  
 gloria in excelsis in hor mes,  
 saie þou þen als here wryten es: 115

1 orig. so þen.

1 Ms. corfiteor.  
2 gostly corr. to gastly.



- Gloria) Ioy be vn-to god in heuen,  
 120 with alkyns myrthe þat men may neuen;  
 and pese in erthe, alle men vn-tille  
 þat rightwis are, & of gode wille.  
 We loue<sup>1</sup> þe, lord god almyghty,  
 and als we blesse þe bisyly,  
 125 we worsh(y)þ þe als worthi es,  
 & makes (ioy to) þe more & les,  
 we than(k þe lor)d of al þi grace;  
 for þo g(rete ioy) þat þou hase,  
 oure lord (oure) god oure king heuenly,  
 130 oure god oure fadir almyghty;  
 oure lord þo son of god of heuen,  
 Ihesu Crist, comly to neuen.  
 oure lord, lamb of god name we þe,  
 & son of god þi fadir fre.  
 135 Þou þat wostis<sup>2</sup> þo worlds synne,  
 haue mercie on vs, more & mynne;  
 þou þat wostis þo worlds wrake,  
 oure praier in þis tyme þou take;  
 þou þat sittes on þi fadir right hande,  
 140 with merci help vs here lyuande:  
 for þou art holy<sup>3</sup>, made of nonc  
 bot of þi-selue, & lord al-one,  
 þou art þo heghest, of wisdam most,  
 Ihesu Crist, with þo holy gost,  
 145 wonand with þo fadre of heuen,  
 In more ioy þen mon may neuen.  
 vn-to þat ioy, Ihesu, vs ken,  
 thorgh prayer of þi modre, amen.
- And when þou has þis al done,*  
 150 *knele down on þi knese sone;*  
*If þai singe messe, or if þai saie,*  
*þi pater noster reherce al-waie,*  
*þi deken or prest þo gospel rede.*  
*stonde vp þen, & take gode hede;*  
 155 *for þen þo prest flyttes his boke*  
*north to þat oþer auter noke,*  
*and makes a cros vpon þo letter*  
*with his thoume, he spedes þo better,*  
*and sithen an oþer opon<sup>4</sup> his face;*  
 160 *for he has mikel nede of grace,*  
*for þen an erthly mon shal neuen*  
*þo wordes of Ihesu<sup>5</sup> Crist, gods son of heuen.*
- bothe þo reders & þo herers*  
*has mykil nede, me þenk, of lerers,*  
*how þai shulde rede, & þai shulde here* 165  
*þo wordes of god, so leue & dere.*  
*Men aght to haue ful mikel drede,*  
*when þai shuld here or els hit rede;*  
*and loue als-so vnto þat swete*  
*þat with þoo wordes oure bale wold bete.* 170  
*bot syn oure matir is of hering,*  
*þer-of newe shal be oure lering.*  
*Clerkes heren on a manere,*  
*bot lewed men bos anoþer lere.*  
*At þo bigynnyng tent þou take* 175  
*a large cros on þe þou make,*  
*stonde & saye on þis manere,*  
*als þou may se wryten here:*
- In þo name of fadre, & son, & þo  
 holi gost,  
 a sothfast god of mightis most; 180  
 Bi<sup>1</sup> gods worde welcome to me;  
 Ioy & loouyng<sup>2</sup>, lord, be to þe.
- Whils hit is red, speke þou noght,*  
*bot þenk on him þat dere þe boght,*  
*sayande þus in þi<sup>3</sup> mynde,* 185  
*als þou shalt after wryten fynde:*
- Ihesu my (lo)ue, graunt me þi grace,  
 and of amendment might & space,  
 þi word to kepe & do þi wille,  
 þo gode to chese & leue þo ille; 190  
 and þat hit so may be,  
 Gode Ihesu, graunt hit me. Amen.
- Reherce þis oft in þi þoght,*  
*to þo gosple be don, for-gete hit noght;*  
*Som-where bi-syde, when hit is done,* 195  
*þou make a cros, and kys hit sone.*  
*Men oen to saie þo crede som-tyme:*  
*when þai saie hore, loke þou saie þine,*  
*þis þat folouse in englishe letter—*  
*I wold þou sayde hit for þo better.* 200  
*bot þai say hore, say þou non ellis,*  
*bot do forthe after als þis boke tellis.*  
*Here-to loke þou take gode hede,*  
*for here is wryten þin englyshe crede:*

<sup>1</sup> o overl.    <sup>2</sup> r. wastis.    <sup>3</sup> Ms. holly.  
<sup>4</sup> Ms. open.    <sup>5</sup> om. Ihesu.

<sup>1</sup> r. Be.    <sup>2</sup> r o overl.    <sup>3</sup> a word (my)  
 erased.

(Credo)

205 I Trow in god, fader of might,  
 þat alle has wrought,  
 heuen & erthe, day & night,  
 And alle of noght.  
 And in Ihesu þat gods son is  
 210 al-onely,  
 bothe god & mon, lord endles,  
 In him trow I;  
 thurgh mekenes of þo holy gast  
 þat was so milde,  
 215 he lyght in Mary mayden chast,  
 be-come a childe;  
 vnder Pounce Pilat pyned he was,  
 vs forto saue,  
 done on cros & deed he was,  
 220 layde in his graue;  
 þo soul of him went in to helle,  
 þo sothe to say;  
 vp he rose in flesshe & felle  
 þo thryd day;  
 225 he stegh til heuen with woundis wide  
 thurgh his pouste<sup>1</sup>;  
 Now sittes o-pon his fader right syde  
 In mageste;  
 þeþin shal he come vs alle to deme  
 230 In his manhede,  
 qwyk & ded, alle þat has ben  
 In Adam sede.  
 Wel I trow in þo holi gost,  
 And holi kirc þat is so gode;  
 235 And so I trow þat housel es  
 bothe flesshe & blode;  
 of my synnes forgyfnes,  
 If I wil mende;  
 vp-risyng als-so of my flesshe,  
 240 and lyf with-uten ende.

*After þat, fast at hande,*

(Offer-  
torium)

*Comes þo tyme of offrande;  
 Offer or leue, whether þe lyst,  
 how þou shulde praye, I wold þou wyst.  
 245 I-whyls þou stondes, I rede þou saye  
 als next is wryten, god to paye:*

Ihesu, þat was in Bethlem borne,  
 And thre kynges come þe by-forne,

<sup>1</sup> u overl.

þai offerd gold, ensense, & myrre,  
 and þou forsoke none of þirre, 250  
 bot wissed hom wele alle thre  
 home a-gayne to hor contre:  
 Right so oure offrandes þat we offer,  
 and oure praieres þat we profer,  
 þou take, lorde, to þi louyng, 255  
 & be oure helpe in al-kyn thyng,  
 þat alle perels be for-done;  
 oure gode zernynges þou graunt vs sone,  
 of al oure mys þou vs amende,  
 In al oure nede vs socoure sende. amen. 260

*Saye pater noster zit vp-standande  
 al þo tyme þo prest is wasshande,  
 Til after wasshing þo preste wil loute  
 þo auter, & sithen turne aboute.  
 Þen he askes with stille steuen 265  
 Ilk monnes prayers to god of heuen.  
 Take gode kepe vn-to þo prest,  
 when he him turnes, knoc on þi brest,  
 And þenk þen, for þi synn  
 þou art noght worthe to pray for hymm, 270  
 bot when þou prayes, god lokes þi wille,  
 If hit be gode, forgetis þin ille;  
 for-þi with hope in his mercie,  
 Answere þo prest with þis in hie:*

Þo holi gost in þe light, 275  
 & sende in to þe right,  
 Reule þi hert & þi speking  
 to gods worship & his louyng.

*Þen þo prest gos to his boke  
 his priuey prayers for to loke; (Secreta) 280  
 knele þou down, & say þen þis,  
 þat next in blak wryten is:—  
 hit wil þi prayere mykel amende,  
 If þou wil holde vp bothe þi hende  
 to god with gode deuocioun, 285  
 when þou sayes þis [o]resoun:*

God, resayue þi seruyce  
 And þis solempne sacrifice,  
 for þo prest & for vs alle,  
 þat now are here, or here be shalle, 290

þis messe to here or worship do,  
þo sakring to se, or pray þer-to;  
And for alle þat lyuen in gods name,  
þat þai haue helpe fro synne & shame;  
295 And for þo soules þat hethen are past,  
þat þai haue rest þat ay shal last. amen.  
Pater noster. Aue maria. Credo.

*Loke pater noster þou be sayande,  
I-whils þo preste is priuey prayande.*

*þo prest wil after in þat place*

300 *Remou him a litel space,  
To he come til þo auter myddis;  
stande vp þou<sup>1</sup>, als men þe biddis,  
hert & body & ilk a dele,  
take gode kepe & here him wele:*

(Prafatio) *þen he bygynnes per omnia,*

*And sithen sursum corda;*

*At þo ende sayes sanctus thryese,*

*In excelsis he neuens twyese.*

*Als fast als euer þat he has done,*

310 *loke þat þou be redy sone,  
and saye þese wordis with stille steuen  
priuely to god of heuen:*

In world of worlds with-uten endyng  
þanked be Ihesu, my kyng.

315 Al my hert I gyue hit þe,  
grete right hit is þat hit so be;  
with al my wille I worship þe,  
Ihesu, blessid mot þou be;

320 with al my hert I þank hit þe,  
þo gode þat þou has don to me.  
Swete Ihesu, graunt me now þis,  
þat I may come vn-to þi blis,

þere with aungels for to syng  
þis swete song of þi louyng,  
325 sanctus: sanctus: sanctus.

Ihesu graunt þat hit be þus. Amen.

(Canon Missae) *When þis is sayde, knele þou doune,  
and þat with gode deuocioune;*

*Of al gode þou thonk god þan,*

330 *And pray als-so for ilk a man*

*Of ilk [a]state, and ilk degre,*

*so wil þo law of charite;*

<sup>1</sup> r. þen.

*for-þi with-uten tarynge  
on þis wise be þi sayinge:*

Lord, honourd mot þou be, 335  
with al my hert I worship þe;

I þonk þe, lord, als me wele owe,  
Of more gode þen I con knowe,  
þat I haue of þe resayued,  
syn þo tyme I was consayued. 340

My lyue, my lymmes þou has me lent,  
my right witt þou has me sent,  
þou has me kepud of þi grace  
fro sere perils in mony place.

Al my lyue & al my lyuynge 345  
holly haue I of þi gyuynge;  
þou boght me dere with þi blode,  
and dyed for me o-pon þo rode;

I haue done a-gaynes þi wille  
synnes mony, grete & ille, 350  
þou art redy, of þi godnesse,  
for to graunt me forgyuenesse.

Of [þere]<sup>1</sup> godes, and mony moo  
I þonk þe, lord. I praye als-soo  
þat al my gylt þou me for-gyue, 355

and be my helpe whils I shal lyue,  
And gyue me grace for to etchewe  
to do þat þing þat me shulde rewte,  
And gyue me wille ay wel to wirk.

Lord, þenk on þo state of holy kirk, 360  
And þo pope<sup>2</sup>, bishops, prestes &  
clerkes,

þat þai be kepud in alle gode werkes,  
þo kyng, þo quene, þo lordes of þo  
lande,

þat þai be wele mayntenande  
hore states in alle godnesse 365  
and reule þo folk in rightwisnesse.

Oure sib men, and oure wele-wil-  
landes,

Oure frendes, tenandes, & seruandes,  
Olde men, childer, & alle wymmen,  
marchandes, men of craft, & tilmen, 370

Riche men & pore, grete & smalle,  
I pray þe, lord, for hom alle,  
þat þai be kepud specialy  
In gode hele & lyue haly.

<sup>1</sup> a word erased. <sup>2</sup> erased.

- 375 To hom þat are in ille lyue,  
In sclaunder, myscounforth, or in stryue,  
seke or prisonde, or o-pon þo see,  
pore, exilde, deserit, if þer be,  
til alle hom, þou sende socoure,  
380 to þi worship and þin honoure.  
Alle þat are in gode lyue to-day,  
& clenly lyuen to þi pay,  
kepe hom, lord, fro alle foly  
and fro alle synne, for þi mercy,  
385 And gyue hom grace to last & lende  
In þi seruyce to hor ende.  
Þis world þat turnes mony-ways,  
make gode til vs in alleoure dayes;  
þo weders grete & vnstable,  
390 lord, make gode & sesonable,  
þo froytes of þo erthe make plenteuus<sup>1</sup>;  
als þou sees best, ordayn for vs;  
[&] swilk grace til vs þou sende,  
þat in oure last day, at oure ende,  
395 when þis worlde & we shal seuer,  
Bring vs til ioy þat lastis euer. Amen.

*Loke pater noster þou be sayande,  
to þo chalyce he be saynande<sup>2</sup>:  
þen tyme is nere of sakring.*

- 400 *A litel belle men oyse to ryng,  
(Ele-  
vatio) þen shal þou do reuerence  
to Ihesu Crist awen presence,  
þat may lese alle baleful bandes;  
knelande holde vp bothe þi handes,  
405 And so þo leuacioun þou be-halde.  
for þat is he þat Iudas salde,  
and sithen was scourged & don on rode,  
and for mankynde þere shad his blode,  
and dyed & ros & went to heuen,  
410 and zit shal come to deme vs euen,  
Ilk mon aftur he has done;  
þat same es he þou lokes o-pone.  
Þis is þo trouthe of holy kirk,  
who trowes noght þis mone sitt ful myrk;  
415 for-þi I rede with gode entent  
þat þou biholde þis sacrament.  
Swilk prayere þen þou make,  
als lyk best þe to take;—*

<sup>1</sup> corr. from plenteuus. <sup>2</sup> = sign with the cross (same word frequent in Barbour).

- sondry men prayes sere,  
Ilk mon on his best manere. 420  
Short prayere shulde be, with-ouren drede,  
and þer-with pater noster & þo crede.  
If þou of ane be vn-puruyde,  
I set here ane þat may be sayde;  
þof I merk hit here in lettir, 425  
þou may chaun[ge]<sup>1</sup> hit for a bettir:*

- <sup>2</sup>*Loued be þou, kyng,  
& þanked be þou kyng,  
& blessid be þou kyng,  
Ihesu al my ioying, 430  
of alle þi gyftes gode,  
þat for me spilt þi blode,  
and dyed o-pon þo rode;  
þou gyue me grace to sing  
þo song of þi louing. 435  
Pater noster. aue maria. Credo.*

- When þou has sayde al þi crede,  
þis short prayere I rede þou rede  
þat next is wryten in blak letter,  
ful mykel shal þou fare þo better: 440*

- Lord als þou con & als þou wille,  
haue mercie of me, þat has don ille;  
for what-so þou with me wil do,  
I holde me payde to stonde þer-to.  
þi merci, Ihesu, wold I haue, 445  
and I for ferdnes durst hit craue,  
bot þou bids aske, & we shal haue:  
Swete Ihesu, make me saue,  
and gyue me witt & wisdame right,  
to loue þe, lord, with al my might. 450*

- When þou has made þis orison,  
þen shal þow with deuocion  
Make þi prayeres in þat stede  
for alle þi frendes þat are dede,  
And for alle cristen soules sake, 455  
swilk prayere shal þou make:*

*Lord, for þi holy grace,  
here oure prayers in þis place,*

<sup>1</sup> Ms. chaunc on corr. <sup>2</sup> written in long lines (2 vv. in one); the metrical structure has been misunderstood by Simmons. Same poem see I p. 30.

graunt now, lord, for oure prayere,  
 460 þat cristen soules, þate passed here<sup>1</sup>  
 fro þis lyue þat synful esse,  
 þat ilk one haue part of þis messe;  
 for hore soules, I pray derly,  
 465 þate I shal neuen serly,  
 þat þis messe may be hore mede,  
 helpe & hele fro alkyns drede:  
 fader soule, moder soule, breþer dere,  
 Sisters soules, sib men, & oþer sere  
 470 þate vs gode wolde, or vs gode did,  
 or ony kyndnes vn-til vs kid;  
 and til alle in purgatory pyne  
 þis messe be mede & medycyne,  
 til alle cristen soules hely<sup>2</sup>  
 475 graunt þi grace & þi mercy;  
 forgyue hom alle hor trespasse,  
 lese hore bondes, & let hom passe  
 fro al-kyns pyne and [fro] al care  
 In til þo ioy þat lastis euer-mare. amen.

*Loke pater noster þou be prayande,*

480 *Ay to þou here þo preste be sayande*  
*per omnia secula al on hight.*

*þen I wold þou stode vp right,*  
*for he wil saie with hegh steuen*

*pater noster to god of heuen;*

485 *herken him with gode wille,*  
*and whils he saies, hold þe stille,*

*bot answeere at temptacionem:*

*set libera nos a malo, amen—*

490 *hit were no nede þe þis to ken,*  
*for who con not þis are lewed men.*

*When þis is done, saye priuely—*

*other prayer none þerby—*

*pater noster first in laten,*

*and sithen in englishe als here is wryten:*

495 **F**ader oure, þat is in heuen,  
 blessid be þi name to neuen.

Come to vs þi kyngdome.

In heuen & erthe þi wille be done.

oure ilk-day bred graunt vs to-day.

500 and oure mysdedes forgyue vs ay,

als we do hom þat trespas us<sup>3</sup>,

right so haue merci vp-on vs.

<sup>1</sup> = ere.    <sup>2</sup> r. hally.    <sup>3</sup> Ms. trespasus.

and lede vs in no foundynge,  
 bot shild vs fro al wicked þinge.  
 Amen.

*þen eft-sonne þo preste wil saye,* 505

*stande stille & herken him al-waye,*

*he saies agnus thryse or he cese,*

*þo last worde he spekis of pese.*

*In þe þat pese may noght be*

*lf þou be oute of charyte;* 510

*þen is gode of god to craue*

*þat þou charyte may haue;*

*þere when þo prest pax wil kis,*

*knele þou & praye þen þis:*

**G**ods lamb, þat best may 515

do þo synne of þis world a-way,

of vs haue merci & pite,

and graunt vs pese & charite.

For in charyte are thre kyns loues,

þat to perfitte pese nedlyng behoues. 520

þo first loue is certenly

to loue þe<sup>1</sup>, lord, souerenly.

þerfore I pray þe, god of myght,

þou make my loue, both day & nyght,

sykerly sett euer-ilk dele 525

soueranly to loue þe wele;

þat be þi myght & gouernynge

I be euer in zernynge

soueranly þe to pay,

In al þat euer I con or may; 530

and prest be I, erly & late,

to my degre & myn a-state

alle gode dedes to fulfyllen,

& to eschewe alle þat are ille.

þo secunde is a priue loue, 535

þat is nedeful to my behoue,

þo whilk loue is properly

by-twix my soule & my body.

þerfore make þou, gode lorde,

my body & my soule of one a-corde, 540

þat ayther part by one assent

serue þe with gode entent;

Let neuer my body do þat ille,

þat hit may my soule spille.

þo thrid loue is with-ouen doute, 545

to loue ilk neghtbur me aboute,

<sup>1</sup> o corr. to e.

and of þat loue for no þing cese.  
 Þerfore I pray þe, prince of pese,  
 þat þou wil make, als þou may best,  
 550 my hert to be in pese & rest,  
 & redy to loue alle maner of men,  
 My sib-men namely, þen  
 Neghtburs, seruandes, & ilk sugete,  
 Felouse, frendes, none to forgete,  
 555 bot loue ilk-one, bothe fer & nere,  
 als my-selue with hert[e] clere;  
 and turne hore hertis so to me,  
 þat we may fully frendis be,  
 þat I of hor gode, & þai of myne,  
 560 haue ay ioy with hert[e] fyne.  
 als I pray for my-selue here,  
 graunt so til oþer on selue manere,  
 so þat ilk mon loue wele othere,  
 as he were his owne broþere.  
 565 swilk loue among vs be,  
 þat we be wel loued of þe;  
 þat be þis holy sacrament,  
 þat now is here in present,  
 and be þo vertu of þis messe,  
 570 we mot haue forgyuenesse  
 of al oure gilt & al oure mys,  
 & be þi help come to þi' blis. Amen.

*Loke pater noster þou be sayande,  
 I-whils þo preste is rynsande.*

(Post-com-  
 muniõ) *When þo preste has rinsyng done,  
 opon þi fete þou stonde vp sone;*

*þen þo clerk flyttis þo boke  
 agayne to þo south anter noke,  
 þo preste turnes til his seruyce*

580 *and saies forthe more of his office.*

*Þen with-uten taryng  
 on þis wyse be þi saying:*

Thesu my kyng, I pray to þe,  
 bow doun þin eren of pyte  
 585 And here my prayer in þis place,  
 gode lord, for þi holi grace  
 for me & alle þate here ere,  
 þat þou vs kepe fro alkyns were  
 þat may byfalle on ony way  
 590 In oure dedes do to-day,

<sup>1</sup> Ms. þis.

wher we ryde, or be goande,  
 lyg, or sitt, or if we stande;  
 what sodan chaunce þat comes vs tille,  
 oþerwise þen were oure wille,  
 we praye þis messe vs stande in stede, 595  
 of shrift & als of housel-brede.  
 And, Thesu, for þi wouzdes fyue,  
 wys vs þo waye of rightwis lyue. Amen.

*When þis is saide, knele down sone,  
 saye pater noster til messe be done, 600  
 for þo messe is noght sest  
 or tyme of ite misa est.*

*Þen, when þou heris say ite,  
 or benedicamus, if hit be,  
 þen is þo messe al done; 605  
 bot zit þis prayere þou make right sone;  
 after hit, wele þou may*

*In gods name wende þi way:*

God be þonked of alle his werkes,  
 god be þonked of prestes & clerkes, 610  
 god be þonked of ilk a mon,  
 and I þonke god als I con.  
 I thonk god of his godnesse,  
 And nomely now of þis messe;  
 and of alle þo prayers þat here are 615  
 prayde,

pray I to god þat he be payde.  
 In mynde of god here I me blesse<sup>1</sup>,  
 with my blessing god sende me hesse.  
 In nomine patris & filii & spiritus sancti.  
 Amen.

Pater noster. Aue maria. Credo.

*How þou at þo messe þi tym shuld spende 620  
 haue I told: now wil I ende.*

*Þo robryk is gode vm-while to loke,  
 þo þraiers to con with-uten boke.  
 Hit is skille with-uten doute,  
 þat ilk mon [þe] messe loue & loute: 625  
 For of alle in þis world, þen is þo messe  
 þo worthiest þing, most of godnesse.*

*Explicit. Amen, Fiat.*

<sup>1</sup> r. blisse.

## 2. (Swete Ihesu, now wil I synge &amp;c.).

This piece is written in another (southern) hand, to fol. 19, v. 321, where the first hand recurs. The same poem, still more enlarged, is extant in Ms. Vernon<sup>1</sup> fol. 257. It is a composite of 2 old hymns found in Ms. Harl. 2253<sup>2</sup> (ed. Bödeker Altengl. Dicht. des Ms. Harl. 2253 p. 191 and p. 198), which Ms. was written c. 1310 in Leominster Abbey in Herefordshire (cf. Wright Specimens of lyric poetry) and gives them in the southern dialect. But not only have the 2 hymns been combined, but the story of the Passion (with the 7 words on the Cross) has been added, and the whole has been subdivided by inlaid stanzas to St. Mary. These additions were apparently made by a northern poet (cf. dede = death, wore þore &c.), presumably by R. Rolle, whose poetry re-echoes the same theme. The poems are an imitation of the famous hymn *Jesu dulcis memoria* (Mone I, 329, Daniel I, 227); but the Engl. poets, by introducing the story of the passion, give action to the mere reiterations of the Latin hymn. — Ms. Reg. is prior to Vernon.

Ms. Reg. 17 B 2253, fol. 13<sup>b</sup>.

Here bygyrnus þo passion of Ihesu.

Ms. Vernon f. CCXCVII.

Ho so says þis with gode wille,  
Schal fynd grace his luf to fille;  
Þo holygost his hert schal tille,  
From synne hym brynge & fendes ille.—

5 Swete Ihesu, now wil I synge  
To þe a songe of luf-longynge;  
Do in myn hert a welle to sprynge  
Þe to luf ouer al þinge.

Swete Ihesu, kyng of blysse,  
10 Myn hertus luf, my hertus lisse:  
Þi luf, lord, þou me wysse,  
And lete me neuer þerof mysse.

Swete Ihesu, my hertus lyghte,  
Þo art day with-outen nyzte:  
15 Gyf me boþe grace and myzte  
For to luf þe aryzte.

Swete Ihesu, my soule bote:  
In my hert þou sette a rote  
Of þi luf þat is so swote,  
20 And wete it þat it sprynge mote.

Swete Ihesu, now wol I synge  
To þe a song of loue-longinge;  
Do in myn herte a welle springe  
Þe to louen ouer alle þinge.

¶ Swete Ihesu, kyng of blisse, 5  
Min herte loue, Min herte lisse:  
In loue, lord, þou me wisse,  
And let me neuere þi loue misse.

¶ Swete Ihesu, myn herte liht, 10  
Þow art day wiþ-oute niht:  
Ziue me boþe Grace and miht  
For to loue þe ariht.

¶ Swete Ihesu, my soule bote, 15  
In myn herte þou sette a Roote  
Of þi loue þat is so swote,  
And weete hit þat hit springe mote.

<sup>1</sup> I give this text from my 2<sup>nd</sup> vol. of Vernon poems. Of this vol., c. 150 pages have been seen by me through the press of the EETS., and the greater part of the rest of my copy has been sent to the same press, together with Misyn's translation of R. Rolle's Latin works; so I fail to understand how both these books of mine can be announced under another name in the Prospectus of the Society. <sup>2</sup> These 2 hymns are:

## Harl. 2253.

fol. 75.

I.

Suete Iesu, king of blysse,  
myn huerte loue, min huerte lisse,  
þou art suete myd-ywisse,  
wo is him þat þe shal misse.

5 Suete Iesu, min huerte lyht,  
þou art day wiþoute nyht:

þou zeue me streinþe & eke myht  
forte louien þe ariht.

Suete Iesu, min huerte bote,  
in myn huerte þou sete a rote 10  
of þi loue þat is so swote,  
ant lene þat hit springe mote.

Ms. Reg. 17 B xvii.

Swete Ihesu, myn hertus glem,  
 Bryzter þen þo sunne bem:  
 As þou was borne in Bedlem,  
 Pou make in me þi luf-drem.

25 Swete Ihesu, þi luf is swete,  
 Wo is hym þat schal it lete:  
 Gyf me grace for to grete  
 For my synnes teres wete.

Swete Ihesu, kyng of londe,  
 30 Make þou me to vnderstonde,  
 Pat I may in my hert fonde  
 How swete is þi luf-bonde.

Swete Ihesu, me rewes sore  
 Of my mysdedes I haue do zore:  
 35 For-gyf hom me, I wil no more,  
 Bot aske þe of myl[c]e<sup>1</sup> and ore.

Swe[te] Ihesu, lorde myn,  
 My lyf and my soule is þin:  
 Vndo my hert and come þerin,  
 40 And saue me fro wicked pyñ.

Swete Ihesu, lorde gode,  
 For me þou scheddist al þi blode,  
 Out of þi hert ran a flode,  
 Þi modir it saw with drery mode.

<sup>1</sup> Ms. mylde.

Ms. Harl. 2253.

Suete Iesu, myn huerte gléém,  
 bryhtore þen þe sonne-béém:  
 15 ybore þou were in Bedlehéém,  
 þou make me here þi suete dréém.

Suete Iesu, þi loue is suete,  
 wo is him þat þe shal lete;  
 þarefore we shulden ofte þe grte  
 20 wiþ salte teres & eze wete<sup>1</sup>.

Suete Iesu, kyng of londe,  
 þou make me for<sup>2</sup> [to] vnderstonde,  
 þat min herte mote fonde  
 hou suete bueþ þi loue-bonde.

25 Suete Iesu, louerd myn,  
 my lyf, myn huerte, al is þin:

<sup>1</sup> Ms. wepe. <sup>2</sup> Ms. fer; to om.

Ms. Vernon.

¶ Swete Ihesu, myn herte gleem,  
 Brihtore þen þe sonne Beem:  
 As þou weore boren In Bethleem,  
 Pou make in me þi loue-dreem. 20

¶ Swete Ihesu, þi loue is swete,  
 Wo is him þat hit schal leete:  
 Zif me grace for to wepe  
 For my synnes teres wete.

¶ Swete Ihesu, kyng of londe, 25  
 Mak þou me to vnderstonde,  
 Pat I may In myn herte fonde  
 Hou swete is þi loue-bonde.

¶ Swete Ihesu, me reweþ sore  
 Of my misdedes I haue don zore: 30  
 For-zif me, lord, I wol no more,  
 But I þe aske Milce and ore.

¶ Swete Ihesu, Lord myn,  
 Mi lyf my soule is al þin:  
 Vndo myn herte and lizte þerin, 35  
 And saue me from wikked engyn.

¶ Swete Ihesu, lord good,  
 For me þou scheddest þi blessed blod,  
 Out of þin herte hit com þe flod,  
 Þi Moder hit sauþ wiþ druyri mod: 40

vndo myn herte, & liht þer-yn,  
 and wite me from fendes engyn.

Suete Iesu, my soule fode,  
 þin werkes bueþ bo suete & gode, 30  
 þou bohtest me vpon þe rode,  
 for me þou sheddest þi blode.

Suete Iesu, me reoweþ sore  
 gultes þat y ha wroht<sup>1</sup> zore:  
 þare-fore y bidde þin mylse & ore; 35  
 merci, lord, ynul na more.

Suete Iesu, louerd god,  
 þou me bohtest wiþ þi blod,  
 out of þin huerte orn þe flod,  
 þi moder hit seh, þat þe by stod. 40

<sup>1</sup> Ms. wroht.



Ms. Reg. 17 B xvii.

- 45 Swet[e] Ihesu, bryzt and schene,  
Here me, lorde, for I me mene,  
Thurth Marye prayer, mylde qwene,  
Pat<sup>1</sup> þi luf be on me sene.
- 50 Swet[e] Ihesu, my soule fode,  
Alle werkes of þe ben gode,  
Þou bouztest me vpon þo rode  
And schaddest þeron þi hert blode.
- Swete Ihesu, child best,  
Þi luf þou in my hert fest;  
55 When I go northe souþe est or west,  
In þe, a luf<sup>2</sup>, fynd I rest.

- Swete Ihesu, wele may hym be  
Pat þe schal in blysse se:  
With luf-cordes draw þou me,  
60 Pat I may come & wone with þe.

Swete Ihesu, heuen kyng,  
Fader(!)<sup>3</sup> and best of alle þinge:  
Brynge in to me þat luf-longyng  
To come to þe at myn endyng.

- 65 Mary moder, mylde qwene,  
Sende vs (grace) synne to flene,  
Pat we may þi son sene,  
And euer with hym in blysse to bene.

- Ihesu, swete is þo luf of þe,  
70 Here nys no þing so swete may be;  
Noght þat man may þenk or se  
Has [s]wetenes agaynes þe.

<sup>1</sup> Ms. þate?    <sup>2</sup> V al-one.    <sup>3</sup> r. Feir.

Ms. Harl. 2253.

Suete Iesu, bryht & shene,  
y preye þe, þou here my bene,  
þourh erndyng of þe heuene-quene,  
þat my bone be nou sene.

- 45 Suete Iesu, berne best,  
wiþ [þe] ich hope hadde rest,  
wheþer y be souþ oþer west  
þe help of þe be me nest.

- Suete Iesu, wel may him be  
50 þat þe may in blisse se:  
after mi soule let aungles te,  
for me ne gladieþ gome ne gle.

Suete Iesu, heuene kyng,  
feir & best of alle þyng,

Ms. Vernon.

¶ Swete Ihesu, Briht and Schene,  
Heere me, lord, for I me mene,  
Þow preyere of Marie, Milde qweene,  
Pat þi loue on me be sene.

¶ Swete Ihesu, Mi soule foode, 45  
Alle werkes of þe ben goode,  
Þou bouztest me vpon þe Rode  
And scheddest þeron þi swete blode.

¶ Swete Ihesu, Barn Best,  
Þi loue þou in myn herte fest; 50  
Whon I go North, Souþ, Est or West,  
In þe al-one fynde I rest.

¶ Swete Ihesu, wel may him be  
Pat þe schal in þi blisse se:  
Wiþ loue-cordes drauz þou me, 55  
Pat I may comen and wone wiþ þe.

¶ Swete Ihesu, heuene kyng,  
Feir and best ouer alle þing:  
Bring me in to þat loue-longyng  
To come to þe at myn endyng. 60

MARIE Moder, Mylde Qween,  
Send vs grace synne to flen,  
Pat we mowe þi sone isen  
And euer wiþ hym in Blisse ben.

¶ Ihesu, swete is þe loue of þe; 65  
Ne may no þing so swete be,  
Nouzt þat mon may þenke or se,  
Ne haue swetnesse azeynes þe.

þou bring me of þis longyng, 55  
& come to þe at myn endyng.

Suete Iesu, al folkes rééd,  
graunte ous, er we buen ded,  
þe vnderfonge in fourme of bred,  
ant seþþe to heuene þou vs led. 60

II. Dulcis Iesu memoria.<sup>1</sup>fol. 77<sup>b</sup>.

Iesu, suete is þe loue of þe,  
noþyng so suete may be;  
al þat [me] may wiþ ezen se,  
haueþ no suetnesse azeynes þe.

<sup>1</sup> This poem has just 50 stanzas, so it was probably meant to form a rosary.

Ms. Reg. 17 B xvii.

Ihesu, no þing may be swetter,  
Ne þoght<sup>1</sup> in hert blisfuller,  
75 Noght may be feled worthyer,  
þen þou, so swete a louer.

Ihesu, þi luf was vs so fre  
þat it fro heuen brouzt þe;  
For luf þou dere bouztest me,  
80 For luf þou hynged on rode-tre.

Ihesu, to þi disciples dere  
þou saydest with drery chere,  
As ze siten alle (in fere),  
A litil er þou taken were:

85 Ihesu, þou saydest þat þou wore  
Ful of sorow and hert sore,  
And bad hom duelle a whyle þore  
(þo) whyle þou praydest þi fader ore.

Ihesu, þou zedist on þi fete  
90 To þo mounte of Olyuete,  
And to þi fader, ere þou lete,  
þou madest a bone with hert swete:

Ihesu, þou saydest: »if it may be,  
Dere fader, I praye þe  
95 þis payne passe a-way fro me;  
As þou wilt so mote it be«.

Ihesu, þou turnydist agayne to ham,  
And fonde hom slepyng eue<sup>ry</sup> man<sup>2</sup>;  
þo bad hom wake<sup>3</sup>, & can hom blam;  
100 Anone þo way agayne þou nam.

Ihesu, zit este þe sel[ue] bone  
þat þou be-fore by-gan to done,  
And eke þo þrid tyme este-sonne  
þou madist prayer, with mylde mone.

105 Ihesu, with þat þou praye can,  
þo swote al bloody fro þe ran;  
Fro heuen a bryzte aungel cam,  
And þe confortyde god and man.

<sup>1</sup> H noht. <sup>2</sup> Ms. may man. <sup>3</sup> Ms. walke.

Ms. Harl. 2253.

5 Iesu, noþing may be suettere,  
ne noht in eorþe blysfulere,  
noht may be feled lykerusere,  
þen þou, so suete a luumere<sup>1</sup>.

<sup>1</sup> Ms. alumere.

Ms. Vernon.

¶ Ihesu, no song mai be swettore,  
Ne þouzt in herte Blisfullere,  
Nouzt may be feeled lihtsomere,  
þen þou, so swete a louyere. 70

¶ Ihesu, þi loue was vs so fre  
þat hit from heuene brouzte þe,  
For loue ful deore bouztest þou me, 75  
For loue þow henge on<sup>1</sup> Roode-tre.

¶ Ihesu, to þi disciples dere  
þou seydest wiþ ful dreri chere  
As þei seeten alle I-feere  
A luytel ar þou taken were— 80

¶ Ihesu, þou seydest þat þou wore  
Ful of serwe and herte sore,  
And beed hem dwellen a while þore  
While þou beo-souztest þi ffader ore;

¶ Ihesu, þou eodest on þi feete 85  
To þe Mount of Olyuete,  
And to þi ffader, er þou leete,  
þow madest a boone wiþ herte swete:

¶ To him þou seidest: »zif hit may be,  
Deore ffader, I preye þe, 90  
þis peyne passe a-wey from me;  
As þow wolt so moot hit be«.

¶ Ihesu, þou tornedest to hem þan:  
And founde hem slepe<sup>n</sup> vch a man;  
þow beede hem waken, &, er þou blan, 95  
A-non azeyn þe wey þou nam.

¶ Ihesu, þus eft þe selue boone  
þat þou beo-fore bigonne to done,  
And eke þe þridde tyme sone  
þow madest, wiþ a Milde mone. 100

¶ Ihesu, wiþ þat þou preye gon,  
þe swot of blood from þe ron.  
From heuene an Angel lihte þon  
And þe cumfortede, God and Mon.

<sup>1</sup> Ms. or.

Iesu, þi loue wes ous so fre  
þat we from heuene brohten þe; 10  
for loue þou deore bohtest me,  
for loue þou hong on rode-tre.

Ms. Reg. 17 B xvii.

Mary moder, lade bryzte,  
 110 Þou darst, þou wilt, þou art of myzte:  
 My hert luf, my lyf, my lyzte,  
 Þou be my helpe boþe day & nyzte.

Ihesu, for luf þou sufferd wronge,  
 Wouzdes sore and paynes stronge;  
 115 Þi rewful paynes were ful longe,  
 Ne may hom telle spel ne songe.

Ihesu, for luf þou dree so wo  
 Þat bloody stremes ran þe fro,  
 Þi swete body was blak & blo—  
 120 Oure synnes it made so, welawo!

Ihesu, þi croune it satte ful sore,  
 Þi scourgyng, wen þou scourged wore;  
 It was for me, Ihesu þin ore,  
 Þi paynes þat þou sufferd þore.

125 Ihesu swete, þou hynged on tre,  
 Noght for þi gylte bot al for me;  
 With synnes I gilte, so wo is me,  
 Swete Ihesu, forgyf it me.

Ihesu, wen þou streyned wore,  
 130 Þi paynes were more & more.  
 Mary ay with þe was þore  
 With sorewful chere & sykyng sore.

Ihesu, why were þou pyned so,  
 Þat neuer didist wronge ne wo?  
 135 It was for me, & mony mo,  
 Þat þou so hard were be-go.

Ihesu, what sees þou in me,  
 Ouzt þat nedeful was to þe,  
 Þat þou so hard on rode-tre  
 140 Woldist for me pyned be?

Ihesu, why were þou so gelouse,  
 So feruent and so curyouse,  
 To bye with prys so precious  
 Wrecched man so viciouse?

Ms. Vernon.

MARIE Mylde, freo and gent, 105  
 Preye for me—þou art present—  
 Whon my soule is from me went,  
 Þat hit haue good Iuggement.

¶ Ihesu, for loue þou soffredest wrong,  
 Woundes sore and peynes strong; 110  
 Þi peynes reuþful weore and long,  
 Ne may me hit telle in spel ne song.

¶ Ihesu, for loue þou suffredest so wo  
 Þat bloodi stremes Ronne þe fro,  
 Þi white bodi was bleyk and blo— 115  
 Vre sunnes hit made, weylawo!

¶ Ihesu, þi Coroune sat þe sore,  
 Þe scourgyng whon þow scourget wore;  
 Hit was for me—Ihesu, þin ore!—  
 Þe peynes þat þow þoledest þore. 120

¶ Ihesu swete, þow heng on tre,  
 Not for þi gult, but al for me,  
 For sunnes and gult azeynes þe—  
 Swete Ihesu, for-zif hem me.

¶ Ihesu, whon þow streyned wore, 125  
 Þi peynes woxen more and more.  
 Þi Mooder euer wiþ þe was þore,  
 Wiþ serweful sikynges and wiþ sore.

¶ Ihesu, whi weore þou pyned so  
 Þat neuer wrouztest wrong ne wo? 130  
 Hit was for me, and moni mo,  
 Þat þou so harde were bi-go.

¶ Ihesu, what sauh þow on me  
 Of ouzt þat neodful was to þe,  
 Þat þou so harde on Roode-tre 135  
 For me woldest pyned be?

¶ Ihesu, whi weore þou so gelous,  
 So feruent and so disirrous  
 To buggen wiþ pris so precious  
 Wrecche Mon so viciouse? 140

Ms. Harl. 2253.

Iesu, for lone þou þoledest wrong,  
 woundes sore, & pine strong;  
 15 Þine peynes rykene hit were long,  
 ne may hem tellen spel ne song.

Iesu, for lone þou drezedest wo,  
 bloody stremes ronne þe fro,  
 þat þi bodi wes blake ant blo;  
 for oure sunnes hit wes so. 20

Ms. Reg. 17 B xvii.

145 *Ihesu*, for luf þu hynged on rode,  
For luf þou gaf þi hert blode;  
Luf þe made oure soules fode,  
Þi luf vs brouzt to al gode.

*Ihesu* my lemman, þou art so fre,  
150 For<sup>1</sup> al þou dedist for luf of me,  
What schal I for þat zelde þe?  
Þou askes nouzt bot loue of me.

*Ihesu* my god, my lord, my kyng,  
Þou ne askyst me none oþer þinge  
155 Bot trewe luf in al wyrkyng,  
And luf-teres with swete mornynge.

*Ihesu* my dere, my luf, my lyzte,  
I wil þe luf & þat is ryzte.  
Do me luf þe with al my myzte,  
160 And for þe morne day & nyzte.

*Ihesu*, do me to luf so þe  
Þat euer my þouzt vpon þe be;  
With þi swete eyze þou loke on me,  
And myldelyche my dede se.

165 *Ihesu*, þi luf be al my þouzte,  
Of oþer þing ne recke me nouzte,  
Bot þat I haf agayne þe wrouzte  
And þou hast me so dere bouzte.

<sup>1</sup> *al*. þat.

Ms. Harl. 2253.

*Iesu*, for loue þou stehe on rode,  
for loue þou seze<sup>1</sup> þin heorte blode;  
loue þou madest<sup>2</sup> oure soule fode,  
þi loue vs brohte to alle gode.

25 *Iesu* mi lemman, þou art so fre  
þat þou dezested for loue of me.  
whet shal y þare-fore zelde þe?  
þar nys noht bote hit loue be.

*Iesu* my god, *Iesu* my kyng,  
30 þou ne askes[t]<sup>3</sup> me non oþer þing  
bote trawe loue & eke seruyng,  
ant loue-teres wiþ suete mournyng.

<sup>1</sup> r. zeue. <sup>2</sup> *al*. þe made. <sup>3</sup> Ms. askesd.

Ms. Vernon.

¶ *Ihesu*, for vs þou henge on Rode,  
For loue þou zeeue þin herte blode;  
Loue þe made vre soule foode,  
Þi loue vs brouhte to alle goode.

¶ *Ihesu* my lemmon, þou art so fre 145  
Þat al þou dedest for loue of me.  
What schal I for þat zelde þe?  
Þow kepest not but þe loue of me.

¶ *Ihesu* my god, my lord, my kyng,  
Þou askest me non oþer þyng 150  
But trewe loue and herte longyng  
And loue-teres and stille mournyng.

¶ *Ihesu* my deore, my loue, my liht,  
I wol þe louen, and þat is riht. 155  
Do me þe louen wiþ<sup>1</sup> al my miht,  
And after þe Mourne dai & niht!

¶ *Ihesu*, do me so loue þe  
Þat my þouht ay on þe be;  
Wiþ þin ezen lok on me,  
And Myldeliche my nede se. 160

**M**ARIE ladi, Mooder briht,—  
þou darst, þou wolt, þou art of miht,—  
Myn herte loue, my lyf, my liht,  
Þou prey for me boþe day & niht.

¶ *Ihesu*, þi loue is al my þouht; 165  
Of oþer þing ne recche I nouht  
But þat I haue a-zeyn þe wrouht  
And þou hast me so deore a-bouht.

*Iesu* my lyf, *Iesu* my lyht,  
ich loue þe, ant þat is ryht:  
do me loue þe wiþ al mi myht, 35  
ant for þe mournen day & nyht.

*Iesu*, do me so seruen þe  
þat euer mi þoht vpon þe be;  
wiþ þine suete ezen loke towart me,  
ant myldeliche myne, y prae, al þat þou<sup>1</sup> se. 40

*Iesu*, þi loue be al my þoht,  
of oþer þing ne recche y noht;  
y zyrne to haue þi wille ywroht,  
for þou me hauest wel deore yboht.

<sup>1</sup> V my nede, R my dede.

Ms. Reg. 17 B xvii.

Ihesu, al-þof I synful be,  
 170 For<sup>1</sup> longe hast þou spared me;  
 Þo more ouzt I to luf þe  
 Þat þou to me hast ben so fre.

Mary mylde, fre and gent,  
 Pray for me, þou art present,

175 Þat wen my soule (is) fro me went,  
 Þat it haf (god) iugement.

Ihesu, for soþe now is no þinge  
 In al þis world of suche likyng,  
 Þat can so myche of luf-longyng,  
 180 As þou Ihesu, my dere swetyng.

Ihesu, wele owe I to luf þe,  
 For þat me schewed þo rode-tre,  
 Þi corone of þornes, þi nayles þre,  
 Þo scha[r]pe spere þat þorowstonge þe.

185 Ihesu, of luf is soþe tokenyng  
 Þi hed down bowed to luf-kyssyng,  
 Þin armes sprad to luf-clyppyng,  
 Þi syde al open to luf-schewyng.

Ihesu, wen I þink on þe  
 190 And loke vpon þo rode-tre,  
 Þi swete body be-bled I se:  
 Lord, do þat syzt to wonde me.

Ihesu, þi moder þat be þe stode,  
 Of luf-teres ho wepped a flode;  
 195 Þi woundes and þi holy blode  
 Made hyr<sup>2</sup> hert of drery mode.

<sup>1</sup> r. Ful.      <sup>2</sup> overl.

Ms. Harl. 2253.

45 Iesu, þah ich sunful be,  
 wel longe þou hauest yspared me;  
 þe more oh ich to louie þe  
 þat þou me hauest ben so fre.

(6 vv. wanting).

55 þy bac<sup>1</sup> of þornes, þy nayles þre,  
 þe sharpe spere þat þourh-stong þe.

<sup>1</sup> Hall. beke: brim of a hat.

Ms. Vernon.

Ihesu, al-þauz I synful be,  
 Ful longe hastou spared me;  
 170 Þe more owe I to loue þe  
 Þat þou wiþ me hast ben so fre.

Ihesu, forsoþe now nis naþing  
 In al þis world of such lykyng.  
 Þat con so muche of loue-longyng,  
 175 As þou Ihesu, my deore swetyng.

Ihesu, wel ouzt I loue þe,  
 For þou me schewest þi Rode-tre,  
 Þi Coroune of þornes, and nayles þre,  
 Þe scharpe spere þat þorw-stong þe. 180

Ihesu, of loue I seo tokenyng  
 Þin armes spradde to loue-cluppyng,  
 Þin hed bouwede to swete cussyng,  
 Þi syde al opene to loue-schewyng.

Ihesu, whon I þenke on þe  
 185 And loke vpon þe Roode-tre,  
 Þi swete bodi bi-bled I se:  
 Lord, do þat siht to wounde me!

Ihesu, þi Moder þat bi þe stood,  
 Of loue-teres heo wepte a flood;  
 190 Þy woundes and þyn holy blood  
 Heo maden hire haue a dreri mood.

Iesu, of loue soth tocknyng,  
 þin armes spredeþ to mankynde,  
 þin heued down-boweþ to suete cussinge,  
 þin side al openeþ to loue-longyng. 60

Iesu, when ich þenke on þe  
 ant loke vpon þe rode-tre,  
 þi suete body to-toren y se,  
 hit makeþ heorte to smerte me.

Iesu, þe quene þat by þe stod,  
 65 of loue-teres heo weop a flod;  
 þin woundes & þin holy blod  
 made hire huerte of dreori mod.

Ms. Reg. 17 B xvii.

Ihesu, luf did þe to grete,  
Luf þe made blode to swete,  
For luf þou were we[ll] sore be-bete,  
200 Luf þe made lyf te lete.

Ihesu, þou saydest: »alle zee  
þat passen in way here be me,  
A while abydes, comes and se  
If ony in sorow is like to me«.

205 Ihesu, þou saydist: »telle þo me,  
My dere [folk]<sup>1</sup>, what it may be  
þat I haf gilte agaynes þe,  
Why þis payne is so hard to me?«

<sup>2</sup>Ihesu þou saydist after zitte:  
210 »My dere [vynzard]<sup>3</sup>, I haf þe [s]ette<sup>4</sup>,  
My fadres blysse I þe be-hette  
With al my-self, what wil þou bette?«

Ihesu, þo saydist þen more:  
»My dere folk, þou tell [me] zoure<sup>5</sup>  
215 Why haf I for my holy lore  
And for gode dedis hert sore?«

Ihesu, þou saydist: »how is þis,  
My swete, what haf I don of mys  
þat þou withouten ony lys  
220 Me zeldist pyne agayne my blys?«

Ihesu, þi luf þou tauztest me  
With swete wordes of hert fre  
þat þou spake on rode-tre,  
So ful of luf may none be.

225 Ihesu, þo first was, I rede,  
þat þou þi swete fader bede  
þat he for-gyf hom þer mysdede  
Alle þat diden [þe] to þo dede.

Ihesu, þat oþer was, I-wis,  
230 þat þou saydist, as wryten is:  
þat þo thef schuld be in blys  
With þe þat day in paradys.

<sup>1</sup> Ms. fader. <sup>2</sup> The next 2 st. are tr. in V.  
<sup>3</sup> Ms. kynreden. <sup>4</sup> Ms. fette. <sup>5</sup> r. zore.

Ms. Vernon.

¶ Ihesu, loue þe dude to wepen,  
Loue þe dude þi blod to sweten,  
For loue þou were sore beten,  
Loue þe dude þi lyf to leten.

195

MArie, I prei þe, as þou art fre,  
Of þi serwe parte wiþ me,  
þat I mowe serwe here wiþ þe  
And partiner of þi blisse be.

¶ Ihesu, þi loue þou tauhtest me 200  
Wiþ swete wordes of herte fre  
þat þou speak on Roode-tre—  
So ful of loue ne mihte non be.

¶ Ihesu, þe furste word was, as I rede,  
þat þou þi deore fader beede 205  
þat he forzaf hem heore misdede,  
Alle þat duden þe to dede.

¶ Ihesu, þat oþer was I-wis  
þat þou seidest, as wryten is:  
þat þe þeef schulde haue blis 210  
Wiþ þe þat day in paradys.

Ms. Harl. 2253.

Iesu, suete loue þe dude gre[t]lyn<sup>1</sup>,  
70 loue þe made blod to sueten,

<sup>1</sup> Ms. gredyn.

for loue þou were sore ybeten,  
loue þe dude þi lyf to leten.

Ms. Reg. 17 B xvii.

Ihesu, þat oþer was of mon,  
Wen þi moder schuld fro þe go[n],  
235 Also þou hir betauztest<sup>1</sup> one  
And saydist: »wommon, lo here Ion«.

<sup>2</sup>Ihesu, as þo was pyned zore<sup>3</sup>,  
Þo [fourthe]<sup>4</sup> worde þou saydist þore:  
»A now, god, me thy[r]stes sore«—  
240 It was for hom þat synful wore.

Ihesu, þo fy[f]the<sup>5</sup> rewe[s] me,  
Þat þou spake on rode-tre:  
»My god, my god, how may þis be,  
It semes þou hast forsaken me?»

245 Ihesu, þo sexte worde it was  
Wen þou saydist in *manus tuas*,  
Betoke þi fader in þat plas  
Þi soule as þi wille was.

<sup>1</sup> Ms. betauztest. <sup>2</sup> The next 2 stanzas  
are tr. in Ms. <sup>3</sup> Ms. zoure, u expunged.

<sup>4</sup> Ms. fyft. <sup>5</sup> Ms. fyrthe.

Ms. Vernon.

¶ Ihesu, þe þridde was of Mon:  
Whon þi Mooder þe schulde forgon,  
A sone þou hire be-tauhtest on,  
And seidest: »wommon, tak heer Ion.« 215

¶ Ihesu, as þou weore pyned more,  
Þe ffeorþe word þou seydest þore:  
»A«, seydest þow, »me þursteþ sore«—  
Hit was for hem þat dampned wore.

¶ Ihesu, þe ffyfþe word Reweþ me, 220  
Þat þow seidest on Roode-tre:  
»Mi God, Mi God, hou may þis be  
Þat þou hast al forsake me?»

¶ Ihesu, þe sixte word hit was 225  
Whon þou seldest In manus tuas,  
Be-tauhtest þi ffader in þat plas  
Þi soule, as his wille was.

¶ Ihesu, In al þi peyne mest  
Neuere was so meke best:  
Þou seydest *Consummatum est*, 230  
Þyn hed fel doun, þou zelde þe gost.

¶ Ihesu, þou seidest: »alle ze  
Þat passen be þe wey bi me,  
A while a-bydeþ, comeþ and se  
Zif eny serwe is lyk to me.« 235

¶ Ihesu, þou seidest: »tel þow me,  
Mi deore folk, what hit may be,  
What haue I gult azeynes þe  
Þat þou so bitter art to me?»

¶ Ihesu, þou seydest þenne more: 240  
»Mi deore folk, ze tel me zore,  
Haue I wiþ myn holi lore  
And gode dedes I-hurt so sore?»

¶ Ihesu, þou seidest after zet:  
»Mi deore wynzard, ne haue I þe set, 245  
Mi ffader blisse þe bi-het,  
Wiþ al my-self—what woldest þou bet?»

¶ Ihesu, þou seidest: »hou is þis,  
Mi swete, what haue I do mis  
Þat þou wiþ-ouen eny lis 250  
Me zeldest schome azeyn Mi blis?»

MArie, þat slakest alle wo,  
Helle-peynes schild me fro,  
And zif me grace her do so  
Þat I from henne to heuene go. 255

Ms. Vernon.

¶ Ihesu, ffyue welles I fynde in þe:  
 Þat loue-sprung to-drawe<sup>1</sup> me;  
 Of Rede blod þe stremes be,  
 Mi soule of synnes wasschen heo.

¶ Ihesu, my soule drauz þe to, 260  
 And mak myn herte wyde vndo;  
 Zif hit þi loue to drynke so,  
 Þat flessches lustes ben fordo.

¶ Ihesu, Muchel Ich owe þe:  
 Who schal hit al zelde þe? 265  
 Me bi-houeþ þi-self hit be,  
 As þou pyne suffredest for me.

¶ Ihesu, þi loue zef me follyke,  
 In myn herte þat hit stike,  
 Mi soule hit þurle Inwardliche, 270  
 Þat hit be þyn enteerliche.

¶ Ihesu, do me loue þe so  
 Þat, wher I beo, or what I do,  
 Þat I for weole ne for wo  
 Ne let myn herte torne þe fro. 275

¶ <sup>2</sup> Ihesu lord, Mi swetyng,  
 Hold me euere in þy kepyng,  
 Mak of me þi derlyng,  
 Þat I þe loue ouer alle þing.

¶ Ihesu, my weole and al my wynne, 280  
 Al my Ioye is þe wiþ-Inne:  
 Now and euere kep me from synne,  
 To do þi wille let me not blyne.

¶ Ihesu, mihtful Heuene-kyng,  
 Þi loue beo al my lykyng, 285  
 Mi mourning and my longyng,  
 Wiþ swete teres wepyng.

¶ Ihesu, zif me for þi name  
 Pacience In peyne and schame,  
 Þat to my soule is note and frame; 290  
 And mak myn herte Mylde & tame.

<sup>1</sup> H tacheþ. <sup>2</sup> The next 3 stanzas certainly suggest R. Rolle.

Ms. Harl. 2253.

Iesu, fyf woundes ich fynde in þe,  
 þy loue-sprenges tacheþ me;  
 75 of blod & water þe stremes be,  
 vs to whossh from oure fon þre.

Iesu, my saule drah þe to,  
 min heorte opene, & wyde vndo,

þis hure of loue to drynke so,  
 þat fleysshliche lust be al for-do. 80

Iesu Crist, do me loue þe so  
 þat wher y be, & what so y do,  
 lyf ne deþ, weole ne wo,  
 Ne do myn huerte þe turne fro.



Ms. Vernon.

¶ Ihesu, al þat is feir to [s]e<sup>1</sup>,  
 Þat to þe flessches lykyng may be,  
 Al worldes blisse, do me fle  
 And al my tent zine to þe. 295

MArie, swete Mayden fre,  
 For Ihesu [Crist] be-seche I þe,  
 Þi swete sone do loue me,  
 And mak me worþi þat hit so be.

¶ Ihesu, in þe beo al my þouzt— 300  
 Of oþer þyng ne recche I nouzt;  
 Whon I of þe may felen ouzt,  
 Þen is my soule wel of-þouzt.

¶ Ihesu, zif þou for-lete me,  
 What may me lyken of þat I se? 305  
 Blisse may non wiþ me be,  
 Til þat þou come azeyn to me.

¶ Ihesu, þat me hast deore abouht,  
 Al þat to synne draweþ ouht  
 Holliche puyt out of my þouzt, 310  
 So þat I ne wraþþe þe nouzt.

¶ Ihesu, my soule is weddet to þe—  
 Wiþ rihte hit ouhte þin owne to be;  
 Þauz I haue synget azeynes þe,  
 Þi Merci is euere redi to me. 315

<sup>1</sup> Ms. þe.

Ms. Harl. 2253.

85 Marie, suete mayde fre,  
 for Iesu Crist byseche y þe,  
 þi suete sone do louie me,  
 ant make me worþi þat y<sup>1</sup> so be.

Iesu, do me þat for þi name  
 90 me likeþ to dreze pyne & shame,  
 þat is þ[e]<sup>2</sup> soule note ant frame,  
 ant make myn herte milde & tame.

Iesu, al þat is fayr to se,  
 al þat to fleyhs mai likyng be,  
 95 al worldes blisse, to leten me  
 graunte, for þe loue of þe.

Iesu, in þe be al my þoht,  
 al oþer blisse ne recchy noht;

<sup>1</sup> V hit. <sup>2</sup> Ms. þy.

when ich of þe mai felen oht,  
 þenne is my soule wel ywroht. 100

Iesu, zef þou for-letest me,  
 what may m[e] lik[yn]<sup>1</sup> of þat y se?  
 mai no god blisse wiþ me be,  
 o<sup>2</sup> þat þou come azeyn to me.

Iesu, zef þou bist zeorne bysoht, 105  
 when þou comest, ant elles noht,  
 no fleishliche lust ne wicked þoht  
 in to myn heorte ne be ybroht.

Iesu, mi soule is spoused to þe;  
 ofte ych hadde misdon azeynes þe; 110  
 Iesu, þi merci is wel fre:  
 Iesu, merci y crië to þe.

<sup>1</sup> Ms. mi likyng. <sup>2</sup> = till.

Ms. Reg. 17 B xvii.

Ms. Vernon.

¶ Ihesu þi Merci! bi-leue I craue—  
 Me bihoueþ þat I hit haue;  
 Þe deuh of grace vppon me laue,  
 And worþi me make þi loue to haue.

¶ <sup>1</sup> Ihesu, þou be al my zernyng, 320  
 In þe be, lord, al my lykyng,  
 Mi þouzt, my dede, and my Mournyng  
 To haue þe Euere in loue-longyng.

¶ Ihesu, my leof, Mylde of mood,  
 Mi soule haþ neode of þi good: 325  
 Mak hit clene and þolemood,  
 And ful hit of þi loue-flod.

¶ Ihesu, my soule preyeþ þe,  
 Let hit nouzt vncloped be;  
 Cloþe hit wiþ þi loue fre, 330  
 Wiþ goode werkes þat lyken þe.

¶ Ihesu, Beute ne aske I þe nouzt,  
 Ne proude cloþes nobli wrouzt,  
 Londes ne Rentes, deore bouzt,  
 But hertly loue and clene þouzt. 335

¶ Ihesu, whorne so hit lykeþ þe,  
 Loue-sparkes send þou me;  
 Mak myn herte al hot to be,  
 Breznynde in þe loue of þe.

**M**arie, þi sone preye hertely 340  
 For me, wrecche vnworþy,  
 Þat he wole enterly  
 Graunte me his Merci.

<sup>1</sup> This st. suggests R. Rolle.

Ms. Harl. 2253.

Iesu, wiþ herte [bi-leue]<sup>1</sup> y craue,  
 hit bihoueþ nede þat ich hit haue;  
 115 þe deu of grace vpon me laue,  
 ant from alle harmes þou me sane.

Iesu, from me be al þat þyng  
 þat [þe]<sup>2</sup> may be to mislikyng;  
 al þat is nede þou me bryng:  
 120 to haue þi loue is my zyrnyng.

Iesu mi lif, of milde mod,  
 mi soule haþ gret neode of þi god:  
 [m]ak<sup>3</sup> hire treufole ant þolemod,  
 ant ful hire of þi loue-[f]lod<sup>4</sup>.

<sup>1</sup> Ms. þi loue.    <sup>2</sup> Ms. me.    <sup>3</sup> Ms. tak.  
<sup>4</sup> Ms. blod.

Iesu, my soule bidde y þe, 125  
 eueremore wel vs be<sup>1</sup>;  
 Iesu, al myhtful heuene kyng,  
 þi loue is a wel derne þing.

Iesu, wel mai myn herte se  
 þat milde & meoke he mot be, 130  
 alle vnþewes & lustes fle,  
 þat felen wole þe blisse of þe.

Iesu, þah ich be vnworþi  
 to loue þe, louerd al-myhti,  
 þi loue me makeþ to ben hardy 135  
 ant don me al in þin merci.

<sup>1</sup> some vv. wanting?

Ms. Reg. 17 B xvii.

Ihesu, gyf me þat I may se  
 250 Þo grete gode þat þou hast don to me.  
 Vnkynde agayne haf I ben to þe:  
 For-gyf me, lord þat art so fre.

Ihesu, þi luf & fleschely þouzte  
 Won to-geder may þay nouzte,  
 255 As hony and gal to-geder brouzte;  
 Swete & bytter acordes nouzte.

Ihesu, with hert I vak (!)<sup>1</sup> þe,  
 Þof I a wrecche synful be;  
 In trwe hope I pray þe  
 260 Þi blis and mercy graunte þou me.

Ihesu, þof I be vnworþi  
 To luf þe, lord almyzty,  
 Þi godenes makes me hardy  
 To do my soule in þi mercy.

Ihesu, þi mercy confortes me;  
 For no man may so synful be  
 Þat wold leue synne & turne to þe,  
 265 Þat redy mercy ne fynd he.

Ihesu, þof I synful be,  
 270 Trysty hope I haue to þe:  
 Þerfore, lorde, I pray þe  
 Þat of my synnes <sup>2</sup> amende þou me.

Ihesu, for synful, as writen is,  
 Þou lyztest fro þi hye blis  
 275 In to Maries wombe, I-wys,  
 To brynge vs alle to rest & ðlys<sup>3</sup>.

<sup>1</sup> V þonke. <sup>2</sup> to overl. in red; þat, and þou, crossed out in red. <sup>3</sup> ð added.

Ms. Vernon.

¶ Ihesu almihti, heuene-kyng,  
 Þi loue is a ful derne þing; 345  
 May no mon hit witen þorw knowyng,  
 But he hit feele þorw herte þenkyng.

¶ Ihesu, zif me þat I may see  
 Þe Muchele good þou hast do me.  
 And I vnkynde azeyn haue be, 350  
 For-zif me, lord, þat art so fre.

¶ Ihesu, þi loue and fleschly þouzt  
 Wonen to-gedrene mouwe þ[e]i nouzt,  
 As Hony & galle to-gedre brouzt;  
 Swete and Bitter a-cordeþ nouzt. 355

¶ Ihesu, wiþ herte I þonke þe.  
 Þouz I wrecche and sunfol be,  
 In trewe hope I preye þe,  
 260 Þi Blisse & Merci graunte þou me.

¶ Ihesu, þauh I be vnworþi 360  
 To loue þe, lord Almihti,  
 Þi godnesse me makeþ hardi  
 Mi soule to don in þi Merci.

¶ Ihesu, þi Merci cumforteþ me,  
 For no mon may so synful be, 365  
 Þat synne wol leue and to þe fle,  
 Þat Merci ful redi [ne] fyndeþ he.

¶ Ihesu, for synful, as writen is,  
 Þou lihtest from þin heize blis  
 In to Marie wombe, I-wis, 370  
 To ziuen vs alle reste and lis.

¶ Ihesu, þauz I synful be,  
 I haue euere trust hope in þe:  
 Þerfore, lord, I preye þe  
 Þat of my synnes amende þou me. 375

Ms. Harl. 2253.

Iesu, þi mildenesse froreþ me;  
 for no mon mai so sunful be,  
 zef he let sunne, ant to þe fle,  
 140 þat ne fynd socour at þe.

For sunful folk, suete Iesus,  
 þou lihtest from þ[i] <sup>1</sup> heze hous,  
 pore & loze þou were for ous,  
 þin heorte loue þou sendest ous.

<sup>1</sup> Ms. þe.

- Ms. Reg. 17 B xvii.
- 325 Ihesu, form þi *ercie* fre  
 Suche grace þen sende to me  
 to scape pyne & come to þe,  
 And *euer* with þe in blis to be.
- Ihesu Crist, mer[r]i<sup>1</sup> ben he  
 330 Þat *euer* in blis may þe se  
 And haue fulliche þo loue of þe:  
 Swete Ihesu, þou graunt hit me.
- Ihesu, þi<sup>2</sup> loue has non ending,  
 Þere nys no sorow ne no wepyng,  
 335 but ioy & blis & ful likyng:  
 Swete Ihesu, þer-to vs bryng, Amen.
- <sup>1</sup> Ms. merci.    <sup>2</sup> r. þer?
- Ms. Vernon.
- ¶ Ihesu, ffor þi *Merci* fre  
 In siker hope do þou me  
 To scapen peyne & come to þe    430  
 And *euer* in blisse wiþ þe be.
- ¶ Ihesu, Ihesu, Blessed ben heo  
 Þat in þi blisse mowe þe se  
 And haue folliche þe loue of þe:  
 Swete Ihesu, þou graunte hit me.    435
- ¶ Ihesu, þi Blisse haþ non endyng,  
 Þer nis no serwe ne no wepyng,  
 But pees & Ioye wiþ gret lykyng:  
 Swete Ihesu, þerto vs bringe. Amen.
- ¶ Hose ofte seiþ þis wiþ good wille,    440  
 Schal fynde grace his loue to fille;  
 Holygost his herte schal tillen,  
 From synne him bringe & ffendes ille.

Ms. Harl. 2253.

- Iesu, þi grace, þat is so fre!  
 190 in siker hope do þou me  
 at scapen peyne ant come to þe,  
 to þe blisse þat ay shal be.
- Iesu Iesu, ful wel ben he  
 þat yne þi blisse mowen be
- ant fulliche habbe þe loue of þe:    195  
 suete Iesu, þou graunte hit me.
- Iesu, þi<sup>1</sup> loue haueþ non endyng,  
 þer nis no serewe ne no wepyng,  
 bote ioie & blisse ant lykyng:  
 Suete Iesu, þare-to vs bryng. Amen.    200  
<sup>1</sup> r. þer?

### 3. (Speculum mundi).<sup>1</sup>

(A Sermon of Alquin to Guy of Warwik).

Other, later, Mss.: Arund. 140 fol. 147, Harl. 525 f. 44, Cambr. Dd XI. 89 f. 162<sup>2</sup>. The poem is founded on Alcuin's *Liber de virtutibus et vitiis ad Widonem comitem* (Migne 101 c. 613), of which an old extract in Ags. is extant in Ms. Cambr. li I. 33 (c. 1100). The poem is Midland, probably by the author of *Ipotis*, and can, therefore, have nothing to do with R. Rolle; yet I give it here, in pursuance of my plan to follow up the northern Mss. — Ms. Reg. gives the best text, though northern endings have been introduced.

- Herkens alle to my speche  
 And hele of soule I wil zou teche;  
 þat I wil speke hit is not fabul,  
 but hit is ful profitabul. —
- Mon, if þou wilt heuen wyne,  
 thorou loue to god þou most bigynne;  
 þis shal be þi bigynnyng:  
 þou loue god ouer al þing;    5

<sup>1</sup> Title at the end; *Speculum vile istius mundi*.

<sup>2</sup> Ms. Ar. contains: *Ipotis*, Mandeville's *Travels*, *Prick of Conscience*. »Gy Earl of Werwyke & Deken Alquyne«, 7 Sages, *Story of Melibeus*. Ms. Harl.: *Sege of Troy*, Robert of Sicily, »*Speculum Gydonis de Warewyke* sec. Alquinum heremitam«. Ms. Cambr. Dd XI. 89: þe Abbey of þe Holy gost f. 2—8, *þe prick of conscience* f. 9—162, our poem titled »þe Sermon þat a clerk made þat was cleput Alquin to Gwy of Warwyke«, a poem »how ich Cristenman owe for to hafe a remembrance of þe passion of our lord Ihesu Criste«, beginning: »Of alle þe ioyus þat in þis worlde may be«, and a poem on the lord's prayer fol. 186—196, beg.: »God of besus þat sittest in throne.

- And þin euen-cristen loue also  
 10 right as þi-selue þou most do.  
 And if þou wilt þus bigynne & ende,  
 þou may [be] siker to heuen to wende.  
 But if þou loue more worldis' gode  
 þen god him-selue in þi mode,  
 15 þou shalt hit fynde an yuel plaw,  
 to dethe of soule hit wil þe draw.  
 For when þo world þe has kaght  
 In his panter thorou his draght,  
 At his wille he wil þe lede,  
 20 þou shalt not spare for no drede  
 ne for loue to god ne for his awe  
 to go out of þo right lawe;  
 for soche hit ben þat louen more  
 þo world & his foule lore,  
 25 þen þai don god þat hom wrought  
 & on þo rode ful dere boght.  
 Here I wil a while duelle  
 & a tale I wil zou telle  
 Of an erle of gode fame,  
 30 Gye of Werwik was his name,  
 how in a tyme he stode in þoght,  
 þo worlds blis him þoght nocht:  
 þo world a-non þere he forsoke  
 And to Ihesu Crist him toke,  
 35 And loued god & al his lore,  
 And serued hym after euer-more.  
 A gode mon þer was in þat dawe  
 þat leued wel alle gods lawe:  
 Alquyne was his right name,  
 40 and man he was of<sup>2</sup> gode fame;  
 Deken he was, þo ordre he had,  
 In holynes his lyue he lad;  
 witt of clergy he had I-noghe,  
 & þerfore to godnes euer he droghe.  
 [þerof þe erel was wel war,  
 & al his wille to him he bar]<sup>3</sup>,  
 45 & of hym he toke his rede  
 to kepe his soule fro þo quede.  
 On a day, I vnderstonde,  
 Sir Gy þo erle sende his sonde  
 to þat holi mon Alquyne,  
 50 & sayde: »I grete þe wel, fader myne,  
 and praye þe for gods loue,  
 þat vs alle sittes a-boue,  
 þat þou wilt per charite  
 & in amendement of me  
 make me a gode sermone,  
 and write hit in a leccione,  
 55 þat were my ioy & my delite  
 & to my soule a grete profite.  
 For þo world thorou his foule gyle  
 has me lad to long while;  
 60 þerof I wil counsaile take  
 how I may þo world forsake.«  
 Þen Alquyne þo erle answerid,  
 and Ihesu Crist ful zerne he herid  
 þat siche a witt was comen hym to,  
 65 and saied his prajer he wolde do;  
 »& sithen þat I shal be þi leche,  
 Aller-first I wil þe teche  
 ffaire vertues for to take,  
 And foule thewes to forsake.  
 70 Þus may þou not do, leeu broþer,  
 but if þou knowe bothe one & oþer.  
 I shal þe now shew bothe,  
 whoche are gode, & whoche are lothe.  
 And at þo best I wil bigynne,  
 75 þo better grace for to wyne,  
 þo vertuz I wil first showe  
 whoche þai ben on a rowe.  
 'Wisdam in gods drede  
 vse wel, þat is my rede,  
 80 Trewe [bi-leue]<sup>2</sup>, & charite—  
 þese thre shul leeu with þe,  
 Stedfast hope, & mekenes,  
 Pees, mercie, & forgyuenes,  
 Loue of hert ful of pite  
 85 þat is verray humilite.  
 And if þou wolt [haue] gods ore,  
 zit þou most vse more  
 ffor þi synne repentaunce,  
 & redy þerfore to do penaunce.  
 90 with sorou at þi hert rote,  
 & shrift of mouthe shal be þi note.  
 In almes-dede & charite  
 þi lyue shal euer-more be.  
 Þes ben þo thewes þat I wil þe teche  
 95 wher-thorow þou may to heuen reche;

<sup>1</sup> Ms. worldis.<sup>2</sup> Ms. of of.<sup>3</sup> These<sup>2</sup> vv. are om. in Ms.; but so AH.<sup>1</sup> These virtues form the subject of the poem, with many digressions; the vices are not treated. <sup>2</sup> Ms. loue.

- Ms. Reg. 17 B xvii.
- 325 Ihesu, form þi *ercie* fre  
 Suche grace þen sende to me  
 to scape pyne & come to þe,  
 And *euer with* þe *in* blis to be.
- Ihesu Crist, mer[r]ji<sup>1</sup> ben he  
 330 Þat *euer in* blis may þe se  
 And haue fulliche þo loue of þe:  
 Swete Ihesu, þou *graunt* hit me.
- Ihesu, þi<sup>2</sup> loue has non ending,  
 Þere nys no sorow ne no wepyng,  
 335 but ioy & blis & ful lykynge:  
 Swete Ihesu, þer-to vs bryng, Amen.
- <sup>1</sup> Ms. merci.    <sup>2</sup> r. þer?
- Ms. Vernon.
- ¶ Ihesu, ffor þi *Merci* fre  
 In siker hope do þou me  
 To scapen peyne & come to þe    430  
 And enere in blisse wiþ þe be.
- ¶ Ihesu, Ihesu, Blessed ben heo  
 Þat in þi blisse mowe þe se  
 And haue folliche þe loue of þe:  
 Swete Ihesu, þou *graunte* hit me.    435
- ¶ Ihesu, þi Blisse haþ non endyng,  
 Þer nis no serwe ne no wepyng,  
 But pees & Ioye wiþ gret lykynge:  
 Swete Ihesu, þerto vs bringe. Amen.
- ¶ Hose ofte seiþ þis wiþ good wille,    440  
 Schal fynde grace his loue to fille;  
 Holygost his herte schal tille,  
 From synne *him* briuge & ffendes ille.

Ms. Harl. 2253.

- 190 Iesu, þi grace, þat is so fre!  
 in siker hope do þou me  
 at scapen peyne ant come to þe,  
 to þe blisse þat ay shal be.
- Iesu Iesu, ful wel ben he  
 þat yne þi blisse mowen be
- ant fulliche habbe þe loue of þe:    195  
 suete Iesu, þou *graunte* hit me.
- Iesu, þi<sup>1</sup> loue haueþ non endyng,  
 þer nis no serewe ne no wepyng,  
 bote ioie & blisse ant lykynge:  
 Suete Iesu, þare-to vs bryng. Amen.    200  
<sup>1</sup> r. þer?

### 3. (Speculum mundi).<sup>1</sup>

(A Sermon of Alquin to Guy of Warwik).

Other, later, Mss.: Arund. 140 fol. 147, Harl. 525 f. 44, Cambr. Dd XI. 89 f. 162<sup>2</sup>. The poem is founded on Alcuin's *Liber de virtutibus et vitiis ad Widonem comitem* (Migne 101 c. 613), of which an old extract in Ags. is extant in Ms. Cambr. II I. 33 (c. 1100). The poem is Midland, probably by the author of *Ipotis*, and can, therefore, have nothing to do with R. Rolle; yet I give it here, in pursuance of my plan to follow up the northern Mss. — Ms. Reg. gives the best text, though northern endings have been introduced.

- Herkens alle to my speche  
 And hele of soule I wil zou teche;  
 þat I wil speke hit is not fabul,  
 but hit is ful profitabul. —
- Mon, if þou wilt heuen wyne,    5  
 thorou loue to god þou most bigynne;  
 þis shal be þi bigynnyng:  
 þou loue god ouer al þing;

<sup>1</sup> Title at the end; *Speculum vile istius mundi*.

<sup>2</sup> Ms. Ar. contains: *Ipotis*, *Mandeville's Travels*, *Prick of Conscience*, »*Gay Earl of Werwyke & Deken Alquyne*«, »*Sages*«, *Story of Melibeus*. Ms. Harl.: *Sege of Troy*, *Robert of Sicily*, »*Speculum Gydonis de Warewyke sec. Alquinum heremitam*«. Ms. Cambr. Dd XI. 89: þe *Abbey of þe Holy gost* f. 2-3, *Be prick of conscience* f. 9-162, our poem titled »*þe Sermon þat a clerk made þat was cleput Alquin to Gwy of Warwyke*«, a poem »*how ich Cristenman owe for to hafe a remembrance of þe passion of our lord Ihesu Criste*«, beginning: »*Of alle þe ioyus þat in þis worlde may be*«, and a poem on the lord's prayer fol. 186-196, beg.: »*God of hesus þat sittest in tronex*«.

And þin euen-cristen loue also  
 10 right as þi-selue þou most do.  
 And if þou wilt þus bigynne & ende,  
 þou may [be] siker to heuen to wende.  
 But if þou loue more worldis<sup>1</sup> gode  
 þen god him-selue in þi mode,  
 15 þou shalt hit fynde an yuel plaw,  
 to dethe of soule hit wil þe draw.  
 For when þo world þe has kaght  
 In his panter thorou his draght,  
 At his wille he wil þe lede,  
 20 þou shalt not spare for no drede  
 ne for loue to god ne for his awe  
 to go out of þo right lawe;  
 for soche hit ben þat louen more  
 þo world & his foule lore,  
 25 þen þai don god þat hom wroght  
 & on þo rode ful dere boght.  
 Here I wil a while duelle  
 & a tale I wil zou telle  
 Of an erle of gode fame,  
 30 Gye of Werwik was his name,  
 how in a tyme he stode in þoght,  
 þo worlds blis him þoght noght:  
 þo world a-non þere he forsoke  
 And to Ihesu Crist him toke,  
 35 And loued god & al his lore,  
 And serued hym after euer-more.  
 A gode mon þer was in þat dawe  
 þat leued wel alle gods lawe:  
 Alquyne was his right name,  
 40 and man he was of<sup>2</sup> gode fame;  
 Deken he was, þo ordre he had,  
 In holynes his lyue he lad;  
 witt of clergy he had I-noghe,  
 & þerfore to godnes euer he droghe.  
 [Perof þe erel was wel war,  
 & al his wille to him he bar]<sup>3</sup>,  
 45 & of hym he toke his rede  
 to kepe his soule fro þo quede.  
 On a day, I vnderstonde,  
 Sir Gy þo erle sende his sonde  
 to þat holi mon Alquyne,  
 50 & sayde: »I grete þe wel, fader myne,  
 and praye þe for gods loue,

þat vs alle sittes a-boue,  
 þat þou wilt per charite  
 & in amendement of me  
 make me a gode sermone,  
 55 and write hit in a leccione,  
 þat were my ioy & my delite  
 & to my soule a grete profite.  
 For þo world thorou his foule gyle  
 has me lad to long while; 60  
 þerof I wil counsaile take  
 how I may þo world forsake.  
 Þen Alquyne þo erle answerid,  
 and Ihesu Crist ful zerne he herid  
 þat siche a witt was comen hym to, 65  
 and saied his praier he wolde do;  
 »& sithen þat I shal be þi leche,  
 Aller-first I wil þe teche  
 ffaire vertues for to take,  
 And foule thewes to forsake. 70  
 Þus may þou not do, leuee broþer,  
 but if þou knowe bothe one & oþer.  
 I shal þe now shew bothe,  
 whoche are gode, & whoche are lothe.  
 And at þo best I wil bigynne, 75  
 þo better grace for to wyne,  
 þo vertuz I wil first showe  
 whoche þai ben on a rowe.  
<sup>1</sup>Wisdam in gods drede  
 vse wel, þat is my rede, 80  
 Trewe [bi-leue]<sup>2</sup>, & charite—  
 þese thre shul leuee with þe,  
 Stedfast hope, & mekenes,  
 Pees, mercie, & forgyuenes,  
 Loue of hert ful of pite 85  
 þat is verray humilite.  
 And if þou wolt [haue] gods ore,  
 zit þou most vse more  
 ffor þi synne repentaunce,  
 & redy þerfore to do penaunce, 90  
 with sorou at þi hert rote,  
 & shrift of mouthe shal be þi ote.  
 In almes-dede & charite  
 þi lyue shal euer-more be.  
 Þes ben þo thewes þat I wil þe teche 95  
 wher-thorow þou may to heuen reche;

<sup>1</sup> Ms. worldis.    <sup>2</sup> Ms. of of.    <sup>3</sup> These  
 2 vv. are om. in Ms.; but so AH.

<sup>1</sup> These virtues form the subject of the poem,  
 with many digressions; the vices are not  
 treated.    <sup>2</sup> Ms. loue.

- & so þou may þo world forsake,  
 If þou wilt hom to þe take.  
 Now I wil þe nemeþ þo wicked thewes,  
 100 þate are swithe mykel shrewes—  
 for if þou dos by hore rede,  
 To strong pyne þai wil þe lede;  
 þen is gode þat þou shon  
 forto drawe hom in to þi won:  
 105 Herken now vnto me  
 And hom I wil nemeþ þe.  
 Pride, wrath, & ennye,  
 fals Iugement, & trechorye,  
 fals wittesse is one of þoo—  
 110 Mony a soule hit dos ful woo;  
 Loue not to myche þis worlds bles,  
 hit brynges mony vnto merkenes;  
 Auarice, & glotonye,  
 wicked slownes, & lechorye.  
 115 Accide is a ful foule synne  
 To mon þat he may com *with*-Inne,  
 And what hit is I wil þe wisse,  
 Vnderstonde þat þou not mysse:  
 Accide is slownes broþer—  
 120 wicke is one & wicke oþer;  
 hit is a derne mournyng in mode,  
 & makes mon fro mynde to do gode.  
 Oft thorou siche wicke mournyng  
 wanhope bygynnes for to spryng;  
 125 þut mon turne away þer-froo,  
 Saned bes he neuer-moo.  
 Wroþer-hele was Iudas borne,  
 for thorou þat synne he was forlorne;  
 Mercie he lest<sup>1</sup> thorou þat synne,  
 130 wher-thorou he might no ioy wyne.  
 Iche mon be redy in his sight  
 to fle þat synne *with* al his might,  
 And alle oþer þat I haue nempned<sup>2</sup>,  
 If þai wil to ioy be demened<sup>3</sup>.  
 135 Herken now to my sermoune  
 what I wil telle in my lessonne.  
 (De sa- Wisdam in gods drede,  
 pientia) of whiche þat I bifore saide,  
 Two þinges hit wil þe teche  
 140 wher-thorow þou may to heuen reche:  
 þat is, leene synne, & do gode,
- for his loue þat died on rode.  
 But for to loue<sup>1</sup> al onely  
 Is not ynoghe, sikerly:  
 þou most do gode forth þerwith, 145  
 If þou wolt haue mercy & grith.  
 Þis wonder is<sup>2</sup> of mony a synful mon  
 þate þenken hit were mykel for hom  
 to haue grete worlds honoure,  
 150 As londes, rentes, halle & boure,  
 Riche vessel of siluer & golde,  
 & grete tresoure & faire holde,  
 Riche mete & riche drynke,  
 And litel þerfore forto swynke,  
 155 hele of body & boon & hide,  
 & grete loos of pompe & pride.  
*Qui[d] felicius quam vita peccatoris.*  
 A myrry lyue hom þenke hit were:  
 but eft hit mot be boght ful dere.—  
<sup>3</sup> but no-þo-lesse hit may bifalle wel,  
 160 þof a mon haue myche catel  
 As londus, rentes, & oþer gode,  
 Zit he may be pore of mode,  
 And ful low of hert I-wise,  
 & holde þerof litel prise.—  
 165 but now I wil speke & rede  
 Of hom þate I bifore sayde,  
 þat thorow hore pride & hore wille  
 fallen oft in grete perrille.  
 Saynt Austyn holdes þer-*with* right noght,  
 & saies hit shal be dere boght. 170  
 And skilfully hit most be so:  
 for when a mon has synne I-do,  
 Ouþer he most hit bete here,  
 Or ellis suffur payne ellis-where.  
 Wilt þou here now what I rede<sup>4</sup> 175  
 god kithes hom þate wil hym drede?  
 he wil holde hom here lowe,  
 for þai shuld hym þo better knowe;  
 he wil chastise hom *with* smale pyninge  
 and make hom to lese þat hote brennyng, 180  
 & mony angwisshes he wil hom gyue  
 to suffur here whil þai lyue,  
 and hongur & thrust & trauel strong  
 þai shul haue euer a-mong,  
 losse of catel, & sekenesse— 185

<sup>1</sup> A lees.    <sup>2</sup> A nempt.    <sup>3</sup> A dempt.

<sup>1</sup> *al.* to leue þi synne.    <sup>2</sup> *r.* T'is wonder?  
<sup>3</sup> Cf. S. Edm. Spec.    <sup>4</sup> *al.* louerede.



- & alle is to eke hore bles.  
 mon, if þou leues not me,  
 Seke aboute & þou may se  
 þese holy men alle by-dene  
 190 how þai lyueden in woo & tene.  
 And if þou my tale not for-zeite,  
 þen may þou þo better witt  
 þat þo worlds blis is noght  
 when þou hast hit thorou-soght;  
 195 for if a mon haue here his wille,  
 ful lyghtly he may spille. —  
 De fide) Here I wil a while blynnne,  
 Anoper þing I wil bygynne:  
 To speke more of þi bileue;  
 200 for hit is gode & wil not greue.  
 Mon, þi bileue shal be soo:  
 þat on god is & no moo,  
 þat one god is in vnyte,  
 thre persons in trinite.  
 205 Þou shalt bileue also,  
 & treuly in þi hert hit do,  
 þat god had neuer bigynnyng,  
 ne neuer shal hane endyng,  
 And shaper is of alle thinges,  
 210 & gyues witt in alle craftes;  
 And mon made after his oune face—  
 þat was for loue<sup>1</sup> of heghe grace,  
 And gaue to mon fre powere  
 to chese<sup>2</sup> bothe fer & nere,  
 215 Of gode & yuel shede to make,  
 þo yuel to leene, þo gode to take;  
 wheþer he wil chese he has powere,  
 thorou might of god, whil he is here.  
 Þen hit is not on god longe  
 220 If mon wil chese to do wronge.  
 Adam was þo first man  
 þat euer ony synne by-gan,  
 And þat was god to wite noght;  
 þerfore hit was ful dere boght.  
 225 God gaue hym witte as his owene  
 gode & wicke for to knowene:  
 & thorou þo eggyng of þo fende & Eue  
 he did a synne þat did hym greue;  
 Vnbuxumnes was his<sup>3</sup> gilte—  
 230 þerfore oute of paradise was he pilte.  
 Buxummer he was to his wyue  
 þen to god þat gaue hym lyue.  
 & for þat he did after hir lore,  
 he boght hit sithen swithe sore:  
 His fredom was fro hym tane all,  
 235 & putte in seruage as a thrall;  
 Not onely he, but alle þoo  
 þate of hym comen for euer-moo.  
 But for hit was for gile done,  
 God had pyte þer-vp-one,  
 240 & eke for loue þat he hade  
 to monkynde þat he made:  
 to saue mon, mon he bicomme,  
 & pyne grete for hym he nome,  
 And gaue for hym his hert blode  
 245 with harde deth vppon þo rode.  
 Biryed he was, in tombe he lay,  
 til hit come þo thrid day:  
 vp he ros þo thrid day  
 fro deth to lyue with-uten nay.  
 250 To heuen he steghe thorow his might  
 Right in to his fadre sight,  
 And sittes on his fadre right side,  
 þo grete dome to a-byde.  
 He wil come sithen on domes-day,  
 255 Cruel & sterne, with-uten nay;  
 he þat was wont to be  
 meke as lombe, ful of pite,  
 þere þen he wil light adoune  
 wrathful, sterne as a lyonne;  
 260 Mercie wil he shewe none,  
 but right after þat mon has done  
 þai shal take hore Iugement,  
 to ioy or to strong tourment.  
 Alas, how shal þai on take  
 265 þate wolden here god forsake  
 Thorou synne of fleshely likyng,  
 & wolden hit bete with no pynyng!  
 Þerfore þai shul wende til helle,  
 nyl þai wil þai þere to duelle,  
 270 & þere bileue for euer-moo  
 In strong pyne & eke in woo.  
 Sent Austen spekis of alle seche  
 And saies wordes ful reulyche:  
 »Þai shal haue deth with-uten deyng,  
 & ende of dethe with-uten endyng;«  
 hore deth þai shal wille euer,

Habent  
 mortem  
 sine  
 morte, &  
 finem  
 mortis  
 sine  
 fine.

<sup>1</sup> al. Nas þat gretl oue...? <sup>2</sup> Ms. these. <sup>3</sup> Ms. hit.

- but to ende of deth come þai neuer;  
þai shal euer-more dire<sup>1</sup>
- 280 In strong payne of hote fire.  
Here a while I wil dwelle  
& of a myrrier þing zow telle:  
Telle I wil now forthe, I-wis,  
Of þo ioies of paradys,
- 285 þo whiche gods childre þat gode bene  
shul haue & al-so sene;  
& of<sup>2</sup> I hade in my baylye  
þo witte of alle clergyge,  
hit might neuer so byfalle
- 290 þat I might thorouly telle hom alle;  
but as god wil gyne me grace,  
I shal zow shewe in þis place  
what ioy þai shul haue in-fere  
þat seruen god on erth here.
- 295 When þat þai shal parte hethen<sup>3</sup>,  
ful wel þai shul hore way kenen  
Right to þo blis of paradyse  
þat god has zarkid to alle hyse.  
Þere is euer ioye ynoghe,
- 300 and euer right with-outen woghe,  
witt & conyng & coyntyse,  
A trewe lone with-outen fayntise,  
Strengthe y-now & fairenes,  
& light with-outen merkenes.
- 305 Þere shul þai haue no gylt,  
for alle hore wille shal be fulfild;  
þai shul haue þer-with, I-wis,  
ful ioy & ful blis,  
bothe þo pore & þo riche.
- 310 but witt þou wil<sup>4</sup>, not alle yliche,  
Ilkone shal haue his wonnyng  
Right after his oune doseruyng<sup>5</sup>;  
But trow þou wel in þi thought  
þat non of hom shal want oght:
- 315 ffor who so has leste in þat wonnyng,  
he has ful ioye of alle þinge.  
Þerfore, mon, with al þi might  
þou loue god wel by day & night;  
þo Inwardloker þou loues hym here,
- 320 þo more shal be þi ioye þere. —  
Herkens now alle to me,
- for I wil speke of charite.  
Of alle vertuz hit is þo hext,  
& gods wille hit is next<sup>1</sup>.  
If þou wolt witt what hit may be, 325  
herken & I wil telle þe.  
Hit is: loue god ouer alle þing,  
In thought & dede & in spekyng.  
And if þou wilt euer come þerto,  
Anoþer þing þe<sup>2</sup> most do: 330  
þou most loue, how so hit be,  
þin euen-cristen forthe with þe.  
Mon, wilt þou make a gode prouyng  
If þou loues þo heuen-kyng?  
If þou loue god wel I-wisse,  
þou wolt lone alle þat is hisse.  
Men saien sothe bi witt myne:  
»Who so loues me he<sup>3</sup> loues my hyne«.  
»But þou loue þin euencristen þat is by þe,  
þat [þou] may al day with eghen se,  
how þou louest god I con not donyse  
whom þou may se on non wise«—  
þis saies Poule & beris wittenes,  
As he may wel in sothenes.  
»Abraham saw but he not wist how, 345  
herken & I wil telle þe now:  
þo fourme of childer he mette,  
thre he saw & as one hom grette;  
In toknyng hit was, I telle þe,  
Of þo heghe holi trynite; 350  
holly as one he grett hom þere  
In tokenyng of one god þat þai were.  
How Moyses saw him wilt þou now lere?  
In fourme of a buske alle on a fire  
At þo mount of Synay by olde dawe, 355  
þer god hym gane þo first lawe:  
Al on fire þo buske was,  
but brent no-þing þo buske nas.  
Þere shewid god his grete myght,  
And hym-selue in þat syght. 360  
<sup>5</sup> Þo busk tokend ou[r]e<sup>6</sup> lady  
with hir clene mayden-hed sikerly;  
ffor hit was euer I-like clene,  
No might hit not I-[wemmed]<sup>7</sup> bene;  
hete of flesshe might hir not wemme, 365

(De charitate)

1 = dure. 2 = þof. 3 r. henne.  
4 = wel. 5 Ms. doseruyng; cf. donyse  
v. 341, dopartyd 4, 760.

1 Same 2 vv. see 655—6. 2 r. þou.  
3 overl. 4 The foll. long digression has  
nothing to do with the theme. 5 v. 361—6 are  
impertinent. 6 Ms. one. 7 Ms. I-nemed.

Si non  
diligis  
proxi-  
mum  
tuum  
quem  
vides:  
deum  
quem  
non  
vides  
quomodo  
potes  
dili-  
gere?

- no more might þo busk brenne.  
 And mony an oþer hym seghe  
 & spake hym *with* þat was hym neghe,  
 But not, onely *in* his god-hed,  
 370 but mynged *with* þo mon-hed;  
 for sikerly, I telle þe,  
 mon saw neuer his deite  
 Bodily in erthe here—  
 men might not, hit is so clere.
- 375 And if þou wilt witt [whi]<sup>1</sup> now,  
 herken & I wil telle zow;  
 ffor so heghe þing is þo godhede,  
 þerof to speke hit is grete drede.  
 God is so clene & so clere a þing  
 380 þat heuen & erthe he gyues shynyng,  
 & sonne & moon & sterne-beme  
 Of hym þai han alle hore leeme.  
 Þou seest, mon, apertlyche  
 þat þo sonne has brightnes myche,  
 385 & [of]<sup>1</sup> he is sett so wonder heghe,  
 [zit]<sup>1</sup> hit greues monnes eghe  
 Inwardly on hit to se  
 for his grete c[harite]<sup>2</sup>:  
 Now for sothe I telle þe,  
 390 & sikerly leue þou me,  
 þat god, þat gaue þo sonne his light,  
 Is an hondrid sithe so bright;  
 how þen might hit *euer* be  
 þat bodily eghe might *hym* se
- 395 here on erthe [in]<sup>1</sup> þo godhede?  
 nay: no mon may do þat dede.  
 & þat is proued and shewed  
 bothe to lerid & to lewed.  
 Þen may þou þenke: »how may þis be,  
 400 ne may no mon god se?»  
 zis, zis, by my lewte,  
 herken & I wil telle þe.  
 If þou wilt se *in* þi sight  
 god of heuen þat is so bright,—
- 405 vnderstonde now what I men!—:  
 þou most be of hert clene,  
 In word, *in* dede & *in* tho(gh)t,  
 þat þou be fyled right noght;  
 for god sayed *hym*-selue *in* sothnes,  
 410 & þo gospel þerof beris wittnes,  
<sup>1</sup> om. <sup>2</sup> Ms. charite.
- þat is to saye, I telle þe:  
 »Alle clene of hert blessid þai be,  
 for at þo grete dome sikerliche  
 þai shal se god apertlyche  
 In his godhed & in his blis,  
 þo whiche þai shal *neuer* mys-  
 þen shul þai here þat bene couthe,  
 A blisful worde of gods mouthe:  
 »Comes now, my blessid, *in*-fere,  
 þat to my fader bene leue & dere, 420  
 In to my blis ze shul wende  
 þat lastes *euer* *with*-outen ende,  
 [for]<sup>1</sup> *euer*-more þere to won  
*with* þo fader & *with* þo son  
 And *with* þo holi gost *in* vnite, 425  
 þat is þo holy trinite«.  
 »And ze, cursed gostes, gos a-non,  
 ze shul be dampned *euer*-ilkon«.  
 Þere þai shul se *hym* al-so,  
 but þat shal be al for hor wo; 430  
 for toward *hom* he wil *hym* turne  
 bothe wrathful & eke sturne—  
 And namely to þat *cumpanye*  
 þate slouen *hym* thorou enuye  
 And kene nayles dryuen eke, 435  
 thorou his honde & fete <sup>2</sup>did *hom* to  
 seke<sup>3</sup>,  
 And þere þai shul se sothly  
 his grisely woundes opunly  
 þat þai diden *hom*-selue make;  
 for drede þen shul þai quake<sup>4</sup>. 440  
 Þen wol god to *hom* saie  
*with* sterne voice & grete aie:  
 »Cursid gostes, ze ben me lothe:  
 Gos a-non, gos now, gothe  
 In to [þo] strong fire of helle, 445  
 for *euer*-more þere to duelle  
 & brenne þere *in* hote fire,  
 for ze han serued no noþer hire;  
 Mercie is al fro zow gon,  
 for whi on me ze haden non«. 450  
 He þat wol no mercie haue  
 On *hym* þat wolde *hym* mercy craue<sup>1</sup>,  
 he shal be Iuged witterly  
 Rightfully *with*-outen mercy.

Beati  
 mundo  
 corde  
 quoniam  
 ipsi  
 deum  
 vide-  
 bunt.

<sup>1</sup> Ms. And. <sup>2</sup> þai on margin. <sup>3</sup> A Porouz  
 his honden & his fete. <sup>4</sup> v. 431—440 om. in H.  
<sup>5</sup> Ms. graue.

- (De spe) <sup>1</sup>For<sup>2</sup> seynt Dauid saies, if þou wilt loke,  
 In a verse of þo psauter-boke:  
 Spera in »Hope to god, and do godæ.  
 deo et Right so I vnderstode.  
 fac  
 bonita- But ydel hope a mon may habbe,  
 tem.  
 460 I saye þe sothe *with-ouen* gabbe;  
 for al onely to hope, *with-ouen* gode dede,  
 Is ydel hope, so god me spede.  
 But I ne saie not-forthy,  
 þou may be charged sikerly  
 465 *with* grete synnes, heuye & sore,  
 zit shalt þou dispaire nere-þo-more:  
 but stedfast hope haue þou to wyne  
 gods mercie of þi synne  
 Thorow shrift of mouthe & repentaunce,  
 470 & redy þerfore to do penaunce;  
 If þou do þus, by day & night,  
 Put al þi hope in god of might,  
 And trist hope to hym þou haue  
 þat he þe wil helpe & saue.  
 475 Herken what I wil [say] nouthe,  
 for hit come oute of gods mouthe:  
 Vbi te »Mon, right þere as I þe fynde,  
 inuenio right þere I wil þe iuge & byndeæ.  
 ibi te  
 iudico. Alas, what shal þai þen do  
 480 þat are founden in sorow<sup>3</sup> & wo,  
 þat wolden not hom-selue shryue  
 whil þai mighten, in hore lyue?  
 þerfore, mon, I warne þe,  
 whil þat þou may go & se  
 485 þat þou be redy & zare  
 Oute of þis worlde for to fare;  
 for sikernes no mon witt may  
 when shal be his endyng-day.  
 Þerfore thinke oft, I þe reide,  
 490 of þis word þat god saiede:  
 »Þer I þe fynde, I wil þe byndeæ;  
 Lett oft þis word be in þi mynde.  
 (De lec- Mon, if þou wolt þis world forsake  
 tionis studio) & Ihesu Crist to þe take,  
 495 þou most be oft in orisone,  
 and in reding of gods lessone.  
 With vs god spekus when we rede  
 of hym & of his blissed dede;  
 & we *with* hym, I-wis,
- when we byseke hym þat right is. 500  
 Holy writt is oure myrroure,  
 In whom we sene al oure sokoure;  
 & if we hit wil vnderstode,  
 þere may we se & vnderfon[ge]<sup>1</sup>  
 to haue of god þo knowleching,  
 505 bothe in boght and in speking.  
 And if þou wilt haue þo loue  
 (De pace) of Ihesu þat in heuen sittes aboue,  
 þou most be euer in gode acorde,  
 In pes & loue, & hate discorde,  
 510 And be a-boute *with* al þi myght  
 to make pes by day & nyght.  
 For Ihesu Crist hit saies ful wel,  
 as we hit fynde in gospel,  
 A sothe worde hit is & not leese:  
 »Blessid be þai þate maken peese,  
 hom oow to be honourid alle,  
 for gods childer men shal hom calleæ.  
 Mon, if þou wolt herken to me,  
 I wil speke of mercie to þe.  
 Sothly *with-ouen* fabul,  
 Mon, þou most be merciabul.  
 On Ihesu Crist think witterly,  
 how he deiid<sup>2</sup> for mercy,  
 And al for he wolde mercie haue 525  
 On hom þat wolde hym mercy craue;  
 for or he deiid in flesshe & bon,  
 mercy was þer neuer non.  
 By þis ensauple ze may se  
 merciabul for to be. 530  
 Of<sup>3</sup> þi neghtbur haue misdone to þe,  
 more or lesse wheþer so hit be,  
 oþer in dede or vmbraide,  
 or *with* word has þe myssayde:  
 And he þerafter forthinkus hit sore 535  
 & þerof cries mercie & ore,  
 forgyue hit hym for gods loue  
 þat vs alle sittes a-boue.  
 And þou wilt no merci haue  
 on hom þate done þe mercy craue, 540  
 Mercy getys þou neuer non  
 Of trespasse þat þou hast don;  
 for god hit saies in his gospel,  
 þer mony mon may fynde hit wel:

Beati  
 pacifici  
 quoniam  
 filii dei  
 uocau-  
 buntur.

(De  
 miseri-  
 cordia,  
 et indul-  
 gentia)

<sup>1</sup> v. 455-804. om. in H.  
<sup>3</sup> r. synne?

<sup>2</sup> om. in A.

<sup>1</sup> Ms. vnderfonde. <sup>2</sup> Ms. deud. <sup>3</sup> = þof.

Eadem mensura qua messi fueritis, remetietur vobis.

»Siche mett as þou metis me,  
right siche I wil meete to þe;  
forgyue, mon, for þo loue of me,  
& I wol for þo loue of þe«.

Take, mon, gode geme þer þou saiest,  
550 In þo *pater noster* what þou prayest;  
þou saiest: »swete lord, for-gyue me  
þat I haue mysdone a-gaynus þe,  
Et dimitte nobis deb. nostra: sicut & n. d. n.  
Right as I do to alle þoo  
þate to me haue oght mysdo«.  
& þou þat art so cruel in thoght  
And wolt to *mercie* herken noght,  
what wil hit stonde in ony stidde,  
þo holy *Pater noster* þof þou hit bidde?  
Noght, if I dar hit saye;

560 for a-gayne þi-selue þou dos praye.  
And þo holy boke of sothnes  
þerof beris wittnes  
And saies: »he þat wil no mercy haue,  
ful ydel may he mercy craue«.

(De patientia)  
Oure swete lord in his speche  
his disciplis he con teche:

In patientia vestra possit debitis animas vestras.

»In alle maner disturbalaunce  
he bad hom be of gode suffraunce«.

If þou art seke in flesshe & blode,  
þou most be meke in al þi mode,  
& thenk þat god hit þe sende  
þi sely soule to a-mende.  
If þou haue losse of þi catel,  
Loke & vmthink þe swythe wel

575 þat of þi-selue þou haddest hit noght,  
but as<sup>1</sup> hit was thorow god wrought,  
& if god wil hit fro þe take,  
þou shalt þerfore no grutching make,  
but suffir alle goddis wille

580 bothe loude & eke stille.  
& if þe falle trauelle on honde,  
or pyne of body, or shame in londe,  
Of alle þes þou suffrande most be,  
þof þou thenk hit greues þe;

585 Thenk how Ihesu in to erth came  
& for mon he tholyd pyne & shame  
And foule þere was myssayde  
& mony a scorne vpon [hym] layde,  
with-outen grutchyng [he] held hym stille

590 & tholid hit al with mylde wille;

<sup>1</sup> r. al.

And al he did for oure sake,  
for we shulde at him ensaumpel take  
to be suffrande in ilk a stidde  
Right as oure lord hym-selue dydde.  
and if ony mon thorou his powere 595  
Dos þe wrong on erthe here,  
Thenk in þi hert, I praye þe,  
Of þo wrong & of þo vilete  
þat men to Ihesu Crist did  
here in erthe in mony a stid,  
600 And how he tholid hit myldely  
alle for þi loue sikerly.  
One ensaumpel of hym þou nym  
to suffer wrong for þo loue of hym.  
For I dar saye sothly, 605  
he may be martrid treuly  
with-outen shedyng of monnes blode  
þat is here of thole mode  
to suffer wronge & vnright  
for þo loue of god al-mygth. 610  
But vnneth siche a faithe is þere,  
for agayne kynde hit were,  
why, for þo kynde of mon  
wold haue vengauce a-non.  
But of Ihesu take þi mynde 615  
& feght agayne þin owne kynde:  
And þou shalt haue for þi gode dede  
Of martirdam þo heghe mede.

But þou feers mon þat so proude art, (De humilitate)  
And heghe of mode & stoute of hert,  
[þou]<sup>1</sup> wil not bowe for no þinge,  
to mon ner to heuen-kyng.  
And he þat wil heghe hym here,  
& wol not bowe on no manere,  
In litel while he shal hit knowe 625  
& falle þerfore swythe lowe.  
Þo mylde thorou his humilite  
ful lely honourid shal he be,  
for he shal be drawn on heghe  
& wonne god swithe neghe;  
and pride, hit is so foule a last  
þat oute of heuen he was cast—  
þou shalt wel witt þat I not lye,  
for Lucifer & his companye  
thorou þo pride þat hom con folow, 635  
þo pyne of helle hom con swolow;

<sup>1</sup> Ms. he.

- So he wil do alle men  
 þat in pride ben taken.  
 Now be war, þou proude grome,  
 640 þat þou *in* pride be not nome;  
 Cast hit a-way, I wil þe rede,  
 Or ellis of strong pyne þou may drede:  
 for sikerly, & þou be tane þer-Inne,  
 heuen may þou neuer wyne;
- 645 & oþer way is þere none  
 but to heuen, or helle gone.  
 Þen do by consaile & by rede,  
 and ouer-com þo foule quede  
 þat foundes þe on ilk a side
- 650 for to holde þe *in* pride.  
 But if þou kouthe knowe or se  
 þo vertue of humilite,  
 for no þing þou woldist hit shon,  
 but hit shuld euer *with* þe won;
- 655 of alle vertuz hit is þo hext,  
 & gods wille hit is next.  
 Seint Gregor þerof beris wittnes,  
 þat mykel spekes of sothnes:
- Qui sine humilitate virtutes ceteras congregat, quasi puluerem in vento portat.  
 Mon, þof þou do neuer so mikel gode,  
 but þou be meke & of thole mode,  
 Seint Gregor saies þat holi clerk,  
 þat mykel *in* ydel is [þi]<sup>1</sup> werk;  
 hit faris by soche, as we fynde,  
 As who so bere powder *in* grete wynde:  
 for of he bere neuer so myche,  
 hit flyes away ful lightlyche.  
 Of mon hit faris right so,  
 for gode dedes of he do<sup>2</sup>  
 Mony & fele on iche a side,  
 670 þer may non *with* oþer a-bide,  
 but he haue verrey humylite:  
 Alle þai wol fro hym fle«.  
 A gode þing is humilite  
 Of hym comes verrey charite,  
 675 And penaunce & eke shrift—  
 þis is of god a ful fayre zift,  
 & forgyuenes of synne—  
 wel is hym þat hit may wyne.  
 Who so is a-ferde of his trespase,  
 he shal haue confort & solace  
 Of þo holy gost witterlye,
- (De compunctione cordis)
- þat wil þ[o]<sup>1</sup> soule confort *in* hye<sup>2</sup>  
 & make men to haue þer-*with*, I-wis,  
 trist hope to heuen-blis.  
 Seynt David þer-of spake & saiede 685  
 In þo psauter as men reide:  
 »þo more a mon doutes his synne,  
 þo more ioye he shal wyne.  
 For who so has of his synne drede,  
 & wil no more do hit *in* dede,  
 hit semes þat he has trew loue  
 to Ihesu Crist þat sittes a-bone.  
 One þing is comen to my thought,  
 to shewe hit I wil spare nocht.  
 If ony is *in* holy lyue,  
 mon, mayden, childe or wyue,  
 & dos a litel trespase<sup>3</sup>  
 In one tyme thorow a case  
 þat is agaynes gods wille,  
 be hit loude be hit stille: 700  
 he wil haue more sorow & drede  
 for þat litel synful dede,  
 þen mony one wil *in* ony stounde  
 þat lien *in* dedly synne I-bounde.
- 705 If þou wilt here of þo skille,  
 herken & I þe telle wille.  
 Þo mon þat lyes *in* dedly synne  
 & þo synne he wol not blyne,  
 Gostly witt he has I-lore;  
 I wil þe telle why & wherfore: 710  
 for gostly sight witterly,  
 mon, is þi reson sikerly,  
 where-[þorou]<sup>4</sup> þou may *in* þi mode  
 know bothe þo yuel & þo gode,  
 & sheed to make *in* alle þi dede 715  
 by-twix sothnes & fals-hede;  
 & when monnes soule, I-wis,  
 thorou dedly synne fyled is,  
 his knowyng is al gon,  
 for witt ne sight has he non. 720  
 Wherfore þo synful mon  
 Nouþer he may ne he con  
 his owen state right se  
 ne know *in* what lyue þat he be,  
 for merkenes þat he is Inne 725  
 thorow þo flyng of dedly synne.  
 But þoo þat lyuen *in* holy lyue,

<sup>1</sup> Ms. his.    <sup>2</sup> vv. 667 & 8 are tr.

<sup>1</sup> Ms. þi.    <sup>2</sup> A comforty.    <sup>3</sup> v. 697 & 8 are tr. in Ms.    <sup>4</sup> om.

Secundum multitudinem dolorum in corde meo [consolationes tue] letificauerunt animam meam.

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mon, mayden, childe or wyue,  
 & serues god on erth here:  
 730 his gostly sight is ful clere<sup>1</sup>,  
 for *with*-Inne hym is god al-might,  
 þat is<sup>2</sup>, grace of gostly sight,  
 To se & knowe *in* his mode  
 þo long lyue þat is so gode,  
 735 And þo drede of domes-day  
 & þo pyne þat lastis ay;  
 wher-thorou þai shal þo more drede  
 to fle synne *in* alle hore dede.  
 Here ze may se þo wronge,  
 740 & se wher-on hit is longe,  
 þat synful mon may not se  
 his giltes, þof þai grete be.  
 (De confessione) Listen now to my speche  
 & nedeful þing I wil þe teche,  
 745 Of holy kirc hit is þo lore,  
 þat spekes to alle lesse & more  
 & saies: »mon, whil þou may lyuen,  
 loke þat þou be clene shryuen;  
 als sone as þou hast synne wroght,  
 750 whil hit is new *in* þi thoght,  
 Anon to shrift þat þou gange,  
 ne duelle þou not *per-with* to lange:  
 for if þou dost, þou may wel wit  
 þat *sum*what shal be for-zeete of hit,  
 755 wher-thorou þou may be blamed  
 & at þo dome ful sore a-shamed«.  
 Þerfore, mon, whil þou may lyuen,  
 Loke þat þou be clene shryuen,  
 with sorow of hert & repentance;  
 760 & of þo prest take þi penaunce.  
 Þis is a rightful medicyne,  
 hit shildes mon fro helle-pyne;  
 A better þing was neuer founde,  
 for hit makes holle dedly wonde,  
 765 & who-so-euer wil hit craue,  
*with*-outen cost he may hit haue.  
 Mon, ne let þou for no shame,  
 lest þou þerfore falle *in* blame;  
 If þou wilt not for shame shew hom here,  
 þai shul be shewed ellis-where  
 to alle þo men þat euer were,  
 & alle þai shul hom se & here,  
 & þer-of [þen] þou shalt haue shame,

<sup>1</sup> A has 4 vv. more.    <sup>2</sup> A þat zeueþ hym.

and þerto ful mykel blame.  
 Two maner of shame men fynden *in* boke, 775  
 who so wil þerafter loke;  
 þat one gos to dampnacion,  
 þat oþer to saluacion.  
 If þou wilt witt how þis may be,  
 herken & I wil telle þe. 780  
 Mon, if þou haue synnes done  
 lodely and foule mony one:  
 if þou art þi-selue þerof a-shamed  
 & at þi hert sore a-gramed,  
 and sparist not for loue ne ay 785  
 þat þou hom wilt *in* shrift say,  
 Of god þen may þou lightly  
 forgyuenes haue sikerly.  
 Þis ilk shame, by my croune,  
 drawes þe to saluacioune. 790  
 þat oþer shame for sothe hit is,  
 If a mon haue done a-mys  
 And foule synnes has wroght,  
 & wil for shame shewe hom nocht  
 In his shrift to þo preist; 795  
 he wratthus sore Ihesu Crist,  
 forgyuenes I-wis tidus hym neuer,  
 but *in* helle-fire brenne euer.  
 Why art þou more a-shamed to speke  
 a word, þen gods hestes to breke? 800  
 Þis ilk foule wicked shame  
 brynges synful mon *in* mikel blame.  
 Þo lore þat comes oute of gods mouthe, (De penitentia)  
 to alle men hit shulde be couthe; Lau-  
 Ihesu spake & saied ene: mini &  
 »wasshis zou & bes clene mundi  
 kyndely of men sene«. estote.  
*With* water men wasshen þat foule bene;  
 And hote water, be þou bolde,  
 wasshes clenner þen dos þo kolde. 810  
 Alle þis I saie sikerlyche  
 for to speke openlyche  
 what is hit for to mene  
 »wasshis zou & bes clene«.   
 Somme wasshen hom, bot not a-right, 815  
 for þo clenner are þai not dight.  
 Þo hote teris of monnes eghe  
 Makes clenner þen ony leghe<sup>1</sup>.  
 Mony wepes for hore mysdede,

<sup>1</sup> Ms. Harl. here stops shert.

820 but to do synne þai han no drede;  
þai wenen to wasshe hom *with* þat water,  
& þai ben foulid ner-þo-later:  
ffor if þai wil not synne fle,  
I-wis, vn-clene þai shul be.

825 But a noþer maner wassing  
Makis clene of alle þing;  
Mon, if þou haue synne done  
lodely & foule mony one:  
If þou hast wille to leeu þi synne,

830 þat þou no more falle þer-lyue,  
Of þin eghen þo hote teris  
þate gon a-downe by þi leris,  
þai wil make gode a-corde  
by-twene þi soule & oure lorde,

835 & make þe clene of þi synne,  
wher-thorou þou may heuen wyzne.  
Now may þou witt what is to mene  
»wasches zou & bes clene«.

(De non  
tardando  
conuertij).

But ze þate wil clene be,  
Certes, sumwhat ze most fle,  
wil ze here zit efter sone  
One þing þat nedeful is to done.

Hit is gods onne lore,  
þat spekes to alle lesse & more,

Ambulate  
dum lucem  
habetis, ne  
tenebre uos  
compre-  
hendant.

»Go, mon, whil þou hast light,  
Lest þe ouer-take þo derk nyght«.

Þi lyue, mon, is cald þi light,  
& þi deth þo derk night;  
whil þou art on lyue, þou may wirke

850 gode werkes of holy kirke,  
& certes, when þou art deed,  
þen may þou nouþer do gode ne  
queed.

Perfore, mon, I warne þe,  
whil þat þou may go & se

855 In gode waies spede þe fast,  
Lest þo night wil þe a-gast.  
& sikerly, *with*-outen nay,  
at þi deyng shal be þi domus-day:  
for þere shal be reckned alle

860 þat euer þou didist, grete & smalle;  
þere þou shalt know & se  
Gode or yuel wheþer hit be.

& þen perauerter woldest þou fayne  
bygyne to wirk & turne agayne:

865 but certes þou shalt not so,

bot right after þat þou hast do  
þou shalt take verament  
þere þi rightwis Iugement.  
Deth is gilor swythe stronge,  
& bigiles mony one euer a-monge:  
perfore wirke whil þat þou maght,  
for sodenly þou may be kaght.

Et ideo  
ambu-  
late dum  
lucem  
habetis.

Drede of god in alle þing (De timore domini).

Of wisdam is þo bygynnyng.  
& mony one hauen of god drede,  
but not for loue of his god-hede,  
bot þat þai shulden for hore gilt  
In to strong payne be pilt.

Incium  
sapien-  
cie  
timor  
domini.

Hit fares by soche, I vnderstonde,  
as hit dos here by þo bonde.

880

Þo bonde wil nouþer loude ne stille  
do oght agayne his lordes wille,  
But þat is for no loue ne for non  
a-corde

þat he has to his lorde,  
[but] for if he did, he wist hit wel  
he shuld lese of his catel.

885

& zit hit fares by mon also  
þat lettes more synne to do  
for doute of grete pynyng,  
þen for loue of heuen-kyng.

890

Hit is not yuel so to bygyne,  
for drede of pyne to leeu his synne:  
for soon after he may katche grace  
to be-þenk hym of gods face,

how mirry hit were to haue þo sight  
895 Of gods face þat es so bryght;

And so þen shal he cast his loue  
to Ihesu Crist þat sittis a-boue,  
& leene & fle alle synful dede  
bothe for loue & for drede.

900

But who so wil do by my lore,  
I-wis, he shal lett more  
to fle synne bothe day & night  
for drede to leese þat faire sight

905 Of gods face þat is so clere,  
of whom we han alle oure powere,  
þen for drede of oure woo  
þat ony þing vs might doo.

Leeu frende, herken to me,  
& more I wil speke to þe  
Of þo vertues of almes-dede.

(De ele-  
mosynis  
910



- for in þo gospel as we rede<sup>1</sup>,  
þin almes-dede þou shalt forthe pitte,  
& spare hit not þof hit be litte.
- 915 God saies þus in his lore:  
»mon, if þou may gyue no more  
but a dische ful of colde water,  
þou putt hit forth nere-þo-later  
with gode wille & charite,  
920 & ful wel hit bes zolden þe«.  
& when þou shalt haue þonke & mede  
for so littel an almes-dede,  
Siker þen may þou be,  
if þou gyues mykel in charite  
925 to god þou may þo better spede  
& þo more shal be þi mede.  
Ones hit I vnderstode  
In almes-dede is dowbul gode:  
hit fordos synne, witt hit wel,  
930 and hit wol eke þi catel.  
& of þou be herof in drede  
how hit might be so in dede,  
[In] gode wittnes I wil drawe  
One ensaumple of þo olde lawe.  
935 Holy writt wil not be leis,  
þat spekes of þo prophet Heleis  
how Ihesu Crist, oure lord swete,  
spake to Helise þo prophete;  
to a pore wydogh he him sende,  
940 hore bothus lyue to amende;  
He saied: »Helise, þou shalt fare  
In to Sarept & wonne þare;  
þere is a widogh þat wil þe fede,  
& I wil zelde her ful wel hir mede«.  
945 Þo prophet Helyse by-gan a-non  
forth on his way for to gon.  
At þo zate of þat cite þo widogh he mette,  
And faire a-non he hir grette;  
he had hir for gods loue,  
950 þat vs sittes alle a-boue,  
A dische ful of water he<sup>2</sup> shuld hym gyue  
for to helpe hym for to lyue.  
Þo wydogh saied ho wold fayne,  
& to serue hym ho turned agayne.  
955 After hir he bygan to crye  
And bad hir þat ho shuld hye;  
»Do, he sayed, by my rede,
- bryng with þe a shyuer of brede«.  
Þo wydogh vnswerid a-non:  
»Sikerly, ho saied, bred haue I non, 960  
ne nocht þat I might þe ziuē  
for to helpe þe to lyue  
but a hondful of mele in a pichere,  
& a litel oile þat is clere;  
þat I mot make on meete here 965  
to me & my childer in-fere,  
And sithen we moten die sore,  
for meete haue we no more«.  
Þo prophet vnswerid hyr so:  
»I bid þe, he saied, or þou go 970  
ffirst þerof make me mete;  
& when þat hit I haue ete,  
Of þat þat leeuēs þou shalt make  
ffor þe & for þi childer sake«.  
Þo sely wydogh þen ful some 975  
grauntid wel to do his bone,  
for his loue þat Iudas solde<sup>1</sup>;  
hir litel mete shewe ho wolde.  
When þo prophet þis hym seghe,  
his eghen to god he kast on heghe, 980  
to hym he made an orison:  
& a-non god put his fyson  
vp-on hir mele in hir pichere,  
And in hir oyle þat was clere.  
Þen saied a-non þo prophete 985  
to þo wydogh wordes swete:  
»ne drede þe not, wommon, in þi thought:  
þi mele shal want right nocht,  
& þin oyle shal wax sykerly,  
and þi loom shal not be empty«. 990  
Grete plenty had þo wydogh þoo  
whil þat ho lyued euer-moo.  
Now þou knowest in þi mode  
In almes-dede is doubul gode:  
Almes-dede fordos synne 995  
& þer-thorou þou may heuen wynne,  
And þi gode shal multiplye—  
so saies þo boke þat wil not lye.  
Þo gospel saies to þe & me:  
»Gyue, and men shal gyue þe«. 1000  
In a noþer stede I haue wittenes  
þat god hym saies in sothnes:  
»Al þat þou dost for þo loue of me

<sup>1</sup> vv. 911 & 2 are tr.    <sup>2</sup> r. ho.<sup>1</sup> Cf. p. 6, v. 406.

to þo leste of my meyne,  
 1005 Right to my-selue, witt hit wele,  
 þou dost þi þresont ilk a dele.  
 Glad may þou [þen] be in þi thoght  
 Als oft as þou may gyue oght,  
 ffor þou may nowe wel vnderstonde,  
 1010 þou takist hit god in his honde—  
 for gods wordes in sothnesse  
 þerof beris gode wittnesse.  
 Per-fore, mon, be not to guede

Ihesu Crist forto fede:  
 for þou may þer-with wel spede, 1015  
 & heuen-blis gete to þi mede.  
 To þat blis he vs bryng  
 þat is lord ouer alle þing,  
 And gyue vs grace, whil we ben here,  
 to serue hym þat vs boght dere, 1020  
 In trewe loue & charite,  
 Amen amen, so mot hit be.  
*Explicit hic speculum vile istius mundi.*

#### 4. (Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice).<sup>1</sup>

A later Ms. is Ms. Addit. 10053<sup>2</sup> (a free copy of Ms. Reg.). The poem treats partly the same topics as the Prick of Conscience, often in identical terms. The dialect is Yorkshire, the frequent o-forms (þore wore, wone shone, go two, gost most &c.) are not necessarily original. I think, R. Rolle's authorship is unquestionable.

fol. 36.

Alle-mighty god in trinite,  
 fader and son & holy gost,  
 þat is one god & persones thre,  
 One sothfast lord of mightus most,  
 5 Gyue vs grace synne to fle,  
 and wel to lyue, & kepe vs chaste;  
 so þat oure soules redy be  
 to god, when we þo deth shal taste.  
 He may wel be calde witty  
 10 þat can wel lyue in þis exille;  
 who so here lyues rightwisely,  
 he wirkes wel after gods wille.  
 He þat mas hym to god redy  
 and lyues wel, shal not die ille;  
 15 & alle oþer may be dredy,  
 but he þat wel con lyue thorou skille.  
 Alle oure lyue þat we here lede,  
 is noght but a dethe lyuande;  
 & deth is noght ellis to drede  
 20 but as a passing of lyue failande.

For fro bigynnyng of oure childehede  
 ilk day to dye we are dredande;  
 þen þis [lif]<sup>3</sup> is faylande at þo nede,  
 for whils we here lyue [we]<sup>3</sup> are dyande.

Mony lyuen þate lyue kan noght, 25  
 and mony dyen þate dar not dye;  
 but of deth haue þai no thoght  
 þat con lyue wel & ese ay [f]lye<sup>4</sup>.  
 Thorou bodily deth þo gode are broght  
 to ioye, & no payne to drye; 30  
 after þo werkus þate þai haue wroght  
 alle shal be demed, witterlye.

Deth is of endeles lyue bygynnyng,  
 and of dedly lyue þo last ende,  
 to þoo þate here are of gode lyuyng, 35  
 when þai shal oute of þis world wende.  
 Þen shal deth be to hom likyng  
 þat in þis lyue made god hore frende;  
 but hit is entrie of duellyng  
 In helle to hom þate seruen þo fende. 40

<sup>1</sup> Title on margin by a later hand: An Induction to good life by the consideracion of Heaven, Hell & Purgatory. <sup>2</sup> This Ms. at the end adds 2 stanzas, asking to pray for him »that this tretis on englishe drowe«, and the following note: Orate pro anima domini Iohannis Pery, canonici ecclesie sancte Trinitatis Londonie infra Algate, qui hunc librum fieri fecit; cuius anime propicietur deus, amen. This Pery, the alleged compiler of the Ms., cannot be the author of our poem, which is older and northern. <sup>3</sup> om. <sup>4</sup> Ms. slye; A. & ay is slye(!).

Wherefore, mon, if þou wilt lere  
to lyue wel, & die rightly,  
& of gode & ille haue knowyng clere,  
and loue & drede conceyue herby:  
45 wende oute iche day of þi-selue here  
thorou thought, & forgete þi body,  
and þen by-holde thre places sere  
In þat oþer world, of sere party.

Þere shal þou se, if þou loke euen,  
50 *Somme in ioye, & somme in paynes stedde,*  
& here & knowe by hore steuen  
what-wise þai haue hore lyue ledde.  
[Þo]<sup>1</sup> thre places I wil þe nemen<sup>2</sup>,  
as I haue herd & in boke redde:  
55 One is helle, an oþer is heuen,  
And purgatorye is þo thridde.

Þese thre places, as we trowe,  
In þat oþer world, are certayne;  
to one of þese thre wende shalt þowe  
60 when deth has here þi body slayne.  
Þou shalt hethen wende & wot not howe,  
& neuer shalt þou come a-gayne:  
þerfore, or þou wende, chese þe nowe  
wheþer þou wolt to ioye or to payne.

65 First, at helle þi thought shal be,  
to se how synne is wirkid<sup>3</sup> þare;  
and in purgatorie may þou se  
how synne is clenysyd, with pynes sare;  
In heuen þou shalt se grete plente  
70 of blis þat shal last euer-mare,  
for hom þate are with hert fre  
for gode werkus wolde hom not spare.

Þer-after byholde þo worldus lawe,  
how ful hit is of vanyte;  
75 & sithen agayne þi thought þou drawe  
In to þi-selue & þi-selue se,  
& what þou hast done & what þou awe,  
And what god has done & dos to þe:  
& so may þou gode and ille knawe,  
80 and con lyue & die and redy be.

(Hell)<sup>4</sup> First, if þou wilt con lyue right,  
þou shalt sende þi thought to helle  
<sup>1</sup> Ms. to.    <sup>2</sup> r. neuen.    <sup>3</sup> A. wroken.  
<sup>4</sup> On the margin by a modern hand.

ones on þo day or on þo night  
þowhile þou lyues, where fendus are felle<sup>1</sup>:  
þere shalt þou se thorou gostly sight 85  
more sorow & pyne þen tong may telle:  
for synful men are grymly dight  
þat for hore synnes þere shal þai duelle.

<sup>2</sup>Alle sorow þat mournus hert wolde fle  
þou shalt se with-Inne helle-zate, 90  
and of alle woo grete plente,  
& grete defaute, as clerkes wate.

<sup>3</sup>Fire þat neuer sleckid shal be  
is þere, with brymston brennande hate,  
þat al þo water in þo see, 95  
þof hit thorou-ran, ne myght hit bate.

For as fire is hatter euerywhere  
þen is a fire paynted on a wowe:  
right so þo fire is hatter þore  
þen is þo fire here þat we knowe. 100  
Zit þere is siche colde euer-more,  
soche stormus þat euer shal blowe,  
þat if þo fire fast brennande wore,  
hit shuld sone turne to yse & snowe.

Þere is ay smeke, & stynke a-mong, 105  
and marknes more þen euer was here;  
þere is huugur, thriste, and throng,  
& vgly fendes of grete powere;  
þere is gretyng & deulful song,  
gnastyng of tethe & grisly chere, 110  
& oþer tourmentis harde & strong  
more þen hert may þink fer or nere.

Þere is no hope of helpe ne<sup>4</sup> rede  
to hom þate duellen in þat payne,  
ne non relief<sup>5</sup> thorou no gode dede, 115  
for hit is endeles sorow souerayne.  
Þere is deth with-ouen deede,  
& lyue with-ouen lyue, certayne;  
þai dye ay lyuande in þat stede,  
& euer-more lyues & dies agayne. 120

Ouer al paynes þere haue þai  
a special sorow day & nyght:  
of þo sight of blis þat lastes ay,  
þat oþer haue in heuen bryght,  
<sup>1</sup> Cf. Prick of Consc. v. 6461 ff.    <sup>2</sup> Cf. ib.  
7326 ff.    <sup>3</sup> Cf. ib. 6595 ff.    <sup>4</sup> Ms. orig. ner;  
r. erased.    <sup>5</sup> A. reles.

125 fro þo whilk þai are putt a-way,  
for þat þai here lyued not right;  
And þat shal last to domes-day,  
but fro þen þai shal want þat sight.

þat sight of blis *confortis* hom naght,  
130 but ekes<sup>1</sup> hore sorow þat þai haue tane;  
thorou enuye þai haue hit kaght  
þat oþer has ioye & þai haue nane.  
þo leest payne þat hom is wraght<sup>2</sup>  
In helle is more þat neuer shal wane,  
135 þen alle þo paynes *in* erth taght  
if þai were alle to-geder *in* ane.

For alle þo paynes here as we duelle  
al-if þai to<sup>3</sup> so mony wore,  
zit þo leest payne in helle  
140 men saien a hundrid-folde is more;  
[f]or alle þo paynes sharpe & felle  
of þis world, þat greuen here sore,  
solace & ioy men might hom telle  
to regarde of þo leest payne þore.

145 When þou hast sene þis hydowis place,  
& þo sorow þat is þer-Inne,  
þou shalt haue drede, if þou haue *grace*,  
to do here ony dedly synne.  
For who so folowes þo fendes trace  
150 & of his wickednes wil not blynnē,  
but he amende hym whil he has space  
to payne of helle þai wil *him* wynne.

(Purga-  
tory) Zit sende þi thoght forther-mare  
to purgatorye: where þou may se  
155 soules *in* brennande fire al bare  
for synne vnclensid, & may not fle;  
In þat fire þai shal duelle þare  
til þai of alle synnes clensid be  
And made als clene as first þai ware  
160 when þai were baptised & made fre.

<sup>4</sup>þat payne of fire where þai duelle,  
is so mykel, to clense synnes sere,  
þat alle tourmentes sharp & felle  
þat alle martirs han suffrid here,  
165 & paynes þat *wymmen* when þai swelle<sup>5</sup>  
of childeng thole þat to deth are nere,

to þat pyne is not to telle  
but as a bathe of water clere.

¶ For þat fire is more mighty  
þen þis fire here, & more brennande, 170  
as is þis fire erthly  
hattē þen þo sonne shynande.  
In þat fire brennus soules mony,  
And shal þer-Inne ay be duellande  
til þai ben clensid clene þer-by, 175  
as god is founden<sup>2</sup> *in* fire meltande.

But þai haue ay gode hope *in* thoght  
oute of þat payne to *wynne* a-way,  
for þai wot wel þat þai are noght  
180 In helle, þer payne is lastande ay.  
But *sum-tyme* þai haue þis not *in* þoght,  
So harde payne is þer night & day  
þat þai are oute of mynde broght  
& con not think where are þai.

þai haue dowbul payne þere dight: 185  
One is feling of hore payne,  
An oþer hore letting of þat syght  
of god þat is ioy sonerayne;  
þat zerne þai euer day & night,  
but þai may not be certayne 190  
til þai be made clene & bright  
of al þat þai haue done *in* vayne.

þus may þou þere thorou gostly e  
se harde peynes on sere manere,  
þat þo leest payne is more to drye 195  
þen þo most payne of þis lyue here.  
þer-fore clense þe here or þou dye,  
thorou penaunce of alle þi synnes sere;  
for ellis þou shalt, *with-oute* lye,  
In purgatorie bye hom ful dere. 200

Afterwarde þi hope vp lede (Heuen)  
& lyft þi hert holy to heuen.  
<sup>3</sup>þere shalt þou se, if þou take hede,  
more ioye þen erthly men con nemen.  
Alle clerkes þat on boke con rede, 205  
& maisters of alle þo science seuen,  
þo ioye þat þere is & þo mede  
mighten not think ne shewe *with* steuen.

<sup>1</sup> Ms. sekēs.    <sup>2</sup> r. raght.    <sup>3</sup> A. twies.  
<sup>4</sup> Cf. Pr. of Consc. v. 2722 ff.    <sup>5</sup> A. yelle.

<sup>1</sup> Cf. Pr. of Consc. v. 3094 ff.    <sup>2</sup> r. fyned?  
<sup>3</sup> Cf. Pr. of Consc. v. 7782 ff.

P<sup>ere</sup> is ay grete fulnes of lyght,  
 210 & largenes of roume<sup>1</sup> *with-ou<sup>t</sup>en* prese,  
 mirthis þat passen alle *monnus* sight,  
 & *perfit* loue þat *neuer* shal cese;  
 þere is *sou<sup>er</sup>ayne* sikernes dight,  
 & *siker* pasibulnes & pese,  
 215 *paysibul* ioye *with* likande sight,  
 & ioyful scilence *with* ese.

P<sup>ere</sup> is cely endeles beyng,  
 and endeles blis *in* þat place,  
 And likyng & endeles loouyng,  
 220 and thankyng of mercy & of *grace* . . . .<sup>2</sup>

P<sup>ere</sup> is al maner welth endeles,  
 & of alle delites grete plente;  
 þere is flowyng of more riches  
 þen *eu<sup>er</sup>* was here, by mony degre;  
 225 þere is more wurship of heghnes  
 þen *eu<sup>er</sup>* might eghen *in* þis world se;  
 þere is alle þing þat gode is<sup>3</sup>,  
 & wantyng of alle þat yuel may be<sup>4</sup>.

P<sup>ere</sup> are medes of halowes sere—  
 230 þat ioye no mon mesure may;  
 þere are so mony ioyes<sup>5</sup>, þat no mon here  
 may hom recken nyght ner day;  
 þai are so *precious* & so dere,  
 and of so mykel nowblay,  
 235 and so plentiuous on sere manere,  
 þat no mon *hom* may gesse ne say.

P<sup>ere</sup> is lyue *with-ou<sup>t</sup>en* deth dight,  
 þo wille<sup>6</sup> is *eu<sup>er</sup>-more* lastande;  
 þere is *zouth* *with-ou<sup>t</sup>en* elde right,  
 240 & rest *with-ou<sup>t</sup>en* swi[n]k<sup>7</sup> folowande;  
 þere is *with-ou<sup>t</sup>en* merknes light,  
 and ioye þat *eu<sup>er</sup>-more* bes duellande;  
 þere is ay day & *neuer* nyght,  
 & pes *with-ou<sup>t</sup>en* stryue holdande.

245 P<sup>ere</sup> is light & bryghtnes more  
 þen *eu<sup>er</sup>* had sonne when he bright shone;  
 & þere is grete myrthe, as I saied ore,  
 and melodie þat *neuer* shal wone.  
 So mykel ioye & so mony are þore  
 250 þo whilk þai haue þat þider are gone,

<sup>1</sup> Ms. rourme.    <sup>2</sup> The wanting vv. are also wanting in A.    <sup>3</sup> r. es.    <sup>4</sup> Here A. has 4 vv. more.    <sup>5</sup> om. in A.    <sup>6</sup> »Wille zum Leben, Triebe.    <sup>7</sup> Ms. swilk.

þat alle þo clerkes here of lore  
 Kouthe not telle þo lest<sup>1</sup> poynte of one.

For þo lest ioye þat is in heuen  
 of alle þo ioyes þat are sere,  
 is a *hundrid-folde* more [to] *neuen*    255  
 þen al þo ioy of þis lyue here;  
 for al þo melodie of *monnus* steuen,  
 & delites fer and nere,  
 were noght but sorowe to telle euen  
 al to þo leste ioy of heuen clere.    260

P<sup>erfore</sup>, when þou hast *hom* sene  
 thorou eghe-sight of hert fre:  
 at þi *synnes* þou shalt sore tene  
 þat putten þe fro þat faire cite.  
 For al-þof helle *neuer* shulde haue bene, 265  
 & synne shulde *neuer* vengyd be,  
 zit shuldes þou *zerne* to kepe þe clene  
 þat ioy to haue & god to se.

What mon wolde tyne þat ioy & þat blis,  
 if he oght of *hym-selne* wolde rewe,    270  
 þat god has hight to alle his  
 þat in his seruys here are trewe?  
 for *sikerly*, I dar saie þis,  
 gyue a mon þat ioy right *knewe*,  
 hym were leuer, þen hit to mys,    275  
 ilk day to be slayne here newe. —

W<sup>hen</sup> þou thorou thought of þi hert fre (World)  
 hast sene þo ioye: þou shalt loke downe  
 & biholde þis world *with* his fals gre  
 þat worldly to serue are bowne;    280  
 þo whilk is ful of vanite,  
 of wretchidnes & corupcioune;  
 þen shal hit seme nozt ellis to se<sup>2</sup>  
 but as a depe, *dymme* dungeonne.

For hit shal seme þen to þi sight    285  
 merke & layth, litel & lawe,  
 to regarde of heuen so bright  
 þat þou so faire & bright sawe:  
 hit shal seme voided of alle gode right  
 þat *monnus* hert might to likyng drawe, 290  
 to regarde of þo plente dight  
 of *heuenly* godes þat are to knowe.

<sup>1</sup> orig. last, corr.    <sup>2</sup> A. the.

Alle worldly riches bothe more & lesse  
 þe shal [þink] foule as muk stynkande,  
 295 to regarde of heuenly richesse  
 þat are so faire & neuer faylande;  
 Al þo ioye & al þo gladnes  
 shal be sorow for sothe semande,  
 to regarde of þo ioy þat es  
 300 In heuen *wit*-outen ende lastande.

Alle þo witt of þis world to lere  
 þe shal þen þenk aperte foly,  
 to regarde of þo sightes sere  
 þat are in heuen *wit* melodeye....  
 305 Alle wurships of þis world here wast  
 shame & sheneship<sup>1</sup> shal seme to þe,  
 to regarde of þo wurship maste  
 In heuen þere we fayne wolde be;  
 Alle þat þo world zernes in haste  
 310 þe shal þink vayne & vanite,  
 to regarde of alle þinges to taste  
 þat fallen to heuen þat we wolde se.

If þou byholde on þis wise  
 þo world when þou þus hit has sene,  
 315 þat fals is & ful of fayntise  
 And euer deceyueabul has hit bene:  
 þat sight shal make þe to dispise  
 & forsake þis world be-dene,  
 and tent to god & his seruyse,  
 320 & fro *synne* here to kepe þe clene.—

(Manes selfe) When þou þus has sene heuen & helle,  
 Purgatorie, ioy & payne,  
 & þo fals world þer we duelle  
 þat *summe men* louen & seruen in vayne:  
 325 biholde þi-selue þen, flesshe & felle,  
 and þis lyue [here] vncertayne,  
 & when þou hast done as I telle,  
 wende þen in to þi-selue agayne.

¶ & be-thenk þe what wast þowe,  
 330 And wheþen þou come in þi hert caste;  
 & think also what þou art nowe,—  
 & þat þou be in thought stedfaste!—;  
 And what þou shalt be think & trowe,  
 & whider þou shalt wende atto laste:  
 335 for þi lyue here, I dar a-vowe,  
 is nocht but a wyndes blaste.

<sup>1</sup> Ms. shemeship.

<sup>1</sup>First þou shalt thynk & know in thocht  
 what þou [was]<sup>2</sup> first or þou come here.  
 Sum tyme was when þou was nocht,  
 to fele ne se, fer ne nere; 340  
 sithen þou was *conceyued*<sup>3</sup> & wroght  
 On catif<sup>4</sup>, wlatosome<sup>5</sup> manere.  
 Þenk on hym þat þe dere boght,  
 & þat þou shalt not ay lyue here.

¶ And whethen þou come, þink also: 345  
 fro þi moder wombe ful right,  
 Oute of a wlatosome stynkande wro  
 þat was al merk *wit*-outen light.  
 Þen was þou waike & myght not go,  
 & nakid & pore, *wit*-outen might; 350  
 þou broght no-þing *wit* þe þerfro  
 but a foule skyn al bloody dight.

Þenk what þou art now, & se  
 þou art al stynk & slayme *wit*-Inne,  
 and a seckeful of muk pryue<sup>6</sup>, 355  
 þat is couerde *wit* þat foule skynne.  
 Fouler filthe may not here be  
 þen of þe comes bothe thycke & thynne;  
 þer come non oþer fruyt of þe  
 but onely filthe, stynk, & synne. 360

¶ For if þou se on ilk party  
 what comes thorou mouthe & what thorou  
 nese,  
 & what thorou oþer places of þi body  
 when þe list here þi body ese:  
 A fouler myddyng of vilanye 365  
 þou saw neuer in lond of pese  
 þen þou art *wit*-Inne nomely;  
 þen has þou matir, of pride to cese!

¶ Think where þou art, & knowe in haste  
 þou art here in an exille sene, 370  
 þat is þis world þat *somme* louen maste,  
 þat fikul is and ay has bene;  
 þou art in a dale of deal to taste,  
 ful of trauel, traye & tene;  
 þou art as in a wyldernes waste, 375  
 fulle of libardus & lyons kene<sup>8</sup>.

<sup>1</sup> Cf. Prick of Consc. v. 440ff. <sup>2</sup> Ms. art.  
<sup>3</sup> Ms. *conceyued*. <sup>4</sup> Ms. catif. <sup>5</sup> Ms.  
 whatsome. <sup>6</sup> Cf. Prick of Consc. v. 564.  
<sup>7</sup> Cf. Prick of Consc. v. 624—9. <sup>8</sup> Cf. Prick  
 of Consc. v. 1225 ff.



Pou art as *in* a forest duellande,  
 fulle of robburs & of theues;  
 pou art as [in] a see flowande,  
 380 ful of wawus & stormes þat greues;  
 pou art as [in] a noen<sup>1</sup> brennande,  
 ful of fire of synne þat cleues:  
 pou art as *in* an *vncouth* lande,  
 ful of *angurs* & myscheues.  
 385 Pou art as *in* a felde of bataile<sup>2</sup>,  
 where pou<sup>3</sup> byhoues *with* ennyes fight;  
 but þere thre wil þe hardest a-saile:  
 þi flesshe, þo fende, þo world right:  
 þai wil not leeuē for no *trauaile*.  
 390 þe to asaile bothe day & night—  
 If pou fight fast, pou shal not faile  
 to *ouer-come* hom thorou gostly might.

Think also what pou shalt be,  
 when pou shalt wende heþen a-way.  
 395 Pou shalt be wormes mete to se,  
 Roten erth & stynkande clay.  
 Þo dethe shal come to assaile þe  
 when me[r]cie fayne woldest pou pray;  
 but *non* abyding wol he graunt þe  
 400 of his comyng, night ne day.

Whider pou shalt, bithynk þe zitt  
 and for þi wending pou ordayne.  
 Onte of þis world pou shalt flitt,  
 And *neuer* after come a-gayne;  
 405 þi body shal *in* to a pitte,  
 pou art not of þi soule certayne,  
 whider hit shal wende pou may not witte,  
 wheþer hit shal to ioy or to payne.

Pus al þi lyue & þi lyuyng  
 410 is ful of synne & sorowes sere.  
 How may pou þen laghe or syng  
 In siche a lyue, & make gode chere?  
 me þink þe aght haue no likyng,  
 ne make no ioy þo whils þou art here,  
 415 & lyue [in]<sup>4</sup> drede and haue zernyng  
 to endeles lyue þat most is clere. —

(God's  
 good-  
 ness,  
 man's  
 sin) <sup>5</sup> Al afterward bi-thynk þe right  
 what god has done & did for þe,

<sup>1</sup> = an ouen.    <sup>2</sup> Cf. Prick of Consc. v. 1245.  
<sup>3</sup> r. þe.    <sup>4</sup> Ms. &.    <sup>5</sup> Cf. S. Edmund's Speculum.

and what he dos þe day & night  
 On mony wise as pou may se,    420  
 what he shal do þe thorou his might  
 & *in* his mercie þi helpe shal be:  
 þen may pou knowe thorou *hym* *in* sight  
 how mighty & how gode is he.

Pou shalt thynk first *in* þi thoght    425  
 what kyndenes god has for þe done.  
 First, for þe heuen & erth he wrought,  
 water & ayre, sonne & mone,  
 & bestus & trees þat fruyt forth broght  
 for þi profett he ordeyned sone;    430  
 þi-selue, mon, he made of noght; —  
 on his *werkus* pou thynk ful sone!

Þenk when pou was dampned to helle  
 for synne, he boght þe þen agayne,  
 for þe he come in erth to duelle,    435  
 & suffrid harde passion & payne;  
 for þe he hade sore woundes & felle,  
 for þe his body was rent & flayne.  
 And if pou wilt his woundes telle,  
 here may pou se þo noumbur certayne: 440

Fyue thousande woundes, as I wene,  
 & fully foure hundred & sixty  
 for þe he tholed & zit fiftene,  
 In honde, *in* hed, in fete, *in* body;  
 fro þo crowne of þo hed noght was sene 445  
 to þo soule of þo fote but al bloody.  
 At þo last he died, ellis had pou bene  
 dampned to helle *with-ouTEN* mercie.

Think what god dos þe ay:  
 and how on mony sere manere    450  
 he saues þe here bothe night & day  
 fro al meschaunce & perels sere;  
 he sendes þe grace wher-thorou pou may  
 wyne *with* strength þi lyuyng here,  
 And *in* al þat pou shalt do or say    455  
 he gyues þe strength & witt clere.

¶ When pou shalt ony þing bygynne,  
*with-ouTEN* god pou may not spede;  
 pou may nouþer go ne rynne,  
 ne do no þing, but he þe lede,    460

ne stir honde ne fote, lyppe ne chynne,  
ne no lym *with-outen* hym *in* nede;  
for what so þou dos, *with-outen* synne,  
Onely may hit be calde his dede.

- 465 Ilk day for þe & þi mete  
he multiplies of his godenes  
foules & fisses, smale & grete,  
sere bestus, trees, fruyte & gres;  
for þe he sendes bothe drye & wete,  
470 *sum-tyme* more & *sum-tyme* lesse,  
& *sum-tyme* colde & *sum-tyme* hete,  
þat most to þe sesenabul es.

At þo last, what he shal do to þe  
think when þou art went heþen away.

- 475 If þou hym loue *with* hert fre  
& serue hym treuly here to pay,  
he wil þe bring to þat contre  
þer neuer is nyght but euer is day,  
where þou shalt more ioy & blis se  
480 þen euer hert might think or tong say.

þat contre is his kyngdome,  
of whiche he wil þe his aire make  
if þou þo fende here ouer-com  
thorou gode lyue & synne forsake.

- 485 Bot if þou to god be vnboxom  
& wickednes of synnes take,  
þou shalt wende for þat wicke custom  
to helle, þere payne shal neuer slake.

- þer-after þenk, & for-gete noght,  
490 what synne þou has done & what foly:  
what vnkyndenes þou hast wrought  
& what dispite til god al-mighty,  
and what sheneship þou has thought  
to þin oune soule, & vilanye,  
495 & what harme & wrong þou hast wrought  
& done to þi neightbur þe by.

- Think what vnkyndenes, if þou mene,  
þou hast to god done, & dispite:  
first how vnboxum þou hast bene  
500 to his byddynges, vmthink þe zite  
how þi loue is to hym noght sene,  
& has not serued [hym] *with* delite,  
but greued hym oft *with* werkus vnclene;  
of þin vnkyndenes þou art to wite.

Also what shame & vilanye 505  
þou dost þi soule bithink þe swithe:  
how foule þou mast hit & vggely  
thorou synne þou dost here mony sithe,  
how pore, how nakid, how nedy  
of alle þing þat shuld make hit blithe<sup>1</sup> . . . 510

Thenk what harme þou hast don & skathe  
to hym þat was þi neightbur kidde,  
*in* body, *in* soule, or ellis *in* bathe,  
thorou sklaunder, if hit so bitidde,  
or on oþer wise has made him wrathe. 515  
Make hym amendis if þou þus didde,  
or ellus þi soule is *in* grete wathe;  
for no þing may fro god be hidde. —

More zit bihoues þe know & se (Sine) 520  
& haue in mynde *in* ilk a stede,  
what synne bifore þi dede dos þe  
þo whiles þou here on erth may trede,  
& what harme to þe synne may be  
when þou shalt [dy, &]<sup>2</sup> after þi dede;  
so shalt þou synne hate & fle, 525  
þen were þis a siker rede.

First know & think what dos synne  
bifore þi deth whil þou lyues.  
Synne woundes þi soule *with-outen* dynne,  
& sore oft-sith hit [þe] greues; 530  
synne makes þi conscience foule *with-lune*,  
& iche synne *with* oþer clyues;  
synne mas god & þe to twynne,  
& pnttes to mony foule vnthewes.

Synne dos þe to folow þo fendus trace, 535  
& alle þi dedis makes thonkles<sup>3</sup>;  
synne reeues þe gostly solace,  
& vertuz þat passen al riches;  
synne waste[s]<sup>4</sup> alle þi godes of grace,  
& leenes þe<sup>5</sup> voide of al godenes; 540  
synne mas þe here helle to purchase,  
to haue at þo last, þer ay payne es.

Thenk also & þou may lere  
wh[at]<sup>6</sup> synne dos þe at þi deth stoure:  
Synne [priues]<sup>7</sup> þe þen<sup>8</sup> of þi lyue here, 545  
of alle welthe, might, of honoure;

<sup>1</sup> A. adds: Hou thral thou mais it to thy body,  
That to thy soule shold seruice kithe.  
<sup>2</sup> Ms. haue. <sup>3</sup> Ms. vnthonkes, l overl. <sup>4</sup> Ms.  
synnes wasten. <sup>5</sup> Ms. þo. <sup>6</sup> Ms. when.  
<sup>7</sup> Ms. reprues. <sup>8</sup> þen overl.



for solace ne ioy on no manere  
 Getes þou after ner<sup>1</sup> no fauoure,  
 but endeles paynes & sorowes sere,  
 550 but þou þe a-mende of al erreure.

<sup>2</sup>Synne pynes<sup>3</sup> þi soule also  
 of þi body *with* mikel care,  
 & of<sup>4</sup> þai to helle to-gedur go  
 þi body so faire shal be neuer mare;  
 555 for at þo metyng<sup>5</sup> of hom two  
 þi soule shal se þi body so vgly fare  
 þat siche a body as he went fro  
 fayne wold he haue roten þof hit ware.

Vnderstonde also & þenk right  
 560 what synne shal do after þi deed:  
 Synne shal þen draw þe fro þat sight  
 of god, and fro his sone<sup>6</sup> bes þou sheed;  
 Synne shal reeue þi soule of al might,  
 & make hit wayke & heuye as leed;  
 565 synne shal put þe fro rest & light,  
 & fro alle mercie, helpe & reed.

Synne shal to endeles payne þe lede  
 In helle þat hidowus is and myrke;  
 Synne shal þe put fro al gode dede  
 570 þat þou here wroght or euer wold wirke;  
 Synne shal put þe fro al mede  
 & fro al þo helpe of holi kirke.  
 Þus shal synne do, but þou god drede  
 & forsake synne & *with* hit irke. —

(Grace) Afteward think in þi thought  
 what grace shal do þat noght may fayle,  
 & what vertue thorou grace is wroght,  
 & what gode werk may þen auaille.  
 And when þou hast þes thre wel thought:  
 580 *with* hom þou shalt þi soule vitayle,  
 & of alle þo synnes þou euer wroght  
 make amendes thorou gode consaile.

First þou shalt þenk & vnderstonde  
*with* stedfast thought & hert stabul  
 585 what grace may do þe here lyuande,  
 if þou to grace wilt make þe abul.

Grace settis þi wille *in* god lastande,  
 and makus þe to hym acceptabul;  
 grace may make þi hert heldande  
 to þat þat is most prophetabul. 590

Grace þo boundes of synne wil slake,  
 and fully light þi hert *with*-Inne;  
 grace may make þe for gods sake  
 to suffur angers & þi lyue wyne;  
 Grace may þi werkis medeful make, 595  
 & gete þat lost is thorou synne;  
 grace wil gare þe þo right way to take  
 to heuen þer blis shal neuer blynne.

Thynk also ay when þou may (Vertu)  
 what vertue dos & what hit spedis. 600  
 Vertue puttis foundyng away,  
 and multiplies alle gode dedis;  
 vertue makus [þe] night & day  
 to haue likyng *in* god þat þi soule fedis;  
 vertue in charite holdes þi-selue ay, 605  
 And holly to god hit þi loue ledis.

¶ Vertue þe kepis fro fire brennyng,  
 fro helle hardships & fro payne,  
 fro lecherie, lust & lykyng,  
 þat þou noght *in* hom drunken be; 610  
 vertue þe kepis fro fallyng,  
 In alle nedis he vp-holdes þe,  
 & drawes þi hert fro dyuers þing,  
 fro coueytise & vanyte.

Think also day & night (Good works)  
 what gode werk dos þat is right wroght.  
 Gode werk stablis vertue right,  
 & ekus þi mede, & glades þi thought;  
 gode werke away puttus slouth thorou  
 right,  
 & fordos synne þat þou art *Inne* broght; 620  
 gode werk strengthis þe so to fight  
*with* þo fende, þat he þe ouer-com noght.

Gode werk þat wroght is *in* charite,  
 is holden medeful & certayne,  
 & specialy to þinges thre: 625  
 þat is, to endeles lyue souerayne,

<sup>1</sup> Ms. ner after.    <sup>2</sup> This st. is corrupted.  
<sup>3</sup> r. pryues?    <sup>4</sup> r. or?    <sup>5</sup> r. twinning.  
<sup>6</sup> om. in A.

& to þo ekyng of grace so fre,  
and also to forgyfnes of payne.  
& þus may gode werk vaile to þe,  
630 if þou *with* charite hit ordayne.

But gode werk<sup>1</sup>, shalt þou vnderstonde,  
oute of charite may nocht a-vayle  
As to þo lyue ay-lastande;  
but to one of þes foure hit shal not fayle:  
635 Oþer hit shal sonner breke synne bande,  
or leese þo sorow þat þe schulde ayle,  
or make þi welth more here flowande,  
or more lett þo fende þe to assayle.

(Gods mercy) Euer-more þink how mykel is  
of god godenes of his mercy,  
& of þo harde dome of his rightwisnys  
how mykel hit is on oþer party;  
& þat shal make þe to loue lesse  
worldus welth þat passis lightly,  
645 & forsake honoure & richesse,  
& wel more drede god al-mygthy.

Mercie shewes sere benefises  
þat men receyue of god here:  
Mercy delyuers a mon & saues (!)  
650 fro<sup>2</sup> strong perels þat mon is nere,  
Mercy here to mon hetes heuen delices<sup>3</sup>  
& to alle þat to god are leue & dere,  
mercy vs confortis on sere wyses  
when we are broght in synnes sere.

655 Of mercy god vs here abides  
[suffrandly]<sup>4</sup> when we do wronge,  
of mercie fro vengauce he vs hides  
& gyues vs grace here frely a-monge,  
of mercie he multiplies on mony sides  
660 þat he gyues, where-sere we gonge,  
of mercy he kepis vs what so bytides  
þat has ben ordayned to last longe.

Of mercie god wil agayne-calle  
mon þat turnes fro hym to ille,  
665 of mercie he receyues hom alle  
þat turne agayne to hys wille,  
Of me[r]cy he makis oure hertis smalle  
and meke penaunce to fulfille;

<sup>1</sup> Ms. werkus.    <sup>2</sup> Ms. for.    <sup>3</sup> Ms. delites.  
<sup>4</sup> Ms. soueraynyly.

of mercy þis shuld to hym falle  
to forgyue vs, þat we not spille. 670

¶ Of mercy god sendes angers sere  
for synne shuld be clensid þer-by,  
of mercy he gyues vs welth here  
to gare vs to loue hym of curtesy,  
of mercy he gyues vs *with-ouen* were 675  
Sacramentis, to take wurthily,  
of mercy he wil þat we lere  
his comaundements, for mede gostly.

Of mercy god led[is]<sup>1</sup> hom agayne  
þate wronge went day & nyght,  
of me[r]cye—þat is certayne—  
he ledis hom þat han no lyght,  
Of mercye to helpe vs he is fayne  
when we are fallen & wanten myght,  
of mercy þat wil he not layne 685  
he hom vp-holdes þat stonden vp-right.

Also þenk *with* hert stedfast,  
when þou wost what gods mercye is,  
how mykel shal be, in þi hert cast,  
þo reddir<sup>2</sup> of his rightwisenes  
to þoo þat shal be at þo last  
On domes-day [demed]<sup>3</sup> more & les  
After þo dredeful bemes blast,  
as tellis þo gosple in þo mes. 690

þen shal god his mercye hide 695  
fro synful men þat are gilty,  
his rightwisnes þai shal abide,  
& þai be [dampned]<sup>4</sup> þat be wurthy;  
þen shal þai stonde on his [left]<sup>5</sup> side  
*with-ouen*<sup>6</sup> hope of alle mercy, 700  
And helle opende shal be wide  
& swallow þat synful company.

For þai hade no reuth on þo pore  
þat for myscheeue might for hom spille,  
ne to hore owen neightbore 705  
mercy [did]<sup>7</sup> here *with* gode wille,  
þai shal be dampned thorou reddoure  
<sup>8</sup>rightwysnes þen to fulfille,  
& [haf]<sup>9</sup> endeles woo *with-ouen* mesoure  
*with-ouen* mercye, & þat is skille. 710

<sup>1</sup> Ms. ledde.    <sup>2</sup> r. reddur.    <sup>3</sup> Ms. damp-  
ned.    <sup>4</sup> Ms. demed.    <sup>5</sup> Ms. right.    <sup>6</sup> om.  
<sup>7</sup> Ms. do.    <sup>8</sup> Ms. of rightw.    <sup>9</sup> Ms. of.

Rightwisnes *with* mercy is ay  
 In alle gode werkus, as shewes he;  
 but *sum*-tyme þat one is by *sum* way  
 aperte, when þat oþer is priue,  
 715 & *sum*-tyme bothe se men may,  
 & *sum*-tyme nouþer may þai se:  
 but rightwisnes [in] þo last day  
 bes shewid, & mercie hidde shal be.

Mercye is shewid, as I wene,  
 720 and rightwisnes priue & stille,  
 when þo wicked of *synne* is made clene,  
 & so is rightwis[ed]<sup>1</sup> thorow gods wille.  
 But rightwisenes is openly sene  
 & mercy hidde for certayne skille,  
 725 when childre vncristened dampned bene  
 to helle for ay, þat neuer did ille.

And rightwisnes *with* mercye tite  
 are bothe hidde & holden doune,  
 when innocentez & men perfitē  
 730 suffren here *persecucioun*.  
 But bothe are shewid *in* a plite,  
 þof þai haue sere condiciounē,  
 when god þo gode hore mede shal qwhite,  
 & to þoo ille<sup>2</sup> payne & dampnacounē.

735 For god to þo gode grauntis more mede  
 in heuen þen þai haue serued fully,  
 & to þo ille for hore mys-dede  
 lesse payne *in* helle þen þai ben worthy.  
 Þis is grete godenes of god to rede  
 740 þat þus dos of his grete mercy.

<sup>1</sup> Ms. rightwisnes.    <sup>2</sup> Ms. alle.

Þere þus shal mercye here of spede  
 thorou *grace* of god, ouer al mighty,  
 if mon serue god & paynes drede  
 & to endeles blis hym dight redy.

If god schuld zelde to ilk man 745  
 After þo werkes þat þai haue wrought,  
 gode for gode as he wel kan,  
 & ille for ille fully thought,  
 fro þo tyme þai lyue bigan,  
 of alle werkus, wylle, worde or thought: 750  
 Þo rightwisnes of god bes<sup>1</sup> þan  
 Onely shewid, & mercye noht.

<sup>2</sup>And *þerfore* chese þe, or þou wende,  
 wheþer þou wolt to payne or blis.  
 But if þou puruyauce by-fore sende 755  
 til þat place þat redy is,  
*with* gode dedes þi lyue amende,  
 ellis comes þou neuer *þer* al ioye is,  
 but euer to duelle *with* þo fende,  
 dopartyd fro god and fro alle his. — 760

For his loue on rode con blede  
 & boght *monnus* soule vnto blis,  
 on þis boke takes gode hede  
 & reulis zow after rightwisnys.  
 he þat loues god & hym wol drede, 765  
 mon & wommon, more & lesse,  
 to þat blis he wil zou lede  
 þere ioy & blisse euer es. amen. per  
 C[harite]. mea tua.

<sup>1</sup> A. were.    <sup>2</sup> A. has 2 other final stanzas.

## 5. (Twelve profits of Tribulacion.)

A southern transcription (but with many northern forms remaining) is extant in Ms. Laud 210 fol. 99 (c. 1370); the original text was northern, and is, no doubt, a work of R. Rolle (cf. neuerpelater &c.). The treatise is a close translation of *Duodecim utilitates tribulationis* by Petrus Blesensis (ed. Giles III p. 307<sup>1</sup>); other translations of it are found in Ms. Reg. 17 C xviii fol. 2<sup>b</sup> and Arund. 286 fol. 100 (both southern texts). — (A different treatise on tribulation is that in Ms. Harl. 1706 and other Mss., which treats of »how there were six masters assembled togeder and ycheon asked othere what thynges they myght best please god and were most profytable to the people, and all they were accorded to speke of tribulacion«.)

fol. 49<sup>b</sup>.

Da nobis auxilium domine de tribulacione.

Þou soule tribulid and temptid, to þe is þis word shewid, þat þou lere wher-  
 of tribulacion serues, and þat þou not onely susteyne hom suffraandely, but also

<sup>1</sup> This ed. is not very correct.

gladly, & þat þou be gladid *with-Inne* of þat ilk þat þou art angrid *with-uten*; for, als sayes *Senec*, ¶ »pere is non so grete glading, as þat þat is drawn of angre«. Whilk glading no mon may haue, but if he know first þo dede of tribulacione; hou, þat is to saye<sup>1</sup>, God, þat sendes tribulacions, ordeynes hem<sup>2</sup> to þo profite & forthering of hom þat suffren hom, but zif þai setten hom agayns þo ordynance of hore creature<sup>3</sup> *with* wickednes of<sup>4</sup> rebelnes. Wherefore þoo þat knowen hore defautes of þat one syde, & þo profites of tribulacion on þat oþer: asken of god in þo fore-sayed word forto be helpid of tribulacion, & not zit<sup>5</sup> to be remoued; for if þai aske þo remewyng, *peraventure* þai aske agaynes hom-selue, as Poule þat askid þo prik of his flesshe to be remewid ¶ *þo secunde Cor. þo tuelft chapter*; to whom is answerid of god: »My grace sufficis to þe«. ¶ Per are mony fruytis of tribulacion: but now of tuelue shal we touche, in whoche mony oþer are contened; þat lightly shal be vnderstonden, who þis tretice diligently redis or heris; for as þo mete ille chewid ille is defyed & litel profitis: so techyng of holy wrytt *with-uten entent* red or herd, litel profitis.

Þo first profite þat tribulacion dos is in þis: þat tribulacion is a trewe socoure sende fro god to take þo soule fro handis of his enmyes. ¶ Þese enmyes are, þo fals ioyes & deceyuande welthes of þis world, whilke þat in so mykel þo more perelously bigylen þo indisciplyned hert, in als mykel more as þai flateren & cherisshen. Þese are þo enmyes of whilk [þo] comune prouerbe tellis: »foole ne drede[s] [þam] nocht«; þat in als mykel are þai more to drede þat þai more flaterandly cherisshen. [Þese are þo enmyes þat flaterandly sleen, & sleand flaten]<sup>6</sup>; þat are tokened by Iohab, þat holdande Amasis chyn, as he wolde haue kissid hym, sloghe hym, ¶ *þo secund Reg. tuentid Chapter*. Whereof sayes *Gregor*: »þof al fortune be [to drede]<sup>7</sup>, nereþoles more is to drede þo weltheful þen þo wooful«. Þat opunly apperis, for þo enmye þat prinely werres is more to drede þen he þat werres opunly. And take hede<sup>8</sup> þat þese socoures of tribulacion are not sende al-onely of god, but god hym-selue is leeder & marchal of his hoost, ordynande al to þo delyuerance of his frendis. Wherefore he hetis

Dauid: by *Dauid* saicand: »*With* hym I am in tribulacion: I shal take hym oute & glorifye Cum ipso sum in hym«. Wherefore sith god is *with* vs in tribulacion: yt<sup>9</sup> is to susteyne suffrandly & gladly, for in als mykel as þo tribulacion more greues, þer-after god more

Dauid: neghes hym þat is troblid; whereof sayes *Dauid*: »God is nere to hom þat are troblid in hert«. Þefore if þo presens of tribulacion anger þe, þo presens of god þi sancoure, þat is *with* þe in tribulacion, gyues þe gladyng *with-Inne*. minus hinc qui tribula- to sunt corde ¶ But þou may saye: »I fele wel þo presence of tribulacions, but I ne fele nocht þo feliship of god in my tribulacion; for if he shewid so suttetnesse of his presence as þo bitternesse of tribulacion, I shuld susteyne þo tribulacion gladly. And þou may saye also þat þou feldest more suttetnesse of god bifore þo tribulacion, þen þer-Inne. To þat may be answerid þat þo feliship of god may be on two maners vnderstonden. First [of gyyng of vertu & grace: for]<sup>10</sup> as þo tribulacion is ekid, so god multiplies vertu and grace; as seyes þo apostle *first Cor. Tende*: »God is trewe, þat suffres zou not be temptid ouer zoure myght, but makis

<sup>1</sup> Petr. Bl. effectum tribulationis, qualiter scilicet deus &c. <sup>2</sup> on erasure. <sup>3</sup> Ms. creature.  
<sup>4</sup> Ms. or. <sup>5</sup> r. hit. <sup>6</sup> om.; but so Ms. Laud. <sup>7</sup> Ms. þof al be fortune; to drede om.  
<sup>8</sup> r. kepe. <sup>9</sup> Ms. þat. <sup>10</sup> om.

com with þo temptacion þat ze may susteyn hit<sup>a</sup>; as who saye: he shal gyue eking of grace & vertu to susteyne tribulacion suffrandly. For right as þo lordes of castles are wonte to sende help & socoure to hom þat ben ensegid in castles: so god is wont to sende eking of grace to þo troblid soule. / Þat oþer feliship of god in tribulacion may be vnderstonden of gyuyng of myrrily gladyng, þat god sendis to þo troblid; where-[of] þo apostle saies *secunde to Cor. 1<sup>o</sup>*. »As þo passions of Crist abounden in vs, so thorow Crist aboundis oure gladyng«. ¶ Þo passions of Crist are saied aboude in vs, for þai are sende of hym, & for hym shal þai be sufferandly susteyned, and þat to likeness of Crist, & withouten gilt; þat no mon suffre as a theue or a mon-sleer, þat desserues wel þat þai suffre. / But take kepe þat þo eking of grace þat is gyuen in tribulacion, is not euer-more gyuen to be felde of þo troblid; whilk þing is don to his prouyng, drede, & delyueraunce. Also þo glading ne shuld not come, to þo stede ne be graythid to hym, þat tribulacion graythis; as saies *Tob[ias] fferthe*: ¶ »Þou makis stille after storme, & þou sendis glading after sorowyng & gretyng«. And *David*: »After þo monynessis of my sorowes in my hert þi gladingis haue Ioyed my soule«. / As<sup>1</sup> þo gladingis of one houre passis þo tribulacions of mony zceris. For hegh god þat first come to socoure þe, after þo tribulacione shal du[e]lle with þe confortande þe, as sayes seynt *Bernard*. / And if perauenture þou playne þe þat þis glading taries ouer-mykel, as playnen þese loouers: here answeris *Cassiodor*, sayand þat þo selue swiftnesse semes slownesse to þo hert þat is desyrande & louande. / And [þou] aske of rightwise men þat neuer didde deedly synne, hou hit is sayed þat þai are delyuerid oute of hore enmyes honde: To þat may be saied þat þof þo gode be not fallen in honde of hore enmyes by assent of deedly synne, not-forþi þai might haue fallen; but helpand god þai ne felle not, & so askapid hore hondis. Whilk þing seynt *Austyn* touchis, spekande to þo rightwise þat god had keppid fro synne þus: »He helde þe þat þou ne felle in synne«. / Of þese forsaied þingis may be concludid þat þo troblid soule ne haues noght to holde hym verrayd when he suffres tribulacione, but delyuerd & tane a-way fro þo welthe of þo world deceyuande, & [fro] þo flesshely glading myscomfortande. Wherefore sith tribulacion[s] delyuers of enmyes: þof þai ben sumtyme heysome, nereþoles þai are to susteyne for god gladly & withouten grucchyng; vntwile þof<sup>2</sup> a mon be sette agaynes tribulacions with grucchingis, þen he lettis his helpers, & helpus his enmyes.

Þo secund profite of tribulacion is: þat hit stoppis þo deuels mouthe, þat he ne dar speke ne tempte þo soule þat is in tribulacion; for he dredis to be put agayne & ouer-comen. Þat is tokened in þo *secunde chapitre of Iob*, where is sayed: »no mon spake to hym a word, for þai sawe his sorowe with grete«. He<sup>3</sup> spekis þere of feynt frendis of Iob, þat bitokene deuels werraynde þo soules; þat dar not negh þo troblid soule ne tempte hit seen his grete tribulacion, for þai drede to be ouer-comen of siche a soule. Noght<sup>4</sup> þat temptacion of þo fend be perillouse to þe but by þo folowand answeere, þat is, by delite & assent; as þo speche of þo cursid mon noyes þe noght, but if þou hym answeere. / And þat is tokened in þo *threttid & sex of Ysaie* where is sayed þat *Ezech[ias]* forbed

<sup>1</sup> Lat. Consolationes autem &c.<sup>2</sup> Lat. quia si; r. ellis if?<sup>3</sup> Lat. Scriptura.<sup>4</sup> Lat.

Sed nota quod diaboli temptatio non sit periculosa nisi &amp;c.



hym-selue, þat is to saie in shrift. ¶ And take kepe: as a mon shuld let oute ille blode to clensyng of þo body, & withhold gode blode to þo norisshing of þo body: so men shulden in shrift saie hore synnes, þat þai be casten away, & holde stille þo gode dedis<sup>1</sup> þat þai ben not leste<sup>2</sup>, for why gode dedis tolde in shrift for rosyng & for vayne-glorye, are lost; as is shewid in þo pharise þo whiche rehersid his gode dedis in loouyng, sayande *Luc. aghtend*<sup>3</sup>: »I fast twies in þo woke, [þo] tende I gyue of [al] þat I haue; but þo puplycane ne durst not lift his eghen to þo heuen, but smote his brest sayande: »God, haue mercie on me synful mon; and þa[n]<sup>4</sup> folowis þat »þo publicane come doun iustified thorou meke shrift fro þo pharisee«, þo whilk duellid in his synnes. For why þoo synnes þat are shewid in sothefast and lawe shrift, are fordone, as Dauid saies: »I saied I shuld shryue me to lord, & þou forgaue þo wickednesse of my synne«. ¶ Þo blode-letyng of ventuse is like to tribulacion: forwhy als mony tribulacions as god sendis to þo hert, so mony strokes for blode-draght he gyues to his purgacion. But take kepe þat bifore þo stroke of blode-letyng hit is nedeful þo flesshe be enchawfid, þat þo stroke may lightlier be suffred: So hit is nedeful þat monnes hert be kyndelid with þo fire of loue, to suffre tribulacion lightly; as seynt *Austyn* saies: »Alle fel þingis & grete þingis light & nerehand none makis loue«. In tokenyng of þis lightid þo holy gost vp-on þo apostlis in tong[is] of fire, as hit is saied *Act. secunde*; of þo whilk þai were so strengthed þat after þo receyuing of hit fro þo sight of þo conseil þai zeden ioyande, for þai were holden worþi to suffre noye for þo name of Ihesu. Þai were bifore þo receyuing of þat light dredeful, as semed in Petre þo whoche denyed his lord at þo voice of a womman; þo whilk nereþolater after þo receyuing of þo holy gost suffrid for his lord gladly passion of þo crosse.

¶ Þo secunde maner of clensyng is thorou whilk metals are clensid, as gold with (2) fire, & ierne with file. First tribulacion clensis þo soule & makis hit clene as fire dos þo gold; þerof saies seynt *Austyn*: ¶ »Þat þo flayle dos to þo corne, þat þo fire dos to þo gold, þat þo file dos to þo iern, right so & on þo same maner tribulacion clensis þo rightwyse mon; þat is to saie: As þo fire departis þo gold fro oþer metallis & makis hit clene of drosse, so tribulacion makis þo soule clene«. Þerfore hit is saied of þo martirs in *Sapienc[ia]*: »He proued hom as gold in þo herthe«. With þo fire of tribulacion proued was *Iob*, þat saied: »he proued me as gold þat passes thorou þo fire«. And take kepe þat gold is þo moost precieuse among alle metallis, & leed þo most vyle, & nere-þo-later gold ne is not clensid with-ouen leed, for why leed drawis with hit in þo herthe þo filthe of þo gold. So þo gode men, þo whiche are bytokened by þo gold, are clensid oft with ille men, þat are bitokened by leed. Þen, if hit be askid »of what þing seruen þo ille men to þo gode«, hit may be answerid: of þat þing þat þo leed serues to þo gold; as *Salomon* saies: »þo fool shal serue to þo wyse«, þat is to saie, clensand hym. Þus serued Esau Iacob, þat is to saye, pursnyng<sup>5</sup> hym; of whom hit is saied *Gen[esis] fyue & tuentid*: »þo more shal serue

<sup>1</sup> Ms. here adds: *Luc. aghtende* In willing loouyng saied: »I fast twyes in þo wicke, þat he had don, þat þai &c.; *L. Luce xviii* In willing loouyng sayde: »I fast twies in þe wicke; þat he had done he tolde, þerfore were þei lefte, for whi &c. These words are intercalated from the following line; it is clear that Ms. Laud is posterior to Reg., and not vice versa.

<sup>2</sup> = loste. <sup>3</sup> Ms. adds: as bifore. <sup>4</sup> Ms. þat, L þan. <sup>5</sup> r. pursuand.

to þo lesse. / Sith, tribulacion clensis þo soule as file dos þo iern, furblisshand hit & makand bright. For why as þo swerd þat neuer passis out of þo shethe, & þo knyue þat neuer-more sheres, gedres rust: so monnus hert gedres rust gostly with-ouen vse of tribulacion; as *Jeremye*<sup>1</sup> saies: »Bareyne was Moab fro his zonth: he restid in his filthe. For-[þy]<sup>2</sup> ne pleyne þe not þof god furblissh þi hert þat hit shyne & be made clene; for in oþer maner þou may not se god; Beati mundo as saies seynt *Matheu*: »Blessid be þo clene of hert: for þai shal se god«. //

(3) Þo thridd maner of clensyng þat fallis to tribulacion, is þo clensyng of trees as of vynes, þo whilk is in cutting of vnnayte<sup>3</sup> braunchis; of þo whilk *Io. .xx.*<sup>4</sup>: »Ilk a boghe not berande fruyt he shal smyte of, & he shal lesse þo boghe þat beres fruyt, to make more fruyt«. ¶ By þo vyne is vnderstonden monnes hert, þo moysture of whom makande hym to bere fruyte is loue; / þen als mikel as he has of loue: so mikel has he of moysture; for why when þo moysture of þo trees is sprad in þo vnnayte braunchis, þo tree beres þo lesse fruyt. So þo loue of þo hert þo more hit is sprad a-mong flesshely frendis, þo lesse hit is able to gostly fruyte. And if þo wyse gardiner sheres a-way þo vnnayte<sup>5</sup> braunchis of þo tree þat hit may bere more fruyt: hit is no wondre þof god, þat is tiller of monnes hert as saies þo gospel *Ioh. tuentid*<sup>4</sup>: ¶ »My fadre is a til-mon«, he shal shere a-way þo vnnayte loue of þi hert, þat is to saie þi kinraden & þi frendis worldly & flesshely, with þo loue-croke of þo deed þo whilk he holdes in his hondis, or if he do fro þe worldly godis, to þat þat þo loue of þi hert ne passe not his propre termes; and al þat dos god þat þo loue of þi hert draw not fro hym, & þat hit be not spred in worldly þingis, where mykel mon byhoues lay & þer-thorou no gode wyzne but oft ille ende, as saies seynt *Gregor*: ¶ »Who so leenes to þo sclithand, hym byhoues sclithe with þo sclithand«.

(4) ¶ Þo ferthe maner of clensyng þat fallis to tribulacion, is clensyng of corne, with flayle, þat [þo] corne be partid fro þo chaf; as saynt *Austyn* sayes: »Þat þo flayle dos to þo corne: þat þo tribulacion dos to þo rightwyse mon«. For as þo strok of þo flayle gares þo corne passe oute of þo chaf: so tribulacion gares monnes hert be departid fro flesschly loue, for þo world mys-payes to þo troblid hert. þerfore *Dauid* knowande þo profite of þo flayle of tribulacion, saied: »Lo I am redy to anyes: to suffre þat my hert may be clensid«; as seynt *Austyn* saies: »Ne pleyne þe not of þo flaile of tribulacion, if þou wilt haue clene corne, & be set in heuen, where noght shal be set but clene corne«. But as hit fallis oþer<sup>6</sup>-while þat corne not ripe ne dried ne is not departid fro þo chaf thorou þo strok of þo flaile, but clyues more brissed þer-Inne: so monnes hert hanand moysture & likyng of flesschly loue, ne is not departid fro þo perelous world, but more drawis þerto with loue & lyking; of þo whiche nereþolater he receyues noght but tourment & trauel, for why: »mon is borne to trauel & þo brid to þo flight«, as saies *Iob*. And þerfore saied seynt *Ion* in his pistil: »Ne loues not

(5) þo world ne þoo þat are þer-Inne«. ¶ Þo fift maner of clensyng þat fallis to tribulacion, is clensyng of wyne in þo pressure; for as þo pressure presses þo grapis þat þo precieuse wyne may be departid fro þo dreggis: so god settis þo soule in þo pressure of tribulacion, þat is to saie in sekens of body, in pur-

<sup>1</sup> orig. *Jeromye*.  
ouþer.

<sup>2</sup> Ms. for why.

<sup>3</sup> L vnþriuand.

<sup>4</sup> r. xv.

<sup>5</sup> L wicked.

<sup>6</sup> orig.



syng of wickid men, in dethe of frendis, in losse of erthely godis; þat he may clense þo soule of filthes of synne & of wicked lykingis. And þerfore ne put not a-way þo pressure of tribulacion: if þou wilt be sett in celere of Crist, as *Salomon* saies *Cant. first*: »Þo kyng led me in to þo wyne-selere«; & seynt *Austyn* saies þat »þo martirs in þis lyue are so pressid, þat þo greet mater of hore body laft in þo pressoure, & þo precieuse soules are sett in celere of aye-lastyng lyue as precieuse wyne«. ¶ Ne pleyne þe not if god sett þe in þo pressoure of tribulacion, siþ<sup>1</sup> he defoulid<sup>2</sup> first þo pressoure, as *Ysaie* saies: ¶ »Þo pressoure I defoulid alone, & of þo folk no mon was with me«. »no mon« he saies, & not »no wommon«, for alle þo apostles in his passion laften hym & fledde; but þo blessid mayden ne departid not fro hym thorou mys-bileue, but suffred with hym thorou compassion, as Symeon heght hir saicand: »þo swerd of his passion shal passe thorow þi soule«.

Þo ferthe profite of tribulacion is: þat hit lightis þi hert to knowyng of god & knowyng of þi-selue; in þo whilk is þo perfeccion of monnus knowyng; as seynt *Austyn*, þat<sup>3</sup> so mykel had red & herd, more ne askid he not, saicand in þo boke *Soliloquiorum*: »God, if I had knowen þe! god, if I had knowen me!« And in þo boke of Wysdome is hit saied: »Knowe þe, is witt fulfild«. ¶ For as we se þat þo strok of þo zerd gares þo disciple hold doun his heed & loke on þo boke & recorde his lessone: so tribulacion is sende to þe fro god [þat]<sup>4</sup> þou may lere to knowe þi creature<sup>5</sup>; as seynt *Bernarde* saies: »God makis hym to be knowen betande, þo whilk was forgeten & vnknowen sparand«. Of þis haue we ensauple, *Daniel ferthe*, of þo kyng Nabugodonosor, þo whilk god cacchid<sup>6</sup> oute of his kyngdome, and was his wownyng with wyld beestis, & hay he ete as an ox: but in þo ende of his dayes »he liftid vp his eghen to heuen, & his witt is gyuen agayne to hym«. [He]<sup>7</sup> liftes his eghen to heuen þat settis his knowing on his creature. In þis lifyng of eghne his witte is zolden to hym þat thorou bowyng doune to erthely þingis lost hit. Nabugodonosor þat bifore tribulacion stekid his eghen to his creature, lokand to þo erthe, after tribulacion he lyftid his eghen to heuen where he was þat bete hym: as þo maner es þat when þo child beten feles þo strok of þo zerd, he turnes þo eghe to hym þat hym bete. And þerfore god betis ouperwhile his face<sup>8</sup>, for he wolde þat þai turned to hym hore face. ¶ Þerfore, þou soule, by-holde þat þo maner is of louande to sende letters by-twyx hom, to holde lone in mynde, and þat hit be not forgeten: and þerfore þo lord Ihesu Crist sendis to þe tribulacion, þat was forgeten of þe perauenture in þi wele, as þo botiler of Pharao forgate in his wele Ioseph his dreme-reder, *Gen[esis]*. Byhalde þat oure lord Ihesu Crist withholdis in mynde of [þe] þo tokeny[s]<sup>9</sup> of þo woundis þat he suffrid for þe, as if a knot were made on a girdul to holde sum þing in mynde; as oure lord saies thorou *Ysaie fourtid & nyne*: »I shal not forgete þe: in my hondis I haue wrytten þe«, þat is to saye: »when I had hom thurled in þo crosse for þi loue«. Þen if Crist withholdes tokeny[s]<sup>9</sup> of his woundis for mynde of þe: ne wrathe þe not if he sende to þe tribulacion to hold þo mynde of hym; ffor why als mony tribulacions as þou haues, als mony messengeris [sendes]<sup>10</sup> he callyng þe

<sup>1</sup> on erasure.<sup>2</sup> Lat. calcavit; = Fr. defouler, fouler.<sup>3</sup> Ms. saied þat.<sup>4</sup> Ms. &.<sup>5</sup> orig. creature.<sup>6</sup> = chasid.<sup>7</sup> Ms. and eft.<sup>8</sup> r. fase = foes?<sup>9</sup> Ms. tokenyng.<sup>10</sup> Ms. haues.

[azen]<sup>1</sup> to þo mynde of hym. Ne agayne put þou not þerfore þi gode sommoners: for why hit is saied, »mykel is worþi in citee a gode summoner«. / But þou myghtis saie þat »tribulacions ne are not nedeful to make þis sommones, for god sommonus I-noghe by his gyftis, as seynt *Austyn* saies: »Gods giftis are not ellis but sommonus to cum to hym'; þerfore hit is semely to hym þat he make sommones gyuande giftis, for soche sommones semen a lord, more þen þo sommones þat are with betyngis«. ¶ To þis may be answerid: þof hit so be þat giftis callen þe agayne to knowyng of þi lord, neuerþolater ouþerwhile vnskilful loue drawes<sup>2</sup> to worldly giftis, and so is forgotten þo maker þat gyues godis aye-lastyng. Þerfore of soche he pleynes hym *Prouerb. first* & seies: »I spred out my honde«, þat is to saie gyuande worldly giftis, »& þere was none byhelde«. He ne saies not þere was non þat »toke«, for mony are þat gladly taken; but fewe are þat »byholden«; [for] fro þo moste to þo leest, alle louen giftis & folowen rewardyngis. / But þou might saie: »þof hit be semely þat god calle agayne thorou tribulacion<sup>3</sup> hard hertis & vnchastised þo whilk ne wil not turne to hym thorou giftis, he calles<sup>4</sup> agayne thorou tribulacions: neuerþolater semely ne is hit not for þo gode, þo whilk knowen thorou þo gyftes þo gyuer«. ¶ To þat may be saied þat þof hit so be þat þo gode hert knowes þo gyuer in þo giftis thorou kyndely likyng, neuer-þo-later hit comes not to perfite knowyng with-ouen proung of tribulacion, as hit is saied *Ecc.*: »What kon he þat is not assaied? ¶ Þo mon þat is proued in mony þingis, knowis mony þingis«. But take kepe þat he calde Salomon to his knowyng gyuande giftes, Iob he calde takande away his godis. Aduersitees and tribulacions ladden Iob to perfeccion, giftes ladden Salomon to foly & losse. Þerfore if Salomon, þat was riched with so mykel wisdom, lost þo knowyng of his god in weele: be þou not siker þat þou may in þat<sup>5</sup>, longe holde þo knowyng of god. ¶ Þerfore suffre þou tribulacion þat þou may come to perfite knowyng of þi god. And if þou be mysconfortid for þo grettnesse of tribulacion: in þis confort þe þat þo more tribulacion makes þe to com to þo more coroune. // Now hit is saied hou þat tribulacion[s] calles þo hert to knowyng of his creatoure. Now is to saie hou þai calle mon to knowyng of hym-selue. For why þo hert þat þo ioie of þo world drawes fro hym-selue: ne may not fele ne knowe hym-selue; wherfore *Dauid* saies in þo name of soche: »Þo light of myn eghen ne is not with me«. Woo worthe hym þat dispendis þo light [of his knowyng] in þo knowyng of outward þingis and holdes<sup>6</sup> no[*z*]t to knowyng of hym-selue! . . .<sup>7</sup> for why worldly weele so mykel more drawus þo soule fro hit-selue, in hou mykel more he folowes hit & loues hit. ¶ But as þo assegid is gart ouþerwhile thorou assante of his foes to turne in to his propre holde fro whiche he dar not passe for drede of his foes, [also]<sup>8</sup>, as seynt *Gregor* saies: »tribulacion gares þo hert to turne to hyt-selfe, & aye þo moo tribulacions þat he has: þo fewere issues are to passe oute fro hym-selue«. ¶ Þerfore happye is aduersite þat zeldes [þe] to þi-selue & makis þe to turne vn-to þi propre home; and þerfore hit is saied *Exod. Tuelft*: ¶ »Duelle ilk mon with hym-selue«, þat is to saie, knowe hym-selue, & take kepe to hym-selue; for why as a hous þat no mon wonnes Inne is brougt to noght: so þo hert not inhabited, is brougt to waast & to

Lumen oculorum [meorum] & ipsum non est mecum

<sup>1</sup> on. margin. <sup>2</sup> r. clyues? Lat. inhaeret. <sup>3</sup> calle—trib., is to be om. here. <sup>4</sup> r. calle; om. he? <sup>5</sup> r. yt? <sup>6</sup> Ms. *ly*-holdes, by overl.; Lat. reservat nihil. <sup>7</sup> Lat. adds: Sed quomodo se cognosceret, qui secum non est? <sup>8</sup> Ms. and, om. in L.

noght. ¶ Woo is þo hert þat to þo likenesse of a ioguler etes shameful morsels oute-with his hous, þo whiche þo more he synges in oþer mennes houses, þo more he fyndus þat he may wepe in his owne. For why aye þo more þo hert likis in worldly þingis, þo lesse he fyndis confort in hym-selne. Tribulacion forþi is sende to þo hert, þo whiche garis hit to turne agayne to hit-selue fro worldly ioies, as þo ioguler after þo feest is gart to turne home agayne to hym-selue to his house. So þo dowue when sho founde not wher-on sho myght reste hir fote, turned agayne to Noe in to þo shipp. ¶ Noe is vnderstonden þo reste of þo hert<sup>1</sup>; when þat moynes hert ne fyndis not oute-with in þo whiche his loue may rest: þen he turnes to hym-selue. ¶<sup>2</sup> Po dowue þen ne fyndes not where sho may rest hir foot: when þo hert ne fyndis noght in erthely þing where he may sette his loue; & þen he turnes to hym-selue, & he is gart to saie þat *David* saied: »My soule, turne in to þi restes«. And in *Cant.* saies oure lord to þo soule þat had dispendid his hert by worldly þingis: »Turne agayne, þat we may byholde þe«, þat is to saie: I & þou; [þou] shal byholde þe with eghe of conscience, I shal byhold þe with eghe of mercie. / Perfore þou soule, suffre þe to be agayne cald to þi-selue & to god thorou tribulacions, þo whiche wele had liftid fro þe; and namely for tribulacions bynden & festen þe to þi creatour, whom þo ille fredame of þo world lousid. ¶ And perfore saied *Iob*, þat was proued in soche þingis: »If I were gird with þo prik of pouert, hit shulde shewe to hom hore werkis<sup>3</sup>. And take kepe he ne callis not here pouert wantyng of erthely godes, but wantyng of erthly solace þo whiche is had in worldly richesse, as hit is written *Ecc.*: »Sum mon is pore al-þof he be in mony richesis«. Þo bondis of pouert are calde alle tribulacions þo whoche are sende fro god to bynd þo hert fro worldly solace. ¶ Þese are þo bondes of Adam oure forme-fadre, þo whoche fallen to vs thorou þo right of heretage, thorou whilk god drawes to hym mony as hit were agaynes hore wille. Of þat saies *Osee*: »In þo bandes of Adam«, þat is to saie in tribulacions, »I shal drawe hom, in bondis of loue«, þat is to saie sende thorou loue; as saies seynt *Bernarde*: ¶ »We are drawn (f. 59) when we are wont to tribulacions«. And perfore þou soule þat art bounden with þese bondis, ne hold þe not reuyled; ne hope þou not þoo þat are not bounden be in verray fredame to whom is grauntid al þat þai zerne; for why þou hopis not þo seke mon in gode state ne in hope of heelyng, þof al þat he zernes be grauntid to hym of his leche,—for þen he despaires of his heele, ffor why þat is certayne token of his dethe. Thorou whiche hit semes þat worldly fredame ne is noght but spedyng to perissyng, and perfore, þo more frely þai fulfille þat þai wil with-uten tribulacion, þo sonner þai falle to hel[le]. ¶ And perfore if þou wilt haue god helpande to þe, suffre þat þou be bounden with bondes of tribulacion, whoche comen fro god & to god drawn. Perfore he saied to *Ezechiele*: ¶ »Lo I gaue my bondis vpon þe«; & thorou þis may men vnderstonde þat þo bondis of tribulacion are gifts of god. Perfore thorou þese þingis hit semes þat tribulacions are bondis byndande þo soule to god, and ay þo more þo tribulacion is, þo faster byndis hit þo soule to god.

<sup>1</sup> Lat.: Noe Christum significat, Arca Noes requies mentis intelligitur.

<sup>2</sup> Lat. adds: Per

pedem columbae, amor cordis intelligitur.

<sup>3</sup> Iob. 36, 8.

## Tribulacio quinta.

**P**O fift profite of tribulacion is: þat hit hastis þi way to god; and þerfore als mony tribulacions as þou haues: als<sup>1</sup> mony messageres sendes god to þe to haste þe to hym and þat þou duelle not in þo way. & se hou wickid þai are þate tarien þo wickid hert [þat]<sup>2</sup> men ne haste not to go to god. ¶ And þerfore when tribulacion dos away likyng & loue in worldly þingis þat tarien, þen þo hert is prikked to go hastily to god, as þo prophet saies: »Hore sekenessis are mony-fold«, þat is to saye tribulacions, »and after þat þai hastide«, þat is to saie to go to god. And seynt *Gregor* saies: ¶ »Þo harmes þat pressen vs here, garen vs to go to god«. Þerfore ne hald þou not litel þo gyft of tribulacion þo whilk delyuers þe of a hard prison and haastis þi way to þo kyngdome, as hit is saied *Ecc.*: »Mon is led sum-tyme oute of prison & of bondis to þo kyngdome«. ¶ Þo prison is þere calde what þing þat þo hert loues vnskillfully in þis world; ¶ þo boundes with whilk he is bounden, is wicked zernyng; & ay þo more þis loue is, þo depper is þo prison. ¶ Oute of þis prison god ledis þe thorou tribulacion: when he takis fro þe, or makes froward to þe, þo þing þat þo loues vnskillfully or þat þou wolde loue afterward; þo whilk þing is tokened *Act. Twelfth* ¶ where he saies þat Petre was keppid in prison of Herode, and hit folowis after »þat þo aungle of god stode by hym & smote hym on þo syde and raysed hym saiane: „Ryse bilyue“. ¶ By þi syde is vnderstonden þi broþer þo whilk come of þo same syde of þo whilk þou, or alle þoo generally þat are bounden to þe of blode or of frensshyp. ¶ When þat he þat shulde be to þe frende thorou kyndely right, is to þe frowarde, or drawen fro þe with dede, vnderstonde þe smytten in þo syde to go oute of þo prison, & þat þou sett þin hert alonly in god þo whilk ne may not fayle. ¶ But byholde þat Petre ne playned hym not of þo strok in þo syde thorou þo whilk he was delyuerd of prison; so þou ne shulde not playne þe of tribulacion þo whilk delyuers þe fro worldly loue wickid & fals. & perauenture if hit be hard to þe to suffre þo strok of tribulacion: byholde Crist þat for þe was woundid in þo syde, & þen þo lightlyer þou shalt suffre; as þo gode knyght, when he sees þo woundis of his lord, he ne feles not his owne woundes. ¶ And þerfore ne put not away þo messangeres of þi lord þo whilke callen þe agayne & garen þe to haste to hym; for why he þat puttis agayn<sup>3</sup> þo messagere, agayne-puttis þo lord. ¶ Þo messagere þen is put agayne when þo hert stryues agayne tribulacion with vnboxunnes. & take kepe þat tribulacion dos two þingis: ¶ hit tourmentis þo soule clensande hit, & hit clenses tourmentande; but when þo hert receyues tribulacion with vnboxunnes, þen twynnes he þo clensyng fro þo tourment of tribulacion, and þen he feles þo bitternesse of tribulacion & tynes þo profite; & neuer-þo-later, wil he nyl he, hym byhoues suffre tribulacione.

## Þo sixt profit of tribulacion.

**P**O sext profite of tribulacion is: þat hit<sup>4</sup> is gyuen to quytyng of þi dettis in þo whilke þou art bounden to god, whom þou may not fle ne no þing recue fro hym, ne no þing of þi dette fro hym layne. ¶ Þese dettes are þo peynes þat ben aght for þo synnes þat þou haues don; & þof hit so be þat ay-lastande

<sup>1</sup> 1 overl.    <sup>2</sup> Ms. þen.    <sup>3</sup> a overl.    <sup>4</sup> overl.

peyne be aght for deedly synnes, nereþolater þat peyne aye-lastande is chaungid *in* to erthely peyne thorou contricion & shrift. ¶ Also þis peyne erthely is made lesse thorou fastyng & tribulacion, and oþerwhile is al releeshid, & namely by tribulacions. And þerfore witt þou þat what so þou suffris for god, hit is accountid of god *in* paye of þi dett. ¶ And as þo kyngis stiward when he zeldes <sup>Exemplum.</sup> accounte of þo receyt of his lord, he accountes & castis *with* penyes of leed or of coper, and oþerwhile *in* þo ende of his <sup>1</sup>acounte a peny of leed or of coper lies for a <sup>1</sup>hundrid marke of gold or of siluer, þo whilk *in* hym-selue is of litle prise: ¶ so þo tribulacion of one houre *in* þis world receyed *with* pacience, delyuers fro þo peyne of helle, þo whilk is heuy & aye-lastande. Ensaunple of þis þou haues *in* þo theue þat on þo right syde of Crist was hengid, þo whilk for his ille dedis suffrid payne on þo crosse, & was oblisshid to oþer payne þat is to saie of helle, ¶ and nereþolater he hauande contricion for his synnes, turned hym to his lord & saied: ¶ »Penk on me, lord, when þou comes *in* to þi kyngdome: & als-tyte he assoyled hym & delyuerid hym of al þo dette of hard payne, thorou þat mylde voice: »For sothe I saie to þe, to-day *with* me *in* paradyse shalt þou be«. Woo is hym þat nocht payes *in* þis lyue, but ekis *synne* vp-on synne, of whom hit is saied *in* þo psalme: ¶ »Þo synful mon shal borowe, & not quyte«. Woo is hym þat shal be gart to come to straye accounte of þo <sup>Mutua-bitur peccator & non soluet.</sup> large expensis þat he made: for why he þat lyued aye *with*-outen accounte, hit by-houes þat he paye aye paynes *in* helle *with*-outen relese of any dette. Þere <sup>2</sup>mony marchaundes shal wepe þat here laghen & ioyen of dyuersite of worldly solace; þat is bitokened *Apoc.*, where is saied: »Þo marchaundis of þo erthe shal wepe«. By þo marchaundis of þo erthe are vnderstonden þoo þat haue sette hore þoght & hore loue *in* erthely þingis; þo whilk shal wepe bitterly, for god<sup>3</sup> shal shewe to alle hore wicked marchaundis. But þo marchaundis of heuen þen shal laghe, when þai se þat þai haue woumen þo ioye of paradyse for a litle tribulacion; þo whilk is tokened *Ecc.*, where is saied: ¶ »One is þat mikel byes <sup>2</sup>*with* litle prise«. ¶ Þis litle prise is þo suffring of tribulacion of þis lyue: þo whilk god takes for mykel dette, for as men comunely saien, »Of an yuel dettoure men taken roge ootes for wheete«. And [if] *per*aventure þou art holden *in* no dette for deedly synne or veniale of þo whilk tribulacion shulde delyuer þe, nereþoles hit kepus þe fro fallyng *in* to dett: for as seynt *Gregor* sayes, ¶ »Mony are clene of synne þo whilke shulden sone falle þer-Inne but if tribulacion kepid hom«. ¶ Þerfore þou soule þat feles þe bounden *in* dettes & dredes þo paye to make: suffre mekely þo tribulacions of þis world whiles þai haue hore tyme & are payed for þo dettis *in* þo whilk þou art holden to god; ffor why alle þo tribulacions of þis lyue may vnneþes be lickened to þo tribulacions of one houre þo whilk are *in* helle. Also alle þo tribulacions of þis world, þof þai were sette to-gedre, ne were not worþi to gete þo ioye of paradyse: saiane þo *apostle*: ¶ »Þo passions of þis tyme are nocht worþi to þo ioye þat is to come, þo whilk shal be shewid *in* is«.

## VII tribulacion.

Þo seuent profite of tribulacione is: þat hit makis brood moʒnes hert to þo receyuyng of þo grace of god. ¶ For as þo goldsmythe hamer makis broode <sup>Exemplum.</sup>

<sup>1</sup> accounte—for a, on the margin.  
of the same Ms., by the same hand.

<sup>2-2</sup> The same passage occurs on a fly-leaf in the beginning  
<sup>3</sup> Ms. for hore g.

þo gold or þo siluer *with* oft smytyng, to make a *precious* vessel: ¶ so god, maker of ilk creature, ordeyned tribulacion to þo enlargyng of þo hert, to hold þo giftis of grace. Of þis enlargyng saies þo *prophet*: »In tribulacion þou has enlargid me«. & þerfore suffre gladly þo strok[is] of tribulacion, for aye þo more þo hert is enlargid *in* suffryng, þo more gostly gyftis god settis þer-Inne. ¶ And<sup>1</sup> byholde þat aye þo more noble þo metalle is, þo more is hit bowande to þo strokes of þo hamer: ¶ Right so þo *precious* hert & þo meke, þo more pacience has he *in* tribulacion. And al-þof hit so be þat þo strok of þo hamer, þat is to saie tribulacion, tourmentis þe hard: *nereþolater* confort þe *in* þis þat þo goldsmythe þat is to saie god almyghty, holdes *in* his hondis þo hamer of tribulacion, þo whilk con mesure wel þo stroke after þo myght of þo receyuande mater. And þerfore ne be þou not as metalle *in* a lomp, *with-ouren* bredyng, ¶ as harde hertis are & vnchastisid, *in* þo whilk tribulacions or chastysingis fynden no stede. And also ne be þou not as an olde fryng-panne þo whilk brekes vnder þo strok of þo hamer for drosse, & þo whilk for a litel olde brekyng receyues mony newe brekyngis; so þo hard hert and vnsufferyng *in* tribulacion ekes his harme. And þerfore suffre gladly tribulacion makande brode þo hert. To þat somōnes þe þo wyse mon, sayande *Ecc. 11<sup>o</sup>*: ¶ »Suffre þo vpholdyngis of god; & be fast to god, & suffre; þat þi lyne may waxe *in* þo last tyme«; as if he saied: Suffre gladly þo tribulacions of þis world for god, for why, for god suffrid for þe mony tribulacions, and þerfore zelde to hym þo tyme<sup>2</sup> of þi seruyse; »be fest to god, & suffre«, as if he saied, be felowid to god, and what so he laies on þe, suffre, and witt þat he wil not charge þe ouer þi power, for þo apostil saies *1<sup>o</sup> Cor. x<sup>o</sup>*: ¶ »Trewē is god þat suffres zou not to be temptid ouer þat þat ze may suffre«. Þerfore suffre *in* þo foresaied maners: »þat þi l[y]ue<sup>3</sup> wax at þo last«, for thorou þat shalt þou lyue *with-ouren* ende, *in* þo ioye aye-lastande.

VIII<sup>a</sup> tribulacio.

ÞO aghtid profite of tribulacione is: þat god, sperrande oute worldly solace<sup>4</sup> whilk are vndermethē, gare[s]<sup>5</sup> men to seke heuenly solace whilk are aboue. As *in* worldly þingis<sup>6</sup> a lord when he wil selle hys wyne, defendis þat no mon open hore tauarne til he haue solde his wyne: so god oþerwhile sperres away worldly solace, þat he may gyue his solace. ¶ Þis is bitokened *in Ioele*, where is saied: ¶ »Þo beestus of þo felde &<sup>7</sup> þo grownde thristy lokē vp to þe: for þo welles of watre are drye«. Þo beestis of þo felde he callus affections & fleshely zernynges, ¶ Þo welles [of water he calles worldly solace; þerfore when þo welles]<sup>8</sup> of þo watre are dried, þat is to saie when worldly solace failis *in* noyes, þen þo hert is gart to loke vp & seke mede of solace of heuen. ¶ Þerfore so mykel is oure lord to þo hert more louande, *in* hon mykel þo hert fyndis more bitternesse *in* outewarde þingis. / But þou myght saie: »of þat I am not sorye þat þo tauerne of worldly solace is not open to me, but of þat þat þo tauerne of gostly solace is stoken to me: for nouþer aboue ne by-nethe fynde I solace«. To þat is answerid þat thorou þat al-onely þat worldly solacis are

<sup>1</sup> Ms. And þerfore.    <sup>2</sup> Lat vicem huius servitii.    <sup>3</sup> Ms. loue.    <sup>4</sup> r. solacis.    <sup>5</sup> Ms. garen.    <sup>6</sup> Lat. Sicut terrenus dominus &c.    <sup>7</sup> r. as; Lat. quasi area sitiens.    <sup>8</sup> om.; but so L.

withholden fro þe, þou ne shuldes haue heuenly solaces: but if þou first fynde hom zernande & askande, for god wil þat þou seke hom & desire hom. For more mede is in desirande & sekande<sup>1</sup> god, þen likande in hym. On þo same maner þo more brennandly þat þou sekis & desires hym, þo more solace is gyuen to þe & þo more swetnesse shalt þou fynde in hym, as þo meete sauers better to þo hongrye þen to þo ful. And witt þou þat solace<sup>2</sup> of heuen shal not long be holden fro þe if þat worldly solaces be sperrid oute thorou tribulacion, if þat þou haue askid hom & soght hom brennandely, al-þof þai seme to be fer drawn fro þe; as *Salomon* saies: »His desyre shal be gyuen to þo rightwyse«.

IX<sup>a</sup> tribulacio.

**Þ**O nyntid profite of tribulacion is: þat hit settis þe in þo mynde of god: for thorou tribulacion he calles þe agayne in to þo mynde of hym; and þo more þo tribulacion is: þo more art þou festid in þo mynde of god. Not for þat god forgetis any, þo whilk al þing sees: but þat holy wrytt saies god has »forgeten« þo mon to whom he gyues not helpe of tribulacion confortande hym, & sum mon haues he in mynde to whom he gyues þo help of tribulacion, confortande hym gostly & ekande grace. ¶ Þerfore þou soule, if þou wil be put in þo mynde of god, in mynde of whom is þi heele, & forgetyng of whom is þi dampnacion: lere to suffre anoyes mekely, & so sufferande þenk on god: & he shal estersones þenke on þe, for a frende þenkis on his frend when he is in a-noye ofter þen if he were with-  
outen. ¶ Þerfore þou soule, if þou fele þe mys-confortid: confort þe of tribulacion<sup>3</sup>, for tribulacion puttis þe in mynnyng of god, [and]<sup>4</sup> þo mynde of god auayles more to þe þen what-so-euer tribulacion may recue þe. In bitokenyng of þis saies oure lord *Exod. III<sup>o</sup>*: ¶ »I saw þo affliction of my puple þat is in Egypte, & I herd hore crye, & I went doune to delyuer hom«. In þese wordis two þingis are to byholde: ¶ Þo first is þat god loki[s]<sup>5</sup> to his folk with þo eghe of mercie; þat oþer þing is þat god zeldes couenaunt þat he made with þo folk anoyed thorou tourment. Þat byholding bryngis a gostly<sup>6</sup> gift thorou þo whilk god is bowed to haue mercye on his frende in tourment. ¶ And þerfore if hit so be þat þo Egypciens, þat is to saie þo wickid, pursuande<sup>7</sup> tourment þe: nereþolater haue confort in þis for þo byholding of god to þo affliction mykel is worthe to þe. And þerfore hit is saied *Secund. Reg. XVI* of Dauid þat fled fro Absolon his son, þat Semy seande hym, myssayed hym saiande: »Cum out, cum out monsleer!« And Abisay seande þat, sayed to þo kyng: ¶ »Why myssaies þat honnde my lord kyng? I shal go & smyte of his heed«: And Dauid answered: »Let hym myssaye me by þo comaundement of oure lord, perauentur if god byholde myn affliction, and zelde me gode for þis myssaiyng to-day«. In þat, vmbythenk þe þat Dauid wolde suffre þo myssawe of his enmye, þat he might gete þo beneson of god. ¶ Þerfore in als mikel more þat<sup>8</sup> þou desires þo beneson of god, in so mykel more mekely<sup>9</sup> þou shal suffre þo myssawe of þin enmye, for þo sufferance of þo<sup>9</sup> myssawe of þo wicked wynnes þo beneson of god, & delynerance. Þat is bytokened *Daniel Tercio*, where hit is saied þat gods aungle went douu with Azaria & his felowis in to þo oonen; & made þo myddes of þo oonen as þo

<sup>1</sup> Lat. in desiderando et querendo deum.   <sup>2</sup> r. solacis.   <sup>3</sup> Lat. Si ergo sentis te desolatam ex tribulatione, consolare quia &c.   <sup>4</sup> Ms. for.   <sup>5</sup> Ms. lokid.   <sup>6</sup> Lat. quoddam speciale donum.   <sup>7</sup> Ms. to tourment.   <sup>8</sup> erased.   <sup>9</sup> overl.

wynde of dewe blowande, & shooued oute þo mynistres of þo kyng þat brende hit; and loke þat þo fire of þo ouen not al-onely put hom a-way, but gaue colenesse. ¶ Perby is bitokened þat Crist is redy to þo troblid. Perfore if þou wil colenes be gyuen to þe in tribulacion, and þin enmyes þat procuren þo tribulacion ben brent: suffre mekely tribulacion, for god is with þe in tribulacion, & shal delyuer þe oute of tribulacion, & for tribulacion shal gyue þe mykel mede. Of þis [pre] hit is saied in þo psalme: ¶ »With hym I am in tribulacion«—lo here gods felowship! »& I shal delyuer hym«—lo here delyueraunce, »and I shal glorifie hym«—lo here mede. Perfore loke þat tribulacion settis þe in mynde of god, þat gyues more þen tribulacion may withdrawe.

Cum ipso sum in trib., Eripiam eum & glorificabo eum.

ÞO tente profite of tribulacion is: þat hit makis þi prayer to be herd anentis god; for hit is not þo<sup>1</sup> custome in þo sight of god þat he put agayne þo prayer of þo troblid, but titter þat he here hit. Wherof Salomon saies: ¶ »Lo, he shal here þo prayer of þo hirt«. And þerfore oft-sithes god chastises mon & sendis tribulacion, þat he gare hym aske mercy, and þat he open his mouthe to aske hym in tribulacion þo whilk had hit sperred in eese. Perfore saies seynt Austyn: ¶ »God sendus tribulacion to summe men þat þai be stirred in tribulacion

Ad do- for to aske þat of god þat god wil gyue hom«. In þo persone of soche men minum cum tribularer clamaui & exau- diuit me.

saies þo psalme: ¶ »I cried to oure lord when I was troblid, & he herd me«. [And]<sup>2</sup> if hit falle peraventure þat þou calle on god in eese, þat eese ne lettis þe not al-out [to]<sup>3</sup> slepe: nereþolater hit makus þe slepy summe tymes, so þat þi cryng in eese ne is not so spedeful as hit is in anoye. ¶ And perautre if anoye so mykel fulfille þi hert þat hit may not be so entendaunde to prayer in anoye as hit may in weele: nereþolater þo anoye makus þo prayer more precieuse; but if þo anoye so mykel holde þe vndre þat þou ne may not open þi mouthe to crie to þi lord: nereþolater tribulacion prayes for þe whiles þou haues suffryng. For why maystir Peris<sup>4</sup> saies of Lazer þat als mony woundes as he had, so mony mouthis had he cryande to god; for when Lazarus was styлле with his mouthe, þo woundis cried for hym, as oure lord saied to Caym of Abel his broþer þat he slogh: ¶ »Þo bloode of þi broþer cries to me fro þo erthe«. So þerfore semes hit þat tribulacion makis þo prayer more precieuse & more receyuable; for tribulacions are as hit were þo payment for þo letter of oure delyueraunce, as Iob saies: ¶ »Who gyues me þat myn asking myght come, & þat god gyue me þat þat I abyde? he þat toke me he defoule me; louse he his honde & kerue me? and þis be my solace þat he tourmentande me thorou sorowe ne spare noght«. ¶ Take now kepe þat Iob, þat had loste alle his godis, his sones & his doghters, is striken with þo werst sore fro þo soole of þo foot to þo hatrel of þo heued, reproued of his frendis, myssaied of his wyue, nereþolater hym þoght þat god tourmentid hym litte, ne in none oþer þing asked he confort, but al-onely þat god shulde not spare hym. But if þou aske: »what fallis hit to delyueraunce, þo askyng of his tourment?«, þerto may be answerid: þat his tourment was þo payment of his letters; as when a pore mon drinks in þo tauerne & has not wherof he may paye his scott, byds dyng hym wel & let hym go. If

<sup>1</sup> Ms. in þo.    <sup>2</sup> Ms. As, L And.    <sup>3</sup> Ms. of, L to. Lat. ut prosperitas te totaliter dormire non faciat.    <sup>4</sup> Petrus Lombardus.



hit be askid wher-*Inne* þo confort of Iob was when he praied to be tourmentid: þerto is answerid by seynt *Gregor* þat »god spares summe men here þat he may tourment hom afterward, & agayneward ¶ he tourmentis summe men here þat he may spare hom afterwarde«. ¶ Þo confort of Iob was in þis þing: þat for þo tribulacion here he wist wel forto eschape þat þat was to come. Be þou confortid þerfore, for if þou be here tourmentid suffrandely, oure lord shal spare þe afterwarde, for hit is saied *Naum II<sup>o</sup>*: ¶ »Oure lord shal not deme a þing twyes«. & als-so *Iob*, þat prayes þat god ne spare hym not here, in an oþer stede prayes he þat god spare hym afterwarde, sayande: »Lord, spare me!« Þerfore suffre þou here tribulacion þat god spare þe afterward; for tribulacions heelen þo soule, as *Iob* saied: »He woundus & heelis«, for why he woundes þo body in sendande tribulacion, but in þat<sup>1</sup> he heeles þo soule.

Eleuent profit of tribulacion.

Þo elleuende profite of tribulacion is: þat hit kepis, & norisshis, þo hert. For why as þo fire is keppid in þo askis: so þo hert of gods seruant is keppid in tribulacion. ¶ Forþi god bad in þo olde lawe þat þai shulden couer þo tabernacle with seckis of heyris; þo whilke seckes couerde þo precieuse curtynes and alle þo vessel of golde & syluer agayne þo wyndis & raynes, to tokenyng þat þo precieuse vertues of þo seyntis, & namely mekenesse, are keppid in tribulacion; for why tribulacion gares mon þenk off his vnworthynesse, and so gares hit mon be lowid, whom worldly wele lyftid a-boue þo mark of his sekenesse. ¶ Also tribulacion norisshis þo hert, as þo norisse hir childe. ¶ For why as þo modre chews þo harde meete<sup>2</sup> þo whilk þo child ne may not chewe<sup>2</sup> & takes hit in to hir body where þat mete is turned in to mylk to þo norisshyng of þo childe: so Crist is called oure moder in holy wrytt, for þo mykelnesse of loue þat he has to vs, and for þo bitternesse þat he had in þo crosse: where he chewid bitternesse & harde dyngyngis & shames to vs, for to norisshe vs and strengthe vs gostly forto suffre by his ensauple þo tribulacion of þis worlde. ¶ For why right as wyne syed thorou a poke ful of spices chaungis his sauoure, þat is to saye drawande þo sauoure of spices: so a mon sufferande tribulacion shal sye hom by gods body, byholdande his passion whilk he suffrid for hym; and so shal þai be endouced & shal be made light to suffre, þo whilk semed byfore ouer-harde to suffre.

XII tribulacio.

Þo twelft profite of tribulacion is: þat hit gyues a mon certeyne witnesse þat god loues hym. Wherof he saies *Apoc.*: ¶ »I reprove & chastise hom þat I loue«, and in *Eccl.*: ¶ »He þat loues his sone: he wounnes<sup>3</sup> to hym betyngis«, þat is to saie: he sendus to hym continually somme betyngis, þat is to saie one after an oþer. Þerof saies seynt *Ierome*: »Oure souerayne fadre Ihesu Crist holdes his sones euer-more vnder sum scourge or wande, þat<sup>4</sup> when þai are delyuerid of one, þai ben vnder an oþer«. And he ne sendis hom note alle at ones, but one after an oþer, as a mon shotis an arrowe after an oþer. ¶ But wicked men þat [here]<sup>5</sup> with-ouen gods scourge & his disciplyne [lifs]<sup>6</sup>, & whom none amendement

<sup>1</sup> in þat expunged.

<sup>2.2</sup> on margin.

<sup>3</sup> Lat. assiduat.

<sup>4</sup> L &.

<sup>5</sup> Ms. are.

<sup>6</sup> on margin.

with-drawes fro wrangwyseues, he shal shote to *hom* here-afterwardis alle his arowes at enes, þo whilke he sendes here to gode men serely, þat is to saie one after an oþer, & þat is to hore purgacion. ¶ For why alle þo tourmentis þo whilk are here departid thorou al þo world, þen here-afterwardis shal rest as hit were *in* a stede; as oure lord saied *Leuit. XXXII<sup>o</sup>*: »I shal gedre to-gedre vpon hom yuels, & I shal fulfille myn arowes *in* hom«. ¶ Þerfore þou soule, if þou<sup>1</sup> wilt be loued of god: ne cast þou not away tribulacion þo whilk shewes to þe testymonye of þo loue of god. But if þou saie þat »þo childer receyues of gods honde gode & ille, [why þerfore is]<sup>2</sup> þo receyuyng of yuels more<sup>3</sup> tokenyng of loue of god, þen þo receyuyng of godes?<sup>4</sup> to þat may be answerid: Certayne hit is þat god gyues to his speciale frendis þo best godis, & to þoo þat he best loues; but more loued he Crist *with-ouen* comparison þen al þo world, and nereþolater he gaue to *hym in* þis world mony yuels & fewe worldly godis, but as seynt *Bernarde* saies, ¶ »fro his birthe of his modre to þo peyne of þo crosse he had *neuer*<sup>4</sup> but pouert & tribulacion«. And þerfore þo sendyng of tribulacion is more tokenyng of loue of god, þen þo sendyng of worldly eese. Ouer þat, *Ihesu* Crist gods son, þo whilk lyued *in* þis world, as a marchaunde þat cheses *in* þo<sup>5</sup> marketis gode marchaundysis & leeuës þo yuel ¶ he chese tribulacions & forsoke worshipis, as hit saies *in* þo gosples, forwhy he fled *in* to wildernesse when þai wolden haue made hym kyng *Ioh. VI<sup>o</sup>*, and nereþolater he ne fled not when þai soghten hym to slee, but he saied to hom: »I am he«. And þerfore if Crist be wysest *in* chesyng, hit semes þai are foolis þo whilk despisen<sup>6</sup> tribulacions and aduersites, & chesen worldly profites, þo whilke shal not delyuer hom of þo hondes of hore foes, þat is to saie of fendes, here-afterward. And þerfore suffre now tribulacion *with* Crist, þat þou may haue at þo last þo coroune of lyue *in* þo kyngdome of heuen; for why *in* oþer maner þou ne may not entre *in* to þo kyngdome of heuen, saiande þo *apostle*: ¶ »Thorou mony tribulacions byhoues vs entre *in* to þo kyngdome of heuen«. Þo whilk graunt vs *Ihesu* Crist: þat *with-ouen* ende lyues & regnes. A M E N.

## 6. (Of the double Comminge of Christ.)<sup>7</sup>

(A translation of St. Bernard De adventu Domini Sermo VI, Migne 183 col. 52.)  
fol. 67.

Seynt Bernard spekis of þo comyng of oure lord *Ihesu* Crist & saies:

¶ I wil not, breþer, ze forgete þo tyme of zoure visytacion, ne þat þing þat shal þis tyme be visytid *in* zou; for why þis tyme is ordeyned to soulis, & not to bodies. For why þo soule is more worthy þen þo body; he chalangis to hym by kyndely worthynes þo first bysynes, and first shal be amendid þat fel first; for why þo soule filed *in* synne made þat þo flesshe shal be punysshid *in* peyne. ¶ And þerfore if we wil be founden Cristis lymes, *with-ouen* doute hit fallis to vs to folowe oure heued: þat þo first bysynesse be to vs to þo graythyng of oure soules for þo whilk he is comen, [&]<sup>8</sup> whos corrupcion he studyed to heele firste. ¶ Þo heelyng of þo body holde we to þat tyme & abyde to þat day *in*

<sup>1</sup> u overl. <sup>2</sup> Ms. wherfore. <sup>3</sup> Ms. is more. <sup>4</sup> n added. <sup>5</sup> overl. <sup>6</sup> Ms. despiseden.

<sup>7</sup> This title by another hand. This piece has cadences. R. Rolle's authorship is doubtless.

<sup>8</sup> Ms. to.

þo whilk he is to come to glorifye þo body, as þo apostle makes mynde: ¶ »We abyden oure saueoure oure lord Ihesu Crist, þat shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse«... ¶ Þou haues þat wherfore Crist is comen, & wherfore cristen mon shuld stude: and þerfore, þou body, ne reue þou not þis tyme fro þo soule; forwhy þou may let þi heele, & make hit may þou not. Al þing has tyme. Suffre þat þo soule now trauel for hym-selue: & trauel more with hym, for if þou suffre *with* hym, þou shal regne *with* hym. ¶ Als mykel as þou distourbles his amendement, *in* so mykel þou lettus þine owne; for why þou ne may not bifore be amendid, til god se *in* hit his likenesse graythed. ¶ Þou flesshe, þou haues a noble gest, & al þi heele hengis on his hele: gyue þou worship to so greet a geste; for why þou wonnes *in* þi cuntrey, & þo soule pilgryme & flemyng, is herberwid *with* þe. I pray þe what symple mon ne wold not gladly ligge *in* a hirne of his house, to gyue rowme til a greet lord þat wolde vouche-saue to herberow *with* hym? And þerfore do þou on þo same maner; wrongis & þine angres ne charge þou not namely, þat<sup>1</sup> þi geste may honourablye duelle *with* þe; hit is worship to þe for hym *in* þo mene tyme [to] be nackened of honoure. & take kepe bysily þat þou despise not þi geste for þat þat þou sees hym pilgryme & comelyng to þe; and biholde þou what þo presence of þi gest gyues to þe. He [it] is þat gyues sight to þo eghen, heryng to þo eeres<sup>2</sup>, speche to þo tong, taast to þo mouthe, styrryng to alle þo lymes. Knowe þou þat by þo gyft of þi geste þou has what so þou has of lyue, what þou has of witte, & what þou has of beute; forwhy þo departing of þi geste proues what his presence gaue þe. ¶ Forwhy sone after when þo soule departis, þo tong is stille, þo eghen are blynde, þo eeres are deeu, al þi body waxes stark, þo face waxes pale: and in a litel wyyle al þi carion waxes stynkand & roten, & al þi beute is turned *in* to noght. ¶ Þerfore why hurtes þou & makes sorye, for a litel worldly likyng, þis gest, with-ouen whom þou ne myght fele no þing? If þi gest flemed by encheson of wrathe, & oute-casten fro þo face: face of his lord, gyues þe so mykel: how mykel shal he gyue to þe, when he is saghtelid to his lord? ¶ And þerfore, þou body, ne let þou not þat saghtelyng; forwhy throu hit, grete ioye is graythid to þe. Putt þe forthe sufferandly & gladly to alle þingis; fayne þou no þing þat myght profite to þat saghtelyng. Saye to þi geste: »þat<sup>3</sup> oure lord shal þenk on þe, & he shal sett þe agayne *in* þi first state, & þen þou þenk on me«. For why if þou serue now wel to hym, he shal þenk on þe on al maner for gode. And when he comes byfore his lord: he shal totil to hym of þe, and speke þe gode for his gode hoste, & saie: When he was flemed *in* vengauce of his synne<sup>4</sup>, »a pore mon þi seruaunt, *with* whom I was herberowid, did mercy to me; and god lene my lord zelde hym for me! first al þat he had. and sithen al hym-selue<sup>5</sup> he sett forth to my profits, he sparid not hym-selue<sup>5</sup> for me *in* mykel fastyng, *in* trauels oft-sithes, *in* wakyng ouer mesure, *in* hungur & thyrst, *in* colde, *in* nakednesse«. Þerfore holy writt gabbis not þat saies: ¶ »He shal do þo wille of Daud: Voluntatem timen- cium se faciet & deprecationem e. ex. & l. eos.

<sup>1</sup> Lat. tantum ut.    <sup>2</sup> Ms. orig. zheeres.    <sup>3</sup> Lat. Quia.    <sup>4</sup> Lat. Cum in ultionem culpae suae exsularet servus tuus, pauper quidam, apud quem &c.; r. »When I... of my synne?«  
<sup>5</sup> on margin.

saie wondres, but nereþolater sothe and on al maner *with-ouen* donte to trewe men.

Of þo secunde comyng.

God hym-selue Sabaoth, lord of vertues & kyng of ioye, shal come doune to make agayne oure bodies, & to make hom like to þo body of his bryghtnesse. ¶ Hou mykel ioye, hou mykel gladenesse shal be þere, when þo maker of al þing, þo whilk come byfore meke & pryuey for amendement of soules, to glorifye þe A þou wretchid flesshe, he shal come heghe & openly, not *in* febulnesse but *in* worship & *in* his magestee! Who may þenk þo day of his comyng, when he shal come doune *with* plente of light, aungelis comande byfore And<sup>1</sup> [bi] þo sonne of þo trump: shal rayse of powder þo body, & lede hit: agayne Crist *in* þo aier? ¶ Þerfore þou wretchid flesshe, madde & blynde, fonned & wode, hou long sekes þou worldly confortis, passande & fallande lykingis: *per*aventure if hit happid þe to be put agayn & be Ingid [vn]worþi to þat ioye, & neuerþolater be tourmentid at þo last *in* peyne *with-ouen* ende? ¶ I pray 3ou, my breþer, not so, not so; but 3oure soules delyte hom *in* þis þoght; & 3oure flesshe shal rest *in* hope, abydande oure lord Ihesu Crist, þo whilk »shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse«. Amen.<sup>4</sup>

¶ *Explicit &c.c.*

(Follows: Speculum peccatoris per Rich. Hampoole (so title by another hand) f. 69<sup>b</sup>—76:

Quoniam carissimi in huius uie vita fugientes sumus & dies nostri sicut umbra pretereunt &c.

Rich. de Hampoole: De emendatione peccatoris, 76<sup>b</sup>—96<sup>b</sup>, Col. Explicit secundum R. H.)

## 7. (Miscellanies).<sup>2</sup>

### I. Epistola ad simplices sacerdotes.

fol. 96<sup>b</sup>.

Hit semes medeful to susteyne: *prestis* to-gedre; for so did Crist: mayster best of alle. But *men* shulden be war of hom: *in* þese thre poyntis. ¶ First þat þai be not en-erited: as *in* *perpetuyte*, / but vp-on trewe luyng: hauyng godis *in* mesure. ¶ And more-ouer þat þai be in nounbre acording to þo place; for bothe excesse & defaute smakes vices: as clerkis saien. ¶ Þo thrid þat þai be bisy: to serue wel *in* hore office; for vices & ydelnesse: maken hom vnable. ¶ And not iche occupacion: is *pertinent* to *prestis*, as tauerne-gate & hunting, and playng at þo tables; but lernyng of gods lawe: & prechyng or *praiyng*. ¶ And þo most of alle: is *prechyng* of þo gosple; for þat bad Crist to *prestis*: more þen oþer office; for by þat he conquerid þo world: out of þo fendis honde; by þat he broght his reume: *in* to þo blisse of heuen. He þat prechis not apertly: conseil he *apert*[l]y / and so if ony speke: speke he<sup>3</sup> gods wordis; / by þese shulden *prestis* thryue: & edifie þo puple. ¶ And who-so-*euer* kon best

<sup>1</sup> r. þat? <sup>2</sup> Under this heading I comprise the following short pieces, sentences &c. of the Ms. All these bits seem to belong to R. Rolle.

<sup>3</sup> Ms. 3e.

bring: prestis to þis state / he has auctorite of god: and merit in his dede, / prelate or seculer: or what mon so euer he be. ¶ Vnde sap[ie]ncia]: Vnicuique mandauit deus vt adiuaret proximo suo.

## II. Messis quidem multa: operarii autem pauci.

Predicator.

Potest predicator: nuncio comparari. ¶ Nuncius autem debet esse expeditus: sic & predicator debet, id est, sine onere temporalium, vnde in *Math.*: »Nolite portare aurum neque argentum«. ¶ Debet etiam esse velox: ita & predicator, vnde *Ysai[as]*<sup>1</sup>: »Qui sunt isti qui vt nubes volant?« ¶ Currit etiam nuncius: et predicator debet velociter currere, vnde in *Parab.*<sup>2</sup>: »Discurre, festina: suscita amicum bono exemplo«. ¶ Post nuncius debet esse eloquens & discretus: ita & predicator, vnde dominus in *Luca*: »Ego dabo vobis os & sapienciam—sapienciam, id est discrecionem; et *Ecclesiasticus*<sup>3</sup>: »Aurum & argentum confluat: et verbis tuis facito stateram«. Per aurum & argentum notatur eloquencia, per stateram: discrecio. ¶ Item audax debet esse nuncius: ita et predicator vt reprehendat vicia, & non palpet ad modum adulatoris, vnde dominus per *Ezechielem*<sup>4</sup>: »Ve illis qui ponunt pulu[is] sub cubito«; et *Ieremias*: »Dedi te in gentibus, noli timere«; et in *Math.*: »Nolite timere eos qui occidunt corpus: animam autem non possunt occidere«: vnde *psalmista*: »Ignitum eloquium tuum vehementer« &c; item *Iohannes Bapt.*: »Posuit os meum ut gladium acutum«. ¶ Item nuncio non est credendum sine literis singillatis: nec predicatori sine auctoritate noui & veteris testamenti, ¶ vnde *Augustinus*: »Nisi hoc quod dixero fluat de medio duorum moncium, non credas michi.«

## III. Secundum Iohannem ewangelistam de anticristo<sup>5</sup>.

Iohannes ewangelista interrogauit dominum de fine seculi. Refert ei dominus: »Sol conuertetur in tenebras, & luna in sanguinem; et de arboribus stillabit sanguis; lapides dabunt uoces, populi mouebuntur. Anticristus i. [e.] diabolus regnabit et faciet prodigia maxima & signa multa in populo«. ¶ Et Iohannes ad dominum: »Domine, cuius similitudinis erit, ut uidentes non credant in illum?« Christus dixit: »De muliere meretrice nascetur ex tribu Dan; sexcentos cubitos habens in longitudine corporis sui, quadragintos in latitudine; oculum vnum in fronte, aurem vnam in capite; labrum pendens vsque ad pectus. Dentes superiores non habebit, neque genua. Plante pedum eius rotunde quasi rote plaustrum. Costa vna ap[er]t[ur]a sibi in sinistra parte. Capilli capitis sui nigri erunt & terribiles. Triplex fumus de naribus exiet, et flamma sulphurea pertingens usque ad celum. & nemo poterit abscondere se ab eo. Omnes qui credunt in illum signabit vno caretere in fronte, et poterit delere id artificium. Nutrietur in Corozaim, postea morabitur in Beth[s]aida ciuitate, sed paucis diebus. Omnes quos ipse occidit & qui mortui fuerunt fame & siti sub eius potestate: ipsi electi dei erunt. Suscitabit falsos mortuos, conuertet flumina retrorsum, eradicabit arbores & euertet ramos in terra et radices earum sursum, & faciet eas florere per suas artes diabolicas. Seducet multos in die quando nascetur. Omnes qui habitant in quatuor partes mundi, cognoscent

<sup>1</sup> Is. 60, 8.  
v. 4153 ff.

<sup>2</sup> Prov. 6, 3.

<sup>3</sup> Eccl. 28, 29.

<sup>4</sup> Ez. 13, 18.

<sup>5</sup> Cf. Prick of Consc.

illum esse natum, teste scriptura que ait: ¶ In vnaquaque domo cadauer vnus hominis mortui<sup>1</sup> erit signum. Tunc in tempore occidet pater filium & filius patrem, frater fratrem; et fidelis in omni re deficiet. Mulieres menstruaciones suas aperient et non abscondent se ab omnibus. Et fideles sacerdotes plorabunt: nullam memoriam homines habebunt sanctarum reliquiarum, nec de illis locis vbi sancta corpora quieuerunt; set adorabunt prophana ydola, sicut pagani et iudei. ¶ Surget gens contra gentem, & regnum aduersus regnum; & terremotus magni erunt per loca, pestilencie & fames, et stelle cadent in terram. ¶ Flumina conuertentur in sanguinem & omnes aque que sub celo sunt, regnante illo [et] erigente bellum contra bellum. Duo prophete Enoc & Helias qui modo collocantur in paradiso pro respectione mortis, [venient] et interficiet eos anticristus, in plateis ciuitatis iacebunt mortui tribus diebus & tribus noctibus, in quarta die surgent ad vitam eternam. ¶ In postremo in ultimis deus Christus qui vult omnes saluos fieri, [per] Michael archangelum<sup>2</sup> rumpiam acutam manu tenentem, id est gladium sancti spiritus, interficiet eum & secabit eum in duas partes, a summo usque deorsum. . . non ut destruat mundus: sed vt renouetur<sup>3</sup> in melius. Tribus annis et sex mensibus erit ita usque ad consummacionem seculi. ¶ Post has tribulaciones erit silencium magnum in celo & in terra, triginta diebus & noctibus nulla creatura resonabit neque audietur. ¶ Et venient angeli a quatuor partibus terre et clamabunt dicentes: Surgite, surgite, surgite. & resurgent omnes qui mortui fuerunt ab Adam usque in illo die, in etate triginta annorum & trium; quicquid<sup>4</sup> ignis combuscit in terra, bestie comederunt, mare demerscit, adorabunt. Explicit.

IV. (Sentences).<sup>5</sup>

Quantus erit fructus cum dixerit ipse »venite«,  
Tantus erit luctus cum iudex dixerit »ite«.

Isidor. Non potest autem esse in pace: qui spem suam ponit in homine. ¶ Cum paciencia relinquitur, eciam bona reliqua que iam gesta sunt destruantur. ¶ Paciencia enim vera est que ipsum amat quem portat. Nam tollerare & odisse non est virtus mansuetudinis: sed velamen furoris.

Heuen is wonnen *with* woo & shame,  
Helle is wonnen *with* gle and game:  
I aske þe þen of þese twoo,  
In world were bett~~r~~ haue wele or woo?

Virtus. ecclesia. clerus. demon. symonia  
Cessat. calcatur. errat. regnat. dominatur.

Transsit yems, estas, transit terrena potestas,  
Transit & omne nouum, vis mundi non valet ouum.

Aut lege aut ora: aut cum feruore labora,  
Sic erit hora breuis & labor ipse leuis.

¶ Quod  
bonum  
est  
tenete.

¶ Quicquid agunt  
stulti, tu memor  
esto tui.

Semper  
aliquid  
boni  
facito.

<sup>1</sup> Ms. mortuus. <sup>2</sup> Ms. archangelus. <sup>3</sup> Ms. remouetur. <sup>4</sup> r. quotquot. <sup>5</sup> Some of the Latin epigrams are found in the Collection of Latin Epigrams in Ms. Arund. 507, ed. at the end of vol. I.

Dauid. Gigas non saluabitur in multitudine virtutis sue, nec sapiens in multa sua sapientia; quia ut dicit Ihesus Christus: Laycos elegi michi; sed solummodo propter bonam vitam saluabitur homo. ¶ Ideo vigilate &c.

¶ Veritas dicit.

Vos estis qui iustificatis vos coram hominibus, Deus autem nouit corda vestra: Quia quod hominibus altum est, abhominabile autem est ante deum. ¶ *Augustinus*: ¶ Qui credit se persecutionem non habere: adhuc non inceptit esse Christianus.

Est homo res fragilis, viuens sub tempore paruo;  
Hic est, hic non est, quasi flos qui crescit in aruo.

Recordare: Sunt tria *ve*, que faciunt me sepe dolere:  
Est primum durum, quoniam scio me moriturum;  
Et magis doleo morior sed nescio quando;  
Inde magis flebo [quia] nescio quo remanebo.

Lex is layde ouer-al: fraus fallax regnat vbique,  
Loue is bot smal: quia gens se gestat inique,  
Woo walkis wyde: quia commouet ira potentes,  
Right may not ride: nec valet ad insipientes.

Lex est defuncta: quia iudicis est manus vncta.

Now gos gyle in euer-ilk flok,  
And trethe is sperrid vndre a lok;  
May no mon þat lok vndo,  
But if he syng si dederō. *Omnes diligunt munera.*

*Augustinus*. Si essent in te solo omnia peccata que vnquam facta sunt uel possent de cetero perpetrari in infinitum: superexcelleret misericordia eius, & tibi hec omnia, si ad se recurreres, propter suam pietatem largissimam condonaret & propter matris sue intercessionem. ¶ *Gregorius*: ¶ Nullus potest perfecte inuenire deum: qui se perfecte non perdit. ¶ O homo, vis cognoscere quomodo tu dirigas cogitatum tuum: semper debes cogitare te esse in presencia dei tui, et ipsum semper habeas in tuo cogitatu, et quod ipse sit deus tuus qui pro te uulneratus est & pro te talia passus est.

## V. (From R. Rolle's Incendium Amoris).

Vigilate & intelligite, viri, & nolite falli: quia ostendi vobis ad honorem omnipotentis dei et ad comodum vestrum, cur fugiebam cantantes in ecclesiis, et qua ratione me ipsum eis inmiscere non amaui, ac ludentes in organis non audire optaui. ¶ Inpedimenta enim exhibebant sonoris amenitati, et preclaram carmenam deficere cogebant. ¶ Non ergo mirum si fugissem quod me confundit, et in quo culpandus fueram si destiti ad hoc quod me a dilectissimo cantico meo depellere sciebam. ¶ Errassem utique: si aliter egissem; sed non ignorau<sup>1</sup> a quo accepi; vnde conformaui omnino ut eius perficerem voluntatem, ne ingrato auferret quod gratis largiebatur. ¶ Delectabar itaque in solitudine sedere: ut extra tumultum positus liquidius canerem, et feruentibus precordiis meis suauissimam iubilacionem experirer, quod ipsam sine ambiguitate de munere ipsius quem super omnia in-

<sup>1</sup> Ms. ignoram.

estimabiliter amauī, accepissem. ¶ Non enim efferbuit cor meum in concupiscenciam carnalem, neque a creatura accepi consolatorium carmen, quod canens in Ihesu iubilai. Amor quidem ad hoc inducebatur ut non consisterem in qualitate qua indigni deprimuntur, set ut subleuarer supra altitudinem suorum visibilium, et ab empirio essem accensus & illuminatus ad laudandum deum . . . &c.

## VI.

fol. 100.

Trouthe. Hope. Loue. Grace. Honoure. Reuerence. Compassion. Mercie. Mildnesse. Clennesse. Holynesse. Stedfastnesse.

- I. Ad p<sup>m</sup>.: Trouth. Trowe *in* god: loue holy kirk. Trow *in* holy ewcarist. Honoure þo ewangely. Worship þo sacramentis. Kepe gods comandementis. Holde þat is heght *in* bapteme. Kepe þo trouthe of wedlok. Take holy enoyntyng.
- II. ¶ Hope. Be tholemode. Despice vices. Fle pryde. Forsake auarice. Put away glotonye. Fle lechorie. Put away enuye. Fle Ire. Ouercome Sloghenesse.
- III. ¶ Loue. Be symple *in* worde & dede. Drede god. Loue god ouer al þing. Honour god. Pank god. Despise þo world. Worship halowes. Halogh þo holy-day. Clense þi conscience.
- IIII. ¶ Grace. Be wel willy. Be not surquidrous. Be not deynouse. Be not violent. Be not stryuande. Be no ligher. Loue silence. Speke of leueful þing. Be stille of vnleueful.
- V. Honour. Fologh gode men. Fle yuel men. Fle vayn-glorie. Fle auauntyng. Be not coueytouse. Be large & fre. Be not fole large. Take none oker. Do no symonye.
- VI. Reuerence. Do reuerence to hym þat is more þen þou. Honoure olde men. Teche zong men. Loue þi pyers. Despise no mon of lesse state þen þou. Worship fader & modre. Be shameful. Serue gode men. Be no flaterer.
- VII. Compassion. Haue compassion. Kenne þo vnlerid. Lagh *with* laghande. Grete *with* gretande. Wrath no mon. Do no wrong. Accuse no mon. Deme no mon. Dampne no mon.
- VIII. Mercy. Counsayl þo redlesse. Forgyue hym þat askus forgyuenesse. Clothe þo naked. Fede þo hungrye. Gyue a drink to thristye. Visite þo seke. Solace þo caytyues *in* prison. Herberowe pilgrymes. Biry þo deed.
- IX. Mildnes. Be pitiful. Loue þi neghbore. Kepe þi soul clene. Seke ay pees. Be no traytoure. Be no backebiter. Be no mon-beter. Make no stryue ne discorde. Make pees þer discorde is.
- X. Clennesse. Be sober & a-tempre. Be no Ioguler. Be no outragouse eeter. Be no outragouse wyne-drynker. Restreyne þi heryng. Restreyne þi sight. Restreyne þi smellyng. Attrempe þi taastyng. Lede þi felyng right.



- xi. Holyynes. Do to an oþer þat þou wolde men did to þe. Zern to com to *paradyse*. Drede þo last dome. Þenke on þo deed. Zerne gode for ille. Wittnesse no þing þat is fals. Hate no mon. Slee no mon. Loue þin enmyes.
- xii. Stedfastnesse. Be rightful. Be no totiler. Be war of forsweryng. Deme rightwysely. Take no *gyftus* namely<sup>1</sup> in dome. Reeue fro no mon þat is his. Swere litel. Steele nocht. Zelde agayne þat *witþ* wrong is taken.

## VII. (2 poems on subjects in the Prick of Conscience.)

I. ¶ Of þo flode of þo world.<sup>2</sup>

- Grete ferly hit is why men þat fraysten  
þo world, so mykel þer-Inne traysten,  
And so mykel hit louen & folowen in vayne,  
þat is so vnstable & so vncertayne;  
5 wher-Inne noon eese ne rest siker es,  
But angres & trauayle & bysynes;  
of whilk þo wysdome is nocht but foly,  
ne þo wurship anente god but vilany;  
Ne þo welthe of þo world is nocht but gyle,  
10 And þo ioy of hit lastis but a whyle.  
þo world chases a mon to & froo,  
now to weele now to woo,  
fro ioy to sorowe, fro tene to gamen—  
þus mengis hit weele & woo ay samen.  
15 Þo world makus a mon to ryse & falle,  
And chulles hym as men don a balle  
þat is casten fro hande to hande—  
þus dos þo world *witþ* men here lyuande.  
Þen here is nocht ellis, as men sees,  
20 but sere bysynesse & vanytees.  
(space of 9 lines left vacant.)  
<sup>3</sup> To mony sere þingis, if men wille,  
Men may licken þo world by skille,  
but to no þing may hit lickened be  
more *propurly* þen to þo se.  
25 For þo see ilk day or ilk nyght ones  
ebbis & floes, waxes & wones;  
In whilk rysen mony grete wawes  
thurgh stormes of wedres & wyndis þat  
blawes.  
And men may lickened be þat þo world  
louen,
- to fisshes þat in þo see swymmen & houen. 30  
Mony sere fisshes lyuen in þo se,  
of sere kynde, & þat grete plente,  
of whilk summe are more & summe are les,  
þat swymmen & houen as hore kynde es;  
summe swymmen abouen among þo 35  
wawes,  
And summe doune to þo grounde drawes;  
Summe fisshis haue siche strength &  
myght  
þat þai may agayne þo flode swymme  
ryght,  
summe fisshis are dryuen to & fro,  
summe folowes þo flode as hit wil go; 40  
Summe haue most likyng to be  
where most filthe gedris of þo se,  
As in mudde & gruttis & in skum,  
þat to oþer fisshis is vnholsum.  
Þo see is strong, when hit is flowande 45  
vnethis may oght agayne hit stande;  
And so depe þat passe hit may no mon  
but in ship *witþ* shippe-men þat kon  
thurgh witt & wisdom hit gouerne & lede,  
& zit sumtyme þai are in greet drede 50  
And in *perel* thorgh stormes & wyndus  
blastes,  
þat þo ship vp & down *witþ* wawes  
kastes.  
Þus who so in ship passis þo se,  
In *perille* & drede oft may be.  
Right þus faris þo world for certayne: 55  
hit ebbis & floes & fallis agayne.

<sup>1</sup> Ms. *mamely*. <sup>2</sup> Cf. Prick of Conscience v. 1090 ff.<sup>3</sup> v. 21—28 similar in Prick of Consc. v. 1213—1224; the rest is a new theme.

- Po world foles *in* richesse & vanytees  
 to men of sere states, as men oft sees:  
 for when richesse & welthe heghes a  
 man,  
 60 po world as flowand hym vp-beris þan;  
 but po waves of po world weltren to  
 & froo  
 & kesten a mon now to wele nowe to wo;  
 po world bigynnes to ebbe & to *wit*-  
 drawe  
 fro a mon when he fallis fro hegh state  
 to lawe.  
 65 Whe[n] a mon is at myscheue & happlesse,  
 po world to hym at po grounde-ebbe  
 þen es;  
 when he is risen heghe thorou worldly  
 gode,  
 þen is po world to hym at fulle flode.  
 And as fisshis swymmen aboute *in* po se,  
 70 so don men *in* po world aboute vanyte;  
 for fisshis swymmen sekande al þing  
 In whilk þai haue most loue & likyng:  
 Right so worldly men *in* po world tran-  
 nayles  
 aboute worldly þing þat passes & fayles.  
 75 And al worldly þing is noght but vayne,  
 for hit is vnsiker and vncertayne.  
 Summe men vpward *in* po world swymmes  
 And þoo are men þat to heghe state  
 clymmes,  
 As to office & dignyte & grete powere;  
 80 For to haue maystry of oþer & worship  
 here;  
 þat aboute pompe of po world wil spende  
 largely, for men shulde hom comende.  
 Summe *in* po depe of po world swymmes  
 downward  
 & þoo are auarouse men of hert hard,  
 85 þat worldly godes to-gedre gettes  
 & hore hertis þeron settes,  
 So þat þai nener-more nowche-saue  
 to parte *wit* no gode þat þai haue  
 nouþer to god ne to mon here,  
 90 ne spende hom *in* po world on oþer  
 manere,  
 And of noght ellis but on hore gode  
 þinkis:
- þoo drunken *in* po flode of po world &  
 synkis;  
 hit is right þat soche men duelle  
*wit* po riche mon biryed *in* helle.  
 Summe agayn po flode of po world 95  
 swymmen hard  
 & þoo are vnboxom men & froward  
 to god & mon & to hore soueraynes  
 & are agayne þat holy kirc ordaynes,  
 And ay are grucchand & vnpacient  
 In angres when any to hom are sent. 100  
 Summe swymmen *wit* po flode of po  
 world as hit gas:  
 þoo are men þat flateryng & fawenyng  
 mas  
 to lordis namely *in* hore presence,  
 Agayne sothfastnesse & gode conscience;  
 For bothe *in* wrong & *in* right þai 105  
 plese ay,  
 to lordis namely, & sayen al as þai say,  
 & if þai wil do wrong þai assent þerto,  
 & saien al is wel don þat þai do.  
 Þerfore lite may now *wit* lordis duelle  
 but þoo þat kon conraye fawenelle. 110  
 Summe *in* filthe & *in* mudde *in* po world  
 hounen:  
 þoo are men þat lust & likyng louen,  
 & seken al po eese þat þai may take,  
 And liste not trauel for gods sake,  
 but lyen & lurken *in* hore synne stille— 115  
 soche men are slowe & of ille wille.  
 Summe swymmen vp & down, to and  
 froo:  
 þoo are men þat nouþer kun thole weele  
 ne woo,  
 In no sted con þai rest ne duelle,  
 but stirten about ay as a squyrelle, 120  
 for þai may no while *in* one sted laste—  
 soche are vnstable men & vnstedfaste.  
 Summe thorou wawes of po world are  
 weltrid ouer  
 fro welthe to myscheue, & may not couer;  
 Summe po flode of po world castis fro 125  
 waw to wawe,  
 vp & doune, nowe heghe now lawe:  
 þoo are men þat are greetly taryde  
*wit* bysynesse & angres on ilk syde;

- For þoo þat to swymme in þo flode  
are leue,
- 130 þo wawes sumtyme casten to myscheue,  
And so summe in þo world þat semen  
sleghe,  
are casten douw when þai are clonmben  
heghe,  
& when þai are rysen abouen & are  
fayne,  
also-sone þai are casten douwe agayne.
- 135 Þus swymmen men in þo world aboute  
as þo fisshes in þo see don in grete  
doute,  
And namely worldly men swymmen þus,  
& as fisshis þai are naked of grace &  
of vertuus.
- Vp-on þo flode of þo world are fisshers  
sleghe :
- 140 þat are wickid spiritis þat fallen fro  
heghe,  
þat fisshen aboute men bothe nightus  
& dayes,  
& hore nettis to take hom sleggly layes,  
And casten hokes to hom with lykande  
beyte,  
& so take þai men thurgh deceyte.
- 145 Hore nettis with hokes are trappis of  
synne  
þat men of þo world are combred Inne ;  
& hore beyte þat is likandly dight,  
is al þing þat men zernen thurgh sight :  
thurgh whilk likande beyte at þo last
- 150 mony are tane & holden fast,  
And to þo wicked fisshers hondis vp titte,  
& at þo last down kasten in to helle-pitte.  
But a shipe thorgh þo flode of þo world  
sayles,  
þat is laden ful of gods<sup>1</sup> vitayles,
- 155 In whilk are men þat of þo world are  
irke :  
& þat shippe is noght ellis but holy kirke.  
Þer-Inne are dyuerse men of religion,  
and mony oþer of grete denocion,  
þat to þo trouthe of holy kirc are lele
- 160 & with þo maners of þo world list not  
dele.
- For whils a mon folowes þo worlds  
wysdome,  
he may not in to þat ship come ;  
And to þo hauen of lyue he may not  
wynne,  
but thurgh þis ship, if he be þer-Inne.  
Þis ship leedes holy men of denocion 165  
euen to þo hauen of saluacion,  
thurgh al þo flode of þo world & wawes,  
In alle þo stormes & wyndes þat blowes,  
þat is to saye thurgh mony persecucions  
sere  
& angres þat gode men tholen here. 170  
Summe in þis ship rowes, & summe  
steres,  
And summe trauels þer-Inne on oþer  
maneres,  
þat is summe fastes & praies, & summe  
wirkis  
þo werkes of mercy & neuer-more irkis.  
In myddis þo ship stondis a mast, 175  
þat no storme may stir hit stondis so fast :  
þis ilk mast is noght ellis to telle  
but Crist, þat boght mon-kynd fro helle,  
þat was drawen & nayled on þo rode  
& þeron for vs shed his hert-blode. 180  
þis mast has a brood saiel dight þerby :  
þat is noght ellis but his grace & his  
mercy,  
with þo wynde of his myght þat fayles  
noght,  
thurgh whilk þis shyp to þo hauen is  
brought,  
þat is to þo blisful londe of lyue, 185  
where endeles pees is with-outen stryue.  
Þis ship thurgh þo flode of þo world  
gode beres,  
of whilk summe are made gods fissheres,  
þat casten hore nettes oft to þoo  
þat in þat flode swymmen to & fro— 190  
for Crist to summe of his apostles spake  
And saied he wold hom fisshers make,  
»Comes, he saies, now after me,  
fissheres of men I shal make zou be«. ¶ Venite  
post me :  
faciam  
vos fieri  
pisca-  
tores  
homi-  
num.
- But mony are so froward & so vnboxum  
þat to hore fissher nettus þai wil not cum ;

<sup>1</sup> Ms. gods.

but *summe comen in* to þat nett at þo last,  
 and þoo are taken & holden fast,  
 And alle þoo þat are so tane  
 200 are drawn vp *in* to þo ship ilkane.  
 Þese fisshers þat þus fisshen ouer þo  
 ship borde,  
 Are nocht but þo prechours of gods  
 worde,  
 þat to men prechen þat here wrong lyuen  
 & to þo world & delytes of flesshe hom  
 gyuen;  
 205 of whilk *summe* are stirrid hore *synne*  
 to fle  
 & to forsake worldly vanyte  
 & drawn hom toward holy kirke  
 where þai shal serue god & gode werkis  
 wirke.  
 Þese nettes þat þai are taken Inne,  
 210 are manasses & snybbyngus of hore synne,  
 And gode ensaumples þat *in* boke are  
 sette,  
 thurgh whilk þai are tane as fisshus  
 thurgh nette  
 In to þo ship of holy kirc, þat shal hom  
 leede  
 to þo lond of lyue & of blisful-heede  
 215 where þai shal god face to face se  
 als he is & sittes *in* trynite,  
 þat is heuen, where ay is blis & likyng—  
 to whilk londe louerd god vs bring.  
 Amen.

## 2. Þo whele of fortune.<sup>1</sup>

Alle wandreths, welthis & lykingis  
 by *chaunce* or happe on þis lyue hyngis:  
 For ilk mon wheþer he wake or slepe,  
 In þis lyue byhoues his *chaunce* kepe,  
 5 when hit sodenly fallis, be hit gode  
 or ille;  
 for he may not fle hit aftor<sup>2</sup> his wille.  
*Chaunce* is couplid *with* þo world here  
 as a wyue is *with* hir weddid fere,  
 And dos al þat þo world bids as his  
 houswyue,  
 10 & turnus vp & doune a monnes lyue.

<sup>1</sup> Cf. Prick of Consc. v. 1273 ff.    <sup>2</sup> t overl.

Chaunce when hit comes so sodenly,  
 Is so stalworthe & so myghty,  
 þat agayne-stonde hit may ful fone;  
 & þerfore may hit be cald fortune<sup>1</sup>.  
 Þis worde to vnderstonde is light,    15  
 for aft[er] þo latyne hit sounes right,  
 þat is to saie þus, fortuna;  
 but hit is *in* frenshe wordis twa:  
 fort, & vne, þat is on englis  
 stalworthe, & one, þat bymenes þis,    20  
 þat is to saie by vndurstandyng:  
*Chaunce* of þo world is a stalworthe  
 þing;  
 for þere may no mon *in* þis world  
 lyuande,  
 when sho comes so sodenly, agayne hir  
 stande.  
 Þo world is lord, & sho is lady,    25  
 to worldly men ouer whom þai haue  
 maistry;  
 & for sho is þus lauedy, & strong *with*-  
 alle,  
 þerfore Dame Fortune men may hir calle.  
 Þo strength of hir þat men may fele,  
 þen<sup>2</sup> may be lyckened vnto a whele.    30  
 For a whele when hit turne[s]<sup>3</sup> *in*-virowne,  
 þat turned is vp is titt turned downe,  
 & þat is heghest is lowest turned sone.  
 Þus fares hit by þo whele of fortune.  
 Mony men where Dame Fortune suggurnes    35  
*with* hir whele of treuthe a-boute sho  
 turnes:  
*Summe* turnes sho vp, *summe* turnes sho  
 doune,  
 sho spares none *in* felde ne *in* toune.  
*Summe* at þo heghest duellen a stounde,  
 & *summe* at þo lowest are casten to þo    40  
 grounde;  
*summe* þat holden hom by hir whele  
 sadly  
 on þat one syde is turned vþward þerby,  
*Summe* þat aboute sitten *in* pompe & *in*  
 pride,  
 are turned downward on þat oþer side.  
 As men may se here *propurly* & fynde    45  
 In a purtreyd figure ymagynde:

<sup>1</sup> o overl. over u.    <sup>2</sup> Ms. men.    <sup>3</sup> Ms. turned.

(Figure is wanting, but 1/2 page is left vacant).<sup>1</sup>

- In whilk figure is a quene stondande  
with a whele, foure kinges aboute tur-  
nande,  
Of whilk one with þo whele his course  
mas  
50 vpwarde, and an oþer downwarde gas,  
þo thrid sittes abouen as he king ware,  
þo four[t]e liggis vndre þo whele naked  
& bare;  
he þat gos vpward, saies »I regne shalle«,  
he þat gos downward saies »I falle«,  
55 he þat is heghest saies »I regne nobly«,  
þo lowest saies »with-ouen regne am I«.  
Þis figure of fortune þat is as fabul,  
bitokens þis lyue þat is vnstabil.  
Po quene, þat men Dame Fortune calles,  
60 Is chance or happe þat in þo world  
falles.  
Hir whele is hir strengthe as men may  
fele,  
þat turnes summe to woo, & summe to  
wele.  
Po foure kyngis þeron turned aboute,  
are foure maner of men þat here lyuen  
in doute:  
65 One are þoo þat are bysye erly & late  
& zernen to clymbe here to heghe state;  
zit are þai in doute, for al þat þai do,  
to fayle or falle er þai com þerto.  
Anoþer are þoo þat are heghe & myghty  
70 & ouer oþer hauen lordship & maistry;  
& zit are þai in doute & drede with-alle  
fro hore heghe state douwe to falle.  
Po thrid are þoo þat at hegh state han  
bene  
& are put þerfro & at lower are sene;  
75 And zit þai drede, whiles þai lyue,  
to be put lower at more myscheue.  
Po fourte are þoo þat are pure & nedy

<sup>1</sup> Figures or drawings of this kind are not unfrequent in northern Mss., and R. Rolle himself seems to have made designs. Ms. Arund. 507 contains several trees of vices & virtues, (Bonaventura's) Arbor vite &c.; Ms. Faustina B VI (which is, however, a later Ms.) is full of trees, and paintings of Saints (among which R. Rolle, beautifully executed.

& noþing haue here to lyue by;  
and zit þai are in greet doute & drede  
thurgh defaute to perisshe in þat nede. 80  
Also by þese foure kyngus þus purtrayed  
may be vndurstonden openly & sayed  
Of alle maner of men þo states,  
þat vp & doune turnen mony gates  
and chaungen oft-sithes to & froo, 85  
fro woo to weele, & fro weele to woo;  
fro pouert to richesse þat is but vayne,  
and fro richesse to pouert doune agayne;  
fro angre & sorowe to welthe<sup>1</sup> & lyking,  
And fro liking to sorowe & angre in 90  
sum þing;  
fro sekenesse to heele & coueryng,  
& fro heele to sekenesse & throwyng;  
fro wayknesse to strengthe þat vpward es,  
and fro strengthe downward to wayknes;  
Fro childe-heed to mon-heed vnto 95  
strength be maste,  
þat þen with-drawes hit, as olde men  
may taste,  
þat aye lesse & lesse may hom-selue  
welde,  
& so fare þai til þai com at þo last elde,  
And fro lyue to dethe byhoues hom falle,  
as þo last is & lowest purtrayed of alle. 100  
Al þis may vnderstonden be  
in þo figure þat men may purtrayed se.  
Þus turnen alle states aboute as a whele,  
fro wele to woo & fro woo to wele.  
And ay whil mennus statis þus turnen 105  
aboute,  
þai lyue ay here in grete drede & doute.  
Þus are alle men in grete drede & were  
when chaunce or happe comes to hom  
here.  
Þen semes in þis lyue þat we here lede,  
Is no ioye lastande with-ouen drede, 110  
but woo & wandreth and bysynesse:  
Perfore god bryngis vs to þo blis ende-  
lesse. Amen.

*Quicquid agunt stulti: tu memor esto  
tui: semper.*

*Radix omnium uirtutum: humilitas.  
qd W.*

<sup>1</sup> r. wele?

## Early editions of works of R. Rolle.

I. Ed. Wynkyn de Worde 1506.

(Contemplations of the dread and love of God).

(The same treatise is extant in Mss. Reg. 17 A XXV f. 13<sup>1</sup>, Harl. 2409, Harl. 1706 f. 154<sup>b</sup>—204, and Cambr. Ji VI. 40 f. 4—73 (»An holy mater þe which is clepid XII chapters«<sup>2</sup>), all southern Mss. A northern Ms. is unknown to me. None of these Mss. gives R. Rolle's name.)

fol. 1.

¶ Rycharde Rolle hermyte of Hampull in his contemplacyons of the drede and loue of god, with other dyuerse tytles as it sheweth in his table.

(figure of an hermit.

backside, picture of an hermit before his cell surrounded by devils.)

fol. 2.

¶ Opus Ricardi Rolle heremyte de Hampull, qui obiit Anno christi m.cccc.xlix.

THIS shorte epystle that foloweth is dyuyded in sondry maters / & eche mater by hymselfe in sondry tytles, as this kalender sheweth. And þat thou mayst sone fynde what mater the pleaseth / these tytles ben here in the Epystle marked with dyuerse lettres<sup>3</sup> in maner of a table:

A<sup>3</sup> ¶ How<sup>4</sup> eche man sholde desyre to loue god.

B ¶ How men somtyme loued god / & how holy men somtyme<sup>5</sup> were vysyted with swetnesse in the loue of almyghty god.

C ¶ What is drede & how a man shold drede god.

D ¶ What is charyte & how & why þou shalt loue thy god.

¶ Of foure degrees of loue / & in the fyrste ben fyue poyntes.

¶ Ordeyned loue.

E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.

F ¶ The .ii. is þou shalt loue þe worlde to no superfluyte.

G ¶ The .iii. is þou shalt loue thy neyghbour for god.

H ¶ The fourth is thou shalt loue thy frende for his good luyngye.

I ¶ The fyfth is thou shalt loue thyn enemye for þe more [m]ede<sup>6</sup>.

¶ In the seconde degre of loue ben thre poyntes.

¶ Clene loue.

K ¶ The fyrst poynt is thou shalt loue no vyce with vertue.

L ¶ The seconde is þou shalt hate all euyll customes.

M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.

¶ In the thyrde degree of loue be fyue poyntes.

¶ Stedfast loue.

N ¶ The fyrst is thou shalt loue god with all thy desyre.

O ¶ The seconde is thou shalt in the begynnyngye of thy werkes thynke on þe worschyp & drede of god.

P ¶ The thyrde is thou shalt do no synne vpon trust of other good dedes.

Q ¶ The fourth is thou shalt rule the discretly that thou fayle not for [to]<sup>7</sup> feruent wyll.

<sup>1</sup> In Reg., another hand sets in on fol. 25, which is less correct. <sup>2</sup> The title of »XII Chapters« is given to several treatises of R. Rolle. <sup>3</sup> Ms. R. has numbers 1—24 instead of letters. <sup>4</sup> *al.* Whi. <sup>5</sup> *al.* & how hiely sum men. <sup>6</sup> E drede. <sup>7</sup> E none.

R ¶ The fyfth is thou shalt not leue thy good lyuyngē for feynthe herte ne for temptacyon.

¶ In the fourth degre of loue ben .viii. (!) poyntes.

¶ Parfyte loue.

S ¶ How by encrease of vertues thou mayst come to perfeccyon.

T ¶ How good wyll is & may be in dyuerse maners.

U ¶ What profyte<sup>1</sup> is in prayer and in what maner thou shalt praye.

X ¶ How thou mayst be ware & knowe of temptacyons wakyngē or slepyngē / & howe thou shalt withstande theym.

Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.

Z ¶ How perseueraunce is nedefull & how þou mayst be perseueraunt.

AB ¶ By what prayer or thought thou mayst be styred to deuocyon.

Explicit tabula.

fol. 3.

IN the begynnyngē and endyngē of all good werkes worshyp & thankyngē be to almyghty god / maker & byer of all mankynde / begynner and ender of all goodnes / without whose gyfte & helpe no maner vertue is ne may be / whether it be in thought / wyll / or dede; / than what euer<sup>2</sup> we synfull creatures<sup>3</sup> thinke or do / speke or wryte / that may tourne in to proufyte of mannes soule / to god onely be the worshyp that sente al grace / to vs no praysyngē<sup>4</sup> / for of vs without hym cometh no thyngē but fylthe & synne. Now than good god of his endeles myght & plenteuous goodnes graunte me grace to thinke somewhat of his dere loue & how he sholde be loued; / of that same loue some wordes to wryte whiche may to hym be worshyp / to the wryter mede / and proufytable to the reder. Amen.

A ¶ How eche man sholde desyre to loue god.

AMonge all creatures that euer god of his endeles myght made / was there none þat he so loued as he dyd mankynde / whom he made [to reioyce] euerlastyngē blysse in stede of aungels / whiche dyd fal from blysse downe in to helle. But that good god loued so man / that for as moche as man had forfeited that blysse thorough synne of Adam / he of his plenteuous charyte became man / to bye body and soule that was lost. In what maner he bought vs / euery crysten man knoweth or sholde knowe: / that no lasse pryce / but<sup>5</sup> suffred his owne precyous body to be all to-rente<sup>6</sup> with bytter paynes of scorgyngē. He suffred also a garlonde of sharpe thornes pressyd to his heed / whiche percyd so the veynes that the blood ran doune in to his eyen / nose / mouth & eeres. Afterwarde vpon the crosse his bones were drawe out of Ioynte / the veynes & the senewes were borsten for straye drawyngē / to þe crosse he was nayled honde & foot / and so fayled<sup>7</sup> the blood of kynd with bytter paynes of deth. He betoke his spyryte to the fader of heuen / and than suffred at the last his gloryous herte to be thorough-percyd<sup>8</sup> with a sharpe<sup>9</sup> spere for to gyue his herte-blood to bye man body and soule into Ioye without ende. ¶ Yf god of his grete goodnes loued thus man, gyuyngē hym ouer this wytte and reason and all other thyngē that hym nedeth: / kyndely a<sup>3</sup> man sholde nyght and daye with all his wyttes loue hym, and feruently desyre to conne loue suche a good god that all thyngē made, all thyngē gyueth and susteyneth. Of this desyre there ben many, men and women, whiche haue full grete lyknyngē to speke of the loue of god / and all daye

<sup>1</sup> E parfyte.    <sup>2</sup> al. what euer þan.    <sup>3</sup> al. om.    <sup>4</sup> al. pr. ne þankyngē.    <sup>5</sup> al. þan.  
<sup>6</sup> al. to-r. & rasid.    <sup>7</sup> al. failyngē . . . he betoke.    <sup>8</sup> al. stonge.    <sup>9</sup> E shapre.

askyne<sup>1</sup> how they sholde loue god & in what maner they sholde l[y]ue<sup>2</sup> to his pleasaunce for his endeles goodnes. To suche men & women, of that good wyll and [of] thatholy desyre, I wyll shewe fyrste of holy men before this tyme how feruent some were in the loue of god, Also in how hyghe a degree<sup>3</sup> some were vvsyted in þe swetenes [of þe loue]<sup>4</sup> of cryst. But it may be so that it is full harde for the more partye of men & women to come to so hyghe a degree of loue / therfore after the shewyng of suche hyghe degrees of loue somewhat I wyll wryte to other of symple knowyng how they sholde loue god / as that gracyous god wyll gyue me grace.

B ¶ How men somtyme loued god / & how holy men somtyme were vvsyted with swetenes in the loue of almyghty god.

I Fynde & rede of oure holy faders in olde tyme that for the loue of god they forsoke the worlde and all worldely thynges and lyued in wyldernes by grasse & by rotes / suche men were feruent in the loue of god. But I trowe there ben but<sup>5</sup> fewe or elles none that folowen them now / for we fynde not by goddes lawe or heste that we sholde l[y]ue<sup>6</sup> so. For all-be-it they were kepte & susteyned so<sup>7</sup> moost by the myght and grace of god / as no goodnes may be without hym: yet I trowe they lyued so moche by þe strength of kynde that was in man tho dayes. I wyll not counseyll the to lyue as they dyde / for thou mayst by other maner lyuynge come to the loue of god / as thou shalt se afterwarde. ¶ I fynde also<sup>8</sup> furthermore of other ful holy men of ryght late tyme whiche lyueden a ful holy lyfe, and toke theyr lyuelode as feblenesse of man asketh now in our dayes. Some of these men as I haue herde and redde were vvsyted by the grace of god with a passyng swetenes of the loue of cryste / whiche swetenes for an<sup>9</sup> example they shewed afterwarde by theyr wrytyng to other men folowyng / yf any wolde trauayle to haue that hyghe desyre or<sup>8</sup> degree of loue. This loue whiche they haue wryten to other is departed in thre degrees of loue / whiche thre degrees they hadden one after an other, standyng stablysshed<sup>9</sup> in theyr desyre / and suffryng pacyently for the loue of god many trybulacyons & temptacyons tyll they come by holy contemplacyon to þe hyghest degre of loue of tho thre. By this I suppose he that hath grace to come to the fyrst may by goddes helpe come to the seconde / & so with a feruent desyre & good perseneraunce he may come to the thyrde. Shortely I wyll shewe here these degrees of loue / for [percase]<sup>10</sup> all men and women that sholde rede this haue not knowyng of theym / ne neuer herde speke of suche degrees of loue beforetyme. ¶ Degrees of hyghe loue. .i. ¶ The fyrste loue is so feruent that no-thinge whiche is contrary to goddes wyll may ouercome that loue / welth ne wo, helthe ne sykenes; Also he þat hath this loue wyl not make god ones angry<sup>11</sup> for all the worlde withoute ende / but rather suffre all the payne that myght come to any creature than ones wylfully dysplease his god in thought or [in] dede. .ii. ¶ The seconde loue is more feruent, for þat<sup>12</sup> is so stronge / that what man loueth in that degre, all his thought, herte & myght is so entyerly, so besely & so perfyghtly stablysshed in Ihesu cryste that his thought cometh neuer from hym

<sup>1</sup> E askyng. <sup>2</sup> E loue. <sup>3</sup> E. deg. of loue. <sup>4</sup> om. <sup>5</sup> *al.* om. <sup>6</sup> E loue. <sup>7</sup> E so it was. <sup>8</sup> des. or *al.* om. <sup>9</sup> *al.* stably. <sup>10</sup> E by cause. <sup>11</sup> *al.* wraþe god eny tyme for to haue alle þe w. <sup>12</sup> E y<sup>t</sup> = þat? *al.* þat.



but [only] whan he slepeth. .iii. ¶ The thyrd degree of loue is hyghest and moost wonderfull / for what man cometh to that loue / all comferte and<sup>1</sup> all solace is closed oute of his herte / but<sup>2</sup> onely the Ioye of Ihesu cryste / Other Ioye may his herte not receyue, for swetnesse that he hath of the Ioye euermore lastyng. This loue is so brennyng & so<sup>3</sup> gladlyng that who so hath that loue may as well fele the fyre of brennyng loue in his soule / as an other man may fele his fynger brenne in erthely fyre. This loue may well be called a brennyng loue.

And yf men had suche swetnesse in the loue of god of so late tyme, I suppose wel þat þe same we may<sup>4</sup> haue now by the gyfte of god yf we were as feruent in loue as they were. But these degrees of loue ben set vpon so hyghe loue to god / that what man sholde haue the fyrst of these thre / behoued that he were a sad contemplatyf man or woman, And by cause mankynde is now & euermore the lenger the febler or perauenture<sup>5</sup> more vnstable / therfore vnethes sholde<sup>6</sup> we fynde now a sad contemplatyfe man or woman. Men of relygyon haue taken dyuerse habytes of contemplatyf lyfe; Men & women also that ben enclosed, as it semeth lyuen a contemplatyfe lyfe / & so with<sup>7</sup> goddes grace they do<sup>8</sup> for the more partye: But for to speke of hyghe contemplatyfe lyfe as holy men lyued before this tyme, it semeth there ben ryght fewe. Therfore I trowe that<sup>9</sup> I may sykerly say that fewe there ben now that wyl or may trauayle now<sup>10</sup> to haue suche hyghe degrees of loue as I haue reherced before. Neuertheles<sup>11</sup> what so euer thou be that redest or herest this / be neuer [þe]<sup>12</sup> slower to trauayll. For yf thy desyre be sette feruently & lowly<sup>13</sup>, holdyng the vnworthy to haue so hyghe a ghoostly gyfte before an other man / & puttest thy desyre to goddes dysposycyon trustyngly<sup>14</sup>, he wyl dyspose that is best for the / whether thou haste<sup>15</sup> thy desyre or haue it not. But it is fyrst<sup>16</sup> nedefull to þe that thou haue other thre degrees of loue that the same holy men wrote in theyr treatyse / whiche be not of so hyghe a degree as tho that be reherced before. .i. ¶ The fyrst degree of these is / whan a man or a woman holdeth the commaundementes of god & kepeth hym-selfe<sup>17</sup> out of dedely synne / & is stable in the fayth of holy chyrche. Also whan a man wolde not for none erthely thyng displeas<sup>18</sup> god / but truly standeth in his degree whether he be religious or secular. In this maner euery man behoueth to loue his god that wyl be saued: / therfore I counseyll the to haue & kepe this loue or thou clymbe to ony hyer degree.

.ii. ¶ The seconde degree is whan a man forsaketh all the worlde for the loue of god / that is for<sup>19</sup> to saye his fader, his moder & all his kynred<sup>20</sup>, & foloweth cryst in pouerte. Also studieth<sup>21</sup> nyght & daye / how clene he may be in herte, howe chaste in body / howe meke & buxom / howe clene in all vertues / & hate all vyces / soo that all his lyfe be ghoostly & none thyng flesshely. .iii. ¶ The thyrd degree is hyghest / for that is a ful contemplatyfe lyfe, as whan a man or a woman loueth for<sup>22</sup> to be alone from all maner noyse. And whan that he is saddely sette in this lyfe and in this loue, with his ghoostly enen than may he se in to the blysse of heuen; And than his enen be soo enlumyned and so clere lyghted with grace of ghoostly loue, and also through-kyndled<sup>23</sup> with the gracyous fyre of crystes loue, that he shall haue a maner of brennyng loue in

<sup>1</sup> al. om. <sup>2</sup> al. saue. <sup>3</sup> al. myzte. <sup>4</sup> al. percas. <sup>5</sup> al. schollen. <sup>6</sup> E do so. <sup>7</sup> al. Noþeles. <sup>8</sup> E to; al. þe loþer. <sup>9</sup> E lounyngly. <sup>10</sup> al. trustilli. <sup>11</sup> al. haue. <sup>12</sup> al. first it is. <sup>13</sup> al. hym. <sup>14</sup> al. wrappe. <sup>15</sup> al. kyn. <sup>16</sup> E standeth. <sup>17</sup> al. his enen þan be so liztned & kyndelid.

3 stages

his herte euermore lastynge, and his thought euermore vpwarde to god. ¶ Thus as I haue reherced god hath vysyted his seruantes, gyuynge them a specyall sauour to loue hym by theyr holy luyng. Many other men and women there be whiche please god full well standynge truely in theyr degree as men & women of the worlde / both<sup>1</sup> lordes & ladyes &<sup>1</sup> other husbonde men women<sup>1</sup> & wyues. For al be it they may not come to suche hie contemplatyfe lyfe, it suffyseth [to] them to haue the fyrst degree of these thre whiche I reherced last / for that euery man is bounde to kepe. ¶ ¶ Yf thou desyre to haue an hygher degre of loue in to the worshyp of god / traually as other men dyde & aske helpe and grace with good perseuerance / yf it please god to<sup>2</sup> performe thy wyll & brynge the to thy purpose. But for as moche as there be many that haue not a sadde grounde ne but lytell felynge how they sholde loue and drede god / whiche is spedefull & nedefull for all men to knowe: Therefore to suche as<sup>2</sup> be not knowynge I wyll shewe fyrste in what maner they sholde loue & drede god<sup>1</sup> / that they may be þe more stable in the loue of god. After that I shall shewe by the grace of god foure degrees of loue / whiche euery crysten man relygyous & seculer sholde holde and kepe, & may performe for the more partye yf his wyll be ferrently set to the loue of god. ¶ Now than as I sayd I shall in the begynnyng with the helpe of god wryte & shewe somewhat of the drede of god / that shal be to his worshyp, & proufyte to the reder.

C ¶ What is drede / and how a man sholde drede god.

I Rede that þe drede of god is begynnyng of wysedom. ¶ Drede, as clerkes haue wryten before this tyme, is in many maners. But I suppose thre kyndes of drede be<sup>n</sup> moost nedefull for to knowe. The fyrst is drede of man or drede of the worlde. The seconde is called drede of seruage. The thyrde is called a chaste<sup>4</sup> drede or a frendly drede. .i. ¶<sup>5</sup> The fyrst whiche is drede of man or of the worlde is / whan a man or woman dredeth more the punysshynge of the worlde, as betynge the body<sup>6</sup> or prysonynge, than the punysshynge of the soule; Also whan a man dredeth more to lese his temporall goodes in this passynge worlde than to lese the blysse without ende. / this drede is counted for nought / for god almyghty forbad this drede whan he sayd thus: Dredeth hym not that may slee þe body / but rather drede hym that may sende the<sup>1</sup> body & soule in to euerlastynge fyre. .ii. ¶ And<sup>1</sup> the seconde drede whiche is the<sup>1</sup> drede of seruage / is whan a man withdraweth hym or absteyneth hym fro synne / more for drede of the payne of helle than for loue that he sholde haue to god. Euery suche man what goodnes he doth it is not for drede to lese euerlastynge blysse whiche he desyred<sup>7</sup> not / but for drede onely of suffryng of<sup>1</sup> grete paynes whiche he dreded<sup>8</sup> sore. this drede suffyseth not as thou shalt see afterwarde / but yet it may be good & proufytable. .iii. ¶ The thyrde drede whiche is called a chaste or a frendly drede is / whan a man dredeth the longe abydynge here for grete desyre that he hath to be with god; Also whan he dredeth that god wyll go fro hym / as peradventure he<sup>1</sup> withdraweth his grace fro hym; Also whan he dredeth to dysplease god for the grete loue & desyre þat he hath for to please god. / suche drede cometh of loue & that pleaseth moche god. Take

<sup>1</sup> *al. om.*    <sup>2</sup> *al. he wole.*    <sup>3</sup> *al. pat.*    <sup>4</sup> E chasted.    <sup>5</sup> H cites Magister Sent. li. 3 d. 38 de timore domini.    <sup>6</sup> the body *al. om.*    <sup>7</sup> *al. desyreþ.*    <sup>8</sup> *al. dredip.*

than hede how here be reherced thre maner<sup>1</sup> degrees of drede : / fle the fyrst for it is not proufytable. The seconde may be proufytable / for some men there be whiche drede god by cause they sholde not be sente into hell to brenne there with<sup>2</sup> the deuyls in euerlastynge fyre. This drede may be good, for by this waye<sup>2</sup> they may come in to the loue of our lorde god, as by this waye that I shall shewe. All be it that<sup>2</sup> thou drede our lorde<sup>2</sup> god onely for payne, yet louest thou not god whome þou dredest / thou desyrest not yet goodnes of vertues / but thou withstandest þe wyckednes of vyces / whan thou withstandest the<sup>2</sup> wyckednes thou begynnest to desyre goodnes. Whan thou desyrest goodenes & vertues / than cometh in to the the thyrd maner of drede / whiche is called as I sayd a chast or a frendely drede. For than thou dredest to lese the goodnes & grace that god hath put in þe / thou dredest than also to lese the blysse that is ordeyned for the / & so by this thou shalt drede god that he forsake not the / whan thou dredest god in this maner thenne hast thou hym sykerly with the / & so for his loue thou shalt desyre to be with hym. Thus mayst thou well knowe how drede of god may brynge the in to the loue of god / yf thou loue god than thou hast wysedom / so thus the drede of god is the begynnynge of wysedom. Take hede than and drede god in the maner as I haue reherced / for yf thou drede wel god thou shalt not be slowe in his seruyce. He that dredeth well god leueth no goodnes vndo whiche he may do to the pleasure<sup>3</sup> of god. Yf thou drede god thou wilt kepe his commaundementes / and the drede that thou hast to god shall brynge the in to euerlastynge sykernes where þou shalt neuer drede. <sup>4</sup>Of the drede of god wexeth a<sup>5</sup> grete deuocyon and a maner sorowe with full contrycion for [thy] synnes / thurgh that deuocion and contrycion thou forsakest thy synnes / and perauenture somewhat of thy worldly goodes. By that forsakyng thou lowest the to thy<sup>2</sup> god & comest in to mekenes / thorough mekenes thy fleshely lustes ben destroyed / by þat destruccion all vyces be put out & vanyshed<sup>6</sup> awaye / by puttyng out of vyces than<sup>2</sup> vertues begyn to wexe and sprynge. Of the shynynge of vertues the clenness of the herte is purchased. By clenness of thy herte thou shalte come to full possessyon of the holy loue of Cryst. By these wordes thou mayst knowe howe þou shalte drede for loue / & how thou mayst come to loue through drede of god. But the more [þat] loue encreaceth in the / the more drede gooth from the / so that yf thou haue grace to come to a feruent loue thou shalt but lytell thynke on drede for the swetnesse that thou shalt haue in the loue of god. but yet be thou neuer so parfyte it is nedefull that thou drede discretely as longe as thou art in this worlde. [And] for as moche as I sayd thou mayst come to loue yf thou drede god / see now furthermore what is charyte & loue to god, How & in what maner thou shalt loue hym / why thou shalt loue hym, How þou shalt knowe whan god of his mercy graunteth the that grace to conne loue hym.

D ¶ What is charyte and how & why thou shalt loue thy god.

¶ Of foure degrees of loue / & in the fyrst ben fyue poyntes.

¶ Ordeyned loue.

**C**Haryte as I rede<sup>7</sup> is a loue that we sholde haue to god / for as moche as he is almyghty god; also charyte is a loue wherby we sholde loue our neygh-

<sup>1</sup> *al. maners; deg. om.*    <sup>2</sup> *al. om.*    <sup>3</sup> *al. pleasure.*    <sup>4</sup> H cites Cassiod. de instit. monach. lib. 3.    <sup>5</sup> *al. a heelful &.*    <sup>6</sup> *al. waschen.*    <sup>7</sup> H o. m.; Magister sentent. li. 3<sup>o</sup>. d. 2. quid sit caritas.

bour as our-selfe<sup>1</sup> for god. And these be two pryncypall *commaundementes*<sup>2</sup> of god. The fyrst longeth to þe loue of god / whiche is þe gretest *commaundement* of þe lawe of god; The seconde longeth to þe loue of thy neyghbour and this is lyke to the fyrst; / &<sup>3</sup> thus thou hast what is charyte and loue. ¶ See now how thou shalt loue god. / thou shalt loue god with all thy herte / all thy soule / & with all vertue, as thus. Whan þou putttest away from the or withstandest with all thy power all thyng that is pleasyng or lykyng to thy flesshe for the loue of þe blessyd flesshe of cryste / than thou louest hym with al thy herte & al thy soule. Of this mater thou shalt her<sup>4</sup> more afterwarde; / but<sup>5</sup> se now ferthermore [why]<sup>5</sup> thou shalt loue hym. ¶ The causes<sup>6</sup> why thou shalt loue god ben without nombre hauynge rewarde to his benefaytes / but two causes we haue pryncypally aboue other. One is for he loue[d]<sup>7</sup> vs fyrst with all his herte and al his soule swetely & strongly. Swetely whan he toke flesshe & blood & became man for oure loue. Strongly whan he suffred deth for loue of man. The seconde cause is / for ther is no thyng that may be loued more ryghtfully<sup>8</sup> ne more proufytable. More ryghtfull is there none than the loue of hym that made man and deyed for man. More proufytable thyng is there none that may be loued than almyghty god / for yf we loue hym as we be bounde / he wyll gyue vs Loye and blysse without ende / where no thyng lacketh but all thyng is plenteuous and euerlastynge. ¶ Se now how thou shalt knowe whan god putteth grace in the for to knowe<sup>9</sup> loue. Whan the traunyle whiche thou hast for the loue of god is lyght & lykyng to the / than thou begynnest to haue sauour in the loue of god. For ther is no maner traunyle greuons ne traunylous to hym þat loneth god feruently & traunyleth wylfully for the loue of god. ¶ Also stedfast loue feleth no bytternesse / but all swetenesse / for ryght as bytternesse is syster to the vyce of hatred / right so swetenesse is syster to þe vertue of loue, so that in loue is all swetenesse. ¶ Also the traunyle of louers may be in no maner traunylous<sup>10</sup> ne greuons. For ryght as hawkers & hunters what euer traunyle they haue it greueth them not for the loue & lykyng that they haue in theyr game / ryghth so what thyng it be that a man loueth & taketh vpon hym a traunyle for that thyng that he loneth<sup>11</sup>, [either]<sup>12</sup> it is no traunyle [to hym] / [or elles]<sup>13</sup> yf it be traunylous it lyketh hym to haue traunyle for þat thyng whiche he loueth. Take than good hede of these wordes / for yf thou loue god thou wylt gladly traunyle & suffre for þe loue of god; yf thy traunyle semeth than lyght to the / or ellys yf thou louest or desyrest gladly to haue traunyle for the loue of god thou mayst wel knowe that god of his grace hath put in the a begynnyng to come to loue<sup>14</sup>. Whan thou hast suche a gracyous begynnyng withdrawe not þat loue from hym for no maner dysease that may fall to the. For many men & women there be that whyle they be in prosperyte / that is to say / whyle they be in welth & in rest, gladly they wyll shewe loue to god suche as they can: But yf god sendeth hym<sup>15</sup> ony<sup>3</sup> dysese or ony maner of chastysynge, anone her loue swageth; & that is no sadde loue. For who so loueth trustyngly<sup>16</sup> & sadly he loueth as well in his<sup>3</sup> aduersyte as in prosperyte / for what god sendeth to vs it is for our proufyte / therfore be it helth<sup>17</sup> be it wo þat he sendeth we sholde hertely<sup>18</sup> thanke hym &

<sup>1</sup> as o. al. om. <sup>2</sup> al. hestis. <sup>3</sup> al. om. <sup>4</sup> al. se. <sup>5</sup> E how. <sup>6</sup> al. skyllys. <sup>7</sup> E loueth. <sup>8</sup> al. ryzful. <sup>9</sup> al. kunne. <sup>10</sup> al. chargeous. <sup>11</sup> al. for loue of þat þing. <sup>12</sup> E or elles. <sup>13</sup> E and. <sup>14</sup> al. to kurne loue. <sup>15</sup> r. them. <sup>16</sup> al. trewely. <sup>17</sup> al. welpe. <sup>18</sup> al. h. & lowly.

not withdrawe our loue from hym; for no nede that he hath to our loue / but for grete profyte that we sholde haue to loue hym / & for his grete goodnes that he wyll chastyse vs here all for our better.

Thus than haue I shewed in fewe wordes what is charyte & loue to thy god / howe thou shalt loue hym / why thou shalt loue hym / and how thou shalt knowe whan thou hast grace to conne loue hym. Lerne than thus to loue; <sup>1</sup>& se now ferther-more what proufyte and grace cometh of loue. ¶ In the loue of god ben fyue gracyous thynges: Fyre / lyght / hony / wyne / & sonne.

.I. ¶ The fyrst is fyre, clenysnge the soule of all maner vyces thurgh holy medytacyons. .II. ¶ The seconde is lyght, shynynge in the soule with clerenes of vertues thourgh holy prayers. .III. ¶ The thyrde is hony, makynge swete the soule whan he hath in mynde the benefaytes & þe grete gyftes of god almyghty / & <sup>2</sup>yeldynge to hym thankynge. .IIII. ¶ The fourth is wyne, fulfyllynge þe soule with a grete gladnes thorough a swete contemplacyon. .V. ¶ The fyfth is a sonne, makynge the soule clere with a shynynge lyght in myrthe withouten ende, & gladyng the soule with an easy hete in Ioye & blysse euermore lastynge. Thus thou mayst see what proufyte he shall haue that can well loue. God than of his grete grace graunte vs hym so to loue as it is moost to hym pleasyng. Amen.

¶ Now ferthermore I wyll shewe to the as I sayd before / foure degrees of loue, whiche thou mayst kepe & easely come to one after an other yf thou haue good wyll.

**F**oure degrees of loue there be / the fyrst is called an ordeyned loue or els ordynat loue / that is to saye a loue ordeyned to be knowen and kept of all maner men & women of euery degree in the worlde. To this degree of loue longen .v. poyntes to be kepte. The fyrst is thou shalt loue thy flesshe onely that it be susteyned. The .II. is that thou loue the worlde to no superfluyte. The .III. is that thou loue thy neyghbour for god. The .IIII. is that thou loue thy frende for his good luyng. The .v. is to loue thyn enemye for the more mede of god.

**E** ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.

**T**he fyrste poynte is as I sayd: thou shalt loue thy flesshe onely that it be susteyned, as thus. Thou shalt take mete & drynke, clothynge and al other thyng that is nedefull to thy body / in resonable maner, to kepe thy body in his estate, in comferte of thy soule, to trauayle & contynue in the seruyce of god / & not for to nourysse thy flesshe in lust & lykyng with dyuerse [&] delycate metes & drynkes / for ther-of cometh foule stynkyng synne & many bodyly syknes / namely whan ther is to moche excesse. This wytnesseth an holy clerke <sup>3</sup>& sayth / they that delyted<sup>4</sup> them in lustes of the flesshe they haue ful often many diseases in theyr flesshe. ¶ Also as I rede<sup>5</sup> a soule that is wonte to delytes<sup>6</sup> of the flesshe gadreth togyder many fylthes and wyckednes<sup>7</sup>. Thou mayst also do no exces / for yf thou vse the to excesse / thou fallest in to the vyce of glotonye / whiche [as] thou knowest well is dedely synne. Of þat synne I rede thus<sup>8</sup>: / where þe vyce

<sup>1</sup> H on m.: Rabanus in quodam sermone. <sup>2</sup> *al. om.* <sup>3</sup> H o. m. Gregor. in quodam omelia. <sup>4</sup> *al. delyten.* <sup>5</sup> H o. m. Io. Cris. de reparacione lapsi. <sup>6</sup> *al. delyces.* <sup>7</sup> *al. wrecchednes.* <sup>8</sup> H o. m. Greg. li. 3. Mor.

of glotony reyneth in ony man he leseth þe ghoostly strength yf he had ony before; And but yf<sup>1</sup> the wombe of glotonye be swaged all his *vertues* ben cast downe. / therfore loue thy flesshe to [his] sustentacyon & not to delytes<sup>2</sup> & to excesse / for here thou mayst well knowe & se that it is good & nedefull to flee delycacyes. But thou shalt vnderstande here þat I counseyll the not to forbere ony mete or drynke in specyall / for the vyce of delycacye is not in the mete / but in þe lust that thou hast in mete; / therfore sayth an holy clerke<sup>3</sup>: Often we take deynete metes without blame / & somtyme other<sup>4</sup> metes and comyn<sup>5</sup> to euery man not without gylte of *conscyence*. So thus it semeth wel whan we take ony mete for delyte more than for sustenance we offende god / therfore flee delytes<sup>2</sup> & lustes of mete & drynke and loue thy flesshe onely that it be susteyned / & than thou hast the fyrst poynte of this degree of loue.

F ¶ The seconde is thou shalt loue the worlde to no superfluyte.

**T**He seconde poynte is thou shalt loue the worlde to no superfluyte. As thus: Yf thou loue god thou shalt not desyre ne loue vanytees of the worlde / ne worldely goodes more than þe nedeth. Yf god hath ordeyned the to an hyghe degree in the worlde / as for to be a lorde or a lady / or for to haue ony soueraynte ghoostly or worldely / by reason reuerence must be done to the more than to an other man or woman. For after that the fyrst man Adam was inobedyent to goddes *commaundement* it was ordeyned by almyghty god that man sholde be subject to man; Also for as moche as þe people must [nedes] haue *gouernaunce*<sup>6</sup> / therfore it is reason to do reuerence to them that haue power & *gouernaunce* aboute other. But all be it þat<sup>1</sup> þou be grete & worldely worship must be do to the / loue it not ne desyre it not but mekely yelde all þat worship to god whiche myght haue made the a subget there he hath ordeyned the a lorde or a souerayne / & thurgh that lownes thou shalt haue some grace to withstande þe desyre of worldely vanytees. I say[d]e ferthermore / yf thou loue the world to none superfluyte / þou shalt not desyre ne loue worldely good more than the nedeth. As thus: thou knowest well ynough<sup>7</sup> in thy *begynnyng* whether<sup>8</sup> thou art lord or subject / poore or ryche / holde the apayde with thy degree so that thou haue thy sustenance / & desyre to be no greter / but onely as goddes wyll is & as he wyll dyspose for the. Yf thou holde the not payde with that that<sup>7</sup> god hath sente to the and to thyn a resonable lyuelode / but ever desyrest for<sup>1</sup> to be greter and greter in the worlde, than thou louest the worlde to superfluyte for thou desyrest more than thou nedest, & soo by that foule desyre thou fallest in to the vyce of couetyse whiche is repreued by [al] goddes lawe as a foule dedely synne. This synne is full peryllous / for I rede where that the synne of couetyse is in a man, þat man is made subject to all other vyces<sup>8</sup>. I fynde also that couetyse and pryde be as it were one vyce or one wyckednes / in so moche that yet<sup>1</sup> where pryde reyneth there is couetyse / & where couetyse reyneth there is pryde. / this vyce is so wycked & so greuous [þat]<sup>9</sup> as longe as it reyneth in ony man he shal haue no grace for to drawe to god-ward<sup>1</sup>. This wytnesseth well a full holy clerke saynt Gregorye & sayth thus in an Omelye: That in none other wyse we may ne can<sup>10</sup> neuer come ne drawe to þe begynner & maker of

<sup>1</sup> *al. om.*    <sup>2</sup> *al. delycles.*    <sup>3</sup> H o. m. Greg. li. 30 Mor.    <sup>4</sup> *al. loþer; r. liker?*    <sup>5</sup> *al. gouernaile.*  
<sup>6</sup> *al. what.*    <sup>7</sup> *al. wher, inst. of with that that.*    <sup>8</sup> *al. yuelis.*    <sup>9</sup> E & .    <sup>10</sup> ne can *al. om.*

all goodnes / but that we caste away<sup>1</sup> frome vs the synne of couetyse whiche is rote of all euylles. Than it semeth well, yf thou wylt come to the loue of god thou must flee the synne of couetyse. ¶<sup>2</sup> Thre thynges there be in the worlde as I rede whiche men desyre aboute all other worldly thynges. The fyrst is rychesse. The seconde is lustes. And þe thyrde is worshyp. Of rychesse cometh wycked dedes. Of lustes cometh foule dedes. And of worshyp cometh vanytees. Ryches engendreth<sup>3</sup> couetyse; lustes noryssheth glotonye & lecherye / & worshyp noryssheth boost & pryde. Thus thou mayst knowe what peryll it is to loue the worlde. [Therfor yf thou wylt stande sikerly, loue not the worlde]<sup>4</sup> more than nede is / & than thou shalt kepe the seconde poynte of this degree [of loue].

G ¶ The thyrde is thou shalt loue thy neyghboure for god.

**T**He thyrde poynte is howe<sup>1</sup> thou shalt loue thy neyghboure for god / <sup>2</sup>to this thou arte bounde by the commaundement of god where he commaundeth & sayth / thou shalt loue thy neyghboure as thy-selfe; / yf thou shalt loue hym as thy-selfe nedes thou must loue hym. / thou shalt loue hym also for god. Of this loue speketh saynt Austyn & sayth / thou shalt loue god for hym-selfe with all thy herte / & thy neyghboure for god as thy-selfe / that is to saye / loke where-to and for what thou louest thy-selfe so thou shalt loue thy neyghboure. Thou shalt loue thy-selfe in all goodnesse & for god / ryght so thou shalt loue thy neyghboure for god & in all goodnes, but in none euyll. / therefore sayth the same clerke<sup>6</sup>: He that loneth men þat is to saye his neyghbours, he loneth or sholde lone them for they ben good & ryghtfull or els that they may be good & ryghtfull / & that is to saye thou shalt<sup>7</sup> loue them in god or els for god / & in this maner euery man sholde loue hymselfe. <sup>8</sup>Also of the loue of thy neyghbour I rede, when thou forsakest a synguler prouffyte for þe loue of thy neyghbour than þou louest thy neyghbour. <sup>9</sup>Also thou louest thy neyghbour as thy-selfe whan thou doost hym no harme but desyrest the same goodnes & prouffyte ghostly & bodely to hym that þou desyrest to thy-selfe. Loue thus thy neyghbour or<sup>10</sup> els þou louest not god. To this accordeth an holy clerke<sup>11</sup> & sayth: By the loue of god the loue of thy neyghbour is purchased / & by þe loue of thy neyghbour the loue of god is nourysshed / for he þat taketh no hede to loue his neyghbour he can not loue his god. But whan thou hast fyrste sauour in [þe] loue of thy neyghbour / than thou begynnest to entre in to þe loue of god. Loue thus<sup>12</sup> thy neyghbour for god & than thou kepest the thyrde poynte of this degree of loue.

H ¶ The fourth is thou shalt loue thy frende for his good luyunge.

**T**He fourth poynte is / thou shalt loue thy frende for his good luyunge. Yf thou hane a frende that is of good luyunge / thou shalt loue hym in double maner / for he is thy frende, and for the goodnes that is in hym; yf he be not good of lyfe but vycyous thou mayst loue hym but not his vyces. <sup>13</sup>For as I rede parfyte friendship is whan thou louest not in thy frende þat sholde not be loued / and whan thou louest in hym or desyrest to hym goodnes whiche is to be loued.

<sup>1</sup> *al. om.*    <sup>2</sup> *H o. m.: Innocenc. de vtilitate cond. humane.*    <sup>3</sup> *al. gendreth.*    <sup>4</sup> *om., but so al.*    <sup>5</sup> *H o. m.: August. de doctrina christiana l. 1<sup>a</sup> cap. 4.*    <sup>6</sup> *H o. m.: Aug. de trinitate li. 1 c. 10.*    <sup>7</sup> *al. he shal.*    <sup>8</sup> *H o. m.: Hugo de substantia dilect.*    <sup>9</sup> *H o. m.: Cass. super Ps. 133.*    <sup>10</sup> *al. for.*    <sup>11</sup> *H o. m. Greg. in quadam hom.*    <sup>12</sup> *al. than.*    <sup>13</sup> *H o. m.: Aug. de vera religione.*

As thus: though it be so þat thy frende lyueth<sup>1</sup> folysshly<sup>2</sup> thou shalt not loue hym [for his] foly luyunge but that<sup>3</sup> he may by goddes grace amende hym and be parfytte in luyunge. For what man it be þat loueth hymselfe in folye he shal not prouffyte in wysedom. Also the same clerke<sup>4</sup> sayth in an other place: Loueth not the vyces of your frendes yf ye loue your frendes. Loue than thy frende for his good luyunge / & than thou shalt kepe the fourth poynte of this degree of loue.

I ¶ The fyfthe is thou shalt loue thyn ennemye for the more mede.

¶ In the seconde degree of loue ben thre poyntes.

¶ Clene loue.

<sup>5</sup>T He fyfth poynte is thou shalt loue thyn ennemye for the more mede. A grete dede of charyte it is & medeful to forgyue them þat haue trespaced ayenst vs, with all our herte. ¶ It is but lytell goodnes & full lesse mede to be wel wyllynge to hym that doth the no harme / but it is a grete goodnes & a greter<sup>6</sup> mede that thou be well louyunge to thyn ennemye, And þat thou do good & wyll good with all thy power to hym that doth euyll or is in wyll to do euyll to the with all his power. Of this mater speketh an holy clerke<sup>7</sup> and sayth: It is holden a grete vertue amonge worldely men to suffre pacyently theyr ennemyes / but it is a greter vertue a man to loue his enemye / for that vertue is presented as for sacrefyce before the syght of almyghty god. Also to this purpose accorden the wordes of cryst where he said to his dyscyples: Loue your ennemyes / do good to theym that hate you / & praye for them þat pursyewe you to dysease / & for them þat despise you, that [z]e<sup>8</sup> may be the chyl dren of the fader in heuen. Loue than thyn enemye for þe more mede yf þou wylt kepe þe fyfth poynt of this fyrst degree of loue. — ¶ Shortly thus ben declared to the the fyue poyntes of þe fyrst degree of loue. In the fyrste, yf thou take good hede, thou art warned and counseyled for the loue of god / and as thou art bounde by all crysten lawes / to withstande the synne of glotonye & al other flesshely lustes. In the seconde poynte to withstande þe foule vyce of couetyse, pryde & all other vanytees of the worlde. In the thre last poyntes to loue thy neyghbour, thy frende & all other men for the loue of god and for the more mede. Loue than god in this fyrst maner of loue / and thou shalt through his grete grace yf thou wylt come to the seconde degree of loue.

T He seconde degree of loue is called a clene loue. Yf thou wylt come to this seconde degre of loue thou must kepe thre poyntes. The fyrste is / þat thou loue no vyce with vertue. The seconde is þat thou despise all euyll custome. The thyrde is that thou sette not lytell<sup>9</sup> by synne whether it be lytell or grete.

K ¶ The fyrste poynte is thou shalt loue no vyce with vertue.

T He fyrst poynte is / thou shalt loue no vyce with vertue. As thus: what euer thou be in mannes syght / be ware that thou be not vycyous Inwarde in thy soule vnder colour of vertues whiche þou shewest openly. Our ghoostly ennemye þe fende hath many subtyltees to dysceyue mankynde, But amonge all this<sup>10</sup> is a grete dysceyte / whan that he maketh a vyce lyke to vertue, & vertue

<sup>1</sup> *al.* lyue.    <sup>2</sup> E so f.; *al.* folili(che).    <sup>3</sup> *al.* 1for.    <sup>4</sup> H o. m.: Aug. in quodam sermone.  
<sup>5</sup> H o. m.: Aug. in enchirid.    <sup>6</sup> *al.* grete.    <sup>7</sup> H: Greg. in past.    <sup>8</sup> E we.    <sup>9</sup> *al.* lyzt.  
<sup>10</sup> E this it.



lyke to vyce. This thou mayst see by ensample. For all be it that mercy is a grete vertue where þat it is kepte <sup>1</sup>in þe worshyp & in þe name of god, yet it is vyceous where it is do in worshyp<sup>2</sup> of man & not of god. Also [the]<sup>3</sup> vertue of ryghtwysnes is tourned in to vyce<sup>4</sup> / whan it is do for worldely couetyse or els for anger or incapyence. The vyce also of pryde is hyd somtyme vnder mekenesse, As whan a man loweth & meketh hymself in speche and in berynge to be holde meke & lowely. Pacyence also semeth in many a man whan there is none: As whan a man wolde take vengeance yf he myght for the wronge that is do to hym / but for he may not / or els he hath no tyme to wreke hym on his enemye / for that cause he suffreth, & not for the loue of god. By these ensamples & many other thou mayst well knowe that vyces somtyme be lyke to vertues. To this accordeth saynt Iherom<sup>5</sup> & sayth thus: A grete & an hyghe connyng it is to knowe vyces & vertues, for all be it that vyces & vertues be contraryous / yet they be so lyke that vnnethe the vertue may be knowe from the vyce / ne þe vyce fro the vertue. Be ware therfore & lone so sadly vertues without ony faynyng that þou hate all maner vyces / and so þou mayst kepe the fyrst poynte of this degree of loue.

L ¶ The seconde is þou shalt hate all euyll customes<sup>6</sup>.

The seconde poynt is thou shalt despyse all euyl customes<sup>6</sup>. <sup>7</sup>A grete peryll it is to haue an euyll dede in custome. For as I rede / synnes be they neuer so grete ne so horryble / whan they be drawe in to custome they seme but lytell to theym that vse suche synne in custome / in so moche that it is to them a grete lykynge to tell and shewe theyr wyckednes to al other men without ony shame. Of this & suche<sup>8</sup> vsage speketh an other holy clerke<sup>9</sup> & sayth: Whan synne cometh so in vse that the herte hath a lust & a lykynge ther-in / that synne shall ful fayntly be withstande. For whan a synne is brought in to custome it byndeth sore the herte & maketh the soule bowe to hym, that it may not ryse agayne & come in to the ryght waye of clene lyfe; For whan he is in wyll to ryse / anone he slydeth & falleth agayne. For this sayth the same clerke<sup>10</sup> in an other place: Many there be þat desyren to come out of synne / but for as moche as they ben closed in the pryson of euyll custome they may not come out from theyr wycked luyng. ¶ Also to this purpose I rede<sup>11</sup> that he þat vseth hym not to vertue[s] in his yonge age he shal not conne withstande vyces in his olde age. Thus þou mayst well se þat yf thou be vsed in ony synne it wyll be full harde to withstande it. And but thou leue all maner synne to thy power þou hast none clene loue to thy god / therfore withstande all maner synne & take none in custome / than þou shalt kepe the seconde poynt of this degree of loue.

M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.

¶ In the thyrde degree of loue be fyue poyntes.

¶ Stedfast loue.

The thyrde poynte is / thou shalt not sette lyght by synne / as thus. What euer synne it be lytel or grete / drede<sup>12</sup> it ryght dyscretly in thy consyence and

<sup>1</sup> E & in. <sup>2</sup> *al.* plesauce. <sup>3</sup> E where. <sup>4</sup> E vices. <sup>5</sup> H o. m.: Ieron. ad Demetriadem. <sup>6</sup> *al.* custome. <sup>7</sup> H o. m.: Aug. in ench. 62 c°. <sup>8</sup> *al.* H Of which yuele v. <sup>9</sup> H o. m.: Greg. li. 4 Mor. <sup>10</sup> H: Greg. li. 5 Mor. <sup>11</sup> H: Maximus in quodam sermone. <sup>12</sup> *al.* charge.

set not lytell there-by. For as I rede<sup>1</sup> what man þat<sup>2</sup> passeth mesure in takynge of his lyuelode as often more than hym nedeth that man offendeth god / this semeth to many men full lytell trespas: But this holy man<sup>3</sup> saynt Austyn sayth: It is no lytell synne for as moche as we trespas euery daye there-in for the more partye; In as moche as we synne therin euery day we synne therin often / & by that we multelye our synnes & that is full peryllous / therefore it is full nedeful to drede al suche venyall synnes & sette not lytell by them. Also venyall synnes be they neuer so lytell / they be moche to be dradde. As the same clerke<sup>4</sup> sheweth by ensample of lytell bestes where they be many to-gyder / be they neuer so lytell yet they slee & do moche harme; Also þe granes of sande be full lytell / but yet where a shyp is ouer-charged with sande it must nedes synke or drenche. Ryght so it fareth by the<sup>2</sup> synnes; be they neuer so lytell they be full peryllous. For but yf<sup>2</sup> a man be [þe] rather ware & put them awaye they shall make hym forto<sup>2</sup> synne deddly. Therefore yf thou wylt haue a clene loue to god / charge in thy consyence euery synne lytell & grete & withstand in the begynnynge & put it out as soone as god wyll gyue to<sup>2</sup> the grace, with contrycyon, confessyon & som almesdedes<sup>4</sup>. And than thou shalt kepe the thyrde poynte of this degree of loue. — Here is reherced the mater of these poyntes. ¶ Thus ben declared the thre poyntes of the seconde degree of loue. In the fyrste thou art counseyled to loue all vertues and hate all vyces. In the seconde poynte, that thou haue no synne in vsage but that thou voyde it soone & that thou hate all other enyll custome. In þe thyrde poynt that thou [be]<sup>5</sup> not to lyght of consyence / but that thou be ware & drede euery synne lytell & grete by counseyl of thy confessor. Yf thou kepe thus these poyntes for the loue of god than thou louest god in the seconde degree of loue / that is to saye in a clene loue. Loue than saddely in this degree / & by goddes grace thou shalt the soner come to the thyrde degree of loue.

**T**He thyrde degree of loue is called a stedfast loue. Yf thou wylt come to this degre of loue þou must kepe fyue poyntes. The fyrste is thou shalt loue god with all thy desyre. The seconde is: what euer thou do thynke vpon the worshyp & drede of god. The thyrde is thou shalt do no synne vpon trust of other good dedes. The fourth is thou shalt rule the so dyscretly þat thou fayle not for [to]<sup>6</sup> feruent wyll. The fyfth is that thou fall not from thy good luyunge for feynte herte or<sup>7</sup> by temptacyon.

**N** ¶ The fyrste is thou shalt loue god with all thy desyre.

**T**He fyrste poynt is thou shalt loue god with all thy desyre / thou mayst not loue stedfastly but thou loue with all thy desyre. An holy desyre it is to desyre the presence of almyghty god for the grete loue that thou haste to god. <sup>8</sup>Suche an holy desyre is soo acceptable to god as I rede / that what man hathe a grete desyre, all be it he speke not with the tonge / he cryeth full loude with the tonge of<sup>9</sup> his herte; And [he] that not desyareth, how euer he loueth to our syght outwarde / or speketh to our herynge, he loueth not in his hert & as a dombe man he is to-fore god whiche may not be herde. Of suche holy desyre I rede<sup>10</sup> also,

<sup>1</sup> H o. m.; Aug. de .x. cordis.    <sup>2</sup> *al. om.*    <sup>3</sup> *al. clerk.*    <sup>4</sup> *al. dedes of almes.*    <sup>5</sup> E art.    <sup>6</sup> E noo.    <sup>7</sup> *al. ne.*    <sup>8</sup> H o. m.; Aug. super Ps. 86.    <sup>9</sup> the t. of *al. om.*    <sup>10</sup> H o. m.; Ambros. super Ps. Beati immaculati.

the lenger that loue lacketh whiche is so sore desyred þe more feruent is his desyre whiche abydeþ, & that desyre begynneth to brenne thorough strengþ of þat desyringe loue / in so moche that though the body or the flesshe fayle þat desyre is nouryshed & encreaced. To this accordeth saynt Gregorye<sup>1</sup> & sayth / holy desyres wexen & encreasen in taryenge & abydyng / for where desyres fayle in abydyng there is no sad desyre. Thus than loue god stedfastly with all thy desyre / & so thou shalt kepe the fyrste poynte of this degree of loue.

O ¶ The seconde is thou shalt in the begynnyng of thy werkes thynke on the worshyp & drede of god.

**T**He seconde poynte is: what euer thou do thynke vpon the worshyp & drede of god. If thou kepe this thou shalt the more sykerly<sup>2</sup> lyue to goddes pleasure<sup>3</sup>. For what dede thou art<sup>4</sup> in wyll to perfourme in worshyp of god, thou mayst be syker of grete mede. Also yf thou drede god, thou art aferde<sup>5</sup> for<sup>6</sup> to do ony thyng that sholde be dyspleasyng to hym / & for as moche as þou dredest thou doost it not; Soo by that drede thou leuest that thyng vndo whiche shold tourne the in to grete peryll of thy<sup>6</sup> soule yf it had ben perfourmed in dede. By this thou mayst wel knowe that it is full spedfull to thynke in þe begynnyng of all thy werkes vpon the worshyp & drede of god. To this accordeth the techyng of saynt Paule<sup>7</sup> where he sayth thus: What euer ye do in worde or in dede / do it in the name of our lorde Ihesu cryst. For<sup>8</sup> he that begynneth all thyng in þe name of almyghty<sup>9</sup> god he begynneth in the worshyp of god. Loue than so stedfastly almyghty god / that what euer thou shalt do thynke fyrst in þe worshyp & drede of god / & thus thou shalt kepe the seconde poynte of this degree of loue.

P ¶ The thyrde is thou shalt do no synne vpon<sup>8</sup> trust of other good dedes.

**T**He thyrde poynt is thou shalt do no synne vpon trust of other good dedes. What man that synneth wylfully he neyther loueth ne dredeth god. Yf thou synne vpon<sup>8</sup> trust of ony goodnes wylfully thou synnest, so in þat þou louest not stedfastly. ¶ To this purpose I rede also<sup>9</sup> that he is full vnkynde that is full of vertues & dredeth not god. Also a grete folye & a grete pryde it is for<sup>6</sup> to synne vpon<sup>8</sup> trust of ony good dedes. For be thou neuer so full of vertues or goodnes / vnkyndnes to thy god may destroye all tho vertues. More vnkyndenes mayst thou not shewe than dysplease god wylfully / whiche is begynner and gyuer of all goodnes; be ware therefore & flee suche vnkyndnes / & do no synne vpon<sup>6</sup> trust of other good dedes. Of suche vnkyndenesse also it is nedefull for<sup>6</sup> to be ware for the more acceptable [that] thou art to god thorough thy good luyng / þe more culpable shalt thou be yf that<sup>6</sup> thou fall agayne in to synne and in to euyll luyng. ¶ And<sup>6</sup> of this thou hast ensample of Adam. For as moche as he was fulfilled fyrst with goodnes / therefore<sup>6</sup> his trespas was moche the more whan that<sup>6</sup> he fell in to synne. ¶ Also I rede<sup>10</sup> þat it is but<sup>6</sup> a sclyder hope where a man synneth vpon<sup>8</sup> trust for<sup>6</sup> to be saued / for he that so doth he neyther loueth ne dredeth god, And but yf that<sup>11</sup> we loue and drede god to our connyng or knowyng<sup>12</sup> we

<sup>1</sup> H Greg. Omel. 23. <sup>2</sup> *al.* muche þe sikerer. <sup>3</sup> *al.* plesauns. <sup>4</sup> *al.* be. <sup>5</sup> *al.* agast. <sup>6</sup> *al.* om. <sup>7</sup> H o. m.: Col. 3. <sup>8</sup> *al.* vp. <sup>9</sup> H o. m.: De pe. di. 5. <sup>10</sup> H o. m.: Aug. de singularitate clericorum. <sup>11</sup> yf that *al.* om. <sup>12</sup> or kn. *al.* om.

may not be saued / therefore it is more spedefull for<sup>1</sup> to drede well than to trust amys. Also it is more prouffitable a man to holde hymselfe lowe & feble than to<sup>1</sup> desyre to be holden stronge / and for feblenes to<sup>1</sup> fal and be lost. Take hede than what goodnes that<sup>1</sup> god putteth in the and thanke hym mekely & praye hym of contynuaunce / & doo no synne vp trust of other good dedes. And thus thou shalt kepe the thyrde poynte of this degree of loue.

Q ¶ The fourth is thou shalt rule the dyscretly that thou fayle not for [to]<sup>2</sup> feruent wyll.

The fourth poynt is thou shalt rule the so dyscretly that thou fayle not [for] to feruent wyll. To kepe this it is nedefull to<sup>1</sup> the to haue the vertue of discrecyon; as thus: Yf thou take for þe loue of god so moche abstynence, wakyng or other bodely penaunce þat thou mayst not for feblenes contynue to traauyle in þe seruyce of god / than is thy wyll to feruent: For be thy loue neuer so grete god is not pleased whan þou rulest þe in suche maner that thou mayst not abyde in his seruyce through thy mysrule. Therefore be ware and rule the vp reason / take nomore vpon the than thou mayst bere / besy not the to folow other stronge men or women of olde tyme in doynge of<sup>1</sup> penaunce other wyse thanz thy strength wyl aske; And gouerne thy luyng by good counseyll that thou fayle not through thyn owne folye. For almyghty god of his endeles mercy hath ordeyned heuens blysse to the<sup>1</sup> synfull men through dedes of charyte & of mekenes where they be done in mesure and with discrecyon, The deuyll is so enuyous to mankynde that somtyme he styreth an vnparfyte man or woman to fast more than he may, [to] begynne thynges of hyghe parfeccyons hauynge no rewarde to his feblenesse / in soo moche that whan his bodely strength begynneth to fayle, eyther he must contynue that he hath begonne so folysly for shame of men / or ellys<sup>3</sup> vterly leue all<sup>4</sup> for feblenesse. To this accordeth saynt Austyn<sup>5</sup> and sayth: Our wycked enemye the deuyll hath not a more spedefull engyn<sup>6</sup> to drawe the loue of god from mannes<sup>7</sup> herte / than to [m]ake<sup>8</sup> vs by his fals suggestyon to [y]ue<sup>9</sup> vnwysely & without reason / that is to saye as I sayd before: To styre vs for to take fastynges, wakynges and other bodely penaunces ouer our myght. Take therfore to the discrecyon & rule the so dyscretly that thou fayle not for to feruent wyll / and than thou mayst kepe the fourth poynte of this degre of loue.

R ¶ The fyfthe is thou shalt not leue thy good luyng for feynte [herte] ne for temptacyon.

The fyfthe poynte is / thou shalt not fall fro thy good luyng for feynte herte ne for temptacyon. To kepe well this poynt it is nedefull to haue a perseueraunt wyll & a stable hert ayenst all temptacyons. Some men there be whan ony heynesse bodely or ghoostly or whan that ony grutchynge of the flesh cometh to them / anone they ben so heuy & so full of vnlust<sup>10</sup> that they leue theyr ghoostly traauyle & fal fro theyr good luy[n]ge / suche men haue no stable ne stedfast herte. Therefore yf thou wylt loue god stedfastly suffre no þenynes ne dysease<sup>11</sup> change thy traauyle ne thy herte fro th[e]<sup>12</sup> seruyce and loue of god / but take hede of the wordes of almyghty god where he sayth: He is blessyd that is perseueraunt vnto

<sup>1</sup> *al. om.*    <sup>2</sup> *Ms. none.*    <sup>3</sup> *al. add: faile &*    <sup>4</sup> *al. all of.*    <sup>5</sup> *H o. m.: Aug. in quadam ep<sup>a</sup>.*  
<sup>6</sup> *al. gyn.*    <sup>7</sup> *al. oure.*    <sup>8</sup> *E take.*    <sup>9</sup> *E loue.*    <sup>10</sup> *al. vnlusti.*    <sup>11</sup> *E ne change.*  
<sup>12</sup> *E thy.*

his lyues ende. Here-of thou hast ensamples<sup>1</sup> of holy martyrs & confessours whiche neuer wolde be departed fro the loue of god for all the persecucion that myght be do to them. Also to suche men of feble herte & vnlust speketh saynt Bernarde<sup>2</sup> and sayth thus: Whan thou art vnlusty or dyseased with heynesse / haue none vntrust therefore ne<sup>3</sup> leue not thy trauayle / but suffre mekely & aske confort of hym that is begynner & ender of all goodnes. And all be it that<sup>4</sup> thou haue not suche deuocyon than as in other tymes / thynke well how he that gafe þe suche deuocyon hath withdrawen it for thy defautes as for a tyme / & happely to th[i]<sup>5</sup> more mede / therefore withstande all suche heynes and stande strongly / suffre lowely / &<sup>6</sup> take gladly the chastysynge of god / & euermore aske helpe & grace. ¶ Ferthermore some for defaute of knowynge<sup>6</sup> & for vnstableness haue fall thorough trauayle of temptacyons / therefore whan thou art soo trauayled with ony temptacyons that shold be lettyng / or els is dredefull to the / chaunge not therfore thy wyll / but stande stedfastly<sup>7</sup> & shewe thy dysease to thy ghoostly fader, askynge of hym to gyue the suche counseyll that may be moost helpynge to thy soule. Yf thou do thus mekely with a ful good<sup>4</sup> wyll to please thy god & to withstande the temptacyons of thyn enemye, the grace of the holy ghoost wyll fully<sup>4</sup> fulfill bothe hym & the / hym for to teche / the for to lerne / & take of hym suche counseyll that shall be moost strength & confort to the & confusyon to the deuyll. And so by the helpe of god thou shalt be comforted in suche maner that þou shalt not fall thorough trauayle of temptacyons / but euer the lenger the more stable and the<sup>4</sup> more stronge [be] in the loue of god to thy lyues ende. Thus than take hede that thou fall not from thy good lyuynge for feynte herte ne by temptacyons / and than thou mayst kepe the fyfth poynte of this degree of loue.— ¶ Here is shortly declared the mater of these fyue poyntes.

¶ Thus be declared the fyue poyntes of the thyrde degree of loue. In the fyrste thou art taught to loue god with full desyre. In the seconde for to do all thyng in þe worship of almyghty<sup>4</sup> god / and euer for<sup>4</sup> to drede god in the begynnynge of all thy werkes. In the thyrde fully to withstande all maner synne / and no synne for<sup>4</sup> to do vpon trust of other good dedes. In the fourth that thou fall not for defaute of dyscrecyon. In the fyfth thou art taught & counseyllid for<sup>4</sup> to haue a stable herte and for<sup>4</sup> to withstande all temptacyons that thou fall not from thy good lyuynge. Yf þou kepe thus these fyue poyntes than thou hast the thyrde degree of loue / whiche is called a stedfast loue to god. And yf thou loue god stedfastly thou mayst soone come to perfeccyon / and so by<sup>8</sup> the grace of god thourgh encrease of vertues thou shalt lyghtly come to<sup>9</sup> the fourth degree of loue.

¶ In the fourth degree of loue ben .viii. poyntes.

¶ Parfyte loue.

S ¶ How by encrease of vertues thou mayste come to perfeccyon.

**T**He fourth degree of loue is called a parfyte loue. An other loue there is all be it I make noo mencyon but of foure / whiche is called moost parfyte loue. Of that loue speketh saynt Austyn<sup>10</sup> & sayth: Charyte is parfyte in some men & inparfyte in some men, But þat charyte that is moost parfyte may not be had

<sup>1</sup> *al.* ensample. <sup>2</sup> H o. m.: Bern. in quodam sermone. <sup>3</sup> *al.* &. <sup>4</sup> *al.* om. <sup>5</sup> E the. <sup>6</sup> *al.* kunninge. <sup>7</sup> *al.* sadliche. <sup>8</sup> *al.* with. <sup>9</sup> *al.* haue. <sup>10</sup> H o. m. Aug. ad Ier. de pe. d. 2.

here whyle we lyue in this worlde. Of the same<sup>1</sup> moost parfyte loue speketh the same clerke thus: In the fullyllynge of the countre of charyte / that is to saye / in fullyllynge of heuen where that all is loue and charyte, This commaundement of god shall be fulfilled where he sayth / Þou shalt loue thy lorde god with al thy herte / with all thy mynde / and with all thy soule; For whyle ony fleshely desyre is in man god may not be loued with all the herte and full mynde. And by this thou mayst knowe that there is a passynge loue whiche may not be fulfilled in this worlde / and that may well be called moost parfyte loue. But here peraventure<sup>2</sup> some man wyll aske / why it is commaunde[d]<sup>3</sup> / but it myght be performed in this worlde<sup>4</sup>? To that the same clerke answereth and sayth / that it is skylfull that suche a perfeccyon sholde<sup>5</sup> be commaunded / and<sup>6</sup> this he sheweth by ensample in this wyse. Ryght as no man may renne euen and sykerly but he knowe whether he shall renne, In the same maner noo man sholde knowe [t]his moost parfyte loue / but it hadde be shewed in the commaundementes of god; Yf noo man hadde knowen it no man wolde haue laboured<sup>6</sup> hym to come therto. ¶ Now sythen it is so we knowe [well that we so must loue, it is nedeful we]<sup>7</sup> sette vs in a redy<sup>8</sup> waye, whyle we be here, that wyll brynge vs euen to that moost parfyte loue. A more syker waye is there none in this worlde than the waye of parfyte loue. Wherefore I counsell the to haue this fourth degree of loue whiche is called a parfyte loue, that [thou]<sup>9</sup> may come the more sykerly to [þe most] parfyte loue. ¶ Of parfyte loue speketh Saynt Austyn<sup>10</sup> and sayth: He that is redy to deye gladly for his brother, in hym is parfyte loue. To this acordeth the wordes of Cryste where he sayth: No man hath more charyte in this worlde than he that putteth his soule for his frendes / that is to saye than he that gyueth gladly his lyfe for the loue of god to wyne his frendes soule. This loue is the gretest loue in this worlde / & many there be, I trowe, through the gyfte of god that haue this parfyte loue; but yf it thynke the harde to come to suche an hyghe loue / be therefore not agast. For other parfyte loue there is wherin thou mayst loue parfytly thy god / as I fynde by the techynge of an holy clerke<sup>11</sup> where he counseyllith in this wyse: ¶ Yelde we vs to god of whome we be made / and suffre we not theym to<sup>5</sup> haue the<sup>5</sup> maystrye ouer vs whiche ben not of so grete value as we be / but rather haue we þe maystrye ouer theym; As thus / lete reason haue the maystrye ouer vyces / lete the body be subject to the soule and lete the soule be subject to god / & than is all þe perfeccyon of man fulfilled. Thus we sholde lyue by reason as þe same clerke sheweth by ensample. / For as we put lyuely thynges before them þat be not lyuely, Also as we put wytty thynges before them that haue no wytte ne reason, Also ryght as we putte tho that ben not dedely before theym that ben deedly / ryght so yf we wyl lyue parfytly we must putte proufytable thynges before theym that ben lusty and lykyng, Also put them that ben honest before theym that ben proufytable, Also putte theym that ben holy before them that ben honest, And put all thynges that ben parfyte before them that ben holy. Take hede than of this / for yf thou wylt lyue after this techynge than<sup>5</sup> thou mayst lyue parfytely / yf thou lyue parfytely þou sha[l]t loue parfytely; lyue than thus & thou

<sup>1</sup> *al.* this.    <sup>2</sup> *al.* percas.    <sup>3</sup> E commaundeth.    <sup>4</sup> *al.* here.    <sup>5</sup> *al.* om.    <sup>6</sup> *al.* bysyded.  
<sup>7</sup> E it well that it is moost parfyte loue, we must nedeful loue it and &c.    <sup>8</sup> *al.* in such a syker.  
<sup>9</sup> E we.    <sup>10</sup> H o. m.; Aug. super epist. loh.    <sup>11</sup> H o. m.; Prosper li. 3 de vita contemplatiua.

shalt come to parfyte loue. But for as moche as it is full harde to come sodaynly to suche a parfyte loue<sup>2</sup> / therefore take hede to tho thre degrees of loue whiche ben reherced before / & begynne to lyue sadly in the fyrste / & than from þe fyrst clymbe vp to the seconde / & fro the seconde to the thyrde / & yf thou be sadly stabled vpon the thyrde thou shalt lyghtely come to þe fourth where is all perfeccyon / yf thou haue perfeccyon thou shalt l[o]ue<sup>3</sup> perfytely. Begyn than at the fyrst degree of loue / & so encrease in loue & vertues yf thou wylt come to this degree of parfyte loue. ¶ I rede<sup>4</sup> that some men begynne to be vertuous / som encrease in vertues / and some be parfyte in vertues. Ryght so it fareth by the loue of god; as soone as thou art in wyll & begynnest to loue god / that loue is not yet parfyte but thou must stande fast & nouryssh þat wyll / & yf it be well nourysshed it wyll waxe stronge / & yf it hath full strength than it is parfyte. ¶ To this purpose I rede<sup>4</sup> also that no man may be sodaynly in so<sup>5</sup> hyghe a degree / but euery man that lyueth in good conuersacion / whiche may not be without loue / they<sup>6</sup> must begynne at the lowest degree yf they<sup>7</sup> wyl come to an hyghe perfeccyon. Thus than, good brother or syster whether thou be, withstande all vyces / and gadre to the vertues for the loue of god, and encrease in them tyll they ben parfytely stabled in the. And amonge all vertues loke that<sup>6</sup> thou haue a feruent wyll / be<sup>8</sup> besye [in]<sup>9</sup> deuout prayers / stande strongly ayenst temptacyons / be pacyent in trybulacyons / & stable in perseuerance<sup>10</sup>, that thou lyue parfytely & so come to parfyte loue. Take none hede of them that set lytell by perfeccyon / as of them that saye þat<sup>6</sup> they kepe not to be parfyte / it suffyseth to them to be lest in heuen / or come within the yates of heuen; these be many mennes wordes & they be peryllous wordes. For I warne þe forsothe what man hath not parfyte loue here he shall be purged with paynes of purgatorye / or ellys with dedes of mercy performed for hym in this worlde / and so be made parfyte / or he come to heuen blysse / for thyder may noman come but he be perfyte. Beware therefore of suche lyght & foly wordes, & trust more to thyn owne good dedes whyle þou art in this worlde than to thy frendes whan thou art deed. / Thyne also this lyfe is but short, þe payne[s] of purgatorye passe all the paynes of the world, the paynes of hell is euerlastyng / & the Ioye & blysse of sayntes is euermore duryng. Thyne also ryght as god is full of mercy & pyte, ryght so he is ryghtfull in his domes. Yf thou wylt thyne on these wordes ofte, I trust to the mercy of god thou shalt waxe [so] stronge in vertues & withstande so vyces þat within a short tyme thou shalt come to a parfyte loue. Whan god hath so vysyted the that thou can loue hym parfytely than shal all thy wyll & all thy desyre be for to come to þat loue whiche is moost parfyte / that is to saye euermore to se almyghty god in his glorious godhede, euermore with hym to dwelle. But for as moche as we may not come to our desyre / but we begynne somewhat to loue hym here in this lyfe: Therefore almyghty god mercyfull thorough the besechyng of his blessyd moder Marye graunte vs grace so to loue hym here / þat we may come to the Ioyfull & euerlastyng lyfe / where is moost parfyte loue, & blysse without ende. Amen. ¶ Here is reherced shortly how by encrease of vertues thou mayst come to perfeccyon & what vertues thou shalt loue.

<sup>1</sup> E so s.    <sup>2</sup> *al.* liuinge.    <sup>3</sup> E lyue.    <sup>4</sup> H o. m.: De pe. de. 2. h. que.    <sup>5</sup> *al.* a.  
<sup>6</sup> *al.* om.    <sup>7</sup> *al.* he.    <sup>8</sup> E to be.    <sup>9</sup> E & d. in p.    <sup>10</sup> E perseuerant.

IN this fourth degree of loue / whiche is called a parfyte loue / thou art taught and counseyllid to begynne at a lowe degree yf þou desyre to haue an hygh degree, as thus: Yf thou wylt haue this fourth degree of loue thou must begynne at the fyrst, & so encrease in vertues tyll thou come to perfeccyon. But amonge all vertues & al other poyntes whiche ben reherced before / fyue poyntes there be as me thynketh spedefull & nedefull euery man to haue & kepe þat ony good dede shall begynne & brynge to good ende. The fyrste is þat thou haue a feruent wyll. The seconde is that thou be besy in deuoute prayers. The thyrde is þat thou fyght strongly ayenst all temptacyons. The fourth is that thou be pacyent in trybulacyons. The fyfth is that thou<sup>1</sup> be perseueraunt in good dedes. Of these poyntes I spake before in the fourth degree of loue / but for as moche as they be not there fully declared / my wyll is by þe helpe of god to wryte more openly of eche of them one after an other / & fyrst to wryte of good wyll, for þat must be begynnyng & endyng of all good dedes.

T ¶ How good wyll is and may be in dyuerse maners.

WYll may be [& is] in dyuerse maners / <sup>2</sup>good and euyl / besy & feruent / grete & stronge / but for as moche as reason whiche god hath gyue onely to mankynde techeth & sheweth in euery mannes conscyence full knowyng of euyl wyll / & by cause þat<sup>3</sup> good wyll may be in dyuerse kyndes / therfore I leue at this tyme to speke of euyl wyl / & purpose me fully thugh þe techyng of almyghty god to declare somewhat openly þe vertue of good wyll. I trow wel<sup>4</sup> þat euery man wold<sup>5</sup> be good or wold<sup>6</sup> do some good dede be he neuer so synful & perauenture not chargeth gretly to be good ne besyeth hym to do good dede. But for as moche as he wolde<sup>6</sup> good I may not saye but [þat] he hath a good wyll. So [þat] euery man that wyll well be it strongly or feyntly / lytell or grete<sup>7</sup> / <sup>8</sup>in as moche as he wolde<sup>6</sup> good he hath a good wyll. Neuertheles though this be a good wyll it is worthy lytell or no mede / for it is no feruent ne besy wyll, for he desyreth<sup>6</sup> to be good without ony<sup>9</sup> trauayle / & so he suffreth that good wyl passe & chargeth not gretly to be good ne to do good dede. But what tyme he besyeth hym to performe that good wyll in dede / in that he desyreth<sup>6</sup> to be good & besyeth hym to do good though he haue not fully his purpose ne may not performe his wyll in dede / yet there is a feruent wyll & a besy wyll & [as] I hope a medefull wyll<sup>3</sup>. So that what man desyreth<sup>6</sup> to be good & to do good dede, & therto besyeth hym to performe that wyll in dede, of hym it may well be sayd that he hath a feruent wyll. Yet is þat wyll but lytell acounted & feble hauyng rewarde to a grete & stronge wyll. But what tyme thou hast performed in dede that thou hast so feruently wylle[d]<sup>10</sup>, than thou hast a grete & a stronge wyll / so that of euery man that is in wyll to be good or to do good dedes, whan he performeth that wyll in dede it may be sayd sothly of hym þat he is a man of a grete and a stronge wyl. To this acordeth saynt Austyn<sup>11</sup> & sayth thus: He that wyl do the commaundementes of god & sayth he may not he<sup>12</sup> hath a good wyll / [but] that wyll is but lytell & feble / for he may do & kepe the commaundementes whan he hath a grete & a stronge wyll. As who sayth what man hath a grete & a stronge wyll may kepe the commaundementes of god / and but

<sup>1</sup> E þou thou. <sup>2</sup> E & is g. <sup>3</sup> al. om. <sup>4</sup> al. I may wel trowe. <sup>5</sup> al. willeþ to. <sup>6</sup> al. willeþ. <sup>7</sup> al. muche. <sup>8</sup> E and in . . . <sup>9</sup> al. ony more. <sup>10</sup> E wyllleth. <sup>11</sup> H o. m.: Aug. de libero arbitrio, & ponitur in decre. de pe. d. 2. hinc &. <sup>12</sup> E but he.



he kepe them he hath no grete ne stronge wyll. Yf thou wylt thou mayst kepe the commaundementes of god / yf thou kepe them thou shalt be good & do good / so yf thou wylt þou mayst do good & be good. But yet somtyme & ofte it falleth that by the grace of the holy ghoost we wyl do somewhat *witþ* al our herte to the worschyp of god that is not in our myght ne power to performe in dede; whan our wyll is sette in this maner the goodnes of god is so moche that he receyneth that wyll as for dede. Of this saynt Austyn<sup>1</sup> bereth wytnes & sayth: What thou wylt & mayst not do,<sup>2</sup> god acounteth for dede. Thus mayst thou knowe with-in thy-selfe whan thou hast a lytell or a feble wyl / a grete or a stronge wyll / & how acceptable a good wyll is to almyghty god where thou doost thy besynes to performe it in dede. But se now more openly &<sup>2</sup> in specyall poyntes how thou shalt knowe whan thou hast a good wyl. Saynt Gregory sayth<sup>3</sup>: We haue a good wyl whan we drede the harme of our neyghboure as our owne dysease / & whan we be Ioyfull of the prosperyte of our neyghboure as of our owne proufyte. Also whan we trowe other mennes harmes [our harmes] as by waye of compassyon / & whan we acounten other mennes wynnynges our wynnynges as by waye of charyte. Also whan we loue our frende not for the worlde but for god / & whan we loue & suffre our enemye for the loue of god. Also whan we do to no man that we wolde that no man dyde to vs<sup>4</sup>. Also whan we helpe our neyghboure to our power and in wyll somewhat ouer our power. These poyntes stande moche by the<sup>2</sup> wyll withoute dede / but who so wylleth these fully in his herte to be do hath a good wyll, And as I sayd before his good wyll shall be accounted before god as for dede. Thus than haue I shewed whiche is good & feruent wyll though it be not performed in dede / whiche is a grete and a stronge wyll<sup>5</sup> / and how good wyll in some poyntes is accounted for dede before god all be it that it be not performed / so that the wyller do his besynes to his power. ¶ Take hede now ferthermore and be ware for though thou haue all these maners of good wyll to thy felynge / it may be so that yet thy wyll is not rygtfull / se how. Be thou neuer so full of wertues: but thou conforme thy wyll to goddes wyll in all maner thynges bodely and ghostly thy wyll is not rygtfull. To this purpose saynt Austyn<sup>6</sup> sayth thus: The ryghtwysnes of god is that thou be somtyme hole of body & somtyme syke / and perauenture whan thou art hole and in prosperyte / than the wyll of god pleaseth the moche and thou<sup>2</sup> sayst that he is a good god and a curteys; yf thou say so or thynke so onely for thou hast helth or welth of body / thou hast no ryghtful wyl for as moche as thou conformest not thy wyll to goddes wyll / but onely in helth and welth. For yf he sente the sykenesse or other dysease / perauenture thou woldest be sory and grutch ayenst the wyll and the sendyng<sup>7</sup> of god / & soo in thy wyll thou woldest make the wyll of god / the<sup>2</sup> whiche may not be but euermore ryght and euen, bowe downe to thy wyll / whiche boweth and is full croked / and in this thou hast ne[iþ]er<sup>8</sup> ryghtfull herte ne ryghtfull wyll. But what tyme thou dresseth thy wyll that is so croked and maketh it stande ryght with þe wyll of god whiche may not be croked but euer standeth euen / that is to saye noo thyng wyll[st]<sup>9</sup> helth ne sykenesse / welth ne wo / but euer holdest the pleased with the wyl

<sup>1</sup> H o. m.: Aug. super Ps. 57.<sup>2</sup> *al. om.*<sup>3</sup> H o. m.: Greg. in omel. 5.<sup>4</sup> *al. þat we*

wil nat suffre to be don to vs.

<sup>5</sup> *al. add: as whan yt ys performed in dede.*<sup>6</sup> H o. m.

Aug. super ps. 35.

<sup>7</sup> *al. sonde.*<sup>8</sup> *neuer.*<sup>9</sup> E wyll[st].

of god, than thou hast a ryghtfull wyll. ¶ Also it is nedefull to a good wyll that [shall]<sup>1</sup> encrease in vertues and come to the loue of god, that it be stable and resonable. What tyme thou art trauayled sore with temptacions and grutchest not ayenst goddes wyl<sup>2</sup> but with a glad herte thou<sup>3</sup> thankest god & suffrest hym lowely & thynkest well it is chastysynge to the for thy synnes, than<sup>4</sup> is thy wyll stable. And whan thou desyrest not<sup>4</sup> hygh rewarde in blysse for thy good luyngge or ghoostly trauayle whiche thou hast here in erthe but onely at goddes wyll what he wyll dyspose for the & no thynge at thy wyll, than thou hast a resonable wyll. Thus I haue shewed the dyuerse kyndes of good wyl whiche be full spedefull & nedefull the for to knowe yf thou be in good wyll to [conne] loue god / & yf thou haue a stable & a resonable wyll þou shalt soone come to parfyte loue. ¶<sup>5</sup> Now perauenture thou þat trauaylest in ghoostly werkes wylt thynke or say thus / somtyme it happe[th]<sup>6</sup> that thou<sup>7</sup> woldest do some ghoostly trauayle & thou<sup>7</sup> may not performe it in dede / & all be it so thou<sup>7</sup> do it in dede it is full oft with so grete heuynesse þat thou<sup>7</sup> grutche somewhat for defaute of ghoostly comfort. To this I may answere as I sayd before: yf þou grutche þou hast no stable wyll, & yf thy wyll be stable þou shalt not drede in this case / & se why. Thou shalt vnderstande þat the flesshe is euer contraryous to þe spyryte & þe spyryte contrarye<sup>8</sup> to þe flesshe: herof þou hast ensample where saynt Poule sayd of hymself in this wyse: Þat goodnes whiche I wolde do I do not / as yf he had sayd thus: Some good dedes I wyll & desyre in my soule / but I may not fulfyl them for feblenes of my flesshe / & all be it somtyme I performe them in dede it is without ony gladnes. but what, for this trowest þou þat thapostle sholde therefore lese his mede / for he wolde & myght not or els [for] he dyde good somtyme without gladnes? Nay, but moche the more his mede was encreaced, for two causes. Fyrst for the trauaylous werkyngge of his body that he suffred whan the flesshe stryued soo sore ayenst the goodnes of the spyryte. The seconde cause is for the heuynes & trauayle whiche þe spyryte suffred whan he had no ghoostly comforte. In the same maner what euer grutchynge thou hast of thy flesshe ayenst good dedes or what heuynesse thou suffrest for defaute of ghoostly conforte / be not therefore abassed so thy wyll be stable, but suffre & abyde lowely the grace of god for thy more mede. Be than stable in wyll & the denyll ne thy flesshe shall neuer haue maystrye of<sup>9</sup> the / for all the deuyls in hell may not make the to synne but þou put therto<sup>10</sup> thy wyll. Ne all the aungels of heuen may not make the to do good dedes but þou put-to thy wyll. ¶ Take hede than that thy wyll be well dysposed to god & that it be set stably & resonably / & than thou hast a spedefull begynnynge to come to the loue of god. but for as moche as mannes wyll is ordeyned fyrst & dysposed with the grace of god that he shall wyll good: to haue that grace in wyll & in all other dede / Prayer me thynketh is nedefull & therefore somewhat I wyl wryte of prayer as god wyll gyue me grace.

U ¶ What profyte<sup>11</sup> is in prayer and in what maner thou shalt praye.

PRayer [&]<sup>12</sup> ensample of good luyngge [be]<sup>13</sup> moost spedefull to gete grace & to drawe men to loue god. A deuoute prayer & often vsed purchaseth grace of almyghty god & putteth away the fals suggestyons of the fende & stablysshe[th]<sup>14</sup>

<sup>1</sup> E it. <sup>2</sup> *al.* ay, god. <sup>3</sup> *al.* & þonkynges to god þou suffrest hem. <sup>4</sup> *al.* no. <sup>5</sup> *al.* But now. <sup>6</sup> E happed. <sup>7</sup> *al.* I. <sup>8</sup> *al.* contrarious. <sup>9</sup> *al.* ouer. <sup>10</sup> *al.* to. <sup>11</sup> E parfyte. <sup>12</sup> E is. <sup>13</sup> E & is. <sup>14</sup> E stablysshed, *al.* stabileþ.

a man in all goodnesse. Therefore god sayth to his dysciples thus: Waketh & prayeth that ye fall not in [to] temptacyons. Ryght as it is nedefull for<sup>1</sup> a knyght that shall go in to batayll haue with hym armour & wepen / ryght so it is nedeful & spedefull to euery crysten man to<sup>2</sup> haue with hym contynuell prayer / for what of our owne freelte / what by [the] malyce & enuye that the fende hath to vs / we be euer in this worlde in ghostly batayll more or lesse by the suffraunce of our lorde<sup>3</sup> god. Therefore sayth saynt Gregory<sup>4</sup>: The more we be trauayled with thoughtes or fleshely desyres / the more nede we haue to stande besely in prayers. So thus þou mayst se that prayer is spedefull & nedefull. ¶ Also prayer as I rede<sup>5</sup> is a souerayne helpe to thy soule / confort & solace to thy good aungell / torment & payne to þe deuyll / acceptable seruyce to god / parfyte loye / sad hope / & ghostly helthe without corrupcyon. ¶ Prayer is also a nedefull messenger from euery mannes soule to almyghty god in heuen / & namely from that mannes soule whiche is moche troubled & hath no reste. Some consciences there be whiche be good / that is to saye be well ruled & be in reste / to suche prayer is also a nedefull messenger to holde þe soule in ghostly confort & to encrease it & stable it in goodnes. But there be many other men & wymen of dyuerse conscience. Some there be that haue a bad conscience whiche be in rest & not troubled / & that ben they<sup>6</sup> that ben sette fully to euyll & not to good. Some haue a bad conscience & somewhat be troubled in theyr conscience / & tho be suche þat be somewhat<sup>7</sup> euyll or begynne to be euyll. Some haue good conscience & also<sup>8</sup> ben greued in theyr conscience / & [tho] be suche as<sup>9</sup> lyue enyll & begynne to be good. Whyle the conscience is thus troubled the soule hath no reste / therfore to pursyewe for helpe & grace / prayer that nedefull messenger must do well his offyce / that is to saye besely without ony taryenge / & strongly without ony feynynge; & rather [to] come to the presence of almyghty god hym nedeth to haue<sup>10</sup> two specyall frendes / þat is to saye stedfast fayth and trusty hope: with these two frendes prayer taketh his waye & renneth fast to þe yates of heuen / & entreth without ony lettynge / for he goth to the presence of þat good lorde truly to do his message with full fayth & sad hope / full pyteously he sheweth his nedes & the perylles of [the]<sup>10</sup> soule. Than anone the good lorde so ful of pyte & mercy sendeth his blessyd loue in to þe soule thorgh the pursute of that good prayer. Whan this loue entreth in to that soule anone he maketh all glad þat was full elenge & sory / he maketh in peas & reste that was sore troubled. Hope cometh agayn that was out / and ghostly strength þat was awaye is fully restored. Whan the enemyes of the soule / that is to saye the fendes se this helpe & confort to the soule / with sorowfull chere they torne awaye & thus they<sup>2</sup> begynne to crye: Alas alas, sorowe & wo is come to vs / fle we fast awaye for god fyghteth for this soule. Thus mannes soule is deluyered fro the fende by prayer / & so it may sothly be sayd that prayer is a spedefull & a nedefull messenger fro mannes soule to almyghty god in heuen. ¶ Thus þou hast herde<sup>2</sup> what is prayer / se now ferthermore how þou shalt praye. ¶ As often as thou prayest / or what euer thou prayest, put all thy wyll in [to] goddes wyll / in the ende of thy prayer / desyrynge euermore in euery askynge his wyll to be fulfilled and no thyng thy wyll. For thou mayst praye & aske

<sup>1</sup> *al.* to.    <sup>2</sup> *al.* om.    <sup>3</sup> H o. m. Greg. in omelia.    <sup>4</sup> H o. m. Aug. in sermone.    <sup>5</sup> *al.* & þo be suche.    <sup>6</sup> *al.* somdele.    <sup>7</sup> *al.* whiche be also.    <sup>8</sup> *al.* that.    <sup>9</sup> *al.* with him.    <sup>10</sup> E his.

some thyng that he wyl not here ne graunte / as yf þou praye for soules that be dampned thy prayer is not accepted. Also it may so be that thou desyre not that is<sup>1</sup> moost helpynge to thy soule ne to other peraventure for whom þou prayest. Also many men praye<sup>2</sup> somtyme for no good entent / and for that they be not herde. Therefore to be alway syker, whaz euer thou prayest put thy desyre and thy entent in<sup>3</sup> askynge in goddes wyl, for he knoweth all thynges, and what euer thou prayest he wyll not graunte<sup>4</sup> the but that is moost proufytable for the. To this accordeth an holy clerke<sup>5</sup> and sayth: Oftentyme god graunteth not many men at theyr wyll / for he wyll graunte them other grace thaz they aske, to more helth of theyr soules. So that<sup>6</sup> it is nedeful that we put all our askynge in to his ordynance. To this acordeth [also] saynt Bernarde<sup>7</sup> and sayth: No man sholde set lyght by his prayer / for he to whom we praye aftertyme the prayer is passed from our mouth or from our herte / he wryteth it in his booke / and trustyngly we may hope that he wyll graunte that we aske or ellys that is more proufytable to vs. Thus than what euer thou prayest put all thy wyll in to goddes wyll. ¶ Also whan that<sup>8</sup> thou prayest thou shalt praye generally / that is to saye / as thou prayest for thy selfe so thou shalt praye for other. Thus thou must do for thre causes: Fyrst for lone and charyte wyll that thou do so. And therefore sayth the apostle<sup>9</sup>: Prayeth eche of you for other that ye may be saued. The seconde cause is / for the lawe of god wyll that euery man helpe other in nede. This thou hast by the techynge of saynt Poule<sup>9</sup> where as he sayth thus: Eche of you bere others<sup>10</sup> burthen / that is for to say /<sup>11</sup> eche of you praye for other or helpe other in nede & so ye shall fulfill the lawe of cryste. The thyrde cause is / for who so prayeth for al other as for hymselfe / þe goodnes of god wyll that he shall be partyner of all other mennes prayers. To this acordeth saynt Ambrose<sup>12</sup> & sayth thus: Yf thou pray onely for thy self and for none other than shall none other pray for the but thy selfe / & yf thou praye for all other thaz all other shall praye for the. Thus than whan þou prayest praye for all other. ¶ Also whan thou shalt praye thou must praye with full herte & put away fro the all vanytees of the worlde, all ymagynacyons & all ydel thoughtes. To this acordeth an holy clerke<sup>13</sup> & sayth: Whan we stande to praye we must with all our herte gyue our<sup>14</sup> entent to that we praye / that is to saye we must voyde all flesshely & all worldely thoughtes & suffre not our herte otherwise to<sup>15</sup> be occupied than about our prayer. But to this peraventure thou sayst that though þou be neuer in<sup>14</sup> so good wyll to praye / thyn herte is awaye<sup>15</sup> from thy prayer & encombred<sup>16</sup> with dyuerse thoughtes that thou mayst haue no whyle thyn herte sadly vpon thy prayer. To this I graunte þat what [through] the fende whiche euer is besy to lette all goodnes &<sup>16</sup> what through the vnstablynnes of man thyn herte shall<sup>17</sup> not be stable<sup>18</sup> vpon thy prayer I trowe scarsely the tyme of a Pater noster. But whaz thou go to thy prayer / take good hede what nede thou hast to praye / what thou wylt praye / & how grete, how myghty & how ryghtfull & mercyfull he is to whom þou wylt praye. Yf thou set thyn herte thus in the begynnynge of thy prayer / thou shalt not I trowe gretly be

<sup>1</sup> *al.* þat is not. <sup>2</sup> Ms. prayed. <sup>3</sup> ent. in, *al.* om. <sup>4</sup> E gr. it. <sup>5</sup> H o. m. Isidorus de summo bono. <sup>6</sup> *al.* om. <sup>7</sup> H Bern. in quodam sermone. <sup>8</sup> H adds Jamys; o. m. Jacobi 4. <sup>9</sup> H Gal. 6. <sup>10</sup> *al.* other. <sup>11</sup> E that eche. <sup>12</sup> H o. m. Ambr. in examerio li. vitimo. <sup>13</sup> H o. m. Ciprian & ponitur in decret. de. g. d. i. quando. <sup>14</sup> *al.* in neuer. <sup>15</sup> *al.* anoon alyened. <sup>16</sup> *al.* acombred. <sup>17</sup> E shalt. <sup>18</sup> *al.* stabili.

letted / & though it be so that somtyme thou be letted with other thoughtes / fyght ayenst them *with* all thy besynes / & anone tourne to thy prayer. Yf thou wylt fyght wylfully in this maner god of his grete grace & endeles pyte wyll alowe thy good wyll / & moche the rather for thy trauayle graunte that þou askest. Thus than when thou wylt praye þou must praye *with* full herte. ¶ Also an other maner prayer there is / that<sup>1</sup> who soo hath grace to come therto his prayer shal soone be herde yf he praye resonably. This maner of prayer is whan thou art vysyted by the grace<sup>2</sup> of god with grete conpunccon of herte and swetnes of deuocyon. Conpunccon is a grete lou[n]es<sup>3</sup> of thy soule spryngynge out of thy herte with teeres of thyn eyen, whan þou bethynkest the vpon thy synnes & vpon the dredefull dome of god. Whan þou hast this conpunccon & these teeres than þou hast full deuocyon / with suche deuocyon besely praye for all tho that haue nede / for what thyng þou prayest in þat tyme so it be worshyp to god þou art anone herde without ony taryenge. For as I rede<sup>4</sup> prayer peaseth almyghty god & maketh hym torne to mercy; but whan deuoute teeres come *with* prayer than of his grete pyte he may no lenger suffre / but anone as he were *constrayned* he graunteth what we aske. Ferthermore yf þou be vsed to suche deuocion þou shalt feruently desyre to conne loue god / & so by goddes grace þou shalt soone come to loue / thus than loue prayer yf thou wylt come to þe loue of god. And for as moche as many men & women be moche trauayled by dyuerse temptacyons or they come to loue / therfore [to] be ware of theym & sooner to *withstande* them / somewhat I wyl shewe of temptacyons as me thinketh is nedefull.

X ¶ How þou mayst be ware & knowe of temptacyons wakyng or slepyng / & how þou shalt *withstande* them.

**B**y the ordynauce of almyghty god there be ordeyned<sup>1</sup> good aungels to defende vs fro euyll &<sup>1</sup> to styre vs to vertues and to kepe vs in goodnes. ¶ Also other badde aungels & euyl spyrytes there be whiche trouble mankynde *with* dyuerse temptacions to preue mannes stablenes, & that to grete mede to mannes soule. The power of this wycked spyryte / that is to saye the fende is so grete þat the more a man besyeth hym to please god þe rather he is about to greue hym. For as I rede oftymes it happeth þat many men whan th[e]y gyue them hole to contemplacyon or to other deuocions than they be trauayled with stronge temptacyons by [þe] suffraunce of god, that they may knowe theyr owne feblenes & to kepe theym meke & lowe<sup>5</sup>, for they sholde not lese þe grete mede of god for any maner spyce of pryde / whiche mede is ordeyned for theyr ghostly trauayle. Also in whateuer maner of lower degree [a] man or woman be that wyll *withstande* synne to his power & lyue after the techynge of goddes lawe / to al suche the wycked spyryte hath enuye / & euermore gyueth theym some maner of batayll grete or lytell, slepyng or wakyng. ¶ Other men & women there be that he suffreth to<sup>1</sup> be in reste & peas / & tho ben suche as<sup>6</sup> drede not god but nyght & daye gyue them to all maner lustes<sup>7</sup> & lykynge of theyr flesshe / for they ben so redy to synne & to do his wyll that hym nedeth not to styre them to euyll / & therfore he suffreth them in peas & without ony<sup>1</sup> trauayle of temptacyons. Of suche men speketh saynt Austyn<sup>8</sup> & sayth thus:

<sup>1</sup> *al. om.*    <sup>2</sup> *al. sonde.*    <sup>3</sup> *E loue.*    <sup>4</sup> *H o. m. Beda in sermone.*    <sup>5</sup> *H adds and all ys.*    <sup>6</sup> *al. suche þat seruen þe deule and.*    <sup>7</sup> *E lustynges.*    <sup>8</sup> *H o. m. Aug. & ponitur in decret. de pe. d. 5.*

Some men & women prefer theymselfe to synne wylfully & abyde not the temptacyons of the fende / but they<sup>1</sup> go before the temptacyons & be redyer to synne than the fende is<sup>1</sup> to tempte them<sup>1</sup>. ¶ And sythen it is so that every man whiche is besy to please god shal be traunayled and pr[e]jud<sup>2</sup> with dyuerse temptacyons, I wyl shewe the to my felynge, and as I rede of other auctours, þe maner of begynnyng of euery temptacyon, that thou mayst be ware of them & rather withstande the begynnyng, & so ouercome the hole temptacyon. ¶ I rede<sup>3</sup> that our enemye the fende whan he wyl make vs to<sup>1</sup> folowe his wyl or ellys for enuye wyl traunayle and greue vs, he begynneth with fals suggestyons / that is to saye he putteth in our myndes diuerse ymagynacyons / as worldely & flesshely thoughtes, and somtyme other thoughtes whiche be full greuous & peryllous / eyther to make vs haue a grete lust & lykyng in them that be worldely or flesshely / or ellys to bryng vs in grete heynes or drede through tho thoughtes whiche be greuous & peryllous. ¶ As to the worldely or flesshely thoughtes, yf we suffre theym to<sup>1</sup> abyde in oure herte so longe wylfully tyll we haue lykyng in them / than hath the deuyll wonne a grete stronge warde of vs & pursyweth ferthermore with all his besynes to make vs assente to hym as in wyl to performe it in dede. By that dede thou mayst vnderstande euery dedely synne after þe suggestyon is in þe begynnyng. To some he begynneth with a fals suggestyon of pryde / or ellys of couetyse / to some with a suggestyon of glotonye or lecherye / and so of all other synnes wherin he supposeth soonest to haue maystrye ouer man / for every man is enclyned<sup>4</sup> more to one maner synne than to an other. And where he hath maystrye / that is to say where that synne is performed in dede / he besyeth hym sore to bryng it in to custome / & so thorough the custome to haue vs hole vnder his power. Go<sup>5</sup> fle & withstande all these perylles, the prophete Dauyd sayth in the sawter: Go awaywarde or bowe awaye from euyll & do good / that is to saye after the exposycyon of doctours: Go from the euyll of suggestyon / from the suggestyon of entysyng<sup>6</sup> / from þe euyl of delytyng / from the euyll of assentyng / from the euyl of dede / & from the euyll of custome. Withstande than all suche worldely or flesshely thoughtes as moche as god wyl gyue the grace, þat thou fal in none of these euylles whiche as I haue sayd be full peryllous. ¶ Ferthermore as to þe greuous thoughtes & peryllous, peraventure þou wylt aske whiche be tho thoughtes þat be so greuous & peryllous. All tho thoughtes that thou hast ayenst thy wyl whiche make the heuy or sory, be greuous. And for to shewe the more openly: what man that ymagy[n]eth vpon hyghe maters þat be ghoostly whiche passe all erthely mennes wytte, As vpon þe fayth of holy chyrche or suche other that neden not to be specyfyed<sup>7</sup> at this tyme, <sup>8</sup>that man hath greuous thoughtes & peryllous. Yf we suffre suche ymagynacyons abyde & take none hede in the begynnyng to the fals suggestyon of þe fende, witi[n] [a] short tyme or euer we be ware eyther he wyl make vs lese our kyndely wytte & reason / or ellys he wyl bryng vs [in] to vnreasonable drede. Of suche temptacyons it is nedefull to be ware & put theym awaye yf þou may with deuoute<sup>9</sup> prayers & other occupacyons / & yf thou may not voyde them suffre them than esely. For þou shalt vnderstande þat they be ryght nedeful & medefull for thy soule / for but it were so þat suche thoughtes come somtyme in to

<sup>1</sup> *al. om.*    <sup>2</sup> *E pryued.*    <sup>3</sup> *H o. m. Isodor de summo bono.*    <sup>4</sup> *H inclynnyng, R enclinant.*  
<sup>5</sup> *al. To.*    <sup>6</sup> *from—ent. al. om.*    <sup>7</sup> *al. nedith not to specifye.*    <sup>8</sup> *E for that.*    <sup>9</sup> *E dououte.*

thy mynde þou sholdest seme in thyselfe that þou were an aungell & no man / therefore it is nedefull that thou be tempted otherwyle with euyll thoughtes that thou mayst se & knowe thyn owne feblenes & vnstabilenes whiche cometh of thyselfe / and that þou mayst fele the strength whiche þou hast onely of god. Also thou shalt suffre suche thoughtes esely / but thou mayst voyde them / for all suche thoughtes so þat<sup>1</sup> thou delyte the not in them they<sup>2</sup> ben a grete purgynge for thy soule / & a grete strength to kepe within the vertues / & all be it þat<sup>1</sup> they be sharpe & bytter for the tyme thynke well þat they shal make thy soule clene that was ryght foule / & make it hole that was ryght syke / and brynge it in<sup>1</sup> to euerlastynge lyfe & helth without ende to the<sup>1</sup> whiche lyfe & helth may no man come withoute grete sharpenes & bytternes. Also whan þou art trauayled with thoughtes whiche þou mayst not put away, thynke wel that it is a grete ryghtwysnes of god that thou haue suche thoughtes: For ryght as þou hast had full often thy wyl & lykynge in worldely and fleshely thoughtes ayenst the wyll of god / ryght so it is þe wyl of god that thou haue other thoughtes ayenst thy wyl. ¶ But yet it is good that thou be ware of them & that þou drede them dyscretly and truste stedfastly in god. For whan the soule hath no delyte in suche thoughtes but hateth & lotheth them / than they be a clensynge & a grete mede to þe soule; but yf it so be that there come somtyme ony lykynge of synne or of ony vanyte thorough suche thoughtes / than withstande & thynke that it is a fals suggestyon of the deuyll / & therwith be dredful and sory that þou hast offended god in lykynge of suche fals ymagynacyons. I rede<sup>2</sup> that for suche thoughtes onely þou shalt not be dampned though they be<sup>1</sup> come in to thy mynde / for it is not in thy power to let them to come: But yf it be so that þou assente or delyte in them than be ware, for there thou dyspleasest god. Also it is good that þou drede<sup>3</sup> though þou assente not to euyll thoughtes, that þou fall not for pryde. For eche man that standeth in vertues standeth onely by þe vertue & grace of almyghty god. Thus than be ware of thoughtes, for here þou mayst se that all temptacyons begynne with fals suggestyons of the wycked spyryte. And yf þou haue grace to withstande suche thoughtes þou shalt ouercome all<sup>4</sup> temptacions. And for<sup>5</sup> moost souerayn remedy ayenst all maner temptacions it is good that þou shewe thy disease to thy ghostly fader as oft as it nedeth [or] els to some other good man of ghostly luyng, as I sayd before in the fyfth poynt of þe thyrde degree of loue. ¶ Ferthermore to speke of temptacyons, I rede<sup>6</sup> that whan the wycked fende<sup>7</sup> may not ouercome a man wakyng / than is his besynes to trauayle & to tary<sup>8</sup> hym slepyng. And that is to dysceyue hym yf he may in thre maners. One is to begyle hym through glad & comfortable dremes. The seconde is to greue & to lette hym through sorowfull & dredefull dremes. And the thyrde is to make hym the rather assente to synne wakyng through foule syghtes or other dyuerse vanytees whiche he suffreth slepyng. therefore it is good to be ware of dremes / for in some thou mayst wel byleue & some it is good to sette at nought. for somtyme god sheweth comfort to wycked men slepyng þat they sholde the rather leue theyr synne, & somtyme he comforte[th]<sup>9</sup> good men slepyng to make them more feruent in his loue; but for as moche as þou myghtest lyghtly be disceyued through suche illusyons, I counseyll

<sup>1</sup> *al. om.*    <sup>2</sup> *H o. m. Isidorus de summo bono.*    <sup>3</sup> *E drede god.*    <sup>4</sup> *E all suche.*    <sup>5</sup> *E for þe.*  
<sup>6</sup> *H o. m. Greg. in mor.*    <sup>7</sup> *al. þat þe wicked f. whan he.*    <sup>8</sup> *E taryenge.*    <sup>9</sup> *E comforted.*

the to put them<sup>1</sup> all out from thy herte or els to shewe them to thy ghostly frendes. For oftymes he þat hath moche<sup>1</sup> lykynge in dremes is moost<sup>2</sup> taryed and out of reste. <sup>3</sup>Also þou shalt not drede suche dremes what-soeuer they be: For as I rede yf thou be stable in the fayth of holy chyrche / yf þou loue god with all thy herte / yf þou be obedyent to god & to thy souerayns what euer þou be as well in aduersyte as in prosperyte, and yf þou put all thy wyll at goddes dysposycyon, than shalt þou drede no maner of dremes; for though they be dredefull & sorowfull to thy syght be therfor not agast ne heuy / but trustyngly put al togyder in to goddes honde he to ordeyne for the as he wyll. Also though they be to thy syght glad & comfortable, desyre them not ne<sup>4</sup> byleue not in them but yf it [so] be that they torne<sup>5</sup> to the worschyp of god. Yf þou do thus by the grace of god þou shalt ouercome all temptacions slepyng. Thus than, slepyng & wakyng, yf thou withstande in the begynnyng þe fals suggestyons of that wycked aungell, þat is to saye wycked thoughtes & peryllous ymagynacions as I sayd before / than þou shalt ouercome all temptacions. To this acordeth saynt Austyn<sup>6</sup> & sayth: Yf we withstande the lust & lykynge of vnclene<sup>7</sup> thoughtes there sholde<sup>8</sup> no synne reygne in our dedely bodyes. Withstande than thoughtes & be stronge ayenst temptacions / & so through that ghostly strength þou shalt lyghtly come to the loue of god. And for as moche as suche temptacions & other worldely trybulacions fall oftentimes to goddes seruauentes in to grete mede of theyr soules so that<sup>1</sup> they can suffre them mekely & thanke god therfore, I wyll shewe a fewe comfortable wordes of þe vertue of pacyence by the whiche þou mayst be styred for<sup>1</sup> to suffre bodely and ghostly dyseases gladly for the loue of god.

Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.

CHaryte whiche is moder & keper of vertues is lost full often by Inpacyence. To this acordeth saynt Gregorye<sup>9</sup> & sayth thus: Men that be Inpacyent whan they wyll not suffre gladly trybulacions / destroye<sup>10</sup> the good dedes whiche they dyde whyle þe soule was in peas & reste / & sodaynly they destroye [w]hat<sup>11</sup> ghostly werke that<sup>1</sup> they haue begonne by good auyement & grete trauallye. By these wordes it semeth þat it is nedefull to kepe with vs the vertue of pacyence yf we sholde come to the loue of god / for without encrease of vertues we may not come to þat loue.

¶ To speke than of pacyence: I rede<sup>12</sup> þat in prosperyte it is no vertue to be pacyent / but what man is troubled with many aduersytees & standeth stably hopyng in the mercy of god / he hath the vertue of pacyence.

¶ In thre maner of wayes goddes seruauentes haue nede to be pacyent in trybulacions. The fyrst is whan god chastyseth them with his rodde / as with losse of worldely godes or ellys with bodely sykenes. The seconde is whan our enemye the fende trauallyeth vs with dyuerse temptacions by the suffraunce of god. The thyrd is whan our neyghbours do to<sup>13</sup> vs wronge or despytes. In eche of these thre our enemye besyeth hym to bryng vs oute of pacyence / & in eche of these we sholde<sup>14</sup> ouercome hym yf we be pacyent. As thus: yf we suffre easely & gladly the chastyng of god without ony grutchynge; Also yf we delyte vs not in the fals snggestyons of the fende & assente in no maner to his wycked temptacions;

<sup>1</sup> *al. om.*    <sup>2</sup> *al. moche.*    <sup>3</sup> H o. m. In reuelac. Brigide regine li. 4 c. 23.    <sup>4</sup> *al. &.*    <sup>5</sup> *al. shal t.*    <sup>6</sup> H o. m. Aug. de uerbis apostoli.    <sup>7</sup> *al. vnlefull.*    <sup>8</sup> *al. sal.*    <sup>9</sup> H o. m. Greg. in past.    <sup>10</sup> *al. schende.*    <sup>11</sup> E that.    <sup>12</sup> H o. m. Greg. in moralibus.    <sup>13</sup> *al. dop, to om.*    <sup>14</sup> *al. shul.*



Also yf we kepe vs sadly in charyte whan we suffre ony<sup>1</sup> wronges or despytes of ony<sup>1</sup> of our neyghbours / thus we sholde<sup>2</sup> ouercome that wycked fende with the vertue of pacyence. ¶ I sayd as for the fyrst we shold<sup>2</sup> ouercome the fende yf we suffre easely & gladly the chastysynge of god without ony grutchynge / this is good þat we suffre for it is for grete lone whiche he hath to vs & [for]<sup>3</sup> grete mede that he wyll ordeyne for vs. To this purpose saynt Austyn<sup>4</sup> speketh & sayth thus<sup>5</sup> to eche mannes soule callynge the soule doughter, and sayth thus: Doughter yf thou wepe vnder thy fader wepe not *with* Indygnacion ne for pryde / for that thou suffrest is for medycyne to the & for no payne / it is a chastysynge & no dampnacyon; yf thou wylt not lese thyn herytage, put not from the that rodde / take no hede to the sharpenes of that rodde / but take good hede how well thou shalt be rewarded in thy faders testament. These wordes may be remeued to euery crysten man & woman, as thus: Yf our fader in heuen sholde chastyse<sup>6</sup> vs *with* losse of goodes or *with* sykenes of body we sholde<sup>2</sup> not grutchen / but we sholde be sory þat we trespased ayenste our fader / & take mekely his chastysynge & euer aske mercy. His chastysynge is hel[pe]<sup>7</sup> to our soules & reles<sup>8</sup> of grete[r] penaunce / his chastysynge is but a warnynge for loue & not dur[esse]<sup>9</sup> for wrath. [If] we sholde<sup>2</sup> not be put out frome the herytage of heuen it is needfull we be boxum to our fader in heuen & suffre lowely & gladly his ryghtfull chastysynge for our greuouse trespasyng, that thurgh the vertue of pacyence we may come to that grete herytage / that is to saye to the blysse of heuen to þe whiche he ordeyned vs in his last testament, that was whan he gafe for vs his herte blood vpon þe crosse. Thus we must suffre gladly the chastysynge of god without grutchynge. This chastysynge as I sayd is somtyme in sykenes of body / & somtyme in losse of worldely goodes. Yf thou be chastysed with sykenesse of body / haue in thy mynde the wordes of the apostle<sup>10</sup> whan he sayd thus: All be it that<sup>1</sup> our body outwarde be corrupted with sykenes our soule within is made newe & more clene frome daye to daye. Also yf [thou]<sup>11</sup> be chastysed *with* losse of goodes / take hede to þe pouerte of Iob<sup>2</sup> where þou may haue a grete example of pacyence, for with grete thankynges to god he toke full mekely & gladly grete pouerte, sykenes & many dyseases & sayd: Our lord gafe / our lorde hath take awaye / as it pleaseth hym so it is do / blessyd be the name of þat lorde Iesu<sup>1</sup>. Thus þou hast example to suffre gladly the chastysynge of god. ¶ I sayd also as for the seconde we sholde ouercome þe fende yf we delyte vs not in his fals suggestyons & yf we assente in no maner to his wycked temptacyons. In the last chapytre before thou hast how thou shalt be stronge & stable ayenst all temptacyons: Se now more openly why thou shalt gladly suffre temptacyons without ony grutchynge. One skille is for yf thou suffre them not gladly but grutchest ayenst them than þou lettest them that sholde helpe the / the whiche be good angels & other sayntes / & helpest thyn enemyes whiche be wycked fendes / for a greter confort is none to theym but<sup>12</sup> whan they fynde a man heuy and grutchynge; therefore suffre them gladly and aske helpe & mercy of hym in whom all grace is and confort. Also yf thou suffre suche temptacions gladly and assentest not to them in lykynge ne in wyll / than thou stoppest the

<sup>1</sup> *al. om.*    <sup>2</sup> *al. shul.*    <sup>3</sup> *E so.*    <sup>4</sup> *H o. m. Aug. super ps. 39.*    <sup>5</sup> & s. thus om. in *H.*  
<sup>6</sup> *al. chastiseþ.*    <sup>7</sup> *E helpe.*    <sup>8</sup> *E rules.*    <sup>9</sup> *E durynge.*    <sup>10</sup> *H o. m. 2 Corinth. 4.*    <sup>11</sup> *E we.*  
<sup>12</sup> *H o. m. Iob 1.*    <sup>13</sup> *al. than.*

'fende that he dar not assaile the with other temptacions, for he dredth to be put out from the & be ouercome whan he feleth the so stable & so pacyent; that is a grete drede to hym. For whan he traunyleth a man with temptacions and he be withstande / than be his paynes moche the more encreased in hell. Withstande than his temptacions with the vertue of pacyence & so thou shalt ouercome hym. ¶ As for the thyrd way of pacyence I sayd þat we sholde kepe vs sadly in charyte whan we suffre wronges or despytes of [our]<sup>2</sup> neyghbours / suche wronges it is [m]edefull<sup>3</sup> to suffre for the loue of god: For as saynt Austyn<sup>4</sup> sayth / he that is so pacyent that gladly wyll suffre wronges shall be ordeyned grete and myghty in heuen. If than thy goodes be taken from the wrongfully / suffre esely and thynke in thy herte that thou came naked in to this worlde & no better than naked shalt thou go away<sup>5</sup> out of the worlde. Also thynke vpon þe wordes of the apostle<sup>6</sup> where he sayth: Nought we brought in to this worlde and no thyng we may bere with vs / thynke vpon these wordes & I trowe they shall styre the moche to pacyence. ¶ If thou be dysp[ly]sed<sup>7</sup> or defamed wrongfully / thynke vpon the wordes of cryst whan he sayd thus to his dyscyples: Ye be blessyd whan wycked men curse you or despyse you wrongfully, whan they pursyewe you or saye ony euyll makynge lesynges ayenst you wrongfully / Ioyeth than & be glad for your mede is plenteuous in heuen. These wordes me thynketh sholde make the to suffre gladly despytes & euyll wordes. It falleth somtyme that some mennes hertes be full grete & stoute by pryde & Inpacyence: But goddes seruantes whan they se suche men so dyseased and traunyled in their soules, haue grete compassyon of them knowynge wel that it cometh of vnstablenes of herte and of wycked sterynge of the fleshe / & therefore they suffre wycked & angry wordes for þe tyme, hopynge þat after so grete noyse shall come some maner ease & lownes of herte; they suffre also for þe tyme for they knowe well it is full harde a man to ouercome hymselfe; / for thyse causes euery good man sholde gladly suffre angry wordes. Also some men and women there be that wyll not suffre / but for one wycked worde they saye an other and take noo hede to the rewarde that they sholde haue of god yf they wolde suffre / suche men al daye fall in temptacions for angre of herte and for inpacyence. Therefore what euer thou be that art despyed of thy neyghbour, suffre gladly / & feyne the as thou herdest hym not / vnto<sup>8</sup> the tyme that his herte be eased, and than yf it be suche mater that chargeth þou mayst speke to hym in easy maner / and yf it is no<sup>9</sup> chargynge than it is no force though thou holde thy peas and answeere ryght nought. Thus I haue shewed the examples for to styre the to pacyence, Fyrst how thou shalt gladly suffre the chastysynge of almyghty god as sykenes of body or ellys<sup>5</sup> losse of goodes. The seconde how thou shalt gladly suffre the<sup>5</sup> temptacions of the fende. And the thyrd how thou shalt gladly suffre wronges and despysynge<sup>10</sup> of thy neyghbour. ¶ But now ouer all the<sup>5</sup> ensamples I counseyll the for<sup>5</sup> to haue one thyng especyally in thy herte / the<sup>5</sup> whiche shal be a generall ensample of pacyence to suffre gladly all maner trybulacions for the loue of god: This ensample is for<sup>5</sup> to haue euermore in thy mynde in eche dysease the grete pouerte, trybulacion and the bytter passyon of Ihesu cryst goddes sone whiche he suffred gladly & wyllfully for the loue of all mankynde. ¶ Of this good lorde

<sup>1</sup> *al.* malyce of þe f.    <sup>2</sup> E other.    <sup>3</sup> E nedefull.    <sup>4</sup> H o. m. Aug. in quodam sermone.  
<sup>5</sup> *al.* om.    <sup>6</sup> H Tim. 6.    <sup>7</sup> E dyspleased.    <sup>8</sup> *al.* into.    <sup>9</sup> *al.* not.    <sup>10</sup> *al.* despites.

speketh saynt Bernarde<sup>1</sup> & sayth thus. Cryst goddes sone of heuen<sup>2</sup> frome the tyme þat<sup>3</sup> he came out of the gloryous maydens wombe Marye / had neuer but pouerte & trybulacyon tyll he went to suffre deth. Whiche maner of deth it nedeth not at this tyme for<sup>4</sup> to shewe it to<sup>4</sup> the, For þou hast it openly by þe techynge of all holy chyrche. Haue than sadly in thy mynde<sup>5</sup> as moche as god wyll gyue the grace / how gladly, howe lowely & what he suffred for the / & þat thought I trowe shall make the to wynde the vertue of pacyence / & to encrease in other vertues / & so forth within a whyle to come to the loue of god. And now fethermore for as moche as all þe vertues be moost pleasyng & acceptable to god whiche be contynued & brought to good ende, therefore to strength þe in these vertues I wyll shewe þe now<sup>6</sup> some wordes of þe vertue of perseueraunce.

Z ¶ How perseueraunce is nedefull & how thou mayst be perseueraunt.

Perseueraunce is fullyllyng & ende of all vertues / keper of all goodnes / without whiche perseueraunce no man may se god. But thou be perseueraunt / þou mayst haue noo mede, thanke ne worshyp for thy seruyce. Yf thou be perseueraunt thou shalt haue mede for thy true seruyce / & a grete rewarde for thy ghostly trauayle & a worshypful crowne of vycorye for thy stronge batayle. Of this mater þou hast before in þe fyfth poynt of the thyrde degree of loue / therefore at this tyme it nedeth not to speke but lytell more as of this purpose. But I counseyll the in fewe wordes yf thou wylt be perseueraunt in goodnes that þou trauaylest<sup>7</sup> to wynde the vertue of pacyence wherof I haue touched somewhat in the last chaptyre before. For many men begynne full well and ende theyr lyfe full perylously / & the cause is for the more partye Inpacyence / for they wyll not suffre gladly temptacyons & other trybulacyons; For whan they fele neuer so lytel dysease ghostly or bodely anone they fall awaye from vertues & torne agayne to synne, And often it falleth that some men fall so sore that they deye by that fall / that is to saye they<sup>8</sup> fall in to [so] grete sykenes & peryll of soule / that to our syght they deye in grete synne & errours without any amendement. Of suche men speketh god almyghty<sup>9</sup> & sayth: No man þat putteth his honde to the plowe & loketh behynde hym is dysposed to come to the kyngdom of heuen. ¶ Here perauenture thou woldest<sup>10</sup> aske what is he that holdeth the plowe & loketh behynde hym. He putteth his honde to þe plowe that amendeth his synnes with contrycyon & confessyon to bryng forth fruyte of penaunce & to encrease in vertues. He loketh behynde hym that torneth agayne to synne[s] whiche were forsaken<sup>11</sup> after tyme he had begonne good werkes. Therefore what euer thou be that hast begonne to leue vyces / torne not agayne to them for a lytell dysease, yf thou wylt haue the grete mede that longeth to perseueraunce. ¶ Also yf thou wylt be perseueraunt thou must be stable in herte / yf þou wylt be stable in herte þou must be ware of the lykyng & pleasyng of the worlde / & flee from wycked company / thou must<sup>12</sup> take no hede to praysynges ne to blamynges / for of all<sup>3</sup> these cometh vnstabilenes, And yf thou haue any lykyng in ghostly werkes, that vnstabilenes wyll put it awaye; therefore be ware & flee suche maner of occasyons yf thou wylt be stable. ¶ I saye not that þou shalt flee bodely from þe world or fro [þi] worldely goodes for they be pryncypall occasyons / but I

<sup>1</sup> H o. m. Bern. in quodam sermone. <sup>2</sup> of h. al. om. <sup>3</sup> al. om. <sup>4</sup> it to al. om. <sup>5</sup> al. herte. <sup>6</sup> al. now last. <sup>7</sup> al. traueyle. <sup>8</sup> E that they. <sup>9</sup> Luc. 9. <sup>10</sup> al. wolt. <sup>11</sup> al. he forsok. <sup>12</sup> al. maist.

counseyll the in herte and in wyll that thou flee all suche vanytees. For though þou be lord or lady / husbonde man or wyfe / thou mayst haue as stable an herte & wyll as some relygyous that sytte in the cloystres<sup>1</sup>. But sothe it is that the moost sykerest<sup>2</sup> waye is to fle as relygyous do / but for all may not be men or women of relygyon / therfore of euery degre in þe worlde god hath chosen his seruautes. What euer than thou be þat wyll come to þe loue of god begynne fyrst to do good dedes with a good wyll and a contynuell desyre. After that desyre fulfyl thy wyll in dede with dyscrecyon that thou mayst contynue to thy lyues ende. Whan thou hast begonne thynke in thyn herte that god hath gyue the suche grace to begynne that thyng to his worshyp / thou mayst well do it yf<sup>3</sup> thou wyll performe it in dede with the helpe of god. After this poynte<sup>4</sup> stande stably in wyll / aske grace of perseneraunce / and performe it in dede with a feruent<sup>5</sup> spyryte. And whan thou hast begonne dyscretly / though it be trauaylous in the begynnynge / all that trauayle be it in fastynges / wakynges / prayers or any other ghostly trauayle, all shall be lyght to the & shall<sup>6</sup> torne the [to] in so grete myrthe and ghostly conforte that thou shalt sette lytell by the passynge Ioye and the vanytees of the worlde. Stande than stably in wyll and in dede / and god almyghty<sup>7</sup> that hath begonne good werkes in the / wyll norryshe the forth in all<sup>8</sup> vertues / defende the from thyn enemyes / teche the to loue hym / and kepe the in<sup>9</sup> his loue to thy lyues ende; After this deth thou shalt not drede for thou shalt euer abyde in his kyngdome where that<sup>10</sup> is no care ne drede / but all Ioye & conforte for<sup>11</sup> enermore lastynge. ¶ Now I haue shewed to<sup>12</sup> the foure degrees of lone / & declared here fyue specyall vertues whiche as me thinketh be moost nedeful euery man for to haue that wyl trauayle in ghostly werkes / & to al other maner men and women they be full spedefull to knowe whether they be relygyous or seculer. And for as moche as many in the begynnynge haue full lytell sauour in deuoute prayers or in holy medytacions, some perauenture for tender age / & some for vnconnyng / therfore to suche symple folke I wyll shewe a maner forme how by medytacyon they may be styred to deuocyon / and what maner prayer shall be to theym nedefull.<sup>2</sup>

AB ¶ By what prayer or thought thou mayst be styred to deuocyon.<sup>7</sup>

[W]Han<sup>8</sup> thou ordeynest<sup>9</sup> þe to praye or haue any deuocyon, founde to haue a preuy place from all maner noyse, & tyme of reste without any lettynge. Syt there or knele there<sup>10</sup> as is moost to<sup>11</sup> thyn ease. Than be thou lord or<sup>12</sup> lady, thynke wel thou hast a god þat made the of nought / whiche hath gyue to<sup>13</sup> the thy ryght wyttes / ryght lymmes & other worldely ease more than to some other as þou mayst se aldaye þat lyue in grete dysease & moche bodely myschyef. Thynke also how synful thou art, & were not the keypyng of þat good god thou sholdest fall in to all maner of synne by thyn owne wretchednes, & than þou mayst thynke sothly as of thyself þat<sup>14</sup> there is none so synful as<sup>15</sup> thou art. Also yf þou haue any vertue or grace of good luyngye thynke it cometh of goddes sendynge<sup>16</sup> & nothyng of thyselfe. Thynke also how longe & how often god hath suffred the in synne / he wolde not take the in to dampnacyon whan þou haddest deserved it / but goodly hath abyden the tyll þou woldest leue synne & torne to goodnes /

<sup>1</sup> *al.* cloistre. <sup>2</sup> *al.* syker. <sup>3</sup> *al.* om. <sup>4</sup> *al.* þouȝt. <sup>5</sup> *al.* glad. <sup>6</sup> E in to. <sup>7</sup> This Chapter is found as an independent piece in Ms. Harl. 2398 f. 186, Harl. 1706 f. 76, Cum autem oraueris &c. <sup>8</sup> E Than. <sup>9</sup> *al.* schapest. <sup>10</sup> *al.* be þou. <sup>11</sup> *al.* more s. þan. <sup>12</sup> *al.* sonde.

for loth hym were to forsake þat he bought so dere with bytter paynes. Also þou mayst thynke for he wolde not lese the he became man & was borne of a mayde / in pouerte & trybulacyons all his lyfe he lyued, & after for thy loue deth he wolde suffre to saue the by his mercy. ¶ In suche maner thou mayst thynke of his grete benefytes / and for the more grace to gete to the compuncyon beholde with thy ghostly eye his pyteous passyon.

¶ A short medytacion of the passyon of our lorde Ihesu cryste.<sup>1</sup>

THou mayst here<sup>2</sup> ymagine in thy herte as yf<sup>3</sup> þou sawe thy lorde take of his enemies with many repreues & despytes / brought before a Iuge / falsely there accused of many wycked men / &<sup>3</sup> he answered ryght nought but mekely suffred theyr wordes. They wolde nedes haue hym deed / but fyrst to suffre paynes. Beholde than that good lorde cheuerynge<sup>4</sup> & quakyng all his body naked bounde to a pyler / about hym standyng wicked men without ony reason sore scorgyng þat blessyd body without ony pyte. Se how they cesse not from theyr angry strokes tyll they se hym stande in his blood vp to his ancles / from the toppe of his heed to the sole of his foot hole skynne they lefte<sup>5</sup> none / his flesshe they rased<sup>6</sup> to the bones / & for werynes of themselfe they lefte hym almost dede. Loke than asyde vpon his blessyd moder / se what sorow she made<sup>7</sup> for her dere sone / & haue compassyon of her payne that laye there aswowne. Torne agayne to thy lorde & se howe they vnbynde hym / how hastily they drawe hym forth to do hym more dysease. A garlonde of thornes they put<sup>8</sup> vpon his heed tyll the blood ran downe in to his eyen / nose / mouth & eeres. Than they kneled<sup>9</sup> downe with scornes, & arose vp<sup>3</sup> with repreue & spette in his face. See than how þat blessyd lady beteth her breste / draweth her clothes / & wryngeth her hondes / & I trowe thou wylt wepe for that pyteful<sup>10</sup> syght. ¶ Loke yet agayn to thy lorde & se how they hurle hym forth to an hyghe hylle there to nayle hym hande & foot vpon the rode tree. Se than fyrst how fyersly they drawe of his clothes &<sup>3</sup> how mekely that<sup>3</sup> he than wente<sup>11</sup> to the crosse / he spredeth his armes abrode / but strayer with cordes they drewe forth his armes tyl the synwes & the Ioyntes be all to-broke<sup>12</sup> / & than with full grete nayles they nayled his precyous hondes to the crosse. In the same maner thou mayst se how greuously they drawe his dereworthy legges and nayled<sup>9</sup> his feet downe to the tree. Se than how they profered<sup>13</sup> hym for<sup>3</sup> to drynke bytter galle & eysyll / and kneled<sup>9</sup> agayn before hym with many despytes. Than herken to that good lorde how mekely he taketh leue of his gracyous moder and of his dere apostle<sup>14</sup> & betaketh them eyther to other as dere moder and sone. Than with a grete voyce he commended<sup>15</sup> his spyryte to his father in heuen / and hanged downe that blessyd heed ryght forth vpon his brest. Se also how soone after they perced<sup>16</sup> his herte through<sup>3</sup> with a spere with full grete anger, and<sup>17</sup> ranne downe by his body medled blood & water. Than mayst thou haue full grete pyte beholdyng that good lady how for sorowe she synketh downe in her sisters armes. Take hede to the chere of his apostle saynt Iohan, to the teres of Marye magdalene and of his other frendes / and I trowe amonge all these thou shalt haue com-

<sup>1</sup> This Chapter, with quite the same text, occurs separately in Ms. Harl. 2445 f. 83 (a collection of prayers). <sup>2</sup> *al. here.* <sup>3</sup> *al. om.* <sup>4</sup> *al. chyeryng.* <sup>5</sup> *al. leue.* <sup>6</sup> *al. rase.*  
<sup>7</sup> *al. maketh.* <sup>8</sup> *al. preste.* <sup>9</sup> *al. knele.* <sup>10</sup> *al. dolfull.* <sup>11</sup> *al. goþ.* <sup>12</sup> *al. broste.*  
<sup>13</sup> *al. profre.* <sup>14</sup> *E apostles.* <sup>15</sup> *al. commendeth.* <sup>16</sup> *al. perce.* <sup>17</sup> *al. þan rennep.*

punccon & plente of teres. Whan there cometh suche deuocyon than is tyme that thou speke for thyn owne nede & for all other quycke or deed that trusten to thy prayer. Caste downe thy body to the grounde & <sup>1</sup> lyfte vp thy herte on hye with dreedfull<sup>2</sup> chere / than make thy mone & yf thou wylt thou mayst thynke thus & saye: A lord god almyghty blessyd mote thou be / þou madest me / thou boughtest me / thy suffraunce is full grete in me / þou woldest not take me in to dampnacyon that<sup>2</sup> often I haue deserued / but thou hast kepte & saued me tyll I wolde forsake synne and torne hole to the. Now lorde with sorowfull herte I knowleche to thy godhede that falsely I haue spended and without proufyte all my wyttes and vertues whiche thou hast gyuen me in helpynge of my soule all the tyme of my lyfe in dyuerse vanytees / all the lymmes of my body in synne & superfluytees / the grace of my crystendom in pryde & other wretchydnesse. And sothly good<sup>1</sup> lorde I haue loued other thynges moche more than the / & notwithstandinge my grete vnkyndenes euer thou hast nourysshed me and tenderly kepte me. Of thy grete suffraunce I had full<sup>4</sup> lytell knowynge / of thy grete ryghtwysnes I had but lytell drede. I toke no hede to thanke þe for thy grete goodnes / but al my lyfe from daye to daye grete mater of wrath I haue shewed to<sup>1</sup> þe through myn owne wyckednes. herfore lorde I wote not what I shall saye to the but onely this worde in whiche I trust: God of thy grete mercy haue mercy on me / I wote well lorde all þat I haue cometh onely of þe / I wote well without the no thyng may be / but my<sup>1</sup> synne & wretchydnes cometh<sup>5</sup> all of me; wherfore lorde with meke herte I beseeche thy grace do not to me as I haue deserued but after thy grete mercy / and sende me [þat] grace of thyn holy ghoost to lyghten myn herte / to comforte my spyryte / to stable me in the ryght waye to performe thy commaundementes / that I may haue perseueraunce in that I haue begonned & that I be nomore departed from the by my vnstabilenes or by temptacyons of myn enemye. It is lorde yet<sup>1</sup> ful worthy that I be chastysed for my wycked luyngge with what rodde thy wyll is / welcome be thy sendynge<sup>6</sup>. Paciently<sup>7</sup> good lorde sende me grace<sup>8</sup> gladly to suffre thy chastysynge / comfort me amonge for<sup>9</sup> thy grete grace / & whan thy wyll is withdrawe thy rodde & take me to thy mercy. Full bytter be these temptacyons & full grenous to suffre / & <sup>10</sup> though they be dredefull I wote well hereafter they shall be medefull to my soule / but good lorde þou knowest well myn herte is ryght feble / moche is myn vnstabilenes / my conynge is but lytell: therefore good lorde strength me / stable me & teche me / [&] as þou madest me & bought me so kepe & defende me / body & soule I take to the / no thyng after my wyll but as þou wylt lorde so mote it be. And now good Ihesu goddes sone knower of all thyngge, helpe me in wycked thoughtes that I dysplease the not in ly[k]yngge<sup>11</sup> ne in assentyng / efull often I haue dyspleased the in dyuerse thoughtes all ayenst thy wyll & moche to my lykyngge, therefore it is thy ryghtwysnes that I be trauayled with other thoughtes at thyn ordynaunce & grenous to me / but curteys Ihesu whan thy wyl is put them awaye & take me in to thy grace. Iesu cryst goddes sone whiche stode styll before þe Iuge nothyngge to hym answerynge / withdrawe my tongue tyll I thynke what & how I shall speke þat may be to thy worshyp. Ihesu goddes sone

<sup>1</sup> *al.* om.    <sup>2</sup> *al.* doelful.    <sup>3</sup> *al.* þer.    <sup>4</sup> *al.* but.    <sup>5</sup> *al.* whiche c.    <sup>6</sup> *al.* sonde.    <sup>7</sup> *al.* Pacience.    <sup>8</sup> *al.* om.    <sup>9</sup> *al.* of.    <sup>10</sup> *al.* but.    <sup>11</sup> E luyngge.

whose hondes were bounde full sore for my loue / gouerne & wysse<sup>1</sup> myn hondes & al myn other lymmes that all my werkes may begynne & graciously ende to thy moost pleasure<sup>2</sup>. <sup>3</sup>Also lorde þou seest well that many ther be that trust to my prayer for grace that ye shewe to me more than I am worthy / ye wote well lorde I am not suche as they wene, but though my<sup>4</sup> prayer be vnworthy / take hede to theyr lownes & to theyr deuocion<sup>3</sup> & what they desyre to your worschyp graunte it them for your goodnes. Graunte them & me & to all other for whom we be bounde to praye grace to loue all that is to your lykynge / and you to loue to your moost pleasyng / nothyng to desyre that sholde dysplease you, All maner temptacyons myghtely to withstande / all other vanytees for your loue to despise / you good lorde euer to haue in mynde / and in your seruyce for to abyde to our lyues ende. And yf ye graunte vs ony thyng to doo that shall be to vs medefull / graunte parte<sup>5</sup> to the soules whiche be departed from the body in the paynes of purgatorye abydyng your mercy Amen.

¶ In suche maner thou mayst praye in the begynnyng / & whan thou art well entred in to deuocyon thou shalt peraventure haue better felyng in prayers and in holy medytacyons otherwyse than I can saye or shewe. Good broder or syster praye than for me whiche by the techyng of almyghty god haue wryten to the these fewe wordes in helpynge of thy soule.

<sup>6</sup>A Good curteys aungell ordeyned to my gouernale, I knowe well my feblenes & my vnconnyng / also well I wote þat strength haue I none to do goddes seruyce but onely of his gyfte & of your besy kepyng. The connyng þat I haue cometh no thyng of me but what god wyll sende me by your good entyng. Now good gracious aungel I aske you lowely mercy / for lytell hede I haue taken of your good besynes; but now I thanke you as I can, with full herte besechynge you þat ye kepe me truely this daye & euermore slepyng & wakyng with syker defendyng & your holy techyng. Defende me & kepe me from bodely harmes, defende me and kepe me from ghostly peryles to goddes worschyp & sauynge of my soule. Teche me & wysse<sup>1</sup> me my wyttes for to dyspende moost to goddes worschyp & pleasyng. Fede me with deuocyon & sauour of ghostly swetnes / conforte me whan nede is ayenst my ghostly enemyes & suffre me not to lese þat grace that is graunted me / but of your worthy offyce kepe me in goddes seruyce to my lyues ende. And after þe passyng of the body presente my soule vnto the mercyfull god. For though I fall aldaye by myn owne freelte you I take in wytnes þat euer I hope in mercy. Gladly wolde I worschyp the & I myght to your lykynge therefore god to worschyp for you / you also in hym after his holy techyng. I thanke hym with this holy prayer. ¶ Pater noster. Et nos. Sed libera nos a malo. Amen.

Deo gratias.

¶ Enprynted at London in Fletestrete in þe sygne of the sonne By Wynkyn de Worde. Anno dñi. MCCCC.vi.

<sup>1</sup> r. wysse. <sup>2</sup> al. pay. <sup>3-3</sup> E here follows Harl. 2409; the other Ms. read: Also lorde zif þer be any þat haþe of here lewdnes commended hem to my prayere, take rewarde to here lownes & not to myn vnworþines, &c. <sup>4</sup> E me. <sup>5</sup> E prate. <sup>6</sup> This prayer is not found in the Mss.; it was ed. from Harl. 2445 by Maskell Mon. Ritual, III p. 291.

## II. Ed. Wynkyn de Worde 1508, and 1519.

¶ The remedy ayenst the troubles of temptacyons.<sup>1</sup>  
(fol. 1<sup>b</sup> picture of hermit).

(1. Four profitable things.)<sup>2</sup>

¶ Here after foloweth foure proufytable thynges to haue in mynde, whiche hath be taken out of þe thyrde chapiter of a deuoute treatyse & a fourme of luyng that the dyscrete & vertuouus Richard hampole wrote to a deuonte & an holy persone for grete loue.

**T**He fyrst: mesure of thy lyf whiche is so shorte that vnnethes it is only thyng / for we lyue here but in a poynte that is the leest thyng þat may be. And for to saye sothe, our lyfe is lesse than a poynte yf we sholde lyken it to the lyfe euerlastyng. / An other thyng is the vncertaynte<sup>3</sup> of our endyng / for we wote not whan we shall dye nor how we shall dye nor whether we shall goo whan we be deed. And the wyll of god is that it be to vs vncertayne / for he wylleth that we be alwaye redy to dye. / The thyrde is þat we shall answeere before the ryghtwyse Iuge of all the tyme þat we haue ben here, how we haue lyued / what our occupacyon hath be / and what good we myght haue done whan we haue ben ydle. Therefore þe prophete sayd: he hath called the tyme ayenst me / that is for<sup>4</sup> euery day he hath lente vs here to spende in good vse as in penaunce and in goddes seruyce. And yf we waste it in erthly loue and vanytees, full greuouusly must we be demed and punysshed. Therefore it is one of the moost sorowes þat may be to vs / but yf we enforce vs to the contrary / & set our herte to the loue of god, And doo good to all<sup>5</sup> that we may in þe shorte whyle that our tyme lasteth. For eche tyme þat we thynke not of god we may counte it as loste. / The fourth is that we thynke how moche the Ioye is that they shall haue whiche contynneth<sup>6</sup> in the loue of god to<sup>7</sup> theyr endyng / for they shall be bretherne<sup>8</sup> & felowes with aungelles, seynge the kyng of Ioye in his beauty and shynyng maieste the whiche shall be to them aboute all the delytes that any creature may thynke. Than, to remembre the grete and intollerable sorowe, payne & turmentes whiche they shal haue that loueth<sup>9</sup> not god aboute all thyng as we may se in this worlde many of that dysposycyon whiche set all theyr pleasure in lust and lykyng of this lyf / as in pryde / couetyse / and other synnes / they shall brenne in the fyre of helle with the denyll whome they serued as longe as god is in heuen with his seruautes that lasteth euer. —

## (2. The remedy ayenst the troubles of temptacyons.)

(Same treatise is extant in Ms. Harl. 1706 f. 115, Cambr. Hh I. 11, both southern texts, and greatly differing from the text of the Ed. R. Rolle's authorship is very doubtful.)

¶ Here foloweth and enseweth a sonerayne notable sentence to comforte a persone that is in temptacyon.

**O**ur mercyfull lorde god cryst Ihesu chastyseth his chyldren and suffreth them to be tempted for many proufytable causes to theyr soules helth / & therefore

<sup>1</sup> This is the general title of the Ed., but refers only to the 2<sup>nd</sup> piece. The editor seems to have regarded all the pieces as R. Rolle's, though his authorship of the 2<sup>nd</sup>, and still more of the 3<sup>rd</sup>, piece is very doubtful. The Ed. of 1519 is bound together with the 2 contemplacions of 1506. <sup>2</sup> Cf. I, p. 19; in Ms. Harl. 1706 this piece is found separate, and followed by the Remedy &c., as in the Ed. <sup>3</sup> E<sub>2</sub> vncertayne. <sup>4</sup> om. for. <sup>5</sup> E<sub>2</sub> al. <sup>6</sup> E<sub>2</sub> contynneth. <sup>7</sup> om. in E<sub>2</sub>. <sup>8</sup> E<sub>2</sub> bretheren. <sup>9</sup> E<sub>2</sub> loueth.



sholde noo man nor woman be heuy or sory for ony temptacyon. For as saynt James the apostle techeth vs we sholde haue very greate Ioye whan we be tempted with dyuers temptacyons / for as the golde is pured and purged by the fyre / and a knyght in batayle is proued good: ryght so is a man by temptacyon proued for good / but yf he suffre hymselfe to be ouercome / that is to saye but he consent therto by delyberacyon. For sothely whan a man is sharply tempted he may than haue hope of gr[et]e<sup>1</sup> vertue / and it is necessary<sup>2</sup> for a man moche to be troubled with temptacyons / for euery vertue is proued by his contrarye. Our enemy the fende is besy daye and nyght to tary and trauayle good men and women with dyuers temptacyons / in doubttes of the fayth and dredes of saluacyon and other many moo in dyuers maners, and specyally now in these dayes he is full besy to deceyue many soules / and therefore wysely rule you to withstande his vyolent sterynges of temptacyon / & for all that take ye noo dredes of his assawtes / ne haue ye ony<sup>3</sup> doubte of his<sup>4</sup> erroures ne dyspytes nor of his false leasynges or fantasies or ony maner of trauayle of that foule fende; whether ye here hym<sup>5</sup> / se hym<sup>5</sup> or thynke of hym<sup>5</sup> take noo hede therof / for all be maters of grete mede and noo synne in noo wyse be they neuer soo troublous or full of anguysshes whyles it cometh of the malyce of the fende or of euyl dysposycyon of mannes nature or compleccyon. And therefore all suche trauayle<sup>6</sup> men ought not to charge but suffre mekely and abyde pacyently tyll god doo remedy therto. And for as moche as they be maters of grete mede none ought to stryue there agaynst / nor meruayle of them ne seke the cause nor thynke by what skyll he is soo trauaylled / for the more that a man laboureth in sechynge and thynkyng of suche anguysshes the more depely he falleth in to erroours / and therefore in as moche as mannes thought is often vayne and dyuers and none ende hath: it ought not to be forced or be taken hede of / ne a man sholde not angre hymselfe therwith ne blame ne impute<sup>7</sup> it to his owne defaute that he is so troubled / for suche trauaylles ben paynefull but not synfull in soo moche as they be gretely agaynst his wyll. Saynt Augustyne sayth that euery synne lyeth in wyllfull wyll, And what that is agaynst mannes wyll is noo synne. And the holy doctour ysodore de summo bono<sup>8</sup> sayth that the fende tempteth a man noo more than god gyueth hym leue. Therefore let vs haue alway a good wyll to wyll well<sup>9</sup> and doo well / and god wyll kepe vs and gyue vs the vycory / & so the fende shall be confounded. Fayth & hope is grounde of all perfeccyon and rote of all vertue / and therefore our olde enemy the fende is full besy with all his sleyghtes to drawe the soule downe therfro, And it happeth somtyme that the fende tempteth and trauayllet a ryghtwyse soule so sharply that it is ouerlayde with care and dryuen to dyspayre: and yet all that tyme though the soule perceyue it not it dwelleth styll in the drede and loue of god / and all that trauayle is to theyr<sup>10</sup> grete mede afore god / for our lorde of his endles mercy arrecteth not to þe soule that synne whiche hymselfe suffreth the fende to werke in the soule without the consente or wyll of the sayd selfe soule. But whan we wyllfully doo ayenst<sup>11</sup> the wyll of god with delyberacyon than we commytte synne actually. But whan we be drawn with wycked vyolence or vyle<sup>12</sup> thoughtes & turmented with dyspayre ayenst our

<sup>1</sup> E grace. <sup>2</sup> H for seynte Austyn seyth þat þe perfeccyon of euery vertue ys for a man &c.  
<sup>3</sup> E<sub>2</sub> noo. <sup>4</sup> E<sub>2</sub> this. <sup>5</sup> H hem. <sup>6</sup> E<sub>2</sub> trauayled. <sup>7</sup> H arette. <sup>8</sup> H adds 3<sup>o</sup> libro.  
<sup>9</sup> E<sub>2</sub> to god. <sup>10</sup> H his. <sup>11</sup> E<sub>2</sub> agayenst. <sup>12</sup> H wycked vylenous.

wyll thourgh the fendes vyolent temptynge we suffre payne but we do no synne / & yet the sely soules knowlege is hydde by that turment.

¶ The seconde chapytre.

**B**UT yet ryght often the temptynge of the fende that maketh the soule to erre in fayth and foule fantasye & in dyspayre: semeth to the selfe soule grete synne / but it is not soo. For all holy doctours sayth<sup>1</sup> that fayth and hope be vertues of mannes wyll / wherfore who so wolde ryghtwysly byleue in this lyf: he is in ryght byleue before god / and lykewyse who so wolde here trustly hope he is in trusty hope before god / though he be neuer so moche troubled with ferefull<sup>2</sup> thoughtes. The appostle saynt Poule sayth that in a mannes byleue<sup>3</sup> is wylfull<sup>4</sup> byleue of ryghtwysnes; Of the whiche wordes sayth the glose that all onely in mannes wyll whiche may not be constraigned lyeth bothe mede and gylte / that is to saye: a man afore god hath neuer mede ne gylte for no dede but onely of the dedes that be done wylfully. But somtyme mannes thought[es] and womans be soo troubled and ouerlayde that they knowe not theyr owne wyll / & yet though it soo be they ought not to care. For good dedes sheweth alwaye good wyll / and euyl dedes euyl wyll, wherfore a man that dooth in dede the seruyce of god that man hath a good wyll to god / though his traunaylous herte deme the contrarye. Also there sholde noo creature deme his euencysten for ony doubtfull<sup>5</sup> fantasies / but yf they haue a very open knowlege of that thyng whiche they sholde deme hym for: Than it is euyl and vnreasonable for ony creature to deme his owne soule in that plyght, that he sholde be parted from god for ony doubtfull fantasye.

¶ The thyrde chapytre.

**A**ND than yf it so be ye haue consented & fallen to synne by ony temptacions / than be sory and crye god mercy therof. And yet be ye not dyscomforted but thynke well on the grete mercy of god how he forgaue Dauid his grete synnes, Peter & Magdalene, and not onely them / but also all those that haue ben or now be or shall be contryte for their synnes & meke them lowly and crye our lorde mercy. And therefore syster flee to hym that all mercy is in / and aske mercy & ye shall haue it with forgyuenes of all your synnes / and meke you lowly & take the sacramentes of holy chirche / & than ye ought to byleue faythfully that your synnes be forgyuen / and that ye be receyued in to the grace of god. For god sayth hymselfe by his prophete Ezechiell<sup>6</sup> that whan a synfull man soroweth for his synnes he wyll neuer haue mynde therof. & yf a man perceyue in his herte no very sorowe / and though he thynke whan he byddeth his bedes or cryeth to god for mercy that he dooth all ayenst herte: yet therefore sholde he not deme hymselfe graceles / for who so wolde haue very sorowe for his synnes or<sup>7</sup> wold crye god mercy for them or in his herte wold crye for mercy: he cryeth god mercy truly / for as I haue sayd before / god taketh hede to mannes wyll & not to his traunaylous fantasies / it is good that a man take noo hede of<sup>8</sup> suche fantasies or sterynges that cometh in suche maner. For god hydeth from them the knowleges of suche fantasies for many causes vnto the

<sup>1</sup> E2 saye. <sup>2</sup> H werefull. <sup>3</sup> H wyll. <sup>4</sup> H the. <sup>5</sup> H weersum or d. <sup>6</sup> E Ezechie. <sup>7</sup> H in the dome of god he hath very sorowe for hys synnyngs, & who so wolde in herte crye god mercy verely &c. <sup>8</sup> E2 to.

proufyte of theyr soules / wherfore suche passyons be not synfull / but rather mater of grace and of grete meryte. And soo good syster thynke ye alwaye / and yf it be soo that temptacyon cease not but waxe alwaye more & more be not afrayed but saye somtyme amonge in the worshyp of god and in the spyte<sup>1</sup> of the fende your crede<sup>2</sup> and knowlege your byleue and hope [by mouthe], and thynke on the wordes of saynt Poule that sayth: Knowlege of mouth is done to the helpe<sup>3</sup> of soules; and they shall not be deceyued by the fendes whyles<sup>4</sup> that with a good auysement bothe in worde and wyll withstandeth hym strongly. For there, was neuer man deceyued of the fende but by consent of his owne wyll / & that with suche a wyll as the herte consented with the same / for other fantastycall troublous wylles putteth not awaye man from god.

¶ The fourth chapytre.

AND therfore sholde noo man care nor be heuy that he is so troubled more than an other. Syster alwaye whan I speke of a man in this wrytynge take it bothe for man and woman / for so it is ment in all suche wrytynge / for all is mankynde: and ferthermore as touchynge your troubles thynke in all your dyseases what troubles goddes seruauntes hath suffred and what paynes and turmentes they haue had here in this worlde in many sondry maners and ye shall fynde cause to suffre. Leo the pope sayth / it happeth somtyme that good and ryghtwyse soules be styred sharpely by the fende / & somtyme by theyr owne compleccyon to angers, troubles, dredes & suche other taryenges that it semeth to them theyr lyf a turment<sup>5</sup>, in so moche that somtyme for very drede the[y] begyn to dyspayre bothe in lyfe of body and soule / thynkynge they be forsaken of god / whiche dooth it but to assaye and proue his chosen chyldren and frendes by suche temptacyons. For as I afore haue sayd at the begynnyng of this wrytynge, in lyke maner as fyre purgeth golde and as a knyghte is proued good and hardy by batayle: ryght so temptacyons and troubles purgeth a ryghtwyse soule; this is proued well by Toby / for the aungell Raphaell sayd this to hym: Toby for as moche as thou arte ryghtfull to god it is nedefull that temptacyon sholde preue thy wyll. And well it is knowen that sykenes falleth to a man after the dysposycyon of his compleccyon: So lyke wyse temptacyon, as Leo the pope sayth: The fende our ghostly enemy aspyeth in euery man what wyse he is dysposed by his compleccyon / and by that disposicyon he tempteth hym. For there as he fyndeth a man full of<sup>6</sup> malencoly he tempteth hym moost with ghostly temptacyons of Ire. But they that wyll attende to withstande it for the loue of god they must shape them to pacyence & saye with Iob: Sythen we haue receyued of god so grete benefaytes why sholde we not receyue and suffre dyseases. And thynke on the grete anguysshes, sorowes and dyseases that our lorde Ihesu cryste suffred hymselfe here in erth, And also suffred his blyssed moder to haue the same. And thynke that to suffre dysease pacyently is the waye to heuen-ward. And that ye may not in this frayle worlde be so free as an aungell that is conformed by grace / but whyle your body and soule be togyder in this lyf they must receyue troubles as well as eases. And thynke not that god hath forsaken

<sup>1</sup> H in despyte. <sup>2</sup> E<sub>2</sub> credo. <sup>3</sup> H helpe. <sup>4</sup> H wyles. <sup>5</sup> H adds and her deepe an ese.  
<sup>6</sup> H of humorys of.

you: but mekely abyde the comforte of hym and without doubte whan it nedeth ye shal not fayle therof.<sup>1</sup> But some men whan they haue drede of saluacyon or be tempted to dyspayre by vysyons<sup>2</sup> or ghostly sterynges of theyr owne fraylyte / they wene anone that they haue synned in the synne of the holy ghoost / and than the fende putteth in them that they may neuer be saued nor forgyuen of theyr trespases. Thus speketh the fende *within* them, so ferynge s[um]e<sup>3</sup> good creatures that they wene to goo out of theyr myndes. But [ye]<sup>4</sup> that ben thus tempted answeere the fende thus agayne that he is false and a lyer as his nature is to be. For the synne of the holy ghoost as clerkes sayth<sup>5</sup> is infynyte without repentaunce. And that is whan a man wyfully by delyberacyon wyll neuer repente nor aske god mercy ne forgyuenes of his synnes / nor wyll be tourned / but wyfully departeth hym from the goodnes of god / and in [t]his<sup>6</sup> wretchednes abydeyth wyfully with full consent of wyll<sup>7</sup>; he that doth thus synneth in the holy ghoost whiche may not be forgyuen here nor elles where / for he wyll not trust in the goodnes of the holy ghoost nor aske forgyuenes of his synnes, And therefore he that wyll noo mercy aske noo mercy shall haue / for his synnes be infynyte without repentaunce. But thoughe a man or a woman haue or fele all these vycyous sterynges and as many moo as ony herte can thynke ayenst theyr owne free wyll, and whan reason cometh to them they be sory therof & flee alwaye hastely to the mercy of god: it is to them but a preunye or a clensynge of theyr synnes though they be neuer soo ofte in the nyght and the daye now vp now downe as wrestelers<sup>8</sup> be / & thoughe ye haue ony tyme fall in ony synne ghostly or fleshely & layne therin wyfully by delyberacyon and full content<sup>9</sup> of herte: ye than ought to be sory and aske god forgyuenes with as grete contrycyon as god wyll gyue you grace / and than thynke fully the goodnes of the holy ghoost surmounteth all synnes that euer was done or euer shall be done / [for] though a man had synned in them all / as well in dede as thought / he beyng truly contryte & confessed mekyng hymselfe lowly to almyghty god and to his sacramentes of holy chyrche / doubte ye not he so askynge mercy shall haue full forgyuenes of all his synnes / for the mercy of god is so grete that it passeth all his werkes. And therefore thoughe ye somtyme here by spekyng or elles of wrytyng or redyng in bokes sharpe wordes and harde sentences: yet comforte your selfe and thynke well that all suche harde wordes be sayd and wryten to chastyse the synners and to withdrawe them from euyll / and also to poure and pure goddes specyall<sup>10</sup> louers as the metall is in the fyre<sup>11</sup> afore rehersed / and in them god wyll make his hous. And wete it well many wordes that seme full harde be ment full tenderly whan they be well vnderstonde / and though some wordes be ment ryght hardely as the playne texte sheweth / yet sholde ye not take them to you-ward / but comforte your selfe and thynke that all those harde sentences shall be fulfilled in Iewes and sarasyns / for the crysten people that wyll be contryte & trust in goddes mercy or haue a wyl so for to do: they shal escape all perylles / so þat they shall not perysshe but be saued / where as the Iewes & sarasyns in theyr perylles shal vtterly perysshe to pardycyon / for they

<sup>1</sup> H adds: For trusteþ welle þerto þat whanne ye felen you in suche plyte, þat grace is verely wylþ you. <sup>2</sup> H or yf þei haue ony vycyous goostely styrynges or greete felynges &c. <sup>3</sup> E synne. <sup>4</sup> E they. <sup>5</sup> E<sub>2</sub> sayen. <sup>6</sup> E<sub>1</sub> his. <sup>7</sup> H adds and lyueþ and dyeþ þere-yane. <sup>8</sup> E<sub>2</sub> wrastelers. <sup>9</sup> H concent. <sup>10</sup> H specyalls, louers om. <sup>11</sup> H furneyes; af. reh. om.

haue not the strength of Baptym ne the precyous oynement of crystes passyon / that sholde gyue to theyr soules lyf and helth. Of this [we]<sup>1</sup> haue example & a grete fygure in holy wryte that where as Moyses ledde the chyldren of Israell ouer the reed see whiche were goddes people, Moyses wente before them and smote the water with his rodde and therwith the water parted & the chyldren of Israell wente ouer in suertye, And they of egypte that folowed perysshed & were drowned. By Moyses I vnderstonde our lorde Ihesu cryste / and by the yerde or rodde that departed þe water I vnderstonde his holy passyon / and by the chyldren of Israell that were not perysshed all crysten people: for ryght so our lorde Ihesu cryst came from his faders bosome to the<sup>2</sup> see of trybulacyons & temptacyons to be our guyde & leder / he gooth before vs with his precyous passyon & smyteth away the perylles of our troublous temptacyons / so that we shall not perysse / but it shall brynge vs to suertye of euerlastyng lyf; and therefore gyue we to hym thankynges, louynges & infynyte praysynges as the chyldren of Israell dyde. For though a crysten man were neuer soo synfull thynkyng hymselfe þat he stode in the sentence<sup>3</sup> of the hardest wordes that be wryten: yet sholde he trust faythfully in the mercy of god / for and he wyll forsake his synnes & tourne hym to good and vertuous lyf: he shall haue grace and forgyuenes / and the harde sharpe wordes of dampnacyon sholde tourne hym to mercy and saluacyon. For thus sayth our lord god in holy wryte by his prophete Ieremye: though I make grete thretes I shall repent me of my wordes yf my people wyll repent them of theyr synnes. O beholde the grete goodnes of our lorde / and how pyte alwaye constrayneth hym to mercy, worshyp and thankes be euer to his goodnes; he is so benygne and mercyfull to them that be repentaunt<sup>4</sup> that he frely wyll chaunge his sentences from sharpe vengeance to forgyuenes / & of the paynes that they be worthy to suffre / gyue them alygeaunce or lyghter<sup>5</sup> payne to suffre. He sayth also by the prophete Isaye<sup>6</sup>: I shall forgyue the synnes of euery man that with very true contrycyon wyll drawe hym to good and vertuous lyfe. And this grete mercy shewed our lorde openly vpon the Cyte of Ninieue / and also by kyng Ezechie. Therefore lette noo man dyspayre but alwaye trust fully to goddes mercy that so well can redresse our myscheues and tourne all our woo to wele / and our sorowe to Ioye. O thou glorious [&]<sup>7</sup> myghtyfull god that thus meruaylously werketh<sup>8</sup> in thy creatures, it is to se that<sup>9</sup> thy mercy is large and brode whiche maketh the to chaunge thy sentence that before was bothe thy wyll and worde / blessyd be thou good lorde in all thy vertues for thou canst / may / and wyll tourne and change all our infyrmytees to our moost proufyte yf we wyll not fle from the / but tourne to thy goodnes and aske mercy. But for all this<sup>10</sup> grete goodnes / god forbode that ony man sholde be the more bolder to synne, or wylfully and wyttyngly by delyberacyon sholde presume to falle to synne vpon trust of [his]<sup>11</sup> mercy; and [for]<sup>12</sup> our lorde is so mercyfull I surely trust that euery true courteys soule wyl be the more lothe to offende his goodnes. [But]<sup>13</sup> as for you that be tempted ayenst your wyll / and wyll not for all the worlde dysplease god wylfully: but that ye be thus begyled and encombred<sup>14</sup> by the fende with many paynefull thoughtes / be ye not afraide of the fende nor of his fere-

<sup>1</sup> E they. <sup>2</sup> H this. <sup>3</sup> E1 sentences. <sup>4</sup> H to the repentauntys. <sup>5</sup> H lytter, payne om.  
<sup>6</sup> H Ezechiel. <sup>7</sup> om in E1. <sup>8</sup> r. werkest. <sup>9</sup> H what; it is to se om. <sup>10</sup> E this thy.  
<sup>11</sup> E thy. <sup>12</sup> E therefore. <sup>13</sup> E and. <sup>14</sup> H yled & trayd.

full assawtes / for he is full sore dyscomforted<sup>1</sup> whan that he seeth a man or a woman whiche he soo tempteth is not aferde of hym. Somtyme the fende cometh and tempteth a soule fyersly lyke a dragon / and somtyme he assayleth hym lyke a rampynge<sup>2</sup> lyon; but and yf<sup>3</sup> a creature strength<sup>4</sup> hymselfe saddely in the passyon<sup>5</sup> of almyghty god / and arme hym with that holy passyon / a thousande suche fendes how someuer that they come shall haue noo more power ouer hym thenne hath as many flyes or gnattes. And therefore strength you all in god / and be not abasshed soo to strength and arme you in hym though ye be synfull / for he sayth hymselfe in the gospell he came for synners. And in an other place of the gospell he saythe that he came for mercy and not for noo vengeance / and to be our shelde and strength; and so lette vs humbly<sup>6</sup> with a meke herte take hym. And yf ye fele ony dredes by ymagynacyon or temptacyon or for wordes that ye haue herde or redde in bookes by the whiche ye doubtē of saluacyon / than thynke on the wordes that cryste hymselfe taught to a man that doubted / sayenge and askynge of our lorde who sholde be saued / for he thoughte it was to harde to hymselfe for to eschewe all the poyntes that ledde man to pardycyon. And our lorde badde hym for to saye<sup>7</sup> Credo in deum patrem omnipotentem creatorem celi et terre, Et in iesum christum filium eius, Byleue sayd our lorde Ihesu that god the fader is almyghty and<sup>8</sup> that no thyng to hym is impossyble but that he may forgyue all synnes and redresse all wronges and brynge the soules to his blysse. and thynke ferthermore that his myght and power may do all that his wysdome can / and his goodnes wyl / and therefore truste fully that by his goodnes he wyll saue you and brynge you to euerlastynge Ioye whan he seeth best tyme / for he hath bought you full dere with his precyous blode and paynefull deth. And I dare sauely saye that there is none so synfull a caytyf whiche is crystened or wolde be crystened this daye on the erthe all<sup>9</sup> thoughte he were in the syght of god dampnable and in the syght of all creatures also, ye and yet were lугed to be dampned by all scripture, and he wolde forsake his synne and be contryte and aske god forgyuenes he sholde haue mercy and forgyuenes of hym / & yf it were so that he stode in that case or had a good mynde to stonde<sup>10</sup> so in the tyme of deth he sholde be saned / the myght & mercy of god is so grete that it surmounteth all his lawes, Iugementes and scriptures. And so our lorde Ihesus<sup>11</sup> sheweth vs by an example in the gospell of a woman that was founde in aduoutry and by Moyses lawe whiche was ordeyned by god þat she sholde be stoned to the deth: But the myght and the wysdome of that blessyd lorde god was soo gretely shewed to the pharyzens whiche accused her that they so largely perceyued theyr synnes that they myght not for shame deme her but stale awaye out of the temple, And our lorde Ihesu wolde not deme her but of his gracyous mercy forgauē her all her synnes. And therefore be a man or woman neuer soo synfull and that<sup>12</sup> they fele neuer soo many bodely and ghostly synnes alwaye rysynge and sterynge within them / they sholde neuer the rather dyspayre of the mercy of god / ne be dyscomforted. For there as moche synné is / there is shewed moche mercy and grace / and the goodnes of god is knowen by the forgyuenes of the synne whan a body turneth hym there-from and is very

<sup>1</sup> H dyscomforted.    <sup>2</sup> H rampandyly lyke a l.    <sup>3</sup> om in H.    <sup>4</sup> E strengthynge.    <sup>5</sup> H goodnesse.    <sup>6</sup> H homely.    <sup>7</sup> H sayd to hym Crede.    <sup>8</sup> H as who seyp.    <sup>9</sup> H and.    <sup>10</sup> E<sub>2</sub> stande.    <sup>11</sup> E<sub>2</sub> Ihesu.    <sup>12</sup> H pou.

contryte; but god forbode as I sayd before that any creature be the more recheles or bolde to synne wyfully / for in so moche the mercy of god is so large we ought to be the more besy and dyligent to loue and prayse<sup>1</sup> hym. Almyghty god werketh lyke a leche / for a leche suffreth somtyme the deed flesshe to growe on hym that he hath in cure / but afterwarde he taketh away the same and maketh the quycke flesshe to growe / and soo he heleth the pacyent<sup>2</sup>. Ryght soo dooth our lorde Ihesu cryste maker of heuen and erth, suffreth somtyme a man or a woman to fall in deedly synne: but afterwarde of his grete mercy and pyte he putteth-to his hande of grace / for they<sup>3</sup> that were deedly wounded thorough<sup>4</sup> synne he heleth them and wassheth away theyr synnes with the water of his well<sup>5</sup> of mercy / & maketh in them quycke vertues to growe wherby he gyueth to theym euerlastyng lyfe. Our lorde god is also lyke a gardyner: for a gardyner suffreth somtyme wycked wedes to growe in his gardyn / and whan the erth thorough moysture of rayne wexeth tender he taketh & pulleth awaye the wedes bothe rote & rynde. So in lyke wyse dooth our lorde Ihesu cryst, he suffreth somtyme in his gardyn whiche is mannes soule wycked dedes<sup>6</sup> of synne to growe / but whan the herte of man wexeth tender by mekenes and moysture of contrycyon he than taketh away all the synnes bothe rote and rynde and planteth and setteth in his gardyn herbes and fruytes of good vertues / and watreth them with the dewe of his blessyd goodnes / wherby the soule of man shall come to euerlastyng Ioye and reste. Now than sythen our lorde god is so good, so pyteous and soo mercyfull to synners that wyfully offendeth hym by commyttyng of horryble synnes / moche more he is mercyfull and hath pyte and compassyon of a soule that thorughe trouble and temptacyons falleth to synne / for almyghty god suffreth often tymes the soule of man for to be tempted and vexed in withstandyng temptacyons / wherof it deserueth the more meryte. And therefore be ye not doubtfull nor heuy for it shall neuer tourne you to peryll<sup>7</sup> ne daunger but to grete proufyte. For therby ye shall wyne the crowne of glorye and the palme of vycторыe whiche shall be gyuen to you for withstandyng of suche temptacyons & to the fende it shall tourne to shame and confusyon; and though it semeth to you somtyme that ye fele dyscorde bytwene god and you be not therefore recreaunt ne dyscomforted, For almyghty god sayth by his prophete Isaye: A lytell whyle I haue forsaken and hydde my face from the: but I shall call the to me agayne by my ma[n]yfolde mercyes whiche euer shall endure.

¶ The fyfte chaptyre.

ANnd therefore grutche not agaynst the wyll of god ne meruayle not of these temptacyons / for the more that a man or a woman be tempted in this maner or in any other agaynst theyr wyll and they withstande it that is to saye not wyllingly consentyng therto but mekely suffreth the same: the more they shall encrease in vertues to the proufyte of theyr soules in the syght of god though it be hydde from them. For<sup>8</sup> perauenture whan ye be sharpely tempted ye thynke ye be to dull and neglygent in ghoostly excercyse thorughe wyckednes of your spyryte that is sore trauallyed and vexed / wherby ye thynke that ye haue [in]<sup>9</sup> wyll consented to suche temptacyons as ye be tempted with; but it is not so.

<sup>1</sup> H plese. <sup>2</sup> H man. <sup>3</sup> H & hem. <sup>4</sup> E<sub>2</sub> through. <sup>5</sup> E<sub>2</sub> wyll. <sup>6</sup> H wedes. <sup>7</sup> E<sub>2</sub> perell. <sup>8</sup> H But. <sup>9</sup> E a.

For ye shall vnderstonde that euery man and woman hath two wylls<sup>1</sup>, a good wyll and an euyll / the euyll wyll cometh of sensualyte the whiche is euer inclynynge downwarde to synne / and the good wyll cometh of grace whiche alway styreth the soule vpwarde to all goodnes; and [for]<sup>2</sup> whan reason cometh to you ye haue alway a good wyll to do well / & [ar]<sup>3</sup> myscontent with all euyl thoughtes & sterynges that ye fele / and putteth your wyll onely to the wyll of god: though ye through suche wycked thoughtes & sterynges by vyolence and sharpnes be enclyned to sensualyte yet ye do it not ne consent therto but it is the sensualyte that dooth it in you / and your good wyll abydeh in you styll vnbroken though the cloudes of euyll thoughtes stoppeth your syght from the felynge of your good wyll: as ye may se by ensample of the mone<sup>4</sup> / for the mone<sup>4</sup> shyneth alway in her dewe place as well whan we se her as whan we se her not, But ofentymes the cloudes shadoweth and putteth from vs the syght therof; and so in lyke wyse it fareth by your good wyll whiche standeth alway vnbroken in you by the grace of almyghty god though ye fele it not through trauayllous thoughtes whiche taketh awaye the syghte of your knowlege. Therefore ye good chyldeyn that sharpely be vexed with suche temptacyons & tribulacions, comforte yourselfe in your benygne & mercyfull fader that sayth to you by his prophete in holy wryte: my chyldeyn though ye go in þe fyre drede ye not / for þe flambe therof shall not trouble you. As who sayth ye that be crysten people wyll yng<sup>5</sup> to do well, though ye goo in<sup>6</sup> the fyre of trybulacyons & temptacyons drede you not for it shall tourne you to no peryll / but thorough my goodnes & the merytes of my passyon it shall tourne you to grete proufyte & comforte of your soule. The maner of all these temptacions & þe remedyes of þe same sheweth our sauour Ihesu cryst to his apostle saynt Peter as it appereth in þe gospel where he sayth thus: Peter sathanas asketh & desyreth to syfte the as men syfte whete / wherby<sup>7</sup> it appereth well þat the fende hath no myght ne power to attempte þe seruauentes of almyghty god but by his suffraunce / & that was euidently known by the temptacyons of Iob whome the fende besyfted and tempted. For<sup>8</sup> þe more þat whete is syfted & cast from syde to syde the more clene it is: Ryght so the more þat a man or a woman be tempted with the fende ayenst their wyll / the more clene they be afore god / wherfore it appereth playnly þat almyghty god suffreth not his seruauentes to be tempted but for their grete wele & profyte yf they purpose them-selfe myghtely to withstande the fendes temptacyon; whiche no man may withstande without the helpe of god, Therefore of his helpe he maketh vs sure lyke as he sayd to peter these wordes: I haue prayed for the that thy fayth fayle the not. And therefore that man whiche pacyently is redy to suffre all troubles and dyseases for the loue of his maker almyghty Ihesu not takynge hede of all the fendes mocyons and temptacyons: that man through the myght and grace of cryst bereth downe and ouercometh the fende / wherby he may be called a vaynquysshher or ouercomer. And to suche men may be sayd thus: thou that arte thus tourned to almyghty god by the vertue of pacyence / but yf thou helpe to counseyle & conferme thy bretherne And teche them to suffre as the grace of god hath taught the: or<sup>8</sup> elles thou arte vnkynde. For Salamon sayth that one brother well counseyllid & confermed by an other<sup>9</sup> is a myghty Cyte ayenst the

<sup>1</sup> E<sub>2</sub> wylls. <sup>2</sup> E therefore. <sup>3</sup> E as. <sup>4</sup> H sunne. <sup>5</sup> E wyllngly. <sup>6</sup> E in to. <sup>7</sup> H in as myche as Sathanas askeþ þis, it scheweþ welle &c. <sup>8</sup> *al. om.* <sup>9</sup> well—other *al. om.*



fende / and therefore they that be sharpely trauaylled and tempted, whan they haue had<sup>1</sup> the good counseyle of theyr brother they ought to take comforte to them sayenge with Dauid whiche sayth: O my soule why arte thou so vnstedfast thus to assayle and trouble me: trust onely to almyghty god that is full of benygnyte and mercy, whome I onely confesse and knowelege to serue be I neuer so sore trauaylled ne troubled. And to suche men thus vexed with thoughtes, mocyons & sterynges is behouefull to take the counseyle and techynge of the<sup>1</sup> wyse and dyscrete persones fleyng vtterly theyr owne wyld fantasyes whiche often tymes gretely troubleth them. And in eschewynge<sup>2</sup> of suche temptacyons and troubles they must gyue themselves to good & vertuou occupacyons / as to redynge and sayenge the seruyce of almyghty god / and doynge other vertuou dedes / and euer amonge prayenge to almyghty god they may haue strength in theyr soules to resyste suche mocyons and temptacyons. And though they fynde in themselves noo maner of swetenes ne sauour in goddes seruyce: yet they ought not to be heuy therfore yf theyr wyll and mynde be to fulfill the same. For as holy wryte sayth euery good wyl is accepted for the dede. Saynt Barnarde sayth that somtyme god withdraweth deuocyon from prayer to make the prayer more medefull / for he wyll be serued somtyme in bytternes and somtyme in swetenes whiche bothe two we muste mekely receyue. And therefore<sup>3</sup> Arystotle sayth that with the more dyffyculte and trauayle vertuou<sup>3</sup> ben gotten: the more they proufyte and encrease in the soule. It was no maystry for saynt Peter whan he sawe almyghty god on the hyll of blysse, to saye / lorde it is good for vs to dwell here. But afterwarde whan he sawe hym amonges his enemyes cruelly turmented a womans worde fered and put hym in suche drede that he forsoke and denyed his mayster. But whan thorough the myght of the holy ghoost he was reconsyled and confermed agayne: than was there no turment in erth that kinge or prynce put vnto hym coude fere hym. Ryght so yf a man be in perfyte rest and quyetnes of herte / it is no maystry for hym to serue god: But it is a maystry to hym that is in trauayle and out of quyetnes of herte to serue hym. Therefore that creature that is tempted or vexed in the seruyce of almyghty god and is in wyll to withstande the sayd temptacyons tyll he after be strengthened and comforted by the holy ghost the fende shall neuer haue power to fere ne put hym in drede / for though it be longe or he fele comforte yet let not hym drede / for our mercyfull sauour knoweth what tyme comforte is moost nedefull to hym [&] than<sup>4</sup> he fayleth not to gyue it hym. For somtyme the felynge of swetnes is withdrawn from man or<sup>5</sup> elles he sholde wexe proude and presumtuou or neglygent and recheles in vertuou luyng / and therefore it is withdrawen for the best to the helth of his soule / wherfore hardnes and sharpenes sente to a creature is full proufytable to the soule: as saynt Anstyn sayth in techynge vs of the maner of almyghty god that whan a man is feble and newly tourned to hym he gyueth hym peas and swetnes to the entent to stablysshe hym in his lawe and loue / But whan he is stablysshed and sadly grounded in his loue: than suffreth he hym to be vexed and trauaylled, for two reasons / one is to proue hym and to crowne hym the hyer in the blysse of heuen, An other is to pouрге hym of his synnes in this worlde that in noo wyse he be from hym in the euerlastynge worlde.

<sup>1</sup> *al. om.*    <sup>2</sup> H in the mene tyme.    <sup>3</sup> r. vertues.    <sup>4</sup> E<sub>2</sub> whan.    <sup>5</sup> H for.

## ¶ The syxte chapytre.

AND for as moche as many men can not nor wyll not in tyme of temptacion se or perceyue it but haue a dredefulnes and a sorynes in themselfe by sterynge of theyr compleccyon / therfore to all suche men thre thynges be nedefull & necessarye. The fyrst is that they be not moche alone. The seconde is that they thynke ne study to depely in ony one<sup>1</sup> thyng / but fully ordre<sup>2</sup> them by some dyscrete persone as afore I sayd / and thoughte it come in theyr mynde that they sholde be in Ieopardye or peryll vtterly to be lost: they sholde take no hede of suche sterynges or thoughtes / for it neuer may tourne them to dannger of theyr soules. Almyghty god sayth in the gospell: yf the entent of a mannes purpose be good the dede is good. The thyrde remedye is this / that for as moche as the fende laboureth to make a man dredefull and sorye / a man agayne ought to the honour of god and confusyon of the fende to strength hymselfe and be mery though it be ayenst his herte / and drede noothyng the fendes malyce. For the lesse gladnes that he feleth in hymselfe the more meryte he shall haue whan he so enforceyth hymselfe to be mery to the honour of god / and in spyte of his ghostly enemy the deuyll. For as holy wryte sayth the holy appostles wente awaye mery & gladde whan the Iues enemyes of god had shamefully beten them. Also a man ought to be gladde for thre causes whan the fende tempteth and turmenteth hym: The fyrst is that he is troubled by the enemy of god. The seconde is by suche temptacyons and turmentes the fende sheweth playnly that he is his enemye, and euery man ought to be gladde that goddes enemy is his enemy. And the thyrde is that by suche turmentes a man is not onely released<sup>3</sup> of the paynes in purgatorye but also it maketh hym to wyne euerlastyng blysse. Our lorde Ihesu sayth in the gospell: blesyd be they that suffreth persecucyon for ryghtwysnes for they shall haue the kyngdome of heuen.

## ¶ The seuenth chapytre.

ALso it is to vnderstonde that our olde enemy the fende is ofte tymes aboute to begyle mannes soule in dyuers and many maners / somtyme he styreth man vnder colour of goodnes to deceyue hym whan he is well dysposed, and specyally in thre thynges whiche I wyll speke of. One is that though a creature be it man or woman be neuer so well ne soo ofte shryuen / yet the fende maketh them bylene they are not well shryuen / and that he dooth to bryng the soule in heynes / and so anoyeth & troubleth the poore soule that he maketh hym to forgete what he wolde saye / & therby maketh hym out of rest tyll he be newly shryuen agayne. But this doth he not for that he wolde that ony were often and well shryuen: but fully to lette and trouble hym / and to make hym byleue that he were blynded by synne and out of grace wherfore he myght not make hymselfe clene. The seconde whyle and colour that the fende maketh to withdrawe goodnes is th[is]<sup>4</sup> whan a man or a<sup>5</sup> woman by deuout sterynges of thoughtes haue felynges of contemplacyon and medytacyon as perauenture some solytarye persones hath: and he maketh them to thynke that to holde & kepe that medytacyons is to theyr moost proufyte to thentent they sholde leue theyr dyuine

<sup>1</sup> om. in E<sub>2</sub>.    <sup>2</sup> H reule.    <sup>3</sup> E<sub>2</sub> releyshed.    <sup>4</sup> E that.    <sup>5</sup> om. in E<sub>2</sub>.

seruyce that they be bounde to / and bryngeth them in suche a combraunce that they wote not whyche waye is best to them to take; and all this he dooth vtterly to deceyue them and cause them to be vnquyet to doo ony of theym bothe. The thyrde crafte or wyle that he tempteth with is whan a man or a woman gyueth them to honest dysporte to strength themselfe ayenst his false wyles to the comferte of theyr owne soule<sup>1</sup> / than wyll the fende cause theym to haue a conscyence therof / and putteth in to theyr myndes that all suche dysportes<sup>2</sup> is but synne and vanyte, And many tymes bryngeth in to theyr myndes agayne the synnes that they before had done and were confessed of; And all that dooth he to brynge them in to heuynes and dyscomferte to thentent he myght brynge them to dyspayre. Neuertheles there be good remedies in these temptacions. For as vnto the [first]<sup>3</sup> where the fende<sup>4</sup> whan they be neuer so clene shryuen alwaye putteth them in a doubte that they haue not shryuen them well or elles that there is yet some synne in theym that they perceyue not: but<sup>5</sup> for all these fantasies they oughte to take noo fere nor thought but verayly thynke that it is by suggestyon of theyr ghostly enemy that wolde lette theym from rest and peas of theyr soules; and though it be so somtyme that by the meane of suche fantasies and troubles they forgete some thyng of theyr charge whiche they ought for to haue sayd: lette hym than be confessed yf he may, and yf he may not conveniently and lyghtly haue his confessour: than lette hym haue a full wyll and purpose to be confessed as soone<sup>6</sup> as he can possyble, And in the meane tyme crye god mercy and with a contryte herte aske forgyuenes for his synnes / and than trust fully it is forgyuen hym; for a man is not soo redy to aske forgyuenes and mercy: but our mercyfull lorde of his grete goodnes is moche more redy to forgyue theym. And as to the seconde temptacyon wherby the fende wolde lette a man from his dynne seruyce that he is bounde vnto vtterly temptyng hym to leue it: than ought he to be the more dyligent deuoutly & reuerently with good aduysement to saye it; & yf it be so he say alone his seruyce he may whan good thoughtes come or that it wyll please god with swetenes or some hie vysytacyon of the holy ghost to vysyte and touche hym<sup>7</sup> / than shall it be but well done for to stynte of his seruyce & attende to that medytacyon for a tyme, and after to saye forth / soo that his seruyce that he is bounde vnto be not lefte vnsayd or vndone; and in thus doynge it shall be but lytell lettyng to his seruyce / and he shall fynde grete comferte and ease therin; For though it lette hym for the tyme: it shall well further hym to the quyckenes of his soule an other tyme. The thyrde temptacyon is this: whan a man in due tyme gyueth hymselfe to honest company & dysporte for the strength and comferte of his soule / and the fende putteth in his mynde his synnes tofore<sup>8</sup> done and that he synneth in vayne spendyng the tyme; for all suche temptacions gyue ye no charge for it is the ghostly enemy that so tempteth and troubleth you; For neuertheles ye may be sure that all thyng whiche is truly grounded in god pleaseth his goodnes & nothyng offendeth hym. Wherefore all goddes seruautes must grounde them fastely in god / and do by the counseyle of holy chyrche / and yf they soo doo they shall neuer be deceyued / and therefore a man that

<sup>1</sup> E<sub>2</sub> soules.    <sup>2</sup> E<sub>2</sub> dysporte.    <sup>3</sup> E last.    <sup>4</sup> E adds: putteth them in a fere / whan they dyspose them to honest dysporte. And also &c.    <sup>5</sup> *al. om.*    <sup>6</sup> E<sub>2</sub> sowne.    <sup>7</sup> E<sub>2</sub> hem.  
<sup>8</sup> E<sub>2</sub> before.

hath ben sore troubled wel done it is to take hym to dysporte in dyspyte of the fende / and put away all other fantasies / and at tyme conuenient to aske god mercy of his offences and to praye vnto hym for grace.

¶ The eyght chapytre.

ALso the fende is full besy to meue<sup>1</sup> men & women to<sup>2</sup> tender conscience / and<sup>1</sup> to brynge them in suche erroours and<sup>3</sup> maketh them wene somtyme whan they do euyll they do noo synne, And somtyme that is well done they thynke it synne, and maketh a venyall synne as greuons as a deedly; And somtyme also the fende encombred them so gretely that what soeuer they do or lene<sup>4</sup> vndone they be so sore bytten in conscience that they can no whyle togyder haue any rest in themselves. And all this the cruell enemy dooth by the meane of puttyng them in a false drede and blynde conscience that he bryngeth them to. But the remedy of these and all other temptacyons is to be gouerned by theyr confessour or some other discrete persone / and fully put them to theyr rule as afore is sayd and nothyng folowe theyr owne blynde conscience; For yf they folowe theyr owne conscience it were a grete pryde / in that he wolde holde his owne wytte better than the true counseyle of holy chyrche. For<sup>5</sup> a man that so wyll doo must nedes fall in grete erroours and in to the fendes handes. And yf suche an error of conscience made to you by your ghostly enemy make you thynke that other men fele not that ye fele And for that cause they can not gyue you good counseyle or remedye, And therefore ye nedes must folowe youre owne fantasies: yet for all this charge not your herte therwith / but put away all suche erroours of conscience as fast as they come to mynde / and let them not tarye ne sinke in your soule. And yf any persone wyll saye that they may not ne can not put theym awaye they saye not truly / for who so is in very wyll to doo away any suche false suggestyon, tofore<sup>6</sup> god it is put awaye though they haue in them neuer soo false demynges / and therefore haue he<sup>7</sup> neuer so many of them ayenst the wyll of his conscience: he nedeth not to drede them. For out of doubte almyghty god wyll comferte hym or he dye / and the lenger tyme that he suffreth suche vexacyon and trouble the more is he thankfull<sup>8</sup> in the syght of god.

¶ The nynth chapytre.

ALso though the fende put in you any thought of dyspayre or make you to thynke that in the houre of deth ye shall haue suche euyll thoughtes and greuons sterynges / and that ye than shall be but lost: yet for all that byleue hym noo thyng / but answer that ye haue fully put your truste in god / and therefore for all his temptacions by the grete power of almyghty god and merytes of his passyon thynke verayly it shall be to you noo peryll of soule / but tourne to the shame and confusyon of your ghostly enemye. And yf any creature man or woman speke to you sharpe or dyscomfortable wordes / take it mekely and pacyently & thynke that peraventure it is done by the temptacyon of the fende to trouble and iette you / or that it is a<sup>9</sup> chastysynge of god for some worde or dede that ye haue done contrarye to his wyll. For our lorde god dooth lyke a kynde moder; for

<sup>1</sup> *al. om.*    <sup>2</sup> *H of.*    <sup>3</sup> *H þat þey wene.*    <sup>4</sup> *E loue.*    <sup>5</sup> *H þerfore.*    <sup>6</sup> *E<sub>2</sub> before.*    <sup>7</sup> *E ye.*  
<sup>8</sup> *H worþi.*    <sup>9</sup> *om. in E<sub>2</sub>.*

a lounge moder that is wyse and well taught herselfe she wolde that her chyl dren were vertuously and well nortured / and yf she may knowe any of them with a defaute she wyll gyue them a knocke on the heed / and yf the defaute be more she wyll gyue hym a buffet on the cheke / and yf he doo a grete faute she wyll sharpely lasshe hym with a rodde. And thus dooth god that is our lounge fader from whome all vertue and goodnes cometh. He wyll that his specyall chosen chyl dren be vertuously and well taught in theyr soules / and yf they doo a defaute he wyll knocke them on theyr hedes with some wordes of dyscomforte and dyspleasure / and yf they doo a greter faute he wyll gyue them a buffet with grete sharpenes in sondry maners after the dynerse condycyon of the defautes / and yf they doo a moche greter trespas than he chastyseth them moche more sharpely. And all this our blessyd lord doth for the specyall loue he hath vnto vs / for as he sayth hymselfe: them that he loueth / them he chastyseth. Now truly, and we toke good hede of these wordes we wolde be gladder of his chastysynge than of all this worldes cherysshynge / and yf we so dyde / all dyssease and trouble sholde tourne vs to comforte and Ioye. But it is full harde thus to doo<sup>1</sup> in the tyme of sharpe heuynes whan a soule standeth naked from all ghostly and bodely comforte, to take and fynde Ioye in dyssease; al be it<sup>2</sup> they that be in suche inwarde dures they must seke in all wayes how they may comforte themselfe in god / and thynke and trust fully that god sente<sup>3</sup> neuer suche chastysynge but that he wolde in longe tyme or in shorte sende comforte wherby they sholde be brought out of these heuynes. For the prophete sayth many be the trybulacyons of ryghtwysmen / and all suche god shall delyuer. And though ye fele somtymes sterynges of [dyspayre or of]<sup>4</sup> vnkyndly euyll thoughtes comforte you euer in the goodnes of god / and in the paynefull passyon that his manhode suffredde<sup>5</sup> for you; for the fende tempteth many of the seruauntes of god to dysperacyon and drede of saluacyon / as well worldly men as other ghostly lyuers / puttynge in worldly mennes myndes the greuounesse of theyr synnes / and to the ghostly lyuers he putteth drede & straye consyence in many more sondry wyses than I can tell: and full graciously god hathe comforted them and brought them out of theyr errorrs. And now I am styred and moued for to tell you of one of them whiche was a squyer that hyght Iohn Holmes<sup>6</sup>. *A narracyon.* This squyer that I haue named had ben a grete synfull man / and soo at the last thorough<sup>7</sup> the beholdynge of his grete synnes, And by the temptacyon of the fende, he fell in to dyspayre, soo depely and greuously that he had nygh loste hys mynde. And thus he was troubled forty dayes that he myght neyther slepe ne ete but wasted awaye and was in the poynte to destroye hymselfe. But that blessyd gracious lorde that is soo full of mercy and pyte wolde not haue hym loste. And vpon a day as he walked in a wood alone an aungell came to hym in fourme of a man and saluted the squyer full goodly / and talked with hym in full curteys maner / sayenge vnto hym: man thou semest to haue grete heuynes and sorowe / tell me I praye the the cause of thy dyssease. Nay sayd the squyer it is not to be tolde to the. Yes hardely sayd the aungell / thou wotest not how well I may helpe and remoue thy dyssease; For a man beyng in dyscomforte<sup>8</sup> sholde alwaye dyscouer his heuynes to some

<sup>1</sup> thus to doo *al. om.*    <sup>2</sup> H but.    <sup>3</sup> E<sub>2</sub> sende.    <sup>4</sup> E desyres of suche.    <sup>5</sup> E suffreth.  
<sup>6</sup> H Homeleys.    <sup>7</sup> E<sub>2</sub> throught.    <sup>8</sup> E<sub>2</sub> dyscomforted.

creature that myght ease hym / for thorough good counseyle he myght recouer comforte and hele / or in some wyse haue remedye. The squyer answered the aungell agayne and sayd that he wyste well he neyther coude ne myght helpe hym, And therefore he wolde not tell it to hym. This sayd<sup>1</sup> squyer wenyng<sup>2</sup> alway that this aungell had ben an erthly man / and dredde that yf he had tolde it vnto hym he sholde haue sayd some worde that sholde vtterly haue greued hym more. And whan the aungell sawe he wolde by no way tell it vnto hym / he sayd vnto the squyer in this wyse: Now sythe thou wylte not tell me thy greue I shall tell it the. Thou arte sayd the aungell in dyspayre of thy saluacyon: but trust me faythfully thou shalte be saued / for the mercy of god is so grete that it passeth all his werkes / and surmounteth all synnes. It is sothe sayd the squyer, I wote wel that god is mercyfull, but he is also ryghtfull and his ryghtwysnes must nedes punyssh synne, And therefore I drede his ryghtfull Iugementes. The aungell spake vnto hym agayne and tolde hym many grete examples how gracyous and mercyfull our lorde god is to synners. But the squyer of whome we spake was so depely fallen in dyspayre that he coude take no comforte of any thinge that he coude saye. Than the aungell spake agayne to hym in this maner: O sayd he that<sup>3</sup> thou arte harde of byleue! but wylte thou haue an open shewyng that thou shalte be saued? Than sayd he to þe squyer I haue here thre dyce that I wyll throwe / and thou shalte throwe them also / & who that hath moost of<sup>4</sup> the dyce sykerly shall be saued. A sayd the squyer how myght I in this throwyng of the dyce be certayne of my saluacyon? / & helde it but a lape; / that notwithstandinge the aungell threwe the dyce and he had on euery of the dyce vntwarde the nombre of syxe. And he than had the squyer throwe the dyce. O than sayd the squyer certaynly that dare I not doo / for I wote well though I caste / more than thou hast caste sholde I not cast ne haue / and yf I had lesse than sholde I fall in ferther dyscomforte. / But so specyally the aungell desyred and spake that at the last the squyer threwe the dyce / and in throwyng by the gracyous myght and power of god euery dyce denyded<sup>5</sup> in two / & on euery dyce<sup>6</sup> was the nombre of syxe / and so he had the double that the aungell had. And as he was meruaylynge therupon the aungell vanysshed out of his syght / wherfore he thought verlyly than it was an aungell sente from god to bryng hym out of his sorowe / and than he toke moche comforte and Ioye in the grete mercy & goodnes of god in suche maner that all his dredes and sorowes were clene departed / and he became a vertuous man and the very seruauant of god / and lyued blessydly. And whan he sholde<sup>7</sup> departe from this worlde he deuysed there sholde be a stone layde vpon hym / with these wordes wryten aboute it that foloweth: Here lyeth Iohñ holmes that of the mercy of god may saye a larges<sup>8</sup>. I knowe<sup>9</sup> a worshypfull persone that was in the same abbey here in englonde where as he lyeth, that redde the same wordes afore sayd wryten on his tombe. Now than sythen our mercyfull lorde god sent<sup>10</sup> thus his gracyous comforte to this man that was a worldly synfull man & receyued hym to grace and brought hym out of dyspayre: There sholde noo man be dyscomforted nor dyspayre of any temptacyons / for hardely god wyll

<sup>1</sup> E sady.    <sup>2</sup> H wend.    <sup>3</sup> *al.* om.    <sup>4</sup> H on.    <sup>5</sup> H clafe.    <sup>6</sup> H halfe.    <sup>7</sup> E<sub>2</sub> wolde.  
<sup>8</sup> E alargys, H alageys.    <sup>9</sup> E<sub>1</sub> knewe.    <sup>10</sup> E<sub>2</sub> send.

comforte hym whan he seeth his tyme / and thoughe he sende not a man com-  
 forte shortly it shall be to his more mede / & therefore<sup>1</sup> thynke alwaye whan ye  
 thynke of<sup>2</sup> ony temptacyons bodely or ghostly that ye stande in the blessynges of  
 all holy chyrche / for holy wryte sayth: blessyd be they that suffreth temptacyons,  
 For whan they be well proued they shall haue the crowne of lyf the whiche  
 almyghty god hath promysed to them that loue hym.

¶ The tenth chapytre.

O ye chyldren of holy chyrche that hath forsaken the worlde for the helth  
 of your soules & pryncypally to please god: comforte you in hym whomę ye haue  
 chosen to loue and serue / for he wyll be to you full free and large: as ye may se  
 by example of Peter in the gospell where as he asked our lorde Ihesu cryst what  
 rewarde he sholde haue that had forsaken all thyng to folowe hym, And our  
 lorde answered hym and sayd that he sholde Iuge with hym the twelue trybes  
 of kynredes of Israell at the daye of dome; and ferthermore our lorde sayd also  
 vnto him that not onely one or two or some / but he sayd all tho<sup>3</sup> that forsake  
 for his lone kynne / frendes / possessyons / or ony erthly goodes: they shall  
 haue in this lyfe an hondred folde more<sup>4</sup> / and after blesse<sup>5</sup> withouten ende. Ther-  
 fore syster cast awaye all suche<sup>1</sup> false dredes that wolde trouble and lette you  
 from loue and hope of our mercyfull lorde god / for no thyng pleaseth soo moche  
 the fende as to se the soules withdrawe from the loue of god And therefore  
 he besyeth hymselfe full sore daye and nyght to lette and trouble loue and peas  
 in mannes soule / and on the other syde noo thyng confoundeth nor dyscomforteth  
 hym so moche as whan he seeth a man sette all his desyre to haue the loue of  
 god. Alas though ye fele not that feruent loue of god / shall ye by your Imagy-  
 nacyon fall in dyscomforte and heuynes of herte / & thynke yourselfe lost? Nay /  
 nay / put awaye all suche dyscomfortable heuynes & thynke well it cometh of  
 your enemy the fende / & euer haue a good wyl to loue and please god / and  
 prynte well these wordes in your herte that a good wyl is accepte[d]<sup>6</sup> as for a<sup>1</sup> dede  
 in the syght of god; and comforte you alwaye in the name of Ihesu / for Ihesu  
 is as moche to saye as a sauour / & therefore thynke well euer therupon / &  
 bere it in your mynde with his passyon / and also his other grete vertues / for  
 nothyng shall so soone put awaye all dredefull temptacyons & fantasyes as the  
 remembrance of this name Ihesu / his bytter passyon and glorious vertues.  
 These thre be shelde and spere / armure / & strength to dryue downe the fendes  
 power be he neuer so fyersly set to tempte man or woman; & specyally to  
 thynke on his grete vertues: how god the fader in hymselfe hath<sup>7</sup> all dyuine nature  
 &<sup>1</sup> in whome is all myght and power and to whome is all thyng possyble and  
 no thyng impossyble to hym, And god the sonne is all wysdome that all thyng  
 may make and gouerne<sup>8</sup> / and god the holy ghoost is all loue and bounte that  
 in a moment<sup>9</sup> of tyme all synnes may forgyue. I saye not to you thre goddes  
 but thre persones and one god / in whome is all blysse and glory. He is so  
 fayre and bryght shynynge that all the aungelles meruayle of his beaute / his  
 glorious blesydfull<sup>10</sup> beaute &<sup>11</sup> presence fedeth and fulfylleth all the courte of

<sup>1</sup> *al. om.*    <sup>2</sup> *H fele.*    <sup>3</sup> *E2 those.*    <sup>4</sup> *H mede.*    <sup>5</sup> *E2 blysse.*    <sup>6</sup> *E excepte.*    <sup>7</sup> *H is.*  
<sup>8</sup> *H made & gouerneþ.*    <sup>9</sup> *E2 mynnte.*    <sup>10</sup> *H blessingful.*    <sup>11</sup> *beaute & al. om.*

heuen with suche myrthe and melody that is enerlastyng. In hym is all benygnyte keypyng vs from vengeaunce / and in hym is all grace and gentylnes / curtesy / fredome / and largenes / pyte / mercy / and forgyuenes / Ioye / swetenes / and endles helth; our socour he is in all trybulacyons whan we call vpon hym / our comforte / our strength / our helpe / and our soules helth. Iwys syster this is [y]our spouse / whome ye desyre to loue and please; the gretenes of his vertues ne the multytude of his Ioyes whiche spredeth to all them that be in the courte of heuen noo herte can thynke nor tonge tell / for the blessydnes of his presence can neyther be sayd nor wryten. Ioye ye therefore [in] our lorde cryst Ihesu<sup>1</sup> / for he hath bought you full dere to bryngye you to that blysse / and therefore saye to hym: O holy god in whome is all goodnes / whose pyte and mercy made the to descende from the hygh trone downe in to this wretched worlde the valay of woo and wepyng / and here to take our nature / and in that nature thou suffre[d]st payne and passyon with cruell sharpe deth to bryngye our soules to thy kyngdome: Therefore mercyfull lorde forgyue me all my synnes that I haue done / thought / and sayd. Glorious trinite sende me clenens of herte / purete of soule / restore me with thy holy vertues / strength me with thy myght / that I alway may withstande the fende and all euyll temptacyons. O good lorde comforte me with thy holy ghoost and fulfyll me with perfyte grace and charyte: that I may from hens forth lyue vertuously And loue the with all my herte / with all my myght and with all my soule / so that I neuer offende the but euer to folowe thy pleasures in wyll / worde / thought and dede; now graunte me this good lorde that arte infynyte / whiche eternally shall endure. And now good syster yf ye doo thus I hope it shall do you grete ease. And thoughte ye fynde noo maner of comforte, swetnes nor deuocyon whan ye wolde / be not therfore dyscomforted / but suffre it mekely. For ryght many there be that stryue with themselves as though they wolde haue swete deuocyon by maystry: And I saye you for trouthe so wyll it not be had / but by mekenes moche sooner it may be goten, And that is as thus that a man holde and thynke hymselfe vnworthy to haue any swetnes or comforte & offre hymselfe lowly to the wyll of god and put his wyll fully to the wyll and mercy of that blessyd lorde; for a man sholde not desyre to haue that swetnes & deuocyon for his owne comforte and pleasaunce: but purely and onely entyndyng to please god and to folowe his wyll / and than<sup>2</sup> it suffyseth vnto vs whether we haue it or noo<sup>3</sup>. Some also weneth that and they haue not suche swetnes & deuocyon that they be out of grace: but certainly some there be that in themselves feleth noo swetnes nor deuocyon that be in more grace then the other that feleth<sup>4</sup> it / for they haue many comfortes / and better it were mekenes without felyng than felyng without mekenes. Therefore syster suffre mekely and pacyently what euer falleth vnto you / & euer haue a good wyll to do that may be moost pleasyng to god / and whan any dyscomforte cometh by temptacyon or ymagynacyon of your enemy haue the wordes in your mynde that ofte is sayd in this wrytyng before, whiche is that a good wyll shall be accepted<sup>5</sup> for a dede / for and ye desyre to be vertuous and to loue and please god it is accepted<sup>5</sup> as for dede before our lorde god / yf you so folowe

<sup>1</sup> E cryst Ihesu cryst.<sup>2</sup> E<sub>2</sub> whaz.<sup>3</sup> E<sub>2</sub> not.<sup>4</sup> E<sub>2</sub> feth.<sup>5</sup> E excepted.



it with your myght and power / as whan reason cometh to you with a desyrefull wyll to lyue and doo well; and yf ye ony tyme fele comferte & swetnes and after fele these temptacyons as ye dyde before / yet be ye not dyscomforted therefore ne thynke therupon, Say not alas it is comen agayne it wyll neuer away from me, And by the meane of your owne ymagynacyon fall agayne in discomferte; doo not soo / but comferte you in god / & be gladdre that the fende hath enny vnto you / for whyle the lyfe is in the body he wyll alwaye trouble and tary the seruauztes of god / he is so fully sette ayenst them with al malyce to dysease and dyscomferte theym in all the dyuerse maners that he can or may. Saynt Augustyne sayth þat<sup>1</sup> in many maner wayes temptacyons be hadde by the whiche the serpent adder enemye to all mankynde tourmenteth mannes soule. And saynt Gregorye sayth that there is noo thyng in the worlde [in] whiche we ought to be soo syker of god as whan we haue<sup>2</sup> these tourmentes and troubles. And yf a man saye that bodely turmentes be medefull and not ghoostly turmentes he sayth not ryght / for doubtles the ghoostly tourmentes be more greuoues and paynefull that come ayenst mannes wyll than be bodily tourmentes / and soo moche more be they medefull<sup>3</sup> / and therefore many men doo dyshonour to god that sayth with full aduysement that the fende in this world may more turment than god may gyue meryte / wherfore truly there is no thyng<sup>4</sup> more medefull, charytable nor more godly than for to strength and comferte the soule that the fende soo troubleth / for who so comforteth them that be dyssolate and in sorowe the lorde of comferte Ihesu cryste our lorde and god wyll comferte them without ende in the blysse of heuen / the whiche lorde thourgh the myght and meryte of his paynefull passyon and precyous blode hath put downe þe power of þe fendes<sup>4</sup> / & hath graunted to crysten soules the vycory ouer them to the worscyp<sup>5</sup> of all the hole trynyte / fader / sone / and holy ghoost that lyueth & reyneth withouten ende. Amen.

¶ Here endeth þe remedy ayenst the troubles of temptacyons.

(3.)

¶ Here begynneth a denoute medytacyon in sayenge deuoutly þe psalter of our lady with dyuers ensamples. (Picture: Mary and the child).

(Translated from Alanus de Rupe, see Beati Alani Redivivi Rupensis tractatus mirabilis de ortu atque progressu Psalterii Christi & Mariae, ejusque Confraternitatis, auctore J. A. Coppestein, Venet. 1665, Cap. 59, p. 416)<sup>6</sup>.

THE glorious mayster Iohñ of the mouzete in his moryall<sup>7</sup> telleth / whiche also I fownde in þe boke of frere Thomas of the temple. In the tyme þat<sup>8</sup> moost blessyd Domy nyck the noble fader and leder moost famouse of þe ordre of prechers / preched throughout the worlde in many regyons and<sup>9</sup> exhorted incessauntly þe people to the laude and prayse of þe blessyd marye vyrgyn vndefyled<sup>10</sup> / & to her angelyke confraternyte: It fortuneth hym to preche at Rome in the audyence of the grete prelates of the worlde, and shewed by figures and examples this blessyd vyrgyn to be saluted moost specyally by her psalter. All they meruaylled of thaffluence of his wordes<sup>10</sup>, They were astonyed at the

<sup>1</sup> E þe. <sup>2</sup> E gaue. <sup>3</sup> E nedefull. <sup>4</sup> E fondes. <sup>5</sup> E worstyp. <sup>6</sup> Cf. Act. SS. Boll. 4. Aug., S. Dominicus, Proleg. § 3; 2; 19. <sup>7</sup> r. Mariale. <sup>8</sup> E þe? <sup>9</sup> r. he? <sup>10</sup> E<sub>2</sub> worde.

grete wonders. To whome he sayd: O faythfull and true lordes and other true louers of the fayth: here this synguler holsome sayenge to you all / that ye may verly knowe those thynges whiche I haue spoken to be true: Take the psalter of this blessyd vyrgyne / and in sayenge it: call deuoutely vnto<sup>1</sup> your remembraunce the passyon of cryste: Thus I shewe vnto you that ye shall haue in experyence the spyryte of god<sup>2</sup>. Truely soo greate a flambe may not stonde in ony place without makynge hote, Neyther soo grete lyghte without gyyunge lyght / nor soo godly a medycyne without the vertue of makynge hole. What sholde I saye more? all the people gaue audyence and in maner astonyed: they meruaylled of his godly wordes / [&] many persones not onely of the comyn people but also of grete prelates of the chyrche as reuerende cardynalles and many honourable bysshoppes toke vpon them to saye this psalter of our lady / to thentent they myght gete some grace of almyghty god. A meruayllous thyng: The cyte beyng in trouble / dyuerse multiplycacyon<sup>3</sup> of prayers was [made] amonges<sup>4</sup> the people in euery state or degre. For truly thou myght se bothe mornyng / euenynge / and at myddaye men and women euerywhere berynge the psalter of our lady. Cardynalles whiche be named the pyllers of the worlde and bysshoppes shamed not to bere in theyr handes & at theyr gyrdelles these soo grete tokens of the godhede and of our fayth verly to be byleued. Truely by the myracles of our lady shewed by saynt Domynyk they doubted not but in exercysynge of this psalter<sup>5</sup> goddes helpe to be redy at all tymes. What more? All that dyde assaye this psalter perceyued some knowlege of the pyte of god. And amonges<sup>4</sup> all I shall shewe this wonder or myracle onely folowynge.

At Rome was a certayne mysdysposed woman of her body, moost famouse aboue all other lyke dysposed / in beaute / eloquence / apparayle / and worldly gladnes / whiche fortuneted graciously to haue the psalter of our lady by thaduyse<sup>6</sup> of holy saynt Domynyk / whiche she hydde vnder her kyrtell and sayd it many tymes on the daye. But alas she neuertheles vsed the vnlawfull fleshely pleasure and vncleennes of her body aboue all other / more men resorted to her than to ony other woman of suche vayne dysposycyon. This woman, named fayre Katheryne for the incomperable beaute of her body, contynued in her mysse-lyuynge<sup>7</sup> / and ones on the day at the leest she dyde vusyte the chyrche sayenge the psalter of our lady / and thus was her medytacyon and thought: The fyrst fyfty she sayd for the infancye of cryst in the whiche he bare all his passyon to come / and yf it were not at that tyme in execucyon / neuertheles it was in his entent and mynde. The seconde fyfty she sayd for crystes passyon exhybyte and done ryally<sup>8</sup> lyke as he suffred in his manhode. The thyrde fyfty she sayd for the passyon of cryste as it was in his godhede / not bycause the godhede as the godhede myght suffre / but bycause this infynyte godhede loued so moche the nature of man / that yf it had ben mortall it sholde haue suffred deth; Therefore bycause the eternall wysdome of god in hymselfe myght not dye for vs / he toke vpon hym our manhode / whiche his wyll was sholde suffre passyon & dye for all mankynde. And as this fayre Katheryne thus contynued in prayenge / it happened on a season as she wente aboute Rome wandrynge after her olde

<sup>1</sup> E<sub>2</sub> vnto. <sup>2</sup> E<sub>1</sub> & <sub>2</sub> add: bothe in sayenge and in forgyuynge (a senseless addition). <sup>3</sup> E<sub>2</sub> multiplycacyons. <sup>4</sup> E<sub>2</sub> amonge. <sup>5</sup> C in tali exercitio. <sup>6</sup> C ex manibus. <sup>7</sup> C Perseuerait ... in suo psalterio. <sup>8</sup> E royally.

maner / a meruayllous fayre man mette her & sayd: Heyle Katheryne / why stondest thou here / hast thou noo dwellynge place? To whome she answered sayenge: Syr I haue a dwellynge place and euery thyng in it ordred to the best and goodlyest maner. To whome he sayd: This nyghte wyll I sonpe with the. She answered: I grannt with all myne herte / and what soeuer thou wylte haue I shall gladly prepare. Thus goynge hande in hande they came vnto her hous where as were many wenches of lyke dysposycyon. Souper was prepared and this vnknown geste sate with fayre Katheryne / the one dranke to the other. But euery thyng that this straunge geste touched / were it drynke or other thyng lyke<sup>1</sup> / anone turned<sup>2</sup> in to bloody colour, with a meruayllous excellent smell & swete sauour. She meruaylynge sayd to hym: Syr what arte thou / eyther it is not well with me<sup>3</sup> elles thou arte very meruayllous / for euery thinge that thou touchest is anone made of bloody colour. And he answered sayenge: Knowest thou not that a crysten man neyther eteth nor drynketh but that is dyed or coloured with the blode of cryste. Thus this woman was meruayllously abasshed of this straunger / soo moche that she fered for to touche hym. Notwithstandynge she sayd: Syr I well perceyue by your countenance that ye be a man of grete reuerence: I beseeche you who<sup>4</sup> be ye / and from whens come<sup>5</sup> ye? To whome he sayd: When we be togyder in thy chaumbre / I shall shewe the all thyn askynges. And thus lefte in doubte of the mater: she made redy the chaumbre. This woman Katheryne wente fyrst to bedde / & desyred the straunger to come to bedde to her. A wonderful thyng and suche one as in maner neuer was herde of ony creature: Sodeynly this straunger chaunged hymselfe in to the shappe of a lytell chyld / bare vpon his heed a crowne of thorne / vpon his sholder a crosse / and tokens of his passyon with innumerable woundes vpon all his body / and sayd vnto Katheryne: O Katheryne now leue thy folysshenes. Beholde / now thou seest the passyon of Cryste verly as it was in his infancye for the whiche thou sayd the fyrst fyfty of thy psalter. I shewe vnto the / that from the fyrste houre of my concepcyon vnto my deth I bare continually this payne in myne herte / whiche for thy sake was soo grete that yf euery lytell pece or stone of granell in þe see were a chyld and euery one of them had as moche payne as euer suffred al the men in the worlde at theyr deth: yet all they togyder suffre not so grete payne as I suffred for the. This woman was sore abasshed seyng and heryng this wonder. And anone agayne he was tourned in to the lykenes of a man, euen after the same fourme whiche he had the tyme of his passyon ryall<sup>6</sup>. And sayde: Doughter beholde now thou seest how grete paynes I suffered for the / whiche dooth excede all the paynes of helle / for my power of suffryng is of god and not of man. And my passyon was so grete that yf it had ben deuyded amonge all creatures of the worlde / they sholde all haue dyed or ben dystroyed. After this sey[i]nge he chaunged hymselfe in to the clerenes of the sonne / notwithstandynge the tokens of his passyon remaynyng also gloriously<sup>7</sup> / in all his woundes were sene al and infynyte creatures of the worlde for compassion of the same / and he sayd vnto her:

(new page, and picture)

<sup>1</sup> om. in E<sub>2</sub>; C aliquid simile.  
fiunt sanguinea. <sup>4</sup> E<sub>2</sub> whome.

<sup>2</sup> E<sub>2</sub> all it t.

<sup>5</sup> E<sub>2</sub> came.

<sup>3</sup> C aut sum insana, aut cuncta quae tangitis  
<sup>6</sup> E royall. <sup>7</sup> E<sub>1</sub> & 2 add: he apered.

BEholde / take hede / now thou seest what I suffred<sup>1</sup> in my godhede for thy health; syth all thynges be in me and I in euery thyng / in all these I se the / I loue the / & in them all I am redy to suffre eternally the payne for thy soules health whiche thou seest, for my loue is infynyte (after saynt Dyonyse) and all thynges in me be infynyte as the same Dyonyse sheweth. Therefore knowe the mekenes<sup>2</sup> of god / and call to mynde the threfolde passyon of cryste / for the whiche thou sayd thryse fyfty Aues / & fyftene Pater nosters, And here after amende thyselpe / that as thou were before the example of all malyce and vnclene luyng / soo now from this tyme forward [pou] lyue in suche maner that thou may be to all other a myrroure of purete and clenness. I do not appere to the for thy merytes but onely for an example of penaunce / and bycause thy brethren and systers of myn vndefyled moders fraternyte haue prayed for the / that by thy conuersacyon many sholde be conuerted and be the chyldren of god / lyke as before innumerable were made the chyldren of the deuyll by thy wyckednes.

What more? This vysyon vanysshed awaye. It was also vnfayned<sup>3</sup> / for the woman afterwarde felte in her handes and fete the sorowe of crystes passyon / and in other partes of her body. Therefore she rose from synne & toke her to penaunce / and on the morowe after made her confesson to saynt Domynk; to whome he enioyned<sup>4</sup> in penaunce to saye the psalter of the blessyd vyrgyn Marye as she was wonte to doo, and to be one of her fraternyte / whyche she had not before in dede but onely in purpose and entent<sup>5</sup> as it is afore sayd; where it is to be noted how moche this sayd fraternyte is worth to them whiche haue it in dede / syth it was soo grete valure<sup>6</sup> to this woman hauynge it but in purpose. [&] whyles that she prayed deuoutely vnto this vyrgyn Marye / the same blessyd lady appered to her with saynt Katheryne, sayenge to her: Doughter beholde / take hede / thou hast synned moche: therefore thou must suffre grete penaunce; for this cause take in penaunce euery daye thre dyscyplines or thre correccyons / wherof euery one shall be of .lv. strokes whiche make a penyencyall psalter. She sayd also / it shall not alwaye nede to haue a rodde / but prycke the with thy nayles / or pynche thy flesshe in euery place. Thou mayst at all tymes doo this penaunce ayenst euery wycked temptacyon and for to obteyne all goodnes / and this is a royall<sup>7</sup>, preuy penaunce and naturall, It may be called the quene of all penaunces. This woman herde all these wordes and fulfilled them in dede. And as she was thus dayly penyent: vpon a tyme saynt Domynk auauuced<sup>8</sup> by the power of god sawe in the nyght a wonderfull thyng to all the worlde. He perceuyed that from the hous of this same<sup>9</sup> Katheryne yssued out .lv. flodes from the membres of a lytell chylde / ewhiche flodes descended to hell<sup>10</sup>, in whose comynge the soules, there to be purged, were gretely comforted. O how grete and Ioyfull noyses made they than: how many blessinges gaue they vnto this sayd Katheryne; veryly the erth sounded agayne to theyr voyces for Ioye. There were soules delyuered / comforted / made hole & excluded from theyr paynes, by the medytacyon that Katheryne had of crystes passyon in his chyldhode. She was alwaye aboute to applye it to the comforte of all true crysten soules departed out of this worlde. O meruaylous thyng: After this saynt Domynk sawe a man entre

<sup>1</sup> C patior nunc.    <sup>2</sup> C clementiam.    <sup>3</sup> C Disparet visio, nec fuit inanis.    <sup>4</sup> E<sub>2</sub> inioyne.  
<sup>5</sup> E<sub>2</sub> intent.    <sup>6</sup> E<sub>2</sub> of v.    <sup>7</sup> E<sub>2</sub> ryall.    <sup>8</sup> C sublimatus; r. anhaussed.    <sup>9</sup> E<sub>2</sub> saynt.    <sup>10</sup> C ad purgatorium.

in to Katheryns chaumbre / & from .v. [woundes]<sup>1</sup> of his body yssewed out .i.v. [fountaynes]<sup>2</sup> whiche nourysshed and watred all the chyirche mylytante / and also this present worlde; trees and plantes dyde burgyn / byrdes and fysshes were quyckened / true crysten people were bathed in those flodes<sup>3</sup>. O how grete swetenes was there and how grete worldly gladnes. All creatures blessyd this woman Katheryne and prayed for her to almyghty god maker of all thynges. And these two meruaylles were shewed for the fyrst fyfty and the seconde. And where as this penytent Katheryne began the thyrde fyfty of her psalter, Saynt Domynyk sawe a meruaylous grete gyaunt clerer than the lyght<sup>4</sup> / of whome yssewed out fyue fountaynes / of the fyue fountaynes sprange fyfty<sup>5</sup> flodes whiche neyther descended to therth / nor to hell / but meruaylously ascended togyder vnto heuen, And by them all heuenly paradise was watred. Their swetenes was so grete that the aungelles and holy sayntes dyde drynke of theym / gyuynge grete thankes to almyghty god. Whan saynt Domynyk sawe all these meruaylles as Thomas of the temple wryteth: he meruaylled gretly why they sholde be shewed and done in the hous of so grete a synner. To whome marye the vyrgyn appered and sayd: O my frende Domynyk why doost thou meruayle in suche causes? Knowest thou not I am a frende to all synners and that the mekenes of god is in me? It was my wyll to shewe these vysyons to the of this my daughter that thou sholde preche them to the worlde / for this entent that no crysten persone be theyr synnes neuer so grete sholde dyspayre in ony condycyon / but alwaye trust in god and his mercy / and namely they that wyll fle vnder my proteccyon with this woman Katheryne. <sup>6</sup>The holy vyrgyn and martyr saynt Katheryne socoured her very moche whiche alwaye she loued and serued with some prayer from her yonge age / for the congruence of the name<sup>6</sup>. More ouer the blessyd moder of god sayd: O Domynyk thou haste sene these meruaylles: Here now and preche that I soo holy and meke shall saye. Shewe that I haue purchased of my sone to all suche as sayth my psalter and are of my fraternyte / they shall haue the same excellence whiche the sayd Katheryne hath. & though they can not se it in this worlde, lykewyse as men can not se god / his aungelles / the deuylles / neyther theyr merytes and vertues in this lyfe, Also they can not se the vertue of a precyous stone<sup>7</sup> nor of the sterres: therefore the knowlege of heuenly thynges must be moche fether from them; Notwithstandyng they shall beholde this excellence after theyr deth. Therefore Domynyk be of good comforte [&] preche my psalter & my fraternyte / for vnto all suche as hath them I haue purchased not onely to se this excellence / but also to haue it eternally in possessyon. What sholde I saye more? Saynt Domynyk gaued thankes to almyghty god for his grete mercy. And this Katheryne made herselfe a recluse [&] she dystributed her goodes to the poore people. Whiche afterwarde was of so grete holynes that many<sup>8</sup> very holy persones came vnto her bycause of her godly reuelacyons. To whome appered our lorde Ihesu .c.<sup>9</sup> dayes & fyfty before her departyng out of this lyfe shewyng the tyme of her deth / whiche afterwarde departed out of this lyfe very holy. Thre holy vyrgyns one named Iohanne<sup>10</sup> / an other Martha / the thyrde Lucy<sup>11</sup> sawe her soule departe from the body bryghter than the sonne /

<sup>1</sup> E fountaynes.    <sup>2</sup> E woundes.    <sup>3</sup> E<sub>2</sub> flode.    <sup>4</sup> C luce solari clariorem.    <sup>5</sup> C .i.v.  
<sup>6-6</sup> om in C.    <sup>7</sup> C magnetis.    <sup>8</sup> E<sub>2</sub> very many.    <sup>9</sup> E<sub>2</sub> a hundreth; C ante dies xv mortis  
suae.    <sup>10</sup> E<sub>2</sub> Iohane.    <sup>11</sup> E<sub>2</sub> Lucie.

bytwene the armes of her spouse cryst. Her sepulture is in the chyrche of saynt Iohñ<sup>1</sup> lateranence. All crysten people by this take hede of how grete vertue the psalter of our lady is with the remembraunce of crystes passyon / it is alwaye in strength bothe in lyf and at the houre of deth. Therefore let vs prayse and laude our lorde Ihesu and Marye his moder in theyr psalter / to thentent we may deserue to haue the Ioyes of heuen / here by grace / & after this lyfe by glorye.

¶ Here endeth a deuoute medytacyon in sayenge deuontly the psalter of our lady with dyuers ensamples. Enprynted at London in Fletestrete at the sygne of the sonne. By Wynkyn de Worde. Anno domini .M.CCCC.viii. the fourth daye of February<sup>2</sup>.

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<sup>1</sup> E<sub>2</sub> Iohann.    <sup>2</sup> E<sub>2</sub> The yere of our lorde .M.CCCC.XIX. the .XXI. daye of Ianuarius.

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# The Psalter,

in verse.

Ms. Vespas. D VII.

This translation of the Psalter is extant in 3 northern Mss.: Vespas. D VII, Egerton 614, and Harl. 1770<sup>1</sup>, and was ed. from Ms. Vesp., together with the Latin Psalter and an ags (Northumbrian) interlinear gloss from Ms. Vesp. A I, by J. Stevenson, Surtees Soc., 2 voll., 1843—7; hence it is known as the Surtees Psalter. A note in Ms. Vesp. by a later hand describes it as »Psalterium Davidis in metra anglicana antiquis temporibus elegantissime translatum, cuius operis bina etiam reperiuntur exemplaria in Bibliotheca Bodliana«. Ms. Vesp. is the oldest, and purest and most correct; Ms. Eg. frequently changes the text, by forming 4 lines out of 2, and vice versa, and sometimes introducing cross rhymes; Ms. Harl. combines Vesp. and Eg., besides making changes of its own, by contracting 4 lines into 2, but at the end (from Ps. 109) closely follows Vesp.<sup>2</sup> Stevenson places Ms. Vesp. in the middle of Edward II's reign; this is a mistake, the Ms. is not earlier than 1350, and the 2 other Mss. are still later. Nevertheless, language and style, and the comparative rarity of French terms, give the impression of antiquity. All the Mss. are Yorkshire: Ms. Vesp. seems to belong to the neighbourhood of R. Rolle; Ms. Eg. with its frequent o-forms, to South Yorkshire; Ms. Harl, which is marked as »Liber Monasterii de Kirkham«, was most likely written at that priory. It should be noted that in all the Mss. the -en endings of the Pres. Plur. are frequent. A tradition ascribes this Psalter to R. Rolle (*see* note). But R. Rolle is already the author of the prose translation and exposition, ed. by Bramley Oxf. 1884.<sup>3</sup> Comparing the two, we find that the prose work frequently uses the same terms, and repeats whole verses in almost identical

<sup>1</sup> Ms. Vesp. D VII, a small vol. in 8, 104 foll., is written in a small, but clear and neat Yorkshire hand of about 1350; the writing is somewhat pale, so that the dashes on f, t, g, d, ll are not always distinct. The inscription: Sum liber Vincencii Mundy, and Sum Guil. Charci, give the names of former owners. The initials are uniformly red, the Latin beginnings of the psalms and of the verses are given on the right margin, the former in red, the latter in black. Ms. Egert. 614, 4<sup>o</sup>, 99 foll., was written about 1360—70. The Latin beginnings of the psalms, and of the single verses, are written over the Engl. text, and the initials are given to the Latin words. Former owners were Gilbert Barrell, and John Faunteroy. A fly-leaf in the beginning bears the modern notes: »I conceive this Psalter to be wrote in the 13<sup>th</sup> century, by the Character & Language. J. W.«, and: Videtur hoc Psalterium in lingua anglicanam transtulisse et versibus haud elegantibus concinasse Richardus de Hampole, vero nomine Rollus, gente Anglus, Ebor. comit., ord. August., eremita; in coenobio Hampoliense prope Doncastrum vixit; obiit anno 1349. Praeter hoc varia scripsit. Vide Cave hist. lit. vol. 1 p. 35 Append. Ms. Harl. 1770, fol., in 241 leaves, marked as Liber Monasterii de Kirkham, is written in a large northern hand of ab. 1380. The contents are given in the title: Psalterium triplicatum, in verbis latinis, gallicis, et anglicanis. The first part, f. 1—158, contains the Latin Psalter with a French translation in parallel column; the psalms are followed by the Canticles. The Engl. metrical Psalter follows f. 158—241. Both the Latin-French and the English Psalters are accompanied, at the bottom, by the Psalterium Marianum ascribed to Albertus Magnus (ed., with an Engl. transl. in verse, in »Vernon poems«), and, in a 2<sup>nd</sup> column, Latin prayers, as thus:

Ave virgo virginum, parens absque pari, Sine viri semine digna fecundari, Fac nos legem domini crebro meditari Et in regni gloria beatificari.	Effice nos domine deus noster tanquam fructiferum lignum ante conspectum glorie tue, ut tuis ymbribus cotidie irrigati, mereamur tibi suavium fructuum ubertate placere, per...
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In the Engl. Psalter, however, the Psalt. Marianum and the Prayers, are only partially given (last stanza: Ave solis ciuitas in quam introiuit, fol. 165<sup>b</sup>).

<sup>2</sup> These alterations in Eg. and Harl. have mostly been made without reference being had to the Latin Psalter, and do not help the sense.

<sup>3</sup> Another old English prose Psalter was ed. by Bülbring, EETS 1891; it frequently paraphrases the text.

words; and there can be no doubt that the prose translator is largely indebted to the older Psalter. The greater freedom from French words and the archaic character of the older Psalter do not of necessity imply another author. In a transition time, an author may write very differently when a young man, and when advanced in years. R. Rolle died in 1349 an old man, and his earlier life belongs to the 13<sup>th</sup> century. The metrical Psalter might well be a work of his youth, his first attempt. The question is one of difficulty, and I cannot now attempt to solve it.<sup>1</sup> But that the Psalter belongs to Yorkshire, is to me beyond doubt; and therefore I include it here, the more so as the recently edited prose Psalter is easily accessible, and the club-edition of the metrical Psalter is not.

Ms. Vesp. D vii.

## I.

Seli biern þat noghte is gan  
 In þe rede of wicked man,  
 And in strete of sinfull noght he stode,  
 Ne sat in setel of storme<sup>1</sup> vngode;  
 2 Bot in lagh of lauerd his wille be ai,  
 And his lagh thinkē he night and dai.  
 3 And al<sup>2</sup> his liue swa sal ite be  
 Als it fares bi a tre

<sup>1</sup> Vulg. pestilentiae.    <sup>2</sup> Ms. als.

Þat stremes of wates set es nere,  
 Þat giues his fruite in time of yhere,  
 4 And lefe of him todreue ne sal;  
 Whatē swa he does sal soundefulle<sup>1</sup> al.  
 5 Noght swa wickedmen, noght swa;  
 Bot als duste þat winde þerthe tas fra.  
 6 And þarfore wike in dome noght rise,  
 Ne sinfull in rede of rightwise.  
 7 For lauerd of rightwise wate þe wai,  
 And gate of wicked forworth sal ai.—

<sup>1</sup> V. prosperabuntur.

Ms. Egerton 614.

## I.

(S)eli beerne þat nocht is gan  
 (I)n þe red of wicked man,  
 And in stret of sinful noght he stode,  
 (Ne sat in setel) of storme vngode;  
 2 Bot in lagh of lauerd his wil be ai,  
 And his lagh þinke he night and dai.  
 3 And al his lif swa sal it be  
 Als it fares be a tre  
 Þat streme of water sett is nere,  
 Þat gifes his fruit in tyme of yere;  
 4 And lef of him todrene noght sal;  
 What swa he dos sal soundful al.  
 5 Noght swa wicked men, noht swa;  
 Bot als dust þat wynd þe erþe tas fra.  
 6 And þerfor wicke in dome noht rise,  
 Ne sinful in rede of rightwise;  
 7 For louerd of rightwise wot þe wai,  
 And gate of wick forworth sal ay.

Harl. 1770. fol. 158.

## I.

Seli berne þat noht is gan  
 In þe red of wiked man,  
 And in strete of sinful noht he stode,  
 Ne sat in setel of storme vngode;  
 2 Bot in lagh of lauerd hijs wille be ay,  
 And hijs lagh þinke he niht and day.  
 3 And al hijs liue swa sal he be  
 Als itte fares be a tre  
 Þat streme of waters set is nere,  
 Þat giues hijs frute in time of zhere;  
 4 And lef of it todrene ne sal;  
 Wat swa he dos sal soundful al.  
 5 Noh[t] swa wicked men, noht swa;  
 Bot als dust þat winde þe erþe tas fra.  
 6 And þerfor wicke in dome noht rise,  
 Ne sinful in rede of rihtwise;  
 7 For lauerd of rihtwise wate þe wai,  
 And gate of wike forwurþe sal ay.

<sup>1</sup> The archaic character is greatly due to the fact that the translator, in his difficult task, utilized ags. glosses or versions (as those ed. by Stevenson l. c. and by Thorpe 1835), retaining many of the words found there (as soundful, þild), even such as he *no longer understood* and, therefore, *misread* or *misapplied* (so, ags. nyhtsom is to him mihtsom, lickam has the sense of face). The seeming antiquity, therefore, appears to be partly artificial. Other words he seems to have formed himself, by literally translating Latin terms, in the manner of the old glosses (as neghsom = propitius a prope, ouer-tomehed = supervacue, stedful = locupletare, stithcoming = impetus, stithstreme &c). — The division of verses is the same as in R. Rolle.



Ms. Vesp. D vii.

Blisse to þe fadre and to þe sone  
 And to þe haligaste wil with am  
 wone,  
 Als first was, es, and ai sal be  
 In werlde of werldes, to þe thre.

## II.

Wharfore gnaisted gomes swo,  
 And folke vnnait thocht þai þo?  
 2 Vpstode kinges of þe land,  
 And þe princes in þair hand  
 Ogaine þair lauerd þai come on ane  
 And ogaine his criste to gane;  
 3 »Bandes of þa breke we ai,  
 And fra vs werpe þair yoke awai«.

4 Pat wones in heuen scorne þam sallē,  
 And lauerd sal [þam] snere with-allē.  
 5 Þan sal he speke to þam in his  
 wreth,  
 And todreue am sal he in his breth:  
 6 »I. sothlike, set am for-þi  
 Kinge fro him witerli  
 Ouer Syon, hille hali his,  
 Spelland his bodeworde al with blisse.  
 7 Lauerd to me saide: ,mi son arte þou,  
 And .i. to-dai gate þe nou.  
 8 Aske of me, and .i. to þe sal  
 Giue genge wele mare with-al  
 Heritage þine in þi hand,  
 And þine aghte, meres of lande.

Ms. Egerton 614.

Blisse to fader and to þe sone  
 And to þe hely gast wil wyth þam  
 wone,  
 Als frist was, is, and ay sal be,  
 In werld of werldes, vn-to þe þre.

## II.

Qherfor gnaisted gomes swa,  
 And folke ful vnnait þhoght þai þa?  
 2 Vpstoden kynges of erþe strange,  
 and þe princes þaim amange  
 Agayn þair god þai com in an,  
 and agayn þar crist to gan.  
 3 »Bandes of þam brek we ai,  
 And fra vs werp þar yhocke' awai«.  
 4 Pat wones in heuen scorn (þam sal),  
 And lauerd sal þam swere (!) with-al.  
 5 Þen sal he spek to þam in w(rath),  
 And to-dreue þam sal he in his brat(h):  
 6 »I soghlic sette am for-thi  
 Kyng fra him ful witerli  
 Ouer Syon, heli hille hisse,  
 Spelland his bode al with blisse.  
 7 Lauerd to me said: ,my son þou hatte,  
 And .i. my-self to-dai þe gatte.  
 8 Ask of me, and .i. gif þe sal  
 Genge and wel more with-al  
 Þine heritage al in þi hand,  
 And þine aht meres of land.

Harl. 1770.

Blisse to þe fader and to þe sone  
 And to þe hali gast, wil with þam  
 wone,  
 Als first was, isse, and ai sal be,  
 In werld of werldes, te þe thre.

## II.

Wherfore gnaysted genge swa,  
 And folc ful unnait þoht þai þa?  
 2 Vpstoden kinges of þe lande,  
 And þe princes in þar hande  
 Agayn þar god þat come in an,  
 And agayn þar crist to gan.  
 3 »Bandes of þa breke we ai,  
 And fra us werp þar zhoc awai«.  
 4 Pat wones in heuen scorne þam sal,  
 And lauerd sal þam swere wiht-al.  
 5 Þen sal he speke to þam in brath,  
 And to-dreue þo sal he in hijs wrath:  
 6 »In<sup>1</sup> sothlic set am for-þi  
 King of him ful witerli  
 Ouer Syon, his hil heli,  
 Spelland his bode sothfastli.  
 7 Lauerd saide to me: ,mi sone þou hat,  
 And .i. me-self to-dai þe gat.  
 8 Aske of me, and .i. to þe sal  
 Giue genge wel mar with-al  
 Eritage þine in þi hande,  
 And þine ath meres of lande.

<sup>1</sup> r. I.

Ms. Vesp. D vii.

- 9 In yherde irened salt þou stere þa,  
Als lome ofe erthe breke þam als-swa'c.  
10 And nou, kinges, vnderstande!  
Ye ere lered<sup>1</sup> þat demes lande.  
11 Serues lauerd in drede at wille,  
And with quakinge glades him tille.  
12 Gripes lare, leswhen lauerd wrethide  
be,  
And fra righte wai forworth yhe.  
13 When in schorte his wreth tobrent  
has he<sup>2</sup>,  
Þat in him traisted alle seli be.

## III.

Lauerd, hou felefolded are þa  
Þat droues me to do me wa!

<sup>1</sup> V erudimini.    <sup>2</sup> V Cum exarserit in breui  
ira eius.

Ms. Egerton 614.

- 9 In irne yherd salt þou stere þam weke,  
Als lome of erþe þou salt þam breke«.  
10 And nou, kinges, vnderstandes,  
Yhe þe whilke þat demes landes.  
11 Serues to louerd in dred at wille,  
And with quakyngē glades him tille.  
12 [G]ripes lare, les whenne lauerd wrath be,  
And fra right wai for-wrþe ye.  
13 When in short his wragh to-brent is so,  
Þat in him traist seli alle þo.

## III.

Lauerd, whi fele-folded are þa  
Þat me droue and done me wa?  
Fele rise again me, 2 fele sain þisse  
To mi saule: »nis hele þai in god hisse'c.

- 3 And þou, louerd, my fonger in land,  
Mi blisse, and mi heued vpheuand.  
4 With mi steuen to louerd cried .I.;  
And he herd me fra his hille heli.  
5 .I. am methuf(!)<sup>2</sup> for .i. slepe;  
And .i. ras, for lauerd me keppe.  
6 .I. sal noht drede a þhousand  
Of folke are me vmgiuand;  
Ris, lauerd, berihed make me,  
Mi god þat isse and ai sal be.  
7 For þat þou smate with þi hand  
Alle againe me wiþer-wendand

<sup>1</sup> V non est salus ipsi in deo eius.    <sup>2</sup> r. methful.

Fele rise ogaine me, 2 fele saies þis  
To mi saule: »nys hele nane in gode  
his«.

- 3 And, lauerd, mi fanger art þou in  
lande,  
Mi blisse, and mi heued vpheuande.  
4 With my steuen to lauerd cried .I.;  
And he herd me fra his hille hali.  
5 .I. am methful, for .i. slepe<sup>1</sup>;  
And .i. raas, for lauerd me kepe.  
6 Noght sal .i. drede a thousand  
Ofe folke, ar me vmgyuand;  
Rys, lauerd, ai ful ofe blisse,  
Saufe make me, my god þat isse.

7 For þou smate doune with þi hand  
Alle to me witherwendand

<sup>1</sup> V Ego dormivi, et soporatus sum.

Harl. 1770.

- 9 In irne zherd sal þou stere am weke,  
Als lome of erþe þou sal þam breke«.  
10 And nou, kinges, vnderstandes,  
Yhe þe whilc þat demes landes.  
11 Serues to lauerd in drede at wille,  
And with quaking glades him tille.  
12 Gripes lare, leswhen lauerd wrath be,  
And fra rith wai forwurth zhe.  
13 Wen tobre[n]t in short is wrath has he,  
Þat in him traist alle seli be.

## III.

Lauerd, whi manifalded are þai  
Þat drouen me bi niht and dai?  
Fele rise gain me, 2 fele sain þisse  
To mi saule: nis hele þai in god isse.

- 3 And þou, lauerd, mi fonger art, mi blisse,  
And heueand up mi heued þou isse.  
4 With mi steuen to lauerd kried .i.,  
And he herd fra his hil heli.  
5 I slep and methful am .i.;  
And lauerd me kep, .i. ras for-þi.  
6 Noth sal .i. drede a þhousande  
Of folke are [me] vmgiuande;  
Rise, lauerd, bi dai and nith,  
Sauf me, mi god ful of mith.  
7 For þat þou smot with þi hande  
Alle again me wiþer<sup>1</sup>-wendande

<sup>1</sup> Ms. wiþet.

Ms. Vesp. D vii.

With-ouȝen sake or any skil;  
Tethe ofe sinful brised þou il.  
8 Ofe lauerd es hele for-by al þinge;  
And ouer þi folke be þi blissinge.

IV.

When .i. kalled herd me with blisse  
God ofe my rightwisnesse þat isse;  
Ife þat drouyng in .i. ware,  
Þou tobreddest<sup>1</sup> to me þare:

- 2 Hafe mercy ofe me inwardeli,  
And here þou my beede for-þi.  
3 Mennes sones, towhen ofe herte vn-  
meke?  
Whi loue yhe fantom, and lighinge seke<sup>2</sup>?

<sup>1</sup> dilatasti.    <sup>2</sup> Ms. speke.

4 And wites þat lauerd his haligh selkou-  
þede he!

When .i. to him crie, lauerd sal  
here me.

5 Wrethes, and ne wiles sinne;  
Þat your hertes sayne with-inne,  
And in your kleues you bitwene  
Sar þat ye stangen<sup>1</sup> bene.

6 Offres offrand ofe rightwisnesse,  
And hopes in lauerd mare and lesse.  
Many with þar mouth sais þus:  
»Wha sal goddes schewe til vs?»

7 Takened light ofe þi face, lauerd,  
ouer vs es,

Þou gaf in to my herte faynes.

<sup>1</sup> r. stungen.

Ms. Egerton 614.

With-ouȝen sak or outen scil;  
Tegh of sinful bretnedest þou il.  
8 For(!) louerd it is helynge,  
And ouer þi folke be þi blissinge.

IV.

When .i. cald, louerd of rithnes me  
herd he;

In drouyng tobredest þou to me.

- 2 Haue merci of me in þe stede,  
And with þine eres here my bede.  
3 Mensones, towhen of hert vnmeke?  
Why loue ye fantom, and lyhinge seke?  
4 And wite ye þat louerd is halgh  
selkouþed<sup>1</sup> he;

When .i. cri to him, lauerd sal here me.

- 5 Wrathes, and ne wiles sinne;  
Þat yhour hertes sain with-inne,  
And in your cleues yhou bitwene  
Sore þat yhe stungen bene.  
6 Offres offrand of rightwisnesse,  
And hopes in louerd more and lesse.  
Fele sain, wil þat þai liue:  
»Who sal vs giftes shewe or giue?»  
7 Tokened is ouer vs þe liht  
Of þi lickam<sup>2</sup>, lauerd, so briht;  
Þou gaf with ful mikel quert  
Fainnes most in to mi hert.

<sup>1</sup> Ms. selkoured.    <sup>2</sup> V vultus.

Harl. 1770.

With-ouȝen sake or ani skil;  
Tegh of sinful bretned þou il.  
8 Of lauerd it is helinge,  
And ouer þi folk be blissinge.

IV.

Wen<sup>1</sup> .i. cald, lauerd of mi rithnes  
me her[d] he<sup>2</sup>;

In drouyng to-breddest þou to me.

- 2 Haue merci of me in þe stede,  
And with þine eres here mi bede.  
3 Men sones, towen of hert unmeke?  
Whi loue zhe fantom, and leyhinge seke?  
4 And wites, lauerd his halgh selcouþed  
he;

Lauerd wen .i. to him crie sal here me.

- 5 Wrathþes, and ne wiles sinne;  
And zhour(!) hertes sain with-inne,  
And [in] zhour kleues zhou be-twene  
Sare þat yhe stungen bene.  
6 Offres offrand of rithwisnesse,  
Hopes in lauerd mare and lesse.  
Mani sain wil þat þai liue:  
»Who sal us giftes shew or giue?»  
7 Tokned is ouer us, lauerd, lith of face  
þine;  
Þou gaf fainnesse in hert mine.

<sup>1</sup> Ms. Wem.    <sup>2</sup> Ms. herhe.

Ms. Vesp. D vii.

- 8 Ofte fruite ofe whete, of his oli, &  
wyne  
Ar þai manifolded ine:  
9 In pees in him-selfe<sup>1</sup>, is beste,  
Sal .i. slepe and sal .i. restē;  
10 For þou, lauerd, sengely  
In hope set me witerly.

## V.

**M**yne wordes, lauerd, with eres  
byse;

Vnderstande þe crie ofe me.

- 2 Bihald vnto my bede steuene,  
Mi kyngē and my god ofe heuene.  
3 For to þe, lauerd, bidde sal .i.;  
Mi steuene sal tou here erli.

<sup>1</sup> V In pace in idipsum dormiam.

Ms. Egerton 614.

- 8 Of frute of whet, of is oly, and wine  
Are þai manifolded ine.  
9 In pais in him-self is best  
Sal .i. slep and sal .i. rest;  
10 For þou, louerd, singelli  
In hope sette me weterly.

## V.

**M**i wordes, louerd, with eres bise;  
Vnderstand þe cri of me.

- 2 Of mi bede bihald to steuen,  
Mi kyng and mi god of heuene.  
3 For to þe, louerd, bidde sal .i.;  
Mi steuen sal tou here erli.  
4 Erli sal .i. to þe se and stand,  
For þou art noht god wicnes willand.  
5 Ne liþer sal noht wun bi þe,  
Ne vnrightwise befor þin ezhen be.  
6 Þou hated al þat wirk wicke þinge;  
Þou leses alle þat speke liyhinge.  
7 Mensloers and swikel louerd wlat  
sal.  
And .i., in mikelhed of þi mercy al,  
8 In þi hous inga sal .i.;  
.I. sal bidde in þi drede at þi krik  
heli.  
9 Louerd, lede me in þi rithnes rith,  
And for mi fos in þi siht in (r. mi)  
wai riht.

- 4 Erli sal .i. to þe se and stande:  
For noht god artou wiknes willande,  
5 Ne wone sal lither biside þe,  
Ne vnrightwise bifor þin eyhen be.  
6 Þou hated al þat wirkes wiknesse;  
Þat lighe spekes leses tou mare and  
lesse,  
7 Menslaers and swykel lauerd wlate  
sal.  
And .i., in Mikelhede ofe þi mercy al,  
8 Ingo in þi hous sal .i.,  
.I. sal bid<sup>1</sup> in þi drede at þi kirke  
hali.  
9 Lauerd, lede me in þi rightwisnesse,  
for fas myne,  
Ryght my wai in syghte þine.

<sup>1</sup> V adorabo.

Harl. 1770.

- 8 Of frut of whete, of is oli, and wine  
Are þai mani-folded ine.  
9 In pais in him-seluen best  
Sal .i. slep and sal .i. rest;  
10 For þou, lauerd, sengelli  
In hope set me witerli.

## V.

**M**i wordes, lauerd, with eres bise;  
Vnderstande þe krie of me.

- 2 Bihald of mi bede to steuen,  
Mi king and mi god of heuen.  
3 For to þe, lauerd, bid sal .i.;  
Mi steuen sal tou here erli.  
4 Erli sal .i. to þe se and stande,  
For noth god art tou wicnes willande.  
5 Ne liþer sal wun bi þe,  
Ne unrithwise bifor þine ezhen be.  
6 Þou hates alle þat wirke wicnesse;  
Þou leses þat liyhe speke mare and  
lesse.  
7 Menslores and swikel lauerd wlate sal.  
And .i., in mikelhed of þi merci al,  
8 In þi hous .i. sal in-ga;  
I sal bid at þi heli kirke in þi drede  
swa.  
9 Lauerd, lede me in þi rithnes, and  
fro fas mine  
Rith mi waye in siht thine.

Ms. Vesp. D vii.

- 10 For nocht es in þar mouth sothnesse ;  
Pe hert of þaim vnnait it esse.
- 11 Through openand<sup>1</sup> es þrote of þam swa,  
With þar tunges fikeli þai dide; lauerd,  
deme þa.
- 12 Fra þair thoghtes falle þai mare and lesse ;  
After þe mikelhede of þair wikednesse  
Output þam þare þai sal be,  
Lauerd, for þai taried<sup>2</sup> þe.
- 13 And fayne sal alle þat hope in þe ;  
In ai sal þai glade, and þu in am be ;
- 14 And mirþe sal in þe þat loue þi name alle :
- <sup>1</sup> V Sepulcrum patens.    <sup>2</sup> irritaverunt.

- For to þe rightwise blisse þu salle.
- 15 Lauerd, als with schelde þus  
Of þi godewille crowned þou vs.

## VI.

- Lauerd, ne threte me in þi wreth,  
Ne ouertake me in þi breth.
- 2 Lauerd, haf mercy of me,  
For þat seke am .I. to se ;  
Hele me, lauerd—best þou mai —  
For alle mi banes droued ar þai.
- 3 And my saule mikel droued isse ;  
Bot þou, lauerd, towhen<sup>1</sup> al pisse ?
- 4 Torn, lauerd, and mi saule outtake ;  
For þi mercy saufe me make.
- <sup>1</sup> usquequo.

Ms. Egerton 614.

- 10 For noht isse in þar mouth soghnesse ;  
Pe hert of þam vnnait it esse.
- 11 For open þrugh is þrote of þam swa ;  
With þar tunges swikli þai did; louerd,  
deme þa.
- 12 Þai fal fra þar þhohtes mare and lesse ;  
After mickelhed of þar wickednesse  
Output þam þar þai sal be,  
Lauerd, for þai taried þe.
- 13 And fain alle in þe hopen so ;  
Þai sal glad, and þou sal wone in þo.
- 14 And þat loue þi name in þe al glad sal þai,
- 15 For to þe rightwis blisse sal tou ai.  
Lauerd, al[s] with sheld þus  
Of þi gode wille þou crowned vs.

## VI.

- Lauerd, ne þrete me in þi brath,  
Ne ouernymme me in þi wrath.
- 2 Miþe of me, louerd, for sek am .y. ;  
Min bones are droued, hele me for-þi.
- 3 And mi saul swiþe droued isse ;  
Bot þou, lauerd, hulange pisse ?
- 4 Turne, louerd, and mi saul out-take ;  
For þi merci saufe me make.

Harl. 1770.

- 10 For noth is in þar mouth sohtnes ;  
Þi<sup>1</sup> hert of þam unnait hit es.
- 11 Þrugh openand it<sup>2</sup> þrote of þa ;  
With þar tunges swikli þai dide ;  
god, deme þa.
- 12 Þai falle fra þar zhotes mare and lesse ;  
After mikelhed of þar quednes  
Out-put þam þar þai sal be,  
Lauerd for þai traied þe.
- 13 And faine sal alle þat hope in þe ;  
In ai sal þai glade, and þou in þam be.
- 14 And þat loue þi name mirþe sal in þe alle,
- 15 For to rithwis blisse þou salle.  
Lauerd, als with sheld þus  
Of þi gode wille þou krouned us.

## VI.

- Lauerd, ne zhrath me in þi brath,  
Ne ouernime me in þi wrath.
- 2 Haue merci of me, lauerd, for seke am .i. ;  
Mi banes are droued, hele me for-þi.
- 3 And mi saule swiþe mikel droue is ;  
Both þou, lauerd, þou<sup>3</sup> when þis ?
- 4 Turn, lauerd, mi saule outtake ;  
For þi merci sauf me make.

<sup>1</sup> r. þe.    <sup>2</sup> r. is.    <sup>3</sup> r. to.

Ms. Vesp. D vii.

- 5 For nocht es in dede þat is myned  
ofe þe;  
And in helle wha to þe schryuen  
sal be?
- 6 .I. swanke in mi sighinge-stede;  
.I. sal wasche bi al nyghtes mi bede;  
With mi teres in mi bede  
Sal .i. wete mi liggyng<sup>e</sup>-stede.
- 7 Lete es fra wreth myn egh for-þi;  
Bitwix my faes al elded .I.
- 8 Wites fra me, al þat wirkes wyke  
þinge,  
For lauerd herd steuen ofe mi we-  
pyng<sup>e</sup>;
- 9 Herd lauerd bisekyng<sup>e</sup> ofe me,  
Lauerd mi bede kepid has he.

Ms. Egerton 614.

- 5 For noht is in ded þis<sup>1</sup> mind of þe;  
And in helle who to þe shriuen sal be?
- 6 I swank in mi sikinge-stede,  
Ilke niht sal [i] wesshe mi bede;  
With mi teres in mi bedde  
sal .i. wete mi ligginge-stede.
- 7 Let is mine egh for wrath to falle;  
Innelde<sup>2</sup> bitwix mi fos alle.
- 8 Wites fro me alle þat wirk [wic] þinge,  
For louerd herd steuen of mi wepyng<sup>e</sup>.
- 9 Herd louerd bisekyng<sup>e</sup> of me;  
Lauerd mi bede kep has he.
- 10 Sham and to-dreued be mi fos swiftli;  
Þai turne, and shame swith raddeli.

## VII.

- Lauerd mi god, in þe hoped .I.;  
Berzed make þou me for-þi  
Fra alle þat are me filiand,  
And lese me out of þar hand:
- 2 Lesqwen reue he als lioun  
Saul min to bringe it down,  
Whil non is þat bie mai,  
Ne þat beryhed mas, nith or dai.
- 3 Lauerd mi god, if .i. do þisse,  
Whor wickednes in mi hend isse,
- 4 If .i. yheld to yheldand me iuels, .i. falle  
Gilti vnnait fra mi fas alle.

<sup>1</sup> r. þat is.    <sup>2</sup> r. I elded.

- 10 Þai schame and todreue al my faes  
swiftely;  
Þai be went, and schame swith radely.

## VII.

- Lauerd mi god, sauf me, .I. hoped  
in þe,  
Fra al me filyhand; and lese me;  
2 Leswhenne reue [he] als lioune  
Saul myne to bring it doune,  
While nane es þat bie sal,  
Ne whilke saufe þat mas with-al.
- 3 Lauerd mi god, yife .i. dide þis,  
Yife wikednesse in mi hende is,
- 4 Ife .I. yelde yeldand me iuele, .I. falle  
Gilti<sup>1</sup> vnnait fra mi faes alle,  
<sup>1</sup> V decidam merito inanis.

Harl. 1770.

- 5 For noth is in dede þat manes of þe;  
Þat in helle who sal be shriuen to þe?
- 6 I swank in mi sikinge-stedde,  
Ilke nith sal .i. washe mi bedde;  
With mi teres witerli  
Mi straille sal .i. wete for-þi.
- 7 Let is min egh fra wrang onan;  
I elded bitwix alle mine fan.
- 8 Wites fra [me] alle þat wirke wic þing,  
For lauerd herd steuen of mi wepyng.
- 9 Herd lauerd besekinge of me;  
Lauerd mi bede kep has he.
- 10 Þa shame and be let alle mi fas swiftli;  
Þai be turned, and shame swiþe radli.

## VII.

- Lauerd mi god, in þe hoped .i.;  
Sauf make þou me for-þi  
Fra alle þat are me filyhande,  
And lese me out of þar hande:
- 2 Leswhenne reue he als lioun  
Saul mine to bring it down,  
Whil nan is þat bies rith,  
Ne sauf makes day ne nith.
- 3 Lauerd mi god, if .i. do þis,  
Ware wickednes in mi hende is,
- 4 If .i. zheld yheldand me iuels, .i. falle  
Gilti fra mi fas unnait alle.

Ms. Vesp. D vii.

- 5 Fylegh saule mine þe faa,  
Grypes<sup>1</sup>, and fortredes swa  
In erthe my life, mi blisse with wa  
In duste ledes, þar þai come fra.
- 6 Vprise, lauerd, in wreth þine,  
And vpheue in endes of faes myne;
- 7 And rise, lauerd, in bode þou sente  
to be;  
And kirke of folke sal vmgifte þe;
- 8 And for þat, torne vpe in heghte.  
Lauerd demes folke righte.
- 9 Deme me, lauerd, aftir my right-  
wisenes,  
And after ouer me myn vnderandnes.
- 10 Endede nith ofe sinful be;  
And right sal tou rightwise to þe;  
<sup>1</sup> r. grype, fortrede, lede.

Ms. Egerton 614.

- 5 Filihes saul mine þe fa  
And gripes, and fortredes als-swa  
In erþe mi lif, mi blisse with wa  
[n] dust turnes þar it come fra.
- 6 Ris vp, lauerd, in wragh þine,  
And vpheue in endes of fos mine;
- 7 And ris, lauerd mi god, in bode þou  
sent to be;  
And kirk of folk sal vmgiue me (!).
- 8 And for þat turne vp in heght.  
Lauerd demes folk ful righte.
- 9 Deme me, lauerd, after my rihtwis-  
nesse,  
And ouer me after min vnderandnesse.
- 10 Ended nigh of sinful be,  
And rightwise sal tou riht to þe,  
Ransakand hertes of tho  
And þar neres, god, als-so.
- 11 Riht help min fra god in quert,  
Þat berihed mas rihtwise of hert.
- 12 God demer riht, þoland, and strange,  
Nou wrakes be daies alle lange?
- 13 Bot ze turne, he shakes his swerd  
of stel;  
He bent his bow and graiþed it wel.
- 14 And in yt he graiþed lomes of dede,  
His arwes he made tobrennand rede.
- 15 Loke he kyneled vnrightwisnesse,  
Onfonge sorgh, and bare wicnesse.

- Ransakand þair hertes clene  
And þair neres, gode, bidene.
- 11 Mi rightwis helpe fra lauerd in querte,  
Þat saufe makes right ofe herte.
- 12 God rightwise demer, stalworth, and  
tholand,  
Nou wrethes be al dais in land<sup>1</sup>?
- 13 Bot ye be torned, his swerde schakes  
he righte;  
He bent his bough, and graiþed ite,
- 14 And in it grayþed he lomes of dede,  
His arwes he made to brennand  
rede.
- 15 Bihald, he kyneld vnrightwisnesse,  
Onfange sorwe and bare wicked-  
nesse;  
<sup>1</sup> V numquid irascitur per singulos dies?

Harl. 1770.

- 5 Filyhes saule mine þe fa  
And gripes, fortredes als-swa  
In erþe, mi blisse with wa  
In dust ledes þar hit com fra.
- 6 Ris, lauerd, in wragh þine,  
And upheue inendes of fas mine;
- 7 And ris lauerd in bode þou send  
to be;  
And kirk of folk sal umgiue þe.
- 8 And for þat again turne in heth.  
Lauerd demes folke ful reth.
- 9 Deme me, lauerd, after mi rith-  
wisnes,  
And ouer me after min underandnes.
- 10 Nigh of sinful ended be,  
And rith salt þou rithwis to þe,  
Ransakand þar hertes clene  
And þar neres, god, bidene.
- 11 Rith help min fra god in quert,  
Þat sauf mas rithwis of hert.
- 12 God demer rith, strang, and þholand,  
Nou wrathes be alle daies in land?
- 13 Bot zhe turne, he shakes his swerd  
of stele;  
He bent his bogh and graiþed it wele.
- 14 And in it he graiþed lomes of dede,  
His arwes he made to brennand rede.
- 15 Loke he kineled unrihtwisnes,  
Onfong soryhe, and bare wicnes.

Ms. Vesp. D vii.

- 16 Þe slogh he opened and it groue he:  
And in dyke he felle þat he made  
to be.
- 17 His sorwe torne in his heued with-  
alle,  
And his wiknes in his scalp doune-  
falle:
- 18 .I. sal schriue to lauerd aftir his right-  
wisnes,  
And salme to name ofe lauerd heghist  
es.

## VIII.

Lauerd, oure lauerd, hou selkouth is  
Name þine in alle land þis!

- 2 For vpehouen es þi mykelhede  
Ouer heuens þat ere brade.
- 3 Ofe mouth ofe childer and soukand  
Made þou lofe in ilka land,  
For þi faes, þat þou fordo  
Þe faa, þe wreker him vnto.
- 4 For .I. sal se þine heuenes hegh,  
And werkes of þine fingres slegh,  
Þe mone and sternes mani ma  
Þat þou grounded to be swa:
- 5 What is man, þat þou mines ofe  
him?  
Or sone ofe man, for þou sekas him?
- 6 Þou liteled him a litel wight  
Lesse fra þine aungels bright;

Ms. Egerton 6r4.

- 16 Þe slogh<sup>1</sup> he opened, and grof with  
spade:  
And in dike felle he þat he made.
- 17 Be turned is sorgh in his heued with-al,  
And in his scalp his wickednesse  
doun fal.
- 18 .I. sal shriue to louerd after is right-  
wisnesse,  
And syng to louerd name, heghist esse.

## VIII.

Lauerd, our lauerd, hou selkouth  
isse

- Name þine in al erþe þisse!
- 2 For vphouen is þi mikelhade  
Ouer heuenes þat are brade.
- 3 Of mouth of childer and soukand  
Made þou heryng in þi land,  
For þi foos, þat þou fordo  
Þe foo, þe wreker him vn-to.
- 4 For .i. sal se þine heuenes hegh  
And werkes of þi fingres slegh,  
Þe mone and sternes sal .i. se  
Þat þou stapeled for to be.
- 5 What is man, þat þou mines of him?  
Or sone of man, for þou sekest him?
- 6 Þou liteled him a litil witht  
Lesse fra þine aungels bright;

<sup>1</sup> r. slogh.

Harl. 1770.

- 16 Þe slogh he opened and grof with  
spade:  
And in dike felle he þat he made.
- 17 Turne his soryhe in heued with-alle,  
And in his scalp his wickednes doun-  
falle.
- 18 I sal skriue to lauerd after is rith-  
wisnes,  
And to lauerdes name, heghist es.

## VIII.

Lauerd, our lauerd, hou selkouth  
isse

- Nam þin in al erþe þisse!
- 2 For uphouen is þi mikelhode  
Ouer heuenes þat are brode.
- 3 Of mouth of childer and soukande  
Made þou lof þurgh þe lande,  
For þi fas, þat þou fordo  
Þe fa, þe wreker him unto.
- 4 For .i. sal se þine heuenes hegh  
And werkes of þi fingres slegh,  
Mone and sternes bapþe þa,  
Whilk þat þou stapeled swa.
- 5 Wat is man, þat þou menes him?  
Or mannes son, for þou sekas him?
- 6 Þou litteled him a litel wiht  
Lesse fra aungels þat ar briht;



Ms. Vesp. D vii.

- With blisse and menske þou crowned  
him yet,  
And ouer werkes of þi hend him set;  
7 Þou vnderlaide alle þinges  
Vnder his fete þat ought forthbringes,  
Neete and schepe bathe for to welde,  
Inouer and<sup>1</sup> beestes of þe felde,  
8 Fogheles ofe heuen, and fissesches ofe se  
Þat forthgone stihes ofe þe se.  
9 Lauerd, our lauerd, hou selkouth is  
Name þine in alle land þis!

## IX.

I sal schriue to þe, lauerd, in al  
hert myne,

<sup>1</sup> V insuper et.

Ms. Egerton 614.

- With blisse and menske him crowned  
tou so,  
And set him ouer þine hendwerkes mo.  
7 Þou vnderlaideest alle þinges  
Vnder his fete þat oht sorgh<sup>1</sup> brings,  
Shep and nete, for to weld,  
Inouer and bestes of þe feld,  
8 Fozheles of heuen, and fissesches of se  
Þat ouerfaren stizhes of se.  
9 Lauerd, our lauerd, hou selkouth ysse  
Name þine in al erþe þisse!

## IX.

I. sal shriue to þe, lauerd, in al hert  
myne;

Telle .i. sal alle wondres þine.

- 2 .I. sal fayne and glade in þe,  
Salm to þi name heghist mai be.  
3 Inturnand mi fo hindward al;  
Þai are vnfest, and fra þi face forwrgh  
þai sal.  
4 For þou made mi dome and my scil<sup>2</sup>  
þat esse;  
Þou sites [ouer] trone, þat demes  
rihtnesse.  
5 Þou snibbed genge more and lesse,  
And wike forwrped in wicnesse.  
Þe nam of þam þou did awai  
In werld of werld and in ai.

<sup>1</sup> r. forgh.   <sup>2</sup> Ms. acil.

- .I. sal telle alle wondres þine;  
2 .I. sal fayne and glade in þe,  
And salme to þi name, heghist  
mai be;  
3 In tornand hindeward mi faa; —  
Þai ar vnfest and<sup>1</sup> forworth fra þi  
face sal þa.  
4 For þou made my dome and mi skile  
þat es;  
Þou sites ouer trone, þat demes  
rihtnes.  
5 Þou snibbid genge mare and minne,  
Forworth wiked for his sinne;  
Name of þam þou dide awai  
In werlde of werlde and in ai.  
<sup>1</sup> Ms. vnfestand.

Harl. 1770.

- With blis and menske þou crowned  
him yhet,  
And ouer þi hendwerkes him set.  
7 Þou underlaid alle þinges  
Vnder his fet þat oht forhbringes,  
Shep and nete alle forto welde,  
Inouer bestes of þe felde,  
8 Fliht-foyheles of heuen, and fissesches of se  
Þat ouergan stiyhes of se.  
9 Lauerd, of<sup>1</sup> lauerd, hou selkouth isse  
Name þin in al erþe þisse!

## IX.

I. sal shriue to þe, lauerd, in al mi  
hert;

And telle alle wundres þin in quert.

- 2 I. sal faine<sup>2</sup> and glade in þe,  
I. sal singe to þi heghist name mai be.  
3 Inturnand hinwand(!) þe fa;  
Þat are unfest, and forwurth fra þi  
face sa[l] þa.  
4 For þou made mi dome and mi scil  
þat es,  
Þou sites on trone, þat demes rith-  
nes.  
5 Þou snibbed genge mare and minne,  
Wicke forwurped in his sinne.  
Name of þam þou dide away  
In werld of werld and in ay.

<sup>1</sup> r. our.   <sup>2</sup> r. faine.

Ms. Vesp. D vii.

- 6 Faes waned ofe swerde in ende<sup>1</sup>,  
And þair cites doune dide þou wende.  
7 With dine forworthed mynde of þa;  
And lauerd in ai he wones swa.  
8 He graiþede in dome to be  
His trone; and als deme sal he  
Werlde ofe erþe in euenesse,  
Deme sal he folk in rightwisnesse.  
9 And made is lauerd to-flight þe  
pouer to;  
Helper in nedinges, in drouynge so.  
10 And hope in þe þat þi name knewe  
oghte,  
For sekand þe, lauerd, forletes tou  
noghte.  
<sup>1</sup> V Inimici defecerunt frameae in finem.

Ms. Egerton 614.

- 6 Fos waned of swerd *in* ende,  
And þar cities doune dide þou wende.  
7 Forwrþed with din minde of tho;  
And louerd in euer wones so.  
8 He graþed in dome sete hisse,  
And he sal deme with mikel blisse  
Werld of erþhe in euenesse,  
Deme sal he folke in rihtwisnesse.  
9 And mad is louerd to pouer in<sup>1</sup>-  
flenge,  
Helper in nedinges, in drouynge.  
10 And hope sal in þe þi name knew  
oht,  
For sekand þe, louerd, forsoke þou  
noht.  
11 Salmes to louerd þat wones *in* Syon;  
Shewes bitwix genge his zohtes o-non;  
12 For sekand þar blode he mines *in*  
zoht,  
þe crie of pouer forgetes he noht.  
13 Haue merci of me, louerd, and se  
Mi mekenesse of mi fos þat be;  
14 Þat þou heue me fro zhatos of ded,  
þat .i. shew forth and spred  
þine heryinges sone o-non  
In zhatos of doghtres of Syon.  
15 .i. sal glad in þi hele; folke festened  
are  
In forward þat þai maked þare;

<sup>1</sup> Ms. im-.

Harl. 1770.

- 6 Faas wanes of swerd in ende,  
And þar cites down dide þou wende.  
7 Forwrþed with din minde of þa;  
And lauerd in ai he wones swa.  
8 He graiþed in dome for to be  
Setel his, and als sal he  
Deme werld of erþe in euenes,  
Deme sal he folk in rithwisnes.  
9 And made is lauerd to pouer in-  
fleing,  
Helper in nedinges, in drouing.  
10 And hope sal in þe þi name knew  
oht,  
For sekand þe, lauerd, forsoke þou  
noht.  
11 Singes to lauerd þat wones in Syon;  
Shewes bitwix folk his zohtes onon;  
12 For sekand þar blode he mines in  
þoht,  
þe crie of pouer forgetes he noht.  
13 Haue merci of me, lauerd, and se  
Mi mekenes of mi fas þat be;  
14 Whilc heues me fra zhatos of ded,  
þat .i. suld shew forth to spred  
þine louinges euerilkon  
In yhatos of doghtres of Syon.  
15 In þi heling sal .i. glade.  
Genge festened are in forward þat  
þai made;

<sup>1</sup> V in portis filiae Sion.   <sup>2</sup> V in interitu.

Ms. Vesp. D vii.

- 16 In þis snare whilk þai hid swa  
Gripen es þe fote ofe þa.  
17 Knawen be[s] lauerd domes doand,  
Sinful is gripen in werkes ofe his hand.  
18 Tored sinful in hell be þai,  
Alle genge þat god forgetes ai.  
19 For forgetelnes in ende  
Noght bes of pouer whare he wende;  
Þild ofe pouer ouer alle  
Noght in ende forworth salle.  
20 Rys, lauerd; noght strenþed man, es  
righte<sup>1</sup>,  
Genge be demede in þi sighte.  
21 Set lagh-berer ouer þa,  
Wite genge þat men er þai ma.

<sup>1</sup> V non confortetur homo.

Ms. Egerton 614.

- 16 In þis snare whilk þai hid so  
Gripid ys þe fote of tho.  
17 Knawen be louerd dome doand.  
Sinful is gripen in werke of hand.  
18 Turned sinful in helle þai be,  
Alle genge þat god forgete to se.  
19 For forgetelnesse noht in ende  
Bes of pouer whore þai wende;  
Zholmodnesse of pouer þat are  
Forwurgh in ende sal neuermare.  
20 Ris, louerd; manstrenþes noht of  
miht;  
Genge bene demed in þi siht.  
21 Set, louerd, berer of lagh ouer þam ai,  
Wite genge þat men are þai.  
22 Whi witedest tou fer, louerd kyng,  
Forse[s]t<sup>1</sup> in nedinges, in drouinge?  
23 Whil proudes wicke, pouer brent is so.  
Þai are gripen in redes whilk ȝoth  
þo.  
24 For loued is sinful in þar minges<sup>2</sup>  
Of his saul, and wicked has blissyns.  
25 Gremed louerd sinful alle;  
After mikelhed of his wragh, noht  
seke he sal.  
26 Noht is god in his siht to sen,  
In al tide his waies filed ben.  
27 Outborn fro his face þi domes be,  
Of alle his fos louerd sal he.

<sup>1</sup> Ms. forset. <sup>2</sup> r. yerninges.

(Ps. X secundum Hebraeos)

- 22 Whi wited [þou] fer, lauerd kinge,  
Forsest in nedinges, in drouinge?  
23 Whil proudes wicke, pouer brent is;  
Þai er gripen in redes whilk þai  
thought mis.  
24 For loued es sinful in yernynge  
Of his saule, and wicke sal haue  
blissinge.  
25 Gremed lauerd sinful in thoghte;  
After mikelhede of his wreth, seke  
sal he noght.  
26 Noght es god in his sight to se;  
In alle times his waies filed [b]e<sup>1</sup>.  
27 Outborn be his<sup>2</sup> domes fra his face alle;  
Of alle his faes be lauerd he salle.  
<sup>1</sup> Ms. he. <sup>2</sup> r. þi.

Harl. 1770.

- 16 In þis snare whilk þai hid swa  
Griped is þe fote of tha.  
17 Knawen be lauerd domes doand.  
Sinful is gripen in werkes of his hand.  
18 Sinful in helle be turned þai,  
Alle þat god forgotten ai.  
19 For noht forgetelnes in ende  
Sal be of pouer ware he mun wende;  
Þholmodnes of power with-al  
Noht forwurth in ende sal.  
20 Ris, lauerd; noht strenþhes man with  
mith;  
Be demed genge sal in þi sith.  
21 Set, lauerd, lagh-berer ouer þam swa,  
Wite genge for þat men are þa.  
23 Whi wited þou fer, lauerd king,  
Bihaldes in nedinges, in drouing?  
23 Whil proudes qued, pouer tobren is.  
Þai are griped in redes whilk þai  
þoht mis.  
24 For loued is sinful in ȝhorninges al  
Of his saule, and wic be blised sal.  
25 Gremed lauerd sinful þat be;  
After mikelhed of his wragh, noht  
seke sal he.  
26 Noht is god in his siht ai,  
I[n] al tide filed is his wai.  
27 Ontborn fra his face þi domes be,  
Of alle his fas lauerd sal he.

Ms. Vesp. D vii.

- 28 For he saide in his hert: »nocht sal  
.I. wende,  
With-ouen iuel, fra strend in strende«.
- 29 Of whas mallok his mouth ful is,  
Of swykedome, and of bitternes;  
Vnder tunge of him als-swa  
Swynk and sorwe and mikel wa.
- 30 He sites in waites with riche of land  
In derne, to sla þe vnderand.
- 31 His eghen bihaldes in pouer men;  
He waites in hidel als lioun in den.
- 32 He waites to reue þe pouer in dim,  
To reue þe pouer whil he todrawes  
him.
- 33 In his gilder night and dai

- Meke him-seluen<sup>1</sup> sal he ai;  
He sal bouge him, and falle sal he,  
Of pouer when þat lauerd he be.
- 34 For he saide in his hert: »god for-  
geten is<sup>2</sup>;  
Þat he ne se in ende, he tornes  
face his«.
- 35 Ris, lauerd, and vphouen be þi [h]and;  
Ne forgete þou pouer in land.
- 36 For what taried god wicked al?  
For he said in his hert: »nocht seke  
he sal«.
- 37 Ses tou, for swink and sorwe bihaldes  
tou,  
Þat in þi hende þou gyue þaim nou.

<sup>1</sup> V humiliabit eum. <sup>2</sup> V Oblitus est deus.

Ms. Egerton 614.

- 28 For he saide in his hert: noht sal  
.I. wende  
With-ouen iuel fro offrend in strende.
- 29 Of whos malloke mouth ful esse,  
Of swikdome and of bitternesse;  
Vnder tung of him als-swo  
Swynke and sorgh and mikel wo.
- 30 He sites in wittes with riche in land,  
Þat he slo þe vnderande.
- 31 His ezhen bihald in pouer men;  
He waites in hiddel, als lioun en den.
- 32 He waites to reue þe pouer in dym,  
To reue pouer whil he todrazhes  
him.
- 33 In his snare sal he meke him, held  
he sal,  
When he louerdes of pouer fal he  
sal.
- 34 For »god is forgotten« in his hert  
said he,  
»He turnes his face in ende he [ne]se«.
- 35 Ris, louerd god, and vphouen be þi  
hand;  
Ne forgete þou pouer in land.
- 36 For what taried god wicked al?  
For he said in his hert: noht seke  
he, sal.
- 37 Sest, for swynke and sorgh bihaldes  
tou so,  
In þi hende þat þou giue þo.

Harl. 1770.

- 28 For he saide in his hert: noht sal  
.i. wende  
Wiht-ouen iuel fra strende in strende.
- 29 Of whos malloc his mouth ful es,  
And of sorgh and of bitternes;  
Vnder tunge of him als-swa  
Swinc and sorgh and mikel wa.
- 30 He sites in waites with riche of land,  
In derne to slo þe underand.
- 31 His eyhen loken in pouer men;  
He waites in hiddel, als lioun in den.
- 32 He waites to reue þe pouer in dim,  
To reue þe pouer wil he with-drayhes  
him.
- 33 In his snare sal he meke him, held  
him he sal,  
And wen he lauerdes ouer pouer falle  
with-al.
- 34 For he said in his hert forgotten god  
isse,  
Þat he ne se in ende he turnes face  
hisse.
- 35 Ris, lauerd god, and houen be þi hand;  
Ne forgete þou pouer in land.
- 36 For wat gremed wicke god al?  
For he said in his hert: noht seke  
he sal.
- 37 Sest, for þou swink and sorgh bi-  
haldes nou,  
In þi hend þat þa giue þou.

Ms. Vesp. D vii.

- 38 Bileft es þe pouer to þe;  
To fadreles help sal tou be.
- 39 Brise arme ofe sinful and liþer in  
thoghte;  
Soght bes his sin and funden noghte.
- 40 Lauerd ryke in ai and in werld ofe  
werld sal [h]e<sup>1</sup>;  
Forworth, genge, fra his land sal ye.
- 41 Yernyng ofe pouer herd lauerd mine;  
For-gra[i]þyng of þar hert herd ere  
þine,
- 42 <sup>2</sup>Deme fadreles and meke, and nocht  
set he  
Ouer mikel him man ouer erþe to be.

## X.

IN lauerd traist .I.; hou sai ye  
Of mi saule hou sal it be:  
.I. sal forthfare, ife .I. wil,  
Als a sparwe in to þe hil?

<sup>1</sup> Ms. be.    <sup>2</sup> V *judicare pupillo et humili,  
ut non apponat ultra magnificare se homo super  
terram.*

- 2 For loke, sinful þair bowe þai bent,  
Pair arwes in a quiuer sente,  
Þat þai schot — to make vnquerte —  
In mirkenes rightwise ofe herte.
- 3 For whilke made þou fordide þai;  
Ryghtwise sothlike what dide he ai?
- 4 Lauerd in kirke hali hisse;  
Lauerd in heuen his sete it isse.
- 5 His eghen lokes whare pouer wones,  
His brwes askes mennes sonnes.
- 6 Lauerd askes rightwise and wike to se;  
And þat loues quednes his saule hates  
he.
- 7 Raine sal it ouer sinnand  
Snares; fire, brimstan brinnand,  
Blaste ofe stormes stiþe and strange,  
Sum sal be þar drinke amange.
- 8 For right lauerd, and loues right-  
wisenes;  
His likam ses euennes.

Ms. Egerton 674.

- 38 To þe bileft is pouer al,  
To fundyng helper be þou sal.
- 39 Brise arm of sinful and liþer to se;  
His sinne be soht, and noht funden  
be.
- 40 Louerd rik in ai, and in werld of  
werld sal he;  
Forwrth, genge, fro his land sal zhe.
- 41 Zhorninge of pouer herd lauerd god  
myn;  
Forgraiþ[i]ng of þar hert herd ere  
þine.
- 42 Deme fardels<sup>1</sup> and meke, and nocht  
set he  
Ouer mikel him man ouer erþe to be.

<sup>1</sup> r. fadreles.

Harl. 1770.

- 38 To þe bileft is pouer whare he wun,  
To funding helper be þou mun.
- 39 Brise arme of sinful and liþer to se;  
Be soht sal his sinne, and noht funden  
be.
- 40 Lauerd in ay and in werld of werld  
rike sal he;  
Genge, fra his land forwrth sal yhe.
- 41 Zhorning of pouer herd lauerd hou  
ferd;  
For-graiþing of þar hert þin ere  
herd.
- 42 Deme faderles and meke, and nocht  
set he  
Ouer mikel him man ouer erþe to be.

## X.

EH louerd. EH yhe. E saul. H hit. H forfare. E wille. EH sparw. E in  
þe hille. E om loke. EH þar bogh. H shote and m. EH þo (þa) þat rith-  
wis(e) are of h. HE whom (E þat) þou maked. H Louerd is in his kirke of  
blisse. E holi. E set. EH loke þer. EH browes asken. E Louerd. E wic þat  
isse H wic þat be. H om And. H wicnes. E He hates his saule þat loues  
wicnesse. H Rain. H sinnande. EH fir. H brustan. H brennande. EH  
Blast. H stigh E stith. EH Del sal be. E riht H rith. E louerd. E licham  
H lickam. H sees.

Ms. Vesp. D VII.

## XI.

Sauf me, lauerd, for halgh nouþer  
wones<sup>1</sup>,

For lessed ere sothenes fra mennes  
sones.

2 Idelnesses spake þai thurgh þair breste  
Ilkan to his neghburgh neste;

With lippes swikel swith smerte  
Spake þai in hert and herte.

3 Lauerd lesse<sup>2</sup> alle lippes swikel,  
And þe tunge þat spekes mikel,

4 Þat saide: »oure tunge mikel we;  
Oure lippes ofe vs are; wha oure god  
mai be?»

5 »For wrecchedhede helples, and pouer  
sighinge,

Nou sal .I. rise«, saide lauerd kinge,

6 »I. sal sete in hele ilka lim;  
Ful treweli sal .I. make<sup>3</sup> in him«.

7 Speche ofe lauerd, speche elene and  
schire;

Siluer fraisted with þe fire,  
Fanded of erþe, als it es talde,  
Againe censed seuenfalde.

8 Þou, lauerd, sal loke vs night and dai,  
And yeme vs fra þat strende in ai.

<sup>1</sup> V quoniam defecit sanctus.    <sup>2</sup> r. leses;  
V Disperdat.    <sup>3</sup> V agam.

9 In vmgang wicked ga sal nou;  
After þi heghnes mensones felefaldes<sup>1</sup>  
tou.

## XII.

To-when, lauerd, forgetes þou me  
in ende?

Houlang saltou þi face fra me  
wende?

2 Houlang redes in mi saule set .I.,  
Sorw in mi hert bi dai for-þi?

3 Towhen sal mi fa houen ouer me  
be?

Bihalde, lauerd mi god, and here me.

4 Light min eghen and be mi rede,  
Ne euer þat .I. slepe in dede;  
Leswhen mi witherwin he sai:

»I. betred<sup>2</sup> againes him ai.«  
5 Þat droue me sal glade ife stired  
be .I.;

.I. soethli hoped in þi mercy.

6 Glade sal mi hert in hele þine;

.I. sal sing to lauerd myne

Þat godes gafe to me with blisse,

And salme to name ofe lauerd heghist  
isse.

<sup>1</sup> al. felefalded.    <sup>2</sup> V Praeualui.

## XI.

EH Sauf make (H ma) me. E om for. H nauþer. E wanes aiwhare. H For sothnesse are l. E For l. sothnesses fro men sones are. E Vnnait, H Fantomes. EH þurth þar. EH brest. E Ilkon. EH neghbnrth nest. E om With EH swikel tunges swiþe. E Speke. E Forleses louerd. H leses. E swikelle. E tung. E spkes. H saiden. E Whilk þat saiden ouer alle, Oure tunges mikel we salle, Oure lippes fra vs are þai, Who our louerd is in ai. H m. sal we. E of helples, H and h. H of p. EH sikyng(e). E said louerd. EH in þi hele. E set inst. of make. E louerd. H klene, E chast. H shir. H Als siluer. EH fonded. EH Fraisted of e. þat is kold (H kalde), Falli klensed. E fold. E Þou louerd salt kep vs and yhem vs so In euermore þat stend fro, H Þou sal loke us and zheme us Fra þat sterne(!) in euer þus. H quedes. E go. H om þi. H felefalded E felefalded. H þou.

## XII.

E louerd. E tou. end. E To when. E om saltou; H salt þou. E fro. E om in. E saul sett. E sal .I., H .i. sal. EH Sorgh. H be dai with-al. E fo. E ouer me houen. EH Lith. EH eghen are heni als lede. E om þat. H speke. H Neleswenne saie mi fa. E I better wrþed. EH again. H swa. EH me droue. E glad. EH sothlic. EH Gladed in þi hele (H In þi hele gladed) mi hert. H Singe sal .i. EH to l. in quart. E Whil[c] godes gaf to me, And salm to louerd name hegist be.

Ms. Vesp. D VII.

## XIII.

- Pe vnwise saide in hert his  
 Als a foele, þat god noght is.  
 2 Forbroken<sup>1</sup> and wlatful made þai are  
 In þair thoghts lesse and mare;  
 Whilke þat gode dos es þare nane,  
 Es þare nane to lepi ane.  
 3 Lauerd fra heuen, þare he wones,  
 Forthloked ouer mennes sones,  
 Þat he se whar he vnderstand<sup>2</sup>,  
 Or yife he be god sekand.  
 4 Alle helded þai, samen ai  
 Vnnoteful maked are þai;  
 Whilke þat gode does is þare nane,  
 Is þare nane to lepi ane.  
 5 Openand thugh es throte ofe þa,  
 With þair tunges swikelli dide þai swa;  
 Atter of snakes swythe strange  
 Vnder lippes ofe þaim amange.  
 6 Mouth ofe wham ofe malloke es  
 Fulfilled and ofe bitternes;  
 Swift e þe feet ofe þaim vngode  
 Ai are for to spille blode.  
 7 Forbreking<sup>3</sup> and vnselines ai  
 In waies ofe þaim, and þe wai

<sup>1</sup> V Corrupti      <sup>2</sup> *al.* be vnderstandand,  
 cf. Ps. 52.      <sup>3</sup> V Contriitio; R. R. Brekyng.

- Ofe pees noght knewe þai; noght is  
 swa  
 Drede ofe god bifor eghen ofe þa.  
 8 Þai knawe noght<sup>1</sup>, alle þat wirkes  
 quede,  
 Þat swelighis mi folke als mete of  
 brede!  
 9 God noght kalled þai apon;  
 Þai qwoke for drede þar drede was  
 non.  
 10 For lauerd night and dai  
 In rightwise getinge es he ai;  
 Rede ofe helples toyute þou,  
 For þat lauerd his hope es nou.  
 11 Wha sal gife ofe Syon hele to Irael!  
 When lauerd has torned wrecchedenes  
 wele  
 Of his folk, Iacob glade salle,  
 And faine sal Irael with-alle.

## XIV.

- Lauerd, in þi telde wha sal wone?  
 In þi hali hille or wha reste mone?  
 2 Whilke þat incomes wemles,  
 And ai wirkes rightwisenes;  
 1 V Nonne cognoscent...?

## XIII.

EH vnwis. E said. EH hisse. EH fol. E gode. H noth god. isse. EH Þai are wemmed and wlatand ai, Madde in þar zhothes (H In þar þhoghtes made) are þai. EH is tar. E non H nan. EH Is tar (þar) non (nan). E on. H Lauerd forthloked fra heuen Ouer sones of men ful euen. E Forghlokes. E whor, H if. EH he be. H understandand. H Oþer god himself filyand. E Vnnotful. E god dos. E is tar. E non. EH is tar. H Open zthroth is. E Þe þrote of þam is open þrugh, With þar tunges wic and rugh Swikelic dide þai, atter als-so Of snakes vnder lippes of þo. H Atter of neddrnes nith and dai Vnder tunges of þam is ai. E Of whom þe mough of weriednesse Is ful and .., H Of whilke þar mouth ful it es Of mallok and .. H are fete. E fote. EH þam. EH Euer for to. E Forþinkinge. EH and vnsele an(d) wo (wa). EH In þar waies þar þai go (ga). EH And wai of (om in E) pais noht knew þo (H þai swa). E Godes drede. E nis H noht is. E b. þar eyhen two. E Noht knaw þai. H knew. E al. EH wirken qued. EH swolihe. bred. EH ne kald þai noht. E oþon. E quoc. EH ffor þat. E louerd ful of blisse. EH In strend(e) rihtwise. E ai he isse. EH Red. E helpes. EH toyhutte. EH For l. hope of him. EH Who. E sal of Syon gif. EH hele. E as turned. H glade Iacob. EH sal. withal.

## XIV.

E who in þi teld who sal H wha in þi telde sal. EH wun. EH heli. H hil. EH who rest mun. EH He þat. H wemmelesse. EH euer. E sothnesse.

Ms. Vesp. D VII.

- 3 Pat spekes sothnes in hert his,  
And noght dide swikeldome in tunge  
his,
- 4 Ne dide to his neghbnrgh iuel ne  
gram,  
Ne ogaines his neghburgh vpbraidinge  
nam.
- 5 To noghte es lede lither in his sight;  
And dredand lauerd he glades<sup>1</sup> right.
- 6 He þat to his neghburgh sweres  
And noght biswikes him ne deres;  
Ne his silner til okir noght es giuande,  
Ne giftes toke ouer vnderande.
- 7 Pat does þese, night and dai,  
Noghte sal he be stired in ai.
- 4 Noght sal .i. samen þar forwarde<sup>1</sup> ofe  
blode,  
Ne myne þare names bi mi lippes  
gode.
- 5 Lauerd dele ofe mine heritage isse,  
And ofe mi drinke, with mikel blisse:  
Pat ogaine yheldes þou arte he  
Heritage mine vnto me.
- 6 Rapes to me felle in schirenes;  
For mine heritage to me schire ite es.
- 7 .I. sal blisse ai lauerd kinge  
Þate to me gaf vnderstandinge;  
In-ouer and to þe night  
Swiþed<sup>2</sup> me mine neeres right.
- 8 .I. forloked dai and night  
Lauerd euer in mi sight;  
For at righthalues he is to me,  
Swa þate .i. ne stired be.
- 9 For þat fayned [es] mi herte,  
And gladed mi tunge in querte;  
Als-swa mi flesche ouer alle  
In gode hope reste ite salle.
- 10 For noght sal tou lete mi saule in  
helle to be,  
Ne gifte þi halgh wemmed-stede to se.

## XV.

- Yheme me, lauerd, stedfastly  
For þat in þe hoped .i. ;  
.I. saide: »mi gode artou non,  
For ofe mi godes noght nedes toue.
- 2 Tille haleghs þat in land are ma,  
He selkouþed alle mi willes in þa.
- 3 Felefolded ere þair sekenesses ai,  
After þa þan highed þai.
- 1 V glorificat.
- 1 V conuenticula. 2 r. Snibbed, V incre-  
puerunt.

E hisse, H in his h. isse. EH swikedom. hisse. H ne sham. EH Ne vpbraidinge again his n. (H neghburyhes). EH is. E ledde. H mirþes rith. EH While þat. E om noght. E Pat his s. noght gaf til oker in land, H Ne his siluir til oker noht gaf in lande. EH dos. H þaphe niht & d., E wele wite he mai. E Pat noht bes he st.

## XV.

E Louerd ai wel yheme þou me, For þat .i. hoped in the; H Zheme me l. for þhat .i. In þe hoped witerli. E said. E louerd H to l., mi godart þou non om. H to mi g. EH n. tou nou. EH To. E his. EH halyhes, E in erpe are mo H in his land þat are ma. E alles. FH his w. E þo. E Par sekenesses felfolded are, H F. þar s. are ai. EH And after. E þo. þan om; H fast. E yorned þai yhare. H forwardes. E blod. E min of þar n., H min þam. E god. E Louerd del of min irwardnesse And of mi drinke als-so he isse, Pou art þat again yeld sal Eritage myn to me al; H Lauerd del of min eritage and of mi drink is he, Pou art þat againset sal min eritage to me. E Ropes. EH fellen to me. E shirnesse. H Sothlic inst. of For. H om it. E esse. EH bl. louerd ouer al þinge. EH gaf to me. EH Ouer al. H unto þhe n. EH Snibbed. E mi lendes. EH vuriht. EH niht and dai. EH L. to be in mi siht (H in mi siht to be) ai. E on, H fra, r. h. E So. H noht st. EH fained is. E gladid. H mi tunge gladed. E And als so, H Inouer and (on erasure). H with al. H For þou me (r. ne) salt. E hele. H gine. H wemming for to se.



Ms. Vesp. D vii.

- 11 Kouth made þou to me waies ofe lif;  
 Þou salt fille me with faines rife  
 With þi lickam es swa brighte:  
 Lustes til in ende in þi hande righte.

XVI.

- Here, lauerd, mi rightwisenes;  
 Bihald what mi bisekinge es.  
 2 With eres mi bede bise,  
 Noght in lippes swikel be.  
 3 Fra þi lickam mi dome forthga,  
 Euennes sene þine eghen twa.  
 4 Þou fanded mi hert, and bi night  
 seked;  
 With fire me fraisted, and in me nes  
 funden wickedhed.  
 5 Þate noght speke mi mouth men-  
 werkes, for-þi  
 For wordes of þi lippes hard waies  
 yhemed .i. .  
 6 Fulmake<sup>1</sup> mi steppes in sties þine,  
 Þat noght be stired gainges mine.  
 7 .I. cried, god, for me herd þou:  
 Helde þine ere to me, and mi wordes  
 here nou.

<sup>1</sup> V Perfice.

- 8 Selkouth þi mercies in þe lande,  
 Þat saufe makes in þe hopande.  
 9 Fra ogainestandand righthand of þe  
 Als appel ofe eghe yheme þou me;  
 10 Hile me vnder schadou ofe þi wenges  
 twa,  
 Fra face ofe wicked þat twinged me  
 swa.  
 11 Mi faas mi saule vmgafe ful wide;  
 Þair fattenes þai stake<sup>1</sup>, þair mouth  
 spake pride.  
 12 Me vmgaf nou me forthwerpand;  
 Þaire eghen þai set til helde in land.  
 13 Þai onfanged me als lioun  
 Til reninge ware redi boun,  
 And als lioun kitelinge  
 Þat es wonand in hidinge.  
 14 Ris vp, lauerd; forcome<sup>2</sup> him swa,  
 And als-swa him vnderga<sup>3</sup>;  
 Fra wicked þou outake saule mine,  
 Þi swerde fra faas ofe hand þine.  
 15 Lauerd, fra fone ofe erthe in þair  
 life twinne þa;  
 Ofe þi hidinges filled þaire wambe  
 es swa.

<sup>1</sup> V concluserunt. <sup>2</sup> V praeueni. <sup>3</sup> V sup-  
 planta.

E Rugh m. tou. E fil. H fainnes. H licham is. E l. for to wende. E Lustes  
 in þi rihthand til in ende. H Likinges to in e.

XVI.

H Her. E louerd. H in (inst. of mi). H mi bisekinge what. E esse. E Wiht.  
 H þou bise. EH s. þat be. E Fro þi face. E go. E Euennesse sen þin. EH eyhen.  
 E two. E Þou fraisted mi hert with miht And tou sohtes hit be niht, With fir  
 þou fondedeste and noht esse Fnnen in me wickednesse; H Þou fonded mi  
 hert and soht be niht, With fir þou fraisted me ful riht, And noht is funden  
 inwith me Wickednes nan for to be. E Þat noht spek mi mouth mare Werkes  
 of na men þat are, For wordes of þi lippes twa I hard waies yhemed ma.  
 H Þat mi monht noht sp. m. w. heghli. EH goinges. stiyhes. E stired be.  
 EH steppes. EH I kried (to þe H) for þou herd me god dere. E Hel. EH  
 om nou. E S. þine m. for to be. H land. EH mas. E hopand in þe. E Fro ag.  
 þi rihthand Þheme als appel of egh in land. EH Vnder shadw (E shaldw) of þi  
 (H þine) wenges forhile me so (H forhile fra). E Fro, om in H. H wicke.  
 EH om þat; me twinged þo (H swa). E fos. EH þar fatnes. E spal H spek.  
 EH Furt/hwerpand me nou (H þai) vmgaf me yhet, To held in erþe þar eghen  
 (H Þar eyhen to held in erþe) þai set. E vnderfong., Pat to his prai. H Þai  
 kep me als graith lioun to reuing, And als lioun kiteling wonand in hiding.  
 E And als lioun kitelyng esse Erdand ai in wildernesse. EH om up. EH bifor-  
 come him so (H swa). H als þou. E vndergo. EH Lese (H Outtake) mi saul  
 fro wick in land, Mi sw. fro fos (fra faas) of þi hand. E twinne þo in lif of  
 þam. E hidings. E fild is wombe of am. E Fild with ernotes are þai ai.

Ms. Vesp. D vii.

- 16 *Þai erē* filled with sones night and dai,  
And *þar leuings* to *þair smale* left  
*þai*;  
17 And .i. sal schewe in *þi* sight in  
rightwisnes;  
.i. *salle* be filled when schewes *þi*  
blisse.

## XVII.

- I sal lone *þe*, *lauerd*, [mi]<sup>1</sup> stalworth-  
hede;  
*Lauerd* mi festnes ai in nede  
And mi toflight *þat* es swa,  
And mi leser oute *ofe* wa;  
2 *Lauerd* mi helper *þat* es alle,  
And in him ai hope .i. *salle*;  
3 Mi schelder, and *ofe* mi hele horne,  
And mi fonger: ai *þer-forne*  
4 Louand *lauerd* calle sal .i.,  
And fra mi faas be saufe for-*þi*.  
5 *Vmgafe* me sorwes *ofe* dede,  
*Vmgriped* me weeles *ofe* quede.  
6 *Soreghes vmgafe* me *ofe* helle,  
*Bisied* me snares *ofe* dede ful felle.  
7 In mi drouing *lauerd* called .i.,  
And to mi god cried .i. witerli:

<sup>1</sup> Ms. in.

- 8 And he herd fra his hali kirke mi  
steuen,  
And mi crie in his sighte in eres yhode  
euen.  
9 Stired and quoke *þe* erthe *þare*;  
Groundes *ofe* hilles todreued are,  
And *þai* ere stired, *ofe*<sup>1</sup> *þaim* be lath,  
For *þat* he es with *þaim* wrath.  
10 *Vpstegh* reke in his ire,  
And *ofe* face *ofe* him brent *þe* fire;  
*Koles þat* ware dounfalland  
Kindled ere *ofe* him glouand.  
11 He helded heuens, and doune come  
he;  
And dimnes vnder his fete to be.  
12 And he stegh ouer cherubin, and  
fleg *þare*;  
He fleg *ouer* fetheres *ofe* windes  
ware.  
13 And he set mirkenes his lurkinge *lange*,  
His telde to be in his vmgange,  
Mirke watres *þat* ware *ofe* hewe  
In *þe* klondes of *þe* skewe.  
14 For leueninge in his sighte cloudes  
schire  
Forthyoden: haile and koles *ofe* fire.

<sup>1</sup> = þof.

H with ernotes nith. . EH And .i. in (þi H) rihtwisenesse shew sal (H sal shew)  
in þi siht. E om I sal. E þi bl. riht H þi bl. in niht.

## XVII.

E I sal lone *þe* niht and dai, Louerd mi stalwurnesse is ai, Mi festnes mi to-  
fliht als-swo, And mi l. o. o. wo; H I sal lone *þe* lauerd mi strength mi festnes,  
And mi toflight and mi leser es. E Mi god mi helper is al, H God mi helper  
niht and dai. H hope sal .i. ai. E schilder H forhiler. EH horn. E & on-  
fonger myn, ai om. E Herzhand. H kalle lauerd. E fro . . fos. E sorhes of  
helle mo, H s. of ded *þat* be. H And weles of wicnes droued me, E Bourmand  
of wicnesse todreued me so. E me vmgaf. E Vmgriped me. H snare. EH om  
ful. E kald .i., H .i. kald for *þi*. H And he herd mi steuen fra is heli kirke  
gode And mi krie in is siht in eres in yhode; E And he herd sone ful enen For  
(r. Fro) kirke heli his mi steuen, And mi crie in his siht Inyhode in his eres riht.  
EH Stired is (and H) quoc. E *þe* e. amange, H *þe* e. swa. H droued are *þa*;  
E *þat* are strange. E Dreued are and st. E zof H þof (yof?). E loth H lagh.  
H god is. E wroth H wragh. E *Vpstegh þe* smoke ful hegh In *þe* wragh of  
him so slegh, And fir of his face brent *þare*, Koles kindled for him are; H *Vp*-  
stegh reke in is wrath and fir *þare* Of is is(!) face brent, koles kindled of him are.  
E dimmes. H om he. E om He fleg. E And he set merkenes lange Lurkyng  
his in *þe* vmgange, His teld merke watres of hew. H Merke. hw. H scw.  
EH For leuininge (H leuing) cloudes forhferd in his (H is) siht, Hail and koles of

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- 15 And lauerd thonered fra heuen, and  
hegheste sire  
Gafe his steunen: haile, coles ofe fire.
- 16 And he sent his arwes, and skatered  
þa;  
Felefelded leueninge, and dreued þam  
swa.
- 17 And schewed welles ofe watres ware,  
And groundes ofe ertheli werlde vn-  
hiled are,
- 18 For þi snibbing, lauerd myne,  
For onesprute<sup>1</sup> of gast of wreth þine.
- 19 He sent fra hegh, and vptoke me;  
Fra many watres me nam he;
- 20 He outtoke me þare amange  
Fra mi faas þat war sa strange,  
And fra þa me þat hated ai;  
For samen-strengþed ouer me war  
þai.
- 21 Þai forcome me in daie ofe twin-  
ginge,  
And made es lauerd mi forhilinge.
- 22 And he led me in brede to be;  
Saufe made he me, for he wald me.
- 23 And foryhelde to me lauerd sal  
After mi righwisenes al,  
And after clensing<sup>2</sup> ofe mi hende  
Sal he yhelde to me at ende.
- 24 For waies of lauerd yemed .I.,  
Ne fra mi god dide .I. wickedly.
- 25 For al his domes in mi sighte ere þa,  
And his rightwisenes nocht put .I.  
me fra.
- 26 And .I. sal be with him wemmeles,  
And loke me fra mi wickednes.
- 27 And lauerd to me foryhelde he sal  
After mi rightwisnes al,  
And after clenness of mi hend swa  
In sight of eghen his twa.
- 28 With hali, halgh bes of þe,  
With man vnderand, vnderand be,
- 29 With chosen and be chosen þou sal;  
With il torned and il torneste al.
- 30 For þou meke folke saufe make sal  
nou,  
And eghen of proude meke sal tou.
- 31 For þou lightes mi lantern bright;  
Mi god, mi mirkenes lighte.
- 32 For in þe be .I. outtane fra fandinge al,  
And in mi god sal .i. ouerfare þe wal.
- 33 Mi god vnfiled es his wai;  
Speche of lauerd with fire es ai  
Fraisted; forhiler es he  
Ofe al þat in him hopand be.
- 34 For wha god bot lauerd we calle?  
Or wha god bote our god of alle?

<sup>1</sup> V ab inspiratione spiritus irae tuae.<sup>2</sup> al. clenness.

fir ful briht. EH And l. zunnerd (H þhunnered) fra heuen, And alderheghest gaf his steunen, Hail þat war dounfalland (H falland shir), And koles of fir brinnand (H ful hote of fir). EH send. E þam H am. H Manifalded E And felfolded. E to-dreued. E am H þam; EH om swa. E shewden H sheweden. H watres of welles. H in-sprout E out-sprent. EH blast. E wrath H wragh. H sende. E & out nam H an he nam. H And fra. EH fele. E toke H uptoke. H And he o. me dai and niht. E þore. E Fro mi wiperwine to st., H Fra stalwurthest ware of miht. E þo whilc me. H om þat. E strezed. H are. EH forthcom(e). of mi t. H me led. E lauerd to me. HE rihtwis(e)nesse. EH klennes. E hend. E yheld H foryheld. E end. E For .i. yhemed waies of louerd to go in, Ne wickedlic dide .i. fra god min; H For .i. zh. w. of lauerd wel, Ne quedlic bare .i. fra mi god na del. EH in mi siht to se. EH put .i. noht fro (fra) me. E wemlesse. EH yheme. E om me. E foryheld louerd to me H foryhelde to me lauerd; EH om he. EH rihtwis(e)nesse. EH om And. E als so H als swa. EH of his eghen. E two. EH With heli dwelle halzhe (halgh). H be þou sal. H And with underand man underand al. E salt be. E And with corn be corn þ. s., H And with chosen men chese þe mun. E And with liper liper best al, H And with qued qued beste if þou wun. H sauf salt make, nou om. H meke and slake. H lithtes. EH Lauerd mi god. EH merkenes(se). E fro. EH fondyng(e). E .I. sal. E God min. EH vntroden. E þi. H Sp. of l. is fraisted ai With fir. E Fonded. E Halle. E who H wa. H lauerd bot our god. E om Or; H And.

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- 35 Lauerd þat girde me with might,  
And set vnwemmed mi wai right;
- 36 Þat set mi fete als of hertes ma,  
And ouer heghnes settand me swa;
- 37 Þat leres mi hend at fight nou,  
And mine armes als brasen bow set þou;
- 38 And þou gaf me forhilinge of hele of þe,  
And þi righthand onfanged me;
- 39 And þi lare in ende me rightid al,  
And þi lare, it<sup>1</sup> me lere sal.
- 40 Þou tobreddeste mi gainges vnder me,  
And mi steppes noght vnfest þai be.
- 41 .I. sal filghe mi faas, and vmlap þa;  
And noght ogaintorne to þai wane swa.
- 42 .I. sal þam breke, ne stand þai mighte;  
Þai sal falle vnder mi fete doun-righte.
- 43 And þou girde me with might at fight in land,  
And vnderlaide vnder me in me rise-and.
- 44 And mi faas obak þou gaf me nou,  
And hatand me forlesed þou.
- 45 Þai cried, ne was þat sauf made oughte;  
To lauerd, and he herde þam noghte.
- 46 And .I. sal gnide als duste bifor winde likam,  
Als fen of gates owai do þam.
- 47 Outtake fra ogainsaghes of folk þou sal,  
In heued of genge me set with-al.
- 48 Folke, whilke .I. ne knewe, serued to me;  
In heringe of ere me boghed he.
- 49 Outen<sup>1</sup> sones to me lighed þai,  
Outen sones elded er þai;  
And þai halted þare þai yhode,  
Fra þine sties þat ere gode<sup>2</sup>.
- 50 Lauerd liues! and mi god blisshed be!  
And god ofe mi hele vphouen be he!
- 51 God þat giues wrekes me to,  
And vnders<sup>3</sup> folke vnder me so;  
Mi leser artou night and dai  
Fra mi faes ben wrathful ai.
- 52 And fra in me risand vphene sal tou me,  
Fra wickeman outtake me to fle.

<sup>1</sup> V ipsa.<sup>1</sup> V alieni. <sup>2</sup> et claudicaverunt a semitis suis. <sup>3</sup> subdis.

E bot our god lauerd. EH Lauerd (H God) þat with miht gierd (girde) me ai And vnwemmed set mi wai (E me vai), Þat made mi fete als of (om H) hertes to be And (om H) ouer heghnesses settand me. H to fiht þat was. E & als brasan bogh mi armes. H Pou set mine armes als bogh of bras. E And forhilinge of þi hele gaf þou to me, And me onfong righthand of þe, And þi lare me rihted in ende zhit. H lore me rihted in ende al. E me lered fal hit, H me lere hit sal. E tobred H bred. E goines H goinges. E fos; þo. E again. H turne again to wane ma. E til; so. E brek þam. H Breke þam .i. sal. E fite. E And tou gerde me with miht, Bogh niht and dai to fiht, And tou vnderlaid in risand, In me vnder me to stand. E fos. E onbake to me gaf þon, H to me on bac gaf þou. E forles H tospred. EH tou nou. E Whilke sauf mad oht. E And to-gnide sal .i. tham, Als wynd bifore dust lickam, And als fen in waies swa, Alle awai .i. sal do tha. H to-gnide am als; duste om. H of waies. H Outnim me fra gainsayhes. E Fro folke again-sainges outtake salt me. EH Me set in heued of genge, E to be. H Folk þat .i. ne knew me serued þai. E eryl. EH hit (þai) boyhed to me (ai H). E om Outen—lighed þai. E vnelded. H Outen sones liyhed me, outen sones elded are, And þai halted fra þine stiyhes ware. E & vphouen god of mi hele be, H & uph. be god mi hele he. E God þat wrekes to me giues nou, And vnder me folke vndres tou. H Lauerd. . to me ma. swa. E Leser min; artou om; be niht. E wrakeful are, H wrathful þat are. H & ar in mi r. H me opheue sal þou, E vph. me þou sal. H man wicke. H outtake me nou,

Ms. Vesp. D VIII.

- 53 For-þi in birþes sal .I. to þe schryue  
Lauerd, and to þi name salm sai mi  
liue;
- 54 Heles of his kinge mikeland,  
And als-swa mercy doand  
To his cristē þat es Dauid,  
And to his sede til in werld þar-wid.
- 8 Lagh of lauerd vnwemmed esse,  
Tornand saules in to blisse;  
Witnes of lauerd es ai trewe,  
Wisdomē lenand to littel newe.
- 9 Rightwisenesses ofē lauerd right,  
hertes fainand;  
Bode of lauerd light, eghen lightand.

## XVIII.

- Heuens telles goddis blisse;  
Þe walken schewes handeswerkes  
hisse.
- 2 Dai to dai worde riftes right,  
And wisdomē schewes night to nighte.
- 3 Noght erē speches, ne saghes euen,  
Of whilk noght es herd þair steuen.
- 4 In al land outyhode þair rorde,  
And in endes of werld of þam þe  
worde.
- 5 In sun he set his telde to stand;  
And he als bridegome ofē his bourē  
comand,
- 6 He gladed als yhoten to renne his  
wai;  
Fra heghest heuen his outcome ai,
- 7 And his ogaine-raas til hegh sete;  
Nes whilke þat hides him fra his  
hete.
- 10 Drede of lauerd hali es ite,  
In werld ofē werld, and ful ofē wite;  
Domes of lauerd soth er ai,  
And rightwished in þar-selfe er þai.
- 11 Yornandlike<sup>1</sup> ouer þe golde  
And stane derworthi mikel holde;  
And wele swetter to mannes wambe  
Ouer honi and þe kambe.
- 12 And þi hine yhemes þam, ouer al  
thinge;  
In þam yhemand, mikel foryheldinge.
- 13 Giltes wha vnderstandes nou?  
Of mi helinges me clens tou;  
And fra outen night and dai  
Forbere vnto þi hine ai.
- 14 If myne lordeschepes noght be al<sup>2</sup>,  
Þan vnwemmed be .I. sal,  
And .I. sal be clensed clene  
Of gilte mikel, albidene.
- 15 And be mon, at queme sal þa,  
Speches of mi mouth at ga,

<sup>1</sup> V Desiderabilia. <sup>2</sup> V Si mei non fuerint  
dominati.

E outta me al. H For þat sal .i. to þe lauerd in birþes shriue Anto þi name  
salmē sai m. l., E To þe lauerd in birþes sal be shriuen forþi And to þi name  
salm sai sal .I. H Mikeland heles al wiht blisse To his king þat swa gode isse,  
And doand mercies to is crist Dauid. E & mildhertnes als-so d. E & til.  
EH þer-wid.

## XVIII.

EH tellen. EH wolken. handwerk. EH wisdom. H Þai ne are wordes  
ne. EH sayhes. EH Of wh. þat. E In alle erþe. H outyhede. E ende,  
H werld of erþe. EH sunne. E teld. H stande. E bridgome. bour. EH eten.  
E Fro. EH heghist. E his cominge. EH gainres to his hegh sete. EH Nis.  
H while mai hide. EH isse. EH Turnand. E vn-to. H om es. EH euer.  
E Lenand wisdomē. E Rithnesse. E heli isse H h. hit isse. EH ai ful of  
blisse. H soghe. E are þai. EH om And. H Rithwised E Rihtwished.  
EH þam. E seluen, er om. E ai. E More to be yorned, H Mare zhormanlic.  
EH om þe. EH Or. E ston H stan. E derwrth. EH þat is h. EH Mikel  
swetter. E wombe. E þi kombe. H .i. hine. E sal þam yhem, H sal gete  
am. H In yh. þam. E who. E v. mo H ma. EH klens(c) me so (swa). EH  
Vnto þi hyne forbere þon ai. E louerdinges noht min. H If mine noht lauerd-  
dinges, þen unwemmed be i. sal, And be klensed of mikel gilt with-al. E And  
be mun þai þat sal queme Sp. of m. m. to yheme, &c; H And þat speches of

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And thinginge ofe hert mine  
Euer-mar in sight pine.

- 16 Lauerd mi helper ai he isse,  
And mi bier vn-to blisse.

## XIX.

Lauerd here þe in þi drouinge dai;  
Name ofe [god] Iacob forhile þe ai.

- 2 He sende þe helpe fra halgh onon,  
And he helpe þe fra Syon.  
3 Of al þine offrand mined he be<sup>1</sup>,  
And þine offrand fat made be.  
4 He gife to þe after þi herte,  
And [al] þi rede he feste in querte.  
5 Faine in þi hele sal we,  
And in name of ourē god mikled be.  
6 Lauerd fil al þin askinges with blisse.  
Nou knewe .i. þat saufe made lauerd  
criste hisse;  
7 He sal here him fra his hali heuen;  
In mightand, hele of his right hand  
euen.  
E8 [Þai in waines, þai in horses al;  
And we in name of louerd our god  
sal kal.]  
9 Þai ere bonden, and felle sare;  
And we raas, and rightid are.  
10 Lauerd, make saufe þe kinge to be;  
And here vs in what dai we calle to þe.

<sup>1</sup> r. be he.

mi mouth like be sal þai, And þhoght of mi hert in þi siht ai. EH L. m. h. out of wo (wa), & m. b. is als-swo (swa).

## XIX.

E god Iacob. EH Fro halghe he (om in E) send þe h. o. E forhelp. E Of pine off. m., H Mened of þ. off.; EH be he. H made. E al þi rede, H þi red al. EH We sal be fained (H faine) in hele of þe. E om name of. E fille þi bodes al. H wist .i. H om. sal. E Fro his heli heuen he be him herand. E miht and h.; H mithtandes, hele om. H þi. E om euen. EH are bunden. fellen. E ros.

## XX.

H wigh-al. H om him. E yorningē H zhorning. E bifore-come H biforcom. EH him swo (swa), EH In blissinges of s. to go (ga). EH in h. h. onon (onan). E ston. EH He asked þe lif, þou gaf him strength, In werld and in werld of werld daies lengh. EH Mikel of him it es the blisse In þi hele so god þat isse. EH Ouer him outset (H onset); ai om. H For þou sal gif him in blissing in werld of werld riht, Þou salt faine him in blisse wiht þi lickam briht. E salt. blissinge. þinge. E Faine salt þou him. is swo. EH hopes alle (al). be stired (stire) he saile (sal).

## XX.

- Lauerd, in þi might þe kinge faine  
sal,  
And ouer þi hele swith glade with-al.  
2 Þou gafe him gerninge ofe hert and  
thoghte,  
And ofe wille ofe his lippes biswiked  
him noghte.  
3 For þou forcome him, als tou es,  
In blissing[es] ofe swetenes;  
Þou set on his heued on-ane  
A croune ofe a derworthi stane.  
4 Life þan asked he of þe,  
And þou gafe it him to be  
Lenght ofe daies, al with blisse,  
In werld and in werld of werld þat  
isse.  
5 Mikel es his blisse, night and dai,  
In þi hele sa gode es ai;  
Blisse and mikel fairehede with-al  
Insete ouer him ai þou sal.  
6 For þou sal gife him in blissings  
In werld ofe werld; forbi alle thinges  
Þou saltē faine him in mirth righte  
With þi lickam, es swa brighte.  
7 For þe kinge in lauerd hopes he,  
And in mercy of heghiste noghte  
stired sal be.—

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- 8 Be funden þi hand til al þin ille-  
willand,  
And al þat þe hates find þi right-  
hand.
- 9 Þou sal þam set als ouen of fire  
In time ofe þi lickam schire;  
Lauerd in his wreth sal dreue þa,  
And sweligh fire ite sal als-swa.
- 10 Þair fruit fra erthe forlese þou sal,  
And fra sones of men þair sede al.
- 11 For þai helded in þe iuels vnright;  
Þai thought redes whilk stapel þai  
ne mighte.
- 12 For set am hindward sal tou swa,  
And in þaire leuynges<sup>1</sup> forgraiþe  
lickam of þa.
- 13 Vpheue, lauerd, in might of þe;  
Þi mightes singe and salme sal we.

## XXI.

- God, mi god, in me bise,  
Wharfor forletedest þou me?  
Ful fer fra mi hele ere þa  
Wordes of mi giltes ma.
- 2 Mi god, .I. sal crie bi dai,  
And þou salt noghte here what .I.  
sai;  
And bi nighte, ise þat ite be,  
And to unwise<sup>2</sup> noght to me.
- 3 Þou sothlik in haligh wel  
Erdest, loofe of Irael.

<sup>1</sup> V in reliquis tuis praeparabis.    <sup>2</sup> Ms.  
mi wisd.

- Oure fadres in þe hoped þai;  
Þai hoped, and þou lesed þam ai.
- 4 To þe þai cried, and sauf þai ware;  
In þe þai hoped, and noght schente  
þai are.
- 5 And .I. am worme, and man nathinge;  
Mennes vpbraidinge, ofe folke out-  
kastinge<sup>1</sup>.
- 6 Alle me seand me scorned swa,  
With lippes þai spake, and hened  
stired þa:
- 7 »He hoped in lauerd, him he oute-  
nime;  
Sauf make he him, for he wille  
himec.
- 8 For þou ert whilke þat me outdroghe  
Fra þe wambe, mi hope inoghe  
Fra pappes ofe moder ofe me;  
Of maghe forkast .I. am in þe.
- 9 Fra wambe of mi moder mi god ar-  
tou:  
Ne wite þou noght fra me nou;  
10 For þate drouinge es neghande,  
And es nane þat es helpande.
- 11 Vmgaf me ful mani kalues;  
Fat bules vmsete me on al halues.
- 12 Þair mouth ouer me þai ware open-  
and,  
Als lioun reuand and rorand.
- 13 Als watre outyete .I. am at anes;  
And tospred ere al mi banes.

<sup>1</sup> so R. abjectio.

EH Þi hand be funden in. E þing inst. of þine. H ilwalland. EH alle. H om þat. E hat H hate. H salt. H om als; E in ouen. EH þi wrath (wragh). EH todreue (drone) salt þou þo (þa). EH & swolihe (swolyhe) þam sal fire als swo (swa). EH Par. E fro. H iuelcs, þai þoht Redes þat stapel þai miht noght. E þat stapel. EH For on bac salt þou (sal tou) set þam, In þar l. (E leueninges) forþharc þar lickam. E And þi H And in þi.

## XXI.

E Wherfor H Wherfor. EH om Ful. are. E þo. mo. E kri. E noht til vnw.; H til v., noght om. EH vn-to. E halgh H halyhe. H Erdes; E Wones heryhingc. E Israel. E hopes. EH and tou. am. E I inst. of ai. EH om and, before noght. E wurm. no. EH Men. EH om of. outkestinge. H shorned. EH ai inst. of swa. H om and; þar h. shoc. EH þai. EH out him he nim. EH made. E om he. EH wald. E ert. H om whilk. E wombe in h. E Of p. EH of þe m. H Of wambe E Fro wombe, EH forcusten. H Fra magh of moder. EH art þou. E non, H name. E is H isse. EH Fatte boles. alle. Par. E wor. EH romiand(e). E to-yut H toyhut. EH ones. alle mi bones. EH

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- 14 Made es mi hert als wax meltand  
In mides of mi wambe dwelland.
- 15 Dried als a pot might be  
Alle mi might with-innen me,  
And mi tunge to mi chekes cleued red;  
And þou me led in duste ofe ded.
- 16 For me vmgafe fele hundes yhetz:  
Red of liperand me vmsetz.
- 17 Mi hend, mi fete þai delued wide,  
Þai talde mi banes in ilka side.
- 18 Þai sothlike bihelden swa  
And als me inloked<sup>1</sup> þa;  
Þai delt to þam mi schroudes ilkan,  
And mi cleþinge lote kaste þai on.
- 19 And þou, lauerd, ne fer þi help fra me;  
At mi weringe bihald and se.
- 20 Outtake mi saule fra swerd to bringe,  
And fra hand ofe hunde mine oninge<sup>2</sup>.
- 21 Sauf me fra mouth ofe lioun es,  
And fra hornes of vnicornes mi mekenes.
- 22 Telle þi name to mi breþer .I. sal;  
In midde þe kirke looue þe with-al.
- 23 Þat dredes lauerd, loues him swa;  
Al<sup>3</sup> sede of Iacob, blisse mas him to.
- 24 Drede him al sede of Israel als kinge,  
For he ne forsoke ne forsegh pouer  
biseginge<sup>4</sup>;
- 25 Ne he tornes his face fra me,  
And when .I. to him cried me herd he.
- 26 At þe mi lofe with mikel blis  
In þe kirke þat mikel is;  
Mi hetes sal .I. yhelde in land  
In þe sight ofe þe dredand.
- 27 Ete pouer and be filled þai sal;  
And looue lauerd þai sal with-al  
Þat him sekas for sanle quertes;  
In werld ofe werld sal life þar hertes.
- 28 Þai be mined and to lauerd torne þai  
Alle endes ofe erth in ai,
- 29 And lout sal þai in his sighte  
Alle hineheded of genge ful righte;
- 30 For of lauerd es þe rike,  
And he sal lauerd ofe genge ilike.
- 31 Þai eten and louten þare  
Alle fattes ofe erthe þat ware;  
In his sight sal be falland  
Alle þat dounestiyhen in land.
- 32 And mi saule to him liue sal;  
And mi sede him serue with-al.
- 33 And schewed sal be to lauerd strend  
toward es<sup>1</sup>;  
And schewe sal heuens his right-  
wisenes  
To folke whilke þat born sal be,  
Whilke lauerd him-selfe makend he.

<sup>1</sup> V inspexerunt.    <sup>2</sup> V unicum meam.<sup>3</sup> Ms. Als.    <sup>4</sup> = biseking.<sup>1</sup> V generatio ventura.

Als wax meltand made is mi hert, In mid mi wombe (H In mi magh) for mikel vnquert. EH Welihed (Welyhed). E mouth H mai. EH Is mi (om in E) miht. E with mine (!) me. EH cliued (kleued) to mi ch. E tou. E About gaf me fele houndes al dai, Red of l. vmset me ai; H Fol fele hundes me vmset, Red of l. about me met. EH dolued. E told. E bones. EH on. H biheld me. E swo. EH & inloked(en) me tho (tha). E Þai todelt mi sh., H Mi sh. todelt þai, ilkon. E cletyngz H keþing. EH lot set. The next 2 lines transp. in H. EH om þou. EH fer noht. EH om bihald and; þou be-se. EH fro (fra) swerd mi saule. E and br. EH hound. E liouesse H lioun esse. E vnicorn. EH min onnesse. E Tel. EH In mid. E loue. H heryhes. E so H swo. E Al H Als. EH mirþes him to. EH Al (Als) sede of Israel dred him a. k. H biseking E blissinge. E om he; H Ne he ne t. EH blisse. isse. H Mine. EH hotes. H om I. E yh. ful riht, Of him dredand in þe siht. EH Ete (Ede) mote (sal) pouer and filt be so (swa), And l. l. sal þai þo (þa). EH seke. H liue mot. EH Þai be m. & turned yhare, To lauerd alle endes of erþe þat are; And bid in his siht sal þai, Alle þe hine folke (H of genge) in ai. E For þat louerdes is. E ikke inst. of ilike. EH & baden. EH Fal sal þai in siht hisse Alle þat doun go (H stiyhe) in erþe þisse. H & liue to him mi saule. EH & serue to him mi sede sal al. EH om And. E Shewed bes, H Shew sal (be om). H heuen. EH To þe folke þat. E Whilke þat. EH om him-self. H al makend.



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## XXII.

- Lauerd me steres, nocht wante sal  
me:  
In stede of fode þare me louked he.  
2 E fed me ouer watre ofe fode,  
Mi saule he tornes in to gode.  
3 He led me ouer sties of rightwisenes,  
For his name, swa hali es.  
4 For, and ife .I. ga in mid schadw  
ofe dede,  
For þou with me erte iuel sal .i.  
nocht drede;  
5 Þi yherde, and þi stafe ofe mighte,  
Þai ere me roned<sup>1</sup> dai and nighte.  
6 Pou graipd in mi sighte borde to  
be,  
Ogaines þas þat droued<sup>2</sup> me;  
7 Pou fatted in oli mi heued yhite;  
And mi drinke drunkenand while  
schire es ite!<sup>3</sup>  
8 And filigh me sal þi mercy  
Alle daies ofe mi life for-þi;  
9 And þat .I. wone in hous ofe lauerd  
isse  
In lenghte of daies al with blisse.

## XXIII.

Of lauerd es land, and fulhed his;  
Erþeli werld, and alle þar-in is.

<sup>1</sup> V me consolata sunt.   <sup>2</sup> *al.* drouen.  
<sup>3</sup> V et calix meus inebrians quam praeclarus est!

- 2 For ouer sees it grounded he,  
And ouer stremes graipd it to be.  
3 »Wha sal stegh in hille of lauerd  
winli?  
Or wha sal stand in his stede  
hali?«  
4 Vnderand ofe hend bidene  
And þate of his hert es clene,  
In vnnait þat his saule nocht nam,  
Ne sware to his neghburgh in swike-  
dam;  
5 He sal fange of lauerd blissinge,  
And mercy of god his helinge.  
6 Þis es þe strend of him sekand,  
Þe face of god Iacob laitand.  
7 Oppenes your yates wide,  
Yhe þat princes ere in pride;  
And yates ofe ai, vphouen be yhe,  
And king of blisse income sal he.  
8 «Wha es he kinge of blisse?« Lauerd  
strange  
And mightand, in fight lauerd might-  
and lange.  
9 Oppenes your yates wide,  
Yhe þat princes ere in pride;  
And yates of ai, vphouen be yhe,  
And kinge of blisse income sal he.  
10 »Wha es he þe kinge of blisse þate  
isse?«  
Lauerd of mightes es king of blisse.

## XXII.

EH wane. EH He fostred. in water. turned. E vn-to. H on, EH stiyhes.  
E nam so. EH heli. E om For. E om I. EH om mid. E ded. EH art.  
H om iuel. E me sal iuels d., H noht [sal .i. d. EH Þi y. & þi st. þar-to,  
Mikel ronyng (H rominge) þai me do. EH Againes. E þo H þa. EH drouen.  
EH Mi heued in oli mad tou fat, Drunkenand mi (in) drinke hou shir is þat.  
EH merci þine. H Alle, þe daie. EH of lif mine. H And .i. sal. EH wun  
with mikel strength In louerdes hous (H In hous of l.) in daies lengh.

## XXIII.

EH Louerdes is erþe. hisse. þerin isse. EH For he hit grounded (staþeled)  
ouer þe (om in H) se, & o. st. hit graipd he. E Who. H stigh E vpstiyhe.  
E in louerd hil. EH isse inst. of winli. EH in heli sted (H stede heli) hisse.  
H unnaitnes E ydelnes. E om þat. EH swor. EH tak(e) fro (fra). fro god.  
EH is. EH are of pride. H om yates. H uphouen E open. E Qwo. H om he.  
EH Opens your yhates with your hand Ye þat (om in H) princes are in land.  
H yhates ailic. E open. H yhe be. E Who H What. EH om þe.

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## XXIV.

- To þe, lauerd, mi saule houe .I. sothli.  
 Mi god, in þe .I. traist; noght schame sal .I. .
- 2 Nene scorne me sal mi faa;  
 For, þat þe vphald, noght schent ben þa.
- 3 Schente be alle are quede doand  
 Ouer tomehed<sup>1</sup> in ani land.
- 4 Schewe me, lauerd, þine waies to se,  
 And þine sties lere þou me.
- 5 In þi sothnes þou me righte,  
 And lere me bath dai and nighte;  
 For mi god heler art þou ai,  
 And .I. vpheld þe alle þe dai.
- 6 Lauerd, ofe þine reuthes mine þou mare,  
 And of þine milþes, of werld þat are.
- 7 Giltes of mine youthe in thoughte,  
 And mine vnwitandnesses min noghte;
- 8 After [þi] mercies mine of me,  
 Þou lauerd, for godenes ofe þe.
- 9 Swete and right lauerd; for þat sal he  
 Gife lagh to giltand in wai be.
- 10 Right handtame he sal in dome,  
 And lere þe milde his waies to come.
- 11 Alle waies of lauerd mercy and sothfastnes,  
 To sekand his witeword and his witnes.
- 12 For þi name, lauerd, milþe to mi sinne,  
 For mikel it es, þat .I. am inne.
- 13 Whilk es man dredes lauerd? withouten les  
 Lagh set he to him in wai þat he ches.
- 14 His saule sal dwelle in godenesses ma;  
 And his sede erde þe land sal swa.
- 15 Festnes es lauerd him dredand to;  
 And his witeword þat be schewed to þo.
- 16 Mine eghen ai to lauerd þai be,  
 For mi fete ofe snare outschouue sal he.
- 17 Loke in me, and ofe me hafz mercy;  
 For aneli and pouer am .I. .
- 18 Felefelded ere mi hert drounges;  
 Outtake me of mi nedenges.
- 19 [Se mi swinke and mi meknesse, E  
 And forgif me giltes more and lesse].
- 20 Bihald mi faas, for felefelded ere þai,  
 And with wic hatereden þa hate me ai.
- 21 Yheme mi saule, and outtake me;  
 And .I. sal noght schame, for I. hoped in þe.
- 22 Vnderand and rightwise cleued to me,  
 For þat .I. vppeheld þe.
- 23 Lese, lauerd, Irael  
 Ofe alle his drounges ilkadel.

<sup>1</sup> supervacue.

## XXIII.

EH om sothli. EH trast, .i. ne sal shame forþi. E fo. EH om þat. E þo. EH om are. E wiclic d. E þin w. EH stiyhes. E sohtnesse. E be inst. of bath. EH For mi beryher art. H þe opheld i. E þi. EH min. E þi. EH mercies. EH mi z. H And of. H unwitandes. EH min þou n. EH After þi (þine) m. min. E godnesses. H rihtwis. E for þat ai Sal he gif; H ai, For þat sal he gif. EH om be. EH milþe & sohtnes(se). H om lauerd. EH Who. H man is. E with-out. E dwel. EH in godes alle (al). EH þe erþe erd(e) sal. EH to him dr. so (sa). H þa. EH eyhen. E at l. H out-shouued, E out-houued, he. E For þat. EH onlik. E Felfolded H Manifalded. are. EH drounges. E fro H fra. nedenges. H me sw. H mine g. mare. E fos. EH om for. H þai E þat. E out-nim. EH kliued. E vpheld H uphelde. H al is. E wel, H þou mai wel.

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## XXV.

Deme me, lauerd, for .i. am gane  
In min vnderandnes on ane;  
And in lauerd hopand am .i.,  
.I. sal nocht be vnfeste forþi.

2 Lauerd, fande me and fraiste me als-  
swa;

Swipe<sup>1</sup> min neeres, min hert, with wa.

3 Bifor mine eghen þi merci es,  
And .i. quemed in þi sothnes.

4 Noght sat .i. with vnnait reede<sup>2</sup>,  
Ne .i. sal inga with berand quede.

5 Kirke ofe liþerand hated .i.,  
And with wike sal .i. noght site forþi.

6 Mi hende bitwix vnderandes wasche  
.i. sal,

And vmga, lauerd, þi weued with-al;

7 Þat .i. here steuen ofe lofe, and telle  
Alle þine wondres þate bifelle.

8 Lauerd, .i. loued fairehede ofe þi  
hous isse,

And stede ofe woning of þi blisse.

9 Lese noght with wicked, gode, saule  
mine,

Ne with menslaers mi life þou tine;

<sup>1</sup> V ure. <sup>2</sup> V cum concilio vanitatis.

10 In whas hend wickenesses ere ma,  
Þaire righthand filled with giftes swa.  
11 And in min vnderandnesse gane am .i.;  
Bye me, and ofe me haue merci.  
12 Mi fote stode in rightinge to be;  
In kirkes, lauerd, blis sal .i. þe.

## XXVI.

Lauerd mi lightinge es in lede,  
And mi hele; wham .i. sal drede?

2 Lauerd forhiler of mi life;

For whate sal [i] quake, swerde or knife?

3 Whil neghes ouer me derand,  
To ete mi flesche fote and hand,

4 Þat droues me mi faas þat are  
Þai are vnfeste and felle sare.

5 Ife stand ogaines me kastelles ma,  
Noght drede sal mi hert for þa;

6 Ife vprise ogaine me fighte,  
In þat sal .i. hope in mighte.

7 Life<sup>1</sup> ofe lauerd asked .i.,  
Þat sal .i. seke inwardeli:

Þat [i] wone hous ofe lauerd ine

Alle þe daies ofe life mine,

8 Þat .i. se wille of lauerd swa,  
And seke his kirke in forto ga.

<sup>1</sup> V. Unam (translator read Vitam).

## XXV.

EH gan. E vnderandes H underandnesses. H .i. inst. of in. EH fond(e).  
H frait. EH om als. E so. H mi n. EH mi h. E þo, inst. of with wa. H For  
bifor. EH esse. sothnesse. EH I sal noht site wiht. E ga, in om. EH wic.  
EH Wesshe (Wasshe) mi hend bitwen(e) vnderand I s. EH wundres. H leued  
fairher. E Ne lese wiht. E om god. H wiht. EH mensloers. EH In whos h.  
is wickednesse, Þar r. fild (fild) of g. esse. E gon H ingan. H blisse lauerd.

## XXVI.

EH give the text in a different strophe: 5 If castelles again me stand(e),  
Yhit sal mi hert haue no (na) drede.

Lauerd mi lihthing, mi hele so (swa) rife;  
Whom I. sal (H sal .i.) dred whil þat  
I. wake?

2 Lauerd forhiler of mi life;  
Wa (Wha) is for whom (wham) sal .I.  
(þat .i. sal) quake?

3 Whil neghen ouer me derand(e)

Til ete (mi H) flessches þat are boun,

4 Mi fos (fas) þat are me (om in H) dro-  
uand(e)

Þai are vnfest and fallen down.

6 If fihht again me be risand(e),  
In þat sal .I. hope to spede.

7 Lif fro louerd (Fra lauerd lif) asked .I.,  
Þat sal .I. seke to he me giue:

In his hous to wun him bi  
Daies alle whil .I. mai (whil þat .i.) liue;

8 Þat .I. se þe wille in quert  
Of lauerd, is fader and son,  
And þe kirke of him in quert (H with hert)  
Seke .I. þer inne for to won (wun).

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9 For he hidē me in his kirke in iuels  
dai,

He hiled me in hidel ofē his telde ai;

10 In stane heghed me on-ane,  
And nou heghed mi heued ouer mi  
fane.

11 .I. vmyhode, and offredē in telde hisse  
Offrand ofē berand steuen<sup>1</sup> þat isse;  
.I. sal singe bi night and daie,  
And salme to lauerd sal .i. saie.

12 Here, lauerd, mi steuen, þat .i. crie  
to þe;

Hafe merci ofē me, and here me.

13 To þe mi hert saide: »þe soght face  
mine;

.I. sal seke, lauerd, to face þine«.

14 Ne turne þine anleth me fra;  
Ne helde in wreth fra þi hine swa.

15 Mi helper be; ne me forlete,  
Ne me forse, god mi hele swete.

16 For mi fader and mi moder me for-  
soke þai;

Lauerd sothlike vptoke me ai.

<sup>1</sup> V hostiam vociferationis.

17 Lagh set to me, lauerd, in waie  
þine,

And right me in right stiyhe, for faes  
myne.

18 Ne hafe giuen<sup>1</sup> me onhande  
In saules ofē me drouande;  
For in me raas wicked wites,  
And leghed to þam þair wickenes.

19 .I. leue godes of lauerd to se  
In þe land ofē liuande be.

20 Abide lauerd, manlike do nou,  
And strenþhed be þi hert, and lauerd  
vphald þou.

## XXVII.

To þe, lauerd, crie sal .I.;

Mi god, ne blinne fra me for-þi!

Ne þe<sup>2</sup> when leue fra me in land,  
And .I. sal be like in flosche<sup>3</sup> falland.

2 Here, lauerd, ofē mi [bi]sekinge steuen,  
Whil .I. bidde to þe til heuen,  
Whil .I. vpheue hende mine  
Vntil hali kirke þine.

<sup>1</sup> V Ne tradideris. <sup>2</sup> r. þou; V ne quando  
taceas a me. <sup>3</sup> V in lacum.

9 For in his teld(e) hid he me  
In þe dai of wicked blode,  
He hiled me in hidel to be  
In his teld þat is so gode.

10 In ston (stan), richest þat mai be,  
Heghed he me als he dide ofte,  
And nou mi heued heghed he  
Ouer mi fos ful (om in H) hegh o-lofte.

11 .I. vmyhode and offred ai  
In his teld of berand steuen;  
.I. sal syngē and salm sai  
Vnto louerd þat is in heuen.

12 Her(e), louerd, mi steuen when .I. cri oht,  
Haue merci of me and here me.

13 To þe mi hert said mi face þe soht,  
þi face, lauerd, sal .I. seke to se.

14 Ne turne þou þi face fro (fra) me,  
Ne held in wragh fra þi hine (H hine  
þine).

15 Forsake me noht, mi helper be,  
Ne forse me, god of hele mine.

16 For mi (fader, mi H) moder me forsoke  
þai,

And louerd me kep (nam) als his wil was.

17 Set to me lagh (H lagh to me), louerd,  
in þi wai,  
Riht me in riht wai (H stigh) for mi  
fas.

18 Ne haue þou giuen me wiht (þi H) wille  
In saules of me drouand(e),  
For in me ros witesse(s) ille,  
þar (H þat) wicnesse to þam was (H is)  
liyhand(e).

19 Godes of lauerd to se leue .I.  
In þe land of liuand(e) nou.

20 Abide louerd and do manli,  
And þi hert be strengthed and lauerd  
vphald tou.

## XXVII.

H Lauerd .i. sal krie to þe. EH stint. H þou fra me. E Leswhen H Ne  
whenne. E þou blinne. E om sal. E He l. H beseking. H Whil þat .i. heue,  
vp om. E heue vp. E hend. EH To kirke heli þat is þine. E giue ne. E speken.

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- 3 Ne samen gif me with sinnand,  
Ne lese me with wicnes wirkand;  
4 Pat spekes pees to neghburgh hisse<sup>1</sup>,  
And iuels in þaire hertes isse.  
5 After þair werkes gif to þa,  
And after nithe ofe þair findings ma;  
6 After þair handwerkes yhelde til am,  
Yhelde foryeldeinge of þa to þam.  
7 For þate þai nocht vnderstode  
Werkes of lauerd [þat] ere gode;  
For-[þi] in þair handwerkes þam  
fordo,  
And nocht big þam þou salt als-so.  
8 Blissed lauerd, for he herd steuen  
Ofe mi bisekinge in til heuen.  
9 Lauerd mi helper, mi schelde[r], for-þi;  
And in him hoped mi herte, and  
helped am .I. ;  
10 And blomed mi flesche ouer-al,  
And ofe mi wille to him schriue .I.  
sal.  
11 Lauerd strenght of his folke he isse,  
And forhiler ofe beryhinges es<sup>2</sup> of  
cris hisse.  
12 Beryhed make þou, lauerd, to be  
Folke þine, þat leue in þe,  
And blisse þine heritage; and stere  
am,  
And til in euer vpheue þam.

<sup>1</sup> V qui loquuntur pacem cum proximo suo.  
<sup>2</sup> al. om.

## XXVIII.

- Bringes to lauerd, goddes sones  
þat be,  
Sones of schepe<sup>1</sup> to lauerd bringe  
yhe.  
2 Bringes to lauerd worschep and blisse;  
Bringes to lauerd blis to name hisse;  
Biddes to lauerd inwardeli  
In his porche þat es hali.  
3 Steuen of lauerd, þat es balde,  
Ouer watres þat ere kalde;  
God of masthede<sup>2</sup> þonnered he  
Ouer watres fele þat be.  
4 Steuen of lauerd in mighte it es;  
Steuven ofe lauerd in mikelnes.  
5 Steuen of brekand cedres onane,  
And breke sal lauerd cedres ofe  
Libane;  
6 And grinde þam als Yban kalues he  
mon:  
And loued als vnicornes son.  
7 Lauerdes steuen of bitwixfalland low  
of fire es<sup>3</sup>;  
Steuven of lauerd smitand wildernes,  
And stire sal lauerd with his hand  
Wildernes of Cades land.  
8 Steuven of lauerd forgraiþand hertes  
ma,  
And vnihl thickenesses sal he swa;

<sup>1</sup> V arietum. <sup>2</sup> majestatis. <sup>3</sup> V Vox  
domini intercidentis flammam ignis.

EH to þar (H his) n. pais. H iuel. EH saies inst. of isse. E hertes. E þam.  
H om And. EH nigh. E of findings of am. H hendewerk, E werkes. EH yh.  
þam to. of þam to þo. EH noht þai. þat are. H For, E And. E hendwerke  
H henwerk. EH Þou salt and noht (H nogh) bigge (big) þam (H þa) þerto.  
E Blissed lauerd ouer alle þinge, Pat herd steuen of mi bisekyng. H shilder;  
hulpen, and om; E Lauerd mi helper is he ai, And mi forhiler night and dai,  
And in him hoped mi hert, And hulpen am .I. alle in quart. EH shriue to him.  
E strenth H strength. E beringes. EH om es. EH Beried. E om þou. E liue.  
EH & bl. þ. h. niht and dai, Stere þam and vpheue am to (til) in ai.

## XXVIII.

E louerd. EH shep. E wrchip H wurchip. E wrchip inst. of blis. E forthi  
inst. of inwardeli. E is. EH heli. EH bold(e). are kold(e). E mosthed H mikel-  
hed. E þunred H þunnered. E so H swa. EH O. w. mani mo (ma). EH  
louerd brekand. EH yban. E gnid H tognide. H am, E þo. EH kalf.  
E mun. E om loued. E vnicorn sun. E Louerd steuen logh of fir of bitwix-  
falland, Steuven of l. wildernesse smitand; H Louerdes st. bitwixfalland logh of  
fir, Louerdes st. sm. w. shir. E Wildernes H Wilderles. EH Cade. HE  
Lauerdes steuen graiþand (E Louerd of gr.) hertes esse, And vnihl he sal þicnesse,

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- And in temple of him þat isse  
 Alle sal þai sai »blisse«.
- 9 Louerd stithstreme<sup>1</sup> in mas to wone,  
 And site lauerd kinge in ai mone.
- 10 Louerd mighte to his folke sal giue,  
 And blis his folke in pees to liue.

## XXIX.

- I sal vpheue þe, lauerd, for þou  
 keped me,  
 Ne tobreddest<sup>2</sup> mi faas ouer me to be.
- 2 Lauerd mi god, to þe cried .I.,  
 And þou heled me for-þi.
- 3 Lauerd, þou led mi saule fra helle;  
 Þou keped me fra þat in flosche felle.
- 4 Singes to lauerd, his halwes mare  
 and lesse,  
 And schriues<sup>3</sup> to minde of his halines.
- 5 For wreth es in his mislikinge,  
 And life in his wil, ofe alle þinge;
- 6 At euen wepinge dwelle sal,  
 And at morwen fainnes al.
- 7 I sothlik saide in mi mightsomnes:  
 »I. ne sal be stired in ai þat es«.
- 8 Lauerd, in þi wille right  
 Lent þou to mi fairehed might:

<sup>1</sup> V diluuium. <sup>2</sup> V delectasti; tr. read dilatasti. <sup>3</sup> confitemini.

- 9 Fra me þou torned þi likam,  
 And to-dreued made .I. am.
- 10 To þe, lauerd, crie .I. sal,  
 And to mi god biseke with-al.
- 11 »What notfulhede in mi blode es,  
 Whils .I. dounga in wemmednes?
- 12 Nouwhat<sup>1</sup> sal dust be schriuen to þe,  
 Or schewe þi sothnes for to be?»
- 13 Herd lauerd, and es rewed of me;  
 Lauerd mi helper made es he.
- 14 Þou torned mi wepinge in mi wa  
 In blisse to me for to ga;  
 Þou slitted mi seke in twa,  
 And vmgafe me with fainnes swa:
- 15 Þat to þe singe mi blisse wele  
 mare,  
 And nocht sal .I. be stungen<sup>2</sup> sare.  
 Lauerd mi god þat es in ai,  
 To þe sal .I. schriue night and dai.

## XXX.

- IN þe, lauerd, hoped .I.: nocht  
 schent .I. be  
 In ai; in þi rightwisnes lese me.
- 2 Helde þi nere to me and liþe;  
 Þat þou outake me high þe swiþe.

<sup>1</sup> V Numquid. <sup>2</sup> V compungar.

And in his kirke þat is heli, Alle sal blisse sai for-thi. H stigh E stegh. H mas in. E sitel. EH he mon (E mun). EH blisse. EH pais.

## XXIX.

E om þou. E kep H keptest. H tobreddest E brededest. E fos. E tou. EH out-led. E sauned, H beried. H om þat. E Salmes to louerd halihes hesse; mare & l. om. EH helinesse. EH wragh. H misliking hisse. H & lif in his wille hit isse. E om in. E moro H moryhen. HE And in mi (om in E) mihtsomnes (E miht sonnes) said'e) .i., Noht sal I. be stired (H stire) in ai for-thi. EH Lauerd in gode wille thine, Pou lent me miht to fairhed mine. H & mi god, to om. EH What notfulhed is in mi blode, Whil .I. falle in wemmedhed (H wemminge) vngode. E Whore dust sal. E shriue. E Oper. E godnesse what it be. EH Lauerd herd. H rewped. EH Mi helper maked (H made) lauerd is he. E þou went. EH and mi. E wo. H In to bl. to me to. E go. H sake. E two. E so. E om þe. E more .. sore. EH L. god mine (min) þat ai sal be, In ai (H euer) sal I. shriue to þe.

## XXX.

EH In þe lauerd hoped .I., Noht sal I. be (H I sal noht be) shent for-þi In euer (H ai) in alle (al) time þat esse, Lese (H Here) me in þi rihtwisnesse. E þine ere H þin ere. EH vnto me; and liþe om. E And þat. E lith þe,

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- 3 In god forhiler be to me nou,  
And hous ofe toflighte, þat me sauþe  
þou.
- 4 For mi strenghte and mi toflighte  
ertou al,  
And for þi name me lede and froþer  
þou sal.
- 5 Þou salt lede me fra þat snare whilk  
þai  
Hid to me, for [mi] schilder artou ai.
- 6 In þi hend .I. gife mi gaste þat es;  
Þou boght me, lauerd, god of sothnes.
- 7 Þou hated in ilka lande  
Fantomes ouer tomehe[d] yemande;
- 8 Sothlike in lauerd hoped .I..  
I sal glade and faine in þi mercy.
- 9 For þou biheld mi mekenes nou,  
Mi saule fra nedinges sauued þou,
- 10 Ne þou me belouked in hend ofe fa;  
In roume stede þou set mi fete  
to ga.
- 11 Lauerd, of me haue mercy,  
For droued am .I. witerli;  
To-dreued es in wrath for wa  
Mine eghe, mi saule, mi wambe als-  
swa.
- 12 For in sorwe waned mi life,  
And mi yheres in sighinges rife.
- 13 Vnfest in pouerte es mi might,  
And mi banes ere droued dai and  
night.
- 14 Ouer al mi faas made am .I.  
Vpbraidinge ful witerli,  
To mi neghburs swiþe ma,  
Radnes to mi kouth als-swa.
- 15 Þa þat sagh me euerilkane  
Out fra me þai fled onane;  
To forgetelnes for vnquerte  
Am .I. giuen, als dede fra herte.
- 16 .I. am made als lome forlorne,  
For þat .I. herd, me biforne,  
Mikel snibbinge þam amange  
Ofe fele dwelland in vmgange;
- 17 In þat whil þai samen come ogain me,  
To take mi saule reded þai be.
- 18 I sothlike, bi night and dai,  
In þe, lauerd, hoped ai;  
I saide: »mi god ertou to kalle;  
In þine handes mi lotes alle«.
- 19 Outtake me ofe hend ofe mi faa,  
And at ere filyhand me fra þa.
- 20 Light þi face ouer þi hine,  
And sauþe me make for mercy þine.  
Lauerd, fordone sal [i] noight be,  
For þat .I. ai kalled þe.
- 21 Schame mot wike, and be led to  
helle;  
Dombe be swikel lippes felle,
- 22 Þat spekes ogain rightwis wickenes,  
In pride, and in outweringnes<sup>1</sup>.
- 23 Hou mikel manihede<sup>2</sup> ofe þi swetnes  
Lauerd, þat þou hid to þe dredand es!

<sup>1</sup> V in abusione. <sup>2</sup> Ms. mainhede, V multitudine.

H high þou þe. EH to me be. H om nou. EH infiht. H þat tou sauþ me. EH strength; min inflight. E om þat; H þe s: E þai hid to me, H to me hid þai. EH For mi forhiler art þou, E to be H ai. E gast þou wroht, H g. to be. EH Lauerd god of sohtnes þou me boht (H boht me). EH ouer tomede. E sauue sal tou. E Ne me bilouked þou. H belac. E foo . . go. EH haue m. of me. EH am I. for (H on) to se. EH wragh. Min egh. E om als. EH sorgh. E sikyngē H siking. E droued are vnriht. E To neghburyhes mine swiþe mikel ma. EH And raddenes (radnes). E om als. E þo; seyhem; E om euer. H Þat seyhen me out flegh fra me smert, To forgetelnes am .i. giuen als ded fra hert. E þare amange. H againcom to me. EH red. H þaphe n. E And in þe .I. hoped lauerd .i. sal til end, Mi god art tou, mi lottes in hend. E om me; fra. H Fra hend of mi fas outtake me. E And fra hilzhande me als-swa, H And fra þa me filyhande be. E mi f. H Sauþ make me lauerd. H Neuermare shent sal .i. be. E om i. EH inkalde. E til. EH Doumbe. E om be. E lippes swikel. EH speke again. E wicnesse H wic þinge. H outweringe. E Hou gret felched lauerd of þi s., Þat þou hid. EH to dredand þe.

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- 24 Pou fulmade hopand in þe  
In sight of sones of men to be.
- 25 In hidel of þi face þou salt am hide  
Fra fordronings of men biside,
- 26 Pou salt forhil am in þi telde stille  
Fra ogaine-sagh of tunges ille.
- 27 Blisled lauerd, for he selkouthed  
to me  
His mercy in warned cite.
- 28 And .I. saide, in outgange<sup>1</sup> of thoght  
mine:  
»I. am kast fra face of eghen þine«.
- 29 For-þi herd þou þe steuen of me,  
Whiles þat .I. cried to þe.
- 30 Loues lauerd, al haleghs hisse,  
For sothnes seke sal lauerd þat isse,  
And roumlike sal he yhelde in land  
To þas þat ere pride doand.
- 31 Dos manlike, and your hert streng-  
þed be,  
Alle þat in lauerd hope yhe.
- 4 For ouer me, bathe dai and night,  
Heuied es þi hand of might;  
.I. am torned in mi sorw þar-forn,  
Wiles þat pricked es þe thorn.
- 5 Mi gilt to þe schewed .I. made,  
Mine vnrightwisnes and hid .I. ne  
hade.
- 6 .I. saide: »toward<sup>1</sup> me sal .I. schriue  
To lauerd mine vnrightwis liue«;  
And þou forgaf þe mare and lesse  
Of mi sinne þe wickednesse.
- 7 For þat, sal bid to þe with blisse  
Al halegh in tideful time þat isse.
- 8 Bot of wates in strang cominge,  
And to<sup>2</sup> him sal þai negh nathinge.
- 9 Mi toflight ertou to be  
Of drouinge þat vmgafe me;  
Mi gladschepe, haue me þa fra  
þat me ere vmgiuand swa.
- 10 »Vnderstandinge gife to þe .I. sal,  
And .I. sal lere þe; mare with-al  
In wai whilke þou sal ga ine  
Sal .I. fest on þe eghen mine.
- 11 Als hors or mule ne wil<sup>3</sup> be made ane,  
In whilke vnderstanding es nane;
- 12 In keuil and bridel þair chekes straitte,  
þat þe noght neghen ne laite«.
- 13 Mikel sweping ouer sinful cliues<sup>4</sup>;  
Hopand in lauerd mercy vmgiues.
- 14 Faines in lauerd and glades in querte,  
And mirþhes, alle rightwise of herte.

## XXXI.

Seli whilke wikenes forgiuen ere ai,  
And whilke þaire sinnes hiled ere þai.

- 2 Seli man to wham noght wenes<sup>2</sup> lauerd  
sinne,  
Ne in his gaste swykedome es inne.
- 3 For .I. blan<sup>3</sup>, mine banes elded ai,  
Whiles .I. cried alle þe dai.

<sup>1</sup> V in excessu. <sup>2</sup> imputavit. <sup>3</sup> tacui.

<sup>1</sup> V aduersum me. <sup>2</sup> r. Vn-to? <sup>3</sup> V Nolite.  
<sup>4</sup> V Multa flagella peccatoris.

EH Pou made to þa þat hop(e). E Pou salt in hiddel of þi f. þam h. E for-  
drouyng H fordreuing. EH againsaihe. EH kusten. E steuen (þe om) of bede of  
me. H of mi bede steuen. EH Whil. H om þat. H kried to þe til heuen. E his  
halihes alle. H hesse. E For þat sohtnesse seke he salle, H For lauerd seke  
he sal soghnesse. EH And yheld rounlic he sal. EH To þa. are. E Manli  
dos and streynhed be your hert, Alle yhe þat hope in lauerd wiht quart. H manli.  
strenped. Alle whilke.

## XXXI.

EH Seli whilke forgiuen is wickednesse, And whilke þar sinne hiled it esse.  
E whom H qwom. EH louerd wot no (wate na). E blam. EH mi. EH Whil  
þat. al. EH apoñ. EH om bathe. sorgh þerforn. Whil. E zorn. E kouth to  
þe. E om me. H unrischwis. E more. E bide H bidde. E tidful. H Powhe-  
per inst. of Bot. H Bot. E I negh. EH Pou art min infleyng. . . E glad-  
shim H gladhip. EH take. þam fra. EH I giue þe. EH þat (om in H) wai  
while þou sal ingo (H salt ga in) best, Mine ezhen sal I on þe feste. E nil,  
H nil þou. H om be made. EH keuel. EH þat þe wil noht negh and l.  
E swynkyng; H Mani swinginges. EH & blisse mas.



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XXXII.

Glades, rightwise, in lauerd kinge;  
 Þe right feres to haue louinge.

2 Schriues to lauerd, in harpe and<sup>1</sup>  
 sautre

Of ten stringes to him singe yhe.

3 Singes to him newe sange and euen;  
 Wele singes to him in berand steuen.

4 For right es worde ofe lauerd ai,  
 And alle his werkes in trewethe ere  
 þai.

5 For he loues merci, dome, þa twa;  
 Ofe lauerdes merci þerthe ful es swa.

6 With worde of lauerd heuens fest  
 ere ma,

And blast<sup>2</sup> ofe his mouth al might  
 of þa.

7 Samenand als in lome watres ofe se;  
 In hordes settand depnes to be.

8 Alle erthe lauerd be dredand,  
 (And)<sup>3</sup> of him stired al þe werld erdand.

9 For he saide, and þai maked are;  
 He sent<sup>4</sup>, and þai schapen ware.

10 Lauerd scaters rede of genge ma,  
 He schones<sup>5</sup> thoghts of folke als-  
 swa,

And þe redes schones<sup>5</sup> he  
 Of al þe princes þat mai be.

11 And rede of lauerd es with-outen  
 ende;

His hert thoughts in strende and  
 strende.

12 Seli genge whilk lauerd god hisse is;  
 Folke þat he ches him in heritage  
 his.

13 Fra heuen biheld lauerd þare he  
 wones;

He loked ouer al mens sones;

14 Fra his forgraiþhed telde on hegh  
 Ouer al þat erden erthe he segh:

15 Pat feined<sup>1</sup> sinderlike hertes ofe þa;  
 Pat vnderstandes al þaire werkes  
 swa.

16 Þe kinge sal noght [be] beryhed  
 right

T[h]orgh-out nakins mikel might,  
 And þe eten noght be sauued sal  
 In mikelhed of his might al.

17 Swikel hors at hele; ofe mightsomnes  
 Sothlik of his might noghte bery-  
 hed es.

18 Loke, eghen of lauerd ouer him  
 dredand,

And in þas in his merci þat ere  
 hopand;

19 Pat þair saules dede take he fra,  
 And in hunger fostre þa.

20 Oure saule lauerd vphalde sal,  
 For he es oure helper and oure  
 schelder al.

21 For faine sal oure hert in him to be,  
 And in his hali name hoped we.

22 Þi merci, lauerd, be ouer vs,  
 Swa als we hoped in þe þus.

<sup>1</sup> r. in? <sup>2</sup> r. bi blast? V spiritu. <sup>3</sup> Ms.  
 For. <sup>4</sup> V mandavit. <sup>5</sup> r. schoues? V reprobat.

<sup>1</sup> V finxit.

XXXII.

EH om Þe. harp. EH om es. E wordes. EH om alle. H om For. EH dome mercy. E lauerd. EH þe erþe. heuenes. are. H mouht. E als. EH in bit. EH Settand in hordes. H depnesses. EH For. is stired. EH om þe. EH made þai. EH send(e). E are. EH scateres redes. H gomes. E þohoghtes H þothtes. H & r. again fondes he. EH alle. E aldermen. E om mai. E ouden (with-om). EH (And H) zhohtes of is hert. EH his isse. E Lauerd loked fra heuen. EH He segh. H alle. EH mennes. EH graiþed (for-om). EH alle. H feinyhed E friþed. E sinderlic H sengellic. H alle. EH w. ma. H Noht sal þe king be. E þurgout H þurhtout. H nakin E nokyn. H berihed. E om his. H Les hors. EH to h. of his. E of him dredant. H om And. E þo H þa. E om he. EH he foster. E saul H saules. EH vphald. H om es oure, E om oure. H shilder. H om his. H name heli. EH ouer us be. EH om þus.

s. Vesp. D VII.

## XXXIII.

- IN al time lauerd sal .I. blisse,  
 And his lofe ai in mi mouth isse.  
 2 In lauerd mi saule be loued sal:  
 Here handtame, and faine with-al.  
 3 Mikel yhe lauerd with me,  
 And his name in him-selfe<sup>1</sup> vpheue we.  
 4 .I. sought lauerd, and me herd he,  
 And fra al mi drouinge[s] toke he me.  
 5 Neghes to him, and yhe be lighted  
 sone;  
 And your faces sal nocht be fordone.  
 6 Þis pouer cried, and lauerd herd him,  
 And ofe[al] his drouinges sauued he him.  
 7 He<sup>2</sup> sent lauerdes aungel in vmgange  
 þare;  
 He [sal] outake þa him dronand ware.  
 8 Listes<sup>3</sup>, and sees sa softe lauerd isse;  
 Seli man þat hopes in him for blisse.  
 9 Dredes lauerd, al halghes his to sene,  
 For dredand him nocht helpes bene.  
 10 Riche men, of aght þat ware,  
 Þai neded, and hungred sare;  
 And sekand lauerd after fode  
 Noght be þai lesed of alle gode.  
 11 Comes, sones, me yhe here,  
 And drede of lauerd .I. sal you lere.  
 12 Wha es man þat ofe life wille be,  
 Loues gode daies for to se?  
 13 Forbid þi tunge fra inel ai,  
<sup>1</sup> V in idipsum. <sup>2</sup> r. In? V Immittit angelus  
 domini. <sup>3</sup> V Gustate.

And þi lippes þat swikedom nocht  
 speke þai.

- 14 Torne fra iuel, and do gode yhit;  
 Seke pees, and euer filigh þou ite.  
 15 Eghen of lauerd ouer rightwis swa,  
 And his eres at bedes ofe þa.  
 16 And face of lauerd ouer iuel doand,  
 Þat he lese minde of þam fra land.  
 17 Cried rightwise, and lauerd herd am,  
 And [of] alle þaire drouinges lesed  
 he þam.  
 18 Negh es lauerd to þa þat ere droued  
 of herte,  
 And meke of gaste sal he sauue in  
 querte.  
 19 Mani drouinges of rightwise,  
 And lauerd lesed am of alle þise.  
 20 Lauerd yhemes alle þaire banes swa:  
 Noghte ane sal be brised ofe þa.  
 21 Dede of sinful werst it isse,  
 And þat hates rightwise giltes misse.  
 22 Bi sal lauerd saules of his hine ai;  
 And al þat in him hope noghte gilte  
 sal þai.

## XXXIV.

Deme, lauerd, me derand be;  
 Ouercome þe infightand<sup>1</sup> me.

- 2 Gripe wapenes and schelde of fighte,  
 And rise in helpe to me with mighte.  
<sup>1</sup> V impugnantes.

## XXXIII.

EH Ai in mi mouth louing (E heriynge) hisse. E Mikelis name of I. E whit  
 H wiht. E sal we. EH soht. EH of al. H drouinges nam. E son. H of alle  
 his. E heled. EH send. E lanerd, aungel om. E swa H sa, inst. of þare. EH  
 Of him dredand and outtake (H outtoke) þa. EH so. H god. EH alle h. hisse  
 (to þar bede heldand; H Eyhen of I. o. rihtwise ai, His eres at þar bede niht &  
 dai. EH And ouer iuels doand louerd's lickam, Þat he lese fra erþe þe mind of  
 þam. H Rihtwise cried. E Biside. EH om þa þat ere. E dreued. E gost;  
 EH he heles. H om lesed. E þam. E al. H þat noht an. H om And. E hate  
 H haten. EH gilten. EH Bic. E lauerd sal. E om al þat. H alle hope in him.

## XXXIV.

H derande me be. EH om þe. EH wepens. EH sheld; E to be, H swiþe.  
 E And vpris in help to me; with m. om. H bilieue. E Y. s. and louke againes þam.

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- 3 Yhet swerd<sup>1</sup>; þat filigh me, ogain louke þam;  
 Sai to mi saule: »þi hele .I. am«.
- 4 Þai be schent and schoned be<sup>2</sup> þa Þat sekas mi saule for to sla;
- 5 Þai<sup>3</sup> torne hindward and schent be þai Thinkand to me inels ai.
- 6 Þai be als dust ogain wind lickam, And louc<sup>4</sup>des aungel narwand þam.
- 7 Mirkenes and sliper be þare wai, And lau<sup>5</sup>erdes aungel filighand þam ai.
- 8 For wilfuli þen hidden þa Forward<sup>4</sup> of þare snare swa; Ouer-tomehede vpbraided þai Saule mine bi night and dai.
- 9 Come to him snare nocht es him kid, And þe takeinge þat he hid Vmgripe him it mot with-alle; And in þe snare, in him he falle.
- 10 And mi saule sal glade in lau<sup>6</sup>erd ofe blis, And like ai ouer hele his;
- 11 Alle mine banes þai sal sai: »Lau<sup>6</sup>erd, to þe wha like be mai?
- 12 Outakeand helples fra his stalworþer hand; Nedeful and pouer fra him reueand«.
- 13 Vprisand witnes, swike<sup>7</sup> ware ai,
- 14 Þat .I. ne wist me asked þai.
- 15 Þai yhelde to me for goednes ille, Geldehede<sup>1</sup> swa mi saule vntille.
- 16 .I. sothlike, whils þai to me ware Hackande<sup>2</sup>, haire cled .I. þare;
- 17 .I. meked in fastinge mi saule alle, And mi bede in mi bosum be torned salle.
- 18 Als neghburgh, als your<sup>3</sup> broþer right, Swa quemed .I. with al mi might; Als wepand and als dreri, Swa meked .I. witterli.
- 19 And ogain me þai fained, and come in ane, Samened on me swepinges, and .I. wist nane.
- 20 Þa ere scatered, ne stungen sare— Þai fraisted me þe lesse and mare, Þai snered me with sneringe swa, Bot gnaisted ouer me with þaire tethe þa.
- 21 Lau<sup>6</sup>erd, when þou bihald sal? Ogaine-sette mi saule with-al Fra liþernes ai ofe þa, Als mine oninge lious fra.
- 22 In mikel kirke sal .I. to þe schriue, In heui folke louue þe mi liue.

<sup>1</sup> V Effunde frameam.<sup>2</sup> reuerentur.<sup>3</sup> Ms. þat.<sup>4</sup> V interitum.<sup>5</sup> Ms. swiked.<sup>6</sup> V sterilitatem.<sup>7</sup> = akaande, V molesti.<sup>8</sup> V nostrum.

H om me. E fordon and shomed . . þai. E Sekand mi saule niht or dai. H seken. EH Þai. E wend. EH obacke. EH þai be. E Þat þinken iueles vnto me, H þat iueles þinkande ar to me. EH bifore. lau<sup>6</sup>erdes. EH Merke. H am. EH For wilfulli hid þai to me Steruing (H Forward) of þar snare to be. H Ouer tomehed alle þa Vpbraided þai mi saule sa. E To him come. EH þat nis him kid. E Vmlap. EH mot it him. EH him-self. EH Mi saule soghlic (H For in mi s.) in lau<sup>6</sup>erd glad sal And lust (H like) ouer his hele wiht-al. EH sai sal þai. EH wha to þe. E nedful. EH of. E stranger. E And helples & p. EH om Vp. EH witnesses wick. H ware he. H Þai. E west. H þai asked me. E Þai forzheld iuels for godes to me H iueles for godes yhelde þai to me. EH Leghhed (Geldhed) to mi saule to be (H me). E whil H whil þat. H om to me. H Hackand to me. E in saule al. EH bosome. H turne, be om. E sw(a) inst. of right; E Als I quemed vnto tha, Als wepand and als mournand, Swa .I. meked þurgh þe land; H Als n. & broþer i quemed sa, Als sobband and mournand i meked to þa. E in on. E Þai s. H ouer. E non. EH Scatered þai are ne stungen are þai, Þai fr. me (H he) be (om in H) niht and dai. E Þai swered whit snerynge to se. E Þai botegnaist whit þar tegh on me, H Wiht þar tegh botgnaist ouer me þa. H Lau<sup>6</sup>erd when þou salt loke? set mi saule to bring Fra þar liþernes, fra lious min oning. E Sette tou saule mine whit-al Fra þe liþernes of tha, Mine onnesse fra lious ma. H In m. k. shriue to þe i sal, In h. f. loue þe

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- 22 Noght ouermirthe þai to me for-þi  
 Pat wiperþretes<sup>1</sup> me wickeli;  
 Whilke þat hates me wilfulli,  
 And becket with þaire eghen lesli.
- 23 For þat to me summe it ware  
 Paisfulike þat spekes þare;  
 And in wrethe of erþe spekand,  
 Swikedomes warē þai thinkand.
- 24 And þai tobred þare mouth ouer me,  
 And said: »wa! wa!<sup>2</sup> oure eghen se«.
- 25 Þou segh, lauerd: ne blinne þou;  
 Ne wite þou noght fra me nou.
- 26 Ris, and bihald to dome mine;  
 Mi god and mi lauerd, in skil mine.
- 27 Deme me, lauerd, after rightwisnes  
 ofe þe  
 Mi god, and noght þai ouermirthe  
 to me.
- 28 Ne þai sai in þare hertes: »wa, wa<sup>2</sup> be  
 To oure saule«; ne sain: »him sweligh  
 sal we«.
- 29 Schente and schoned samen be þai  
 Pat faines of mine iuels ai;
- 30 Þai be cled with schenscipe and  
 schonignes<sup>3</sup>  
 Pat ouer me spekes liþernes.
- <sup>1</sup> V adversantur.    <sup>2</sup> V Euge, euge.    <sup>3</sup> re-  
 verentia.
- 31 Þai glade and faine baþe marē and  
 lesse  
 Whilke þat wilen mi rightwisenes;  
 And saies<sup>1</sup> ai: »mikled be lauerd in  
 blisse«,  
 Pat wil pees to hine hisse.
- 32 And mi tunge þi rightwisenes thinke  
 sal,  
 Alle þe dai þi loofē with-al.

## XXXV.

- Þe vnrightwis saide with tunge hisse,  
 Pat in his-selfe noght gilte misse<sup>2</sup>;  
 Noght es drede of god to be  
 Bifor his eghen for to se.
- 2 For swikelike dide he in his sight isse,  
 Pat be fonden at hatereden wicnes  
 hisse.
- 3 Wordes of his mouth þat ga,  
 Wickednes, swikedome als-swa;  
 He ne wald noght vnderstand,  
 Pat he dide wele in ani land.
- 4 Wickenes thought he night and dai  
 In his kleene þar he lai;  
 Al wai he stode<sup>3</sup> noght gode to se,  
 Iuelnes sothlike noghte hated he.

<sup>1</sup> *al. sain, V dicant.*    <sup>2</sup> *Stev. inisse; V Dixit  
 injustus ut delinquat in semetipso.*    <sup>3</sup> *V Astitit  
 omni viae non bonae.*

wiht-al. E Noht ouer-glade sal þai to me, Pat wiperwendand wiclic be, Pat wisefulli haten me swa, And becken with þar eghen twa; H Noth ouer-mirþe þai þa to me, Pat wiperpretand to me be, Wilfulli þat hate me swa, And becken wiht þar e. twa. E For to me soghlic niht and dai Paisfullic þat speken þai; H For sothlic to me summe þai ware, &c. H spaken. EH wraged. E wore. H bred. E þar mouth to-bred þai. H sagh. H ne stint nou. H Lauerd ne fra me wite þou. E in dome. H om me. E Deme me l. mi god after þi riht-wisnes And noht ouerglade þai to me more ne lesse. H ouermirþe þai me. E Noht sai þai in þar hertes. EH ye be. H To your; E om To—saule. EH Ne (ne) þai sai him swolyhe s. w. EH Þai shame and shoned s. be þai. E fainen H fainned. EH Wiht shenchip and shoniges (H drednes) kled (H shred) þai be, Pat liþernespeken ouer me. H Glade and faine mote þai ai. E om baþe; þe more. E Pa þat wilen. H Pat wilen mi r. niht and dai. E And saine mikle be lauerd ai Whil[c] wilen pais to his hine al dai; H And sain ai lauerd mikled be he, Pat wilen pais to þi hine se. EH & mi t. sal þink þi rihtwisnesse. E Al dai þi heryhingē. EH þat esse.

## XXXV.

EH Saide þe vnrihtwise (H unwis) in his (H in hert and) þoht, Pat in him-self (H h. seluen) gilt he nohte. H Radnes of god for to ga Is noht bifore his eyhen twa. E of lauerd. heghen. EH For swikdom (H swikelic) in his siht dide he, Pat his wicnesse at hatereden funden be. E Wickednesse swikdome. EH wel dide. EH Wickednes(se) þoht has (haues) he ai. E liggngsted; þar om. E He stode al wai. H to gange. EH om soth-like. H h. he amange. EH om þe.

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- 5 Lauerd, in heuen þi merci es,  
And to þe kloudes þi sothnes.
- 6 Als goddes hilles þi rihtwisnes;  
Þine domes mikel depnes.
- 7 Men and meres, lauerd, sauue sal  
tou nou,  
Swa als þi merci felefalded þou;
- 8 And sones of men in hilinge al  
Of þine wenges hope þai sal.
- 9 Þai sal be drunken als of wine  
Of þe fulhed of hous þine,  
And with welle of þi likinge ai  
Sal tou drinke þam, night and dai.
- 10 For welle of life es at þe,  
And in þi name lighte sal we se.
- 11 Forsprede þi merci thorgh þe land  
To þas þat ere þe witeand,  
And þi rihtwisnes in querte  
To þas þat right ere ofe herte.
- 12 Noght come to me þe fote of pride,  
Ne sinful hand me stire biside.
- 13 Þare felle þat wickednes ere wirkand;  
Þai [er] output, ne þai might stand.
- 3 Hope in god, and do godenes;  
Big þe erþe, and beste fed<sup>1</sup> in his  
riches.
- 4 Like in lauerd, and gife sal he  
Þe askinges of þi herte to þe.
- 5 Vnhil to lauerd þi wai al,  
Hope in him, and do he sal.
- 6 And he sal lede als light þi riht-  
wisnes,  
And als mid-ouernone þi dome þat es.  
Vnderlout to lauerd þou be,  
And bid him—for best es he;
- 7 Nil filegh in him night ne dai  
Whilke þat smertes<sup>2</sup> in his wai,  
Ne in man þat es liueand  
Vnrihtwisnes þat es doand.
- 8 Blinne fra wreth, and lete breth  
swipe;  
Þat þou be liþered nil þou niþe.
- 9 For þat liþeres, outende<sup>3</sup> sal þai;  
And vphaldand lauerd, erde land  
sal ai.
- 10 And yite a littel, þe bise  
And sinful he sal noght be;  
And þou salte seke his stede ofe won,  
And neuer finde it est þou mon.
- 11 And handetame sal erde þe land  
þat es,  
And like of pees in mikelnes.

## XXXV.

Nil þou filegh<sup>1</sup> in liþerand,  
Ne loue<sup>2</sup> þat wikenes ere doand;

- 2 For swiþeli drie þai sal als hai,  
And als wortes of grenes<sup>3</sup> tite fal sal þai.

<sup>1</sup> V aemulari.    <sup>2</sup> zelaveris.    <sup>3</sup> olera  
herbarum.

<sup>1</sup> V pascericis.    <sup>2</sup> prosperatur.    <sup>3</sup> V extermina-  
buntur; be om?

H hilles of god. E Þi rihtwisnesse als of þe dai, Þi d. m. depnesse ai. EH mares. H þou sal, nou om. E Als þi merci god f. tou, H Als tou felefalded god þi merci al. E Sones sohtlike of men ouer al, In hilyng of þi wenges hope þai sal; H Mennessones sohtlic in hilinge, Of þi wenges hope sal ouer al þinge. E dronken. H weel. E & wiht bourdant(!) of þi lickam swa. H swa. EH Alle salt þou drink tha. EH in þi liht liht. H Forth-sprede. E Sprede þi mildhertnes in l. E þo H þa. EH are þe. E rihtwise. H are riht. E stire me. EH felle þai wicnes. EH are o.

## XXXVI.

E filzhe, H nigh. H Ne flyhe. E swipe, H swiffi. H wurtes, E blades. E gresse H gresses. H in lauerd. EH godnesse .. richesse. H om and. E he sal giue þe, H he sal þe giue. E Askynge of hert þat be, H Þi hert a. whil þou mai liue. H þi rihtwisnes als liht. EH And þi dome als midouerunder esse (H briht). E Nel f. in him þat smartes iz is wai, Ne man doand vnrihtwisnesse ai. H Nil flyhen in him ai, Þat is sma[r]tful iz is w. H liuand esse, Þat is doand unrihtwisnesse. EH wragh. H leue. E brath H bragh. H ne be. E miþe. EH liþeren. EH sal ai. E erde þe erþe sal þai, H big þerþe sal þai. E þe sinful sal. E om eft; E þou ne mun. H And yhit a litel and sinful noht sal be oht. And þou salt seke his stede and finde it noht. H sal big þerþe. E & h. big þe erþe sal þai, & l. in mikelhed of pais al. H sinful sal. EH tegh

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- 12 Bihald sal sinful rightwis þenne,  
And with his tethe on him sal he  
grenne.
- 13 And skorne him sal lauerd ofe blis,  
For he bihaldes þat comes daie his.
- 14 Swerde outhesped sinne doande,  
He bent his bowe with his hande,  
15 Pouer and helpes þat he biswike  
And quelme rightwis of hert ilike.
- 16 Paire swerd mot in þare hertes ga,  
And þair bowe be broken in-twa.
- 17 Better es litel to right, with wele,  
Ouer riches of sinful fele;
- 18 For armes ofe sinful brised be þai,  
And lauerd rightwis he festenes ai.
- 19 Lauerd daies of vnwemmid knawes  
he,  
And þaire heritage in ai sal be.
- 20 Þai sal nocht be fordone fra blisse  
In na time þat uel isse,  
In daies of hungre þai sal be filt;  
For sinful sal be schente and spiltz.
- 21 For lauerdes wiþerwines al bidene,  
Sone when þai menshed<sup>1</sup> bene  
And þai ere vphouen oght,  
Wanand als reke þai wane to nocht.
- 22 Sinful sal borwe, and yelde he ne  
sal;  
Rightwis sal milþe, ogaine-yelde al;
- 23 For blissand him sal erde þe land,  
And forworth sal him weriand.
- 24 At lauerd gainges of men ai  
Ere right[ed]<sup>1</sup>; and he wille his wai.
- 25 When rightwise falles, hortens na lime;  
For lauerd has set his hand on hime.
- 26 .I. was yonger, .I. elded sone,  
And .I. sagh neuer rightwise fordone,  
Ne sede of him comande  
Þat it was þe brede sekande.
- 27 Alle daie he rewes and lenes his  
þinge,  
And sede of him sal be in blissinge.
- 28 Helde fra uel, and do gode ai,  
And erde in werld of werld þou mai;
- 29 For [lauerd] loues dome, nocht forlete  
sal he  
His haleghs, in ai sal yemed be.
- 30 Vnrightwise sal be pined son,  
And sede of wicked be fordon.
- 31 Rightwise þe land erde þai mone,  
In it in werld ofe werld to wone.
- 32 Mouth of rightwise sal thinke wisdam,  
And dome sal speke þe tunge ofe þam.
- 33 Lagh of god in his mouth<sup>2</sup> on-ane  
And his steppes sal nocht be vnder-  
gane<sup>3</sup>.
- 34 Bihaldes sinful þe rightwise,  
And sekens to sla him on al wise:
- 35 Lauerd sothlike nocht lete sal he  
Him in his hende to be,  
Ne fordo him sal he nochtz  
When he es demed to him for oght!

<sup>1</sup> r. mensked.<sup>2</sup> Ms. rightwise, wise expunged. <sup>3</sup> r. hert.  
<sup>3</sup> V supplantantuntur.

sal he on him. E Lauerd sohtlic sal scorn him ai, For [he] ses com sal his dai; H & lauerd sal him scorne with-al, For he sees þat his dai com sal. EH vnshesped. EH Par bogh þai bended wiht þar hand. EH þai b. E hert. H breken. H to riht in lande, Ouer welþes mani of sinnande. E richesse. E broken. EH ben. H festes. E Lauerd of vnwemmed wote þe wai, H Daies of unwemmed lauerd wel wate he. E sal be in ai. E Pa. E of bl. E no. E And in. E For þat sinful sal be spilt. E Godes foos sohtlic b., H Fas sohtlic of lauerd b. E When sone. E wrchiped. E And when þai are v. o., H And uphouen when þai are o. H borgh H foryhe. E For big sal þe erþe him blissand, H For bl. h. þe erþe big sal þai. H And weriand him forwurth sal ai. EH At lauerd steppes E men are ai, H of man þai be. EH Rihted. H & his wai wil he. EH hurtes. E no. E om lauerd. EH of. EH yhungere. H om And. E segh. H þe riht. EH Ne þe s. E his H hit. E & his sede be sal. H wun. EH lauerd l. EH lete (for- om). E pinned. EH And rihtwise, E erþe erd þai m., H sal big þe erþe yhit. E In werld of w. in hit to w., H And in werld wun ouer hit. Vv. 33 & 34om in E. H in his hert. H slo. E And l. noht forlete. H And l. in his hend letes him noht, Ne fordos him when he is demede to him for

Ms. Vesp. D vii.

- 36 Abide lauerd and yeme his wai:  
And him-selfe sal hegh þe ai  
Pat in heritage þou take land to þe;  
When sinful lorne bene, þou salt se.
- 37 Vphouen .I. saw þe wicked man  
And lifted als cedre of Yban:
- 38 And .I. ferd, and [loke] he was to  
misse;  
And .I. soght, and his stede noght  
funden isse.
- 39 Yheme vnderandnes, and do<sup>1</sup> euennes;  
For þa erē relikes to man þat pais-  
ful es.
- 40 And vnrightwise samen forworth þai  
sal,  
And relikes ofe wicke sal sterue with-al.
- 41 And hele of rightwis fra lauerd wide;  
And þaire forhiler in drouinge tide.
- 42 And lauerd helpe sal he þa,  
And he sal lese am out of wa,  
And fra sinful outake am ai,  
And saufe þam, for in him hoped þai.
- And ouer me þou fest þi hand to be.  
3 Noght es hele in flesche mine  
Fra þe face of wreth þine;  
Ne pais es in mi banes none  
Fra þe anleth ofe mi fone.
- 4 For mi wicnesses mi heued erē ouer-  
gon,  
Als heni birþin heued me on.
- 5 Stanke and roten mine erres erē ma,  
Fra face of mine vnwisdome swa.
- 6 Wrecched and croked til ende am .I.;  
Alle dai driered .I. inwent for-þi.
- 7 For mi lendes filled with bismers  
arē,  
And hele in mi flesche es na mare.
- 8 .I. am twinged, and meked for vn-  
querte;  
.I. romied<sup>1</sup> fra sighinge of mi herte.
- 9 Lauerd, bifor þe alle mi yorninge,  
And fra þe noght hid es mi sighinge.
- 10 Mi hert es droued with-linne me,  
And forsoke mi might with me to be;  
And light of mine eghen twa,  
And it<sup>2</sup> es noght with me swa.
- 11 Mine frendes and mine neghbur  
gode  
Ogaines me neghed and stode;

## XXXVII.

- Lauerd, ne threte me in þi brethe,  
Ne ouertake me in þi wrethe.
- 2 For þine arwes stiked erē to me,  
<sup>1</sup> r. se.
- 1 V rugiebam, R. romed.    2 V et ipsum.

oght. H yheme inst. of hegh. E Pat land in eritage take þou to þe. E be inst. of se. EH sagh. H uplifted, E vpraised. H cedres. EH and loke he was. EH se inst. of do. E þo. E leuinges. EH om þat. EH For vnrihtwise sal be fordone, And (H Samen) leuinges of wike forwrth sal sone. H om þaire. HE he (om in E) sal help(e) tha. E þam; E om out. EH & fra s. out þam nim, & sauf þam for þai hoped in hum.

## XXXVII.

E L. þrete noht in; me om. E braht H bragh. EH ouernim. wragh. H in me. E And þou fest ouer me EH hand (H þe h.) of þe. E om þe. EH lickam. E wragh H wrath. EH Ne pais in mi ban(e)s gas, Fra (For) þe lickam of mi fas. E For mine wickednesses o-nan Ouer mi heued are þai gan, Als heny birþine mai be, Are þai heued ouer me. E St. & wemmed min eires are þai, H Mine erres stanc and þai ram(!). E of m. wisdom ai. H unwisdam, swa om. E Wr. am .i. made and broked(!) til end, Al dai mourmed inne .I. wend; H Wr. made am .i. to be, And croked .i. am to se Vntil in ende, al dai for-þi Samen-morned in yhode .i. EH heþinges. E in mi flesshe hele is H hele is in mi fl. E I am and swngen swiþe smert, H I am meked and twungen smert. H siking E sorgh. EH Bifor þe lauerd. E om þe. EH hid ne is (nis). E Mi hert is droued niht & dai, And mi miht forsake me ai; H Samen-droued is mi hert, Mi miht forsoke me for unquert. EH Mi. neghburþes. Againes.

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- 12 And þat bi me ware, þai stode  
o-length;  
And [þat] soght mi saule, þai maked  
streight.
- E 13 [And þat soht to me iuels, fantoms  
spake þai,  
And swikdoms þoht þai al þe dai].
- 14 And .I., als defe, noght herd of þis;  
And als doubn noght openand mouth  
his.
- 15 And .I. [am] made als [man] noght  
herand,  
And storest speches<sup>1</sup> in his mouth  
noght hauand.
- 16 For in þe, [lauerd], hoped .I. nou;  
Lauerd mi god, me here sal tou.
- 17 For .I. saide: leswenne ilkane  
Ouer-mirthe to me mi fane;  
And whil stired ere mi fete, ouer me  
Mikel things speken he<sup>2</sup>.
- 18 For in swepinges am .I. dight,  
And mi sorw ai in mi sight.
- 19 For mi wikenes schewe .I. sal al,  
And for mi sinne thinke .I. sal.
- 20 Mi faas sothlike liueand þai be,  
And festened ere þai ouer me;  
And manifalded ere þai for-þi

<sup>1</sup> H storspeches; V redargutiones. <sup>2</sup> plural,  
= þai.

- Whilke hated me wickeli.
- 21 Pat yheldes iuels for godes, bacbate  
me,  
For .I. filyhed godenes to se.
- 22 Ne forlete me, lauerd mi god, ai;  
Ne wite fra me, night ne dai.
- 23 Bihald in mi help for þi blisse,  
Lauerd god of mi hele isse.

## XXXVIII.

- I saide: mine wais yeme .I. sal,  
Pat .I. ne gilt in mi tunge with-al.
- 2 .I. set yheminge to mi mouth at be  
Whil sinful stode ogaines me.
- 3 .I. doumbed, and meked, and was  
ful stille  
Fra godes; and mi sorwe es newed  
ille.
- 4 Het<sup>1</sup> mi hert with-inne me swa;  
And in thoght sal bren fire for wa.
- 5 .I. spak in mi tunge: Kouth ma to me,  
Lauerd, mine ende when it sal be,
- 6 And tale of mi daies whilke es, for-þi,  
What me wanes þat wite mai .I.
- 7 Loke, methfullike<sup>2</sup> mi daies sete þou;  
And mine aght<sup>3</sup> als noght bifor þe  
nou.

<sup>1</sup> V Concaluit. <sup>2</sup> mensurables. <sup>3</sup> sub-  
stantia.

E om me. E om þai. E stoden on. EH lengh. EH & þat s. H & þat iueles to me soht. H spake þa alle. EH And i als d. herd no mare, And als d. his mouth noht openand (H op. noht) ware. E & i am made als man, H & made am i als man. E forspeches H storspeches. H om noght. EH in þe lauerd. E h. I al; H om nou. E þou here me sal. H Pou salt here me lauerd mi god for-þi. E swa inst. of ilkane. E Ouerglade .. fa. E And whil mi fete stired are, Grete þinges speke þai ouer me þare; H And whil mi fete stired ouer me ware, Grete þ. spekande þai are. sorgh. E om in. E om al. EH And þinc for mi sinne wiht-al. EH om þai. H fest. EH And felefolded are þai þa, Pat wiclike me haten (hated) swa. H yheld. E iuels for g. yeld. H gode. H godnes filyhed .i. EH forto. E Ne f. me lauerd nou, Ne fra me noht wite þou; H Ne forsake me l. god mine, Ne wite fra me with wille þine. E Bihald in help to me to be, Lauerd god is hele of me; H Bih. mi help bi niht and dai, L. god of mi hele is ai.

## XXXVIII.

H mi. E Mi tunge þat i ne gilt w., H Pat noht i gilt in mi t. al. EH to mi mouth yheming to be. EH When. EH am meked, and I. was stille. E om me. EH & in mi þoht brennd fir. EH I spak in mi tung wiht (H þurch) mi mouth, L. mine (H of m.) ende make to me (om in H) kouth. H take. EH whilk þai (H mai) be, Pat I (mai H) wite what wantes me. H metlic daies mine. E Loke moten þou set mi daies to se. EH mi sped. E om nou. E Sothlic H For bot. E al



Ms. Vesp. D vii.

- 8 Powheþer al<sup>1</sup> fantomes<sup>2</sup> in land,  
 Ilka man þat es lueand.  
 9 Bot in liknes thurghfars man;  
 Bot and ydel es he droued on-an:  
 10 He hordes, and he wate nocht  
 To wham þat he samenes oght.  
 11 And nou, whilke es m[i]n<sup>3</sup> abidinge  
 dai?  
 Noghtne lauerd? and mi spede at þe  
 es ai.  
 12 Of alle mi wikenes outake me nou:  
 Vpbraiding til vnwis me gaf þou.  
 13 .I. doumbed, and nocht opened mouth  
 mine,  
 For þou made; stire fra me woundes  
 þine.  
 14 Fra strenghte ofe þi hand waned .I.  
 In snibbinges witerli;  
 For wickednes þat he was inne  
 Ouerthrew þou man and his kinne,  
 15 And to skulke als irain<sup>4</sup> þou made  
 saule his:  
 Bot vnnaitlike to-droued ilke man is.  
 16 Here, lauerd, mi bede and bisekinge  
 mine;  
 Bise mine teres with eres þine.  
 17 Ne blinne; for comelinge .I. am at þe,  
 And pilgrim, als al mi fadres be.

<sup>1</sup> Ms. als. <sup>2</sup> r. fantom es? V universa  
 vanitas. <sup>3</sup> Ms. man; V quae est expectatio  
 mea? <sup>4</sup> V Et tabescere fecisti sicut araneam  
 animam ejus; R aran.

- 18 Forgiue me; þat kalde .I. ware<sup>1</sup>  
 Er .I. sal ga and be namare.

XXXIX.

- Abidand lauerd abade .I.,  
 And he biheld to me for-þi.  
 2 And mine bedes herde he,  
 And als-swa þenne led he me  
 Fra þe slogh of wrecchednes  
 And fra fen ofe drege þat es;  
 3 And he set mi fote<sup>2</sup> on stane,  
 And righted mi steppes onane.  
 4 And he insent in mi mouth newe sange,  
 Newe sang<sup>3</sup> til our god, and lange.  
 5 Fele men se and drede þai sal,  
 And hope in lauerd sal þai with-al.  
 6 Selī man of wham þat isse  
 Name of lauerd hope ai hisse,  
 And nocht biheld he in fantomes als  
 And in wodenesses þat ere fals.  
 7 Mani thinges<sup>4</sup> maked þou,  
 Lauerd mi god, þine wondres nou;  
 And with þine thoghtes, þat ere slike,  
 Nane es whilke es to þe like.  
 8 .I. schewed and spak wele mare,  
 And ouer tale felefelded þai are.  
 9 Offrand and onelote<sup>5</sup> wald þou nocht  
 se;

<sup>1</sup> V ut refrigerer. <sup>2</sup> al. fete. <sup>3</sup> al. Loft-  
 sang; V carmen. <sup>4</sup> om in EH; but so R.  
<sup>5</sup> V oblationem.

f. here, H fantomes, als om. E Sothlic H þowheþer. E .i. yheld inst. of ydel.  
 EH droued. H & wat noht swa To whom he sal samen tha. H wh. is abiding of  
 me. E bidding. E Noht-ne mi sped lauerd at þe is ai, H Sothlic and mi spede is  
 at þe. EH wicnesses. H madest. E wondes. E Of strength of þi hand i waned  
 onan In snibbinges, for wicnes ouerþrw þou man; H For strength of þi hand in  
 snibbinges waned i, For wicnes ouerþrw þou man trewli. E yran. E idel,  
 H om unn. E to-droued, H droued. EH Here lauerd (bede and H) bisekyng of  
 me, Wiht eres mi teres bise. EH stint. E alle. E Againsende. EH to me.  
 EH om sal. & I (om in H) sal be.

XXXIX.

E abode. EH And he herd mi bedes, out led me þen(ne) Fro slogh of wrec-  
 chedhed, fra middynge fen(ne). EH fete. E apon þe stan. H o-nan, E ilkan.  
 E send. E songe. EH Loft-song. E on longe. EH Fele sal se & drede  
 wiht-al, And in l. hope þai sal. E whom H whilke. H om of. E om ai. E he  
 bih. noht H he ne bih. E Mani maked tou to be, Lauerd god min wndres of  
 the. H Fele made tou lauerd mi god þi wondres to be, And with þi þoghtes  
 nis whilk is like to þe. E Nis swa mai be to þe l. EH I sh. and i spake ai,  
 Felefolded ouer tale (Ouer t. felef.) are þai. E Offrandes & onelotes w. þ. non

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- Eres sothlike made þou to me. 18 Queme to þe, lauerd, þat þou outake me;
- 10 Offrand for sinne noght asked þou; Lauerd, to helpe me bihald and se.
- Panne saide .I.: loke, .I. come nou. 19 Schent and schoned samen be þai
- 11 In heued of boke writen es of me Pat seke mi saule to bere it awai;
- Pat .I. suld do þe wille of þe. 20 Þai torne hindward, and schoned þai be,
- Mi god, swa .I. wald in querte, Pat wilen iuels vnto me.
- And þi lagh in mid of mi herte. 21 Rathlike þaire schenschepe bere þa
- 12 .I. schewed þi rightwisnes Pat sais to me: »wa, wa!«
- In þe kirke þat mikel es; 22 Glade and faine mote ouer þe
- Lo, mi lippes noght forbide .I. sal, Alle þat þe sekand be;
- Lauerd, þou it wist wele al. And »mikled be lauerd« ai þai sai
- 13 Noght hid .I. þi rightwisnes in hert mine: Whilk loue þi hele, night and dai.
- .I. saide þi sothnes and hele þine; 23 And thiggand and pouer am .I.;
- 14 Noght hid .I. þi merci and þi sothnes Lauerd bisied es ofe me for-þi.
- Fra þe rede þat mikel es. 24 Mi helper and mi schelder ertou:
- 15 Þou sothlike, lauerd, noght fer þou Make þine rewyngs fra me nou; Mi god, ne late<sup>1</sup> þou noght nou.
- þi merci and þi sothnes ai Me<sup>1</sup> vmgaf<sup>2</sup> þai, night and dai.
- 16 For vmgaf me iuels ma Seli þat wil vnderstande
- Of whilk na tale es [of] þa; Ouer nedeful and pouer in lande:
- Mi wickednesses me vmlapped negh; Fra wickednesse in iuel daie
- And noght might .I. þat .I. segh; Lauerd lese him sal he aie.
- 17 Felefalded ouer hare of mi heued 2 Lauerd yeme him and quiken him
- ere þai, sal,
- And mi hert forlete me ai. And seli make him in land with-al;
- <sup>1</sup> Ms. Mi. <sup>2</sup> EH onfonged, V susceperunt. <sup>1</sup> V ne tardaveris.

## XL.

Seli þat wil vnderstande  
 Ouer nedeful and pouer in lande:  
 Fra wickednesse in iuel daie  
 Lauerd lese him sal he aie.  
 2 Lauerd yeme him and quiken him  
 sal,  
 And seli make him in land with-al;

se. V 10 om in E. E is writen. E God mine i. wald in wald i. q. EH om of. H I shewed þi r. þat isse In kirke mikel al with blisse. EH Loke. EH forbede. EH wel þou wist it. E Þi r. hid I.. Þi sohtnesse I. said.. H Ine hid in mi hert þi rihtwisnes, I saide þi hele and þi sothnes. E I ne hid þim. ne.. Fra na. H Noht i þi sothnes and þi merci Fra na red mikel for-þi. EH Þou s. l., (noht H) fer to be Ne (om in H) make (þou H) rewþes þine (om in H) fra me. EH Onfonged me be (H baþe) n. & d. H iueles umgaf. EH of þa. EH Me griped (H Vmgriped me) mine wicnesses n. H i ne miht noht. E þai be. EH forsok(e) me; E om ai. E outnim. E loke & se. E Þai be sh. & sh. samen ai. H om samen; be þai ai. E om it. EH wend(e). H obac. E Radlic H Swiþe. shenship. E om bere. EH þai þa. EH sain. EH Þai glad(e). E om mote. EH Alle seken (H sekande) þe to (H for to) se. E And sain ai lauerd micled be, Whilk þat willen þe help of þe; H And sain mikled lauerd be ai, Pat wilen þi hele niht and dai. E Pouer and þiggand sohtlic am .I., H And .i. am þiggand and pouer to se. E bisie is. H om for-þi. EH forhiler art þou.

## XL.

E Seli þat vnderstandes oht, ... in þoht. H Seli þat understandes ouer nedful and pouer ai, Lauerd lese him sal in iuel dai. E In iuel dai fra alle wa, ... he sa. H L. quiken him and yhem him sal he And s. m. him for to be. E &

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- And nocht giue him þene sal he  
In hende<sup>1</sup> of his faas to be.
- 3 Lauerd helpe [sal] bring him to  
Oner bed of sorwe and wo;  
Alle þe straile of him þat es  
Torned þou in his sekens.
- 4 .I. saide: »lauerd, haf merci of me;  
Hele mi saule, for .I. sinned to þe«.
- 5 Mi faas saiden to me iuels, þis:  
»When sal he die, and forworth name  
his?»
- 6 And ife he inyode þat he segh, vn-  
naitnes  
Spake he; his hert samened to him  
wines.
- 7 He yhede out and held him þare,  
And he spake in him-seluen<sup>2</sup> mare.
- 8 Againe me rouned al mi faas stille;  
Againe me thought þai to me ille.
- 9 Wike worde set þa againes me.  
Nou þat slepes, nocht ekes þat rise  
sal he?<sup>3</sup>
- 10 For man of mi pees sothli,  
In wham mikel hoped .I.,  
Þat ete mi laues best might be,  
Mikled vnderganginge ouer me.

<sup>1</sup> EH saule. <sup>2</sup> in idipsum; cf. R. <sup>3</sup> V  
Numquid qui dormit non adiciet ut resurgat?

neuermare gif him sal he. H g. h. sal he swa. EH In saule. H to sla.  
EH L. help sal bring (to him H) and (H with) blisse. E To him on bed. EH of  
sorgh hisse. H þat of him esse. E tou. EH Mi fos iuels saiden to me þisse.  
E om he. H dee E dei. E And if he outyhede þat he segh, Fantoms spake he  
apon hegh, Þe hert of him samned wiht mine (r. inne) Wickednesse to him and  
sinne; H And if he inyhed þat he segh fantomes spake he, His hert samened  
wines to him to be. E yhode. H & he held. EH & in (om in E) him-seluen sp.  
m. E to-teld inst. of rouned. E to me þoht þai. E om worde. EH þai set againe  
me al. E Whor þat, H While. EH he sal. EH Sothlic man of pais mine  
(H of mi pais ai), E In þe whilke i hoped inne, H In whom i hoped niht  
and dai. H undergoing. E Vndergange mikelhed. E And. H milþe of me  
swa. E om And. & to þam yheld. H & raise me and .i. sal yheld to þa.  
EH In þat (H þat þat) þou wald me knew .i. swa (H wel). E For noht ouer  
glade me sal mi fa H For mi fas sal mirþe ouer me nadel. E Me sohtlic for v.  
EH kep þou. EH Blissed lauerd god of (om in E) Israel; H om he he. E sa  
be sa be, H be be wel.

## XLI.

E hert yhornes at welle watres H hert at welle watres yhornes. E saul.  
E þristes. H Mi saule þristed. H is. EH com and shew. E liht. E of god  
sa briht; H Lickam of lauerd þat is briht. E Mi t. to me ware þai, H Þai ware  
to me mi t. ai, EH Laues baþe he niht and dai. E ilke. EH is. E Þese  
haue moned; H I haue mined what þese. H toyhut E het H of telde

## XLI.

Als yhernes hert at welles of watres  
to be,

Swa yhernes mi saule, god, to þe.

- 2 T[h]risted mi saule night an dai  
To god, quicke welle<sup>1</sup> þat es ai:  
When .I. sal come and schewen in  
sighte

Bifor þe face ofe god ofe mighte.

- 3 Mine teres vnto me þai wore  
Laues dai and night þarfore,  
Whil ilkadai es said to me:  
»Whare es þi god? what es he?»

- 4 Þis haf .I. mined what mai be,  
And .I. yhet mi saule in me:

<sup>1</sup> V fortem, R fontem.

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- When<sup>1</sup> .I. sal farz in stede of selkouth  
telde,  
Vnto þe hous ofe god to welde,  
5 In steuen of gladschip and ofe  
schrifte—  
Dine of etand þat es swiftæ.  
6 Whi, mi saule, dreri ertou?  
And whi todroues þou me nou?  
7 Hope in god; for yhit sal .I. to him  
schiuæ,  
Hele of mi face, and mi god ofe liue.  
8 Mi saule todreued es at me;  
For þat sal .I. mine ofe þe  
Ofe þe [land]<sup>2</sup> of Iordan, and Hermon  
Ofe þe littel hille on-on.  
9 Depnes depnes inkalles hegh,  
In steuen of þi takenes<sup>3</sup> slegh;  
10 Alle þi heghnes and stremes of þe  
Forth þai ferden ouer me.  
11 In dai sent lauerd his merci,  
And bi night his sange for-þi.  
12 At me bede to god of mi life nou.  
.I. sal sai to god: »mi fanger ertou;  
13 Wharfore, if þi wille be,  
Haues þou forgotten me?  
And wharfore murned in .I. go,  
Whil þat twinges me þe fo?»  
14 Whil broken ere mi banes on-an  
Vpbraided me þat droue, mi fan,  
<sup>1</sup> V quoniam (tr. r. quando).   <sup>2</sup> Ms. hil.  
<sup>3</sup> V cataractarum.

- 15 [Whil al dai þai sain to me<sup>1</sup>:  
»Whare is þi god, whare is he?»] E  
16 Whi, mi saule, driried ertou?  
And whi todroues þou me nou?  
17 Hope in god, for yhit sal .I. to him  
schiuæ,  
Hele of mi face, and mi god of liue.

## XLII.

- D**E me me, god, and schede mi skil  
Fra men þat nocht be hali wil;  
Fra man wicked, swikel als-swa  
Outake þou me ai fra þa.  
2 For þou ert god, mi strenght in þe,  
Wharfore awai draue þou me?  
And wharfore dreried in .I. ga,  
Whil þat twinges me þe fa?  
3 Outsende þi light, þi sothnes swa;  
Þai led me to and þai led me fra  
In þi hali hille þat isse,  
And in þine teldes al with blisse.  
4 And to goddes weued inga .I. sal,  
To god þat faines mi youthede al.  
5 In harpe to þe sal .I. schrine,  
God mi god þat es on liue.  
Wharfore, mi saule, dreri ertou?  
And whi todreues þou me nou?  
6 Hope in god, for yhit sal [.i. to him  
schiuæ],  
Hele of mi face, and mi god [o]-liue.  
<sup>1</sup> E be.

Selkouth of hous. H Wherfor. E dreri mi saule. H om to; E droues tou. E Hole. EH oliue. EH At mi (H me) self mi saul droued is he (H to se). E be mined. E Of land H Of þe land. E euen H swa, inst. of hegh. E Of þin tokningges in þe steuen H In st. of þine toknes ma. EH þine heghnesses. E Þai forthferden. EH send. E om sai. EH keper art þou. EH Whi forgetes tou me and whi in dred i go (H dreri in i ga), Whil þat. E om þe. EH Whil br. are mi banes, vpbraided me, þat drouen me mi faas þat be. H Whil þai sai to me be daies alle Whar is þi god on whom ye kalle. H dreri. E dreri mi saul. EH & wherfor. EH om to; E droues me þou n. EH oliue.

## XLII.

EH om me. E lauerd. E shil. EH folk. E se heli H heli be. E wick and. H wicked is als-swa, And swikel outtake me fra þa. E om þou. H strenght of me ai. E drof. H Whi todrof þou me awai. E dreri H murned. E and led. hil þat heli. & þi teld wiht mikel bl. H Outsend þi liht swa briht þat es And als-swa þi sothfastnes, Þai led me to & led me fra In þi heli hil in þi teld als-swa. E i sal in go. EH To god mi yhouth þat faines so (H al). E Shriuæ to [þe] in harp .I. sal. E God god mine ai art þou al H God god mine art þou oliue. E Whi. EH dreri mi saule. EH & wherfor droues tou. E om sal. H saule inst. of face. EH oliue.

Ms. Vesp. D vii.

## XLIII.

- God, with our eres herde we þus,  
Our fadres schewden vntil vs,  
2 Werke in þair daies þat þou wroghte,  
And in daies alde þat nou ere noghte.  
3 Þi hand geng tospred, and þou set  
þam;  
Þou twinged folk and outdraf am.  
4 Ne for<sup>1</sup> in þaire swerde lande aght  
þai,  
Ne þar arme beryhed þam ai;  
5 Bot þi righthand, þin arme als-swa,  
And lighting ofe þi face, for þou  
quemed in þa.  
6 Þou ert he mi god and mi kinge,  
Þat sendes to Iacob hailinge<sup>2</sup>.  
7 In þe [we] sal blaw<sup>3</sup> with horn our  
ilwiland,  
And in þi name forhone in vs risand.  
8 For noght in bowe hope sal .I. al,  
Ne mi swerde noght sauue me sal:  
9 For þou sauued vs fra vs twingand,  
And þou tospilte vs hatand.  
10 In god sal we be looued al dai,  
And in þi name be schriuen in  
werld ai.  
11 And nou, þou output vs and spilt vs  
swa,

<sup>1</sup> V Nec enim.    <sup>2</sup> mandas salutes.  
<sup>3</sup> ventilabimus.

- And in our mightes, god, noght sal  
tou outga.  
12 Þou torned vs hindward after our  
faan;  
And þat hated vs, reste him<sup>1</sup> on-an.  
13 Þou gaf vs als schepe ofe mete þat  
ware,  
And in genge tospred vs þare.  
14 Þou salde þi folke with-out waringe<sup>2</sup>,  
And noght was mikelhede in þair  
manginge.  
15 Þou set vs vpbraidinge ful wide  
Til our neghburs vs beside,  
Sneringe and heþinge ful lange  
To þas þat ere in our vmgange.  
16 Þou set vs in liknes<sup>3</sup> in genge to  
se,  
Stringe of heued in folke to be.  
17 Mi schame ogaine me es al dai,  
And schenscipe of mi face ouer-  
hild me ai:  
18 Fra steuen of vpbraidand and for-  
spekand<sup>4</sup>,  
Fra face of fa and filighand.  
19 Alle þes come ouer vs; ne we for-  
gat þe,  
Ne wiclike in þi witeworde noght  
dide we,

<sup>1</sup> V diripiebant sibi.    <sup>2</sup> E wurthinge; V sine  
pretio.    <sup>3</sup> V in similitudinem; R liknyng.  
<sup>4</sup> obloquentis.

## XLIII.

H we herde, þus om. E toulden. H shewed us hou it ferde. E Werk þat  
þou wroht in daies of þa And in daies alde ma. H om And. H elde. E spred  
folk H les folc. H planted þa. E genge. H om and. EH output H þam  
swa. E om for; H sothlic. EH sal sauue. H Bot þi rithhand and þin arm and  
litthing nou Of þi face, for in þam quemed þou. E liht. E om þou. H mi g.  
mi king als-swa, Þat s. heles to Iacob ma. H sal we .ur. E forsake H forset.  
EH in mi H bogh. EH And. E forspilt are vs. H & toyhut þa are us h.  
EH loued. E om And. E om be. EH in w. to þe ai. EH Bot. E om nou. E  
toyhet H toyut, inst. of spilt. H & god in our m. H þou. EH went. E om us.  
EH fa. E & þat hateden þai reued tha, H & þat us hated rest him swa. E om  
vs. E als mete of shep we w. H of metes ware. EH þou to-spred. E wiht-  
out wurthinge H With-out wurgh þi folc solde þou swa. H in manging of þa.  
E for-thi inst. of ful wide. E To. EH neghburyhes. E vs be. H þa, om  
in E. EH are. E Þou s. vs in l. to genge swa H Þou s. to folke in licnesse.  
E Steringe. E in folk ma H in f. þat esse. H Again me mi shenship al dai,  
And shame. EH ouerhiled. E & spekand. EH & of filiand. EH Alle þise  
(þhese) ouer vs þai soht, Ne forgeten haue we þe (Ne yhit forgate we þe) noht,  
Ne we dide noht wickedli (And wickelic noht dide we) In þi witeword for-thi

Ms. Vesp. D vii.

20 And hindeward wited ourē hert na dai;

And þou helded ourē sties fra þi wai,  
21 For þou meked vs in swepingē stede,  
And ouerhiled vs þe schadw ofē dede.

22 Ifē we forgete name of ourē god we kend,

And til oþer god if we spred ourē hend,

23 Noght-ne sekēs god þese to se? —  
For hidinges of hertē knawes he.

24 For al dai dedelikē er<sup>1</sup> we for þe;  
Als schepe of slaghter wend er we<sup>2</sup>.

25 Ris; lauerd, whi slepes tou?  
Ris, ne outshouē<sup>3</sup> in ende nou.

26 Whi tornes þou þine anneleth, kingē?  
Forgetes ourē wrecchedhed and ourē droung?

27 For meked es in dust ourē saule þus;  
Swelihed<sup>4</sup> es in erþe þe wambe of vs.

28 Ris, lauerd, helpe vs for-þi,  
And bi vs for þi name hali.

<sup>1</sup> V mortificamur. <sup>2</sup> aestimati sumus.

<sup>3</sup> ne repellas. <sup>4</sup> conglutinated.

## XLIV.

Mi hert riftet gode worde to bringe;  
.I. sai mi werkes to þe kinge;  
Mi tunge rede-pipe<sup>1</sup> maister-writer,  
Ofē swiftlike writande be þer.

3 Fairest ofē schap opon to se  
Forbi sones ofē men þat be,  
Yhotin es hap<sup>2</sup> in þi lippes twai:  
For-þi blissed þe god in ai.

4 Girde þi swerde of iren and stele  
Ouer þi thee mightlikē and wele<sup>3</sup>.

5 For þi wlite and fairehed ilike  
Bihald soundful, gaforth, and rike;

6 For sothnes, and handtamenes,  
And rightwisenes þat in þe es;  
And it sal lede [þe] selkouthli  
Þi righthand ful stedefastli.

7 Þine arwes er swa scharp of might  
Folke vnder þe be dai and night  
Sal falle whider so þou gas—  
In hert of þe kinges faas.

<sup>1</sup> Ms. piper; V Lingua mea calamus scribae velociter scribentis. <sup>2</sup> V gratia. <sup>3</sup> V potentissime! (voc.).

(for to se). E & noht wited hindward H & again-went. EH no. EH þi stihes fra our w. EH For þou m. (us H) in stede of twinging vs (H þus) And shadw of ded(e) (hit H) ouerhiles (H ouerhiled) vs þus (H om þus). E & to god outenspred o. h., H & til outen god sprede o. h. EH Ware god sekēs noht þese. H ful smert. E Hidinges of hert wel k. he, H For he knawes hidinges of hert. EH For þe dedlic we are al dai. EH wend are we ai. H Vpris; slapes. E Rise whi slepes tou god nou. E Ris and in end ne outshouē þou H Ris and ne againshouē in e. nou. EH Whi turnes tou þi lickam swa, Forgetes our droung and our wa. EH in dust our s. is. EH Swelihed in erþe is w. (E wombe). H Vpris. EH heli.

## XLIV.

EH in cross-rhymes.

EH Mi hert (om in E) rifted gode word  
þurgh me,

I telle þe kyng werke of mi hand(e);

2 Mi tung(e) rede-pipe mot maister  
(master) be,  
Writer of swiftli writand(e).

3 Fairist of shap for-be alle  
Of sones of men þat ere (euer)  
ware (wer) born;

Hap wald in þi lippes falle,  
God ai has blisse(d) þe þeforn.

4 Gird þi swerd ouer þi the,  
Mathlic (Maghli) þe sharpist men  
þe bringe.

5 For wlite (brihtnes) and fairhed of  
þe

Bihald (Take kepe) smart, ga forth,  
be kyngē;

6 For sohtnes and softnesse (H Soht-  
nes handtamenes) for-thi,  
And rihtwisnesse þat in þe esse  
(isse);

And it sal lede þe selkouthli  
Þi righthand in to mikel blisse.

7 Þine arwes are ful sharp and boun—  
Folk wider so (swa) þou gas  
Vnder þe sal falle adoun—  
In hertes of the kynges faas.

Ms. Vesp. D vii.

- 8 *Pi sete, lauerd, world of world es  
inne;  
Yherde ofe rightinge yherde of rike  
þine.*
- 9 *Pou loued rightnes, and hated wicnes;  
For-þi þe smered god, þat es  
Pi god, with oile of fainenes,  
Forbi þine feres mare and les.*
- 10 *Mir, and drope, and bike<sup>1</sup>, of schrou-  
des þine,  
Ofe houses iuoyred, bright þat schine;  
Ofe whilk lusted þe doghtres ofe  
kinges  
In þi worschip, forbi alle thinges.*
- 11 *Pe quene on [þi] righthal[ues] stode,  
In schroude gilt, vmgiuen with  
sernes<sup>2</sup> gode.*
- 12 *Here, doghter, and se nou,  
And þine erz helde þou;  
Forgete þi folke for to rine<sup>3</sup>,*
- <sup>1</sup> V cassia.    <sup>2</sup> V varietate.    <sup>3</sup> = touch.

- 8 *Pi sete, god (H lauerd), in (H is) hegh  
on heght  
In world of world and ai ilike;  
Pe yherd of rihtinges (H rihting) is  
reht  
Yherde of þi nawen (þin auyhen)  
rike.*
- 9 *Pou loued euer rihtwisnesse  
And hated wickednesse þi yhers;  
For-þi wiht smerls of fainnes  
Pe smered þi god for-be þi feres.*
- 10 *Mir and (om H) drope and bike als-  
swa (H mare)  
Of þi cleþinges (cleþinge), of big-  
ginges  
Iuoirod, of whilke þe yhorned (!) ma  
(H sare)  
In þi wurchip doghtres of kynges.*
- 11 *Pe quene stode on þi rihthand  
In cleþinge gilt þat fairist esse—  
Is non (nan) swilke in alle þe (þi)  
land,  
Vmgiuen (H Vng.) alle wiht sel-  
kouthnesse.*
- 12 *Here nou, doghtre, and se,  
Held þine ere and to (om H) me  
here;  
Forgete þi folke what so þai be,  
Pi fader hous þat esse (is) þe  
dere.*
- 13 *And þe hous ofe fadre þine.  
13 And yhern sal þe king þi fairehed ai,  
For he lauerd þi god, and him bid<sup>1</sup>  
sal þai.*
- 14 *And doghtres of Tiri in giftes salle  
Pi face bid; richest ofe folke alle.*
- 15 *Alle blis of him to biginne,  
Doughtres of kinges fra withinne,  
In gilteland gilted hemminges,  
Vmlapped with selkouth þinges.*
- 16 *Led sal be to þe kinge maidene  
after ma,  
Hir neghbures offred<sup>2</sup> er to þe swa.*
- 17 *Pai sal be outborn<sup>2</sup> in gladeschip and  
fainenes;  
Pai sal be led in kirke þe kinges es.*
- 18 *For þi fadres, er þe born sonnes on  
hand;  
Set sal þou þam princes ouer alle  
þe land.*
- <sup>1</sup> V adorabunt.    <sup>2</sup> V afferentur.

Ms. Vesp. D vii.

- 19 Mined be, lauerd, of þi name sal þai  
In strend and strend, be night and dai.  
20 For-þi þe folke sal to þe schriue  
In ai, and in werld of werld biliue.

## XLV.

God oure toflight and might þus,  
Helper in drouinges þat mikel fand vs.  
2 For-þi sal we noght drede when  
land let<sup>1</sup> be,  
And hilles ben borne in þe hert ofe  
þe se.  
3 Þai dinned, and dreued ere watres  
of þa;  
To-dreued ere hilles in [his] strenght  
swa.

- 4 Stith cominge<sup>2</sup> of streme faine[s]<sup>3</sup>  
goddess cite;  
He halyed his telde heghist es he.  
5 God in mid, it sal be stired nathing;e;  
Helpe it sal god ereli in grikinge.  
6 Todreued er genge, and helded  
rikes are:

He gaf his steuen, stired landes<sup>4</sup> þare<sup>5</sup>.

- 7 Lauerd of mightes with vs es he;

<sup>1</sup> V turbabatur. <sup>2</sup> impetus; R swall. <sup>3</sup> Ms. fained. <sup>4</sup> r. land es. <sup>5</sup> Stev. yare.

- 19 Þi name lauerd sal þai (om E) min  
þar liue  
In getyng of strend and strend  
(H In g. and geting of st.);

Oure fanger god of Iacob be.

- 8 Comes and sees werkes of lauerd hand,  
Takeninges whilk he set ouer þe land:  
9 Awaiberande—for to wende—  
Fightes to þe landes ende;  
Bowe sal he bris, and breke wapenes  
ma,  
And scheldes brinne with fire als-swa.  
10 »Bihaldes<sup>1</sup>, and sees þat god am .I.:  
Be heghed in genge, be heghed in  
land sal .I.«.  
11 Lauerd of might with vs es he;  
Our fanger god of Iacob be.

## XLVI.

Alle genge, plaies with hend til  
heuen,

Miries to god in gladful steuen:

- 2 For lauerd hegh, aghful to se,  
King mikil ouer alle land es he.  
3 He vndrelaid folke vntil vs,  
And genge vndre our fete þus.  
4 He ches til vs his heritage som dele,  
Fairehed ofe Iacob whilk he loued  
wele.

<sup>1</sup> V Vacate, R Takis tome.

- 20 For-þi þe (om H) folk sal to þe  
shriue  
In werld and werld (H om and w.)  
wiht-outen ende.

## XLV.

EH infliht. H is þus. H drouing. EH om þat; to mikel com vs. E For þat.  
EH whil. E om land; H þerþe. H be. E & outborn ben hilles. EH in hert of  
se. EH dined. H droued. are. H om To. in his st. E Todreued in his strenth  
are hilles ma. E Stif H Stigh. H faines. E halled. EH h. mai be. E it  
stire it, sal om; H hit sal stire. EH He (H God) sal help hit erli. EH Droued.  
H folke. E rikes helded, H boyhed rikes. EH þe erþe stired (is H) þare.  
EH in blisse inst. of es he. E fonger H keper. E esse H isse. E om and.  
H Comes werkes of lauerd to se. E Þat he set fortokens &c, H Tokneinges ouer  
erþe whilke set he. E Awai berand fihtes strange Vntil ende of erþe amange.  
H welrdes inst. of landes. E Brise sal he bogh and brekþ in twa Wepens, wiht fir  
bren sheldes ma, H Brise sal he bogh and tobreke þenne Wepenes and sheldes  
wigh fir brenne. E Bihaldes and sees witerli Þat god am .I. soghfastli, .I. sal be  
heghed in genge for-thi, And be heghed in erþe sal .I.; H Emties and se ye  
for-þi Þat god am .i. witerli, .I. sal be uphoun in folke ma, .I. sal be uphoun  
in erþe als-swa. E God. EH mihtes. EH with vs in blisse. EH fonger. isse.

## XLVI.

H folc. EH to. H Mi[r]yes. EH gladand. H for to se, E is he. EH erþe;  
E to be. EH til. E vs ma. E f. als-swa. E to. EH om his. H leued.



Ms. Vesp. D vii.

- 5 Vpstegeh god in mirthe and blisse,  
Lauerd in steuen of beme þat isse.
- 6 Singes til oure god, singe yhe;  
Singes til oure kinge, singe yhe!
- 7 For king of alle erthe god es strange;  
Singes wiseli, wele and lange.
- 8 Rike sal god ouer genge þat is;  
God sites on sete hali his.
- 9 Princes of folke þai samened þam  
With þe god of Abraham:  
For goddes stalworthe of erthe þat  
are,  
Swith mikel vphouen þai ware.
- 5 Forwondred ere þai seand swa,  
Þai ere droued, þai ere stired,  
drede griped þa;
- 6 Þare sorwes als of kineland nou;  
In strange gaste schippes of Thars  
forthrist saltou.
- 7 Als we here<sup>1</sup>, sa se we right  
In cite of lauerd of might,  
Of our god in þe Cite;  
God grounded it in ai to be.
- 8 We onfanged, god, þi merci  
In mid of þi kirke in wardeli.
- 9 After þi name, god, swa isse  
Þi loofe ful of mikel blisse  
In þe endes ofe þe land.  
Of rightwisnes ful es þi righthand.
- 10 Faine mote þe hille of Syon,  
And glade sal þai sone on-on  
Þe faire doghtres of Iude,  
Lauerd, for domes of þe.
- 11 Vmgiues Syon, and vmklippes it;  
Telles in his toures yhit.
- 12 Settes yourre hertes, night and dai,  
In might of him to be ai,  
And to-deles his houses ma,  
In othre kinde þat ye telle swa.

## XLVII.

- Mikel lauerd, and loouelike swithe  
he is,  
In cite of oure god, in hille hali his.
- 2 Grounded with gladschepe be onon  
Alle landes; hille of Syon<sup>1</sup>,  
Sides of north, þe cite  
Of god<sup>2</sup> mikel þat ai sal be.
- 3 God in his<sup>3</sup> houses be knawen sal  
When þat he has fanged ite al.
- 4 For loke, kinges of erthe ilkan  
Þai ere samened, and comen in an:

<sup>1</sup> V Fundatur exultatione universae terrae  
mons Sion.    <sup>2</sup> r. king.    <sup>3</sup> V ejus.

<sup>1</sup> r. herd.

EH in mirþe ful queme. H And lauerd. EH om þat isse. E ..yhe singe  
H sings. H om Singes. E to. E ye singe H sings. E For of alle erþe kyng  
is god str. H For god king of al erþe str. EH Singes wislic (wisli) yhou amange.  
H ouer genge wisli. E ouer sete heli h. H God sit sal ouer his sete heli.  
EH om þai. H Bifor god of A. E strange. EH ware. EH are.

## XLVII.

EH Mikel l. and swiþe loouendli. EH in his hil heli. E Gr. w. gl. alle erþes be,  
Pe hille of Syon for to se, Sides of norh for-be alle þinge, Pat is cite of mikel  
kyng; H Grunded be hit al with blisse, With gladship of al erþe þat isse, Hil  
of Syon, norht sides riht, Cite of mikel king of miht. H om his. H om þat. E kepe  
hit has, H has tan hit. H Samened are. EH com. E Ferlied are þai H Þai  
are forwundred, EH seand þat þinge. E let inst. of droued. EH þam nam  
quakyng. H soryhes E sorgh. H om nou. E brise salt þou; H In strang ast  
brise salt þou shipes of Thars lande. EH als se we. H god. EH In cite of our  
god þat (om in H) isse. EH God gr. (H made) hit in ai wiht blisse. H fonged  
E keppen. E lauerd. H om of. H ful inwardli E heli. E Als þi name god  
alle-weldand, And swa þi lof in endes of land, Wiht rihtwisnesse be niht and  
dai Fulfuld is þi righthand ai; H After þi name god sa and þi lof in endes of  
lande, Ful of rihtwisnesse is þi righthande. EH Faine Syon hil and glade doghtres  
of Iude, Lauerd f. d. of the. H om his. E Set your hertes in his miht, And  
todeles his houses riht, Pat yhe tellen you bitwene, In oþer kynde þat yhe haue  
sene; H Set yhoure hertes in his miht and deles houses hisse, Pat yhe telle in

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13 For he es god, ourz god in blisse,  
 In ai, and in werld ofe werld þat  
 isse;  
 He sal stere vs with his might  
 In werldes, bi dai and night.

## XLVIII.

Heres þese, alle genge; with eres  
 bi-se  
 Alle þat erden werld, in to be;  
 2 Whilk and<sup>1</sup> erthelike<sup>2</sup>, mennes sones  
 ilkon,  
 Poure and riche samen on-on.  
 3 Mi mouth sal speke wisdom on  
 heght,  
 And thought of mi hert, sleght.  
 4 I sal helde mine ere in forbiseninge;  
 I sal open in sauter<sup>3</sup> mi forsettinge<sup>4</sup>.—  
 5 Whi sal .I. drede in iuel dai?  
 Wiknes of mi helespor sal vmgiue  
 me ai.  
 6 Þat traiste in þaire mighte and in  
 mikelhed  
 Of þaire welthes mirþen, to mede  
 7 Brothre sal nocht bie, man bie sal  
 al?  
 Nocht gif his queming to god he sal,

<sup>1</sup> V Quique. <sup>2</sup> V terrigenae. <sup>3</sup> V in  
 psalterio. <sup>4</sup> propositionem.

8 And worth of againbijnge of his  
 saule to wende;  
 And he sal swinke in ai, and yhit  
 life in ende.  
 9 Noght sal he se forworth in land,  
 When he has seen wise diand;  
 Samen þe vnwis als-swa  
 With þe fole forworth sal þa.  
 10 And leue til outen þair welthes sal  
 þai,  
 And þair grane þaire hous sal be  
 in ai.  
 11 In kinde and kinde teldes of þa!  
 Þai kalled þaire names in þair landes  
 swa.  
 12 Man, in worschipe when he was  
 broght,  
 He ne vndrestode ite noght;  
 Til vnwise meres euenmete es he,  
 And made to þaim like for to be.  
 13 Þis þaire wai schame to þam alle;  
 And after, in þaire mouth queme þai  
 sal.  
 14 Als schepe in helle set ere þai;  
 Dede fedes þam night and dai.  
 15 And lauerd<sup>1</sup> of þas forbi alle thinge  
 Sal be rightwis in morneinge;

<sup>1</sup> r. lauerdes?

oþer kinde þat isse. E For he god swa gode to se, Oure god in euermare sal  
 be, And in werld of werld þat isse, He sal vs stere in werldes blisse; H For  
 he is god our god in werld of werld and in ai, He sal stere us in werldes niht  
 and dai.

## XLVIII.

E Þat biggen þes werld alle yhe, H Whilke þat big þe w. alle yhe. E erþelic  
 H erþeli. EH mensones ilkan. E Pouer. H Riche and pouer. EH in an.  
 H wisdam. E riht inst. of on h. E mi forseit þinge. E in yuel dai þat be  
 H in i. d. al. EH -spur. E vmgiues me H umgif me sal. E Þat traisten in  
 þar miht þat esse, And glade in mikelhed of þar richesse; H Þat traist in þar  
 m. niht and dai, And in mikelhed of þar welþes mirþen ai. H bie man sal þisse.  
 E om al. E Noht sal he gif to god his queming al, H Noht gif sal he to god  
 queming hisse. EH wurth. E of biing, om in H. EH to his s. H te. E &  
 lyue yhit. E He sal noht se. EH forward. H he ses. EH þe wise. E doand  
 H deand. H Samen baþe the wis with-al And þe fole forwurþe þai sal. E And  
 þe folke(!) E l. þar godes til oþer H þar welþes til outen leue. E & þroybes  
 of þam þar hous in ai, H & þar biries hous of þam in ai. E Þar teldes in  
 kynde & kynde, H Þar t. in k. & k. standes. E Þar names kald þai. EH om  
 swa. H om was. EH And; E om til. EH mares. is. þam. E vn-to H til.  
 E þa, alle om. H after þa. E sal þai sa. H done ar. E sal fede. E And  
 lauerd be sal [of] þa for-thi Rihtwise in mornyng erli, And þe help of þam þat isse,

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And þe helpe sal elde of þa  
In helle alle þair blisse fra.  
16 Bot god mi saule bi sal he  
Fra hand of helle, when he tas me.  
17 Ne drede þou when riche made  
man is,  
And felefalded of his hous es blis;  
18 For, when he sterues, take sal he  
noghte alle,  
Ne with him his blis lightdounne salle.  
19 For his saule in his life sal blissted  
be;  
When þou has gode done him schriue  
sal he to þe:  
20 Inga intil kinde of his fadres sal he,  
And til in ai lighte sal he noght se.  
21 Man, in worschipe when he was  
broughte,  
He ne vndrestode it noghte;  
And til vnwis meres euenmet es he,  
And made to þam like for to be.

## XLIX.

God of goddes, lauerd, spake he,  
And þe erthe he kalled to se,  
2 Fra sonne springe to setelgange;  
Fra Syon wlite of his fairehed lange.

3 God he [sal come]<sup>1</sup> openli,  
Our god, and noght blinne forþi.  
4 Fire in his sight sal brenne sothli;  
And in his vmgange storne worthi<sup>2</sup>.  
5 He kalled þe heuen abouen of  
blisse,  
And þe land, to schede folk hisse.  
6 Samenes his halighes til his hand,  
þat welesettes<sup>3</sup> witeworde ouer off-  
rand.  
7 And schewe sal heuens his right-  
wisnes,  
For god domesman he es.  
8 »Here, mi folk, to me somdele  
And .I. sal speke to Irael,  
And .I. sal witnes to þe for-þi  
God, god þine þat am .I..  
9 Noght in offrandes sal .I. threte þe  
righte;  
For þi smercinges<sup>4</sup> ai ere in mi sighte.  
10 Noght sal .I. take fra þi hous kalues,  
Ne fra þi faldes bockes, on na halues;  
11 For mine ere alle bestes of wode,  
Meres in hilles, and nete gode.  
12 I knewe alle þe flightfoghel of heuen,  
And fairehede of felde with me es  
euen.

<sup>1</sup> Ms. spake.    <sup>2</sup> V valida.    <sup>3</sup> ordinant.  
<sup>4</sup> holocausta.

Elde sal in helle fra þar blisse; H And lauerd sal of þam rihwise in morning swa, And þar help sal eld in helle fra blisse of þa. EH bie. E Of. H taas. EH om þou. E riche man maked H man riche made. EH And when manifolded be (is) blisse of hous hisse. EH he nimes. EH Ne his blisse wiht him sal doun falle (doun ga sal). E And when þou gode has don. H has wel don. EH sal he (om E) shriue to þe. E to in H til in. EH noht sal he. EH mares.

## XLIX.

EH God of g. louerd of blisse (H þat isse), He (om H) spake and cald þe erþe þisse. EH sunne. E til. E Fro S. swetnesse. EH God openli(c) come sal to se (H he sal), Oure god, and noht lete (blinne) sal he (with-al). H brenne sal. E wiseli H for-þi. H om in. E wurtli. E om þe. fra aboue þat isse. H Fra aboue he kald heuen of blisse. H als inst. of þe. EH erþe. E halies H halyhes. to. H his witeword. E rihtwisenes hisse H om man. E om he. E isse. E Herk. vnto the, forþi om. þine I am to be. H Here mi folc and [i] sal speke to Irael forþi, And witnes to þe, god god þin am .i.. E offrand. E þrete .I. sal, H þrete sal .i. þe. EH þine offrandes. E in mi siht ai al H ai in mi siht to se. E Noht sal .i. nim fra calues nan H .I. sal tak of þi hous k. nan. EH Ne fra (of) þi foldes buckes neuer nan (an). EH For al bestes of wod mine are þa. EH Mares. H om and. EH net(e) als-swa. E knaw. EH om þe. EH f. of h. to se. H And þe f. of wod. EH is wiht me (euen

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- 13 Yife me hungre, nocht sal .I. sai þe þis;  
Mine es ertheli werld, and fulhed his.
- 14 Wher<sup>1</sup> .I. sal ete of bules flesche?  
Or drinke þe blode of buckes nesche?
- 15 Offrand of loof to god offre þou,  
And yhelde til hegheste þi hates nou.
- 16 And in dai of drouinge kalle þou me;  
Þou salt worschipe me, and .I. sal  
outake þe<sup>o</sup>.
- 17 To sinner sothlike said god þat es:  
»Whi telles þou mi rightwisenes?  
And nimes als-swa bi þi mouth  
Mi witeword þat es swa kouth?
- 18 Þou sothlike hated lare,  
And forthkeste mi saghes hindward  
þare.
- 19 Ife þou sagh thefe, þou ran with  
him yete;  
And with wedbrek þi dele þou sete.
- 20 Þi mouth mihtsomed<sup>2</sup> iueles swa,  
And þi tung<sup>e</sup> herded<sup>3</sup> swikedomes ma.
- 21 Sitand, þi broþre þou spake ogain,  
And ogain þi modre sun with main  
<sup>1</sup> = whether. <sup>2</sup> Stev. nuhtsomed; V Os  
tuum abundavit malitia; cf. 64, 14; 72, 12.  
<sup>3</sup> V concinnabat.
- Set þou sclandre witerli.  
Þes dide þou, and ai blan .I. .
- 22 Þou wendest ful wickedli  
Þat .I. sal be like to þe for-þi:  
.I. sal threthe þe, and with-al  
Set ogain þi face .I. sala.
- 23 Vnderstandes þese in thoghte,  
Whilke þat god forgotten oghte;  
Leswhen þat he reue on-an,  
And wha þat outake bes þare nan.
- 24 Offrand of lof, gode es and right,  
Sal worschip me be dai and night;  
And þider whilk .I. sal his wai  
Schewe him hele of god in ai<sup>1</sup>.

L.

God, þou haue mercy of me,  
After mikel mercy of þe;

- 2 And after of þi reuthes þe mikelnes  
Þou do awai mi wickednes.
- 3 Noumare<sup>2</sup> me wasche of min iuel  
bidene,  
And of mi sinne þou klens me klene.
- <sup>1</sup> V et illic iter quo ostendam illi salutare  
dei. <sup>2</sup> V Amplius.

om). E If me hunger neuer swa sare, Sai to þe sal .I. nomare, For þat werld of erþe isse mine, And alle þe fulhed þat is þare-inne. H For min is. E Whore H Ware. EH nou inst. of of. E bulles H boles. E Ofer. E Offer to god offrand of lof swa, H Offer offrand to god of lof þat be. EH to heghist. E þin hotes ma H hotes of þe. H And kalle me in þi drouing dai. E And tou salt me menske and .I. sal out-take þe, H And .i. sal outake þe and þou sal men[s]k me ai. E To sinful sohtlic in land Said god þat isse alle-weledand, Whi telles tou rihtwisenesse mine And nimes mi witeword be mouth þine. H sinfulman, sothlik om; And mi witeword is swa kouth, Takes tou als be þi mouth. E hated ai l., H And þou hated lare niht and dai. E forthkast H forthþrw. EH saihes. E ai hindw. þare, H hindward ai. E soht. EH wiht him ran þou (E ion). EH sponsebreche. E dol. EH set þou nou. EH micled. E iuelnesse. E amange H strang. H herded sw. amang E swikdom hit sange. E þou spake þi broþer. H Again þi broþer þo[u] spake sitand. EH son. H in land. E samen inst. of sclandre. E ful witerli, And set again þi face for-thi (rest om). H yhit inst. of ai. H Pou wend wicli þat .i. be like to þe sal, I sal þret þe and again þi face set al. E þese; E Yhe þat god forgotten o., Lesewenne that reue he, And whilke þat outnimes nan be; H Þat god forgetes understandes þisse yhe, Leswhen he reue and wha outtake nan be. E Offrand þat isse of heriyng<sup>e</sup>, Sal wurchip me for-be alle þinge, And þider whilke that .I. sal Shew to him hele of god al; H Offrand of lof sal menske me, and þar wai Þai sal to him shew hele of god ai.

L.

E A. þe mikel. EH & after manihed (mikelhed) of rewþhes (E rihtwise) þine, Þou (E om) do awai wicnesse (H wickednes) mine. E ne inst. of me. EH of mi wicnesse, And klens me of (om H) mi sinne þat esse. EH know .I. i am i.

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- 4 For mi wickenes .I. knaw þat .I. am inne,  
And ai ogain me es mi sinne.
- 5 To þe an sinned .I. mare,  
And iuel bifor þe dide .I. þare;  
Þat in þi saghes þou be rightwise,  
And ouercome when þou demed is.
- 6 Lo for<sup>1</sup> in wickenesses onfanged am .I.,  
And in sinnes me onfogh (!) mi modre for-þi.
- 7 Lo for<sup>1</sup> þou loued with al þi mighte  
Sothnes, bath bi dai and nighte;  
Vnsiker and derne of þi wisdam  
Þou opened vnto me ofe þam.
- 8 Þou sal strenkil<sup>2</sup> me ouer-alle  
With strenkil, and klensed be .I. salle;  
Þou þi-selfe salt wasche me,  
And ouer snawe sal .I. whitened be.
- 9 To mi heringe saltou giue  
Blis and fainnes, whils .I. liue,  
And glade sal þai night and dai  
Banes þat ert meked ai.
- 10 Þi face fra mine sinnes torne þou nou,  
And alle mi wickenes awai do þo[u].
- 11 Clene herte make in me, god, and trewe,  
And right gaste in mi guttes newe.
- 12 Ne forwerpe me fra face of þe,  
And þi hali gaste bere noght fra me.
- 13 Yhelde to me of þi hele fainnes,  
And with heghist [gast]<sup>1</sup> me fest þat es.
- 14 Þine waies wicked sal .I. kenne;  
And quedes torne to þe sal þenne.
- 15 Lese me fra blodes, god, god of mi hele es,  
And glade sal mi tunge þi right-wisnes.
- 16 Lauerd, þou salt open lippes mine,  
And mi mouth sal schewe lof þine.
- 17 For if þou wald offrand had .I. broghte;  
Sothlik til offrandes lustes þou noghte.
- 18 Offrand make þou on haste  
To god þat ert droued gaste<sup>2</sup>;  
Hert forbroken and meked thoughte,  
God, forsake saltou noghte.
- 19 Welli make<sup>3</sup>, lauerd, and noght ille,  
To Syon in þi gode wille,  
And bigged<sup>4</sup> be þai bright als bem  
Þe walles of Iherusalem.
- 20 Þen saltou take with þi hand  
Rightwise offrand<sup>5</sup> in þe land,  
Onelotes and offrandes on alle halues;  
Þen sal þai set ouer weued þine kalues.

<sup>1</sup> V Ecce enim. <sup>2</sup> same word R.<sup>1</sup> V spiritu principali. <sup>2</sup> V Sacrificium deo spiritus contribulatus. <sup>3</sup> Benigne fac. <sup>4</sup> V ut sacrificium iustitiae.

E om ai. H ane E on. EH om mare. EH Bifore þe inel (ille) .I. dide forthi. EH om þi. EH sayhes. E Loke .I. am onfonged in wickednesse H Loke .i. am wicnesses onfonged inne. E And in sinne me onfonge mi m. þat esse H And mi m. onfonge me in sinne. E Loke sohtlik þou loued ai Rihtwisnesse be niht and dai. H om for; H Rihtwisnes baþe d. & n. E heled inst. of derne. H Opened þou to me.. EH Lauerd þou sal strenkel me (H adds bidene) Wigh st. & klene sal [I] be (H & .i. sal be klene). E Þou salt wasche me ouer alle, And be whitned ouer snaw .I. salle. E þou sal. E whil H wil. EH And forþi þai be glad, Þe meked banes (þat H) þou made. E min H mi. E wend. EH ai inst. of nou. H om alle. E wicnesse H wicnesses. EH do awai; þou om. E om God. E om right. H gas. E forthwerp H werpeforth. H om me. EH heli. E ne bere f. m. E fainnes of hele þine. H of, EH heghest gast. E me festin ine. H to wicked. E .I. sal lere wicke þine waies to ga. E om to. E sal swa. EH om God<sub>2</sub>. E isse. EH & mi tung sal glade in þi r. E sal. EH shew sal louing þ. E giuen had .I.. E Til offrand lustes þou noht sohtlik. H iustes tou. EH art. E wele inst. of thought. H ne salt. E no dele. EH Welli do. E son onan, In þi gode wille to Syon. EH ben. E be inst. of bem. E take wiht blisse Offrand of rihtwisnes þat isse.

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## LI.

**W**hi glades þou in iuelnes,  
 Þat mightand<sup>1</sup> ert in wickednes?  
 2 Vnrightwisnes thoght þi tunge al dai;  
 Als scharp rasour swikedom did þou ai.  
 3 Þou loued iuelnes oure betternes;  
 Marc to speke wicnes þan euennes.  
 4 Þou loued alle wordes of dounfallinge<sup>2</sup>,  
 With swikle tunge, oure al thinge.  
 5 For-þi god sal fordo þe  
 In ende, output þe for to be,  
 And ferre þe fra þi telde in land,  
 And þi rote fra þe erthe of liuand.  
 6 Rightwise sal se, and drede þai sal;  
 And on him lagh, and sai with-al:  
 »Loke here man þat nocht set he  
 God helper his ai for to be,  
 7 Bot hoped in mikelhede of his  
 richesse,  
 And forworthed<sup>3</sup> in his vnnaitnesse.  
 8 And .I., als oliue fruitberand  
 In þe hous of god liuand;  
 .I. hoped in goddes merci,  
 In ai and in werld of werld. for-þi,  
 9 In werld þou made sal .I. to þe  
 schriue,  
 And abide þi name mi liue;  
 For gode es it in þe sighte  
 Of þine haleghs ful of mighte.

<sup>1</sup> V potens. <sup>2</sup> R dounfelling, V praecipitationis. <sup>3</sup> al. bettred; V praeualuit.

## LII (cf. XIII).

**Þ**e vnwis saide in hert his  
 Als a fule, þat god nocht is.  
 2 Þai ere wemmed, and wlatful ai  
 In wickednes made ere þai;  
 Whilke þat gode dos es þar nan,  
 Es þar nan to lepi an.  
 3 Lauerd fra heuen, þare he wones,  
 Forthlokod ouer mennes sones,  
 Þat he se where he be vndrestandand,  
 Or if he be god sekand:  
 4 Alle helded þai, sammen ai  
 Vnnoteful maked ere þai;  
 Whilke þat gode dos es þar nan,  
 Is [þar] nan to lepi an.  
 5 Noght-ne wate þai alle þat wirkes  
 qued,  
 Þat swelyhes mi folk als mete of bred?  
 6 God ne kalled þai neuer an;  
 Þar qwoke þai for drede, þar drede  
 was nan.  
 7 For god skatered banes of þa  
 Vnto men þat qwemes swa;  
 Schent ere þai, bi night and dai,  
 For þat god forsoke þam ai.  
 8 Wha sal gifte of Syon hele to Irael!  
 When torned has god wrechednes wel  
 Of his folk, glade Iacob sal,  
 And faine sal Irael with-al.

## LI.

EH tou. art. EH Þi tung þoht vnr. H rasur. H swikedam; E euelnesse o.  
 bitternesse. EH swikel. EH outlouk, H þe þer þou sal be. EH fra erpe,  
 E oliueand. EH Mani inst. of Rightwise. H & þai sal drede. H & lagh on him.  
 E laghand. H & saie to mede. H om here. H whilke þat. EH his helpe; ai  
 om. EH he h. H meked. H om his. EH & bettred. H lauerd. EH dwelland.  
 H om of werld. E þat þou. H & þi name abide. EH þi halghs.

## LII.

H in h. and þoht. EH fol(e). H is noht. EH wlatand. E marc and lesse.  
 H wicnesses. E Mad are þai in þare wickednesse. EH is. E non. E one.  
 H God. þer. E ware he vnderstand. E Ore ware þat. E Alle samen helded  
 þai, V. are þai maked ai. EH Is þar. EH Þai wate (witen) noht (alle H) þat  
 wirken (wirkes) q. EH swolyhe. E fole. E om ne. EH noht apon. EH Þai  
 q. for d. E om For. H om god. E Pat vn-to men quemen tha H Whilke  
 þat queme un-to men swa. E Þai are forspilt H Þai are shent. EH bath n.  
 H of Syon sal gif. E lauerd has turned H god has t. E Iacob glade. H om  
 faine.

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## LIII.

- God, in þi name sauf make me nou,  
And in þi might me deme þou.  
2 God here mi bede; with eres bise  
Wordes<sup>1</sup> of mi mouth þat be.  
3 For outen ras ogain me ma,  
And stalworth soght mi saule to sla,  
And noght forset þai dai na nighte  
God to be bifor þaire sighte.  
4 Lo, sothelike god helpes me,  
And lauerd helper of mi saule es he.  
5 Torne iuels vnto mi faas;  
And in þi sothnes tosprede þas.  
6 Willi sal .I. offre to þe yhite,  
And schriue to þi name, for gode  
es ite.  
7 For alle drouinge me outoke þou fra,  
And min egh forsegh ouer mi faa.

## LIV.

Here, god, what es mi bede,  
And ne forsake þou in na stede  
Mi bisekinge .I. make to þe;  
Take kepe to me and here me.

<sup>1</sup> Ms. worwes.

- 2 Dried .I. am in mi bedgange<sup>1</sup>;  
And to-dreued am .I. lange  
Of steuen of ilwiland,  
And of drouinge of sinnand;  
3 For þai helded in me wicnes ai,  
And in wrath to me hakand war  
þai.  
4 Mi hert es dreued in me to be,  
And radnes of dede felle ouer me.  
5 Drede and quaking ouer me come þa,  
And wened<sup>2</sup> me mirkenes in to ga.  
6 And .I. saide: wha feþeres sal gif  
me beste  
Als of douue, and .I. sal flegh, and  
reste?  
7 Loke, .I. lengþed fleand,  
And in an[n]es<sup>3</sup> .I. was wonand;  
8 .I. abade him þat sauf me made  
Fra littelhed of gast, and fra storme  
brade.  
9 Felneþer<sup>4</sup>, lauerd, þat it be swa,  
And þe tunges twinne of þa;  
For .I. sagh þe wickednesse  
And þe againsagh in cite esse.

<sup>1</sup> V in exercitacione mea, r. begange. <sup>2</sup> V  
contexerit (!). <sup>3</sup> V in solitudine. <sup>4</sup> Prae-  
cipita.

## LIII.

EH Lauerd. E om þi. H sauue me nou E sauf make þou me. E And sauue  
me in þe miht of the. H þe bede, E wiht eres þine H of me, E Bese þe  
wordes of mouth mine H Wordes of mi m. wiht eres bise. E in me. EH om  
And. H Starwurth. H And þai set noht. E And þat forset noht before þar siht  
God be daies na be niht. EH Loke. EH om And. H God. EH keper. V 7 om  
in E. H forlese þas. E Wilfulli. E om I. E to þe wiht blisse. E it isse.  
E Fra al d. H For fra alle mi fas. E outtoke þou me H me o. þou. E And  
ouer mi fos min egh forsok to se. H ouer fas mine nou.

## LIV.

E Here god mi bede loud and stille And ne forsake þou wiht þi wille, H Here  
g. of me the bede And forsake noht in þe stede. EH Bihald to me. E I am  
dried. H & t. i am amange. H For st. EH of min. E ille weland. H And  
for. E wicnesses H iueles. E ma. E wragh. EH hackand to me. E þa. E  
dred; r. oft felle, of dede om; felle inst. of come; & ouerhiled me merknesses al  
dai; H Mi hert it (r. is) let in me to dwelle And radires of ded ouer me felle,  
Drede & qu. come ouer me, And merknesse wof me in to be. E who sal gif me  
fethes (!) H feþeres wha sal gif me. H om Als. E om of. E sigh H fiiyhe.  
EH .i. ferred. E fast f. E onnesse H onne. EH abode. H wha sauf me  
m. amang. E made me. H litelnes. EH om and. E fra st. to se H fra st.  
strang. E Felleneþer lauerd twinne tunges of þa me (!), For .I. sagh wicnesse  
and gainesaw in cite. H And twinne þou t. E Dai and niht vmga sal hit.

Ms. Vesp. D VII.

- 10 Vmgif sal it night and dai  
 Ouer walles of it wickednes ai;  
 And swinke in mid of ite be sal,  
 And vnrightwisnes with-al;  
 11 And noght waned of waies of ite  
 Okre and swikedome to be yHITE.  
 12 For ife me weried had mi faa,  
 Tholed sothlik had .I. swa;  
 13 And if to þa<sup>1</sup> þat hates me  
 Ouer me grete thinge spoken had he,  
 Thorgh hap swa might haue bitid  
 Þat .I. me had fro him hid.  
 14 Pou sothlik man of a mode<sup>2</sup>,  
 Mi leder, and mi kounth sa gode,  
 15 Þat samen swete metes toke with  
 me,  
 In goddes hous with [a] wille yhode  
 we!  
 16 Come mote dede sone ouer þa;  
 And in helle liuand doune þai ga;  
 17 For nith in teldes of þam ai,  
 In middes of am, night and dai.  
 18 Sothlik to þe, god, cried .I.,  
 And lanerd heled me for-þi.

<sup>1</sup> V is (tr. r. his) qui oderat me. <sup>2</sup> unanimis.<sup>1</sup> Ms. floddrede; V fluctuationem, R quakinge.

H Vmga hit sal. E of him; H his walles. EH wienes(se). E yh[i]t inst. of ai. E sorch. E him. H wanted. E of his waies ma. H Oker als-swa swif[c]dam yhit. E sw. als-swa. E om if. E missaid. E þole. H Sothlic þoled. E haid. EH haten. E Grete þinges ouer me, H Mikel þing, ouer me om. EH om Thorgh hap. E Swilc þinge. H miht hit wel hane. E suld me fra him haue H hade me fra him. EH Pou sothlic man o wille (H of o mede) nou, Mi leder (H duke) & mi knawen (kouþe) art þou. H nam. E om me. E wiht o wille. H With o wille in godes hous ga sal we. E Com dede ouer þam hiyhand, And doun falle þai in helle liuand, For in þar teldes is quedenesse, In mid of þam more and lesse; H Com ded ouer þam to quelle, And liuand ga þai doun til helle, For nigh in þar teldes esse, In midde of þam mare & lesse. EH to louerd. EH erli. H And telle. E He sal bie mi saule in pais fra þa negh me, For bitwix fele ware þai wiht me to be; H He sal bie in pais mi saule fra þam ai, Þat me negh, for bitwix fele with me ware þai. EH God sal here. E tho. E are swo; H And bifor weldes is swa. E For noht to þam is manging, gan (r. and) þai drede na þinge, God he sal streke his hand in foryhelyng, Þai be-smitted his witeword esse, To-delt are þai mare and lesse Fra wragh of his lickam smert, And of him neghed þe hert, Smeþe are mi (r. his) sayes ouer oli, And þai are gau[el]okes witerli; H Sohtlic to þam noht is manging, And god dred þai na þing, He streked his hand in foryhelyding, Þai bismitted his witeword, todelt þai are Fra wrath of his face, neghed is hert þare, Smeþe als oli his sayhes bene, And þai are gaelokes þam bitwene. E Kest ouer lanerd alle þi wille, And he sal fostre þi felle, And noht sal [he] gif in ai Floddrede to rihtwise niht no dai; H Kest þi wille on lonerd and he sal fostre þe, And noht floddred



Ms. Vesp. D VII.

- 26 Bot þou, lauerd, lede salt þa  
In pitte inrest<sup>1</sup> for to ga.  
27 Menslaer and swykel his dayes half<sup>2</sup>  
sal;  
And .I., lauerd, in þe hope sal al.

LV.

- Milþe of me, lauerd, for man for-  
trade me;  
Al dai fightand, me droued he.  
2 Mine faas fortrade me al dai þare;  
For mani fightand ogaines me war<sup>e</sup>.  
3 Noght sal .I. drede fra heghnes of  
dai<sup>3</sup>,  
Bot in þe hope sal .I. ai.  
4 In god loue sal .I. sagh<sup>4</sup>; in god  
hoped .I.;  
Ine sal drede what flessche dos me  
for-þi.  
5 Alle dai mi wordes cursed þa;  
Ogaine me in iuel þar thoughtes  
ma.  
6 Inbigge þai sal, hide þam with-al;  
Mi helespor bihald þai sal.

<sup>1</sup> V in puteum interitus(!). <sup>2</sup> V non dimi-  
diabunt. <sup>3</sup> R Ab altitudine diei timebo?  
<sup>4</sup> V sermones meos.

- 7 Als þai mi saule abade: for noght  
saltou nou  
Sauf make þam; in wreth folke breke  
sal tou.  
8 God, mi life schewed .I. to þe  
righte;  
Mine teres set þou in þi sighte,  
9 Als and<sup>1</sup> in [þi] hete: þen sal mi  
faa  
Hindward torne again to ga;  
10 [In whatkin dai .I. cal the nou, E  
Loke, .I. knew þat mi god art þou].  
11 In god, worde heryhe .I. sal,  
In lauerd sagh looue with-al.  
In god hoped .I. ai on an:  
Noght sal .I. drede what me dos  
man.  
12 God, þine hotes ere in me,  
Whilk .I. sal yhelde louinges to  
þe;  
13 For mi saule dede toke þou fra,  
Mi fete fra sliþinge<sup>2</sup> als-swa,  
Þat .I. queme bifor god in land,  
In þe light of liuand.

<sup>1</sup> V sicut et. <sup>2</sup> *al.* sliþeringe.

in ai to riht gif sal he. EH Þou sohtlic salt lede þo (H þam ai). E In pitte  
of stiringe f. go, H In pit in rest niht and dai. EH Mensloers. E is daies  
twinne noht H twinne þar daies noht. E I sohtlic louerd hoped in þe alle,  
H And I. hope sal i in þe al.

LV.

E Miles. E god. E fortrade me man. H me ai. E And dai in-fihtande me  
droued þan, H In fihtande droued me al dai. EH Fortrade me (om E) mi foos  
al dai. H fele. E ogayn me ai H agayn me ras þai. EH Fro heghnesse of  
dai (noht H) drede .I. sal (H sal .i.), E .I. sohtlic in þe sal hope alle H For  
.i. hope in þe witerli. EH In god mi saihes loue (heryhe) sal .I. (.i. sal), In  
god hoped .i. stedefastli (wiht-al), I sal noht (Neuer sal .i.) dredand be, What ani  
flesshe mai do to me. E Mine sayhes cursed þai al dai. EH Alle þar þhohtes  
in iuel again me ai. E Þai sal inwun and hide þam swa, H Þai sal inbig, þam  
hide w. EH -spur. E sal þa. E Swa als thai vphe[ ]den nou Saul mine, for noht  
salt þou Berihed make þam lesse and mare, In wragh folke breke salt þou þare;  
H Als þai poled mi saule, sauf sal tou þa Make, in wrath folc to-breke swa.  
H om to. E om righte. EH Pou set mi teres, E in þi s. to be. E Als and  
in þi hote onon, Þen turned hindward sal be mi fon; H And in þi hote, þen  
sal ilkan Be turned himwarde mi fan. H kalle sal the n. H kn. þe, for mi  
god a. E loue; H loue worde sal .i. H god. E loue sayhe w., H loue sagh  
forthi. H om ai. E In lauerd hoped .I. noht dred sal .I., What man mai do to  
me for-thi. EH Þat .I. sal yh. heriynges. E þou toke mi saul. EH sliþeringe.  
E Bi god þat .I. q. E siht.

Ms. Vesp. D VII.

## LVI.

- H**af merci of me, god, haf merci  
of me,  
For mi saule traistes in þe.  
2 And in schadw of þine wenges hope  
.I. sal,  
To wickednes awaifare al.  
3 .I. sal crie to god heghist es he,  
To god þat wele dide to me.  
4 He sent fra heuen, lesed me of band;  
He gaf in vpbraidinge me fortredand.  
5 God sent his merci and his sothnes,  
And toke mi saule fra wickednes,  
Fra þe kitelinges of liouns ware—  
I slepe al fordreued þare.  
6 Mensones, wepenes and arwes teth  
of þa,  
And þaire tunge scharp swerde es  
swa.  
7 Vpheue ouer heuens, god þat isse,  
And ouer al land be þi blisse.  
8 Snare graiþed þai to mi fete twa,  
And mi saule þen croked þa;  
9 Bifor mi licham groue þai dike:  
And felle þam-self þar-inne ilike.

- 10 Graiþed mi hert, god, graiþed mi  
herte;  
I sal singe and salme in querte.  
11 Ris, mi blisse; ris sautre for-þi  
And harp; in grikinge ris sal .I. .  
12 In folke sal .I., lauerd, to þe schriue,  
And salme to þe sai in genge mi  
liue.  
13 For mikled to heuen þi merci esse,  
And to þe cloudes þi sothnesse.  
14 Vpheue ouer heuens, god þat isse,  
And oure alle erthe be þi blisse.

## LVII.

- I**f sothlik speke ye rightwisnes,  
Mensones, demes rightlike þat es.  
2 For in hert wickenes ye wirke in  
land;  
Vnrightwisnes herdes youre hand.  
3 Outened<sup>1</sup> fra wambe sinful ere ai;  
Þai dweled fra magh, lese spake  
þai.  
4 Wodenes to þo after lickenesse  
Of a snake in wildernes;  
Als of a neddre def als-swa  
Þat stoppand es his eres twa,  
<sup>1</sup> V alienati.

## LVI.

H Milþe of [me] god milþe. H traisted. EH þi. E winges. H heghist mai be. E om To. E vn-to. EH send fra hegh. E me lesed. H outlesed me, of band om. E fordredand. H fortredand me. E God send his merci & sohtnesse hisse And lesed mi saul al with blisse. H And outtoke mi s. þat es. EH Fra midde of whelps (kitelinge) of lioun, Slepe I droued (I slep dr.) liggand doun. E Men sones þar tegh wepens arwes ma, And sharp swerd þe tunge of þa. H als-swa inst. of es swa. EH erþe. EH Snare to mi fete graiþed þa (þai). H þai croked ai. E Þai croked mi saule als-swa. EH face. E þai dolued. E & þai felle in hit i., H & f. in hit þam-self i. H god god. E Mi hert graiþe god, mi hert graiþe ai. E & salm sai. E wiht-al inst. of for-þi. E griþinge. E .I. sal. H lauerd sal .i.; saie to þe; E I sal shriue to þe lauerd in genge ma, And salm sai to þe in genge swa. H For m. is þi merci to heuen And þi sothnes to kloudes euen. E heuens. E om þe.

## LVII.

EH If s. rihtw. deme (speke) yhe, Rihtlic demes, men sones þat be. E For in h. wirke ye wickednesse, In land herd yhoure hende vnrihtwisnesse. E wombes. E Bragh to þa after of nedder licnesse, Als def snake his eres stoppand esse; H Wode[ne]s of wicke is to tha After licnesse of nedder swa, Als of def snake and stoppand His eres þat he be noht herand. E Þat he here

Ms. Vesp. D vii.

- 5 Pat nocht sal here þe steuen of  
wicchand,  
Of <sup>1</sup>wichand wiseli in land.  
6 God bris sal þaire tethe in mouth of þa;  
Toskes of liouns lau<sup>er</sup>d breke sal ma.  
7 To nocht sal þai bicome als watres  
rinnes ai;  
He bent his bogh til vnfest be þai.  
8 Als wax þat meltes hete biforne  
Alle sal þai be outborne;  
Ouerfel þe firz sa brighte,  
And þe sunne nocht se þai mighte.  
9 Artil þai vndrestande biforn  
Of youre thornes of thenethorn<sup>2</sup>,  
In wreth salt þou<sup>3</sup> fote and hande  
Swelyhe þam als liuande.  
10 When he sees wreke faine sal þe gode;  
He sal wasche his hende in sinful  
blode.  
11 And man sothlike sai sal he:  
»If þat fruite to rightwis be,  
Sothlike þanne es god swa  
Here in land demand þa«.

## LVIII.

Outake me, god, fra mine ille-  
willande,

<sup>1</sup> a word (galder?) left out; V venefici.  
<sup>2</sup> V Priusquam intelligeret spinæ vestrae  
(nom. pl.) rhamnum. <sup>3</sup> V absorbet.

- And lese me fra in me risande.  
2 Outake me wirkand wickenes fra,  
And menslaers sauue me fra þa.  
3 For loke, mi saule toke þai þare;  
In me onreseden stalworth þat ware.  
4 Ne mi wicnes, lau<sup>er</sup>d, ne mi sinne  
for-þi;  
With-ouen wiknes .I. ran, and  
righted .I..  
5 Ris in againres mine, and se wel.  
And þou, god of mightes, god of Israel,  
6 Bihald to seke [al] folke mare and  
lesse;  
Þou rewes<sup>1</sup> nocht alle þat wirke  
wickenes!  
7 Þai be torned at euen, and hunger  
thole þa  
Als hundes, and cite þai sal vmga.  
8 Loke, in þair mouth speke sal þa,  
And swerd in þair lippes; »for herd  
wha?»  
9 And þou, lau<sup>er</sup>d, scorne þam sal,  
And to nocht lede þe genge al.  
10 Mi stalworthede night and dai  
Sal .I. yheme vnto þe ai;  
For god mi fanger: mi god, for-þi  
Bifor me sal come þi<sup>2</sup> merci.

<sup>1</sup> V non miserearis. <sup>2</sup> *al.* his, V ejus.

noht steuen of wicchand, And of hunter<sup>(1)</sup> wislic wichand in land; H Whilke þat  
noht here steuen for-þi Of witchand and of hunter witchand wiseli. H sal brise.  
EH tegh. H of am. H Breke sal lau<sup>er</sup>d tuskes of þam. EH water rennand.  
H om ai. H to þai be vnfest in land. EH Als wax þat meltes out-born (bor)  
be þai ai, Ouerfel (H Ouerfer fel) fire and noht sunne segh þai. EH Er þai.  
E zhornes H zornes. E zhe-fiorne H þeuzorn. EH Als liuand riht als-swa  
In wragh sal he (H tou) swolyhe (forswolyhe) tha. E Rihtwis faine when he sees  
wreke he sal And in blod of sinful sal he wasshe his hend wigh-al; H Faine  
sal riht when he ses wreke in land, He sal wasshe his hend in blod of sinnand.  
E sai man sothlic; Sohtlic þen is god demand þam after þar dede in land;  
H And saie sal man if frut to riht be swa, Pen is god in erpe demand þa.

## LVIII.

E lau<sup>er</sup>d. E om And. E fra wirkand wicnesse be H fra wicnes wirkande.  
EH And fro (fra) men-sloers (slaers) sauf þou me (s. me in lande). E Onresed  
in me. E þai. E ran .I. H rehted. E in mine angres, H in mi gainres god.  
H lau<sup>er</sup>d god of m. E Abide. EH alle genge. H of alle. E went. EH þe cite.  
EH Loke þai speke in þar mouth (sp. in þar m. þai) sal. EH for who herd al.  
EH tou. E scorn salt þo H salt sc. þam nou. E om And. EH alle genge  
E als-swo H salt þou. EH Mi strenth sal .I. yheme to þe, For mi keper art  
þou (þou a. mi k.) to be, And mi god, of him (H ai his) merci Bifor come me

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11 God schewes me ouer mi faas; ne

þam sla,

Leswhen mi folke forgotten be þa<sup>1</sup>:

12 Tosprede þam in might þine,

And lete<sup>2</sup> am, lauerd, forhiler mine.

13 Gilt of þar mouth, sagh of lippes

of þa;

And gripen in þaire pride ere<sup>3</sup> þai

swa.

14 And of legh and of cursinge

Sal þai be schewed in endinge,

15 In þe wreth of ending al,

And nocht þan be þai sal.

And wite sal þai þat god lauerde

sal he

Ofe Iacob, and of endes of erthe

þat be.

16 Þai sal be torned at euen, and hunger

thole þa

Als hundes, and þe cite þai sal vmga.

17 Þai sal be tospred to ete al dai;

And ife þai be nocht filled, grucche

sal þai.

18 And þi strenghte singe sal .I.,

And hegh ful areli þi merci;

19 For made ere tou mi fanger ai,

And mi toflight in mi droung dai.

20 Mi helper, to þe singe .I. sal;

For god mi fanger, god mi merci al.

<sup>1</sup> V obliuiscantur.    <sup>2</sup> R set them doune;  
V depone.    <sup>3</sup> V comprehendantur.

## LIX.

God, þou outpute vs, and fordid  
vs þus;

Þou ert wrath with vs, and rewe<sup>1</sup>  
of vs.

2 Þou stired þe erthe, and droued it  
yhte;

Hele his forbrekings, for stired  
es ite.

3 Þou schewed to þi folke hard thinge,  
Þou dranke vs with wine of stinginge.

4 Þou gaf takinge to dredeand þe,  
Fra face of bow þat þai suld fle;

5 Þat lesed þi chosen be,  
Sauf make þi righthand<sup>2</sup>, and here  
me.

6 God spak in his halegh swa:

»I. sal faine, and dele in twa

Dried<sup>3</sup>, and þe dale with-al

Ofe þe teldes mete .I. sal.

7 Mine es Galaad, Manasse mine leued,  
And Effraim strenght of mi hened.

8 Inda mi kinge es of blisse,

Moab pot of mi hope isse.

9 In Ydume sal .I. þinne<sup>4</sup> mi scho;

Outen vndreloute ere me to<sup>5</sup>.

10 Wha sal lede me to warned<sup>5</sup> cite?

Vntil Ydume wha sal lede me?

<sup>1</sup> r. rewed.    <sup>2</sup> V saluum fac dextera tua  
(abl).    <sup>3</sup> V Siccimam (tr. read siccatum).  
<sup>4</sup> V extendam; ags. þenie.    <sup>5</sup> V munitam;  
R warnist.

sal for-thi. H om me. H forgotten be swa. EH þou þam. E leene H dof. þam. E Gil. E sagh of þar lippes al H and sayhe als-sa. E And in þar pride be griped þai sal, H Of þar lippes and gr. in þar pr. are þa. EH And of cursinge and of liyinge. E Shewed sal þai be. E In wragh of ending witerli, And noht sal þai be for-thi; H In þe wragh of endinge, And þai ne sal be na þinge. EH þai sal wite. E s. be, H salle, he om. E om of<sub>2</sub>. H alle inst. of þat be. EH om sal. E And h. E om þe. EH til ete. E om dai. E om be. E murke H and grucche. E þai sal. EH Sohtlic inst. of And. EH And vpheue erli. EH For þou art made mi keper and mi infleyng In þe dai of mi drouyng. E salm. EH sal I. E For mi fonger mi god mi merci, H For þou art god mi keper god mi merci.

## LIX.

EH outdroue. E om þus. EH art. E wrogh H wragh. EH om with us. E & reuþe haues H rewþed art. E foryhes. E om gaf. EH tokninge. H drede. E bogh H boyhe. EH sal. EH Þat (Swa þat) þi corne mote (om H) lesed be. E halyhe H halgh. EH Þe drihed. E dene. E in blisse. H underloutes. E are made. E me led, EH in. E Whare noht H Whare. E om þat. E out-

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11 Noghtne þou, god, þat output vs swa?

And in ourē mightes, god, nocht saltou outga?

12 Gif til vs helpe of drouinge,  
For hele ofē man ful vnnait thinge.13 In god might make sal we;  
And to noght vs drouand lede sal he.

## LX.

**H**ere, god, mi besekinge nou;  
Vnto mi bede bihald þou.2 Fra endes of erthe witerli  
Vnto þe þan cried .I.,  
Whil þat swnken es mi herte;  
In stane vphuue þou me with querte.3 Þou led me, for mi hope made ert  
swa,  
Tour ofē strenghte fra face of faa.4 In þi teldes<sup>1</sup> in werldes in sal .I. won,  
Be forhild in hilinge of þi wenges  
.I. mon.5 For þou, ert mi god, herdes bede  
mine;  
Þou gafē heritage to dredand name  
þine.<sup>1</sup> *al.* teld(e).6 Dayes oner daies, to be ma,  
Of þe kinge eke saltou swa;  
Yheres of him for to wende  
Til in dai of strend and strende.7 He es in ai in sight of god al.  
His *merci* and his sothnes wha seke  
sal?8 Swa salme saie sal .I., þe same  
In werld of werld vnto þi name,  
Þat .I. yhelde sa als .I. mai  
Mi hetes fra dai in dai.

## LXI.

**N**oghtne to god mi saule vnder-  
laide be sal?

Fra him sothlike mi hele al.

2 For and he mi god, and mi hele  
for-þi,

Mi fanger; be stired namare sal .I..

3 Til þat<sup>1</sup> ye onrese in man swa,  
Yhe al, vnto yhe sla,  
Als a heldeand wagh mai be  
And a stanewalle douneput to se.4 Bot mi worth þai thought to schouue  
awai<sup>2</sup>;

In thrist ran .I. night and dai;

<sup>1</sup> V Quousque, R How lange. <sup>2</sup> V repellere.

drof. H om us. E om ourē. H salt þou. E Giue H Gitte. E to. H om ful. E In god sal we do miht in land And noht sal lede vs drouand. H & drouand us to n.

## LX.

H God mi b. here þou, Take kepe to mi bede nou. EH Fra endes of erþe cried .i. to þe, Whil swonken was (is) mi hert in stone (up H) houe þou me. E For made art mi hope þou led me swa. H þou art made mi h. s. E .I. sal wun in þe teld in werldes ma, Be hiled in hilinge of þi wenges twa; H Inwun in þe telde in werldes .i. sal, In hiling of þi wenges be forhiled al. H om ert. E here H herdest. E Dai our daies eke salt of kyngē to wende, His zheres to in dai of strend and strend. H Daies euer daies ma, &c. (= V). E He sal be in ai in godes siht al, H He is in siht of god in ai. H seke mai. EH In (Swa in) werld of werld to þi name sa (om H) salm (om H) sal .I. sai, Pat .I. yheld mi hotes fra dai in dai.

## LXI.

E Whor noht H Noht (ne om). H underkast mi saule. EH sal be. EH þe hele of me. E om and he. EH & mi beryer. E is he H al, inst. of forþi. EH Mi keper & nomare stired sal .I. be (be st. .i. sal). H Vnto yhe. E men. E vn-to þat yhe. EH Als tile a woogh (wagh) þat heldand be. H output. E Powheþer. EH wurgh. E þoht þai willi H þai þoht for-þi, EH To (Til) againshoune (H -houe), in þrist ran I. EH þai bl. ai. H in þar hert. EH weried (E

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- With þaire mouth þan blisshed þai,  
 And with þair hert þai weried ai.  
 5 Bot to god, mi saule, vnderlaide  
 þou be,  
 For fra him al þe þild<sup>1</sup> of me.  
 6 For he es mi god and mi beryher al,  
 Mi helper; noght outga .I. sal.  
 7 In god mi hele and mi blisse;  
 God of mi helpe, and mi hope in  
 god isse.  
 8 Hopes in him stedfasteli,  
 Alle sameninge of folk, for-þi;  
 Bifor him your hertes yhet yhe;  
 God oure helper in ai es he.  
 9 Bot fantom, sones of men ere þai,  
 Lijhers sones of men are ai  
 In weghtes, þat<sup>2</sup> biswike þa  
 Of fantom in him-seluen swa.  
 10 Nil þou hope in wickednes,  
 And reuinges nil yhern mare ne les.  
 Welthes if þai stremen smert,  
 Nil þou set on þam þi hert.  
 11 Anes spak god, twa þese herd .I.:  
 For might of god es ite, and merci  
 To þe, lauerd: for þou yhelde salle  
 Til ilkan after his werkes alle.

<sup>1</sup> patientia. <sup>2</sup> V ut decipiant ipsi de vanitate in idipsum.

## LXII.

- God, mi god ai ful of might,  
 Vnto þe wake .i. fra light.  
 2 Thristed mi saule in þe to be;  
 Pan manifalde mi flesche to þe!  
 3 In þe land of wilderness,  
 In-wai<sup>1</sup>, and vnwattri esse,  
 Swa in haligh .i. schewed to þe,  
 Þi blisse and þi mighte þat .i. suld se.  
 4 For better ouer liues is þi merci,  
 Mine lippes louue þe sal for-þi.  
 5 Swa sal .I. saine þe in life mine,  
 And sal lift mi handes in name þine.  
 6 Als with grees and fathed fild be  
 mi saule al,  
 And with lippes of gladnes mi mouth  
 louue sal.  
 7 Swa<sup>2</sup> was .i. mined of þe ai  
 Ouer mi straille þare .i. lai;  
 In morninges sal .i. thinke in þe;  
 For þou was helper to me.  
 8 And in hilinge of þi wenges ai  
 Sal .i. glade bath night and dai:  
 Kliued mi saule after þe,  
 Þi righthand onfanged me.

<sup>1</sup> V inuia. <sup>2</sup> V Si (tr. r. Sic).

werched) thai. E vnderlout. H be þou. E om is. EH om al. E þheld. H mi þhilde nou. EH om and. E mare H swa, inst. of al. E noht out sal .I. fare, H n. out sal i ga. E Hopes in him al gederynge Of folke þat is bath alde and yhing. H Yhoure h. bifor him. E For god. H help. E Powheter fantom mensones ai, Lijhers men sones are thai. H For bot. men sones. are mensones. H þat þai b. H In wicnesses hope ne wil þou, & reuinge yhorne ne wil þou. E yhorn. E oht inst. of smert. E set þi hert ne þoght. EH Enes. E om god. E twa þat H two þa. E For godes is & to þe lauerd merci, H For miht of god is & to þe m. E For yhelde salt þou til ilkone After dedes þat he has done. H om To þe. H Lauerd for þou &c.

## LXII.

EH is inst. of ai; H witerli. E To. fra the l. H fra l. wake i. E In þe þristed mi s., H Mi s. þr. in þe. H manifaldelic. EH In land of (om H) wilderness and in wai And in drihed swa in heli (halyhe) ai, E Shewed I to þe þat I. suld se Þi miht and þe blisse of the, H Shewed [i] to þe god þat isse Pat .i. segh þi miht and þi blisse. EH is ouer liues. Mi. sal þe. EH blisse. E & heue sal l., H & upheue. EH hende. E And wigh semere. EH mi saul fild (om E) be, al om. EH & wigh glad lippes. H om mi mouth. E sal loue þe H loue sal .i. þe. E om i. H min str. H þer. EH in (of) þe þinck .I. sal, EH For þat (om H) þou was mi help (helper) al. E þine. H hope; E Glade sal I. E be inst. of bath, H om. E Mi saul cliued. E onfonge H onfonged. E Vnnait

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- 9 And in vnnait mi saule soght þa:  
 In inereste<sup>1</sup> of þe erth sal þai ga,  
 Be giuen in hend of swerd with-al,  
 Deles of foxes be þai sal.
- 10 Þe king sothlik faine sal he  
 In god; loued al sal be  
 Þat sweres in him thurgh þe land,  
 For stopped es mouth of qued spek-  
 and.

## LXIII.

- H**ere, god, mi bede when .i. bi-  
 seke swa;  
 Outake mi saule fra drede of fa.
- 2 Þou forhiled me fra herd of liþer-  
 and,  
 Fra mikelhed of wickenes wirkeand.
- 3 For als swerd þair tunges scharped  
 þai;  
 Þai bent bow, thing bitter ai,  
 Þat þai schote and make vnquerte  
 In hiddles vnwemmed of herte.
- 4 Ferinkli<sup>2</sup> schote him sal þai swa,  
 And noght drede; qued sagh to him  
 feste þa.
- 5 Þai talde þate snares hide suld þai,  
 And saide: »wha se þam nou mai?«

<sup>1</sup> V inferiora. r. niþerst?    <sup>2</sup> V Subito,  
 ags. faeringa.

- 6 Þai ransaked wicnesse and iuel thinge:  
 Þai waned ransakand of ransakinge.
- 7 Come sal man to hegh herte;  
 And vphouen sal god be in querte.
- 8 Arwes of smale made ere þair woun-  
 des sare,  
 And vnfest ogaine þam þaire tunges  
 are.
- 9 Droued ere alle þat þam segh,  
 And dred was ilkaman þat was negh;
- 10 And schewed goddes werkes gode,  
 And his dedes þai vnderstode.
- 11 Faine sal rightwise in lauerd al,  
 And hope in him euer he sal;  
 And loued sal þai be in querte  
 Alle þat rightwis ere of herte.

## LXIV.

- Þ**e feres loftsang<sup>1</sup>, god, on-on  
 For to haue in Syon,  
 And to þe, brighte als bem,  
 Be<sup>2</sup> yolden hote in Ierusalem.
- 2 Here mi bede, what it mai be;  
 Alle flesche sal come to þe.
- 3 Wordes of wike bettred ouer vs nou;  
 And til our quednesses neghtsom<sup>3</sup>  
 saltou.

<sup>1</sup> V Te decet hymnus.    <sup>2</sup> r. bes.    <sup>3</sup> V pro-  
 pitiaberis.

sohtlic H And þai in v. H s. ai. E inrest H neþerist. EH om þe. E in  
 sal þai ga H inga sal þai. E In hend of s. be g. EH And þe kyng in god  
 faine sal he (H ai), E Alle in him swere sal loued be H Þat in [him] s. loued  
 be þai, EH For stopped is þe mouth and ande Of þat quednesse are spekand.

## LXIII.

E mi bede god. H nou inst. of swa. H Fra d[r]ede of fa mi saule take þou.  
 H hiled. E om me. EH ferd. H For þar swerd whetted þai. EH þar bogh.  
 H In dernes. EH Þai sal (om H) shote him feringli and (noht H) drede þai ne (om H)  
 sal, Þai fest to him quede sagh wigh-al. EH s. þai ma. EH Þai (And) saiden  
 wa sal se (nou H) þa. EH Þai r. wickednesse in land, Þai w. of ransake (ran-  
 saking) ransakand. EH Tocum. H & god sal be uphouen. EH made are wondes  
 of þa (H am). EH & vnfest are þar tunges again am sa (H againes þam).  
 E Todreued. E alle þam þo segh H alle þat segh þa. E & ilke man dred.  
 H & dred ilka man for wa. EH Þai sh. H & dedes of him. E be inst. of al;  
 And in him ai hope sal he. H Faine sal r. in louerd and in him hope al, And  
 riht of hert be beryhed sal.

## LXIV.

E Þe feres god for to haue o-non Ymne, god in Syon, And to þe be yolden  
 bright als bem Sal hotes in I.; H Þe feres ymne in Syon god als lem, To þe  
 bes yholden hest in Ier. H what swa it be. E Word. H wicked. H bittred.

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- 4 Seli wham þou ches and nam to þe:  
In þi porches wone sal he.
- 5 We sal be fild in godes of þi hous es;  
Hali es þi kirke, selkouth in  
euennes.
- 6 Here vs, god, our hele; hope es he  
Of alle endes of<sup>e</sup> erthe, and fer in se.
- 7 Graiþand hilles in þi thew righte;  
Gird with mightinge dai and nighte;  
Þat todreues depnes of se,  
Dinne of his stremes þate be.
- 8 Be dreued sal genge, and drede  
þare  
Þat erden meres lesse and mare,  
Of þi taknes; outgang of morninge  
Lust saltou, and of eueninge.
- 9 Þou soght þe land, and dronkened  
it yhite;  
Þou manifalded to stedful<sup>1</sup> ite.
- 10 Streme of<sup>e</sup> god with mikel blisse  
Fulfilled with watres it isse;  
Þou graiþed þe mete of þa;  
For forgraiþand of him is swa.
- 11 Brokes of it indrunkenand,  
Felefalde his estres in þe land;

<sup>1</sup> V locupletare.

- In his goters<sup>1</sup> night and dai  
Faine sal he sproutand ai.
- 12 Blisse saltou þe croune þat es  
Of yhere of his<sup>2</sup> frendsomnes,  
And þine feldes, als þou wilt,  
With fulhede sal be fulfild.
- 13 Fat sal faire of wildernes<sup>3</sup>,  
And gird sal be knolles with faines.
- 14 Kled ere weþres of schepe þat blete,  
And mightsom<sup>4</sup> sal dales with whete;  
Krie dai and night sal þai,  
And sothlike ympne sal þai sai.

## LXV.

Mirthes to god, alle land þat is;  
Salme saies to his name, to his loof  
giues blis.

- 2 Saies to god: »hou dredful are  
Þine werkes, lauerd, lesse and mare!  
In þe mikelhed of þi mighte  
Lighed to þe þine faas vnrighte.
- 3 Alle land loute þe and sing to þe sal,  
And salme sai to þi name with-alle.
- 4 Comes and sees, goddes werkes  
mones;

<sup>1</sup> V stillicidiis. <sup>2</sup> V benignitatis tuae. <sup>3</sup> V  
Pinguessent speciosa deserti. <sup>4</sup> Stev. nught-  
som; cf. Ps. 49, 20.

E to. E winsum H wimsom. EH whom(e). toke. EH inwun. H We are fild. E godnes. E Hele H heli. E om us. E om alle. H in þe se. E Foryharkand. EH h. in þi miht. E mihtynge H strength; E þat is riht. EH om to-. E drones. EH of the se. EH And din of str. H Droued ben g. EH & drede sal þai, Þat e. m. of þi toknes ai, Þe outgange of þe morninge (al H); H & of þe euen lust þe sal. E of þe e. E erþe. H drungened E indrunkened. E felefolded. EH Streme of god fild (is H) wiht watres isse (ma), Þou grayied (graiþed) þar mete, for sa þar forgraiþing isse (for is forgraiþing is swa). E Brokes of him indrunknand ma Manifald estres of him swa, In goters of him þurgh þe land Faine þen sal he sproutand; H His br. indrunkenand wiht blisse, Þou manifalded estres hisse, In goters of him þat be Faine spr. ai sal he. E Þou salt [bliss] kroun of erþe(!) of is fremsomnes, And þi feldes sal be fild wiht fulnesse; H Pou sal blisse croun of yhere of is fremsomnes, And þe feldes ben fild wiht his fulnes. E fairhed H fairher. E And be gird sal knolles wiht gladnesse H & knolles ben gird w. gl. E weþhers H weþeres. EH & dales mihtsom sal. E Krie wigh loude steuen sal that, H Krie sal þai niht and dai. EH Sohtlic loftsang<sup>e</sup> sal þai sai (saie al þai).

## LXV.

EH Mirþhes to god al erþhe, salm sai yhe (H sais þat isse) To his name, giues blisse of is lof þat be (to lof hisse). E dreful. E Þi. H Werkes þine. E þine face; H om þi. E Alle erþe sal bid þe god, singe to þe, Salm sai to þi name I. sal þat be; H Alle erþe to þe godde bid sal ai, And salme unto þi name sai. EH Comes godes (lauerd) werkes ses & m. EH Ayheful. E Þat turnes



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- Dredful in redes ouer menes sonen.
- 5 Whilk þat tornes þe se  
In mikel drihed for to be;  
In streme on fote sal we<sup>1</sup> forthfare,  
In him sal we faine þare.
- 6 Pat lauerdes in his might in ai,  
His eghen on genge bihald þai;  
Pat smert<sup>2</sup>, nocht vphouen al  
In þam-seluen be þai sal.
- 7 Genge, our god al ye blisse,  
Herd makes steuen of loof hisse;
- 8 Pat set mi saule at<sup>3</sup> lif to be,  
And mi fete in stiring nocht gaf he.
- 9 For þou fanded vs; with fire, god  
of blisse,  
Þou fraisted vs, als siluer fraisted isse.
- 10 Þou led vs in snare to ga;  
Þou set drouinges in our bakē ma;  
Þou insetē men mani swa  
Oner our heuedes to be þa:
- 11 Bi watre and fire ferde we,  
And þou led vs in kaldhed to be.
- 12 In þi hous inga sal .I.  
In offrandes sothfastli;  
Yhelde .I. sal to þe mi hotes swa  
Whilke twifalded<sup>4</sup> mi lippes twa;
- 13 And spoken has mi mouth som thinge  
When .i. was in mi drouinge:
- 14 »Offrandes merghed<sup>1</sup> bede .i. sal  
To þe, briuninge of schepe with-al;  
Bede sal .i. oxen vnto þe  
With buckes, gode and fatē þat be<sup>2</sup>.
- 15 Comes and heres, and .i. sal telle,  
al yhe  
Pat dredes god, what to mi saule  
dide he.
- 16 To him with mi mouth cried .I.,  
And .i. gladed vnder mi tunge for-þi.
- 17 In mi hert if .i. biheld wikenes,  
Nocht here laner<sup>3</sup> sal, what ite es.
- 18 For-þi herd god of heuen kinge,  
And biheld to steuen of mi bisekinge.
- 19 Blisshed god, for nocht stires<sup>2</sup> he  
Mi bede, ne his merci fra me.

## LXVI.

God milþe of vs, and blis vs þus;  
Light ouer vs his face, and milþe vs;

- 2 Pat we knawe in erthe þi wai,  
In alle genge þi helinge ai.
- 3 Schriuen to þe, god, folke be,  
Schriuen alle folke be to þe.

<sup>1</sup> V medullata.   <sup>2</sup> V amovit.

<sup>1</sup> V petransibunt.   <sup>2</sup> V exasperant.   <sup>3</sup> Ms. þat, þ expunged; *al.* at.   <sup>4</sup> V distinxerunt.

þe se in drihed, in strem þurgh-fare Þai sal on fote, in him faine sal þai þare. H In strem þurchfare on fote þai sal, Þare sal we faine in him with-al. E eyhen, om in H. E ouer. EH Whilk smarten. E Oure god genge ai yhe bl. H Blissis genge our god þat isse. E And herd. EH mas. H laid. EH at liue. E & nocht gaf in stiringe mi fete to be, H & in stiring nocht mi f. g. he. EH For þou (om H) fraisted (founded) vs god, founded (fraisted) vs wiht fire, Als founded (fraisted) is þe siluer shire. EH Þou inled vs in to snare. E bac bare, H Drouinges in our bac set þou þare. H mani ma, E Þou set men be niht and dai. H heued. E to be ai H for to ga. EH fire & water. H we foryhede. H om to be. H Inga in þi hous. H stedfastli. E I sal yheld. H om to. H hates. E Offrand meryhed gode þat be, Sal .I. offre vn-to the, Wiht brenninge of shep, bede I. sal To þe net, buckes wigh-al; H Offrand merihed sal .i. bede to þe, With brenninge of shep þat be, I. sal bede to þe nete bi tale, Wiht buckes baþe grete and smere. EH Comes, heres sone o-non (o-nan), And I. sal (om H) telle you ilkon (euerilkan), Pat dredes (dreden) god, alle yhe (opon to se), Hou mikel to mi saule dide he. E gladide. E loke wickednesse, H If .i. loke wicnesse in mi hert al. E Lauerd sal nocht here what it isse H Lauerd here nocht he sal. E For þat herd god and biheld euen Of mi bisekyngē to þe steuen. H lauerd þat n. stired. H and.

## LXVI.

E hauc merci H rew. EH L. his face ouer vs & rew of vsse (us). H om we. E hele in ai. E Alle folke shriue to þe god of blisse, To þe be shriuen al

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- 4 Faine and glade genge, mare and lesse,  
 For þou demes folke in euenesse,  
 And genge in erthe with þi mighte  
 Steres þou, þat þai do righte.  
 5 Schriuen to þe, god, be folke; al  
 folke to þe schriue.  
 Þe erthe gaf his fruite biline.  
 6 Blisse vs, god, oure god, vs blisse,  
 And drede him alle endes of erthe  
 þisse.

## LXVII.

- Rise god, and skatered his faas be;  
 And þat him hated, fra his face fle.  
 2 Als wanes reke, als wane þa;  
 Als meltes wax face of fire fra,  
 Swa sinful forworthe þai  
 Fra þe likam of god in ai.  
 3 And rihtwise ete, and glade in sighte

- Of god, and like in fainnes righte.  
 4 Singes to god, salme saies to his  
 name;  
 Waie makes to him, þe same  
 Þat vpstegh ouer setelgange;  
 Lauerd name to him be lange.  
 5 Glades in his sighte to seen:  
 Fra his face sal letted been;  
 Of fadre<sup>1</sup> of foundlinges ma,  
 Of domesman of widous swa.  
 6 God in his hali stede; god þat  
 inwon  
 Makes in hous of a won<sup>2</sup>;  
 7 Þat outeledes bonden-in-wa  
 In stalwurthede in for to ga,  
 Als-swa þai þat smertes<sup>3</sup> ai,  
 Þat herde<sup>4</sup> in throghes night and dai.  
 8 God, when þou gas in sight of þi  
 folke es,  
 When þou forthfares in wildernes,

<sup>1</sup> Ms. fadres.    <sup>2</sup> V unius moris in domo.  
<sup>3</sup> exasperant.    <sup>4</sup> = erde.

folke þat isse; H Shriuen folke god to be the(!), Sh[r]iuen alle folke te the be. E Faine and glade mote þai alle, Genge þat are grete and smalle, For þou demes folk in euenesse, Þou rihtes genge in erþe þat esse; H F. & gl. mote genge þat esse, For þou demes mare and lesse Folke in euenes ai non, Genge in erþe rihtes ton. EH Folke to þe shrine god. EH oure god god. E erþe þat isse.

## LXVII.

EH in cross rhymes:

- Rise vp (Aris) god, in heuen is begh,  
 And toscatered be his fas (face),  
 And fra his lickam flegh (drayhe) on  
 dregh  
 Þa þat here him hated has (hace).  
 2 Als reke wanes, wane (swurth) to  
 noht;  
 Swa wax meltes againe fire (fra  
 face of f.)  
 Als (Swa) sinful to gronde be broht,  
 Fra godes face (f. of god) is (sa)  
 faire and shire.  
 3 And rihtwise (ete H) þam freli fede  
 And make am (þam) glade in godes  
 siht,  
 Þar lif in faines ai to (mot ai) lede,  
 Þat him seruen (here him menske)  
 wiht (al H) þar miht.  
 4 Singes to lauerd (god), salm(e) saies  
 Vnto his name; him giues (gif yhe)  
 wai

- Pat stegh on setel[g]ange in pas (pais),  
 Lauerd name be to him ai.  
 5 Glades in his siht to sen  
 For fra his face sa (E sol) sal be-  
 falle  
 Of fader of fundyng letted ben,  
 Of (H & of) demer of widues alle.  
 6 God is þar he ai sal be,  
 Wonand in his hele (hali) stede,  
 God intobige þat (þat inwon) makes  
 he  
 Alle of o wun in hous of bede.  
 H 7 (Pat ledes þa þat bunden are  
 In to stalwurthnes of miht,  
 Als-sa þa þat sharpen þhare,  
 Pat won in þroyhes dai and niht).  
 8 God when þou comes out in siht  
 Of þi folke mare and lesse,  
 When þou wiht (þurch) þine awen  
 (þi nawen) miht  
 Wendes in to wildernesse,

Ms. Yesp. D vu.

- 9 Þe erthe es stired: for þat heuen  
 Droppes, fra þe face ful euen  
 Of god of Synay somdel,  
 Fra face of god of Irael.
- 10 Wilful raine sundre þou sal  
 Vntil heritage þine al;  
 Sothlik vnfest es ite yHITE:  
 For þat<sup>1</sup>, þou fulmaked ite.
- 11 Þine bestes erde in it sal nou;  
 In swetnes, god, to poure graiþed þou.
- 12 Lauerd sal gif worde to godspelland,  
 With mikel might, in ilka land;
- 13 Of loued of loued al-mighti kinge;  
 And of wlite hous twinne robed  
 thinge<sup>2</sup>.
- 14 If ye slepe bitwix middes clerkes,  
 Of feþre of douue of siluered werkes<sup>3</sup>,  
 And baft of bak of him be  
 In golnes<sup>4</sup> of gold to se.
- 15 Whil schedes of ai lastand kinge<sup>1</sup>  
 Oure it, for-bi ani thinge  
 Snaue whittened in Selmon be þa,  
 Godes hille, hil fat als-swa;
- 16 Lopered hil, hil fat als-swa.  
 Whi ilhope<sup>2</sup> ye lopered hilles ma?
- 17 Hil in whilk welqueminge yHITE  
 Is to god to won in ite;  
 For þat sothlike lauerd þat is  
 Wone in ende he sal with blis.
- 18 Godes wayne to tenthousande  
 Fefalded, thousandes of fainande;  
 Lauerd he is ai in þa  
 In Synay in halw swa.
- 19 Þou stegh in heght, toke wrecched-  
 nesse,  
 Name giftes in men mare and lesse:
- 20 For nocht leuand night ne dai  
 Inwon lauerd god suld þai<sup>3</sup>.

<sup>1</sup> r. For-þi? <sup>2</sup> V et speciei domus dividere spolia. <sup>3</sup> V pennae columbae deargentatae. <sup>4</sup> R. palnes, V pallore.

<sup>1</sup> V Dum discernit celestis reges. <sup>2</sup> V suspicamini. <sup>3</sup> V etenim non credentes, inhabitare dominum deum.

- 9 Þe erþe is stire(d), wha wate whi,  
 For þat (Bot for) heuen(es) droppen  
 wel  
 Fra face of god of Synai,  
 Fra face of god of Irael.
- 10 Wilful rain, lauerd, sunder  
 Vn-to þi (þin) eritage þou sal;  
 Hit is vnfest, (þat H) is na wunder,  
 For þou (om H) þi-seluen made  
 it al.
- 11 Bestes þat þine awen is (es),  
 Þai sal wun þer-in (in hit) ful stille;  
 Þou graiþed in þi swetnes  
 To þe pouer, god, at þi wille.
- 12 Lauerd sal gif to þa (þam) þat spelle  
 God(e) spelles þurt-out (in ani) land  
 Word wiht miht (mikel mith), forto  
 (to) telle  
 To (þe H) folke þat þai bifor am  
 (H þar) fand.
- 13 Kyngē of mihtes, of loue, of loue,  
 Of fairhed is biginninge;  
 Late þi heli hous a-boue  
 Twinne fra folke (al H) robbed  
 (reued) þinge.
- 14 If ye slep bitwix (bitwixen) fast  
 Middes klerkes, made of molde  
 (of feþer on folde)  
 Of feþres of dounes siluerd, þat last  
 (Of douue silnerd, þar alderlast)  
 Of bac in gulnes be of golde.
- 15 Whil ai-lastand god (king) sone o-non  
 Shedes (Demes) kinges ouer that,  
 Sn[a]we whitned be (ben) þai in Sel-  
 mon,  
 Godes hille, hil þat is fat.
- 16 Lopred hil, hil fat als-swa;  
 Þof þat (om H) yhe be ner so  
 dregh (drayhen on d.),  
 In ille hope (hoping) whi haue yhe  
 tha?  
 Þe (om H) lopered hilles are so  
 hegh (þat are h.),
- 17 Hil in (om H) þe while is (it is)  
 quemand (liking)  
 To god in hit (inne) for to won;  
 Sohtlik lauerd of al land  
 (For þat l. of heuen king)  
 Wun euer in ende (in e. euer) he  
 mon.
- 18 Godes waine of ten þhousand,  
 Of faine þhousandes maked (wel)  
 ma;  
 Lauerd (God) in tha (þam) is (is ai)  
 dwelland,  
 In Syna in þat heli swa.
- 19 Þou stegh in (on) heght (hegh), nam  
 (toke) wrecchednes,  
 In men giftes toke (nam) þou þare;  
 20 For noht leuand suld be hous-les,  
 In for to wun þat godes (lauerdes)  
 ware.

Ms. Vesp. D vii.

- 21 Blissted lauerd to-dai, ilkedai! smart wai  
Sal make to us god of our heles ai.
- 22 God our god sauf of makand qued<sup>1</sup>;  
And of lauerd of lauerd outgang of ded.
- 23 Bot god sal breke heuedes of his ilwilland,  
Scalp of hare in þair giltes gaand.
- 24 Saide lauerd: »of Basan torne, torne sal .i.  
In depnesse of þe se; for-þi
- 25 Þat þi fote be lited in blode o lim,  
Þe tunge of þi hundes fra faas, of him«.
- 26 Þai sagh þi steppes, god, steppes of god mine,  
Of mi king, þat halw es ine.
- 27 Bifor come princes samened to sing- and þar,  
In midde wenches of timpans war.
- 1 V Deus noster, deus salvos facienti.
- 21 Blissted god (lauerd) to-dai, ilke-dai!  
Smart wai vs make god of our rede.
- 22 God our god, sauf makand (sal sanne ns) ai;  
Of lauerd of lauerd outgange of dede.
- 23 Bot lauerd (Poweþer god) sal heuedes breke  
Of his fase þe (om H) mare and lesse,  
Þe scalp of þar hened (har ful) weke  
Of goand in þar wickednesse.
- 24 Lauerd said: of (is of) Basan,  
Als (Swa als) .i. wil swa sal it be,  
I. sal turne, turne o-nan  
In þe depnesse of þe se:
- 25 Swa (om H) þat þi fote (mot H) lited be,  
Tos (Tas) and hele (heles) alle, in (E mi) blode;  
Þe tunge of þi hundes to se,  
Of him fra fas (frendes) are vngode.
- 26 Þin ingoinges (Þe ingainges), god, þai segh,  
Of mi god þe ingoifinges,  
Of mi kyng (god) þat is so (sa) slegh,  
Þat (E þar) euer (ai) wones in hali (heli) þinges.
- 27 Bifor-come princes to syngand  
Samenli wiht-oute wans;
- 28 In kirkes lauerd blisses wele,  
Lauer[d] of welles of Iraele.
- 29 Þar Beniamin, yhongest es he,  
In outgang of thoght to be;
- 30 Princes of Iuda forthga þai,  
Dukes of þa, with am ai;  
Princes of Zabulon wele ma,  
Princes of Neptalim als-swa.
- 31 Sende, god, to mighte þine þus;  
Fest, god, þat whilke þou wrought in vs.
- 32 Fra þi kirke in Ierusalem,  
Sal bede giftes kinges to þe als lem.
- 33 Snibbe bestes of rede þat arz,  
Sameninge of bules lesse and mare  
In kye of folke, þat outsteke þa  
Þat fanded er with siluer swa.
- 44 Scater genge þat fightings wilen al.  
Come legates fra Egipete sal;  
Ethiop bifor come sal he,  
Hand of him to god to be.
- Bifor þe maidens of þe land,  
Of yinge (yhung) wenches of tym-pans.
- 28 In kirkes to (ai) god yhe blisse,  
To (om H) lauerd of welles of Irael.
- 29 Þar Beniamin þe zungest (yhunist) isse,  
In outgange of þoht sum-del.
- 30 Princes of Iude (Iuda) forth þai gon,  
Ilkan dukes als (has) wiht him;  
Þe princes of Zabulon,  
Þe princes of Neptalim.
- 31 Send þi miht lauerd (S. god to þi m.)  
als þe (om H) leme;  
Fest (And f.) in vs þat þou has (om H) wroht.
- 32 Fra þe (þi) kirke of (to) Ierusalem  
Kynges to þe giftes broht.
- 33 Snibbe bestes of rede rout,  
Samening (Gering) of boles þat (wil H) rare  
In ki of folke, þat (þai H) steke out  
Pa (om H) þat wiht siluer fonded are.
- 34 Scater folke wil fihytng sare (sore).  
Of (Fra) Egypt comes of þat (out of þe) land  
Chosen (Legates); anoþer comes bi-fore,  
Etheop to god is hand.

Ms. Vesp. D vii.

- 35 Rikes of erthe, to god yhe singe;  
Salmes to lauerd of alle thinge;  
36 Salmes to god, þat vpstegh mest<sup>1</sup>  
Our heuen of heuen, vnto þe este.  
37 Loke, he sal giue vnto his steuen  
Steuens of might: giues blisse ful  
euen  
To god of Israel; mikelnes his  
And might of him in kloudes is.  
38 God in his haleghs selkouth to se;  
God of Israel giue sal he  
Might and strenghte to his folke al.  
Blissed god, þat liue sal al!

## LXVIII.

Beryhed make me, god, of pine,  
For income watres in saule mine.

- 2 .I. am festened in slime depe esse<sup>2</sup>,  
And es þare na stapelnesse<sup>3</sup>.  
3 .I. come in heghnes of þe see,  
And þe storme it sanke me.  
4 .I. swanke criand, haase erē made  
Chekes mine for pine .i. hade;  
Mine eghen waned me of sighte,  
Whil .i. hope in mi god of mighte.  
5 Felefolded our hare of mi heued erē  
þai

<sup>1</sup> Ms. inest. <sup>2</sup> V in limo profundi. <sup>3</sup> sub-  
stantia.

- 35 Rikes (of erþe H), to god yhe syngē;  
Singes to lauerd is mest;  
36 Singes to god maked (þat made)  
stiyngē  
Ouer heuen of heuen, to þe est.  
37 Loke he sal gif his steuen sumdel  
Stenen of miht þat (sa H) loudes.  
Gines blisse to god ouer (of) Israel;

- þat wilfulli hated me ai;  
6 Samen-strenghted erē þai þa  
Whilk þat me fileghen, mi faa—  
Vnrightwiselike þai dide; for-þi,  
þat .i. noght robbed, þan yhald .i..  
7 God, mine vnwisdomē þou wate  
bitid;  
And mi giltes fra þe noght erē hid.  
8 Noght schame in me þam sal bitide,  
Lauerd of mightes þat þe abide;  
9 [þai sal be shente in me na-del, H  
þat seke þe, god of Israel.]  
10 For vpbraidings tholed .i. for þe;  
Oure-hiled schenschip þe face of me.  
11 Fremed am .i. made to mi breþer al,  
Mi moder sonēs pilgrime me kal.  
12 For loue of þi hous swa gode  
Ete me ai als ani fode,  
And vpbraidings of vpbraidand þe  
Alle þai fellen ouer me.  
13 And .i. hiled mi saule in fastings,  
And it es made to me in vpbraidings.  
14 And .i. set mi klepinge hairē swa,  
And in forbisen am .i. made to þa.  
15 Againe [me] spaken þat yhate sat inne,  
And in me songen þat drunken wine.  
16 .I. sothlike, lauerd, mi bede to þe;

- Is (His) mikelnes, is blisse (of miht)  
in cloudes.  
38 God in his (om H) halyhes selkouth  
esse;  
God of Israel sal giue  
Miht and strengh his folke wiht  
blisse.  
Blissed god þat ai sal liue! amen.

## LXVIII.

EH Make me (om H) beryhed g. of sinne, For to mi saule come watres inne. I am f. in fen ful depe, And noht (Ne) is stapelnes þat me mai kepe. EH I s. c. and are made Mi chekes hos (hous). E wane to me. E Felefolded o. hore. E wilfullike. EH haten. EH flihyen me. E And þat I rest noht. H reued. EH yheld. H Min unwisdom god. E wel wate tou. E noht hid are nou. H are þai h. E Shame sal þai in me na-wight, þat abide the lauerd of miht. H God. E Noht sal þai be fordone in me, God of Israel þat seken the. H i. pholed upb. E For for þe vpbraidings þolde I, Shenship ouerhiled mi face for-þi. H Hiled. E br. ma, H F. to mi br. made am i. E Pilgrim to sonēs of mi moder als-swa H And p. to mi moder sonēs for-þi. H For þat loue of þi hous ai, Hit ete me baþe niht and dai. E Hit ete me als. H ouerprw inst. of hiled. E & I h. in fast mi saule to be, & it [is] m. in vpbr. to me. H clopinge. E om in. EH is it made. EH Again me spake. EH sange. H at þe. E Tide. H of wel-

Ms. Vesp. D vii.

- Time welquemed, god, ite be:
- 17 In mikelhed of merci þine  
Here me, in sothnes of hele þine.
- 18 Outake me fra fen of sinne,  
Þat .i. be noghte feste þare-inne;  
Þat me hates lese me fra þa,  
And fra depenesses of watres ma.
- 19 Noght þai sinke me amange  
Storme of watres stith and strange<sup>1</sup>;  
Ne oursweyhe<sup>2</sup> me depenes þat is;  
Ne schouue<sup>3</sup> ouer me þe pit mouth his.
- 20 Here me, lauerd, witterli,  
For frendsme es þi merci;  
After mikelhed þat be  
Of þine rewthes bihald in me.
- 21 Ne torne þi face fra þi childe dere;  
For .i. am droued, swifteli me here.
- 22 Biwald to mi saule, and lese ite;  
For mi faas, outake me yhite.
- 23 Þou wate mine vpbraidinge,  
Mi schenschip, and mi schoninge.
- 24 In þi sight ere alle þat droues me;  
Vpbraidinge and wrecchednes abade  
mi hert to se.
- 25 And .i. abade wha samen was morn-  
and  
And nane was; wha roned, and .i.  
ne fand.
- 26 And in mi mete gane þai galle to be,  
And in mi thriste with aysile drank  
þai me.
- 27 Þaire borde be in snare bifore þa,  
And in foryheldinges, and in schame  
als-swa.
- 28 Dimmed be þair eghen, þat þai ne se;  
And þaire bak ai coked be.
- 29 Yhet ouer þam þi wreth,  
And vmgripe þam mote þi breth.
- 30 Wilderness be mad þaire woninge,  
And in þaire teldes wone nathinge.
- 31 For wham þou smate, forthfilyhed  
þa,  
And ouer sorwe of þair(!)<sup>1</sup> wondes  
eked þai swa.
- 32 Set wickednesse ouer þaire wickednes,  
And noght inga þai in þi right-  
wisenes.
- 33 Of boke of liuand be þai done awai,  
And with rightwise noght writen be  
þai.
- 34 .i. am pouer and sorwand to se;  
Þi hele, god, onfanged me.
- 35 Loof sal .i. name of mi god with  
sang,  
And mikel him in loof amange;
- 36 And it sal queme to god ouer kalf  
newe is,  
Forthledand<sup>2</sup> hornes and klees his.
- 37 Se mote pouer and faine with-al;  
Sekes god, and yhour saule line sal,
- 38 For lauerd herd pouer if þai wald  
oghte,  
And his bonden forsok he noghte.
- <sup>1</sup> r. mi.    <sup>2</sup> V producentem.

<sup>1</sup> V Non me demergat tempestas aquae.  
<sup>2</sup> absorbeat.    <sup>3</sup> urgeat.

queme. EH In m. of þi mercy here me, In soghnesse of (þi H) hele to þe (se). E filþe. EH þere. H Þa þat. EH hate. E om me. H þam fra. H om And. EH depnesse. H als-swa. EH Noht ne, þai om. E þare-amange. H water. EH þat are (is) str. EH forswolyhe (E forssvoyhe). d. yhit. E ouer-shoue EH is mouth the pitte. EH Here me lauerd for frensom (winsom) is merci of þe, After mikelhed of þi reufes biwald in me. EH And ne. E wate wele. E Min upbraidinge wel wast tou. E And mi. E scominge, H shoning nou. E In þi siht are alle mi fo, Þat me drouen and done wo, H Alle mi fas are in thi siht, Þat drouen me baþe dai and niht; EH Vpbraidinge abode mi hert, And wrecchednesse (wrecchedhed) for mikel vnquert. EH abode. E who. H ware. H & ne was. H om and. E in snare be. H bifor þam be in snare. E sclaud[er], E sa H mare. EH Dim. E backe in c. H ai in c. E Yhet o. þ. þi wragh to ga H Yhet þi w. ouer þam swa, EH And bragh (hatereden) of þi wragh vmgrip þa. E In w. EH om mad. E filhed þai sa H þai filyhed ai. E to sorgh. H mi. E þa, EH om swa. E wicnesse. E Fro boke. E om with. H And i. H soryhand E sorful. EH onfonged. H Heryhe. E I sal hergh. EH om mi. EH lof. E queme sal it god. E kles H cles. H isse. H Pouer mot se. H lauerd. E For herd lauerd ai pouer þat be, And his bunden

Ms. Vesp D vii.

39 Loof him heuens and erthe als-swa,

Pe se, and alle crepand in þa.

40 For god Syon sauf make sal he,

And bigge þe cites of Iude;

41 And inwone þare sal þai yhite,

And in eritage winne ite.

42 And sede of his hine agh it mone,

And þat loue his name, in it wone.

LXIX<sup>1</sup>.

God, bihald in helpe of me;

Lauerd, to helpe me high þou þe.

2 Schent and schoned be þai, þa

Þat sekas mi saule to do it wa.

3 Þai torne hindward and schame mote

þai,

Pat willen to me iuels ai.

4 Þai be went sone and schamed swa

Pat saies to me: »wa, wa!«<sup>2</sup>

5 Þai glade and faine þai mote in þe,

Alle þat sekas þe to se;

And saies<sup>3</sup>: »lauerd be mikled ai«,

Whilk loues þi hele night and dai.

6 Sothlik nedeful and pouer am .i.;

God, helpe þou me for-þi.

7 Mi helper and mi leser arte þou;

Lauerd, dwelle þou noht nou.

<sup>1</sup> Cf. Ps. 39, 19. <sup>2</sup> V Euge euge. <sup>3</sup> *al.* sain, V dicant.

noht forsoke he. H om lauerd. H when. H bunden. EH Heryhe. EH om and. EH alle wurmes in þa. EH bigged ben c. E þai sal. EH om yhit. E w. it al H w. hit ai. E sal weldet ihit. H louen. E wun in it.

LXIX.

H Bihald god. E high of þe. E alle be þa. EH seke. Þai—ai om in E. H Þai turn obac and shent þai be, Þai wilen iueles unto be. EH turned. H swiftli. H om and. EH shamand. EH sain. EH om þai mote; H alle in þe. E Whilk þat, H om Alle. E seke H þe seken. EH forto. EH sain. E ai lauerd mikled be (Ms. he) H mikled lauerd be ai. E Þat louen ai þe hele of þe H Þat wilen þi hele niht and dai. H And .i. am nedful & pouer to se, Þerfor god þou helpe me. H & mi bier. E L. lang ne dwelle þou.

LXX.

H .i. hoped. E n. sh. in ai be Sal .i., in þi r. lese me (and o. me om). E Helde þine ere vn-to me And sauue me for merci of þe, H Helde unto me ere thin And s. me ai out of pin. EH Be to me in god forhiler nou And in st. w. þat me sauf þou. E niht and dai H ai to be. H om mi. H tofseinge. E art þou ai H art þou to me. E Mi god lese me. H Mi god fra sinful hand outtake oute (r. me) for-þi. EH again l. wicli doand H doand wicli. H mi þhild lauerd þou art. E yhoughhede H yhou yhede. E mi shilder. EH In þe ai mi sange (mi singing ai), als fortofen (forto sek) lange Made .i. am (Am .i. made) to fele, and tou helpere strange. H Mi mouth fild be. E Be fild. E s. þi

LXX.

IN þe, lauerd, hoped .i.; noht schent .i. be

In ai; in þi rightwisenes lese me, and outake me.

2 Helde to me þine ere of mighte, And sauue me, bi dai and nighte.

3 In god forhiler to me be, And in stede warned, þat þou sauf make me;

4 For mi festnesse ai and nou And mi toflight best ertou.

5 God, outake [me] fra sinful hand, And fra hand ogain lagh and iuel doand.

6 For þou ert mi þilde, lauerd, in nede; Lauerd, mi hope fra mi yhouthede.

7 In þe fra wambe fest am .i. nou, Fra magh of mi moder mi forhiler ertou;

8 In þe ai alle mi singinge. Made am .i. als fortakenige Vnto mani and ful lange; And þou helper euer strange.

9 Be fulfilled mi mouth with loof, þat .i. singe ai

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- 10 Ne forwerpe me in vnwelde,  
 In time when .i. am of elde;  
 When mi might it wanes oghte,  
 Lauerd, þou forlete me noghte.
- 11 For saide vnto me mi faane,  
 And þat gete<sup>1</sup> mi saule rede made  
 in ane,
- 12 Saiand: »god forsokke him ai;  
 Filiyhes bathe be night and dai,  
 And vmlappes<sup>2</sup> him on-ane,  
 For þat outakes es it nanew.
- 13 God, ne fer þou fra me;  
 Mi god, in mi helpe bihalde to se.
- 14 Schent and wanande be þa  
 Bakbitand to mi saule swa;  
 Ouerhiled with schenschiþe and  
 schame be  
 Þat sekas iuels vnto me.
- 15 .i. sothlik ai hope sal inwardeli,  
 And eke ouer al þi loof<sup>3</sup> sal .i.
- 16 Mi mouth sal schewe þi rightwisenes,  
 Alle þe dai þi hele þat es.
- 17 For .i. knewe noght boke<sup>3</sup> writen al,  
 Ingo in mightinges of lauerd .i. sal;  
 Lauerd, .i. sal mine witterli  
 Of þine rightwisenes aneli.
- 18 God, þou taght me fra yhouþe mine;  
 And to nou sal .i. schewe [wondres]<sup>4</sup>  
 þine.
- 19 And til in vnelde and alderelde<sup>1</sup>,  
 God, ne forlete [me] in vnwelde,
- 20 Til .i. schew þine arme with blis  
 To strende alle þat towarde is;
- 21 Þi mightinge, and þi rightwisenes,  
 God, in til heghist ai þat es;  
 Whilk<sup>2</sup> grete things þou made to  
 be—  
 God, wha like is to þe?
- 22 Hou fele þou schewed me drounges,  
 And mani oþer iuel things!  
 And turned, þou quikened me to be,  
 And fra depenes of erthe led þou  
 me.
- 23 Þou felefalded þi mikelnes;  
 And turned, roned me þou es.
- 24 For and<sup>2</sup> in lomes sal .i. to þe  
 schriue  
 Of salme þi sothnes, god on liue,  
 And singe sal .i. to þe wel<sup>2</sup>  
 In harpe, halgh of Irael.
- 25 Glade sal mi lippes when .i. haf<sup>2</sup>  
 sungen to þe,  
 And mi saule þat þou boght fre.
- 26 Bot and mi tunge sal think<sup>2</sup> alle  
 daie  
 Þi rightwisenes, whiles liue .i. maie,  
 When þai schent and schoned be  
 Þat iuels seken vnto me.

<sup>1</sup> V custodiebant. <sup>2</sup> comprehendite.<sup>3</sup> litteraturam. <sup>4</sup> Ms. wordes.<sup>1</sup> V usque in senectam et senium. <sup>2</sup> Nam  
et ego. <sup>3</sup> Ms. to wel.

blisse, Al dai þi mikelhed that isse. H mikelnesse. EH Ne forwerp me in tide (time) of eld þat be, When wanes mi miht ne forsake (noht forlete) me. EH vn-to (to) me saiden. E fon. E in on. E God forlet saiand filyhe þhe And gripes him for þat outtas nan be, H Saiand god forlete him filyhes with-al And gripes him for is nan þat outtake sal. E Mi god. H ne f. thou noht. E om me. EH and se. EH Shent mot þai be (S. be þai) and wanand, Þat to (om H) mi saule are backe-bitand. H Ouerhiler. H þai be. EH seken. E om ai. H sal ai hope for-thi. H Al dai. H hele god. E swa inst. of al. E In þi mihtinges lauerd in sal I ga. H In mihtes of lauerd inga .i. sal. EH min sal I. E for-thi. H om Of. EH þi. EH onli. E Lauerd. EH lered. E shew sal [I]. EH wundres. E And in elde and in vnelde þat be, Lauerd ne forsake þou me. H Forsake me noht god in v. H Til þat. E sal shew. E alle strend. EH miht. E Lauerd. EH vnto h. esse. E gretinges. H Þat þou made mikelnesses to be. E Lauerd. E is like H like mai be. E Hou many shewed tou to me Drounges fele and iuels þat be. H to me. E me þou quikened nou H me q. þou nou. H erþe eft. EH me lede þou. E manifolded. E om and. H i in lomes sal. H om þi sothnes. H god þat is. E oliue. EH to þe sal I; to om. E Mine l. sal glade when I singe to þe. EH om þou. E whil H wil. H shent & sh. þai be. H þinken.



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## LXXI.

- God, gif þi dome to kyng<sup>e</sup> þat es,  
 And to þe kinges son þi rightwisenes.
- 2 In rightwisenes þi folk deme þou<sup>1</sup>,  
 And þi pour<sup>e</sup> in dome nou.
- 3 Nime hilles pais to folke to go,  
 And knolies rightwisenes als-so.
- 4 Deme þe poure of<sup>e</sup> folke sal he,  
 And sauf<sup>e</sup> sal he make to be  
 Sones of poure men with-alle,  
 And meke þe crauer<sup>e</sup><sup>2</sup> so he salle.
- 5 And with þe sunne sal he wende,  
 And bifore þe mone, in strende and  
 strende.
- 6 He sal douncome als in flesche<sup>3</sup>  
 raine,  
 Als goters droppand þe erthe ogaine.
- 7 Spring<sup>e</sup> sal in his daies alle  
 Rightwisenes to grete and smalle,  
 And mightsomnes of<sup>e</sup> pees, in ai,  
 Vnto þe mone be borne awai.
- 8 And laurd fra see to see he sal,  
 And fra strem<sup>e</sup> to meres of<sup>e</sup> werld al.
- 9 Bifor hime falle sal Ethiopes thicke,  
 And his faas þe erthe sal licke.
- 10 Kyngis of Thars and of isle lede,

<sup>1</sup> V Iudicare (inf.). <sup>2</sup> V calumpniatorem.  
 R chalenger. <sup>3</sup> Ms. flescher, *az.* flees; V vellus.

- Giftes gode þen sal þai bede;  
 Kynges of Arabie and of Saba  
 Giftes lede þai sal als-swa;  
 11 And loute hime sal kynges alle,  
 Alle genge hime-to serue salle.
- 12 For lese sal he pour<sup>e</sup> fra mightand,  
 And poure þat had na helpe in land.
- 13 To pour<sup>e</sup> and helplesse forbere sal he,  
 And saules of poure make sauf<sup>e</sup> to be.
- 14 Of okres and wickednes alle  
 Saules of þam bie he salle;  
 And worschepfull<sup>e</sup> þe name of þa  
 Bifore hime it sal be swa.
- 15 And he salle liue, and be gyuen for-þi  
 To him sal gold of Arabi;  
 And bid of him sal þai ai,  
 Blisse him sal þai alle þe dai.
- 16 Be festenes in erthe sal he  
 In heghiste of hilles; ouerhouen  
 sal be  
 Ouer Yban his fruyte, and blome  
 sal þai  
 Fra cite als fra erthe does hai.
- 17 In werldes name of him haue blis;  
 Bifore sunne name of him it is;
- 18 And blissed be in him sal kyndes alle,  
 Alle genge mykel him þai salle.

## LXXI.

E of inst. of gif. H þi d. to þe k. gif. EH To deme (Deme) þi folke in  
 rihtwisenesse And þi pouer in dome mare and lesse. EH Fange. ga. E He  
 sal deme pouer of folke, sauf make wiht-al Sones of pouer, and crauer meke he  
 sal. H om þe. beryhed. þe crauer meke; so om E And he sal be wiht þe  
 mone (!) in ende, Bifor þe mone. . H And he sal be with sunne and bifor mone,  
 In getinge and getinge sone. EH com doun. E a s rain in flees soft. H flees.  
 E And. E dr. ouer erpe oft. EH pais, E þerfore. H To. E be out borne. EH &  
 I. sal he (he sal) fra se to se. of w. þat be. EH Etheops falle sal. EH K. of  
 Th. and (om H) of yle (E þe) land Giftes bede þai (Bede sal giftes) wiht þare  
 hand. E om sal; H sal þai lede. EH bid inst. of loute. E kenge. E om to.  
 H to him serue þai s. E & p. to whom help nan was in land H & p. to whom  
 nan was helpande. H Forber pouer & h. E sauf make. E wicnesses. EH  
 wurchipful. H om þe. E om of; H of þam ai. E sal be ai swa H baþe  
 niht & dai. EH and (to H) him sal for-þi Be giuen of gold. H biseke. E þai  
 sal ai H ai sal þai. E om him. E Festenesse in e. be s. he. E vphouen.  
 H In heghnesses of hilles be, Ouerhouen ouer I. is frut bes ai, And þai sal  
 blome fra cite als fra erpe hai. E Als fra cise dos of e. hai. E In w. blissed  
 be name hisse, H His name be blissed in werld þisse. EH þe, H mone.  
 E om it. H euer name hisse. EH And be blissed, E sal in him kinde of erpe  
 al H in him sal al kinde of land. H sal be him mikelland. E onlike H onli.

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- 19 Blissted lauerd, god of Irael,  
 Þat does wondres aneli wel.  
 20 And blissted name bi night and dai  
 Of his mastehede sal be in ai,  
 And be filled with his mastehede  
 so fre  
 Sal alle erthe, swa be, swa be.

## LXXII.

- Hou gode god of Irael es,  
 To þa of hert þat ere rightwis!  
 2 Mi fete sothlyke negh stired ere þai,  
 Negh yhoten ere mi steppes ai;  
 3 For .i. loned<sup>1</sup> oure wicke in land,  
 Pees of sinful men seand.  
 4 For noght es bihalte<sup>2</sup> to dede of þa,  
 And festenes in þare woundes ma.  
 5 In swynke of men noght ere þai alle,  
 And with men noght [be] swongen  
 þai salle.  
 6 Forthi helde þam pride; hiled ere  
 þai  
 With wickednes and þar quednes ai.  
 7 Forthyhode als of fattenes wickednes  
 of þa;  
 Þai fore in zerninge of hert swa.

<sup>1</sup> V zelavi.    <sup>2</sup> respectus.

- 8 Þai thought and spake quedenes  
 vnrighete;  
 Quedenes spake þai on heghte.  
 9 Þai sete þair mouth to be in heuen,  
 And þair tunge in erthe it ferde ful  
 euen.  
 10 For-þi be torned mi folke hider alle,  
 And fulle daies in þam be funden salle.  
 11 And þai saide: »hou wate god þis?  
 And wher wisdome in heght is?»  
 12 Bihald, þai sinfuller, and in werld  
 mightsomand,  
 Haden welthes fulle þaire hand.  
 13 And .i. saide: »withouten skille for-þi  
 Mi hert with-inne me righted .i.,  
 And bitwix vnderand ware  
 Mine handes wesche .i. þare;  
 14 And .i. was swongen al þe dai,  
 And in vghteninges mi þhraying<sup>1</sup> ai.«  
 15 Ife .i. saide: ».i. salle telle swa«,  
 Lo, birthe of mennes<sup>2</sup> sones schoned<sup>3</sup>  
 .i. þa.  
 16 .I. wend þat .i. knewe þisse;  
 Swynke bifore me mikel isse:  
 17 Til in god halines in .i. ga,  
 And vndirstand in newest of þa.

<sup>1</sup> V castigatio.    <sup>2</sup> al. þi.    <sup>3</sup> V reprobavi;  
 r. schoued?

EH And blissted be niht and dai Name of his mikelhed in ai, And be filde sal  
 (H sal be, filde om) wiht mikelhed hisse Alle erþe, swa be swa be, wiht blisse.

## LXXII.

H of Israel god. E isse H ise. are. H ai. E yhutton. H Mine steppes negh  
 toyhut are þai. H wicked. EH Pais. H om es; E nis. EH bihaldinge. E tham  
 H am. E Ne. EH In woundes (wounde) of þam. E For in. E þai are, alle om.  
 E noht ben þai sw. H be swongen noht þai; E sare. H For-þi help(!) pride  
 þam mare and lesse, Þai [er] hiled wiht wicnes and þar quednesse. E In wic-  
 nesse. H Ontyhede. H fathed. EH ferd. yhorning. E & þai spake quednesse  
 H & qu. spake þai, E In heght þai spaken wickednesse H Wicnesse in heght  
 spake þai ai. E Þai s. mouth of þam in h., H Þe mouth of þam þai set in h.  
 E & tunge of þam ferd in erþe euen. H ferd in erþe, it om. E went. H here E he,  
 H swa. E daies fulle in þo. H sal be funden in þa. EH hou wat (om E) god  
 of Israel, Whare wisdom be in heght (is h.) sumdel. E Loke sinful and in werld  
 mihtand, H Loke þai sinful and mihtsomande. E Haueden. H In werld haden  
 w. in hand. E And .i. saide þenne witerli Wiht-out scil mi hert rihted I, H And  
 wiht-uten scil saide .i., Rihted .i. mi hert for-thi. EH ma inst. of ware. EH  
 Wesshe .I. (om H) babþe (þen) mi hend swa (twa). E swungen H swunge. E om  
 And. E vghtendite H uthtentide. E zhraghing H þhraying. E telle sal I.  
 swa, H swa telle .i. sal. EH Loke. E þine H þi, sones. H al. EH And  
 (H om) I. wende at knawe (þat i knew) to se, Þis swinke is (ai H) bifore me.  
 E om in; godes; I inga. H In godes helinesses til .i. inga. EH newist. EH Bot for

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18 Noght-forþi for swikedomes [þou] set  
to þam ai;Pou outþhrew þam when vphouen  
ware þai.

19 Hou ere þai made in vnronyngnesse!

Ferinkli bathe mare and lesse

Waned þai, forworþed þare

For þaire wickenes þai in ware.

20 Als of risand of slepe, lauerd, in þi  
cite nou

Liknes of þa to noght thryng sal tou.

21 For inlowed<sup>1</sup> es mi hert,

And mi neres ere torned for vnquert;

And .i. am to noghte for-þi

Thrunge, and na thinge wiste .i.;

22 Als mere made .i. am at se<sup>2</sup>,

And .i. am ai with þe to be.

23 Pou toke mi righthand, and in þi  
willeLed me, and toke me with blisse  
mi fille.24 What sothlyke to me es in heuen,  
And on erthe fra þe, þat .i. wild  
neuen?

25 Waned mi flesche and mi hert al dai;

God of mi hert, and mi dele god in ai.

26 For loke, þa þat þam ferre þe fra,  
Forworth sal þai euer swa;<sup>1</sup> V inflammatum. <sup>2</sup> *al.* at þe; V apud te.Pou forlest<sup>1</sup> alle saufe to be  
þat strenen<sup>2</sup> with-ouen þe.27 And me<sup>3</sup>, cliue to god gode isse,  
And set mi hope in lauerd god of  
blisse;28 þat .i. schewe þi spellinges ilkon  
In yhates of doghtre of Syon.

## LXXIII.

Whare-to outpote þou in ende, god  
gode,Wrathe es þi breth ouer schepe ofe  
þi fode?2 Mined be þou ofe þi sameninge,  
þat þou aght fra biginninge.3 Pou agaynboghte yherde ofe þine  
eritage yhite,

Syon hille whilke þou woned in ite.

4 Heue þi handes in þar pride in ende.  
Hou lithered<sup>4</sup> in halew es þe fende!5 And mirthed er þat hated þe  
In midde of þi solempnite.6 þai set þaire takenes, taknes wrange;  
And noght knewe þai ouer heght<sup>5</sup>  
als in outgange.7 Als in wodes of trees þat are,  
þaire<sup>6</sup> yhates with axes þai doune  
schar<sup>1</sup> V perdidisti. <sup>2</sup> fornicantur. <sup>3</sup> *al.* to  
me. <sup>4</sup> malignatus est. <sup>5</sup> V super summum.  
<sup>6</sup> r. His.

sw. set þou to þam (am) ai (om H). E outwarpe. whil. H Wil uphouen þai ware  
outkast þou þam. E Hou are þai maked for to se In vnronandnes to be. EH  
Feringli waned þai mare and lesse, þai forworþed for þar-wickednesse. H om  
of; om þi; þar licnesse to noht; E Als of slep risand þat are, In þi cite lauerd  
þare Licnesse of tham ouer alle Vn-to noht þringe þou sal. EH inloyhed. E om  
And—unquert. H om ere torned. E And to noht þrunge am .i., And I ne wist  
witerli. H Manged are, and .i. to noht Am þhrungen and noht wist .i. oht.  
E And als m. am I made EH at þe. EH om am. H forto. H held. EH in  
wille of þe. EH Pou led me and wiht blisse kep me. EH For what is to me  
(to me is). EH And fra þe ouer erþe. wald. EH om þa; þat ferre (ferren) þam  
fra the EH Forworþhen sal þai euer (sone sal þai) be, Pou forlesed (forspilt ai)  
alle tha Wiht-out þe þat stren(e)n swa. EH & to me to kliue. E om And; H To.  
H om god. EH þine. E ilkan. EH doghtres.

## LXXIII.

EH Whi. E awaiput H outdrof. EH Wragh is. E bragh H brath. EH om þou.  
H Whilke. EH om agayn. H of e. þine, yhite om. H Hil of Syon. E in whilke.  
E wones. H ine, it om. EH hand. H in pride of þa. E of inst. of es. E & blisse  
maken; hate. H & glade are þat hate mare and lesse In middes of þi mirinesse.  
EH tokenes. E lange H ai. E als our heht. H & als in outgang ouer slep(!)  
noht knew þai. H trees of wod. EH Wigh axes yhates (his yh.). E In h., in

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- In him-seluen; at þe laste  
 In ax and in thixil þai ite dounecaste.  
 8 Þai brent þi halines with fire; in  
 erthe same  
 Þai fortrade telde ofe þi name.  
 9 Þai saiden in þaire herte swa  
 Samen þe kynered ofe þa:  
 »To reste make we mesdaies<sup>1</sup> alle  
 Ofe god fra erthe, for oght mai falle«.  
 10 Ourē taknes nocht se we; nou profete  
 nane is;  
 And vs knawe namare sal he for his.  
 11 Towhen, god, vpbraide sal þe fende?  
 Gremes wiþerthret þi name in ende?  
 12 Wharto tornes þou þi hand, and  
 righthand ofe þe  
 Fra mide þi bosome in ende to be?  
 13 Bifore werldes god ourē kinge, with  
 hand  
 Wroght has hele in midde þe land.  
 14 Þou feste in þi might þe se swa;  
 Þou droued dragunes heuedes in  
 watres ma.  
 15 Þou brake dragoun heuedes, mete  
 gafe him  
 To folke of Ethiope ilka lim.  
 16 Þou brake welles and weles nou;

<sup>1</sup> V dies festos.

- Stremes ofe Etham dried þou.  
 17 Þine es dai, and þine es nighte;  
 Þou smiþed griking and sunne brighte.  
 18 Þou made al meres ofe erthe ma;  
 Somer and ware<sup>1</sup>, þou schope þa.  
 19 Mined be ofe þis dai and nighte:  
 Þe faa vpbraided lauerd ofe mighte,  
 And folke vnwis als-swa þe same  
 Þai schoned<sup>2</sup> þi hali name.  
 20 Ne giue þou to bestes til be  
 Saules schrinand vnto þe,  
 And saules of þi poure frend  
 Ne forgete þou neuer in end.  
 21 Bihald in þi witeworde swa,  
 For fulfilled er þai þa  
 Þat sestrede er in mirkenes  
 Of erthe til houses of wickednes<sup>3</sup>.  
 22 Ne be turned þe mekemade yotten<sup>4</sup>  
 same;  
 Poure and helples sal looue þi name.  
 23 Ris, god, deme þi skille in querte;  
 Mined be þou in þi herte  
 Of þine vpbraidinges, of þa whilke ai  
 Are fra þe biginnand<sup>5</sup> alle dai.  
 24 Ne forgete steuens of þi faas;  
 Pride of þas þat þe hates ai vpstegh  
 þas.

<sup>1</sup> so R; V ver.    <sup>2</sup> V incitavit.    <sup>3</sup> V quia  
 repleti sunt qui obscurati sunt terrae domibus  
 iniquitatum.    <sup>4</sup> V confusus.    <sup>5</sup> V ab insipiente.

ax yhit And þixel down þa kusten hit. H om in<sub>2</sub>; þai doun hit. EH Þa(i) brend  
 wiht fire (þi H) helines þe s. H In erþe þai f. E Alle þe kinreden þat was of  
 þa, To rest alle make we Fra erþe mesdaies of god þat be; H Þai saide in  
 þar hert samen kinred of þa, To rest ma we alle messe-daies of god erþe fra.  
 E Oure toknes that are of miht, Noht se we þam dai ne niht, Nou prophete is  
 nauther-ware, And vs knaw sal he nomare. H nis, nane om; nomare he sal  
 what is. EH lauerd. E Tarded wiþer-yrhet. E Whi þi hand and þi rihthand  
 turnes tou Fra mid of þi bosem nou. H Whi. of þi. EH God (sothlic H) our  
 kinge bifore werldes isse (werld þisse) He wroght hele (Broht has he h.) in mid  
 erþe þisse (þe e. isse). H festened. EH om swa. E Droued heuedes of dra-  
 gouns. H dragun. EH be inst. of ma. H welles. EH ilkan inst. of nou.  
 EH Þou dried stremes of Ethan. E Þe fa vpbraided, lauerd mine of þisse, And  
 tarded vnwis folke þi name þat isse; H Min of þis, upbraided lauerd þe fa, And  
 folc vnwis wackened þi name als-sa. E Ne g. þou to b. in land Saules þat are  
 to þe shrinand. H Ne gif to bestes saules shruiand to þe, Ne forgete in ende  
 saules of þi pouer þat be. H Loke in þi witeword for fild are þai, Þat sestred  
 are of erþe to houses of witnesses ai. E For þat. Þat cestered are of erþe  
 þat esse Vn-to houses of wickednesse. EH om þe. E shent H toyhut, þe s.  
 E Ris vp god, deme sal (!) mine, Be mined of vpbraidinges þine, Of tha þe whilke  
 that ware ai Fra biginninge al þe dai; H Ris god, deme mi scil, min þou ai  
 Of þin upbraidinges þat fra biginning are al dai. E of þi fas yhit, H of þi f.  
 al dai. EH Pride of þa the hate (hate þe), E ai vpstiyhes hit H upstiyhes ai.

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## LXXIV.

- We salle schriue to þe, lauerd, we  
sal schriue,  
And we salle kalle þi name bliue;  
2 We salle telle þi wondres. 'When  
time tane hafe .i.,  
.I.' rightwisenes deme sal sothli.  
3 Molten es erthe and alle þat erd in ite;  
.I. festened pilers of it yhite.  
4 I saide to wicked: »nilles do wicli«;  
And to gilty: »nilles hene horne for-  
þi;  
5 Nilles heue in heghte your horne  
þat es,  
Nilles speke ogaynes god wickednes'.  
6 For ne fra este, ne fra weste, ne  
fra wilde hilles;  
For god demer at his wille es.  
7 Þis mekes he ful ofte,  
And þis vpheues he olofte.  
For drinke hand of lauerd es ine  
Ful menged with ripe wyne<sup>2</sup>;  
8 And he helded fra þis in þis;  
Bot drege of him noght is  
Litted, drinke sal al þa  
Sinnulle of erthe þat ere swa.  
9 .I. sothlike in werld schewe salle,

<sup>1</sup> Ms. I þi. <sup>2</sup> V quia calix in manu domini  
vini meri plenus mixto.

- Singe to god Iacob with-alle.  
10 And alle hornes of sinful breke sal  
.i. þa;  
And vphouen ben hornes of right-  
wys ma.

## LXXV.

- K**nawen in Iude god es wele;  
Mikel es his name in Irael.  
2 And made his stede es pais opon,  
And þe wonyng of him in Syon.  
3 Þare brake he myghtinges righte,  
Bogh, schelde, swerde, and fighte.  
4 Lightand þou wondrelike fra hilles  
of ai;  
Alle vnwise of hert droued ere þai.  
5 Þai slepe þaire nappinge, and noght  
þai fand,  
Alle men of welthes, in þair hand.  
6 Fra þi snibbyng, god of Iacob,  
Þai napped þat horses stegh up.  
7 Þou aghefull ert, and wha to þe  
Ogainstand sal fra þen þi wreth be?  
8 Fra heuen herd dome þou made:  
Þe erthe qwoke, and rest it hade<sup>1</sup>;  
9 When god raas in dome to stande,  
Þat he make saufe alle handetame  
of lande.

<sup>1</sup> V quieuit, R was still.

## LXXIV.

E god, we sal to þe s. EH wundres. E tide. EH I haue tane. EH I riht-  
wisenesses deme sal (sal deme) o-nan. EH Multen. E om þat. E erde H won.  
H I sal festenen his p. y. EH wicke. E nils wicli H wicli nils EH do (to) þer-for.  
EH & to giltand, nils (ne wiles) vpheue yhoure horne. V 5 om in E. H Ne wiles  
vpheue. H again god unrihtwisnes. H om For. E of; este om. E of. EH  
domesman. E alle at. H Þat. he heues op. E Þis mekes he þis heghes he, for  
drinc is ine Lauertes hand ful menged wiht ripe wine. E Bot drege of him  
noht litede is H And his dreg noht l. is. E Drinke sal of hit alle þat are  
Sinful of erþe lesse and mare, H Of hit sal drinke and haue in hand Alle þe  
sinful of the land. E shew in werld. H To god of I. singe.. E And I. sal  
breke alle hornes of sinful ai, And hornes of rihtwise vphouen ben þai. H om  
þa; of riht for-þi.

## LXXV.

EH Israel. E is his stede. H stede of him made p. is on. E his erdyngsted  
H his wonyng. H Þare þen sal he breke miht. E wunderli H sellic. E þar  
slep. H om þai. EH For. E horses þat st. op H þai st. on h. ob. E Agh-  
ful þou art and wa againstande Þe, fra þenne þi wragh and ande, H Þou aghful  
art and wha againstand þe, Fra þenne wil þi wrath mikel be. H When in dome god  
was risand. E To saufe make, H Þat s. he make. H alle soft. E wight hert al; l. of

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- 10 For thought of man, of hert es alle,  
Vnto þe be schriuen salle;  
And leuynges of [thought] þat be,  
Mesdaie sal þai make to þe.
- 11 Behetes and yheldes to lauerd god  
kyngē,  
Alle þat in his vmgange giftes bringe:
- 12 Til aghefullē, and til him ai  
Þat gastes<sup>1</sup> of princes beres awai;  
Til aghefullē and ai i[li]ke<sup>2</sup>  
At kinges of erthe þat rike.
- 6 And .i. thought bi night with mi hert  
maste,  
And .i. swanke, and .i. swepid mi  
gaste.
- 7 »Whethir in ai god forwerpe sal?  
Or noght set þat .i. queme yhit  
with-al?
- 8 Or in ende awai kerue mercy his,  
In getyngē and getyngē þat is?
- 9 Or sal forgete to mylthe god ouer al?  
Or his rewthi in his wreth withald  
he sal?«

## LXXVI.

- With mi steuen cried .i. to lauerd,  
with mi steuen  
To god, and he biheld to me euen.
- 2 In þe daie of mi drouyngē  
Soght .i. god of alle thingē,  
With mi hend ogaine him bi night;  
And biswiked .i. am nawight.
- 3 Forsoke mi saule roned to be:  
.I. was mined of god with me,  
And .i. am lusted; and fered<sup>3</sup> am .i.,  
And mi gaste waned for-þi.
- 4 Vmgriped<sup>4</sup> min eghen wakyngē;  
.I. am droued, and .i. spake nathingē.
- 5 .I. thought daies alde þat nou erē noght;  
And yheres of ai .i. had in thought.
- 10 And .i. saide: nou bigan .i. negh;  
Þis wendyngē of righthand hegh<sup>1</sup>.
- 11 .I. Mined of werkes of lauerd for-þi,  
For fra biginningē of his wondres  
mine sal .i.;
- 12 And .i. sal thinke in his werkes alle,  
And in his findynges be woned .i.  
salle.
- 13 God in his hali wai<sup>2</sup>:  
Wha god mikel als oure god ai?  
Þou ert god, and other nane,  
Þat dos wondres manyane.
- 14 Kouth made þou forto be  
In folke þe mikle might of þe.  
Þou boght in þin arme þi folke at kep,  
Sones of Iacob and of Iosep.

<sup>1</sup> al. gast.    <sup>2</sup> Ms. ike.    <sup>3</sup> V exercitatus.  
<sup>4</sup> V anticipauerunt.

<sup>1</sup> V haec mutatio dexterae Excelsi.    <sup>2</sup> V  
Deus, in sancto via tua.

þoht; Hali-dai; þai om; H For þoht of man shriuen sal to þe be And leuynges  
of þoht mesdai make to þe. E Bihotes H Hotes. H om to. E I. our  
god E þingē H sum þing. E To dredful and to him þat gast beres awai Of  
princes, to dredful at kinges ai. H To dredful & to; beres gast of prince; To  
dredful & alle ilike; or e.

## LXXVI.

E Wigh mi steuen to lauerd cried I, And he biheld to me for-thi; H To  
lauerd .i. kried with steuen of me, With mi steuen and to me biheld he. H Bi-  
soht, i om. E In mi drouyngē-dai wiht mi hend god I. soht, Be niht again him  
and biswiked am .I. noht. E Mi saule forsoke. EH to r. be. H minand.  
EH & lusted I am. E ferd. E Griped eyhen mine. E Todreued I am. H om i.  
H I þoht daies elde witerli And yheres of ai in þoght hade i. E & be niht wiht  
mi h. þoght I m. E swange. EH om i; sweped. E Whore H Whare. E forgh-  
werp. H forthwerpe in ai god. E om I. EH swa (sa) yhit; E al. E Ore  
awaishere he sal in ende His merci fra strend in strend; H Or he sal awai kerue  
is milþe in ende Fra geting and geting of strende. H Auþer, EH god forgetes.  
H wiht-al. H ald (with- om). EH manginge. E of þi. EH Of lauerd werkes  
mined I witerli. E of þi. E min inst. of thinke. H & wone in his f. EH heli.  
H Wha mikel als o. g. is ai. E do wundres. EH Kough þou maked. EH In þin  
arm þou b. E and kepe H swa. H om and; of Iosep ma. EH segh. H lanerd.

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- 15 Watres sagh þe, god; watres sagh þe,  
And dredes<sup>1</sup>; and droued depenesse be.
- 16 Miklehed ofe din of watres ma;  
Steuen gafþe þe cloudes swa.
- 17 Sothlike þin arwes forthferd wele;  
Steuen of þi thoner in a whele.
- 18 Lightned þi brightnes to werld þis;  
Þe erthe qwoke and stired it is.
- 19 In fele watres þi styes, and in see  
þi wai,  
And þine steppes nocht knawen er  
þai.
- 20 Pou ledde als schepe þi folkþe on-one,  
In hand of Moises and Aarone.

## LXXVII.

Bihaldes mi lagh, mi folke, es kouth;  
Heldes your eres<sup>2</sup> in wordes of mi  
mouth.

- 2 .i. sal open mi mouth in forbi-  
seninges;  
Speke sal .i. fra biginninge forset-  
tynges;
- 3 Hou fele we herd and knawen þa,  
And our fadres talden vs swa—
- 4 Noght heled fra þair sones ere þai  
In other getyngþe, night ne dai—;
- 5 Looftes of lauerd and his mightes  
telland,

<sup>1</sup> *al. dred.*    <sup>2</sup> *al. ere.*

- And his wondres he dyd in land.
- 6 And he raised wittnes in Iacob wel,  
And lagh he set in Irael,
- 7 <sup>1</sup>Hou many sent he, so þai wore,  
Til our fadres vs bifore,  
To þar sones kouth to make þa;  
Þat other strende knawe it swa.
- 8 Sones þat sal be borne and rise,  
Salle telle þar sones on ilka wise;
- 9 Þat þai set þar hope in god ai,  
And werkes of god nocht forgete þai,  
And bodes of him dai and night  
Seke þai with alle þair might;
- 10 Þat þai ne be, als þar fadres fals,  
Getyngþe wike and tenefullþe als;
- 11 Strende þat nocht righted hert his,  
And nocht leued with god his gaste  
it is<sup>2</sup>.
- 12 Sones of Effrem, bendand and bowe  
sendand,  
In dai of fight ere ogaynewendand.
- 13 Witworde of god nocht yhemed þa,  
And in his lagh nocht wald þai ga;
- 14 And ofe his godededes forgate þai,  
And ofe his wondres, he schewed  
am ai.
- 15 Bifore þar fadres dyd he wondres  
mani an  
In land ofe Egipt, in felde of Than.

<sup>1</sup> *V quanta mandavit patribus nostris nota  
facere ea filiis suis.*    <sup>2</sup> *et non est creditus  
cum deo spiritus ejus.*

EH dred. H dreued. EH depeneses. E watres kolde H w. are. E c. bolde  
H c. þare. EH forghferden. EH þunner. quel. EH Til erþeli werld lihted  
þi brihtnesse, . . esse. H Þi stiyhes in fele w. EH om and; þi waies (wai) in se.  
EH þi. be, þai om.

## LXXVII.

H Bihald. H Held. EH ere. E talde, H tolde to. E Fra sones of þam  
nocht helded. . . H Þai are nocht heled þar s. fra In o. g. for to ga. EH Telland  
louerdes loffes (l. of lauerd) and mihtes hisse, . . he dide wiht blisse. EH rered  
witword. E Hou fele he send to oure fadres ware, Kough to make þa lesse  
and mare To þar sones come after þa, Þat o. st. hit knaw swa; H Hou fele he  
s. to our f. couth to ma þa, Þat o. getinge knaw þam swa. H om þat. H born  
be & sal. E Þat þai set in god þar hope riht And nocht forget þai dai ne niht  
Werkes of god þat god are are(!) And bodes of him seke thai þare; H Þat þai  
s. in god þar h. and nocht for[ge]te þai Werkes of god and his bodes seke þai  
ai. E als fadres of þa. E om and; tenful als-swa. E Getinge. H Getinge þat  
þar hert nocht rihted mast, Ne with god leued is þar gast. E Ne leued is his  
gast wiht god of blisse. EH om of. H ware bendand. E om and. E -turnand.  
H gette. E Ne in lagh his wald þai nocht ga. H þa inst. of ga. E godes, dedes  
om. E om of. H þam; E any(!). E om dyd. E om land of. EH om and.

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- 16 He brake þe see, and forthlede<sup>1</sup> am þare,  
And set watres als in bit<sup>2</sup> ware.
- 17 And he ledam in kloude of dai brighte,  
In lightinge ofe fire alle nighte.
- 18 He brake þe stane in more<sup>3</sup> þat es,  
And watred am als in mikel depenes.
- 19 And he outlede watre of þe stane,  
And he led als stremes watres on-ane.
- 20 And þai set yhit to him to sinne;  
In wrath hegh wakened<sup>4</sup> þai drines inne.
- 21 And god in þair hertes fraisted þa,  
Þat þai asked to þar saules metes ma,
- 22 And yuel of gode þai spake, saide worde:  
»Wher god in wildernes mai graiþe borde?»
- 23 For he smate þe stane and watres outran,  
And þe welles vnwatred<sup>5</sup> þai ilkan.
- 24 Whether and brede giue mai he,  
Outhre graithe borde to his folke to be?»
- 25 For-þi god herd, and he forbare;  
And fire kindeled ful brinnand þare  
In Iacob, and ire somdele  
Vpstegeh þanne in Iraele;
- 26 For in god nocht leued þai,  
Ne hoped in his hele na dai.
- 27 And he sent to kloudes fra aboue ware,  
And yhates of heuen opened he þare,
- 28 And manna to ete rained to þa,  
And brede of heuen he gaf am swa.
- 29 Brede of aungels ete man þat wes;  
He gaf þam metes in mightsomnes.
- 30 He forthbrought southenwind fra heuen,  
And inled affryke in þar<sup>1</sup> might euen,
- 31 And on am rained flesche als dust might be,  
Fogheles fethered als sand of see;
- 32 And in mid þar kastelles fellen þai,  
About þar teldes þar þai lai.
- 33 And þai ete, and filled þai are Swithewele,  
þe lesse and mare;  
And þar gerninge to þam he broght,  
Biswyked ofe þar zhorninges<sup>2</sup> ere þai nocht.
- 34 And<sup>3</sup> yhit þar metes in þar mouth ware  
And wrake of god stegh ouer þam þare,
- 35 And he slogh þar fattes<sup>4</sup> ilka del,  
And he let þe chosen of Irael.
- 36 In alle þese, sinned[þai] yhit in thocht,  
And in [his] wondres leued þai nocht.
- 37 And þair daies waned in vnnaitnesse;  
And þair yheres with haste ware lesse.
- 38 When he had am slaine<sup>5</sup>, him soghten þai

<sup>1</sup> *al.* þurthled; V perduxit. <sup>2</sup> V in utre.  
<sup>3</sup> in eremo. <sup>4</sup> in iram excitaverunt. <sup>5</sup> inun-  
daverunt(!).

<sup>1</sup> V in virtute sua. <sup>2</sup> *al.* yhorninge. <sup>3</sup> *al.*  
om. <sup>4</sup> V pingues. <sup>5</sup> V Cum occideret eos.

EH þurthled þam. bitte. EH þam, E als in. EH dai shire. EH Al (And al niht in lihtinge of fire. E om als. E om V 19. H watres of st. E om þai. EH þai (E þat) wakned hegh. EH And þai fraisted god in þar hertes ai, Pat mete to þare saules aske suld þai. E & þai spake iuel of god saiden wic w. H & of god þai spac and saide ille w. E Wor H Ware. E om god. E And. E smot H brac. H water. EH And scaldand. E Whare H Ware. H mai he giue. E And. H to liue. EH For-þi god herd (herd lauerd) & forbare & kin[d]led is fire (E fis) In Iacob, and in Israel vpstegeh ire (E fire). EH For þai leued noht in god of blisse, Ne þai hoped in helynge (hele) hisse. E om to. H aboue þat ware. E til ete. H And it rained to þam manna swa. E þam; H he gaf to þa. E Aungel bred. E inled wind. H & winde in þar miht inled he euen. H ouer. E flesshe rained ouer þam. E om dust. H to se. EH Fliht-foyheles. E of þar. EH Biside. EH filde. H bathe lesse. EH yhornyng. H And b. EH yhorninge. EH om And. H Þar metes yhit. H swa inst. of ware. EH om And. H Wragh. H ouer tha, þare om. EH corn. H om alle. E zhese. EH þai yhit. H with. H om in. EH his wundres. EH wigh high. E & when he had slain am þai soht him. E . . in griging comen to him; H Þai turned and him soht wen he had am slain,



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- And *turned*, and in þe *grykyngē* come  
to him þat dai;
- 39 And þai *ere* mined for god þair  
helper es,  
And god hegh þar ogainbier es to  
blis;
- 40 And in þar mouth him loued þo:  
And in þair tunge þai lighed him to.
- 41 For þar hert nocht right was with  
him þare,  
Ne trewe in his witworde had þai  
are<sup>1</sup>.
- 42 [Bot]<sup>2</sup> he es mildert<sup>3</sup>he<sup>3</sup>, neghsome  
made swa  
To þair sinnes, and nocht lese sal  
he þa;
- 43 And he mightsomed to torne his  
wreth<sup>4</sup>,  
And nocht kindeled he alle his breth.
- 44 And he es mined þat þai *ere* flesche  
in land,  
Gaste gaand and nocht ogaintornand.
- 45 Hou oft þai gremed in wildernes,  
In wreth þai wakened him in drines,
- 46 And þai *ere* *turned* and god fanded þa,  
And hali Irael gremed þai swa!
- 47 Noght *ere* þai mined of his hand,  
Dai þat he boghte am ofe hand of  
drouand,
- 48 Als he set in Egipte his taknes mani  
an,  
And his fortaknes in felde of Than,  
49 And *turned* in blode þar stremes  
ranke,  
And þar raynes, þat þai ne drankē;  
50 And sent in am hundeflegh and it  
ete þa;  
Tade, and [it] forspilt þam swa;  
51 And to lefeworme<sup>1</sup> þar fruite gafe he,  
And þar swynkes to gresshope to be;  
52 And þar wineyherdes in haile he  
slogh,  
And þar molberitrees in froste inogh;  
53 And he gafe til hail meres of þa,  
And þar aght to fire als-swa;  
54 He sent in þam wreth ofe his mis-  
likyngē,  
Mislikyngē and wreth and drouyngē,  
In-sandes<sup>2</sup> for euermare  
Bi aungeles þat iuel ware;  
55 Wai made he to stye of his wreth þare,  
And fra dede nocht he forbare  
Ofe þar saules, and þar meres ma  
In dede bilouked he als-swa,  
56 And he smate doune with his hand  
Alle firste getyngē in Egipte land,  
þe firste sproutes als-so þe same  
Of alle þar swinkes in teldes of  
Chame;  
<sup>1</sup> V nec fideles habitus sunt. <sup>2</sup> Ms. For;  
V Ipse autem est. <sup>3</sup> r. mildherted. <sup>4</sup> V Et  
abundavit ut auerteret iram suam.
- <sup>1</sup> V aerugini. <sup>2</sup> V immissiones.

And in *griking* to him þai come again. EH þat god. isse. EH om ogain.  
EH l. þai. EH him ai. E For þar hert to him riht nisse H For þar hert  
was noht trew to him bot misse, EH Ne trew are (þai H) hade in witword  
hisse. EH mildherted and winsum; E om made, H om swa. E & noht for-  
spilt he þa H & spilt noht þam he hade. E to *turne* his wragh awai H þat  
is w. suld *turned* be. E als his wragh ai, H & al his wragh not kindled he.  
EH om es. E om þai. H om *ere*. H fl. liuande. EH goand. EH him in. EH  
wragh. E waked. E om *ere*. EH foned þai. EH heli. H þai gremed. EH ai.  
E Þai are noht mined. E whilc. EH þam. E tokninges, mani an om. E & in  
feld of Than his fortokninges. EH & he. EH send. þam. EH Froske & hit.  
E om to. EH gressop. mulbirittes. 53 in H after 54. E to h. þar mares ma,  
H And þar mares he gaf til hail and wa. E He send in þam wragh of misli-  
kinge hisse, Mislikyngē and wragh þat isse, And drouyngē, in-sondes þare Be  
a...; H He send in þam alde & yhingē þe wragh of his mislikinge, Misli-  
king & wragh & drouing mare, Insandes be aungeles iuel þat ware. E To stigh  
of his wragh made he wai. E Noht spared fra ded niht ne dai Þar saules, and  
mares of tha In dede he bil. swa, H Þar saules fra ded noht he forbare, And  
mares of þam þa þat ware, In ded bilouked he lesse and mare. EH smot.  
E fristkinned H first-kined. EH sproutinges als; so om. EH swinc. H outdrof.

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57 And he outbare als schepe his folke  
mare and lesse,

And led am als herde in wilderness;

58 And he led am in hope and nocht  
dred he<sup>1</sup>,

And þar faas ouerhiled þe se.

59 And he inled am in hille of his  
halines,

Hille whilke wan his righthand es;

60 And fra þar face he threwe awai

Genge bath bi night and dai,

And with lote he delt am land

In a rape ofe to-delegiueand<sup>2</sup>,

61 And he made to wone fullē wele

In þar teldes kinred of Irael.

62 And þai fanded and gremed god on  
heghte,And his wittnesses nocht gate þai  
righte.63 And þai turned<sup>3</sup> þam and nocht keped  
forwarde;Als þar fadres, in ill bow er turned  
ogainewardē.64 In wreth þai wakened him in þar  
knolles;And in þar graues<sup>4</sup> at nithe þai  
forthkalled<sup>5</sup> him als.65 God herd, and forsoke<sup>6</sup> ilke dele,

<sup>1</sup> = þai.      <sup>2</sup> V in funiculo distributionis.  
<sup>3</sup> V averterunt.      <sup>4</sup> V sculptilibus.      <sup>5</sup> ad  
aemulationem eum provocaverunt.      <sup>6</sup> spreuit.

And to noghte he thrange swythe  
Irael.66 And he awaiwarpe<sup>1</sup> telde of Sylo,  
His telde, in men þar he woned so.67 And he gafē þar might in wreched-  
hede,

And in hend of faa þair fairehede.

68 And he vmlouked<sup>2</sup> in swerd his folke  
to be,

And his eritage forsoke he.

69 Þair yhongemen ete firē and brente,  
And þair maidenēs ere nocht mente<sup>3</sup>.70 Þair prēstes in swerde fellen sare,  
And þar widous nocht weped þai ware.71 And wakened es lauērd als slepand,  
Als mased of wine mightand.72 And he smate his faas in baft swa,  
Vpbraidynge of ai he gafē to þa.73 And þe telde of Iosep he warp fra  
him,

And nocht he ches kinred of Effraim.

74 Bot he ches kinred of Iuda,

Hille of Syon, þat he loued swa.

75 And he bigged als ofe vnicornes his  
halines,

In land þat he grounded in werldes es.

76 And he ches Dauyd, hyne hisse,  
And vpbare him alle with blisse

<sup>1</sup> V repulit.      <sup>2</sup> aL. bilouked; V conclusit.  
<sup>3</sup> V non sunt lamentatae.

EH folk hesse; mare and lesse om. H om he led. EH fos. EH led, in om. H þam. H helines hisse. E om wan; H biwan. H isse. E And he to-werp folke, and wiht land He delt in strengē of to-delgiuand; H And he werped awai þenne þare Fra þar face genge lesse and mare, And with l. he gaf þam lande In a strengē of todelgiuande. E & he m. in þar teldes wel To wun þe k. of I. E god hegh ai. E witword, E noht yhemed þai, H get þai noht reht. E went. H am. E & forward noht þai get þare H & f. noht yhemd þai. E fardels. E in il bogh turned þai are, H in a bogh þai turned are ai. EH in þar hals. E niht H nigh. EH om forth. E ilkadel. H & noht warpe he s. i. E & forwarp, H & awai-werp. E theld. H of S. þen. E Teld þer he woned in men so H His teld þar he woned in men. E And in wrechednes miht of þo, i v. om. H wrechednesse; fairnessse. E And in swerd his folke bilouked he, And his e. he forsoke to se. H bilouked h. f. in s. E Yungmen of þar fir ete. H fellen in swerd. E widwes H widwed. H wep E werp. EH And wakned als slepand is lauērd of blisse (lauerd isse), And mihtand mased of win isse (misse). E in fast. H And in baften he smate his fa. H And u. H om þe. E & he warp Iacob telde. E om he. H he ches noht. E þe kynd. E þe kynde. H whilc. E his helines als vnicorn H als v. helines hisse. H In erþe. E groundet H grounde. E in werld biforn H in w. þisse. E & him vpbare

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- Of herdes of schepe þat be;  
 Of e after blismed<sup>1</sup> him name he:  
 77 To fede Iacob, his hyne, ful wele,  
 And his heritage of Irael.  
 78 And he fed am alle in querte  
 In vnderandenes of his herte,  
 And in vndrestandinges ma  
 Of e his hend þan lede he þa.

## LXXVIII.

God, folke come in þin eritage;  
 sothli

- Þai fortrade þi kirke hali;  
 Ierusalem set þa  
 In yheminge of apples ma<sup>2</sup>.  
 2 Þai set dedelike<sup>3</sup> of þi hyne euen  
 Metes of<sup>4</sup> þe foghles of heuen,  
 Flesches of þine haleghs ware  
 To bestes of erthe þat are.  
 3 Þai yhotten blode als watre strem  
 In vmgange of Ierusalem,  
 And þar aboute was it name  
 Þat walde biry lepi ane.  
 4 Vpbraidinge ere we made al tide  
 Til our neghburghs vs biside,  
 Snerynge and heþinge fullang  
 To þas þat ere in our vmgange.
- 5 Towhen, lauerd, saltou wreth in  
 ende?  
 Kyndled sal be þi loue<sup>1</sup> als fire þat  
 brende?  
 6 Yhete þi wreth in genge þat nocht  
 knewe<sup>2</sup> þe,  
 And in rikes þat þi name nocht kald  
 to se;  
 7 For þai ete Iacob ilka lim,  
 And vnroned<sup>3</sup> þe stede of e him.  
 8 Ne mine of our alde wickenesses,  
 for-þi;  
 Tite vmgripe<sup>4</sup> vs þi merci,  
 For þat poure made ere we  
 Swithe mikel opon to se.  
 9 Helpe vs, god, oure hele es þus;  
 And for blis of þi name lese vs,  
 And winsom<sup>5</sup> to oure sinnes be,  
 For þi name þat es so fre.  
 10 Leswhen in genge þai sai:  
 »Whare es þar god in wham leue  
 þai?«,  
 And in berthes vnknawen<sup>6</sup> be,  
 Bifore oure eghen, þat we se,  
 11 Wreke of blode, when þat þou wilt,  
 Of þine hyne þat es so spilt.  
 Inga in þi sight to seene

<sup>1</sup> V de post fetantes. <sup>2</sup> V in pomorum  
 custodiam. <sup>3</sup> morticina: <sup>4</sup> al. to.

<sup>1</sup> V zelus. <sup>2</sup> nouerunt. <sup>3</sup> V desolauerunt.  
<sup>4</sup> anticipet. <sup>5</sup> propitius. <sup>6</sup> V Et inno-  
 tescat (!) in nationibus .. ultio &c.

he. H . . of shep ilka lim. E Of afterbredand H Of afterbrodded. H nam  
 he him. E om V 77. EH And he fed þam in vnderandnes of his hert, And  
 in vnderstandinges of his hend led am (þam led) in quart.

## LXXVIII.

E God folke come þine e. ine, Þai fortrade kirke heli þine; H God genge  
 in þin e. come ma, Þi kirke heli fortrade þa. E þai. H Þai set I. niht and  
 dai. EH ai inst. of ma. EH dedlic. H to (!) þine hine þare. EH to. EH om þe;  
 flihtfoyheles. H þat ware. H And fl. of þi halyhes gode To b. of e. þe fode.  
 E yhatte H yhatten. E In gange. H om And — ane. E þore. E Whilke.  
 E We are made vpbraidinge þus Vnto o n. biside vs, H Vpb. maket are we  
 Til o. n. bi us be. H Sweringe. E bismar. E þa, om in H. E wrages tou.  
 EH K. is. EH þat knew þe noht. H om þat. EH noht kald ne soht. E For  
 þat Iacob eten þai An his stede vnroned ai. E om forþi; H Of oure wicnesses  
 ne min þou. E þi mildhertnesses H þine mercies nou. E For þat vnwelli for  
 to se Swiþe mikel made are we. E Help lauerd oure hele for-þi And blisse of  
 þi name heli, H Help us god oure hele þat isse And for of þi name þe blisse.  
 H om And. E & w. euermore þou be Til oure sinnes for name of þe.  
 H Lauerd for þe name of þe. E Leswhenne þai sai in genge swa Whare is  
 nou þe god of tha, &c. H Leswhenne [þai] sai in folke whare is god of þa,  
 And unkid [be] in birþes bifore oure eyhen twa. EH Wreke of blod of þi hine

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- Sighyng<sup>e</sup> of fotefestes<sup>1</sup> þat beene;
- 12 After þe mikelhed of þin arme  
Agh<sup>2</sup> sones of dedelike<sup>3</sup> þat haue  
harne;
- 13 And yhelde til oure neghþurs balde  
In þair bosum seuenfalde  
Vpbraiding<sup>e</sup> of þa þat be,  
Þat þai vpbraided, lauerd, to þe.
- 14 And we, þi folke, and schep of þi  
fode al,  
In werld to þe schriue we sal;  
15 In geting<sup>e</sup> and in gettinge  
Schew sal we þi louinge.
- Be wrath ouer bede of þi hine is?  
6 Þou salt fede vs with brede of teres  
eth,  
And gif vs drink in teres in meth?  
7 Þou set vs in gainesagh til our negh-  
þurs þus,  
And our faas snered vs.  
8 God of mightes, turne vs and se,  
And schew þi face, and hale we  
sal be.  
9 Winyherde broght þou fra Egipt land,  
Outkeste genge and set it with þi  
hand;
- 10 Leder of wai was þou ai  
In sight of it night and dai;  
Þou plantedest<sup>e</sup> rotes hisse,  
And it fulfilled land þisse;
- 11 His schadw ouerhiled hilles hegh,  
And his twigges goddes cedres dregh<sup>1</sup>;
- 12 He streked his paltres<sup>2</sup> to þe se,  
And his sproutes to þe streme to be.
- 13 Wharto did þou his stanwalle awai,  
And biripe<sup>3</sup> ite alle þat gane forbi  
þe wai?
- 14 Outended<sup>4</sup> it bare of wode swa,  
And a beste frate it and nama.

## LXXIX.

- Þat steres Irael, take kepe,  
Þat ledes Iosep als a schepe;
- 2 Þat sites oure cherubin: }  
To schew<sup>4</sup> bifore Effraim, }  
Manasse and Benjamin, }
- 3 Waken þi might and come nou,  
So þat beryhede vs make þou.
- 4 God, þou turne vs and se,  
And schew þi face, and saufe sal we be.
- 5 God, lauerd of mightes, houlang  
saltou þis

<sup>1</sup> V compeditorum. <sup>2</sup> posside. <sup>3</sup> mortifi-  
catorum. <sup>4</sup> V manifestare (Imper. Pass.);  
R be shewid.

<sup>1</sup> = long, tall. <sup>2</sup> EH palmetres, V palmities.  
<sup>3</sup> V vindemiant. <sup>4</sup> exterminavit.

þat spilt is sa (swa), Sikyng<sup>e</sup> of fotefest (fetefest) in þi siht inga. E om þe.  
E arm heli. E Haue þou nou sones of dedli. H to, om in E. E þat are bolde  
H þat are talde. EH bosome. E iz seuen folde. EH Of þar (þe) vpbraidinges  
E for to se. EH Lauerd þat þai (Þat þat lauerd) vpbraided the. H om þi.  
E om al. E Be shriuen to þe sal for gode. E & geting al. E And þi louyng  
shew wesal. H þi lof in al þinge.

## LXXIX.

E stires. tas. H Bihaldes þat steres Israel, Þat als a shep ledes Iosep wel.  
EH Þat sites ouer cherubyn to shew to se (to shewand be), Bifor Effraim (&  
Beniamin and Manasse. H Wacken lauerd E Wake iz. E þusse inst. of nou.  
H Swa. E mak þou vs. EH om þou. H t. nou us. E & hale. EH be (ben) we,  
sal om. E Lauerd god of mihtes to-when sal tou Wragh ouer bede of þi hine nou,  
H God of mihtes lauerd mine To-wen sal tou wrath ouer bede of hine þine. E yhit  
inst. of eth; & gif dr. to vs in t. of mete; & Fede us with bred of teres þou sal,  
And g. us d. in t. in met withal. H gainsaing<sup>e</sup> þus Til o. n... E to; ai inst.  
of þus. E vs ai. E wend. H sauf. E we be H be we. E Þou broht wineyerd.  
E Outwarp folke H Warp genge. EH Leder of wai þou was (Þou w. l. of w.)  
in siht hisse, Þou set his rotes and it fild land (erþe) þisse. EH hiled (ouer-om)  
h. ma. E om And. E als-swa H swa inst. of dregh. EH palmetres. EH &  
to þe streme his sproutes. EH Whi. E fordide þou h. s. ai. E om þat.  
EH fare forbi wai. H Þe bare of wode fordide hit swa. E of inst. of a.

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15 God of mightes, bihalde and se fra  
heuen,  
And se and seke þis wineyherde  
euen;

16 And fulmake þat þi righthand set  
to be,  
And ouer mensones<sup>1</sup>, þat þou feste  
to þe.

17 Kindled to fire and blawen<sup>2</sup> with-alle,  
Fra snibbinge of þi face forworth  
þai salle.

18 Ouer man of þi righthand þi hand be,  
And ouer son of man þat þou feste  
to þe.

19 We sal noght wite fra þe; quyken  
vs þou sal,  
And we sal calle þi name ouer-al.

20 Lauerd, god of mightes, bihald  
and se,  
And schewe þi face, and hale be we.

## LXXX.

Glades to god our helper with  
blis,

Mirthes to god of Iacob is.

2 Nimes psalmes<sup>3</sup>, and giues timpan,  
Sautre winsome with harp on-an.

3 Blawes in beme of newmone be<sup>4</sup>,  
In miri dai of your solempnite;

4 For boden ite es in Irael,

<sup>1</sup> V super filium homines. <sup>2</sup> Incensa igni  
et suffossa. <sup>3</sup> V psalmum. <sup>4</sup> Buccinate in  
neomenia tuba.

And dome to god of Iacob wel.

5 Wittenes in Iosep forto be  
þat ilka thinge set he,  
Fra þe land of Egipte when he ferd;  
Tunge þat he ne knewe he herd.

6 He turned fra birthines his bake ai;  
His hend in hoper<sup>1</sup> serued þai.

7 »In drouinge kalledeste þou me,  
And .i. lesed þe; and .i. herd þe  
In hidel of storme: þe fanded .i.  
Ate watre of againsaw for-þi.

8 'Here, mi folke, and .i. sal wites þe;  
Irael, if þou had herd me,  
Fresche god bes noght in þi thoghte,  
Ne fremed god bid saltou noght.

9 .I. sothlike am lauerd to se,  
þi god, whilke þat outled þe  
Fra land of Egipte at þi wille;  
þi mouth outsprede and .i. it sal fille.<sup>1</sup>

10 And noghte herd mi folke mi steuen,  
And Irael noght biheld to me euen.

11 And .i. left<sup>1</sup> am after þar herte  
gerninges;

þai sal ga in þair findinges.

12 If mi folke haued herd me,  
Irael in mi wais if gane had he,

13 For noght thurgh hap had .i. meked  
þar faas,

And sent mi hand ouer drouand þas.

14 Faas of lauerd to him lighed þa,

<sup>1</sup> V in cophino. <sup>2</sup> dimisi.

EH turne bihald fra h. H & f. m. it þat set þi r. h. best. EH sone(s) of man  
(men). H to þe fest. H Kindel. EH wiht. EH blow. EH And fra (for). H þi  
hand ouer m. of. H And we ne sal w. E And noht sal we wite fra the. þat  
sal quiken vs, and þi name cal sal we. H with-al. EH turne vs & se. H ben.

## LXXX.

EH o. h. (help) is he; To God of I. mirþe yhe. EH salm. H winful. E om harp.  
E b. newledand be H and newmoned be. EH oure. E to I. E of god to.  
E om for; .. þen set; H Wittesse euer for to be In Iosep þat fet he. EH om þe.  
E he noht knewed had H he had knew noht. EH Fra birþ[is] his bac he wend,  
In hoper serued his hende. EH kaldest. E tou. E And þerfor lesed I the, rest om.  
H om and. E hiddel H hiddel. E fraisted. E witerli inst. of for-þi. E fremd  
H god fremde. E I s. am and ai sal be Lauerd þine þat led the; H .. l. to  
be; God þin þat outled þe. EH Fra l. of E. bred (breded) is yhit þi mouth  
and I. sal fulfil hit. E om And. E biheld noht, H to me noht biheld. EH delt.  
H þam. EH yorninges. H If þat. E hade h. H herde hade. E Irael if in.  
EH For noht hade I meked þar illeweland And ouer am (om H) drouand send  
mi hand. EH Louerdes faas. E l. þai H liyhed to him wide. E .. in werld

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And þar time sal be in werldes swa.  
 16 And with fatnes of whete he fed  
 am ai,  
 And of stane of honi he filled am ai!<sup>«</sup>

## LXXXI.

God stode in sinagoge of goddes ma;  
 In middes sothlike goddes demes  
 he þa.  
 2 »Towhen deme ye wickenes þat be,  
 And face of sinfull nime ye?  
 3 Fadres and nedefull deme<sup>1</sup> to þa;  
 Meke and poure rightwises swa;  
 4 Outakes poure, and nedefulle ai  
 Fra hand of sinful leses al dai.  
 5 Þai ne wist ne vnderstode; in mir-  
 kenes þai ga;  
 Alle groundes of erthe stired ere þa.  
 6 .I. saide: 'goddes ere yhe,  
 And sones hegh<sup>2</sup> al on to se.'  
 7 Yhe sothlike als men die sal alle,  
 And als an of princes sal yhe falle.<sup>«</sup>  
 8 Rise, god, deme þe land nou,  
 For in al genge herde<sup>3</sup> saltou.

## LXXXII.

God, wha like to þe be sal?  
 Ne stint ne blinne, god, with-al.  
<sup>1</sup> az. demes.    <sup>2</sup> filii Excelsi.    <sup>3</sup> V hereditabis (!).

2 For loke, þine faas dined ai,  
 And þat þe hated hened vphoue  
 þai.  
 3 Ouer þi folke liþhered þai rede,  
 And ogaines þi haleghs thocht þai  
 quede.  
 4 Þai saiden: »comes nou to ga,  
 And fra folke forlese we þa,  
 And be mined sal na dele  
 Ouer<sup>1</sup> þe name of Irael.<sup>«</sup>  
 5 For þai thocht hali samen ai,  
 Ogaines þe bi night and dai  
 Witeword set þai, for [to] wite:  
 Teldes of Idume and Ismaelite,  
 6 Moab, Agariene, Gebal,  
 Amon, Amalech with-al,  
 Outen als of oþer land  
 In tounes of Tiri war wonand<sup>2</sup>;  
 7 Sothlike Assur with þam come he,  
 In helpe of sones of Loth to be.  
 8 Als Sisar and Madian make to þa,  
 Als Iabin in scaldand<sup>3</sup> Cyson, swa—  
 9 Þai forworthed in Endor,  
 Þai ere made als thoste of erthe þar-  
 for.

10 Als Oreb set þe princes of þa,  
 Als Zeb and Zebee and Salmana;  
 11 Alle þar princes whilke saiden he:  
<sup>1</sup> V ultra; = R.    <sup>2</sup> V alienigenae cum  
 habitantibus Tyrum.    <sup>3</sup> in torrente.

sal be ai, H And in werldes sal be þar tide. EH om he; fed he þa. H ston.  
 EH om he. E fild þam swa H fild are þai swa.

## LXXXI.

EH in kirk of godes to (þat) be. H And. EH in mid. H om sothlike. H of  
 godes. EH om þa. EH wickednesse; þat be om. E nimes þat esse; H &  
 nimes þe f. of sinful esse. EH Nedeful and faderles demes þa E Meine. H ma.  
 H om ai; E nedful and pouer þat be. E lese yhe; H Leses fra hand of  
 sinful. E Be stired alle groundes of e. ma. E arte. E dei. E om alle. H sal  
 dee als men. E om an. H And falle als on of princes þen. E world. EH erde.  
 E salt tou H salt þou.

## LXXXII.

EH God wha sal be like to þe, Ne stint (þou H) god ne letted be. EH þi  
 faas þai. H om þat. E hated þe. EH vpbare. H þai liþer. EH again.  
 E þhot. E Comes alle þai saiden swa H Þai saiden comes a[n]d we sal ga.  
 H genge. E om þe. H Þe name ouer of Israel. H hollic. E For on hollic samen  
 zocht þai. H Again. H baþe n. H Set þai witeword. EH for to. E Of þar teldes.  
 Ydum. EH Withouten of. E Do to þa als Madian and Sysar land H Make to  
 þa als M. & Cysar. E Als Iabin [in] Cyson scaldand. H þar inst. of swa. E ghost  
 H þost. E Set pr. als O. H om þe; principes. E Alle pr. þat saiden of tha þat be

Ms. Vesp. D vii.

»In eritage goddes halines hagh we«.

- 12 Mi gode, als whele set þam,  
Als stubble bifore wind lickam<sup>1</sup>.
- 13 Als fire þat brennes wode, swa,  
Als lowe swiþand hilles ma,
- 14 Swa in þi storme filghe þas þou  
sal,  
And in þi wreth todreue am al.
- 15 Fille þar face with schenschip ai,  
And þi name, lauerd, seke sal þai.
- 16 Þai schame and be let in werld of  
werld swa,  
And þai be schent and forworthe þa ;
- 17 And þai knawe þat name to þe,  
lauerd is ;  
Þou ane heghiste in alle erthe þis.

## LXXXIII.

Hou loued þine teldes bene,  
Lauerd of mightes, albidene!  
Gernes and wanes mi saule als-  
swa

- In porches of lauerd to ga ;
- 2 Mi hert and mi flesche onhand  
Gladed in god liuand.
- 3 And sothlike ilka sparw  
Findes him hous, wide or narw,

<sup>1</sup> V ante faciem venti.

- And þe turtill to him a neste,  
Þar he mai with his briddes reste.
- 4 Weuedes þine, lauerd of mightes,  
Mi kinge and mi god dai and  
nighetes!
- 5 Seli þat in hous þine won ;  
In werlde of werldes loue þe þai  
mon.
- 6 Seli man of wham es helpe fra þe,  
Vpstegehnges in his hert to be  
Sete, in dene of teres ma,  
In stede whilke he sete swa.
- 7 Sothlike blissinge giue sal  
Lagh-berer ; þai sal ga with-al  
Fra might in mighte ; be seene on-on  
God of goddes sal in Syon.
- 8 Lauerd, god of mightes, here bede  
of me ;  
God of Iacob, with eres bise.
- 9 Oure forhiler, bihald nou,  
And in face of þi cristē se þou ;
- 10 For better es a dai dwelland  
In þi porches, ouer a thousand ;
- 11 .I. ches outcasten forto lin  
In þe hous of god is min,  
Mare þan forto won with-inne  
Teldes of þam þat erē in sinne.

Godes helines in eritage agh we, H Als þe pr. þat saiden mare & lesse With e. agh we godes helinesse. E quel H a quel. E s. þam to find. EH And als. E bifor þe face of wind. H om fire. E wode in land H wode of tre. E Als blastes hilles ar swiþand H Als logh mas hilles to brennand be. EH In þi storm salt þou flyghe þam swa. EH to-dryue (dreue) þa. EH al inst. of ai. E seke lauerd. EH þai sal. E be dreued H be to-dreued. EH ai inst. of swa. E For-done and for-wurþen be ai H And shente and forwurþen be þai. EH lauerd to þe. E one.

## LXXXIII.

EH wel loued. E teldis. E mightis. E Yhorned and waned saule of me. E for to. EH be. H Mi flesshe and mi hert in land EH Þai gladed. H yhit ilka ; Hous to him findes. E And sohtlic sparow hous findes him to, And turter nest þer may his briddis do. EH Lauerd of mihtes weuedes þine, Mi kyngē art þou and god mine. H Blissed. E whilc. EH in þi hous wun. E In werldes of werld. H of werld. H þai looue þe. E while. E Vpstiyhinges in hert sette he H In is hert upstiyhinges wel set he, EH In þe dale of teris ma. H In þe st. E while þat, H þat. E S. blissinges giue sal ai Berere of lagh, ga sal þai, . . Sal god. H For laghberer blissinges giue sal, Þai sal ga fra miht with-al, Be sen þen he sal o-non God of g. in S. E god loke nou. H bihald god mine. E . . of crist þin bihald þou, H And loke in face of cristē þine. E outkastē f. be. E of god of me. E Mare þan to wone teldis inne Of sinful þat lin in sinne. E For

Ms. Vesp. D vii.

- 12 For mercy and sothnes loues god alle,  
Hap<sup>1</sup> and blis lauerd giue salle.  
13 He sal nocht schere fra godes þa  
In vnderandnes þat ga.  
Lauerd god of mightes, blissed be  
Þe man þat hopes ai in þe.

## LXXXIV.

- Þou blissed, lauerd, land þine esse,  
Þou torned Iacob wricchednesse<sup>2</sup>.  
2 Þou forgafe of þi folke wickednesse,  
Þou hiled þar sinnes mare and lesse.  
3 Þou leyed alle þi wreth þat þou  
was inne,  
Þou torned fra wreth of misliking þine.  
4 Torne vs, lauerd, our hele es ai,  
And turne þi wreth fra vs awai.  
5 Wher þou salt wreth to vs with-  
outen ende?  
Or streke þi wreth fro strende in  
strende?  
6 God, þou turned qwycken vs sal,  
And þi folke sal faine in þe al.  
7 Schew til vs, lauerd, þi merci,  
And þi hele gyue vs for-þi.  
8 .I. sal here what lauerd god spekes  
in me,  
For in his folke pais speke sal he  
9 And ouer his halyghes al in quert,  
<sup>1</sup> V gratiam. <sup>2</sup> captiuitatem.

- And in þas þat turned ere til hert.  
10 Þowheþer negh<sup>1</sup> dredand him his  
hele isse,  
Pat in our land mote wone his blisse.  
11 Merci and sothnes with him<sup>1</sup> met þa;  
Rightwisenes and pais kissed ere<sup>2</sup> swa.  
12 Sothnes fra erthe sprongen es,  
And fra heuen forthloked rightwise-  
nes.  
13 Sothlike frendsomnes lauerd giue sal,  
And þe erthe sal giue his fruyt  
with-al.  
14 Rightwisnes bifore him sal ga ai,  
And his steppes sal he set in wai.

## LXXXV.

- Helde, lauerd, þine ere and here me,  
For helpes and pour .i. am to se.  
2 Yheme me<sup>3</sup>, for halgh .i. am in land;  
Saufe make þi hine, mi god, in þe  
hopehand.  
3 Haue merci of me, lauerd, ai,  
For to þe cried .i. alle dai;  
Faine saule of þi hine for-þi,  
For to þe mi saule houe .i..  
4 For þu, lauerd, softe and milde to se,  
And of fele rewthes til al kalland þe.  
5 With ere bise mi bede, lauerd kinge,  
And bihald to steuen ofe mi bisekinge.  
<sup>1</sup> V obuiuerunt sibi. <sup>2</sup> osculatae sunt.  
<sup>3</sup> V animam meam.

god loues sothnes with-alle. H For god loues merci and sothnesse, Lauerd giue sal hap and blesse. E Noht sal skre. E vnderandnes. EH om god. H om man. H ai hopes.

## LXXXIV.

EH erþe. H þat inst. of þine. E om of. H for solke þine w. H slaked. E om þat. E om es. EH & fra vs wend þi w. E War þi wrath in sal til vs wend. H om to vs. H Oper. E salte streke. H tu. EH in þe with-alle. E Shew lauerd þi merci til vs. EH til us, E þus. E spekis. E pais in his folk sp., H speke pais in his f. E þo H þa. EH Bot. E hele isse his H h. is hisse. E wone mot, H inwun (mot om). E om his. E . . þai, . . ai; H With him met merci and sothnesse, Kist are pais and rihtwisnesse. EH is sprungen enen. EH And rihtwisnes biheld (loked) fra heuen. EH And f. EH om ai. E And in wa sal he set his st. swa, H & h. st. in wai sal be swa.

## LXXXV.

EH þin ere lauerd. EH am i. EH Yheme mi saule for haligh am I to be. E mi god þi hine H þine mi god. EH hopand in þe. EH al þe day. E s. & meke, H milde and meke. EH om of. H mercies. E Bise mi bede with eres þine, H With eres bese lauerd mi bede nou. E . . of by-seeing meine; H And steuen of mi sekinge bihald þou. E om i. H Is nan like to þe in godes



Ms. Vesp. D vii.

- 6 In day ofe my drouynge cried .i. to þe,  
For þat þou ai herdeste me.
- 7 Nane es in goddes to þe, lauerd, like,  
And after þine werkes es nane slike.
- 8 Alle genge, whatkins þou made to be,  
Sal come and bide bifore þe,  
Lauerd, bath day and nighte,  
Mirþe sal þi name of mighte.
- 9 For mikel ertou, and wondres doand;  
Þou ert god ane in alle land.
- 10 Lede me, lauerd, in þi wai þat esse,  
And .i. sal inga in þi sothnesse;  
Euer faine mote mi herte,  
Swa þate ite drede þi name in querte.
- 11 .I. sal schryue to þe, lauerd god, in  
alle hert myne,  
And in ai sal blisse name þine;
- 12 For mikel es þi mercy ouer me to  
dwelle,  
And mi saule þou toke fra inreste  
helle.
- 13 Lauerd, wicked inrase in me,  
And sinagoge of mightand be,  
And soght mi saule dai and nighte,  
And noght set þai þe bifore þar  
sight.
- 14 And þou, lauerd, rewer and milde-  
herted maste;  
Tholeand, and ofe fele milþes, and  
sothfaste.
- 15 Bihald in me witterli,  
And ofe me þou haue merci;  
Gife heste<sup>1</sup> to þi childe in to wone,  
And saufe make þi handmayden sone.
- 16 Make taken in gode with me,  
Pas þat me hates þat þai se<sup>2</sup>;  
For me, lauerd, helped þou,  
And me roned ertou nou.

## LXXXVI.

- Groundewalles his in hali hilles;  
Lauerd he loues, als his wille es,  
Yhates of Syon, wele mare  
Ouer alle teldes þat Iacobes ware.
- 2 Blissefullike<sup>3</sup> es saide ofe þe  
Þat erte goddes aghen cite!
- 3 »Mined ofe Raab sal .i. be,  
And ofe Babiloyn, witand me;
- 4 Loke, outen, and Tirus mare,  
And folke of Ethiopie, þai war  
þare«.
- 5 Nou whar Syon sai sal: »man« yhit,  
And a man es born in ite,

<sup>1</sup> V imperium.   <sup>2</sup> et confundantur, is om.  
<sup>3</sup> Gloriosa.

aured mine. E lauerd to þe l. EH And is nane after þi werkis ilike (a. werkes þine). EH Alle genge whatkins þou made com þai sal (sal þai) And bid (om E) bifor þe lauerd and blis þi name al (ai). E For þou art and doand wundres swa, Þou art g. ane and no ma; H For þou mikel doand for-thi Wundres, þou art god onli. H om lauerd. E Lede [me] lauerd in þi wai, And inga sal l. night and day In þi sothnes, faine mot hert mine, So þat hit drede ai name þine. H Faine sal mi hert þe same Swa þat hit ai drede þi name. EH . . l. mi god in al mi hert, And blisse þi name in ai with (in) quert. EH þi merci is mikel. H nam, E An þou outake mi s. EH God. E ouer. E Þai soht; bi dai; And noght forsete þe in þaire s.; H Ouer-al in saule þai soht, And bifor þar siht þai set þe noht. H lauerd god. E rewand H rewþeful. EH om of; mercis. E Se in me and haue merci of me, Giue host to þi child wil be, Sauf make to won in blis Son of þi handmaiden esse. E toknen; H Tokeninge in gode m. E to. EH Þa. haten. E For þou lauerd helped ay And roned art me be niht and day; H And be shent, for þou niht and dai Me helped lauerd and roned ai.

## LXXXVI.

E His groundwallis in hillis hey, H Groundes of him in hilles heli; EH L. he l. witterli. E Yhatis. EH al þe. E Cite of god swa faire to se. EH Of Raab sal I, E be wonand H mined be. E & B. me are wittand. E Syon inst. of outen. H Nouwhat. E Nou Syon sai sal man & man born in hit isse,

Ms. Vesp. D vii.

- And he ite grounded forto be,  
 Heghiste es of alle to se?  
 6 In writtes ofe folke lauerd sal telle þare  
 And princes, ofe þam þate in ite ware.  
 7 Als of alle fainede may be,  
 Is<sup>1</sup> þe woningstede in þe.

## LXXXVII.

- Lauerd, god of mi hele, in dai  
 cried .i.  
 And bi nighte bifore þe, sothli.  
 2 Inga in þi sight bede mine,  
 Vnto mi praier helde ere þine.  
 3 For fulfilled es mi saule of wa,  
 Mi life neghed to helle als-swa.  
 4 .i. am wened in ilka land  
 To þas þat ere in flosche falland<sup>2</sup>,  
 Made am .i. als man to se  
 Withouten help, bitwix dede fre;  
 5 Als wounded, slepand þat are  
 In throghes, of wham mined [þou]  
 es namare,  
 And þai oute ofe þi hand for ai  
 Ere outschouued<sup>3</sup> nighte and dai.  
 6 Þai set me in slogh inrest<sup>4</sup> esse,  
 In schadow of dede, and in mir-  
 kenesse.
- 10 Lauerd, to þe al dai .i. cried,  
 Mine hend to þe .i. outspred.  
 11 Wher wondres to dede saltou do?  
 Ore leches sal rere, and schriue  
 þe to?  
 12 Wher ani in thrughes sal telle þi  
 milthnes,  
 Ore in tinsel<sup>2</sup> þi sothnes?  
 13 Wher knawen sal be þi wondres in  
 mirkenes,  
 Ore þi rightwisenes in land ofe for-  
 getelnes?  
 14 And to þe, lauerd, cried .i.,  
 And mi bede bifore-come þe arli.  
 15 Wharto, lauerd, awaiputtes þou bede  
 mine,  
 Fra me þou turnes face þine?  
 16 I am poure, fra mi yhouth in swinke  
 and wa;

<sup>1</sup> Ms. in. <sup>2</sup> V Aestimatus sum cum descend-  
 entibus in lacum. <sup>3</sup> repulsi. <sup>4</sup> in lacu inferiori.

<sup>1</sup> V languerunt. <sup>2</sup> so R. <sup>3</sup> V praeueniet.

And he grounded hit, heghest in blisse. H And he þat wones ai in blisse  
 Grounded hit, þat heghist isse. E Lauerd sal telle in writes of folc yhite And  
 of princes, of þa þat war in hit, Als of al gladand þat be, Woningstede his in  
 the. H telle sal; & of pr. of þa; Als of fainande alle m. b., Is.

## LXXXVII.

E I cried be day; H in daies liht Kried .i. bifor þe and bi niht. E ai inst.  
 of sothli. E Inga in bedde in sight þine, Helde þine ere to bone mine; H Inga  
 in þi siht mi bede nou, To mi beene þin ere helde þou. EH For silde is mi  
 saule with iuels ma (& wa). H & mi l. H in h. EH wend. E þurgh-oute þe  
 l. E Wigh. H þa, om in E. E I am made ... be, H Als a man made is of  
 me. E Als wounded in zhrohes slepande, Of whilk þat namare in land Nis  
 minde, and fra þi hand be þai Outshouued baþe n. & d.; H Als w. þat slep-  
 and ware, Of þe whilke minde is nomare, And þai are baþhe niht & dai Out-  
 shouued of þi hande ai. E and of m. E O. me fest is þi brath nou H O. m.  
 festened is wrath of þe. E ouer me led tou H led þou ouer me. H me fra.  
 H to þam swa. EH nocht out I. EH sorryheden for w. E I kried to þe lauerd niht  
 and dai, I spred to þe mi hend ai; H To þe lauerd ai .i. gredde, Al dai to þe  
 mi hende .i. spredde. E Where H Where. EH rise. E Where telle sal ani in  
 þrogh þat esse Þi mercy or in .. H Where telle sal ani in þroyhes þi mild-  
 hertnes, Oper .. E Where sal þi wundes þi merknes Or in land of forgetting  
 þi rightwisnes. H ben, sal om. E forthcom sal H sal forthcom. EH Whi.  
 H mi bede fra þe, Turnes þi lickam fra me. E om þou. E Poner am l. E om

Ms. Vesp. D VII.

- I am vplifted, .i. am meked, to-  
droued swa.
- 17 In me forthferd wrethes ofe þe,  
And þi radneses todroued me.
- 18 Þai vmgafe me als watre al dai,  
Þai vmgafe me samen ai.
- 19 Neghbu[r]gh and frend fered þou  
fra me,  
And mi kouthe, fra wrecchedhed  
to be.
- In strende and strende, þe se[t]e<sup>1</sup> ofe  
þeæ.
- 6 Schriue sal heuens þi wondres, lauærd,  
swa,  
And þi sothnes in kirkes of halyhes,  
ma.
- 7 For wha þat in kloudes, sal  
Euened be to lauærd al,  
Like to lauærd sal he be  
In sones ofe god forto se?
- 8 God, þat blissed es dai and nighte  
In rede ofe his halyhes brighte,  
Mikle and aghfull e fullange  
Ouer alle þate ere in his vmgange?
- 9 God lauærd ofe mightes, wha to þe  
like mai be?  
Mightand ertou, lauærd, and þi sothnes  
in vmgange ofe þe.
- 10 Þou lauærd ofe mighte ofe see nou,  
And stiringe ofe his stremes slakes  
þou.
- 11 Þou meked, als wounded, proude  
swa,  
In mighte of þine arme forspilte þi  
faas<sup>2</sup>.

## LXXXVIII.

Mildehertnesses of lauærd in ai

Sal .i. singe, bi night and dai;

2 In strende and strende schew sal .i.

Þi sothnes in mi mouth for-þi.

3 For in euer, saidest þou,

Þi merci sal be bigged nou

In heuens; graiþed sal<sup>1</sup> be als-swa,

Sal þi sothfastnes in þa.

4 »I graiþhed witeworde to be with

Mi chosen; .i. swore to Dauid,

Mi hyne: til in euermare

Sal .i. graiþe þi sede mare,

5 And bigge sal .i., for to be

<sup>1</sup> om?<sup>1</sup> Ms. sede. <sup>2</sup> r. faa (pl.).

fra. E wo. EH I am heyhed and mekid and droued so (swa). E In me  
þurghferden wragh þos(!) of þe H In me feirden þine wraghes ma. H & þine  
radnesses me droued þa. E Samen þai vmgaf me ai. E Þou fled frend and neghbur  
fra me; H Þou feired fra [me] neghburgh & frende, And fra wr. mi kouþe kende.

## LXXXVIII.

E Mercis of lauærd ouer al In euer-mare singe I sal. H baþe n. 2 om in H. E In  
st. & st. shew and ma kouth Sal I þi sothnes in mi mouth. E For in ai said þou  
witerli, Be bigged in heuens sal mercy; H For þou saide in ai with steuen, Þi  
merci bigged bes in heuen. E For graiþed sal be day and nighte Þi sothnes in  
þam ful right; H For gr. wel sal be swa Þi sothfastnesse mast in þa. EH I  
set my (om H) witword to chosen mine, I swore to Dauid (Dau) mi hine, Til in  
euermore (euer) þat be (for to be) |Sal I forgrape (set) þe sed (sete) of þe. E And  
til in strend and in strende Sal I bigge þi sede (r. sete) in ende; H And als-  
swa i bigge sal In strende and st. þi sete with-al. E Heuenes lauærd þi wondres  
shriue sal H Shriue sal h. lauærd wundres þine. H For þi s. kirkes of h. is ine.  
E al inst. of ma. E For who in kloudes bes euend to lauærd þat wones, Like  
bes he to god in godes sonen; H For wha in cloudes to lauærd sal euened  
be, In godes sonen to lauærd like bes he. EH God þat glades, E niht and dai  
H with his miht. E ai inst. of bright. E is amange H is he lange. H To þat are.  
E Lauærd god of mightes mast to se, Wha es may be like to þe?, H Lauærd god  
of m. þat is ai, Wha is like to þe be mai?; EH Mihtand art (þou H) lauærd  
and strang (amang), And þi sothnes in þin vmgang. H of mihtes of þe se, nou om.  
EH leyes tou, H adds: þat be. E proude in might H pr. downriht. E Of þin  
arm forspilte þou þi fas douzriht, H Pou to-spilt þi fas in arm of þi miht.

Ms. Vesp. D vii.

- 12 Pine er̄ heuens, and land þine isse; Ertheli werld and folhed hisse Þou grounded; þe north to be, And þou maked als þe se.
- 13 Thabor and Hermon in þi name Sal glade; þine arme, with mighte þe same.
- 14 Feste be þi hand in ilka land, And vphouen be þi righthand. Rightwisenes, and dome als-swa, Forgraiþinge ofe þi sete er̄ þa.
- 15 Milthe and sothnes sal forgan Þi face. seli folke þate mirthinge kan.
- 16 Lauerd, in lighte of þi likame Sal þai ga; and in þi name Glade sal þai alle þe dai, And in þi rightwisenes be vphouen ai.
- 17 For blisse ofe þar might ertou biforne, And in þi welequeme vphouen bes oure horne.
- 18 For ofe lauerd es oure vptakinge, And ofe hali Israel oure kinge.
- 19 Þan spake þou in dreme to þa Þine halyhes, and saigest swa: »I. sete helpe vnto mightand, And vphoue chosen ofe mi folke in land.
- 20 .I. fand mi hine þat es, Danyd, And mi hali oyle .i. smered him with.
- 21 For mi hand sal helpe him beste, And mine arme ite sal him feste.
- 22 Noghte frem<sup>1</sup> in him sal þe faa, Ne wicke son<sup>2</sup> set to dere him swa.
- 23 And .i. sal slide<sup>3</sup> fra his face his illewiland, And torne sal .i. in fleme him hatand.
- 24 And mi sothnes and mi merci with him al; And in mi name his horne be vphouen sal.
- 25 And set his hand .i. sal in see, And in stremes his righthand to be.
- 26 He called<sup>4</sup> me: 'mi fadre þou erte, Mi god, and keper of mi querte'.
- 27 And .i. firstgeten sal set him reghte, Forbi kinges of erte on heghte.
- 28 In ai sal .i. yheme to him mi merci And mi witeworde trewe to him for-þi.
- 29 And .i. sal set in werld ofe werld sede his, And his trone als daies ofe heuen, in blis.
- 30 And ife sones ofe him forlete mi lagh And in mi domes noghte haues gane with agh;
- 31 Ife mi rightwisenes wemmed haue þai And mi bodes noghte yhemed ai:
- 32 .I. sal seke in yherde wickenes of þa, And in swepinges þar sinnes swa;

<sup>1</sup> V proficiet. <sup>2</sup> filius iniquitatis. <sup>3</sup> al. slitte; V concidam. <sup>4</sup> V invocabit.

EH erþe. E Werld of erþe. EH And (Þou) stapeled. E to þe. H om And. H als-swa. H name riht. H Þai sal glade, þin arm with miht. E Be fest be(!) þi hand of might H Þi hand be fest als alweldand. E hand riht. EH Merci. EH mirþe kan. H of miht of þam. E þou art. H art þou al. H queming, wele om. E þair h.; H our h. be uphouen sal. EH heli. E in dreme sohtli To þi halyhes þat are heli. H are and. E And saigest I set help in mihtande. H vnto om; mihtand for-thi. E mi corn of folce. H And chosen of mi folke uphoue i. EH heli oli. E wiht H wid. E Mi [hand] sothlice. H Ne sun of wicnes . . . wa. EH slit, sal om. E om his face. EH om sal i. E alle him H are him. H om merci. H with him þerform. E be houenup. H uphouen bes his horn. E & hand sal I set in þe se H & .i. sal set his hande in se. E his rithand in stremes. E & fonger. E & firstkinned him set sal .i. H & .i. first-kined sette him salle, EH Hegh for-be kinges of erþe for-þi (alle). E wisli inst. of for-þi. E om of werld. EH his sede euen, And his sete als daies of heuen. E And if his sones mi lagh forlet þo H & if sones forlete mi lag swa, EH And in mi (om H) domes noht wil þai (wil noht) go (ga), Mine rihtwisnes(SES) if weþme þai oght (om H). H mine. E yheme H yhemen; E in þoght. E wicnes H wicnesses. E of am. E sinnes of þam. H ma. EH Bot mi

Ms. Vesp. D vii.

- 33 Bot mi merci nocht sprede fra him  
sal .i.,  
Ne dere in mi sothnes, for-þi;  
34 Ne wemme mi witeworde, and þat  
forthga<sup>1</sup>  
Ofe mi lippes, vnspedy nocht make þa.  
35 Anes swore .i. in mi haligh—ife .i.  
liegh Dauyd?—:  
His sede in ai sal wone me with,  
36 And his setel als soerne in mi sighte,  
And als mone þat schines brighte  
Fulmade in euer newe,  
And wittenes in heuen trewe.  
37 Þou awaipute and þou forsegh,  
Forbare þi cristē þat es slegh.  
38 Þou towarp witeworde of þi hine es,  
Þou wemmed in erthe his halines.  
39 Þou fordide his haies<sup>2</sup> mare and lesse,  
Þou sete his festninge ferdnesse.  
40 Bireued him alle forthgaand þe wai,  
He es made vpbraiding til his negh-  
burghs ai.  
41 Þou vphoue righthand ofe him thrin-  
gand,  
Þou fayned alle his illewilleande.  
42 Þou towarp help of swerde his,  
And nocht helpand him in fight þou is.  
43 Þou fordede him fra klensingē klene,  
<sup>1</sup> V quae procedunt. <sup>2</sup> sepes.
- And his sete in lande þou gnade bidene.  
44 Þou lessed daies ofe his time ware,  
Þou toyhet<sup>1</sup> him with schenschip þare.  
45 Towhen, lauerd, turnes tou in ende  
at laste?  
Als fire sal bren þi wreth faste?  
46 Min whilke mine aghte<sup>2</sup>; for sothlike  
nou  
Wher mēnes sones vnnaitlike set  
þou?  
47 Wha es man þate liues, dede sal  
noghte se?  
Fra hand ofe helle his saule take  
sal he?  
48 Whare, lauerd, þine alde mercies  
ere þa,  
Als to Dauyd in þi sothnes sware  
þou swa?  
49 Mined be, lauerd, ofe vpbraidinges  
of þi hine,  
Ofe fele genge .i. witheld in bosume  
mine;  
50 Þat þe vpbraided þi faas, lauerd ofe  
blis,  
Þat vpbraided of manginge of þi  
cristē is.  
51 Blissed in ai lauerd of mighte:  
Swa be, swa be, dai and nighte.  
<sup>1</sup> perfudisti. <sup>2</sup> V Memorare quae mea substantia.

milþe (merci) noht spred him sal I (sal i sp. him) fra, Ne dere him in mi sohtnes swa.  
EH Ne ine sal wemme (om E). E om þat. E Fra. EH Enes. E om mi. E if  
David a dai Legh I, his sede sal wun in ai. H wid. E sete als sinne(!); . . þe  
mone shinis bi night, F. maked in euermare n.; H And setel of him als briht Als  
þe [sun] is in mi siht, Als mone ful maked in ai new. E Pou sohtlice H And  
þou. EH awaidrof. E om þou. EH Hiddest. swa s. H to-wurp E to-wurd. isse.  
EH helinesse hisse. H ford[i]dest. E festnes H festinge. ferdnesse. H Alle  
bireued him. EH forbi-yhode (yhed) way. H om made. EH to. H om right.  
E gladed. EH to-wurp. E helper of swerd H swerd of helper. E in fiht noht  
helpand him H in f. him helpand noht. H om in land. EH tognod; þou om.  
EH Daies of his tide (time) made þou lesse. E forspilt H toyhut. E with shendnesse  
H wiht dreuednesse, þare om. E turnes tou lauerd in ende H l. in ende turnes  
tou, E Brennis þi wrath als fire þat brende H Als fir brennes þi brath nou.  
E Min whilke is mi staphelnesse, For þou set men sones in ydelnesse; H Min  
whilke mi sped, for soghlic yhet Vnnaitlic alle mensones þou set. EH Who.  
H om man. H noht sal. H His saule fra h. of h. EH tak he. EH Þin elde  
(alde) mercies lauerd whare are, Als tou to David in þi sothnes (To D. in þi s. als  
tou) sware. EH Min. H of upb. lauerd. E vpbrayding. E Þat of fele folcē I  
helde H Of f. folc þat .i. withheld. EH bosem. EH Þat þai (Þai þat) vpbrayded,  
E þe louerd þi fa H l. þi fas þat be. E Þat þai vpbrayded þe of manginge of  
þi crist swa H Manging of þi crist þat þai upbr. þe. E Blissid lauerd ai be he  
H Bl. lauerd is in ai. E In euermare sal be sal be. H niht & dai.

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## LXXXIX.

Lauerd, þou ert made toflighte til vs  
 Fra getinge in getinge þus.  
 2 Ere þat hilles ware þat bene,  
 Ore schapen was land bidene  
 And werld, fra werld and in werld  
 isse  
 Þou ert god ai, fulle ofe blisse.  
 3 Ne turne þou man in mekenes non;  
 And þou saideste: »mensones, torne  
 you«.  
 4 For bifore þin eghen a thousand  
 yhere  
 Als yhistedai þate forthyhed here,  
 5 And yheminge<sup>1</sup> in night; for nocht  
 ere hade,  
 Yheres ofe þam sal be made.  
 6 It wites als gresse areli at dai;  
 Areli blomes, and fares awai;  
 At euen down es it broght,  
 Vnlastes<sup>2</sup>, and welkes and gas to  
 nocht.  
 7 For þat we waned in þi wreth,  
 And to-dreued ere we in þi breth;  
 8 Þou set oure wickenesses in þi sight  
 to be,  
 Oure werld in lightinge ofe face ofe þe.

<sup>1</sup> V custodia.    <sup>2</sup> V induret (!).

9 For alle oure daies waned þai,  
 And in þi wreth waned we ai.  
 10 Oure yheres til vs ere ai,  
 Als spinnandweb<sup>1</sup> thought þai;  
 Daies ofe oure yheres in þa  
 Sexti yhere and ten als-swa,  
 11 And ife in mightandes, fourskore  
 yhere;  
 And mare of þam swinke and sorw  
 here;  
 12 For ouercomes þan handtamenesse,  
 And we ben mended mare and lesse<sup>2</sup>.  
 13 Wha knawes might ofe þi wreth es,  
 And telle þi wreth for þi radnes?  
 14 Þi righthand kouth make þou swa,  
 And lered ofe hert in wisdome  
 ma.  
 15 Turne — towthen, lauerd mine? —  
 And winsome<sup>3</sup> be ouer þi hine.  
 16 Fullefilled ere we wele areli  
 Thurgh þi mighte with þi merci;  
 And we gladed ere, grete and smale,  
 Lusted in oure daies alle.  
 17 We ere fained for daies whilke þou  
 mекed vs,  
 Yheres in whilke we segh inels þus.  
 18 Bihald in þi hine, and in þi werkes  
 ma,

<sup>1</sup> V aranea.    <sup>2</sup> V quoniam supervenit mansuetudo, et corripimur.    <sup>3</sup> deprecabilis.

## LXXXIX.

E L. in-flith art made to vs H L. to us made art in-fleinge. E and g.; H and in getinge. H om þus. E Er hilles ware nou þat are, Or þat erþe shapen it ware Or werld, fra w. and vn-to w. þisse, ... H Er hilles ware made or shaped erþe nou Or werld, fra werld in werld god art þou. EH om þou. H to be inst. of non. EH said. E þat gane es here. E zemninges. H of n. H & gas awai. EH At euen late. EH welyhes. EH gos. E om þat. EH wanen. E wraht H wragh. E braght H bragh. EH om to be. E lithing H lithing. EH of þi face briht. E om V 9. H wane. E Oure zheres als irain þhohte are swa, Daies of oure zheris sexti ten in þa; H Oure yheres til us are wroht Als an irain are thai þhoht, Daies of oure yheres als-swa Sexti yher & ten in tha. E If sothlic. EH in weldinges. EH faur-skore. E soryhe. H soryhe and swinc. E sal mended be. E of þi wrath to se H of wrath of þe. EH Or for þin agh (þi radnes) dar (om H) telle þi wragh what be. EH Þi righthand make swa (swa make) kouth in quert, And in wisdom lered of hert. E Turne lauerd to nou, and be Bisekandlic ouer hine of þe; H Turne l., towhenne non, And bisekandlic ouer þi hine be þou. EH At morphen er we filde (filde are we) erly, Þurgh þi might with (of) þi merci, We (And) gladed and lusted are we In al oure daies for to se be). V 17 om in H. E whilc þou mekednes (!), And zheris whilce iuels seh we þus. EH Bihald in þine (þi) hine swa (ma), And in þi werkis, right and (om H)

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And stere ai wele sones ofe þa.  
 19 And brightnes of lauerd be  
 Our vs, ofe oure god, to se;  
 And werkes ofe our hend ouer vs  
 righte,  
 And werke ofe our hand righte dai  
 and nighte.

XC.

þat wones in help heghist<sup>1</sup> mai be,  
 In forhilinge ofe god ofe heuen dwelle  
 sal he.  
 2 He sal sai to lauerd: mi helper ertou  
 And mi toflight; mi god, in him  
 hope sal .i. nou.  
 3 For he lesed me fra snare ofe hun-  
 thand,  
 And fra wither-ворde<sup>2</sup> in land.  
 4 With his sculdres sal he vmschadow  
 þe al,  
 And vnder his fethres hope þou sal.  
 5 With scheld vmgife þe sal his soth-  
 nes;  
 And noght saltou drede fra drede  
 þat night es<sup>3</sup>,  
 6 Fra arwe þat es in daie fleghand,

<sup>1</sup> V in adutorio Altissimi. <sup>2</sup> V a verbo  
 aspero. <sup>3</sup> a timore nocturno.

Fra wighte<sup>1</sup> þat es forthgaand  
 In mirkenes, and ofe inras ai,  
 And of þe deuел ofe middai.  
 7 Falle sal þai fra þi halfe bi tale  
 A thousande ofe grete and smale,  
 And ten thousand fra þi halves righte;  
 Bote to þe sal þai negh na-wight.  
 8 Bot with þine eghen bihald þou sal,  
 And foryhelydngē of sinful se with-al.  
 9 For þou ert, lauerd, hope mine;  
 Heghist set þou toflight þine.  
 10 Noght sal iuel to þe helde,  
 And swepinge sal noght negh to þi  
 telde;  
 11 For to his aungels sente he of þe  
 to sai,  
 Þate þai þe yheme in al þi wai;  
 12 In handes þai sal þe bere on-ane,  
 Pat thurgh hap þou ne spurn þi fote  
 til stane.  
 13 Oure aspide and basiliske saltou ga,  
 And fortrede lioun and dragoun al-  
 swa.  
 14 ».I. sal lese him, for he hoped in me;  
 Forhile him .i. sal, for mi name  
 knewe he.

<sup>1</sup> V a negotio.

sones of þa. E And be shining þat is so bright Of lauerd our god ouer us liht,  
 H And be shining of lauerd briht Of our god ouer us dai and niht. E And  
 werkis of oure hend right nou Ouer us, and werkis of oure hend right þou.  
 H ouer us r. þou, . . . riht ouer us nou.

XC.

E in heghest help he salle. E In for[hi]lling H I[n] shilding. E om he. H Vnto  
 lauerd sal he sai. E keper H onfonger. H art þou al. H And als mine in-  
 fleing al. E I sal hope in him n. H i sal, nou om. EH For snare of honters  
 lesid he me fra. EH als-swa inst. of in land. E om his. EH axeles (axles).  
 E shadw þe he salle. E hope sal tou alle. E om scheld. H sal vmgif þe.  
 E for niht-drede esse H fra nihtlic radnesse. E Fra arwe þat flihand is in dai,  
 Fro with goand in merknesse ai, For in-renning nane þat mai be, And for  
 deuел of middai to se; H Fra þe a. in dai flihande, Fra þe wiht þat is goande,  
 Fra merkenesses, fra inres ai, And denel of m. E Fall sal fra þi side of þa  
 A þousan, and ten thousand ma Fra þi riht halues, bot to þe Noght sal þai  
 negh ne derand be; H Fra þi side sal þai falle A thousand fulli with-alle, . .  
 (= V). E Bot bihald þou salt þine eghen withal H Bot b. wiht þine cyhen þat  
 be, EH & f. of sinne (sinnes) se þou sal (sal tou se). EH in-fleing. E Noght  
 com to þe sal iuel to weld H Noht to þe sal come iuel þinge, E Ne swinging  
 sal negh þi telde H And noht negh sal to (ms tou) þi teld swinginge. E For  
 with his angels he send for þe, Pat þai zheme þe, in al þine waies be; H For  
 til aungeles his of þe send he, In alle þi waies þat þai yheme þe. EH hende.  
 EH ilkane. E on H to, stane. E sal to. E om and. H om al. EH him

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- 15 He cried vnto me witerli,  
And .i. sal here him for-þi.  
With him .i. am in drouinge hisse,  
.i. sal him outake and him blisse;  
16 With lenghte ofe daies fille him .i. sal,  
And schew to him mi hele with-al.

## XCI.

- Gode es to lauerd for to schrine,  
And salme to þi heghist<sup>1</sup> name bi-  
line;  
2 To schew areli þi mildehertnes,  
And bi night þi sothfastnes;  
3 In a tenstringed sautre,  
With sange in harp and mikel gle.  
4 For þou lusted me, lauerd, in þi  
makinge al,  
And in werkes of þi hende glade  
.i. sal.  
5 Hou mikel, lauerd, þine werkes ere  
þai!  
Swyth depe þine thoghtes ere ai.  
6 Man vnwise sal knawe noght,  
And foele noght vndrestand þese  
oght.  
7 When sinful ere sprungen als hai,

<sup>1</sup> V Altissime.

- And schewed ere al þat wirke wicke-  
nes ai:  
8 Þat þai sterue in werld of werld, þis<sup>1</sup>;  
And þou, lauerd, heghist in euer is.  
9 For loke, lauerd, þine faas alle,  
For loke þine faas forworth þai salle,  
And to-sprede sal mare and lesse  
Þas þat wirken wickenesse.  
10 And vphouen als vnicorne sal be mi  
horn,  
And mine elde in merci ofe fulhed<sup>2</sup>  
þar-forn.  
11 And forsegh min egh, lokande,  
Þas þat ere mine illewillande,  
And riseand in me liþerande  
Here sal min ere in ilka lande.  
12 Rightwis als palme blome sal he,  
Als cedre ofe Yban manifalded be.  
13 Set in hous of lauerd, in porches swa  
Ofe hous ofe our gode blome sal þa;  
14 Yhite felefold in elde ofe fulhed þai  
sal,  
And welequemand<sup>3</sup> be; þat þai  
schewe with-al:  
15 For<sup>4</sup> rightwis lauerd our god he esse,  
And in him is noghte wickedenesse.

<sup>1</sup> = þis is.      <sup>2</sup> V in misericordia uberi.  
<sup>3</sup> V bene patientes (tr. r. placentes).      <sup>4</sup> V ut  
annunciant quoniam.

lese. EH I sal him forhil. E He kried to me, I sal for-þi Here him, for with him am I, In drouinge be niht and dai, I sal him outake and blis him ai; H He cried to me .i. sal here him, wiht him am .i. In drouing, .i. sal outtake him, glade him for-þi. EH om him H .i. fille.

## XCI.

E To shriue to lauerd gode it esse, And singe to hegest name hisse; H Gode is to shriue to lauerd of blisse, And singe to his name hethist isse. EH erli þi mercy, And þi sothnes bi niht for-þi. H strenged. E sautory. E mekil. H With singinge in harpe þat be. E For þou me lusted in makinge of þe And in hend-were þine glad sal I be. E mekled H mikled. E þi. EH ai. EH made are þai. H Vnwisman, E be noght knowand H sal noht know in land, EH & fole sal nogh zhees (þese noht) vndirstand. EH sprungen are. E shewden H shewen, ere om. E om al. EH wicnes wirken. E þat isse H nou, inst. of þis. E & þou art louerd in ai heghest in blisse, H Lauerd heghist in ai art þou. E For lo lauerd þi fas, lo þi fas forworth salle, And þat wirke wicnes to-spred bene alle. H ben þai m. & l. Alle þat. E be houen . . sal mi. E fulli inst. of of fulhed. EH And forsegh mi (min) egh mi fas and in me risand, And here sal mine ere (Mi e. sal h.) in me (to) liþerand. H And als. EH felefolded. E Planted in hous of lauerd ai, In porches of godis hous blome sal þai. H al inst. of swa. H he sal. E And zhit in eld of fulhed manifal þ. s. H felefolded . . ben þai. E And þai sal be wel þholand þat þai shew al. H om be. H be sal þai inst. of with-al. H riht. EH na w.



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XCII.

Lauerd riked, fairhed schred he  
to se;

Schred is lauerd strenghte<sup>1</sup>, and him  
girde he.

2 For he festned werld ofe erthe al,  
Whilke þat noght be stired sal.

3 Graiþed þi sete fra þenne and nou;  
God, ofe þe werlde<sup>2</sup> ert þou.

4 Þai vphoue, louerd, stremes enen,  
Vphoued stremes þair steuen.

5 Vphoued stremes þar flodes amange,  
Fra steuens ofe watres fele strange.

6 Selkouth are heuinges ofe þe se:  
Selkouth in heghtis lauerd es he.

7 Þine wittenesses leuelike<sup>3</sup> are þai  
Maked swith mikle, nighte and dai.  
Þi hous, lauerd, halines ite feres<sup>4</sup>,  
In lenghte ofe daies and ofe yheres.

XCII.

God ofe wrekes lauerd, ai sal be;  
God ofe wrekes f[re]li<sup>5</sup> dide he.

2 Þat demes land, vphene nou;  
To proude foryheddinges<sup>6</sup> yheld þou.

<sup>1</sup> V indutus est d. fortitudinem. <sup>2</sup> a seculo.  
<sup>3</sup> credibilia. <sup>4</sup> decet. <sup>5</sup> Ms. ferli. <sup>6</sup> al.  
foryheddinge.

3 Towhen, lauerd, sinful þate isse,  
Houlange sinful sal make blisse?

4 Þai spake and saiden<sup>1</sup> wickednes,  
Þai sal speken, al þat wirken vn-  
rightwisenes.

5 Þi folke, lauerd, meked þa,  
Þine eritage þai swanke als-swa.

6 Widow and comelingē slogh þai,  
And stepchildre þai drape al dai.

7 And þai saiden: »god sal noght se,  
Ne vnderstand god Iacob sal he«.

8 Vnwise in folke, vnderstand yhit;  
And foles, oþerwhile yhe wite<sup>2</sup>!

9 Þat planted ere, noght here sal?  
Ore þat feinyhes<sup>3</sup> egh, noghte sees  
with-al?

10 Þat vndretakes<sup>4</sup> genge, noght threpe  
mon,  
Þat leres man wisdome to kun?

11 Lauerd he wate mennes thoghte,  
For<sup>5</sup> vnnaite ere þai and worth noghte.

12 Seli man, lauerd, wham lere þou  
sal  
And of þi lagh teche him with-al;

13 Þat þou slake him fra daies ille,  
Whils dike be doluen sinful tille.

<sup>1</sup> V Effabuntur et loquentur. <sup>2</sup> V aliquando  
sapite. <sup>3</sup> r. feinyhed. <sup>4</sup> V corripit.  
<sup>5</sup> quoniam.

XCII.

H om riked. EH he sherd fairhed. E Sherd, is om. H He sherd fai[r]hed.  
EH F. werld of erþe (erþeli w.) festened he a. H W. be stired noht hit sal. E Gr.  
is þi sete nou H Gr. þi sete god is nou; EH For þan of. EH om Þai. E flodes  
lauerd H stremes lauerd. E Vphoue H Vpraised. E þe flodes. E Vphoue  
flodes. EH þar stremes (steuen) strang. E Fra st. of fele watres amange  
H Fra watres ful mani amange. E haunenes E Þine wittenesses leuandlic in ai  
Swiþe mekil maked are þai, H Þine wiknesse (!) niht and dai Mikel leuandlic made  
are thai. EH om lauerd. E feres helinesse. H and in. E daies marē and lesse.

XCIII.

E wrekis. EH lauerd sothli. EH he did freli. E Vpþeue þat demes þe erþe  
swa, Yheld foryheddinge to proude ma; H Vpþeue þe land þat demes nou, To  
proude foryheddinge yhelde þou. E To-when sinful lauerd alle, To-when sinful  
glade salle. H s. þat are ai; . . blisse make sal þai. E Þa said and spaken.  
E Al spake, H Þai saide alle. EH wirke. EH Widw. E þai drape ai H drape  
þai with wogh. E slogh thai H als-swa þai slogh. E noght se sal lauerd þis  
H god noht se sal. E god of I. isse; H Ne god of I. understande al. E Vndir-  
standis unwis in folke þat be H Vnd. wise (!) in f. yhit. E witte yhe. H set.  
E sal with-al H sal he. H And. E feinhed H feinyhen. E noht bihald sal  
H noht sal se. E þretes H ayhes. EH he mun. EH mannes. E ydel.  
E whom lered has tou H þat lered in sagh. E him taght has nou; H & þat  
þou taht him of þi lagh. EH leyhe. EH Whil. E sinful dike be d. EH For

Ms. Vesp. D vii.

- 14 For lauerd sal nocht his folke schouue  
awai,  
Ne his heritage forlete neuer a dai.
- 15 Vntil þat rightwisenes  
Be turned in dome þat es;  
And whilke bisiden ite in querte?  
Alle þat rightwise are ofe herte.
- 16 Wha sal rise with me ogain liþerand?  
Ore wha sal stand with me ogain  
wickenes wirkande?
- 17 Bot for þat lauerd helpe[d]<sup>1</sup> me snel,  
Littelles<sup>2</sup> woned mi saul in hel.
- 18 Ife .i. saide: »stired mi fote be«<sup>3</sup>,  
Þi merci, lauerd, helped me.
- 19 After mikelhed ofe mi sorwes in herte,  
Þine roninges fained mi saule in  
querte.
- 20 Whor sete ofe wicknes sal cleue to þe,  
Þate feinyhes swinke in bode to be?
- 21 Þai sal yherne in saule ofe right-  
wise ai,  
And blode ofe vnderandes<sup>4</sup> fordo sal  
þai.
- 22 And made es god toflighte to me,  
Mi god in helpe ofe mi hope es he.
- 23 And yhelde to þam he sal wickenes  
Ofe þam, and in þar iuelnes

<sup>1</sup> Ms. helps. <sup>2</sup> V paulo minus. <sup>3</sup> motus  
est. <sup>4</sup> et sanguinem innocentem condemnabunt.

Forlese he sal þam fra blisse,  
Forspille am lauerd our god þate isse.

## XCIV.

- Comes, to lauerd mirthe we;  
Singe we to god our hele es he;
- 2 In schrifte his face bifore we nim,  
And in salmes mirth we to him.
- 3 For god mikel lauerd apon to se,  
And kinge ouer alle goddes es he.
- 4 For alle endes of land in his hand  
ere þa,  
Heghnesses of hilles his ere al-swa.
- 5 For his es þe see, and ite made he,  
And drinse schope his hand to be.
- 6 Comes, bid we<sup>1</sup> and dounefalle,  
Wepe we bifore lauerd alle,  
Þat vs maked til his blisse;  
For þate he lauerd our god isse,
- 7 And we folke ofe his fode in land  
And þe schepe ere ofe his hand.
- 8 Ife yhe haue herd his steuen to-dai?  
»Ne willes harden your hertes ai,  
9 Als afre dai in taryngnesse  
Ofe fandinge in wildernesse<sup>2</sup>,  
Þar your fadres fanded me swa,  
Fraisted, and segh mi werkes ma.

<sup>1</sup> V adoremus. <sup>2</sup> V sicut in irritatione,  
secundum diem tentationis in deserto.

1. nocht awaiput sal (utput lauerd sal noht) folc his, Ne his h. forsake (forlete his h.) þat is. E Vnto þat þenne; & biside it alle . . . Whilke þat . . . ; H Vnto þat rihtnes be turned in dome with quert, And biside hit alle rihtwise of hert. E Or stand. EH om þat. E me helps. EH Litellesse. EH mi fote stired. EH it helpid (helped). soryhes. E Þi. E fained mi hert; in q. om. H Whare. EH cliue. E þat friþes(!) s. in bedde. EH zhorned. H of rihtwis gode. E vn-dirand blode. H And þai sal fordo unrihtwis(!) blode. E & lauerd made inþfiht is t. m. H lanerd infl. EH And. E om mi. E g. helper . . . to be. E And he sal yheld þo þar wienes, and [in] þar iuelnes Forlese am, forlese þam sal lauerd oure god es; H And he sal yheld until þam ai Wienesse of þam niht and dai, And in þar iuelnesse forlese þa, Forlese þam lauerd oure god sal swa.

## XCIV.

EH glad(e) we. EH Mirthe. E Bifor-nim we in shrift face his. H His f. in sh. E spalmes. E to him with blisse. 4 om in E. H For mikel god lauerd and king of blisse, Mikel ouer alle godes he isse. E in his hand al endis of erþe. H erþe. EH And h. H hees. E of him ar ma. E & he made itte; H For hit made his is þe se. E & d. hand of him shope yhitte. H down we. H And wepe b. E Bifor god and wepe we alle. H m. us to. E Whilk þat vs maked for to be. E l. o. g. es he H god oure lauerd he isse. H om haue. E His steuen if zhe h. h. H wiles E whilis. E hertis. E tariingis; H Als in tariinge after dai esse. EH fondinge. EH Per (Whare) foneded me zhoure fadres warz. H Fonded.

Ms. Vesp. D VII.

- 10 Fourti yhere to þat strende wrath  
 was .i.,  
 'Þai dwele<sup>1</sup> in hert' and ai saide .i.,  
 11 And þai knewe noghte mi waies;  
 als .i. swore swa<sup>2</sup>  
 In mi wreth: In mi reste if þai sal inga<sup>3</sup>.

## XCV.

- Singes to lauerd a newe sange,  
 Singes to lauerd alle erthe amange.  
 2 Singes to lauerd, and his name ye blisse;  
 Schewes fra dai in dai hele hisse.  
 3 Bitwix genge his blis schewe ye;  
 In alle folke þat his wondres be.  
 4 For mikel lauerd, swith looflike to se;  
 Aghfuller ouer alle goddes es he;  
 5 For alle goddes of genge deuelinesses<sup>3</sup>  
 ere þa,  
 Lauerd sothlike heuens made ma.  
 6 Schrif in his sighte, and fairnes;  
 Halines and miklehed in his hali-  
 hingnes<sup>4</sup>.  
 7 Bringes to lauerd, genge of contre<sup>5</sup>,  
 Bringes to lauerd blisse, þate be,  
 And worschip als-swa; þe same

<sup>1</sup> Ms. dwelle. <sup>2</sup> V ut (R et, *al.* quibus)  
 juravi. <sup>3</sup> daemonia. <sup>4</sup> sanctificatione.  
<sup>5</sup> patriae gentium.

- Bringes to lauerd blisse to his name.  
 8 Beres offerandes, and ingas in por-  
 ches his;  
 Biddes lauerd in porche hali hisse.  
 9 Stired fra his face alle erthe be;  
 Þat god riked, in genge sai yhe.  
 10 For he righted werld, noght stired  
 sal be;  
 Deme folke in euennes sal he.  
 11 Faine heuens and [glade] land þisse;  
 Be stired þe se and fulhed hisse;  
 Mirthe sal faire feldes ma,  
 And alle þat euer es in þa.  
 12 Þan sal glade alle trees of wode  
 Ofe face of lauerd faire and gode,  
 For he comes with mikel blis,  
 For he comes to deme land þis.  
 13 He sal deme þe werld in enennes,  
 And þe folke in his sothnes.

## XCVI.

- Lauerd riked: glade land for-þi;  
 Faines<sup>1</sup> yles mani blissefulli.  
 2 Kloudes and dimnes amange,  
 Þa sal be in his vmgange;  
<sup>1</sup> r. Faine.

H seghen. EH w. þare. E Faurti zhere to þat str. knelid [I], H F. y. kliued  
 i þis str. bi. EH And, E in hert dwele þai H þai d. with hert ai s. I. H swar.  
 E And þai zhesse knew noght right Waies mine day and night, Als in mi wrath  
 swore I best, If þai sal inga in mi rest.

## XCV.

EH om a. E new s. with blisse. E al e. þat isse. E blisse ze ay. H lof  
 hisse; E Sh. his hele fra day in day. H In alle folke. H In alle genge,  
 EH wundres his (his w.) þat be. E and inst. of swith, H and swiþe. Ionelic.  
 E Shiþe (r. Swiþe) aghful. H Ouer alle g. aghful. E riht H ma, inst. of er  
 þa. E m. with might H maked þa. E In his siht shrif and fairhede. E He-  
 lines H Helinesses. E helihed H helinesse. EH cuntre. H Blisse to l. bringe  
 yhe. E gode þing þat be. E Blis and w. als, H And w. bringe yhe, ..  
 H Blisse to l. to .. E ingos. H & in is porches in ye ga. EH in his p. heli,  
 E isse H swa. E Al erþe of his f. st. be. EH lauerd. EH For he rihted  
 (stered) erþeli werld be stired (þat stire) noht sal. E D. sal he folc in e. al.  
 H sal he al. EH Faine sal h., E and glaþe erþe þ. H & þe erþe glad be.  
 E Stire. H And with his fulhed be stired þe se. E Make blis sal þe f. ma, H Þe  
 feldes faire þai sal make blisse. H om alle. E are. H in þam isse. E Þenne  
 al trees of wodes sal glade. E For face of l. þat þam made, H For þe f. of  
 l. gode. E erþe H þe erþe. EH He sal deme erþeli werld in euennesse,  
 E And his folc in sothfastnes H & þe f. in his sothnesse.

## XCVI.

E g. þe erþe with-alle H g. þe e. with gle. E Ylles mani glade þai sal  
 H Faine mote ylles mani be. E ful lange, Þai. H Kloudes in is umgang and

Ms. Vesp. D vii.

- Rightwisenes and dome als-swa  
 Rightinge of his sete ere þa.  
 3 Fire bifore him sal forgane,  
 And in his vmgange swiþe sal he  
 his faane.  
 4 Lightend his leueninges to werld of  
 land þis;  
 Segh and stired þe erthe it is.  
 5 Hilles als wax stremeden þai  
 Fra face of lauerd night and dai;  
 Fra face ofe lauerd, es swa brighte,  
 Alle þe land thurgh-out his mighte.  
 6 Heuens scheweden rightwisenes his,  
 Alle þe folke þai segh his blis.  
 7 Alle schente be þat bidden graues<sup>1</sup>,  
 als  
 Þat mirthen in þar vigours<sup>2</sup> [f]als<sup>3</sup>.  
 8 Biddes him, his aungeles ilkon.  
 Herd and fained es Syon,  
 9 And gladeneden doghtres of Iude,  
 Lauerd, for domes of þe.  
 10 And<sup>4</sup> þou, lauerd, beghist ouer alle  
 land nou;  
 Swiþe mikle vphouen ouer alle god-  
 des ertou.  
 11 Þat loues lauerd, iuel hate yhe;  
 Lauerd swa wele yhemes he

<sup>1</sup> V sculptilia. <sup>2</sup> = figours; V simulacris.  
<sup>3</sup> Ms. als. <sup>4</sup> *al.* For; V Quoniam.

- Saules ofe his haliyhes, swa  
 Fra hand<sup>1</sup> of sinfuller leses he þa.  
 12 Light to rightwise sprongen es,  
 And to right of herte fainenes.  
 13 Faines in lauerd, rightwise, with  
 blisse,  
 And schriues to minde of halines  
 hisse.

## XC VII.

- Singes to lauerd newe sange þat be,  
 For wondres mani an did he.  
 2 He keped to him righthand hisse<sup>2</sup>,  
 And his arme þat hali isse.  
 3 Kouth made lauerd his hele esse,  
 In sighte of genge he vniled his  
 rightwisenesse.  
 4 Mined he es ofe his merci wele,  
 And ofe his sothnes to hous ofe  
 Irael;  
 5 Alle meres ofe land þai segh  
 Þe hele of oure god swa slegh.  
 Mirthes to lauerd, alle land, with gle;  
 Singes and glades, and salme yhe.  
 6 Singes to lauerd in harp euen,  
 In harp and ofe salme with steuen;  
 In bemes ledandlike<sup>3</sup> to se,  
<sup>1</sup> Ms. land. <sup>2</sup> V Salvavit sibi dextera ejus  
 (nom.). <sup>3</sup> in tubis ductilibus.

dimnesse, Rihting of his sete dome and rithnesse. E forga langz. H sal he scald his fa; E And *iz*-loyhe (ms. soyhe) it sal his fas *iz* his vmgange. E Lighteden H Lihted. E om his. EH leuininges. E to erþeli werld H til erþe þ. H Segh þe erþe & st. E Hilles als w. melted þai For louerd's face, for louerd's face al erþe ai; H Hilles stremed als wax for lauerdes face, For lauerdes al erþe þat wace. E Shewden heuens. E om his; H his r. E And folc segh his blis more and lesse H And segh al folke his bl. þat esse. EH Shent be al, E þat loute biries als. EH Þat (And þat) blis man (make). E licnes EH fals. E alle halyhes o-non. E gladed H fained. EH For lauerd heghest ouer al erþe (H ouer al erþe lauerd heghist) art tou. E om mikle. H om vp. E art nou H nou. E louen. H Hates iuel þat lauerd loue. E ful wele loues(!). H L. yhemes þat is aboue. E of helle lesid. E isse. EH F. rihtwis in lauerd of b. E om And—hisse.

## XC VII.

EH New sang to l. sing yhe For þat (om H) w. done has he, He helid to him his hand righte And his heli arme of (wiht) miht. E his h., in sight esse Of genge vnheled h. r.; H his h. to be, In s. of g. his r. unheled he. E Of his mildher[t]nes mined he w. H He is mined of his mercis sum del. E om his. H of þe hous. EH erþe. H seh þai. H god is ai. E al erþe þisse. H erþe. H om and. H gl. al with blisse E ful euen. E in salme. EH in st. E beme.

Ms. Vesp. D vii.

- With steuen ofe beme horned þat be.  
 7 Mirthes in sighte ofe kinge lauerd is;  
 Stire þe se, and fulhed his;  
 Werld ofe erthes do so yhite,  
 And whilke þat erden in ite.  
 8 Stremes sal plaie handes, samen  
 Hilles glade sal with gamen,  
 Ofe sighte of lauerd alle-mightand,  
 For he comes to<sup>1</sup> deme þe land.  
 9 Deme sal he þe werld in right-  
 wisnes,  
 And þe folke in euennes.

## XCVIII.

- Lauerd riked: folke wrethed<sup>2</sup>; he  
 þat sites ouer cherubin: þe erthe  
 stired be.  
 2 Lauerd in Syon mikel isse,  
 And hegh ouer al folke in blisse.  
 3 Be schriuen to þi mikel name be þai,  
 For aghfuller and hali es ite ai,  
 And þe worschip of þe kinge  
 Lounes dome ouer alle thinge.  
 4 Þou graiþhed rightinges; dome nou  
 And rightwisnes in Iacob made þou.  
 5 Vpheues lauerd oure god, and biddes  
 yhite  
 Schamel ofe his fete, fore hali es ite.  
 6 Moyses and Aaron in his prestes be,  
 Samuel bitwix am for<sup>1</sup> his name  
 kalled he;  
 7 Þai kalled to god, and he herd am;  
 In beme ofe klonde he spake to þam;  
 8 Þai yhemed his wittnesses ma,  
 And þe bode þate he gaf to þa.  
 9 Lauerd oure god, þou herd am swa,  
 Neghsom was tou vnto þa;  
 And wrekind bi nighte and dai  
 In alle þar findinges was tou ai,  
 10 Vpheues with alle your mighte  
 Lauerd our god ofe heven brighte,  
 And biddes in hille hali his,  
 For hali lauerd our god he is.

## XCIX.

- Mirþhes to lauerd, al erthe þate es;  
 Serues to lauerd in fainenes.  
 2 Ingas of him in þe sighte  
 In gladeschip bi dai and nighte.  
 3 Wite ye þat lauerd he god is þus;  
 1 Ms. do.    2 r. wrethe? V irascantur.  
 1 r. þat? V qui.

E ledenlic, E with gle H þat ben. E And st. H h. bidene. H M. to lauerd  
 kinge þat isse. EH Be stirid. EH als-swa inst. of do so; H þa. E & þe  
 swilk þat wones i. h., H & al þat euer wun in þam ma. H plaie sal. H hende  
 E with hend. E vpheue sal for. H sal þai. H In s. E of l. for to se H of  
 l. for mikel blisse. E For to deme þe land coms he. H þe erþe pisse. E He  
 sal deme EH erþeli werld.

## XCVIII.

H þe folke, E wragh ma H wraghed ybit. E stire þe e. swa H þe e.  
 stire hit. H mikel is in Syon. E is he. H Heghist ouer folke ilkon. E al  
 f. to be. EH To þi mikil name, E shriuen be þai H be þai sh. forþi.  
 H For hit is mikel and heli. E dome þat es, Þou made in I. and rightwisnes.  
 E .. and loutes wisli þe sh. of his fete for it is heli; H .. wihte blisse, Loutes  
 þe sh. ... it isse. EH Moyses in his prestis (In his preste M.) Aaron þe same,  
 And (om H) S. bit. am þat kald his name. EH kald. EH om to; H him.  
 H And in. H Witnesses of him yhemed tha. H om And. EH om þat. H to  
 þam als-swa. E þou h. þa H þa herdest þou. EH to þam, E swa H nou.  
 E And wr. of al þinges Was þou in al þaire findinges, H God and als-swa  
 wrekind In alle þar f. here in lande. EH Vpheues lauerd oure god in blis (in  
 ai), E And biddis in hille heli hisse, For þat euer isse heli Lauerde oure god  
 sothfastli; H And biddes him baþe niht and dai In the hil swa heli hisse,  
 For heli lauerd our god he isse.

## XCIX.

H god. E Inga zhe ai in is s., H Ingas in his s. to se. E .. þat is so  
 bright; H In gladnes and mikel gle. E yhe wele H yhe lauerd. EH þat god

Ms. Vesp. D VII.

- And he vs made, and oure-selfe  
noghte vs.
- 4 His folke, and schepe ofe his fode,  
Ingas his yhates þat ere gode  
In schrift; his porches þat be,  
In ympnes; to him schriue yhe.
- 5 Heryes ofe him name swa fre,  
For þat lauerd softe es he;  
In euermare his merci esse,  
And in strende and strende his soth-  
nesse.

## C.

- M**erci and dome with-alle,  
Lauerd, to þe singe .i. salle.  
.I. sal salme, and vnderstand in  
vnwemmid wai,  
When þou salte come to me ai.
- 2 .I. thorghyhode<sup>1</sup> in vnderandnesse  
ofe mi herte  
In mid ofe mi hous in querte.
- 3 Noght set .i. to be in sighte  
Bifore min eghen thinge vnrighte;  
Wemmednesses ere doand  
Hated .i. in ilka land.
- 4 Noght kleued to me wickeherte  
for-þi;  
Heldeand frame lifer noghtknewe .i..

<sup>1</sup> V Perambulabam.

- 5 Dernlike his neghburgh bakbitand  
Him filiyhed .i. with fote and hand.
- 6 With proude egh and vnfillandlike<sup>1</sup>  
herte,  
With ite ete .i. noghte in querte.
- 7 Min eghen to trew of land þat be,  
Swa þat þai ai site with me;  
Gaand in vnwemmid wai,  
He serued me nighte and dai.
- 8 Noghte sal he won me biside  
In mid ofe mi hous, þat does pride;  
Þat spekes quednes, noghte righted<sup>2</sup>  
swa  
In sighte ofe min eghen twa.
- 9 In vghteninge .i. slogh with hand  
Alle þe sinful ofe þe land,  
Þat .i. forspille fra goddes cite  
Alle þat wickenes wirkand be.

## CI.

- L**auerd, here þe bede of me,  
And mi krie mote come to þe.
- 2 Noghte turne þi face fra me; in  
whatkin dai  
.i. be droued, helde þin ere to  
me ai;
- 3 In whatkin dai .i. kalle þe,  
Swithlike þan here þou me.

<sup>1</sup> V insatiabili. <sup>2</sup> direxit.

es he þus. E He made vs. E Folk his. EH shep. EH Inga zhe (Ingas in)  
his zh. gode. E p. biliue H yhour liue. EH to him ye shriue. E Loues his  
name with mekil blisse, For þat soft lauerd he esse; H Name of him ai looue  
yhe, For soft is l. for to se. H In ai merci of him e. H and in.

## C.

H witerli E es so fre. H sal i, E L. sal I sing to þe. E And I sal vnd. . . ,  
When þat þou coms . . . ; H In unwemmed wai when þou comes to me, I sal  
salme & vnderstand be. H I þurthyhode wiht mikel quert In vnderandnesse of mi  
hert. E with quert. H And noht set i dai ne niht. E Noht set I before mine  
eghen þing vriht, Doand wemmednes hated I with miht. H Þat ware w. d.,  
I hated. E N. cliued with me hert wicke f., H N. c. to me hert untrew.  
E Boyhand. H i knew. H Stilli. E Bacbitand dernli neghburyhe hisse, Him  
f. i with-ouren misse. E om egh. H unfilland. H With him. H at trew. E of  
erþe be H of hert to se. EH om ai. E sal sit. EH Goand. H He sal noht wun.  
E spekis. EH rihted l. H om swa. H of m. e. for-þi. EH In morning sal I  
(om E) slo w. h. EH forles. E fro.

## CI.

EH Ne turne. E in what dai H to be, H In what [dai] i be dr. E þin ere  
held. H om ai. E kald haue I þe H i kalle þe sal. EH Swiftli. H here þou me

Ms. Vesp. D VII.

- 4 For waned als reke mi daies swa,  
And mi banes als krawkan<sup>1</sup> dried þa.
- 5 .I. am smiten als hai, dried mi herte,  
For .i. forgate to ete mi brede in  
querte.
- 6 Fra steuen of mi sighingnesse  
Kliued mi mouth to mi flessche.
- 7 Like am .i. made to pellicane of  
annesse<sup>2</sup>;  
Made am .i. als nighte-rauen in  
housefes<sup>3</sup> esse.
- 8 .I. woke, and made .i. am for-þi  
Als a sparw in hous oneli.
- 9 Alle dai vpbraided me mi faa,  
And þate me looned ogain me swore  
þa:
- 10 For askes als ite ware brede .i. ete,  
And .i. mengid mi drinke with grete;
- 11 Fra face ofe wreth, ofe dedeinyhe  
of þe;  
For vpheueand tognodded þou me.
- 12 Mine daies als schadwe helded þai,  
And .i. dried als it ware hai.
- 13 And þou, lauerd, erte with-ouen  
ende,  
And þi mininge in strend and strende.
- 14 Þou riseand, lauerd, onon  
Salte haue merci of Syon;  
For time of ite to haue merci,  
For þat time comes, witerli.
- 15 For quemed to þi hine his stanes ai,  
And ofe land ofe it hafte reuth sal  
þai.
- 16 And drede sal genge, lauerd, þi  
name þat is,  
And alle kinges of erthe þi blis,
- 17 For bigged lauerd Syon bidene,  
And in his blis ite<sup>1</sup> sal be sene;
- 18 He biheld þe bede of meke þat be,  
And þar praier noghte forsokte he.
- 19 Be writen þese<sup>2</sup> in othre strende al,  
And folke þat sal be made looue  
lauerd sal.
- 20 For he forthlokod fra his hali heghte,  
Lauerd fra heuen in erthe biheld  
righte;
- 21 Þat he herd sighinge ofe fotefeste  
sone,  
Þat he lesed sonas ofe fordone;
- 22 Þat þai schewe in Syon lauerds name,  
And his lofe in Ierusalem þe same,
- 23 In comand<sup>3</sup> þe folke in on ai,  
And kinges þate lauerd serue þai.
- 24 He answerd him in wai ofe his mighte.  
Feunesse of mi daies schewe me  
righte.
- 25 Ne againekalle me in mid of daies  
mine,  
In strende and strende ofe yhere  
þine<sup>4</sup>.

<sup>1</sup> V cremium. <sup>2</sup> V solitudinis. <sup>3</sup> Ms. houseses; V in domicilio.

<sup>1</sup> R he. <sup>2</sup> V haec. <sup>3</sup> Ms. Incomand. <sup>4</sup> V anni tui, pl.

with-al. E For mi daies als reke waned þai And mi bones als kraukan dried þai. H ai, ... þai. EH and dried. H For. E sikingnesse; H of siking strange. EH Kliues. E flesshe, H flessche lange. EH I am made E like H als; to om. E wilder- nesse. EH I am made a(l)s. E houseuesese H housheues esse. E I am made. H I woke, als sparw and made [am].i. In a hous that isse oneli. E Als sparw in h. þat es onli. EH Mi fos (fas) vpbrayden (upbraided) me al dai. E om þat; loued me. EH þai. H For þat. E aske als ware b. H bred als aske. E & mi drinke menged I. E For face of wragh of þe mislikand, For þou to-gnod me vpheuand. H For ... of mislikinge of þe; .. tognod. EH shadw. E ai. E als dos þe h. E lauerd risand. E For comen is þe time H For time comen is. EH his stones to þin hine qu. (qu. to þi hine). EH & of his [land] merci haue. E & dr. sal þi name al geng þat isse, H & þi name lauerd dr. sal folc .. EH om alle. EH For lauerd bigged Syon to bene. H om his. EH om þe. E & bede of þam. H bene. EH In oþer strend (kinde) be þisse writen alle. E om folk, EH om þat. H lauerd loue. H om forth. EH heli. H fra erþe to heuen. EH segh reght. E om he. EH siking. EH om And. E om folk. H an. EH om ai. EH þat þai serue (serued) lauerd (om in H) ilkone. H om him. E Fewnes H Fonenesse. E om me. E middes. H staþeled þou. H om sal.

Ms. Vesp. D vii.

- 26 In biginninge, lauerd, þou grounded  
land,  
And hene[n]s ere werkes ofe þi hand.
- 27 Þai sal forworth, and þou sal be ai;  
And als kleþinge elde sal alle þai,
- 28 And als hilinge wende saltou þa,  
And þai sal be turned swa:  
And þou þi-selfe þat ilke ert al,  
And þi yheres noght wane þai sal.
- 29 Sonnes of þi hine þar-in sal wone,  
And þar sede in werld be righted  
mone.
- 6 Doand mercies lauerd<sup>1</sup> in land,  
And dome til alle vnright tholand.
- 7 Kouthe made he to Moises his waies  
wele,  
His willes til sonnes of Israel.
- 8 Rewful and mildeherted lauerd gode,  
And mildeherted, and langmode.
- 9 Noghte wreth he sal in euermore,  
Ne in ai sal he threte, þar-fore.
- 10 Noght after our sinnes dide he til vs,  
Ne after our wickenes foryheld vs  
þus.

## CII.

- Blisse, mi saule, to lauerd ai isse,  
And alle þate with-in me ere<sup>1</sup> to hali  
name hisse.
- 2 Blisse, mi saule, to lauerd ofe alle  
things,  
And nil forgete alle his foryheldinges;
- 3 Þat winsom es<sup>2</sup> to alle þine wicke-  
nesses,  
Þat heles alle þine sakenesses;
- 4 Þat bies fra steruinge þi life derli,  
Þat crounes þe with rewþes and with  
merci;
- 5 Þat filles in godes þi yherninges al:  
Als erne þi yhouthe be newed sal.
- 11 For after heghnes ofe heuen fra  
land,  
Strengþed he his merci ouer him  
dredand;
- 12 Hou mikle estdel stand westdel fra,  
Fer made he fra vs our wickenes  
swa.
- 13 Als rewed es fadre of sonnes,  
Rewed es lauerd, þare he wones,  
Of þa þat him dredand be;  
Fore our schaft wele knawes he.
- 14 Mined es he wele in thoghte  
Þat duste ere we, and worth noghte:  
Man, his daies ere als hai,  
Als blome ofe felde sal he welyen  
awai.

<sup>1</sup> V omnia quae . . sunt.    <sup>2</sup> propitiatur.<sup>1</sup> Ms. larued.

H om and. H salt. H And alle als. EH om alle. H om als. H mange.  
E sal þou. H manged. EH & þou þat ilke þi-self is al. EH om þai. E þai  
inst. of þarin. wun. E be rihted in w. mun.

## CII.

EH Mi saule to lauerd þou blisse. E þat in me are H þat is wiht me.  
EH om to. EH heli. EH om to. E ouer þinges H als kinge. H nil þou.  
H om alle. H foryheldinge. EH winsomes. H þi wickednesses. E al þi.  
E Þat fra steruinge þi lif boght he H þat boht fra steruing þi lif wisli. E Þat  
with merci and reuthes corounes þe. E þi yhorning al H y. of þe. E Be  
newed als of erne þi zhouþe sal H Newed als e. þi y. sal be. H Lauerd  
mercis is doande. E to. E His waies to M. kouth m. he w. H his w. to M.  
EH And his. to. EH Merciful. E Mikil m., H And mikel m. EH and of.  
E long. EH Noht in euer<sup>2</sup> (euer) E wragh sal he H w. he sal. E þretand  
sal he be H sal he þr. with-al. E efter. H om he. EH wicnesses yheld to (til)  
vs; E om þus. E fro h. to l. H He stre[n]þhed. H euer. EH fra westdele esse.  
E wickednesse; EH om swa. EH Als rewes fader þe (of) sonnes als-swa Is  
lauerd rewful (Rewþed is l.) vn-to (to) þa, Þat (þam) him euer dr. be. E He is  
mined þat we er dust of wai, Man his daies als þe hai, Als blome of feld bi  
niht & dai Swa sal he welyhe al o-wai; H He mines þat we are dust man als  
hai, His daies als blome of felde swa welyhe sal þai. H in him þhurthfare.



Ms. Vesp. D VII.

15 For gaste, thurghfare in him it sal,  
And noghte vndrestand<sup>1</sup> he sal with-  
al;

And knawe namare sal he  
His stede where þat ite sal be.

16 And lauerdes merci eure dwellande,  
And til ai our him dredeande;

17 And in sones ofe sones his right-  
wisenes,

To þas þat yhemes witworde his,

18 And mined sal þai be<sup>2</sup> nighte and dai  
Of his bodes to. do þam ai.

19 Lauerd in heuen graiþed sete his,  
And his rike til alle sal lauerd in  
blis.

20 Blissess to lauerd with alle your mighte,  
Alle his aungels þate ere brighte,  
Mightand ofe thew, doand his worde  
swa,

To here steuen of his saghs ma.

21 Blissess to lauerd, alle mightes his,  
His hine, þate does þat his wille is.

22 Blissess lauerd with wille and thoughte,  
Alle þe werkes þate he wroghte,  
In alle stedes ofe his lauerdshipe ma.  
Blisse, mi saule, ai lauerd swa.

<sup>1</sup> V subsistet.    <sup>2</sup> V sunt.

## CIII.

Blisse, mi saule, lauerd nou!

Lauerd mi gode, swith mikel ertou.

2 Schrifte and fairehed schred þou  
righte;

Vmlapped als kleþinge with lighte.

3 Strekand heuen als fel with blis;

þat hiles with watres ouerestes<sup>1</sup> his,

4 þat settes þin vpsteghinge kloude,

þate gaas ouer fetheres of wyndes  
londe;

5 þat makes þine aungels gastes fligh-  
and,

And þin hine fire brinnand.

6 þat grounde[d]<sup>2</sup> land ouer stapelnes  
his —

Noghte helde sal in werld ofe werld  
þis.

7 Depnes als schroude his hilinge<sup>3</sup> alle;

Ouer hilles his<sup>4</sup> watres stande salle.

8 Fra þi snibbinge sal þai fle,

For steuen ofe þi thoner fered be.

9 Vpsteghes hilles, and feldees doungas

In stede whilke þou grounded to þas.

10 Mere sete þou whilke ouerga þai ne sal,

<sup>1</sup> V superiora.    <sup>2</sup> Ms. groundes.

<sup>3</sup> V amictus.    <sup>4</sup> al, om.

EH om he sal. E And *iz euer* (!) knaw sal he Mare his stede where it . . H And noht sal he knaw mare His st. where þat hit was are. EH *merci* of lauerd fra *euer*. EH & to in ai. E And his rihtwisnes *iz* sones of sones To þa þat is witword zemes and mones. H rihtw. his. yheme his witeword isse. E And mined are of his bodes ai To do þam bi niht and dai, H And his bodes are minande To do þam in alle lande. E diht. H gr. his sete al. E om rike. E sal l. to al in blisse H til alle louerd sal. E Blissess lauerd dai and niht Al his angels faire (&) briht, Mihtand with þew doand his word, To here of sayhes of him þe rorde; H Blissess lauerd alle aungeles hisse isse, Mihtand with þew doande word hisse, Forto here euer the steuen Of his sayhes gode and euen. H om to. E Al his mihtes lauerd zhe blisse. E . . yhe þat don willes hisse H . . þat done his wille þat isse. E Blissess lauerd al þat is oht, Werkis of him . . , H Vnto lauerd blisse yhe Alle werkes of him þat be. EH stede of lauerdshipe hisse. EH Mi saule ai lauerd þou (in to l.) blisse.

## CIII.

EH Mi s. blisse lauerd ai and nou. E mikled. E kyng inst. of right. E V. with lith als with kleþing, H V. als with shroude with liht. H Spredand heuenes. E hilest. E ouemast H houermast. E setted. H upstying þine þe kloude. EH mas. H gastes þine aungeles briht. E þi. H fir br. liht. EH grounded. H ouer stapel[n]esse þe land. EH In werld of werld E noht held sal misse H bes noht heldand. EH watres, his om. EH For. þunner. EH Vpstyhe sal h. . . ga. EH to þa. H Pou set mere þat forbi-ga . . E til.

Ms. Vesp. D vii.

- Ne *turne* to hile þe lande with-al.
- 11 Þat outsendes welles in dales ma;  
Bitwix mid hilles sal watres ga.
- 12 Drinke sal alle bestes of felde wide;  
Wilde asses in þar thriste sal abide.
- 13 Ouer þa wone sal foghles ofe heuen;  
Fra mid of stanes gife sal þai steuen.
- 14 Fra his ouermastes hilles watrand;  
Of fruite ofe his werkes filled bes  
þe lande;
- 15 Forthledand hai to meres ma,  
And gresse to hinehede<sup>1</sup> of men swa;  
16 Þat þou outelede fra erthe brede,  
And herte of man faines<sup>2</sup> wyne rede;
- 17 Þat he glade likam in oyele beste,  
And brede þe herte ofe man sal feste.
- 18 Be fullefilled sal trees ofe felde ilkan,  
And þe cedres of Yban  
Whilke he planted with his hand;  
Þare sal sparwes be nestland,
- 19 Wilde haukes hous [es] leder of þa.  
Hilles hegh til hertes ma,  
And þe stane bi dai and nighte  
Vntil irchones es toflighte.
- 20 He made þe mone in times lange;  
Þe sunne, it knew his setelgange.
- 21 Þou sete mirkenesses, and made es  
nighte gode;  
In ite sal forthfare alle bestes ofe wode:
- 22 Lyoun whelpes romiand þat þai rene  
swa,  
And seke fra god mete vnto þa<sup>1</sup>.
- 23 Sprungen es sunne, and samened  
ere þai,  
And in þar dennes bilouked sal be al dai.
- 24 Oute sal man ga vnto his werke,  
And til his wirkeinge til euen merke.
- 25 Hou miked ere, lauerd, þine werkes;  
ma  
Alle in wisdome made þou þa;  
Ilka land fulfilled es ite  
With þine aghte thurgh þi wite.
- 26 Þis see mikel and roume til hende:  
Þar wormes ofe whilke es nan ende,
- 27 Bestes smaller with þe mare.  
Þider schippes sal ouerfare;
- 28 Þis dragoun þat þou made bifrom  
For to plaie with him in skorn.  
Alle, fra þe þai abide  
Þat þou gife þam mete in tide.
- 29 Giueand þe to þam, gedre þai sal;  
Þe oppenand þi hand, with-al  
Alle sal þai mare and lesse  
Be fulfilled with þi godenesse.
- 30 Þe sothlike turnand þi likam,  
Þai sal be dreued; þe gaste ofe þam  
Þou salte outbere and wane sal þai,  
And in þair duste sal turne for ai.

<sup>1</sup> V servituti.    <sup>2</sup> r. faine.<sup>1</sup> V sibi.

H erþe. EH om out. E hilles. E in d. bare H in d. þare. EH fare inst. of ga. E of wode when am liste H of felde in list. EH Abide sal wild asses in þar þriste. EH sal wun. H sliht-foyheles. E om of. EH þai sal giue. E Fra onemast his h. springand H Hilles fra his ouemastes springande. E be filt sal H fille sal. E Fortheledend. E to mares hai H hai to m. þen. H om swa; E ai. E lede out. EH faine sal. EH oli. E om þe. H & hert of man bred. EH Be filt (fild). H Whilke þat he sette. E be sparowes nesteland. es om. E to h. E ston EH þat lies in ling(e). EH Til. EH is it infeinge. EH In time (times) he made þe m. for lange. EH om it. H þe s. E merknes. H om and. E om es. H niht is. E þurghfare. H forthfare sal. E whelpis. E r. at rene þa H r. smale and grete. E m. þam swa; H Þat þai reue and seke fra god þar mete. H Þe sunne is sprungen. H om and. E þai are H are þai þenne. E And byloked in þar dennes are þai þare H & b. are þai in þar denne. E Outga sal man. H to. E to, om in H. E derke. E louerd ar. H Hou m. are þai for to se Þine werkes louerd, þou made to be Alle in wisdom bi dai and naht, Fulfild is þe erþe with þin aht. E Þe land ouer-al it is fulfild With þine aght swa als þou wilt. E roume end. EH wurmes. E Shipes þare-þurgh (ouer þare) sal fare. E Þi. H tou. EH shope. E Al. H Openand þe. E Al sal þai sothlic . . E wendand. H om sal. E lette. EH & wane (E wans) þare mayne. E sal þai. EH t. ogayne. H om and.

Ms. Vesp. D vii.

- 31 Outsend þi gaste and made þai sal bene,  
And new saltou þe face of erthe bidene.
- 32 Be blis of lauerd in werlde þis;  
And<sup>1</sup> faine sal lauerd in werkes his.
- 33 Þat bihaldes land and to qwake makes ite;  
Þat neghes,<sup>2</sup> hilles and þai smoke yhite.
- 34 .I. sal singe to lauerd in mi life for-þi,  
.I. sal salme to mi god hou lange am i..
- 35 Winsome<sup>3</sup> to him be mi speche al;  
.I. sothlike, in lauerd like sal.
- 36 Wane sinful fra erthe, and wike þat isse,  
Swa þat þai noght be. mi saule, lauerd blisse!

## CIV.

Schriues to lauerd, and his name ye kalle;

Bitwix genge schewes his werkes alle.

- 2 Singes to him dai and nighte,  
Alle<sup>4</sup> salmes to him; telles righte  
Alle wondres of him witerli;  
Heryed be his name hali.

<sup>1</sup> *al.* om.    <sup>2</sup> V tangit.    <sup>3</sup> Incundum.    <sup>4</sup> r. And.

- 3 Faine mote herte of lauerd sekand.  
Sekes lauerd in ilka land,  
And ye be feste; whil þate yhe mai,  
Sekes þe face of him ai.
- 4 Mines ofe his wondres þat [h]e<sup>1</sup> made kouth,  
Fortaknes and domes ofe his mouth.
- 5 Sede ofe Abraham, hine hisse,  
Sones ofe Iacob, his chosen to blisse,
- 6 He lauerd oure god in euermare;  
In alle erthe his domes are.
- 7 He was mined in werld ofe his wite-  
word hende,  
Ofe word þat he sente in thousand strende;
- 8 Pat he welesete for Abraham sake,  
And ofe his aath vntil Ysaace;
- 9 And he set it to Iacob in bode wele,  
In witeworde ai<sup>2</sup> to Iraele;
- 10 Sayand: ».i. sal giue þe þe land of Chanaan  
Stringe ofe þine heritage on-an«;
- 11 When þai ware ofe schorte tale,  
Fone and his tilthe grete and smale<sup>3</sup>.
- 12 And þai fore fra genge in genge þare,  
And fra rike til other folke þat ware.

<sup>1</sup> Ms. be.    <sup>2</sup> = ece? cf. ayhed v. 22; V in testamentum aeternum.    <sup>3</sup> V paucissimi et incolae ejus.

E be made þai sal    H made ben þai nou.    E om þe; f. of e. alle    H þe f. of e. salt þou.    E In werld be of l. blisse,    H In w. þ. blisse of l. be.    EH om And.    H Lauerd in his werkes faine sal he.    EH erþe.    E om and.    EH mas.    E in lif min wisli.    EH om sal.    E Bliþeful be mi speche for-thi,    Sothlic in l. kke sal I.    H Bliþeful.    EH Sinful fra erþe (H euer) wane þai (þa),    E And wicked als baþe niht and dai    H Fra erþe, wicked do als-swa,    EH Swa þat noght (om H) be þai (þai be) bot to (forto) misse,    Mi saule vn-to lauerd blisse.

## CIV.

EH & kalles name his.    H Shewes bit. g.    EH werkis his is (om H).    EH Singes to him and salmes him to,    Telles al his wundres mo (to),    Heryhed be yhe witterly (mare and lesse),    In his name þat es heli (In his heli n. that esse).    E Faine mot hert of þe sekand,    Lauerd þat wones in ilk a land,    H Faine hert in ilka land    Of þat are lauerd sekand;    EH Sekes lauerd and fest be yhe (ben),    Seke (Sekes) his face (name) ai to (forto) se.    H of him.    EH whilc.    H His fortoknes.    E hine his ai.    E his ch. are þai    H Lauerd our god in ai is he,    And in al erþe his d. be.    E Mined of his witword in world was he    H He mined of his w. in w. to wende.    EH om þat.    E str. to be.    H om wele.    E aght    H agh.    E om it.    EH And in.    E to ai in    H in ai to.    EH Kanaan land    EH Streng.    H om þine.    E erit. þi hand    H in þi hand.    EH When of short tale (Of sh. t. whenne) þai ware,    E To fone and his erers thare    H Few and of his comeling þare.    EH And fra geng (folke) in genge (folke) fore þa (ferd þai),    E Fra rike to oper geng als-swa    H And fra r. in folke oper ai.    H om he.    H to dere

Ms. Vesp. D vii.

- 13 Noght lete he man dere to þa;  
And kinges for þam thretē he, swa:
- 14 »Nil yhe negh min cristes nou,  
And in mine prophetes nil lithre þou«.
- 15 And he called hungre ouer land  
brode  
And alle festnes ofē bred forgnode.
- 16 He sent bifore þam bierne to be;  
In hine salde Ioseph es he.
- 17 Þai meked of him fete þare  
In fotefest[les]<sup>1</sup>, harde þat ware;  
Irne thurghyhode his saule ful grim:  
Til þat worde come of him.
- 18 Speche ofē lauērd þat was ofē mighte  
Inloghed him bi dai and nighte:  
Þe kinge sent, and lesed ilka lim;  
Prince of folke, and forgafe him.
- 19 Lauērd ofē his hous him he made,  
And prince ofē alle þe aghte he hade;
- 20 Þate he lered his princes als him-  
selfe reghte,  
And his aldemen teched sleghte.
- 21 And inyhode Irael in Egipte hand;  
And Iacob tiler was in Cham land.
- 22 And he ayhed<sup>2</sup> his folke swith mikel  
on-an,  
And he feste him ouer his faan.
- 23 He turned þair herte, þate þai suld  
hate folke his,
- And do swikedom in his hine is<sup>1</sup>.  
24 He sent Moises, his hine was, so,  
Aaron wham he chese him to.  
25 He set wordes of taknes in þam,  
And of fortaknes in land ofē Cham.  
26 He sent merkenesses, and dimmed þa,  
And noghte gremed his saghes swa<sup>2</sup>.  
27 He turned þair watres in to blode,  
And sloghe þair fisches þate ware  
gode.  
28 He forthbroghte froskes, þe land ofē  
þa,  
In thirles<sup>3</sup> of þar kinges ma.  
29 He saide, and hāndflegh<sup>4</sup> come to  
falle,  
And gattes in þar endes alle.  
30 He set þar raines haile ful schire,  
In land of þam brennand fire.  
31 And smate þar vinyhes and figetres  
in-twa,  
And forgnode tres ofē endes ofē þa.  
32 He saide, and gressop sone come  
þare,  
And bresē of whilke na tale ne ware;  
33 And he<sup>5</sup> ete in land of þas alle þe  
hai,  
And it ete al þe fruyte of þar land  
awai.

<sup>1</sup> V in servos ejus. <sup>2</sup> V et non exacerbavit sermones suos. <sup>3</sup> in penetralibus. <sup>4</sup> Ms. handflegh. <sup>5</sup> r. it.

<sup>1</sup> Ms. fotefestnes. <sup>2</sup> V auxit.

þa E d. þam amange. H om And; .. ma, E And he þret for þam kynges strange. H þou; cristē. E Ne wiles negh mi cristis be. EH mi. E liþer nil yhe H noht l. wil þou. EH erþe. E He send a berne by-for þa. H Ioseph in hine salde. E is I. swa. E Þai meked baþe niht and day In fote-festeles his fete ai. H fete of him þat ware. festles. E þurhtfor H þurthferd. EH Vnto. E Speche of lauērd at þe end Inloyhed him þe kyng send, And he him lesid ilkalim, H Speche of l. inloyhed him, Þe king send and lesed him. H Þe prince .. E and he lete him. E he him. H als h. ware. E & þat he taht his elde sleght H & his elde sleght tath þare. E outlode, H was tiler. E Cam. H swiþe mikel his folc. E onon. E fon. E þat is folc hate suld þa; H To hate his folke turned he hert of þa. H To do. E sw. do. E swa H als-swa. E He send his hine þat es Moyses, Aaron him while þat he ches; H He send M. hine hisse, A. whilke he ches to blisse. EH Wordes of (his H) tokenes he set to (in) þam (E þat). EH He merkenes send (s. merkenesses) and cestred þa. H gr. he þar EH sayhes. E watres of þam in b. EH in l. E of þam. E of kynges of ham. E houndflegh. E þaire endis. E hail swa, Fire brenand in land of þa. H In þar l. þe. H And he. E smot. H win-yherdes. E om and; þar figetres þare. EH tognod tre. E of þar e. þare. EH grishop (gressop) com onon. H breses. EH na (E to) tale was on. EH it. in þair l. al þar (þe). H om þe; E þar. E erþe. E firstgeten H firstgoten.

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34 And he smate al firstkinned in land  
ofe þa,

Sproutes<sup>1</sup> of þar swinke als-swa.

35 And he led am with siluer and golde,  
And was nane in þar kinne seke on  
molde.

36 Fained es Egipte in forthcome ofe  
am,

For inlai drede of þa ouer þam.

37 He spred kloude in þar forhilinge  
brighte,

And fire to schine to þas bi nighte.

38 Þai asked, and come þe edisshenne<sup>2</sup>,  
And with brede of heuen he filled  
am þenne.

39 He brake þe stane, and watres out-  
sprange,

Yhoden stremes in drie ful strange.

40 For he mined of his worde hali and  
milde

Þat he had to Abraham, his childe.

41 And he led his folke in gladnesse,  
And his chosen alle in fainnesse;

42 And gaf þam rikes of genge þare,  
And swinkes of folke aghte þai mare:

43 Þat þai yheme his rightwisenesses ai,  
And lagh of him seke nighte and  
dai.

<sup>1</sup> V primitias.    <sup>2</sup> coturnix.

## CV.

Schriues to lauerd, for gode he is,  
For in werld es merci his.

2 Wha sal speke of lauerd mightinges,  
Herd sal make alle his lounges?

3 Seli þat yhemes dome þat es,  
And in alle time does rightwisenes.

4 Mine of vs, lauerd, in welqueme ofe  
folke þine;

Seke vs in þi hele, god mine:

5 In godenes of þi chosen to se,  
To faine in faines of þi genge þat be;  
Þat þou be loued nighte and dai  
With þine heritage in ai.

6 We sinned with our fadres mide;  
Vnrighte we dide, wicnes we dide.

7 Our fadres in Egipte nocht vnder-  
stode

Þine wondres þat ere swa gode;

Þai warē nocht mined for-þi

Ofe mikelhed of þi merci.

8 And þai taried vpsteghand in se,  
Rede se. and þam sauued he

For his name, swa hali isse,

Þat kouth sulde þai make mighte hisse.

9 And he snibbed þe rede se,  
And drie es it made to be;

E in þaire land. E First groyhen H Al firstgroyhen. E of al s. of þar land. EH þam. E non. EH kinde. EH of m. E in þar cominge swa. H inyhede radnes. E of þam ouer þa (ms. ga). E He shewed in þar forth-com coulede (r. cloude) br. H riht. EH to liht to þam. H om þe. H edisshenne. H om with. E om brede. H om he. E fed. H þam. V 39 om in E. H water. H And stremes yhoden in drie amang. E heli worde. E And led. H outled. H come in to f. E als in. EH And rikes of folc (genge) he gauē þam þ. E swinc. E agh H aht. H rihtwisnesse, ai om.; E rihtwisnesse his. E & seke þe lagh of him þat isse, H & seke his lagh þe mare and lesse.

## CV.

E goude. E his merci isse. E Who. E om of. E Herd make al of him l. EH Seli whilc þat (om H) zhemē dome ai (dome yh.) wide, And done rith-wisnes (Þat r. done) in al tide. E Lauerd in queme of þi folc min of vs, In þi hele þou seke vs þus. H Seke us hele þenne þou art ine. E To se of þi chosen in godnesse, To faine of þi genge in fainnesse, Þat þou .. H For to se ai in godnesse Of þi chosen mare and lesse, In fainnes of þine genge nou, In þin eritage looned be þou. E with o. f. þat be, H Oure fadres we sinned mide. H Vnrihtli .. wicli. E did we .. did we. EH om in Egipt. E so. H minande. E In H Pe. H upstiyhand E up[s]teyhand. E om se2. H beryhed. E isse ful of blisse H swa gode þat isse. EH make (E made) sulde þai (he). E m. misse. H dried. E And he snibbid þe rede se, dried it isse, And he led

Ms. Vesp. D vii.

- And he led am in depnesse  
Als it warē in wildernesse.
- 10 And he sauued am ofē hand ofē  
hatand,  
And boghte am ofē hand ofē ille-  
willandē.
- 11 And he hiled with watre þam dro-  
uand;  
Ane ofē þam noghte left in land.
- 12 And in his wordes leued<sup>1</sup> þai,  
And looued his lofe nighte and dai.
- 13 Tite dide þai<sup>2</sup>, his werkes forgate;  
Þai held noghte vp<sup>3</sup> his rede with  
þate.
- 14 And þai yherned yherninge in wil-  
dernes,  
And þai fanded god in drines.
- 15 And he gafē to þam þair askinge,  
And to þair saules he sent fillinge.
- 16 And in castelles Moises tariē þa,  
Aaron, ofē lauerd halgh, als-swa.
- 17 Þe erthe es opened and swelyhed  
Datan on-on,  
And hiled ouer sameninge ofē Abiron;
- 18 And brinte in þar sinagoge fire ful  
brihte,  
Þe lowe it swath sinful dounrighte.
- 19 And a kalfe in Oreb maked þai,  
And baden þe graue nighte and dai,
- 20 And þair blisse turned þai  
In liknes ofē a kalfe etand hai.
- 21 Þai forgate god þam sauued hade,  
Þat mikelnesses in Egipte made,  
Wondres in land of Cham to be,  
Aghfulnesses in þe rede se.
- 22 And he saide, forlange biforn,  
Þat he suld am haue forlorn;  
If noght Moises his chosen righte  
Had standen in breking in his sighte,
- 23 Þat he suld turne his wrath am  
fra,  
Þat tospilte he had noghte þa.  
And for noghte þai had þe land  
Þat yhernandlike was in þar hand;
- 24 Noght leued þai to his worde oghte,  
And morkedene<sup>1</sup> with þair thoghte  
In þar teldes þare þai lai;  
Steuē of lauerd noghte herd þai.
- 25 And he houē his hand ouer mare  
and lesse  
For to felle þam in wildernesse,
- 26 And ate<sup>2</sup> he toworþ in birthes sede  
ofē þa  
And forspilt þam in rikes swa.
- 27 And bigunen es Belphegor þe quede<sup>3</sup>,  
And þai ete offrand ofē þe dede.
- 28 And þai gremed him in þair findinges:  
And felefaldede in þam ere fallinges<sup>4</sup>.

<sup>1</sup> Ms. noghte l.    <sup>2</sup> R þai had done.<sup>3</sup> V sustinuerunt.<sup>1</sup> V murmurauerunt.    <sup>2</sup> overl.    <sup>3</sup> V Et  
initiati sunt(!) Beelphegor.    <sup>4</sup> ruina.

am in depnes als in wildirnesse. E And fro hand of hatand sauued he þa, And he boght þam of hand of fa. H s. þam fra. H & ouerhiled water. E helid. H of þa. E Noht of þam left on linand. E And þai leued wordes his warē. H l. þai ma. E And þai loued his loue þare H And his heryhing heryhed þa. EH Sone. E om dide þai; H þai dide. E þai f. EH yhorned. E yhorninges. H & god þai fonded. E And he send in þar s. f. E godes H lanerdes. E And þe. EH om es. E swolyhed H swolyhed. E om onon. E Abyran. E & in þaire s. brend fire þare, Þe logh swaþe sinful þat warē. H And þe logh swoth. E of O. E And þai bade þe deueles vigour ai H And deueles uigours þai bad aldai. E manged. H þai ai. H Vnto a kalf ware etande hai. E And þai. H sauued þam. EH in Cam land. E Aghnesses H Vgglis. EH þam. E Ne had .. Standen. H corn. EH And (Þat) he turned his wrath þat ne tint (& noht forles) þa, And for noht þai had þe land zhornanlic sa. E Þai trowed noht his worde þare And þai groched les and mare In þaire teldes and noht herd þai Steuē of l. niht no dai; H Þai leued noht is word and murkeden un-euen In þar teldes and herd noht lauerdes steuē. E ouer þam his hand þat esse. EH Þat he feld þam .. H And outwurpe; E And in byries he outkast of þa. E ma. E & offred B., H & b. are .. quedes. EH offrandes. H dedes. E in his f. EH is in þam. E sqwattinge H swacching.

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- 29 And Finees stode and quemed wele :  
And þe scathinge<sup>1</sup> lefte ilkadele ;
- 30 And it es wened to him in right-  
wisenes,  
In strend and strend til in ai þat es.
- 31 And gremed þai him in scorninge  
At watres ofe againesainge ;  
And swonken es Moises for þa ;  
For þai gremed gaste ofe him swa,
- 32 And he twifalded<sup>2</sup> in his lippes.  
Noht spilt þai  
Genge whilke saide lauerd til am ai ;
- 33 And menged bitwix genge þai are,  
And þai lered þar werkes þare ;  
And þai serued fals vigours ofe þam,  
And in sclaunder es it made til am :
- 34 And þai offred[þar] sones and doghtres  
als  
Vnto deuels þate ere fals,
- 35 And þai spilt blode vnderand swa,  
Blode ofe þar sones and doghters ma,  
Whilke þai offred blode and bane  
To fals vigours of Chanaane.
- 36 And dropen<sup>3</sup> esþe land in blodes swa ;  
And smitted in werkes ofe þa ;  
And þai streden mare and minne  
In þar findinges al with sinne.
- 37 And wrath es lauerd with his folke  
in wrath,  
And his heritage he has in wlatli.
- 38 And he gaf þam in hend ofe genge  
ma ;  
And lauertes ere of þas, þat hated  
þa.
- 39 And þai droued þam swithe sare  
þat þar iuel frendes<sup>1</sup> ware ;  
And meked vnder þair hend þai are.  
Ful ofte he lesed am of kare,
- 40 [Bot]<sup>2</sup> in þair rede þai gremed him ai ;  
And in þar wickednesses meked ere  
þai.
- 41 And he sagh when droued þai ware,  
And þar bede herd he þare.
- 42 And he mined ofe witeworde, him  
rewed for-þi  
After mikelhed ofe his merci ;
- 43 And in mercies gaf he þam,  
In sighte of alle þat þam nam.
- 44 Saufe make vs, lauerd our gode, þus,  
And fra birthes samen vs ;
- 45 þat we be schriuen to þi name hali,  
And glade in þi loofe witerli.
- 46 Blissed lauerd, god ofe Israel,  
Fra werld and vnto werld wel ;

<sup>1</sup> quassatio.    <sup>2</sup> distinxit.    <sup>3</sup> V infecta, R  
interfecta.

<sup>1</sup> V inimici.    <sup>2</sup> Ms. For.

EH wend. E Fra st. in st. E om til. H til in aines. E þai gremed H þai  
taried. E om him. H water. E of þa. H & for þam swanke M. ilka lim.  
H om þai. E his gast swa H þe g. of him, swa om. EH And he twifolded in  
his lippes two (twa), Noht tint (forles) þai genge þat (whilc) lauerd said to þa.  
EH & þaire werkis l. þai þ. EH & þaire fals vigoure (uigours) serued þai, And  
it is made (om H) to þam in sclandre (shame) ai. E om þai ; E þar s. þar d. a.  
H & þai o. þar sones swa And þar doghtres to deueles ma. E of vnderand.  
E om swa ; H þare. E d. in land ; H And þar sones and þar dohtres ware.  
H had offred, EH euerilkane. E & d. is þe l. blode inne, And bismitted is hit  
with sinne, In werkis of þam niht and dai, And in] þaire findinges streded þai ;  
H And slain is þe land to dede In blodes that ware swa rede, And bismitted in  
þar werkes it is, And þai streded in þar findinges mis. E & lauerd is wragh in f.,  
E with wragh H with bragh. H om he. EH in lagh. E om of. E þare inst.  
of ma. H lauerd are of þam. E And þat hated lauerd ouer þam are. E And  
þen (ms. þou) droued þam þar fa And al meked are þai swa Vnder hend of þam  
to ga, Ful oft [he] lesed þam of wa ; H And þen droued þam in land þa þat  
war þar ilwilland, And meked under þar hende are þai, Oft lesed he þam niht  
and dai. EH For. EH And in (om E) þar wicnesses. EH þai droued w. H he h.  
þar bede. H om And. EH of is w. EH & in his m. E al þa þat. E Lauerd oure  
god vs sauf sauf(!) þou. H nou inst. of þus. E And samen vs fra birþehes nou  
H & fra b. vs s. þou. EH þat in þi heli name (In þi h. n. þat) we be shriuen,  
An[d] glade in þi loue in whilc (whil, in om) we liuen. E vn-to in w. in wel.

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And alle folke with hert sal saie  
Swa be, swa be, nighte and daic.

## CVI.

- »Schriues to lauerd, for gode he is,  
For in werld<sup>1</sup> es merci his»,  
2 Saie þai with gode wille and thoughte  
Whilke þat ofe lauerd ere boght,  
Wham he boght of hand of faa,  
Fra rikes samened he þa,  
3 Fra sun-springe to setelgange,  
Fra north, fra þe see swa lange.  
4 Þai dweled in annes, in drihede; wai  
Ofe cite ofe woningstede nocht fand  
þai;  
5 Hungrand and thristand als-swa, —  
Þe saule ofe þam waned in þa:  
6 And þai cried to god when droued  
þai ware,  
And of þar nedinges he outnam þam  
þare;  
7 And he led þam in right wai,  
In cite ofe woningstede þat ga suld þai.  
8 To lauerd his mercies be schriuen,  
And his wondres to mensones þat  
liuen:  
9 For vnnaitē saule he filled with fode,  
And hungrand saule he filled with  
gode.  
10 Sittand in schadow ofe dede and  
mirkenes,  
<sup>1</sup> V in seculum.

- Bunden in iren and wrecchednes,  
11 For speches ofe god gremed þai  
And taried rede ofe heghist ai,  
12 And meked in swinkes es hert ofe  
þam,  
Þai ere seke, and nane was þate  
helped am:  
13 And þai cried to lauerd when droued  
ware þa,  
And ofe þar nedinges he lesed þam  
swa;  
14 And he outled am fra schadow ofe  
dede and mirkenes,  
And brake þar bandes mare and  
lesse.  
15 To lauerd mercies ofe him be schriuen,  
And his wondres to mensones þat  
liuen:  
16 For he forgnod yhates brased ware,  
And slottes irened brake he þare.  
17 [He toke þam fra wai of þar wicnesse, H  
For þai are meked for þar unriht-  
wicsesse].  
18 Alle mete es wlated þar saule suld  
fede<sup>1</sup>,  
And negh þe yhates of dede þai  
yhede:  
19 And þai cried to lauerd when droued  
ware þai,  
And fra þar nedinges he lesed am ai;  
<sup>1</sup> V Omnem escam abominata est anima  
eorum.

E .. þerto sai þai H þat isse þai sai. H om be<sub>1</sub>. E mot it ai.

## CVI.

E of inst. of es. E Sain þat are boht of lauerd while he boht fra Hand of fa, fra rikes samened he þa. H Þa whilke. Whilke. E in drines ai, Wai of .. non. H Þai dweled alle in onnesse, In unwattri, in drinesse, Wai of cite niht and dai Of wonin[g]stede nan fand þai. E Hongrand. E om Þe. EH lauerd. H ware þai. E outoke H lesed. H am ai. EH His mercies to lauerd. EH For he fild empti (tome) s. EH and in m. EH with. EH Speche of l. for. E þa. EH & rede of heghest þai taried swa (ai). EH For. E es þar hert H is þar h. in swinkes onan. EH And þai. EH om and. E nis þat helpis in quert H wha helped ne was nan. EH war þai. E fro. EH am ai. EH & fro merkenes and shadw of ded led (om E) he þa And þar bandes he brak in-twa. EH His mercis to l. E For he gnod brasan zhates swa H For brasan yh. to gnod he. EH And iren bandes (slottes) brak he ma (he brak in þre). E He nam þam fra þaire wickedenesse. E fra. E Þar saule is wlated als (r. al) mete gode H Al m. wlated is saule of þa. E om negh. zhode; H And to yh. of d. neghed þai swa. E om þai.



Ms. Vesp. D vii.

- 20 He sent his worde, and heled þam,  
And fra þar steruinges he þam nam.
- 21 To lauerd his mercies be schriuen,  
And his wondres to mensones þat  
liuen;
- 22 And offre þai offrand ofe loofe þat is,  
And in gladeschip schewen werkes his.
- 23 Þat in schippes in<sup>1</sup> see ere dounga-  
ande,  
In fele watres wirkinge makande,
- 24 Þai sagh werkes ofe lauerd þare,  
And wondres of him in depe þate are.
- 25 He saide, and stode of storme þe gaste,  
And vphouen ere stremes maste.
- 26 Þai vpstiyhen vntil heuen,  
And þai dounga to depnesses euen;  
Þe saule ofe þam lesse and mare  
In iuels sculked<sup>2</sup> ite þare.
- 27 Þai ere droued and ere stired als  
dronken mis,  
And al þe wisdom ofe þam swe-  
lyhed is:
- 28 And þai cried to god when droued  
ware þai,  
And ofe þar nedinges he outeled  
am ai;
- 29 And he sete in winde<sup>3</sup> his stormes  
stithe,  
And his stremes leften lithe<sup>4</sup>.
- H 30 [And þai fained þat þai ware stille;  
<sup>1</sup> az. þe.    <sup>2</sup> V tabescebat.    <sup>3</sup> in auram;  
R in soft wind.    <sup>4</sup> siluerunt.
- And he led þam in hauen of wille].
- 31 To lauerd his mercies be schriuen,  
And his wondres to mensones þat  
liuen;
- 32 And in kirke of folke him vpheue þa,  
And in setel ofe elde<sup>1</sup> þai him loofe  
swa.
- 33 Stremes in wildernes sete he,  
And outgange ofe watres in thriste  
to be;
- 34 In saltmersche land fruitberande,  
Fra iuel ofe in it wonande.
- 35 He set in weres<sup>2</sup> ofe watres wildernes,  
And in outgange ofe watres land  
watreles.
- 36 And þare bilouked he hungrand ware,  
And cite ofe woningstede sete he<sup>3</sup> þare;
- 37 And þai set wineyherdes, and felde  
þai sewe,  
And þai made fruite ofe birthe newe.
- 38 And he blisshed am, and felefalded  
þai be;  
And þare meres noghte lessed he.
- 39 And þai ere fone made, and swon-  
ken ere þa,  
For drouinge of iuels, and sorw and wa.
- 40 Yhotten es a fitinge<sup>4</sup> oure princes a  
dai,  
And made to dwele in wigelinge<sup>5</sup>,  
and noghte in wai.
- <sup>1</sup> V seniorum.    <sup>2</sup> stagna.    <sup>3</sup> constituerunt.  
<sup>4</sup> V contemptio; R contentio.    <sup>5</sup> V et errare  
fecit eos in inuio.

H þai ware. EH of. H am þare. E om þar. H outnam. E Mercies of him to l. . .  
H Shriuen be lauerd mercies hisse And his w. to m. with blisse. EH & þai  
offre o. of l. esse (al dai). E And shew his werkis in gladnesse H & his w. in  
gladship shewen þai. H þe se E þe se in shippes. E dounstiyhand. H mani.  
H doand. E Werkes of l. al þai segh And in depnes his wondres slegh.  
H & his w. in depe þat ware. EH and blast of storme (it H) stode. EH his  
stremes wode. E Þai stiyhe to heuen, þai ga to depenes, Þaire saule sculked in  
euelnes; H Þai upstiyhe til heuenes and to depe doun ga, In iueles sculked þe  
saule of þa. H om ere. EH droued. H als drunken and stired misse. E om  
ere. EH & al þar w. swolohed (swolyhed) is. EH lauerd. EH led, oute om. þam.  
E inset in. EH storme. EH wexen. E are faine. E & in hauen he led þam  
of þar w. E Mercies of him to l., H His m. to l. E þai; H & þai upheue  
him in kirke of f. ma. EH þai loue him, E ai. He set stremes in wilder-  
nesse. H . . þat esse. E euelnesse H iuelnes. E He set dam of w. w., H In  
weres of w. he set w. H erþe. V 36 om in E. H & þare he louked  
þat . . H þam. E felfolded H Swiþe mikel & þar . . are n. l. he. EH &  
fone made ar þai (are þai m.). E om and. E þai are. H for sorch. E s.  
sare. E A flit is yhotten. H flitte. E ouer þar p. þai To dwelle in. H And

Ms. Vesp. D vii.

- 41 And he helped poure fra wrecched-  
hede,  
And he set als schepe hinehede.  
42 Rightwis sal se, and glade with-al;  
And al wicnes his month stoppe sal.  
43 Wha wys and sal yheme þese in land?  
And mercies ofe lanerd sal vnder-  
stand?

CVII. <sup>1</sup>

Graiphed mi hert, god, graiphed  
mi herte is;

- .I. sal singe and salme in mi blis.  
2 Ris, sautre and harp for-þi;  
In þe grikinge rise sal .i. .  
3 Schriue to þe, lanerd, in folke i sal,  
In birthes singe to þe with-al;  
4 For mikel ouer heuens þi merci es,  
And to þe klondes þi sothnes.  
5 Vpheue ouer heuens, god, and ouer  
al land ai  
Be þi blisse; þat þi loued lesed be  
þai,  
6 Saufe make þi right hand, and here  
me.  
God in his halegh spake he:  
7 »I. sal glade, and drihed<sup>2</sup> twinne .i. sal,  
And dene of teldes mete with-al.  
8 Mine es Galaad, Manasse mine leued;  
And Effraim fanger ofe mine hened.

<sup>1</sup> Cf. Ps. 56, 10—14; 59, 5—13. <sup>2</sup> V Siccimam.

- 9 Iuda mi kinge es ofe blis,  
Moab ketel of mi hope is;  
10 In Ydume sal .i. þinne mi scho;  
Outen, frendes ere made me toe.  
11 Wha sal lede me in warned cite?  
In Ydume wha sal lede me?  
12 Noghte-ne þou, god, outdrafe vs swa?  
And in oure mightes, god, noght  
saltou outga?  
13 Gif til vs helpe of droninge;  
And<sup>1</sup> hele ofe men ful vnnait thinge.  
14 In god might make sal we,  
And to noght our faas lede sal he.

## CVIII.

God, mi loof ne lete þou<sup>2</sup>!

For þat mouth of sinful nou  
And month of swikel, þat does mis,  
Ouer me open it is.

- 2 Þai spake againe me with tunge  
swikel,  
And with wordes ofe hatred mikel  
Vmgafe þai me witerli,  
And ouerwonen me selwilli<sup>3</sup>.  
3 Als<sup>4</sup> þai me loued, me bakbate þai;  
And .i. sothlike badde night and dai.  
4 And þai set againes me for godes wa,  
And hatereden for mi louerede swa.  
5 Set ouer him sinful in land;  
Þe deale on his righthalus stand.

<sup>1</sup> al. For. <sup>2</sup> V ne tacueris. <sup>3</sup> gratis;  
R of selfe will. <sup>4</sup> V Pro eo ut.

made am to. E And pouer and helpes helped he And set his hinehed als shep  
to be. EH Se sal rihtwise & faine w. E Wha w. and is þis zhemand.  
H and yhemes. EH sal he.

## CVII.

H Graiphe E Diht. EH lauerd. H d. is mi hert. H & s. in quert. E Rise  
mi blisse rise sautre f., And herp in grikin r. s. I H Aris s. ris h. f. EH To  
þe in folc lanerd (l. in folke) shr. I sal. E And in birþe salme . . E isse. EH om  
þe. EH om Be. E þi corn. E Halé. E riht half. EH spoken has. E twin  
with-al; H & dele dr. .i. sal. EH dale. E mete I sal. H keper. EH mi. EH I.  
kyngz is of mi b. E pot. E Ydum. H are frendes. E me lede. EH Vntil Y.  
E Whare noht þou, H Whare þou, noht om. E lanerd. E outdroue H output.  
E om our. E to. EH For. man. E oure fas to n.

## CVIII.

For—nou om in E. E of sinful, E for to se H ouer me, EH Opened it is  
(is hit) E ouer me H forto be. H With swikel tunge againe me spake þai. H sayhes.  
EH hateredene, H ai. H alle for-thi. E self wisly. EH om And. bade.  
E againe H gain. E louere[e]den. H againe. E And þe d. EH om his.

Ms. Vesp. D VII.

- 6 When he es demed, fordone outga  
he;  
And his bede in sinne it be.
- 7 Fone be þe daies ofe him,  
And his bischeoprike þate other nim.
- H 8 [His sones be faderlesse þar lif,  
And a widw be his wife].
- 9 Drecchand<sup>1</sup> his sones be outborne  
awai,  
And thigge mote þai night and dai,  
Outekaste be þai for euermare  
Fra þar woningstedes þat ware.
- 10 Ransake mote gaueler his aghte;  
And outen reue him swinke and  
maghte.
- 11 Nane be him helper þat him knew;  
Ne be, þat his stepchilder rew.
- H 12 [þe sones of him in were<sup>2</sup> be ai;  
In o strende his name be don awai].
- 13 In minde turne þe wickednesse  
Of his fadres mare and lesse  
In sight of lauerd; and sinne na  
dai  
Ofe his moder be done awai.
- 14 Again louerd ai be þai swa,  
And forworth fra land þe minde ofe  
þa:  
For þat nocht es he witerli  
Mined forto do merci;
- 15 And fliyhed helples and thiggand,  
<sup>1</sup> V Nutantes.    <sup>2</sup> in interitum.
- And stungen with hertze, to quelle  
in land.
- 16 And he loued malloc dai and nighte:  
And come sal it on him to lighte;  
And blissinge wald he noght swa,  
And ferred sal it be him fra.
- 17 And malloc he cled als wede —  
And als watre it inyhede  
In his inwardes al at anes,  
And als oyle in his banes.
- 18 Be [it] to him als schroude with whilke  
hiled he is,  
And als girdel þat ai gird es mis.
- 19 Þis mote be þe werke of þa  
þate bacbite me ate lauerd swa,  
And þat spekes iuels ma  
Again mi saule to do it wa.
- 20 And þou, lauerd, do with me for-þi  
For þi name, for soft es þi merci.
- 21 Lese me, for poure and nedful  
am .i.,  
And mi hertze es dreued with-inne  
me, sothli.
- 22 Als schadw when heldes, fornomen<sup>1</sup>  
.i. am,  
And forsaken<sup>2</sup> als gressop, with  
gram.
- 23 Mi knees vnfeste for fast ere þa;  
And mi flesche es manged, for oyle  
swa.
- <sup>1</sup> V ablatus.    <sup>2</sup> excussus.

EH om es; demde. E forspilt. H in s. made be. EH be made daies. E wedu. E Drecchand ouer born be is sones and bigge ai, Outkast fra þar woningstedes ai be þai. H Dr. be þa o. a., And þiggande þai n. & d. H om for. EH al his. E r. his sw. H & reue mote fremde his s. E . . þat liuand esse; . . rew st. hisse. E And in a. H againturne w. E and þe sinne H & sinne yhit, E Of his moder neuer blinne H Of his m. fordon noht be hit. H Ai be þai againe l. s. EH erþe. E For þat þat he mined noht To do merci in hert ne þoht. H he is noht. H And he. EH man helples. H to sla. H & malloc loued he niht and dai; E . . in to gan. E An com to him it sal o-nan H And hit sal com unto him ai. H als-swa, E haue noht wald he. E fra him sal it be. E inrest. EH ones. EH oli. E bones. EH om it. H hiled with (whilk om). E is he. E om als. E with while he ai gird sal be H he girde is ai with misse. E Þis werke of þam be to se þat at lauerd bacbite me, & þat speken i. als-swa, A. saule mine to sla; H Þis werke of þam at lauerd þat bacbite me, þat speken iueles again mi saule to be. E & þou l. for þi name do to me, For soft is þe mildhert[n]es of þe. EH nedful & pouer. EH in me, E for-þi H dreri. E kusten inst. of fornomen. E forsaken. E grishop H gresshop; E þat is am H am i lame. EH M. k. for fast (fasting) E vnfeste es shent H are manged shent, And for oli mi fleshe is went. E to EH þam.

Ms. Vesp. D VII.

- 24 And .i. am made vpbraidinge til am ai;  
 Pai sagh me, and paire heuedes  
 stired pai.
- 25 Helpe me, lauerd mi god, and me  
 Make saufe, for þe merci ofe þe.
- 26 And wit pai þate þi hand þis yhite,  
 And þou, lauerd, maked ite.
- 27 Þai sal werye him,<sup>1</sup> and blis saltou.  
 Þas þate in me rises nou,  
 Schente mote þai be, nighte and dai;  
 Þi hine sothlike faine sal ai.
- 28 Kled mote þai be als, þe same  
 Þate bachbite me, ai with schame,  
 And hiled be þai mare and lesse  
 Als twifold kloth<sup>2</sup> with paire schend-  
 nesse.
- 29 To lauerd in mi mouth sal i. schriue,  
 And in mid of fele loofe him mi liue:
- 30 Þat on righthalues of poure es stan-  
 dand,  
 Þat he saufe make mi saule fra fili-  
 yhand.

## CIX.

Lauerd saide to mi lauerd ofe might:

- »Site opon mi halues righte,  
 2 Whils .i. sal set þe faas ofe þe  
 Schamel ofe þi fete to be«.
- 3 Yherde of þi mighte on-on  
 Send sal lauerd fra Syon,

<sup>1</sup> V illi, nom. pl.    <sup>2</sup> sicut diploide.

- To be lauerd<sup>1</sup> thurgh þe land  
 In middes ofe þine illewilland.
- 4 »With þe, biginninge in dai of þi  
 mighte,  
 In schineinges of haliyhes brighte;  
 Ofe wambe, in þis werld to be,  
 Bifore daistern gate .i. þe«.
- 5 Lauerd sware, and noghte<sup>2</sup> with-al,  
 And forthinke it noght him sal:  
 »Þou ert preste, ofe for to recke<sup>3</sup>,  
 After ordre of Melchisedeke«.
- 6 Lauerd fra þi righthalues breke  
 Sal<sup>4</sup> kinges in dai of his wreke.
- 7 Deme in birthes he sal to se,  
 Fulfille fallinges als sal he,  
 Sqwat sal he heuedes, blode and bane,  
 In þe land ofe maniane.
- 8 He dranke ofe wel in þe wai;  
 For-þi he heued his heued vp ai.

## CX.

In al mi hert, lauerd, to þe schriue  
 .i. sal,  
 In rede of rightwise, and sameninge  
 al.

- 2 Grete werkes of lauerd ere wroghte,  
 In alle his willes ere þai soghte.
- 3 Werke ofe him schrifte and mikel-  
 nesse;  
 And in werld es his rightwisenesse.

<sup>1</sup> V Dominare.    <sup>2</sup> al. a nothe.    <sup>3</sup> V Tu  
 es sac. in aeternum.    <sup>4</sup> V confregit.

EH segh. E om me. H om þair. EH heued. EH Sauf make. EH om þe.  
 E Þai sal wery him & þou sal blisse þat rise in me, Þi hine sothlik faine sal  
 he. H .. & þou blisse sal Þat in me inrise wiht-al, Sh. be þa be n. & d. . .  
 E Þat bachbite me kled be þai Wiht shame bape bi niht & dai; H Þai be kled  
 in werld þe same, Þat .., ai om. E ouerhiled. EH twifald. E mantel  
 H klagh. E To l. swiþe mikel in ... E om of. H on pouer righthalues.  
 H To sauf make.

## CIX.

H apon. EH Whil. E foos. E om to. E For to lauerd þurgh-out. E In-  
 mid of þi. E of dai. E With brihtnesse of h. liht. E Of wombe ful witerli,  
 .. þe gat l. EH swor a nothe. E in ai to reke. H After hode. E sal breke,  
 Kinges in his dais sal wreke. H in his dai of w. E Dome in b. so sal he.  
 E .. for to be. E Swatche H Squatche. H heues. E bone. one. E of  
 bourmand. E For þat heued he heued vp ai. H om he; heuen.

## CX.

E om lauerd; shr. sal I þe to. E so. E are ai; .. soth are þai. E Shrift  
 his werk. E in w. of werldis his. E Mildherted and mil[s]ful l. isse, Minde he

Ms. Vesp. D vii.

- 4 Minde he made ofe wondres his;  
Milde-herted and rewfulle lauerd is.  
Mete he gafē in ilka lande  
To þas þate ere him dredande.
- 5 Mined of his witeworde in werld sal  
he be;  
Mighte of his werkes to his folke  
schew sal he,
- 6 Þate heritage of genge gife he to þa.  
His hendwerkes sothnes, dome als-  
swa.
- 7 Trew al his bodes, in werlde ofe  
werlde feste ai;  
Made in sothnes and in euennes ere  
þai.
- 8 Byngē to his folke lauerd sent he;  
He bade his witeworde in [ai] schulde  
be.
- 9 Hali and aghfulle es name his.  
Biginninge of wisdomē lauerd drede  
is;
- 10 To alle him doand, gode vnderstan-  
dinge.  
In werld ofe werld es his loueinge.

## CXI.

- Seli man þat dredes lauerd of blis,  
Swith mikel he wille in bodes his.
- 2 Mightand in erthe his sede bes alle;  
Strende ofe rightwise blisshed be salle.
- 3 Blisse in his hous, and richesse,  
And in werlde ofe werlde his riht-  
wisnes.

- 4 Sprungen in mirkenes to righte lighte  
is,  
Mildeherte and rewfulle and rightwis.
- 5 Blithefulle man he es for-þi  
He þat lenes and has merci,  
Wele-settes his saghes in domes al;  
For in ai noghte be stired he sal.
- 6 In euer minde rightwis sal be<sup>1</sup>;  
Of iuel heringe noght drede sal he.
- 7 Graiþe es his herte, nighte and dai,  
To hope in lauerd; fest es ai  
His hert; noght stired sal he be,  
His faas til he forsee<sup>2</sup>.
- 8 He tospred, gafē to poure þate had  
nede.  
Þe rightwisnesse ofe him, to mede,  
Wones in werlde ofe werld þer-  
forn;  
In blis vphouen sal be his horn.
- 9 Sinful sal se, and wrath he sal,  
And gnaiste his tethe he sal with-al,  
And sal sculke to be awai;  
Yhorninge ofe sinfulle forworth sal ai.

## CXII.

- Herihes lauerd, þat childer be;  
Name ofe lauerd herihe ye.
- 2 Name ofe lauerd ai be in blisse  
Fra heþen forth into werld þat isse.
- 3 Fra sunne springe to setelgange  
Herihandlike<sup>3</sup> name ofe lauerdamange.
- 4 Hegh ouer alle genge lauerd isse,  
And ouer heuens es his blisse.

<sup>1</sup> V In memoria aeterna erit justus. <sup>2</sup> V despiciat. <sup>3</sup> V laudabile.

m. of w. h. E þo H þa. E hand-werkis. E sheued he. E Þat giue erit.  
of g. to þo. E handwerke. deme als-so. E Trew are al his bodes ai, Fest in  
werld of werld ar þai, Maked most in sothnesse, And als-swo in euennesse.  
E send inst. of bade. E in ai to be. E om es. EH dred of lauerd. E Til.

## CXI.

E dredis. E om he; wil in b. isse. E & werld. E To riht in merkenes  
liht sprungen isse. E Milsful. EH sayhes. EH dome. E In eueninge rihtwis  
rihtwis sal be. E Of heryng iuel. E Graiþed til hope in lauerd hert hisse,  
Samez festened hert hisse isse, He ne sal noht stired be Til þat his foos . .  
H His wiþerwines. H and gaf. EH om had. E om Þe. E þar-forn. E &  
he. H tegh. E om he sal. E & he. E Sinful zhorninge. E sal I ai.

## CXII.

E childre. EH ai haue bl. E For þis nou vntil in. E Herghlic. EH is.

Ms. Vesp. D vii.

- 5 Wha als god oure lauerd þate wones  
in hegh,  
Meke thinges in heuen and in erthe  
he segh<sup>1</sup>,
- 6 Fra þe erthe helplesse raisand,  
And ofe thoste þe poure rerand,
- 7 With princes þat him bilouke<sup>2</sup> he,  
With princes ofe his folke to be.
- 8 Þat geld in houses makes wonand,  
Moder ofe sones to be faineand.

## CXIII.

- 1 IN outegate ofe Irael,  
Oute ofe Egipthe come swa wele;  
Iacob hous—was glad for-þie —  
Ofe<sup>3</sup> þe folke ofe barberie:
- 2 Made es Inde his halinesse,  
Irael his might he esse.
- 3 Þe see segh, and flegh onane,  
Hindeward turned es Iordane;
- 4 Hilles als wetheres fained þare,  
And knolles als lambes ofe schepe  
þate are.
- 5 What es þe, see, þat þou flegh non?  
And þou, Iordan, obake þat went  
eritou?
- 6 Hilles, als wetheres gladed ye?  
And, knolles, als lambes ofe schepe  
þat be?
- 7 Ofe face ofe lauerd þe erthe stired  
isse,  
Ofe face ofe god ofe Iacob blisse;
- 8 In weres ofe watres þat turnes stane,  
And kliffes in welles ofe watres to  
gane. —
- 1 Noghte til vs, lauerd, noght til vs  
non,  
Botē til þi name blisse gife þou,  
2 Ouer þi merci and þi sothnesse;  
Leswhen sai genge: »þair god whare  
esse?»
- 3 Oure god sothlike in heuen es kid;  
Alle þat euer he wald he did.
- 4 Lickenes ofe genge, siluer and gold,  
Werkes ofe men hend ofe mold.
- 5 Þai haue month, and sal noght speke  
with-al;  
Eghen þai haue, and se þai ne sal.
- 6 Þai haue eres, and here ne sal þai  
oghte;  
Nese-thirles þai haue, and smel sal  
noghte.
- 7 Hend þai haue, and noght sal þai  
Grape with þam, night ne dai;  
Fete þai haue, and sal noghte ga;  
In þaire throte noght crie sal þa.
- 8 Like be to þam þate make am swa,  
And alle þat traistes in þam ma.
- 9 Irael hous hoped in lauerd ofe  
blisse;  
Þar helper and þar forhiler he isse.
- 10 Aaron hous in lauerd hoped þai;  
Þar helper and þar forhiler he es ai.
- 11 Þat dredes lauerd, in lau[er]d hoped  
ma;  
Helper and forhiler es he ofe þa.
- 12 Lauerd ofe vs was minand,  
And vs he blissed with his hand.  
He blissed þe hous ofe Irael;  
He blissed þe hous ofe Aaron wel.

<sup>1</sup> V respicit. <sup>2</sup> collocet.

E Who. EH lauerd oure god. E Mekenesses. E Help[er]es fro þe e. risand.  
E ʒost H þost. EH hous. E erand. E swo fainnande; to be om.

## CXIII.

EH outgang. E barbari. EH helinesse. E Þe se he s. E a-non. E Hinward.  
EH is. E weþers H Als. E warz. EH & Iordan. E fained. E meres. E to þi  
n., H om til. E milþe. E werkis. H wid-al. E se ne þai. E & here sal þai  
noht oght H & noht here sal o. EH Grope. H bi niht. E go. E Noht kri  
in þar throte sal þo. H Leke be þam. E þo so. EH traisten E oght in  
þo. EH lauerd. E forheler. E hoped in l. so. E Helper & forhiler he is of  
þo. EH dreden. E in him h. þai, Þar h. & þar f. he is ai. E he was.  
E he vs. E vs inst. of þe hous. H dreden E dædend. E þe mekil. E om

Ms. Vesp. D VII.

- 14 Pat dredes lauerd, al blisshed he,  
 Þe littel with þe mare to be.  
 15 Eke mote lauerd ouer yhou,  
 Ouere you and ouer yhour sonen  
 nou!  
 16 Blisshed ofe lauerd be yhe ma,  
 Pat maked heuen, erthe als-swa.  
 17 Heuen ofe heuen to lauerd be;  
 And erthe to mensones gaf he.  
 18 Noghte dede, lauerd, sal loue þe  
 alle,  
 Ne in to helle þa þat doune falle.  
 19 Bot we þate liuen, lauerd we blisse,  
 Fra hethen and in to werld þate isse.

CXIV.

- I luued, for þat lauerd ofe heuen  
 Ofe mi bede sal here þe steuen.  
 2 For he helded to me his ere wiseli,  
 And in mi daies kalle sal .i..  
 3 Sorwes ofe dede vmgafe me ai,  
 And wathes ofe helle me fand þai.  
 4 Drouinge and sorwe bath fand .i.:  
 And name ofe lauerd .i. kalled for-þi,  
 5 »A, lauerd, lese mi saule«. mildeful  
 lauerd al  
 And rightwise, and oure god milse<sup>1</sup>  
 sal.  
 6 Yhemand smalle lauerd es he;  
 .I. am meked, and he lesed me.  
 7 Turne, mi saule, in þi reste to be,  
 For lauerd wele did he to þe.

<sup>1</sup> Ms. misse.

- 8 For he toke mi saule fra dede, min  
 eghen twa,<sup>1</sup>  
 Mi fete fra slithinge þer .i. ga.  
 9 Qweme to lauerd .i. sal in land  
 In þe rike ofe liueand.

CXV (continuation of preceding).

- 10 I leued, .i. spake for-þi;  
 Swithe mikel sothli meked am .i..  
 11 .I. saide in min outgange<sup>2</sup>:  
 »Ilke man ligher es amange«.  
 12 What sal .i. yhelde to lauerd fre  
 For alle þat he has yholden me?  
 13 Drink ofe hele take .i. sal,  
 And name of lauerd kalle with-al.  
 14 Mi behotes yhelde sal .i.  
 Bifore alle his folke for-þi.  
 Derworthi es in lauerd sighte  
 Þe dede of his haliyhes brighte.  
 15 A, lauerd, for .i. am þi hine;  
 I. þi hine, ande sone ofe hande-  
 maiden þine:  
 16 Þou brake mi bandes, .i. sal to  
 þe  
 Offre offrand ofe lofe þate be,  
 And name ofe lauerd ful ofe mighte  
 Sal .i. kalle bathe dai and nighte.  
 17 Mi behotes yhelde sal .i.  
 In sighte ofe alle his folke for-þi;  
 18 In porches ofe lauerdes hous brighte  
 als beme,  
 In mid ofe þi Iherusalem.

<sup>1</sup> V oculos meos a lacrymis. <sup>2</sup> excessu.

mote. E Blisse yhe louerd with hand Pat maked erþe als-so þe land. E of  
 heuens. E heryhe. E Noht in til. E om þa.

CXIV.

EH loued. H his ere to me. E For louerd heldid his ere to me al. E I  
 sal. E Sorghes H Sorihes. E woþes H woþes. H fonde E onfong, E ai.  
 E þo inst. of bath. E om of. EH kald. E milsful. EH om lauerd. E Louerd  
 and r. E fra ded and pine, Mine eghen for (r. fro) teris, fro slidyng fete mine.

CXV.

E For þat I spacke leued I, I sothlic mikild and (!) meked for-þi. E lither.  
 E helynge. E yheld for-þi. EH þe folke. E sal I. E mi l. E Þou br. mi b.,  
 vnto þe Offre o. I sal þat be Of herzing, and name with-al Of louerd euer I  
 sal [cal]. EH Mine hotis. E y. ful witerly. E . . sal I. EH louerd. E And in mid.

Ms. Vesp. D VII.

## CXVI.

H<sup>er</sup>iyhes lauerd, alle genge þat be ;  
Alle folke, him heriyhe yhe.

- 2 For ouer vs feste his merci esse,  
And in ai es lauerdes sothnesse.

## CXVII.

Schriues to lauerd, for gode he isse,  
For in werld es merci hisse.

- 2 Saie nou Irael: for gode he isse,  
For in werld es merci hisse.
- 3 Saie nou Aaron hous for-þi:  
For in werld es his merci.
- 4 Þat dreden lauerd, saie þai:  
For in werld his merci ai.
- 5 Fra drouinge lauerd kalled .i.;  
And lauerd herd me in brede for-þi.
- 6 Lauerd helper to me es he;  
Noghte sal i. drede whate man does  
me.
- 7 Lauerd helper es to me;  
And mi faas .i. sal forse.
- 8 Gode to traiste in lauerd it es ai,  
Þan traiste in ani man be mai.
- 9 Gode to hope in lauerd es ite,  
Þan to hope in pri[n]ces yhite.
- 10 Alle genge vmyhode me ma;  
And in name ofe lauerd for .i. am  
wroken in þa.
- 11 Vmgiuand vmgafe me swa;  
And in name ofe lauerd for .i. am  
wroken in þa.

- 12 Als bees vmgafe þai me þare,  
And þai brente als fire in thornes ware;  
And in name ofe lauerd for-þi  
Wroken wele in þam an .i..
- 13 .I. am pute, .i. am turned<sup>1</sup>, þat .i.  
suld falle;  
And lauerd vpfange me with-alle.
- 14 Mi strenghte and mi lofe lauerd es he;  
And made ite<sup>2</sup> es in hele to me.
- 15 Steuen ofe gladschipe and ofe hele  
sal rise  
In þe telde ofe rightwise.
- 16 Lauerdes righthand made might,  
lauerd hand righte  
Vphoue me; lauerd righthand made  
mighte.
- 17 Noght sal .i. die, bote liue .i. sal;  
And lauerd werkes telle with-al.
- 18 Zraihand<sup>3</sup> lauerd me zrahed<sup>3</sup> he,  
And to dede noght gafe he me.
- 19 Rightwise<sup>4</sup> yhates open to me þa:  
And in þam .i. sal inga,  
.I. sal schriue to lauerd. þis yhate  
lauerd es isse,  
Rightwise sal ga in ite with blisse.
- 20 .I. sal schriue to þe, for þou herd me,  
And made ere tou me in hele to be.
- 21 Þe stane whilke biggand forsoke,  
Ite es made in heued ofe þe noke<sup>5</sup>.
- 22 Fra lauerd maked es þisse,  
And in oure eghen wonderfull ite isse.
- 23 Þis es þe daie þat lauerd made to be;
- <sup>1</sup> V Impulsus eversus sum. <sup>2</sup> r. he. <sup>3</sup> = ags.  
preagan þrean (pr. þreade) castigare. <sup>4</sup> r.  
rightwisnes. <sup>5</sup> V in caput anguli.

## CXVI.

E him ai H lauerd. E hergh H heyhe. E fest ouer vs. E And sothnesse  
of lauerd is in ainesse.

## CXVII.

E his merci isse. H Irael hous. E his merci esse. E Sai nou Aaron hous for  
god he isse. E his merci isse. E sai þai for-þi. E is his merci. E Fro.  
E And in brede lauerd herd me f. V 6 om in E. E Gode is to traist in loue[d] of  
blisse. E man þat isse. E To hope in louerd it is gode yhit. H traist; E pr.  
wiht. E mo. E in þo. E so. þo. E þai vmgaue me þore. E brind. E For  
þat wroken in þ. EH onfonge. E strenth H streng. E om lof. E om sal rise.  
E In teldis of r. and lele. EH Louerd. E and riht. E did might. E I sal noht  
degh bot l. with-al And werkis of l. tel I sal. H dee; lauerdes. E Praghand  
.. þraghe, H Zrayhand .. zrayhed. E Open me rihtwis yhates so. H om to.  
E go. E louerd yhate þisse. E in hit sal go. EH art to. E om Þe. E of  
noke. E Of. E And wundre in oure eyhen. H om þat. E om to be.



Ms. Vesp. D VII.

- Glade we in ite, and faine we.  
 24 A lauerd, saufe make þou me;  
 A lauerd, in querte to be.  
 Blissed be, þe wilde and tame,  
 Whilke þat comes in lauerdes name.  
 25 Fra lauerdes hous to you blissed we;  
 Gode lauerd, and til vs lighted he.  
 26 Settes miri daie in thickenesse,  
 Vnto horn þat ofe wened esse.  
 27 Mi god þou erte, and .i. sal schriue  
 to þe;  
 Mi god þou erte, and .i. sal vpheue  
 þe.  
 28 .I. sal schriue to þe, for þou herd  
 me nou,  
 And to me in hele made ertou.  
 29 Schriues to lauerd, for gode he isse,  
 For in werlde es merci hisse.

## CXVIII.

- Seli vnwemmid ere in wai,  
 In lagh ofe lauerd þat gane ai.  
 2 Seli þat ransakes witnes hisse,  
 In alle þar hert sekes him for blisse.  
 3 Noghte þate wicknes wirken ai  
 In his waies yhoden þai.  
 4 Þou bade þine bodes ilkedele  
 To be yhemed swith wele.  
 5 Whine<sup>1</sup> ware mine waies righted swa  
 To yheme þine rightwisenesses ma!  
 6 Panne schente sal .i. noghte be,  
 In alle þine bodes when .i. se.  
 7 Schriue vnto þe sal .i.  
 In rightinge ofe hert for-þi,

<sup>1</sup> V Utinam.

- In þate þat .i. lered mare and lesse  
 Domes ofe þi rightwisenesse.  
 8 Þhine rightwisenesses .i. sal yheme  
 in thoght:  
 Towarde, frawarde<sup>1</sup>, forlete me noght.  
 9 In what yhungere righte[s]<sup>2</sup> his wai? **3**  
 In yhemand þi saghes ai.  
 10 In alle mi hert soghte .i. þe:  
 Fra þine bodes schouue<sup>3</sup> noghte me.  
 11 Þine speches hide .i. mine hert with-  
 inne,  
 Þate .i. sul noght to þe sinne.  
 12 Blissed, lauerd, ai ert þou;  
 Þine rightwisenes lere me nou.  
 13 In mi lippes schewed .i.  
 Alle domes ofe þi mouth for-þi.  
 14 In þe waie ofe þi wittenesses  
 Am .i. lusted als in alle richesses.  
 15 In þine bodes wun<sup>4</sup> sal .i.,  
 And bihalde þine waies witerli.  
 16 In þi rightwisenesses bithinke .i. sal,  
 Þine saghes noghte forgete with-ai.  
 17 Foryhelde to þine hine, quiken me, **3**  
 And .i. sal yheme saghes ofe þe.  
 18 Vnhile mine eghen, and bihalde .i. sal  
 Wondres ofe þi lagh with-ai.  
 19 Comelinge am .i. in erthe to se,  
 Hide noghte þine bodes fra me.  
 20 Langed mi saule to yherne ful wide  
 Þine rightwisenesses in alle tide.  
 21 Þou snibbed proude; werihed be þai  
 Þat helden fra þi bodes ai.  
 22 Bere fra me vpbraidinge and for-  
 hoghte<sup>5</sup>,

<sup>1</sup> V usqueaque. <sup>2</sup> Ms. righted. <sup>3</sup> V  
repellas. <sup>4</sup> exercebor. <sup>5</sup> contemptum.

E Faine we in it and glade. E sond for to be. E yhe wild. E Fro. H zhitnesse.  
 E Settes mirie dai þerform In thicnesses to þe weued horn. E his mercy isse.

## CXVIII.

E vnwemed. EH ar. E And godes lagh þat gangen ai. EH ransake.  
 H witnesses. EH seke. E with b. EH bad. E Suld be. EH swiþe. E wor  
 mi. E so. mo. H suld. E it. E more. E rihtwisenesse EH sal I. H lere.  
 E froward. E yhonger yhemed þi w. EH þine. H sayhes. E Fro. EH mi.  
 EH ne suld noht. EH art. EH rithwisenesses. E I shewed in lippes mine  
 Alle þe domes of mouth þine. E om þe. E rihtwisenesses. E I lusted als in  
 richesses. E þi. wone. H sayhes. EH þi. E Vnhele. EH Wundres. E C.  
 in erþe am I. E fro me for-þi. E Mi saule wiled. EH zhorne. H prude.  
 EH weried. E fro. EH þine. E Vpbraydinge and forsakinge bere fro me, For

Ms. Vesp. D vn.

Pine witnesses for .i. soghte.

- 23 Sothlike aldermen þai seten  
And againes me þai speken;  
And þi hine þat eure esse  
Woned in þi rightwisnesse.
- 24 For and þi witnesse thocht mine;  
And mi rede rightwisnesse þine.
- 7 25 Cliued mi saule to þe<sup>1</sup> flet:  
After þi worde qwiken me yhete.
- 26 .I. schewed mi waies, and þou herd  
me:  
Lere me þi rightwisnesse þat be.
- 27 Of þi rightwisnesse lere me þe wai,  
.I. aryhed (!) in þi wordes<sup>2</sup> ai.
- 28 For sleuie<sup>3</sup> sleped saule myne:  
Festen me in wordes þine.
- 29 Wai ofe wicknes stire fra me nou,  
And ofe þi lagh milthe of me þou.
- 30 Wai ofe sothnes ches .i. for-þi,  
And þi domes noghte forgete .i..
- 31 To þi witnesses cliued .i. to be:  
Lauerd, nil tou schend me.
- 32 Wai ofe þi bodes ran .i. with querte,  
When þou tobreddeste mi herte.
- 7 33 Lagh set to me, lauerd, wai  
Ofe þi rightwisnesse, and .i. sal  
seke ite ai.
- 34 Gife to me vnderstandinge al,  
And þi lagh ransake .i. sal,  
And yheme wele bi night and dai  
In al mi herte, whils liue .i. mai.
- 35 In stihe ofe þi bodes lede þou me,

<sup>1</sup> Ms. þi. <sup>2</sup> EH wundres; V et exercebor in mirabilibus tuis. <sup>3</sup> Ms. sleme? V prae taedio.

For þat .i. walde in it be.

36 Helde mi hert in witnesses þine,  
And noght in yherninge<sup>1</sup> to be ine.

37 Turn min eghen, þat þai fantome  
ne se;

In þi wai quiken þou me.

38 Sete to hine þine for mede  
Speche þine ai in þi drede.

39 Cute mine vpbraidinge þat .i. am  
wende;<sup>2</sup>

For þi domes winsome and hende.

40 Loke þine bodes yherned .i. :  
In þine euennes quiken me for-þi.

41 And þi merci, lauerd, come ouer  
me;

Þi hele after speche ofe þe.

42 And answer to vpbraidand me .i. sal,  
For .i. hoped in þine saghes al.

43 And ne awai-bere fra mi mouth  
Worde of sothnes þat es kouth,  
Toward fraward, night ne dai;  
For in þi domes ouer-hoped .i. ai.

44 And þi lagh ai sal .i. yheme,  
In werld and in werld ofe werld to  
qume.

45 And .i. yhode in brede to be,  
For .i. soghte bodes ofe þe.

46 And .i. spake of þi witnesses in kinges  
sighte,  
And noght was schente, dai ne nighte.

47 And .i. thought in bodes þine,  
Þat .i. loued als life mine.

<sup>1</sup> V avaritiam. <sup>2</sup> V suspicatus sum.

I s. w. of þe. E And sothlic þe prince s. E And I þi hine ai þat isse, Was woned. H þine witnesses. H rihtwisnesse. E Mi saule cliued. E quikend. E Pine (!) waies I kid. E rihtwisnesse of þe. E om þe. EH wundres. E Slepud mi saule for sleuthe in rest, In þi wordes þou me fest. H sleuie. E fro me stire þou, & in lagh milthe of me nou. H & þi l. of me m. þou. E I ches and soght, & þine d. forgete I noht. E In þi witnesse louerd cleued I, Ne wil þou shend me for-þi. E I ran in q. E to-breddest þi h. E Vndirstanding giue to me And I sal ransake lagh of þe, And yheme whil I haue quert Til I liue in al mi hert. H yheme hit. E Lede me in stigh of bode þine For it wald I to go ine. E þi witnesses. HE yhorning E of richesses. H om þat. H þai ne fantom E f. þai ne. E In þi sothnes. E vnto þi h. to. E om þi. E Kut m. v. for ilhoped am I, For þine d. winsum witerli. EH zhorned, E I to se. E om for-þi. E And come ouer me louerd þi mercy. E þi speche for-þi. E til. EH word I sal. E For in þine s. hoped I al. E of mi. E of rihtwisnesse is. E T. f witerli. H om ouer. E om ai. E yheme I sal. E .. with-al. E witnesse. E shent was I. E And in þi bodes ai I þhoht While I loued more

Ms. Vesp. D VII.

- 48 And .i. houe mi hend to þi bodes  
mare and lesse  
Pat .i. loued, and woned<sup>1</sup> in þi  
rihtwisnesse.
- † 49 Mined of þi worde to þi hine be  
nou,  
In whilke hope to me gafte þou.  
50 Þis roned me in mekenes mine,  
For me qwikened speche þine.  
51 Toward frawarde proude dide wicli,  
And fra þi lagh noght helded .i..  
52 .I. mined ofe þi domes fra werld  
sumdele,  
Lauerd, and roned am .i. wele.  
53 Waninge helde me, for sinnande  
þat þi lagh ware forletande.  
54 Sanglic<sup>2</sup> to me ware rihtwisneses  
þine  
In stede of pilgrimage mine.  
55 .I. mined, lauerd, of þi name bi  
nighte,  
And þi lagh .i. yhemed rihte.  
56 Þis es made to me for-þi,  
For þi rihtwisneses soghte .i..
- ‡ 57 Dele mine, lauerd, saide .i.,  
To yheme þi lagh ful stedfastli.  
58 .I. bisoghte þi face in al hert mine;  
Milþe of me after speche þine.  
59 .I. thoght mi waies, and turned swa  
Mi fete in þi witnesses ma.  
60 .I. am boune, and let na-dele,  
<sup>1</sup> V exercebar. <sup>2</sup> V Cantabiles.
- Þate .i. yheme þine bodes wele.  
61 Stringes of sinful vnclicked me,  
And .i. forgate noght lagh ofe þe.  
62 At midnichte .i. ras to þe at schriue  
Ouer domes ofe þi rihtnes bilue.  
63 Deltakand<sup>1</sup> .i. am of al þe dredand,  
And of þi lagh wele yhemand.  
64 Ofe þi merci, lauerd, þe erthe fullz esse:  
Lere þou me þi rihtwisnes.  
65 Godenes dide þou with þi hine, †  
Lauerd, after worde þine.  
66 Lere me godenes, wisdomes, and lare,  
For in þi bodes le[un]ed<sup>2</sup> .i. mare.  
67 Ere .i. was meked gilted .i.,  
Þi speche yhemed .i. for-þi.  
68 Gode ert þou, and in þi godenes  
Lere þou me þi rihtwisenes.  
69 Manifalded es ouer me  
Wickednes of proude þate be;  
.I. sothlike in alle hert mine  
Ransake sal ai bodes þine.  
70 Lopred als milke es hert ofe þa;  
And .i. þi lagh am thinkand swa.  
71 Gode es to me þat þou meked me,  
þat .i. lere rihtwisneses ofe þe.  
72 Gode to me lagh of þi mouth holde,  
Ouer thousandes ofe siluer ore golde.  
73 Þine hend made [me] for to be, †  
And als-swa þai schope me:  
Gife to me vnderstandinge,  
þat .i. lere þi bodes ouer al thinge.  
<sup>1</sup> V Particeps. <sup>2</sup> Ms. lered.

þen oght. E And I houe mi hend olofte To þi bodes þat are softe, Whilc I loued  
stedefastli, And in þi rihtwisneses woned I. E þou be, nou om. E þou gauē to  
me. E me roned. E Proude quedli dede toward froward, And fro þi l. boghed  
I noght awaiward. E I m. of þi d. witerli Fro werld lauerd, & r. am I. E fro.  
E wore. E Songlic me wore. H rihtneses E rihtwisnesse. E And I get þi  
lagh ful right. E Mi dele l. witerli For to yheme þi lagh said I. E I th. mi  
w. more and lesse And turned mi fete in þi wintesse. E I am graiped, noht  
letted so. E þi b. mo. H Strenges. E vnclicpe. E om i. E And midniht  
ros I to shriue to þe. E om domes. E rihtwisnesse þat be. E And þine  
bodes. E Þe erpe lauerd is ful of þi merci, Mine rihtwisnesse lere me for-þi.  
E lorz. E þine. EH leued. E om i. more. E For þat yhemed I þi speche  
sothli. E Teche me in þi. E Manifolded are. EH Wickednesse. E I s. in mi  
hert al R. þi bodes sal. E Loperd. E of þam. E I sothlicke þi lagh thinkand  
am. E Gode to me for þou lered(!) me. E rihtwisnesse. E Lagh of þi mouth  
to me gode and holde. E a þousand. E and g. E Þine h. þat ar heli two,  
Made me and shop me als-so. E Giue v. vnto me, þat I lere bodes of þe.

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- 74 **Pat drede þe sal se and faine for-þi,**  
For in þi wordes ouer-hoped .i..
- 75 I. knewe, lauerd, þat þi domes  
euennesse,  
Pou meked me in þi sothnesse.
- 76 Be þi merci þat ite rone me,  
After þi speche to þi hine wil be.
- 77 Come to me, lauerd, þi rewthes, and  
liue .i. sal;  
For þi lagh mi thoghte es al.
- 78 Schent be proude mare and lesse,  
For vnrightwiselike wickednesse  
In me dide þai; and .i. al dai  
Woned<sup>1</sup> in þine bodes ai.
- 79 To me be turned dredand þe,  
And atz knewe þi witnesses, to se.
- 80 Be mi hert vnwemmid with-in me  
In þi rightwisenesses, þat schente .i.  
ne be.
- 81 **Waned in þi hele saule mine,**  
And .i. ouerhoped in worde þine.
- 82 Waned min eghen in speche ofe þe,  
Saiaand: »when sal tou rone me?»
- 83 For als [b]it<sup>2</sup> in froste am .i. wroghte;  
Þine rightwisenesses forgete .i. noghte.
- 84 Hou fele daies of þi hine ere in land?  
When saltou do dome ofe me fili-  
yhand?
- 85 Wicked, fablinges talde to me,  
Bot noghte als þe lagh ofe þe.
- 86 Alle þine bodes sothe ere þai:  
Wicked filiyhed me, helpe me ai!
- 87 **Almaste in erthe þai me forname;**  
And þi bodes forlete .i. noghte for  
þame.
- 88 Quiken me after þi merci,  
And witnesses ofe þi mouth yheme  
sal .i..
- 89 **IN euermare, lauerd ofe blisse,**  
þe worde ofe þe in heuen it isse.
- 90 In strende and strende þi sothnesse;  
Pou grounded þe land þat euer esse.
- 91 With þi welesettinge lastes dai,  
For al thinge serue to þe sal ai.
- 92 Bote for þi lagh mi thoghte esse,  
þen thurgh hap .i. forworþed in mi  
mekenesse.
- 93 In ai forgete .i. noght rightnesses  
ofe þe;  
For in þa quikenedeste þou me.
- 94 Þine am .i., saufe me make þor;  
For þi rightwisenesses soghte .i. nou.
- 95 Me abade sinful, þat me forles þai;  
þi witnesses vnderstode .i. ai.
- 96 Of alle fulfilling ende sagh .i.;  
Swith brade þi bode witerli.
- 97 **Hou lued .i., lauerd, þi lagh ai!**  
Mi thoghte es it al þe dai.
- 98 Ouer mine faas slegh me made þou  
yhit  
To<sup>1</sup> þi bode, for in ai to me ee ite.
- 99 Ouer alle lerand me .i. vnderstode;  
For mi thoghte þi witnesses gode.
- 100 **Ouer elde<sup>2</sup> .i. vnderstode in thoghte;**

<sup>1</sup> V exercebor.    <sup>2</sup> Ms. hit; V uter.<sup>1</sup> V mandato tuo, abl.    <sup>2</sup> senes.

E þe dred. E with-al. E I al. E I k. þi [dom] louerd for e. E And þou me m. E To þi hine after speche [of] þe. E om lauerd E in þi. E sal I. E in yhot. H zoht. E is witerly. E Sh. be pr. niht and dai, For v. wicnes did þai In me sohtlic ai, and I Aryhed (!) in þi bodes for-þi. E Þai turne to me are þe dredand, And þat þi wisse are knawand. H þat knaw. E Be made vnwemed þe hert of me. E And bit in frost I am made for-þi. E Pi. E noght forgat I. H daies are E ar daies. E make d. E saghes tolden. E laghes. E þi b. sothnesse. E fylehen H filyhe. E Litel les. me þai. E forsoke. E wites. E In euer louerd god to neuen Worde of þe hit wones in heuen. H om þe; land þe mare and lesse; E þe erpe and it es. E Þurgh [þi] dihting lasted þe dai. E to þe serue. E ai esse. E In ai þi rihtwisenesses forgete I ne sal. E þam. E me al. E sauf me for-þi. E þine. E om nou. EH abode. E Þine rihtwisenesses. E I sagh ende of al fulfillinge, Swiþe mikil brode is þi bigining. H ful witerli. E lagh (þi om) louerd. H zhot. E O. mi fos sl. þou made me to be. E it is to me. E Ouer elde I v., For I soght þine bodes g., I vnderstode ouer al lerand me, For mi þoht is w. of þe. H al il E al iuel. E I

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- For þate þine bodes .i. soghte.
- 101 Fra iuel wai forbede .i. fete mine,  
Pat .i. yheme wele wordes þine.
- 102 Fra þine domes noght helded .i. ;  
For þou set lagh to me wiseli.
- 103 Hou swete to mi chekes þi speches ai!  
Ouer hony to mi mouth ere þai.
- 104 Ofē þi bodes vnderstode .i. ;  
Alle waie ofē wikenes .i. hated for-þi-
- 105 Lanterne to mi fete es worde þine,  
And lighte vnto stihes mine.
- 106 .I. swore and set, mare and lesse  
To yheme domes ofē þi rightwisenesse.
- 107 Toward fraward meked am .i. ;  
After þi worde quiken me for-þi.
- 108 Wilnes<sup>1</sup> ofē mi mouth, lauērd, make  
wele queme,  
And þi domes lere me to yheme.
- 109 Mi sanle es ai in hendē mine,  
And .i. forgete noght lagh þine.
- 110 Sinfullē to me snares sette ;  
And fra þi bodes noghte dweled .i.  
yhette.
- 111 In eritage soght<sup>2</sup> .i. þi wittenesses ai ;  
For gladschipe ofē mi herte ere þai.
- 112 .I. helded mi hert to do forbi al  
thinge  
þi rightwiseneses in ai, for for-  
yheldinge.
- 113 Wicked to hatereden had .i.,  
And þi lagh .i. lued for-þi.
- 114 Mi helper and mi keper ertou,  
And in þi wordes ouer-hoped .i. nou.
- <sup>1</sup> V Voluntaria. <sup>2</sup> acquisivi.
- 115 Withdragh yhou, lither, fra me for-  
þi ;  
And bodes ofē mi gode ransake sal .i..
- 116 Kepe me and .i. sal liue, thurgh  
speche þine,  
And noghte schende þou me fra  
abidinge mine.
- 117 Helpe me, and saufe be .i. sal,  
And thinke in þi rightwiseneses al.
- 118 Þou forsoke alle witand þin right-  
wiseneses fra ;  
For vnrightwise es þe thoght ofē þa.
- 119 Wemmand<sup>1</sup> al sinfullē of erthe wend  
.i. ;  
þi witenesses lued .i. for-þi.
- 120 Stike in þi drede flesches mine ;  
For .i. drede of domes þine.
- 121 I made domes and rightwisnes<sup>2</sup>  
in land ;  
Noghte gifē þou me to me crauand<sup>2</sup>.
- 122 Onfange þi hine in gode to be ;  
Noght þe proude sal craue me.
- 123 Mine eghen waned in þi hele esse,  
And in speche ofē þi rightwisnesse.
- 124 After þi merci do with þi hine,  
And lere me rightwiseneses þine.
- 125 I. am þi hine, vnderstandinge gifē me,  
Pat .i. wite witenesses of þe.
- 126 Lauerd, time ofē makande<sup>3</sup> ; ai<sup>4</sup>  
Skatered þi lagh, night an dai.
- 127 For-þi lued .i. þi bodes ilkon  
Ouer golde and topazion.
- 128 At alle þi bodes rihted .i. was for-þi ;  
<sup>1</sup> V Praevaricantes. <sup>2</sup> calumniantibus.  
<sup>3</sup> tempus faciendi. <sup>4</sup> = þai?

helded noht fro domes of þe. E vnto me; wiseli om. E speches þine (ai om). E to mouth mine. E Fro. E Þi word to mi fete lantern bright, And to mi stihes is it light. E more. E Meked am I toward froward to se, Louerd quiken me after word of þe. E Wilnesnes. E þine. lerne. E om es. E Setten sinful snarre to me, And noght dwelled I fro bodes of þe. E þi w. soght I. E þhot inst. of gladschipe. E to yheme in al þinge. E om in. E til h. am I. E lued I witerli. E word. EH Heldes fro me liþer for-þi. E Kepe me after þi speche and liue I sal, And shend me noht [fra] þin abiding al. H om þou. E beryehed sal I be. E ai in rithwisenesse of þe. E þi domes fro H þine bodes fra. EH Þine. E Pricke with. H Stike in þi pric radnes drede f. m. E I drede sothlic. H dome, om in E. E r. þat be. E Ne giue me noght to krauand me. EH Onfong. E þine. E in g. al, Noht kraue me þe proude sal. E heli. H om Afte-þine. E Do with þi hine after þi milznesse. E om þine. E Þi hine am I. E witenesse. E Time of makyng louerd mine, Pa to-schatered lagh þine. E Til al þi bodes I rihted f. E til hate

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- Alle wai wicked hated .i.  
 D 129 Selkouth, lau<sup>er</sup>d, witnesses þine;  
 For-þi ransaked es<sup>1</sup> saule mine.  
 130 Schirenes<sup>2</sup> of þi speche lightes wit<sup>e</sup>,  
 Vnderstandinge to litel giues ite.  
 131 Mi mouth .i. opened, and withdrogh<sup>3</sup>  
 gaste;  
 For þi bodes yherned .i. mast<sup>e</sup>.  
 132 Bihald in me, and rewe of me,  
 After dome of luuande name ofe  
 þe.  
 133 Right mi steppes after þi speche  
 esse,  
 Pat<sup>4</sup> nocht lau<sup>er</sup>d ouer me al vn-  
 rightwisnesse.  
 134 Fra crauinge ofe men me bie þou,  
 Pat .i. yheme þi bodes nou.  
 135 Onlight þi face ouer þi hine,  
 And lere me rightwisnesse þine.  
 136 Outgange ofe watres lede min eghen  
 twa,  
 For þi lagh nocht yhemed þa.  
 X 137 Rightwis ertou, lau<sup>er</sup>d mine,  
 And [right in ai es dome þine.  
 138 Pou sent rightwisnes þi witnes,  
 Swithe mikel and þi sothnes.  
 139 To skulke me made þi luue<sup>5</sup> on-an,  
 For forgotten þine wordes haue mi  
 faan.  
 140 Fired þi speche es swithe wele,  
 And þi hine lured ite ilkadele.  
 141 Yongelike am .i. and hated; for-þi  
 Pine rightwisnes nocht forgete .i..
- 142 Þi rightwisnes, in ai rightwisnes,  
 And þi lagh it es sothnes.  
 143 Drouinge and anghrom<sup>1</sup> fonden me;  
 And mi thought es bodes ofe þe.  
 144 Euennes witnesses þine in ai;  
 Vnderstandinge gifte me and liue .i.  
 mai.  
 145 I cried in al herte: »lau<sup>er</sup>d, here Þ  
 me;  
 Þine rightwisnesse sal .i. seke to  
 þe<sup>2</sup>«.  
 146 .I. cried to þe: »saufe me make  
 þou,  
 Pat<sup>e</sup> .i. yheme þi bodes nou«.  
 147 .I. forcome in ripenes, and made  
 crie;  
 In þine wordes ouerhoped .i..  
 148 Bifore-come mine eghen at þe in  
 grikinge,  
 Pat .i. think<sup>e</sup> þi speche ouer all  
 thinge.  
 149 Mi steuen here, lau<sup>er</sup>d, after þi  
 merci,  
 And after þi domes qwiken me  
 for-þi.  
 150 Neghed me filiyhand to wickenes ai,  
 Fra þi lagh sothlice fer made ere  
 þai.  
 151 Nere ertou, lau<sup>er</sup>d, in godenesse,  
 And alle þine waies sothfastnesse.  
 152 In biginninge, ofe þi witnesses knew  
 .i. swa,  
 For in ai grounded þou þa.

<sup>1</sup> V scrutata est ea.    <sup>2</sup> V Declaratio.  
<sup>3</sup> attraxi spiritum.    <sup>4</sup> V et.    <sup>5</sup> V zelus meus.

<sup>1</sup> angustia.    <sup>2</sup> H se.

had I. E witnesse. E sages. E & v. to smale. E to-drogh. H þine. EH zhorned. E most. E mi[ll]he. E Mi steppes r. H mi goinges steppes. E of me. E Bie me fro krauinges of men so. H crauinges. H þine. E b. mo. E Þi likham ouer þi hine þou light, & þi rihtwisnesse lere me riht. E l. ehen mine. For þai yh. noht lagh þine. E l. ay, And riht es þi dome niht and day. E to þi. E And shi<sup>ed</sup>(!) m. þi s. E mi loue onone. E For þi wordes forgat mine fone. H forgotten. E is þi sp. EH loues. E Yunglic am I forsaken als-so, Þi rightwisnesse noht forgat I þo. E þi r. lou<sup>er</sup>d. E anghrom funden. E phot. E E. þi w. iz ai al, Giue me v. . . I sal. E al mi. H to se, E Seke sal I rihtwisenes of þe. E sauf make me ai. E þine bodes niht and dai. E forthcome. E Forthcom . . to þe. E To þinke þi speches forbi hal þinge. H speches. H om all. E Mi st. after þi milzhe lou<sup>er</sup>d here þou. EH dome. E me nou. H fil. me to, E f. to me w. E And fro þi lagh fer. EH Negh. E ful of g. E þi. E knew I of þi witnes so. E þo.

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- 7 153 Se mi mekenes, and outake me ;  
 For .i. forgete nocht lagh ofe þe.  
 154 Deme mi dome, and me bie þou;  
 For þi speche quicken me nou.  
 155 Fer fra sinful hele es ai,  
 For þi rightwisnesses noghte soghte  
 þai.  
 156 Þine mercies, lauerd, mani be,  
 And after þi dome quiken me.  
 157 Fele þat filiyhen me, and drouen  
 me swa;  
 Fra þi witnesses nocht helded .i.  
 for þa.  
 158 .I. sagh wemmand and skulked<sup>1</sup> awai,  
 For þi speches nocht yhemed þai.  
 159 See for þi bodes, lauerd, lued .i. ;  
 Þou quiken<sup>2</sup> me in þi merci.  
 160 Biginninge ofe þi wordes sothnesse ;  
 In ai alle domes of þi rightwis-  
 nesse.  
 161 Princes filiyhed me selfwilli ;  
 Ofe þi wordes dred mi hert for-þi.  
 162 .I. sal faine ouer þine speches mare,  
 Als wha swa fand<sup>e</sup> mikel þat reft  
 ware<sup>3</sup>.  
 163 Wicknes to hatereden had .i. sothli,  
 And am wlatet<sup>4</sup>; and þi lagh lued i.  
 164 Seuensithe in dai lofe saide .i. to þe,  
 Ouer domes ofe þi rightwisnesses  
 þat be.  
 165 Mikel pais to þi lagh luuand,  
 And to þam es na schame<sup>1</sup> in land.  
 166 .I. abade þi hele, lauerd, al dai,  
 And þine bodes lued .i. ai.  
 167 Mi saule yhemed þi witnesse,  
 And swith mikel lued am mare  
 and lesse.  
 168 .I. gate<sup>2</sup> þi bodes and witnesses  
 þine,  
 For in þi sighte al waies mine.  
 169 Negh mi bisekinge, lauerd, in þi  
 sight ofe þe ;  
 Bi þi speche, vnderstandinge gifte me.  
 170 Inga min askinge in þi sight nou ;  
 After þi speche, me outake þou.  
 171 Riste sal mine lippes ympne dai and  
 nighte<sup>3</sup>,  
 Þi rightwisnesses when þou has  
 me taghte.  
 172 Schewe sal mi tunge þi speche þat  
 esse,  
 For alle þine bodes euennesse.  
 173 Be þi hand þat it sauue me,  
 For þine bodes ches .i. to se.  
 174 .I. yherne[d], lauerd, hele þine,  
 And þi lagh es thoght mine.  
 175 Mi saule sal liue, and loue þe,  
 And þi domes sal helpe me.  
 176 .I. dweled als it ware a schepe  
 Þat forworþed with-ouen kepe ;  
 Seke þou, lauerd, þi hine ;  
 For .i. forgete nocht bodes þine.

<sup>1</sup> Ms. skulded. <sup>2</sup> Ms. quikened. <sup>3</sup> V spolia multa. <sup>4</sup> abominatus sum.

<sup>1</sup> V scandalum. <sup>2</sup> servavi. <sup>3</sup> r. naght.

E om and; lese me for-þi. E For þi lagh noht forgete I. E bie me nou, For þi lagh me qu. þou. E fro. E þi r. for noht. E om lauerd. H mani lauerd. E þai be. E om And. E whilc. H filyhe E me filyhe. E droue .. so. E For þi witness. E bohed H helped. EH om for. H þine. E þine. E om bodes lauerd. E Louerd quiken. E worde. E rihtwisnesses. E And of. E Faine sal I. E more. E who so. EH fond. E robbed wore. E Wicnes I hated and wlatet am I, And þi lagh loued I sothfastli. E of rihtwisnes of þe. E louande H loouande. EH is. E no. E iz hande. E abode. E om lauerd. E þi. H rihtwisnesse; E w. mo. E loued it þo. H get E yhemed. E witness. H om þi. H seking. E In þi sight louerd negh mi biseking, After þi sp. gif me v. E Income. E om nou. E outtak me riht. E Mi lippes sal rift loft-sang þat is, When þou has lered me þi rihtwisnes. E Shew m. t. þi speche sal, For euennes þine bodes al. E For I ches þe bodes of þe. E I yhorned þi hele louerd of blisse, And þi lagh mi þhot it isse. E leue & heryhe me(!). E wore. E Seke þi hine louerd þat þou wrought, For þine bodes forgete I nocht.

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## CXIX.

- To lauerd, when .i. was droued,  
cried .i.,  
And he herd me witterli.  
2 Lauerd, fra wicked lippes mi saule  
lese tou,  
And fra swikel tunge nou.  
3 What es þe giuen, or what set es to þe,  
At swikel tung, ife þat it be?  
4 »Arwes scharpe ofe mightand,  
With koles ful vnronand<sup>1</sup>«.  
5 Wa to me, for mi teldestede swa  
Forthferred es me fra<sup>2</sup>!  
.I. erded with erdand Cedar;  
Mikel comelinge mi saule was þar.  
6 With þa þat pais hated ai  
Was .i. paisfull, night and dai;  
When .i. spake to þam for-þi,  
Þai infaght me selfwilli.

## CXX.

- I houe mine eghen in hilles, to se  
Whethen sal come helpe to me.  
2 Mi helpe sal be lauerd fra,  
Þat maked heuen, erthe als-swa.  
3 Noght in stiringe mi fote giue he,  
Ne he sal slepe þat yhemes þe.  
4 Loke noght sal slepe ne, slepe sal wele<sup>3</sup>,  
Whilke þat yhemes Iraele  
5 Lauerd yhemes þe, lauerd þi schilder  
be  
Ouer þe righthand ofe þe.

<sup>1</sup> V cum carbonibus desolatoriis. <sup>2</sup> V Heu mihi, quia incolatus meus prolongatus est.  
<sup>3</sup> V non dormitabit neque dormiet.

- 6 Bi dai noght þe sunne skalde þe sal,  
Ne þe mone bi night with-al.  
7 Lauerd fra alle iuel yheme þe;  
Lauerd þi saule yheme he.  
8 Lauerd yheme þine ingange and þine  
outgange,  
Fra hethen and in to werlde lange.

## CXXI.

- I am faine in þa þate saide are<sup>1</sup> to  
me:  
»In hous ofe lauerd ga sal we«.  
2 Standande ware our fete als beme  
In þi porches ofe<sup>2</sup> Iherusalem.  
3 Ierusalem, þat bigged als cite isse,  
Ofe wham in him-selfe del-taking  
hisse<sup>3</sup>.  
4 Þider sothlike vpstegh on heght  
Kinde, kinde ofe lauerd reght,  
Witnes ofe Irael þe same,  
For to schriue to lanerdes name.  
5 For þare sat þai setels in dome with<sup>4</sup>,  
Setel ouer þe hous ofe Dauid.  
6 Biddes whilke<sup>5</sup> at pais ere Ierusalem  
land,  
And mightsomnes to þe louand.  
7 Pais be in þi might esse,  
And in þi toures mightsomnes.  
8 For mi brethre and mi neghburghs be,  
Spake .i. mikel pais of þe.  
9 For hous ofe lauerd, our god es he,  
Soght .i. godes vnto þe.

<sup>1</sup> V in his quae dicta sunt. <sup>2</sup> om. of. <sup>3</sup> V  
cuius participatio ejus in idipsum. <sup>4</sup> Quia illic  
sederunt sedes in iudicio, sedes &c. <sup>5</sup> V quae  
ad pacem sunt I.

## CXIX.

E When I was droued to lauerd k. I. E fro. EH wicke. E þou. E fro.  
E is þe set. H om es. E Vn-to sw. t. yhetz. E Arowes. E vnrounandand.  
E Wa me vntilyngstede swa. H tilstede. E fered. E Þat mikil hated pais  
with þo Was I paisful for to go. E Þai ouer-com.

## CXX.

H Weþen. E fro. E als-so. E Þi fote in stiring noght. EH giues. E Loke  
he ne slepe ne slepis wel. H ne sleses. EH yheme. E þe forhiler. E O. þi  
r. to be. E In dai swiþe noht sinne (r. sunne) þe sal. E þe niht. E fro.

## CXXI.

E fained in þo ar said. E wore. E lem. E om wham. H whom. E del-  
taging esse. E Peþen. hight. right. E þore. EH setel. E om þe. E Askis.  
ar. E Louerd pais be in miht þat isse. H neghburyhes E neghbures. E me  
bi. E Pais spak I of þe for-þi.



Ms. Vesp. D vii.

## CXXII.

- To þe mine eghen houe .i.,  
 Pat wones in heuen witerli.  
 2 Loke als eghen ofe hine be  
 In hende ofe þair lauerdes to se,  
 3 Als eghen ofe handmaiden klene  
 In hende ofe hir leuedy bene:  
 Our eghen to lauerd our god þus,  
 To þat he haue merci of vs.  
 4 Milþe ofe vs, lauerd, milþe ofe vs  
 þare<sup>1</sup>,  
 For ofe forletenesse<sup>2</sup> mikel filled we  
 are.  
 5 For mikel filled es our saule; vpbrai-  
 dinge  
 To mightand, and to pronde forletinge.

## CXXIII.

- Bot for lauerd was in vs, sai nou  
 Irael,  
 Bot for lauerd was in vs wele  
 2 When men ras vp in vs swa,  
 Thurgh hap qwike swelyhed vs þa;  
 3 When wretched breth ofe þa in vs þus,  
 Thurgh hap watre had ouerschouued<sup>3</sup>  
 vs.  
 4 Our saule ouerfore scaldand<sup>4</sup>;  
 Swilke hap might haue bene in land  
 Ouerfaren had our saule swiftlike  
<sup>1</sup> H zhare. <sup>2</sup> V despectione. <sup>3</sup> absor-  
 buisset. <sup>4</sup> V pertransiuit torrentem.

Watre þat was vntholandlike.

- 5 Blisled lauerd, þat noght gafe vs swa  
 In takinge ofe<sup>2</sup> tethe ofe þa.  
 6 Our saule als sparw es ofe band  
 Outane, fra snare ofe huntand;  
 7 Þe snare forbroken es in ai,  
 And we lesed ere awai.  
 8 Our helpe es in lauerdes name,  
 Pat made heuen and land, þe same.

## CXXIV.

- Pat traisten in lauerd ilkon,  
 Als þe hegh hille in Syon:  
 He ne sal be stired in euermare,  
 In Ierusalem þat wones þare.  
 2 Hilles in his vmgange; and lauerd in  
 vmgange  
 Ofe his folke, fra hethen and in to  
 werld lange.  
 3 For [lauerd] noght forelete<sup>2</sup> sal he  
 Yherde of sinful for to be  
 Ouer lote of rightwis, þat noght  
 strecke þai,  
 Rightwise, to wiknes þair hende ai.  
 4 Wele do, lauerd, to gode in querte,  
 And to rightwise are ofe herte.  
 5 And heldand in bindinges<sup>3</sup> lauerd lede  
 sal  
 With wirkand wicknes. pais of<sup>4</sup> Irael  
 al!  
<sup>1</sup> r. to? <sup>2</sup> V relinquet. <sup>3</sup> obligationes.  
<sup>4</sup> EH ouer, V super.

## CXXII.

E For loke. E of h. to se. H om þair; E þi. H lauerd. E be. E And  
 als hend. E handen mayden. E Til; þat om. H zhare. E forsethenes. E filed  
 H filde. E om es. E of vpbraydin[g] wide Til erdand and forsighnes of pride.

## CXXIII.

E When þat men risen had in vs, Þurgh [hap] quic had þai swolghed vs.  
 H om qwik. H swolghed. E When w. in vs brath of þo. E had shouued vs  
 so. E Ouerfore our saule sclaldand, Þurgh hap hade ouerfaren our saule water  
 vnþoland. H swiftic. H om þat. H om þat. E so. E to teche H of tegh.  
 E þo. E is in land. E fro. E hoatand. E is it ai. E are lesed al owai. H om  
 V 8. E om es; in name of lauerd so, Pat heuen and erþe boþe made þo.

## CXXIV.

E traist. E euerilkone. E om hegh. EH of. E -more. þore. EH om Of  
 his folk. E lauerd, om in H. E Y. of s. ouer lote to be Of r., þat noght in  
 land Rihtwise to wicnesse strecke þar hand. E In bindinges sothlic heldand  
 Ledes sal lauerd with wirkand Wickednes, þat do noght wele; Pais be ouer  
 Irael. H ouer.

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## CXXV.

- In turnande lauerd wrecchednes of  
 Syon,  
 Made ere we als roned onon.  
 2 Pen es our mouth fulfilled with blisse,  
 And with gladschip our tunge þat  
 isse.  
 3 Þan bitwix genge sai sal þai swa:  
 »Mikled lauerd to do with þa«.  
 4 Mikled lauerd to do with vs;  
 Maked ere we fainand þus.  
 5 Turne, lauerd, our wrecchednesse<sup>1</sup>,  
 Als skaldand in south esse.  
 6 Pat sawen in teres al dai,  
 In mikel gladschip repe sal þai.  
 7 Gaand yhoden and wepen sare,  
 Sendand þair sedes þai ware;  
 8 Come sothlike þai sai comand  
 With gladschip, þair handfuls<sup>2</sup> berand.

## CXXVI.

- Bot lauerd hane bigged þe hous  
 yhite,  
 Vnnait swanke þai þat biggen ite;  
 2 Bot lauerd yheme þe cite ai,  
 Pat yhemen ite vnnait wake þai.  
 3 Vnnait es to you bi nighte  
 Forto rise bifore þe lighte:  
 Rises after ye haue siten swa,  
 Pat eten brede ofe sorw and wa.

<sup>1</sup> captiuitatem.    <sup>2</sup> manipulos.

- 4 When he has giuen þat es beste,  
 Slepe vnto lued hisse and reste,  
 Loke eritage ofe lauerd ofe blisse  
 Sones hires<sup>1</sup>, fruite ofe wambe isse.  
 5 Als arwes in hand ofe mightand,  
 Swa sones ofe forskaken in land.  
 6 Seli bieren es whilke þat swa  
 Filled has his gerninge ful ofe þa:  
 He ne sal be schent, ereli ne late,  
 When he spekes with his faas in  
 yhate.

## CXXVII.

- Seli alle þat [dreden] lauerd ofe  
 blisse,  
 Pat ai gane in waies hisse.  
 2 Swinkes ofe þi hendē for ete saltou;  
 Seli erte, and wele bes to þe nou.  
 3 Þi wife als winyher[d] mightsomand,  
 In halues ofe þi hous dwelland;  
 4 Pine sones als newe plantes ofe  
 oliue,  
 In vmgange ofe þi borde to liue.  
 5 Loke, swa man be blissed salle  
 Pat dredes lanerd ouer alle!  
 6 Blisse mote he þe onon  
 Pat es lauerd ofe Syon,  
 Þe godes of Ierusalem þat<sup>2</sup> þou se  
 Alle daies ofe þi life þat be;  
 7 And sones of þi sones se þou wele.  
 Pais be ouer Iraele.

<sup>1</sup> Cf. R. R.'s exposition.    <sup>2</sup> V et.

## CXXV.

E wrechenes E fildful. E Oure tonge with gladship so it isse. E betwene  
 folke. E om sal. so. H to tha E with þo. E fained. E Als swithand in  
 esteld(!) þus. H estdel. E in t. mo, Alle gladship repe sal þo. EH Goand.  
 E sore. E wore. E þai þai c. EH handfoles.

## CXXVI.

E had biged. E þi cite. E yeme it, idel. E om to. E after siten hane yhe,  
 And e. E of soryhe þat be. E om he; giuen has. E To his louerd (r. loured)  
 slepe & rest. E Hires of wones. E wombe hisse. E So. H forsaken E shaken.  
 H berne. E Seli man þat fild his zorninge of þo, Noght bes he shent when  
 he speke iz yhate with his fo.

## CXXVII.

H om dreden. E om ai; gangen. EH art. H and inst. of als. E wunyherde.  
 E wonand. E Þi. H of liue. E Loke se man. E mot þe son o-none. E And  
 gode of I. se þou Alle d. of þi l. nou.

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## CXXVIII.

- Ofte me ouercome þai  
 Fra mi yhouth, Irael nou sai;  
 2 Oft fra mi yhouth me ouercome þa:  
 Sothlike noght might þai to me swa.  
 3 Ouer mi bake smithed sinful ai;  
 Þair wickednesse forlengþed þai.  
 4 Lauerd rightwise slite sal he  
 Hernes<sup>1</sup> ofe sinful þat be;  
 Þai be schente and turned hindward  
 onon  
 Alle þas þate hated Syon.  
 5 Þai be als ofe houses hai,  
 Þat or it be outschouued<sup>2</sup> it dries  
 awai;  
 6 Ofe whilke þat repes noght fild his  
 hand,  
 And his bosum þat handfules es ge-  
 derand;  
 7 And þai saide noght þat forbi yhede:  
 »Blisse ofe lauerd you to mede«,  
 »To yhou ener blisse we  
 In name ofe lauerd þat ai sal be.«

## CXXIX.

- Fra depnesses cried[i], lauerd, to þe;  
 Lauerd, here þe steuen ofe me;  
 2 Bihaldand be þine eres euen  
 Ofe mi bisekinge in þe steuen.  
 3 Ife wicknes, lauerd, þou bihald al,  
 Lauerd, wha ite vphald sal<sup>3</sup>?  
 1 V cervices. 2 evellatur. 3 quis sustinebit?

## CXXVIII.

H E ouer-wun(n)en. E youþhe. E fro. youhe. E þo. E And þai ne miht  
 noght. H noht to me miht þai. E s. þat esse. Þai forlenþhed þaire wicked-  
 nesse. H turne. E hendward H hindhard. E þo þat H þa þat. E haten  
 H hate. E Als hai of houses made be þai. EH er. E dried. EH ai. E fil  
 sal. E Ne. EH bosem. EH handfoles is. E gedrand. E Blissing .. ouer yhou.

## CXXIX.

EH depnes. E lauerd kried I H cried i lauerd. E þe bede. E Be þine  
 eres bihaldand e. E biloke al. EH vphald it. E winsumnes is at þe. E om  
 And. E Fro get morninge H Fra zhemed morning. E vu-to. EH Hoped.  
 E mi saule. E For þat l. is m. E om 8.

## CXXX.

E Ne vphouen are. E milksoukand H soukedand. E esse. E So. H hezhen. E vnto.

## CXXXI.

EH al his h. E þar EH wid. EH swore. E Iacob of miht. E ingo. H up-  
 stigh. E in straille of mi bed so. E If to mine eghen I giue. H browes mine.

- 4 For at þe, neghtsomnes<sup>1</sup> es to be;  
 And for þi lagh, lauerd, vpheld .i. þe.  
 5 Vpheld mi saule in worde hisse;  
 Hoped mi saule in lauerd ofe blisse.  
 6 Fra yheminge ofe morninge to þe  
 nighte  
 Hope Irael in lauerd ofe mighte;  
 7 For at lauerd it es merci,  
 Fulli byinge at him for-þi.  
 8 And he sal bie Irael  
 Ofe alle his wicednesses wel.

## CXXX.

- Lauerd, vphouen es noght mi hert,  
 Ne vpborn ere mine eghen in querte;  
 2 Ne in gretnesses .i. yhode to be,  
 Ne in wondres ouer me.  
 3 Ife .i. feled noght mekeli,  
 Bot mi saule vphoue .i. ;  
 4 Als soukand<sup>2</sup> ouer moder hisse,  
 Swa foryheldinge in mi saule isse.  
 5 Hope in lauerd Irael,  
 Fra hethen and in to werld wel.

## CXXXI.

- Mine, lauerd, ofe Daudid,  
 And ofe al handetamenes his þer-with;  
 2 Als he sware to lauerd of mighte,  
 Hote to god Iacob he highte:  
 3 »In telde of mi hous ife .i. inga;  
 Ife .i. vpstegh in stede ofe mi strail swa;  
 4 Ife .i. gife to mine eghen slapinge,  
 1 propitiatio. 2 V ablactatus, R wenyd.

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- And to mi browes nappinge,  
 5 And rest to mine times<sup>1</sup>, to .i. find  
 in welde  
 Stede to lauerd, to god Iacob telde?<sup>2</sup>  
 6 Loke in Ephrate herd we þa;  
 In felde of wodes find<sup>2</sup> we þam swa.  
 7 We sal inga in his telde with blisse;  
 We sal bide in stede þar stode fote<sup>3</sup>  
 hisse.  
 8 Rise, lauerd, in þi rest þat esse,  
 Þon and arke of þi halinesse.  
 9 Þine prestes rightwisnes klethe ai,  
 And þine haleghs glade þai.  
 10 For Dauid, þat es þi hine,  
 Noght turne þou likam ofe crist þine.  
 11 Lauerd to dauyd swore he,  
 And vnaite to him sal ite noghte be:  
 »Ofe fruite ofe þi wambe, for-þi,  
 Ouer þi sete sette sal .i..  
 12 Ife þi sones mi witeworde yhemen  
 alle,  
 And mi witenesses þese þat lere am  
 .i. salle,  
 13 And sones ofe þam to in werld ai,  
 Site oner þi sete sal þai.  
 14 For lauerd Syon chese he,  
 He chese ite in eritage ofe him to be.  
 15 Þis mi reste in werld ofe werld yhite;  
 Here sal .i. wone, for .i. chese ite.  
 16 His widow blissand blisse .i. sal,  
 His pouer with laues fille .i. sal.  
 17 His prestes with hele clethe sal .i. ai,

<sup>1</sup> V temporibus, R tempils.    <sup>2</sup> E fond.  
<sup>3</sup> EH fete.

- And his haleghs with gladschip glade  
 sal þai.  
 18 Þethen sal .i. forlede<sup>1</sup> Dauid horn;  
 .i. graiþhed lantern<sup>2</sup> to mi crist per-  
 forn.  
 19 His faas sal .i. kleth with schend-  
 nesse,  
 And ouer him blome sal mi halinesse.

## CXXXII.

- Loke swa gode, swa winsom yhite,  
 Til eerde brethre in ane es ite:  
 2 Als þe smerle in hened onon,  
 Falles in berde, berde ofe Aaron,  
 3 Þat doune falles in vrlinge<sup>3</sup>  
 Ofe him þat es þe klethinge<sup>4</sup>;  
 Als þe dew ofe Heremon,  
 Þat falles in hille ofe Syon.  
 4 For þider lauerd blissinge sende,  
 And lifz til in werldes ende.

## CXXXIII.

- Loke nou lauerd blisse yhe,  
 Alle hine ofe lauerd þat be;  
 2 Whilke standes in hous ofe lauerd  
 ofe blisse,  
 In porches ofe hous ofe our god  
 isse.  
 3 In nightes heues your hende in hali,  
 And blisses lauerd inwardeli.  
 4 »Lauerd ofe Syon blisse þe,  
 Þat maked henen and erthe to be«.

<sup>1</sup> V Illuc producam.    <sup>2</sup> Ms. lanterd.    <sup>3</sup> fr.  
 ags. orl, hem of a garment.    <sup>4</sup> V quod descen-  
 dit in oram vestimenti ejus.

E mi time. E om to 2. E þo. E In trees of EH wode. E fond. so.  
 E ingo. of b. EH fete. E isse. E archa. EH helinesse. E om prestes.  
 E kleth þe. E þi halyhes in þe. E Turne noght lickam. E womb. E set.  
 E yemed hafz al. E witnes. E þese H þese. EH om þat. E I lere þam  
 al. E in to werld þat isse, Sal sete ouer þi sete with blisse. H to him;  
 E om of him to. E om 14. H wun. H widw. E sal fil lones withal.  
 H alle inst. of fille. E Fro þen. H forbede E lede. EH lantern. E biforn.  
 E foos. E om i. E shendenes. helines.

## CXXXII.

E so. EH winsum. H in an breþer. E on. E Als-so s. E om in; heuen  
 (r. hened) apou. E þi kl. E Eremon H Heremon. E vnto þe w. e.

## CXXXIII.

E Þat standis. H stande. E houses. EH heli. E witerli. E L. of heuen.

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## CXXXIV.

Heryhes name ofe lauerd ofe blisse;  
Heryhes, hine, lauerd þat isse:

- 2 Þat in hous ofe lauerd stande yhe,  
In porches ofe hous ofe oure god  
es he.
- 3 Loues lauerd, for gode lauerd yhite;  
Salmes to his name, for softē es ite.
- 4 For Iacob to him lauerd ches he,  
Israel in aght to him to be.
- 5 For .i. knew þat mikel es lauerd we  
kalle,  
And our god bifore goddes alle.
- 6 Alle þat euer he wald hafē done,  
Lauerd in heuen he didē als sone,  
And in erthe, and in þe se,  
And in alle depnesses þat be.
- 7 Fra vitreste of erthe kloudes ledand,  
Leueninge in raine he made in land;
- 8 Þat forthledes windes strange  
Fra his hordes forto gange.  
Þat smate firstgeten of Egipte ware,  
Fra man to beste, noght ane leftē  
þare;
- 9 And sentē taknes forto see  
And fortaknes, Egipt, in mide ofe þe,  
In Pharao with mikel wa  
And in alle his hine als-swa;
- 10 Þat smate mani genge amange,  
And slogh kinges þat ware strange:
- 11 Seon, þat was witerli  
Kinge ofe þe land ofe Amorri,  
And Oge þat kinge was ofe Basan,

And þe rikes ofe Kanaan;

- 12 And he gafē þar land eritage ilkadel,  
Heritage to his folke of Israel.
- 13 Þi name in ai, lauerd, sal be,  
And þi minde in strende and strende  
to se.
- 14 For lauerd his folke deme he sal,  
And in his hine besckandlike be  
with-al.
- 15 Liknes<sup>1</sup> ofe genge ofe siluer and golde,  
Werkes ofe mennes hendē ofe molde:
- 16 Mouth haue þai, and noght speke  
with-al;  
Þai haue eghen, and se þai ne sal.
- 17 Eres haue þai, and noght herē sal swa;  
Ne sothlike gaste es in mouth ofe þa.
- 18 Like to þam be made þat maken þa,  
And alle þat traisten in þam swa.
- 19 Hous ofe Israel, god þou blis;  
Blisse lauerd, Aaron hous þat is.
- 20 Blisse lauerd, hous ofe Leui;  
Þat dredes lauerd, blisse lauerd for-þi.
- 21 Blisled lauerd ofe Syon be,  
Þat in Ierusalem erdes he.

## CXXXV.

Schriues to lauerd, for gode he isse,  
For in werld es merci hisse.

- 2 To god ofe goddes schriues nou:<sup>2</sup>
- 3 To lauerd ofe lauertes schriues yhou:
- 4 Þat makes aneli grete wondre thinge:
- 5 Þat made heuens in vndrestandinge:

<sup>1</sup> Simulacra. <sup>2</sup> The refrain of each verse  
(: quoniam in eternum misericordia eius)  
was om. by the translator.

## CXXXIV.

EH with blisse. E H. name of 1. E Whilke. E Heryhes. E louerd to him Iacob. E L. did in heuen; he om. E om in<sub>2</sub>. E om in. E inrest. E Leuinyng. E forghlede ledes (!). E Of. H þar h. E þare amange. EH smot. H first-goten E firstkined. E For. one. E He outsend. EH toknes. E in mid Egipt þe. E Pharaon. wo. E om And. als-so. EH smote. E omange. E wore. E Syon. EH om þe. EH Armori. E & of king was B. E om land. EH il-kedele. E Lauerd þi name in ai sa wend, Lauerd þi mind in strend and strend. E sal he. E besoght sal he be. EH men. E Eyhen þai haue. E Þai haue eres. E þai sal so. þo. E om V 18. H Leke. H man (= maken). H leuen. sa. E þo H þe bl. E dredis H drede. E Bl. lauerd briht als ani beme, Þat herdes in Ierusalem.

## CXXXV.

E om V 1. H mas onli. E Þat makes wundes grete on mo. E in v. so.

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- 6 Pat festened land ouer watres to be:  
 7 Pat grete lightnesses maked he:  
 8 Þe sunne in mighte ofe daies lighte:  
 9 Þe mone and sternes in might of  
 nighte.  
 10 Pat smate Egipte with firstgeten ofe  
 þa:  
 11 Pat lede Irael fra mide ofe þa,  
 12 In hand mightand þat was slegh  
 And arme als-swa wondre hegh.  
 13 Pat delte þe rede see in delinges  
 wele,  
 14 And lede thurgh mide it Irael;  
 15 And Pharao als-swa smate he  
 And his might in þe rede se.  
 16 Pat led his folke thurgh wildernesse:  
 17 Pat smate kinges mare and lesse;  
 18 And he slogh kinges stalworth ware:  
 19 Seon kinge ofe Amorri þare;  
 20 Oge kinge of Basan als-swa;  
 21 And eritage gafe þe land ofe þa:  
 22 Heritage to his [hine] ofe Irael.  
 23 Pat<sup>1</sup> in our mekenes mind ofe vs  
 wel;  
 24 And he boght vs with his wille  
 Fra our faas þate wald vs ille.  
 25 Pat giues mete til al flesche þat  
 isse.  
 26 Schriues to god ofe heuen blisse:  
 27 Schriues to lauerd night and dai,  
 For his merci es in ai.

<sup>1</sup> V Quia.

## CXXXVI.

- Stremes ofe Babilon, þare sate we on,  
 And wepe, whils we mined of Syon.  
 2 In selihes in mide ofe ite  
 Our organes henge we yhite.  
 3 For þider<sup>1</sup> asked vs, þat wrecches  
 swa  
 Led vs, wordes of sanges ma;  
 4 And þat outlede vs: »ympne singe yhe  
 Til vs of sanges ofe Syon be«.  
 5 Hou sal we singe sange with blisse  
 Ofe lauerd in outen land þat isse?  
 6 Ife .i. forgete þe, Ierusalem land,  
 To forgetelnesse giuen be mi righte  
 hand.  
 7 Mi tunge to mi chekes cleuand be,  
 Ife þat .i. noght mine ofe þe;  
 8 Ife .i. forsete þe noght, Ierusalem, ai  
 In biginninge ofe mi fainenes al dai.  
 9 Mine, lauerd, ofe Edom sones, þat  
 tem,  
 In daie ofe Ierusalem,  
 10 Pat saies: »lesses<sup>2</sup>, lesses yhite,  
 Vnto þe grondstapelnes<sup>3</sup> in ite!  
 11 Doghtre of Babilon, wrecched alle!  
 Seli þat foryhelde salle  
 To þe þi foryheldinge nou  
 Pat til vs foryhelded þou;  
 12 Seli þat sal hald on-ane  
 And giue<sup>4</sup> þi smalc vnto þe stanc.

<sup>1</sup> V illic. <sup>2</sup> exinanite; R temys. <sup>3</sup> fundamentum. <sup>4</sup> r. gnide.

E watres ouer erde mo. E lightnes m. so. E Pat s. E om in. E dai bright.  
 E Pat m. EH smote. E wight firstkined of am. E of þam. E In þe hand of  
 mikel might, And arme hegh ful wele dight. H In þe h. E be (r. se) in dolos.  
 E ledde. EH Pharaon. E als-so. EH smote. E & might of him. EH And led.  
 EH And smote. E more. E k. stronge for-þi. EH Armori. E om þare.  
 E Ogge. E als-so. E þo. EH to his hine. E om vs. E Fro. foos. E f. mai  
 be. E of h. is he. E for gode he isse, For in werld his merci isse.

## CXXXVI.

H site. E We sal site ouer str. of Babilon. E whil H wil. EH min(e).  
 H salyhes E wilthes. E of it to se. E hynge sal we. E þide. EH bad.  
 E so. EH songes. E mo. H om þat. E loftsonge. E om of. E songe  
 H songes. EH songe. E werld inst. of lauerd. E Ierusalem if I forgete þe,  
 Mi rihthande to forgetinge giuen be. H cliuand. E cliue it. E If I min noght  
 of þe yhit. E Ierusalem if i set þe noght. H set. EH In mid of mi faines,  
 E with þoght. E In þe dai. EH saine. E In þe. E grounstapeling of it.  
 EH foryheld(e) þou. E onon. EH gnide. E his saule(!). E to. E stone, H ban.

Ms. Vesp. D vii.

## CXXXVII.

IN alle mi hert, lauerd, sal .i. schriue  
to þe,  
For þou herd wordes ofe mouth ofe  
me.

2 In sight ofe aungels brighte  
Sal .i. singe to þe fullt righte,  
At þi hali kirke bid sal .i.  
And schriue to þi name witerli,  
3 Ouer þi sothnesse and þi merci,  
For þou mikled ouer al þi name hali.

4 In what dai .i. þe kalle, here me;  
Þou sal sefelfald might in mi saule  
to be.

5 Be schriuen to þe, lauerd, alle kinges  
ofe land,  
Þat<sup>1</sup> herd alle wordes ofe þi mouth  
comand;

6 Þat<sup>2</sup> þai singe in waies of lauerd al  
dai,  
For mikel es blisse ofe lauerd ai.

7 For hegh lauerd, and mekenesses  
sees he,  
And heghtes<sup>3</sup> fra fer knawes he.

8 In mid ofe mi<sup>4</sup> drouinge ife gane afe .i.,  
Þou sal qwiken me for-þi;  
And ouer wreth ofe mi faas þi hand  
streked þou,  
And saufe me maked þi righthand nou.

<sup>1</sup> V quia. <sup>2</sup> V et, R ut. <sup>3</sup> alta. <sup>4</sup> om mi.

9 Lauerd sal foryhelde for me. lauerd,  
þi merci  
In werld: þi hendwerke ne forsake  
for-þi.

## CXXXVIII.

Þou fanded me, lauerd, and knew  
me, kinge;

Þou knew mi seete and mi risinge.

2 Mi thoghtes fra fer vnderstode þou;  
Mi stie and mi stringe instepped<sup>1</sup>  
þou nou,

3 And þou forsagh mi waies ilkan;  
For in mi tunge sagh es nan.

4 Loke, lauerd, þou knew alle new  
and alde þat be;  
Þou made me, and set þi hand ouer  
me.

5 Selkouth es made [þi]<sup>2</sup> lare ofe me  
yhitte;  
It es strenþhed<sup>3</sup>, and .i. might noght  
at ite.

6 Whider fra þi gaste sal .i. ga?  
And whider fra þi face fle sal .i. swa?

7 Ife .i. vpstegh in heuen, þare ert  
þou;  
Ife .i. falle til helle, sone comes tou.

8 Ife .i. take in grikinge fetheres to me,  
And eerde in vtreste ofe þe se,

9 Sothlike þi hand ite lede me sal,

<sup>1</sup> V investigasti, R steppyd. <sup>2</sup> om; V sciencia tua ex me. <sup>3</sup> r. strenghed?

## CXXXVII.

E I to þe shriue. E of mi mouth biliue. E Of þine aungeles in þe sight.  
H of þin a. E And þi. EH heli. E bidde I sal. E with-alle. E Ouer þi  
milz þi sothnes same. E þi heli name. E manifolded H felefalded. E om mi.  
E Louerd to þe be þai shriuez, Al kynges of erþe þat liuen, For þai herd  
and vndirstode Of þi mouth al wordes gode. H worde. E is inst. of al dai.  
E is of louerd þe blisse. E meknes. E & heghnes he knawes fro fer to se.  
E om of. E gon H gain. EH salt. E wragh H wrath. E fos. EH streke.  
EH make. E Louerd foryhelde sal for me, Louerd mildhertnes of þe Is in  
werld þat þou wrought, Werkis of þi hend forsake noght. H foryheld sal.

## CXXXVIII.

H foned. E Louerd þou me fraisted. E Fro fer þi(!) þoghtes. EH stigh.  
EH strengte. EH forsegh. E ilkone. H om in. E sah. E non. E newest  
an eld. E shope. E Ferlic. H made is. E þi lore. E streynghed. EH in  
hit. E fro. go. E sal I fle so. E stegh til h. þore art þou nou. E sal inst.  
of falle. H griging. E om it. H And if. E whilk hap. EH Merknes.

Ms. Vesp. D VII.

- And þi righthand sal halde me al.  
 10 And .i. saide: »swilke happe might be  
 Mirkenesses sal fortrede me,  
 And þe night be lightinge mine,  
 In mi lustes to ga ine.«  
 11 For mirkenesses, alle þat be,  
 Noght cestred sal be fra þe;  
 For be lighted als daie sal þe nighte;  
 Als his mirkenesses, and swa his  
 lighte.  
 12 For þou aghte mi lendes nou;  
 Fra maghe ofe mi moder me keped  
 þou.  
 13 .I. sal schrine to þe for-þi,  
 For mikled ertou aghfulli;  
 Wondrefulle ere werkes þine,  
 And wele knawe sal sanle mine.  
 14 Noght hide es mi mouth<sup>1</sup> fra þe,  
 Þat þou made in derne to be;  
 And þe stapelnes<sup>2</sup> ofe me  
 In nethereste ofe erthe to be.  
 15 Þine eghen segh vnfulmakinge<sup>3</sup> mine,  
 And be writen sal alle in boke þine;  
 Schapen sal be daies ma,  
 And na man sal be in þa.  
 16 To me sothlike mikel worsched  
 bene,  
 Gode, þine frendes alle bidene;  
 Swith mikel strengþed es in blisse  
 Þe alderman<sup>4</sup> ofe þam þate isse.  
 17 .I. sal telle þam night and dai,  
 And ouer se-sande felefalde sal þai.  
 .I. vpras full witerli,

<sup>1</sup> V os, R. bane.    <sup>2</sup> V substantia.    <sup>3</sup> V  
 imperfectum meum.    <sup>4</sup> V principatus; R prin-  
 cipate.

- And yhit .i. am with þe for-þi.  
 18 [If þou slaas, god, sinful þat be, H  
 Men-sloers, heldes fra me;  
 19 For in þoht saie zhe, mare and  
 lesse:  
 Par cites take þai in unnaitnesse.  
 20 Þat hated þe, lauerd, hated .i.;  
 I sculked ouer mi<sup>1</sup> fas for-þi.]<sup>2</sup>  
 21 With fulli hatereden hated .i. þa,  
 Faas to me made ere þai swa.  
 22 Fande me, gode, and mi hert wite  
 þou;  
 Aske me, and knaw mi stiyhes nou.  
 23 And se ife wai ofe wicknes es in me;  
 And lede me in wai þat ai sal be.

## CXXXIX.

- Outake me, lauerd, fra iuel man;  
 Fra wike bieren outake me on-an.  
 2 Þat thoght wickenesses in hert ai,  
 Fights set þai alle þe dai.  
 3 Þai scharped þair tunges als neddes,  
 swa;  
 Attre ofe snakes vnder lippes ofe þa.  
 4 Fra hende ofe sinfuller, lauerd, yheme  
 me,  
 Outake me fra men þat wicked be:  
 5 Þat thoghte mi steppes til vnderga;  
 Proude, snares to me hide þa,  
 6 And strenges in snare þai set to be,  
 Biside þe wai schame set þai to me.  
 7 .I. saide to lauerd: mi gode ertou;  
 Here steuen ofe mi bisekinge nou.

<sup>1</sup> r. þi?    <sup>2</sup> V 18—20, om in Vesp., are  
 supplied from H.

E om sal. E And þe n. lighting in me so In mi likynges sal me go. E For  
 merkenesse mani mo N. be cestred sal þe fro. E om sal. E Als is merkenes  
 als-so is l. E mi lendes aht þou n. E Fro wombe. E kep; H mi fonger  
 þou. H athfulli. EH Wonderful are. E werkis. E & knaw swiþe mikil.  
 H kn. þam. H hid derved (!) is. E þe fro. E iz hidil so. H neþerist. E se.  
 E Daies sal be shapen mo. E no man. þo. E om V 16—21. EH Fond.  
 E louerd. E & wit hert mine. E stiyes mine. E ife wicke wai.

## CXXXIX.

E Fro iuel man louerd outake me nou, Fro berne wicked me outake þou.  
 H berne. H om me. E wicnes. E þoght inst. of set. E so. þo. E Yheme  
 [me] louerd fro sinful hand, Fro men wicke outake me iz land. H hand. H om  
 þat. E vndirgo. þo. E strengis. E þai streked. E om þe. E of mi blissing.



Ms. Vesp. D VII.

- 8 *Lauerd, lauerd, ofe mi hele es mighte,*  
*Pou schadowed ouer mi hened in*  
*dai ofe fighte.*
- 9 *Noght gife þou me, lauerd, fra mi*  
*yherninge*  
*Vnto sinfull, for nakin thinge;*  
*Þai thought ogaine me: ne forlete me,*  
*Þat thurgh hap vphouen þai be.*
- 10 *Heued ofe vmgange ofe þam es alle,*  
*Swinke ofe þar lippes ouerhile am*  
*salle.*
- 11 *Falle sal ouer þam in land*  
*Koles þat ere hate brennand;*  
*In fire sal tou thrawe þam swa;*  
*Fra wrecchednesses noght vnderstand*  
*sal þa<sup>1</sup>.*
- 12 *Man iltunged, ai spekan<sup>2</sup>,*  
*Noght righted sal be in land;*  
*Vnrightwise man, at his endinge*  
*Take sal him iuels in steruinge.*
- 13 *.I. knew þat lauerd dome sal do*  
*Ofe helples, wreke ofe pouer als-so.*
- 14 *Bot rightwise to þi name schriue*  
*sal þai;*  
*And righte eerde with þi likam ai.*
- 2 *Mi bede be righted als rekles in þi*  
*sighte,*  
*Heuinge ofe mi hend offrand ofe*  
*nighte.*
- 3 *Set, lauerd, to mi mouth yheminge,*  
*And to mi lippes doer ofe vmstan-*  
*dinge<sup>1</sup>.*
- 4 *Noght helde mi herte in wordes ofe*  
*iuelnes,*  
*Til outscere<sup>2</sup> in sinnes out-scerand-*  
*nesses?*
- 5 *With men wirkand wickenesses for-*  
*þi,*  
*And with þar chosen, noght be rife*  
*sal i..*
- 6 *Threte sal me rightwis in merci,*  
*And he sal snibbe me witerli;*  
*Oyle sothlike ofe sinful al*  
*Noghte infat mi heued sal.*
- 7 *For yhite and mi bede in weleque-*  
*menesses ofe am:*  
*Þai ere outloted, samend to stane*  
*demers ofe þam<sup>2</sup>;*
- 8 *Þai sal here mi wordes, for þai mighte*  
*yhite,*  
*Als fattenes ofe erthe zhutten ouer*  
*erthe es ite.*
- 9 *Skatered<sup>4</sup> ere our banes biside helle:*  
*For at þe, lauerd, lauerd, min eghen*  
*to dwelle,*

## CXL.

**L**auerd, .i. cried to þe, here me;  
 Bihald to mi steuen when .i. hafē  
 cried to þe.

<sup>1</sup> V In miseriis non subsistent.    <sup>2</sup> Vir  
 linguosus.

<sup>1</sup> V ostium circumstantiae.    <sup>2</sup> Ms. outster.,  
 V ad excusandas excusationes in peccatis.  
<sup>3</sup> V absorti(!) sunt juncti petrae iudices eorum.  
<sup>4</sup> Ms. Stakered.

E om es. E shadued H shawed. E o. me hend. E sighte. EH om þou.  
 E for. EH zhorning. E To sinful man. nokyn. E þhot H zoht. EH agayne.  
 E ouer-al, es om. EH hote. EH salt þou. H zraw. E so. E wretchednes.  
 E n. sal be þo H n. be sal þa. E be rihted sal. E iueles at ending Take  
 s. h. in st. E om right.

## CXL.

E Here þou me nou witerli, A lauerd to þe krye I, Be-hald vn-to steuen of  
 me, When I haue kried to þe. E Dighted be mi bede right Als of brininge  
 in þi sight, Of mi hend þe vp-heuinge Offrand be it of heueynge; H Mi b.  
 be r. in þi siht als brenning, .. o. of uthtening. EH dore. E Held noght.  
 EH outscerandnes(se). E wickednes so. H corn. E Noght like rike(!) sal I with  
 corn of þo. H Zrete .. sinful. E Ouertake me þe rihtwise sal. E me with-al.  
 EH Oli. E yhit. E sal it. E For yhit and mi bede to go In þe quelmynges of  
 þo, Þai are out-loted samen to ston, Domes-men of þam ilkon. H welquemes.  
 samen. am. E Here mi wordes al sal þai For [þai] miht by niht and by day, Als  
 of erþe þe fatnesse Yutten ouer erþe it esse. EH Scaterd. E om our. E bones.

Ms. Vesp. D vii.

- In þe hoped .i. nighte and dai;  
 Noghte bere þou mi saule awai.  
 10 Yheme me fra snare þat þai set to  
 me,  
 And fra schames ofe wirkand wicke-  
 nesse be.  
 11 Falle sal in his nette sinful þat are.  
 Sengli .i. am til .i. forthfare.

## CXLI.

- With mi steuen to lauerd cried .i. ;  
 With mi steuen to lauerd bisoght  
 haue .i. .  
 2 .I. yhet mi bede in his sighte,  
 And mi drouinge bifore him schew  
 .i. righte,  
 3 In wanand mi gaste fra me,  
 And þou knew mi stiyhes to se.  
 4 In þat wai whilke .i. yhode ai  
 Snares to me hidden þai.  
 5 .I. biheld at righthalfe, and segh wele,  
 And nan was þat me knew a dele;  
 6 Forworþhed fleinge fra me,  
 And nan es þat sekas mi saule to se.  
 7 .I. cried to þe, lauerd, .i. saide: mi  
 hope ertou,  
 Mi dele in land ofe liuand nou.  
 8 Bihalde to mi bede for-þi,  
 For þat mikel meked am .i. :  
 9 Lese me fra mi<sup>1</sup> filyhande be,  
<sup>1</sup> r. me.

- For samenstrengþede ere þai ouer  
 me,  
 10 Outlede fra yheminge saule mine,  
 Forto schriue to name þine;  
 Me abiden rightwise to se,  
 To þat tou foryhelde to me.

## CXLII.

- Lauerd, here þe bede ofe me;  
 With þine eres þou bise  
 Mi bisekinge in þi sothnesse;  
 Here me in þi rightwisnesse.  
 2 And noghte inga in dome with þi  
 hine,  
 For nocht bes righted al liuand in  
 sighte þine.  
 3 For filyhed es mi saule þe faa,  
 Mi life in erthe he meked swa;  
 4 In mirkenesses he bilouked me,  
 Als þe dede ofe werld sal be,  
 And gremed<sup>1</sup> mi gaste es in me smerte,  
 In me todreued es mi herte.  
 5 .I. mined ofe daies alde, bithoghte  
 am .i.  
 In alle þi werkes witerli;  
 In makinges þat þou has wroghte  
 Ofe þine hende .i. wele bithoghte.  
 6 .I. tospred min hende at þe to be;  
 Mi saule als erthe waterlesse to þe.  
 7 Here me, lauerd, swifteli,  
<sup>1</sup> al. Angromed; V Et anxiatu est.

H om For. E þat inst. of at þe. E In þe hoped [I] with þoght, Mi saule o-way  
 bere þou nocht. EH snares þai set. E Fal in his nette sinful sal sare. E Sen-  
 gelic H Sengelic.

## CXLI.

EH kried I (om E) wisly. E om And. E shewed. E fro me mi gost to be.  
 E & my stiyhes þou knew. E non. E Fleyngē forwurþed fro me. E sekis.  
 E I kried ful inwardli, Louerd vnto þe for-þi, I said þou art my hope on hand,  
 Mi dele in land of liuande. E Vn-to mi bede behald þou, For mekel meked  
 am I nou. H me f. E fro filyand me þat be. E samenstriþed. E Lede  
 H Lese. EH abide. E Til. E forheled me.

## CXLII.

E om þine. E nou þou H nou. E And þou ne (ms. me) salt go in In dome  
 with hine þine, For rithwished sal nocht be Al leuand in sight of [t]he. H And  
 þou salt noht. E om es. E fo. so. E In merkenes louked he me. E þat be.  
 EH Angromed. E om in. E droued, to om. E Of daies elde mined was I,  
 Wele beþhot I am for-þi In þi werkis þat þou wroght, In makinges of þi  
 hend I þoght. H þine w. E I spred to þe mi hend þat be. E Louerd mi

Ms. Vesp. D vii.

- Mi gaste waned ful bisili:  
 8 Noght *turne* þou þi face fra me,  
 And to falland in flaske like sal .i. be.  
 9 Herde make to me areli þi merci,  
 For þat in þe hoped .i. ;  
 10 Konth make to me wai whilke ga .i.  
 sal,  
 For to þe mi saule houe .i. al.  
 11 Outake me fra mi faas, lauerd, to þe  
 flegh .i. nou;  
 Lere me to do þi wille, for mi gode  
 ertou.  
 12 Þi gaste, þat esse sa gode at nede,  
 In righte land ite sal me lede;  
 And for þi name swa hali esse,  
 Qwiken me saltou, in þine euenesse.  
 13 Þou sal outlede fra drouinge saule  
 mine,  
 And forlese mi faas in merci þine,  
 14 And þat droue mi saule al tine þou sal;  
 For .i. hine þine ai am al.

## CXLIII.

- Blissed lauerd mi god, þat leres righte  
 Mi hende at cocle<sup>1</sup>, mi fingres at fighte.  
 2 Mi merci and infleinge mine,  
 Mi helper and leser mine;  
 3 Mi forhiler, and in him hope .i. ai;  
 Þat vndres folke vnder me al dai.  
 4 Lanerd, whilke es man for þou in-  
 knew<sup>2</sup> him?  
 11 Þate giues hele to kinges, þat boght  
 Dauid  
 Þi hine fra swerde lithre: outake  
 me with,  
 12 And outake me fra þe hande  
 Of outhen sones ofe other lande,  
 Month ofe wham spekes vnnaitnesse,  
 Pair righthand righthand ofe wicke-  
 nesse.  
 13 Whas sones als new plantes bene

<sup>1</sup> r. cocke; V praelium.    <sup>2</sup> V innotuisti ei.<sup>1</sup> V reputas.    <sup>2</sup> tange.    <sup>3</sup> Ms. Leuens;  
V Fulgura coruscationem.

god here swiftli. E waned witerly. E Ne. fro. H. flosshe. E to in flesshe (!) falland. E to mi (r. me þi) milþe erli. E om to. E wai ingo I s. E Fro mi foos me outake þou, For þat I flegh to þe nou, Lere me to do þi wil þat isse, For þou art mi god of blisse. E so. EH heli. EH salt þou me. E Fro dronyng mi saule salt þou lede, And þi milthe mi foos to-sprede. H lede. E And tine salt þou al þat droue saule mine, For þat I am hine þine.

## CXLIII.

E Blissid be þou ilkadele, Louerd god of Israel, Þat ledis mi hend to sighte (!), And mi fingres to fightinge riht. H cocke. E Mi milye mine in-fleyng als-so, Mi finger (!) mi leser of wo. E om ai. E vndre me wisly. E who. E þat þou ne k. E to fantome. E is so. E His daies als shadw forth þai go. H help. EH Leuen brightnes. E Outsend fro hegh þe hand of þe. EH Outake me. H me lese. E om þou. E Of w. fele. EH Whos. E And þar. EH Louerd. E I sal syng to þe in. E Þat giues hele to kynges mo, Þat broght Dauid out of wo, Þi hine I is and ay sal be, Fro swerd liþer outake me. H outta me wid. E Whos mouth spekis. E And þar. E Sones of whom als impes new

Ms. Vesp. D vii.

- In þar yhouthe apon to sene;  
 14 Doughtres ofe þam samen-dighte<sup>1</sup>,  
 Vmtiffed als licknes ofe kirke brighte.  
 15 Cleues ofe þa fulle ere yhite,  
 Bolkenand fra þat in to þite<sup>2</sup>;  
 16 Þair schepe brodefulle, mightsomande  
 In þar outgange; þar noute fat in  
 lande.  
 17 Noght es fallinge ofe stanewalle swa;  
 Ne forthgange; ne cri in waies ofe  
 þa.  
 18 Seli folke to wham þese ere, saide  
 þai;  
 Seli folke ofe wham lauerd gode es ai.

## CXLIV.

- I sal vpheue þe, gode, mi kinge isse;  
 And in werld, and in werld ofe werld,  
 þi name blisse.  
 2 Bi alle daies sal .i. blisse þe same,  
 And in werld and in werld ofe werld  
 þi name.  
 3 Mikel lauerd, and loflike es he;  
 And ofe his mikelhede nan ende mai  
 be.  
 4 Strende and strende þi werkes loof  
 sal,  
 And þi mighte forthschewe with-al.  
 5 Mikelhed ofe blisse ofe þi halines ai  
 Sal þai speke, and þi wondres telle  
 sal þai.  
 6 And mighte ofe þine aghfulnesses sal  
 þai sai,  
 And þi mikelhed telle al dai.  
 7 Minde ofe mighthed<sup>1</sup> ofe þi softnesse  
 Sal þai riftē, and glad in þi right-  
 wisenes.  
 8 Mercifulle and mildeherted in lande  
 Lauerd, and mikel milde-herted and  
 tholandē.  
 9 Soft lauerd to alle he isse,  
 And his rewþes ouer alle werkes  
 hisse.  
 10 Schriuen alle þi werkes, lauerd, to  
 þe be;  
 And þine haleghs blisse to þe.  
 11 Blisse ofe þi rike sai þai salle,  
 And þi mighte speke ouer-alle;  
 12 Þat þai make kouth to mensones þi  
 might ilike,  
 And þe blisse ofe mikelhed ofe þi rike.  
 13 Þi rike, rike of alle werldes ende;  
 And þi lauerdschip in strende and  
 strende.  
 14 Trewē lauerd in alle his wordes isse,  
 And hali in alle werkes hisse.  
 15 Lauerd raises alle þat doune falle,  
 And þe hurte he vprers alle.  
 16 Eghen ofe alle, lauerd, hope in þe  
 wide,  
 And þou giues þar mete in time  
 fultide<sup>2</sup>:

<sup>1</sup> V compositae. <sup>2</sup> eructantia ex hoc in illud.<sup>1</sup> abundantiae. <sup>2</sup> in tempore opportuno; cf. 31. 7.

In þar youþe opon hew. E Vmtiffid. E Yedinges H Vingēs(?). E ful are of  
 þo. E fro þis in þat so. E Shep of þam boþe gret and smal Brodful are  
 þai ouer-al, Mihtsomand in þaire out-gange, Nete of þam ful fatte omange.  
 E Nis f. E stone-wal H stanwal. E so. E To whom þese are seli folcke  
 saide þai. H to whom zese are.

## CXLIV.

E I sal vpheue þe forby al thinge, God mine of heuen kynge, And to þi  
 name I sal blisse, In werld and in werld of werld þat isse. E Be al daies  
 whilke I liue, To þi name blis sal I gine, And þi name eryhe I sal. In werld  
 and in werld of werld þat isse(!). H þe þe same. H lof þi name. H om and.  
 E louelic. E mekilhede none. E St. & st. þine werkis ay Sal loue and þi  
 miht forthshew sal þai. E Þai sal speke mikelhed of blisse And tel þine  
 wundes þat isse. E aghfulnes. E mihtand. sothnes. E rihtnes. E Milzer & milze-  
 herted. E om and. E Sothefast til al is lauerd of blisse. E om alle. E Al þi  
 werkis lauerd shriuen. E þi. E To make kouth. H ma. E om ilike. EH om  
 þe. E rike briht. E werldis. E Louerd trew. H heli E seli. E werkis.  
 E L. he r. EH om þe. E vpreris H upreris. EH Alle eyhen. E om hope.

Ms. Vesp. D vii.

- 17 Opens tou þi hand ouer alle thinge,  
And filles ilka beste with blissinge.  
18 Lauerd rightwise in alle his waies isse,  
And hali in alle werkes hisse.  
19 Negh lauerd to alle him kalland esse,  
Til alle him kalland in sothnesse.  
20 Wille ofe dredand him sal he do,  
And here þar bisekinge, and saufe  
make þo.  
21 Lauerd yhemes alle him louand<sup>1</sup>,  
And forlese sal he alle sinnand.  
22 Heryinge ofe lauerd mi mouth speke  
sal,  
And blisse sal alle flesche with-al  
Vnto hali name es hisse,  
In werld and in werlde of werlde þisse.

## CXLV.

- H**erye, mi saule, lauerd alle!  
In mi life lauerd herye .i. salle,  
And salme to mi gode sal .i.  
Als lange als .i. am, witerli.  
2 Ne wiles in princes traiste neuer ane,  
Ne in mensones, in whilke hele es  
nane.  
3 Outga sal his gaste, and turne in  
erthe swa;  
In þat daie forworth sal alle thoghtes  
of þa.  
4 Seli of wham gode Iacob his helper  
isse,  
His hope in lauerd gode hisse:  
<sup>1</sup> diligentes.

- þat made heuen and erthe, þe se,  
And þat ener in þam be;  
5 þat in werld yhemes sothnesse;  
þat dos dome to mare and lesse  
Vnrightwisenes þat ere tholande;  
He gines mete til hungerande.  
6 Lauerd fotefest vnleses he,  
Lauerd lightes blinde þat mai noghte  
se,  
7 Lauerd reres hurt þat are;  
Lauerd loues rightwis fulle yhare.  
8 Lauerd ful wele yhemes ai  
Comelinges bath<sup>1</sup> night and dai,  
Fadrellesse and widowe onfang he sal,  
And waies ofe sinfulle forlese with-al.  
9 Rike sal lauerd in werldes to wende,  
þi gode ofe<sup>2</sup> Syon in strende and  
strende.

## CXLVI.

- L**oues lauerd, for gode salme es to  
singe;  
Til oure gode be blithfulle and faire  
louinge.  
2 Biggand Ierusalem lauerd wele,  
Samen sal he spredinges ofe Irael;  
3 þat heles forbroken ofe hert for wa,  
And toknitted<sup>3</sup> þar sorwes swa;  
4 þat telles mikelhede ofe sternes ma,  
And names kalles til alle þa.  
5 Mikel lauerd, and mikel might hisse;  
And ofe his wisdomes na tale isse.  
<sup>1</sup> Ms. blath.    <sup>2</sup> al. om.    <sup>3</sup> V alligat  
contritiones eorum.

E þou. E om alle. E ilk H ilke. E þi bl. E to him kalland e., To him k.  
E him dredand. E þar bone. E alkyn fl. EH heli. E om es. E þat isse.

## CXLV.

E tr. noght on. E Gast of him it sal outgo, And he sal agayne turne in is  
erþe so, And forwurþe sal in þat dai Al þoghtes of þam in ai. H in is erþe.  
E Seli wo god Iacob is helper is. E Hope of him. E maked. E om and.  
erþe als-so, þe se and al þat are in þo. E þat are vnrightwisenesse. H zo-  
lande. H until hungrande. E leses. E vpreres. EH rihtwisenesse E euer-  
marz. E yemes he C. whore so þai be. E & widous louerd kepe sal. E wai.  
E forlese al. E Louerd rike sal in w. with-outen end. E om of.

## CXLVI.

E Heryhes. E is it. E Louer[d] biggand I. ful wele E of h. mo. E þat;  
E gnides H tognides; E forbrekynges of þo. E tellis. E sternes briht. E &  
names til al þo kalland rihte. E oure louerd. E om might. E om his.

Ms. Vesp. D vii.

- 6 Lauerd handetame es kepande,  
And sinfull til erthe mekande.
- 7 Singes to lauerd in schrift þat be,  
In harpe to lauerd salme yhe:
- 8 Pate with cloudes hiles heuen,  
And graiþes raine til erthe ful euen;
- 9 Pat forthledes in hilles hay,  
And gresse to hinehede ofe men ai;
- 10 Pat giues to meres mete ofe þa,  
And to Crawebriðdes him kalland swa.
- 11 Noght in strengþe ofe hors sal he  
haue wille,  
Ne in schines ofe man queminge bes  
him tille;
- 12 Welequeme es to lauerd ouer him  
dredand,  
And in þas ouer his merci ere hopand.

CXLVII (contin. of preceding).

- Heryhe, Ierusalem, on-on;  
Heryhe þou þi gode, Syon.
- 13 For lokkes ofe þi yhates strengþed  
he,  
He blisshed þi sones in þe.
- 14 Pate set þine endes pais al dele,  
And with fattnes ofe whete filled þe  
wele.
- 15 Pate sente his speche til erthe þisse:  
Swiftli rennes sagh[c] hisse.
- 16 Pat giues snawe als wolle to se,  
Cloude<sup>1</sup> als aske spredes he.
- 17 He sendes als snodes<sup>1</sup> his cristal:  
Bifore face ofe his kalde wha thole  
sal?
- 18 He sal outsende his worde, and  
melte þa;  
He sal blawe his gaste, and watres  
outga.
- 19 Pat schewes his worde to Iacob wele,  
Rightwisenesses and his domes to  
Iraele.
- 20 Noght til alle birthe dide he swa,  
And his domes noghte schewed til þa.

CXLVIII.

- Heryhes lauerd, ofe heuen<sup>2</sup> isse,  
In heghtes heryhes him with blisse.
- 2 Loues him, alle his aungeles be;  
Alle his mightes, him loue yhe.
- 3 Loues him, sunne and mone bi nighte;  
Loues him, sternes alle and lighte.
- 4 Heryhes him, heuens ofe heuens þe  
same;  
And watres vnder<sup>3</sup> heuens ere, loues  
lauerdes name.
- 5 For he saide, and made þai are;  
He sente, and þai schapen ware.
- 6 In ai, and in werld ofe werld, sete  
he þa;  
He sete bode, and it sal noghte forbi  
ga<sup>4</sup>.
- 7 Heryhes lauerd, ofe erthe pate esse:  
Draguns and alle depnesse;

<sup>1</sup> V buccellas. <sup>2</sup> *al.* heuenes. <sup>3</sup> V-super.  
<sup>4</sup> V praeritibit.

EH no. E til oure s. yhe. E fortledis. E hinhed. EH mares. E om mete.  
þo. so. EH strengþ. E his wille. E liking; bes om. E Wel[li]kand. E þo  
H þa. E om ere.

CXLVII.

E louerd o-non. EH strenþed. E Pat þine endis pais to be E fild H fild.  
E om wele. E sendis. E to erþe þat isse. EH wulle. E strewes. EH Kolde.  
E who. E sende (out om). þo. E His gast sal blaw & water outgo. E Riht-  
wisnesse. E Til al birþes noght. EH om til. E he so.

CXLVIII.

E om of. EH heuenes. E Heryhes him al with angels so, Heryhes him al  
his mihtes mo. E Heryhes mone and soñ bright, Heryhes him sternes & þe l.  
E heuen of. E v. heuen. E om ere. . . E lof louerd n. E send & made þai  
ware. E he set þo. go. E Loues. E alkin depnesse. E hael snaw. EH ise.

Ms. Vesp. D vii.

- 8 Fire, snawe, haile isse<sup>1</sup>,  
 Blaste ofe stormes, þat makes worde  
 hisse;  
 9 Hilles, knolles alle men kalle;  
 Tries fruitefull, and cedres alle;  
 10 Bestes, and alle erfes ma,  
 Neddres, fogheles fepered als-swa;  
 11 Kinges ofe erthe and alle folke li-  
 nand,  
 Princes and alle demers ofe land.  
 12 Yhungmen, als-swa maidenes clene,  
 Elder with yhungre, al bidene  
 Loues name ofe lauerd witerli,  
 13 For vphouen es his name, ofe aneli.  
 14 His schrifte ouer heuen and erthe  
 with blisse;  
 And he vphoue horne ofe folke hisse.  
 Ympne to his haleghs, to sones ofe  
 Irael,  
 To folke nrehand to him wele.

## CXLIX.

- Singes newe sange to lauerd þat  
 isse;  
 In kirkes ofe haleghs louinge hisse.  
 2 Faine mote Irael in him þat ite made,  
 And doghtres ofe Syon in þair kinge  
 glade.  
 3 Herybe þai in crouth<sup>2</sup> his name ai,  
 In timpan and sautre to him singe þai.  
 4 For welequeme es lauerd in folke  
 hisse,

<sup>1</sup> *al. ise.*    <sup>2</sup> *V in choro.*

E Gast. E dou wille. H make. EH hise. E alle knolles me k. E frutful  
 H frutfol. E erþes mo. E and foyheles. E als-so. E om and. H Yhungmen.  
 E als-so H als-sa. EH Elde. EH Loue H om of. EH onli. E þat isse.  
 E Loftsonge til al his h. E om of. H him is wel.

## CXLIX.

E S. to louerd new s. EH kircke. E heryhing. E om mote. E him.  
 EH Syon doghters. E In crouth his n. loue þai ai. E Vpheue. E þhrotes.  
 þo. E And gripings. als-so. E Wrekis in birþhes. E mo. E fotefesteles.  
 E vine hendfestenes. E þis is bl.

## CL.

H wolken E festnes. E of m. hisse. E Loues him in his mihtes isse.  
 E Heryhes. E om in<sub>2</sub>. E Heryhes. E krouth H crouth. E Heryhes.  
 E strenges and. E Loue zhe him in ilka land. E cimbal (on erasure). E om  
 ful. E Heryhes. E cimbes. E mirthes þat isse. E Lett iche gast heryhe.

- And he vphoue<sup>1</sup> soft in hele to  
 blisse.  
 5 Glade sal haleghs in blisse alle,  
 And in þair clenens faine þai salle.  
 6 Gladschipes ofe gode in throte ofe  
 þa,  
 Gripinges ofe swerde in þair hende  
 als-swa:  
 7 In birthes wrekes for to do,  
 Snibbinges in ma folke þar-to;  
 8 To binde þair kinges in fotefestenes,  
 And þair worthi in iren festeles;  
 9 Dome writen in þam þat do þai —  
 Blisse þis es to alle his haleghs ai.

## CL.

- Heryhes lauerd in haleghs hisse;  
 Heryhes him in walken ofe his mighte  
 isse.  
 2 Heryhes in his mightes mare and  
 lesse;  
 Loues him after manihede ofe his  
 mikellesse.  
 3 In din ofe beme him loue yhe;  
 Loues him in harpe and in sautre.  
 4 Loues him in crouth<sup>2</sup> and timpane;  
 Loues him in stringes and organe.  
 5 Loues him euer in lande  
 In chimbes ful wele ringande;  
 Loues him in chimbes ofe mirthe  
 and blisse.  
 6 Alkine gaste loue lauerd þat isse.

<sup>1</sup> *V exaltabit.*    <sup>2</sup> *V in choro.*

## Poems of Ms. Tiber. E VII

(by William Nassyngton?).

Among the contents of Ms. Thornton is a poem titled »Tractatus Willelmi Nassyngtoñ, quondam aduocati curie Eboraci, de Trinitate & Vnitate, cum declaratione operum Dei, et de passione domini nostri Ihesu Christi &c. (ed. Perry), which is mainly a reproduction of St. Edmund's Speculum. To the same William Nassyngton is generally ascribed the long poem »Mirror of life«, a translation of Joh. de Waldeby's Speculum Vitae; although in some Mss. (Ll I. 8) the Engl. poem is ascribed to R. Rolle. The oldest, and probably original, Ms. of the »Mirror« is Tiber. E VII, of about 1350, a fine folio in double columns, and carefully written, but greatly damaged by fire and partly destroyed. Now the same Ms. Tib. contains, after the »Mirror« fol. 1—82, 3 more poems: the Lamentation of St. Mary on the Passion (after St. Bernhard); a versification of R. Rolle's Form of living; and a metrical version of the tract titled Spiritus Guidonis (from a prose text still extant in Ms. Vernon); then follows a set of homilies and legends in verse, which is a revised and greatly augmented edition of the Evangelia dominicalia in northern verse (cf. Altengl. Leg. N. F.)<sup>1</sup>. I have no doubt that the 3 poems mentioned — all translations — have the same author as the »Mirror of life«, viz. William Nassyngton, and to him I also ascribe the additional parts in the homilies and legends of the same Ms. So we have in him another Yorkshire poet of R. Rolle's time, and his follower; but he is rather an easy versifyer and translator, than an original thinker and poet. His chief merit is facility of form. Of his life nothing is known beyond what is implied in the above note of Ms. Thornton. The purity of a-forms shows him to belong to the same parts as R. Rolle. As an edition of the »Mirror of life« has been undertaken elsewhere, I do not give it here. In the pieces given, I have tried as much as possible to fill the gaps made by the fire and to complete the text.

### 1. (St. Mary's lamentation to St. Bernard on the passion of Christ).

A later, southern version of this poem, from Ms. Vernon, with the readings of 3 other Mss. (Dd. I. 1<sup>2</sup>, Trin. Coll. Oxf. 57 f., L. 70), was ed. in »Vernon Poems« p. 297. The present text proves the northern origin of the poem. (Another northern poem on the same subject, but omitting St. Bernard's name, is contained in the Cursor Mundi v. 23945 ff.; Old French poems in Ms. Gg I. 1, and Reg. 19 C II.) The subject is taken from a sermon of St. Bernard (Opp. Antw. 1616, cf. Migne 182 col. 1133).

fol. 82.

<sup>3</sup> Fader and sun and hali gaste, almighti god in trinite, þurgh bisekeing of Mari chaste, maiden and moder of pete,	als I am sinful, help in haste, lorde, þou send sum grace to me sum word to say þat be noight waste, bot þat oure saules þe better be.
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<sup>1</sup> The set in Ms. Tib. is repeated, and again augmented — especially in the legends — by a third poet, in Ms. Harl. 4196; cf. Altengl. Leg. N. F.

<sup>2</sup> Ms. Dd, in an additional stanza at the end, ascribes the poem to a hermit, meaning R. Rolle.

<sup>3</sup> The other Mss. have 4 additional stanzas in the beginning.



It es grete dole to tel or say  
 10 or forto think in mannes mode  
 how Crist opon þe gude friday  
 for vs sched his blissed blude;  
 al his desiples fled oway,  
 for drede of ded þai war nere wode;  
 15 it es no tung þat tel þam may  
 þe sorowes of Mari, his moder gude.

For scho him bare bath god and man,  
 and seþin þai cald his name Ihesu;  
 þai offerd him to sir Simion —  
 20 þat prophet wele his louerd knew;  
 an angel sun warned þam þan  
 of king Herod þat was vntrew,  
 and bad Mari til Egipt gane  
 for drede of ded of mani a Iew.

25 Mari euer had ioi inogh  
 whils sho was hir dere sun neghe;  
 into what stede so euer he drogh  
 come he neuer out of hir eghe.  
 seþin men did him mekel wogh  
 30 and mekil dole scho saw him dreghe:  
 his handes nayled þai til a bogh  
 and on a tre hanged him heghe.

Of sorows sere myght scho nocht sese  
 when he was bludi bak and croune,  
 35 and scho wist þat he was sakles;  
 of bodi and bak þe blude ran doun;  
 to se his pine was ful grete prese  
 of folk þat folowed him out of toun;  
 wemen wepid, withowten lese,  
 40 and pleined mekil his passioun.

Ihesus turned him to þam þare  
 and spak þir wordes of grete pete:  
 »wemen, wepes for me no mare,  
 bot for zowre-seluen wepe mai ze,  
 45 and for zowre childer ze mai haue care,  
 þat dose me shame als ze may see.  
 no wonder if hir hert was sare  
 þat saw hir sun so pined be.

When he was (beten) with scourges st(rang),  
 50 his frendes to fle war ful wight;  
 þan oure trowth al hally hang  
 in Mari milde both day and nyght.

Saint Bernard beres witnes omang,  
 so dose saint Iohn hir cosyn right,  
 þat sorow so to hir hert thrang  
 þat blude ran of hir eghen bright. 55

Þe blude out of hir eghen so ran;  
 for care hir hert nere clefe in two.  
 Saint Bernard, þat haly man,  
 beres witnes þat it was so. 60  
 for til a kirk wightly he wan  
 whare he might wit more of hir wo;  
 scho schewed hir þare, and asked him þan  
 what he wald, or scho went him fro.

He sayd: »if þat it war þi will, 65  
 tell me, lady, henyn quene,  
 how þou for wo wepyd þi fill  
 when þai did þi sun slike tene,  
 band him ful fast & bet him ill,  
 and corond him with thornes kene, 70  
 and gert him bere vnto a hill  
 a cros, and toyled him þam bitwene.

A, lady, whare wastou for wo  
 when þai him band and bet so fast?  
 I wote þou wald nocht fle him fro, 75  
 so was þi hert stif and stedfast.  
 allas, he said, whi was it so  
 and my hert nocht alto-brast  
 or els for care to-cleue in two,  
 or wepe whils þat my life may last? 80

Lady, he said, þou had grete pyne  
 when þat þou saw þat freli fode  
 his henyd doun so law enclyne  
 when he was hanged on þe (rode);  
 al-if he war goddes sun and þine, 85  
 his faire fless famed al of bl(ode).  
 allas, whine had þat bale be (mine)?  
 I wald haue standen wha(re þou stode)«.

»Bernard, scho said, who (list to loke)  
 when my dere sun to ded (was dight)? 90  
 he bowed his heuyd and (leue toke)  
 thankand his fader (ful of micht).  
 þe stones brak als (sais þe boke),  
 þe son also with(drogh his light);  
 þe temple clef, (þe erthe quoke), 95  
 þe ded to lyfe (ras ful right)«.

- «Ladi, he s)ayd, tak nocht (to grefe)  
 (if I) speke of his paynes strang;  
 (of) þam to lere war me ful lefe  
 100 more graythli, or þou fro me gang.  
 þou saw þi sun hing als a thefe  
 wounded sare and al with wrang;  
 to wit him haue so grete meschefe  
 no wonder if þou murned omang.
- 105 Now, lady, quene of heuen-blis,  
 sen þat no gamyn to me may gayn,  
 out of my wo þe bus me wis,  
 al-if I b[e] sin(ful) for sertayn.  
 als þou ert mayden and moder his:  
 110 what did my lord in al his payne?  
 when he was pined and did no mys,  
 whilk war his wordes? þis wald I frayne«.
- »Bernard, scho said, þi bousom bede  
 into mi hert has smeten a spere:  
 115 for who so neuyns my dere sun ded,  
 vnto me do þai þan grete dere,  
 (fo)r wepeing mase me wil of rede.  
 and zit I may none wise forbere,  
 what so þou fraynes here in þis stede  
 120 (þi) wepeing gers me gif answer«.
- »(I tha)nk þe, lady faire and fre,  
 (þat) þou wil cumforth me of care  
 (and) s)ogat schew þi hert to me  
 (and) tel me of his paines sare.  
 125 (wald) god þat I had bene with þe  
 (and) sene þe sorow þat þou saw þare!  
 (þan) mig)ht I euer in wepeing be  
 (and) þi)nk þaron for euer mare.
- <sup>1</sup>(þou has sene) lordes vntil him lout  
 130 . . . . ener þai might him seghe;  
 (of his) dedes þai had grete dout,  
 . . . . . haly and highe.  
 (when þat) þai presed so him about,  
 (whi sufferd he) þam so forto leghe,  
 135 (in his face) to spit and spout,  
 (how might he al þir) doles dreghe?«
- »(Mekeli he sufferd) þat mischefe —  
 (and wald haue sufferd m)ekil mare —  
 (for mannes saul was) him so lefe;  
 140 (for him he sufferd) þo paines sare.
- (I saw him hang he)ghe als a thefe,  
 (he saw I stud in sorow a)nd care;  
 (zit did mi weping him m)ore grefe  
 (þan al þe paines he sufferd) þare.  
 And certainly þat (was wel sene) 145  
 when he bitoke me vnto (I)on;  
 ful meke he was withowten wene  
 when þat him liked to luke me on.  
 for wa I wex both gul and grene,  
 of murnig may I mak my mone. — 150  
 I sal þe tell hali bydene  
 þe paines he sufferd euerilkone«.
- Þan Bernard toke to hir rewarde  
 and thanked hir with hert ful sare;  
 forto here of his luffli larde 155  
 him thoght it was a like and lare.  
 Sho said: »sen I þis space hane spared  
 to tell þe sorow þat I sau þare,  
 here efterward sal be declared  
 paines a thowsand tymes mare. 160
- Bernard, i saw mi dere son hang  
 als he had bene a maister-thef,  
 with sides blo als þai him dang  
 þat are war white and me ful lefe,  
 corund he was with thornes strang; 165  
 ful gern þai soght to do him grefe:  
 þai drogh him out with rapes olang  
 opon þe cros, til his fless clefe.
- When þat he was so straitli sted,  
 þe cursed Iewes liked ful wele! 170  
 al with blude his cors was cled  
 and with spiting fro heuid to hele.  
 opon þe cros so was he spread,  
 and nailed with thre nailes of stele;  
 þus was he drawen & laithli led — 175  
 and for mans dedis was ilkadele.
- I saw als it foure welles ware,  
 fro ilka naile a streme of blude;  
 al þus with dole þai dight him þare  
 þe Iewes þat war wilde and wode. 180  
 I had grete blis when I him bare,  
 so war his maners milde & gude:  
 seþen was al turned to sorow sare  
 when he was rugged & rent on rode.

<sup>1</sup> In the other Mss. here precede the events of Holy Thursday, v. 537—648; cf. v. 419.

- 185 So faire a fode was neuer nane,  
and þat beres witnes hali writ;  
þare was his fairhed fro him tane,  
with filthes fouly was he smyt.  
and sertes I was so wil of wane  
190 me wanted hali welth and wit;  
I had no gates graithli to gane,  
with sorowes so mi hert was hit.
- f. 83 (I wald þai had me han)ged him by,  
to ses my paynes in þat plas;  
195 no wonder if I war sary  
(t)o tharn mi ioy and my solace.  
(þ)e Iewes bad I sold me hy  
(þ)eþin oway tyte better pase:  
bot fast efter him folowed I  
200 and saw al paines þat he in was.
- Ful fast I cried on my manere  
to lat him gang and get his pese:  
bot my crying wald þai noght here  
ne in his paynes do no relese;  
205 for al my site and sighing sere  
his sorow wald þai no thing sese.  
I said: 'Ihesu my sun so dere,  
whi lattes þou þam merk me þis mese?'
- Wit þou wele ful wa me was  
210 when þai him nailed thurgh hend & fete;  
ful loud I cried and said 'allas',  
when þat I saw his wowndes wete,  
'my lord, mi sun and my solase,  
þat euer has bene so mylde & swete,  
215 haue mercy on me or þou pas,  
or els no blis mi bales may bete'.
- I said: 'my sun þat euer was hende  
and blith to do what I þe bad,  
whi leues þou me þus at þe ende  
220 to dwell in site and sorow sad?  
lord, lat ded now in me lende—  
of his cumyng wald I be glad;  
so sone he may noght with me wende  
þat I ne wald soner þat he me had'.
- 225 I made my mane to þe Maudelayne  
me forto cumforth in þat case;  
'þou pray for me with might & mayne  
vnto him þat þe helpid hase,
- so þat I might alsone be slayne  
with pain or euer I pas þis place, 230  
for I wald be ded ferly fayne:  
and þou for me na murnig mase?'
- Þe Maudelain said: 'I can no rede,  
for sorow es set in me so sare;  
235 þi colure þat was white and rede  
es now al wan with dole and care;  
I se my souerayn draw to ded,  
and zit [þi] murnig greues me mare.  
I wald we went out of þis stede,  
into þe tempil I rede we fare'. 240
- (I askid hir whar was) swilk (place)  
oþer in dale or els on hill  
whare I migh be sperd in þis space  
so þat no care sold cum me tyll;  
my ioy, mi blis and my solace 245  
despitusli I se þam spill;  
my welth al halely in him was:  
now es no wight in werld so will'.
- I cried vnto my sun so hende,  
and said: 'in werld me es ful wo! 250  
I may noght help þe als þi frende  
to ger þi famen fle þe fro.  
ful lang in sorow here we lende,  
þe Maudelayn & oþer mani mo:  
wele better vs war oway to wende: 255  
bot sertes I may noght fra þe go'.
- Þe Maudlayn cumforth me of care,  
to wende oway scho sayd war best,  
it helpid noght oure dwelling þare,  
for of rewth myght we haue no rest. 260  
I said to hir: 'whider sold we fare  
or walk for wo by est or west?  
ded with him I wald we ware,  
allas, whine wald oure hertes brest?'
- I se my sun twa theues bytwene 265  
naked & nayled opon a tre;  
ful blith & blissed euer has he bene,  
and now has ded tane him fro me.  
slike sorow sertes was neuer sene  
als we now on my sun may se: 270  
I war noght kind, þat wele [I]<sup>1</sup> wene,  
when he þus hings if I suld fle.

<sup>1</sup> Ms. þai.

Vnder þe cros here bide I will,  
 I wate in werld no better w(on);  
 275 of murnig might I haue (mi fill)  
 so forto sit and se him on.  
 here will I hald me on þis (hill),  
 if þat ze wende oway ilkon;  
 with mi sun sal I bide her (still),  
 280 and fle I will for (Iewis non)«.

Bernard þan answerd (hir ogaine)  
 and til hir softly gan (he sai):  
 »ful grete mater had þ(e Maudelain),  
 it es no man þat . . . . .  
 285 þi bale was I ful . . . . .  
 bot þeder I durst . . . . .  
 how þat þai. . . . .  
 more forto . . . . .

. . . . . þou has . . .  
 290 . . . ferdenes als þou þam fand,  
 . . my hert es ful hard to holde  
 and al þi wordes to vnderstand.  
 bot what my lord to þe say wolde  
 to aske þe zit will I nocht wande,  
 295 when þe Iews so breme and balde  
 nayled him thurgh fute and hand,

And when þai corond him with thorn  
 þat newly war tane of þe tre.  
 þou was ay redy him byforn,  
 300 I wate [mare] might none euer be.  
 þai hailed him with many a scorn,  
 als oþer men has tald to me:  
 what answerd he on euynd and morn?  
 to tell me, lady, pray I þe«.

305 Sho sayd: »I haue talde þe my thought,  
 what wald þou now wit of me mare?  
 ay when þat sorow es furth soght  
 it mase my hert in sighing sare.  
 bot if it may amend þe oght  
 310 (zit forto) knaw more of mi care,  
 (vnto) þe sal I nyte right nocht  
 (a)t tell þe fully or þou fare.

(Mi sun) þat died at þe hourz of none  
 (he) said to me on þis manere:  
 315 '(wo)man, be nocht will of wone,  
 (biha)ld þi sun bisid þe here'.

(þan) said he to my cosin Iohn:  
 '(bihald) þi moder lefe and dere'.  
 (ay)þer loked we oþer opon  
 (sari)ly with symple chere. 320

(He said: 'Ion, als) þou ert hende,  
 (be ay) redy vntil hir bone;  
 (luke to) hir whare scho will wende  
 (als I bifor wa)s won to done.  
 (here I mai) no lenger lende 325  
 (for my time) es cumand sone,  
 (heþin now bihou)es me wende  
 (on hegh vnto my) fader in trone.

(Moder þat mi) bodi bare,  
 (it es hard pined) als þou mai se, 330  
 (for al man-kind als I) said are  
 (fra ded to lif suld) raised be.  
 (I sek a schep, suld els) forfare,  
 (þat with wrang was stolen) fro me;  
 (I sal it bring þar it was are) 335  
 (and of his þraldom mak it) fre.

Þat schepe bitakens (mannis kinde),  
 my fader will þat it be soght;  
 oþer þan I may none it finde,  
 for with mi blude it bus be boght;  
 340 out of þe place whare it es pynide  
 to bigly blis it sal be broght'.  
 he said I suld leue him bihinde;  
 þarfore ful dreri was my thought.

Þus war his wordes more and myn 345  
 þat Ion my cosyn to me suld luke.  
 al-if he war nere of my kyn,  
 for my sun þare I him toke.  
 al with swilk talking gan we twin,  
 and my solace so I forsoke. 350  
 þir wordes þat þus gan bygin  
 ful wide þai sal be wreten in buke.

Bot a thing, Bernard, did me wo:  
 when my sun said 'me thristes sare'.  
 to get him drink fast gan þai go 355  
 with grete despite wald þai nocht spare,  
 aysell and gal þai menged so,  
 and in a spounge þai hid it þare;  
 þai bad him baldely þareof to  
 and drink on fast, he sold haue mare. 360

- I cried þan: 'dere sun, drink it noght!  
for hething wald þai þou it had;  
of aysell and gall es it wrought,  
sune of þe saoure þou mai be sad'.  
365 ful mildly þan he me bysoght  
so þat I suld be blith and glad;  
'for with þis drink man-kind es boght,  
it bus, be als my fader bad.
- Parfor, moder, þi murnig mend,  
370 and for me murn þou now nomare!  
vnto mi fader bihoues me wend  
and lede ogayn þat lost was are.  
and sune efter þe sal I send —  
bot me byhoues bifor þe fare;  
375 and seþin saltou with me lend  
in ioy and mirth for euermare'.  
Þe Iews ful of pomp and pride  
hanged two theues despitously  
bi mi dere sun on ayther side;  
380 þe tone to him gan merci cri,  
þe toþer answerd in þat tyde:  
'he hinges hegher þan þou or I,  
and es wete with wondes wide:  
to ask him help þou dose foli'.  
f. 84  
385 (Þe toþer answerd with milde mode:  
'he es dampned with fals rede,  
for he did neuer no thing bot gude,  
and we haue wele serued oure ded.  
haue mercy on me, mayster gude,  
390 when þou cums vp in þi stede;  
thurgh vertu of þi blissed blude  
þe way to blis, lord, þou me lede!'  
My sun said: 'þou askes rightwisly,  
for þine asking blissed þou be;  
395 þis day grante I þe forþi  
in paradis to won with me'.  
I saw þat sight, and was sary  
when þat þai died so on þe tre;  
þe gude thefe went to heuyn in hi,  
400 and þe ill to hell went he.  
To se þat sight I had solace  
how tyte þe tone vnto heuyn wan;  
for wele I knew þan by þat case  
my sun was verray god & man.
- and als I stode still in þat place, 405  
to cry ful loud my sun bygan:  
'ely ely', his cryng was,  
'lamazabatany' efter þan«.  
þir wordes er als men may se  
in ynglis tung to vnderstand: 410  
»fader, whi forsoke þou me,  
þus to be bun in [b]itter<sup>1</sup> band?  
heder I come thurgh rede of þe:  
mi saul I send into þi hand.  
for man þus am I pined on tre: 415  
now es fulfild als þou cumand.«  
BERNARD þan to hir answerd:  
»Lady, blissed mot þou be;  
of schere-thursday now haue I herd  
how þi dere sun was tane fro þe. 420  
and on gude friday how it ferd,  
how þat he died opon a tre;  
bot now, how he in graue was sperd,  
ladi, þat tale now tell þou me.  
And how þat he was taken doun 425  
tel me, moder & mayden mylde,  
<sup>2</sup>of þe cros efter his passionne,  
and how þai wrought þan with [þi] childe,  
and how þat Ioseph come to toune  
þi sun bodi for he wald bilde; 430  
he wan it with his orysoune  
fro Pelat and þe Iewes wilde.  
(And how he was laid in þe ston)  
tell me, mayden and moder fre;  
whilk of his frendes euerilkone 435  
walde þare at his beriyng be;  
þe murnyg of þe and of Iohn,  
mayden mylde, mene vnto me —  
for wele I lene ze left allone  
with-owten mo of zowre menze«. 440  
»Bernard, scho said, allas allas,  
þir wordes dose me mikell wo;  
to tel al halely how it was  
my hert for bale might brest in two.  
Ioseph gan vnto Pilate pas, 445  
and asked þe bodi þat hanged so;  
and both Pilat and sir Cayphas  
gaf him leue it doun forto to.

<sup>1</sup> Ms. witter.    <sup>2</sup> Ms. and of.

Pelates knyghtes sterne and stout  
 450 furth with Iosep gan þai wende,  
 and oþer folk a ful grete rout—  
 sum was his fa & sum his frende;  
 þai brak þe theues the-banes about,  
 to luke if þaire life had made ende.

455 þat þai sold do so had I dout  
 with my sun þat was so hende.

I foloud fast with al my myght,  
 with Ion and with my systers two.  
 omang þam þare þan stode a knyght,  
 460 blind he was and lame also,  
 and al þai said Longius he hight;  
 vnder þe cros þai gert him go—  
 and sertes þan I saw a sight  
 þat was þe werst of al my wo.

465 Þai gaf þe knyght a spere ful gude,  
 and set it to my dere sun side,  
 þai bad him sting fast þare he (stode)  
 for any thing þat might bi-(tide).

he put it up with eger mode,  
 470 to my sun hert he gert it (glide):  
 and sune brast out both (water & blude)  
 of þat wound þat was (so wide).

þe blude ran down vntil hi(s hand),  
 and þarwith wiped þe knight . . .  
 475 so gat he sight als he . . .  
 and loked brade with e . . .  
 and thanked god of (al his sand),  
 liftand his hert to . . .  
 þat sight saw (I þar I gan stand),  
 480 and oþer mo . . .

(þan wex mi hert heui als led)  
 (when) I saw þat rewful sight,  
 þe water clere and þe blude rede  
 þat ran out of þe wownde ful right;  
 485 þan fel I doun als I war ded,  
 langer to stand had I no might.  
 Ion me comfort in þat stede,  
 so did Ioseph þat nobil knyght.

þan went þe knyghtes to sir Pilate,  
 490 and I left þare ligand in swowne:  
 and when I couerd out of þat state,  
 I prayed Iosep to tak him doune

and get him þeþin by any gate  
 fro þe Jews fals and felowne.  
 Ioseph said: 'lat be þi late;  
 495 to bring him þe er we ful boun'.

Nichodemus þe nayles ont drogh,  
 and Ioseph lapped him in his arme—  
 both þai lufed him wele inogh,  
 and toke him doun withowten harme. 500  
 (þai) lesed mi barn þus fro þat bogh  
 and broght him euynto my barme:  
 I kissed his mowth with mekil wogh—  
 cald it was and nothing warme.

(An) hundreth siþes gan I kis 505  
 his mowth and als his eghen two,  
 (and said): 'dere sun, sen I þe mys  
 (glad) now sal I neuer go,  
 (& Ioseph) ful fast aboutward is  
 (þat þou) war in þi graue me fro. 510  
 (now in þis) werld who sal me wis?  
 (whine) war I grauen with þe also?'

(To wepe) might I nothing forbere,  
 (so was mi) hert enclosed with care;  
 (his wou)ndes did me slyke dere 515  
 (whilk I saw) on his body bare  
 (mad of þe na)yles and of þe spere,  
 (þat it wou)nded my hert ful sare;  
 (all men sorow)ed þat þar were,  
 (bot mi sorow) was mekil mare. 520

(Slike sorow þar in) me was cast  
 (þat I most wepe) on alkins wise;  
 (bot zit my hope ay) was stedfast  
 . . . . . he sold vp rise  
 . . . . . war past, 525  
 . . . . . (s)eruisse;  
 (ful wele wist I a)t þe last  
 (I suld him se omang al hi)se.

Had I noght . . . . .  
 and trowed þat he suld ris up right, 530  
 Bernard, mi hert had brusten bene  
 when mi dere sun to ded was dight.  
 Ioseph & Nichodeme þam bitwene  
 to beriyng bare þat bodi bright;  
 þai lapped it in clothes clene, 535  
 and closed in a stane þat night.

- 1<sup>b</sup>Now lady, quene of heuyn and hell,  
 als þou him bare þat vs dere boght  
 I pray þe þat þou wald me tell  
 540 more of þi murnig if þou moght:  
 whare wastou whe[n] þai did him dwell?<sup>2</sup>  
 in Ierusalem, whare he was soght  
 and taken with þe Iewes fell  
 and byfor sir Cayphas broght?<sup>3</sup>
- 545 »Bernard, þat sight I saw also,  
 mi blissed barn how þai him band,  
 and led him furth ful fast me fro;  
 I folowd him ful sare wepeand.  
 no wonder was if me war wo,  
 550 bot more meruail how I might stand,  
 at se mi sun tó paynes go;  
 to folow and wepe might I noght wand.  
 On schere-thursday within þe night  
 þai soght him, Iewes ful grete plente,  
 555 with lanternes & with swerdes bright,  
 and ilkone asked 'whore es he?'  
 'I am here', he said ful right,  
 'bot dose my men no harm for me'—  
 he wist what dole to him was dight,  
 560 þarfore he wald his frendes went fre.  
 Al-if him-self to paynes zede,  
 he wald none oþer þe wers ware;  
 þat schewd he by his speche gud spede  
 both in þat stede and els whare.  
 565 Peter gan his swerde out lede  
 and Malkus ere sune of he schare;  
 my sun him blamed for þat dede  
 and hastily he (he)lid it þare.  
 Indas þat was (ful) of þe fende,  
 570 al-if mi sun his treson wist,  
 at his cumyng he cald him frende  
 and curtaisli þare he him kist.  
 þan knew þai wele my sun so hend,  
 þai laid hand on him als þam list;  
 575 omang þam al no man him mende.  
 on þis manere my mirth I mist.
- f. 85  
 3 . . . . .  
 and seþin (to Pilat), him to spill;  
 my dere sun was noght ferd forþi,  
 580 bot þeder went he with gude will;
- he kid noght þat he was myghty,  
 bot bare him euer simpll and still.  
 Pilate sayd he suld noght dy,  
 for in him fand he none kins ill.  
 Þai hid his eghen and band him fast 585  
 and bet him þan with buffettes sare,  
 and bad him rede wha smate him last,  
 a trew prophet if þat he ware.  
 two of my sisters þeder past  
 forto se þat sorow and care, 590  
 and þe Maudelaine was noght last—  
 scho lufed him lely and his lare.  
 Hir luf to him was euer new,  
 to wirschip him als was worthy.  
 ful strang es luf of frendes trew, 595  
 and of þe moder maste namly.  
 he was so faire of hide and hew,  
 my murnig was þe more forþi;  
 al men him lufed þat euer him knew,  
 slike blis it was to beld him by. 600  
 Þai nakend him þan in þa stoundes  
 and till a peler band him al bare,  
 and bet him þan þare in þaire boundes  
 despitusly wald þai noght spare;  
 foure thowsand and sex hundreth woundes 605  
 dight þai on his sydes ful sare,  
 and cried on him on heght als houndes:  
 'þi propheci mendes þe nomare'.  
 Bernard, I was ful will of rede  
 when þat I herd þam sogat say 610  
 þat Ihesu sold be done to dede  
 and Baraban go quite for ay.  
 it was þe custum in þat stede  
 to saue ane on þaire sabot-day;  
 god sun þai slogh with wikked red, 615  
 and lete a thef go quic oway.  
 Þus þe Iewes ful sterne and stout  
 held my sun in ful hard band.  
 Pilat had of þam more dout  
 þan of him þat was alweldand: 620  
 he rase up right omang þat rout  
 and liuerd him into þaire hand.  
 þan p̄resed þai bremely him about,  
 and euer ful mekeli gan he stand.

<sup>1</sup> v. 537—648 precede v. 129 in the other Mss. <sup>2</sup> *al.*  
 qwell. <sup>3</sup> v. 577—84 follows after 600 in the other Mss.

- 625 (When he was dampned þan þai went) þe heuynes might I . . .  
with him out of þe tun ful tite, ouer him hertly g . . . 670  
þe cros opon his bac þai bent I wend to were þe . . .  
and waited to do him despite. so þat my so . . .  
allas þat lamb þat iȝnocent . . . . .
- 630 þat neuer was worþi to wite, . . . þai gan me (win),  
omang þa wolues was to-rent. (ilka)ne at oþer leue þai toke 675  
I folowed fast with sorow and site. and led me home vntill owre in.  
for sorow I might speke ne luke,  
and al þai murned more and myn.  
no wight in werld might write in buke  
oure bitter bale þat might nocht blin. 680
- þe Iewes war fayn when he fore ill,  
and fast þai logh, both moste and leste:  
635 'if þou be king tell vs vntill,  
so þat þi payn may be relest'.  
he answerd nocht bot held him still,  
with countynance fayre and rest,  
and bare þe cros vp to þe hill  
640 ful housumly als any beste.
- I swouned þan ful many a sith,  
so did wemen þat war with me;  
I cried loud, for he suld me lith,  
when I for prese might him nocht se:  
645 'A sun, whi hies þou þe so swith  
sen þat þou beres so heuy a tre,  
and lattes þi moder be vnblith,  
and oþer frendes þat folowes þe?'
- Sen heuyȝ was and erth also  
650 and Adam merked efter man,  
had neuer woman so mekil wo  
ne care in hert als I had þan.  
now haue I tald bitwen vs two  
of grete greuance sen I bygan;  
655 ȝit may I mene of many ane mo,  
fro his graueing how þat we wan«.
- þan wald Bernard no speking spare  
bot til hir said he sone onone:  
»I thank þe, ladi, of þi lare,  
660 þat þou to me will mak þis (mone).  
when he was ded als þou said are  
and stalworthli stoken in ston,  
forþermare how gan ȝe fare,  
þe Maudlayne and þi cos'yn Ion)?«
- 665 »Sertes, Bernard, þe soth . . .  
grete hardnes þan in h . . .  
when þai þe stone wal . . .  
for wa þan wex I al . . .
- Intill a chamber þai gert me go  
whare mi dere barn was won to be;  
Ion and þe Maudelayn went also,  
for no thing wald þai wend fro me.  
I wayted about in ilka wro 685  
bot of my sunn kouth I nocht se;  
omang vs was so mekill wo  
þat in swounyng we fell al thre.
- þus war we set in sorows sare,  
and out of bale might none vs bring, 690  
til þat we wist how he sold fare  
þat was oure conforth oner althing.  
now haue I tald þe of my care,  
(wh)at pain I had in his parting;  
bot efter I was ful redi þare 695  
to luke efter his vprising«.
- (Saint) Bernard said: »my ladi fre,  
I thank þe, moder and maiden milde,  
þat þou wald þus mene vnto me  
(þe) sorow of þe and of þi childe. 700  
(now) am I seker, whare so I be,  
(þat) his passioun sal me schilde  
(fra þe fend) and his powste,  
(and also) fro al werkes wylde.«
- (Now, ladi,) for þat mekyll wo 705  
(and þe murn)yg þat þou made omell,  
(þe pas)sioun of þi sunn also  
(& his d)ed so foule and fell,  
(lat vs neu)er depart þe fro,  
(bot grant vs) euer with [þe] to dwell, 710  
(and he)pen owai) when we sall go  
(schild vs fro) þe paynes of hell.



## 2. (R. Rolle's Form of living, in verse).

The following interesting piece is a metrical paraphrase of the 1<sup>st</sup> part of R. Rolle's Form of living, most likely by Will. Nassyngton. It demonstrates the great popularity of R. Rolle's treatise. No other Ms. is known to exist.

fol. 85<sup>b</sup>.

- |  |   |
|--|---|
| <p><b>I</b>lka man þat bunden es)<br/>         (in dedli sin), has (thre wrechednes),<br/>         þat bringes þam to þe ded of hell;<br/>         and whilk þai er I sal ȝow tell.<br/>         5 Þe first es defaut of gastly strenkith<br/>         þat þai sold hane þaire liue to lenkith;<br/>         þat mase þam so wayk in al thinges<br/>         þat þai may nocht gainstand fandinges,<br/>         ne þai may nocht lift vp þaire will<br/>         10 þe luf of god at ȝerne vntyll.<br/>         Þe toþer es vse of flesli syn<br/>         and a desire to dwell þare-in,<br/>         and for þai haue no will to stand<br/>         in lustes er þai lightly falland,<br/>         15 and [in] þaire Instes so will þai lend<br/>         many vnto þaire liues end.<br/>         Þe thrid wrechednes es chanieing<br/>         of lastand gudes for pasand thing,<br/>         als when þai leue þe ioy endles<br/>         20 for vaine ioy here þat pasand es.<br/>         and if þai turn þam ald or ȝing,<br/>         god will ordaine þaire wonyng<br/>         with angels and with hali men,<br/>         þaire wrechidnes if þai wil ken;<br/>         25 bot for þai folow þe filth of sin<br/>         and likes more to lend þarein<br/>         þan in þe grete fairehed of heuyn,<br/>         both it and þe werld lose þai euyn.<br/>         For he þat has nocht Ihesu Criste,<br/>         30 al gude thing es fro him rauist;<br/>         al creatures sal uengance cry<br/>         on him in dome, als es worthi. —<br/>         Þir wrechidnes er nocht anly<br/>         in þam þat luffes here licheri<br/>         35 and glotony and oþer sines<br/>         þat þaire luf oft fro god twines:<br/>         bot þai er in sum man and wife<br/>         þat semes in penance and gude life.</p> | <p>For when þe fende ful of enui<br/>         can parcauwe here preueli 40<br/>         þat man or woman, ald or ȝing,<br/>         wald turn þam vnto gude lifing<br/>         and forsake werldly vanite,<br/>         a hundereth wiles þan has he<br/>         to put þam fro swilk purpose sune, 45<br/>         and ger þam leue yf oght be done;<br/>         and so warly oft will he wait<br/>         þat þai sal nocht se his desayt.<br/>         Sum (he desaiues) thurgh þe syn f. 86<br/>         of erreure þat he puttes þam in; 50<br/>         and sum with singulere wittes here,<br/>         when þai think on þis manere,<br/>         whare so þai walk by est or west<br/>         þat þaire owin wit euer es best,<br/>         and þarfore will þai no counsayle 55<br/>         al-if it might þam mekil avayle,<br/>         his a wit think him best of all—<br/>         þat gers him oft in folis fall;<br/>         þis es a stinkand sin of pride,<br/>         þat þe fend gers walk ful wide. 60<br/>         Sum he desaiues<sup>1</sup> thurgh vain glori,<br/>         þat es idel ioy, als when any<br/>         has pride in hert on ill manere<br/>         of penaunce þat þai suffer here,<br/>         or els of gude dedes þat þai do, 65<br/>         or uertus þat er gifen þam to;<br/>         and er sari when men þam lackes,<br/>         and meri when men rose of þam maks;<br/>         þam think þaire werkes &amp; þaire gude dedes<br/>         fer passes þe lif þat oþer ledes; 70<br/>         þam think þat no man, ald no ȝing,<br/>         suld repr̄hend þam in no thing;<br/>         þai despise al sinful men<br/>         þat will nocht wirk als þai þam ken.<br/>         how suld men find more sinful here 75<br/>         þan he þat lifes on þis manere?</p> |
|--|---|

<sup>1</sup> Ms. desayued.

- and more sinful þarfore he es  
 þat he wate noght his wrechidnes.  
 Sum er desayued in lust & liking  
 80 of mete and drink outrage taking,  
 when þai haue grete delite þarin  
 and wenes þat þai do no syn,  
 þarfore þai amend þam noght,  
 and so þai er in bondage broght;  
 85 al gude vertus þai put byhind,  
 in þaire wittes er þai made so blind.  
 Sum er bigiled thurgh abstinens  
 fro mete and drink and oþer spens;  
 þat es desayuëing of þe fende  
 90 to ger þam faille and þam-self schende,  
 þat if þai bigin any thing,  
 þai sall noght bring it to ending;  
 and þusgat es þaire mede made les  
 thurgh foli of þaire frawardnes.  
 95 Þis gilder þe fende vntill man merkes  
 when he bigins to luf gude werkes;  
 he suffers . . . of hert and (hend)  
 þat þai bring no gude werk till end;  
 he gers þam wene at þai sall do  
 100 more þan þai may atteyn vnto,  
 and gers þam wene þaire werkes er lele,  
 when þai do harm to þaire saul hele.  
 For, als þir clerkes may knaw ful euyn,  
 we hane a lang way vnto heuyn,  
 105 and ay when we a gude dede do,  
 a pase þan mak we heuyn vnto,  
 and when we think gude thoghtes or  
 pray,  
 vnto heuen we mak vs way;  
 þan, if we mak vs here so wayke  
 110 þat vs list nowþer lif ne (l)ayke  
 ne nowþir gude werkes forto wirk  
 ne forto pray ne go to kirk —  
 we er so febill we may noght rise  
 ne be lastand in goddes seruise:  
 115 me think we er wortht to blame,  
 and aght forto think mekill shame,  
 þat in oure werkes er failand  
 when we had moste mister to stand.  
 and sertes it es [noght] goddes will;  
 120 þat proues þe prophet by þis scill:  
 he said, »lord, I sal kepe mi might  
 vnto þe both day and nyght« —
- his meneing was þan on þis wise,  
 þat he suld maintene goddes seruis  
 lastandly to his ded-day, 125  
 and noght sune waste his strenkith (oway)  
 and seþin lig waneand by þe waw.  
 þat es more perill þan we knaw;  
 Saint Ierom sais, to vnderstand,  
 þat he makes of rauyn ofrand 130  
 þat here will turment his body  
 fro mete and slepe outragensly.  
 And saint Bernard sais þat f(asting)  
 ne wakeing lettes noght g(astli thing)  
 bot helps it in ilk sesoune 135  
 if it be done with discrecioune,  
 and if discrecioun be n(oght) . . .  
 þan er þai tald vices al . . .  
 Þarfore to pine vs es (na nede)  
 and þan haue vnth(ank for our dede). 140  
 Bot par er sum me(n þat wenes)  
 þat þaire life es (noght al þai menes)  
 bot if þai vse (swa mikil fasting)  
 þat all (men spek þarof, ald & zing):  
 (bot oft þe mo ioy þai hane þen) 145  
 (withow)ten of þe speche of men,  
 þe les ioy haue þai within  
 of þe luf of god þat neuer sal blyn.  
 It war wele more to goddes honore  
 to sustine þaire bodis in mesure 150  
 and forto tak with gude talent  
 what sustinance so god þam sent,  
 forto maintene his seruyse,  
 þan forto wirk on oþer wise,  
 thurgh penance & ypocrisy 155  
 to ger þam be halden haly.  
 for þe les þat men þaire gudnes neuyn,  
 þe more it es with god of heuyn.  
 What helps it to more or les  
 to haue þe abit of halines 160  
 and be noght so, bot couer pride  
 and ire and enuy on ilk side,  
 and hide so many wikked dede  
 vnder þe clothes of Cristes barnhede?  
 (A) foul lust es it unparfite 165  
 (of) oþer mens wordes to haue delite,  
 (þat) of oure dedes may deme right  
 noght  
 namore þan þai may of oure thoght;

(þ)arfore weþer þai say gude or ill,  
 170 (a) man sold gif no tent þartill;  
 (an)d if we hide oure werkes þen  
 (fro) þe loueing of werldly men,  
 (þan) will god for oure gudenēs  
 (sche)w vs ioy þat es endles.  
 175 (For his) ioy es when alde and zing  
 (has) strenkith to fell þe fendes fanding  
 (and sekēs) no thing forto haue  
 (bot lu)f of god his saul to saue:  
 (and þis de)sire of his luf smert  
 180 (ay sul)d kyndel in oure hert,  
 (and þe swetn)es of his grace  
 (be oure comfo)rt and oure solace.  
 (Lo þus hau)e I talde here now  
 . . . . . fende decayues & how  
 185 (men & women) þat er nocht quaine  
 . . . . . be ataynt;  
 (if þou wil do bi gu)de counsayle  
 (and folow lare þat mig)ht auaille,  
 (his malis sal turn him til) anoy  
 190 (and al his trappis þou sal) destroy.  
 God suffers þ(e fend to temp gud men)  
 for þaire profit, als clerkes ken,  
 þat þai sal be hegher in blis  
 when [þai] haue ouercumen him and  
 his.  
 195 Þe fende on thre wise has powere  
 forto dwell in a man here:  
 Ane es, hurtand þe gudes of kind,  
 als reuand men speche, wit & mynde.  
 Anoper es thurgh þe gudes of grace,  
 200 þat he makes men in many place  
 to haue swilk delite and liking  
 in werldli gudes þat es vain thing  
 þat þai forget god euer omell  
 and wendes with þe fende to hell.  
 205 Þe thrid maner es, turmentand  
 a mans body by water or land,  
 als Iob was turment lifand here  
 with maladies and sekenes sere.  
 Bot wit þou wele, for ani gyn  
 210 if he may nocht temp þe within  
 nowþer with his worde ne dede,  
 withowten thar þe nocht him drede;  
 for vnto no man may he greue  
 ferrer þan god will gif him leue.

Þe fende, als hali writ witnes, 215  
 transfigures him in sere liknes:  
 sum tyme als ane angell of light  
 tempes he men both day and night,  
 and hides ill to ald and zing  
 vnder þe liknes of gude thing. 220  
 and þat es on two maners done:  
 Ane es when he at morn or none  
 egges men till esse of body  
 and forto kepe þam tenderly;  
 he sais if þat þaire fless be pinde, 225  
 þai may sustyne [nocht] wele þaire  
 kinde,  
 and þat es nede on alkins wise  
 forto mai[n]tene goddes seruise;  
 on þis wise makes he vs to think,  
 bot if we ett wele and wele drink 230  
 and lig soft and sit warm,  
 els may we lightly haue grete harm,  
 and els till end bese it nocht won  
 þe trauail þat we haue bygun;  
 þus bringes he men both more & les 235  
 to lust and liking of þaire fless.  
 Anoper es when he thurg chance  
 entices vs to grete penance  
 . . . . . f. 87  
 of gastly gudes, and þusgat sais: 240  
 »He þat moste hard life wil lede  
 for goddes luf, sal haue most mede:  
 þarfore ett lityl and febil mete,  
 and thinst drink þat þou may gete,  
 vse litel slepe, and were þe hayre, 245  
 and fast mekill þi fless to payre,  
 þat þare be none for nokins chance  
 þat may pass þe in penance.«  
 þus sais þe fende in þi conciens  
 to sla þe with grete abstinens, 250  
 right als he said þe toþer thing  
 to sla þe with outrage etting.  
 and þarfore, if we right lif wald,  
 a gude mene bihoued vs hald,  
 þar-thurgh we may gett oure saul bute 255  
 and hald oure fless ay vnder fote,  
 and suffer it to haue strenkith þarto  
 at serue god als it suld do.  
 Also oure [enmy] wil nocht sese  
 ne suffer vs here to rest in pese 260

- onightes, when we suld slepe a while:  
 bot þan he sekcs vs to bigile  
 with unaitese, to mak vs glad,  
 and sumtyme sightes to mak vs rad  
 265 and ger vs lathe with oure awin state —  
 for al oure febilles wele he wate.  
 with faire sightes he makkes vs fain  
 forto ger vs be glad in vaine,  
 to ger vs wene so þat we er  
 270 better þan we may be bi fer.  
 sumtyme he puttes intil oure mode  
 þat we er halden hali and gude,  
 to mak vs proud of oure gude dede  
 and so to ger vs lose oure mede;  
 275 sumtyme he sais we er werst of all,  
 at gerr vs into wan-hope fall  
 and so forto di in despaire.  
 Þus colures he his falsbedes faire.  
 bot god ful kindly wil vs kepe  
 280 and saue, wheþer we wake or slepe,  
 if we rewle vs efter his will,  
 þat þe fende nocht dere vs till.  
 Þou sinnes nocht slepeand, sais þir  
 clerkes,  
 if þou be wakeand with gude werkes,  
 285 withowten outrage of mete and drink,  
 and euil thoghtes on none wise think.
- Þ**(e fend desayues) . . . . .  
 thurgh dremis þat þai se slepe(and);  
 and sum dremes gers he sothfast seme,  
 290 for þat men sal þarefter deme  
 and trow þat al dremes þat þai se  
 on þat wise soth sal funden be,  
 þan shewes he oþer vnsuthfast things,  
 and so in wrang trowth he men bringes.  
 295 And forþi þat none, alde ne zing,  
 sall be desayued with swilk dremeing,  
 þarfore I tell, wha will tak zeme,  
 sex maners of dremis may men deme.  
 and twa maners may nane askape:  
 300 þat es with tome wambe if þai slape,  
 anoþer, ouer-full if þai be —  
 sum vanitese þan sal þai se  
 and sightes þat er nocht sertayne,  
 and al es for þaire febill brayne.  
 305 þe thrid es desayt and gilri
- of þe fende, oure fals enmy.  
 þe ferth es thoght of werk with hand  
 and illusiouns þarfore folowand.  
 þe fift er reuelaciouns of þe haligaste,  
 and þat es for oure (saul ese) maste. 310  
 þe sext es when men er (ra)uiste  
 thurgh thoghtes bifore þat falles to  
 Criste.  
 on þir maners, wha will tak kepe,  
 may men dreme when þat þai slepe.  
 and in so mekill it es worthy 315  
 þat men sold set þe les þam by  
 and trow nowþer til all ne sum,  
 for we wate nocht whareof þai cum,  
 wheþer þai cum of þe haligaste  
 or of þe deuil þat deres vs maste; 320  
 bot whare men many dremes (ses),  
 þare er many vanitese.  
 wharfore men þat kindli wit (can),  
 right als þai cum so lattes þam . . .  
 and lattes þaire hert ay . . . 325  
 als þaire lifing es she . . .  
 What helps to seme ha(lli) . . .  
 and þan oure conciens . . . ?  
 turn þi hert to god ha(lli)  
 als it semes þou dose (þi bodi). 330  
 þou sal nocht say . . . . .  
 þat al er haly þat . . . . .  
 and beres abite . . . . .  
 and with þe . . . . .  
 (ne þou sal nocht wene þat al er ill) 335  
 (þat) werldly thinges tentes vntill  
 (& occup)ies þam with tranayle,  
 (fo)r defaut of fude þat þai nocht faile;  
 Bot þai er haly in al degre,  
 lered or lande wheþer þai be, 340  
 þat werldly gudes can wele despise  
 and luf god euer on alkins wise,  
 and settes in god al þaire desyre  
 and þaire luf brinand als fire,  
 and couaites nocht þat men ma neuyn 345  
 bot all anly þe blis of heuyn,  
 and hates sin with main and mode,  
 and seses nocht of werkes gude,  
 and in þaire hert feles a swettnes  
 of þe life þat ay lastand es: 350  
 and haldes þam-self werst of all

- and þe foulest þat may byfall,  
and knawes wele þaire wrechidnes.  
þis manere of lifing haly es;  
355 and who so lifes in þis degre,  
haly and blisced sal he be.  
If þat þou will haue mede in heuyn  
(and) be with Cristes apostels euyn,  
(think) noght þan what þou forsakes,  
360 (bo)t what þou despises and noght  
takes.  
(þai) forsake so mekill and no les  
(þat fo)llowes Criste here in mekenes,  
(in char)ite and in pouert  
(and in) *par*site paciens of hert,  
365 (als þai) mai couait in þaire thought  
. . . . . ane þat folowe him noght.  
(& þar)fore luf god with gude will,  
. . . . . (h)as he eghe þartill;  
(with grete desir) wha to god tentes  
370 (& offers) þaire *pr*aziers in his *pr*esence  
(& sekes na comforth of) erthly thing  
(bot þe blis of heuin) at his ending,  
(Crist him reue s)all fro þe fende  
(& his werkes) þat him suld shende,  
375 (& als fro lu)stes and likinges  
(of fless<sup>r</sup> & blude þat in) him hinges,  
(& mak him will na er)thely gude  
. . . . . þaire mode  
(& drede na sorow þat m)ay bifall  
380 . . . . . all  
. . . . .  
. . . . .  
. . . . .  
385 þat þai be noght (in þat sesoune)  
letted of þaire deuocioune.  
Þus mai men se wha will tak zeme  
how sum er better þan þai seme,  
and also *sum* man wikked es  
390 þat schewes semeing of halines.  
And who so will þis lesson lere  
and lif þareft<sup>r</sup> with gude chere,  
thugh help of god þan sal he be  
als gude in saul, als forto se.
- and þat es to mene on þis wise:  
turn þe fro al couatise  
and fro liking and bisines  
both of þe werld and of þi fless, 400  
so þat þi hert, þat was downward  
whils þi hert in þe erth was harde,  
be vpward now als fire ful euyn,  
sekeand þe heghest place in heuyn,  
til þi spous whare he beldes in blis, 405  
and zeren to won with him & his.  
þi hert to god wele turned es  
when it forsakes sins more and les  
and fleis al felischippes of schrewes,  
and *conf*ouroms it to gude thewes 410  
and to debonerte and mekenes,  
and in goddes loueing lastand es,  
and es noght with nonkins strife,  
ne irkes noght with hardnes of life.  
Bot foure thinges bus *him* haue in 415  
thought  
þat to *par*site luf will be broght.  
Ane es, of þis life þe mesure, 1.  
þat so schort time mai endure,  
þat vnnethes es oght forto tell,  
for als in a point here we dwell — 420  
þat es þe leste thing þat mai be;  
zit es oure life wele les to se,  
if þat we haue rewarde alway  
vnto þat life þat lastes ay.  
Anoþer es þe vnserainte 11.  
of oure ending when it sal be;  
for we wate *neuer* when we sal deghe  
ne what dole þat we þan sal drighe,  
ne we wate *neuer* into what stede  
þat we sal turn when we er dede; 430  
god will lat vs no sertaine se  
for þat we suld ay redy be  
(in) what e . . . . we . . . . f. 88  
þus suld a man ay think in thought.  
Þe thrid, þat we account sal zelde 111.  
of al oure dedes in zowth and elde  
bifor *Ihesu*, þe domes-man dere,  
and of al þe time þat we had here,  
and what oure bisines has bene.  
for þare sal all þe soth be sene; 440  
al euil dedes þat we here hid  
sal þare plainly be knawen & kyd,
- 395 **A**t þe biginnig enterely  
turn þe to god almighty.

and what gude werkes we might haue  
 wrought  
 when we war ydell and did nocht.  
 445 þarfore þe prophet sais sertayne:  
 »Lorde, þou has calde þe time ogayne,  
 to wreghe vs of oure wikkednes  
 in al oure lifing more and les«.  
 for ilkaday þat god has send  
 450 in his seruise forto despend,  
 in wikked werkes if we it waste,  
 þarfore in bale we mu<sup>n</sup> be braste  
 and by it dere on domesday,  
 bot if we mend it whils we may;  
 455 and al þe time we waste to nocht  
 whils god es al-out of oure thought.  
 þarfore on him we suld think ay,  
 and also on þat dredeful day.  
 III. Þe ferth thing folowand es þis:  
 460 forto think what ioy and blis  
 þat þaire hertes er to rauiste  
 þat lendes in þe luf of Criste  
 lastandly ai whils þai lif,  
 and al þaire hertes vnto him gif;  
 465 for þai sal be, als clerkes ken,  
 breþer with angels and hali men,  
 in heuy<sup>n</sup> whare þai sall plainly se  
 god in his grete maieste.  
 þat sight ouer all es souerayn blis,  
 470 and þareof sal þai neuer mis;  
 it sal be to þam mete and drink  
 and all þat þai will efter think.  
 þare sal be more ioy þam omell  
 þan ani man with tong mai tell;  
 475 and to þat welth wele mai þai win  
 þat here will kepe þam clene of sin.  
 Also to think with gude entent  
 what sorow and care and hard tur-  
 ment  
 þat þai sal haue withowten ende,  
 480 þe sinfull þat to hell sall wende,  
 (þat lufed nocht god whils) þai liued here  
 bot filed þaire thought with folies sere,  
 als pride and ire and oþer syn.  
 þarfore in bale-fire sal þai brin,  
 485 þat es in þe fire of hell,  
 with deuils þat þarein sal dwell;  
 for þai sal dwell ay with þe fende

right als gudemen with god sal lende.  
 Þarfore luf god, als I said are,  
 with all þi might and main *euermare*; 490  
 and lat þi luf ay in him stand  
 and more and more ay be waxand,  
 and bigin þi luf so lawe  
 þat þou may ai god better knawe,  
 and set þi luf so sad in him 495  
 þat þou may euermore upward clim;  
 and nocht bigin so highe thurgh ruse  
 and cum downward, als *sum* men dose  
 þat ouer-grete penance wil bigin  
 þat þai may nocht til ending win, 500  
 wharfore þai fail in goddes seruise —  
 wha wirkes þus þai er nocht wise.  
 þi merit mai be neuer þe les  
 if þou do nocht so grete destrese  
 vnto þi fles, at ger it faile; 505  
 bot kepe þe klene, es my cōunsaile,  
 and vmthink þe at morn and none  
 to luf god more þan þou has done;  
 þan sal þi luf be more and more,  
 and þi mede ay waxand þarfore. 510

He þat here will leli lyf  
 and his luf all to god gif,  
 stabilly sall he vnderstand  
 þir foure thinges þat er folowand:  
 Ane es what thing files a man; 515  
 anoþer what thing clenses (him þan);  
 þe thrid when þat he clensed es,  
 what thing þan haldes him (in clenness);  
 þe ferth what thing may a (man bring)  
 at ordain him to goddes li(king). 520  
 For þe first, what files a (man),  
 I.  
 may men knaw wele . . . . .  
 þat we sin on ma(ners thre)  
 and makes oure sau(les foule to be);  
 þus er þai talde who (wil take hede): 525  
 with hert, with (mouth, and with dede).  
 Þe sins of hert (er þir) . . . . .  
 ill thoghtes . . . . .  
 . . . . .  
 (wik)ed will and yre in hert to hald for 530  
 rose.  
 and to haue ill suspecioune,  
 and pray with-owten deuocioune.

peccata  
 cordis

- and if þi hert euer ydel be  
with-ouen werkes of charite,  
535 and void withowten swete sauoure  
of þe luf of god oure creature.  
ill drede, ill luf to ald or zing.  
all errour and al ill trowing.  
ioy of oþer mens ill fare,  
540 and sorow if þai in welthes ware.  
to despise pure men more or les,  
to honore þe riche for þaire riches.  
despite of sinful þat we se,  
and ioy of werldli vanite.  
545 vntholemodnes oure soueraines to.  
and dout of dedes þat er to do —  
for what we sold do suld we know  
and nowþer lett for luf ne awe.  
noy in hert forto do gude.  
550 anger at serue with milde mode  
(god &) þam þat we suld vntill.  
and sorow we haue done namore ill,  
and þat we haue noght fulfild sone  
(wi)kkednes þat we might haue done.  
555 (and) vnstabilnes of thoght.  
(pini)ng with penaunce if we do oght.  
(ypoc)risi in goddes seruise.  
(drede) ill doers to despise (!).  
(shame) of gude dedes, ioy of ill.  
560 (singul)ere wit with-owten scill.  
(couaiti)se of dignite,  
(or to be) halden of gude degre,  
(or rich, or to) be halden faire,  
(or strang) oure ennies forto payre.  
565 (vain glori) forto haue in mynde  
(of gudes of) grace or gudes of kinde.  
(forto haf) shame of simpli frendes,  
(& prid of ri)che þat with vs wendes;  
(for fre ilike) al sall we be  
570 (bifor þe face of gods mageste),  
(bot if our dedis) mak vs were  
(or els better þan oth)er err.  
(also despite of gud) counsaile  
(and teching þat vs might) auayle.  
575 . . . . . pouert  
eccata  
oris . . . . .  
Pe sins of mouth er, (if þou fraine):  
to swere grete athes & oft in vaine.  
to sklander Crist or oþer vs by.
- to neuyn his name vnreueren(t)li. 580  
vnsothfast schrift þat es noght clere.  
grocheing to god for angers here  
or tribulacioun, þat er send  
till vs for we oure mis suld mend.  
to pray [to] god in his presens 585  
with-owten denocioun and reuerens.  
bakbiteing, flatering, and lesing.  
missaying, werying, and defamyng.  
sawing of discord, and tresoun.  
and fals witnes in feld and tounce. 590  
ill counsaile. scorn. vnbowsumnes.  
to say thing es gude þat ill es,  
or forto say þe thing es ill  
þat men dose wele and with gude  
will —  
for we suld lap oure negburs dede 595  
ay in þe best, for þaire moste spede.  
to excite oþer men vnto  
swilk dedes als þai dar noght do,  
forto ger þam be halden wer  
etter þat þa dedes err. 600  
oþer men forto myssay  
for werkes þat we do ilkaday.  
with mekill speche oure heuid to breke,  
or mani ydell wordes to speke.  
and als of wordes faire polising, 605  
to mak þam soth þat es lesing.  
and in oure sinyng fals defens.  
crying & laghing with no reuerens.  
forto mak mowes on ani men.  
sanges of lust to sing and ken, 610  
or more for mens luf forto sing  
þan for Criste þat knawes al thing.  
to prais ill dedes with karping kouth—  
al swilk er cald þe sins of mowth.  
Þir er þe sins þat falles in dede, peccata  
operis  
als þai er set on raw to rede:  
als glotoni, and licheri,  
and dronkenhede, and symony.  
wichecrafte. breking of halidays.  
and sacrilage by any ways. 620  
to resayue goddes body in sin,  
and als forto [lig] lang þarin.  
Brekeing of vowes þat er made right.  
and ydell saying in goddes sight.  
(to) gif en(sampil of il) life. f. 89 625

- sakles to greue ouþer man or wife,  
 or forto ger þam haue il name  
 or forto lose of þaire gude fame.  
 Thift. rauin. vsure. decayt,  
 630 lesinges and lithernes to layt.  
 gladli forto herkin yll.  
 to gif oure gudes harlottes untill.  
 to reue oure bodis nedful wage,  
 or els at vse vs till outrage.  
 635 to bigin any thing ouer might.  
*custom* to do ill day or night.  
 also feyning of halynes,  
 rosing of thing þat nocht oures es,  
 to hald vs fayrer or wiser  
 640 þan oþer, when we er wele wer.  
 forto tak any charge vs to  
 þat we er vnabill to do.  
 to wreth vs lightly als vnwise.  
 and also to bring vp new gise.  
 645 to be ouer rebell vnto seruandes,  
 to do nocht als soueraines *cumandes*.  
 forto do sin here in oure line  
 thurgh any of oure wittes fue:  
 In sight, in hereing, or in smelleing,  
 650 in handes towcheing, or in tasting;  
 in giftes gifing, or quant sainges,  
 in gilry or in sutyle signes,  
 vnleffil thing to resayue *parchance* —  
 for of sins er þir circumstance(!).  
 655 and þar er circumstance wele ma,  
 als time, stede, maner alswa,  
 nowmber, person, and dwelling,  
 eld, and degre, and cunyng;  
 þir makes þe sin more or les,  
 660 *ester* þe condicioun es.  
 also to sin forto be boune  
 or a man fele temptacioun;  
 or ani bowrding to bygin  
 at make occasioun vnto sin.  
 665 Þir er þe sins þat falles in dede,  
 and mani ma if men tak hede.
- Sins of omiscioun I sall say sone,  
 þat es, leuceing of gudes vndone,  
 when ani leues þat þai suld do  
 670 or reklesli tentes nocht þarto:  
 nocht thinkand on god þat sese all,  
 ne of þe mede þat þarfore sold fall,  
 or th(ankand him nocht of) his gudes  
 þat he vs lenes here more and les.  
 or duse nocht here oure dedes ilkane 675  
 þat gude er, for goddes luf allane.  
 to sorow nocht here for oure sin.  
 to dispose vs nocht *grace* to win,  
 or þat kepes nocht þe gift of *grace*  
 or vses ill in any place. 680  
 forto *confourum* nocht his will  
 goddes liking forto fulfill.  
 vntill prayers nocht forto bow,  
 bot rabill on and rek neuer how.  
 or will nocht enforce þam to fulfill 685  
 thing þat þai haue avowed vntill,  
 or bunden by sum sertaine poynt,  
 or els for penance es enioynt.  
 to draw on lenkith þat suld be sone.  
 or haue no ioy of gude dedes done 690  
 vntill oure neghbur þat er knawen,  
 als we wald haue of oure awn.  
 nocht sorowand of oþer mens ill fare,  
 frendes or fase wheþer þai ware.  
 nocht standand if temptaciuns rise. 695  
 nocht forgifand al oure enmise.  
 nocht *kumforthand* neghbur in care,  
 als we wald þai till vs ware.  
 nocht zeldeand þam þat vs gude wins.  
 to let nocht þam we se vse sins. 700  
 strieuinges nocht to stint and stere.  
 and vnkonand men nocht to lere.  
 nocht forto *cumforth* on oure wise  
 þam þat er seke and may nocht (rise),  
 or help þam nocht þat er broght (in wa) 705  
 thurgh pouert, or prest, in *prz*(on  
 alswa).  
 Þir sins, and oþer þat er (mare),  
 makes men foul als I said are,  
 and þai er vsed of zong (and ald)  
 on thre maners als I (zow tald). 710  
 Ogaines þa thre m(ai help vs win) II.  
 oþer thre thinges þat (clenses of sin).
- F irst ogaines þe sin of (thoght)  
 es sorow of hert *parf*(itli wroght),  
 þat es, to rew oure sins sare), 715  
 and be in will to sin (no mare),  
 and for for sorow of . . .



- put out al ioing . . . . . (Clennes of mouth bus keped) be  
 so þat oure . . . . . (on) maners thre:  
 720 ne oure h . . . . . (t)hought 765  
 (Þe toþer, ogains þe sin of mouth,) . . . . . (spe)ke oght,  
 (es) trew schrift, forto mak kowth . . . . . d  
 (al) sins done with oure body; . . . . . nayd.  
 and [þat] sal be done hastily  
 725 with-owten any lang delaying; Anop̄er es þis, (als I þe teche), 770  
 and naked with-owten excusing; to be nocht ouermekil (of speche);  
 and all hale & nocht sunder tane, for he þat mikell carpand is  
 als sum þat telles sum sins till ane sum tyme sall he say omis.  
 and sum till anop̄er, als we gess  
 730 forto mak þaire penance les, Þe thrid es þat þou for no thing,  
 or els þat haldes oght in þe tayle— bot luke it be trew þat þou telles. 775  
 swilk schrift sal þam nothing availe. Clennes of werk with ald and zing  
 Þe thrid, of satisfaccioun may rise; of thre things also has kepeing:  
 and þat es done opon thre wise: Ane es assiduele thocht of ded  
 735 in fasting, prayers, and almusedes— þat maystris makes in mani a stede, 780  
 nocht (anly to gif) pouer men þat nedes and on his paynes þat er so (fell)  
 mete & drink to þaire releues, and more þan any man mai tell;  
 bot to forgif þam þat þe greues for þus men heres þe wiseman say:  
 and pray for þam with gude entent »vmthink þe, man, of þi last day,  
 740 þat god bring þam vnto mendement, how þou out of þis werld sal twin, 785  
 and enfourom both ald and zing and þan, he says, þou sal nocht syn«. (þat) er in poynt of perising. Anop̄er: he þat clennes will kepe  
 byhoues fle all ill felaghschipe,  
 III. He þat clennes more wil kepe, þat more ensampill will to him neuyn»  
 within his hert to goddes wurschipe to luf þe werld þan god of heuyn, 790  
 745 (it) bus kepe on maners thre; and more to luf esse of bodi  
 I sal þe tell how þat sall be. þan forto plese god almighty.  
 (Ane) es waker thocht and stabill, Þe thrid es right discrecioune  
 (þat) he to god be euermore abill. to ete and drink yn<sup>1</sup> gude musoune<sup>2</sup>,  
 (An)op̄er es besines to zeme þat it pas nocht right ordinance 795  
 750 (þi fue) wittes als best will seme, ne want of skilwis sustinance;  
 (so þat) ilkone in his degre for both es demid to ane ending,  
 (be rewli)de als him aw to be outrage, and ouer-mikell fasting;  
 (& wickid) stiringe þat in þam es for nowþer es till goddes pay—  
 (be closed cle)ne out of þi fless. þat will sum nocht wene by no way. 800  
 755 (Þe thrid es) forto be ay boune if þou tak sustinance of swilk gude  
 (till honest oc)upaciowne als god þe sendes vnto þi fode,  
 (in gude ded)es of charite, and<sup>3</sup> out-tak no maner of mete  
 (& þat þou neu)ermore ydel be, þat cristen men vses fortill ette,  
 . . . . . ght and vse mesure in ilkadele 805  
 760 . . . . . ght and ett and drink: þan dose þou wele;  
 . . . . . on þat maner did Crist him-selue  
 . . . . . l. . fing. (in) erth here, and his apostels twelue.

<sup>1</sup> orig. on. <sup>2</sup> = O Fr. moison measure. <sup>3</sup> r. I.

- Bot if þou in þi-seluen se  
 810 þat þou haue strenkith & stalworth be  
 in goddes seruise to pray and wake,  
 and þou will fast þan for goddes sake,  
 so þat þou no faintise fele  
 to serue god þan dose þou wele;  
 815 and if þou fast vntill þou fayle,  
 þou sins and it sal nocht auaille.  
 f. 90 (For wit þou wele þat rightwi)snis  
 nowþer in etting ne fasting es,  
 bot if þou tak here with gude hert  
 820 illike both riches and pouert,  
 hunger, nede, catell to lese  
 als gladli als delices and dayntese;  
 if þou tak al þir ilyke wele,  
 and loue god euer of ilkadele,  
 825 and gruche nocht for nokin thing,  
 þan ertou rightwis in lifing.
- iv. Also zit may men forþer knawe  
 oþer thre thinges, þat will vs draw  
 forto confourme all oure will  
 830 goddes liking forto fulfill.  
 Ane es ensampill of halimen  
 þat lely lifed, als clerkes ken,  
 þat war ententyue night & day  
 at serue god euer vnto pay,  
 835 and to luf him with al þaire might
- and to drede him both day & night.  
 þarfore now er þai hegh in heuyn,  
 in more mirth þan men may neuyn;  
 and if we folow here þaire trace,  
 we sal won with þam in þat place. 840  
 Anoþer es gudenes of god allane,  
 þat al lufes and despises nane  
 bot gladli takes and with gude will  
 al þat in time will turn him till,  
 and his mercy will to vs bede 845  
 als oft-sipes als we haue nede,  
 and hamlier he will vs take  
 what time so we oure sin forsake,  
 and angels of vs er more glad,  
 þan ani frende þat euer we had; 850  
 þan aght vs forto be ful fayne  
 at gif oure willes to god ogaïne.  
 Þe thrid es noteful forto neuyn,  
 þat es, for endles ioy in heuyn,  
 þat es gretter & more plente 855  
 þan eres may here or eghen se  
 or hertes think or tonges tell—  
 wele es þam þat þare may dwell;  
 and þat has god al hallely hight  
 vnto al þa þat lufes him right 860  
 and honors him in stede and stall.  
 vnto þat blis he bring vs all. A. M. E. N.

### 3. Spiritus Guydonis.

This piece is a metrical version of an older Engl. prose text (probably of northern origin), of which a copy is extant in Ms. Vernon<sup>1</sup>, and which is a translation of a Latin tract 'de Spiritu Guidonis', extant in Mss. Vesp. E 1 (oldest Ms.), Vesp. A VI (text from which the prose translation was made), and Harl. 2379. A similar apparition is the 'Revelation' in Ms. Thornton (vol. I p. 388).

(Tractatus) de quodam spiritu . .  
 Spiritus Guydonis.

fol. 90.

Saint Michael goddes angell (clere), and oþer maisters mare & myn,  
 and saint Austin þe doctur dere, sais þat men grete mede may wyn

<sup>1</sup> I here give the prose text of Ms. Vernon:  
 Ms. Vernon fol. 363.

¶ heer begynneþ a good tretis:  
 Pat Men clepeþ Spiritu Gwydonis.

FOR as muche as seint Anstin seiþ to Peter in þe Booc of be-leeue, »þat is  
 a Miracle what heih þing oþur vncostumable þing so comeþ ouer Monnus faculte

- 5 and nameli clerkes þat can of lare,  
if þai þaire cunyng will declare  
vnto þe laude men þat can les,  
and nameli thinges þat nedeful es,  
þe whilk may ger þam sese of sin  
10 and help þam vnto heuin at win.  
And saint Paul Cristes apostell dere  
sais till vs on þis manere:  
all þat þir clerkes in bukes rede  
er wretin anely for mans mede,  
15 so þat men may ensaumpill take  
to saue þaire saules and sins forsake  
and lede þaire liues more and les  
als haly bukes beres witnes.  
And for þat god of his grete grace  
20 will þat his pople in ilka place  
trow in thinges þat er to cum,  
als in ded and þe day of dome,  
and how ilk man sall haue his mede,  
be saued or dampned *eter* þaire dede:  
25 þarfore he schewes ensamples sere  
on þis molde omang vs here,  
to ger vs in oure trowth be stabill  
and lif in faith with-owten fabill,  
and so he will vs wisely wis  
30 at kepe vs clene and cum to blis.  
Þarfore who so will lyke to lere,  
a soth ensampill sall ze here  
how it byfell byfor þis day;  
and þarfore beres it wele oway.  
It bifell in a faire sesowne,  
35 *eter* Cristes incarnaciowne
- a thowsand winter, be ze bald,  
and thre hunderet, als clerkes (tald),  
and þarto thre and twenti (zer),  
þan byfell on þis maner. 40  
In Alexty þat nobil towne,  
þat threti mile es fro Ba(ioune),  
þe xii. kalend, als clerk(es tell),  
of decembre, als þan (bifell):  
A gude buriace þ(at hight Gy) 45  
in þat same (cete gan dy);  
(and when þe bodi in graue was laid);  
(vnto þe) saul slike grace was (graide),  
(vn)-till his wife it went ogayne  
and schewed hir porcioun of his paine; 50  
he did hir dole both day and night,  
bot of him might scho haue no sight;  
and in hir chamber oft might sho here  
mikil noyse and hidos bere,  
and oft scho was so rugged and rent  
þat for sorow sho was nere shent. 55  
þus was scho turment in þat stede  
egtene (!) dayes *eter* þat he was dede,  
and scho ne wist nocht weterly  
wheþer it war þe gaste of Gy  
or it war funding of sum fende 60  
þat so pursuyd hir forto shende.  
Þarfore sone *eter* opon a day  
vnto þe freres scho toke þe way  
þat prechures war in þat cete,  
(we)le lifand men of gude degre, 65  
and to þe prior gan scho tell  
all þis ferly how it bifell,

Ms. Vernon.

to þe strengþing of vr feiþ—ffor whi? alle þinges þat beoþ writen ben writen  
to vr techyng, þat we mouwe haue hope þorw soffraunce and cumfort of writynges  
Ihesu Crist vr saueour, knowere of alle priuities, seinge þat þing and wil[ing]<sup>1</sup>  
strongloker and stabliloker to strengþen vr feiþ among Cristene men of þe certeyn  
of þat lyf þat is to comen, In þe zeer of his Incarnacion a þousund & þreo  
hundred and twenti and þre<sup>2</sup> wolde schewe such an ateliche Miracle þorw his  
ordinaunce, so þat we mihte haue þe more certeyn of þe lyf þat is to comen.

In þe Cite of Alexty, þat is from þe Apostoyles scéé þat is I-cleped Bayon<sup>3</sup>  
þritti Mile, þe twelfþe Kalende of Decembre, a Citeseyn of þat ilke Citée of  
Alexty dyed whuche Citeseyn hiȝte Gy, whos gost, whon his bodi was buried,  
wiþ-outen sihtlich forme apeered to his owne wyf and turmented hire gretliche,  
eizte dayes aftur his buryng. And þe þridde day aftur þe Natiuite of vr lord,

<sup>1</sup> Ms. wilneþ. <sup>2</sup> Ms. þere. <sup>3</sup> Lat. Avinione.

- (i)n saint Iohn day þe euangeliste,  
 70 þe thrid day efter þe birth of Criste;  
 þan tald scho þe prior lest & maste  
 (how) sho was greued with þat gaste  
 (and) how scho was sted in þat stede  
 (sen) þe tyme þat hir lord was dede;  
 75 »Sir, scho said, right wele hope I  
 (þat it) be þe spirit of Gy;  
 (& in) þat chamber moste es he  
 (whar) mi lord was won to be,  
 (& in) þat bed will he noght blin  
 80 (þat) mi lord and I lay in.  
 (and þan) scho said with simpel chere:  
 » . . . r I namore cum nere,  
 . . . ze me counsaile  
 (what best) might in þis case auaille.  
 85 (When þe prior) had herd þis case,  
 . . . . . in his hert he mase,  
 . . . . . noght be affrayde,  
 . . . . . (þu)s he sayde:  
 » . . . . . (dr)ede þe noght,  
 90 . . . . . þe boght.  
 . . . . . in þi minde  
 . . . . . g mankinde  
 . . . . . clerkes  
 . . . . . werkes  
 95 . . . . .  
 . . . . . ,
- and wele I hope . . . . .  
 ordain sum point . . . . . profe  
 and schew omang his seruandes dere  
 to þaire helping als men sal here; 100  
 and þarfore, dame, gif þe noght ill,  
 bot be right blith, and hald þe still.  
 vnto my breþer I will a space  
 to ask þaire counsaile in þis case;  
 for omang many witty<sup>1</sup> men 105  
 sum gude kounsail may men ken,  
 and sekerer may it so be tane  
 þan of a man by him allane.  
 þarfor, he said, dame, hald þe here,  
 and vnto god mak þi praier; 110  
 for lang sall I noght fra þe dwell.  
 Þan gert he ring þe chapetil bell  
 to geder þe couent al togeder;  
 and hastily when þai come þeder,  
 he declared þam al þis case 115  
 als þe woman said it wase,  
 and praied þam forto tell him to  
 þarof what þam thoght best to do.  
 Þan ilka man sais his avise  
 and laytes whare moste medcin lise; 120  
 and graythly þan with gude entent  
 þai ordaynd by þaire aller assent  
 þat þe Pryor sone suld ga,  
 and with him oþer maisters twa,  
<sup>1</sup> Ms. witty witti.

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as a seint Ion þe Ewangelyst, þe wydewe, his wyf, wente to þe hous of þe Frere Prechours of þat ilke Citée, and asked astur þe Prior of þat ilke freres. Þe wꝛuche Prior com to þat wommon, and heo tolde him alle þe þinges þat hire beo-fel þorw þe gost of hire hosebonde siþen þat he was ded; and for as muche as heo ne wuste wheþur hit weore a gilerie of þe fend or non, heo seyde þat heo com þider to aske counseil what hire weore best to don of þat þing, ffor whi? heo ne mihte no lengore hele such a wonder; and in þe endynge of hire wordes heo seide also þat wiþ-oute doute þe spiret was in þe bed þat hire hosebonde died inne. Whuch þing whon þe prior hedde [of] hire herd, he seyde, to cumforte þe wommon: »Beo not a-wondred of þis caas! ffor whi? vr lord is wonderful in his werkes; I wot wel þat he wol schewe sum newe þing in þis caas to his trewe seruauus for to strengþen vr feiþ. Gode dame, abyd here a while & I schal aske counseil at my wyse breþeren, ffor whi? þe counseil of mony wyse men is beter þen þe counseil of o mon al-on«. For-þi he rong þe Chapihtre-belle wiþ þe wꝛuche he gederde his breþeren to-gedere; and schewede hem þat wonderful cas. And whon þei hedde I-herd hit, þei zaf counseile þat

125 þe tone maister of geometri(!)<sup>1</sup>  
 and þe toþer of philisophi,  
 samen sold þai wende al thre  
 vnto þe mayre of þat cete  
 and tell þis same tale him vntill,  
 130 and pray him, if it war his will,  
 þat he wald vouche-safe forto send  
 sum sertain men with þam to wend  
 to Gy hows þat was newli ded,  
 to se þa wonders in þat stede  
 135 and to bere witnes of þaire dede,  
 and to mayntene þam, if it war nede.  
 and þus þai did with al þaire maine;  
 þe woman was þareof ful fayne.

Sune when þe maire had herd þis thing,  
 140 twa hundreth men he bad forth bring,  
 and armed þam fra top to ta,  
 and bad þam with þe Prior ga  
 and baldely do what he wald bid.  
 and als he demid right so þai did.  
 f. 9r  
 145 (Þe prior þan bad þam al) bidene  
 þat þai sulde be schreuen clene  
 and here mes with deuocioune,  
 and seþen baldli mak þam boune.

<sup>1</sup> *al.* theology.

And of *Requiem* he sang a mes —  
 for cristen saules it ordand es; 150  
 and þarin made minde of Gy  
 and prayed for him ful specialli,  
 and þat god suld gif þam grace  
 forto haue knawing in þat case;  
 and efter mes þan howseld he 155  
 al þe men þat wald howseld be,  
 for þat þe fende suld þam nocht fere  
 ne in þaire dedes do þam no dere.  
 Þe prior þan ful preuely  
 in a buste toke goddes body 160  
 vnder his gere with gude entent —  
 bot no man wist þat with him went.  
 He and þe men and þe maisters twa  
 to Gies hows þan gan þai ga,  
 and þe wife went with þam *in-fere*, 165  
 sighand with ful simpil chere.  
 Þe armed men þan ordand he  
 al about þe hows to be  
 wele vmset on ilka side,  
 to se what auentures wald bitide, 170  
 sum in window, and sum in dore,  
 with wapins þat war strang & store,  
 and sum *in* gardines gert he lig,

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þe prior wiþ þe Maistre<sup>1</sup> of Theologye and þe Maystre<sup>1</sup> of Philosophie þat weore  
 wysore þen þe oþur freres, þat þei schulde wende to þe Meir of þat ilke Cite  
 and preye him þat he wolde asignen sum goode men þat mihte wende wiþ hem  
 to Gyes hous þat nou late was ded, for more sykernesse and witsesse. And he  
 dude so; þe wꝛuche Meir asigned two hundred men wel armed to wenden wiþ  
 h[e]m<sup>2</sup> and seo what hit weore.

And þe prior, seoinge þat hit weore profitable to his owne heleþe and to  
 oþer mennes boþe, he amonestede alle þo þat scholde wende wiþ him þat þei  
 scholde schriuen hem, & he him-self dude also; and afturward he song a Masse  
 of *Requiem eternam* for alle cristene soules, and as monye as wolden asken  
 housel, he hoselde hem, so þat no gylerie of þe fend ne scholde don hem harm.  
 And he tok priueliche wiþ him, þat no mon ne wuste, þe box in whuche Cristes  
 bodi was, and he honged hit priueliche be-foren his brest vnder his scapeleri, as  
 worschupliche a[s] he mihte<sup>3</sup>. And þenne þe prior tok þe wei toward Gyes hous,  
 wiþ his foreseid two hundred men. And he set hem aboute þe hous þreo to-  
 gederes<sup>4</sup> and þreo to-geders, in þe nome of þe Trinite, and he sette summe  
 vpon þe tyles and summe on þe houses rugge and summe in þe wyndowes  
 and summe in þe gardines<sup>5</sup>, to abyde and wayte þe caas of þat wonderful þing.

<sup>1</sup> Ms. Msistres. <sup>2</sup> Ms. him. <sup>3</sup> Ms. mihti. <sup>4</sup> *omit* togederes? <sup>5</sup> r. gardine.

- & sum in brette about þe rig;  
 175 and euer in ilka place thre,  
 in takining of þe trinite.  
 and when þai war þus sett about,  
 þe prior bad þam haue no dout.  
 He enterd þan in þat place,  
 180 and his twa breþer with him gase,  
 and þir wordes þan he saide in hi:  
*Pax sit huic domui,*  
 þat es in inglis þus to say:  
 »pese be to þis hows alway«.  
 185 to chamber he went with-uten rest,  
 and haliwater about he kest,  
 with *vidi aquam*; þan said he þus:  
*Veni creator spiritus,*  
 with þe colet þat sal efter cum:  
 190 *Deus qui corda fidelium,*  
 askand help of þe haly gaste  
 al wikkednes oway to waste;  
 (hali)water eftsones kest he  
 and said *asperges me domine*.  
 195 þan cald he þe wife with-uten mare,  
 and sho com wepeand wonder sare;  
 he said: »dame, teche me to þe stede  
 and to bed ware Gy was dede«.  
 Þe woman was ful mased and mad,  
 200 scho trembild þan so was scho rad,  
 for care hir hert bigan to calde;  
 bot to þe bed sone scho him talde;  
 and in hir wa so als scho was,  
 scho said: »Sir prior, or ze pas  
 I prai zow for mending of me 205  
 and als in dede of charite  
 þat ze wald bid sum hali bede  
 and mak zowre prayers in þis stede  
 for his saul þat was husband here«;  
 and when scho had said on þis manere, 210  
 down scho fell als scho wald dy,  
 opon a noþer bed þar-bi,  
 for dole and wa scho wex al wan.  
 and þan þe prior þus bigan  
 and said: *dominus vobiscum,* 215  
 his breþer answerd all and sum;  
 And efter þan he said onone  
 þe first godspell of saint Ione,  
*In principio* clerkes it call;  
 when þat was said, þan sat þai all 220  
 opon a burd þe bed biside,  
 and said þe seruisse in þat tyde  
 þat for þe ded aw for to be,  
*Placebo* with þe *dirige*;  
 and efter<sup>1</sup> landes þai said in hi 225  
 seven spalmes with þe letany.  
 and *agnus dei* when þai said (thrise),  
 þai herd ane answer on þis (wise),  
 a febill voyce þare might (þai ken)  
 als of a childe, saiaund *amen*. 230  
<sup>1</sup> V in þe stude of, L loco laudum.

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And þe prior wiþ his two breþren & wiþ þe seruauus of þe hous wenten in to þe hous, and þe prior seide *Pax huic domui*—þat is as muche to seyn as »Pes be to þis hous«. And whon he com in-to þe Inemaste chaumbre, he spreynde hit wiþ halywater & seide *Vidi aquam egredientem* &c., and afturward he seide *Veni creator spiritus*, wiþ þe orison *Deus qui corda*; and he spreynde hit wiþ halywatur eft-sonus and seide *Asperges me domine*. ¶ And þenne þe prior cleped þe wommon to hym & bad hire to techen hem to þe stude þat hire hosebonde dyed in. And heo tremblinde onswerde & seide: »Þat is þe stude þat he diede inne. Goþ for-þi, I preye ow, & seiþ sum goode beodes for his soule, & per-auenture ze schul fynden him þer«. ¶ And as þei wente forþ, þe prior seyde wiþ loud voys *Dominus vobiscum*, and afturward he seyde þe gospel of *In principio erat verbum*; and þer stood a fourme bi-fore þe bed, and þei seeten adoun & seiden al þe seruisse of þe dede, þat is to seyen þe *Placebo* & *Dirige*, wiþ-uten laudes—ffor in þe stude of laudes þe prior hedde a denocion to seye þe seven psalmes wiþ þe letanye. And whon þei come to *Agnus dei*, þey herden a mer vois & a smal as of a child, seyinge *Amen*. And whon þe prior herde

- þarfore þai war all ful a(ffrayd).  
and þan þe prior þusga(te said):  
»I coniore þe, þou creat(ure),  
in þe vertu of oure (sauere),  
235 þat es a god of mig(htes mast),  
fader and sun and h(ali gast),  
þat was and es . . . . .  
þat þou me ans(wer) . . . . .  
and tell me . . . . .  
240 als fer als . . . . . «  
. . . . .  
(It answe)rd hym on þis manere:  
»(Syr) prior, aske sune what þou will,  
and I sal tell it þe vntill  
245 als fer als I haue might or minde  
or als I may haue leue by kinde«.   
Þis ilk voice þan herd þai all  
þe armed men about þe hall,  
and in þai come ful fast rinand,  
250 ilkone with wapin in þaire hand,  
for wele it was in þaire trowing  
þat þai suld se sum gastely thing.  
bot neuer-þe-lese þare saw þai nane  
ne noght herd bot a voyce allane.
- Þe prior bad þai suld stand still, 255  
& þus he spak þe voyce vntill:  
»Whether ertou ane ill gaste or a gude?«  
Þe voyce answerd with eger mode  
and said: »Sir, I am a gude gaste;  
þat may I proue þe here in haste. 260  
for hali writ þus beres wittnes:  
when god had made both more & les,  
(he luk)ed his werkes in ilka wane  
(and) þai war wonder gude ilkane.  
(al werkes) er gude þat he gan ma, 265  
(and) sen þat I am ane of þa,  
(a gu)de gast I am forþi  
(al) for my maker souerainly.  
(þarf)ore may þou haue in minde  
(þat I) am a gude gaste by kinde. 270  
(Bot I a)m eyul for mine euil dede,  
(& þar)fore haue I payn to mede«.   
(Þe prior) answerd him in hy  
(and said): »Þou sais noght sothfastly;  
(þat may I proue) þe here in haste. 275  
(þou sais þou ert) ane euil gaste  
(for þe pain)es þat þou has here;  
. . . . . þis manere:  
. . . . . (g)ude, þat proue I þe,

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þat vois he Coniured hit in þis fourme: ¶ »I Coniure þe, Godes creature, be þe vertu of þe holygost, and bi alle þe vertues of heuene, þat þou speke to me zif þou may, and þat þou wende nouzt out of þis stude til þou telle vs þat we wol aske þe«.

And þenne spac þe vois loudore þen hit dude to-forehond and seide: »A, Mi prior, aske hastliche þat þou wolt, & I schal onswere þe as ferforþ as I may þorw leue and kynde«. And whon alle þe men herde þat voys, þei comen alle eornynde to þe Chaumbre & trouweden þat þey scholde seon sum gostly þing sihtlich; and not-for-þan þei ne seze noþing sihtlich, ac þei herde onliche a vois. And þe Prior dude hem alle sitte stille, & putte forþ his question to þat vois: ¶ »Wheþur artou a good gost or a wikked?« ¶ And þat vois onswerde & seide: »Ich am a good gost; ffor vche a creature of god is good in as muche as hit is creature, as holy writ wittnesþ and seiþ 'God seiz alle þinges þat he hedde I-maad and þei weore ful goode'. Zif vche gost beo godes creature, hit is good & not wikke; and seiþ þat I am þe gost of Gy þat is ded, I am a good spirit & not a wikke, als to my kynde. Ak I am a wikked spirit as to my wikked peyne þat I now suffre«. And þenne seide þe prior to þat vois: »In þis <sup>1</sup> onswere þou seiast þat þou art a wikked spirit; þat I preue in þis manere hit is not so. Vche a peyne is good þat is rihtfoliche i-don to eny mon for his

<sup>1</sup> Ms. I onswere.

- 280 . . . . . gude degre . . . . . 305  
 . . . . . onis sin  
 . . . . . ld noght blin  
 . . . . . goddes will  
 . . . . . ht ill  
 285 . . . . . þarby«. . . . . 310  
 . . . . . Gy:  
 » . . . . . le  
 . . . . .  
 . . . . .  
 290 . . . . .  
 by iugement and . . . . . 315  
 for euil dedis þat þai did here:  
 bot neuer-þe-les þe pain' es ill  
 to þam þat it es gifen vntill.  
 295 so es mine ill to me allane,  
 for me it pines and oþer nane.  
 and sen I haue swilk euyl payne  
 for mi sins, als es sertayne,  
 ane euill spirite men may cal me,  
 300 vntill time þat I clensted be  
 of euil þat I haue done«. . . . . 320  
 Þan al þus said þe prior sone:  
 »Tell vs apertly, or þou pas,  
 whilk mans spirite þat þou was«.
- Þe voice answerd to him in hy  
 and said: »I am [þe] spirit of Gy,  
 þe whilk ze wate was newly dede  
 and was husband here in þis stedek.  
 Þe prior said: »Þan wele I finde  
 by reson þat þou ert vnkinde,  
 þat þou makes slike sclander & strife  
 vnto Gies bodi and to his wife.  
 for ay whils Gy was lifand man,  
 ful rightwis was he halden þan  
 and trew in faith, of nobill fame,  
 and his wif was halden þe same;  
 and for þir mervailles þat þou mase  
 now will men say in ilka place  
 þat Gy was man of wikked life  
 and þarfore turmentes he his wife;  
 for laud folk in ilka land  
 sais euyll<sup>1</sup> men er oft walkand.  
 and Gy was halden gude alway,  
 wharfore þou ert vnkind, I say«. . . . . 325  
 Þe voice answerd þan als him thought  
 and said: »vnkinde ne am I noght  
 nowþer to mi wif ne to my bodi.  
 enchesun sal I say þe why,  
<sup>1</sup> Ms. euyll euyl.

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synnes, ffor þat is good and ritzful þat synne be punissched. And þou seist þat þou suffrest nou peyne for þi synnes: ffor-þi þat peyne is good in himseluen, ffor þat hit is Rihtfuliche I-ziuen to þe of god. For-þi hit is fals þat þou seist þat þou art a wikked spirit for þou soffrest wikked peyne«. ¶ Þen onswerde þat vois and seide »þat vche a peyne is good in as muchel as hit comeþ from godes Iugement; ac hit is vuel to him þat hit is zeuen to, ffor whi? peyne is ziuen to no mon wiþ-oute desert of his synnes. For-þi þis peyne þat I nou suffre is onliche vuel to me ffor hit is zeuen to me for my wikkednesse þat I haue don toforen; & astur þat þat ichaue an vuel peyne, ne may ich not ben seyð an vuel spirit, til þat I be ipurget of myn vuel þorw [sw]uche<sup>1</sup> peyne?<sup>2</sup>« And þe prior asked þe vois, whos spirit he was. And he onswerde: »ich am þe spirit of Gy, & his soule, þat nou late was dede«. ¶ Þen seide þe prior: »Þen þinkeþ me þat þou art an vnkynde spirit to þy-self & to þe bodi of Gy: ffor whi? for þat þou apeerest in þis stude, þou makest sclauudre a-ryse to þi wyf & to þi-self anentes men, þat Gy was an vuel mon in his lyue. Þe contrarie of such þing þe Citeseysn of þis Cite hope[de]n to ben soþ, þat is to seyn, <sup>3</sup>þei hopeden þou weore a good Mon; of [sw]uche<sup>4</sup> þyng non oþur was knownen of þe þe whiles þat þou liuedek. ¶ And þe vois onswerde: »I nam non vnkynde spirit to my-self ne to non oþur. For whi? I

<sup>1</sup> Ms. wzuhe. <sup>2</sup> Ms. adds & wzuhe vuel I dude in my lyue. <sup>3</sup> Ms. whon þei. <sup>4</sup> Ms. whuche; cf. Lat. quia nulla mala opinio fuerat de te quando vixisti.



by sause þat þou sal nocht forsake,  
 330 for swilk a scill here I þe make.  
 if þou had gifen a man to were  
 kote or hode or oþer gere,  
 and he þat so þi cote had tane  
 wald suffer for þi luf allane  
 335 in gude and ill to lif and dy,  
 war he nocht kinde to þe forþi?  
 Þe prior said: »zis, for sertayne«.  
 and þan answerd þe voyce ogayne  
 f. 92 & said: »(right so bi me bifell).  
 340 here in þis erth wils I gan dewell,  
 of Gy I toke none oþer thing  
 bot his cors vnto my cleything;  
 and þat cors þat I dedli call,  
 gert vs both in folies fall,  
 345 and for þe wikkednes þat it wroght  
 am I in all þir bales broght,  
 and his doing was ilkadele;  
 als haly writ witnes ful wele  
 and sais þat liking here of fless  
 350 contrari vnto þe saule es.  
 and if I sufferd nocht þis payne,  
 Gyes bodi and als his saul certaine  
 sul suffer paine with-outen ende  
 in fire of hell with mani a fende.  
 355 <sup>1</sup> For ilka man both more and myn  
 sall suffer penance for þaire syn

<sup>1</sup> 355—64, and 367—70, are useless additions.

ouþer in þis erth whare þai dwell,  
 or els in purgari, or in hell;  
 and ilka man might better here  
 suffer pain thurgh seven zere 360  
 als mekill als ani man suffer may,  
 þan in purgatori a day;  
 and a day here to suffer care  
 may of a zere relese him þare.  
 Gyes bodi has now no skathe 365  
 and I am pined to saue vs bathe;  
 and efter when we cum to blis,  
 what ioy so I haue sall be his,  
 for bath togeder sall be þan  
 bodi and saul of ilka man. 370  
 and sen I haue þir paines grim  
 nocht anly for me bot for him,  
 till he of all filthes be finde,  
 þan am I nocht [to] him vnkinde.  
 And, sir Prior, also þou sais 375  
 þat I of Gy suld sclander rais.  
 þat will I answer on þis wise  
 and say þat I ger no sclander rise.  
 for þat es sklander kindly kend  
 þat sownes in ill þr has ill end; 380  
 wha so it dose mun dere aby,  
 for haly writ sais weterly  
 Vnto þat man sall wa be wroght  
 thurgh wham sclander first vp es broght.

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sopose þat þou zeeue eny mon þi Cote, and whon he haþ taken hit, he wolde dye for þe for þe loue of þi cote zif mester were: scholde he not be cleped kynde?« And þe prior seide: »zus, for soþe«. And þe vois seide: »Þe while þat I was in Gyes bodi, I ne receyuede non oþur þing of him but þe cote of his dedlyhed: and nou lith Gyes bodi in þe eorþe iburied and veleþ no trauayle, and ich, his spirit, am turmented here for synnes of his bodi seþþe þat suche delycles liked me neuere; ffor holy writ seiþ 'þat flescliche delycles ryden<sup>1</sup> azeyn þe soule'. Forþi þat Gyes bodi wiþ his spirit ne scholde not be brent wiþ fuir at þe day of Iugement, Ich am turmented as kuynde spirit to him for þe vueles of his bodi seþþe þat I ne dude non euel, in as muchel as I was his spirit and his soule. Forþi ne mihtest þou not seye þat I am an vnkynde spirit to him. And þat is nouzt worþ, sir prior, þat þou seist, þat is to wite þat I make sclaunder to aryse of vuel ortrouwngye of Gy [in]<sup>2</sup> þat þat I speke & apeere heer to zou. For þat sclauandre is iseyd oþer don in to repreue<sup>3</sup> of eny mon, goinde to vuel ende, and þerfore hit is writen in holy writ 'Wo beo þat mon be whom sclauandre

<sup>1</sup> Lat. militant. <sup>2</sup> Ms. and. <sup>3</sup> Ms. reprece; Lat. Quia scandalum est dictum vel factum in vituperationem alicuius, tendens ad malum finem.

- 385 and all if answer þns for Gy  
I do to him no vilany.  
my spekeing es all for his spede  
þat I haue neuynnd to zow his nede,  
and als my speche may gretly gayn  
390 till oþer saules þat suffers payn.  
and þat may þou þi-selnen se:  
for mani folk of þis cete  
cums to þis hows ful hastily,  
and ilkone pray þai fast for Gy  
395 þat god deliner him out of care,  
als þou and þi breþer did are:  
and in þaire praiers þat þai say,  
for al cristen saules þai prai,  
and þe prayers þat men makes for ane  
400 may help to oþer saules ilkane.  
And also þai þat er on liue  
sall suner of þaire sins þam schriue  
and gif þam vnto penance hard,  
þat þai be noght pined efterward  
405 als I am pined now for my plight  
þat Gy amended noght whils he might.  
I say I sklander noght forþi  
nowþer Gyes wife ne his body,  
bot all þir sauwes þat I say now  
410 er for þaire honore and for þaire prowē.  
Þe Prior said: »þan ask I þe  
how any man may euill be  
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- when he es ded, sen þat he was  
schreuen clene or he gan pas,  
and was in will gude werkes to wirk 415  
and ended in trowth of haly kirk  
and had his sacramentes ilkane?«  
Þe voice answerd sone onane  
and said: »þat men may euyl be  
on two maners, þat proue I þe, 420  
when þai er ded and heþin gane.  
þat may on þis maner be tane:  
for þai er ill whare so þai wend,  
þat dampned er, with-owten end;  
and þai er euill for sertayn (space) 425  
þat suffers pains in any p(lace)  
for þaire sins, þat es to sai  
till tyme þat it be wasted (owai).  
þis same right in mi. . . . .  
for I was schreuen . . . . . 430  
zit am I euill, þis es . . . . .  
till I haue sufferd . . . . .  
For als men . . . . .  
clerkes sais . . . . . 435  
. . . . .  
. . . here . . . syn was.  
(þar)fore fully it suffices noght  
forto be schrenen in will and thought,  
bot if men may in dede fulfill  
þe penance þat es gifen þam till; 440

comeþ<sup>1</sup>; ac ich, Gyes spiryt, ne doþ *him* no repreue nouþer in seying ne in my dedes for þat ich am suffred to speke wiþ ou heere and I schewede<sup>1</sup> ou my nede & of oþure þat ben in purgatorie. And in þat do ich more honour to Gy, fforþi þat al þis Citée comeþ eornynde hider to-day, makyng mony gode prezeres for Gy þat God of his Merci dilyuere *him* of his vuel peyne, [as]<sup>2</sup> þou, sir prior, duded zarwhile wiþ þi breþeren: þou prezedest God for me. For-þi beoþ my wordes apert inouz to ou þat i do no sclauudre to my-self ne to Gyes bodie. Þenne seide þe prior: »Nou ich aske þe: In hou mony maners<sup>3</sup> may [mon] ben euil after his deþ, seþþen þat he was schriuen in his lyue and asturward tok þe sacremens of holychirche?« ¶ And þe vois onswerde and seide »þat a Mon may ben euil in two Maners þat is ded: Ouþer in beyng<sup>4</sup> as þei ben þat ben dampned, oþur for tyme in to certeyn tyme. Wharof I, Gy, was holliche schriuen of alle myne synnes and I receyued [þe sacramens] afterwardes as men ougte to donne, wharfore I ne may not ben euil wiþ-outen ende; ac I schal ben vuel as to vuel peyne til þat I haue mad amendement of my synnes þat I was schriuen of to-foren. Hit is not I-now to a mon to schriuen *him* and vnderfonge þe sacramens of holichirche, but zif he haunte his penaunce in werk; ffor whi? al þat is to luyte

<sup>1</sup> r. to schewe. <sup>2</sup> Ms. And. <sup>3</sup> Lat. Quomodo. <sup>4</sup> Lat. sc. eternaliter, sicut qui dampnati sunt, vel temporaliter vsque ad aliquod certum tempus.

- for þat þai do nocht or þai dy,  
 sall fulfillde be in porgatory;  
 and a day þare to suffer paine  
 semes als a zere here for sertayne.
- 445 þarfore es gude þat men þam schriue,  
 and suffer penance in þaire liue.  
 Þe Prior þan of him gan craue  
 if þat he wist oght wha war saue  
 or whilk men war dampned bidene,
- 450 in þe stedes whare he had bene.  
 Þe voyce answerd sone þartill  
 and sayd: »it es nocht goddes will  
 þat I suld swilk thinges ascri;  
 I will þe say encheson why.
- 455 all þat in purgatori er dwelland  
 to blis of heuin er þai ordand,  
 þarfore þam au nothing to say  
 bot þat þai may warand alway.  
 and þe soth of þis may no man tell
- 460 bot he had bene in heyn and in  
 hell  
 and sene what sorow es in þe tane,  
 and ioy in þe toþer þat neuer bese  
 gane;  
 (þu)s in þam bath wha so had bene,
- (might) say þe soth als he had sene.  
 (and) sen I am þe gaste of Gy 465  
 (and) suffers pain in purgatori,  
 (pain)es in hell may I nocht se—  
 (I was) neuer þare ne neuer sal be;  
 (and to he)uin may I nocht win  
 (till I be clen)sed clene of sin; 470  
 (þarfor þe) soth may I nocht say  
 (wha sal be saue)d or damned for ay.  
 (Þe prior sai)d: »þou ert nocht stabill,  
 (bot a spirit) fals and desayueabill,  
 . . . . . nocht here, 475  
 . . . . . þis manere.  
 . . . . . kes k[n]awe  
 . . . . . in þe ald lawe  
 . . . . . resowne  
 . . . . . oune 480  
 . . . . . (incar)nacioune,  
 . . . . .  
 . . . . .  
 in Mari þe mayden milde of mode;  
 and als þai talde in mani a stede 485  
 how he in erth suld suffer dede,  
 and of his rising talde þai right:  
 and zit þai saw him neuer in sight.

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of peyne in þis world, hit schal beo fullyld in purgatorie«. And þe prior asked him zif he wuste eny mon beo saaf ouþur dampned, þe while he was in such peyne. ¶ And þe voys onswerde & seide: »Vre lord wol not þat I speke to þe of þat Matere; and þis is þe enchesun whi. Euerich þat is dwelland in purgatorie is bi ordinaunce goode, ffor þat he is ordeynd to goode allerhizeste and euerlastynde; ffor-þi vche a spirit schal be soþfast & not lyande. Ac non such spirit ne may soþli seie to men of sauacion & dampnacion, but zif þat he haue beo in eiþer stude, þat is to wite, in heuene to seon wꝛuch and hou monye þat ben saued, and in helle to sen whuche & hou monye schul beo dampned. And I am þe spirit of Gy, I-set heer to purge me of myn euel, and I was neuure in þe stude of hem þat ben dampned, for I am not dampned ne nont schal be; ne I ne mai not zit come in heuene, þat<sup>1</sup> is þe stude of hem þat ben saued; and þerfore ne may I nouzt soþli seye wꝛuch schul be saued or dampned«. ÞEn þe prior wiþ gret wille of his gost spac and seide: »Nou hit semeþ and is I-seene þat þou art a spirit lizinde and deceyuable. For þat holy writ witnesseth þat þe prophetes in þe Olde lawe seide þe soþe of þe Incarnacioun of Crist, godes sone, and of þe Maner of him hou he tok flesch & blod of þe Mayden, and þei seide þe soþe of his<sup>2</sup> werk, and nouzt-for-þen þei seze neuer Crist in flesch in þis lyf; and also þei seiden soþ of<sup>3</sup> mony soþnesses of þe arysing of þe deþ<sup>3</sup>, and not-for-þen þei ne perceiuede nouzt ne þei ne seze not zit þe vp-

<sup>1</sup> Ms. þer.    <sup>2</sup> omit. soþ of.    <sup>3</sup> Lat. de resurrectione mortuorum.

And sen þai war men bodily  
 490 and said slike thinges thurgh prophecy  
 and kend þe folk how þai might know  
 swilk thing als þai neuer saw,  
 of more force þan thinkes me  
 a clene spirit, als þou suld be,  
 495 sold haue more might swilk thinges to  
 tell  
 þan þai þat lifed in fless and fell;  
 and þan aght þe to wit by þis  
 whilk er in bale and whilk in blis«.  
 Þe voyce answerd to him in haste  
 500 and said: »forsoth þir wordes er wast;  
 I may wele proue þe in þis place,  
 it es no liknes þat þou mase  
 by-twix prophetes þat standes in stori,  
 and saules þat er in purgatori.  
 505 Þe prophetes had, whils þai wond here,  
 of god and of his angels clere  
 and of gift of þe haly gaste  
 al þaire maters leste and maste  
 þat þai might tell and preche ouerall  
 510 byfore als it sold efter fall;  
 swilk grete grace was gifen þam till,  
 and all was for þis sertayn scill:  
 for laud folk in ilka land  
 by þaire steuyns might vnderstand

and better trow how Criste was born, 515  
 by saus þat þai had said biforn;  
 for sen þaire saus fra god war sent,  
 men sal þam trow with gude entent.  
 And I am set for sertaine space,  
 to time þat god will grante me grace, 520  
 þus for my sins to suffer paine,  
 and, sir, I say þe for sertayne  
 þat I may now none angels se  
 bot þam þat has kepeing of me,  
 and to me will þai tell right nocht 525  
 till I out of mi paines be broght.  
 Þarfor I may nocht say sertaine  
 whilk er in ioy or wlik in payne«.  
 Þan said þe Prior sone onane:  
 »right in þi saus þou sall be tane. 530  
 (þou) sais no spi(rit mai sai to) me f. 93  
 whilk saules sal saued or dampned be;  
 and bukes beres witnes, be balde,  
 þat fendes sum tyme to men has talde  
 and said þe soth haly bydene 535  
 of þam þat saued or dampned has bene«.

Þe voice answe[r]d and said ogayne  
 þat no spirite þat dwelles in paine  
 ne none of fendes þat er in hell  
 may haue no power forto tell 540

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rysing. Forþi þorw strengor skil þou þat art despoylet out of þe bodi & art a  
 puire spirit, may better seon hem þat ben dampned & saued, þen þe prophetes  
 þat weore puire men, whon þei prophecied of þe Incarnacion of Criste. ¶ Þenne  
 onswerde þe vois & seide: »Sir prior, þou arguest a-mis. For whi? hit is not  
 lich of prophetes, & [of] spiritus and soules þat beþ in purgatorie. For, þat þe  
 prophetes hedde, was þorw schewyng of god & of his holy angeles; alle þe  
 þinges þat þei seide to-fore of þe incarnacioun of Crist & þe risyng of þe deþ,  
 al was þorw þe holigost þat was put in to hem, þat þei mihte þer-bi conuerte  
 þe peple to þe worschupe of God. And I am set in þe peyne of purgatorie  
 in-til a certain tyme, and as longe as I am in such peyne, þe schewyng of  
 angeles fayleþ me & [þe]<sup>1</sup> schewyng of þe holigost; for I schal seo non oþer  
 angeles þen heom þat gouerneþ me in þis peine«. And þe prior seide to þat  
 vois: »I take þe in þi wordes. Þow seist þat þe spirit may not seyzen to vs  
 of hem þat beþ dampned & hem þat beþ saued, [and þat is fals]<sup>2</sup>: For whi?  
 hit is writen in holy writ þat þe fendes seide sum tyme þe soþe of hem þat  
 beþ dampned & of hem þat ben saued«. ¶ And þe vois onswerde and seide  
 »þat [no]<sup>3</sup> spirit þat is in purgatorie ne no fendes mowe noþing tellen of

<sup>1</sup> Ms. in. <sup>2</sup> om. <sup>3</sup> Ms. þe.

- ne any thing to man at neuyn  
 þat toches to preuetes of heuyn,  
 bot it [be] thurgh goddes sufrance,  
 or oþer angels þam tell thurgh chance;
- 545 »and vnto me þai tell no thing,  
 þarfore I may noght haue knawying  
 of heuinly blis how it es þare;  
 ne in hell how þe fendes fare.  
 bot saules þat þare sall suffer pyne,
- 550 þaire penance es wele more þan mine;  
 for I haue hope to cum till blis,  
 and þareof sall þai euer mis.  
 þarfore es no liknes to tell  
 bitwix me and þe paines of hell«.
- 555 Þan said þe Prior: »I pray þe now,  
 tell me in what stede ertou«.  
 Þe voice answerd and sayd in hy:  
 »I am here in purgatori«.
- Þan said þe Prior: »proued þou hase
- 560 þat purgari es in þis place;  
 for if þat þou be pynd here  
 þan may so oþer saules in fere;  
 and þare whare saules be purged sall,  
 purgatori men may þare call.
- 565 þarfore by þir saues þat þou sais  
 purgatori es þare always«.
- Þan said þe voice on þis manere:  
 »Sir, þare er purgatories sere:  
 Ane es comun to more and les,  
 and departabill anoþer es«.
- 570 Þe prior said: »now se I wele  
 þat þou ert fals in ilkadele.  
 a saul may noght in a time ga  
 forto be pynd in places twa,  
 for whils he sall be in þe tane,
- 575 of þe toþer he may haue nane.  
 In a stede bihoues him suffer paine«.  
 Þan said þe voice: »þis es sertayne.  
 I am now (pined, þis) es na fabill,  
 in purgatory departabill
- 580 ilka day, als god vowches saue;  
 bot oþer paynes byhoues me haue,  
 for ilka night bihoues me  
 in comun purgatory pined be,  
 forto suffer paynes sare
- 585 with oþer sawles þat dwelles þare«.  
 Þe pryor sayd þan: »can þou ges  
 in what stede comun purgatory es  
 whare paine es [to] saules puruaide?«  
 Þe spiritie answerd þan and said:
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heueneriche priuetes bote þorw soffrance oþur sum schewynge of eny<sup>1</sup> anges; wherof, þe whiles þat I am in þis peyne, I ne haue no schewyng of anges abouen bote þorw suffraunce. Ne I ne schal not se þe peine of hem þat beþ dampned: ffor whi? zif hit weore so, þen schulde þe peyne of helle stonde wiþ þe peyne of purgatorie, and þat is fals; ffor whi? þe peyne of purgatorie is wiþ goode hope of glorie & of grace, and in helle is no zeyn-buggyng. Wherof beo<sup>2</sup> al myne seyinges hit semeþ inouh þat þou arguest amis to me as of prophetes & of fendes«. And þe prior asked him wher he was. And þe gost onswerde: »I am heer in purgatorie«. ¶ And þe prior seide: »Þen semeþ hit þat heer is purgatorie of soules. For whi? bi þat resun þat þou art heer purget, bi þat ilke resun oþur soules ben I-purget heere; and þat stude þat soules ben I-purget [in] is cleped purgatorie of soules«. ¶ And þe vois onswerde: »I sey þe þat þer beoþ double purgatories: Comuyn Purgatorie, and departable«. ¶ To whom þe prior seide: »Now I conclude þe þat þou art a lyzere: For hit is certeyn þat no soule may in o tyme and in on hour be punissched in diuerse studes«. ¶ And þe vois onswerde: »Þat is soþ; wherfore I am punissched be daye in þis partable purgatorie, and be nihte in comuyn purgatorie wiþ oþer soules«. And þe prior asked him wher þe comuyn purgatorie was. ¶ And þe

<sup>1</sup> Ms. eny oþur.    <sup>2</sup> Ms. beoþ.

- »in middes of al þe erth ful right  
 es comun purgatori dyght,  
 and þare es pain ordand for vs«.
- And þe Prior answerd þus:  
 595 he said, »me think bi alkins ways  
 it may nocht be suth þat þou says.  
 þe middes of erth es a sertaine space,  
 and þe purgatori a noþer place,  
 and twa stedes may nocht be in ane.
- 600 þarfore me think þou has mistanc;  
 if purgatori whare sawles dwelles  
 war in middes erth als þou telles,  
 twa stedes in ane þan bud be þare,  
 and þat saltou se neuermare.
- 605 þarfore so es it nocht arrayd«.
- Þe voyce þan answerd sune and said  
 þat places er ordand ful rathe  
 bodily and gastly bathe.  
 »a saul es gastly, and forþi
- 610 it ocupies no stede bodily,  
 þat es to say by it allane,  
 when mans bodi þarfro es tane.  
 þis ilk how[s] als þou may se  
 haldes both þi saul and þe,  
 and zit here er nocht stede(s twa). 615  
 and hereby may þou se als(wa)  
 how haile and raine & sle(t & snaw)  
 er in þe ayre klerly to (knaw),  
 and ilkone has his cours . . .  
 so es þat place whare . . . .« 620  
 Þe Prior said: »tell vs (now mare)  
 whi þat þou ert pin(ed þare)  
 more þan in anoþer (stede),  
 sen þe tyme (þat þou was dede)«.
- Þe voice answe(erd . . . . : 625  
 »for in þis . . . . .  
 . . . . . I gan me . . . .  
 (& made no) penance in mi liue;  
 þarfore here sall I penance hane  
 for þat sin till I be saue«. 630
- Þe Prior said: »now, if þou can,  
 tell vs what thing moste noyes man,  
 wit paynes of ded when he es tane«.
- Þe voice answerd and said onane  
 þat vgly sightes sall moste him dere 635  
 of foule fendes þat him sal fere;  
 »ful many sall about him be

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spirit onswerde and seide: »In þe middel of þe eorþe«. Þenne seide þe prior:  
 »Now schal I conclude þe: For whi? hit is an Impossyble þing and an vnrihtful  
 þing þat two studes schulde be to-gederes in O stude, as<sup>1</sup> hit is an Impossible  
 þing and an vnrihtful þing þat two bodies be in o bodilich & kuyndeliche. Ac  
 þe middel of þe eorþe is O stude, and þe comun purgatorie is O stude; ffor-þi,  
 zif þe stude of comyn purgatorie be in middel of þe erþe, þen foleweþ hit þat  
 two studes scholde beo to-gedere in o stude, and þat is fals«. ¶ And þe gost  
 onswerde: »Hit be double studes, þat is to wite gostliche & bodiliche. For  
 whi? þe soule ocupieþ no stude be hit-self, not-for-þen hit is in þe bodi as in  
 his stude. And þou wiþ þi soule & þi bodi is in þis stude and þis stude holdeþ  
 boþe þe and þi soule, and not-for-þen þey beoþ not two studes. Also ne  
 seost þou not þat Reynes and haules and snowes and oþur tempestes and Cloudes  
 ben to-gederes in þe Eyr, and not-for-þan non of hem alle nis in oþer, ac  
 vche bi-side<sup>2</sup> oþur kuyndeliche. For-þi beo þe miht of god þe stude of comyn  
 purgatorie may beo in þe middel of þe eorþe, wiþ-oute þat two bodies & two  
 studes ben to-gederes in O stude«. And þe prior asked him whi he was punis-  
 sched þer. ¶ Þe vois onswerde: »for þat I sunged her partabliche be my-self,  
 and ne made non aseþ in my lyue of þat synne«. And þe prior asked him:  
 »What annyzeþ most mon in þe poynt of deþ?« ¶ And þe gost onswerde: »Þe  
 comynge of fendes þat ben gedred þenne to-gedere abouten hem þat ben in

<sup>1</sup> Ms. Ac.    <sup>2</sup> side overl.

- defigured all in foule degre,  
and grisly sall þai grin & gnaiste,  
640 out of þaire wit<sup>1</sup> þam forto wrayste,  
and als byfor him sall be brought  
al wikkednes þat euer he wrought;  
so will þai fande with any gin  
thurgh wanhope if þai might him win.  
645 Þe prior sayd: »þat wald I frayne  
what remedy war þare-ogayne  
and thing þat might help men maste  
in (bandes of ded when þai er braste.  
(Þe) vo[i]ce sayd: »þare es sum man  
650 (þat) may hope for no helping þan:  
(for) if a man lede all his lyue  
(in) sin and seþin wil him noght schriue  
(and in) his hert will haue no care  
(for) ill dedes he has done are,  
655 (þan) s'all his angell to him tell  
(how) Cr)iste for him had paines fell  
(and how) he died for his byhoue,  
(bot þat) sall be to his reproue;  
(& sai als) how he was vnkinde  
660 (vnto god) whils he had minde  
(and als þat) he was mys-avised
- (þe sacra)mentes when he despised  
(& wald noght) schriue him of his sin  
. . . . . and ended þarin.  
(when his wer)kes er thusgat sayd, 665  
(þe fendes sall) about him braid  
(and him take) with all þaire might  
(and sai to him): 'þou weried wight,  
(cum with vs now in) to hell,  
(þare withowten ende) to dwell'. 670  
(Bot if a man be schreuen) clene  
. . . . . bydene  
. . . . . ilkane  
. . . . . (g)ane,  
all-if his penance be noght done 675  
his gude angell says to him (sone):  
'cumfort þe wele, I sall þe were  
þat þe deuils sall þe noght dere';  
and vnto þe fendes þan sal he say:  
'ze weried wightes, wendes oway, 680  
for ze haue no part in þis man'.  
and þe fendes sall answer þan  
and say on þis wise: 'oures he es  
by resun and by rightwisnes',  
and þarto sall þai schew full sone 685

<sup>1</sup> Ms. with.

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poynt of deþ, ffor to drawe men out of heore bileeue & out of heore memorie  
beo gryndynge of heore teef and heore grimlich & grisliche lokes<sup>1</sup>, wzuhe  
Fendes casten<sup>2</sup> azeynes men alle heor euel dedes þat þei han I-don.

And þe prior asked him eft-sones: »What þing helpeþ most Men in heore  
deþ?« . . .<sup>3</sup> ¶ Þe spirit onswerde & seide: »Zif eny mon dye in dedly synne wiþ-  
oute serwe & repentaunce of herte & schrift of Mouþ, þen sçhal Cristes passion  
ben rehersed to þat mon of his goode angel, for to conclude þat mon þat he  
was vnkynde to God in as muchel as he nolde not schriuen him of his synnes  
þe while þat he mihte, ac he despisede þe sacramens of holychirche, þe whuche  
sacramentus clansen synners þorw þe vertu of Cristes passion of heore gult &  
bringe hem azeyn to þe miht<sup>4</sup> of grace & of glorie; and whon þe þinges ben  
seid, þe Fendes schul take þis mon and seye to hym: 'A, þou vnkynde mon in  
þe siht of god, cum wiþ vs in to helle, þere þat alle þo þat ben vnkynde  
to god schullen haue heore heritage'. ¶ And zif eny dye schriuen & hoseled  
wiþ Cristes bodi, al-beot he naue not maked aseef for his sunnes þat he hedde  
serwe fore and was I-schriuen of, þen schulle goode angeles comen and cum-  
forten him azeynes þe comyng of þe fendes, and þei schul seye to þe fendes:  
'Ze ne haueþ no part on þis mon, ffor þe merit of Cristes passion is his scheld  
and a mene bi-twene him and ow'. Þenne schul þe fendes seie: 'Hit may not

<sup>1</sup> Ms. bokes. <sup>2</sup> Ms. c. hem. <sup>3</sup> Some words om., cf. Lat.: Respondit vox quod meritum  
passionis Christi, et beneficium virginis Mariae, et intercessio sanctorum. Cui prior: Indica nobis  
quomodo passio Christi iuuat in morte hominis. <sup>4</sup> r. stat.

- all euell dedes þat he has done  
 both in eld and als in zowth,  
 sen first he kind[ly] wittes kowth,  
 and say: 'he sinned þus and þus,  
 690 þarfore him aw to wend with vs'.  
 His gude angell will mak debate  
 and say: 'he sined, wele I wate,  
 all on þis wise als ze haue talde;  
 bot he es borowed, be ze balde,  
 695 for with schrift was he clensted clene  
 and toke his sacramentes bidene,  
 and he had sorow for his sinyng;  
 to clensing fire þat sal him bring,  
 and þe merit of Cristes passion now  
 700 sal [be mene]<sup>1</sup> bitwyx him and zow  
 and serue him both for sheld and spere,  
 þat zowre desaytes sal him nocht dere.  
 and Cristes hend and als his side,  
 þat thirled war with wowndes wide,  
 705 sal be bitwix him and zowre hend  
 and fro zowre felnes him defend;  
 and Cristes face þat buffet was,  
 bitwix him and zowre face sal pas,  
 so þat he sall, if he zow se,  
 710 for zowre boste nocht abaist be;  
 Al Cristes bodi spred on rode  
 sal be vnto him armure gude,  
<sup>1</sup> Ms. bene.
- so þat ze sall haue no powere  
 him forto dere on no manere;  
 and þe lims of Ihesu fre 715  
 þat for mankind was pined on tre,  
 sall clens him now of his foly  
 he did whith lym of his body;  
 þe saul of Crist, als we wele ken,  
 þat zolden was for erthly men, 720  
 sall purge him now of all þe plight  
 þat þis saule did with his awin myght.  
 so þat in him (sal leue no gilt) f. 94  
 (whar)fore he (suld) with . . (be) spilt,  
 ne no pain vnto him sall stand 725  
 bot purgatori þat (es) passand;  
 he sall be purged in þat place  
 and suffer pain a sertayne space,  
 and seþin with vs sall he wende  
 and won in welth with-owten ende'. 730  
 Þus sall þe gude angell help him  
 ogaynes þe denils griselli and grim,  
 and þus es Cristes passioune  
 set bifor vs redy boune  
 forto defend vs fra þe fende 735  
 out of þis werld when we sall wende.  
 and þarfore aw ilk man bi kinde  
 to haue þat passioune most in minde,  
 and namely in þe tyme of dede,  
 for þan it standes man moste in stede. 740

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beo so, Iugge we his dedes bi-tweone vs; seo hou þis mon sungede þus & þus, bi al his limes þus, and þus haþ he sunged be al þe miztes of his soule: ffor-þi we haue sum riht to þis mon'. Þenne schulle þis holy godes angeles onswere and seye: 'Hit is soþ þat he sungede in his manere; ac of al þis he is schriuen, and he tok Cristes bodi in to his mete into witnesse of þat þing; ffor wꝛuch þing þe Merit of Cristes passioune þat he þolede on þe cros for hym, [schal] beo nou a mene bi-twene him and zow. For þat Cristes honden, þurlede for him, be nou bitwene him & zoure honden. Cristes Eizen Buffered on þe cros for hym, go now bitwene him and zoure ezen, so þat ze schul no more seon him ne agasten him. Al Cristes Bodi spradde on þe cros for him, schal beo to him now a pyre scheld & a strong azeynes zoure deceytes [bi] þe whuche deceytes ze duden him to sungen. For-þi Cristes lymes þoled<sup>1</sup> on þe cros for him, wasscheþ now away alle his synnes þat he sungede be þe limes of his bodi. And Cristes soule þat he zaf for þis mon, purgeþ nou his soule of al his synne wꝛuch þat soule dude be his mihtes. So þat in þis mon ne leue no gult euerlastyng, ac þe peyne of purgatori þat is passaunt'. And þus helpeþ þe passion of Crist men in heore deþe.

<sup>1</sup> Membra . . in cruce passa pro eo, abluunt &c.



Also men sall haue helping gude  
of Mari mayden mild of mode;  
if we here oght for hir haue done,  
baldeli may we ask hyr bone  
745 and vs to help scho will hir haste  
in ded when oure mister es maste.  
For if a man, or he hethen fare,  
be schreuen clene, als I said are,  
oure lady þan will be ful boune  
750 to socore him in þat sesoune,  
and fend him fro þe fendes in fere,  
and say to [þam]<sup>1</sup> on þis manere:  
'Moder and mayden both am I  
of Ihesu mi sun, god almighty,  
755 and of henyn am I coronde quene,  
and lady of all erth bydene,  
and I am emperise of hell,  
whare ze and oþer deuils dwell.  
And sen þat I am quene of henyn,  
760 vnto my sun þus sall I neyn  
þat he sall wine for luf of me  
þis saul in purgatori to be  
till he be clensed clene of sin,  
and so to henyn I sall him win;  
765 he serued me in word and dede,

<sup>1</sup> Ms. him.  
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in heyn shall he haue his mede.  
And also sen I am lady  
of all þe erth, þarfore [will]<sup>1</sup> I,  
thurgh þe will of my sun dere,  
þat ilk gude dede<sup>2</sup> and ilk prayere 770  
(þat owhar in þis) werlde er (said),  
vnto his profet be puruayd,  
messes and oþer almus-dede  
sall turn þis man to mekel mede,  
and thurgh þe merite of þe mes 775  
sal his penance be made les  
þat him es ordand for his syn,  
whilk zowre faldede gert him fal in.  
And sen I am emperyce of hell,  
þarfore zowre force now sall I fell: 780  
I cumand zow ze heþin fare,  
so þat ze noy þis man nomare  
þat es ded in my suns seruyse'.  
And when scho has said on þis wise,  
all þe halows in heyn on hight 785  
will help hir halely with þaire might;  
to Ihesu will þai call in-fere,  
and þus þai will mak þaire prayere:  
'Lord Ihesu god almighty,  
fader of heyn, man of mercy, 790

<sup>1</sup> Ms. sall.    <sup>2</sup> r. bede.

»And also þe gode dedes of þe *virgyne* Marie helpeþ men in heore deþe.  
For whi? zif eny mon dye hoseled & schriuen as *him* ouzte to be, anon comeþ  
þe gloriouse *virgyne*, resonande þe fend in þis Maneere: ¶ 'I am Maiden &  
Moder of Ihesu Crist, Qween of heuene and Ladi of þe world and Emperesse of  
helle. Bi þat i am qween of heuene, I schal seye to my sone Ihesu Crist þat  
he Iugge þis mon to þe stude of purgatorie, þat he mowe make a-seþ in to þe  
tyme of his trespas wiþ oþur soules þat schul be purget. And bi þat Ich  
Mayden & Moder am and<sup>1</sup> ladi of al þis world, ich ordeyne, <sup>2</sup>þorw þe wille of  
my sone Ihesu Crist, þat alle holy beodes and alle holy Masses and almes-dedes  
þat alle trewe *cristene* men þat ben in þis world maken & seyen & mowe seyen,  
turne to þis dede Mon in to forziuenesse, and I wole þat suche beodes & Masses  
& almes-dedes alegge *him* of his peyne þat *him* ouzte to haue for his sunnes.  
And bi þat ich, Marie, am Emperice of helle, Ichaue pouwer and wol comaunde  
to zow, fendes, þat ze anuye nouzt þis Mon þat tok þe sacramens of my sone  
er þen he dyed'.

»And also þe preyer of alle halewen helpeþ men in þe poynt of heore deþ.  
For whi? whon vr ladi haþ spoken & endet hire wordes, þenne comeþ alle  
halewen anon, honourynge & preyinge vr lord & seyinge to *him*: ¶ 'Lord Ihesu  
Crist, Lord of glorie, Fader of grace, Mon of Merci þat com down from heuene

<sup>1</sup> om and?    <sup>2</sup> Ms. þat þorw.

- haue mercy on þis man þat es  
 oure awin broþer and oure liknes;  
 sen þou wald wend fro heuyn on hight  
 and suffer payn for mans plight,  
 795 þou meng þi mercy with þis man'.  
 Þus sal his saul be saued þan,  
 and his gude angell sall him take  
 to clensing fire aseth to make  
 and vnto him he sall take tent  
 800 till he haue sufferd his turment;  
 and þan þe weked gastes sall ga  
 þeþin oway with mekill wa.  
 In þis manere may gude pr(ayere)  
 and almus-dedes þat men dose (here),  
 805 and merit of Cristes pascioun,  
 and of halows gude orisown,  
 help a man here in his (dede)  
 and vnto clensing fire (him lede)«.
- Þe prior (sayd vnto) him (þan)  
 810 and asked if þat any (man)  
 of Ihesu may haue (in ded a sight)  
 and of Mari his moder (bright)  
 or of þe halows . . . . .  
 in þaire right (forme). . . . .  
 815 Þe voice ans(werd and said nay);
- »bot on þis wise . . . . .  
 if any be so . . . . .  
 þat has . . . . .  
 . . . . .  
 . . . . . may se þam . . . . . 820  
 (bot sin)ful men may nocht þam see.  
 (Þe) prior sayd: »þan thinkes me  
 (þat) þou sais now þi-self to scorne  
 (ogai)nes þe saws þou said biforne;  
 (for) þou said angels suld be boune 825  
 þare to reherce Cristes pascioun,  
 and þou said Mari suld be þare  
 and oþer halows les and mare  
 in sight bifor þe saules ful euyn,  
 praiand for þam to god of heuyn; 830  
 þan semes it þat he se þam may«.
- Þe voice answerd and said: »nay;  
 þai sal be þare I grante þe wele,  
 bot he sall se of þam no dele  
 in þaire lyknes verrayli; 835  
 and þis es þe enchesoun whi.  
 for þe most blis in heuyn it es  
 forto se Crist in his liknes,  
 þat es to say in his godhede;  
 (þa)n neded saules none oþer mede 840

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forte make sunful men saaf, haue *Merci* on þe soule of þis mon: for he is vre  
 flesch & vr broþer'. And whon þeos þinges ben seid, þen schal þe soule ben  
 lad in to purgatorie of his gode angeles; and þe wikked angeles wende schulle  
 away from him as confoundet, and serwyngge þerfore. ¶ On þis manere þe  
 merite of Cristes passion, and þe goode beodes of þe virgine Marie, and þe  
 prayers of alle halewen helpeþ men at heore deþ«. And þe Prior asked him  
 zif a mon mihte in his deþ seo Ihesu Crist, and þe virgyne Marie, and þe oþer  
 halewen, in heore oune fourme. ¶ And þe gost seyde nay; but zif hit beo so  
 holy a Mon þat he hedde no neode to ben purget bi eny luitel dwellyng in  
 purgatorie.

Þenne seide þe prior: »Þen þinkeþ me þat alle þinges beoþ not soþ þat  
 þou seidest aboute þe deþ of eny mon þat is schriuen & haþ serwe for his  
 sunnes: For whi: <sup>1</sup>þou seidest þat þe merit of Cristes passion and þe prayers  
 of al halewen and þe goode dedes of þe virgyne Marie helpeþ men in heore  
 deþ, and also þou graunted beo þi wordes al þes<sup>2</sup> comeþ to a monnes dying«.

¶ And þe gost onswerde: »Alle þeos comeþ to a monnes deþ, and not-forþen  
 he þat dyeþ ne schal not seon hem in heore oune liknesse. For whi? zif hit  
 weore so, seþþe hit is non oþur blisse þen for to sen Ihesu Crist in his oune  
 liknesse of his monhed & of his godhed, þenne weore hit soþ þat a ded mon

<sup>1</sup> Ms. þat þou.    <sup>2</sup> Ms. þis.

- (bo)t in þaire dying him to se,  
and in þat blis þan solde þai be  
(sod)ainly in þaire passing,  
(and) þat war vn(ak)ordand thing  
845 (þat sin)ful men suld se þat sight.  
(if men) be puried of all þaire plight  
þan sall þai se god als he es,  
(hali) writ so beris witness.  
(And þan) þe prior frained him fast  
850 (if spirit)es þat es heþin past  
(wist) what dedes er for þam done  
(on þis) molde at morn or none,  
(and þe) praier men for þam ma.  
(þe voice) answerd and said: ʒa.  
855 . . . se wele by þis thing  
. . . es has saules helping.  
(þe prior said: »þan) can þou say  
(wharof I sang) mess to-day?«  
(þe voice answerd) þarto ful tite:  
860 (»þou sang mess) of saint spirite«.  
(þe prior said þan) als he knew:  
». . . . . nought trew,  
(for I sang mess, þis) es sertayne,  
(for cristen saules þat) suffers paine;  
865 (þarfore þou sais nought) suthfastly«.  
(þe voice þan answerd him) in hy  
and said: (»I wat wele) . . . .
- for cristen (saules þat) þou sang;  
bot ʒit I (said soth) neu~~er~~-þe-les  
þat of saint spirite was þi mes. 870  
þat saltou by ensameple se.  
for wele þou knowes in ilk cuntre,  
if ani man oþer alde or ʒing  
of a noþer suld ask a thing,  
and he hoped wele forto haue 875  
þat ilk thing þat he walde craue,  
first to ask he walde him haste  
þe thing þat might amend him mast,  
and what so his hert lai moste nere  
þat suld first in his speche apere 880  
and first be in his wordes alwayse,  
als god þus in his gospell sayse:  
*Ex habundancia cordis os loquitur:*  
Of þe fulnes of þe hert  
spekes þe mouth þe wordes smert. 885  
and messes sunge of saint spirite  
vnto me er most profite,  
and next þan of þe trinite—  
þir messes moste amendes me.  
and here now þe encheson whi. 890  
for whils I lifed here bodily,  
I spendet my wit and mi powere  
ful oft-sipes in sinnes sere,  
when I sold þam haue spendet right

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weore anon in blisse in his deþ: and þat is fals«. And þe prior askede him  
ʒif þe gostes wuste þe dedes of men & of heore frendes, seþþe þat þei beo  
de-parted from þe bodi. ¶ And þe gost seide ʒe. ¶ Þenne seide þe prior:  
»þou const telle me wher-of I song masse to-day?« ¶ And þe gost seide: »Sir  
prior, þou song Masse to-day of seint Spirit«. And þenne seide þe prior: »Now  
I seo wel þat þou art a deceyuable gost: For whi? certainliche, I ne song no  
Masse to-day of seynt spirit, ac I song Masse to-day of *Requiem eternam* for  
alle cristene soulus«.

And þe gost onswerde and seide: »Wel I wot wherof þou songe Masse to-day  
and þat þe Masse was of *Requiem eternam*; and not-for-þen I lyʒe not þat þou  
ne<sup>1</sup> songe Masse of seynt spirit. Heere forþi þe vndoinge! ¶ Þou wost wel, sir  
prior, whon eny mon askeþ eny þing of anoþur, þat þing þat lyþ next his herte  
<sup>2</sup> comeþ furst out of his mouþ, as vr lord witnesset & seiþ 'Of þe folnesse  
of þe herte spekeþ þe mouþ'. Ac among alle þe Masses þat beoþ songen and  
schul be songen in þis world, þe Masse of þe holi gost lyþ next my þouzt or þe  
Masse of þe trinite, ffor þat most helpeþ me nou. ¶ Heer nou þe enchesun  
wherfore þis is. ¶ Þe while I was in þis valeye of wrecchednesse & of trauayle,  
I spendet my siht & my bodiliche pouwer in diuerse synnes: al-þouzt i scholde

<sup>1</sup> om ne? <sup>2</sup> Ms. þat comeþ.

- to goddes honour with al mi might.
- 895 Þe fader I suld haue mensked with main,  
for of him cumes al power plaine  
þat men has here ai whils þai lif,  
efter his grace als he will gif;  
þarfore what man so dose vnright  
900 bi his power or by his might  
or by his strenkith if þat it be,  
ogaines þe fader of heuyn sins he,  
for al power he weldes always,  
als Dauid in þe sauter sais:
- Omnia quecumque uoluit dominus fecit,*
- 905 he sais: þe fader mai fulfill  
in heuyn and erth what so he will.  
To Crist, god sun, es gifen ful right  
wit and wisdom dai & night,  
to mesure it till erthli men,  
910 als þir clerkes mai clereli ken;  
þarfore godes sun þai sin again  
þat here despendes þaire wittes in vain  
f. 95 (and) settes þam so (on erthly) gude  
(þat) reches es more in þaire mode  
915 þan Crist god sun þat boght þam dere.  
and my-self on þis same manere  
sined in þis werld whare ze won  
both ogaines þe fader & þe sun.
- To þe haligast es gifen al grace  
and beaute plain in ilka place, 920  
at his liking to dele and dight  
in þis werld to ilka wight;  
ogaines him oft-sipes sinned I  
when þat I vsed in foul foly  
swilk giftes als he me gaf bi kinde, 925  
and honord him nocht in mi minde;  
for mi fauore and my fairehede  
haue I done many sinful dede,  
and vertus haue I turned to vice  
thurgh wekid werkes als wreche vnwise. 930  
wharfore aseth byhoues me make  
to thre persons for my sin sake;  
þarfore messes of þe trinite  
er mekill medeful vnto me  
for greunance þat to me es graide, 935  
als my gude angell has me saide.
- Bot for þat I haue sined maste  
ogaynes þe giftes of þe hali gaste,  
couaytand here more reches  
þan he me gaf of his gudenes 940  
or þan he vowched safe me to send,  
and wrangwisli his gudes despend  
and honord him nocht for þaire sake,

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haue despendet hit in godes seruyse, bidding to God þe Fader þorw monnes pouwer, sfor þat þe Fader is mihti and of him cometh al miht to me & to opure þorw mesure of his ziuynge—wherfore hose doþ eny vuel [þorw]<sup>1</sup> his strengþ and his pouwer, he sungeþ azeynes god þe Fader to whom is zeuen alle pouwer—also witnesseth þe prophete Dauid: 'Al þat he wole he doþ, in heuene & in eorþe'. TO Godes sone is ziuen alle wisdame: Azeynes him Ichaue I-sunged as ofte-tymes as Ichaue vsed bisyliche my wit, I-ziuen to me of God, aboute deceyuable þinges & vanites & riches of þis world. BOTE to þe holygost is ziuen alle grace & bounte: Azeynes whom Ichaue sunged as ofte-tymes as I-chaue I-zeue my kyndeliche goodes, as Feirhede Fauour & Speche, & my good þat is ziuen me þorw freo wille, as vertues next my soule, and goodes happiliche beo-zetten, [as]<sup>2</sup> ese of þis present lyf—whuche<sup>3</sup> þinges Ichaue late & erliche I-zeuen aboute flescliche sinnes of þis world & of þe denel. Of whuche þing ichaue be schriuen, bote I haue not maad a-seep to þe trinite for alle þe synnes in my lyue; wherfore my saueour, as myn angel seide to me, haþ ordeyned þat masse of þe Trinite songen for me schal helpen me most. ¶ And for þat I haue sunged ofte-tymes azeyn þe bountes of þe holigost, coueyten[g]<sup>4</sup> to haue more of þis worldes godes þen þe godnesse of þe holygost wolde zeuen to me: þerfore<sup>5</sup> nou,

<sup>1</sup> Ms. for.    <sup>2</sup> Ms. also.    <sup>3</sup> r. swuche.    <sup>4</sup> Ms. coueyten.    <sup>5</sup> Ms. And þerfore.

- þarefore, of þis amendes to make,  
 945 messes sungen of saint spirite  
 may tittest saue me out of site.  
 and þarfore, sir, sothli I say  
 of saint spirite þou sang to-day;  
 al-if þine office ordand ware  
 950 for cristen saules als þou said are,  
 þou toke with gude denocioune  
 of saint spirite ane orisoune,  
 and þat ilk orisoun sertaine  
 aleged me more of my paine  
 955 þan al þe oþer þat þou sayd,  
 for till all saules war þai puruaid;  
 And sen þat helpid me allane  
 more þan all þe oþer ilkane,  
 of saint spirit I say þou sang—  
 960 if þou me wites þou has þe wrang.  
 (Þe prior asked) þan þ(is thing):  
 for how mani saules a prest may s(ing)  
 in a tyme and in a stede,  
 wheþer it be for quik or ded,  
 965 and ilkone haue in lyke gudenes  
 and in like merite of þat mes.
- Þe voice answerd and gan say  
 þat a preste anely on a day  
 for all saules may sing and rede  
 and ilkone of his mes haue mede, 970  
 through vertu of þe sacrament;  
 »þat proue I þe, if þou tak tent.  
 Ihesus Crist with Iewes noice  
 was anes offerd on þe croyce,  
 and þare he died and gaf þe gaste 975  
 vntill his fader of mightes maste  
 for saluacionne of all man-kin,  
 and nocht anly for a man sin:  
 right so þe preste in ilka mes  
 offers Criste right als he es 980  
 in hale godhede, als clerkes mai ken,  
 in mendment of all cristen men;  
 and so in a mes may be tane  
 al cristen saules als wele als ane,  
 and plainli mai (it) part þam till. 985  
 þat proue I þe bi proper skill.  
 Ful grete deference may men fele  
 bitwene spiritual thing and tem(porele);  
 for temporal thing, þat þou sese here,

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for to make amendement to þe holigost for my synnes, þe Massen songen of þe  
 holigost beon best for me. And [for]<sup>1</sup> þou, sir prior, to-day in þi masse after þi  
 principal orisoun þou seidest þe orisoun of þe holigost, wꝛuch orisoun halp me  
 more<sup>2</sup> þen al þe oþur orisouns in þi masse, þerfore<sup>3</sup>, as þou askedest me wherof  
 þou songe masse to-day, I seide 'of þe holigost'; bote noþeles þi principal offys was  
*Requiem eternam*. Wherof al þe office of þi masse, outake þat orisoun, wente to  
 þe help of al þe soules þat ben in purgatorie: bote þe mencion þat þou made  
 to-day in þi masse of þe holigost, wente al to my profyt. ¶ Wherfore þat I  
 lyzede not whon I seide þat þou songe masse of þe holi gost. And þe prior  
 asked þim ffor hou mony soules and hou mony men mihte a prest syng, and  
 vche haue I-liche goodnesse of þe masse. ¶ And þe gost onswerde and seide  
 »þat O prest onliche to-gedere and at O tyme miȝte syng for al þe quike &  
 dede, ffor þe vertu of þe sacrament of Godes bodi scheweþ him to hem vchone.  
 And enchesun of þis þing is: As Ihesu Crist, God & Mon, ones lifted his bodi  
 vppon þe Cros and þenne he offrede [him] al to-gedere to God, his Fader, not on-  
 liche for þe sauacion of o Mon bote for þe sauacion of al Monkynde, so in vche  
 a Masse þe prest offreþ al to-geders þe sacrement, God and Mon, ffor þe  
 sauacion of alle men; wherfore may vche a prest singen for vchou as for two,  
 and betere. ¶ For þis is þe encheson & þe difference bi-twene spiritual þyng &  
 temporal þing: Temporal þing, in as muche as hit is departet to monye, in

<sup>1</sup> Ms. þerfore. <sup>2</sup> Ms. most. <sup>3</sup> Ms. And þerfore.

990 if it be parted in places sere,  
 in þe ma partyes þat it es  
 it-self leues ay wele þe (les),  
 þat es for porcion partes þarfra;  
 als if þat þou an appell ta  
 995 and parte it into many hend,  
 with þi-self sall litell lend.  
 On þe toþer side þou vnderstand  
 þat spiritual thing es ay (wexand);  
 þarto I may gude liknes (ma):  
 1000 þis orisoun if þat þ'ou ta),  
 þe *pater noster*, and (teche it þen)  
 here on þis molde to (mani men),  
 when it vnto all teched es),  
 in itself it es nocht (þe les),  
 1005 bot to knowing . . . . .  
 when mo it (sais þan ane or twa).  
 so er messes . . . . .  
 þat ordand . . . . .  
 . . . . . , . . . .  
 1010 . . . . . it es in þat degre  
 . . . . . wham so it ordand es,  
 (þaire) merit may nocht be þe les,  
 (bot) mare ioy sall þai haue þat tide  
 þat oþer er helped þam biside.

On þis wise þan þe prior sais: 1015  
 »haly writ wittnes always  
 þat saules er helpid for sertaine  
 and oft deliuerd out of payne  
 thurgh speciall praier and special dede  
 þat frendes dose here for þaire mede, 1020  
 and-þa frendes dose þa dedes allane  
 for a saul and for oþer nane.  
 (þan þi)nk me þat his mede sall fall  
 . . . þan it war done for all  
 and more alege him of his payne«. 1025  
 Þe voice answerd and said ogayne  
 þat all þe prstes þat messes singes  
 nedes forto do twa thinges:  
 (f)irst his praier forto make  
 specialli for þat saul sake 1030  
 þat he es most halden vntill,  
 (þ)at god deliuer him of all ill;  
 (and) when he has so praied for ane,  
 (þan) sall he pray for oþer ilkane.  
 (so) ilkane has mede of þat mes, 1035  
 (and) þai for wham it ordand es  
 (er he)lpid maste fro bale þarby.  
 (And on) þis same maner am I  
 (deliuerd) of mi penance here  
 . . . . . lasted bi foure zere 1040

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[so]<sup>1</sup> muche hit is þe lasse to himself — as zif þou departed an appel to moni partes: euer þe mo partes þat þou departest hit, þe lasse hit waxeþ in hit-self. Bote hit fareþ not so bi spirituale þing<sup>2</sup>. Forsoþe spirituale þing<sup>2</sup>, euere þe more þat þou departest hit, þe more hit waxeþ in him-selue — as þus: tak þe orison of vr lord, þat is þe pater noster, and teche hit to monye men: þat ilke orison in him-self þorw þat techyng nis not maad þe lasse, bot in vnderstondyng<sup>3</sup> is founden þe more, in as muche as hit is seid of mony men. So hit is of eny masse of þe prest: þe vnderstondyng of þe Masse is more in hit-self in as muche as hit is schewed to mony men, dede and quike«. And þe prior spac to þe gost & seide: »How is hit þenne þat þe holy scripture seiþ þat frendes soules mowe be delyuerd þorw special masses and þorw special orisons and special almes, in þe delyt<sup>4</sup> of Ihesu Crist don & of þin euen-cristen, and þou seist þat masses songen for mony men is more worþ?« ¶ And þenne onswerde þe spirit: »I sey þat vchon þat singeþ masse bihoueþ to don two þinges: þe furste þing is, ze wite wel, him bihoueþ dresen his preyere to god for him or for hire or for heom to whom he es holden specialiche; and seþþe him bihoueþ dresen his preyere for alle — and þe furste masses ben seid masses speciale, and so þei helpen vs specialiche þat ben in peyne of purgatorie. And in þis manere I, Gy, am delyuered of þe peyne of purgatorie be foure zeer raþer and hastiloker þen

<sup>1</sup> Ms. as.    <sup>2</sup> Ms. þinges.    <sup>3</sup> Lat. sed effectus major reperitur.    <sup>4</sup> Lat. in dilectione.

- . . . . (m)isededes als it was det.  
 . . . . frende here has it sett  
 . . . . þat þou wele knew  
 . . . . þat I find trew;  
 1045 . . . . when he had nede  
 . . . . þe scoles zede  
 . . . . d most mister here  
 . . . . fyue zere.  
 . . . . wele I wroght  
 1050 . . . . forgetes he nocht  
 . . . . has me maste  
 . . . . in haste  
 . . . .  
 . . . . passe  
 1055 . . . .  
 . . . . payne,  
 and if þou here no(ght) þan of me  
 sothly sertayne may þou be  
 þat I in (blis) of heuen am stade. —  
 1060 Þe prior did right als he bad,  
 at þe pase<sup>1</sup> efter he him soght:  
 bot of þe voice he herd right nocht;  
 þarfore in heyn he hopid he ware. —  
 bot in þat time zit asked he mare.  
 1065 He said: »can þou oght trewli tell  
 if þou in þat ilk heyn sal dwell  
 þat for goddes halows es puruaid?»  
<sup>1</sup> = pasche.
- Þe voice answerd sune and sayd:  
 »Sir, I tald þe are ful euy  
 þat I come neuer zit in heyn», 1070  
 þarfore I may tell þe nomare  
 of thinges þat er ordaind þare.  
 Bot of þat blis I mai be balde,  
 for þus myne angell has me talde,  
 þat I to passe in paine sold be 1075  
 and þan, he said, þat I sall se  
 þe king of heyn in his godhede  
 with his angels all on brede  
 and with his halows euerilk-ane.  
 and I answerd to him onane 1080  
 and said: 'lord, ful lang think me  
 þat semely sight vtill I se'.  
 bot he be loued in ilka place  
 þat vnto me has gifen swilk grace,  
 for trewly mai I trow by þis 1085  
 þat I sall be in þat ilk blis  
 whare god and his angels sal be,  
 sen þat I sall þam þusgat se.  
 Þan said þe prior: »what helpes maste  
 a saul vp into heyn at haste 1090  
 out of þe paynes of purgatori?»  
 Þe voice answerd to him in hy:  
 »messes may moste help þam þen  
 þat here er said of hali men,

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I scholde wiþ rihte of my dettes. I haue forsoþe a pore frere ful religious, þe whuche Frere þou, prior, knowest wel, and I sustenede him, seþþe he was maad Frere, in þe scoles of Ramonibi<sup>1</sup> fyue zere: and he specialiche made diuerse preyers for me, þenne & non, and specialiche dressed<sup>2</sup> his preyere to God; þow whuche orisouns I am þus holpen þat Ine schal beo in peyne bote nou til ester...<sup>3</sup> and zif þat ze here me not heere, wite þou wel þat I am in heuene wiþ godes halewen« — And þe prior wiþ summe of his oune men fond soþ þat he seide. And þe prior asked him zif he wuste þat he scholde be in þat ilke heuene þer al Godes halewen weore Inne. ¶ And þenne onswerede þe spirit: »I seide þe furst þat I was neuere zit in heuene, and þerfore I ne con no þing seye to þe of þat ordre oþur þen is told to me. Þus muchel seide þe Angel to me: 'beo in penaunce in til aster, and þenne schaltou seo þe kyng of heuene sittyng in his godhed wiþ his angesles & wiþ his halewen'; and I onswerde: 'A, A, A, long is þat tyme'. Blessed be God þat sent me his Merci wiþ his Rihtwysnesse!«

And þe prior asked him what þing mihte most helpe mon in purgatorie.

¶ And he onswerde þat spiritual masses songen specialiche of spiritual men<sup>4</sup>, and

<sup>1</sup> Lat. Bononiae.    <sup>2</sup> r. þenne, & nou dresseþ.    <sup>3</sup> Lat. adds: et si uolueris hoc probare verum esse, venias tunc ad locum istum etc.    <sup>4</sup> Lat. speciales missae specialiter celebratae.

- 1095 and ordand of milde Mari fre«.  
 Þe prior said: »þan thinkes me  
 þe office þat es for saules certain,  
 of *Requiem*, was made in vayn,  
 sen oþer helpes þam more þan it«.
- 1100 Þe voice answerd vnto him zit  
 and said: »þat office es gude to say  
 when a man for al saules will pray  
 þat saued sall be efter þaire paine;  
 f. 96 þan may þat office gretely gaine.
- 1105 and for þat laud men here in land  
 can noght graythli vnderstand  
 þat saules has mede of oþer mes,  
 þarfore þat office ordand es«.
- Þe prior said: »sen þou has kend  
 1110 þat speciall messes may moste amend:  
 whilk oþer praiers withowten þa  
 may tittest saules fro penance ta?»  
 Þe voyce sayd þan: »Syr, sertaynly,  
 seyn psalmes with þe letany«.
- 1115 Þe prior said: »þat war noght right;  
 þe pater noster es more of might,  
 for it was made of Criste god sun  
 vntill all crysten folk to kun,  
 als prise of praiers, als men telles,  
 and þe Aue made angels 1120  
 vnto Mari for manes mede,  
 and xii. apostels made þe crede;  
 and þe seyn psalmes er erthli werkes,  
 ordand of bisschopes and oþer clerkes  
 men for to say for sin allane, 1125  
 and Dauid made þam euerilkane;  
 and nowþer Dauid, wele we ken,  
 ne bisschoppes, ne none oþer men,  
 vnto Criste þai [er] noght at neuyn  
 ne zit vnto angels of heuyn 1130  
 ne till apostels er þai noght pere.  
 þarfore me think þat þaire prayere  
 may noght of swilk merit be  
 als þe pater noster and þe Aue,  
 ne als þe Crede, for þam it wrought«. 1135  
 Þe voice answerd þan als him thoght:  
 »Þir praiers er ful mekill of mede  
 and ful hali, if we tak hede,  
 in þam-self, þis es sertayne,  
 and þaire makers er mekill of mayne; 1140  
 men sal þam honore als worthy es  
 bifore al oþer, out-tane þe mes.  
 Bot neuer-þe-les, syr, sertaynly  
 þe seyn psalmes and þe letany

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nomeliche songen of vr ladi Marie for hem. To whom þe prior seide: »What is [þenne] worþ þe asygned offys for dede men specialliche, as þe offyse of *Requiem eternam*?«  
 ¶ And þe spirit onswerde & seyde »þat hit auayleþ muche, and aller-most whon eny wol bidden for alle. ¶ Þis is þe encheson wherfore þat offys was ordeyned for hem: ffor þat lewed men ne trouwed not þat dede men scholde haue part of spirituale massus«. And [þe] prior asked him: »Seppen þou seist þat special masses most helpeþ soules in purgatorie: wherfore, out-taken þe masse, wꝛuch ben þe orisouns þat profyteþ most to soules in purgatorie?« ¶ And he onswerde & seide: »Þe seuen psalmes wiþ þe letanie«. To whom þe prior seide: »Forsoþe me þinkeþ þat fals: For whi? Ihesu Crist made þe pater noster, and þe angel þe Aue Marie, and þe twelue apostles þe Crede; bote þe seuen psalmus wiþ þe letanye maade þe Bisschopus & þe prestes of holichirche and ordeynde hem to be seid, of wꝛuche prelatus & Bisschopes non of hem ne mihte touche þe holyhed of god ne of his angesles ne of his apostles. And þerfore me þinkeþ þat þe ordinaunce of prelates of þe seuen psalmus of Dauid is not so good ne so profitable to soules as þe pater noster & þe Aue Marie & þe crede«. ¶ And þenne onswerde þe spirit & seide »þat þe pater noster & þe Aue Marie and þe crede in hem-selue, in as muche as into þe holyhed of þe makers, þei beoþ þe beste orisons to sigge in holichirche, outaken þe Masse—for þat is þe principalest Orisoun; bote noþeles þe seuen psalmus wiþ þe letanye, in as muchel



- 1145 forto say er moste souerayne  
vnto þe saules þat suffers payne,  
for þai er ordand more and myn  
euer a psalme ogaynes a sin,  
so þai destroy þe sines seuyñ;  
1150 þarfore þai er noteful to neuyn.  
þe first psalme ful gudely grayd  
ogaines pryde it es puruayd; }  
and þus it sais: 'god lord and (syre),  
deme vs noght in þi grete yre,  
1155 als þou did Lucifer þat fell  
for his pride fra heyn to hell';  
and so þe oþer psalmes on rawe  
ilkone a sin away may drawe,  
thurgh help of all halows in-ferre  
1160 þat neuind er in þat praierer.
- Sone þan þe prior him assailes:  
»tell me, he said, what it auailles  
or if saules oght þe better be  
to pray *placebo* and þe *dirige*,  
1165 with office þat for þe ded es dight?«  
Pe voyce answerd and said on hight—  
with grete force out gan he bryst,  
and said: »a, prior, and þou wist
- how gretely þat it may þam gayne,  
þan hope I þou wald be ful fayne 1170  
oft forto bid þat bliscd bede  
for þi frendes hat heþen er dede!  
and for þou sall it better knawe,  
I sall þe rekin right on rawe  
þe preuetese þat falles þarto 1175  
and what prophit þat it may do.  
First in *placebo* er puruayde  
fiue psalmes þat sal be sayd  
aneli for þe euysang,  
wit[h] fyue antyms menged omang; 1180  
þa ten togeder when þai er mett,  
for þe saul er þusgat sett  
forto restore, wha to þam tentes,  
vnto þe saul ten cumandmentes;  
þai sall mak minde how he þam (did), 1185  
so þat his mede sal noght be (hid).  
nyen psalmes þan said sal (be)  
next efter in þe (*dirige*),  
and þai sall signifi ful ri(ght)  
nyen orders of angels br(ight), 1190  
to whilk þe saul sall wis(li win)  
when it es clesed of (al sin);  
þir psalmes witnes a[ls it es scill]

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as into þe vnderstondyng of þe makers and forte ben þus seid<sup>1</sup>, þei ben þe deuoutest orisouns to þe soules in purgatorie: ffor whi þat [þo]<sup>2</sup> men haþ ordeyned for to seyen þe senen psalmus in þe remedie of þe senen dedliche synnes, so þat azeynes pruide be seid *Domine ne in furore*— wherfore my lord God in his wrapþe blamed þe angel Lucifer whon he sunged þorw pruide, in his wrapþe cast him down in to helle; and so is of þe oþur psalmus«.

And þe prior asked him: »What þing profyeteþ hit þe soules in purgatorie zif for hem beo seid *placebo* & *dirige*<sup>3</sup> and al þe offys for þe dede?« ¶ And þe vois onswerde loudere þen he dude biforehond & seyde: »A, A, Mi prior, zif þou wustest hou þe soules ben cumforted þorw þat offyse whon hit is seid for hem, ofte-tymes woldest þou sey hit for þi dede frendes! ¶ Heere nou & I schal seye þe þe priuite of þat offis. As þou wost wel, in þe *placebo* & *dirige*<sup>4</sup> ben senen<sup>5</sup> psalmus and fyue antempnes: þe wꝛuche antempnes<sup>6</sup> whon þei ben seid folfullen þe soule þat hit is iseid fore [as] to þe comaundemens of god, wꝛuche comaundemens he folfullede mony a tymes þe wꝛiles he was a-lyue aftur his talent, þouz he dude not in al þinges to heor beoinge. ¶ Pe Nyne salmus þat ben seid in þe *Dirige* bifore þe nyne lessouns, signefyen þe nyne ordres of angesles in heuene, to wꝛuche degre þat soule þat is purget of his sinnes is taken to; and þerfore þorw þe nyne

<sup>1</sup> om and—seid. <sup>2</sup> Ms. mo; L. patres nostri. <sup>3</sup> The office of the dead had 2 parts: Placebo, said at First Vespers; and Dirige, at Matins; the latter being again divided into 3 Nocturns, and Laudes; cf. Maskell Monum. Ritual. III p. 115. <sup>4</sup> omit & dirige. <sup>5</sup> r. fyue. <sup>6</sup> omit antempnes.

- þat he þa orders sall (fulfill).  
 1195 By nyen antyms . . . . .  
 and thre versykils . . . . .  
 XII poyntes of þe . . . . .  
 to þe saul þat . . . . .  
 and telles h . . . . .  
 1200 here on þ . . . . .  
 . . . . .  
 . . may him mekill amend.  
 (Þe nyen) lessons by þaim allane  
 (of nyen) degrese er trewli tane;  
 1205 (for) ilka saule þat suffers pyne  
 (bus) nedes be in ane of þir nyen,  
 þat es to say, oþer zong or alde,  
 oþer pouer or els of pouste balde,  
 oþer chaste life forto lede  
 1210 or in wedlaik or widowhede,  
 oþer clerk or laud man—  
 in ane of (þir) sal he be þan,  
 (and) in whilk degre so he es in,  
 þir lessons fra wa will him win;  
 1215 and þe nyen respons forto rede,  
 may mak þam to haue mekill mede.
- (Þe) fyue psalmes of þe laudes allane  
 for fyue wittes may wele be tane  
 . . saued saules þan sall fele  
 . . þai sall bere wittes ful wele  
 . . . . molde with al his might  
 (vs)id þa wittes wele and right.  
 (Þe) fyue antims þan folowand  
 (in wi)tnes for þe saul sal stand  
 . . faithli help forto fulfill  
 1225 (þe) strenkith þat god gifes saules vntill.  
 (for g'od gaf when þis werld bigan  
 (fyue) strenkithes to saules of ilka man;  
 (and thre) strenkithes of might er slike  
 (þai mak þe) saule vnto god like; 1230  
 . . aynly oþer strenkithis twa  
 . . . . . body he gaf alswa  
 . . . . . dose na socoures  
 . . . . . like goddes creatures.  
 . . . . . strenkith of thocht 1235  
 . . . . . god es wrought;  
 . . . . . strenkith of vnderstanding  
 . . . . . in all thing;  
 . . . . . strenkith of will

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psalmus þat soule þat þei ben I-seid fore is fulfilled as to þe nyne ordres to anges, to whiche ordre[s] for to fulfillen, men ben I-maad. ¶ And þe nyne antempnes þat ben seid aftur þe psalmus, wiþ þe þreo vers, signefyeth þe twelue articles of þe fey, whuche twelue articles his soule heold after his Bapteme; and þerfore þis vers & þis antempnes whon þat þei ben seid fulfillen þe soules in purgatori as to þe twelue articles of þe fey, þe wzuche articles he leeuede aftur þe techinge of holichurche. ¶ And also þe nyne lessons þat folewen folfullen þe soules in purgatorie [as to þe nyne degres þat soules haþ in purgatorie]<sup>1</sup>: ffor eueri soule þat is in purgatorie, ouþur hit halt þe degre of pouert oþur of pouste, oþer of elde oþur of zoupe, oþur of virginite oþur of sposayle oþur of widewhod, oþur of clergie oþur of lewed men—ffor in wzuuch degre þat eny sungeþ heere, in þat ilke degre & in þat ilke stat he schal beo punissched þere. ¶ And þe fyue psalmus of þe laudes of þe dede men, whon þei ben seyde for þe dede men, folfullen þe<sup>2</sup> soules as to heore fyue wittes: wzuuche wittes goinge bi-twene, sumtyme þe soule serued to God and sumtyme sunged to þe deuel. ¶ Bote þe fyue antempnes of þe laudes of þe dede men, whon þei ben seid for dede Men, ffolfullen soules in purgatori as to heore fyue strengþes, þe wzuuche strengþes God gaf to Monnes soule as to alle þing aboue & bi-neþe: ¶ Wherfore God maade to eueri monnus soule þreo strengþes þorw wzuuche strengþe[s] soule is ilyk God, ¶ and also he made two strengþes to him-self þorw wzuuche strengþes he is lyk oþur creaturus maked of God. Be his þouztful pouer soule is lyk God þe fader, beo strengþe vndurstonddable soule is maad lyk Godes sone, and bi wilful pouer

<sup>1</sup> om.    <sup>2</sup> Ms. to þe.

1240 . . . . .	vntill.	þat saued saules to god sal zelde	1265
. . . . .	and vnwit	with all wirschippes þat þai mai welde,	
. . . . .	es itt	þus when þai er mended of mis;	
. . . . .	als a stane	þan sall þai lend in lastand blis.	
. . . . .	allane.	Þarfore, sir prior, þir prayers	
1245 . . . . .	(als cler)kes telles	helpes saules þus als þou heres <sup>e</sup> .	1270
. . . . .	angels	When he had þus declared þis thing,	
. . . . .	araid	all þat it herd had grete liking	
. . . . .		and meri made þai ilka man.	

Also þe psalme of *Benedictus*,

1250	and of <i>Magnificat</i> , helpes þus:	to morn and mak ful simpil chere,	1275
	forto saue þe saules fro skath	and said to þam on þis manere:	
	thurgh godhede & thurgh manhede bath,	»askes hastily what so ze will,	
	whare-of þai may be sertayne	my time es fast cumand me till	
	to se when þai er past þaire payne	þat me bus gang <sup>1</sup> , als es mi grace,	
1255	and lat þam witt how þai sal wend	to suffer paynes in oþer place <sup>e</sup> .	1280
	and won in welth withouten end.	Þe prior said: »sen þou sais swa	
	Þe twa antyms þat er puruaid	þat þe bus till slike greuance ga:	
	with þir psalmes forto be sayd,	þis wald I wit now, or þou wend,	
	may be cald þe gude company	if we might oght to þe amend <sup>e</sup> .	
1260	of angels on þe to party,	With simpill voice þan answerd he	1285
	and of halows on þe toþer side,	and said: »if ze wald say for me	
	whare þe saules in blis sal bide.	fyue sithes right specialli	
	Þe colettes þat men efter tase,	þe fiue ioyes of oure lady,	
	er demid for þe dedes of grace	þat might help mekil me vntill <sup>e</sup> .	

<sup>1</sup> Ms. gang gang.

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soule is mad lyk to God þe holy gost; and be vnresonable pouwer soule is mad lyk to tren, and be felynge strengþe soule is maad lyk oþer bestes — <sup>1</sup>and þe soule, as þou wost wel, haþ beoinge as stones, and liueþ as tren, and vnderstondeþ wiþ god & angeles<sup>1</sup>. ¶ And also þe psalme *Magnificat* and þe psalme *Benedictus*, whon þei ben seid in *placebo* & *dirige* for dede men, folfullen soules in purgatorie [as] to þe godhede of Ihesu Crist & to þe Monhede, þe wzuche soules, whon þei ben purget in purgatori, schul herien god & blissen in heuene wiþ-oute<sup>n</sup> ende. ¶ And þe two antempnes þat ben seid wiþ þe two psalmus, bi-tokneþ þe companye of angeles bi þe on partye, and þe companye of halewen bi þat oþur partye, wzuche companye[s] soules þat ben purget in purgatorie, after his<sup>2</sup> purgacion schul haue. ¶ And þe Colectes þat schul ben seyde in þe offys of þe dede, bi-tokneþ dedes of grace, þe wzuche dedes of grace soules þat ben purged & dil[i]j<sup>3</sup>nered out of purgatorie schul zelde to god<sup>e</sup>. And alle þis herden holliche<sup>3</sup> þat stoden aboute. And þenne seide þe spirit wiþ wepyng<sup>e</sup> vois: »Aske, what þou wolt, hastiliche, ffor þe tyme neizheþ þat me bihoueþ be stille, for my peynes aryseþ<sup>e</sup>.

And þenne seide þe prior to him: »may we eny þing helpen þe?« ¶ And þe spirit onswerde & seyde: »zee, zif þat ze wolde wiþ good deuocion sey fyue siþes þe fyue Ioyes of vr ladi<sup>e</sup>. And þat þei dude<sup>n</sup> anon wiþ gret deuocion.

<sup>1-1</sup> a useless addition from Edm. Spec. <sup>2</sup> r. heor. <sup>3</sup> Lat. Haec omnia placent multum astantibus.

1290 Þ: i granted him with ful gude will,  
and on þaire knese þai set þam doune  
and said with gude deuociounne  
*Gaude uirgo mater Christi*<sup>1</sup>,  
with fiue verses folowand fully,  
1295 bowsomly als he þam bad.  
and þarof was þe gaste ful glad,

f. 97 . . . . .  
and said: »wele haue ze . . . ,  
my pain es sumdele pasand now,  
1300 þat I may better speke with 3ow«.

Þan said þe prior: »can þou oght tell  
what deres moste þe denill of hell?«  
Þe voice answerd and said in hy:  
»þe sacrament of goddes body;

1305 for in what stede goddes bodi ware,  
and þe fendes of hell war þare,  
vnto it bud þam do honowre;  
and so sall ilka creatoure«.

Þe prior said: »þan thinkes me  
1310 þat al spirites suld it se  
when it es on þe auter grayd«.  
Þe voice answerd sone and said:  
þat all gude spirites may it ken  
more verrailly þan erthly men.

1315 Þe prior asked þan þis skill:  
if deuils might do ani dere þartill

<sup>1</sup> Cf. I p. 408. In the Latin tract this hymn is not mentioned.

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¶ Þenne onswerde þe spirit: »God zelde hit ow! nou I am cumforted, þat I may þe better speke to ow«. And þenne þe prior asked þe spirit: »What þing anuyzeþ most þe fendes?« ¶ And þe gost onswerde and seide »þat godes bodi anuyzeþ hem most; ffor wher-so godes bodi beo, & þe deueles ben þer, hem bihoueþ honouren hit, wol þei so nul þey«. To whom þe prior seide: »Ne may not þe spirit[es] sen Godes bodi on þe auter?« And þe gost onswerde & seide: »ze, brihtloker þen men«. And þe prior seide to þe spirit: »May not þe fendes disturben þe sacrament<sup>1</sup> of godes bodi?« And he onswerde and seide: »no, bote in sum prestes þat gon vndeouutliche to þe auter, and in hem þat singen in eny dedly synne; and in alle suche prestes sum-tyme bifore & sum-tyme after þe deuel haþ pouwer to disturben þe making of godes bodi. Wherefore is þat? for þat þe deuel wolde þat suche prestes songe ofte-tymes forte encresen þe more heore peyne þat schal be put to hem afterward«. And þe prior asked: »Is þer non angel set forte kepe þe auters & þe prestes at þe auter in þe tyme of making of godes bodi?« ¶ And þe spirit seide: »ze; ffor zif godes<sup>2</sup> angel[es] weore not þer, þe euel angel[es] scholde entre to confounde þe prest in his masse, and so disturben hym þat he scholde not worschipfulich make godes bodi, ouper r. makinge. L Possuntne demones impedire consecrationem corporis Christi? <sup>2</sup> r. gode.

or destourb it by ani way.  
Þe voice answerd and said: »nay,  
bot if þat þe preste be vnclene,  
in dedly sin þat es to mene  
or oþer sins if þat it be;  
1320 in swilk prestes has þe fende powste  
forto mer þam in þaire mes,  
if þai won in þaire wikkednes.  
And zit he cums nocht comunly  
1325 to ger þam be abaiste þarby,  
bot when he wate þat þai lif wrang  
þe ofter wald he þat þai sang,  
and þat es to encrease þaire paine—  
for of þaire ill fare es he fayne«.  
1330 Þe prior asked withowten lett  
if þare war any angell sett  
to zeme þe auter fra euyl thing  
whils goddes bodi es in offering,  
and þe preste in þat tyme to wis.  
1335 Þe voice answerd and said: »zis;  
if gude angels war nocht present,  
with euyl spirites might al be shent,  
for þai wald sone desturb þe preste  
and put vain thoghtes into his breste,  
1340 so þat he suld nocht worthily  
haue might forto mak goddes body  
with honore als it aw to be,

- so suld he think on vanite«.
- 1345 (Pe prior þan bigan to frain)  
 what remedy war þare(-ogayn),  
 forto defend þe fendes fell.  
 Pan said þe voice: »I sall þe tell.  
 If þat þe preste in goddes presens
- 1350 be clene in his awin conciens,  
 and mak his praiers with clene thoght,  
 þan þe deuils may dere him noght«.
- Pan þe prior said þir saus:  
 »es þare no prayer þat þou knaws
- 1355 a preste to say bifor he sing,  
 þat might fordo swilk euil thing?«
- Pan said þe voice: »sir, he þat hade  
 þe praiere þat saint Austin made  
 þe whilk *Summe sacerdos* es (tald),
- 1360 and he with gude deuocioune (wald)  
 say it ilkday or he sang,  
 to mes þan might he baldli gang;  
 fro wathes it will so wele him were,  
 vnnethes suld any thing him dere«.
- 1365 Pe prior fraynde him þan ful right  
 if he saw euer þat solempne sight,  
 of goddes bodi þe sacrament,  
 out of þis werld sen þat he went.  
 Pe voyce said: »sir, I se it zit:
- for on þi breste þou beres it, 1370  
 in a box þou has it broght,  
 als it was on þe auter wrought«.
- Pan al þe folk awonderd ware,  
 for of þat thing wist þai no(ght are)  
 þat þe prior had goddes body, 1375  
 bot resayued in his mes anely.  
 Pe prior said: »þan wald I wit  
 whi þat þou noght honord (it),  
 sen þou sais þat ilk a creat(ure)
- to goddes body sall do hon(oure), 1380  
 and þou wate wele þat (it es here)«.
- Pe voice answerd on þis (manere):  
 »I haue it honord in my (kinde)  
 with all mi might (and all my minde)
- sen first þat þou it (hider broght), 1385  
 (al-if) þat þou *parsa*(ued it noght)«.
- Pe prior þan with (gude entent)  
 toke þat solemp(ne sacrament)  
 out of his clath (þar it was hid),  
 and to þe (spirit þus gan he bid): 1390
- »If þou trow (þe soth þarbi)  
 þat þis (es goddis awin bodi),  
 . . . . .  
 . . . . . to bow  
 . . . it es of swilk pouste, 1395

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þe fendes scholde <sup>1</sup>put in to hem vanites of þur variande þouztes þe wzuhe scholde  
 destourben þe worschipful preyers in þe Masse«. To whom þe prior seide: »Is  
 þer no remedie azeyn þe deuil?« And þe spirit onswerde & seyde: »zus, Clannesse  
 of his oune Conciencie & deuocion of his þouzt, wiþ clene preyeres«. To whom  
 þe prior seide: »Is þer non good preyere to putten away þe vuel þing?« ¶ And  
 þe spirit onswerde: »zus. Zif a prest wolde bifore þe Masse sey þe preyere  
 þat seint Austin made for such euil, vnneþes þenne schulde he beo tempted of  
 eny deuil in his masse—wzuhe preyere bigynneþ þus: *Summe Sacerdos*«. And  
 þe prior asked him zif þat he seze euerre godes bodi seþþe he departed out of  
 þis world. ¶ And þe gost onswerde and seide: »ze, and nou I seo hit hongen  
 bifore þi brest in a Box— and þouz<sup>2</sup> no mon wuste þat þe prior hedde godes  
 bodi in of þur manere but as he receyuede hit þat dai in his masse. Þen þe  
 prior seide: »Whi honourest þou not Godes bodi seþþe þat þou seost hit hongen  
 bifore my brest?« ¶ And þe gost onswerde: »I in my kuynde haue honoured  
 hit wiþ as muche reuerence as I mihte al þis day seþþe þou come hider, þouz  
 þou perceyued me nouzt doinde þat þing«. And þenne þe prior drouz out of  
 his bosum þe Box wiþ godes bodi, holdynge hit openliche in his hond bifore  
 al þat þer were, and seide þis wordes to þe foreseide spirit: ¶ »Þenne, zif þou  
 leeuest þat þis beo godes bodi, and [þe spirites]<sup>3</sup> ne mowe not azeynstowden his

<sup>1</sup> Ms. scholde þe fendes.    <sup>2</sup> Lat. et tamen.    <sup>3</sup> Ms. þei.

(in uer<sup>t</sup>u þareof I cumand þe  
 (þat þou) wend with me a plain pase  
 (to þe) vterest end of all þis place«.  
 (Pan said) þe voice: »sir, I am boune,  
 1400 (bot noght) to folow þi per<sup>so</sup>ne,  
 bot with mi lord fain will I wend  
 þat þou haldes bitwix þi hend«.

Sune þan þe prior toke þe gate  
 fast toward þe vtterest zate;  
 1405 with him went his breþer twa,  
 and so did ful many ma.  
 of þe spirite he saw right noght;  
 bot in his hereing wele him thoght  
 þat a noyce efter him come  
 1410 like a besom made of brome  
 þat war swepeand on a pament;  
 swilk a noyse ay with þam went.  
 and þarto said þe prior þus:  
 »Þou spirit, shew þe vntill vs  
 1415 (als clelrly als þou ert wroght«.  
 Þareto þe voice answerd right noght.  
 (Þe) prior þan ogain gan pas  
 (vnti)ll þe wedow whare sho was  
 (liggand) seke sare on a bed,  
 1420 (& had) sho lang bene euill sted;  
 (þe noyes folowd als it did are.

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vertu, þenne I comaunde þe in þe vertu of þis godes bodi þat þou folewe me to  
 þe otemaste zate of þis hous«. ¶ And þe gost onswerde: »gladli, nouzt þi per<sup>so</sup>ne,  
 bote my god Ihesu Crist þat þou holdest in þin hondena. Þen þe prior bigon  
 to gon a gret pas to þe foreseid zate, his twey breþeren goyng to-foren & mo  
 oþur men. ¶ [&] þe prior lokyng be-hynden him, seih<sup>1</sup> him not folewen, bote  
 he herde a meruyulous vois<sup>2</sup> be-hynden him als a soun of a brom swoping a pament.  
 ¶ To wzuche vois<sup>2</sup> þe prior spac & seide þus: »Þou Gyes spirit, scheuh þe now  
 to vs siztiliche!« To whuche þing þe spirit onswerde nouzt. ¶ And þe prior  
 goyng be-fore wiþ godes bodi & þat vois folwynde him: whon he com to þe  
 wyues bed þat was in þe lufthalf of þe chaumbre, his wyf liggyng in þat ilke  
 bed anon bigon to grene wiþ hire teþ and crizede riht heize wiþ-oute fourme  
 of vois in þe Maner of a wood wommon. To wzuche wommon ron as moni  
 men as mizte, þat þei schulde sen þe ginyng &<sup>3</sup> endinge of þat ilke cas. [Sone]<sup>4</sup>  
 þe wyf fel down in a swounh, as heo were ded. For wzuche caas þe prior wolde  
 [not]<sup>5</sup> go to þe zate, bote he turned azeyn to þe forseide bed. And þe prior  
 spak to þe spirit, askyng him in þe passion of Crist what was þe encheson þat  
 his wyf was so sori. ¶ And þe spirit onswerde & seide þat hire-self wuste þe  
 encheson. Þenne þe prior asked þe wommon in þe nome of God þat heo

<sup>1</sup> Ms. & seih. <sup>2</sup> r. nois. <sup>3</sup> om ginyng &. <sup>4</sup> Ms. For. <sup>5</sup> Ms. haue. L propter quem casum prior ulterius versus portam noluit ire, sed revertebatur ad spiritum.

(and whan þai) in þe chamber ware  
 . . . . . bigin,  
 (þe woman bigan) to gnayst and grin  
 (and for) to cri als sho war wode, 1425  
 (þat al war) stonaid þat þare stode,  
 . . . . . þai had þat sight to se  
 . . . . . was grete pete.  
 (Þe pople þan) with al þaire might  
 . . . . . se þat sight, 1430  
 . . . . . vnto þat place  
 . . . . . (þat) wonder case.  
 . . . . . (lik) vnto lede  
 . . . . . sho war dent.  
 . . . . . are 1435  
 . . . . . come þare,  
 . . . . . stode he still  
 . . . . . till:  
 ». . . . . (pa)scioune  
 . . . . . ne 1440  
 . . . . .  
 þat þi wif mas slike) murnig«.   
 Þan sayd þe voyce ful sarili:  
 »sho wate þe cause als wele als I.  
 Þe prior þan in þaire present 1445  
 sone to þe woman he went  
 and vnto hir þus gan he say:  
 »In þe name of god, dame, I þe pray

- tel vnto me al þi thought.
- 1450 sho lay ful still and answerd nocht.  
So still about þe bed þai stode,  
to luke if oght might mend hir mode,  
and for hir wa fast gan þai wepe.  
Sone efter sho bigan to crepe
- 1455 vpon hir knese so als sho may,  
and cried loud and þus gan say:  
»Ihesu mi lord, als þou boght me,  
of my paynes þou haue pete,  
and grante me of þi help in haste
- 1460 to bete þis bale þat me has braste«. 1480  
Þe prior saw hir sorow and site  
and to þe voice þus said he tite:  
»Whi es þi wife þus trauailed here?«  
Þe uoice answerd on þis manere:
- 1465 »I talde right now here þe vntill  
þat hir-self wate for what scill,  
and if þou will wit more alway,  
ask hir-self, sho kan þe say«. 1485  
Þan eft þe prior to hir gase
- 1470 and mekill mane to hir he mase,  
he said: »to salue þi-self of sare,  
tell me þe cause of al þi care,  
and out of bale I sall þe bring«. 1490  
sho lay and answerd him no thing.
- 1475 And þan he stode als man amaid,  
and to þe voice eft-sones he said:  
»Þou creature, I coniure þe  
by goddes might and his pete,  
and bi vertu of his body  
and of his moder mild Mari,  
and by þe milk he souk swete,  
and þe teres þat sho for him grete  
when sho saw hir sun be slane,  
and by þe halows euerilkane:  
þe certain soth þat þou me say  
of þis meruail, if þou may,  
whi þi wife has all þis payne.  
And þan þe voice answerd ogayne  
& said: »syr, . . . . . f. 98  
(it es) all for an vnkindly syn  
þe whilk was done bifor my dede  
bitwix vs twa here in þis stede;  
þareof we bath war shreuen sone,  
bot þe penance was nocht done,  
þarfore penance vs bus fulfill  
now als fer forth (als) falles þartill«. 1495  
(Þan said þe) prior: »or þou pas,  
say to me what sin it was,  
þat wedded men may warned be  
to do swilk thinges in þat degre,  
or like to it in dede or thought«. 1500  
Þe voice sayd: »nay, god will it nocht

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scholde telle him þe enchesun of hire anguissch. And heo onswerde nouzt. And a luitel afterwardes þei stoden<sup>1</sup> stille al þat þer weoren aboute þe wommon and þe forseide wommon heo bigon to crepe vpon hire lymes & seide wiþ heiz vois: »Lord Ihesu Crist, as þou bouztest me, help me in þis trauaile!« Þe wzuhe þing þe prior herde, & asked þe spirit whi his wyf was so trauayled. ¶ And þenne onswerde þe spirit: »Ne tolde I not riht now þat heo wuste þe encheson of hire anguissch? And zif þou wolt wite, aske hire!« And þenne seide þe prior to þe wommon: »tel me þe enchesun of þin anuy!« And þenne heo lay stille & onswerde no-þing. And þenne þe prior wiþ good entent seide to þe spirit: »I Coniure þe, creature, be al þe mihtes of god, and be al þe vertu of godes bodi, and be þe milk & þe teres of vr ladi Marie, and be al þe dedes of al halewen, þat þou sey me þe soþe of þis ilke þing«. ¶ And þe spirit onswerde: »Zif þou al-wey wolt witen whi my wyf is nou folfuld of serwe, I seye: ffor an vnkuyndeliche synne þat we dude to-gederes in þis stude; of wzuhe sunne we beoþ boþe schriuen, but heo haþ not maad aseef þerfore<sup>2</sup>«. Þenne seide þe prior: »Tel me now what sunne þat was, þat oþer weddede men mowe be war þerby þat þei do nouzt þat ilke synne ne non oþur sinne þat beo lyk þerto«. ¶ Þe spirit onswerde and seide: »Vr lord ne wol not þat men heere

<sup>1</sup> r. standing?    <sup>2</sup> L. adds: sed isto modo jam tristatur et satisfaciet pro eo.

- þat I þat sin vnto zow say  
 þat thurgh shrift es done oway;  
 1505 and of þat sin we bath war schreuy<sup>n</sup>,  
 þarfore of god it es forgifen  
 als to þe blame, þat be þou balde,  
 (bot tochand) þe penance, I þe talde  
 1510 aseth bus be made for þat sin  
 or we to any welth may wyn.  
 and sen it es done fra goddes sight,  
 at tell it to men war nocht right,  
 bot if it war, als god forbede,  
 þat men eft-sones did þe same dede.  
 1515 Bot warn wedded men & to þam say  
 þat þai wisely kepe alway  
 þe rewl of weding with þaire might,  
 and duly do both day and night;  
 for þare er many *commun* case  
 1520 in whilk weded men may trispase,  
 and þa cases er kindli to ken  
 in þis werld omang witty men.  
 Þis was þe soueraine point, sais he,  
 whi þat god lete me speke with þe,  
 1525 for þou suld trow þis stedfastly  
 and oþer men be mended þarby,  
 so þat þai may þaire sins forsake  
 and in þaire liues amendes make.  
 Þe woman wepeand als scho lay,  
 with sari hert þus gan sho say: 1530  
 »Gude Gy, mi lord, for luf of me  
 say if I sall saued be  
 or I sall dwell in dole euermare  
 for þat dede þat we did are,  
 whereof I wate god was nocht payd«. 1535  
 Þe voice answerd ful sune and sayd:  
 ». . . . .  
 þi penance nere till end es broght,  
 (þou sal be) saued for sertayne«. 1540  
 and þan þe woman was ful fayne,  
 and said þare kneleand on hir kne  
 ane *pater noster* and ane *Aue*,  
 and loued god in word and will.  
 and þan þe prior sayd hir till:  
 »Dame, whils þou þis life sall lede, 1545  
 luke þou ilk day do *almus*-dede;  
 for *almusedes* may sines waste«.  
 Þarto þe voice answerd in haste:  
 »dame, he said, par charite,  
 when þou dose *almus*, think on me, 1550  
 forto alege sum of my payne«.  
 And þan þe prior gan him frayne

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þat *synne* þat is don away from heryng bi schrifte; we beoþ boþe þerof I-schriuen,  
<sup>1</sup> be wꝛuche schrifte vr lord haþ for-ȝete þat *sunne* as to þe blame<sup>2</sup>, but nouȝt  
 as to þe penau<sup>n</sup>ce, [&] þerfore he ȝeneþ to me & to hire penau<sup>n</sup>ce nou, þat  
 we schule amenden vs of þat ilke *synne*. And þat *sunne* þat is idon away be  
 schrifte, hit nis not riht ne resonable þat men witen hit in eny maneere, bute  
 hit beo eft-sones don—þat god for-beode! ¶ Wherfore sei and preche to wedded  
 men þat þei holde among hem þe rules of Maternoyne. Per ben diuerse [cases  
 in]<sup>3</sup> wꝛuche þat wedded men sunge, and bote þei kepe hem beter þerfro, God  
 wol take greef vengau<sup>n</sup>ce — þe Caases are knowe Inouȝ to þe and to oþur  
 goode men«. ¶ And þerme seide þe spirit: »Þis was þe principal cause whi þat  
 god let me speke wiþ þe, þat I scholde seye al þis þinges in amendement of  
 oþure«. Wꝛuche þe *wommon* herde and bigon bitterliche to grede, seynde:  
 »Goode Gy, schal I beo saued & not dwellynge<sup>4</sup> in þat *synne* þat I nou þenke  
 on?« And þe spirit onswerde & seide: »ȝe; for þou hast don þat peyne, al-þouȝ  
 þou beo in þouȝt þerfore<sup>5</sup>«. Þen heo for Ioye gon seye *pater noster* and *Aue*  
*Maria*. To wꝛuche *wommon* þe prior seide: »From þis day forþward do *almes*-  
*dedes*; for *almes-deedes* purgeþ *synne*«. Wꝛuche þing þe spirit herde and seide:  
 »And as þou dost *almes-deedes*, þenk on me«. And þe prior asked him whi he

<sup>1</sup> Ms. And be.    <sup>2</sup> L quoad culpam.    <sup>3</sup> Ms. rules be.    <sup>4</sup> r. notwipstondynge, Lat. non obstante illo peccato.    <sup>5</sup> L quia jam egisti penam pro illo, tamen invita.



- whi he come nocht in þat sesoune  
vnto men of religioune,  
1555 forto tell to þam his life,  
titter þan vntill his wife,  
sen þat he wist þai war more nere  
at pray to god, þan wemen were,  
and more wi(seli) þai kowth him wis.  
1560 Þe voice answerd þan to þis  
and said: »I lufed more my wife  
þan any man þat beres life,  
and þarfore first to hir I went,  
and when me was gifen bi iugement  
1565 to suffer penance in þis place,  
I asked god of his grete grace  
þat my wife might warned be  
forto amend hir mis bi me,  
and of his grace he gaf me lene  
1570 on þis manere mi wife to greue  
and forto turment hir biforne,  
so þat sho efter might be for(borne)  
and þat sho sold nocht haue (þe pyne)  
for hir sins als I haue for (mine),  
1575 bot fulfill it in hir life-day«.  
And alsone þan þe prior (gan say):  
»Kan þou oght . . . . .
- þat sho(!) sal haue . . . . .«.  
Þe voce said: »sho sal . . . . .  
als lang als my . . . . . 1580  
bot weterly ful . . . . .  
þat hastily it . . . . .«  
Þe prior said: ». . . . .  
how þou to . . . . . 1585  
. . . . .  
. . . (ins)trumentes of spekeing«.  
Þe prior said þan on þis manere:  
»(Ne) sese þou nocht, a carpentere,  
(þat) diuers werkes oft-sipes has wroght,  
1590 withouten ax may he do nocht,  
and ay þe ax will redi be  
to hew with him on ilka tre,  
and it may nowther stir ne stand  
withowten help of mans hand?  
1595 Right so a man here zow omell  
with-owten tung may no thing tell,  
and with his tung zit sais he nocht  
(bot it be) ordande of þe thoght,  
(and) þat es of þe saul alwais,  
1600 þat ordans all þat þe tong sais.  
And by þis tale þou may tak tent  
þe body es bot ane instrument

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noelde not come to men of religion forte seien hem al his staat, raþer þen to his wyf, seþþe Men of Religion ben neer godes seruise<sup>1</sup> þen wymmnen. ¶ And þe spirit onswerde & seide: »I louede more my wyf þen eny mon of religion, þerfore I eode furst to hire. For whon I was laged to my penaunce for my sunnes, I beo-souzte god I scholde schewe my wyf hire peril, and he grauntede me þat I scholde troublen hire, þat heo weore nouzt loren ouþer in purgatorie<sup>2</sup> turmented for hire sunnes, as I am nou for my synnes«. And þe prior asked him how long tyme he schulde ben in peyne. ¶ And þe gost onswerde & seide: »til aster þat comeþ. To whom þe prior seide: »What signe schul we haue whon þou art diliuered out of peyne?« ¶ Þe gost onswerde & seide: »Zif eny of ow comeþ to þis place at aster and zif ze heere not my vois, wite ze wel me receyued in to heuene«. And þe prior seide to him: »I am a-Merueyled hou þou maizt speke and ne hast nouþer Mouþ nor tonge, wzuche ben Instrumens of speche«. ¶ And þe gost onswerde & seide: »Ne seost þou nouzt þat a Carpenter doþ nouzt wiþ-uten his ax, and þe ax is redi to eueri treo forte hewe, and noþeles hit may not hewen wiþ-uten Monnes honden? And also a mon may not speke in þis lyue wiþ-oute tonge, and þouz he haue a tonge, he may not speke þer-wiþ but hit beo ordeyned þorw þe vertu of monnes soule wiþ-Innen. Wherefore al Monnes bodi is bot an Instrumens of monnes soule;

<sup>1</sup> L propinquoires deo in obsequio divino. <sup>2</sup> Ms. be t.

- of þe saul, als þou may se, . . . . . 1630  
 and þe saul in himself has fre . . . . . bright  
 1605 (powere) of vertuse, might and minde, . . . . . plight  
 (þat god) has gifen to him bi kinde; . . . . .  
 (and) so he may speke properly whider þat he sall iuged be  
 (with-o)wten help of þe body. to comun purgatori þat es stabill, 1635  
 (and) if þou say a man mai noght or vnto purgatori departabill,  
 1610 (speke) þe thing þat cumes of thoght or els vnto þe paynes of hell,  
 (but) if he haue mowth & tung als, or vnto heuyn in blis to dwell.  
 (I say to þe þi) sans er fals:  
 (for hali writ) bers witnes ful right  
 (þat go)d and al his angels bright  
 1615 (spak graiþeli) to ald and zung  
 (and zit had) nowþer mowth ne tung.  
 (right so) may ilka gude spirite  
 . . . . . voices ful parfite,  
 (and I may) at mine awin will  
 1620 (speke) with-ou)ten tong zow till.  
 (þe prior asked) him in þat stede  
 (whar saules) dwelles when men er dede  
 . . . . . þe dome be done  
 . . . . . sold wele sune  
 1625 . . . . . payne.  
 (þe voice answerd & said) ogayne:  
 » . . . . . forn  
 . . . . . be lorn  
 . . . . . nd  
 sum-tyme wend þai noght so sone, 1655

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ner-þe-later þe soule haþ frelyche in him-selue alle his vertues, and þerfore he may freliche speken in his kuynde wiþ-ou)ten eny Instrumens of þe bodi. Hit nis nouzt worþ þat þou seist þat no mon spekeþ but zif he haþ mouþ & tonge; I seye þat hit is fals, ffor whi? ne redest þou not in holi writ þat God & angeles formen voisés & speken wiþ-ou)ten tonge? <sup>1</sup>«

And [þe] prior asked him where þe soule[s] weore þat tyme þat þei weore Iugged to ben in purgatorie or in heuene or in helle. ¶ And þe spirit onswerde and seyde þat whon soules schullen departen from heore bodies, beo a luytel oure biforen þei schulen sen heore dedes, and goode angeles and wikked angeles briztore & brihtore after þe quantite of heore trespas, and þenne in þat ilke tyme þey ben Iugged to heuene oþur to comuyn purgatorie oþer to helle oþur to purgatorie departable. And þenne þe prior asked him: »beo hou long tyme may a soule þat is out of þe bodi come to heuene oþur to purgatorie oþur to helle?« ¶ And þe spirit onswerde and seide »þat assone þe soule is lad þer hit schal beo. As þou seost þe sonne whon hit arist scheweþ his lyht ouur-al, but hit be let wiþ eny obstakel, so þe soules be lad as swiþe to his stude, but zif in þe mene tyme beo don for him eni almes-dede oþur eny denout orisonés destorbynge eny soule to ben lad to purgatori. For whi? such almes-dedes &

<sup>1</sup> Lat. adds: sic ego, spiritus, virtute animae fero tibi vocem meam et loquor tibi sine lingua.

- and þat es for þaire profet done.  
 If þai haue any faithful frende  
 in þis werld here, when þai wende,  
 þat for þam will ger sing and rede  
 1660 or els do ani alm<sup>us</sup>-dede,  
 þai may so do for þam þat tide  
 þat in þe ayre þe saul sall bide  
 vntill it haue þe merit tane  
 of þaire prayers euerilkane,  
 1665 and so by help of þaire gudenes  
 may his penance be made les;  
 þe dedes þat þan er done in haste  
 vnto mens saules amendes maste.  
 on þis same maner als I say  
 1670 in þis cete was done þis day:  
 a frere died and demed was  
 to com<sup>un</sup> purgatori at pas;  
 bot in þe time of his transing  
 of his breþer he asked þis thing:  
 1675 þat þai sold do in dede and saw  
 for him als þai war bunden by law  
 and messes þat þam aght to say,  
 par charite he gan þam pray  
 þat þai suld be said in hy,  
 1680 and euerilkone of oure lady,  
 f. 96 . . . . .  
 (and) afterward þan þus bitid:  
 when he was ded, þan þus bifell:
- his angel demed him forto dwell  
 in com<sup>un</sup> purgatori playne 1685  
 thre monethes to suffer payne  
 als worthi was, efter his dede;  
 bot þan oure lady ful sune zede  
 vntill hir sun and prayed þat tide  
 þat þe saul suld in þe aire abide 1690  
 vnto it had þe merit clere  
 of dedes þat war done for it here.  
 and twa owres so dwelled it still  
 in þe aire, als was goddes will;  
 and mercy of god had he 1695  
 thurgh praier of his moder fre  
 and thurgh þe dedes þat here war done,  
 þat he sal be in blis ful sone;  
 in pain he has no langer tyme  
 bot fra now till to-morn at prime«. 1700  
 Þan said þe prior till hym sone:  
 »Whilk dedes of all þat here er done  
 may titest help a saul to heuyn?»  
 Þe voice answerd and said ful euyn:  
 »Þe parfite werkes of charite 1705  
 þat er done als þam aw to be,  
 þat es to say till goddes bihoue  
 and oure euin-cristen if we lufe,  
 þan of oure werkes will god be paid«.  
 Þe prior answerd<sup>1</sup> ful sone and said: 1710  
 »If þat þou can, tell vs in haste  
<sup>1</sup> r. asked.

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orisouns mowe be don and seid for a soule, þat hit schal dwelle in þe Eir, abidynde his gode dedes and þe meryt<sup>1</sup> of Ihesu Crist. As hit was don to-day in þe tou<sup>n</sup> be þe reson<sup>2</sup> of a frere þat dyed which Frere was Iugged beo þe angel to comuyn purgatorie, but he asked furst of his breþeren þat þe masses þat þei weren endetted to do for him be lawe of heore ordre, þat þei were songe of vr ladi seynte Marie bifore þe passyng out of his soule; whuche þing was don, and þenne vr ladi seynte Marie afterwardes þat þe angel hedde seid to þe soule þat he scholde be þre Monþes in þe comuyn purgatorie, þen com vre ladi Marie preyinge for him to hire leue sone, so þat þe soule to-day be þe space of tweyne vres scholde dwelle<sup>3</sup> in þe hote Eir abydyng [þe] gode dedes of þe Merce of god; þe wꝛuche Merce he fond so glorious þorw þe preyeres of þe virgine Marie, þat he ne schal dwelle in pu[r]gatorie nouzt bote til to-morwe at prime«.

And þe prior asked him wꝛuch were þe werkes þat sannest brouzt a mon to heuene. And þe spirit onswerde and seide: »Dedes of Charite wiþ þe loue of [god &] þin euin-cristen don«. And þe prior asked him of what monkynde<sup>4</sup> beo most

<sup>1</sup> Lat. expectando beneficium misericordiae Christi. <sup>2</sup> L in villa Simonis. <sup>3</sup> r. dwelled; ita quod stabat. <sup>4</sup> L de quo genere hominum.

- what maner of men þat now er maiste  
in purgatori to suffer paine?  
Þe voice answerd and said ogain:
- 1715 »no men *cumes* þat place within  
bot anli þai þat haue done sin;  
and al þat sines & saued sall be  
er pined þare of ilk degre  
efter þe dedes þat þai haue done«.
- 1720 And þan þe *prior* asked sone  
what maner of folk þat he here fand  
þat in þaire life war best lifand.  
Þe voice said: »sir, soth it es,  
and hali writ wele beres witnes,  
1725 þat noman aw oþer to praise  
wheþer he do ill or wele alwaise,  
for mans lif es to prais nothing  
bot he may haue gud ending;  
. . . . .
- 1730 wheþer [he] be worthi luf or (hate),  
(ne) wheþer his werkes er ill (or lele),  
vntill þe dome be done ilk dele;  
þan sal he se him-self sertayne  
wheþer he es worthi ioy or paine«.
- 1735 Þe *prior* said: »þan ask I þe,  
whilk es most *parfite* degre  
of all þat on þis grownd er *grayd*?»  
Þe voice answerd ful sone & said:
- »In ilka state I se, he sais,  
sum thinges to lac, & *sum* to *prayse*, 1740  
þarfore I will prais no degre  
ne none sall be empaired bi me;  
bot neuer-þe-les zit wald I rede  
þat all fulli in ilk a stede  
serue god with all þaire might, 1745  
in what degre so þai be dight«.  
Þe *prior* asked with wordes stabill  
if þat god war oght merciabill  
to sawles þat er in purgatori.  
Þe voice said: »za, sir, sertanli; 1750  
vnto sum saulles, þis es sertaine,  
releses he forth part of þaire paine,  
of sum þe thrid part he releses,  
of sum þe secund part he seses;  
and þat es for gude praiers (sere) 1755  
þat lifand frendes for þam (dos here);  
if mani dedes for þam be done.  
þan mai þai pas fro pai(nes sone).  
lifand frendes þus mai þam (ses)  
of paines þat þai suld (haue les); 1760  
and praiers helpes þam (of angels)  
and of halous þat in (heuyn dwells)«.  
Þe *prior* said: »þan wald I . . .  
whatkin pain þi-selfe . . .  
in purgatori wills (þou sal dwell)«. 1765

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in purgatorie. ¶ And he onswerde: »of þe kuynde of *sumners*; ffor *non* dwelleþ þer bot zif þat he haue don *sunne*«. Also þe *prior* asked him what Mon was of best lyf<sup>1</sup> in þis world. ¶ Þe spirit onswerde and seide: »Hit is writen þat no mon schal preisen oþur in þis lyf, bote preise more his goode endyng<sup>2</sup>, ffor no mon wot while he lyueþ wher he beo worþi to haue loue or hate; wherfore no mon scholde preise þe lyf of þis world til þat þei come beo-fore heore Iuge«. Also þe *prior* asked him wʒuch weore þe most parfyt stat among al þe states in þis world. ¶ And þe spirit onswerde and seide: »In eueri stat [I]<sup>3</sup> fynde *summe* worþi to preise and *summe* to lakke, and þerfore no stat of þis world nouþer i ne preyse nor i ne lakke; but ich rede þat vche mon in þis world be his oune nome, in what stat so þat he beo oþur what degre, þat he costumabliche<sup>4</sup> serue God«. And þe *prior* asked hym zif þat god were Merciable to hem þat dwellen in purgatorie. ¶ And þe spirit onswerde and seide: »zée; ffor to *summe* he releseþ þe feorþe parti of heore peyne þat þei ben a-dettet for heor sunne, and to *summe* þe þridde parti, and to *summe* þe secunde parti, after þat more or lasse is preyed for hem in þis world oþur in heuene of *angeles*«. And þe *prior* asked what peyne [he]<sup>5</sup> hedde in purgatorie. ¶ And þe spirit onswerde:

<sup>1</sup> L quae fuerunt meliores vitae in mundo. <sup>2</sup> L Ne laudes hominem in vita sua, sed lauda post mortem. <sup>3</sup> Ms. þei. <sup>4</sup> L sollicitate. <sup>5</sup> Ms. þei.

- Pe voice said: »I sall þe tell;  
 in flaume of fir . . . . .  
 þat all þir . . . . .  
 and haue no . . . . .«
- 1770 Pe prior said þ(an: »it es na fabil)  
 þat þou ert (a spirit deceyuabil);  
 þat sall I proue . . . . .  
 þis wate þou . . . . .  
 god dose no . . . . .
- 1775 for . . . . .  
 his w . . . . .  
 . . . . .  
 . . . . . es a gaste spirituall,  
 (and bodili) thing mai haue no might
- 1780 (in spiritual) thing bi dai ne night.  
 (and by) þis resoun may þou se  
 (þat) fire may haue no might in þe,  
 (al)-if þou þarin sit or ganga.
- Pe voice said: »sir, þou has þe wrang
- 1785 þat þou me haldes so decauabill,  
 and þou has fun in me no fabill.  
 Bot neuer-þe-les, sir, whare þou sais  
 þat bodili thing bi nokins wais  
 in gastli thing mai haue powere,
- 1790 I answer þe on þis manere.  
 Þou wate wele þat þe deuils sal lend  
 in fire of hell with-owten end,

and þat fire es als bodily  
 als þe fire of purgatori  
 and zit pines it þe fendes in hell; 1795  
 als god wites in his godspell  
 (ho)w he to þe fendes sal say  
 and to þe dampned on domes-day:  
 '(ze) weried wightes, I bid zow wende  
 (to þe fir) þat l(ast)es withouten ende 1800  
 (þat ordand) es for nothing els  
 (bot) to þe deuill and his angels'.  
 (And) whare þou sais þat god duse noght  
 (ogay)nes kind in þe werkes he wrought,  
 (I sai god) dose, als men mai finde, 1805  
 (. . m)irakill oft ogaines kinde,  
 (als sum)-time fell of childer thre  
 (þat in fir war set) brint forto be—  
 (þair nam)es er þai named so:  
 (Sidrak, Mi)sac and Abdenago; 1810  
 . . . . . with ful græte yre  
 . . . . . ful of fire,  
 (bot als it was) oure lordes will,  
 (þe fir did) no harm þam till.  
 . . . . . 1815  
 . . . . .  
 . . . . .  
 . . . . .

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»flaume of fuir aller-hattest«. To whom þe prior seide: »Now I seo wel þat þou art a deceyuable spirit. For God doþ noþing azeynes kuynde in þinges fourmed—ffor zif he dude, þen scholde he distruye þe kynde of hem. And flaume of fuir is bodilich þing, and no bodilich þing, in as muche as hit is bodiliche, ne may do no-þing in spiritual þing. And þou art a spirit, as þou se[i]st; þerfore þe flaume of fuir ne may no-þing don in þe«. ¶ And þe spirit onswerde & seide: »Whi clepest þow me a deceyuable spirit, seþþe þat þow ne fond no deceyt in me? But nouzt-forþi, þou arguest þat no bodiliche þing ne may do nouzt in spirituale þing; I seye þat hit is fals. For þe fuir of helle is bodiliche þing, and hit doþ in þe deueles þat is gostlich, as þou redest in þe gospel þat god seide 'Go ze warizede in to þe fuir wiþ-outen ende, þe wꝛuche fuir is ordeyned to þe deuil and his angeles'. And þis is fals also whon þou seidest þat God doþ nouzt azein kuynde of mony<sup>1</sup> þinges . . . als he dude of þe þreo children þat weoren set in fuir and not-forþi þe fuir dude hem non harm; and as God þorw his rihtwynnesse made heom saf, and his miht, from þe kuynde of fuir, so þorw his miht he made þat no flaume of fuir ne dude nouzt in heom(!)«<sup>2</sup>. To whom þe prior seide: »þerfore zif þat þou art in brennyng fuir, hou is hit þenne þat þis hous nis brent of þat fuir, seþþen þou art wiþ flaume of fuir þer-inne?« ¶ And

<sup>1</sup> r. mad? <sup>2</sup> Lat.: Vnde sicut deus per justiciam suam et potenciam saluos fecit eos a naturali actione ignis, ita per potenciam suam fecit quod flamma ignis purgatorii agit in me modo.

- 1820 . . . . .  
 . . . . .  
 . . . . .  
 » . . . . .  
 . . . . .  
 1825 . . . . .  
 . . . . .  
 (sen þat) it es so hate and kene«.   
 Þe voice said: »now es wele sene  
 þat in þe es ful litil scill.
- 1830 (but right) now tald I þe vntill  
 þat god may mesure thurgh his might  
 þe strenkit of fire both dai & night  
 so þat it no harm (mai do)  
 till thing þat it es put vnto,
- 1835 als he did to þe childer thre  
 of wham I haue tald vnto þe.  
 Also þou sese fire of leuening  
 wendes about in alkins thing,  
 clereli als clerkes declare it can,
- 1840 and nowþer brines it hows ne man,  
 bot if it be thurgh ani chance  
 þat it brin bi goddes sufrance.  
 and als þou ses þe sun mai pas  
 thurgh windows þat er made of glas,
- 1845 and þe glas noght empaired þarby;  
 so may a spirit sekerli
- in ilka place cum in and out  
 and brin noght þat es him about,  
 howses ne clathes ne oþer atyre,  
 al-if him-self be flaumd in fire. 1850  
 right so þis hows mai resaiue me  
 and it-self noght empaired be.  
 Bot, sir, þis saltou vnderstand,  
 if all howses in ilka land  
 in a stede war brinand shire, 1855  
 it might noght be so hate a fire  
 als I now suffer night and day«.   
 Þe prior þan to him gan say  
 and asked of him þis questiowne:  
 if he trowed þe incarnacioune, 1860  
 how Ihesus Criste toke fless & blude.  
 Þe voice answerd with eger mode  
 a(ls it) war greued inwardli,  
 with loud voice þus gan he cri:  
 »A, sir, he said, whilk er þa men 1865  
 þat þe incarnacioun wil noght ken?  
 whilk er þai þat will noght know  
 how angels said it in þaire saw,  
 and deuels trowes it wonder wele,  
 and saules in pain þai mai it fele? 1870  
 ful mekill wa þai er worþi  
 þat will noght trow it stedfastli.  
 (and all þat trowes it noght) in ded, f. 100

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þe gost onswerde and seide: »A ful luyte liht of wit is in þe; ne seide I þe nouzt  
 her-bifore þat God may wiþ-drawe þe vertu of fuir þat hit breꝛneþ nouzt þing  
 þat hit is zeuen to: as he dude þe þreo children, þat is to wite Sydraak, Misaak  
 and Abdenago? And also þow seost bodiliche þat þe fuir of þonder alihteþ from  
 heuene kuyndeliche wiþ-uten breꝛnyng of eny hous—bot vnderstonde wel,  
 whon hit þondreþ<sup>1</sup>, þat hit is gret signe of vengauce of sum mon. And also, as<sup>2</sup>  
 þou seost þe sonne comeþ þorw þe glas of þe wyndouwe wiþ-uten brekyng  
 of glas, also I, spirit enflaumed of fuir, may entre þis hous and gon out azeꝛn  
 wiþ-uten brekyng of glas<sup>3</sup>. And also hit is on þis manere: þauz þe flaume of  
 fuir breꝛne me in þis hous, þis hous noþeles is nouzt damaged þorw þis flaume.  
 Bote vnderstond: ffor soþe, þauz al þe houses in þis world weren in o stude set  
 afuire, alle þei ne scholde not make so hot a flaume as is þat flaume þat I now  
 suffre«. And þe prior asked him zif he leued þe incarnation of Crist. And to  
 þat question þe gost gon allerhizest to speken and seide: »A, Mi prior, who is  
 þat troweþ hit nouzt? Þe angeles seon hit, þe deueles trouwen hit, soules in  
 purgatorie veleþ hit«. And þe prior asked: »What peyne beo þei worþi þat  
 trouweþ not in þe Carnacion?« And þe gost onswerde and seide: »Whi asket

<sup>1</sup> Lat. quando fulgur facit malum. <sup>2</sup> om in Lat. <sup>3</sup> Lat. sine ejus (sc. domus) laesura; the next sentence is a useless addition. Here ends the Latin text in Ms. Vesp. E I; the rest is a later addition extant in Ms. Vesp. A VI (while Harl. 2379 gives a different continuation).

- (in) hali writ þe (soth) may rede  
 1875 how þat þe godspell sais of Crist:  
 'wha trewli trowes and es baptist,  
 to endles blis þai sall be broght',  
 and als he sais: 'wha trowes it noght  
 þat Crist of Mari toke oure manhede,  
 1880 þai sal be dampned withouten drede  
 and euer haue bale, and neuer blis'.  
 Þan said þe prior: »(tell me) þis:  
 sen þat þe Sarzins and þe Iowes  
 and þe paienes it noght trowes:  
 1885 whi god lattes þam dwell so lang  
 in þaire trowth, sen it es wrang,  
 and sen þai will for no resoune  
 trow Cristes incarnacioune?«  
 Þan þe voice said þus him till:  
 1890 »no questionne es it of goddes will,  
 and þarfor (falles) it noght þe to  
 (to) ask whi god dose so or so  
 or thing þat towches his godhede,  
 bot fande to do his will in dede.  
 1895 I wate noght whi þam life es lent,  
 bot if it be to þis entent  
 þat cristenmen mai on þam fight,  
 in trowth forto defend þaire right;  
 for batell on þam forto bede  
 1900 may cristen men encrese þaire mede,  
 If faith be fulli in þaire fare«.

 And þan þe prior asked mare:  
 »Kan þou oght tell whilk maner of syn  
 es vsed moste omang man-kyn?«  
 Þe voice þan answerd on þis wise: 1905  
 »Pride, Licheri, and Couatise,  
 and Vsuri, þir foure in fere,  
 with þair branches many and sere,  
 þai er ful foul both day and night  
 bifor god and his angels bright. 1910  
 Thre sins þare er if þai be done,  
 for whilk god will tak vengeance sone:  
 Ane es, if man and woman here  
 won samyn als þai wedded were  
 and wandes noght þaire will to wirk 1915  
 out of þe sacrament of haly kirk,  
 or if both be wedded þat tide  
 and ouþer do sin on oþer side  
 and brek þaire sposaile in þat space —  
 to god þis es a grete trispase. 1920  
 . . . . .  
 . . . . . kindly . . . . .  
 sodom . . . þe sin es cald —  
 unkindli sin men sall it hald.  
 Þe thrid sin es ful euyl thing, 1925  
 þat es manslaghter with mainsuering;  
 þis greues gretly to god mighty,  
 whare it es done wilfully«.

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þou me þat, seþþe hit is writen in holy writ 'Whose þat troweþ and is Baptised schal beo saaf, and whose trouweþ hit nouzt schal beo dampned'. To whom þe prior seide: »Seþþe þat Sarazines ne Iewes ne paynemes troweþ nouzt in þe Incarnacion of Crist, hou is hit þat god wol leten hem so liuen in heore errour?«

And þe gost onswerde and seide: »A, my prior, in godes wille schal beo no question, and þerfore hennes-forþward aske me no more whi God wol do þis or þat, but studie to folfullen Godes wille! I ne wot neuere forsoþe whi God wol suffren hem be þus longe in heore errour, bote zif hit be for þat cristene men scholde sihte azeynes heom for þe feiþ, forte encrese þe merit of Cristus men«. ¶ And þe prior asked him wzuche weore þe sunnes þat ben mest vsed in þis world. ¶ And þe spirit onswerde and seide: »Vsure<sup>1</sup>, Pruide, and Lecherie, and Auerice, wiþ heore spices, beoþ abominables to-fore god & his angeles. ¶ Bote þre vices þer ben ffor wzuche vices God vengeþ him sone: of þe wzuche vices on is Matermoyne þat is mad<sup>2</sup> whon mon and wommon sungen to-gedere wiþ-ouren þe solempnite of þe sacrament; anoþer is a vice þat is nouzt to nempne; þe þridde is Monslauzt wiþ Ire<sup>3</sup>«.

<sup>1</sup> L invidia. <sup>2</sup> L matrimonium pollutum. <sup>3</sup> L cum perjurio.

- Sone when al þir saus war said,  
 1930 þe woman to þe prior prayde  
 þat he wald speke þat gaste vntill  
 so þat he did hir namore ill,  
 for goddes luf of mightes maste.  
 Þe prior þan spak to þe gaste:  
 1935 »I coniore þe by god allane,  
 and bi his halows euerilkane,  
 if þou may, þat þou will sese  
 and lat þi wife now lif in pese,  
 and pursu hir nomare with paine«.  
 1940 And þan þe voice answerd ogayne:  
 »Þat mai I noght do, for no nede,  
 bot sho lif chaste in widowhede,  
 and also ger (sing for vs twa)  
 three hundreth messes withouten ma;  
 1945 a hundreth of þe haligast sal be  
 or els of þe hali trinite,  
 and a hundreth of oure lady,  
 and of Requiem fifty,  
 and oþer fifti all in-fere  
 1950 of saint Peter þe apostell dere«.  
 Þe woman herd þir wordes wele,  
 and granted to do ilka dele;  
 sone als sho might sho made hir (boun)  
 till all þe abbays of þat tounne,  
 1955 al prestes and freres gan sho (prai)  
 þat þai sold sing al on a day.
- Thre hundreth messes was (for him sone)  
 on þe maner bifore said (done).  
 And þus when þai . . . . .  
 þe gaste . . . . . 1960  
 þus may men h . . . . .  
 þat messes er m . . . . .  
 Bot zit þe prior (in þat sesoune)  
 vnto þe voice ma(de þis questioune):  
 he asked if he wist (in ani wise) 1965  
 in wh(at tyme anticrist suld rise)  
 to pursu (cristen men) . . . . .  
 Þe voice . . . . .  
 » . . . . .  
 . . . . . goddes preuete, 1970  
 . . . . . question zow vnto  
 . . . . . his will es forto do«.  
 (Þe prior) said: »me think right wele  
 (þou) hers oure spekeing ilkadele«.  
 Þe voice said: »so I do, sertayne«. 1975  
 And þan þe prior said ogayne:  
 »Þou has eres þan to þi hereing;  
 wharfore þou ert a bodily thing,  
 and noght gasteli als þou has tald«.  
 Þe voice answerd with wordes bald: 1980  
 »hali writ þus telles vs till:  
 Þe spirit enspire whare so he will,  
 and his voice well<sup>1</sup> may þou here,  
 bot þou may noght on no manere

<sup>1</sup> Ms. will.

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Þenne com Gyes wyf to þe forseide prior & seide to him: »For Godes loue aske of hym hou I may be dilyuered of þis peyne þat he doþ to me«. Anon þer-wiþ þe prior seide to hym: »I Coniure þe be God alweldinge, zif þat þow may leuen, þat þou lete þi wyf ben in pees«. ¶ And þe spirit seide: »Þat do I not, but þat heo wole liue chast in widewehod and do synge þreo hundred Masses for hire-self & for me, on þis manere: An hundred of þe trinite or of þe holygost, and an hundred of vr ladi Marie, and fifti of Requiem, and fifti of seint Peter þe apostel«. And herynge þat stod be-syde heo grauntede; and anon heo sente to þe freres of þat toun and to alle oþur prestes, and on O day heo dude so mony masses to be songen . . . in þe couenaunt bifore-seid: And afterward heo was not turmented. And þe prior asked him zif he wuste wzuch tyme Antecrist schulde aysen azeyn þe chosene þat ben trewe cristene men. And þe gost onswerde and seide: »Of þis þinges þat ben onliche godes priuites, nis no question, ne non certeyn to vs«. ¶ And þenne þe prior asked him zif he herde men speke to hym. ¶ And þe spirit onswerde: ze. To whom þe prior seide: »Þenne hastou Eren, ffor whi þow art sumþing bodiliche«. ¶ And þe spirit seide: »Ne seiþ hit not in holy writ: 'Þe spirit enspireþ þat wole, and



1985	wit what place þat he cumes fra, ne vnto what place he will ga— <i>Spiritus ubi uult spirat &amp; uocem eius audis:</i> <i>sed nescis unde ueniat aut quo uadat.</i> And right als he þir wordes gan say,	. . . . . noght cum nere . . . . . vse . . . . . . . . . .	2015
1990	(al sodain)li he went oway, (so) þat þai herd of him nomare. (&) al þe tyme þat þai war þare (it) was till time of euysang. Þe prior þan bad ilk man gang	. . . . . þat had . . . . . till ende, and bisoght him with all hir maine vntill þe hows to wend ogayne, to loke if þat þai might here mare	2020
1995	(in) þe name of god whare þai wald be; (and) bad þam als in ilk cuntre, (if þai) war asked of þis case, (þat) þai suld sai how þat it wase, . . . . . it es proued in dede;	or find oght of þat ferli fare. Þe prior þan with wordes hende granted gladly forto wende; he toke of oþer orders twa, of austines & menures als wa, so þat þai war twenty freres	2025
2000	. . . . . þai zeðe. (Þe prior) þan withowten faile (gaf) þe woman his counsaile (þat sho suld) kepe hir clene and chaste, (als scho was) warned with þe gaste;	al samyn with-owten seculeres, and al samyn so þai went to Gyes hows with gude entent. and in þat hows said þai and he	2030
2005	(and als he) bad anoþer thing: (þat ilka dai a) preste suld sing . . . . . in þat ilk place . . . . . was. (and als he bad, þe) woman did	<i>Placebo</i> with þe <i>dirige</i> for his saul þat was husband þare, and for all saules þat sufferd care. When all was said in gude degre till <i>Requiescant in pace</i> ,	2035
2010	. . . . . id . . . . . gude chere	þai herd a voice cum þam biside als it did at þat oþer tide,	

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þou herest his vois, and þou ne wost whennes hit comeþ ne whoder hit goþ?'  
And þis þinges hit seide, and vanischt away, so þat noþing afturward was herd  
of him. For soþe, þenne was tyme of Euensong.

And þe Prior seyde to alle þat were gedered: »In þe nome of vre lord  
Ihesu Crist, go vche mon to his stude. And whonne þat ze ben asked of þis  
merueylous caas, siggeþ al þe auenture of þis þyng as ze witen þat hit is proued«.  
And þe prior counseylede þat wommon þat heo scholde kepen clene hyre-self  
in chastite al hire lyue, and þat heo scholde vche a day til aster haue a prest  
syngynge in þat stude; þe whuche þing heo dude. Forsope, al þat ilke wike  
þe wommon dorste not entren hire hous for drede. But on þe morwen aftur þe  
Epiphanye of vr lord þe wydewe wente to þe hous of þe Frere prechours for  
to speke wiþ þe prior; þe wzuche þing heo dude and ordeinde so þat þei  
scholde eft-sones wende to þe forseide hous of Gy; and þei tok oþur freres  
wiþ hem of þe hous of seynt Austin and of Menours, twenti, wiþ-oute seculer  
men. Þe wzuche freres whon þei weore come to þe forseide hous of Gy,  
ÞE prior begon *placebo* and *dirige* in þat ilke maner as he dude biforen wiþ  
his wyse breþeren. And whon hit com to þe tyme þat *Requiescant in pace*  
schulde be seyð, þer com bi-sydes heom a wynd and a soun as of a brom

like a besom by þam it went  
 2040 þat war swepeand on a pament.  
 sum of þe folk þarfore war flaid;  
 and sone þe prior vnto it said:  
 »I coniore þe with main & mode  
 in þe vertu of Cristes blode,  
 2045 in þis stede þat þou stand still  
 and answer what we ask þe will«.  
 Þan þe voice with wordes meke,  
 als a man þat had bene seke,  
 vntill þe prior þus gan say:  
 2050 »Whi deres þou me þus ilk day?  
 it es noght lang sen I tald þe  
 all þat þou wald ask of me;  
 what sold I now say to zow here?<«  
 And þan answerd anoþer frere,  
 2055 a diuinowre of grete clergi:  
 he said, »tell here till vs in hi  
 wheþer þat þou of pain be quit,  
 or els what pain þou suffres zitt«.  
 Þe voice answerd sone onane  
 2060 and said: »I loue god al his lane!  
 for swilk grace vnto me es graid  
 thurgh messes þat war for me said  
 þat fro þis time now efterward  
 am I past fra all paynes hard  
 f. 101  
 2065 . . . . .  
 . . . . . no mare«. . . . .  
 . . . . . said þat frere:

»tell vs what pain þat þou has here  
 fro (purgatori s)en þou es past«.  
 Þe voice answerd at þe last: 2070  
 »with flaume of fire I haue grete pain«.  
 And þan þe frere answerd ogayn  
 and said: »if þou fele fire so hate,  
 tell vs what may it best abate,  
 or if ani thing amend þe may«. 2075  
 Þe voice answerd and said: »nay;  
 me bus it suffer certain daies«.  
 And þan þe prior to him sais:  
 »Lo how þat I haue gederd here  
 freres and oþer folk in fere 2080  
 of þi wordes to here witnes  
 and of þi meruailes more & les,  
 þat we mai al þis case declare  
 bifor þe pape, when we cum þare;  
 and þarfore tell vs sum meruaile 2085  
 þat we mai tell with-owten faile«.  
 Þe voice answerd vnto þir sans:  
 »I am noght god, þat wele þou kn[a]wes,  
 and meruailes fals vnto none els  
 bot vnto him and his angels. 2090  
 and neuer-þe-les þus I zow teche:  
 bot if ze better þe popil pꝛeche  
 þan ze haue done þis time biforn,  
 lightly may ze be forlorn;  
 and luke ze speke moste specially 2095  
 ogains þe sin of symony

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swopynge a pauement. Þe whuche þing þe prior parceyued and gon to conioure  
 him in þe vertu of Ihesu Cristes bloode þat he scholde stonde stille in þat stude  
 and speke to hem. ¶ And þenne seide þe voys as hit weore of a seek mon,  
 ful heize, seyinge: »Whi greuest þou me þus al day? hit is not long þat I ne  
 onswerde zow to al zor askynges, ffor-[t]hi<sup>1</sup> what haue ze more to asken me?«  
 To whom a frere, a gret diuinour, seide: »Is þer zit peyne to þe?« And þe gost  
 onswerde: »Icham alegged of þe flaume of fuir þorw Masses þat weore songen  
 for me, so þat fro þis tyme forþward i schal no more comen in comyn purga-  
 torie, I-blessed be god almihti«. To whom þe frere seide: »What peyne soffrest  
 þou here?« ¶ And þe spirit onswerde and seide: »flaume of fuir«. To whom  
 þe frere seide: »Is þer no remedie?« Þe spirit seide, no. Þen þe prior seide to  
 him: »Lo, we beon gederet here þat we may bere witnesse to-fore vre lord þe  
 pope whon tyme comeþ: wherfore sei to vs sum meruayle!« ¶ And þe spirit  
 onswerde: »I nam not god; I-wis, hit is he þat seiþ and doþ Meruayles. Bote  
 not-forþi I sei to zow: bote ze pꝛeche betere þen ze han I-don her bifore azeyn  
 þe vice of Symonie, Vsure, Monslauzt and Spousbruche, gret Swerynge and fals

<sup>1</sup> Ms. ffor-ghi.

- and vsure, manslaughter, and maneswering,  
 avowtri, and fals witness bering.  
 bot if þe folk þir sins forsake,  
 2100 I warn þow god wil vengeance take;  
 bot if he let for þe priere  
 of milde Mari, his moder dere,  
 and of þe halows euerilkane,  
 els suld vengeance sone be tane  
 2105 ful mani tymes omang man-kin  
 when þai vse swilk outrage sin;  
 and ze sall suffer þe same paine,  
 bot if ze preche fast þare-ogaine.  
 for now es sin vsed wele mare  
 2110 þan any werkes of goddes lare—  
 þat sall þai sumtime ful sare rewle  
 þan asked þe prior if he knew  
 how many papes suld (be of Rome)  
 al fro þat time till þe dai of dome—  
 2115 þat asked he for men suld know  
 when þe werld nere till end suld draw.  
 Þe voice said: »I can tell no thing  
 what sall bitide in time cumyng;  
 þarfor þou may noght wit of me  
 2120 how many papes of Rome sal be,  
 ne meruailes of me wit ze nane.  
 and þarfore I kownsail þow ilkane,  
 where so ze will wend forth þowre way.  
 bot prayes for me more, if ze may,  
 2125 and for all saules þat suffers pain;  
 for þis I say þow for sertayne:  
 hali kirk praies noght so fast  
 for cristen saules þat heþin er past  
 als þai war won, right wele I ken,  
 ne namore dose none oþer men. 2130  
 þarfore I rede þai mend þam sone,  
 or any euill to þam be done.  
 When he had tald þir tales þam till,  
 he said nomare, bot held him still.  
 And for þai herd of him nomare, 2135  
 al þe men þat þan war þare  
 went, and tald þir tales ilkone  
 playnly vnto þe pape Iohn  
 þe twa and twentide, I vnderstand,  
 for he was nere in þe same land. 2140  
 hereof was mernailld mani a man.  
 and at þe pase next efter þan  
 þat same pape sent men of his  
 forto seke þe soth of þis.  
 and als he bad þai did in dede; 2145  
 and þe prior with þam zede.  
 Þe hows of Gy oft-sipes þ(ai soght),  
 bot of þe gaste ne herd þai (noght);  
 and þarby might men (wit ful eyn)  
 þat he was hent vp vn(til heuyn), 2150  
 where conforth es with . . . .  
 als himself had said . . . . .  
 Vntill þat con(forth . . . . .  
 thurgh praier of . . . . .  
 Explicit tractatus (de quodam spiritu). 2155

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witnesse beryng, þe world schal sone perissche, and ze schul perissche wiþ hit. Þis þing forsoþe: neore þe preyeres of þe blessedde *virgine* Marie and þe merit of halewen, God wolde take wikked vengeaunce of hem þat woneþ in eorþe; . . .<sup>1</sup> but spousbruche and monslauzt and oþes sweryng and alle wikkede dedes þat folk mowe þenken«. Þenne þe prior asked him hou mony popes scholden be bifore þe endyng of þe world. ¶ And þe gost onswerde & seide: »God knoweþ þinges þat beþ to comen, and I ne con telle no-þing oþer þen is told to me; and þarfore I ne con not telle þow þe soþe of þis question. God þow weyes, and preyeth for me and for hem þat dwellen in purgatorie! Forsoþe, holichirche lokeþ euele to hem nou, and þe Religioun preyeth nou lasse for þe dede þen þei weore wont to do. Amendeth ow, þat ze perissche nouzt«. And þis he seide, and heold him stille. — Al þeos þinges weore proued bifore pope Ion xx and two. And in þe day of Ester þat next com, þe pope sent þidere. and fond nouzt þe fore-seide spirit; ffor whi Men trouweþ wel þat he is nou in heuene. To wiche heuene bring vs Godes sone, þat lieueþ and regneþ wiþ þe Fader and wiþ þe holy gost. Amen.

<sup>1</sup> Ms. Vesp. A VI: non enim est veritas nec sciencia dicitur in terra, sed adulterium &c.

Appendix: William Nassyngton's Tractatus de Trinitate et Unitate &c.,

from Ms. Thornton, fol. 189 (ed. Perry Rel. Pieces p. 60).

Incipit tractatus Willelmi Nassyngton, quondam aduocati curie Eboraci, de Trinitate & Unitate, cum declaracione operum Dei, & de passione Domini nostri Ihesu Christi, &c.

fol. 189.

- A, Lorde god of myghtis maste,  
 Fader and Sone and Haly Gaste;  
 Fader, for þou ert almyghtty,  
 Sone, for thow ert all-wytty,  
 5 Haly Gaste, for thow all wyll  
 That gude is, and na thyng yll;  
 A Gode and ane lorde yn thre-hede,  
 Ande thre persons yn ane-hede,  
 Thus was thow aye and euere sall be,  
 10 Thre yn ane, ande ane yn thre;  
 And begynnynge ande end of all thatt is  
 Ande þat euere was, bathe mare & lesse;  
 Begynnynge *with-outene* begynnynge,  
 Ande ende *with-outene* endynge;  
 15 Thatt be-for any thyng wer wroughtte,  
 Or any begynnynge was, or oghtte,  
 Ande befor all tymes gode was thow,  
 & allmyghtty, & wysse, as þou ert now;  
 Thy myght & thy witt of thy-selfe whas  
 tane,  
 20 For neuer god was bo[i] þou ane;  
 And alls þou was gode ay sutfaste,  
 Swa sall þi godhede *euere*-mare laste;  
 And alls þou begañ all þat euere was,  
 Swa sall þou ende all þat sall passe.  
 25 Louede and blyssede ay mote þou be;  
 And *with* all my herte I thanke the  
 Of all þat þou has done and wroughte,  
 Fra þe firste tyme þat þou began oghte,  
 For me and for all man-kynde;  
 30 Whare-fore vs aghte ay haue þe *in* mynde  
 And lone the; for þou has done to mane  
 Als I here thurgh þi *grace* reherse cane.  
 Fyrste, henene & ertñ for man þou made,  
 & all þis werlde here wyd & brade,  
 35 And al thyng þat es *þer*-in;  
 For *with*-owttene the es noghte bot synn,  
 The wilke was neuer thurgh the wroughte,  
 þerfor in haly writt es synne called »noghte«.
- Henene þou made, whare þou duelles,  
 For oure Endles woñny[n]ge *with* angells; 40  
 And þe werlde, owre suget here to be,  
 To serue vs þat we þare-In *serue* þe.  
 The firmament þou made mouande,  
 To noresche all thyng þare-vndire lyf-  
 ande,  
 And the sonne, to schede þe day fra 45  
 þe nyght,  
 & þe mone & þe sternes, to tak þaire  
 lyghte  
 Of þe sonne, for to schyne one nyghte  
 clere,  
 In takynng þat we sall reschaife here  
 The lighte of *grace* þat gastely gifte es,  
 Of þe, þat es soñe of ryghtwisnes. 50  
 The mone lyghte thow made to waxe  
 & wane,  
 Als semes, þat Ensampl *þer*-by es tane  
 Of owre lyfe þat passes here soñe,  
 & waxes & wanes als lyghte of þe Moñe.  
 The sternes þou made on þe sky stand- 55  
 ande,  
 & the planettes in þeire course passande,  
 For Ensampl til vs, to knawe & se  
 How we sulde liffe here in ilke a degre.  
 The four Elementes þou mad sere  
 To sustayne oure bodyly kynde here; 60  
 And all *oþer* creatoures, als was thi will,  
 In sere kyndes þou made for certayne skyll.  
<sup>1</sup>Of wilke some are noyeand till vs kyndly,  
 And some are profytable and Esye;  
 And all are they for owre profet wroughte, 65  
 Bathe they þat noyes, & þat noyes noghte.  
 The noyeand þou made vs for to chasty,  
 And to clense vs here of owre foly,  
 And to make vs to knawe & se  
 How fehill & how frele are we; 70

<sup>1</sup> Cf. S. Edmund's Speculum.

- The vnnoyeand, to sustayne vs & fede,  
& to helpe vs & ese vs in owre nede.  
Thy creatours are ay-whare in sere stede,  
Of whilke some are qwylke & some are dede;
- 75 For some semes noghte bot als dede thynges,  
Als stanes þat has noghte bot beyng; Some, als gryse & treez þat menç sese spryngē,  
Has beyng & lifyngē, bot na felyngē;  
Some, als bestes þat crepis & rynnys,
- 80 & als foghles with fethirs, & fischie with fynnes,  
Hase batke beyng, lyffynge, & felyngē,  
Bot na witte ne skylle of demyng;  
Some, als menç & angells, has thurghe the & thurghe þi myghte, beyng & lifyngē fre,
- 85 And feling bath of gude and ill,  
And discrecyone of witte and skylle.  
Thus has man beyng, als men sese,  
With stanes, & lyfe with grysse & treez,  
And felyngē with bestez of sere kynde,
- 90 And with angells skill & mynde.  
Thus walde þou, are þou oghte be-gane,  
Þat somewhat of ylke creatoure hade mane.  
Mane thow made maste dyngē creatoure,  
& maste semly of schape & of stature,
- 95 Of all oþer creatours mare or lesse;  
For þou mad hym aftire thynē owene liknesse,  
And gafe hym lordechipe & powere  
Abowene all oþer vnskillwise creatures sere;  
And to rewle hym with witte & skylle,
- 100 And for to knawe bathe gud & ill.  
Whare-fore gret lufe to man þou kide,  
When þou this fore man ordaynede & dide;  
It semes þou hade gret lufe tyll man,  
Be-fore are þou oghte begane.
- 105 Lorde, I am man for whaym þou dide thus,  
And þat man es ilke man & womane of vs,  
And als wele all þis þou did for me  
Als for ilk man or womane þat are made thurghe the:
- And for-ty þat I am þat man  
For whayme þou al thyng be-gane, 110  
I awe thurghe ryghte the to lufe ay,  
And to loue the bathe nyghte & daye,  
And to wirchipe the with saule & body,  
Righte als þou had doñe all [for me]<sup>1</sup> anely.  
Lord gode almyghtty, zit thanke I the, 115  
That mekill mare walde doo for me  
And for all<sup>2</sup> man-kynd for thy gudnes  
And thy mercy þat till vs ay redy es:  
That fra heuene til erthe downe walde com,
- To bryngē vs here owt of thraledome 120  
And of þe fendis dawngere, that we ware In  
Thurghe oure foremaste fadire synē.  
Lorde, mekyll þou mekede the for owre sake,  
Þat come fra so heghe, oure kynde to take;
- And vouchede-safe swa lawe to lighte 125  
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  
Thurghe processe of lyfe þat þou walde lede  
In erthe in oure kynde of manhede. 130  
Firste þou lyghtede in a maydenē chayste,  
Þat conceyuede the of þe Haly Gaste,  
And of hir body þat was ay wemlesse  
Thow tuke flesche & blude & oure lyknesse
- And oure kynde here, & of nan oþer, 135  
And be-come mane for vs, and oure brothire;  
And for the luffe þou hade till vs,  
Walde be borne of hir, & calde Ihesus.  
For Ihesus es als mekill for to saye  
Alls »hele« or »helere«, þat all hele maye. 140  
Thow come to hele vs þat ware lorne.  
Bot in na reall place þou was borne,  
Nowthire in palays, castell, ne toure,  
Ne in none othir stede of honoure,  
Bot in a lawe hows; and laid þou was 145  
In a crybe be-fore an Oxe & an Asse.  
Thow wald nowthir in purple ne byse

<sup>1</sup> om.    <sup>2</sup> Ms. all for.

- Be lappede, ne in nane oþer clothes of pryce,  
 Bot in vile clowttes for to couer thi body:
- 150 For we sulde take ensample þer-by  
 To lufe mekenes & gastely pouerte,  
 And fra reches & pompes *with*-draw  
 oure herte.
- One þe aughtene day of thi byrtþe here,  
 That þe firste day es of þe newe zere,
- 155 Circumsyde in body walde þou be,  
 Alls þe law was þane in sere contre,  
 In saffyngē of þe lawe and in full-  
 fillynge,
- & In Ensampill till vs & in takenynge  
 That als þou was Circumsyde in body,
- 160 Swa sulde we circumsise vs here gastely,  
 That es, we sulde schere fra vs awaye  
 All þat til luste & lykynge styre vs maye.  
 One the twelfte day þou was vesete  
*with* kynges  
 And wirchipeðe *with* thre precyous  
 thynges,
- 165 That es at say, *with* golde & Ensence  
 And myre, þat þey offerde in þi pre-  
 sence.
- Be þe golde may vndirstand[en] be  
 That þou arte kyngē of maste pouste;  
 The Ensence, þat þe was Offerde nexte,
- 170 Be-takyñs þat þou art souerayngne priste;  
 The myre, þat kepis all thyngē fra ro-  
 tyngē,  
 Be-takyns thy dede & þi beryenge.  
 The thrity zere of þe Elde of þe  
 Of sayn Iohñ wald þou bapteste be
- 175 In þe flome Iordane specyally,  
 For to gyfe vs Ensamble ther-by  
 That all sulde be, þat till heuene suld  
 passe,  
 Baptizede in watyr als þou was.  
 Bot for na cause of syne in the hyde
- 180 Was þou baptizede, þat neuer syne dide,—  
 For In the neuer was fundene gyle,  
 Ne nathyngē þat any saule myght fyle;  
 Bot for to lere vs howe we sulde begyne  
 To wesche vs of þe Origenall syne,
- 185 And for to mak vertue in all watirs to be  
 For to get vs agayne *with* grace to be fre.
- Sythene whene þou had fasted þourghe  
 myghte  
 Fourty dayes & fourty nyghte,  
 Thow sufferd thi-selfe temped to be  
 Of þe deuell, þat þere-to had lene of 190  
 the;  
 To lere vs to wrestyll & stand styfly  
 Agayne þe fandynge of þat Enmy.  
 Thow lett the of Judas *traytour* balde  
 For thrity penyys to þe Iewes be saulde,  
 Thow lette the alls thefe be tane bodyly 195  
 Of þe Iewes þat till þe hade Envyē;  
 The wilke till Anna house the ledde,  
 And than all thi discypills fra þe fledge.  
 Till the was done thare at þe be-gynnynge  
 Many-fawldē dispyte & hethynge: 200  
 Firste þey spittede appone þe thare  
 And gafe þe many bufettes sare;  
 And thynē eghne *with* a clatfe þey hide  
 And smate þe & askede wha it dide.  
 Sithene þey dide þe mare hethynge: 205  
 They lede þe to Herodes hows þe  
 kyngē,  
 That helde þe a fule as hymē thoghte,  
 For þou till his speche ansuerde noghte;  
 He did clethe þe in whitte garment,  
 And til Pilate agayne he þe sente. 210  
 Estirwarde þou was skowreghide sare  
 In Pilatez hows, nakynde bare,  
 That thi hide was all to-reuene thane,  
 And þe blude one ylke a syde downe  
 raze.
- The knyghtes aftire þat skourgegyngē 215  
 Abowte þe lappede a mantill in he-  
 thyngē,  
 That *with* þe blude till thi body cleuede;  
 Sythene drew þay it ofe, & þat þe  
 greuede,  
 And racede of all þe skyne þat tyde,  
 For till þat clethyngē cleued faste þi 220  
 hyde.  
 And whene þey had done þe þis payne,  
 They clede þe in þi awene clothynge  
 agayne;  
 And thyrste þane appone þi heuede thare  
 A crowne of thornnes þat prykkede þe  
 sare,

- 225 Of wilke þe prykkes ware swa scharpe þane  
 That þey percede nere thurghe þi herne-  
 panne;
- They gafte þe a rede in thi hande  
 In stede of a ceptire, the skornande,  
 And knelide be-fore þe in hethyngē,  
 230 And said till þe, »haile, Iewes kyngē«.  
 Sythene was þou demede at þe Iewes  
 voyce  
 Thurghe Pilate, to be hynged one þe  
 croyce,  
 The wilke þou bare to-warde þe stede  
 Where þou was ordeynede to be done  
 to dede.
- 235 Sithene was þou straynede one þe crosse  
 so faste  
 Thurghe þe Iewes, þat þi vaynes &  
 synows al to-brast,  
 And naylede þer-one thurghe hand &  
 fute,  
 For hele of my saule & for my bute.  
 And whene þey had naylide þe one þe  
 crosse swa,
- 240 They did þe aftire strange payne & wa:  
 For they reysede þe crosse with þi body,  
 And fychede it in a tre-mortasse vyo-  
 lently,  
 In wilke þe crosse swilke a Iage tuke  
 Þat þi body thurghe weghte al to-schoke;
- 245 Than rane thy wondes thurghe fute &  
 hande,  
 And ware sene full wyde gapannde,  
 And þe Ioynetes of ilk lym & bane,  
 And þe vaynes ware strydand ilkane.  
 Sithene þou said, hyngande one þe rude-  
 tree,
- 250 The threstede; & þane þe Iewes bed the  
 A full bittire drynke þat was wroghte  
 Of aysell & gall, þat þe lykede noghte;  
 Neuer-þe-lattere to taste it þou was  
 bowne,  
 Bot þou walde noghte swelowe it downe;
- 255 For þat thriste was noghte ells þane  
 Bot a zernyngē aftyre þe sawle of manne.  
 Thow suffirde many repreues þat tyde,
- Bathe of<sup>1</sup> þe thefe þat hange one þi  
 lefte syde,  
 And of othire maysters of þe Iewry,  
 That mekill schame þe dide & velany. 260  
 At noune of þe daye þou cried »Hely«,  
 & zeldide þi gaste to þi fadir Almyghty.  
 Thus þou diede to make vs free  
 Fra þe grett thraldome in whilke ware  
 we.  
 Bot mekill payne & mekill reprefe 265  
 Þou tholed be-fore þi dede fore oure  
 lufe:  
 And noghte for to bye vs agayne anely,  
 For why þi dede moghte suffice vs all  
 to bye,  
 But for we sulde þare-by Ensampill take  
 To be pacyente in angers for þi sake, 270  
 And for the to thole all þat harde es,  
 Alls þou tholed for vs thurghe þi gudnes;  
 Ells thurte þe hafe tholed nane oþer  
 payne  
 Bot þe dede anely, for to bye vs agayne.  
 Sythene was þou smetyne in þi reghte 275  
 syde  
 With a spere þat till þi herte gune glide,  
 Fra whilke owt rane to oure saluacyone  
 The precyous blode of owre raunsoñe,  
 With þe water of baptyme clere & thyne,  
 For to wesche vs here of þe Oregynall 280  
 synne.
- Lorde, for þire bitter paynes & fell,  
 With othire, ma þan<sup>2</sup> I kane tell,  
 That þou swa mekill suffire walde  
 For me synfull, þi traytoure baulde,  
 I thanke þe here Inwardly 285  
 With all my herte and my body.  
 A, Ihesu Crist, Lorde full of myghte,  
 Whene I thynke outhire day or nyghte  
 Of swa mekill kyndnes of þe,  
 And of þe paynes þat þou tholide for me, 290  
 And of myne vnkyndnesse many-fawlde,  
 & how I to wrethe þe ay hafe bene  
 bawlde,  
 Of myne hard herte þan es gret wondire  
 Þat it for sorowe bristez noghte In-  
 sudryre.

<sup>1</sup> Ms. one.    <sup>2</sup> Ms. þat.

- 295 Bot fleschly herte in me semes nane,  
For my herte es hard als it ware stane.  
A, Ihesu, I grante to þe my trespass,  
And knawes þat I am wers þane Iudas  
was  
That the bytrayedede als traytoure balde  
300 & til þe Iewes for thritty penyis sawlde :  
For I, synfull wreche, has ofte sawlde the  
For a littill worldly vanyte  
And for a littill fleschely delyte;  
Whare-for I am mare þan Iudas to wyte.  
305 I halde me zitt werse & mare wode  
Pan þe Iewes ware þat did þe one þe  
rude:  
For why, þay dide þe bot anes þat dede,  
& þey knewe þe noghte gode in man-  
hede,  
And I, þat wate & knawes righte  
310 þat þou arte gode ay full of myghte,  
Thurghе myne awene malece, as I ware  
wode,  
Full ofte-sythes hafe I done þe one þe  
rude;  
For als ofte als I hafe done dedly syne  
And thurghе malece wetandly fallyne  
there-Ine,  
315 Alls ofte hafe I done þe one þe rude,  
In þat þat in me was, and schede þi  
blude.  
Lorde, all-if I hafe done swilke foly,  
Putt me noghte awaye fra þi mercy,  
Bot graunte me *grace* þat may me wysse  
320 To amende me of þat I hafe doñe mysse;  
Sen þat þou saide þi-selfe þou will  
noghte  
The dede of synfull þat þou has boghte,  
Bot þat he turne hym to doo þi will,  
And lyfe, for þou will na man spyll,  
325 Lorde, swylke grace þou me gyffe  
þat I may turne me to þe and lyffe!  
A, Lorde Ihesu Criste, zit thanke I the  
þat all þis & mare hase done for me  
And for saluacyone of mankynde  
330 For whayme þou was swa bitterly pynede  
And sufferde dede, als I befor saide,  
And lett þi body be in sepulcre layde:  
Thow zernede sa mekill agayne to wyne  
All þas þat þou hade loste for syne,  
That whene þow was dede & zeldede 335  
þe gaste,  
Als tyte till hell þou gun þe haste,  
In saule & godhede, als was þi will,  
Thy body whils in þe sepulcre lay styll;  
Till þou at hell come þou walde noghte  
stynthe  
& ware sesede of þas þat þou hade tynte. 340  
Thow spoylede hell whene þou come  
þare,  
And tuke owt *wit* þe all þat thyne  
ware.  
Bot þou leste þas þare þat walde noghte  
trowe  
In þi lawe, ne in þi biddynge bewe.  
Sythene when þou come fra þat stede, 345  
At þe thred day aftyre þi dede  
To vpe-ryse fra dede þou vouchede-safe,  
To eke þe trow[the] þat we here hafe,  
And schewede the bodily in thi man-  
hede,  
To conferme þe trowthe for oure mede. 350  
Whare-fore þi bodily vp-ryssynge  
Till vs Ensample es and takynny[n]ge  
That we sall ryse all *generally*  
At þe day of dome in saule & bodye;  
Thane sall all þat are fundyne reghte- 355  
wisse  
Thurghе thyne vprysynge to blysse ryse;  
Bot þay þat lyffes ill vn-to þeire Endynge,  
Gettes na parte of thyne vpe-rysynge,  
Bot þay sall ryse *wit* dule þat day  
Till þe fire of hell þat lastes aye. 360  
Zitt thi rysynge forbysene till vs es  
[þat als þou] rase fra dede til blyse End-  
lesse,  
Swa sulde we, þat til blysse wyll wyne,  
Gastely ryse fra dedely syne.  
Estire þi rysynge, als þe buke sais, 365  
þou duellede in erthe zitt fourtty dayes,  
And at þe fourtty day þou stey vp righte  
Til þi fadire in till heuene bryghte,  
To teche vs þe way þat we sall wende  
Til þe gret blysse þat has nan Ende; 370  
And sittis þare one þi Fadire reghte hande



- Als god & Lorde alweldande,  
That es to saye, in godhede euene  
With thi Fadir & owrs in heuene.
- 375 The tendaye aftire þat þou vp wente,  
At vndrone þe Haly gaste downe þou  
sente  
Till thyne appostills, als þou þeme  
hyghte,  
Þat þeire hertes comforthede & made  
þeme lyghte  
Thurghe whame lyghtenede & leride  
ware we.
- 380 Of all þis, Lorde, I thanke þe.  
A, Lorde Ihesu, at þe dredfull daye of  
doñe,  
When þou sall fra heuene come  
With thyne angells bryghte & clere  
And apostells & oþer halowes sere,
- 385 In þe same fourme of man & lyknesse  
In wilke þou was demyde here giltlesse,  
To deme gud & ill of ilke lande,  
Schewande þi wondes al bledande  
That þou walde thole for synfull mane—
- 390 What sall I say, or what sall I do þane?  
Whene all oure werkes, þat euer we  
dyde,  
Sall þane be schewede & nathing hide,  
Of whilke we sall zelde acownte straitly,  
And be demyde aftire we are worthi?
- 395 And I than with me na gud sall brynge  
Be-fore sa heghe domesmane & kynge,  
Bot synnez, þat are swa many-faulde  
That þey may noghte by tonge be  
tawld?
- Certes, I am þarefore full dredand,  
400 My herte for dred aghte to be full  
tremblande,  
Whene discussione sall be of all dedis,
- And þi wrethe sall be maste, þat all  
mene dredis.  
Certes, I ne wate whate I may say þane,  
Bot alls Dauid did, þe haly mane:  
»Do þou, Lorde, with þi seruande, 405  
Eftyre þi mercy, þat es ay sauande  
And in till dome come þou noghte  
With þi seruande þat þou has boghte;  
For I hafe hade grete drede in thoghte  
Of þi domes, & þat drede leffe I noghte«. 410  
For þou, Lorde, arte reghtewysse domes-  
mane,  
That all thying reghtewissly dem kane  
And thi reghtwysse dome & reghtwysnes  
Demes synfull mene to payne Endlese  
That of þeyre wikkidnesse will noghte 415  
blyne  
And þi mercy here may nott wyne.  
For sekere of mercy nane getes he,  
In þis life bot he turne hym till þe;  
And nane may þat daye be saffe,  
Bot he þi mercy In þis lyfe hafe, 420  
Of whilke þou erte large & leberall  
To grante it bathē grete & smalle  
That mercy askes & folowes þare-to,  
And dos þare-fore þat þeme falles to  
doo.  
Whare-fore, Lorde, senē þou arte ay redy 425  
To graunte till ilke a mane þi mercy  
That sekēs þar-to whils þay here lyffe,  
Swilke grace in þis lyfe þou me gyffe  
To turne me & to fle syne,  
Þat I may here þi mercy wyne<sup>1</sup>, 430  
Thurghe whilke I may at þe dredfull day  
Be led to þe blyse þat sall last ay.  
Amen.  
(Then follow the poems ed. in I p. 363).

<sup>1</sup> Ms. wyne Amene.

## Pieces of Ms. Vernon.

Among the contents of Ms. Vernon, written 1380—90, the great collection of Old Engl. verse and prose, are many pieces of northern origin, but all transcribed into a southern (Somerset) dialect; so R. Rolle's Prick [of conscience, Form of living, the epistle *Pe* commandment &c. (I p. 61), and several of his minor pieces<sup>1</sup>; William Nassyngton's Mirror of life; Walter Hilton's Scale of perfection, Of mixed life (ed. I p. 264), his translation of Bonaventura's Stimulus amoris, Exposition of the Psalms *Qui habitat*, and *Bonum est confiteri*; besides the northern Homilies in an augmented edition. The treatises of W. Hilton will be given with the works of that author. I here give those of the pieces which have not yet been published and seem to be of northern origin.

### I. (Forma confitendi).

This piece is perhaps by R. Rolle, who is the author of a Latin tract *De modo confitendi*. Similar pieces, often greatly enlarged, are frequent in Mss., so in Laud 210; Harl. 1706 and Hh I. 12 contain a form ascribed to St. Brendan.

fol. 366.

Heer is a good Confession  
 þat techeþ mon to sauacion,  
 how þat mon schal schriue~~n~~ him here  
 To techen him wel þe Maneere.

I knowleche me gulti and zelde<sup>2</sup> me to God Almihti, and to his blessed Moder seynte Marie, and to al þe holy *cum*panye of heuene, and to þe mi gostliche fader here in godes stude, of alle þe sunnes þat ich haue greuousliche sunged Inne, ffrom þe tyme þat I was bore in to þis day, as in word, in werk, in wille, in þouzt, in speche, in delytyng, in concentyng, and in dede-doing.

Furst and foreward, I knowleche me gulti in þe senene dedly synnes; principa-liche in Pruide, [&] in alle þe *circumstances* of pruide: In veyn glorie, holdyng me betere þen I am, in cloþyng, in spekyng, in strong beoinge, in feynyng, in Connyng; in pruyde of herte and of bodi, in vuel beryng to god & to myn euencristne, inobedient to god & to holychirche; in alle þe spices þat suwen pruide I knowleche me gulti, and beo-seche God of Merci.

IN Envye I knowleche me gulti: Regoiesyng ofte-tyme of myn euencristene harmes, serwyng of heore gode dedes doyng; also in Bakbyting hem, also in heryng schrewede wordes of myn euencristne, raþer makyng hem more þen lasse in as

<sup>1</sup> Of the lyric pieces of Ms. Vernon, ed. in *Minor poems of Ms. Vernon*, EETS., several are either by R. Rolle or imitations or variations of poems of his. <sup>2</sup> Laud: I kn. & zelde me g.

muche as in me is; in alle þe spices þat touchen envye I knowleche me gulti, and crie God Merci.

IN Wrath I zelde me gulti: Ofte-tyme beryng wrathe in myn herte azeyn myn euencristne, and haue maad vnsauzt disyryng for to beo venged on hem; in hatyng hem, in scorning hem, in striuyng azeyn hem, hauyng dedeyn of hem, in lauhwhyng hem to scorn, in wrapþe beryng in myn herte azeynus him oþerweys þen I scholde; and in alle þe spices of wraythe I knowleche me gulti, and crie God Merci.

Also i crie god merci of Slouþe in Godes seruise: Not heryng hit deuoutliche as I scholde do<sup>1</sup>, not hauynge delyt in godes seruise in Matyns, in Masse, in preching of godes word, but proudliche entryng in to godes hous; in slepyng, in slomeryng, not risyng to here masse and Mateyns whon I wel migt, as I weore holden to do; in such sleuþe and in alle þe spices of sleuþe I knowleche me gulti, and crie god Merci.

Also I crie god Merci þat I haue sunged in Couetise: Coueyting to haue worldly goodes, not holde me payed of þe stat þat god haþ sent me, but desyred for to beo at beter astat, at more worschupe of þe world; in deseit and disseyuyng of myn euencristen, in forswering, not paynge my dettes þat I ouzte to paye, ne helpe him þat haþ nede<sup>2</sup>; and in alle þe spices of couetise I knowleche me gulti, [&]<sup>3</sup> Crize God Merci.

Also I crie God Merci þat I haue sunged in Glotonie: Ofte-tyme eten and drunken out of tyme, haue lykyng in dilicious metes and drinkes, and eten and dronken more þen I schulde, and also eten and drunken ofte whon I hedde no wille þerto; and in alle þe spices of Glotonye I knowleche me gulti, and crie god Merci.

Also I crie God Merci þat I haue sunged in Lecherie: In lechours<sup>4</sup> þouztes, disyryng wimmen, in chirche, in chepyng, ofte whon I seo feire wimmen beholden hem disyryng for to haue dalyaunce wiþ hem, in cluppyng, in cussyng, in vnclene touching; ofte-tyme stured to þe foule synne, and in þouztes and ymaginacions of lecherie, and þenke ofte-tyme of þe membre of mon and wommon, and what lykyng hit is to haue dalyaunce wiþ hem; and ofte-tyme concentyng to þat foule synne, þat neore hit more for sclaunder of þe world þen for drede of god . . . I crie God Merci in polucions of niht or tymes slepyng or wakyng diuersliche, not wel con telle wher hit come of eny fore-þouzt of Mon or wommon, or of eny sorfet of mete or drinke. And of alle suche vnclene þouztes and ymaginacions of lecherie I crie God Merci in circumstances and spices þat toucheþ lecherie; and to<sup>5</sup> seven dedly synnes I knowleche me gulti and biseche god Mer(ci).

Pe ten Comaundemens.

Also I knowleche me gulti in brekyng of [þe] Ten Comaundemens: Not worschuped on God of whom al goodnesse comeþ wiþ al myn herte, wiþ al my þouzt and deede. I crie God Merci and of forziuenesse.

<sup>1</sup> Not—do repeated in Ms.    <sup>2</sup> not—nedi transp. in Ms. after gulti.    <sup>3</sup> Ms. I.    <sup>4</sup> r. lecherous.  
<sup>5</sup> r. In þo.

Also I crie God Merci þat I haue taken his blessed nome in Idelnesse zeorne and ofte, and also I-swore bi his herte and his blood and bi alle his membres, as wel fals as trewe, boþe *in* soburnesse and *in* hastite. I *criz*.

Also I *crize* God Merci þat I haue not holden myn haly-dayes as I schołde do, in goinge to Church to here Masse and Matynes; I preye god of forziuenes þat on þe soneday and oþer haly-dayes I go raþer to tauerne and ale-hous, fihþyng and bakbityng myn euencristne, raþer speking bi hem euel þen good. I *criz* g. Mer.

Also I *crize* God Merci þat I haue not worschupet Fader & Mooder as I schulde do, wiþ goode preyers & almuśdedes not biddyng for hem as I schulde do. I crie God Merci<sup>1</sup>.

Also I crie God Merci þat I haue coueyted feire *wimmen* whon I seo hem, disyryng hem for to haue heom and for to sunge wiþ hem, azeynes godes comaundemens, þat<sup>2</sup> god comaundeþ þat þat I schal do no folye bi no *wommon*. I *cri* g. Mer.

Also I crie God Merci of þesse, takyng oþer þinges þen myn oune azeyn þe wille of him þat oweþ hit. I Crie God Merci.

Also I crie God Merci of ffals witnessse beryng, sleing myn euencristne wiþ bacbytyng, seyng behynden hem worse þen I wolde biforen hem. I *cri* g. Mer.

Also I crie god Merci þat I haue I-sunged in couetyse of þe world, ofte-tyme coueyted for to beo at betere astate þen I am, and coueyted worldly richesse; and zif I seo my neihzebor haue eny þing þat I haue not, desyryng for to haue hit; and zif he haue a feir wyf or a seruauzt, desyryng hem, doing azeyn þe comaundement of god: ffor whi: he seiþ in þe gospel 'Coueyte not þi neihzebores wyf ne nout þat his is'. Of þe whuche I *Crize* God Merci.

#### VII dedes of Merci.

Also I crie God Merci þat I haue not folfuld þe seuen deedes of Merci: Not visyted hem þat ben in prison, not fed hem þat ben hongri, not ziuen drinke to þe þhursti, not cloþed þe naked, not visyted hem þat ben bedreden; nouþer wiþ peny ne wiþ half peny. I crie god Merci, doinge azeyn þe wordes of þe gospel wher God reherseþ 'þat þat ze doþ to þe leste of mine, ze do to me'.

þe fyue wittes.

Also I crie God Merci þat I haue euel dispendet my fyue wittes: what wiþ ezen sezen, wiþ ffeet i-gon, wiþ honden hondlet, wiþ Neose smulled, wiþ Eren herd, wiþ mouþ spoken, wiþ herte I-þouzt, wiþ al my bodi mis-wrouzt. Of þeos defautes, and of alle oþure þat I haue mad azeyn god, and myn euencristne, I crie god Merci, and his dere Moder seynte Marie, and al þe cumpanye of heuene, and þe, my gostliche fader in godes stude, þat ze be my witnessse at þe day of dome, seoinge my sunnes and my defautes holdyng hem stille and not schewyng hem, but be Ioye of hem and of me sungere, as god seiþ in þe gospel þat Ioye

<sup>1</sup> So far Ms. Simeon; the following leaf torn out.    <sup>2</sup> r. for?

schal be to godes angeles vppon a sungere penaunce doing. He hit graunte þat liueþ and regneþ God amen. —

*þe X comaundemens.*

»How many Comaundemens beþ þer?« Ten. »Whuche Ten?« God Comaundeþ me to loue him *wiþ* al myn herte, *wiþ* al myn soule, *wiþ* al my þouzt, *wiþ* al my strengþe. Also he biddeþ me to take nouzt his nome in veyn. ¶ He biddeþ me halewe myn hali-day. ¶ He biddeþ me worschupe my Fader and my Moder. ¶ He biddeþ me þat I sle no mon. ¶ Ne þat I do no lecherie. ¶ Ne þat I stele not. ¶ Ne bere no fals witness. ¶ Ne þat I coneyte þe hous of [m]y<sup>1</sup> neiþzere-bore. ¶ Ne his wyf, ¶ Ne his seruauut, ¶ Ne his Oxe, ¶ Ne his Asse, ne alle þinges þe whuche ben of him. ¶ »Whon louest þou god *wiþ* al þin herte?« Whon I queme him *wiþ* al þe vnderstondyng of my be-leeue. ¶ »Whon louest þou god *wiþ* al þi soule?« Whon al my wille is I-set to loue þat he loueþ, and to hate þat he hateþ. ¶ »Whon louest þou god of þi þouzt?« Whon I *wiþ* al my mynde þenke what is his plesauce. ¶ »Whon louest þou god *wiþ* al þi strengþe?« Whon myn vnderstondyng and my wille and my mynde are wel set o werk doinge þe wille of my god. ¶ »Whon takest þou þe nome of god in veyn?« Whon I nempne God or eny creature þorw Idel speche or costumable sweryng. ¶ »Whon halewes þou not þin haly-day?« Whon I þenke not bisyliche *in* þe haly-day of my sunnes, doing not þe werk of *Merci* to my neodi neiþzere-bors. ¶ »Whon vnworschupestou þi Fader and þi Moder?« Whon I wilfulliche greue hem, or leue to helpen hem or to counseyle hem, or, *zif* þei ben dede, *zif* I preye not for hem bisyliche in clannesse of lyf. For preyeres of wilful synners are abhominable bi-fore god. ¶ »Whon slest þou eny mon?« Whon I smite eny mon or hurte him wherþorw he dye, or wrongfoliche reue him his lyfode, or his gode name. ¶ »Whon dest þou lechery?« Whon I of my wilful lust misvse, or coueyte to misvse, my kuyndely limes of gendrure. ¶ »Whon stelest þou þi neiþzerebore godus?« Whon I eny þing take of<sup>2</sup> his vnwityng of him *zeynes* his wille. ¶ »Whon berest þou fals witness?« Whon I þorw malyce or drede or fauour or mede sei oþerwyse of myn neiþzerebore þen I knowe þat is trewe, or wolde þat he seide of me. ¶ »Whon coueytest þou þi neiþzerebore hous?« Whon I coueyte vn-mouable þing of his wrongfoly þe *wzuche* is necessarie to him. ¶ »Whon coueytest þou his wyf?« Whon I þorw cluppyng or cussyng or eny *zifte* *zeyuyng* or bi-hotyng am aboute to *turne* þe loue of my neiþzerebore wyf from him to me. ¶ »Whon [coueytest]<sup>3</sup> þou þi neiþzerebors seruauut?« Whon I knowe þat þe seruauut of myn neiþzerebor is nedful to him and I tise him þorw word or *zifte*, I coueyte him *wiþ* wrong. ¶ »Whon coueytest þou his Oxe or his Asse?« Whon I coueyte eny mouable þing from myn neiþzerebore oþerwyse þen I wolde he dude from me. ¶ And siþen alle þe comaundemens of God stonden in trewe obcdience to him: he þat offendeþ in on, is maad þorw his vn-obedience gulti of alle, as seiþ seint Iame; and hose þat wilfulliche brekeþ þe comaundement of god, he deserueþ his cors, ete he drinke he, wake he slepe he, in hous and out of hous, in toun and out of toun, as godes lawe seiþ.

<sup>1</sup> Ms. þy.    <sup>2</sup> omit of?    <sup>3</sup> Ms. knowest.

¶ »*Wzuche are þe seuene dedli synnes?*« — Pruide, Envye, Ire, Slouþe, Couetyse, Lecherie, Glotonye.

»Whon is a Mon proud?« Whon he wol not ben knowen such as he is. ¶ »Whon sungeþ a Mon in Envie?« Whon he gruccheþ in his herte and haþ dedeyn of his neizhebors encreasyng, and of þe welfare of his enemy, or<sup>1</sup> is glad of his enemys vuel-fare. ¶ »Whon is a Mon wroþful?« Whon he þorw his wrapþe bisyeþ him to venge his owne cause, folfullynge his malicios desyr in word or in dede, harmynge his broþer *wiþ*-outen drede of god. ¶ »Whon sungeþ a Mon in slouþe?« Whon he is Idel in doinge good, or occupie[d]<sup>2</sup> aboute vnfructuous þing. ¶ »Whon sungeþ a Mon in couetise?« Whon he coueiteþ, for worldes fame & lust, þing þat is not necessarie for him ne his, or whon he halt him not apayed of þe goodes þat god haþ him sent. ¶ »Whon sungeþ a mon in lecherie?« Whon he þorw Idelnesse *wiþ* lusti felyng of his flesch norisscheþ hit & suffreþ hit to haue maystrie of his spirit, ledyng hit, in wille or werk, to do þe sunne of lecherie. ¶ »Whon sungeþ a mon in Glotonye?« Whon he þorw vndescret etynge or drinkyng vndisposeþ him-self to serue his god, for ful wombe makeþ empti soule; ffor wher gloteny & dronkenesse regneþ, may no wisdam beo.

¶ »*Whuche are a Monnes fyue wittes?*« — Heering, Seeing, Smellyng, Tastyng, and Touching.

»Whon sungeþ a Mon in heeryng?« Whon he wilfoliche leueþ þat he schulde heere, and zieþ herynge to þat he schulde not heere. ¶ »Whon sungeþ a mon in his siht?« Whon his eize is vnstable be-holdyng diuerse þing, and lusti wherþorw he is ofte tempted to do synne boþe in lust and couetyse; ffor hose haþ a liht eize and an vnstable, schal han a Merk bodi ful of sunne. ¶ »Whon sungeþ a Mon in smellynge?« Whon he þorw delicat smel after his pouwer folfulleþ þe lust of his flesch. ¶ »Whon sungeþ a mon in tastyng?« Whon he þorw tast of mete or dryng ledeþ him wherþorw he is not disposed to traunayle to serue his god. ¶ »Whon sungeþ a mon in touching?« Whon he wilfuliche of his delyt toucheþ þe þing þat are defendet hem<sup>3</sup> bi godes lawe and Reson.

¶ »*Whuche are þe seuen werkes of Merci?*«

¶ Þe ffurste is: ffeede þe hungri, þat is him þat haþ nouþer strengþe ne Miht ne wit ne good wherwiþ to susteynen him-self. ¶ Þe secounde bodily werk of Merci is: to ziuue drynke to þe þursti, þat haþ not, as is before seid, to buye him drinke wiþ. ¶ Þe þridde werk of Merci is: to cloþe þe naked. ¶ Þe ffeorþe werk of Merci is: to herborwe þe herborweles. ¶ Þe ffyfþe is: to cumforte þe seke. ¶ Þe sixte is: to visyte þe pore prisoner. ¶ And þe seuene is: to burie þe pore dede. ¶ And zif endeles mede schal folwe þes werkes of Merci, hem bi-houeþ beo don in charite, to þe distruccion<sup>4</sup> of vices, and to þe ences of vertues. ¶ Þer nis no mon þat haþ wherwiþ, þat may ben excused but zif he releue his neodi neizzebore astur his pouwer *wiþ* his bodily goodes. Muche more is vche mon endetted, and specialiche prestes, to departe *wiþ* þe neodi heore gostly tresour, þat is, to do þe gostly werkes of Merci.

<sup>1</sup> Ms. os.    <sup>2</sup> Ms. occupieþ.    <sup>3</sup> r. him.    <sup>4</sup> Ms. distruccions.

¶ Heer beþ þe gostli werkes of Merci.

ÞE ffurste gostly werk of Merci [is]: þat a Mon teche þe vncunnyge, þat is to seye, To teche þe viciouse mon gode vertues, be-nyme him vices after his pouwer. ¶ Þe secounde gostly wer[k] of Merci is: to counsayle þe wilysum to kepe þe rihtwysnesses of god. ¶ Þe þridde gostli werk of Merci is: to chastise þe rebel bi word or bi dede or beo wiþ-drawing from him þe occasion of his sunne wherwiþ his sunne is meyntened. ¶ Þe ffeorþe gostli werk is: to cumforte þe sori to beo pacient in aduersite. ¶ Þe ffyfte gostly werk is to forziue, þat we in vre owne cause desyre no vengeance. ¶ Þe sixte werk of gostly Merci is: to teche þe vnpatient to suffre muchel aduersites. ¶ And þe seuenþe is: to teche men to preye hertiliche for þe connercion of enemyes & also for þe perseuerance of frendes.

»Whuche are þe foure principal vertues?»

Þe ffurste Is Rihtwysnesse. ¶ Þe secounde is Temperaunce. ¶ Þe þridde is Prudence. ¶ And þe ffeorþe is Strengþe. ¶ »Wher-Inne stondeþ Rihtwysnesse?» In Iust demyng. ¶ »Wher-in stondeþ Temperaunce?» In mesurable Etyng and Drinkyng, ... Spekyng, Slepung, and trauallyng. ¶ »Wher-Inne stondeþ Strengþe?» In mihti wiþ-stondyng of temptacion, continueliche seruyng God. God ȝiue vs grace to serue God. Amen.

## 2. (A talkyng of þe loue of God).

The following important piece is in the Ms. written as prose, and was meant to be so written, as alliterative long-lines ('cadences'), which form the prevailing metre, alternate with rhyming verses (couplets, tirades, and stanzas), prose passages, Latin quotations &c. It is an imitation of R. Rolle's manner, and the work of a (probably young) monk of the Fra Angelico type, who, shut out from the world in his monastery, finds comfort in sweet meditation and song. It is one of the pearls of Old Engl. literature. Several of its peculiar words are found again in Piers Ploughman (as daunselen). No other Ms. is known to exist.

fol. 367. Heer Is a tretys: A talkyng of þe loue of God.

Þis tretys Is a talkyng of þe loue of God; and is mad forto sturen · hem þat hit reden: to louen him þe more, and to fynde lyknyng · and tast in his loue. Hit falleþ for to reden hit · esyliche and softe, so as men may mest · in Inward felyng · and deplich þenkyng · sauour fynden; and þat not beo-dene, but biginnen and leten · in what paas so men seoþ · þat may for þe tyme · ȝiuen mest lyknyge; and whon men haþ conceyued · þe maters wiþ redyng: Inward þenkyng · and deoplich sechyng · wiþ-outen eny redyng · vpon þe selue maters, and of such oþere · þat god wol senden · hose wole sechen, schal ȝiuen inward sizt · and felyng in soule · and swetnes wonderful, ȝif preyere folwe. But hose wole in Meditation · swete fruit fynden: hit mot be taken in wone · wiþ þreo poyntes þat folewen: affyaunce, and continuaunce, and louh herte and clene; þat he truste sikerliche · to fynden þat he secheþ, and þat his þouzt beo harde iset · and ful bisyliche I-kept, and holden<sup>1</sup> him-self vn-worþ · out of godes ȝifte, and wlate on him-seluen · þorw siht of his fulþe. ¶ Men schal fynden lihtliche þis tretys in Cadence · after þe bigynnyng · ȝif hit beo riht poynted; & Rymed in sum stude;

<sup>1</sup> r. holde.

to beo more louesum · to hem þat hit reden. God ziuē vs grace · so for to rede: þat we mowen haue heuene · to vre Mede. Amen.

Ihesu soþ God, Godes sone; Ihesu soþ God soþ mon, mon Maydens child. Ihesu myn holy loue, mi siker swetnesse. ¶ Ihesu myn herte, my sele, my soulehele. Ihesu, swete Ihesu; Ihesu, deore Ihesu; Ihesu, almihti Ihesu. Ihesu mi lord, my leof, my lyf; myn holy wey<sup>1</sup>, myn hony-ter. Ihesu, alweldinde Ihesu: Ihesu þou art al þat I hope. ¶ Ihesu mi Makere · þat me madest of nouzt, and al þat is in heuene · and in eorþe. ¶ Ihesu my Buggere · þ[at]<sup>2</sup> bouztest me so deore, wiþ þi stronge passion · wiþ þi precious blod, and wiþ þi pyneful deþ on Roode. ¶ Ihesu my Saueour · þat me schalt sauen, þorw þi muchele Merci · & þi muchele mizt. Ihesu my weole & al my wynne: Ihesu þat al my blisse is inne. ¶ Ihesu also þat þou art · so feir and so swete, zit art þou so louelich · louelich and louesum, þat þe holy angeles · þat euere þe biholden: ben neuere folle · to loken on þi face. ¶ Ihesu þou art al feir, whon þe sonne azeyn þe: nis bote a schade, and schomeþ azeyn þi<sup>3</sup> brihte leor · of hire þesternesse. ¶ Þou þat ziuēst hire liht · and al þat liht haueþ: Lihte my þester herte. Graunte þat þi brihtnesse · clanse my soule: þat is vnseliche, wiþ sunne foule I-fulled. Lord mak hire worþi: to þi swete wonyng. Cundele me wiþ þe blisse: of þi brezninde loue. ¶ Swete Ihesu mi leoue lyf, Let me beo þi seruauant, and lere me for to loue þe, & mak me for to serue þe · louynde lord: so þat onliche þi loue · be euer al my lyking, my þouzt and my longyng; amen, Ihesu heuene kyng. ¶ Swete lord wo is me · þat I am þe so fremde: Bote also þou hast bodiliche · torned me from þe world, torn me also herteliche · to þe · lord of soþ loue, and studefast beo-leene; þat I haue no mong, felauzschupe ne speche, ne non oþer tellyng · wiþ no worldliche þing. For wel ichot lord, þat fleschlich loue and gostlich, erþliche loue and heuenlich: mowe none wyse · bedden in a brest. ¶ Hose-euere haue longe defaute of gostly cumfort · and heuenly murþes: hit is forþi þat he haueþ · or þat he wilneþ to haue: cumfort of eorþe · þat is fikel and fals, fayleþ whon men lest<sup>4</sup> weneþ · and ate mest neode; hit is I-meynt wiþ bitternesse · and bleндыnge of bales. ¶ Nis no blisse otewiþ · þat hit nis to deore abouzt, as hony þat me likkeþ · on prikkynde þornes. ¶ Nis he a sori Chapmon · þat ziuēþ al þat he haþ · for a þing þat nouzt nis, and leueþ a precious þing þat beete may alle bales, þat me beodeþ him for nouzt, & bi-hotēþ him muche meede · þat he hit wole taken? A derworþe lord · þou beodest vs þi loye, þe lyking of þi deore loue · þe socour of þin helpe; and berest hit on vs stifliche · al wiþ-outen askyng; and þerto þou bi-hotest vs · wiþ þat we wollen hit taken: heuene-riche blisse · þat is wiþ-outen ende. And we vs turne þerfro · as þei z hit nouzt ne weore; and bugge þe schadewe of þe world, a seynunge of þat is nouzt, but fikel faylynde and fals · and tollyng to serwe; and zit ne haue we hit for nouzt · but buggen hit wiþ bisynesse, wiþ angwysch and daunger · and hard swiuk and teone. A Ihesu þin ore, whi haue I likyng In oþer þing þen in þe · þat bouztest me so deore? ¶ Whi ne beholde i algates · wiþ eze of myn herte, hou þon henge for my loue · streyned on Roode, þin armes wyde I-spradde · þi derlyng to cluppe, wiþ toknyng of trewe loue ·

<sup>1</sup> r. halewey.    <sup>2</sup> Ms. þou.    <sup>3</sup> Ms. þe.    <sup>4</sup> Ms. best.



þat sprong out of þi syde? ¶ Whi nul I beo þi derlyng, and loue þe ouer alle þing, and comen to þi cluppyng, to cleuen in þin armes · and cluppen þe swete? A derworþe lord · muchel is þi myldeschupe, þat spraddest so þin armes · bodiliche on Roode, and in toknyng of þat · openest þi grace, þat sprad is so wyde · wiþ loueliche tollyng, & open is and redi · to alle þat in synne · beoþ gostliche storuen. Clepeþ hem<sup>1</sup> to lyue · and to loue-cosses, as Moder doþ hire deore sone · þat hereþ hit<sup>2</sup> wepen: Takeþ hit<sup>2</sup> in hire armus · and askeþ him so sweteliche: ‘Ho leof, ho lef!’ heo doþ him hire bitwenen(!), ‘ho wole be bi-clupped · and cusse me swete; who haþ do my deore · who haþ do þe so?’ Heo zeueþ him hire pappe · and stilleþ his teres. Þat pappe beo my lykyng, my mournyng my longyng, swete Ihesu heuene kyng: to souken of my fulle; þat þorw þe speres openyng, in feole meunes gounyng, wiþ dewyng of þi deore blood · stilleþ alle bales. And wher eny mon wene þat he schal · haue part of þat ilke sok · of þi deore herte · in heuene-riche blisse, and þere be þi derlyng, in þi deore cluppyng, bote he þe heere cluppe · hongyng on Roode, and parte of þi passion · þorw holy meditacion, wiþ loue-lykynde þouzt · and reuþe of his herte? Nay, sikerliche nay, ne trouwe þat no mon! ¶ Whose euere wol haue part · þer of þi blisse: he mot dele wiþ þe · heer of þi pyne. Nis he nouzt good felawe · ne felauschupe worþi: þat nul scoten i þe los · as i þe bizete. Hym bihoueþ scoten · after his euene: þat wol be þi felawe · louynde lord; he mot þi steppes folwe · þorw sore and þorw sorwe, in peyne and in pouert · and þolyng of wo, wiþ schome and wiþ schenschupe · zif hit so falleþ, for to clymbe to þi weole · & lastinde winnes. Ne trowe no mon wiþ ese · to steize to þe sterres; ne bugge wiþ delyces · þin endeles bliþsse. A swete lord Ihesu, whi wiþ armes of loue · ne cluppe I þe so faste: þat no þing from þi loue · departe myn herte? ¶ Whi ne cusse I þe lord · sweteliche in soule: wiþ a lykinge cos · of a swete menyng · & hertliche þonkyng · of þi gode dedes? Whi nis<sup>3</sup> me vnworþ · vche worldliche þing, azeyn þe muchele delyt · of þi swetnesse? ¶ Whi ne fele I þe lord · in my brest roote? ¶ Whi art þou me so fremde · þow þat art so swete? ¶ Whi ne con I loue þe, and loueneliche<sup>4</sup> wouwe þe, wiþ sweete loue-words · and lykyng þouztes: Aller þing swettest · aller þing louelokest; þi worþ and þi worschupe · ne may no tonge telle. ¶ Weylawey my deore lord, þe vnsely bitterness · of my foule sunnes! my worldliche þewes · and flesliche lustes: aren be-twene þe and me, and lette me to come to þe, and stoppe me þe felyng · of þi swetnesse. ¶ Mi sunnes haþ me fuiled · wiþ monyfold fulþe, and makeþ me so wlatsum · and fere<sup>5</sup> of þi face, and wrieþ me schomeliche · and worþ i am þi wreche: þat I ne dar þe neize · loueliche lord, ne comen in þat fulþe · to þin exe-sihte, but zif I fele me lad · wiþ drauzt of þi grace. ¶ A Ihesu þin ore · what schal þenne þe pris Of þi deore blood don · þat sched was on Roode? ¶ What schal þe large brok don · of þi softe syde; þe stremes of þe rede blod · þat stryked down so breme: of þi derworþe feet · and of þin holy hondes? Nis hit for to wasschen · sunfoule soules? nis hit forte saluen hem · þat seke ben in sunne? Ho is þenne vnwasschen · þat haþ þis holy wetyng, þat helinde dewyng · wiþ-Inne his herte? ¶ Who þar felen him sor · or sek vn-salued, þat salue so mihti · haþ at his wille: as ofte as he takeþ hit · wiþ

<sup>1</sup> Ms. him.    <sup>2</sup> r. him.    <sup>3</sup> Ms. nas.    <sup>4</sup> r. louendliche?    <sup>5</sup> r. ferd.

herte in his muynde, *wiþ* a studefast hope · and trewe be-leeue? ¶ Euer be þou blessed · myn heueneliche leche, þat madest us of þi-self · so mihti medicine! As my trust is þer-inne · let hit beo my bote, þat is of alle Medicine · fruit and Roote. *Zif myn* eneles ben muchele · and ouerdon sore, þe miȝt of þat medicine · is monyfold more. As wisliche as a drope · of þi derworþe blod · miȝte wasschen away · alle Mennes sunnes: also wisliche lord · þat il[k]e<sup>1</sup> fyf welles, þat of þi blessedede bodi · sprongen o blode, my soule mote wasschen · of alle maner sunnes, þat [it] I-fuiled is *wiþ* · þorw my fyf wittes; of al þat ichaue amis · seȝen *wiþ* myn ezen, herd *wiþ* myn Eren · or tasted *wiþ* Mouþe, or elles eny wyse a-gult · in sunfol speche, or luþerliche lyked · in sauor of neose, and þat ichaue *wiþ* eny lyme · misliche feled, and *wiþ* my flesch sunget · in eny *kuwnes* wyse. Let þy woundes hele · þe woundes of my soule; þi deþ sle in me · fleschliche lykyng, worldliche leetes · and bodiliche lustes, and make me lyuen in þe · liuinde lord, þat I be to þe world ded · and a-lyue to þe; so þat I mai verreyliche · sigge *wiþ* þe apostle, Paulus: *Viuo ego, iam non ego, uiuit autem in me Christus*, »I liue not Ich · but Crist lyueþ in me«. Þat is Poules wordes · and þus for to siggen: In<sup>2</sup> line not in lyue · þat I liuede<sup>3</sup>: but Crist liueþ in me · þorw wonynde grace, þat from deþ of sunne · me torneþ and quikneþ · to lyf þat is blisful · of gostliche hele, ffrom alle worldliche loue · & fleschliche lustes · al one forto lyuen · in likyng of Crist. ¶ A deore lord þin ore · wel weore him bigon, þat feled in his soule · þat seli word to siggen; to goderhele weore he boren · & to muche blisse: for eueri grome were him gome, & eueri wo winne.

**A** Milde Marie · moder of Merci, socour of serweful · and cumfort of care: Nartou lodesterre to alle þo þat in þe séé Of þis worldes angussche · seilen and faren? Þou þat art qween of angeles, ladi of alle schaftes; to whom is bitakene · þe cure and þe cumfort · of hem þat hem felen · caytif wrecches, ¶ *ze* þat in hor owne ezen · seon hem-self wrecches, and sechen þin helpe · *wiþ* trust hope of herte; in þin aduocaty is put · þe cause of vre sunnes, to stonden at domesday · vr aller Iugges mooder, in help & in Meyntenauunce · of vre soule-hele. ¶ Penk heer on þis wrecche · Moder and Mayden, þat falleþ þe tofote · in hope of þin helpe, cryinde reupely · after þi grace. Pese me ladi, for þi muchele merci, to þi derworþe sone · þat Ichaue *wiþ* sunne · schomeliche and lihtliche · so fele tyme a-gulte. ¶ Mi sunnes ben so gastliche · grisliche and grete; makeþ me so wlatsum · and stinkinde foule: þat I ne dar him neihzen · ne folwe my neode. I haue *wiþ* hem willes · my soule forschupped: from þe liknesse of god · to þe deuel of helle; wrapped haue I willes · þorw fulþe of my sunne · mi makere mi buggere · þat bouzte me so deore: *wiþ* his derworþe deþ · from þraldam of helle; þat wolde rapre suffre · to dyen on Roode, þen to þolien in his siht · þe wlatyng of sunne. ¶ Him-self souzte my<sup>4</sup> pes · in myn owne gultes, as his hedde be þe gult · moni tyme and ofte: *wiþ* sturyng of my concience · & preching of wyse; *wiþ* hard wrake þat I sauȝ · of oþer mennes sunnes; *wiþ* bi-heste of blisse · & vnmete mede, þat holi writ vs be-hat · *zif* we leten sunne; *wiþ* ziftus of grace · bodiliche & gostliche, anentes worldliche weole · to don al my wille, and to schilde me from myn enemy · þat I haue ay folewed · and ziue

<sup>1</sup> Ms. ille.    <sup>2</sup> = I ne.    <sup>3</sup> r. liue.    <sup>4</sup> From here the text is extant in Ms. Simeon fol. 171 u. 2, till A now þei setten, p. 360. This Ms. is a more copy of Ms. Vernon, and worthless.

me to his wille · and to his luper lore · and flowen f[ro]<sup>1</sup> þe loue of him · my der-  
worþe lord god: þat wiþ his derworþe blod · bouzte me so deore. He wusch  
me wiþ cristendam · of Adames sūne, and I me fuylede siþen · mony-fold worse;  
he helede my soule · þat wouudet was þenne Þorw myn eldres gult · ofe Adam  
& Eue, and I haue slayn hit al out . . . þat I haue feole tyme wrouzt · and  
longe leyzen þer-inne. ¶ Siþen þorw his grace · he prented in my soule: þe  
ymage of him-selue, and I enprented aboue: þe liknesse of helle. Allas, my  
deore ladi, allas what haue I don! hou haue I chaunged þat prente · and dampned  
my-seluen! ¶ Allas þat euere I was so wood · so foule for to fallen! þat me  
ne schomede not · to worche þat fulþe: þat is me nou so gryslich · and schome-  
ful to nempne! Allas whi ne dredde i not · his sute and his werkes, þat is me  
now so dredful · to nempnen his nome! He fel willes · þat furst fel foule, but  
wiþ-uten knowyng · or warnyng of wreche; ac I was war þerbi · and bi mony  
opure, bi warnyng and wissyng · on mony-maner halue, and fel in þe selue ·  
and in moni mo. Hee fel in pruide · þat hedde sum matere, siþen þat he was  
so feir · and so briht an angel; and I fel in þe selue · wiþ-uten eny matere,  
þat nouzt haue of my-self · but sūne and flesches<sup>2</sup> fulþe. He fel ones · and I  
fel feole siþes. He azeyn his makere · and I azeyn my makere · and myn eft  
makere · azeynes my lord: þat bouzte me wiþ his herte blod · and zas me al  
him-seluen. He forsok vr lord god · þat suffrede him to gulten, and wiþ-uten  
sparyng · drof him al to wreche; and I forsok þat ilke lord · þat letteþ my  
gultus, and secheþ me and folweþ<sup>3</sup> me, whon so euere I from him fle, and calleþ  
me loueliche · to zift of his grace. ¶ Allas allas nou fynde I me grisloker in  
my gultes, þen þe grislihed<sup>4</sup> of him · þat helle gryseþ offe. ¶ Allas zif I seo  
my-self · I ne may soffre my-self; and zif i ne seo my-self nouzt · þenne gyle I  
my-self . . . þen stynkinde careyne, and muche more wlatsum · bifore godes face:  
þen eny fulþe so foul · þat eny mon may þenken; so þat me gryseþ of my-  
self · and wlate of my fulþe; þat I ne may soffre mi-self · þat wrouzte haue al  
þis serwe. A lord þyn ore, þat I may sike sore! Whi ne griseþ of me · boþe  
my mete and my drynk, my schroud and al oþer þing · þat me scholde helpe?  
Hou may rihtwysnesse þole . . . þat þer ne riseþ azeyn me · alle þyne schaftes,  
wiþ schome & wiþ schendschupe · wiþ gounyng & wiþ spornyng · to sihten on  
þis traytur · þis tiraunt and þis tormentor, þat haþ<sup>5</sup> al his schappere · so fouliche  
dispiset? ¶ Whi nam I hunted wiþ hem · foule as a dogge? For þei mowe  
alle crie · and siggen<sup>6</sup> in heore kuynde: »Þees is þe foule corselyng · þat haþ vr  
aller makere · þat maade vs to his worschupe · so schomeliche offendet; þat  
vseþ vs in his werkes · to schome of vr lord. ¶ Þees is he þat more beyz · in  
wille & in werk, to þe deueles tollyng · þen to godes drawyng, and more haþ  
rewarde<sup>7</sup> · to þe deueles gyle, þen to godes benfez<sup>8</sup> · þat bouzt him on<sup>9</sup> Rode;  
and hedde more likyng · in þe Malice of þe deuæl, þen he hedde delyt · in  
Godes goodnesse; and ches muchel rapere · to beo þe deueles cundle, þen wiþ  
endeles lyf · godes child of heuene. ¶ Whon god dauNSELEDE<sup>10</sup> him muchel · &  
worschuped him feyre: he ne set hit at nouzt · ne dredde not his wreche; but  
more dredde to wrappen · a worldliche wrecche: þen schomeliche offenden · god  
þat him wrouzte; and more was aschomet · to don in monnes siht an<sup>11</sup> eþeliche

<sup>1</sup> Ms. for, S from. <sup>2</sup> S fleschliche. <sup>3</sup> S seches . . folwes. <sup>4</sup> S grished. <sup>5</sup> S has. <sup>6</sup> S syng(!).  
<sup>7</sup> S rewardet. <sup>8</sup> S benfet. <sup>9</sup> Ms. on on, S on þe. <sup>10</sup> = caress; so Langl. A xi. 30. <sup>11</sup> Ms. and.

truifle · of vnsittingyng þing: þen mony a foul sunne · in siht of god almiȝti.  
 ¶ More him delyted · forte embrace Mock<sup>1</sup>, and styngk of worldliche Mok · þat  
 gyleþ so foule, þen baþen in þe lykyng · & in þe loue-cluppyng, in þe brennyng  
 loue · of þe holygost. ¶ Al-beo þat on defendet · and azeyn þe lawe, and þat  
 oþur nomeliche · I-ziuen vs in heste. Þat on is woznen wiþ swynk · & wiþ  
 muchel anguissche, and endeþ atte laste · wiþ zeldyng of wreche; Tranayle þe  
 wyunnyng, drede in þe keping, serwe in þe leosyng · and helle at þe ende. ¶ Þat  
 oþur nis not so deore a-bouht · bute is ful muche menskeful, wiþ waxinde likyng ·  
 & bodiliche fyndyng, & bringeþ atte laste · endeles blisse.

God seiþ hit him-self · þat hose secheþ him furst, & ouer al oþur þing ·  
 askeþ his blisse, al þat him be-houeþ · to bodiliche neode, schal be graunted  
 þe[r]-wiþ · and ziuen in þat boone — Luc.: *Querite primum regnum dei &c.* // Þis  
 is he þat al day · torneþ god his hindewine, and hertliche loutef · to cluppe  
 worldes dweole. ¶ Þis is þat blynde wrecche · þat in his owne ezen Weneþ<sup>2</sup>  
 him so vertuous · & is ful of vices; leetef him feir and freoly · and haþ þe  
 deueles liknesse; and weneþ<sup>2</sup> þat he beo witti · and al ful of sleizþe: and lokeþ<sup>3</sup>  
 on his chaffare · þat<sup>4</sup> he is afolte, þat sold haþ his soule · for stinkynde lustes,  
 and chaungeþ<sup>5</sup> god for þe deuel · and heuene for helle. He halt him ful douzti,  
 stalworþe & hardi, and al day is ouercomen · of him þat haþ no miȝte Forte  
 wiþ-stonde þe moste wrecche of þe world: þat wolde azeyn him fihte. He leteþ  
 him gentil · and is þe deueles þral, and demeþ hem wrecches · and makeþ hem  
 his harlotes, þat ben so gentil of blod · þat god is heore fader. Þus he lokeþ  
 him-self · wiþ a fals eye, seoþ þat þat is nouzt · and demeþ al wrong. Hit is  
 þe deueles Mirour · þat he in lokeþ, and þe fendes argumens · þat him þinkeþ  
 resouns, þat he bobbeþ him wiþ · and ledeþ as him lykeþ.« A Ihesu Crist þin  
 ore, hou schal I euer dryzen · to þenken on þi domes: azeynes my gultes · þat  
 alle þyne schaftes · þus harde mouwen acusen? And not onliche þus, but zit mowe  
 þei crizen · and siggen in heore wyse: ¶ »Þees is þe deueles Maumet, þat haþ  
 vs alle wrongliche Vsed in his werkes · azeynes vr kuynde. He hedde godes  
 liknesse · and tordned him-self out of þat In to þe liknesse · of vch of vs alle;  
 he is more eorþly · þen euer was eorþe, fikelore þen þe wynt, more veyn þen  
 is þe eir, hattore in his lustes · þen is þe fuir þat brenneþ; hardore þen eny  
 ston · of wikkede herte: azein his euencristne · þat Crist representen; caldore of  
 charite · þen forst in his kuynde. ¶ What schal I more siggen? he ne dredde<sup>6</sup>  
 not god · ne mon he ne louede, but mengede his owne wikkednesse · among moni  
 oþure, and dude þat in him was · ladde hem his weies, and was to hem en-  
 saumple · and ledere to synne<sup>7</sup>, wiþ vnclene speches<sup>8</sup> · wiþ lecherous lokynges,  
 wiþ schrewede dedes · and mony luþer leetes. ¶ Ne þhouzte him nouzt inouh ·  
 þat godes deþ on Roode Weore lost anontes<sup>9</sup> him-self · but anontes mony mo,  
 and dude þat in him was · as þe deueles promotour · and godes oune traytor,  
 to leden hem to sunne. He bar him as he weore a god · siþen þat he nolde  
 Beo ilad bi godes wille · ne bi no lawe, but as him lyked him-self · azeyn godes  
 hestes Strayen out of lawe · in wrong and in outrage, as mon al laweles: & don  
 what him luste. ¶ Zif God ne dude for him · al þat he wolde: he gryuned  
 azeynes him · as þauz he weore his knawe; and zif he eny tyme · letted for [t]o<sup>10</sup>

<sup>1</sup> word frequently used by Wicliffe. <sup>2</sup> S wenes. <sup>3</sup> S lokes. <sup>4</sup> S &. <sup>5</sup> r. changed.  
<sup>6</sup> S dredeþ. <sup>7</sup> S synnes. <sup>8</sup> S speche. <sup>9</sup> S anentes. <sup>10</sup> Ms. do; S for to do.

sunne, hit was not for godes loue · but for Monnes drede, or for bodiliche harm: or worldliche enchesun. Boþe of goode and of enel: he wolde be loued<sup>1</sup>, as þeiȝ he weore god self · of whom alle þing þat<sup>2</sup> is, boþe<sup>3</sup> goode an vuel, is ordeynt for goode. ¶ What schal I of him · more speke? his pruide passeþ Lucifer · þat fel into helle; his gult Adames gult · þat cast him out of paradys, and nouȝt onliche him · but alle monkuynde. For þey hedde muchel þat hem drowe · to be proud offe, and he nedde but wrecchednesse: þat scholde him wiþdrawe. « Allas my foule fulþe: and my muchel vnsleihþe! What schal I nou to rede? whoder schal I now gon? Wher schal I me beo-turnen · nou alle þing is þus risen · azeynes me one: and wondreþ þus on me? ¶ Azeynes alle schaftes: haue I mis-taken, and my deore lord god: luþurliche dispiset, and alle his holy angeles: greuousliche I-erred<sup>3</sup>, and alle his holy halewen: foule deshonoured, and myn euencristne: in mony maner greued, and alle creatures: haue I mis-vset, *Anselmus*. A serwe and sikyng, crizyng & gronyng, wher be ze ryue: zif ze here faylen? ¶ wher be ze feruent: zif ze heere slaken? Nou ne wot I whoderward · I may me best bi-tornen, ffor I haue makend me fon: in alle kunnes halue. ¶ Allas allas my lord god · stured is to wrapþe, and no þing ne haue I me laft · þat al nis offendet: þat scholde me helpe · or eny good wille<sup>4</sup>. ¶ Zif I ha wrapþed þe sone, nis þe moder erred<sup>3</sup>? And zif þe Mooder be wroþ, hou is þe sone quemed? Who schal pese me wiþ þe sone · zif þe Moder beo my fo? ¶ Or who schal me geten þe Moder loue · zif þe sone me hate? ¶ But deore lord of Merci · þat art al merci, and þou his deore Mooder · þat art ful of grace: zif I haue ow boþe a-gult · ne be ze ful of Merci? And wherto schulde merci · zif gultus ne weore? ¶ Schal þe Malice of myn euel · passen oure<sup>5</sup> goodnesse? or alle myne sunnes: ben more þen oure Milce? ¶ Ne art þou lord bi-come mon · and taken hast vr kuynde? And þou my deore ladi, bicomen art his Mooder? ¶ and hast al þi menske · in heuene & in eorþe, for resun of sunful · and wreche to slaken? ¶ Þou lord bicomon · and a Mylde Maidenes barn, þat hard deþ and schendful: þoledest for þyn enemys; and þou his deore Mooder · wiþ Maydenes menske, þe swerd of þi peyne: þurlede þi soule — *animam tuam pertransiuit gladius*. And þat wolde ze þole · for Merci al-one: to sechen hem þat weoren at-reizt · and drawen hem þat sledgeden. ¶ And I þat seche Merci · and truste in zor Merci, and knoweleche my gult · wiþ sore herte-sykes, schulde fayle Merci · þer welle is of Merci, þat is to alle synful · so ryf and so large? ¶ Wher is þenne þat word · of cumfort & blisse, þat þou seidest þi-self · derworþe lord: *Nolo mortem peccatoris*, »I nul not, þou seist, þe deþ of þe synful, but I wole he turne · and stunte of his sunne, and ryse to my grace · in lyf wiþ-outen endes. And þat also þou seist<sup>6</sup>: *In quacumque hora ingemuerit, saluus erit*, »Whon so euere þe sunful · forþinkeþ his sunne, & wilneþ for to stunten, anon he schal be saued? ¶ Ne seidest þou not lord · to þe þeef on Roode, þat euer seþþen he couþe · hedde I-vsed þeþe, þat in þe selue day · he scholde ben in blisse? and for no more decert · but for he kneuz his gultes, and þe for his saueour · &<sup>2</sup> asked þi Merci? Ne was he put in no delay · to ligge longe in peyne, but seidest so redily · wiþ so mylde steuene: *Hodie mecum eris in paradiso*. Nart þou derworþe lord · þe Merciable ffader, þat þou liknest þe to · as

<sup>1</sup> S be biloued.    <sup>2</sup> om in S.    <sup>3</sup> = irritated.    <sup>4</sup> S willen.    <sup>5</sup> = zoure.    <sup>6</sup> S seidest.

telleþ þe gospel, ¶ þat whon so euere þe luþer sone · beo he neuer so gulti, 'þenkeþ in his herte · to seche þi *Merci*: anon þou seost him a-fer · in þat ilke þouzt, and earnest azeynest him · wonderliche swiþe, and er he speke eny word · but in þe þouzt al-one, so þat hit be studefast · and<sup>2</sup> wil for to rysen, ¶ þou fallest aboute his nekke · and cluppest him & cusstest, wiþ chere ful blisful<sup>3</sup> · & welcomest him hom, and clepest alle frendes · and makest a feste, slest þe fatte feste-calf · for þi sone sake, and biddest hem beo glade · and bliþe blissen wiþ þe, þat þi sone is founden · þat þou heddest loren — *Occurrit filio prodigo videns eum a longe*. And whon þow heng on Rode · preyedest to þi ffader · for þat<sup>4</sup> ilke traytors · þat duden þe to þe deþ: *Pater ignosce illis<sup>5</sup>, quia nesciunt quid faciunt*. And hedden alle *Merci* · þat hit wolden asken; and of alle þing · most was þi zernyng, þat þei wolden eny wey · þi *merci* vnderfonge. Þat *Merci* is so plentiuous · so redi and so large: profred and presed · euer ar men hit asken. For asken hit ne mai me not · ne haue þat ilke grace, but þou hit specialich · put hit in vr wille. And zit of alle þinge · þen furstest<sup>6</sup> þou most · aftur heor soulus · þat *merci* for-soken. Ne art þou lord vr fader, and maked vs hast þin eires · of þi grete blisse, and in þe pater noster · biddest clepe þe so, and þat we asken of þe · al þat vs likeþ, and þat not luitel · but al hol þi-seluen, wiþ al þat vs nedep · to bodi and to soule? ¶ Hou schulde euere þe child · failen of his askyng: anentes such a ffader · þat muchel more loueþ þe child, þen he doþ his owne bodi · or deef þe child him-seluen? Nai sikerliche nay · ne may he<sup>7</sup> neuer saylen Of þat or better þerfore, but zif hit beo mis-asked. ¶ And al-beo þou vr ffader · Lord in *persone*, of þe ffader þou art bicome vr broþer · in *persone* of Crist; vr Iuge & vr domes-mon · þat al þe world schal demen, art bi-comen vr broþer · of flesch and of blod. ¶ And sei[st]<sup>8</sup> derworþe lord · þorw þe prophete, as fader al ful of loue · wordes so swete: *Numquid potest mater obliuisci filii uteri sui: & si illa obliuiscatur, ego non obliuiscar tui*, ¶ »Þouz þe moder mihte for-zeten · þe child þat heo bar, þou ne maizt forzite mon · þat wole to þe callen; but seist þat al þi likyng · & al þi delices, euer is wiþ vs for to wone · and dwelle wiþ mon—Salomon: *Delicie mee, esse cum filiis hominum*.

A þou Blisful moder · þat art vr oune Moder, þou ne askest neuer wreche · of no monnus sunnes, but were þe gult neuer so gret · ne sunnes so monye, askest ay *merci* · wiþ moderliche reuþe; and þerfore bicome þou · Ihesu Cristes moder, & moder of sunfole · to bringen hem to grace. ¶ How scholde I desafyen · to fallen in zor grace: þat am zou boþe so sibbe · zoure sone and zor broþur, and þou lord my Iuge · and myn oune broþer, ¶ and þou ladi my Moder · and my Iugges Modur, and of þe selue Iuge · asignet to my counseil, to be myn<sup>9</sup> aduocatrix · beo-fore him in þe dom! ¶ Wher may be grace · zif heer beo reddour; or eny hope founden · zif hit heere fayle? hou scholde I euer dreden · to fynden alle fauour, and vnmete *merci* · bi-fore so sib a Iuge, ¶ þat haueþ me so frendly · zif þat I seche *merci* · while tyme is of *merci* · bi-tauzt so leof an helpe? ¶ Who schal my cause sauen · zif heo ne may suffisen, þat haþ hit vndertaken · þat and alle suche, and haþ hit of offyse · for sunfol to causen: and is þe Iuge hire owne · to forþeren al hir wille?

<sup>1</sup> Ms. & þenkeþ.    <sup>2</sup> r. in.    <sup>3</sup> S ful of blisse.    <sup>4</sup> S pose.    <sup>5</sup> Ms. illum    <sup>6</sup> S þurstest.  
<sup>7</sup> S hit.    <sup>8</sup> Ms. seip.    <sup>9</sup> Ms. nyn; om in S.

**P**enk on þi Caytyf · lord God almihti, and þou his Mylde Mooder · þat ben so ful of *Merci*; þow Lord ffauerynde · and þou ladi be-sechinde; let me neuer faylen · þat I *Merci* ne fynde; or elles sei me where · is eny of more *Merci*, and more mihtful þen ze · and largore of grace, ¶ þat in zour defeaute · whon ze me forsaken, schul my neode beeten · and graunten my bone. ¶ But siþen onliche in ow · & in non noþur, is welle of alle *Merci* · þat euermore floweþ: ffor þat muchel *Merci* · clanse<sup>1</sup> my soule, and wasch hit of þat fulþe · þat hit is fuyled wiþ: ¶ þat I þorw or grace · askape þat wreche, þat is me worþiliche · for gult of my dedes; and schild me from þat serwes · nou and euer-more, þat beþ to þe dampnede · greyþed in helle; þat I wiþ alle þo þat ben · blisful in heuene, may ow boþe blessen · ay wiþ-ouen ende, amen.

**I**hesu my derworþe lord · Ihesu myn oune Fader; swete Ihesu heuene kyng, mi druri my derlyng, mi deoring mi louyng, myn hony-brid my swetyng; myn hele & myn hony-ter, min hony-lyf min halewy<sup>2</sup>. Swettore art þou þen hony · or Milk in Mouþe, Meode Meþ or piþement · maad wiþ spices swete, or eny lykinde licour · þat ouzwher may be founden. Ho ne may loue lord · þi leoue<sup>3</sup> lofsum leore<sup>4</sup>? What herte is so ouer-hard · þat ne may to-melte, in þe monyng of þe · loueliche lord? And ho ne may loue þe · swete Ihesu? For in-wiþ þe selue aren · alle þinges gedered, þat euer may maken eny mon · loueworþ to oþer. ¶ Feirnesse, lousesum leor, flesch whit vnder schroud, makeþ mony mon beo bi-loued · and þe more deore. ¶ Summe freodam & largesse · þat leuere is: menskeliche to ziuen · þen quedliche to wiþ-holden. ¶ Summe wit and wisdom · and hap of þe world. ¶ Summe Miht and strengþe · to ben kud Kene in fiht · his riht to defenden. ¶ Summe nobleye & hendelek · and gentrise of kuynde. ¶ Summe gret Cortesye · and loþles leetes. ¶ Summe mylde and Mekenesse · & deboner herte, wiþ swete louereden · and godliche dedes. ¶ And zit ouer alle þeose · kuynde mest; sibbe frendes · vchon louen oþur. Now my derworþe loue · my swete lyf my lykyng, my louelichest<sup>5</sup> leof · myn herte and myn halewy<sup>2</sup>, mi longyng mi mournyng · mi soule swetnesse: þou art lufsum of leor · mi swete Ihesu; þow art also schene · þat alle angeles lyf: is to biholden · þi loueliche face. ¶ For þi leor is so briht · and vnmete lofsum, þat zif þe for-wariede · þat wallen in helle, mihten hit [se] wiþ ezen · and loken þer-onne, al þat pyninde pich · þat þei wallen Inne, ne wolde hem þinke · bote a softe baþ<sup>6</sup> baþinge; ¶ ffor zif hit so mihte<sup>7</sup> beo · derworþe lord, leuere hem were euer-more · in wo forte dwelle, and on þi lofsum leor · euer-more to loke, þen in alle blisse ben · euer wiþ-ouen ende, and of þat brizt blisful leor · forgon þat swete sihte. ¶ Þou art so schene & so briht · þat þe sonne weore desk, zif hit to þi blisful leor · mihte ben I-euenet. ¶ Zif I wol loue eny mon · for his feirnesse, forsoþe derworþe lord · I wol loue þe, mi leoue blessedede lord: moder-sone feyrest, of alle þing swetest · founden in tast. ¶ A swete Ihesu gode leof · let me beo þi seruauant, and lere me for to loue þe · louynde lord, þat onliche þe loue of þe · be euer al my likyng, mi zeornyng mi longyng<sup>8</sup>, mi þouzt and al mi worching. Amen.

**B**ote my swete lord · for þat sibbe frendes Kuyndeliche loueþ hem · vchon to oþer, þou clopedest þe wiþ oure flesch · mon boren of wommon; þou toke

<sup>1</sup> S cause.<sup>2</sup> S halewey.<sup>3</sup> om in S.<sup>4</sup> S lore.<sup>5</sup> S loueliche.<sup>6</sup> om baþ?<sup>7</sup> S myht so.<sup>8</sup> S louyng.

of hire swete flesch · *wiþ*-outen hire *wemmyng* · monkuynde follich, to þole al þat mon mai þole, and don al þat mon doþ · *wiþ*-oute synne one, and *bicom* vr broþur · of Fader and of Mooder, to maken hol [loue] vnbeden · bitueneu vs alle. ¶ Who is þenne þat ne may · & ouzte to be kuynde, to louen his oune broþur · of flesch and of blod? ¶ Nou my swete *Ihesu* · my derworþe broþur: my sibbe kun hane I leeued · for þe loue of þe, and þeiȝ heo me forsaken · ne reccheþ me noþing, whiles þat I mai haue þe · al one for hem alle. ¶ For zif I þe haue · what scholde I more asken? I nouh<sup>1</sup> þat me neod is · ne may me frendes lakken. Þou art me more þen Fader · more þen Moder; Broþur or Suster · or eny worldliche frend; nouzt aren hem to telle · aȝein þe al one. A swete *Ihesu* · mi derworþe broþer, of flesch and of blod · of fader & of moder: ¶ Mi swete derworþe lord · let me beo þi seruauant, & teche me forte loue þe · benyngne lord, þat onliche þe loue of þe · beo al my likyng. ¶ Wel artou swete<sup>2</sup> · and louelich ouer alle, ffor *in* þe one is founden · þe pris of alle beute, þe pris of al richesse · of loue and of largesse, of wit & of wisdam · of miht and of strengþe. In þe is pris of sibreden · & of alle frendschupe, of al loueliche þing · þat mon may *wiþ* [in] loue ben. But ouer al oþur þing · þat makeþ þe so lonelich, & so loueworþ to me · my derworþe lord, vnmete more: þin ouerharde hurtes, þi schome and þi woundes · þi pyne & þi passiouns, þi deore deþ on Roode · þat was so schendful for me; heo asken al hol my loue · and reuen al myn herte. A swete *Ihesu* leoue lyf · let me beo þi seruauant, and lere me forte loue þe · louynde lord, þat onliche þe loue of þe · beo euer al my likyng, mi zeornyng and my longyng, my þouzt & al mi worching. amen.

**B**Ote moni for richesse · *lemmon* cheoseþ; ffor eueriwher mai men · *wiþ* catel loue chepen. ¶ Bot is þer eny Ricchore þen þou · my leue lyf my *lemmon*, þat richeliche regnest · in heuene & in eorþe? Þou art kud Cayser · þat al þis world weldeþ; ffor as þe prophete seiþ · Daud in his psalme: *Domini est terra & plenitudo eius*, »þin is þe eorþe · and al þat þer-in woneþ«. þin is þe heuene · and al þat þer-in lyueþ; þin is al þe wyde world · and al þat þer is inne. ¶ Al is þin my swetyng · and al þow wolt hit zeue me, zif I *wiþ*<sup>3</sup> al myn herte · al-one wol<sup>4</sup> þe. But þou lord þi-seluen · art *wiþ*-outen ende, vnmete more worþ<sup>5</sup> · þen ben alle þeose. Þerfore wol I loue þe · my leue lyf<sup>6</sup> my deore, and al-one for þi loue · alle þinges leten, þat mihte myn herte · from þi loue leden, or ben encheson þerof · to louen þe þe lasse. [A swete *Ihesu* &c.]

**B**Ote what is Richesse worþ · or mucche forto welden, þer *wiþ*-outen largesse · freodam lakkeþ? ¶ And ho is freore þen þou · or largore of zifte, þat furst madest al þis world · and zeue<sup>7</sup> hit to my wille. Þow zeue<sup>8</sup> me such lordschupe · ouer alle þi schaftes, and putttest vnder my feet · al þat þou schope. But I hit wikkedliche fordude · þoru my foule synnes. And þou for þi freodam · zaf for me þi-selue, to leese me from þraldam · þat I was put inne. ¶ Zif I eny þenne wole · for largesse louen, þe al one wol I louen · swete *Ihesu*. For oþure þat ben large men · and corteis I-kudde, ziuen of heore goodes · after þat hem lykeþ: but þou sweete *Ihesu* · largest of alle, ne zeuest not one of þi good · to wouwe *wiþ* þi *lemmon*, bote [zeue]<sup>9</sup> þi-self for me · in prys of my soule, þat

<sup>1</sup> r. I ouh.    <sup>2</sup> S adds lord.    <sup>3</sup> om in S.    <sup>4</sup> S wol ziuē.    <sup>5</sup> S worþi.    <sup>6</sup> Ms. leuelyf.  
<sup>7</sup> Ms. ziuē.    <sup>8</sup> S ziuē.    <sup>9</sup> Ms. to ziuē.



þin owne herte-blood · ne<sup>1</sup> woldest not wiþholden. So derworþe dreweri · ne so deore zifte, ne zaf neuer in þis world · lemmon to oþur. And also þat þou<sup>2</sup> for me · zaf so þy-seluen, þou hast me hized<sup>3</sup> to þe · and zaf me al þi-seluen, to sitten on þi riht hond · coround in þi riche, wiþ euer-lykynde loue · to regnen in blisse. ¶ Who is þenne largore · þen þou art of<sup>4</sup> zifte, or so loue-worþi · [as þou] swete Ihesu? Wher may me<sup>5</sup> eny loue · so worþiliche setten, whose secheþ eny þing · þat eny loue askeþ, as on þe my lemmon · þat art loue-welle, and zeldest alle þat þe louen · wellynde stremes? A swete Ihesu &c.

**B**ut largesse is luyte worþ · and luyte loue worþi, þat riht rulynde<sup>6</sup> wit · and wisdam wonteþ. Zif I wol eny þenne loue · for wit or for wisdam, þen wol i loue [þe] · swete Ihesu; for þi wit is wonderful · and wiþ-uten make. ¶ Þou art wisdam i-clept · and wit of þi fader; ffor he þorw þat wisdam made · boþe heuene and eorþe, and als<sup>7</sup> his swete willes<sup>8</sup> was · al þis world wrouzte, schop þe sonne and þe séé · and alle maner schaftes, and al he dihte wonderliche · as hit best semede. In-wiþ þe my leue lyf · is welle of alle wisdam, þat haþ so wonderliche wit · sprad so wyde-where: al þat is and euer was · and euer schal beyden, al hit is before-hond · to þi wit knowen. Ne may þer-wiþ no wisdam · in al þis world be founden, bute hit of þat welle · of þi wit streme. ¶ A swete Ihesu swete lef · swettest ouer alle, zif me wit to loue þe, let me beo þi seruauñt, þat I euere serue þe, and teche me forte qweme þe · louynde lord, so þat onlich þi loue be euer<sup>9</sup> al my likyng.

**B**ote mony mon for strengþe · and mony for his hardischeupe, is ofte muchel i-leten of · and loued and honoured. And is eny so hardi, so bold and so douzti: as þou art my leue lyf · founden in a-say? Nay forsoþe swete lef · þou berest þe pris of alle; for þow þi-self al one · ne dreddest not þyn oune bodi, to fihten a-zeyn alle · þe deuelen of helle; þe wzuche of hem alle · so is lest lodlich, miȝte he him schewen · [in]<sup>10</sup> þe makyng þat he is, alle scholde ben agast · and grysen of him one, ffor no mon mihte him i-seo · and in his wit wone, but zif þi grace special · baldes<sup>11</sup> his herte. Þou art zit þer-wiþ · so vnymete mihti, þat wiþ [þi]<sup>12</sup> deore hondes · nayled on Roode, þou bouñde helle-dogges · and rafes hem heore preye, þat þei faste helden · for Adames sunne; and as a kene kempe · robbedest helle, and laddest out þi deore leef · þat is monnes soule, to þi briȝte boure · ful of alle blisse, to wonen in þi cluppyng · euer wiþ-uten ende. ¶ And þerfore zif me lykeþ · stalworþe lemmon, louen þenne wol I þe · louely Ihesu, þat art al mihti · and strengest of alle. Strengþe me to loue þe · [swete Ihesu], þat al my feblesse maizt · strengþen at þi wille, and wiþ þin heize hardinesse · bi niȝtes and bi dayes, azeyn my wiþerwines · bolden<sup>13</sup> mi soule. A swete Ihesu miȝti leof · strengest of alle, strengþe me to loue þe,<sup>14</sup> let me beo þi seruauñt · derworþe lord, &c.

**N**oble men and gentil · and of heiz kynde: mony wimmen leeten · menske forte loue. A swete Ihesu Merci · on what herre mon, mai I sette my loue · zif þat I þe lete? Wher is eny gentilore · þen þi-self founden? Þou art þat ilke kynges sone · þat þis world weldeþ, and kyng wiþ þi ffader · kyng of alle

<sup>1</sup> S no.    <sup>2</sup> r. þou þat.    <sup>3</sup> = hezed.    <sup>4</sup> S of þi.    <sup>5</sup> in S corr. to i.    <sup>6</sup> S ruled.    <sup>7</sup> S al.  
<sup>8</sup> S wille; s erased.    <sup>9</sup> om in S.    <sup>10</sup> Ms. to.    <sup>11</sup> Ms. baldest; S haldest.    <sup>12</sup> Ms. his.  
<sup>13</sup> S holden.    <sup>14</sup> S & let.

kynges, and lord al-mizti · lord of alle lordes. And zit art þow ouer þis · boren of mylde Marie, of Dauides *kunreden* · þe kyng of Abrahames blod. Of herre cunreden þen þou art · nis non vnder sonne. Louen wol I þenne þe · swete Ihesu, as þe gentileste leof · þat euer was in eorþe, þat neuer was<sup>1</sup> no lac · ne last *wiþ* I-founden; and þat com þe nomeliche · of kuynde of þi fader, of whom is al gentilrie<sup>2</sup> · and cortesyne sprongen. Let me be þi seruauant · gentil and hende, and lere me forte loue þe · my derworþe lord, so þat in þe loue of þe · my lykyn and my Ioye, *wiþ*outen eny oþur mong · euer be rooted fast.

**M**Ekenesse and myldeschupe · are swete loue-tacches, and makeþ<sup>3</sup> ofte mony mon · leof and dere. And þou Ihesu my leoue leof · for þi muchele Mekenesse, as witnesseth holi writ · to lomb were þou euenet. For azeyn alle schomes & serwes · þat men *duden* þe, neuer ne opnedest þou þi mouþ · to grucchen azeyn. And zit to eken al þat · al þe schome & *sunne*, þat synful wrecches of þis world · vche day recheles · don azeyn þi godhed · as þou no god ne were, þou þolest<sup>4</sup> al myldelich, and takest hit lihtlich, ne takest<sup>5</sup> not sodeynlich · wreche of vr gultes; but þorw þi muchele myldeschupe · abydest vs longe, euer sechinde loue · & beodyng of<sup>6</sup> *grace*. And þerfore my *lemmon* · my Ioye & my blisse, euer glad mai I ben · & blisful to wisse, þe false murþes of þis world · to leuen & misse, & euer resten in þe · to cluppen & cusse. A swete

**I**hesu my leoue leof · my loueliche *lemmon*, mi derworþe derlyng · mi soule swetnesse: ¶ þreo foos sihten · azeynes me faste: þe false world and my flesch · þe þridde is þe deuel; ¶ þe world to make me fals · and tolle<sup>7</sup> me to þefþe; ¶ mi flesch to mony fulþes · of vntounes lustes; ¶ þe deuel *wiþ* his sleihþes · and *wiþ* his queynte crokes, to trappe me loþliche · to drawe me to helle. And for I was so ouer-arwh · and wok of my-selue, þei he-segede me · and kene besetten: And maden me mony a res · *wiþ* *gremnynde* beere, fful grimme and ful grisly · as wolues as hit weore; wenden in heore wyse · *wiþ* sum kunnes ginne<sup>8</sup>, *wiþ* a poynt of<sup>9</sup> chekmat · comen me *wiþ*-inne; and forsoþe ful neih · hedde i foule fallen, bi-trapped in heore clokes · and cauþt til heore preye. And so dude I sikerly · þorw my foule *sunne*, so fer þat I hedde · be worþi to helle, ne hedde onliche i-ben · þin vnymete *Merci*, þat euer is so redi · and þi swete grace; þat after long abode · whiles I lay in *sunne*, and wolde not arysen · for non of þi callynges, ne for þi milde wouwynges · þat þou þenne madest, al [min] vnþonkes · dervorþe lord, drouh me from myn enemy, so freoly & so frendly, þat I so wrecchedly · folewode so faste. ¶ Þat ener beo þou blessed · in heuene and in eorþe, heized and heried · of al þat þou schope! for whon þe bale was most · þen was þe bote next; þe *grace* of þe holigost · hit taylede so. For whonne þou seze hit beo so · þat I ne wolde arysen, ne my-self stonden · azeynes my foos, ne blenchen heore wyles, heore crokes and heore gyles, but slouþ slug-ginde lyen · slumbrinde in *sunne*: ¶ þenne come þou my leof · my *lemmon* my deore, *wiþ* liht leytinde loue · to seche me here. ¶ Þou felle for me gostly · from heuene to eorþe, and ruddest me raply · of al þat þer was; zif I lyze lodly · þou reysedest me redily, and zif I fallynde was · þou breyde me azeyn. ¶ At þe poynt of my fal · whon I most dradde, þou kuddest þe quickly · to make res-

<sup>1</sup> S nas.    <sup>2</sup> S genterise.    <sup>3</sup> S maken.    <sup>4</sup> Ms. þoledest.    <sup>5</sup> Ms. takest hit.    <sup>6</sup> r. þi?  
Ms. tolleþ.    <sup>8</sup> S gvnnes.    <sup>9</sup> S of a ch.

cous. And al fihte þou þus · vche day neowe, to wite me and were me ; in gostliche weorre. Þou vnderfonge bodiliche · for me for to fihten, here in worldliche lyf · azeynes hem alle: ¶ wiþ ponert and wiþ schome · azeyn þe saut of þe world; wiþ peyne & wiþ passion · azeyn þe flesches lustes; wiþ lounnesse and Mekenesse · wiþ loue and studefastnesse, azeyn þe þridde fo þe fend: and al þou ouercome. ¶ And tanzttest me beo þi-self · & sendest me mizte, forto weorre wiþ hem · in þe selue wyse, þat I ne dredde<sup>1</sup> meschef: ne recchen of worldlich wo, of seknesse bodiliche · or gostlich fondyng, wrong of luþer monnes werk · or of wikked mouþes, of schome or of schendschupe · wiþ-oute mi gult, but euer stonde wiþ þe · in studefast herte, and þole þonkyndeliche · al þat þou sendest. For alle suche bales · hose riht kennes, as witnesseth<sup>2</sup> holy writ · beoþ toknes of blisse—¶ Iacobus: *Omne gaudium existimate, fratres, cum in variis temptacionibus incideritis.* Per art þou redilich · and stonde bi-sydes: wiþ alle þat beþ so biset · and tronbled in care / or in anguisse · or wandreþ wawes Of þis worldly séé · seilen and faren; / þi-self steerest þe schip · & ledest to þe hauene Of euer-lastynde pes · þer alle weoles aren, / and art in vch a such fiht · in þe vanwarde<sup>3</sup>, & makest scheld of þi-self · þi lemmon to sparen. // Now mi dere lemmon · whonne hit so fareþ / þat hose harde be stond · haueþ þe to feere, / euer wolde I fihten · and seilen in care / wiþ eni worldliche wo · to haue þe so neere. / Euer-lastinde fiht · leuer me ware, / to ben so sikerlich · scheld at þi baneeere, / þen after fikelynde weole · for a gyng fare, / and leuen þe my lemmon · my derlyng my dere. ¶ A my deore lemmon · whil I þe harde cluppe, wiþ loue-lykynde þouzt · lastinde in herte, / al siker am I schild · azeyn þat me werren, ne þar i dreden here res · ne beo þei neuer so smerte. / Per wol I resten · and taken my truwe, þi-self stoppest my foos · and makest hem to sturte, / and so me witerliche witest · euer while i dwelle, of heore ferliche affrayes · þat comen ouerþhwerte. // A mi swete lemmon · my derlyng my deore, / hold euer my þouzt · in siht of þi chere, / þat I ne flitte þe from · in fiht þat is here, / but euer schild me wiþ þi-self · to fiht in þi feere. ¶ Mi swetyng mi derlyng, min hony-brid mi luffyng, swetttest of alle þing: zif me þat lastyng / of þi loue-lykyng. Do me for to serue þe, lere me forte lone þe · louynde lord: so þat onliche þi lone · be al my likyng.

**A** Ihesu my swete lone · þat þou art wondur riche, as al-weldinde lord · in heuene and in eorþe: and pore þenne þou bi-come · for me þat am so wretched, whon þou in þi childhod · weore leyd in þe cracche; schend þou weore and schomed · of wikked mennes mouþes, fondet after wiþ þe fend · on fele cunne wyse, and siþen atte laste · schendfuliche & schomeliche, wiþ strong deþ & pyneful · hongede on þe Roode. ¶ Pore were þou furst boren · of þi leue mooder, þat mayden is and moder · of þe þat art hire fader. For in þe borwh of Bethleem · ne fonde þou no leuþe<sup>4</sup>, wher in þi Bury-tyd · þou mihtest þe resten, but in a wouhles<sup>5</sup> hous · a-midde þe strete, þat was a symple refuit · in so cold a tyme. Per weore þou wounden · and swapeled in Ragges, and after coldliche i-leyd · in a beestes Crubbe. So woldest þou be conuersaunt · and comuyn wiþ bestes, to maken vs caytyues · þat bestlich liuen

<sup>1</sup> S drede.<sup>2</sup> S witnesse.<sup>3</sup> Ms. vauwarde.<sup>4</sup> = shelter (Halliwell).<sup>5</sup> = wall-less.

heere, *wiþ* þi-self *connersaunt* · in heuene-riche blisse. Þus poreliche bi-gumme þou · *Ihesu* my swete *lemmon*, for to lede þi lyf · in londe for me. // But whon þou eldre weore · þow wox more pore. For furst in þi childhod · þou heddest to þi foode / þe Milk of þi mooder brest · þe Maydenes pappe, and þi Moder redi · euer whon þou woldest, & whon þou sore weptest · to stille þe þerwiþ: ¶ But whon þou eldre was: þou þat alle feddest, hope foules in þe flyht · & fissesches in þe flod, men & alle beestes · þat heere lyf leden, þoledest for defaute of mete · mony hote hunger, in bote of vre *sumne* · as telleþ holy writ. ¶ And þou þat þe heuene · and al þis world wrouztest, ne heddest in al þis wyde world · whon þou scholdest dyen, wher-on þou miȝtest · þin holy hed resten. ¶ But euer bi-foren heddest þou · in zouþe and in elde, wher-*wiþ* þou mihtest · hulen þin holy bones. ¶ But atte laste of þi lyf · in þi meste neode, whon þou for me so reuþly · heng vppon þe Roode, þer ne heddest þou so muchel · of al þis worldes wyne, wher-*wiþ* þin holy bodi · þou mihtest inne folden. ¶ Al þus my swete *lemmon* · pore þou were þi-seluen, & to pouert of þis world · sannest þow þe toke. Pouert þow louedest · and pouert þou tauȝtest, and treweli þou be-hiȝtest · þin endeles blisse / to alle þat here for þi loue · pouert and pyne, Mesey[s]e and Mischeef · in pacience taken. ¶ A swete lord · hou scholde i ben riche / here vppon eorþe: & þou my leof so pore? . . . as þi-self weore pore · for þe loue of me, for to beo riche *wiþ* þe · in þin oune blisse; ffor *wiþ* pouert & *wiþ* wo · schal me wele buggen.

But pouert *wiþ* menske · is eth forte þolen. (B)ut þou lord for my loue · *wiþ* al þat ilke pouert, þou weore schomeliche ischent · reuyled and dispysed. For often men þe seiden · schomeful wordes / & scornful hokeres: longe weore al to tellen. // But [more]<sup>1</sup> schome þoldest þow · þat neuer *sumne* wrouhtest; weore I-taken as a þeof · & bronzt bifore luper men, heþene houndes · fforte be demed of hem, þat art þi-self demere · and Iuge of alle worldes. ¶ And þou lord þat art lyf · of al monkuynde, weore dempned to þe deþ · & þat to schomeliche deþ, and þe mon-quellere · was to lyf i-saued; ffor alle þei crizede on þe · so grisliche and loude: »honge *Ihesu* on Roode · & leese out Barraban«, and was þat Baraban a þef · worþi forte dyen, þat *wiþ* tresun in þe Borwh · hedde a mon quelled! // But more schome þow þoledest · my *sumne* for to beeten, whon *sunfol* men so viliche · in þi face spitten. A mi swete *lemmon* · my derlyng my deore, ho mihte more schome þolen · cristen or heþen, þen þat men<sup>2</sup> so lodlich · in his face spitten? and þou in þi louesum leor · þat angeles to biholden: nare<sup>3</sup> neuer folle, such schome þoledest<sup>4</sup>! & al þe þhouȝte menske · for þe loue of me, so þat þou miȝtest *wiþ* þat foule spitting · wassche my soule, & maken hit louelich · & schene in þi sihte. For-þi þou biddest me · euer þenke þer-vppon, and seist on þis wyse: *Scito quoniam propter te mortificamur tota die*<sup>5</sup>; [*propter te sustinui*]<sup>6</sup> *obprobrium, operuit confusio faciem meam*, »Vnderstonde, þou seist, and þenk · þat I for þe loue of þe · suffre schome & bismare: schendful spitting · of vnworþi men, heþene houndes · amide my face. And þerfore ne dred þe nouȝt · ffor þe loue of me, to þole worldes schome · despyt and wikked wordes Of wikked mennes monþes · *wiþ*-outen þi gult«. ¶ And schome

<sup>1</sup> Ms. muche. cf. Ps. 68, 8.

<sup>2</sup> Ms. mon.

<sup>3</sup> = ne are.

<sup>4</sup> Ms. þoledest þou.

<sup>5</sup> Ps. 43, 22.

<sup>6</sup> om;

of alle schome · soffredest þou lord, whon þou weore honged · al mooder-naked: wiþ-oute cloþ or clout · be-twene two þenes. Also þei seiden · þe envious Iewes: »He is worse þen a þef · & more schome worþi, and þerfore hong him heize · bi-twene hem boþe, as he þat is heore mayster · & worse þen þei«. ¶ A Ihesu my lyues loue · my derworþe lemmon, herte may to-bersten · þat þeron þenkeþ, folliche as hit was · in þi deolful deþ! ¶ Þou þat art worschupet · of al Monkynde, of alle bales bote · and angeles blisse: mon for to worschupen & sauere from pyne, woldest of wikked men · þole so muche schome. ¶ Men speken mony tyme · of wondres þat fallen, of selcouþ þinges, þat in þis world misliche · ofte be-tyden: ¶ But þis was þe moste wonder · þat euer bifel in corþe, wonder ouer wondres · seþþe þis world bigon: þat on-lepi kynde kyng · coronud in heuene, þat schop alle schaftes · and weldeþ alle þing, to worschupen his enemys · wolde so mekelich, he þat is so louelich · honge so schomelich, bi-twene two þenes · as he were a þef. ¶ A swete Ihesu swete leof, tech me forte loue þe · so deore as þou louedest me · my deore lemmon; so þat onlich þi loue · beo euer al my likyng, my mourning my longyng, wiþ-outen eny endyng, amen.

But my swete lemmon · Inouh were þi pouert · [&]<sup>1</sup> þi muchele schome · wiþ-outen oþer peynes. But þe ne þhouzte neuer Inouz · for to buggen folliche · my loue al enterliche · whil þi lyf laste. // A swete Ihesu Merci: what pris·settest on me? Ne was neuere vnworþi þing · half so deore aboutt! For al þi lyf in corþe · euer was in muche swynk · for me vnworþi wrecche, and euer þe lengor þe more; þat bifore þin endyng · so harde þou swonk, & traauayledest so sore: þat red blod þou swatest — *Factus est sudor eius sicut gutte sanguinis decurre[n]tis*<sup>2</sup> in terram; ffor as seynt Luc seiþ · in his holy gospel: þou weore in so strong swynk · þat þi swot as blod-dropes, ron from þin holy bodi · doun vpon þe ground. ¶ But what tonge may tellen · what herte may þenken · for serwe or for rouþe, of þat harde boffetyng, þat horlyng and defoulyng, þat þou þoledest schomelich: at þi furste takyng ; whon þat Iudas Scariot · brouzte helle-houndes, wiþ treson þe to taken · & bringe til heore princes. And hou heo þe bounden · so egerlych & so faste, þat þe blod sprong out · at þe fynger nayles: as holy halwen hit siggen · & writen is in boke. And bounden þe so harde · & ladde þe forþ ruydlich, betynde reuþlich, on Bac & on scholdres: and on vch a syde. And bi-foren þe princes, buffeteden [þe] & scornden · & blyndfellede þyn ezen, pleieden a-Bobbeþ · & maden þe heor fool, & spitten in þi face · mony tyme & ofte, and maden hit so wlatsum · so bleyk & so blo: wiþ betyng & bustyng · and spityng & spoutyng; wiþouten eny merci: þei dihte þe so. Þei grenneden vpon þe · and wageden heor heuedes · and blatten out heore tonges · and bonteden on þe schomeliche · and maden þe þe mouwe. Siþen by-fore Pylate · hou þow weore naked · bounden til a pyler · and scourget so sore; so þat þow ne miȝtest · none weys wrenchen: ne heore smarte lassches · bi none gate blenchen. ¶ Þer weore þou for my loue · wiþ harde knotti scourges, swongen and beten · so smart and so sore: so þat þi louely leor, þat was so briht and so cleer, was al to-fouled and I-schent, þi skin to-riuen

<sup>1</sup> Ms. of.    <sup>2</sup> Ms. decurrens.

and to-rent; þer stremed on vche syde a flood, of water and of red blod: þow lord wiþ so meke mood · þoledest al heore wille. Sifen on þin hed was set a Coroune of scharpe þornes: so þat after vche a þorn · þe rede blod gon folwen. ¶ Sifen ȝit þei beoten down · þe coroune vppon þin hed; and dreseden hit and þraste, and duden hit sitte faste, so þat þe scharpe þornes · wente in to þe brayn. ¶ Setten a reod in þin hond · in stude of kynges septre, in scorn & in heþing, and maden to þe heor knelyng, and seiden »heil be þou kyng«: and spatten in þi teef. And astur<sup>1</sup> al þat vileny, ne wolde þei not be<sup>2</sup> þerbi, but lufurli & falsly · dempned þe to þe deþ.

A derworþe lord · what schal I nou don? Nou mai I liue no more, for serwe and for sore: now my dere lemmon · schal vnderfonge deþ. Nou mai I Murne strongly, nou mai I wepe bitterli; nou may I syke sore · & serwen euer-more. // A, now me leden him forþ · to mount of Caluarie, to þe qualmstouwe · to don him þere o dawe. A, my deore lemmon · he bereþ þe Roode-tre: on his bare sholdre · for þe loue of me; his bodi is so tendre · his bones longe and lene: al stoupynde he goþ · þat del hit is to seone. ¶ A, mi swete lemmon, þe dantes þat þei smyte þe, þe serwe þat þei don þe! on vche a syde þei þreste þe · forþward vnwrestly, crizinde hidously, to þi deþ hastily; & al þou þoledest louely: for me wrecche vnworþi. Lord þat art almihti, ȝif me for þi merci · muynde of þat vileny, and felyng at myn herte: þi peynes hou þei smerte. // A swete Ihesu leoue lyf, hou mony men nou folewe þe · for to wondren on þe; þy frendes ben sori · and serwhfol in herte; þi foos folwen hokerly, and lyken in heore maystri, and horlen þe lodly · in al þis worldes sihte. // Allas: nou þei han I-brougt him · þider þer þey wolen him slen. Now þei casten him down · and leien him on þe cros. Now þei streynen out his lymes · his senwes al to-bersten; his liþes breken out of loynt: þat non of hem may lasten. ¶ Allas my deore lemmon · hou may men for reuþe, aȝeyn so muchel fordede · do þe al þat wo? To þe þat art so loueli, so feir and so freoly, and þoledest so mekeli · al þat þei wolde do! ¶ A Ihesu now þe driuen · þe blunte vnruide nayles: þorw þi feire hondes · and þi frely feet. Nou bersteþ þi skin · þi senwes and þi bones; min herte cleueþ in my brest: for reuþe of þi mones. ¶ A Ihesu swetyng, wher is eny wepyng, wher is welle of teres, to lauen on my leores, þat I neuere bi day · stunte nor be nihte, nou I seo þi feire lymes · so reuþli I-dihte. Þe blood of þi woundes · springes so breme, and stremeþ on þi white skin · so reuþe to sene; þy Moder lokeþ þeron · þat virgyne clene: hir serwe sit þe sarre · þen þin as ich wene. ¶ A: now þei setten vp<sup>3</sup> þe cros · & setten vp þe Roode-treo, & þi bodi al be-bled · hongef þer-onne. ¶ A: Ihesu now þei setten þe cros · in to þe morteis: þi loyntes sturten out of liþ · þi bones al to-scateren, þi woundes ritten<sup>4</sup> a-brod · for-goled so wyde: lord þat þe was wo bigon · in þat ilke tyde! ¶ A, my deore lemmon · whon þou heddest al bled, þou wox al druye · and gonne þirste sore; þei boden þe to drinken · Eysel and Galle, but whon þou tastedest þerof · þow woldest no more. // A: my swete lemmon · taken<sup>4</sup> al þyn oþer wo, þei bonteden vppon þe · whon þou heng on roode, so mylde and so meke · as hit weore

<sup>1</sup> overlined.    <sup>2</sup> r. let be?    <sup>3</sup> So far Ms. Simeon.    <sup>4</sup> = to eken.

a lomb; louzwhen þe to bisemare · grennynde foule, wiþ schome schakinde here hed · in hoker & in scorn, ¶ seiden in vbbreid · wo wher he honged, þat coupe saue oþer men: and saueþ nouzt him-seluen. ¶ Weo: lord: vre loue is luitel worþ · þat costen þe so deore, and zit vnne we hit nouzt · þat þou hit haue here, but folwen vr lustes · in þe deueles fere, as þauz he be<sup>1</sup> beter þen þou: and more worþ were. ¶ Allas allas for reuþe · þat I schal þe my lemmon, so foule seo demeynet: and myn is al þe gult; ¶ al for-drawn and for-rent, bi-spit & schomeliche schent, to sauen vs þer we weore: for þat was al þi cause. ¶ A Ihesu swete lemmon: hou mai I nou libben: Nou I seo þe leoue lyf · þe loue of myn herte, mi derlyng my longyng, mi blesset lord my swetyng, wiþ armes white and louely · streyned so streytly · wiþ-uten eny merci · naked on þe Rode: so þat men may tellen · al þin holy bones. ¶ Per þow hongedest reuþly, so cold and so blodi; al rau and wori: is þi swete bodi. ¶ A swete Ihesu · deore lemmon, nou þou dizest for me, hongyng on Rode-tre, & letest þin hed falle down · þat del hit is to se. þe white of þin ezen · is tornd upward. ¶ A Ihesu · nou deskeþ þe sonne. Nou þe eorþe trembleþ: and þe stones bersten. Nou þe temple cleoued · for serwe of my lemmon. Nou rysen vp þe dede, in witnesse of þi godhede: & walken in Ierusalem · as writen was biforen. ¶ Allas noþing ne serwes · ne noþing ne rewes: for my deore lemmon · þat pineful deþ and schendful, wiþ-oute sake of<sup>2</sup> sunne · soffred on þe cros. ¶ A mi deore lemmon, mi serwe mi blisse · myn only lyues loue, þat dizedest so strong deþ: for al þis worldes lyf; þe pynfolest & reuþfolest · þat euer þolede eni bodi, or mihte dyen onne: for þe loue of me: ¶ A swete Ihesu þin ore · Let me nou dyen · in þi blisful armes, from al þe loue of þis world · in to þe loue of þe; so þat only þi loue · beo euer al my lykyng.

But zit my derworþe leof · whon þei hedden þe slayn · al at heor wille, ne þrouzte hem not þat Inouz, þat þei seze þi dede bodi · so reuþli honge on Roode; ne wolde þei not spare þe · de[d]<sup>3</sup> ne o-lyue, but brouhte forþ Longius · þat was a blynd kniht, and token him a scharp spere · to stinge þorw þin herte, so þat hit clef a-two · and of þat ilke welle of lyf, þorw þat grisly wounde: runne two floodes: ¶ þi Riche precious blod · þat al þe world bouzte, and þat deore holy water · þat al þis world wosch Of sake and of synne, þat þei were fallen Inne: what þorw heore oune gult · & Adames sunne. ¶ A Ihesu swete lemmon · hou knyndeliche openest þou me: þi derworþe herte · lyues and deþes, / fforte knowen witerli · al þi loue þer-inne, and writen hit dernely · in myn herte trewely, wiþ trewe loue-lettres: of þin herte-blood. ¶ Wiþ wronge þenne schulde I þe · al myn herte wernen: seþþe þou hit bouztest · so harde & so dere: myn herte wiþ þin herte · mi loue wiþ þi loue, mi soule wiþ al þi blisful bodi: & þin holy soule! ¶ A, swete Ihesu gode leof · let me be þi seruauant, & do me forte loue þe · louynde lord; set as depe þi loue · to brennen in myn herte: as þou wiþ þe speres ord · was stongen for me; so þat onliche þi loue · be euer al my lykyng, mi zernyng mi longyng, swete Ihesu heuene kyng, in þouzt and al my worching, wiþ-uten eny making · of eny oþur mong.

Ladi seinte Marie · Moder & Mayden, muche was þe serwe · set at þin herte, whon þou at þi sones deþ · stode him so neih! Þou seiz al his serwes · þat

<sup>1</sup> omit be?    <sup>2</sup> r. or.    <sup>3</sup> Ms. deþ

was so harde bi-lad: ¶ I-streyned on þe Roode · his bodi al on bloode, þe kene coroune vpon his hed: þat loueliche foode; ¶ His syde wiþ þe speres ord · opened so wyde; bi feet and bi hondes · to-reiht on vch a syde, þe stremes of his deore blood · þat gunne doun glyde: Ladi wo was þe bi-gon: in þat ilke tyde. ¶ Þou lokedest on his swete leor · þi derlyng þi deore, houngyng reuþliche · on Roode in þeues feere; þe peyne of his passion · þe chaungyng of his cheere, þin herte stongen þorw-out · þi deþ als hit weore — *animam tuam pertransyuit gladius*. ¶ Þou fel swonynde doun · ofte als I wene, and sikedest & sobbedest · ful sore bitwene; þi rode wox al won · þin heuz al grene, þat was biforehond so briht · so feir & so clene. ¶ Ladi þe teres · þat þou þere leete, þi breste & þi chekes · maden al weete; þou lokedest vpward · to him þat was so swete, & euer at þe ende · ful sore þou dudest wepe. ¶ Whon þou bi-heolde his woundes · so grisly and grete, and þat þou scholdest him for-gon · & bodiliche leete: þen wox in þi breste · my ladi so swete, monyfold serwe · and muchel vnymete. ¶ Ladi for þat serwe · þat sat þe so sore, þat þou heddest for him · and he for þe zore, to slaken out of serwe · al þat þer-Inne wore: led hem to þi blisse · al þat he þolede fore.

Ladi Milde Marie · Mooder of Merci, help of alle helpeles · and sunful of<sup>1</sup> hele, scour of alle serwe · & boote of alle bale, to alle þat trusten in þe · and sechen þin helpe: ¶ help me Marie · milde queene, ladi of heuene ... *Emperisse* and *Mayden* · & *Godus* deore Mooder. Derworþe ladi · for to saue synful: *Ihesu Crist* bicom þi sone · and dude þe þat menske; sfor vre sake weore þou maad · Maiden Godes Mooder. Neore þow nouzt as þou art · hized ouer alle, qween of alle blisse: zif synful ne weore. For-þi ouzter sunful · calle to þe sikerly, for whom þou hast þin heyznesse · and þi muchele grace. ¶ Maiden and Moder þou art: and his Mooder þou art, his hondewerk þou art · his spouse and his douzter: his þat welde and wrouzte · alle maner schaftes, þat regneþ ay in blisse · wiþ-ouen eny ende. ¶ A swete ladi Marie · muchel is þat menske: euer to ben in blisse · such a sones Mooder, wiþ al hol Maydenhod · and Maydenes menske; and hast him so in baounden · and al at þi wille: þat he wole al þat þou wolt · ouer-al be forþed. And forte schewen vs þis · he streichte þe his Riht arm · as he heng on Roode · and bouwede touward þe · his derworþe hed · as zif he seide to þe: »Moder al þat þou wolt · schal ben at þi wille«. ¶ A swete ladi · whi ne hane I euer · by-fore myn herte eizen · zoure þreo serwes: þi sone i-streyht on Roode · þorw-driuen feet and hondes · wiþ Irene nayles, blodi his syde; and þou stode him bi · and seynt Ion þe Ewangelist, weopynde on eiþer half · wiþ serewhful sykes. ¶ Whi ne bi-holde I euer · þis in myn herte, and þenke þat hit was for me · and for oþur sunfol, þat he rudde out of helle · and zaf vs heuene-blisse? ¶ Þis þouzt wolde sikerliche · cundle a brennynde loue; þat weore þe herte neuer so cold · ne schulde neuer sunne · ben folfuld in dede · þer [þat] þouzt ware.

A Ladi þi<sup>2</sup> Ioye · þou heddest of his vprist, after al þi serwe · þe þridde day of his deþ; whon þou wiþ þin eizen · seze him o-lyue, in vnedliche lyf · to liuen wiþ-ouen ende! Per com þe cumfort · and Ioye after care: whon þou

<sup>1</sup> r. and of sunful.    <sup>2</sup> r. þe.



seze him glorifyet · boþe god and mon, his bodi þat was seuenfold · briȝtor þen þe sonne; blisful was þe swete siht · þe to loken onne! // Ladi for þat blisse · þat þou heddest þenne, bring me to þat blisse · þat þou wonest Inne. And parte wiþ me of þi deol · in herte for to felen · sum of his serwe · þat þou for him heddest. And help me þat I here mote dyen · in oure boþes lone: and rysen at domes-day · in oure boþes<sup>1</sup> blisse; Þat I may þer felen · þe fruit of bugginge: and ze brouken of me · þat was so dere bouzt.

A swete Ihesu sweete leof · my lemmon my deore lord, swetest of alle þing · my leue lyf my lyues loue: // þou me hast defendet · aȝeyn myn enemys þreo, wiþ al þi lyf · wiþ þi deþ, and madest of me vnworþi: þi lemmon and þi spous, // and brouzttest me so seliliche · out of þe false word<sup>2</sup>, as þin owne derling · to þin owne boure, ¶ and as I weore þin owne brid · here in to þi cage, to wone wiþ þi-self · in þis holy place, þat no mon of al þis word · ne þar me wiþ delen: but þi-self al one · ¶ Ihesu my deore lemmon; where þat I may þe sen · In muynde so priuely · and wouwe þe so louely · and cluppe þe swetely · and clepe þe so redili, and as I were þi druri · ay dwelle þe bi; ¶ wiþ a loue longyng · and a stille mourning, þat me ne schal beo lykyng · in þouzt of worldliche þing, but in Ihesu heuene kyng, mi leue lyf mi derlyng, þat haþ me loueliche lad · in to þis seli wonyng. ¶ A lord blessed mote þou be · þat hast ordeynt for me · boþe mete and drinke: cloþing and oþer þing · & me ne þar not swynke, but only tende to þe: Ihesu blessed mote þou be. ¶ A swete Ihesu swete leof · my lyues loue my swetyng, þou hast maad me of nouht, fro þe deþ þou hast me bouzt, ffrom þe world in to þi chaumbre: leue lord þou hast me brouzt, and more blisse þou hast me hiȝt: þen wiþ herte may be þouzt. ¶ A, swete Ihesu my deore lemmon · þat þus muchel hast don for me: what may I þerke · what may I speke · what may I worþly don: for þe loue of þe? what may I zelde þe · what may I þole for þe · aȝeyn þat þou hast þoled for me? ¶ A, mi swete spouse · mi deore loue: me be-houeþ þat þou beo · eef for to paye, as I wot wel þat þou art; for a wrecche bodi and a weyk · I haue heer on eorþe, þat I hedde of þi zifte · ful feir & ful clene, but I haue muchel enpeyred hit · and lodliche I-fuiled. ¶ But zit such as hit is, I ziue hit þe enterlyche · to þi seruise: nayled and sprad faste in my roode · in þis holy ordre, as þou weore nayled for me · in þin harde roode. ¶ And here wol I dwellen · wiþ þe my swete lemmon: and neuer-more wol I · of my Roode comen, neuer whil þat I lyue: for þe loue of þe; þen wol I beo grauen · heer vnder þe eorþe · as þou weore grauen for me: and on domes-day wol I rysen aȝeynes þe, and wenden þerne al hom wiþ þe: and wonen in þi blisse · þat þou greiþest nou · vche day to me. ¶ A swete Ihesu leoue lyf · so murie and so swete hit is · forte dwellen heere, on Rode as þi fere, to þole pyne for þi loue · þat bouzttest<sup>3</sup> me so dere.

FOR whon I in my soule · wiþ al hol muynde · seo þe so reuþly · hongen on Rode · þi body al on blode, þi limes al to-reyȝte · þi loyntes al to-pliȝte, þi woundes and þi leoue leor · þat was so briht and so cleer, ben now mad so grisli · and þow lord so mekely · tok hit al so louely · for me þat was þin enemy: þerne fele I redili · a tast wonder ferli · of þi derworþe loue · þat

<sup>1</sup> Ms. bōþes.    <sup>2</sup> = world.    <sup>3</sup> st. overlined.

precious druri, þat fullep myn herte so · þat al worldliche wo: hit makeþ me þinken hony-swet · whoderward so euer i go. ¶ Swete lord þin ore · where is eny blisse · azeyn þe tast of þi loue · at þin owne come: Whon þyn oune Moder · so louely of chere, þyn owne bodi on þe cros · derworþe deore, in þe selue liknesse · þat þou þenne were, beodeþ me to cluppen · as myn owne fere. ¶ Þenne ginneþ þe loue · to springen at myn herte, and glouweþ vp in my brest · wonderliche hote: þe loue-teres of myn neb · rennen ful smerte, my song is likynge of loue · al wiþ-oute note. I lepe on him raply · as grehound on herte, al out of my-self · wiþ loueliche leete<sup>1</sup>: and cluppe in myn armes · þe cros bi þe sterte, þe blood I souke of his feet · þat sok is ful swete. ¶ I cusse and I cluppe · and stunte oþerwhile, as mon þat is loue-mad · and seek of loue-sore: i loke on hire þat him bringeþ · and heo biginneþ to smyle, as þauz hire likede wel · and wolde i dude more. I lepe eft þer i was · and aunte me þore, i cluppe and I cusse · as I wood wore: I walewe and i souke · i not whuche while, and whon I haue al don · zit me luste more. ¶ Þenne fele I þat blood · in þouzt of my Mynde, as hit weore bodilich · warm on my lippe: and þe flesch on his feet · bifore and beohynde, so softe and so swete · to cusse and to cluppe<sup>2</sup>. Heo openeþ hire Mantel · þat ladi so kuynde, and happeþ vs þer-vnder · in þat muri fitte; zif eni mon vs askeþ · þeer men may vs fynde, as hem þat lykeþ þer þei ben · & loþ is for to flitte. ¶ Swete lemmon leoue lyf / mony wo haue þei · þat are not holliche wiþ þe: in þin holi cluppyng. But wel is me þat I may, euermore niht and day, al þis world forsaken · and beo wiþ þe al one. ¶ Also my swete Ihesu · my deore lyues loue, as þou on þe roode · sperred wiþ þe<sup>3</sup> nayles · zeue þi soule out of þi bodi · for þe loue of me: ¶ also my swete lemmon · I as on my Rode · sperred in myn ordre · from worldliche murþes · and fleschliche lustes · in peyne wiþ þe, zeue my soule · and my bodi · and al myn herte blisse: wiþ al þe lust of my lyf · to þe loue of þe. And I preye þe derworþe lord · for þyn holy nome: þat þou receyue loueli · of me wrecche vnworþi · þat zifte so freoly · al in to þi merci, þat I neuer loue oþur þing · but al one þe. ¶ For I ne may nouzwher my loue · my bodi ne my soule: bi-setten better elles-where · þen on þe al one, so louelich lord as þou art · so worþiful and so precious, in bodi & in soule: and eke in deite, þat hast only in þi-self · alle maner þinge: wherfore eny þing · mai be loue-worþi. ¶ For zif I my wrecche loue · beode for to sullen, and sette þeron as heiz pris · as herte may beo-þenken: zut weore al þat for nouzt · þat þou ne most hit hauen. For sikerliche my swete lemmon · þou hast don more þerfore: and zit woltou more don · þen I my-self con þenken: And þerfore I coude not · ymagen so heiz pris, þat þou nast don heer-tofore · moni-fold more. For lord whon þat I nas nouzt · þenne þou me maadest: and þat lyk þi-seluen; and for þou madest me lord · al þat I am: I am al þat I am · holden to þe one. For in þat ilke making: þou madest me so clanly · so feir and enterly, wiþ-outen lac of eny lyme: lyk þi-self al-one, wiþ al my fyue wittes · resonable as angel, and þin holy angel · a-signet my seruaut, and nouzt onliche he: but also þi-seluen; and don me muchel more, ziuue me wiþ<sup>4</sup> my cristendam · al hol þi-seluen, and muchel more þen I con · my-self vnderstonden. ¶ <sup>5</sup>But zit þow [þat]

<sup>1</sup> r. lote.    <sup>2</sup> r. clippe.    <sup>3</sup> r. þre?    <sup>4</sup> Ms. wiþ me wiþ.    <sup>5</sup> The last part offers difficulties in text and metre, owing probably to its not being fully perfected by the poet.

madest me · þou art so noble in þi-self · an hondred þousend fold · and vnymete more: þen al þis world may þenken. And also muchel as þou art wort<sup>h</sup> · am I holden to þe, þat al þi-self hast ziuen to me: and madest me of nouzt. // Wherefore in þat wit · þat þou lord hast ziuen to me, wot I wel forsoþe and seo · þat I am holden · fully to loue þe for me, and þat þou hast me don · muchel more monyfold · þen I con seon or knowen; and zit a þousend-fold · and vni-mete more · am I holden for þat þou art · more þen for my-seluen.

**B**ut swete Ihesu my lyues loue · nouzt onliche madest þou me of nouzt: But þerto, whon I was loren þorw myn oune defaute, þou founde me and bouztest me · azeyn wiþ þi blod. But what zeue<sup>1</sup> þou for me · to bugge me to blisse? forsoþe lord a deore prys: þi-self to þe deþ. ¶ But swete lemmon leoue lyf · of my furste making: am I holden to þe · muchel more þen I am · & more þen I con þenken; and siþen of my syndyng · & of my deore buggyng, þat þou me bouztest wiþ þi deþ · am I nou double holden. But so muchel monyfold · and vni-mete more: is in þat deore buggyng · þi derworþe loue i-kud · þen was in þat making, þat I ne wot what I may siggen · ne rikene þeronne. ¶ But ouer in(!) al þis worldes wit · may nempnen or þenken · am I holden so fer · and so muchel more: þat al þat euer may beo þouzt · al nis as riht nouzt · azeyn þat I am holden. ¶ But zit my swete derlyng · my lyues loue my swetyng, not onliche madest þou me of nouzt · and after whon þat I was loren · azeyn þou bouztest me wiþ þi deþ · so deore vpon þe Roode: But zit ouer al þis · þou hast me trewely be-het · al þi-self in blisse; þou þat<sup>2</sup> me madest so · and me so deore bouztest, woldest wedde me to þe · & ziuen euermore þi-self · al hol to be myn owne.

**A** swete Ihesu my leoue lyf · my lemmon my gode lord, mi swetyng my derlyng · swetest ouer alle þing: ¶ what schal I nou siggen? ffor nou am I þrefold holden for to louen þe · // In as muchel as I am · // and þrefold more þen I con · // and þrefold wiþ-uten meþ more þen in al þis world: wiþ herte may beo þouzt. ¶ On is for my making · ¶ anoþer for my buggyng, þe þridde is for my weddyng: to þe myn owne spouse. ¶ A Mi swete lemmon: what schal I nou don: þat I nam but o-fold · and I-holden to þe · al my-self þrefold, muche more vche fold: þen herte may þenken? ¶ Nou swete Ihesu leoue lyf · my derworþe lemmon: al þe þouzt þat i con · onliche hit is for þe, where þat I may fynde loue: Inouzt for to zeue þe. // And þauz I wuste where · so muche loue to fynden: ne haue I wher to leggen hit · ne wher-in to don hit. ¶ For wel I wot þe soþe · þat þauz my sely herte · weore widdore and largore · þen is al þis wyde world: zit weore hit not suffisant · half þat loue to holden, ne þe þousend part · þerof to biclosen; ffor wel I wot sikerly · þat neede hit moste bersten: wiþ strengþe of loue-longyng · to þe my leoue lord. ¶ Swete Ihesu my leoue lyf · my lemmon so deore, fleir swetely and freo · and lonely of chere, let me beo þi seruau<sup>t</sup> · and serue þe here: þat I may in þi blisse · sitte þe neere. ¶ Swete Ihesu my lyues loue, þat sittest so heize in heuene aboue, ¶ what schal I don · ¶ what schal I seyen · ¶ what schal I þenken in þi loue? For hit is so wonder muchel · wiþ-uten eny<sup>3</sup> bigynnyng, þat þou me formedest

<sup>1</sup> Ms. ziuē.    <sup>2</sup> Ms. þat þou.    <sup>3</sup> r. in þe.

furst · and madest lyk þiself of nouzt; ¶ and eft zit hit is so muchel in þe middel worchyng: þat wiþ þi bodiliche lyf · þou hast me siþen longe I-souzt, and wiþ þi deþ þat was so hard · vppon þe Roode so deore bouzt; and heiztest me more monyfold: þen wiþ herte may be [þ]ouzt<sup>1</sup>. For al þi-self al one · al-weldinde lord, verrey god and soþfast mon · in bodi and in soule, þou hast me hizt trewely · forte ben myn oune, in more blisse endeles · þen herte may þenken. And tokne special · bifore mony oþure, þow takest me of þi cortesy · as þin owne druri: Drawen out of þis false world: my trichour and myn enemy, and put me her priueli · to lere me louely · ffor to *singgen* swetely · in þin owne cage: so þat þou beo al my song · wiþ loue-teres euer among, þat i do neuer þat wrong · to maken eni oþur mong · of no worldliche þrong · til tyme of myn heþen-zong, þat I heþene to þi-self: make my passage.

But swete Ihesu leue lyf · my lyues loue mi lemmon, loue þe wol I as I con · and leten for no mon. For nou wot I what I wol don. Siþen þat þe loue of þe · is so vnymete muchel ¶ þat I ne con not þenken þerof no bi-gynnyng · for my furste makyng; ¶ ne I ne con seo þerof · mesure in þe middel · for my middel buggyng · wiþ þi deore dizyng; ne I ne con þer-onne · þenke non endyng · for my trouþe pliztyng · þat I made at chirche-dore: whon I was a child zying · to þyn owne weddyng: ¶ Swete Ihesu swete leof · siþen I ne con of þi loue · be-gynnyng ne endyng, forsoþe swete lemmon · swetest of alle þing, a-midde þi loue I wol me don · bitwene to þin armes; ¶ and þere wo I lslepen and waken, and þere my preyers maken, murþes in mournyng · þer wol I taken, and al þis worldes lykyng · for þi loue forsaken. ¶ Per wol I cluppen & cussen, and swete loue-sawes ine wissen, and in a lykynde baþ · baþen of blisse, þer flowe teres of loue · wiþ-outen eny lisse. ¶ Per wol I souken of þi syde, þat openeþ azeyn me so wyde, wiþ-outen eny fluttiyng · þer wol I a-bide, as<sup>2</sup> hit was opened for me · so blessed be þat tyde. ¶ Per wol I lyuen and d[e]ye, bi-loken in þyn armes tweyze, and þe my lef loueliche preye, þat þou me so wiþ þi loue t[e]yze, þat I may of þi merci wiþ þi-self steize, to loue þi fader in siht of his eyze. ¶ A swete Ihesu swete lef · my deore herte my lyues loue, mi lyf · mi deþ · mi blisse: ffor þou ordeyndest me · to þi deore lemmon, Bi-twene þin armes ley I me, bi-twene myn armes cluppe I þe; nou zif me felyng · in þe wiþ-outen ending, and hold me in þi kepyng, swete Ihesu heuene kyng. Amen.

<sup>1</sup> Ms. bouzt.    <sup>2</sup> Ms. as as.

## Works wrongly attributed to R. Rolle.

Many religious tracts have, both early and recently<sup>1</sup>, been attributed to R. Rolle without sufficient authority, or erroneously. This remark applies chiefly to Tanner, the acknowledged authority in medieval bibliography, whose long list of works of R. Rolle (*Bibl. Brit.* 1748, p. 375) contains divers pieces that are either doubtful (no older or northern Mss. being as yet known to exist) or spurious (being later adaptations, imitations, or translations of works of his); while others (as the *Scale of perfection*) must be ascribed to W. Hilton. Many of these pieces are found in Ms. Harl. 1706 (and Douce 322), the same Ms. that contains the pieces printed in 1516 unter R. Rolle's name (ed. p. 72—123); others in Rawl. C 894, Reg. 17 C XVIII (these 2 Mss. having the same contents), Corp. Chr. Coll. Oxf. 220 (contains N. 6—8); others in Ms. Univ. Coll. Oxf. 97, &c.

### I. (*Consilia Isidori*).

Ms. Harl. 1706.

(Ascribed to R. Rolle by Tanner. This piece occurs twice in the same Ms. Harl. 1706, fol. 140, and fol. 90; also in Rawl. C 894, Reg. 17 C XVIII fol. 104. It is a close translation of a Latin text extant—with works of R. Rolle—in Ms. Mm vi. 17 (without title) and printed with the *Speculum Christiani* by Wil. de Machlinia 1484?) under the title: *Sequuntur monita de verbis b. Ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare*. The headings are a later addition; in Mm all the sections begin with O homo. The translation agrees more with Machlinia's text than with Mm; it is possibly by W. Hilton or one of his followers.)

f. 140.

<sup>2</sup> These ben the gadered counsey[les] of seynte Isodre, to conferme man howe [he] schalle fle vyces and folowe vertues.

¶ Consyderacyon of a man hym-selfe.

O<sup>3</sup> Man, knowe þi-sylfe<sup>4</sup>, knowe what þou arte, knowe þy begynnyng: whye þou were borne, into what vse or ende þou were gotten, why þou were maade<sup>5</sup>, to what þinge in þis worlde þou were formede. Haue mynde of þy makyng<sup>6</sup>, b[e]<sup>7</sup> suche as þou were maade, zee suche as þi maker formede þee, suche as þi creator ordeyned þee<sup>8</sup>.

Off yuel þouztys<sup>9</sup>.

Euery day ransake þin herte, euery day examyne þin herte; kepe þi soule fro synnefulle þouzte, and<sup>3</sup> lette not foule þouzte ouer-þrowe<sup>10</sup> þi mynde. Whan a

<sup>1</sup> In the Mss., several pieces are erroneously ascribed to R. Rolle, so in Ms. Digby 18 the poem on the 7 Penitential Psalms, which more probably is by Rich. Maydestone; in Arund. 286, 2 epistles ('Here byginneþ a pistle maad of Richard Hampul as somme supposen, but who euer made it, myche deuout þinge is þerinne'), which, in my opinion, belong to the author of the *Pore Caitiff*; in Ji vi. 40, f. 207, an extract from the *Mirror of St. Edmund*; in Harl 674 *The clowd of unknowing*, and other tracts. Recently, the Catalogues of Mss. have ascribed many works to R. Rolle without any foundation, so the *Memoriale credentium* in Ms. Dd 1. 1 and Harl. 2398, the northern Homilies (Dd 1. 1), and all or most of the contents of Mss. Ji vi. 55, Ji vi. 40, Ff v. 45, the contents of Ms. All Souls' Coll. 24 (and Harl. 2330) &c.

<sup>2</sup> title *al. om.* <sup>3</sup> *al. om.* <sup>4</sup> H<sub>1</sub> adds & thy lyff. <sup>5</sup> Reg. adds: of whos makyng thou were maade. <sup>6</sup> Lat. *Memento condicionis tue.* <sup>7</sup> Ms. by. <sup>8</sup> H<sub>1</sub> om *zee—þee.*

<sup>9</sup> Ms. *pounytys*. R omits the titles. <sup>10</sup> H<sub>1</sub> *goo thorough.*

Ms Harl. 1706.]

schrewed þouzte towecheþ þee, consent not to hyt; kylle þe serpent<sup>1</sup> whane he fyrste apereþ, trede a-downe þe serpentys hede, ¶ caste vnder foote þe bygynnyng of yuelle suggestyon or styryng to synne, amend synne þere w[h]ere yt is knowen<sup>2</sup>. In þe bygynnyng wiþstond a schrewde þouzte, and þou schalte ascape welle the remenaunte.

Off chastyte.

Be þou<sup>3</sup> not defoulyd wiþ eny vnclennes, be þou not spotted þouze eny luste; lete lechyrre growe no more in þe. ¶ Chastyte ioyneth a man to god, to chastyte ys byhyte þe kyngdome of heuen. Yf þou zite fele the styryngges of þi flesche, yf þou zite be touched wiþ pryckenges of þi flesshe, yf þou zite be styryd wiþ þe suggestyon of luste, yf þe mynde of lecherye tykille zite þi wylle, yf þi flesshe zite fyzte azens þe, yf lecherye zit tempteth þe, and<sup>4</sup> yf luste zit styreþ the to synne: sette byfore þee þe mynde of deeth, putte byfore þee þe day of þe deeth; sette byfore þinne yzen þe ende of þi lyf, putte byfore þee þe streyte dome þat is to come, putte byfore þee þe hard tormentys þat ben to come, sette byfore þee þe euerlastyng fyre of helle, putte byfore þee þe orryble peynes of helle.

Off contynuale preyer.

Preye<sup>4</sup> wiþ wepyng contynually, preye besylye, byseche god day and nyzte, morne and sorowe euer for synne. Aryse in þe nyzte to preyer. Lette preyer be to þe contynuale armure. ¶ Þis ys þe fyrste vertu azens temptacyon: deuellys ben ouercome by preyer; preyer awayleþ azen alle yuellys.

Off fastyng.

Chastyse þi body, by fastyng, by abstynence and by scarsnese; þou ma[is]te not ouercome temptacyons in her hyze hete, but yf þou be lerned to faste. Þouz mete forsoþe groweth luste, plente of mete styreþ þe flesh to lecherye; but by fastyng luste ys restreyned, by fastyng lecherye ys ouercome.

Off drynke.

Drynke forsoþe ys þe instrumente of lecherye. Fyer by castyng—to of wode encreseþ more and more; þe more mater ys in þe fyre, þe more ys þe flame.

Off lokyng.

Thynne yzen ben þe fyrste dartys of luste, syzte ys desyer of woman, and woma<sup>5</sup> of man<sup>5</sup>; mynde ys cauhte by þe yzen. Wiþ-draw þin yzen from wantownes, set hem not in the bewte of flesshe; byholde not a woman to desyre hyr, do away the cause of synnyng, and<sup>6</sup> leue<sup>6</sup> bysydes þee þe mater of trespassyng; yf þou wolte be sure fro lecherye, be þou descueured fro women, boþ in body and syzte.

Off women.

If þou be departed in body from women, þou schalte [falle] from þe entente of synne. Yf þou sytte bysydys a serpente, þou schalte not longe be unburte; yf þou be longe byfore a fyre, zhe alle-þouz þou were made of yren, sume tyme þou schuldeste melte; yf þou abyde ryzte nye perelle, þou schalt not longe be sykter. Ofte-tyme leyser<sup>7</sup> haþ ouercome whom wylle myzte not.

Off good bysynes.

Lecherye ouercomeþ<sup>8</sup> soone a man zouen to ydylnes, luste brenneþ greuously whom sche fyndeþ ydylle. Luste zeueþ place to trauele, to werke, to bysynes and to labour. Þerfore be ware of ydylnes, lede not þi lyfe in ydylnes, spende<sup>9</sup> þi body in labour, vse sume maner of bysynes, seke vnto þe sume profytable werke<sup>10</sup> where-vpon þe entent of þi soule may be sette.

<sup>1</sup> Lat. scorpio.

<sup>2</sup> Lat nascitur(!).

<sup>3</sup> *al om.*

<sup>4</sup> Ms. Preyer.

<sup>5</sup> and—man *al. om.*

<sup>6</sup> *al. ley*; Lat aufer.

<sup>7</sup> L. assiduitas.

<sup>8</sup> R ouerturnyth.

<sup>9</sup> *al. were*; L. fatiga.

<sup>10</sup> R wirker.

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## Off redyngē.

**Z**eue þe moche to redyngē, take hede in medytacyon of scripture, bysye þe in þe lawe of god; haue a customable vse in deuyne bokes. Redyngē trewely [techeþ] what þou schalt schone . . .<sup>1</sup>, redyngē telleþ whyder þou goeste. In redyngē, wytte and vnderstondyngē encreseþ. Þou schalt moche profyzte in redyngē, yf þou do as þou redyste.

## Off mekenesse.

**B**e þou meke, be þou grounded in mekenesse, [be þou]<sup>2</sup> laste and loweste of alle. By mekenesse make þi-selfe leste<sup>3</sup>, sette þi-selfe before noman, trowe þi-selfe a-boue noman; a-vaunte not þi-selfe, boste not þi-selfe<sup>4</sup>, enhaunce not þi-selfe wanntounly; streche not forþe þe wynges of pryde; so moche þou schalt be þe more precyouse afore god, þat þou setteste lytlyl pryce by þi-selfe. ¶ Bere þerfore schamefastenes in chere by mynde of þi defauztes, for schame of þi synnes be dysmayed to loke prowedly, walke wiþ a lowe chere, wiþ a meke mouþe, and wiþ a sad vysage. In hyze worschype, haue grete mekenesse; alle-þouȝ þou be of hyze power, restreyne hyznes in þi-sylfe, lete not worschype make þe proude; þe heyzer þou arte in dygnyte, þe lower by mekenesse þou make þee.

## Sadnes of mynde.

**B**e not sory in þi dysesy<sup>5</sup>, in þi sekenesse þanke þou god. ¶ Be rather more bys<sup>6</sup> to be hoole in soule, þan in body. If prosperytees<sup>7</sup> come: be þou not proude; yf aduersytees falle: be þou not heuy. Knowe in<sup>8</sup> þi-selfe þat god haþ prowued þe in sorowe for þat þou schuldeste not be prouwd. Be euen þerfor in alle þinges; for ioye neyþer for sorowe chaunge neuer þi mynde. Vnderstonde welle þere is noþinge but yt may falle as god wolle, and yf þese þinges be þouȝt[e] on byfore, þei ben þe esyer whan þey falleȝ; and þerfor what-so-euer happeþ, suffre yt mekely wiþ fre wyllē.

## Off paciencye.

**B**e more redy to suffre dysese, þen to do yt. Be pacyent, be meke, be softe, be esy. Kepe pacyence in alle þinges, kepe softenes, kepe mekenes. Sette byfore a sharpe worde þe schylde of sufferaunce, and<sup>9</sup> þouȝ eny man sterre þe to wraþe, þouȝ he whette þee, þouȝ he chyde þee, þouȝ he blame þe, þouȝ he repreue þee, þouȝ he do wronge to þee: be þou styllē, holde þi pees, sette not þere-by<sup>10</sup>, speke not a worde<sup>11</sup> þere-aȝens; for by sylence þou schalte þe sonner ouercome.

(Of manhod<sup>10</sup>.)

**L**erne of Cryste manlynes, take hede at Cryste and be not heuy; he sufferyngē wrongges lete to vs ensample. ¶ He bobbyd and buffetyd, spyttē vpon and scorned, nayled honde and foote, crowned wiþ þornes, dampned to þe crosse: enermore helde bys pees; . . .<sup>11</sup> and so tempere þou þi dysese by consyderacyon of ryztewysnes—and þou schalte suffre yt þe lyztelyer, yf þou take hede wherfor yt comeþ.

## Off peece.

**L**oue peece wiþoute-forþe, loue peece wiþinforþe, kepe peece wiþ alle men, wiþholde alle men in myldenesse, beclyppe charyte; proue more þi-selfe to

<sup>1</sup> *al.* add: Redyngē shewith what þou owiste to drede; L. lectio docet quid teneas(!). <sup>2</sup> Ms. oon, *al.* be thou. <sup>3</sup> R om By—leste. <sup>4</sup> R om boste—biselfe. <sup>5</sup> *al.* disese. <sup>6</sup> *al.* be besy rather. <sup>7</sup> *al.* prosperite. <sup>8</sup> *al.* om. <sup>9</sup> R adds: kepe silence, answer not wronge, strive not þere-ayenste. <sup>10</sup> *al.* no new title. <sup>11</sup> *al.* add: þerfore what disese euer falle to the, witt þou welle it comyth to the for synne and for thi beste.

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loue þen þou to be louyd. Make peece þere hate ys; haue stabylnes of mynde, haue goodnes of wylle, be redy in good desyre, speke gladly to alle men; flee chydyng, be ware of stryues, do away þe occasyon of stryffe, dyspysse stryffe, and lyue alwey in peece; stryffe not in eny wyse.

Off compassyon.

Be not glade vppon þe deef of þin enemye, leeste perauenture vppon þe falle þe same, zhe and<sup>1</sup> leeste god turne hys wraþe fro hym to þee. Who forsoþe ioyeþ of þe falle of hys enemye, he schalle sone falle into þe same. ¶ Be [not]<sup>2</sup> glade to sorow vppon hym þat ys dy[s]esynd; in oþer mennys mysesyys be not harde-hertyde, and so oþer mennys myscheefe morne as þin owne.

Folowyng of goodnesse.

In alle þi bysynes, in alle þi werkys, in alle þi luyng folowe good men, folowe hooly men, haue before þin yzen þe ensample of seyntyys, take hede to worche welle after vertues of hooly men, lerne to lyue welle by þe techynges of ryztewys men.

Dyspysyng of pręsnyng.

Dispysse þou cheryschyng, preysyng and faouore of peplys; stodye rapþer to be good þen to seme good; take noon hede who preyseþ þee, or who dyspysseþ þee, leste preysyng dysceyue þee, or blamyng lete þee. If þou sette not be preysyng, lyztely þou schalt sette bysydys þe<sup>3</sup> blamyng. þerfor suppose not þi-selfe good, þonz þou be holde goode in oþer mennys tungges; aske þin owne conscience, deme þi-selfe by þin owne dome, and not by oþer mennys speche but in þin owne mynde enscherche þi-selfe; þere may noman knowe better what þou arte, þen þou þat knoweste þi-selfe; what pręfyteþ [it] þee, syþen þou arte a schrewe, to be hoolde goode?

Honeste conuersacyon.

Flee þou symulacyon, feyne not holynes in derke cloþinge<sup>4</sup>; suche as þou woldeste be holde in alle þi conuersacyon<sup>5</sup>, suche be þou in dede. <sup>6</sup>Schewe þy professyon in luyng, and not in tokenes oonly; in cloþinge and in-goynge haue wiþ þe symplynesse, in þi gate and in þi moungyng clennes, in þi beryng sadnes, in þi walkyng honeste; noþinge of ylonye, noþinge of vnclennes, noþinge of wantownes, and noþinge of wyldenes. ¶ Be<sup>7</sup> ware in þi governaunce þat þere apere noþinge of beestelynes. Zeue not to oþer men cause to scorne þee, zeue not to eny man occasyone to bacbyte þee.

Good felowschype.

Schone yuele men, be ware of wyked men, flee schrewys, dele not wiþ brobbelles; flee þe companyes of þo men rapþeste whiche ben euer redy to vyces. Ioyne þe wiþ good men, desyre þe felouschyppe of dyscrete men, seke þe companyes of vertues men; for who [so] goeþ wiþ wyse men, he schall be wyse; and who so draweþ to folys, schalle be lyke to hem; for lyke to lyke ys woned to be ioyned.

Kepyng of þinne eres.

Schyte þin eres þat þou here none yuele; forsake vnchaste spechys, flee vnhoneste wordys; for a vayne worde soon defouleþ þe soule; and þat ys lyztly doon [þat is]<sup>8</sup> gladly herde soone.

<sup>1</sup> zhe and *al. om.*    <sup>2</sup> *om;* L. non delectet te dolor super eum qui afflictus est.    <sup>3</sup> L. reiciēs.  
<sup>4</sup> L. obscurior veste.    <sup>5</sup> in—conu. *al. om.*    <sup>6</sup> Lat. professionem tuam habitu(!) et incesso demonstra; sit in incesso tuo simplicitas, in motu puritas, in gestu grauitas, in incesso honestas; nichil indecorum, nichil lasciuie, nichil petulantie, nichil leuitatis in incesso tuo apparet; non prebeas de te aliis spectaculum, non des aliis obtrectandi locum.    <sup>7</sup> Ms. By.    <sup>8</sup> Ms. and; R that is.



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## Kepynge of þinne mouþe.

Lete noþinge passe<sup>1</sup> þi mouþe þat myzte lette vertue. Lete þe sowne of þi voyce breke<sup>2</sup> noþinge but þat þat<sup>3</sup> nedýþ. Lete þat procede of þi lypys þat defouleþ not þe erys of þe herer. A veyne worde ys taken<sup>4</sup> of a veyne conscyence; þe tunge of man scheweþ hys maners, and suche as þe worde ys, suche ys þe soule, for þe mouþ spekyþ of þe<sup>5</sup> habundaunce of þe herte. Refreyne þi tunge from veyne speche and ydyle, for an ydyle worde schalle not passe vnponyssshede; who so wyll not refreyne hys tunge from ydyle wordys, he schale falle lyztely in to synefule wordys. Lete þi worde be wiþ-owte represe, lette yt be profitable to the<sup>6</sup> herers. ¶ Bysye þe not [to] speke þat þat lykeþ, but þat þat nedep. Take hede what þou spekeste & what þou spekeste not, and boþe in spekyng and not spekyng be ryzte ware. Take good avysemente what þou seyeste, leste þou mayste<sup>7</sup> not calle azen þat þat þou seydeste. Flee þe chaunces of tunge, lette not þi tunge lese þee. Haue euermore scyence to þi frende; speke whan tyme ys, and be styll whan tyme ys; speke not or þou here, and lette askynge open þi mouþe.

## Synne of bacbytynge.

Bacbyte not þe synner, but be sory for hym. Kutte<sup>8</sup> fro þi tunge the synne of bacbytynge, hurte not a noþer manys lyfe...<sup>9</sup>. ¶ That þat þou bacbytyste in a noþer, drede þou þat in þi-selfe; whan þou blameste anoþer, rep[reue]<sup>10</sup> þin owen defawtys<sup>11</sup>. If þou wolte bacbyte, þenke on þin owen synnes; byholde<sup>12</sup> not oþer mennys trespasses, but inwardely by-holde þin owne; þou schuldeste neuer bacbyte, yf þou wolte byholde þi-selfe. ¶ Here no bacbyters, lysten not to tale-tellers; for lyeche gylty ben þe bacbyters and þe herers. Desyre not þou to wytte þat þat perteynþ not to þee; þo þingges<sup>13</sup> þat men speken by-twene hemselfe, bysye þe not to knowe; axe þou neuer what eny man spekeþ, seyþ or doeþ; be not to bysye<sup>14</sup>, leue suche [bysynes þat perteynþ not to þee; by as grete]<sup>15</sup> bysynes amende þin synnes, by howe myche þou byholdyste oþer mennys.

## Off lyynges.

Flee byslyle alle maner of lyyng, and neyþer by hape ne be avysemente sey þou neuer<sup>16</sup> fals; ffor the mouþe þat lyep: sleeþ þe soule. Perefors flee dysc[e]lyte, avoyde lesynges, be ware of falsenes, speke clenly, be trewe in worde; deceyue no man in lyyng, ne bryng no man in to mys-wenyng. ¶ Speke not oo þinge & doo a noþere; sey not oo þinge and mene anoþere.

## Off swerynge.

Putte from þe swerynge, doo away þe vce of swerynge. Vengiaunce gooþ not fro þe housys of hem<sup>17</sup> þat swereþ myche, but schulde<sup>18</sup> be fulfyllid wiþ wyckednesse. ¶ Hit ys perylouse soþely for to swere, for ofte swerynge makeþ þe<sup>19</sup> custome of swerynge. Treueþ nedep noon ooþe; a feyþfulle speche holdeþ the place of a sacramente—<sup>20</sup>as who seiþ: a feyþfulle worde ys as myche as alle the swerynge of þe worlde<sup>20</sup>.

## Off a-vowe made.

Do þe good þat þou haste be-hote; be not lyzte in worde and harde in dede. Þou schalte be myche gylty to god, yf þou zeelde not þat þat þou haste a-vowede; þei dysplesen god þat fulfyllen not her avowys; þey ben a-counted amonges heþen men þat performen not her avowys. <sup>20</sup>I seye not of avowes þat ben yuelle, but good; ffor yf þou þoruz þin owne folye haste made a fonnad a-vowe, þoruz þe doome of a discrete man be yt wysely turned in to good<sup>20</sup>.

<sup>1</sup> *al.* p. out of.    <sup>2</sup> *al.* br. forth.    <sup>3</sup> R at.    <sup>4</sup> *al.* tokyn.    <sup>5</sup> *al.* om.    <sup>6</sup> *al.* to the helpe of the.    <sup>7</sup> *al.* may.    <sup>8</sup> *al.* Kitt.    <sup>9</sup> *al.* add: defoule not thi mouth of a noþer mans synnes.    <sup>10</sup> Ms. repent.    <sup>11</sup> *al.* synnes.    <sup>12</sup> *al.* loke not vpon o. m. defaltis, but see.    <sup>13</sup> *al.* þat.    <sup>14</sup> Lat. euita curiositatem.    <sup>15</sup> om.    <sup>16</sup> *al.* not.    <sup>17</sup> *al.* fro his house.    <sup>18</sup> *al.* and he shall.    <sup>19</sup> Lat. periurii.    <sup>20-20</sup> added.

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To god alle þinge ys open.

Seye not an yuele worde in þin herte: an yuele worde may not be hydde in scilence; þat þinge<sup>1</sup> þat þou doeste or seyeste wiþ-in þi-selfe, byleue þou verely<sup>1</sup> þat yt ys open be-fore god; if men ben stille, bestes speken. Perfor flee synne as þouz þou myzte not kepe yt preuye, synne þou þere where þou knoweste god ys not; for þere ys no þinge hydde fro hym. Pou schalte be funden gylty in þe ingementys of god, þouz þou be hydde to mannys ingementys; ffor he beholdeþ þe herte, þat ys wiþinforþe he seeþ, and knoweþ þat man hym-selfe knoweþ not. ¶<sup>2</sup> Turne þy councylle and þi werke euermore to god, in euery dede aske goddys helpe; arette þou alle þinges to goddys grace and to goddys zifte, truste not to þin owne desertys, in þin owene vertu presume þou noþinge<sup>2</sup>.

Off conscience.

There may no man flee<sup>3</sup> hym-selfe, & þouz an opene fame harme þe not, [yt]<sup>4</sup> þin owne conscience dampneþ þee; ffor þere ys no peyne gretter þer ys prykyng of conscience. If þou woldeste neuer be sorye, lyue welle; a syker consyence suffereþ eslyle heuynes, a good lyuer haþ euermore ioye; þe conscience of a synnefulle man ys euermore in peyne,<sup>5</sup> a gylty soule ys neuermore syker; neyþer wounde neyþer deef schalle fere þe, yf þou lyue welle and treuely.

Hydyng of vertu.

If þou wolte multiplye þi vertues, schewe hem not by þi wylle, [hide thi vertues]<sup>6</sup> for dred of pryde and veynglorie; flee to be seen and þan þou deserueste mede<sup>7</sup>; þat þat þou mayste lese by schewyng, kepe þou yt be hydyng.

Off confession.

Schewe þe synnys of þin herte, make open þi<sup>8</sup> sch[r]ewed þouztes. A synne schewed ys sone helyd; a defauzte forsoþe hyde ys made more, synne doon<sup>1</sup> by scylence encreaseþ more and more. Truly yt behouþ more to schone yuele þen to amende yt, leste paraenture whan þou falleste þere-ynne, þou mayste not avoyden<sup>9</sup> yt.

Of fore-þouzte.

By-pinke<sup>10</sup> þe longe byfore þe deede, avyse [þe] longe byfore þe warke þat þou wolte doo; encerche yt longe, proue yt longe and so do yt. And whan<sup>1</sup> þou haste longe by-þouzte þee, do þou þanne as þou haste proued; in þinges þat ben certeyne of welle-doyng, tary not in puttyng<sup>11</sup>-ouer tyll to þe morowe. ¶ In good þinges taryng harmeþ, and lette[þ]<sup>12</sup> þo þinges þat ben nedfulle<sup>13</sup>.

Off techyng.

Lerne þat þou canste note, lest þou be founden an vnprofytable techer; þe good þat þou haste herde, seye yt; þe good þat þou haste lernyd, teche yt; þe more [þat it is yeuen, þe more]<sup>14</sup> yt wexyþ. But [yet]<sup>15</sup> lette<sup>16</sup> dedys goo byfore þe worde þe whyche þou scheweste wiþ þi mouþe; fulfyll þou þat in warke whyche þou techeste in wordys, in schewyng yt by ensample; ffor yf þou teche and doo yt, þou schalte be holden gloriously. In þi techyng kepe þe from mannys preysyng;

<sup>1</sup> *al. om.*    <sup>2-2</sup> follow in Lat. after next passage.    <sup>3</sup> Ms. *slee.*    <sup>4</sup> Ms. *yf.*    <sup>5</sup> Ms. *for a.*  
<sup>6</sup> *om.*; *al.*: hide thi vertues preuely.    <sup>7</sup> Lat. *fuge videri quod esse meruisti.*    <sup>8</sup> Ms. *þe.*  
<sup>9</sup> L. *renocare.*    <sup>10</sup> The next 2 foll. are misplaced in the Ms.    <sup>11</sup> *al. ne put.*    <sup>12</sup> Ms. *letten.*  
<sup>13</sup> So far the 1st text in H. R adds here (as in Lat.):

There is no thyng bettir than wisdom, no thyng swetter þan cunynge, no thyng lustier than knowlech, no thyng wers than lewednes. Itt is an hygh cunynge to knowe what þou shalt flee. and it is ane hygh wrechednes not to knowe whethir þou goste. Therefore loue wisdom and it shall be shewed to the, go to itt and it shall come to the, be besy þere-about and it shall lerne þe.    <sup>14</sup> so R: *om* in H.    <sup>15</sup> Ms. *yt.*    <sup>16</sup> Ms. *good d.*

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so<sup>1</sup> enforme *oþere* þat þou <sup>2</sup>kepe þi-selfe, so teche þat þou lese not þe grace of mekenesse; be ware whyle þou reyseste *oþer* by techynge, þat þou falle not þi-selfe be desyre of preysynge. When þou techeste, vse note derkenesse of wordys, sey so þat þou mowe<sup>3</sup> be vnderstonde; þe *dyuersyte* of *personys* ys to been seen; where, howe, and whom þat þou techeste be avysed; speke comon þinges to alle men, and to fewe men schewe þat ys hyd. Be not aschamed to speke þat þat þou canste welle defende; þat þat þou wanteste of kunnyng, aske of oþer men. By kunnyng<sup>4</sup> trewely schewed hyde þinges ben opened, and harde þinges ben made lyzte.

Curiosite.

Be not besy to knowe þat ys hyde, couyte note to knowe þat oweþ not to be knowe. In dysputyng do away stryfe, do away frowardnesse and assente sone to þe trouþe; sey not azens ryztewysnesse, stryfue not to avoyde þat ys ryzte; loue more to here þan to sey, here in þe begynnyng & speke þe laste of alle; þe laste speche [is]<sup>5</sup> better þen þe former<sup>6</sup>.

Off obedience.

Worsshype euery man for þe meryte of hys holynesse, after her worþines zeue to eche man honoure. Suppose not þi-selfe euyn to þi souereyn, zeue obedience<sup>7</sup> to þin elders, serue to her byddyngges, bowe to her auctoryte, folowe her wylle; abeye<sup>8</sup> to alle men in good byddynges; zite so obeye þee to man þat þou offende note þe wylle of god. þerfor fulfille mekely þe charges þat þou haste take vpon þee, be obedyente to goddys ordynauce, be not hardy to do azens hys wylle. Dyspose alle þinges not wiþ a sturdy wylle, but wiþ an esye herte. Be ware of worshippes [which þou maist not haue withoute synne; the lightnes of worshippis]<sup>9</sup> ys þe grettenes of synnes, and þe gretter þi degre ys þe gretter ys þe peyne.

Off souereyn<sup>10</sup>.

Be besy<sup>11</sup> raper to be loued of þi sogettys, þen to be drade; lette þi sogettys raper worschyppe þee and serue þe for loue, þen for drede or nede. Qwyne þe so<sup>12</sup> to þi sogettys þat þou be more loued þen dred. Wiþ a souereyne goodnes gouerne þi sogettys; be not feerdefulle to þi sogettys<sup>13</sup>, be suche lorde to hem þat þey may be glad to serue þe. Boþe in ponsshynge and in cheryschynge kepe a maner; be not to streyte, ne forzeue not to sone, but kepe maner in alle þi werke. Hit longeþ to a wyse man to mesure alle þingges, leste of good be made yuelle. Byholde certeynly what ys conuenyable for þe tyme, wher, whan, howe, and wherfor, þou comaundeste eny þinge to be done; and þat þou woldeste were doon to þee, do þou þat to a noþer. Be suche to oþer men as þou desyreste oþer men be to þee. ¶ Hynder noman wiþ þi wytnes; do noman harme, leste þou suffre þe same. Kepe manerlynes, kepe ryztewysnes; defende noman azens trouþe; whyle þou demeste, be he pore be he ryche, byholde þe cause and not þe persoone. Kepe trouþe in alle þingges; sytte þou neuer in dome wiþoute mercy. Be as meke in oþer mennys defauztys as in þin owne; ¶ so deme oþer men as þou desyreste to be demed þi-selfe. Whyle þou arte mercyfulle in oþere mennys gylte, þou haste mercy on þi-selfe; the doome þat þou putteste vpon a noþer, þou schalte bere þi-selfe. By what mesure þou mesureste, yt schalle be mesured azen to þe. ¶ Deme noman by suspecyon; fyrste prou and so deme. In douztys reserue þe sentence to goddys ingemente,<sup>14</sup> and at hys dome be yt demed; and þat þat þou welle knoweste, at þin owne dome be yt demed.

<sup>1</sup> Ms. Do.    <sup>2</sup> Ms. mowe k.    <sup>3</sup> *al.* om.    <sup>4</sup> r. comunynge; Lat. collacione enim certa clarescunt.    <sup>5</sup> Ms. schalle be.    <sup>6</sup> R furste.    <sup>7</sup> R obeysaunce.    <sup>8</sup> R Obey.    <sup>9</sup> om; so R.    <sup>10</sup> The next passage is wanting in the older Latin text, but extant in the Ed.    <sup>11</sup> R Byse the.    <sup>12</sup> R such.    <sup>13</sup> be—sog. om in R.    <sup>14</sup> R and that thou knowiste to thyne owyne doome be hit demyd, and þat þou knowiste nott, to goddis doome late it be demyd.

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## Dyspyte of the worlde.

If þou wolt be in reste, desyre noþinge of þe worlde; þou schalt haue reste of soule yf þou putte fro þe þe bysynes of þe worlde. Caste fro þe alle þat may lette þe fro good purpose. Be mesured to the worlde, and þe worlde to þe. As þouȝ þou were dede, byholde not the glorie of þe worlde; sette not by þat, whyle þou lyueste, þat þou mayste not haue whan þou arte dedde. What-so-euer þou zeneste, zeue yt wiþ good wyll; do mercy wiþoute zifte, zeue almes wiþoute heuynes; þe good wyll is more þen þe þinge þat is zeuen. Pat þat ys zeuen wiþ good wyll, þat god acceptēþ; but he þat zeueþ wiþ heuynes, schalle leese hys mede; þere ys no mercy wher ys no good wyll. Doo noþinge for preysynge, noþinge for worldly opynyon, but oonly for lyffe enerlastynge. Amen.

<sup>1</sup>These ben þe counselles of seynte Ysodore, whiche ben good and holsume, yf þere be hade in þe reders and louers of hem wyllfulle execucion.

Follows immediately in the same Ms. Harl., the next 2 pieces, not mentioned by Tanner:

## 2. Augustinus de contemptu mundi.

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(Same text, a little abridged, in the same Ms. Harl., fol. 92).

fol. 142<sup>b</sup>.

## Augustinus de contemptu mundi.

If þe þou sey to me »þis ys an harde worde whiche þou spekeste; who may forsake þe worlde as þou seyeste and hate hys flesshe? I seye þe forsoþe I may not so doo: ¶ To hym þat haþ þis mocyon<sup>2</sup> or þis consyderacyon, seynte Augusten answerēþ to hym þus and seiþ: »My frende, I prey þe telle þou me where ben nowe þe loners of þe worlde, whiche weren wiþ vs here but a whyle a-goo? Þere ys nowe nouȝte lefte of hem but ashes and wormes. Byholde bysyly in þi mynde and se a-ferre wiþ þi gostely yȝen, what þey weren sumtyme, and what þey ben nowe in tyme presente. Forsoþe men and wommen þey weren as we be nowe; þey eten, þey drunken and made hem merye, and lede alle her dayes in lustys and lyknynges after þe wyll of her concupyscence, and wolde not be azene-seyde, but leften vtterly þe wyll of god. Þese peplys a lytyle whyle floryschydden in her lustys, and in a poynte þei fellen doune to helle. A, what profytyde to hem her veyne worschyppe and a schorte gladnes, þe pryde of þe worlde, þe luste of her flesshe, and false rychesse, a grette meyne, and ynelle coueytse? Where ys nowe her loude lauzynge? where ys nowe [her] grette braggyng and al[l]e her bostynge? Of her gladnes ys nowe made grette heuynes, after a grette luste sueþ a fulle<sup>3</sup> grenous ferdefulle peyne wiþ alle vtellable wyckednes. ¶ And what-so-euer haþ fallen to hem, þe same may falle to þe, for þou arte a man as þey were, zee a man made of cley-molde. Of þe erþe þou arte, and of the erþe þou lyueste; forsoþe and in to erþe þou schalt turne. Þis sentence seiþ seynte Austyne.

<sup>4</sup>Whye ys þe worlde byloued þat ys fals and veyne, syþen þat hys welþis been vncerteyne?

Also soone slydþ hys power away: as doþe a brokele potte þat fresshe ys and gay.

Truste ze raþer to letters wrytten in yis: þan to þe wrecched worlde þat fulle of synne ys.

<sup>1</sup> om in R.    <sup>2</sup> Ms. morcyon.    <sup>3</sup> Ms. a fulle a; 2<sup>nd</sup> text: a full gret peyne and wretchednes  
<sup>4</sup> Title in Harl. f. 92: Despyte of the worlde.

Various readings of the 2<sup>nd</sup> text (f. 92): 1 lounded. fals ys. werkis.    2 hys poore powere. brokyne. false inst. of fresshe.    3 ze om. in the Ise. this wr. that synfullē ys.

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Hyt ys fals in hys byheste and ryzte deceyueable, yt haþ bygyled manye men, yt ys so vnstable.

Hyt ys raper to byleue þe wagencyng of þe wynde: þen þe chaungeable worlde þat makeþ men so blynde.

Wheþer þou slepe eiþer wake þou schalte fynde yt fals, boþe in hys bysynessys and in hys lustys als.

Telle me where ys Salamon, sumtyme a kyngye ryche? or Sampson in hys strengþe, to whom was no man lyche?

Or þe fayre man Absolon, meruelous of chere? or þe duke Ionatas, a welle-beloued feere?

Where ys bycome Cesar þat lorde was of alle? or þe ryche man cloþed in purpur and in palle?

Telle me where Tullyus ys, in eloquence so swete? or Arystotel þe fylosofre wiþ 10 hys wytte so grette?

Where ben þese worþi þat weren here-byforen, boþe kyngges and bysshopes? her power ys alle lorn.

Alle þeys prynces wiþ her power so hyze, ben vanysched away nowe in twynkelynge of an yee.

The ioye of thys wrecched worlde ys a schorte feeste, yt ys lykened to a schadewe þat may not longe laste:

And zit yt draweþ maʒ from heuenes ryche blyse, and ofte-tyme makeþ hym to synne and doo amys.

Calle noþinge þin owne þere-fore þat þou mayste here leese, for þat þe worlde 15 haþ lente þee, este he wolle yt cese.

Sette þin herte in heuene aboue and þenke what ioye ys þere, and þus to dyspysse þe worlde y reede þat þou leere.

Thou þat arte but wormes mete, powdre and duste, to enhaunce þi-selfe in pryde sette not þi luste,

For þou woste not to-day þat þou schalte lyue to-morowe; þerfore do þou welle, and þan schalt þou not sorowe.

It were fulle ioyfulle and swete, lordshipe to haue, yf so þat lordshype myzte a man from deþe saue;

But for as myche as a man muste deye at þe laste, yt ys no worschype but a 20 charge lordschype to taste.

4 I the behest. manye om. 5 H. i. r. to be waueryng wynde. 6 or. besynes. and om. 7 sumtyme om. in h. str., noon to hyme manly. 9 was lorde. or om. a ryche. purpylle. in om. 10 ys Tully. wyttis grette. 11 be. were. theyre. alle om. lore. 12 gret pr. nowe om. with a t. ey. 13 of the. that abydetþ lest. 14 zit om. a mane. fro heuyn. tymes. hym om. 15 þat om. for om. oft. 16 abouene. to om. þe worlde om. 17 That thou. 18 woryst. thou shalt nat. 19 so om. fro. 20 as myche as a om. a om. caste. At the end, this text has the foll. verses: *Opes terrene per vices sunt aliene, Nescio sint cuius, mea nunc erat huius et huius. Dic homo quid speres si mundo totus adheres: Nulla tecum feres, licet tu solus omnia haberes.*

### 3. (IX poyntys.)

A man þat wylneþ for to profyzte in þe wey of perfeccyon and souereynly to plesse god, he muste byslyle studye to haue þe maters of þise .ix. poyntys in hys herte þat foloweþ after:

Fyrste bypenke þe howe þou myzte holde þi-selfe wrechyde, foule, and vnworþi to eny benefyce of god, ¶ Also studye howe þou myzte dysplese þi-selfe, and desyre to plesse god aloone. ¶ Also desyre þou not to be<sup>1</sup> holden good & meke, holy and vertuose, but desyre þou to be holde suche of oþere as þe þinkeþ þat þou art to þi-sylfe; and of þis knowe þou þe grette goodnes of almyzty god þat alle-be-hyt þat man ys so vnworþi and freyle for to synne and for to offende god, zite he wolle vouchesafe for to [take] man to hys seruauante, and desyereþ man to be hys chyld: and þerfor<sup>2</sup> holde þou not myche þat

<sup>1</sup> Ms. by.    <sup>2</sup> Ms. we holde.

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þou serueste god, but holde yt a souereyn goodnes of god þat he wolle brynge þe to very meekenes of herte, and þat ys þe bygynnyng of perfeccyon & of goodnes of man.

The .ii. poynte ys þat þou be not sory neyþer mys-payed wiþ noþing þat falleþ, but for synne oonly eyþer for þing þat ledyþ to synne: But of alle maner tribulacyon and wronge, dyseses and dyspytys, study for to be glaade, and hem þat dysesen þe studye for to loue specyallye, and for hem prey to god inwardely, and of alle maner tribulacyon and woes þanke god lowely and frendly—for certys þo þat god loueþ he beteþ hem and chastyseþ by woo of þe worlde, þe which wo and dysese makeþ man to turne to god and hate of þe worldys condycyons. And þis medytacyon makeþ a man pacyent, and wiþ eese of herte to suffre anguysch and woo for goddys loue, þat suffred alle maner woo for þe loue of man.

The .iii. poynte ys þat þou studye for to loue pouerte, mekenesse and symplenesse, and for to conforme þi lyuynge to Crystys lyuynge þi lorde, and of worldly goodys haue not ouer-moche bysynesse, ne couetyse but þereto þat þe nedep to þe sustynaunce of þi body. And byþenke þe welle and ofte þat þe more ryche and worschypfulle þat þou arte: þe more vnlyche þou arte to Cryste þi lord in lyuynge, and so myche more mater þou haste of sorowe. And þerfor yf þou wolte lyfe wiþe Cryste in blys, folowe hym in lyuynge and conforme þi lyffe to hys.

The .iiii. poynte ys þat þou dyspyse no creature seme he neuer so yuele, synnefulle and vnworþi or symple, but haue rewe, pytee and compassyon of alle as a moder wolde haue of her chyld. ¶ And þenke and holde þat þe dysese and mysese of þin euyncrysten ys þi dysese; ¶ And as þou woldeste ese þi-selfe, or ellys as þou woldeste þat he esyd þe in þi dysese, so be aboute to esyn hym.

The .v. poynte ys þat þou deme no man ne no womman, for þou wooste not what þe grace of god worcheþ in hys soule; but whan þe semeþ by eny worde or dede þat eny man or womman ys falle into synne, be more sory for hys synne þen for eny bodyly myschefe þat myzte falle to þe, and þenke inwardly þat more precyouse ys þat soule þat ys wounded wiþ synne, þen be alle þe erpely bodyes þat Cryste haþ made. ¶ And þerfor a man skylfully schulde be more sorye whan he wyste hys euyncrysten falle in to a deedly synne, þan he schulde for bodyly deþe of hym-selfe or of enye frende of hys, for god ys more myspayde wiþ gostly deþe of soule, wiche makeþ a man to be departed from hym and from hys blysfule ende, þen for bodely deþ of eny man or womman. The .vi. poynte ys þat þou loue þe go[od]<sup>1</sup> and þe profyte and þe worschype and preysynge of þin euyncrysten as myche as of þi-selfe, and as þe moder ys glade of þe profyte of her chyld, so be þou glade of þe good and profyte of þin euyncrysten, and namly of gostly goodys and profyte.

The .vii. poynte ys þat þou loue man neyþer womman ne eny oþer þing but oonly for god, so þat þou loue god for hym-selfe, and<sup>2</sup> alle oþer þing for god; for god wole haue noþing euen loued wiþ hym; for þe loue of god where euer yt be, eyþer yt ys aloone eyþer yt ys souereyne.

The .viii. poynte ys, what-euer þou doo þat þou studye to haue god specyally in þi mynde, & in alle þi werkys princypally desyre the worschyppe of god and þe profyt of þin euyncrysten. And in alle þingys and werkes bysly be aboute for to haue god present in þi mynde and in þin herte as þouz þou syze hym present wiþ þi bodyly yze, and so drede hym and reuerence hym and loue hym as he were euermore in þi syzte; for goddys seruauante schulde neuermore þenke ne speke ne do but as he wolde do in þe presens of god. For certeynly al<sup>3</sup> þat þou þenkeste, spekeste or doeste, god seeþ yt as verely as þouz þou were in hys presence, þere as he syttyþ in heuene. And for goddys loue take hede, yf þou arte a-schamed for to do a deedly synne byfore þin euyncrysten þe wiche ben freyle & synfulle as þou arte and may not greue but þi body, moche more schuldeste þou be agaste to synne byfore þi god þat neuer trespased and schalle be þi domysman at þe day of dome.

The .ix. poynte ys þat incaas þou

<sup>1</sup> Ms. þi god.    <sup>2</sup> Ms. and in.    <sup>3</sup> Ms. as.

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myztteste come to þe perfeccyon of t[h]ys poyntys, þat þou knowe welle þat yt ys a grette grace of goddys goodnes þat he wolle vochesafe to zeue þe so myche grace and perfeccyon. ¶ Neuerþeles ofte byþenke þe of oþer manye benefetys of god: how he haþ worschyppyd þi soule by inpryntyng of hys owne ymage, and howe he haþ graunted to be þi foode in þis lyfe, and wolle be þi ioye and þi blysse in a noþer lyffe. ¶ And for encheson þat þou myzte not see hym in hys godhede whylys þou arte in þis worlde, þerfore ofte byholde hym in hys manhede, hongynge for þe vpon þe crosse, And haue sorowe and compassyon of hym as þou þou haddeste and sufferdyste alle hys woundys and peynes in þi body, and be inwardely sory þat þou myzte not feele in þi body þe peynes þat he suffred for þee, synfulle wrecche. ¶ Þese poyntys haue ofte in þi mynde, and specyally whan þou seeste þe holy sacramente of Crystys body at þe masse or on þe auter; And þan sey in þis maner: ¶ »Lorde Ihesu Cryste þat arte breede of lyffe, þat camste oute of heuene to fede me an[d] to fulfyllen me wiþ þee, so graunte me þat y haue noon hunger after eny þinge but oonly after þee, And so make me druncke wiþ þi blood and of þi loue þat y be not a-þurste but after þee; lord holde so faste my soule and my loue to þee, þat for noon oþer loue ne for synne y neuer be departed from þe. Amen«.

Man byholde byfore þee howe þi lyffe wastep . . . Man byholde on þi ryzte syde howe þe worlde þe bygyleþ, Man byholde on þi lyf[t] syde howe þe feende þe fyleþ. Man byholde byneþe þee þe peyne þat endeþ neuer, O man byholde aboue to þat ioye þat lastep euer.

(Follows Contemplations of the love and dread of God, ed. p. 72).

#### 4. Meditacio S. Augustini.

Harl. 1706.

(Cf. Tanner p. 375. Same text is extant in Ms. Douce 322<sup>1</sup> and Cambr. Hh 1. 12 (where it is included in a manual of private devotion). It is a free translation of a Latin piece wrongly ascribed to St. Augustine (beg. Miserere &c., *Credimus quod hanc oracionem spiritus sanctus dictavit &c.*), of which the beginning is extant in Ms. Magd. Coll. Oxf. 93. The translation, made — it seems — in rhythmical prose, is possibly by R. Rolle).

fol. 8r.

Meditacio Sancti Augustini.

SEynt Austyne the holy doctour techeth thorough declaracion of holy wryte that the synfulle mane for noo synne falle in despeyre; for more ys the mercy of gode to mane thane any mannes synne, yef mane wolle forsake hys synne and be sory theroff and turne no more ayene; for mannes synnes may be nombred or tolde<sup>2</sup>, but the mercy of gode may noman telle, for mercy ouercometh synne be hit neuer so grete; and therfor seyde Dauyde the prophete forthynkyng hys synnes: *Miserere mei deus secundum magnam misericordiam tuam*, ¶ »Haue mercy one me, almyghty gode, for thy grete mercy, and for the mekelheede off thy[n] endeles mercy do away my wyckednes«. Hit ys trewe<sup>3</sup> that the holy gost thys prayer made, thorough whos steryng synfulle mane ys prycked with a bytter sorow of hys synne, and yeff he [be]<sup>4</sup> feythfulle with a sely hope he seketi one gode as he that knowethi hymself gylty, and with a grete drede as a nedeffulle<sup>5</sup> wrecche he falleti doune and cryethi to hys gode and beskeethi [hym] for the mekelheede of hys endeles mercy haue mercy vpon hyme and for hys moche pyte foryeue hyme hys synnes. ¶ Thys ys the offyce off the holy gost to stere the synfulle thus to forthynke hys synne, and to doo the werkis that most may pay hys lorde, as he that hathi nede of helpe for to haue off hyme that alle goodnes and grace lyethi in; <sup>6</sup>for that noone may do thys thorow no myghte of hym-selfe but thorough grete steryng before of

<sup>1</sup> Ms. Harl. 1706 is, in this as in other pieces, a copy of Douce.

<sup>2</sup> Ms. to olde.

<sup>3</sup> Hh

to trewe.

<sup>4</sup> om in Mss.

<sup>5</sup> Mss. medeffulle.

<sup>6</sup> Mss. but for.

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the holygost that oonly vysyteth whane so he wolle *with* bytternes and loue of hys holy *grace*, and maketh the synffulle to ryse fro derkenesse of syne and rewfull[y]<sup>1</sup> to crye to hyme that ouer alle myghtis may and *with* these wordys doulfully say: *Miserere mei deus*, ¶ Haue mercy one me gode. *With* thys prayere Dauyde cryede one gode, that prophete was and kyng, and knew that he hade synned and was gyilty to gode in .iiii. heede-synnes: of spousebreche, of manslawghter, and tresone. These the holygost let wryte in bookis, nat that the lytelle shulde be welle payde that the grete dyde amys, but that the falling off the grete be drede<sup>2</sup> to the smale; thys ys nat wretyne in ensample to falle in to syne, but, yeff mane be fallene, *with* contrycione and penaunce ryse owte off hys synne, and worschyp heme that be[n] nat fallene, and lere<sup>3</sup> to heme that bene fallene; *with* a trusty hope besechyng almyghty gode, seyng or crying *with* this holy prophete: *Miserere mei deus*: ¶ Almyghty gode, for thy endeles mercy haue mercy one me. The synffulle mane that knoweth hyme-selfe gyilty in many lothely<sup>4</sup> and horryble synnes, and that he shalle come to a dredeffulle dome, he<sup>5</sup> knoweth the domesmane so wytty that noone may hyme begyle, so ryghtffulle that hyme behoueth to doo ryghte, so myghtffulle and stronge that nomane may hyme *with*stande, so pryue that nothyng may be hydde —for alle thyng he seeth, and alle thyng to hyme ys knowene; the synffulle mane thane seeth that there ys noo helpe ne defence in noo[n] other mane but nedys hym behoueth to come before the<sup>6</sup> domysmane and of hyme be demed, and *with* a dredeffulle and a<sup>7</sup> sorowffulle herte fleeteth to mercy and falleteth doune, and as [he]<sup>8</sup> that ys fulle of alle sorowes cryeth after helpe to hyme frome [whom] alle helpe cometh, seyng these wordys that the holy [gost]<sup>9</sup> wryteth [in þe]<sup>8</sup> hertys of hem that shalle be sauide: *Miserere mei deus*. ¶ A, what vertu and powere bene in these wordys that the synffulle *with* thus to gode prayeth *with* a fulle truste that he may and wyll and [can]<sup>9</sup> helpe, that of hyr grete sekens wolde fayne be hoole for drede off the dethe that hit wolle brynge heme to, and therfor in these wordys the synffulle mane seyeth: ¶ »O lorde, I knowe me synffulle and graunte me gyilty to the, I knowe what I haue done and what I haue seruyde, and [that] to thy dome me behoueth bowe and come, and ther off alle my lyfe yelde a straye accounte, and suffer ther alle that that<sup>10</sup> thoue wylt to me doo. My synnes I wolde fro the hyde, but thow heme alle knowest; I wolde *with*stande the yff I myghte, but ouer alle my<sup>10</sup> myghtes thoue mayst; wheder<sup>11</sup> so I go or what so I do, alle thou beholdest. Forthy I se no better to doo in harde stresse but fle fro the vne-to thee, that ys, fro thy wretthe I fle that fereth me owte off wytte, and vn-to thy endeles mercy that alle helpeth fully I take me, ande thys I hope be best. *Miserere mei deus*, ¶ Mercyffulle lorde, helpe me of my synnes and brynge me to thy grace: so seyne they that goode bene, and so seyne they that clene bene, and so seyne they [that thi<sup>12</sup>] frendys bene, that pey[n]eth hem or besyeth heme nyghte and day how they may plese the and do thy wylle; ¶ and so seyne thy chyldrene and thyn heyres, lorde gode. I [þat] am so vnclene and so fowlede, that outtakynge ame of [alle]<sup>9</sup>, that forsakynge haue my fader and solde me to the fende fololy for a stynkyng lust of the flessch that sone shalle rote and passe away; for, welawey the whyle, owlawede I am fro my faderes reame, that lost haue alle the goodys that gode me hat[h] lent<sup>12</sup>, and wasted hem so in lusty lyfe and many other synnes that noughte now *with* me ys lafte but forthynkyng and ferdnes of endeles peyne: wherfor I dare nat calle hym my fader ne my lorde, ne nat elles dar I sey but: *Miserere mei deus*, Lorde gode haue mercy one me; *Et fac me unum ex mercenariis tuis, quia non sum dignus vocari seruus tuus*, ¶ and make me on of thy hyrede mene yeff hit be thy wylle, fo[r] vnworthy I am, sothely I hit knowe, to be callete thy seruaunt, or thy chyld. And therfor, lorde fulle of mercy and of pyte, haue mercy one me yef hit be thy wylle. ¶ I knowe that thou art al myghtffulle, and what thou wolt so behoueth [it]<sup>14</sup> be, for thy prophete thus wytnesseth by the there he seyth thus: *Omnia quecumque voluit dominus fecit, in celo et in terra*, ¶ Lord, alle thyng that thou wylt ys done, in heuene and in erthe, and yet in helle and in alle other places. And I

<sup>1</sup> Ms. rewfulle. <sup>2</sup> HD dredde. Cf. S. August. In Psalm 57. <sup>3</sup> Ms. lerne. <sup>4</sup> Ms. lothely. <sup>5</sup> Ms. hem. <sup>6</sup> Hh þis. <sup>7</sup> om D. <sup>8</sup> om H. <sup>9</sup> om in Mss.; Hh alle inst. of and. <sup>10</sup> om Hh. <sup>11</sup> DHh whether. <sup>12</sup> thi om DHh. <sup>13</sup> Ms. sent. <sup>14</sup> Ms. to.



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knowe lorde, and sothely I wote, that thou wolt [nat] the dethe of the synfulle, as thou seyst thy-sylfe thorough the prophete: *Nolo mortem peccatoris, sed ut magis conuertatur et uiuat*, ¶ I wol nat the detth of the synfulle; but thou wolt that the synfulle turne fro hys synne and lyue thorough thy grace. ¶ And lorde, sythene thou art alle trewe and may nat contrary thy[n] owne wordis that seyth thou wolt helpe me oute of syne, that I may lyue with the in ioye; and lorde, I wote welte thy mercy ys moche more then my synnes or alle the mennys synnes vpone erthe, for alle the erthe ys fulle of mercy as the prophete seyeth: *Misericordia domini plena est terra*—¶ and therfore Dauid the prophete of<sup>1</sup> alle hys synnes that were many and grete, thorough grace hade knowyng of thy mercy that was so moche, and to the comfortyng of alle synfulle mene that wol forsake her synç he seyeth the mercy of gode he shalle haue<sup>2</sup> withoutene ende: *Misericordias domini in eternum cantabo*; ¶ and lorde, thorough a nother [prophete]<sup>3</sup> thou seydest: *In quacunq[ue] [hora] peccator conuersus fuerit et genuerit, omnia peccata eius in obliuione erunt coram deo*, ¶ That in what oure so a synfulle mane were turned fro hys synnes [and be full sory for his synnes]<sup>3</sup>, alle hys synnes shalle be forye[te]ne<sup>4</sup> before gode: And therfor, lorde, feythfully I trow that thou wolt doo fully alle thyngis that thou seyst, syth thou art alle trewthe that may nat fayle by no wey; synfulle as I ame, fully to thy grete mercy I me take, forthynkyng for<sup>5</sup> alle my synnes that I haue done ayenst thy wyll. And also lorde, by olde tyme thou seydest [thow woldest come]<sup>6</sup> opynly to make thy peple [safe]<sup>3</sup> of hyr synnes: *Deus noster manifeste ueniet, ut saluum faciat populum suum a peccatis eorum*. ¶ Lorde, [for]<sup>6</sup> thy wyll was euer to haue mercy on the synfulle mane, lorde thou come in to thys worlde, as in the gospelle thy-selfe wytnesseth where he thus seyeth: *Non ueni uocare iustos sed peccatores ad penitentiam*, ¶ I come nat to clepe ryghtwymene but synfulle vnto penaunce. ¶ Therfor, lorde, for thy endeles mercy graunt me thorough thy grace suche penaunce for my synnes, to do that that most may please the and [ys] most helfulle for my synnes. And that hath, lorde, ben euer thy werke to make ryghtwyse of hem that bene synfulle, to shap worthy of vnworthy, and to reyse Abraham ys chyldrene of harde stones, and reyse tho that fallene bene, and helpe tho that syke bene; for they that bene hole han no nede of leche, but they that ben syke, as thou seyst thy-selfe: *Non egent qui sani sunt medico, sed qui male habent*. ¶ Off whyche sykenesse I may [pleyne]<sup>6</sup> most of alle other, that of longe tyme haue rootyde in sykenesse of synne and as a sory wrecche peyned to the dethe. Thys sekenesse that I me off compleyne<sup>7</sup>, that many one hath pyned, made the to come fro heuene to erthe, to brynge oute of sykenes tho that sore were pyned with yuelle; of whych nombre I ame<sup>8</sup> one that most ys syke, for-thy lorde thy mercy, yeff hit be thy wyll, that to synfulle mane euer hast bene redy, as the prophete seyeth: *Misericordia autem domini ab eterno et usque in eternum super timentes eum*, ¶ Sothely the mercy of gode fro the begynnyng was, and<sup>9</sup> shalle be with-outene ende, vpone tho that drede hyme. Therefore, lorde, wrecchede as I ame with a grete drede, as he that moche hath trespassed ayene the wyll of hys lorde, but for the grete goodnesse and pyte that I here telle of the that foryeuest alle, be her trespasse neuer so grete, that asketh the foryeuenesse, with a trusty hope, as I dare [I]<sup>3</sup> clepe vn-to the: *Miserere mei deus*, ¶ Haue mercy on me almyghty god, and for [the] mekylnes of thy mercy do away my synnes, and washe me cleue yef hit be [thy] wyll. And, lorde, syth thou woldest thy[n] enemyes, that euer withstode the and were ayenst the, drawe hem to the with harde peynes and with thy precyous bloode hele heme of her synnes: whether thou wolt lese me, or suffre me fro the passe, that haue so moche nede, and so rufully cryed after helpe? But sothely, lorde, I trust on thy goodnes and knowe hit so moche that hit may nat so be and I durst sey as I thynke, for grete lykynge hit ys to the to rewe on the synfulle mane and haue mercy one hyme whene he wolde leue hys syne and amende hyme<sup>10</sup>; for haddest thou [nat] hade grete lykynge the synfulle to amende thorow thy mercy and thy grete pyte, thou woldest nat haue suffred<sup>11</sup>

<sup>1</sup> = þof?    <sup>2</sup> r. loue (= praise)?    <sup>3</sup> om H.    <sup>4</sup> Mss. foryeuene.    <sup>5</sup> Hh sore.    <sup>6</sup> om in Mss.    <sup>7</sup> Hh pleyne.    <sup>8</sup> Ms. ane.    <sup>9</sup> Ms. and cuer.    <sup>10</sup> DHh hem.    <sup>11</sup> Ms. s. hym.

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so harde peynes, [bety[n]<sup>1</sup> *with scorges that alle thy body was with noo[n] hoolle place, nayled feete and handys to the roode-[tree], alle to-drawe with roopys that the synewes [of]<sup>2</sup> the body brostynne, woundyde in to the herte with a sharpe spere; and suffrede<sup>3</sup> one the crosse an horryble deeth; and thus<sup>4</sup> woldest [thow] nat suffre; haddest thou nat hade lykynge one the synfulle mane to haue hade mercy one mankynde. ¶ Therfor, lorde, for the grete loue thow haddest to mankynde, haue mercy, haue mercy apone me; lorde, sythene thou graunted to a legyone of fendys that askede the with thy leue to entre into a drove<sup>5</sup> of swyne to graunt heme here askyng, with better wyllle lorde I knowe hit thou wylt<sup>6</sup> graunte to thy pore creature and frende, that thou madest lyke to thy-selfe, that prayer to the of mercy [to]<sup>7</sup> graunte hyme [that]<sup>8</sup> with syghyngis and sorowfulle herte asketh foryeuenesse of hys synnes that he hatfi doone ayenst thy wyllle, and resceue hyme in to thy grace to be oon of thene. Lorde, alle the bookis that we redyne in holy chyche, of thy mercy vs tellyne how thou vs louest, and of thy grete pyte that so redy ys to alle the synfulle that wolde<sup>9</sup> hit aske or seke: ¶ Whether thow shalt nat saue me as thou other hast sauode that her<sup>10</sup> synnes forthynkene? lorde, shulde the condyte of mercy that alle resceyuetfi and gladeth that soore repenteth heme of her mysdedys, shal(!) become drye oonly for me? And for the grete hope that in the ys thorough the whyche alle manere of folke bene sauode: ¶ allas why shulde hit peryssh in me? whether thow wolt be so harde to me, that alle mene prechene so large to alle that nede hath: Yeff I haue noone? Who ys syke yeff I am hoolle, who hatfi nede of [mercy but I? who hatfi nede of]<sup>11</sup> comforte but I? And therfor *O pater misericordiarum et<sup>12</sup> deus tocius consolacionis, qui consolaris nos in omni tribulacione nostra*, ¶ O fader of alle mercy and gode of alle comforte, that comforteth vs in alle oure trybulacion: haue mercy one me, and brynge me owte of synne, and comforte me in thys woofulle sykenes, and rewe one me though<sup>13</sup> I haue longe tyme leyne in syne; for in thy grete goodnesse I truste for the wordys that by the prophete ys seyde: *In eternum seruabo illi misericordiam*, ¶ Withoutene ende I shall kepe mercy to synfulle mane; and therfor, lorde, ayenst thy kynde hit were and thy trowthe, but thou one synfulle hade mercy that forethynketh hys synne and wolle aske mercy. And I forthynkyng my synne in alle my[n] herte, pray the allmyghty gode for thy endeles mercy haue mercy one me, that thou<sup>14</sup> most swete art. My gode, my goode<sup>15</sup> lorde, hertyly I be-seche the to my seke soule and synfulle thou sende some comforte and socoure off thy grace, and for thy moche mekenesse be mercyfulle to me that ame thy pore creature, off thy[n] owne makynge. And thy mercy, lorde, ouerpasseth alle thyng that thow madest, as the prophete seyth, that thow may nat for thy goodnesse forsakene heme that askene thy mercy: *Quia misericordia eius super omnia opera eius*, ¶ For [thy]<sup>8</sup> mercy ys aboue alle thy werkis; and therfor, lorde, welle I wote that thow may nat for thy goodnes and for thy endeles mercy put me fro thy mercy, yeff alle<sup>16</sup> myne synnes be neuer so many ne neuer so grete; for thane thow were nat gode whos mercy and goodnesse passeth alle mennes wyckednes that wolle leue her wyckydnesse and here synne with alle here herte, as the prophete seyth: *Contritum et humiliatum deus non despicias*, ¶ The herte [that is] contryte and mekyde, God shalle nat despyse. Wherfor fully I trust and hoolle I me take to thy endeles mercy: and for mykylnesse off thy mercy haue mercy one me, Ihesu, Ihesu, Ihesu, amen.*

<sup>1</sup> so Hh.    <sup>2</sup> Mss. as.    <sup>3</sup> Hh suffredist.    <sup>4</sup> Hh pis.    <sup>5</sup> a word frequently used by R. Rolle.    <sup>6</sup> DhH woll.    <sup>7</sup> Mss. that.    <sup>8</sup> om in Mss.    <sup>9</sup> D woll.    <sup>10</sup> DhH hir.    <sup>11</sup> so DhH.    <sup>12</sup> Mss. vt.    <sup>13</sup> Hh bogh-al.    <sup>14</sup> Hh pou pat.    <sup>15</sup> DhH god.    <sup>16</sup> r. þof-al.

## 5. Pety Iob.

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(Cf. Tanner. Other Mss. are: Douce 322, Ff II. 38 fol. 19\*, Merton Coll. 68 f. 97. This poem is made on R. Rolle's *Paruum Iob sive lectiones mortuorum*, by a later, East-Midland poet, perhaps Richard Maidestone).

\* Ms. Ff, which omits the title and Latin parts, greatly helps to restore the text, though often equally corrupted.

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fol. 10<sup>b</sup>.

HERE begynneth the .ix. lessons of þe diryge whych Iob made in hys trybulacyon lying on the donghyll and ben declared more opynly to lawde mennes vnderstanding by a solempne worthy and dyscrete clerke Rychard Hampole, and ys clepyd *pety Iob*, and ys ful *profytable* to stere synners to conpunccioun.

(Iob 7. P  
16 ff.) Parce michi domine, nichil enim sunt dies mei.

[Parce michi domine]<sup>1</sup>,

Lyeff lorde, my soule thou spare;

The soth I sey now sykerly<sup>2</sup>

That my dayes nougth they are;

5 For though I be bryght off ble,

The stayrest man þat ys ough-whare<sup>3</sup>,

Yet schalle my sfaynesse fade and fle

And I schall be [but]<sup>4</sup> wormes ware.

And when my body ys alle bare

10 And on a bere brought shalle be,

I not what I may synge thare

But *parce michi domine*.

Quid est homo quia magnificas eum?

<sup>5</sup> What ys a man, wete I wolde,

That magnifyeth hym-self alle-way,

15 But a marke made in molde

Off a clyngyng clot off clay?

Thou shopest vs ffor that we schulde

Haue bene in blysse ffor euer ande ay:

But now allas [bothe] yong ande olde

20 Foryeten hit bothe nyght ande day.

A, goode lorde<sup>6</sup>, what shalle I sey,

I that stande in thys degre?

I wote no thyng that helpe may

But *parce michi domine*.

Aut quid apponis erga eum cor tuum? visitas eum diliculo, et subito probas illum.

25 Or why puttist [þou] thyn herte ayenst mane,

That thou hast so dere bougth<sup>7</sup>?

Thou vvyttest hym ande art ffulle sfayne

Sodenly to preue yeff he be ougth.

To longe in synne we haue layne,

30 For synne hath [so] oure soule [thorow]<sup>8</sup>-sought

To helpe oure-self haue we no mayne,

So moche woo hit hath vs wrought.

But to the pytt whene we be brouzt,

Then men wylle<sup>9</sup> wepe ffor the ande me;

35 But certys, alle that helpeth nought,

But *parce michi domine*.

Vsquequo non parcis michi, nec dimittis me ut gluciam saliuam meam? Peccaui.

O<sup>10</sup> why so longe or thou wylt spare

<sup>1</sup> So the 1<sup>st</sup> v. in Ff; om in HD, <sup>2</sup> Ff sekerle. <sup>3</sup> Ms. ought-where. <sup>4</sup> so Ff.

<sup>5</sup> Ff But what. <sup>6</sup> Ff A lord god. <sup>7</sup> Ff y-b. <sup>8</sup> so D; Ms. o. s. so s. <sup>9</sup> D wolle. <sup>10</sup> D Or.

Me, in synne that depe dyue?

Thou woldest suffere neuermore

Me to swolowe my salyue<sup>1</sup>?

40

I haue the gyll ande greuyde soore,

For synne wyth me hath ben to ryue:

But, lorde, now lere<sup>2</sup> me with thy lore,

That<sup>3</sup> dedly synne fro me may dryue;

Ande, Ihesu, for thy voundes fyve, <sup>45</sup>

As thou be-camnest mane for me,

When I shalle passe oute off [this] lyue

Than *parce michi domine*.

Quid faciam [tibi] o custos hominum? quare posuisti me contrarium tibi, & factus [sum] michi-met ipsi grauis?

What shalle I doo vnto the,

O thou kepar off [al] mankende? <sup>50</sup>

Off suche a mater<sup>4</sup> why madest þou me

To the contrarious me for to fynde?

O<sup>5</sup> fladere off heuene fayre ande ffre,

As thou art bothe gode ande hende,

Yet be kynde, as thou hast be, <sup>55</sup>

Ande spare me, lorde, that am vnkynde;

Thy ffrendesshyp, flader, late me fynde,

As thou art gode in trynnye;

Off thy mercy make me haue mynde<sup>6</sup>

Wyth *parce michi domine*. <sup>60</sup>

Cur non tollis peccatum meum, et quare non aufers iniquitatem meam?

Why takest thou nat my synne away,

[A thou]<sup>7</sup> gode off al goodnesse?

Ande why also, as I the say,

Dost not<sup>8</sup> away my wykednesse?

Thou madest me off a clot off clay <sup>65</sup>

That breketh ofte thorow brotylnesse<sup>9</sup>;

Ful brotylle I am, itt ys no nay:

That maketh me ofte to do amys.

But, good Ihesu, I pray [the] thys

For thy grete benygnyte: <sup>70</sup>

Thy mercy, lorde, late me not<sup>8</sup> mysse,

But<sup>10</sup> *parce michi domine*.

Ecce nunc in puluere dormio; & si mane me quesieris, non subsistam.

Loo, in powdere I shalle slepe,

For oute off powdere ffyrst I cam;

Ande in to powdere must I<sup>11</sup> crepe, <sup>75</sup>

<sup>1</sup> Ff spotull blyfe. <sup>2</sup> Ms. lerne. <sup>3</sup> Ff þat y. <sup>4</sup> Ff nature. <sup>5</sup> om Ff. <sup>6</sup> Ff þat y may mynde. <sup>7</sup> so Ff D; Ms. As thou art. <sup>8</sup> D nat. <sup>9</sup> Ff Bretulnesse. <sup>10</sup> Ff Thorow. <sup>11</sup> Ff me.

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For off<sup>1</sup> that same kynde I am.  
That I ne am poudere I may not threpe,  
For erthe I am as was Adame.

80 And now my pytte ys dolen<sup>e</sup> depe,  
Though<sup>h</sup> mene me seke ryght nought I  
ame.

O thou ffadere<sup>2</sup> Abrahame,  
For Mary loue that mayde so free  
In whos blood<sup>e</sup> thy sone swamme,  
So<sup>3</sup> *parce michi domine*.

(Iob  
10, 1). **T**edet animam meam uite mee;  
dimittam aduersum me eloquium  
meum, loquar in amaritudine  
anime mee, dicam deo: noli me  
condempnare; Indica michi cur  
me ita iudices.

85 **H**it fforthynketh<sup>h</sup> my soule I-wys  
The lyff þat I haue ledde alloway,  
For now my speche ayenst me ys,  
Sothly my-[self]<sup>4</sup> I shalle dysplay,  
In sorow ande in bytyrnesse

90 Off myne oun<sup>e</sup> soule thus shalle I say:  
Now, goode Ihesu, kyng off blysse,  
Dampne me nat att domysday;  
Ande, goode Ihesu, to the I pray  
Telle how<sup>5</sup> thus thow demest me.

95 Now yene me mercy, & say not nay  
Wyth<sup>h</sup> *parce michi domine*.

Nunquid tibi bonum videtur si  
calumpnieris et oprimas me opus  
manuum tuarum, et consilium  
impiorum adiuues?

Semeth<sup>h</sup> hit goode, lorde, vnto the  
To thyrste<sup>6</sup> me doune and me<sup>7</sup> accuse?  
I am thy werke, thou madest me;

100 Thyne oun<sup>e</sup> handewerke<sup>8</sup> thou nat refuse.  
Wythyn<sup>e</sup> the close of cheryte,

Good god, thou me recluse,  
Ande yeff I gylte the in any degre,  
With<sup>h</sup> thy mercy thou me excuse,

105 Ne late me neuer off maters muse  
That fallene vnto deshoneste.

Thys prayer [lord]<sup>9</sup> thou nat recuse,  
But [*parce michi domine*.]

Nunquid oculi carnei tibi sunt? aut  
sicut videt homo, et tu uidebis<sup>10</sup>?

Whethere thyn eyene flesschly be?

110 Or yeff thou seest as seeth<sup>h</sup> a mane?

Nay fforsothe, butt only we  
Off outwarde thyn<sup>g</sup>is beholdyng hane.  
But inwarde thyn<sup>g</sup>is dost thou see  
That non other may se<sup>11</sup> ne cane.

115 Therfor, lorde, I pray to the

<sup>1</sup> om Ff. <sup>2</sup> Ff f. fayre. <sup>3</sup> Ff Euer.

<sup>4</sup> HD lyffe. <sup>5</sup> Ff whi þou þus. <sup>6</sup> Ff þurste.

<sup>7</sup> Ff to a. <sup>8</sup> Ff adds lord. <sup>9</sup> so Ff. <sup>10</sup> D

vides. <sup>11</sup> Ff odur man may, se om.

Warne me whane I ame mys-tane,  
That I may flee ffro fowle sathane  
That ys aboute to peryssh me.  
Lese nat [that]<sup>1</sup> thou ones wane,  
But *parce michi domine*.

Nunquid sicut dies hominis dies  
tui, et anni tui sicut humana sunt  
tempora?

Whethere thy dayes, lorde, be [s]lyke<sup>2</sup>  
As mennes dayes that dwellyn here,  
Or thy yeres be ouglt lyke

To the tymes off mannes yere?

Th[ys]<sup>3</sup> day a mane ys fressh ande ffryke

And sheweth<sup>h</sup> [forth] a gladsome<sup>4</sup> chere,  
But to-morow he wexeth<sup>h</sup> syke

And happyly [is] borne forth on a bere.

Thus mannes tyme ys in a wer<sup>e</sup>:

But thy<sup>5</sup> tyme stondeth in oo degre.

Therefore I pray in thys manere:

Lorde<sup>6</sup> *parce michi domine*.

vt queras iniquitatem meam, et  
peccatum meum scruteris, et  
scias quia nichil impium fecerim,  
cum sit nemo qui de manu tua  
possit erueri?

For to seche my wykednesse,

And for [to] s[er]che [thus]<sup>7</sup> alle my synne:

Me thynketh<sup>h</sup> hit cometh<sup>h</sup> off gret hardnes

With<sup>h</sup> me, lorde, so to begynne!

Schewe thou forth thy gret goodnesse,

And thyn hardshyp vp thou pyne;

Thynke vpone the brytlynesse

That alle-way worcheth<sup>h</sup> me with-inne;

And sythne I may not<sup>8</sup> fro the twynne

Ne<sup>9</sup> ffrome thyne hand warysshede be,

Though<sup>h</sup> I offende more ore mynne

Euer *parce michi domine*.

**M**Anus tue fecerunt me, & plas-  
mauerunt me totum in circuitu:  
et sic repente precipitas me?

**T**hyne handes, lorde, haue made me

And formede me in schap off mane,

And me thow settest in degre

Off grete nobley<sup>10</sup> after thane.

But whane I thorough<sup>h</sup> the sotylte

Deceyed was off foule sathane,

Thow puttedest<sup>11</sup> me fro that dignite

He[dl]yng<sup>12</sup> doune one my brayne-pane.

Noone other cause alege I cane

But that synne hath<sup>h</sup> depnyude me.

Now ffor the blood that frome the ranne<sup>13</sup>,

So<sup>14</sup> *parce michi domine*.

<sup>1</sup> so Ff. <sup>2</sup> Ff slyke, HD lyke. <sup>3</sup> DH That.

<sup>4</sup> Ff gladly. <sup>5</sup> Ms. thyne; Ff thy tymes. <sup>6</sup> Ff

Euer. <sup>7</sup> so Ff; H for suche ys. <sup>8</sup> D nat.

<sup>9</sup> Ff And. <sup>10</sup> Ff noble lord. <sup>11</sup> Ff puttyst.

<sup>12</sup> so Ff; HD Helyng. <sup>13</sup> Ff down r. <sup>14</sup> Ff

Euyr.

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Memento, queso, quod sicut lutum  
feceris me, & in puluerem re-  
duces me.

Haue mynde therffore, I the pray,  
O thou god almyghty kyng,  
Thynke thou madest me off clay  
And in to clay thou shalt me brynge—  
Suche ys thy myght ande hatfi be[n] ay.  
And sythene þou madest furst alle thyng,  
Who dare say ayene the nay  
To lete<sup>1</sup> thy wyll<sup>2</sup> or thy lykyng?  
Ther ys [no] mane olde ne yonge<sup>2</sup>  
That stryue dar ayenst the.  
Therffore nede maketfi me [to] synge  
Lorde<sup>3</sup> *parce michi domine.*

Nonne sicut lac mulsisti me, et  
sicut caseum me coagulasti?

Mylkedest nat me, lorde<sup>4</sup>, as mylke,  
With nessfi blood whane thou me made?  
And sythyne, lorde, [þou madest]<sup>5</sup> that  
ylke  
Ryght as the hardnesse off chese<sup>6</sup> ys  
hade?

My blood ys nesser thane ys sylke  
In reyny weder that sone wolle ffade,  
And thus<sup>7</sup> me made doo dedys swylke  
With whyche my goste ys ofte vnglade;  
And thus in sinne fulle depe I wade,  
That nygh I droune thorow freelte.  
Allethough I can off synne nat sade<sup>8</sup>,  
Yet *parce michi domine.*

Pelle & carnis uestisti me; ossi-  
bus & neruis compegisti me.  
With flessfi and felle<sup>9</sup> thou hast me  
cladde,

With bonys and synewes to-gedyr knyht;  
Lyffe and mercy off the I hadde,  
To gouerne me thou yaued me wytt;  
To kepe thy[n]<sup>10</sup> hestes thou me bade  
And seydest that I shulde ffor hit  
In heuene-blysse be euer gladdde.  
And yet I wyll nat fro synne flytte,  
But freelte, lord, so me smytte  
Vnnethe kepte ys oone for me;  
Nat-for-thane I pray the yet  
For<sup>11</sup> *parce michi domine.*

Vitam et misericordiam tribuisti  
michi.

Lyff and mercy thou yaued me ay;  
Whane I wolde thy mercy crave,  
Thou saydest to me natt ones nay,  
But gladdde was whane I wolde hit  
haue;  
Thou were redy nyght ande day  
With mercy, lorde, me to saue.

<sup>1</sup> Ff lett. <sup>2</sup> Ff z yng. <sup>3</sup> Ff Thus. <sup>4</sup> om  
Ff. <sup>5</sup> so Ff. <sup>6</sup> Ff flesche. <sup>7</sup> Ff bys.  
<sup>8</sup> Ff lade. <sup>9</sup> Ff felle & fi. <sup>10</sup> D thyne.  
<sup>11</sup> Ff Of.

But I denyed hit allwey,  
So woodyly synne made me to raue; 200  
I seruyd synne and was hys knave,  
I dyd that [that]<sup>1</sup> was ayenst me.  
Now, lorde, whane I am leyde in graue,  
Than *parce michi domine.*

Et visitacio tua custodiuit spiritum  
meum.

Thy vysytacione, lorde, hatfi kepte 205  
My spyryte that ys me with-inne<sup>2</sup>:  
For whane I wold to synne haue  
lepte,  
Thin<sup>3</sup> holy grace<sup>4</sup> made me to blyne;  
And ofte-tyme I haue sore wepte  
The more grace off the to wyne, 210  
And thus with wepyng haue I wypte  
My soule, lorde, firo<sup>5</sup> dedly synne.  
Lorde, late me neuer werke begynne  
That in<sup>6</sup> any wyse may displease the;  
And somtyme though I frome the twyne, 215  
Yet, lorde, *parce michi domine.*

(Iob  
13, 23.) Qvantis habeo iniquitates et pec-  
cata? [scclera] mea atque delicta  
ostende michi.

What wyckednes alle that I haue,  
With my synnes alle one ane hepe,  
Shew me hem, or I go to graue,  
That I for hem may [here]<sup>1</sup> sore wepe: 220  
My soule, lorde, that I may saue  
From þe pytte off helle so<sup>2</sup> depe,  
Where synfulle soules tumbylle and raue  
In endele wo—A, taketfi good kepe—  
Toodes o[n]<sup>7</sup> hem doth crowde & crepe, 225  
In suche peynes the soules be.  
From that place I may [me] nat kepe  
Withoutene *parce michi domine.*

Cur faciem<sup>8</sup> tuam abscondis, &  
arbitraris me inimicum tuum?

Why hydest þou from<sup>9</sup> me thy fface  
That ys so ffulle off alle ffayrnesse— 230  
I mene thys, somtyme thy grace  
That þou withdrawest and yeuest me  
*lesse*<sup>10</sup>?  
As thy[n] enemy thoue dost me chace,  
Demyng me in gret hardnesse<sup>11</sup>:  
Thy loue fayne<sup>12</sup> wolde I purchase, 235  
Yeff þou wold me hit graunte<sup>13</sup> of þi  
goodnesse.  
Now graunte me lord [suche]<sup>14</sup> sted-  
fastnesse  
That I may stonde<sup>15</sup> in oo<sup>16</sup> degre;

<sup>1</sup> so Ff. <sup>2</sup> Ff y haue me inne. <sup>3</sup> Ms.  
Than. <sup>4</sup> Ff goste. <sup>5</sup> D from. <sup>6</sup> om Ff.  
<sup>7</sup> Ms. off. <sup>8</sup> Ms. faciam. <sup>9</sup> Dff fro. <sup>10</sup> Ms.  
lace. <sup>11</sup> Ms. hardynesse. <sup>12</sup> Ff lord. <sup>13</sup> Ff  
woldyst me gr. hyt. <sup>14</sup> Ms. off thy. <sup>15</sup> D  
stande. <sup>16</sup> Ff. good.

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And though I falle thorough brotylnesse,  
 240 Lorde<sup>1</sup> *parce michi domine.*

Contra folium quod uento rapitur  
 ostendis potenciam tuam, & stipulam  
 siccam persequeris.

Ayent a leeff that lyght ys to<sup>2</sup> blowe,  
 To me that am [full] freel off kynde,  
 Thy myzt and powere dost thoue schowe,  
 As though I myght berys bynde.

245 With wyndes ofte I owerthrowe  
 Suche fondyng off the [fende] I fynde,  
 I renne forth fro rowe to rowe  
 Somtyme before somtyme behynde;  
 I grope<sup>3</sup> as a mane that ys ffulle blynde.  
 250 But though I stomble thou folowest me.  
 A, lorde, though I to the be vnkynde,  
 Yet<sup>1</sup> *parce michi domine.*

Scribis enim contra me amaritudines,  
 & consumere me uis peccatis  
 adolescencie mee.

Thow wrytest, lorde, ayent me  
 Bytynnesse, that I shall rede  
 255 Att domesday in sygfit off the  
 And alle the worlde in lengthe and brede;  
 That I dede in pryuyte  
 There opynly owte hit<sup>4</sup> shall sprede;  
 And thus<sup>5</sup> thou wyllt, fulle welle I see,  
 260 <sup>6</sup> distroy me ffor my wycked dede.  
 But, lorde, to the I clepe and grede:  
 As thou art lorde<sup>7</sup> off alle pyte,  
 That day whane I shall drope and drede  
 Than *parce michi domine.*

Posuisti in neruo pedem meum, et  
 obseruasti omnes semitas meas,  
 et nestigia pedum meorum  
 considerasti.

265 In a synew thou hast my feet sette<sup>8</sup>  
 With the whyche that I goo shall,  
 And alle the pathes thou hast mette  
 That euer I yede in wey or walle;  
 There ys noo thyng that the may lette  
 270 To knowe my steppes grete and smalle;  
 Wycked and worse, good and bette  
 I wote welle thou considerest alle.  
 But, lorde, to the I clepe and calle:  
 Whan I slyde supporte thou me,  
 275 And though somtyme I take a falle  
 Yet *parce michi domine.*

Qui quasi putredo consumendus  
 sum, et quasi uestimentum [quod]  
 comeditur a tinea.

The whyche as rotyng shall consume,  
 And fare as mowth<sup>9</sup>-etene clothe;  
 And<sup>10</sup> as frome the fyre departeth fume

<sup>1</sup> Ff Euyr. <sup>2</sup> Ff to be bl. <sup>3</sup> Ff graspe.  
<sup>4</sup> D hit owte. <sup>5</sup> HD thys. <sup>6</sup> HD And d.  
<sup>7</sup> Ff welle. <sup>8</sup> Ff In stockes þou haste sett  
 my fete. <sup>9</sup> Ff moght. <sup>10</sup> om Ff.

So body and soule a-sundre goth.  
 I am made of a lothly hume<sup>1</sup>,  
 Hit<sup>2</sup> ys a thyng to mane most loth.  
 Wheroff thane<sup>3</sup> shulde I presume  
 To be hygh-herted or lyghtly wroth?  
 280 Though I be he that ofte mysdoth,  
 Off mercy art thou large and fre;  
 As I leue<sup>4</sup> that thys<sup>5</sup> ys soth,  
 So *parce michi domine.*

(Iob  
 14. 1.) **H**Omo, natus de muliere, breui  
 uiuens tempore repletur multis  
 miseriis.

A man þat ys off<sup>6</sup> womane bore,  
 But lytelle while he lyueth here,  
 290 And euery day more & more  
 Replenysshed ys with synnes sere,  
 With hote<sup>7</sup> and<sup>8</sup> colde and<sup>9</sup> hunger sore  
 Turmentyd<sup>10</sup> ys frome yere to yere,  
 And ofte hym wante[th]<sup>11</sup> goddes lore  
 295 That gostly wey<sup>12</sup> he schulde lere.  
 And thus he wandreth in a were  
 As<sup>8</sup> a mane blynde &<sup>13</sup> may not see.  
 Therefore I pray the<sup>8</sup> with louely<sup>14</sup> chere  
 For<sup>15</sup> *parce michi domine.*

Qui quasi flos egreditur & coneritur,  
 et fugit uelud umbra, et nunquam  
 in eodem statu permanet.  
 The whych oute spryngeth<sup>16</sup> as a floure  
 That groweth fressh alle mene to glade,  
 But whane he with a sharpe schowre  
 Ys smytene, begynneth sone to fade.  
 300 So lese I the stayre coloure  
 That god almyghty furst in me made,  
 And thus I change in euery houre<sup>17</sup>,  
 And fle away ryght<sup>8</sup> as a shade.  
 And herewith I am ffulle<sup>18</sup> lade  
 With synnes off dyuerse degre.  
 310 Off heuene-blysse<sup>19</sup> me nought degrade,  
 But *parce michi domine.*

Et dignum ducis super huiuscemodi  
 aperire oculos tuos, et adducere  
 eum tecum in iudicium?  
 And, lorde, thou letest<sup>20</sup> that hit be dygne  
 Thyne eyene to opene vpone suche one,  
 And hym thou shewest be that sygne  
 315 That he with the to dome shall gone?  
 Haue mercy one me, Ihesu benygne,  
 Me thynketh myne herte ys harder than<sup>21</sup>  
 a stone  
 And besyed with a spyryte malygne,

<sup>1</sup> Ff slyme. <sup>2</sup> Ff That. <sup>3</sup> Ff lord.  
<sup>4</sup> Ff beleue. <sup>5</sup> Ff hyt. <sup>6</sup> Dff a w. <sup>7</sup> Ff  
 heete. <sup>8</sup> om. Ff. <sup>9</sup> D hungor; Ff h. & s.  
<sup>10</sup> Ff Turned he. <sup>11</sup> Ms. wanted. <sup>12</sup> Ff lore.  
<sup>13</sup> Ff that. <sup>14</sup> Ff mylde. <sup>15</sup> Ff Of. <sup>16</sup> Ms.  
 spr. oute. <sup>17</sup> so Ff; HD shoure. <sup>18</sup> Ff all  
 full. <sup>19</sup> Ff Lord of heuene. <sup>20</sup> Ms. lettest.  
<sup>21</sup> Ff harde as.

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320 My flessli, the worlde they bene my fone.  
These be<sup>1</sup> my enemies, lorde<sup>2</sup>, eche one,  
Euere aboute to peryssli me:  
Lorde, ffor the loue off Mary and Iohne  
Euer *parce michi domine*.

Quis<sup>3</sup> potest [facere] mundum de  
immundo conceptum semine?  
Nonne tu qui solus es?

325 But<sup>4</sup>, lorde, who may clene make  
Conceyud thyng off seede vnclene?  
Nat thou? a, yes, I vnder[take]<sup>5</sup>,  
Yeff the lest<sup>6</sup> to make hit clene.  
Allas, I walke in a lake

330 Off dedly synne that dotli me tene:  
But lorde, ffor the<sup>2</sup> loue off Maryes sake  
Amende the harme that I off mene.  
Y-wys<sup>7</sup> I ame nat worth a bene  
Off my-self to commendyd be:

335 Yet helpe me, lorde<sup>2</sup>, with thy grace  
shene,  
And euer<sup>8</sup> *parce michi domine*.

Breues dies hominis<sup>9</sup> sunt, numerus  
mensium eius apud te est.

Mennes dayes be<sup>10</sup> shorte—be ware  
And therto take [þou] good entente—

340 For in respyte off tyme euermare  
They beth nothyng equipolent;  
The nombre off hys monthes are  
Alwey att the, lorde, verament.  
Onre lyff ys nought but sorow & care,  
Tylle we be passed ingement.

345 My wyttes, lorde, I haue mys spent  
That thou me yauē to rewle with me:  
But þat I may ryse vp and here<sup>11</sup> repent,  
Lord<sup>12</sup> *parce michi domine*.

Constituisti terminos eius, qui pre-  
teriri non poterunt.

Hys termes, lorde, thou hast ordeyned

350 How longe he shalle now<sup>2</sup> lyue here,  
That may he nat passe ne be refreyned  
But be thyn absolute powere.  
Thys sentence may be welle susteyned  
By a story as we may here:

355 How Ezechye to dethward peyned  
And yet god addyd ouer xv. yere;  
Hys kyndely tyme was comene fful nere,  
But for hys synnes tho wepte he.  
Lorde, yeue<sup>13</sup> me grace that I may here

60 Haue<sup>14</sup> *parce michi domine*.

Recede [ergo]<sup>15</sup> paululum ab eo ut  
quiescat, donec optata ueniat,  
sicut mercenarii<sup>16</sup>, dies eius.

Therffor, lorde, a lytelle goo away,

<sup>1</sup> Dff ben. <sup>2</sup> om Ff. <sup>3</sup> Ms. Quis michi.  
<sup>4</sup> Ff A. <sup>5</sup> Ms. vnderstande. <sup>6</sup> Dff lyst.  
<sup>7</sup> Ff Forsoth. <sup>8</sup> Ff Wyth. <sup>9</sup> Ms. homines.  
<sup>10</sup> D ben, Ff beeth. <sup>11</sup> Ff here &. <sup>12</sup> Ff Euyr.  
<sup>13</sup> Ff So graunt. <sup>14</sup> Ff Wyth. <sup>15</sup> so D.  
<sup>16</sup> Ms. mercenarius.

With-drawe þy[n] hand þat mane may  
reste,

Tylle he desyre hys dethe-day  
And wylne<sup>1</sup> to be shutte vp in hys<sup>2</sup>  
cheste;

And late hyme lyue yeff he<sup>3</sup> lust ay, 365  
Thys holde I, lorde, ffor the best;  
Alle dysease frome hyme delay,  
Tylle the careyne in erthe be keste.  
Allas, alle<sup>4</sup> þis world now ys mys-wrest  
To carpe th[u]s<sup>5</sup>, lorde, ayenst the. 370  
Make me to thy mercy trest  
For<sup>6</sup> *parce michi domine*.

<sup>(Iob</sup>  
<sup>14, 13).</sup> Quis michi hoc tribuat ut in in-  
ferno protegas me, donec per-  
transeat furor tuus?

Who to me may yeue or graunte  
For loue or any affeccyone,  
For<sup>7</sup> thy wratthe that ys duraunte 375  
I may haue my<sup>8</sup> proteccyone?  
In helle yeff I be concurraunte,  
Ther ame I in [thy] subieccyone;  
In heuene though thou woldest me  
haunte<sup>9</sup>,

380 Yet<sup>4</sup> ther ame I att thy correccyone. 380  
I may nat frome thy respeccione  
By no wey, lorde, hyde now<sup>4</sup> me:  
Therffore sey I thys lessone  
Off *parce michi domine*.

Et constituas michi tempus in quo  
recorderis mei?

And thou woldest a tyme ordeyne 385  
In whyche thoue woldest of me haue  
mynde,

With some solace me to susteyne  
That off thy blisse ame so ferre<sup>10</sup> be-  
hynde?

390 My woo frome the cane I natt layne  
But telle hit the, for thoue art kynde: 390  
I ame fast bounde<sup>11</sup> here with a chayne  
Off dedly synne, ffulle welle I fynde.  
But woldest thoue, lorde, me vnbynde  
Thorough the vertu off thy pyte,  
Thane were I gladde and lyght as lynde 395  
To haue<sup>12</sup> *parce michi domine*.

Putasne, mortuus homo rursum  
viuat?

Trowest thoue nat that mane shalle ryse  
Ayene to lyfe that dyed onys?  
Yes, and that in a wondyrffulle wyse,  
With flessli and felle, blood and bonys. 400  
Than shall god hys dome deuyse  
And to hyme take the goodē attones;

<sup>1</sup> Ff wylle. <sup>2</sup> Ff a. <sup>3</sup> Ff D hym. <sup>4</sup> om Ff.  
<sup>5</sup> Ms. thys. <sup>6</sup> Ff Thorow. <sup>7</sup> r. Fro? <sup>8</sup> Ff  
haue may any. <sup>9</sup> Ff daunte. <sup>10</sup> Ff Pat am  
of bl. full f. <sup>11</sup> Ff bounden, here om. <sup>12</sup> Of.

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But dampned soules shullene sore gryse  
And yeue a shoute with hoodous gronys.

- 405 Th[us]<sup>1</sup> make they shulle wooffulle mones  
Alle that shullene dampned be.  
Tha[t] I may dwelle<sup>2</sup> withyne thi<sup>3</sup> wones,  
[Lord]<sup>4</sup> *parce michi domine.*

Cunctis diebus quibus nunc milito,  
expecto, donec ueniat immutacio  
mea.

- Alle the dayes that I lyue here  
410 In thys wooffulle wepyng<sup>5</sup> dale,  
I hyde allewey frome yere to yere  
Tylle I change as mene do falle<sup>6</sup>.  
Change I shalle withowtene were,  
Nat ay be dwellyng in thys vale.

- 415 But, lord, whane I ame leyde one bere,  
Hye vp to heuene my soule [þou] hale—  
For there comene neyther grett ne smale,  
But thou drawe hem, lorde, to the;  
That my soule be nat in bale;

- 420 But<sup>7</sup> *parce michi domine.*

Uocabis me, & ego respondebo  
tibi; Operi manuum tuarum por-  
riges dexteram.

Thou shalt me calle att domesday  
Whene thou art set one iugement,  
And I to the withowtene delay  
Shalle yeue my[n]<sup>8</sup> answer verament.

- 425 But, goode Ihesu, to the I prey  
Thynke allewey with fulle entente  
Thou madest me off a clott off clay;  
Thyne handwerk helpe as þou furst  
mente;

- And with my thought<sup>9</sup> I hane mys spent  
430 Thorough malyce here off frealte  
Here, leeff lorde, late me repent,  
But<sup>10</sup> *parce michi domine.*

Tu quidem gressus meos dinu-  
merasti, sed parce peccatis meis.

Forsothe my steppes euerychone  
Thou nombrede hast and tolde<sup>11</sup> hem alle:

- 435 But, lord, to the I make my mone,  
As thou art lorde off heuene & helle<sup>12</sup>,  
Vertues, lord, though I hane none  
Late thy grace in me now welle<sup>13</sup>;  
For woo ys hyme that stante alone

- 440 And hath non helpe<sup>14</sup> yeff [that] he  
falle.

My syne ys bytterer thane eysel or  
gale,

And stynkyth, lorde, in syght off the:  
But nought-for-thane to the I calle  
For *parce michi domine.*

<sup>1</sup> Ms. Thys. <sup>2</sup> Ff Graunt me to d. <sup>3</sup> Ms. the.  
<sup>4</sup> HD Off, Ff Wyth. <sup>5</sup> Ff woopes. <sup>6</sup> Ff fale.  
<sup>7</sup> Ff Enyr <sup>8</sup> Ff an. <sup>9</sup> Ff & wyttis myne þogh.  
<sup>10</sup> Ff Thorow. <sup>11</sup> Ff telde. <sup>12</sup> Ff alle. <sup>13</sup> Ff  
walle. <sup>14</sup> Ff & no h. hath.

(Iob  
17, 1). Spiritus meus attenuabitur, dies  
mei breuiabuntur, et solum michi  
superest sepulchrum.

My spyryte shalbe febylle and feynt 445  
Whene<sup>1</sup> I am fallene in any<sup>2</sup> age,  
My dayes, make I neuer so queynt,  
Shullene abregge ande somewhat swage,  
And I ful sone shalbe atteynte  
Whan I haue lost<sup>3</sup> my[n] hote corage, 450  
And though I dyede thane as dotfi a seynt,  
A pytte shalbe myne herytage—  
In erthe gete I none othere wage  
Off alle rychesse, that mane may see.  
Whane I ame closed in that cage, 455  
Than *parce michi domine.*

Non peccauit, et in amaritudinibus  
moratur oculus meus.

I haue nat synned wyfully  
Thorough my feynt febelle nature,  
Ne greuede the so greuously<sup>4</sup>  
Wherefore I shulde thys woo endure; 460  
Thou punysshest me ande I not why,  
Passyng resone and goode mesure.  
Hit ys my flessch, lorde, ande nat I  
That grocchetfi ayenst thy harde reddure.  
[But, lorde, as .I. am thy creature,]<sup>5</sup> 465  
And [þou] that ylke gode that bougthest me,  
So my care recouere and cure  
With *parce michi domine.*

(Iob  
17, 11). Dies mei transierunt, cogitationes  
mee dissipate sunt, torquentes  
cor meum.

My dayes, lorde, passede are  
Ande olde I am, I am no faunt<sup>6</sup>; 470  
My thoughtis wandre[n] wyde-whare,  
For they bene, lorde<sup>7</sup>, fulle variaunte,  
My herte they greuene wondersare  
For euer aboute hyme they haunte.  
Thys maketh me to drowpe & dare, 475  
That I ame lyke a pore penaunte.  
Though I be, lorde, vnsuffysaunte  
Any helpe to gete off the,  
Yet, for I ame thy<sup>8</sup> creaunte,  
Lorde<sup>9</sup>, *parce michi domine.* 480

Noctem verterunt in diem, & rursum  
post tenebras spero lucem.

The nyght they turnyde in to þe day,  
For they madene me to<sup>10</sup> wake alle nyght;  
I myght nat slepe be no way,  
Suche thoughtis were in myne hert  
pyght<sup>11</sup>.

In derknes dymme as I so lay, 485

<sup>1</sup> Ff When þat. <sup>2</sup> om Ff. <sup>3</sup> Ff lost y haue.  
<sup>4</sup> Ff gryselly. <sup>5</sup> so D; Ff But as y am l. thy  
c.; om in H. <sup>6</sup> Ff now faynte. <sup>7</sup> Ff ofte.  
<sup>8</sup> Ff thus. <sup>9</sup> Ff Enyr. <sup>10</sup> Ff me maden;  
to om. <sup>11</sup> HD plyght.



Ms. Harl. 1706.]

Yet hoped I after the clere day-lyght;  
 But thoughtis me so trobled ay  
 That I was thane a woffulle wyghte.  
 But, lorde, as þou arte mekyll off myghte,  
 490 Alle euylle thoughtis putt frome<sup>1</sup> me;  
 And that I off the may haue a<sup>2</sup> syght,  
 Lorde<sup>3</sup> *parce michi domine.*

Si sustinero, infernus domus mea  
 est; in tenebris strau lectulum  
 meum.

Lord, yeff I shalle suffre thys grete dysease,  
 Hit wolle me bryngre vnto my graue;  
 495 And yet I-wys I may nat chese,  
 Whether I be<sup>4</sup> kyng, knyght or knaue.  
 In derkenes dymme alle owte off ease  
 My lytelle bedde spredde I haue;  
 That bed shalle I neuer lese,  
 500 Though I wolde sfor angor raue,  
 Tylle the day off dome that off my<sup>5</sup> graue  
 I shalle aryse, and moo with me.  
 My soule lorde I prey the<sup>6</sup> saue  
 Wyth<sup>7</sup> *parce michi domine.*

Putredni dixi: pater meus es;  
 mater mea et soror mea, uer-  
 mibus.

505 To rotene erthe ryght thus sayd I:  
 »Thou art my ffader off whom I came,  
 And vnto wormes sekuryl:  
 »Thow art my moder, thy sone I am<sup>7</sup>;  
 My systrene alle<sup>8</sup> ye bene, sfor why  
 510 None other þane ye sfor sothe I [n]am<sup>9</sup>.  
 I shalle calle hem systres lo for-thy,  
 For I shalle roote amonge heme<sup>10</sup>;  
 Off the lowest erthe god made Adame,  
 Off whyche my kynde I had as he.  
 515 Now, lorde, that art lykened to a lambe<sup>11</sup>,  
 So *parce michi domine.*

Vbi est ergo nunc prestolacio mea  
 et paciencia mea? tu es domine  
 deus meus.

Where ys myne abydyng nowe,  
 And alle my paycenge therto?  
 They beñ away, I wote<sup>12</sup> neuer howe,  
 520 For sothe me wanteth both two.  
 Yeff myn herte be styff and towre  
 To thanke the in wele and woo,  
 Hit ys nat I but oonly thow;  
 Thow art my lord and god also.  
 525 O thow gret lorde, alpha &<sup>13</sup> oo,  
 Helpe me sfor thy grett pyte;  
 I haue Inough I pray the hoo<sup>14</sup>,  
 And<sup>15</sup> *parce michi domine.*

<sup>1</sup> D fro. <sup>2</sup> Ff may of þe h.; a om. <sup>3</sup> Ff  
 Thorow. <sup>4</sup> Ff Be y. <sup>5</sup> Ff þat. <sup>6</sup> D thow,  
 Ff þe bou. <sup>7</sup> Ms. am I. <sup>8</sup> Ff also. <sup>9</sup> so  
 Ff; HD am. <sup>10</sup> Ff ham. <sup>11</sup> Ff lam.  
<sup>12</sup> Ff not. <sup>13</sup> Ff et. <sup>14</sup> Ff sey hoo. <sup>15</sup> Ff  
 Wyth.

(Iob  
 19, 20.) Pelli mee, consumptis domine  
 carnibus, adhesit os meum, et  
 derelicta sunt tantummodo labia  
 circa dentes meos.

To my skyn my mouth(!) ys loo<sup>1</sup>  
 And<sup>2</sup> cleued fast, as ye se may<sup>3</sup>, 530  
 And wasted ys my fflessh also,  
 And bothe my lypes bene away,  
 My whyte tethe they<sup>4</sup> benz fulle bloo—  
 Ye wolde be agast<sup>5</sup> yeff ye me say<sup>6</sup>.  
 Myn heryng ys ffulle clene agoo, 535  
 Myne eyene be[n] dymme that were[n]  
 fulle gray;  
 And I that was ffulle stoute and gay,  
 Full<sup>4</sup> horyble am now opone to se.  
 Tyme ys that<sup>4</sup> mene now<sup>7</sup> for me pray  
 For<sup>8</sup> *parce michi domine.* 540

Miseremini mei, miseremini mei,  
 saltem uos amici mei, quia manus  
 domini tetigit me.

Reweth one me, reweth on me  
 My frendys namly, now<sup>9</sup> helpe<sup>10</sup> att  
 nede,

For I am there I may nott fle,  
 The hand off god ffulle sore I drede.  
 And frendys, seeth<sup>11</sup> that I am he 545  
 Thys other day that<sup>4</sup> on the erthe yede;  
 Now helpe yeff that<sup>4</sup> youre wylle be,  
 With prayer, fastyng, and almes-dede—  
 For these mowene<sup>12</sup> best gete me mede,  
 With *placebo and dirige*;  
 550 Here-with my soule<sup>13</sup> I pray you fede  
 With *parce michi domine.*

Quare persequimini me sicut deus,  
 & carnibus meis saturamini?

Why as god do ye pursewe  
 Me, that suffre these sharpe schowres?  
 Ye late me payne<sup>14</sup> here in<sup>15</sup> peynfulle 555  
 pewe

That ys a place off grett doloures.  
 Yow I chese for frendes trewe  
 And made yow myn executoures.  
 But tyme xalle come that ye shalle  
 rewe  
 That ener ye were to me<sup>16</sup> false trey- 560  
 toures.

My good ys spent<sup>17</sup> as hit were youres,  
 But nat a peny yevyne ye me.  
 Now for alle suche ffaytours<sup>18</sup>  
 Lorde, *parce michi domine.*

<sup>1</sup> Ff To my mouth my skynne ys blo. <sup>2</sup> om  
 Ff. <sup>3</sup> Ms. may se. <sup>4</sup> om Ff. <sup>5</sup> Ff gast.  
<sup>6</sup> Ff ye may see. <sup>7</sup> Ff now men. <sup>8</sup> Ff  
 Wyth. <sup>9</sup> Ff ye. <sup>10</sup> D helpeþ. <sup>11</sup> Ff Now  
 fr. syth. <sup>12</sup> Ff may. <sup>13</sup> Ff My hungry s.  
<sup>14</sup> Ff pyoe. <sup>15</sup> Ff in a. <sup>16</sup> Ff so l. <sup>17</sup> Ff  
 ye spenden. <sup>18</sup> Ff false (overl.) factowres.

Ms. Harl. 1706.]

Quis michi tribuat ut scribantur  
sermone mei?

565 Who may graunte me thys bone  
That my wordes wretene were,  
In ensample off euerychone  
That hap may to bene in care?  
For yeff they woldene makene moone

570 Eyther grocche *with* herte sare  
Ayenst god that syteth in trone,  
[Percase yet]<sup>1</sup> they woldene spare  
And make natt so ferly flare  
But take ensample woldene off me.

575 Now, lord, as I am but<sup>2</sup> wormes ware,  
So *parce michi domine*.

Quis michi det ut exarentur in  
libro, stilo ferreo aut plumbi  
lamina, uel celte sculpantur in  
silice?

Who shall graunte me, or I be dede,  
To wryte hem by oone and oone  
580 [In]<sup>3</sup> booke *with* ynke blak or rede,  
Made *with* gumme and vermylone,  
Or ellys yet<sup>2</sup> in plate off lede,  
Or gravene in harde flynte off stone,  
That alle mene, where-euer<sup>2</sup> they yede,

585 Myght otherwhyلة loke theropone?  
I wolde my frendys and my ffoone  
Ensample<sup>4</sup> take myght be me.  
As thow art thre and gode alloone,  
Now<sup>5</sup> *parce michi domine*.

Scio enim quod redemptor meus  
viuit, et in nouissimo die de  
terra surrecturus sum, et rursum  
circumdabor pelle mea, & in  
carne mea videbo deum salua-  
torem meum.

590 I wote ryght<sup>2</sup> welle that my redemptoure  
Lyueth yet, and lyue shall aye,  
And I shall ryse, I not what oure,  
Owte off the erthe att domes-daye,  
And take to me my ffurst coloure,

595 In<sup>6</sup> flessli & felle cladde on clay,  
And [so] shall I see my sauoure  
Deme the worlde in wonder aray.  
The wycked than *withoutene* delay  
As arowes to helle they shullene fle.

600 Lorde, that I goo nat that way,  
So *parce michi domine*.  
Quem uisurus sum ego ipse, &  
oculi mei conspecturi sunt, et  
non alius.

Whame<sup>7</sup> I my-self shall se in syght  
*With* eyene clere and herte stable,  
And knowe hym as god almyght

605 That was for me man desparitable<sup>8</sup>.

<sup>1</sup> Mss. Because yeff. <sup>2</sup> om Ff. <sup>3</sup> Mss. My.  
<sup>4</sup> Ms. Emsample. <sup>5</sup> Ff So. <sup>6</sup> Ff And.  
<sup>7</sup> Mss. Whane. <sup>8</sup> so Mss.; r. despitabile.

Shalle ther for<sup>1</sup> me noone other wyght  
Se my god that ys durable,  
But I my-self *with* eyene bryght  
Shalle hyme be-holde most honorable.  
O lord, that charyte that ys<sup>2</sup> so amyable 610  
And bryght shynyng in thy mageste,  
That syght to see lorde make me able  
Thorow *parce michi domine*.

Reposita est hec spes mea in sinu  
meo.

Thys hope ys in myne herte sette,  
That neuer ffrome me sshalle dysseuer; 615  
Thereyne my trust also ys knette,  
The whych to haue now ys me leuer.  
I hope to god that I shall gette

Off alle dyseases yet rekouere<sup>3</sup>,  
And se my lorde in hys turete 620  
*With* whome I hope to dwellene euer.  
Thouh I be synfulle, lord, take me neuer  
In any thyng<sup>4</sup> that may dysplease the,  
Thy blusse late me haue for euer

Thorow<sup>5</sup> *parce michi domine*. 625  
<sup>(Iob</sup>  
<sup>10, 18).</sup> QUare de vulua eduxisti me?  
Qui vtinam consumptus essem,  
ne oculus<sup>6</sup> me uideret!

A lord, why leddyst thou so me  
Oute off þe wombe that<sup>7</sup> I was in?  
Wold god I had consumed be  
*With*-inne my[n]<sup>8</sup> owne moders skynne,  
That the eye *with* whyche I see 630  
Had nat seyne no<sup>9</sup> more ne mynne,  
That I myght in that degre  
Neuer haue wyst what had be synne;  
For synne maketh me from the to twyne.

That off nought madest þou<sup>10</sup> me, 635  
Thy mercy, lorde, ma[k]e<sup>11</sup> me to<sup>12</sup>  
wynne  
*With*<sup>13</sup> *parce michi domine*.

Fuissem<sup>14</sup> quasi non essem, de utero  
translatu ad tumulum.

And wolde god that I be hadde  
As a thyng that neuer was!  
For alle *with* synne I am be-stadde, 640  
And every day I doo trespas.  
No wonder though I be vngladde  
And though I syng oftene allas!  
For pure woo I wexed madde,  
Nere goddys mercy my solace.

Lo, lorde, lo, I am ryght as 645  
A wyteles mane *with*-owtene the:  
But as thou off plente<sup>15</sup> mercy has,  
So *parce michi domine*.

<sup>1</sup> HD therefore. <sup>2</sup> Ff O l. that arte. <sup>3</sup> Ff rekeuer.  
<sup>4</sup> Ff Wyth oght. <sup>5</sup> Ff. Wyth. <sup>6</sup> Ms. o. tuus.  
<sup>7</sup> Ms. thas. <sup>8</sup> Ff In myn. <sup>9</sup> Ff me.  
<sup>10</sup> Ff Ye from þe lord that madyste. <sup>11</sup> Ms. made.  
<sup>12</sup> Ff graunte þat y may. <sup>13</sup> Ff Thorow.  
<sup>14</sup> Ms. Fuissent. <sup>15</sup> Ff lord all.

Ms. Harl. 1706.]

Nunquid non paucitas dierum meorum  
finietur breui?

650 Whether the fewnes off my dayes  
Shulle nat hasty haue an ende?  
Sythen I cane se be no wordly wayes  
But owte off<sup>1</sup> þe worlde sone shalle I  
wende.

The wordles wyles ryght nat me payes,  
For they bene false and ful vnthende (!);

655 My fflesshly lust my soule affrayes,  
And I am tempted *with* the ffende.

Thys maketf<sup>h</sup> me to bowe and bende  
Alle-*wey* to synne, that woo ys me.

660 Lorde, that arte curteyse and hende,  
So *parce michi domine*.

Dimitte ergo me domine, ut plan-  
gam paululum dolorem meum;  
antequam vadam, et non reuer-  
tar, ad terram tenebrosam et  
opertam mortis caligine.

Therefore, lorde, suffre thow<sup>2</sup> me  
A lytyle what, that whylle<sup>3</sup> I may

The tyme that euer I greued<sup>4</sup> the  
In dede or thought be nyght or day,

665 And graunte me, yeff thy wyll be,  
That here in erthe I wepe<sup>5</sup> may,

The derke lande that I neuer<sup>6</sup> see  
That *keuered* ys *with* blacke alle-*wey*.

Now, good<sup>7</sup> Ihesu, to the I prey,  
As thow art god in trinite,  
From that lande thou kepe [me] aye  
Thorough<sup>h</sup> *parce michi domine*.

670

Terram miserie et tenebrarum, ubi  
umbra mortis et nullus ordo, sed  
sempiternus horror inhabitans.

The lande off myscheff and off derknes  
Where as dampned soules dwelle,  
The londe off woo and off wrecchednesse  
675 Where bene moo peynes þane tonge  
may telle,

The londe off dethe and off<sup>1</sup> duresse  
In whych noone order may<sup>2</sup> dwelle,

The londe off wepyng and off<sup>3</sup> drerynesse  
And stynkyng sorow<sup>4</sup> on to smelle,

680 Now from that lond þat clepyd ys helle,  
Worthy lord, rescue now thow<sup>5</sup> me,  
So that I may euer *with* the dwelle,  
Thorough<sup>h</sup> *parce michi domine*.

Here endetf<sup>h</sup> the ix lessons of the  
dirgye whiche Iob made in hys trybu-  
lacion.

(Follows another poem with the same  
refrain *Parce michi domine*, beg. By a  
forest syde walkyng as I went Dysporte  
to take in o mornyng).<sup>1</sup>

665 And graunte me, yeff thy wyll be,  
That here in erthe I wepe<sup>5</sup> may,

The derke lande that I neuer<sup>6</sup> see  
That *keuered* ys *with* blacke alle-*wey*.

(Follows another poem with the same  
refrain *Parce michi domine*, beg. By a  
forest syde walkyng as I went Dysporte  
to take in o mornyng).<sup>1</sup>

(Follows another poem with the same  
refrain *Parce michi domine*, beg. By a  
forest syde walkyng as I went Dysporte  
to take in o mornyng).<sup>1</sup>

<sup>1</sup> Ff fro.    <sup>2</sup> Ff now.    <sup>3</sup> Ff A l. whyle  
that wepe.    <sup>4</sup> Ff gyltyd.    <sup>5</sup> Ff wepe l.  
<sup>6</sup> Ff ne.    <sup>7</sup> om Ff.

<sup>1</sup> Ff of all.    <sup>2</sup> Ff m. þere.    <sup>3</sup> om Ff.  
<sup>4</sup> Ff orroure vnto.    <sup>5</sup> Ff Worschypfull l. res-  
cowe.

Of the 3 following tracts (6—8), which are mostly found together in the Mss., the 2 last have been ascribed to R. Rolle by Tanner; but all are later compilations by a Midland writer, in a negligent, slipshod sort of style.

## 6. (The profits of tribulation.)

(Under this heading I give the 2 (or 3) originally distinct pieces which in the Mss. have subsequently coalesced. The 1<sup>st</sup> (How six maisters &c.) is found independent in Ms. Reg. 17 A XXV and Ji IV. 9, but generally, as in Ms. Harl. 1706 f. 54 (Douce 322), Rawl. 894, Reg. 17 C XVIII, Corp. Chr. Coll. Oxf. 220<sup>2</sup>, connected (though-loosely), through an intervening *Nota de paciencia infirmitatis* in Latin, with the XII profits of tribulation. The 1<sup>st</sup> piece is, in Ms. Harl. 1706, and by Tanner, ascribed to Adam Carthusianus (*see* Tanner s. v.). The other is a translation of *De XII utilitatibus tribulationis* (ascribed to Peter of Blois, ed. Giles III. 307, Migne 207)<sup>3</sup>, and is derived from the older translation (probably by R. Rolle) ed. p. 44ff. The whole tract was printed London 1530.)<sup>4</sup>

<sup>1</sup> The same Ms. Harl. 1706, fol. 60, contains a translation of R. Rolle's *De emendatione peccatoris* (12 Capitula). Also, the 'Orologium Sapiencie' ascribed (with the beginning of Ms. Harl.) to R. Rolle by Pits and Tanner, but which is nothing but Chapter V. of a larger tract of that name (a free English reproduction [of Henry Suso's work] by another author, ed. in Anglia X. 2) Corp. and Rawl. are the best Mss., though neither is the original; Reg. closely follows Rawl.; Harl. often alters freely.

<sup>3</sup> In Ms. Mm vi. 17 fol. 125 and C. C. C. Oxf. 193 this Latin tract is erroneously attributed to R. Rolle; others ascribe it to Adam the Carthusian. R. Rolle is probably the author of the 1<sup>st</sup> translation (Ms. Reg. 17 B xvii).

<sup>4</sup> Another treatise on tribulation (þeint Poule techiþ us &c.) in Ms. Ji vi. 40 and Bodl. 938, is wrongly ascribed o R. Rolle in the Cambr. Catal. of Mss.

Ms. Reg. 17 A xxv.]

## A

Ms. Reg. 17 A xxv.

fol. 62.

Here begynnyth a litil schort tretice that tellyth how þer weren sixe maisters asembliden<sup>1</sup> to-gidur, and askiden eche oon of oþere what<sup>2</sup> þey myzte best speke of that myzte moost plesse god & were moost profitable to þe peple, and alle þey weren acordid to speke of tribulacioun.

(T)he friste maistir seyde þat if eni þinge hadde be bettir to eny mannis<sup>3</sup> lyuynge in þis world þan tribulacioun, god wolde haue zeue it to his sone; but for he say wel þer was no þinge better þan it, þerfore he zaf it to him, and made him to suffre moost tribulacioun in þis wrecchid worlde, more þan dide euere eny man or euere schal. (T)he secunde maistir seyde þat if þer were eny man in þis world that myzte be with-oute spot of synne as oure lorde Ihesu Crist was, and myzte lyue here þritti zeer and it were possible with-oute mete and drinke, and were also so deuout in þreyngge þat he myzte speke with aungelis in þe eir as dide Marie Maudeleyn, zit myzte he not deserue in that lijf so greet mede as a man deserueþ in sufferyng of a litil tribulacioun. (T)he þridde maister seyde that if it so were þat the modir of god and alle þe halewis of heuene preieden alle for oo man, zit schulde þei not gete him so myche meede ne so greet as he schulde gete hym-silf bi meeknes in suffringe of a litil tribulacioun.

(T)he fourþe maistir seyde: We worschipe þe cros for oure lord Ihesu Crist hyng ther-upon bodili, but I seye we schulde rapen and by more rizt and resoun haue in mynde þe tribulacioun þat he suffride ther-upon for oure gyltis and trespasis.

(T)he fifþe maistir seyde: I hadde leuere be of myzte, of strenkþe and of power to suffre þe leste peyne of tribulacioun þat oure lorde Ihesu Crist suffride here in erþe wiþ meeknes in herte, þan þe meede or the reward of alle worldly goodis, for as seint Petir seiþ þat noon ys worþi to haue tribulacioun but þo that desyren [it] *with* clene herte and wiþ-oute errour<sup>4</sup>; for tribulacioun quenchiþ synne, and it lerneþ a man to knowe þe priuytees of god, and tribulacioun makþ a man to knowe hym-silf and his euen-cristin, and it multipliþ vertues in a man, and purgith hym and clensith hym lijk as fier dooþ golde; and what man that meekli in herte suffriþ tribulacioun, god is *with*-inne hym and berith þat heny charge of tribulacioun wiþ hym; also tribulacioun beyeþ azen the tyme þat is lost, and holdiþ a man in þe wey of riztwisnes; and of alle þe ziftis þat god zeueþ vnto man, tribulacioun is þe moost worþi zifte, also it is [a] tresour to þe which no man may make comparisoun; and tribulacioun ioyneþ a mannis soule vnto god.

Now axiþ þe sixte maistir whi we suffren tribulacioun with so euel wil; and it is answerid þer-to & seyð þus: for þre thingis. The firste is for we haue litil loue to oure lord Ihesu Crist. The secunde is for þat we thanke litil of þe greete meede and profite þat comeþ þerof. The þirdde is þat we þenke ful litil or nouzt of þe bitter paynes and þe greete passioun<sup>5</sup> þat oure lord Ihesu Crist suffride for us in redempcioun of oure synnes<sup>6</sup>, and to bringe us to his blis that neuer schal haue ende. A M E N. — —

In Ms. Rawl. C 894 &c. then follows:

## B. Nota de paciencia infirmitatis.

Si sciret homo quantum ei infirmitas vtilius fuisset, nunquam sine infirmitate viuere uouisset, quare? Quia infirmitas corporis est anime sanitas. Quod apostolus considerans: Cum infirmor<sup>7</sup> [inquit] tunc forcior sum & potens. Quomodo? quia infirmitas corporis extinctio est libidinis, destructio vanitatis, effugatio curiositatis, adnichilacio mundi & inanis glorie, euacuacio superbie, exterminacio inuidie, expulcio luxurie, adquisicio gracie uirtutis diuine—*Domino dicente ad apostolum Paulum: Sufficit tibi Paule gracia mea, nam uirtus in infirmitate perficitur. Quod dictum*

<sup>1</sup> *al.* asemblid.      <sup>2</sup> *al.* & yche on asked oþer what þing.      <sup>3</sup> *al.* man.      <sup>4</sup> *r.* irour.  
<sup>5</sup> *al.* gret paynes & þe bitter p.      <sup>6</sup> *al.* soules.      <sup>7</sup> Ms. infirmor.

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*bene intelligens*<sup>1</sup> apostolus ex maximo cordis sui gaudio dixit: Libenter gloriabor in infirmitatibus meis. Valde ergo desideranda est infirmitas, quoniam in nobis peccatorum flammam extinguit & a Iesu Christo gratiam acquirit. Infirmitas in nobis culpam purgat & coronam nobis preparat. O infirmitas, quam amabilis es & nobis utilis; nunquam sine te ambulem, nunquam sine te sedeam, nunquam sine te in hac uita fugiente uiuam, quare? Quia infirmitas corporis est purgatio & anime sanctificatio. Infirmitas corporis est euidentis nobis diuini amoris indicium & castigacionis sue signum, Christo domino testante qui ait: Quos amo, flagello & castigo. Certe si uelimus ab eo amari, debemus ab eo desiderare flagellari. Quia si ab eo non fuerimus flagellati non poterimus ab eo recipi, scriptura teste que dicit: Flagellat omnem filium quem recipit. Constat ergo quod illum quem non flagellat non recipit, unde de illis quos hic non flagellat dicit per prophetam: Dimisi eos secundum desideria cordis eorum. Necessarium est ergo nobis flagellum domini, quia si ab eo flagellamur absque dubio ab eo recipimur. Pacienter est ergo tolleranda infirmitas corporis que est preparatio salutis, igitur cum gratiarum accione est suscipienda, cum cordis leticia est tolleranda. Infirmitas enim corporis generat odium mundi & parat amorem dei. Cogit nos uitam presentem tamquam erumnosam peregrinacionem & exilium odio habere & uitam eternam desideranter concupiscere. Sed homines miseri & mundo dediti, si sane semper in hac uita potuissent uiuere, nunquam [uitam] aliam habere uoluissent. Nunc ualde est dolendum & flendo dicendum quod non nulli statim cum a deo flagellantur, eius salutiferum flagellum ab eis auferre nituntur. Mox uasa uitrea querunt, uirum consulunt utrum uiuere an mori debeant. Heul heul Tales et huiusmodi per illum pessimum regem Ocoziam designantur qui, in libro Regum quarto, cum egrotasset misit nuncios dicens: Ite consulite Belsebub deum Accaron utrum moriar an uiuam; quibus nunciis Helias propheta domino iubente occurrens ait: Dicite domino vestro, nunquid deus non est in Israel, quia misisti ad deum Accaron ut consuleres eum; propter hec dicit dominus: de lecto tuo non conurges sed morieris; et ita factum est iuxta uerbum domini. Simili modo morte pessima morientur qui suum 'Accaron', qui uirna interpretatur, et flagellum domini a se expellere conantur, et ita dei ordinacioni<sup>2</sup> resistent, nescientes ceci et insipientes quia deus dilectos suos hic flagellat ut eos probet et purget, mundet et sanctificet, ut postmodum eos coronet et glorificet; qui est super omnia deus benedictus in secula. Amen.

## C.

Here sueth a prologe vpon þe xii prophetis and anauntegis<sup>3</sup> of tribulacion. Prologus.

*Da nobis domine auxilium de tribulacione,*

Lord god, graunte us helpe of tribulacion'. To þe, soule, þat art distroublid and temptid, to þe is purposed þat þou schalt lerne wherof tribulacions seruen, and [not]<sup>4</sup> only þat þou schalt suffre hem patiently, [but]<sup>5</sup> gladlye, and comforte the inwardly of þat þou arte discomforte outwarde<sup>6</sup>. For Seneca seipe: *Non est ita magna consolacio sicut illa que ex desolacione extrahitur*, There is none so gret comforte as is þat þat is drawn oute of discomforte. Which comforte may noman haue, but he know first the frute of tribulacion, þat is to seye, but he know how god sendith tribulacions and ordeyneþe heme to þe prophet<sup>7</sup> of the soffrers, but if it so be that rebelnesse of frowardnes with-sonde þe ordinaunce of god. Therfor þei þat knowen her defaultes one þat one partie<sup>8</sup>, and þee profetis of tribulacion on þat oþer parti, askyn to be holpyne in tribulacion, & not tribulacion to be put a-weye from hem; for if þei askyn puttyng away þerof, þei askene a-yence hym-selfe, as seynt Poule dyd which asked þries þe prikyng of his flesh to be done a-weye; to whome god answeyrd thus, II<sup>o</sup> ad Corrinth. 12<sup>o</sup>: *Sufficit tibi gracia mea*, My grace suffiseth to the. Many prophitis per ben of tribulacion, but of the xii I purpose to speke in speciall; the which who so will with good diligens red or here, he schal lyghtly with goddis grace fynde gostly sauoure. For ryght as mete enel chewed is enel to defye, ryght so techyng of hooly .writt necligently redd or herd profiteth lytell or ellis nouzte.

Of the first prophet of tribulacion. Capitulum primum.

The firste prophet of tribulacion is vnderstond þat it is a trew socoure of help sent frome god to delyuere the soule fro þe handis of his enemyes, whiche enemyes ben þese: preuy suggestions<sup>10</sup> of þe fende þat cruel enemy, ffalse ioyes

<sup>1</sup> Ms. intelligit.    <sup>2</sup> Ms. ordinationem.    <sup>3</sup> CH euangelistes(!), corr. in Reg.    <sup>4</sup> Ms. (& Reg.) yit; HC & that only.    <sup>5</sup> Ms. and.    <sup>6</sup> C outwardly.    <sup>7</sup> H helpe & p.    <sup>8</sup> CH parte.    <sup>9</sup> H to v.    <sup>10</sup> H suggestion.

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&<sup>1</sup> richesse of the world þat disseiuable enemy, vnclene lustis of the flessh þat homly enemy. Thes enemyes sleen þe soule, and<sup>2</sup> so mych þe more (per)losly, þat þei disseiuen it *with* false feyned frendshyp and so preuily. The which ben figured bi Ioas, II<sup>o</sup> Regum .XX., that feyned hym<sup>3</sup> frend to Amas holdyng hym by þe chyne as he wold haue kyssed hyme, and so with his swerd in þat oder hond preuily stiked<sup>4</sup> hyme. Vpone þis seiþe seint Gregor: Yf euery<sup>5</sup> fortune is for to be drad, moch more is for to be drad prosperite þan aduersite—as<sup>6</sup> schewep opynly. And note wel þat god ordeyneth all þingis in tribulacion to [þe]<sup>7</sup> delyuerance of his seruauantis, as he behotiþe be þe prophet Dauid, seying þus: *Cum ipso sum in tribulacione, eripiam eum & glorificabo eum*, I am *with* hym in tribulacion, I schal delyuer hym of tribulacion, and I schal glorifye hym for tribulacion. For als much þan as god is *with* vs in tribulacion, we schal suffre it<sup>8</sup> patiently and gladly, for þe more þat tribulacion groweth<sup>9</sup> to þe, the more nere god neizhith to þe, as þe prophet seith: *Iuxta est dominus hijs qui tribulatio sunt corde, & humiles spiritu saluabit*, Oure lord is faste-by to<sup>3</sup> hem þat ben in tribulacion of herte, and he schal saue hem þat ben meke of spirite. Therfor if the peyne of tribulacion make the heuy and greuyth the, þe myzt and the mercy of god thy sauioure þat is *with* the in tribulacion, schall inwardly comfort the. But now perauenture þou myztest<sup>10</sup> answer & sey thus: 'The bitter payne of tribulacion I fele wel, but swetnesse of his fellowship I fele none; ffor if he schewed to me the present swetnesse of hy[s]<sup>11</sup> myrth as he doth the bitternesse of tribulacion, I schuld suffer it gladly'. Also perauenture thou woldist<sup>12</sup> seye that afore tribulacion thou felist<sup>13</sup> more swetnesse in god þan þou dedist when þou were<sup>14</sup> in tribulacion. Here-to may be answered, þat þe frendshipe of god in tribulacion is<sup>15</sup> vnder-stond in twey maners. First: as tribulacion encreasith, so god multiplieth grace & vertu for to suffre tribulacion patiently & gladly. Example: as lordis send socoure and helpe to comforte hyr seruauantis þat be in castellis<sup>16</sup> besegid of her enemyes, ryzt so oure lord god sendiþe comfort of grace to soules þat ben be-segid *with* temptacions & tribulacions. The secund maner of the fellowschype of god in tribulacion may be vnderstonde by the comforte þat he sendith hem þat bene in tribulacion; as the apostil seithe, I Cor. II<sup>o</sup>: *Sicut habundant passiones Christi in nobis, ita habundat consolacio nostra*, As the passion of Criste<sup>17</sup> encreasith in us, so encreasith oure comforte. Cristis passions encreasith<sup>18</sup> in us when thei be sent fro hym and we to [þe]<sup>19</sup> lyknesse of hym mekely & patiently suffer hem as goddis seruauantis, and not as mansleers and thevis, whiche hane deseruid þat þei sufferne. And vnderstond well, þat comforte of grace in tribulacion is for he schulde<sup>20</sup> dred god and trist in hym to be delyuerde; <sup>21</sup>as we rede in the boke of holy fader<sup>22</sup> seint Anton, how he after many gret spiriual temptacions was troublid of fendis, bodyly betone and woundid all hys body, so þat when his seruauant<sup>23</sup> cam to viset hym he found hyme lying dede & so he toke hym vp and bare hym to the next towne where he watched<sup>24</sup> tyll abowzt mydnyzt; and þan by the will of god he releued<sup>25</sup> and bad his seruauant preuily, all other sclepyng, bere hym azen; and so he did. And when he was bronzt ayen thedir so feble þat he myzt not stonde, but sittinge vp he seid þus: 'Where bene ye<sup>26</sup> euill spiritis, wicked feendis? lo I am here be þe myzt of god redy to withstond all youre malice'. & after þes and many [othir] wonderfull temptacions: oure lord appered to hym in wonderful lyzt & comfortable. To whom hooly Antone seid: 'A lord Ihesu, where hast þou bene? good lord, where hast þou be<sup>27</sup> so longe for me in tribulacion?' And oure lord answered and seyde: 'here *with* the, beholdyng the fyghtyng, redy to reward the and comforte the after thi uictory, as I am wont to do for my chosin childerne'. For wit þou well þat comforte oweth not to com, tyl that a place be rayed therto by tribulacion. Also we rede of Sare, the

<sup>1</sup> H of. <sup>2</sup> CH<sup>1</sup> in. <sup>3</sup> om in H. <sup>4</sup> H caste, RC kyld (R styked on margin). <sup>5</sup> H any. <sup>6</sup> Ms. as he. <sup>7</sup> Ms. be. <sup>8</sup> H the more p. <sup>9</sup> 1<sup>st</sup> transl. greues. <sup>10</sup> H myght. <sup>11</sup> RC his, om in H. <sup>12</sup> H wolde. <sup>13</sup> H felt. <sup>14</sup> H om when þou were. <sup>15</sup> H to v. <sup>16</sup> H om in c. <sup>17</sup> H om of C. <sup>18</sup> H encreaseth. <sup>19</sup> Ms. be; H be the. <sup>20</sup> CH he s. preve hym-silf, he s. <sup>21</sup> The foll. tale is added. <sup>22</sup> Ms. faders. <sup>23</sup> H seruauantis. <sup>24</sup> RC was w., H was washed. <sup>25</sup> = re-lived. <sup>26</sup> Mss. þe. <sup>27</sup> good—be om in H.

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douzter of Raguell, Tobie III<sup>o</sup>: *Hoc autem certum habet omnis qui colit te quia vita eius si in temptacione fuerit coronabitur, si autem in tribulacione fuerit liberabitur, et si in correptione fuerit ad misericordiam tuam peruenire licebit. Non enim delectaris in perditionibus nostris; quia post tempestatem tranquillum facis, et post lacrimacionem et fletum exultacionem infundis*: Euery man þat worschippith the<sup>1</sup>, god, hath this for certeyn that yf his lyfe be here in temptacion, he schalbe crowned, and yf he be in tribulacion he schalbe delyuerd, & [yf] he be in chastisyng it schalbe leffull<sup>2</sup> to com to þi mercy; þou delitest not in oure per[s]ichyng, for after tempestis þou makist tranquillite, & after teers and wepyng þou sendist gladnesse. as the prophet seith: *Secundum multitudinem dolorum meorum in corde meo consolaciones tue letificauerunt animam meam*, After the multitude of the sorrowes in myn herte thi comfortis hane gladdid my soule. The comforte of on oure passith þe sorrowes of tribulacion of many zeris; for god þat commyth<sup>3</sup> for to helpe & comforte, after tribulacion schal abyd with þe, gladdynge þi soule. And perauenture yf þou pleineste þe þat þou tarrieste ouer-longe abydyng his comforte, as louers be wont to pleyne: here-to answeriþe a gret clerke, Cassiodorus: *Ipsa uelocitas<sup>4</sup> dei<sup>5</sup> desideranti & amanti tarditas uidetur*, The swiftenesse of god to a desiryng & a louynge soule semyth longe taryng, [or thus: a thyng þat is moche couetyd semeth grette taryng] to a louynge soule. Pan of þese tofore-seid<sup>6</sup> may be concluded þat a soule discomforted in tribulacion oweth<sup>7</sup> not to hold hym-selfe ouercom of his enemyes, but rather delyuerde. Sipe þan þat þis is sothe þat tribulacions delyuere us from oure enemyes, þough so be þat þei be heuy and chargeable yet neuer-the-lesse þei schulden be suffred patiently & gladly, with-out grocchyng a-zens tribulacions; for yf we gruche<sup>8</sup> a-yence hem, þan we strive a-yenst oure helpers & we helpen oure enemyes. <sup>9</sup>And for we be not stronge of oure-silfe to delyuer vs from oure enemyes, pray we to god mekelye seyng with the prophet: *Da nobis domine auxilium de tribulacione*, Lord god graunte us helpe of tribulacion<sup>9</sup>.

The second prophet of tribulacion. *Capitulum secundum.*

The second prophet of tribulacion is þat it stoppith the malice<sup>10</sup> of the fend; for he is a-ferd to tempt þe soule þat is in tribulacion, for he dredith hym to be ouercome or ellis refused. & þat is figured by the frendis of Iobe, where it is seyde, Iob. II<sup>o</sup>: *Nemo loquebatur ei uerbum, uidebant enim dolorem eius uehementem*, Noman speke to hym a word, þei sigh his sorrowes werne grete. The feyned frendis of Iobe betokyn wicked feendis þat waxen<sup>11</sup> or troublun soules, which dare not com nyze a soule þat is in tribulacion, ne tempt it beyng distroublyd. <sup>9</sup>& not oonly tribulacion stoppith the malice of the fende, but also þere-thorouz the soule deseruith comforte as<sup>1</sup> of angels and of seyntis, as we rede of holy faders many oone. Of which one commyth to mynde. Abbot Sisoy after meke sofferryng of tribulacions & desesis, a litill to-fore the soule schuld passe from the body, he seyde: 'brethern, bene (!)<sup>12</sup> glad, lo holy Anton commyth to us'; & sone after he seyde: 'lo here commyth the worschypful company of prophets'; and the thrid tyme he seyde: 'now commyne the holy apostillis'; and as it semed to hem þat stodyne aboute he spake with hem; and þen þei prayeden [hym] þat he schuld tel hem with whom þat<sup>1</sup> he spake, and he answerid and seyde: 'with holy angels þat commyn to take my soule; and I prayed hem to byd[e] a while, þat I schuld<sup>13</sup> suffre more pennaunce; and þese wordis I-seyd, þe spirit passeth<sup>14</sup> with gret lyzt, all þei felyng a wonderfull<sup>15</sup> swete sauoure'. <sup>16</sup>Note well þat þere is no perell in tribulacion of temptacions so þat þou answer not to hem by dilectacion or<sup>17</sup> consentynge, as þe spech of ane opyne cursed man noyeth not but yf þou answer to hym. þat is figured in holy wrytt where it is seyde, Ysaie xxxvi<sup>o</sup>: *Mandauerat enim rex Ezechias ne populus responderet blasfemijs Rapsacis*, Kyngye Ezechie commaunded þat þe peple schuld not answer to the blasfemis<sup>18</sup> of that tiraunt

<sup>1</sup> om in H.    <sup>2</sup> H leuefull.    <sup>3</sup> H coueteth.    <sup>4</sup> H uoluntas.    <sup>5</sup> L cordi.    <sup>6</sup> H forsayd.  
<sup>7</sup> H ought.    <sup>8</sup> R gurch, H groge.    <sup>9-9</sup> added.    <sup>10</sup> 1st tr. mouthe.    <sup>11</sup> al. vexen, 1st tr. werrayande.  
<sup>12</sup> Ms. (& R) bene; HC be.    <sup>13</sup> H myght.    <sup>14</sup> H passyd oute.    <sup>15</sup> H w. grete & s.  
<sup>16</sup> H Than note.    <sup>17</sup> H &.    <sup>18</sup> H blasfemiis.

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Rapsacis. By Rapsacis is vnderstoned the feend, and by his blasfemyes bene vnderstoned temptacions of wicked þouȝtis, which noyeth<sup>1</sup> nouȝt but yf þou wilfully assent to hem. <sup>2</sup>And if þou fele þe feble by frelet[e] of the flessch, pray þou god besily in tribulacion þat he stop the malicious temptacion of the fend, as the prophet seith: Lord god graunt us helpe of tribulacion<sup>2</sup>.

Of the thrid prophet of tribulacion. *Capitulum tercium.*

The thrid prophet of tribulacion is þat it purgipe the soule. But it is to wit þat ther bene v. maner of materiall purgyngis. On is purgyng of mannys body for corrupcion<sup>3</sup> of humoris wicked; & þat is in two maners: one ys be medicinable<sup>4</sup> drynkys, a nother be crafty blood-lettyng. The secund purgyng ys of metal, as gold be þe fire, & iron be the fyle. The thrid purgyng is of trees, as cuttyng of vynes, and voydyng of onfrutfull branches. The fourth purgyng is of corne, as betyng or thresshyng with a flayle. The fyfte purgyng is of grapis, & that is by a pressoure. One þus many<sup>5</sup> maners god doth purge the soule by tribulacions. For as the body is purged by medicinalle<sup>6</sup> drinkis of euell humoris, ryght so is the soule made clene by tribulacions sent from the souereyne leche oure lord god of veyne affeccions and euell maners; for seynt Gregor seyth: *Mali<sup>7</sup> humores sunt mali mores*, Euel humoris bene euel maners. Drinke þis medicyne of tribulacion sent to the fro god, for he is a wise leche and knoweth all þi pruy syknesse & how much þou maist suffre and how much þou nediste, for he sendipe the no thyng but þat þat is profitable to the. And he<sup>8</sup> haþe tasted and assayed and drunke afore the, not for hym-selfe but for þi purgyng, he suffred þe<sup>9</sup> passione of deþ; wherof he seyde to the<sup>10</sup> apostellis Iohñ and Iamys, Mat. xx<sup>o</sup>: *Potestis bibere calicem quem ego bibiturus sum*, Mow ye drynke þe passione þat I schal drynke? Pan sith this<sup>11</sup> wise lech hath dronke this medicyn for þi loue, drynke þou therof with-oute drede, for it is holsom. This drynke thirsted the prophet Dauid whene he seyde: *Calicem salutaris accipiam et nomen domini inuocabo*, I schal take the holsome passione of tribulacion. And if þe pinke it bitter<sup>12</sup>, clepe þi lord god vnto þi helpe as he seyde: *Da nobis domine auxilium de tribulacione*, Lord god graunt us helpe of tribulacion. And as a purgacion schuld be receyued hastily with-oute ouer-much tasyng or longe tarryng, so schuld tribulacion be acceptid<sup>13</sup> wilfullye with-oute argumentis of<sup>14</sup> disputyng or rebellyone or<sup>15</sup> gruchyng. But now be wel ware: for as some-tyme þe prophet of the medicyne is letti[d]<sup>16</sup> and worchith the contrary to corrupcion, not for the<sup>17</sup> defaute of þe medecyne, but for þe euel disposicion of hym þat receyueþ hit, so in the same wise the prophet of tribulacion is lettid of purgacion<sup>18</sup> and doth the contrary, for it is begynnyng of payne, after which foloweth euerlastyng dampnacion; as we reden of kyng Pharo kyng of Egipt, for the more þat he was visettid by tribulacion, the more his rebellious herte encreysd in<sup>17</sup> to his dampnacion. The secund purgacion of mannys body for euel humoris is by crafty blood-lettyng, and that is of two maners, as by openyng [of þe veyne, or els by boxyng or ventusyng. Openyng of the veyne]<sup>19</sup> is properyd to confession, and boxyng or ventusyng, to tribulacion. And not[e] wele, ryght as foule blode corruptith the body, so syn which is called in holy writ 'blood' defouleth the soule. The veyne be the which blod or syne ys voidid oute, is the mouth, as it is seyde *Prouerb. x: Vena vite os iusti; quia iustus in principio accusator est sui*. The mouth of a ryztful man is the veyne of lijf; for the ryghfull man in the begynnyng accuseth hym-selfe, þat is to sey, be confession. Also note that<sup>17</sup> as a man oweth by this<sup>20</sup> veyne to voyde oute wicked blood for the purgyng of his body, and kepe his<sup>21</sup> good blood for his norisshyng, ryght so in confession he oweth by his mouthe to shew all his synnes, and with-hold and kepe prue all his good dedis for fere of lesyng; for good [dedis] schewed in

<sup>1</sup> *al. noy.*    <sup>2-2</sup> added.    <sup>3</sup> Ms. corrupcion.    <sup>4</sup> H medicinall.    <sup>5</sup> H thyse.    <sup>6</sup> RC medicinable.  
<sup>7</sup> Ms. Mala.    <sup>8</sup> Mss. he þat.    <sup>9</sup> Ms. þi.    <sup>10</sup> H hys.    <sup>11</sup> H the.    <sup>12</sup> Ms. better.    <sup>13</sup> HC accepte.  
<sup>14</sup> H or.    <sup>15</sup> C of.    <sup>16</sup> Ms. lettith.    <sup>17</sup> om in H.    <sup>18</sup> H is l. & d. the c. of hys p.    <sup>19</sup> om.  
<sup>20</sup> H his.    <sup>21</sup> RH the.



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confession by veyneglory or avauntynge, turnyn fro vertu vnto vicis for defaute of wise keypng, as we redyne of the pharase that seyde, Luc. XVIII<sup>o</sup>: *Gracias ago tibi domine quia non sum sicut ceteri hominum, raptores, adulteri, uelut etiam hic publicanus; Ieiuno bis in sabbato, decimas do omnium que possideo*: Lord I þanke þe for I am not lyke as other men, robbers and auouters, also not lyke this publican; I fast twice in a<sup>1</sup> weke, I paye tythes of all þat I haue. Lo here þou maist<sup>2</sup> vnderstond by this pharase a false feyned and a prouwd confession. *Sed publicanus a longe stans noluit oculos ad celum leuare, sed percuciebat pectus [suum] dicens Deus propicius esto michi peccatori*: But the publican stondyng a-ferre behynde, holdynge hym-selfe vnworthy, wold not lyfte up his zien to heuen, but he smote his<sup>3</sup> herte and seyde God haue merci on me synner; and so this publican yode thens iustified, or made ryght, by his verry meke confessione. To this accordith the prophet Dauid where he seith thus: *Dixi confitebor aduersum me iniusticiam meam domino, & tu remisisti impietatem peccati mei*: I schall knowlege [by]<sup>4</sup> meke confession ayence my-silfe to my lord myn vnrygtwises, and þou haste forzeuen the wickidnesse of my synne. ¶ Boxyng or ventusyng, a-cordyth to tribulacion; for als many desesis as god sendith to the in tribulacion, so many remedies he ordeynith for thi purgacion. But note wel as it is nedeful afore ventusyng, the flesh to be het and clensid<sup>5</sup>, for þan the smytyng of the blood-ryne may be suffred the more esily; so it is spedful afore tribulacion þat the hert be hett with parfite loue and charite, þat temptacion of tribulacion may be suffred the more patiently and gladly. In tyme here-of the holygoste cam downe to the apostylis in lyknesse of fire, bi whome thei were so strengthid and comforted þat afterward þei werene<sup>6</sup> gladd and yedyn<sup>7</sup> Ioyinge for þei were maade worthi to suffer tribulacion, angre and reþreue for the name of Ihesu, the which afore þat tyme were so dredful þat þei fleddyn awaye fro hym and som forsokun [hym], as Petir—þat was prince of the apostilles—for fere of a woman swore þat he knew hym not, the which after [þe] commyng of the holygoste dred not the cruell turment of Nero the emperour, but patiently and gladly suffred to be crucified and dede.

The second maner of materyall purgacion is of metallis, as gold be fyre, and irone by<sup>8</sup> file. For ryght as fire departith gold from other metallis, and purgith hym of ruste and fylth, and makiþe hire<sup>9</sup> faire and clene: so tribulacion departith the soule of his aduersaries, and clensith hym of the filth of synnes, and it makith hym to god lovely and acceptable; and therfor it is seyde Sapience. v<sup>o</sup>: *Tamquam aurum in fornace probauit electos dominus, et quasi holocausta<sup>10</sup> hostii accepit illos, & in tempore erit respectus illorum*, Oure lord hath prued his chosen men by tribulacion as gold is prued in the fornaise, and he hath accepted hem as sacrifice of offryng, & in tyme of reward þat schuld<sup>11</sup> be hold(!). With this fire of tribulacion was Iob prued when he seyde, Iobe XXIII<sup>o</sup>: *Probauit me deus sicut aurum quod per ignem transit*, God preuith—by tribulacion—me as gold þat passith by<sup>8</sup> fire. And note þat amonge all metallis gold is moste preciose, and leed is leste of price, & yet neuertheles gold is not purged with-oute leed, for leed draweth with hym in the forneis the filthes<sup>12</sup> of gold. On the same maner chosine soules [the whiche be likned to gold], bene purged by dampned soules<sup>13</sup> the which be likened to leed; wherof Salomon seith: *Stultus seruiet sapienti*, The fole schal serue to the wise man—þat is to seye, euell men schal serue to purge good men by tribulacion. ¶ Also<sup>14</sup> Iron is purged bi the file of ruste, and made schynyng and<sup>15</sup> bryzt: so is the soule purged by tribulacion from vnclennesse & comforted with gostly lyzt. And as a knyfe þat is not vsed, abydyng in the sheth draweth<sup>16</sup> ruste: so doth the soule with-owte excersise of tribulacion, desirerth vnclene luste; as we redyne of Dauid, II<sup>o</sup> Reg. II<sup>o</sup>, [þat] whan he was with-owt tribulacion of werryng with his enemies, <sup>17</sup> fell into aunoutrye with the wife of Vry þat worþi knyzt, & after into homicide or manslauzter. Perfor seiþe þe prophet Ieremye: *Fertilis<sup>18</sup> erat Moab in diebus adolescencie sue, & requieuit in [fecibus]<sup>19</sup> suis*:

<sup>1</sup> H the.      <sup>2</sup> H may thou.      <sup>3</sup> H on h.      <sup>4</sup> Mss. my.      <sup>5</sup> Mss. clensid; r. chaufid.  
<sup>6</sup> H wentyn.      <sup>7</sup> RHC yodyn.      <sup>8</sup> RH the f.      <sup>9</sup> HC hit.      <sup>10</sup> H holocaustum.      <sup>11</sup> CH thai shullen.  
<sup>12</sup> H fylthe.      <sup>13</sup> H euyl men.      <sup>14</sup> HC Also as.      <sup>15</sup> om in H.      <sup>16</sup> H dr. to hym.      <sup>17</sup> H he f.  
<sup>18</sup> r. Sterilis ... ab adol.      <sup>19</sup> Mss. diebus.

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Moab, þe which is vnderstonde the son of my people, was plenteuous by grace in tyme of his tribulacion, and he hath rested in filthes of syn. Than gruche not ayence god whan he flyth<sup>1</sup> thi soule to make it faire and clene, louely and lyzt, or els may it neuer com to haue of hym that blissed syzt whereof it is seide Mat. v<sup>o</sup>: *Beati mundo corde quoniam ipsi deum videbunt*, Blessed bene þei þat bene clene of hert for þei schull se god. ¶ The thrid maner of purgyng þat accordyth to tribulacion, is of trees, as cuttyng of vinis, or wedyng<sup>2</sup> of vnfrutefull braunchis; wherof Crist seith, Iohn. xx<sup>o</sup>: *Omnem palmitem in me non ferentem fructum, tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat*, Euery vyne-braunche þat bringeth forth no frute in me þat am a warre<sup>3</sup> vyne, my fader, þat is a tilier<sup>4</sup>, schal kut hym of and cast hym a-weye, and þat braunche þat beryth frute he schall purge hym, þat he may bringe forth more frute. By this vyne may be vnderstonde mannys herte, bi tho humoris is vnderstond affection or loue, and by vnfrutfull braunchis bene vnderstond fleshly lustis, vnordinate loue of creaturis, carnall affections of kynred, and worldly riches. When þe humoris of a vyne or of a tree is spred aboute vnto ouþer<sup>5</sup> many vnfrutefull braunchesse<sup>6</sup>, hit bringeth forþe the lasse frute or ellis none; þerfor<sup>7</sup> it longith to a wise tilier or to a good gardiner to cut of þes vnfruteful braunches, þat the vyne or the tree may bryng forth the better frute and the more. Right so almyzti god, which is a wise tilier & a souereyne gardiner, cuttiþe a-wey vnclene lustis of þe flesh with the knyfe of bodily siknesse, he cutteþe a-wey vnordinate loue of creatures with the hoke of aduersite & tribulacions, he cuttiþe a-wey carnall affections of kynred with þe sverd of deþe, & he cuttiþe a-wey worldly riches with is<sup>8</sup> irone rodde, as with<sup>9</sup> brennyng of fyre, drenchyng of water, robberyng of theves and such other. On all these maners doth god chastice and purge by tribulacion, ffor he wold þat the loue of thine herte schuld abyde with hym & bringe forth plenty of spiritual frute in hym, & not abyde ne trust in such deseuyable frendshyp; for seynt Gregory seith: *Qui autem labenti adheret<sup>10</sup>, necesse est ut cum labente labatur*, He þat leneþe to a fallynge þinge, nedis with þat fallynge he most fall.

The fourth maner of materiall purgyng þat acordiþe to tribulacion, is of corne, as by betyng or thresshyng with a flayle, to departe þe corne fro þe chaffe; wherof seith seint Austene: *Quod flagellum grano, quod fornax auro, quod lima ferro, hoc facit tribulacio viro iusto*, As the fleile seruith to corne, as the fornais<sup>11</sup> seruith to gold, & as the fyle seruiþe to yren, so seruith tribulacion to þe ryztful man. <sup>12</sup>As we rede þat the angel Raphael seid to Tobye, Tobie xii<sup>o</sup>: *Et quia acceptus eras deo, necesse fuit ut temptacio probaret te*, And for þou were acceptable to god it was nedfull þat tribulacion schuld preue the. For as betyng of a flaille constreyneth the corne to departe fro the chaffe, so tribulacion constreyneth the herte to forsake the disseuable loue of the world and the false frendship of synners, which ar vnderstond in<sup>13</sup> chafe. The prophet of this flayle knew þe prophet when he seid: *Ecce ego in flagella paratus sum*, Lo I am redy to suffer the betyng of tribulacion. And therfor seith seynt Austin: *Noli conquerere(!) de flagello tribulacionis, si vis habere purum granum, & reponi cupis in celo vbi non nisi purum granum reponetur*, Pleyne þe not of þe<sup>14</sup> fleyle of tribulacion, if þou wilt haue clene corne of conscience, & if<sup>9</sup> þou wilt coueit to be in þe garner of þe<sup>9</sup> blisse of heuen into þe which þou maist not com till þou be clene purgid. Be well ware: for as corne þat<sup>9</sup> is grene & moiste, & not ripe ne drye, is not departed from the chaffe with betyng of the flaille, but rather cleuith therto, so it is for to dred þat hertis which arne grene in begynnyng of conuersion and moiste in carnall affections, which hane not assaid þe profet of tribulacion, be not departed from þe fals frendship of hir enemyes, but rather cleuen to hem as þouz þei wold be comforted by hem; <sup>15</sup>ffor when god sendiþe us visitacions<sup>16</sup> for to purge þe soule þat he louyth, be it be bodily siknesse or by losse of godes þat ben temporall or aduersite of enemyes or eny other temptacion

<sup>1</sup> Ms. felyth.<sup>2</sup> r. voidyng.<sup>3</sup> = verray; H ware.<sup>4</sup> H tyle-man.<sup>5</sup> HC ouer.<sup>6</sup> aZ. braunches.<sup>7</sup> H Thane, C that.<sup>8</sup> H hy.<sup>9</sup> om in H.<sup>10</sup> PB ininitur.<sup>11</sup> H fornax.<sup>12</sup> added.<sup>13</sup> H by.<sup>14</sup> Ms. þi.<sup>15</sup> The foll. is added.<sup>16</sup> H tribulacions.

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or heuynesse, anon þe herte rennyth all abouzte to seke comfote of his fals frendis, & it hath grete dred þere as is no nede, as þe prophet seiþe: *Ibi ceciderunt timore ubi non erat timor*, Thei fellyne down for dred þere as no dred was. Hit may be clepid a cursed comfote þat is sett raþer in a creature þan in god, ffor þe prophet Ieremie seiþe, Ieremie XIII<sup>o</sup>: *Maledictus homo qui confidit in homine, & ponit carnem brachium suum, & a deo recedit cor eius*, Cursed be þat man þat tristith in man, & he þat settith any creature to be his strength, & he þat departiþe his herte from god. But it may be clepid a blessid comfote þat is sett in god, as þe same prophet seiþe: *Benedictus uir qui confidit in domino, & erit dominus fiducia eius*, Blessed be þat man þat tristeth in oure lord god, & oure lord schalbe his trust. And þat we schul haue ful trust oonly in god in all maner of tribulacion, & dred fals<sup>1</sup> comfote & euel concell of oure enemyes, we hane ensample of Ochosis þe kyng þat sent messangers to Belsabub þe feend of Acharon to haue comfote & counsell where he schuld escape þe tribulacion of siknesse or no; & god sent an angel to Hely þe prophet & bad hym sey to Ochosi: 'For þou hast sent messengers to aske counsell of Belsebub þe feend of Acharon, as þouz þer were no god in Israel of whom þou myzteste asken counsell & comfote, þerfor þou schalt not go oute of þi bed þat þou yedist vpon, but þou schalt dye<sup>2</sup> þerin'. Also that we schul not loue þe world ne truste worldlye þingis, seint Iohn biddith, 1<sup>o</sup> Ioh. II<sup>o</sup>: *Nolite diligere mundum neque ea que in mundo sunt*, Will ye not loue þe worlde ne worldly þingis.

The fiftē maner of materiall purgacion is as<sup>3</sup> of grapis, and that is by a pressoure. For as a pressoure pressith the grapis<sup>4</sup> to departe the precieuse liquore of wyne fro draffe & drastis<sup>5</sup>, so god purgith þe soule þat he loueþe in the pressour of tribulacion fro corrupcion & wickednesse of syn, som-tyme by bodyly seknesse or preuy gostly heuynes, & some-tyme be losse of temporall goodis or persecucion or slaunder of euell men and enemyes, some-tyme for<sup>6</sup> lackynge of noble kynred or by the deth of feythfull<sup>7</sup> frendis; and þerfor suffre patiently the prophet of þis pressoure, yf þou wilt be brouzt into Cristis blessed seller, of which is seyð Cant. II<sup>o</sup>: *Introduxit me dominus in cellam suam vinariam*, The lord þe kyng hath brouzt me in to his wyne-seller. Herto accordith seint Austen & seiþ þat holy martires were so pressid be tribulacion in þis present lyfe, þat þe bodyly mater leste in the pressoure of þis erth, but þe precious soules were resseyued<sup>8</sup> vnto the seller of euerlastyng blesse. Gruch not þan ayence god if he haue put þe in his pressoure of tribulacion; for he hath asayed it afore the, as Ysaie the prophet seiþe in the person of Crist, Ysaie LXIII<sup>o</sup>: *Torcular calcavi solus & de genibus non est uir mecum*, I alone haue tred<sup>9</sup> þe pressoure of tribulacion & no man is with me of folkis. And þat he seiþe, not 'no woman'<sup>10</sup>, for þat blessed woman moder & maide oure lady seynt Mary abode with hym in full feith when all þo<sup>11</sup> apostilles fled from hym, & was redy to suffre deth by compassyon of hyr son, as þe prophet Symeon seiþe, Luc. II<sup>o</sup>: *Et tuam ipsius animam pertransibit gladius*, The swerd of deth schall passe thorow thyne owen soule. Now þan sith þis is soth þat oure lord Ihesu Crist hath seyð<sup>12</sup> þis pressoure of tribulacion and that blessed lady his moder mayd<sup>3</sup> Marye, what so euer þou be þat feliste þe in þis pressoure of tribulacion, take it mekely & gladly, praying with þe prophet *Da nobis domine auxilium de tribulacione*, Lord graunte us helpe of tribulacion.

Of þe III<sup>th</sup> prophet of tribulacion. *Capitulum quartum.*

The III<sup>th</sup> profet of tribulacion is þat it lyztneþ þe to haue þe knowynge<sup>13</sup> of god, in which is perfeccion & þe profet of mannys knowynge; þe which seynte Austyn desired seing in the boke of answers to hym-selfe—*libro soly-loquiorum*—thus: 'Wold god I schuld know þe, lord, wold god I schuld know the!'<sup>14</sup> And also it is writtun in þe boke of Wisdom<sup>15</sup>, Cap. xv: *Nosce te iusticia est consummata*,

<sup>1</sup> H & of f.      <sup>2</sup> RC deyn; RCH om þerin.      <sup>3</sup> om in H.      <sup>4</sup> and—grapis om in H.  
<sup>5</sup> H drystes.      <sup>6</sup> H by.      <sup>7</sup> H nobyll & f.      <sup>8</sup> H ranysshed.      <sup>9</sup> H trode.      <sup>10</sup> CRH And  
note that he seiþ 'no man', but he seiþe not 'no w.'      <sup>11</sup> al. þe (1<sup>st</sup> tr. þo).      <sup>12</sup> RC sayed  
H assayed.      <sup>13</sup> H knowlege.      <sup>14</sup> wold—the om in H.      <sup>15</sup> CRH add Sap.

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To know þe<sup>1</sup>, lord god, it is fulfilled ríztwísnes endid<sup>2</sup>. To this knowynge<sup>3</sup> helpith tribulacion; ffor as the rod constreyneth a child to bowe doum his heed & take heed of his boke & record his lesson, so tribulacion meketh þe herte & makith hym to be-hold his owene freelte & to know god. Werfor seith seint Bernard: *Deus se facit<sup>4</sup> cognosci verberando, qui oblitus & incognitus erat parcendo*, God makith hym-selfe to be knowen in betynge with tribulacion, which was for-yete & vnknowe in his mercyfull sparyng. Daniel III<sup>o</sup>, of this we haue ensample of the<sup>5</sup> kynge Nabugodonosor, which for prid was cast oute of his kyngdom & leued with wild bestis & ete hey as an ox<sup>6</sup>, but when he lifte up his yze to his maker of hole herte, his witt was restored to hyme azen & he knew god þat chastised hym in tribulacion; as is the maner of children, when þei felen scharpe strokis of the rod, þei lifte up her yen to hym þat smytten(!)<sup>7</sup> hem, for þei wolden þat he schuld turne his face to hem by pite & compassion. Now þan, þou lowly soule þat arte vnder þe rod of tribulacion, considre & know wele þat þe maner of louers is for to send yeftis, tokens and prevy letters ecch of hem to other, for to kepe loue & mynde of knowynge eche to oþer<sup>8</sup>; on þe same maner oure lord Ihesu Crist, as a trew loue, sendith to his beloued<sup>9</sup> children such siknesse as he toke here for hem. For here he toke<sup>10</sup> mankynde [in] which he suffred many tribulacions, detraccions, blasphemies, scornes, repræues, sclaudris, hungir, thrist, & cold, & many betyngis, scharpe scouryngis, gret strokis, many thousand<sup>11</sup> of depe woundis, & was nayled vpon the crosse be-twene þe<sup>12</sup> thevis, & died þe schamfullest<sup>13</sup> deth þat the Iues cowde ordeyne for hym; and after þat he was resen fro deth & yed vp vnto<sup>14</sup> heuen, he kept<sup>15</sup> his woundis as for tokynnes, þat þou schuldest knowe wel þat he wold haue mynde of þe, as he seith by the prophet Ysaie, Ysaie xlix: *Numquid obliuisci potest mulier infantem suum ut non miseriatu filio vteri [sui]? Et si illa oblita fuerit, ego tamen non obliuiscar tui. Ecce in manibus meis descripsi te*: Whether a woman may foryete her child, þat sho<sup>16</sup> haue no mercy of the sone of hir owen body? and þouze sche foryete her child, I schal neuer foryete þe; lo I haue writtn the in my handis,—þat is, in all my woundis whiche I suffred for love of the. Sithen it is so þat<sup>17</sup> he kepith þe shewynge of his woundis as for a tokyn of love to haue mynde on the, why shuldist þou not<sup>17</sup> be glad when he sendith to the such tokyns of loue as he toke here for the, for he wold þou schuldist haue mynde on hyme & know hym<sup>18</sup>? for he is thi frende & wil not for-yete the. For als many dyuerse<sup>19</sup> tribulacions as he sendith the, so many sondre<sup>19</sup> messengers þou hast, clepyng þe & warnyng þe to haue mynde on hym. But now perauenture þou wilst sey þat such tribulacions ar not most necessary to clepe þe to haue mynde of hym, but rather his gracious benefices<sup>20</sup> of profet, for seynt Austyn seith: *Dei beneficia nil aliud sunt nisi moniciones veniendi ad eum*, The benefices of god bene nopinge ellis but warnyng or clepyng to com to hym. To this may be answerid: All-þouþ þe gracious benefettis of god & yeftis of profet, riches, bewte & bonute<sup>21</sup>, clepyn<sup>22</sup> the to haue mynde on hym, yet<sup>23</sup> neuerthelesse inordinate loue is so cleuyng to such yeftis, þat it draweth þine herte rather to haue mynde on the yeftis þan on þe yeur; wherfor he pleyneth to þe prophet seying: *Expandi manus meas & non erat qui respiceret*, I haue spred oute my handis, þat is, yeuyng benefettis, & þere was no man þat wold [behold. He seid not that ther was no man that] wold take hem<sup>24</sup>, *Quia omnes diligunt munera, sequuntur retributiones*, For all men loue yeftis & þei pursuen after rewardis, fro þe most to þe leste; But ther bene few or ellis none þat beholdyn, mekely knowynge the zeuer of hem. Also perauenture þou woldist sey: all-þouþ it be accordynge to god<sup>25</sup> to clepe indurat & rebelling hertis to know hym by tribulacion, neuer-the-lesse it nedith note so<sup>25</sup> to god and meke hertis, the which desiren to know hyme by benefettis & yeftis. To

<sup>1</sup> CRH thi. <sup>2</sup> HC it is ryghtwísnes (& H) ende of kunnyng; R orig. ende, fulf. on margin. <sup>3</sup> H knowlege. <sup>4</sup> HC fecit. <sup>5</sup> om in H. <sup>6</sup> H as they dyde. <sup>7</sup> so R; H smyteth. <sup>8</sup> for to—oþer om in HC. <sup>9</sup> H welbelouyd; to his om. <sup>10</sup> CH t. to hym. <sup>11</sup> H many a MM. <sup>12</sup> H ii. <sup>13</sup> Ms. moste shamfullest. <sup>14</sup> H & ascendyd to. <sup>15</sup> H kepys. <sup>16</sup> R sho H she. <sup>17</sup> RH not þou. <sup>18</sup> H om & k. hym. <sup>19</sup> H s. & dyuerse. <sup>20</sup> H benefites. <sup>21</sup> H & all such other. <sup>22</sup> Ms. clepyng; H be to the but clepyngis. <sup>23</sup> H but. <sup>24</sup> Mss. hym. <sup>25</sup> H alters freely.

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this may be answeryd: All-þouȝ good meke hertis by naturall delytynge in benefettis knowyn<sup>1</sup> þe yeuer of hem, yit neuertheless to þe profet [of]<sup>2</sup> parfite knowynge of god how þei not com without prouynge of tribulacion. Example here-of we redyn þat Salomon was clepyd by benefettis & yestis, Iobe was called by drawynge away of his temporall goodis & sendyng hym tribulacions & aduersitees. But þes tribulacions brouȝt Iobe to þe parfite knowynge of god; Salomone be prosperite fill vnto folye, lesyng þe profet of þe parfite knowynge of god. Yf Salomon, þat was so wise, lost þe profet of þe parfite knowynge of god: what-so-euer þou arte trist not þat þou myzteste longe<sup>3</sup> abyd in þis knowynge [in]<sup>4</sup> such prosperite. & þerfor suffer patiently tribulacions & aduersitees: & if þou be discomforted þat þei be many & grete, be þou comforted, for þe more & gretter þat þei ben þe more profet of knowynge of god þei brynge to þe. & if þou can not yett fele any comforte for<sup>5</sup> frowardnesse or freelte of þi-silfe, pray to god þat he comforte the in tribulacion & graunt þe grace to com to<sup>6</sup> þe profet of parfite knowynge of hym, & sey *Da nobis domine &c.*, Lord graunte us helpe of tribulacion.

<sup>7</sup> The fyfte profet of tribulacione. Capitulum quintum.

The fyfte profet of tribulacion is þat it reuokith or bringeth þe to þe<sup>8</sup> knowynge of þi-silfe. For þat hert þat hath not put a-wey fer from hym worldly veynglory<sup>9</sup>, may not trewly fele<sup>10</sup> ne know hym-silfe, for þat hert<sup>11</sup> haþe not verry knowynge of lizt; wherof þe prophet Dauid seith: *Lumen oculorum meorum, & ipsam non est mecum*, Lyzt of knowynge þere is of myn yen, but þat lyzt is not with me. [Wo]<sup>12</sup> vnto hem þat dispendyn<sup>13</sup> hyr lyzt of her knowynge in veyne ioies & worldly þingis, & noþing kepyn to knowen hem-silfe, þat ben not with hym-silfe; for þe more þat þe soule loueth & desireth vayne ioies & worldly prosperitees, þe more ferther he draweth fro knowynge of hym-silfe. & þerfor seith seint Gregor: As he þat is be-seged with enemyes dar not go fer oute but he is constreined to turne azen for dred, so tribulacions constreynen þe hert to turne into hym-silfe, & þe mo aduersitees þat ben aboute hym, þe fewer he hathe of rennyngis-oute<sup>14</sup> fro hym-silfe. Than it is a blessed aduersite þat bringith þe to þi-silfe & makith þe, þat þou hast mysgo, to turne a-yene<sup>15</sup>. Wherof it is seid Exodi xii<sup>o</sup>: *Maneat unusquisque apud semetipsum*, Dwell ech man with<sup>16</sup> hym-silfe—þat is<sup>17</sup>, know hym-silfe, take he<sup>8</sup> kepe to hym-silfe, abyd he<sup>8</sup> with hym-silfe; for as an howse in which noman dwelith, is wasted<sup>18</sup> & fallyth to nouȝt, ryzt so<sup>19</sup> þe herte þat dwelliþe or abydyth not with hym-silfe. Wo to þat herte þat renneth from hym-silfe all abowȝt like as doth a iaper or a iogiller<sup>20</sup> vnto oþer mennys howsis, for þe more he syngith & iapith & ioieþe in oþer mennys placis<sup>21</sup>, þe more cause he fyndis in his owene place of sorrow & of wepyng; so the more þat þe herte delyteth hym owtward<sup>8</sup> in vayne þinkingis & worldly ioies, þe lasse he fyndeth in hym-silfe wherof he schuld be comforted. Therfor tribulacion is well necessary to þe herte to make hym turne vnto hym-silfe, & it<sup>8</sup> constreinet hym to seye with the prophet: *Conuerte, anima mea, in requiem tuam*, Turne a-yen þou my soule vnto þi reste. & also oure lord god, hauynge pyte of þat soule þat hath for-wrappid hym-silfe with worldly þingis, seith thus: *Reuertere reuertere, sunamitis, reuertere reuertere, ut intueamur te*, Turne azene, turne azen þou wrecchid caiffise soule, turne azene turne azene, þat we may be-hold þe; þat þou behold þi-silfe with þe eye of conscience, & þat I mowe be-hold þe with þe eye of mercye. O þou soule þat arte distroublyd in aduersitees, suffer þe to be<sup>22</sup> reuoked to knowynge of þi-silfe by tribulacion; and namly for þat tribulacion byndeth or knytteth to þe þi maker, whom wicked & large

<sup>1</sup> Mss. knowynge. & for the.

<sup>2</sup> Mss. profet & p.

<sup>3</sup> Mss. not l.

<sup>4</sup> Mss. of.

<sup>5</sup> H for worldfulness & for the.

<sup>6</sup> H to comforte & to p. k.

<sup>7</sup> No new chapter in the orig. tract.

<sup>8</sup> om in H.

<sup>9</sup> H v. of the world.

<sup>10</sup> H see.

<sup>11</sup> H he.

<sup>12</sup> H Wo be hit.

<sup>13</sup> H dispendith.

<sup>14</sup> 1<sup>st</sup> tr.: þo fewere issues are to passe out.

<sup>15</sup> H a. into the parfyte

knowlege of thy-silfe.

<sup>16</sup> H be hym-silfe & with.

<sup>17</sup> H is to say.

<sup>18</sup> H is dwellyng

wasteth.

<sup>19</sup> H so doth.

<sup>20</sup> H mynstrell.

<sup>21</sup> H howses.

<sup>22</sup> H to be trobled thus & to be r.

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freedom of þe world hathe lettun rynne longe louce fro þi-selfe. Wherof spekith þe prophet þus: *In funiculis Adam traham eos & in uinculis caritatis*, I schal drawe hame in þe smale cordis of Adam & in þe bondis of charite. Þese smale cordis of Adam oure fore-fader, which longyn to us as by weye of heritage, ar clepid all maner of pouertes sent from god to refreyne þe hert frome veyne & worldly confortes; by which god draweth many one as it semeth by vyolence. Wherof seith seynt Bernard: *Trahimur, quando tribulacionibus excercemur*, We bene drawe, when we ben haunted with tribulacion. Þerfor þou þat art streyned with þes cordis & bondis of charite, suppose not þat þou arte defouled or forsakyne, but raper<sup>1</sup> maad fayre & chosyn of god, all-þouz þou haue not all þat þou askist<sup>2</sup>; ne trow not hem þat be not streyned with þese bondis to be in verry liberte, þouz þei han þat þei asken; for like as þe lech whan he graunteth to þe sike all þat he desireth, it is a certeyne signe of deth, ryzt so the false freedom of this world is a certeyne signe of p[re]rechinge. For þe more frely þai desyre & fulfillen her owen desire with-oute tribulacion, the rather þei fall down vnto hir dampnacion. Therfor þou sely soule þat art troubyld, yf þou wylte haue god to be merciabie, suffre þe to be restreyned<sup>3</sup> with þes bondis of tribulacion, which come from god. Wherof oure lord seyde to þe prophet Ezechiel: *Ecce dedi uincula mea super te*, Lo I haue zeue my bondis vpon the. Be þis is vnderston þat bondys of tribulacion bene yefis of god, & þe more tribulacion is, þe strengre<sup>4</sup> hyt byndeth thy soule<sup>5</sup> to god.

<sup>6</sup>Also þe prophet of tribulacion is þat it spedith the wey to god; ffor als many tribulacions as þou hast, so many messengers god hath sent to the þat þou schuld haste<sup>7</sup> to hym & not lett be the weye. Whereof seith the prophet: *Multiplicate sunt infirmitates eorum & postea accelerauerunt*, Hir seknesse were multiplied & afterward þei hasted hem to god. Hereof seynt Gregor seith: Disesis þat oppresen vs, to haste to god compellene us. Suppose þou not þe benefette<sup>8</sup> of tribulacion to be disese<sup>9</sup>; for it delueryth þe from a greuouse presone & hastith þi weye to the kyngdom of heuene, as it is seid Eccl. 4<sup>o</sup>: *De carcere catherisque interdum quis inducitur ad regnum*, From preson & from yron bondis oþer-while a man is brouzt into a kyngdom. Þis preson is called all þat þe herte loueth inordinatly in þis world; þese irone bondis arne such þingis þat wicked affections bene boundyn too. Oute of þis presone god delueryth many oone by tribulacion, as whan he putteth a-weye from hem such þingis as þei loue inordinatly; and þat is figured be seint Peter þat was kept in Heroudis presone, whane oure lordis angel stode be-syde hym, on<sup>10</sup> Petris syd smote, he excited hym and seyde: 'ryse vp swyth'<sup>11</sup>, & anone the yron bondis fellen from hys hondis<sup>12</sup>. Be the syde of Petir is vnderston þi brother, þat cam owte of þat same syde þat þou cam of, or ellys generally all þo þat arne alyed<sup>13</sup> to þe by kynred or by affynite. For when enye of these or all which be lawe of nature ouzt to be þi frendis<sup>14</sup>, is contrarious to þe, or elys is taken from the by deth or elly[s]<sup>15</sup> by any other maner, vnderston þou art smytte in the syde, for þat þou schuldste go oute of the preson of inordinate loue, & sett þin herte only<sup>16</sup> in god þat may not fayle þe. But take good heed þat as Peter pleyned not vpon þe smytynge in his syde, so þou owest not to pleyne ne to gruche of tribulacion, which delueryth the fro the false & disseyuable loue of fleshly & worldly frendis; & if the smytynge of tribulacion in the side be scharpe & greuouse to suffer, be-hold Crist thi<sup>17</sup> maker & þi<sup>17</sup> brother wounded in the syde for þi loue, & þou schalte suffre it þe more esily<sup>18</sup>, as<sup>19</sup> a trew knyzt when he seeth his lordis woundis, he felyth not his owen woundis. Therefore refuse not þi lordis messengers þat comynne & clepe þe with hym<sup>20</sup> & constreyn þe to haste toward hym; for he þat refuseth þe messengere, refuseth his<sup>21</sup> lord. Whan is a messengere refused?

<sup>1</sup> H but thynke that thou art the more.    <sup>2</sup> Mss. askith.    <sup>3</sup> H streyned.    <sup>4</sup> R strengre, H the more strengre.    <sup>5</sup> H the s. of pacyent.    <sup>6</sup> Cap. v in orig. tract.    <sup>7</sup> H hast the.    <sup>8</sup> Mss. benefetts.    <sup>9</sup> r. litele. H alters freely.    <sup>10</sup> RC and P. s. s. H and smytte hys s.    <sup>11</sup> H swyftly.    <sup>12</sup> H from hym doune be hys syds.    <sup>13</sup> H allye.    <sup>14</sup> RH frende.    <sup>15</sup> om in H.    <sup>16</sup> H all-only.    <sup>17</sup> Ms. (& R) the, HC thy.    <sup>18</sup> H the m. esilyer.    <sup>19</sup> H as doth.    <sup>20</sup> H to cl. & calle þe with hem.    <sup>21</sup> H the.

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whan the herte *with* avisement *contrarieth* & grucchith a-yence tribulacion. Note well þat tribulacion turmentith in purgyng, and it purgith in turmentyng; but when the herte grucchyth a-yence tribulacion, þan he partith purgyng fro turmentyng of tribulacion, & he leseth the swete & profitable purgyng þorow his foly & contrarious grochyng<sup>1</sup>.

Of the VI profet of tribulacion. Capitulum vi<sup>m</sup>.

The sixte profet of tribulacion is þat it is a zeste<sup>2</sup> in payinge of þi dettis in which þou art boundyn to god, whom þou may not flee ne disseine ne hyde noþing fro hym<sup>3</sup> ofe þi dettis. These dettis bene penaunce<sup>4</sup> which þou owest for thy synnes; &<sup>5</sup> þouze euerlastyng penaunce be det for on dedly synne by the ryztwysnesse of god, neuerthelesse by his mercy it is chaunged in to temporall penaunce by contricion & confession, & ferthermore it is for-yeuen by satisfaccion. & som-tyme it<sup>6</sup> is all relested namely by tribulacion. Wherof vnderstond well; ffor<sup>7</sup> what-so-euer thow suffreste paciently in trybulacion, afore god it is acompted to hym as a fore<sup>8</sup>-paymente of thy dette. For as a lordis auditor<sup>9</sup> som-tyme in the ende of acompte<sup>8</sup> leyth a cownter of brasse<sup>9</sup> or coper or a nother þinge of a lytyll value to be worth or sygnife<sup>10</sup> an hundriþe pound of gold or syluer, so tribulacion of lytyll tyme, *with* pacience receyued in þis present lyfe, delyuerth þe from euerlastyng tribulacion of þe peynes of hell, & bryngeth þe into<sup>11</sup> euerlastyng blisse of the rich kyngdom of heuen. Wherof we hane ensample of the þese þat hyng<sup>12</sup> on Cristis ryzt<sup>13</sup> syd, þat, when he suffred þe torment of þe crosse & was bound by du det of syn to peyne of hell, he, hauyng contricion of his wickidnesse, in þat same oure turned hym to [his lord<sup>14</sup> & seyde: 'Lorde, when þou comest in to þi kyngdom,] þenke on me': & anone he was vnbounde & delyuerd from all þe dette of peyne & herd þe swete voice of Crist seying to hym: *Amen dico tibi, hodie mecum eris in paradiso*, Sothly I sey þou schalt to-day be *with* me in paradise. Wo to hym þat noþinge payeth of his dette in þis lyfe, but addith syn vpon syn; wo to hym: of large expencis þat he makith he schalbe constreynd to com to streyte accomptis<sup>15</sup>. Soþely such as hath leued euer *with*-oute acomptis, must pay for her dettis euerlastyng payne in hell *with*-owte any relese. Per schullen wepe many marchantis þat in þis lyf lawzhen & ioyen; wherof it is seyð in þe boke of Apocolipsis: *Mercatores terre sibiunt*, Marchauntis of þe erþe schullene wepe. Marchauntis of the erth, arne þo þat sett all þer þouzt & her loue on erþely þingis; which shullen wepe bitterly, ffor god schall schew her marchaundyse to all the world. But marchauntis of heuen, þei schullene lawze & enioye<sup>16</sup>, for þei for suffryng lytyll schort tribulacion hane gette<sup>17</sup> the blysse of paradyse; where-of yt is seyð in Ecclesiastici: *Est qui multum redimit de modico precio*, Some þer bene þat byen much þinge *with* lytyll price, þat is to seye, pacience<sup>18</sup> in tribulacion of this present lyfe, þat god receyueþ for þi gret dette, for it is comunly seyð: of an euyll payer men receyueþ<sup>19</sup> otis for whete'. & þouze it be so þat þou arte not bounde in eny dette of dedly syne or veniall fro which tribulacion schulde delyuer the, neuerthelesse tribulacion reseruith<sup>20</sup> the frome fallyng into dette, [for] as seynt Gregor seith: *Multa sunt innocencia que cito innocenciam perderent, nisi ea tribulaciones p[re]seruarent*<sup>21</sup>, Many ben innocent<sup>22</sup> the which schuld lese innocensi, but yf tribulacion preserue hem. Therfor þou soule þat fyndest þe bounde in dettis, or þou þat dredist þe payment, suffer paciently tribulacions as<sup>23</sup> longe as tyme indureth, hyt payeth to god for þin dettis in the which þon arte bounden<sup>24</sup> as by an oblygacion. For þouz all þe tribulacion[s] of þis world weyrye to-gyder, þei myzt not be lykened to þe leste payne of tribulacion of hell. Ne all þe tribulacion[s] of erth be not in com-

<sup>1</sup> H adds; therfore Bonum est sustinere pacienter tribulaciones. <sup>2</sup> H adds yeuen to the of god. <sup>3</sup> om in H. <sup>4</sup> Lat. poenae tuae debentur. <sup>5</sup> & ferth.—it om in H. <sup>6</sup> H as for a p. <sup>7</sup> L. dispensator, <sup>8</sup> tr. stiward. <sup>9</sup> H computation. <sup>10</sup> H br. or pewter. <sup>11</sup> Ms. signifieth. <sup>12</sup> RH to. <sup>13</sup> CR henge. <sup>14</sup> H on the ryght of oure lorde I. C. <sup>15</sup> CRH god. <sup>16</sup> H reconyng. <sup>17</sup> H ioye. <sup>18</sup> R got. <sup>19</sup> Mss. patient, H patient forto be. <sup>20</sup> H of badde detters men take. <sup>21</sup> Lat. preserat, H kepeth. <sup>22</sup> Mss. perseuerarent. <sup>23</sup> HC innocent. <sup>24</sup> CR als. <sup>25</sup> CR bondon.

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parisone of<sup>1</sup> the leste ioye of paradyse, as seynt Poule seith: *Non sunt condigne passiones huius temporis ad futuram gloriam que reuelabitur in nobis*, Ad Romanos octauo; Ther be non<sup>2</sup> worthi passions of þis tyme to þe blysse þat is to come þat schalbe shewed in vs. <sup>3</sup>Vpone þis seithe seynt Bernard: *Non sunt condigne passiones ad preteritum peccatum quod nobis dimittitur, ad presentem gloriam que nobis inmittitur*, Ther be no worthy passions to þe syne þat is foryeuen us, to þe present grace þat is yeue[n] us, [&]<sup>4</sup> to blisse commynge þat is be-hyzt vs.

Of þe seuenth prophet of tribulacion. Capitulum septimum.

The seuenth profet of tribulacion is þat it spredith a-brode or opynneth þin herte to receyue þe grace of god. For gold with many strokis of the hammer<sup>5</sup> spredith abrode, as<sup>6</sup> a pece of gold or of syluer to make a vessell for to put in wyne or precieuse licoure; so all-myzty god makith<sup>7</sup> of euery creature, &<sup>8</sup> ordeyneth tribulacion to sprede or open the soule to put þer-in zefftis of his grace. Wherof seith the prophet in þe salme: *In tribulacione dilatasti michi*<sup>9</sup>, In tribulacion thou hast spred abrode þe herte, in suffrynge patiently<sup>10</sup> &<sup>11</sup> þe more gladly zefftis þat<sup>12</sup> oure lord god putteth therin graciouslye. & considre as þe more [pre]ciouse<sup>13</sup> metall is more ductible & obeyinge<sup>14</sup> to þe strokis of þe goldsmyth, so þe more prec[i]ouse & meke herte is more patient in tribulacion. & all-pouz þe scharpe stroke of tribulacion greuously turmentith þe, yet comforte þe, for þe goldsmyth, almyzti god, holdyng<sup>15</sup> þe hammer of tribulacion in his honde, knoweth full well what þou maist suffre, & mesureth his smytyng<sup>16</sup> after þi freel nature. Ne will not þou be þan as metall in a boystous gobette, with-owte spredyng<sup>17</sup> of schape, as hard hertis bene with-oute techyng<sup>18</sup>, in which god fynt no place in worchyng<sup>19</sup>. Ne will þou not be as an oold fryng<sup>20</sup>e-panne þat for frelte of a lytill stroke [al to-breste in mannys brekyng<sup>21</sup>]; right so farin frele & impacient hertis in tribulacion, by a litille stroke]<sup>22</sup> in temptacion of assayinge þei fall in to many gret harmys of apayryng<sup>23</sup>. Therfor suffre with good will tribulacion to worth his crafte in þe; for so byddith Salomon Ecc. ii<sup>o</sup>: *Sustine sustentaciones dei coniungere [te] deo, & sustine ut crescat in nouissimo uita tua*, Suffer þe beryng<sup>24</sup>—vp of<sup>25</sup> þe helpis of god to ioyne þe to god, & suffre, þat þi [lyfe]<sup>26</sup> increce at þi laste ende; as who seith: Suffer tribulacion in þis world for god, for whi god suffred many<sup>27</sup> for the, &<sup>28</sup> yeld hym somewhat þe whyle of his seruyse; & what tribulacion he putteth to the, take it mekely, & know well þat he woll not charge þe ouer þi myzt, as seynt Poule wittenessith, ad Corinth. x<sup>o</sup>: *Fidelis [est]*<sup>29</sup>, *deus, qui non paciatur vos temptari super id quod potestis*, Sothly god ys full trew, þat schal not suffre you to be temptid ouer þat ye mow suffre. Therfor suffre tribulacion in such maner, þat þi lyfe increce at þe laste ende; for þer-by þou schalt lenie after þou hast made ende in þis world<sup>30</sup>.

Of þe viii profet of tribulacion. Capitulum viii.

The viii profet of tribulacion is whereby god shettith<sup>31</sup> owte of the soule all worldly comfortis þat bene here-benethe<sup>32</sup>, & constreyneth þe to seke henenly comfortes þat bene above. As an erthly lord, whan he wyll sell hys wyne, for-byddith all oþer to open her tauernes, till þat he haue sold his<sup>33</sup>: so oure lord god som-tyme forbyddith erthly comfortis, þat he may bryng<sup>34</sup> forth hys comforte. & þat is tokened<sup>35</sup> by the prophet Ioell where it is<sup>36</sup> seyde: *Bestie agri quasi arena*<sup>37</sup> *sciens ymbrem suspexerunt ad te: quoniam exsiccati sunt fontes aquarum*, The

<sup>1</sup> H be not able to deserue. <sup>2</sup> H nat. <sup>3</sup> added. <sup>4</sup> so R, Ms. in; H alters freely. <sup>5</sup> 1<sup>st</sup> tr.: For as þo goldsmythe hamer. <sup>6</sup> om in C; H so that a man may make therof a pece to put in vine, or another to put in other pr. l. <sup>7</sup> 1<sup>st</sup> tr. maker; H maketh of e. c. a precyous vessel (l). <sup>8</sup> om in C. <sup>9</sup> H cor meum. <sup>10</sup> so CR, Ms. graciouslye. <sup>11</sup> H applicabyll. <sup>12</sup> C holde .. & knowith, (corr. in R). <sup>13</sup> H Hande; L subictu. <sup>14</sup> so R: om in C. <sup>15</sup> HC or. <sup>16</sup> Mss. þi selfe. <sup>17</sup> H many tribulacions. <sup>18</sup> H & therfore. <sup>19</sup> Ms. enim. <sup>20</sup> H adds Et ideo bonum est tribulaciones paciendo sustinere. <sup>21</sup> H almyghty god putteth away. <sup>22</sup> 1<sup>st</sup> tr. vnderne the, L inferius; H in erthe. <sup>23</sup> H tyll hys wyne be solde. <sup>24</sup> H seyde. <sup>25</sup> H he seith. <sup>26</sup> L. area.



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bestis of the feeld bene as drye erth desyrynge reyne, <sup>1</sup> þey loken vp to the, for þe wellis of watris ben drye. The bestis of the feld ben <sup>2</sup> clepid affeccions & flesshly desyres, the wellis of þe water he clepith <sup>3</sup> worldly comfortis; þerfor whan þe erthly confortis faylen in aduersite, þan is þe herte constreynd to loken vp & to seke help of heuenly comfortis; and so much more benyng is oure lord god to the soule, in asmuch as þe hert synt gretter bitternesse in inward þingis. But now by these þingis þou maist sei: '[Of] þat I am not sory þat þe tauerne of erþely comfortis is not opyn to me, <sup>4</sup> but for þe tauerne of heuenly comfort is so longe shit fro me, for neþer <sup>5</sup> hyzer ne lower I fynd no comforte'. To þis may be answered þus: Þou owest to haue gostly comforte, yf þou besy the desyrynge & sekyng, for þer is more myrth in the desyrynge & sekyng of god þan [in] delytyng in hym; for whi þe more þou desirest & sekyst god, þe more comforte he schal bryng þe, & þe more swetnesse þou schalt fynde in hym, as mete sauereth more to an hungry man þan to an vnhungry man; & wit þou well þat heuenly comfortis schul not longe be deferred, yf worldly comfortis be shette owt by tribulacion, yf þou aske desyryngly & seke besylye, as Salomone seyth: *Desiderium suum iustis dabitur*, To ryztwismen schalbe zeuen her desyre &c.

Of the ix<sup>th</sup> profet of tribulacion. *Capitulum nonum.*

The ix<sup>th</sup> profet of tribulacion is þat it putteth þe vnto the mynde of god, & þe more þe tribulacion be<sup>6</sup>, þe more he impressith þe in his mynde. Not for þat god forgetteth þe or eny creature, þe which seiþe & knoweth all þe prayte of þe herte, but for þat scripture seith god foryettith a man þat tribulacion ys not zeuene to; for hym þat he sendyth tribulacion<sup>7</sup> he hath in mynd, zeuyng gostly comforte & incresyng of grace. Therfor O þou good soule, zef þou wilt be put in þe mynde of god in whoes mynd is þin helth & þi saluacioñ, in whoes foryetyng is þin harme & þi dampnacion, leren þerfor to suffre patiently aduersitees & tribulacions, & in þi<sup>8</sup> suffring þinke mekely in god, & he eftsons schall þinke mekly on the & merciably; for a trew frend þinketh more frendly on his frende þat is in disese, þan yf he were withowte desese. In figure here-of oure lord<sup>9</sup> seith Ex<sup>o</sup> iii<sup>o</sup>: *Vidi afflictionem populi mei qui est in Egipto, & clamorem eius audiu*, I haue seyen the desesis of my peple þat is in Egipt, & I haue herd hyr cryyng for þe duresse of hem þat bene ouerseers of þe werkes, & I know her sorrow, &<sup>10</sup> I haue goo downe to delyuer hem from þe hondis of þe<sup>10</sup> Egipcions. Therfor all-þouz þe Egipcions, þat is to sey euell men or enemyes, turmentyne & desesyne þe, be þou comforted, for þe merciable beholdyng of god in þi disese much more awayleth the; as we redine of Dauid, ii Regum xvi<sup>o</sup>, fleyng from his sone Absolone, þat Semey<sup>11</sup>, which was Dauid his enemye, cursed hym & spake euell to hym & seyde: *Egrederere egredere, uir sanguinum & uir. Beliall*, as who seith go þi weye go thi wey, þou mane of synnes & þou man of Belyall; and<sup>12</sup> Abisay, þat was Dauid is frend, seyng þis seyde to kyng Dauid: 'This dede hounde hath mysseyd or cursed my lord the kyng; I schal goo & smyte of his heed'<sup>12</sup>: & Dauid answerd: 'Suffer hym to mysseye or curse Dauid vp þe commaundement of god; perauenture god will be-hold my desese & yeld me good for his mysseyng & cursyng þis same daye'. Considre in þis þat Dauid wold suffer þe mysseyng or þe cursyng of þis aduersarye, þat he myzt gett þe blissyng of god; þan loke how much þou desire[st]<sup>13</sup> þe blessing of god, suffer so much<sup>14</sup> patiently þe mysseyng or cursyng of þe aduersarye, ffor pacience<sup>15</sup> of euell mennys cursyng disserueth to haue goddis blissyng. & þat is tokened where it is seyde Daniel iii<sup>o</sup>: That the angel went down with Azarye & his felowes in to þe forneis, & he made þe myddes of the forneis as a blowyng wynde of a dewe; but þe flame brent þe kyngis mynisters þat hett þe forneis, but sothly þe fyre touched not ne greued hym<sup>16</sup> in any maner. Lo here þou mayste see þat þe fire not onoly brente

<sup>1</sup> H & they.    <sup>2</sup> R be, r. he.    <sup>3</sup> H ben cleped.    <sup>4</sup> H but I am sory that.    <sup>5</sup> H in h.; L. nec inferius nec superius.    <sup>6</sup> H ys.    <sup>7</sup> H tr. to.    <sup>8</sup> om CRH.    <sup>9</sup> H o. l. Ihesu Cryste hym-selfe.    <sup>10</sup> om in H.    <sup>11</sup> Ms. semeth.    <sup>12</sup> H alters freely.    <sup>13</sup> Ms. desireth.    <sup>14</sup> RHC much more.    <sup>15</sup> L sufferentia.    <sup>16</sup> RC hem.

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hir fomen; but also it refreshed hem; be<sup>1</sup> which is vnderstond þat Crist is present with hem<sup>2</sup> þat be in tribulacion, & yeueth hem refreshynge in desese, & blessith hem þat ben mysseyde or cursed for his name. Therfor yf þou desyre refreshynge in tribulacion, & þin enemyes to be brent, suffer paciently tribulacions, for in tribulacion god is with þe, & fro tribulacion he schall delyuer the, & for tribulacion gret meed he schall yeld the. Of thes thre spekyth þe prophete where he seith þus: *Cum ipso sum in tribulacione, eripiam eum, et glorificabo eum*, I am with hym in tribulacion—lo here a graciouse fellowshyp<sup>3</sup> comfortyng; I schall delyuer hym—lo here a full feith of delyuerynge; & I schall gloryfye hym—lo here a sertyne hope of rewardynge.

## The x profet of tribulacion. Capitulum decimum.

The x profet of tribulacion is þat it makith þi praier to be herd of god; for it is note þe maner of god to put away the praier of hym þat is in tribulacione, but rather mekely to here his preuy praier. Wherof seith Salomon: *Eccc deprecationem lesi exaudiet*, Lo oure lord schall here þe praier of hym þat is hurte. Sothly god smytyth & chastiseth many men & sent hem tribulacion, for to compell hem to aske or to cry mercy, & þat þei schuldy[n] opyne hyr monthes to god in tribulacion for to aske help, which hadden schett hyr monthes frome hym in prosperite. Wherof seith seynt Austene þat god sendith tribulacion to some men to styre hem to aske þat he woll graunte<sup>2</sup>. In þe persone of such seith þe prophet: *Ad dominum cum tribularer clamavi, et exaudiuit me*, When I was in tribulacion, I cryed to oure lord, & he herd me. & þouze—all it hap þat in prosperite þou prayest god, þat prosperite schull not make þe to slowe, yet neuertheles it makyth the sume tyme both insolente<sup>4</sup> & slowe, so þat þi prayer in prosperite is not so spedfull as it [is] in aduersite. & all þouze aduersite occupye so much þin hert þat þou þenkest þat it hath none entente ne deuocion<sup>5</sup> lyke as it had in prosperite, yet þat same aduersite makith þi prayer more precious. And sothely all þouze tribulacion oppresse the so moch þat þou maist not open þi mouth to crye to god, certainly thi tribulacione crieth and prayeth to god for þe, so þat þou haue pacience; for as seith a gret clerke, *Magister Petrus*<sup>6</sup>, of Lazar, That als many woundis<sup>7</sup>, so many prayers or cryers he had to god: for when Lazar stilled<sup>8</sup> with his mouth, his woundis cryeden to god for hym. Wherof oure lord seyde to Cayme þat had kyled his broder Abell, Genes.: *Vox sanguinis fratris tui Abel clamat ad me de terra*, The blood of thy broder Abell crieth to me fro the erth. Thus þan ite schewyth<sup>9</sup> þat tribulacion makith the prayer þe more precieuse & þe more acceptable to god. Tribulacions ben as it were a payment for a letter seled of delyueryng; wherof seith Iob: *Quis michi det ut ueniat petitio mea, et quod expecto tribuat*<sup>10</sup> *michi deus; qui cepit me ipse me conuertat*<sup>11</sup>, *soluat manum suam et succidat*<sup>12</sup> *me, & [hec] michi sit consolacio ut affligens me dolorem*<sup>13</sup> *non parcat*: Who sch<sup>l</sup> geve me myn askynge, & who schal graunt me þat I abyde? god þat began me, he comforte<sup>14</sup> me, louse he his hondis<sup>15</sup> & cut me vp, & þat be to me comforte þat he turmentynge me spare not my sorrow. Note well þat Iobe, which had lost his possessions, his sonnes & his douzters, & all his body was smyten with woundes of leper fro þe sole of the fote vnto þe ouer-part of þe heed, & was repued of his frendis & scorned of his wyfe, he desired in none other þinge comforte, but þat god schulde not spare hym. Yf þou aske what pertyneth [it] to his delyueraunce, hit may be answered þus: he asketh his<sup>16</sup> affliction<sup>17</sup> or turmentis, for his turmentis wer<sup>18</sup> paymentis of his dettus<sup>19</sup>; [as]<sup>20</sup> it is vsed in som place þat whan a pore man drynketh in a tauerne & hath not wher-with to paye his scott, he asketh to be bettun & so to be delyuerde. Yf þou aske where-in was [the]<sup>21</sup> comforte of this Iobe when he asked to be turmentyde: Seynt Gregor answeryth & seith That god

<sup>1</sup> Mss. þe.    <sup>2</sup> H alters freely.    <sup>3</sup> om in H.    <sup>4</sup> L te somnolentum reddid.    <sup>5</sup> L quod non sit ita intentum orationi in aduersitate.    <sup>6</sup> L m. P. Lombardus.    <sup>7</sup> RHC as he had.    <sup>8</sup> L tacebat.    <sup>9</sup> L patet.    <sup>10</sup> Ms. tribulat.    <sup>11</sup> V conerat; H confortat.    <sup>12</sup> Ms. succidit; V scindat.    <sup>13</sup> V dolore.    <sup>14</sup> RHC conuerte.    <sup>15</sup> RHC honde.    <sup>16</sup> Mss. of his.    <sup>17</sup> Mss. affections.    <sup>18</sup> RC wore.    <sup>19</sup> HC letters.    <sup>20</sup> Ms. &.    <sup>21</sup> Mss. his.

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spareth *sum* men here *in* þis world, to turmente hem afterward, & som men he turmentith here which he afterward [wil]<sup>1</sup> spare. The *comforte* of Iobe was, þat he wist well be *present tribulacion* he schuld escape<sup>2</sup> euerlastyng dampnacion—ffor, as it is seyð: *Non iudicabit bis deus in idipsum*, God schall not punnysh or deme twyse for o þing. & þerfor þis same Iobe, þat askith þat god schuld not spare hyme here in þis world, asked in a nother place and [seid]: *Parce michi domine*, Lord spare me *in tyme comyng*. Therfor þat god spare þe *in tyme comyng*, suffer paciently here in þis world tribulacion; for tribulacion sauith the soule, as Iob seith: *Ipse vulnerat & medicinat*, he wondyth & he helyth; for he woundeth the body, & helyth the soule.

Of the xi profett of tribulacion. *Capitulum vndecimum.*

The xi profit of tribulacion is þat it kepþe & norissþeth þe herte. Sothly ryzt as fyre is kept *in* asshis, ryzt so þe hertis of þe frendis of god arne kept in tribulacion. Therfor oure lord commaunded Exodi, *quod tabernaculum saccis<sup>3</sup> silicinis cooperiretur*: þat þe tabernacle of god schuld be heled with heren sackis, and<sup>4</sup> goddis rich vessellys of gold & siluer a-yence wyndis & reynes; in tokenyng þat vertues of goddis seruau<sup>5</sup>tis, & namly mekenesse, ben kept *in aduersite* of tribulacion. For tribulacion inforceth<sup>5</sup> the herte to þenke on þe wrecchidnesse of his owen infirmitee, & so it constreyneth a man to be meke, whan<sup>6</sup> worldly prosperite had enhauced hym be veyne-glorye above hym-selfe. Also tribulacion norysþeth the herte, as a norice her chyld. For as a moder *with* chyld cheweth hard mete, which the chyld may [not] chewe, & drawith it in to her body where þat mete is turned into mylke to norissþ the<sup>7</sup> chyld, so Crist. þat<sup>8</sup> in holy chirch<sup>9</sup> is clepid oure moder for þe gretnesse of hys tendyr love þat he hath to vs, he chewed for vs bitter paynes, hard wordis, repreves & sclaudrys, with bitternesse of his passion þat he suffred for us, to norysþ us & strength us gostly by ensample of hym to suffer tribulacions & aduersitees of þis world. As wyne þat is clensted þorrow a bage-ful of *spicis*, chaungith his owen sauoure, drawyng to hym the sauour of þe *spicis*, so a man suffryng tribulacion oweth to clense hyme<sup>10</sup> by the blessed body of oure lord Ihesu, *consideryng* þe passyon þat he suffred for hym; & so schul it be swete & tollerable, þat to-fore semed full bitter & vtollerable &c.

Of the xii profett of tribulacion. *Capitulum duodecimum.*

The xii profet of tribulacion is þat tribulacion is a certeyne tokyne of loue þat god hath to hem þat [it] is sente to. Wherof he seith: *Quos amo, arguo & castigo*, Hem þat I loue I vndernym & chastiseth<sup>11</sup>. & also Salomon seith *Ecci.*: *Qui diligit filium, assiduat ei flagella*, He þat loueth his sone, he scorgith it oftentimes. Whereof seith seynt Ierome: *Summus pater Ihesus Christus filios suos semper sub aliquo flagello uel uirga retinet, ut quando eripiuntur ab vno, sub alio capiuntur*: Oure sayoure<sup>12</sup> fader Ihesu Criste kepith euer his children vndyr a scorge or a rodde, & whene þei bene delyuerd of oone þei bene cawzt of a nother. But oure god meke fader sent not all his scorgyngis all at onys togeder, but one after another, knowyng oure frelte; ffor he will þat no mane perisshe, but he will þat all men be saafe. But euell men & wicked þat leuen hym not ne louyn hym notte, þe which leuen *with*-owte scourage or tribulacion, whan<sup>13</sup> no correccion of chastisyng may *with*-drawe heme fro her errowris, God schal ponyssh *with* all his arrowes of vengeaunce. For sothly all tormentis þat now ben departed abowzt in all þis world, than schulbe gadered to-gider & abyde as in her owen<sup>14</sup> place; as oure lord seith *Deuteronomii xxxii*<sup>o</sup>: *Congregabo super eos mala, & sagittas meas complebo in eis*, I schal gader to-gider euell þingis vpone euell

<sup>1</sup> om in Mss.; H spareth.    <sup>2</sup> H nat haue.    <sup>3</sup> Mss. sacris.    <sup>4</sup> 1st tr. þo whilke seekes  
couerde þo preciose curtynes and.    <sup>5</sup> Ms. (& CR) conforteth.    <sup>6</sup> 1st tr. whom.    <sup>7</sup> HC of  
the.    <sup>8</sup> Mss. þat is.    <sup>9</sup> L in Scriptura.    <sup>10</sup> r. it.    <sup>11</sup> RC chasty.    <sup>12</sup> r. souereyn.  
<sup>13</sup> 1st tr. & whom.    <sup>14</sup> r. as in o. pl.

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men, & I schall spende all myne arowes of vengeance amonge hem. *Perfor* þou good soule, yf þou wilt be loued of god, will þou not put away tribulacions, for þey schewen to þe wittnesse & tokens of þe lone of god. But *peraventure* yf þou seiest þat goddis childerne take of hym boþe good þingis & euell þingis, [why is þe]<sup>1</sup> takynge of euell þingis schewynge or tok[n]ynge<sup>2</sup> of þe loue of god more þan þe takynge of good þingis? To this may be answeryd þat god geuyth many good þingis & gret to his *spiritual* frendis, & better & gretter to hem þat he loueth more; but þe blissed fader of heuen louith *with-oute comparisone* more his blissed sone oure lord Ihesu Crist þan all þe world, & yet he sent hym here many anguyshis, pouertes, tribulacions, aduersitees, sclauders, repreves, scornyngeis, many woundis, & cruell deth, & but fewe *temporall* goodis. Than is þe zefte of aduersite more schewynge [or] tokyne of loue of god þan þe zefte of *temporall prosperite*. Also *forþermore* oure lord Ihesu Criste goddis sone, þat leued here in þis world, as a wise *marchaunte* vsed to ches good *marchaundyse* & refused þe bad; for when þei wold haue maade hym kynge of Iude, he refused it & ches rather to flee in to deserte, & when þei souzt him to turment hym & to sle hym, he fled not but ches rather for to deye & seid *Ego sum*, I am he whome ze sech. Pan yf Crist was wisest in chesyng, þe which ches aduersitees, þei bene moch folys þat dispisene tribulacion & aduersitees, & chosyn<sup>3</sup> worldly prosperitees þat may not deluyner hem in tyme *commynge* from þe handis of her enemyes, the cruell fendis. Suffer þan *with* Criste tribulacion, [þat] þou moʒ take afterward þe crowne of lyfe in the blysse of heuen; for sothly [othir-wyse] mayst þou not come to þat blysse, for the apostill seith: *Per multas tribulaciones oportet nos intrare in regnum celorum*, Hit behoueth us by many tribulacions to entre in to þe kyngdome of heuen. To the which kyngdome brynge he all us, That suffred deth oure lord Ihesus, amen.

<sup>1</sup> so R; C which is the.<sup>2</sup> Ms. tokyng, RC tokyn.<sup>3</sup> RC chesyn.

## 7. (The boke of the craft of dying).

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[Other Mss.: Reg. 17 C XVIII f. 24, C.C.C. Oxf. 220, Harl. 1706 f. 26, Douce 322, Addit. 10596, Ff. V. 45. Rawl. C 894 (Reg., CCC.), and Harl. (Douce) represent 2 groups of Mss., from both of which the text has been reconstrued; a 3<sup>d</sup> group is Ff and Addit. Tanner p. 375 ascribes this piece to R. Rolle, but it is a later translation of a Latin tract (by R. Rolle?) 'De arte moriendi' (in Mss. C.C.C. Oxf. 226, Merton 204, Magd. 72, New Coll. 304; beg.: Cum de presentis exilii miseria mortis transitus moriendi imperitiam &c.).

Here begynneth the boke of crafte of dyinge.

FOR as much as þe passage of deth owt of the wrecchidnesse of the exile of this world for vnkunnyng of dyinge, not oonly to lewd men but also to religiouse men<sup>1</sup> & deuoute personys semith wonderfull harde & ryzt *perloue* & also ryzt ferefull & horrible: *þerfor* in this present *mater* & tretis, þat is of the crafte of dyinge, is draw & conteyned a schorte maner of exortacion for techynge & confortynge of hem þat bene in poynt of deth. This maner of exortacion ought sotely to be considryde, notid & vnderstond in the syght<sup>2</sup> of manyns soule, for douztles yt is and may be profitable generally to all cristen men & women<sup>3</sup> to haue þe crafte & knowynge<sup>4</sup> forto dye well.

<sup>1</sup> om in H.<sup>2</sup> CA insight.<sup>3</sup> H to lerne.<sup>4</sup> HA knowlege.

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This mater &amp; tretis conteyneþe VI partis :

The firste is [of]<sup>1</sup> commendacion of deth, & of cunynge to dye well. The secunde conteyneth þe temptaciouns of men þat dyene. The thrid conteyneth þe interrogacion þat schuld be asked of hem þat bene in her deth-bed while þei may speke and vnderstand. The iii<sup>th</sup> conteyneth ane informacion with certeyne obsecracions to hem þat schulden dye. The fyfte conteyneth an instruccion vnto hem þat schulden dye. The vi conteyneth praiers that schulden be seyð vpon heme þat bene adyinge of sum man<sup>2</sup> þat is abovte heme.

Capitulum primum. The ffirst chapter is of commendacion of deth, & [of] cunynge for to dye well.

Thouze bodyly deth be most dredfull of all ferefull þingis as the philosopher seith in the thrid boke of Etikis, yet<sup>3</sup> spirituall deth of þe soule is as much more horrible &<sup>4</sup> detestable as the soule ys more worthy & more precious þan þe body,<sup>5</sup> as the prophet Daud seith *Mors peccatorum pessima*, The deth of a synfull man ys worst of all dethis; but as the same prophet witnessith: *Preciosa est in conspectu domini mors sanctorum eius*, The deth of good men is euer precious in the syt of god, what maner of bodyly deth þat euer thei dye. & þou schalt vnderstand also þat<sup>6</sup> not only the deth of holy martires is so precious, but also þe deth of all other ryztfull & [good]<sup>7</sup> cristen men; & ferthermore douzlesse þe deth of all synfull men, how longe, how wicked & how cursed þei hane bene all her lyfe be-fore to<sup>8</sup> her laste ende, & þei dye in þe state of verry repentaunce & contricion & in þe<sup>9</sup> verrey feith & vnite & charite of holy chirch, is acceptable & precious in the sight of god; as seint Iohn seith in þe apocalipse: *Beati mortui qui in domino moriuntur*, Blessed be all ded men þat dien in god. & þerfor god<sup>10</sup> seith in<sup>11</sup> the fourth chapter of the boke of Sapience: *Iustus si morte preoccupatus fuerit in refrigerio erit*, A ryztfull man þouze he be hasted or hastyly or sodenly dede, he schalbe had to a place of<sup>12</sup> refresshyng. & so schal euery man þat dieth, yf it so be þat he kepe hym-selfe stably & gouerne hym wisely in þe temptacion[s] þat he schall haue in the agony (or stryfe)<sup>13</sup> of his deth as it schalbe declared afterward. And þerfor of þe commendacion of [þe deth of] good men only, a wyse man seyth þus: 'Deth is noþing els but a goynge owt of presone, & endynge of exile, a<sup>14</sup> dyschargynge of a heny bordone þat is þe body, fynnysshyng of all infirmytees, escapyng of all perellys, distroyng of all euell þingis, brekyng of all bondis, payng of dette<sup>15</sup> of naturall dutee<sup>16</sup>, turnyng azen into his contree, & entring into blisse & ioye'. & þerfor it is seyde in þe vii chapter of Ecclesiastes<sup>17</sup>: *Melior est dies mortis die natiuitatis*, The [day]<sup>18</sup> of mans deth is better þan þe day of his birth—& þis is [to] vnderstand<sup>19</sup> oonly of goodmen & þe chosyne peple of god, for to euel men & repreuable neþer þe day of hir byrth neþer þe day of her deth may be called gode. & þerfor euery good parfit cristen man, & also euery oþer mane þouze he be vnparfite & lat conuerted for synne, so he be verryly contrite & beleuyth in god, schuld not be sory ne troubyld neþer dred þe deth of his body in what maner of wise & for what maner of cause þat he be pute therto, but gladly & wilfully, with reson of his mynde þat rulyth his sensualyte, he schuld take his deth & suffer it patiently, conformyng<sup>20</sup> & commityng fully his wyll<sup>21</sup> vnto goddis will [& disposicion alone, if he will go hens and dye well] & surely, witnessynge þe wise man seiyng<sup>22</sup> þus: *Bene mori est libenter mori*, To dye well is to dye gladlye & wilfully. & þerfor he addith þerto & seith: *Vt satis vixerim nec anni nec dies faciunt, sed animus*, Nether many dayes nether<sup>23</sup> many zeres cause me to sey & fele þat I hane leued longe Inow, but oonly the resonable<sup>24</sup> will of myn herte & of my soule. Sith more þan<sup>25</sup> þat of dute & of<sup>26</sup> naturall ryzte all men muste nedly dye, & þat whan [&] how

<sup>1</sup> Ms. a.      <sup>2</sup> H of hem.      <sup>3</sup> Ms. þat.      <sup>4</sup> H & more.      <sup>5</sup> H for as.      <sup>6</sup> om in H.  
<sup>7</sup> Ms. trew, H good.      <sup>8</sup> H vnto.      <sup>9</sup> H &.      <sup>10</sup> Ms. dettis.      <sup>11</sup> Ms. dutees.      <sup>12</sup> Ms.  
Ecclesiastics.      <sup>13</sup> Ms. end.      <sup>14</sup> H to v.      <sup>15</sup> Ms. confermyng.      <sup>16</sup> H hym fully.  
<sup>17</sup> H that seyeth.      <sup>18</sup> H ne.      <sup>19</sup> Ms. (& RC) vnresonable.      <sup>20</sup> Ms. þou.      <sup>21</sup> om in H.

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& where þat<sup>1</sup> almyzti god will, & goddis will is euermore & ouyr—all good in all þingis, good<sup>1</sup> & iuste & ryztfull, for as Iohñ Cassian seith in his Collacions: 'Almyzty god of his wisdome & his<sup>1</sup> goodnesse all þingis þat fall, both prosperite & aduersite, disposith euer finally for oure profete & for þe beste for us, & more prouideth & is besy<sup>2</sup> for þe hele & saluacion of his chosyn children þan we oure-selfe may or can be'; and sith, as it is<sup>3</sup> afore seyde, we may not in no wise nether flee ne<sup>4</sup> escape nether chaunge the in-uitable (or [in]-eschewable)<sup>1</sup> necessite & passage of deth: therefore we ought to take oure deth whan god will wilfully & gladly without any gruchchyng or contradiccion, þorouȝ þe myzt & þe<sup>1</sup> boldnesse of þe will of oure soule vertuously disposed & gouerned by reason & verry discrecion, þouȝe þe lewd sensualite & the<sup>1</sup> freelte of oure flessħ naturally gruch or stryue þere-azenge; wherof<sup>5</sup> Seneca seith thus: *Feras, non culpes, quod immutare non potes*<sup>6</sup>, Soffer esely & blame þou<sup>1</sup> nouȝte þat þou maist not chaunge ne voyde; & þe same clerke addith & seith: *Si uis ista cum quibus uergeris efugere, non ut alibi sis oportet sed alius*, Yf þou wilt ascape þat at þou art streitly be-trapped in, it nedith not þat þou be in a noȝer place, but þat þou be anoȝer man. Forþermore, þat a cristynman may dey well & surely, hym nedith þat he cun dey: and as a wiseman seyth: *Scire mori est paratum habere cor suum et animam ad superna, ut quandocunq; mors venit paratum cum inueniat ut absque omni retracione eam recipiat, quasi qui socii sui dilecti aduentum desideratum expectat*; To cun dey is to haue a herte & a soule euer redy vp to godward, þat whan þat<sup>1</sup> euer deth com he may be founden a<sup>1</sup>-redy, & withoute any retraccion<sup>7</sup> or withdrawyng receyue hym as a man wold receyue his welbelouyd & trusti frende & felow<sup>8</sup> þat he had long<sup>9</sup> abyde and lokid after<sup>10</sup>. This cunnyng is most prophe-table of all cunnyng; in þe which cunnyng religious men<sup>11</sup> specially more þan oȝer, & euery day contynually schuld stody more diligently þan oȝer men þat þei myzt apprehende yt, namely for þe state of religyone askiþ & requireth it more in hem<sup>12</sup> þen in other, not-withstandyng þat euery seculer man, boȝe clerke & laye-man, where<sup>13</sup> he be disposed<sup>14</sup> to dye or no yet neuerþesse he must nedis dye whan god will. Therfor ought euery man not only religious but also euery good & deuouȝt cristen man þat desireþ to dye well & surely, leue in such wise & so be<sup>1</sup>-haue hym-silfe all-wey þat he may sauely deye euery oure when god will, & so he shuld haue his lyfe in pacience, & his deþ in desire, as seynt Poule had whan he seyde: *Cupio dissolui & esse cum Christo*, I desire & coueit to be dede & to be with Crist. / & þus much suffisith at þis tyme schortly seyde of þe crafte<sup>15</sup> of dyinge.

The second chapter is of þe temptacion[s] of men that dyene. Capitulum secundum.

Knowe all men douztles þat men þat dyen in her last siknesse & ende hane grettest & most greuous temptacions, & such as þei neuer had be-for in all her lyfe; & of þese temptacions v be most principall. The first is of þe feiþe, for as much as feyth ys fundament of all mannys soule-hele, wittnessyng the apostill þat seiþe: *Fundamentum aliud nemo potest ponere*, Oȝer fundament no man may put; & þerfor seynt Austen seiþe: *Fides est bonorum omnium fundamentum & humane salutis incinium*, Feiþe is fundament of all goodnesse, & begynnynge of mannys hele; & þerfor seiþe seint Poule: *Sine fide impossibile est deo placere*, Yt is vnpossible to plesse god withoute feiþe; & seynt Iohñ seyth: *Qui non credit iam iudicatus est*, He þat beleuith not is now demyd. & for as much [as]<sup>16</sup> þere is such & so gret strength in feiþe þat withoute it no man may be sauid, þerfor þe deuyll with all his myzte is besy to auerte<sup>17</sup> fully a man fro þe feiþe in [his]<sup>18</sup> last ende, or yf he may not þat<sup>1</sup>, he laboriþe besily to make hym douzt þerin or sumwhat draw hym out of þe wey, or disceyue hym with som maner of super-

<sup>1</sup> om in H.    <sup>2</sup> H besyer.    <sup>3</sup> H hit ys as.    <sup>4</sup> H neyther.    <sup>5</sup> H wherfore.    <sup>6</sup> H vales.  
<sup>7</sup> Ms. detracion.    <sup>8</sup> Ms. folow.    <sup>9</sup> Ms. lond.    <sup>10</sup> H fore.    <sup>11</sup> Ms. a r. man.    <sup>12</sup> in hem  
om in H.    <sup>13</sup> HC whether.    <sup>14</sup> H d. & redy.    <sup>15</sup> H cr. off the scyence.    <sup>16</sup> Ms. þat.  
<sup>17</sup> Ms. aduerte.    <sup>18</sup> Ms. þe.

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sticjose & false<sup>1</sup> errorris or herisies. But every good cristene man is bound naturally<sup>2</sup> namely habituelle þouz he may not actually & intellectually apprehende hem<sup>3</sup>, to beleve & full feiþe & credence yeue not only to þe principall articles of þe feiþe but also to all holy wrytt in all maner of þingis, & fully to obey þe statutis of þe chirch of Roome, & stabilly to abyde & dey in hem; ffor<sup>4</sup> also sone as he begynneþe to erre & douzt in eny of hem all, as sone<sup>5</sup> he goþe out of þe weye of lyfe & his<sup>6</sup> soule-hele. But witt þou well *withowte doute þat in þis temptacion*, & all oþer þat followene after, the deuyll may not noy þe ne preuaile ayence no mane in no wise as longe as he hath vse of his free will & of<sup>7</sup> reason well disposed, but yf he will wilfully consent to his temptacion; & þerfor no verrey cristen man ouzt not to dred eny of his illusions or his false persuasions or his feyned feryngis or gastyngis<sup>8</sup>, for<sup>9</sup> Crist hym-selfe seiþe in þe gospell: *Diabolus est mendax & pater eius*, The deuell is a lyar & fader of all lesyngis; but manly þerfor & styfflye & stedfastly abyde & perseuyr & dey in þe verrey feiþe & [vnite]<sup>10</sup> & obedyence of oure moder holy chirch. & it is ryght prophetable & good, as it is vsed in some re[li]gionis<sup>11</sup> whan [a] man is in his agonye (or stryfe) of dyinge, *with an hyz voice oft-tymes to sey þe crede before hym, þat he þat is sike may be [fortified]<sup>12</sup> in stableness of þe feiþe, & fendis þat mow not suffre to here ite mow be voyded & drawn<sup>13</sup> away from hym. Also [to]<sup>14</sup> stableness of verrey feiþe schuld strength a sike man principally the stable feiþe of oure holy faders Abraham, Isaac & Iacob, the perseuerantly abydyngþe feiþe of Iobe, of Raab þe womane, & Achior, & such oþer, [and also the feiþe of the apostils, and of]<sup>15</sup> martiris, confessours & virgyns vnnombirable; ffor by þe feiþe<sup>16</sup> all þo þat hane [be] of old tyme befor vs, & all þei þat be nowe & schalbe here-after, þei all plesene & haue & schall plese [god] bi feyth; for as it is aforseyd, *withoute feiþe it is imposible to plesse god. Also double profytt schuld induce every syke man to be stable in feiþe: One ys for feiþe may do all þingis, as oure lord hym-selfe witnessith in the gospell & seiþe: Omnia possibilis sunt credenti*, All þingis be possible to hym þat beleuyth stedfastly. An oþer is, for verrey feiþe gettiþ a man all þingis, as oure lord seiþe: *Quicquid orantes petitis, credite quia accipietis, & fiet vobis*, What þinge<sup>17</sup> þat<sup>18</sup> euer ite be þat ye wollen praye & [aske]<sup>19</sup>, beleuyth verryly þat ye schull take it & [ye] shull haue it, þouze þat<sup>20</sup> ye wold sey to an hyll þat he schuld lyfte him-selfe vp & fall in to þe see,—as þe hilles of Capsie be preier & peticion of kyngþe Alysaunder þe gret conqueroure were closed to-gider<sup>21</sup>. The second temptacion is disperacion, þe which is a-ynest hope & confidence þat every good<sup>22</sup> man schuld haue vnto god; for when a sike man ys turmentid sore & vexid with sorow & siknesse of his body, þan þe deuell is most besiest<sup>23</sup> to superad (or put-vpone)<sup>24</sup> sorrow to sorrow, with all þe weyes þat he may obiectyngþe his synnes ayence hym for to induce hym into dispeire. Furthermore, as Innocente þe pope in his þrid boke of þe wrecchidnesse of mankynd seiþe: *Euery man boþe good & euell, er his soule pas out of his body, he seith<sup>25</sup> Crist put in<sup>26</sup> þe crosse, the good man to his consolacion, the euell man to his confusion, to make hym aschamyd þat he hath lost þe frute of his redempcion. Also, the deuell bryngith agen to manys mynde that is in poynt of deth, specialli the synnes that he hath don & was not schreven of, to draw hym þerbye vnto dispeire. But þerfor ther schuld no man dispeire in no wyse; for þough eny o man or woman had do als many theftis or manslanters or as many other synnes as be droppis of water in the see & grauell-stones in the stronde, though he neuer had do penance for hem afore ne neuer had bene shreven of hem afore, neither þan<sup>27</sup> myzt haue no tyme for syknesse or lacke of spech or schortnesse of tyme to be shreuen of hem, yette schuld he neuer dispeire; ffor in such a cas verrey contricion of herte *with-in, with wyll to be schreven if tyme sufficed, is sufficient & acceptable<sup>28</sup> to god for to [s]aue hym with<sup>29</sup> euerlastyngly; as the prophet witnessith in the psalme: Cor contritum & humiliatum***

<sup>1</sup> Ms. f. maner of.    <sup>2</sup> om in H.    <sup>3</sup> Ms. hym.    <sup>4</sup> H And.    <sup>5</sup> Ms. as sone as.    <sup>6</sup> Ms. gnastyngis.    <sup>7</sup> H for as.    <sup>8</sup> Ms. humylyte.    <sup>9</sup> H religieuse.    <sup>10</sup> so RC; Ms. com-fortied.    <sup>11</sup> H dryven.    <sup>12</sup> Ms. þe.    <sup>13</sup> CR oþer.    <sup>14</sup> by þe f. om in H.    <sup>15</sup> Ms. also.    <sup>16</sup> Cf. Hist. de praeliis.    <sup>17</sup> H besy.    <sup>18</sup> H seeth.    <sup>19</sup> H on.    <sup>20</sup> H accepte.    <sup>21</sup> Ms. (& RC) for to haue hym with hym.

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*deus non despicies*, Lord god thou wilt neuer dispice a contrite & a meke hert; and Ezechiel seith also: *In quacunq̄ue hora conuersus fuerit peccator et ingemuerit, saluus erit*, In what oure þat euer it be þat the synful man is sory inward & conuerted from his syne, he schalbe saued. & þerfor seynt Bernard seith: The pite & þe<sup>1</sup> mercy of god is more þen eny wickidnesse; & Austene vpon Iohñ seith: We schuld neuer dispeire of [no]man als longe as he is in þis bodily lyfe, for þere is no syn so gret but it may be helyd, outakyn dispaire alone; & seynt Austen seith also: All synnes þat a man hath done afore<sup>1</sup>, mow not noye ne dampne a man, but he be well a-payde in his herte þat he hath don hem. Perfor no mane schulde dispaire, <sup>2</sup>þouze it were so &<sup>3</sup> it were possible þat he alone had don all maner of synnes þat myzt be done in þe world; for be dispaire a man gettith nouzt ellys but þat god is moch<sup>4</sup> more offendid þerby, & all his oþer synnes bene more greuouse in goddis syzt, & euerlastyng payne is therby augmentyd infinitlye to hym þat so dispaireth. Therfor a-yenge dispeire for to induce hym þat is syke & laborith in his dying to verry trust & confidence þat he schuld principally haue to god at that tyme, the disposicion of Criste in the crosse schuld gretly draw hym, of the which seynt Bernard seith thus: What man is it þat schuld not be rauysshed & draw to hope & to haue full confidence in god, & he take heed diligently of the<sup>1</sup> disposicione of Cristis body in the crosse; take heed & see his heed enclyned to salue the, his mouth to kysse the, his armes I-spredd to be<sup>1</sup>-clyp the, his hondis I-thrilled to yeue the, his syde opened to lone the, hys body alonge strauzt to yeue all hym-selfe to the. Therfor no man schuld dispeire [of]<sup>3</sup> foryeuenesse, but fully haue hope & confidence in god; for the vertu of hope is gretly commendable & of gret merite before god, as the apostill seith & exortith us: *Nolite amittere fidenciam vestram, que magnam habet remuneracionem*, Lesith not youre hope & confidence in god, þe which hath gret reward of god. Forthmore þat no synfull man schuld in no wyse dispeire haue he synned neuer so gretly ne neuer so sore ne neuer so ofte, ne neuer so longe contynued therein, we haue [open]<sup>6</sup> ensample [in]<sup>7</sup> Peter þat denyed Crist, in Poule þat persued holy chirch, in Matheu & Zache the publicanes, in Mary Maudeleyne the synful woman, in the woman þat was takyn in avoutry, in the thefe þat hong<sup>8</sup> on the crosse be-sid Crist, in Mary Egipciane, & vnumberable oþer greuouce & grete synners. The thrid temptacion is in-pacience, the which is ayenst charite bi the which we be bounden to loue gode above all þingis; for þei þat bene in syknesse in her deth-bed suffren passyngly gret payne & sorrow & woo, & namly they þat dyen not be nature & course of age þat hapynneth<sup>9</sup> ryght selde as [open]<sup>10</sup> experience scheweth all daye to euery mane<sup>11</sup>, but dyen oft-tymes thorow an accidental seknesse, as a fever, a posteme & such other greuouse & paynfull & long seknes, the which many men, & namly hem the which bene vndisposed to dye & dyen ayenst her wyll, & lackene verry charite, makyth so incapcyent & grucchyng, þat other-while thorow woo & inpacience þei be-com wood & witles, [as]<sup>12</sup> it hath ofte be seyen in many men; & so be þat it is open & certeyne þat þey þat dyen in þat wyse faylen & lac verry charite, wittnessyng seynt Ierome þat seith þus: *Si quis cum dolore egritudinem uel mortem suscipit, signum est quod deum sufficienter non diligit*, that is to seye: Who so takyth syknesse [or deth] with sorrow & displesaunce of herte, it is ane open<sup>13</sup> sygne þat he louyth not god sufficiently. Therfor a man þat wyll dey well, yt is nedfull þat he gruche not in no maner of seknesse þat fallyth to hym be-fore his deth or in hys dyinge, be yt neuer so paynefull or greuouse, longe tyme or schort tyme duryng; for as seynt Gregory witnessith in his Morallys: *Iusta sunt [cuncta] que patimur, et ideo valde iniustum est si de iusta passione murmuremus*: All þingis þat we suffren we suffyr ryghtfully, & þerfor we ben<sup>14</sup> vnryztfull yf we grucch of þat we suffer ryztfully. Than euery man schuld be pacient, [for] as seynt Luke seith: *In paciencia vestra possidebitis animas vestras*: In youre pacyence ye schull possesse<sup>15</sup> youre soules; for [as]<sup>16</sup>

<sup>1</sup> om in H.    <sup>2</sup> Ms. for þouze.    <sup>3</sup> H þat.    <sup>4</sup> H m. dyspleased & moch m. o.    <sup>5</sup> Ms. for.  
<sup>6</sup> Ms. (& RC) vpon an.    <sup>7</sup> Ms. of.    <sup>8</sup> H hyng, R henge.    <sup>9</sup> H happeth.    <sup>10</sup> Ms.  
vpon.    <sup>11</sup> H techeth men.    <sup>12</sup> Ms. (& RC) &.    <sup>13</sup> H o. & a certeyne.    <sup>14</sup> H gretely v.  
<sup>15</sup> H welde.    <sup>16</sup> H for as.



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be pacience manyns soule is trewly<sup>1</sup> had and kept, so<sup>2</sup> be vnpacience & murmuracion it is loste & dampned, wittnessyng seynt Gregory in his omely þat seith þus: *Regnum celorum nullus murmurans accipit, nullus qui accipit murmurare potest*, Ther schal no man haue þe kyngdom of heuen þat grucchit[h] & is impacient, and ther may no man gruch þat hath it. But as þe gret clerke Albert seyth, spekyng of verry contricion: [If] a verry contrite man offerryth hym-selfe gladly to all maner affliction of seknesse & ponysshynge of his synnes, þat he may therby satisfye god worthly for his offensis: moch more [þan] schuld euery sike man suffer paciently & gladly his owen seknesse a-lone, þat is lyzter withoute comparision þan many syknessis þat<sup>3</sup> other men suffer; namlye sythen þat siknes be-fore a manns deþe is as<sup>4</sup> a purgatory to hym whan þat<sup>4</sup> it is suffred as it ought, þat is to vnderstonde, yf it be suffred pacientlye & gladly, with a fre [kynd]<sup>5</sup> wyll of herte. For as the same clerke Albert seyth: we hane neede to haue a free kynd wyll to god not only in such þingis as bene to oure [consolacion, but also in such þingis as bene to oure]<sup>6</sup> affliction. [And]<sup>7</sup> seynt Gregor seyth: *Diuina dispensacione agitur ut prolixiori vicio prolixior egritudo adhibeatur*, It is do by the dispensacion &<sup>8</sup> þe ryztfull ordynacion of god þat to the lenger syn is ordeyned the lenger siknesse. & þerfor lett euery sykman & namely he þat schall dye, sey as seynt Austen dyd<sup>9</sup> to god: *Hic seca, hic vre, ut in eternum michi parcas*, Here cutt, here brenn, so þat þou spare me euerlastynglye. And seynt Gregor seyth: *Misericors deus temporalem adhibe[t] seueritatem, ne eternam inferat vlcionem*, God þat is mercyfull yeveth his chosyn children temporall ponysshyngis<sup>10</sup> here, lest he yeve hem euerlastyng vengeance ellys-where. This temptacion of impacience fyzteth ayenst charite, & with-oute charite may no man be saued; & therfor, as seith seynt Poule: *Caritas [vera] paciens est, omnia suffert*, Verry charite ys paciente & suffreth all þingis. & in þes wordis yt is notably to be marked þat he spake of suffryng of all þingis, & oute-take<sup>11</sup> noþing: þan schuld all syknesse of the body [bi reson] be suffred paciently without murmuracion or<sup>12</sup> difficulte; and therfor seynt Austen seyth: *Ananti nichil difficile uel*<sup>13</sup> impossible, To hym þat loueth ther is no þinge hard ne no þinge impossible. The III<sup>th</sup> temptacion is complacens or plesauce of a man þat he hath in hym-selfe, þat is spirital prid, with the which þe devyll temptyth & vexith most relygious & deuoute & parfite men; for when þe deuel seth þat he may not brynge a man oute of þe feiþe<sup>14</sup>, ne may not induce hym vnto<sup>15</sup> dispaire, ne into impaciens: þan he assaileth hym be complacens of hymselfe, puttyng such maner of temptacions in his herte: O how stable arte þou in þe feiþe, how stronge in hope, how sad in pacience! O how many good dedis hast þou do! & such oþer pouzttis. But ayenst þese temptacions Isodur seyth thus: *Non te arroges, non te iactes, non te [insolenter] extollas*<sup>16</sup> vel de te presumas, nichil boni tibi tribuas, Ne best þe not, ne vaunte þe not proudly, ne make not moch of thi-selfe wantonly, neþer adiecte<sup>17</sup> no goodnesse to þi-selfe. For a man may haue so much delectacion in such [maner of complacens]<sup>18</sup> of hym-selfe þat a man schuld be dampnyd euerlastyngly þerfor. And þerfor seynt Gregor seyth: *Quis reminiscendo bona que gescit dum se apud se erigit, apud auctorem humilitatis cadit*: A man þat þinkeþe in good dedis þat he hath do & is proud therof<sup>19</sup> of hym-selfe, he fallith down anon þerfor be-for hym þat is auctor of meknes. & þerfor he þat schall dye most be ware when he felith hym temptid with pride, þat þan he low & meke hymselfe, þinkinge in his synnes & þat he wit neuer wheþer he be worþi loue or hate, þat is to sey saluacion or dampnacion. Neuerthelesse, lest he dispayre, he mote lyfte vp his herte to god by hope, þenkyng & remembryng<sup>20</sup> stably þat þe mercy of god is above all þinge &<sup>21</sup> all his werkis, & þat god [þat] is trewe in<sup>22</sup> all his wordis, & þat<sup>23</sup> is treuþe & ryztwysnes þat nether begileþe neþer is begiled, be-hight & swor<sup>24</sup> by hym-selfe & seid by the prophet: *Vino ego, dicit dominus*,

H sewrely.    2 H & so.    3 Ms. of þat.    4 om in H.    5 H f. & a kynde; Lat. cum gratitudine.    6 om.    7 Ms. as.    8 H dispos. of.    9 H seyde.    10 H punycion.  
 11 H toke.    12 H &.    13 H nichil.    14 H wey of f.    15 H into.    16 H insolenter tollas.  
 17 HA arette.    18 Ms. (& RC) temptacion.    19 H þerfor.    20 H reuoluyng.    21 all þ. & om in H.  
 22 Ms. &.    23 Ms. þat he.    24 Ms. sorry.

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*nolo mortem peccatoris*, God all-myȝti seith: be my lyfe, I will not the deth noþer the dampnacion of no synner or<sup>1</sup> of no synfull man, but þat he *conuerte* hymselfe to me & be sauēd. *Euery* man schuld followe seynt Antonye to whome the deuell seyde: 'Antony, þou hast ouercom me, for when I wold haue the vp by pride, þou kepist þi-selfe a-downe by meknesse, & when I wold draw þe downe by disperacion þou kepist þi-selfe vp by hope';—thus schuld euery man do both seke & hole, & þan ys the deuell ouer-com. The v<sup>th</sup> temptacion þat temptith & greuyth most carnall men & seculer men, [is]<sup>2</sup> ouer-much occupacion & besynesse a-bouzt outward temporall þingis [as her wyfes, her children, her carnall frendes, and wordly riches and other þingis]<sup>3</sup> þat þei haue loued inordinatly before. For he þat will dey wyll & surely, most vtterly & fully put oute of hys mynde all temporall & outward þingis, & plenerly<sup>4</sup> commytt hym-selfe all to god. & þerfor the gret clerke Dnns<sup>5</sup> (Scotus) seith þus vpon the fourth boke of Sentence: What man þat is seke when he seth þat he schall dey, If he put hys wyll þerto<sup>6</sup> to dey wilfully & consentith fully into deth as þonze he had chosyn hym-selfe [þe]<sup>6</sup> payne of þe<sup>3</sup> deth voluntarily, & so suffreth deth paciently, he satisfyeth to<sup>3</sup> god for all his<sup>3</sup> veniall synnes, and forthermore he takyth aweye<sup>7</sup> a parcel<sup>8</sup> of satisfaccion þat he oweth to do for dedly synnes. & þerfor it is ryght profitable & necessarye in such a poynte [of]<sup>9</sup> nede þat a man conforme his will to goddis will in all þingis [as]<sup>10</sup> euery man owzt both seke & hole. but seld it is seyne þat any seculer & carnall man or religiouse man [other]<sup>11</sup> will dispose hym-selfe to deth<sup>12</sup>, other ferthermore, þat is wors, will here ony þinge of the mater of deth pouze in-dede he be laborynge faste to his ende-ward, hopynge þat he schall escape þe deth—& þat is [þe] most perlonis þinge & most inconuenient þat may be in eny cristen man, as seith the worthy clerke Cantor parisiensis<sup>13</sup>. But it is to be noted well þat the deuell in all þe temptacions above-seid may compell no man, [neither] in no maner of wyse prevayle ayenst hym to consent to hym, als long as a man hath the vse of reason with hym, but if he woll wilfully consent to hym,—þat euery good cristen man & also euery synful man be he neuer so grette a synner owzt to be were of aboue all thyngis. For þe apostell seyth: *Fidelis [est] deus qui non paciatur vos temptari supra id quod potestis, sed faciet etiam cum temptacione prouentum ut possitis sustinere*, God, he seith, is trew & will not suffice yow to be temptid more þan ye may bere, but he will yeue yow such supportacion in youre temptacion[s] þat ye may bere hem. Whervpon seith the glose: God is [trew]<sup>14</sup> in his promissis, & yeuyth us grace to withstond myȝtly, manly<sup>15</sup>, & perseuerantly: yevyng us myȝt þat we be not ouercome, [grace to gete vs meryte, stedfastnes to ouercome]<sup>16</sup>; with þat he yeueth such increse of vertu þat we may suffice, and not faylle ne fall. & þat is by mekenesse, for as seynt Austen seith: Thei breken<sup>17</sup> not in the forneyse þat hane not þe wynde of pride. Therfor euery man, ryghtfull & synfull, [ow]<sup>18</sup> hym-silfe fully vnto the myȝty honde of god, and so with his helpe he shall surely opteyne and haue the victorye in all maner of temptacion, seknesse & tribulacions, enylls & sorrowes, & deth therto.

The prid chapter conteyneþe the interrogacions þat schulden be asked of hem þat were<sup>19</sup> in her deth-bed while þei may speke and vnderstond. *Capitulum tertium.*

Now followyth the interrogacions of hem þat drawn to the deth-ward while þei haue reason with hem & her spech, for þis cause þat if ony man be not fully disposed to dye, he may better be enformed, & confortid<sup>20</sup> therto. And as Ancellyne<sup>21</sup> þe bisshop techith, the[se] interrogacions schuld be had vnto hem<sup>22</sup> þat ben in þat plyte. Fyrst aske hym þis: Brother, art þou glad þat þou schalt dey in

<sup>1</sup> of—or om in H.    <sup>2</sup> Ms. þat bene in.    <sup>3</sup> om in RC.    <sup>4</sup> H clerly.    <sup>5</sup> Ms. dinise, H Scotus.    <sup>6</sup> Ms. in to.    <sup>7</sup> Lat. immo affert aliquid ad satisfaciendum pro mortalibus.    <sup>8</sup> H parcellys.    <sup>9</sup> Ms. at.    <sup>10</sup> Ms. þat.    <sup>11</sup> H other, crossed out in R.    <sup>12</sup> H dye.    <sup>13</sup> sc. Petrus Cantor Paris. (d. 1197; Opp. in Migne 205).    <sup>14</sup> Ms. good.    <sup>15</sup> Lat. vtiliter.    <sup>16</sup> om.    <sup>17</sup> H brennen; (Lat. crepant).    <sup>18</sup> Ms. leue; H lowe hymselfe & submytte.    <sup>19</sup> al. ben.    <sup>20</sup> & c. om in H.    <sup>21</sup> = Anselme.    <sup>22</sup> Ms. hym.

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[þe]<sup>1</sup> ferth of Crist? The seke man seiþe, ze. Knowest þou well þat þou hast not do so well as þou schuldist haue do? He answereth, ze. Repentis þou þe þerof? He answerith, ze. Hast þou will to amend, & þou haddist space and lyfe<sup>2</sup>? He answerith, ze. Beleuist þou fully þat oure lord Ihesu Crist goddis son dyed for the? He answerith, ze. Thankyst þou hym therof *with* all thy herte? He answerith, ze. Beleuist þou verily that thow maist not be sauýd but be Cristis deth and his passion? He answerith, ze. Than þanke hym euer<sup>3</sup> therof<sup>4</sup> while the soule ys in þe body, and put all thi truste [in his passion and in his dethe onely, hauyng truste]<sup>5</sup> in no other þingis; to this deth commyt the fully, *with* þis deth couer the fully, [in this deth wrap all thi-self fully]<sup>6</sup>; and [if] it<sup>6</sup> com vnto thy mynde or by thin enmye be put in to thy mynde that god will deme<sup>7</sup> the, sey thus: Lord I put the deth of oure lord Ihesu Crist be-twene me & myn euell dedis, be-twene me and thi Iugement, other-wise I wyll not stryve *with* the; If he sey þat [thou hast]<sup>8</sup> deserved dampnacjon, sey thou azen: The deth of oure lord Ihesu Crist I put be-twene me and all<sup>9</sup> myn euell meritis, and the merite of his worthi passione I offre for the merite that I shuld haue had and alas I haue it not; Sey also: Lord<sup>9</sup> put the deth of oure lord Ihesu Criste be-twene me and thi ryztwysnes. Pan lat hym sey þis thrise: *In manus tuas [domine] commendo spiritum meum*, In to thin handis I commyt my soule; and lett the couent sey the same; and if he may not speke lett the couent, or þei þat stont aboute, sey thus: *In manus tuas commendo spiritum eius*, In thin hondis lord we commend his spirit or<sup>10</sup> his soule. And thus he dyeth surely, and he schal not dye euerlastyngly. But thouze þese interrogacionis above-seyd be competent and sufficient to religiose [and deuoute persones, neuertheles all crysten men bothe seculers and religiose], after the doctour<sup>11</sup> the noble clerke the chaunceller of Parise, in her laste end schuld be examyned, enquired and informed more certeynly [& clerly] of the state [&]<sup>12</sup> þe hele of hir soule[s]; and fyrst thus: Belevyst thowe principally<sup>13</sup> an fully in the articles of the feyth, and also all holy scripture in<sup>14</sup> all þingis after þe exposicion of the holy and trew doctours of holy chirche, and forsakist all heresies, erroris and oppinions dampnid by the church, and art glad also þat þou schalt dey in the feyth of Criste & in þe vnite & obediencie of holy chirche? The secound interrogacion schalbe this: Knowe[lege]st<sup>15</sup> þou þat oftentymes and many-maner wises and greuously þou hast offendid þi lord god þat made the of nouzt? For<sup>16</sup> seynt Bernard seiþe þus vpon Cantica canticorum: I know well þat þer maye no man be saned but yf he knowe hym-selfe, of the which knowyng weyith in a man the moder of his helpe that is humilite, and also the dred of god, the which drede [as it is the begynnyng of wisdom, so it]<sup>17</sup> is the begynnyng of helth of mannys soule. The thryde interrogacion schalbe this: Art þou sory in thy herte of all maner of synnes þat þou hast don ayenst the hyze mageste & þe loue & þe goodnes of god, & of all goodnes þat þou hast<sup>18</sup> not & myzttest haue do, & of all graces þat þou hast for-slewthed; not oonly for drede of deþe or ony other payne, but rather more for love of god & ryztwysnes and for þou hast displeased his grete<sup>19</sup> goodnes & kyndnes, & for þe due ordre of charite by the which we be bound to loue god above all þingis; & of all þese þingis þou askyst foryevnes of god? Desirest þou in þin herte also to haue verry knowyng of all the offensis þat þou hast doo ayenst god and for[yete]<sup>20</sup>, to haue speciaall repentance of hem all? The iii<sup>th</sup> interrogacion schalbe þis: Porposist þou verrily and art in full wyll to amende the, and þou myght leve lenger, and neuer to synne more dedly wityngly and *with* þi will, and rather þan þou woldist offend god dedly<sup>21</sup> eny more, to leve & lese wyfully all erþely þingis were þei neuer so lefe to the, and also the lyf of þi body therto; and furthermore þou prayest god to yeve the grace to contynue in this purpose? The v<sup>th</sup> interrogacion schalbe þis: Foryevist þou all<sup>22</sup> maner of men<sup>23</sup> þat euer haþe<sup>24</sup> don

<sup>1</sup> Ms. þis.    <sup>2</sup> andl. om in H.

<sup>6</sup> Ms. and it be.    <sup>7</sup> Ms. denye.

or om in H.    <sup>11</sup> H doctryne of.

<sup>16</sup> H Knowelegest.    <sup>18</sup> om in H.

<sup>19</sup> H hygh.

<sup>22</sup> H fully all.    <sup>23</sup> H adds in thyn herte.

<sup>3</sup> om in H.    <sup>4</sup> H therefore with all thyn herte.    <sup>5</sup> om.

<sup>8</sup> Ms. he hath; H thow deseruest.    <sup>9</sup> H I.    <sup>10</sup> his sp.

<sup>12</sup> Ms. of.    <sup>13</sup> H fully alle the pryncypalle art.    <sup>14</sup> H and.

<sup>17</sup> om.    <sup>18</sup> H myghtest haue doone and hast nat; Lat. de

bonis omissis.    <sup>20</sup> H foryete; Lat. obliturum cognicionem.    <sup>21</sup> om in H.

<sup>24</sup> al. hane.

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þe ony wronge or grevaunce vnto þis tyme or<sup>1</sup> in word or in dede, for þe love of oure lord Ihesu Crist of whome þou hopyst to haue<sup>2</sup> foryevenes also<sup>3</sup> þi-selfe; [& askist also thi-selfe foryeuenes]<sup>4</sup> of all hem þat þou hast offendyd in ony maner wise? The vi<sup>th</sup> interrogacion schalbe þis: Wilt þou þat all maner of þingis þat þou hast in eny maner wise mysgett, be fully restored<sup>5</sup> als much as þou maist and art I-bounde, after the value of þi good, & rather leue & forsake all þi goodys<sup>6</sup> of the world, yf þou maist make due satisfaccion in none other wise? The seynth interrogacion schalbe this: Belevist þou<sup>7</sup> fully þat Crist dyed for the & þat þou maist neuer be saued but by the merite of Cristis passion, and þankist þerof god with þin hert as much as þou canst or<sup>8</sup> maist? Who so ener may verrily of verrye good conscience and trouth with-owte eny feynynge answeere þee to these forseyd seynth interrogacions, he schalbe sayvd verrily and<sup>9</sup> hath an eydent argument I-nough of the<sup>3</sup> helpe of his soule, þat, & he dye soo, he schalbe of the nombre of hem þat schalbe saued. <sup>9</sup>Who so ener is not askyd of a nother man of thes seven interrogacions when he is in such a perell of deth, for ther be ryght<sup>10</sup> fewe þat have þe kunnyng of this crafte of dyinge, he most remembre hym-selfe [in his soule & aske hym-selfe]<sup>4</sup>, & sotely fele & considre where he be so disposed as it is above seyde or<sup>11</sup> no; for with-owte [þat] a man be disposed in such wise fynally, þere may no man douztlis be saved euer-lastyngly. And what man<sup>12</sup> þat is disposed as yt is above-seyd, let hym commend and<sup>13</sup> commytt hym-selfe all in-fere fully to the passion of Crist, and contynually als much as he may and as<sup>3</sup> hys syknesse will suffre hym lett hym remembre hym-selfe<sup>3</sup> and þinke in the passyon of Crist: for therby all the deuellys temptacions and giles be most<sup>14</sup> ouercomm and voyde[d].

The III<sup>th</sup> chapter conteyneth ane instruccion with certeyne obsecracions to hem þat schullen dye. *Capitulum III<sup>m</sup>*.

Forthermore for as much as seynt Gregor seith 'euery doynge of Crist ys oure instruccion &<sup>3</sup> techynge': þerfor such þingis as Crist dyd dyinge on the crosse, the same shuld euery man do at hys laste ende after his conyng and power. And Crist dyd fyve þingis in the crois: he prayed, [for he prayed]<sup>4</sup> these psalmes: *Deus deus meus respice* and all þe psalmes followyng next<sup>5</sup> vnto þat vers *In manus tuas*, and also þat vers<sup>15</sup>; and he cryed in the crosse as þe apostil witnessith; also he wept in the cross; also he commytt his soule to his fader in the cros; [also he yaf vp wilfully the gost in the crosse. Furst he prayed in the crosse]<sup>4</sup>; so a seke man þat is in poynt of deth schuld prey, namely with his herte yf he may not with his mouth, ffor seynt Isodyr seyth þat it is better to pray styll<sup>16</sup> in the herte with-oute ony sounde of voyce outward, þan to pray with wordis alo[ne]<sup>17</sup> without any deuocion of herte. The secund was he cryed; soo shuld euery man in his dying crye strongly, with þe herte, not with þe moupe<sup>18</sup>, ffor god takiþe more heed of þe desire of the herte þan of the cryng of the voice. The cryng of the her<sup>1</sup> to god is not ellys but the gret desiringe of a man to haue foryevenesse of his synnes and euer-lastyng lyfe. The III<sup>d</sup> was he wept; so shulde euery man in his dyinge wepe, not with his bodyly yez but with the terys of [his] herte, that is to sey, verrily repentyng hym<sup>3</sup> of all his<sup>19</sup> misdedis. The III<sup>th</sup> was he commendyd his soule to god; so shuld euery man in his ende, seyng þus with herte & mouth if he may, and<sup>3</sup> ellys in his herte: »Lord god, into þin handis I commende my spirit; ffor truly þou þi-selfe bouzt me<sup>20</sup> dere«. The v<sup>th</sup> was he yafe vp wilfully his spirit; so schuld euery man in his deth, þat is to sey, he shuld dye wilfully, conformyng fully þerin<sup>3</sup> his owen will to god[dis will]<sup>21</sup> as he is bounde. Therfor als longe as he þat is in poynte of deth may speke & haue þe vse of reson with hym, lett hym<sup>22</sup> sey the prayers followyng. *Oracio*: »O thow hize godhed and endeles

<sup>1</sup> H other. <sup>2</sup> to haue om in H. <sup>3</sup> om in H. <sup>4</sup> om. <sup>5</sup> H r. ayene. <sup>6</sup> H good.  
<sup>7</sup> canst or om in H. <sup>8</sup> shalbe—and om in H. <sup>9</sup> H And who. <sup>10</sup> H but. <sup>11</sup> Ms. ar.  
<sup>12</sup> H m. or woman. <sup>13</sup> com. and om in H (and Lat.). <sup>14</sup> Ms. he must. <sup>15</sup> Ms. and a.  
þat verse *In manus t.* <sup>16</sup> H styll. <sup>17</sup> Ms. alowd, H alone. <sup>18</sup> H voyce.] <sup>19</sup> H h.  
sinnes & m. <sup>20</sup> H hit. <sup>21</sup> H goddys wylle. <sup>22</sup> let hym om in H.

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goodnes, most *mercyable* & *gloriose* trinite, þat art hyzest loue [&]<sup>1</sup> *charyte*, haue *mercy* on me wrecchid synfull man, for to the I *commende* fully my soule«. *Oracio*: »My lord god most benyng fader, [fader] of *mercy*, do þi *mercy* to me þi<sup>2</sup> pore creature, helpe now lord my nedy &<sup>3</sup> dissolate soule in her last nede, þat hell houndis deuoure me not. [*Oracio*:] Most swettest and most louely lord my lord Ihesu Criste goddis owen dere<sup>2</sup> sonne, for the worship and þe<sup>2</sup> *vertue* of þi *blessid* passion admytt and receyue me *with-in* þe nombre of þi chosen peple; my sauouyre & redemptor, I yeld all my-silfe fully to þi grace and *mercy*, forsake me not; to þe, lord, I com: put me not awaye. Lord Ihesu Crist, I aske þi paradise and blysse, not for the worthynes of my *deseruyngis* þat am but dust & asshis and a<sup>2</sup> synfull wrech, but þowre þe *vertu* & effecte of þi holy passion, [bi]<sup>4</sup> the which þou vouchist-safe & woldist<sup>5</sup> by me synfull wrech *with* þi *precious* bloode & brynge me into paradise«. Let hym sey also ofte þis *verse*: *Dirupisti domine vincula mea, tibi sacrificabo hostiam laudis*: Lord þou hast broke my bondis, and þerfor I shall þanke þe *with* þe sacrifice of the oblacion of worship; For þis *verse*, as Cassiodir seiþe, ys of [so]<sup>6</sup> grete *vertue* þat a manns synnes bene foryouen hym, and<sup>7</sup> it be seyð þrise *with* good trewe feyth at a manns last<sup>2</sup> ende. *Oracio*: »Lord Ihesu Crist, for þat bitterness þat þou suffrist<sup>8</sup> for me in the crosse, & most in þat our whan þi most *blessid* soule passid out of þi body, haue *mercy* of my soule in hir streite passyng«. Also afterward *with* all þe instance & deuocion þat he may, *with* herte & mouth, lett hym cry to oure *blessyd* lady seynt Marye þat is most spedfull and most redy mene and helpe of all synfull men to god, seyng þus: *Oracio*: »O *gloriose* [lady] quene of heuen, moder of *mercy*, & refuge<sup>9</sup> of all synfull men, reconcile me to þi swete sonne my lord Ihesu, and pray for me synfull wrech to his grete *mercy*, that for loue of the, swete ladye,<sup>10</sup> he woll foryeve me my synnes«. Pan lat hym pray to angellis & sey thus: *Oracio*: »Holy angels of heuen, I besech yow þat ze wold assist to me þat schall now passe out of þis world, & myztyly delyuer & kepe me from all myn enemyes, and take my soule vnto youre *blissed* company; & namly þou good *blessid* aungell þat hast bene my *contynuall* keper ordeyned of god«. Pan lett hym pray the same wise deuoutly to all the apostillys, martires, *confessoures*, and virgines, & specially to þo seyntis<sup>11</sup> which he loued & worschipped moste specially in his hele, þat þei will helpe hym þan in his last & most neede. Pan<sup>2</sup> afterward lett hyme sey þries or more þese wordis or lyke in sentence the which ben ascryved to seynt Austene: *Oracio*: »The pese of our lord Ihesu Criste, and the *vertu* of his *passione*, and þe signe of the holy cros, & þe maydenhed of our lady *blissed*,<sup>12</sup> seynt Marye, & þe *blyssyng* of all seyntis, & þe *kepinge* of all angels, & þe *suffrage*<sup>13</sup> of all þe<sup>14</sup> chosen people of god be betwene me & all<sup>2</sup> myn enemyes visible & invisible, in þis our of my deþe. Amen<sup>15</sup>«. Aftyrward let hym sey þrise þis *verse*:<sup>16</sup> *Largire clarum vespere, quo vita nusquam decadat, sed<sup>17</sup> premium mortis sacre, perhennis instet gloria*, Graunt me lord a clere ende, þat my soule fall neuer downe-ward, but yeve me euerlastyng blisse, þat is þe reward of holy dying«. And if he þat is sike can not all þis prayers, or may not sey hem for greouse[nes] of his siknesse, lett som man þat is about hym sey hem be-fore hym as he may clerely here hym sey hem, changyng þe wordis þat ought to be changed in his seyng; and he þat is dy[ing], also longe as he haþe vse of reasone, lett hym prey deuoutly *with-in* hym-selfe *with* his herte & his desire as he can: & so yeld þe gost vp to god, & he shalbe saued.

The fyfte chapter conteyneth an instruccion vnto hem þat shullen dye.  
*Capitulum quintum.*

But it is gretly to be notid & to be take heed of, þat rizt seld any man, [ze] amonge religiouse & deuoute men, disposeth hym-selfe to deþe be tymes as he

<sup>1</sup> Ms. &      <sup>2</sup> om in H.      <sup>3</sup> Ms. & my.      <sup>4</sup> Ms. to.      <sup>5</sup> H woldist vouchesafe to.  
<sup>6</sup> Ms. a.      <sup>7</sup> H yeff.      <sup>8</sup> H suffred.      <sup>9</sup> H refugey.      <sup>10</sup> Ms. þat he.      <sup>11</sup> H þe seynt.  
<sup>12</sup> H bl. lady.      <sup>13</sup> H suffragyes.      <sup>14</sup> Ms. þi.      <sup>15</sup> H And aft.      <sup>16</sup> See Hymnus ad Nonam,  
Daniel I. 52.      <sup>17</sup> Ms. ad.

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ought, ffor euery man weneth hym-selfe to leue longe, & trowyth not þat he schall dye in short tyme; & douztes þat sterynge commyth of the denellys sottill temptacion, and ofte-tymes it is seyne opynly þat many men þorow such Idyll hope & trust hath for-slewethed hem-selfe & dyed or<sup>1</sup> vntestate or vnauised & vndisposed sodenly. Therfor euery man þat hath loue & drede of god & a zeele of þe hele of mannys soule, let hym besyly induce & warne euery of his euencristen þat is seke or in any perill of body or of<sup>1</sup> soule, þat principally & fyrst of all oþer þingis & withoute any oþer<sup>2</sup> delays or longe tarry[i]ngis he dylygently prouid & purvey<sup>3</sup> for þe spirituall medycyne & remedy of his soule. For ofte-tymes, as a certeyne decretall seyth, bodyly syknes commyth of the<sup>1</sup> siknes of the<sup>1</sup> soule; and therfor þe pope in the same decretall chargith streitly euery bodyly lech þat he zeue no sekman no bodyly medycyn, vnto þe tyme þat he haue warned & inducid hym to sech his spirituall lech. But þis counsell ys now for-slewethed almost of all men, & is turned in to þe contrary; ffor men seken sonner & besilier after medycyns for þe body, þan for þe soule. Also<sup>4</sup> oþer euellis & aduersitees be ryztwise dome of god come euer-more to men for syn, as þe prophet wittenessith þat seiþe þus: *Non est malum in ciuitate quod dominus non facit*, Ther is non euell in the cite but god do it. Þou schalt not vnderstonde þat god doeth þe euell of syn, but he<sup>1</sup> yeldith ponyssshinge for syn. Wherfor euery sikman, & euery other man þat is in any perill, shuld be diligently inducid & exhorted þat he make hym-selfe be-fore all oþer þingis pes with god, resseyving spirituall medycins, þat is to seye takyng the sacramentis of holy church, ordeynynge and makynge his testament, & lauffully disposynge for<sup>5</sup> his household & other nedis if he haue any to dispose for. & þere shuld not be yeue [first] to no man to miche hope of bodyly hele; but the contrary þerof now ys ofte-tymes do [bi] many men [into]<sup>6</sup> gret perill of soules, & namely of hem þat actually & openly ben drawynge<sup>7</sup> & in poynt hastily to deye, for none of hem will here noþinge of deth; and so, as the gret clerke the chaunceler of Parise seiþe: oft-tymes bi such a veyne & a false cherynge & comfortyng & feyned behotyng of bodyly helth, & trustynge þerupon, men ryn and fall in to certeyne dampnace euerlastingly. And þerfor a seke man shuld be councellyd & exortid to prouide & procure hym-selfe his soule-hele be verry contricion & confession; & if it be expedient for hym, þat<sup>8</sup> schall gretly auayle to his bodyly helth, and so he schalbe mo[r]e quiete<sup>9</sup> & sure. And for als muche, wittnessinge seint Gregor, as a man hath seelde verry contricion, And as seint Austen seiþe also in the fourth boke of sentence the twelf[th]<sup>10</sup> distinnccion, and oþer doctours also, Repentaunce þat is deferryde and had in a mannis last ende, vnneth is verry repentance or penance<sup>11</sup> sufficient to euerlastynge hele, and specially in hem<sup>12</sup> þat all her tyme be-fore nether the commaundementis of god nether her voluntarye vowes kepten not<sup>1</sup> effectually ne truly, but only feynng[ly] & to þe semyng owtward: therfor<sup>13</sup> euery seke man þat is in such case & is com to his last ende, is to be counselled besyly þat he labour with reason of his mynde after his power to haue ordynate & verry repentance; þat is to me[n]lyng<sup>14</sup>. not-withstandynge the sorrow & greauance of his seknes and [þe] drede þat he hath of hasty deth, þat he vse reason als moch as he maye, & [in]force<sup>15</sup> hym-selfe to haue full displeyng of all synnes for the due ende & parfite intent, þat is for god, and withstand<sup>16</sup> his euell naturall in-clynyng to syn þough he myzt leue lenger, and also þe delectacion of his synnes be-fore, and labour als muche as he maye to haue a verry displeaunce of hem þouge it be neuer so shorte; and lest he schall<sup>1</sup> fall in dispeire tell hym & arme hym with such þingis þat bene seyde above in the secund parte of the temptacion of dispeire. Exorte hym also þat he be stronge in his soule ayenst [þe] oþer temptacions þat be put and tolde þere also, myztily & manly withstonde [hem] all, for he may not be compellyde by the deuell to consent to none of hem all. Also lett him

<sup>1</sup> om in H.    <sup>2</sup> ony oþer om in H.    <sup>3</sup> H ordeyn.    <sup>4</sup> H And alle.    <sup>5</sup> H off.    <sup>6</sup> Ms. of.   
<sup>7</sup> H drawyne.    <sup>8</sup> r. it?    <sup>9</sup> Ms. moste quitte.    <sup>10</sup> H xxi.    <sup>11</sup> or p. om in H.    <sup>12</sup> Ms. hym.   
<sup>13</sup> H to e.    <sup>14</sup> Ms. mevyng, H menyng, r. menyng; Lat. scilicet.    <sup>15</sup> Ms. comferte.    <sup>16</sup> Ms.   
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be monysshed & conceiled þat he dye a verry trew cristen man & full beleuyd. Also it is to be considred whether he be in-voled *with* eny sensuris of the<sup>1</sup> chirch, and if [he]<sup>2</sup> be, lett hym be taught þat he *summytte*<sup>3</sup> hym-selfe *with* all his myzte to the ordynance of holy chirch, þat he may be assoyled. Also yf he þat schall dye haue longe tyme and space to be-þinke hym-selfe, and be not take *with* hasty deth: þan may be red afore hym, of hem þat be abowte hym, deuouzt histories and deuoute *praiers* in the which he delyted moste in whan he was in hele; or reherse be-fore hym þe *commaundementis* of god, þat he may be-þinke hym þe more *profoundly* if he may fynde in hym-selfe þat he haþe negligently trespased a-yenst hym. And if þe seke man haue lost his spech, [but] yit he hath hole & full knowlech of the *interrogacions* þat be made to hym or the *prayers* þat bene rehersid be-fore hym, þan *with* som vtterly<sup>4</sup> sygne or only *with* consent of herte lett hym answer therto. Neuerthelesse it is gretly to be charged & hasted þat þe *interrogacions* be made vnto hym or he lese his speche; for if his answer[s] be not lycly<sup>5</sup> or shewith not<sup>6</sup> in all sides to be sufficient to full hele & *perpetuell* remedye of his soule, þan<sup>7</sup> must be<sup>8</sup> put þerto remedye & counsell in the best maner þat it may be doo: þan þere schuld be told to hym þe *perill*<sup>9</sup> þat he shuld [plainly] fall in, þouze he shuld & wold gretly be a-ferde therof;—it is better and ryghtfuller þat he be *compuncte* and repentaunte *with* holsom fere and dred and so be saued, þan þat he be dampned *with* flaterynge and false dissimilacion; for it is to inconuenient & contrary to *cristen* relygion and [deuellike]<sup>10</sup>, þat þe *perill* of deth & of a soule for eny veyne drede of a man lest he<sup>11</sup> ware ony þinge distrobilled therby shuld be hyd to ony cristen man or woman þat shuld dye. but Isaye þe *prophet* did þe contrarie, ffor when kynge Ezechi lay seke & vpon þe<sup>12</sup> poynt of deþe, he glosed hym not ne vsed no *simulacion*<sup>13</sup> to hym, but playnly & holsomly agasted hym, seyinge þat he schuld dye; & yet nathelesse he dyed not at þat tyme. And *seint Gregori* also holsomly agasted þe monke þat was a *proprietarye*, as it is red in þe [fourthe] boke of his *Dialogis*<sup>14</sup>. Also *present* to the seke þe Image of the crucifix þe which shuld be euermore aboute seeke men, or ellys þe Image of oure lady, or of a<sup>15</sup> seynt þe which he loued or worshipped in his hele. Also lett þer be holy water abowte þe seke, & sprynge oft-tymes vpon hym & oþer þat bene abouzte hym, þat fendis mowe be voyded from hem<sup>16</sup> therbye. Yf all þingis above-seid may not be do for hastines & shortnes of tyme, þan put forþe *praiers*, & namely such as be directid<sup>17</sup> specially to oure sauououre lord Ihesu Crist. Whan a man is in poynt of deþe & hastis fast to his ende, þan schuld þere no carnall frendis ne wife ne children ne riches ne no temporall goodis be reducid to his mynde neþer be comoned of before him, but<sup>18</sup> [in] as much [as þe]<sup>19</sup> *spirituall* helpe & *profett* of þe seke man askyth & requireth. In þis *mater* þat is of oure last & moste neede, all maner of poyntis & *sentencis* þerof, *with* aduerbis also þat ben put þerto, shuld most sotely & diligently be chargid & considered of euery man, for alse muche as þer schal no man be rewardid for his wordis alone but for his dedis also loyned & accordyng to his wordis, as it is seid in þe boke þat is clepid *Compendy* of the trupe of diuinite, þe second boke þe tenth chapter. And what man þat listeþe, & will gladly dye well & surely and meritorily *without* *perill*, he most take heede besyly and stody & lerne diligently þes craft<sup>20</sup> of dynging and þe *disposicions* þerof above-seyd while he is in hele, & not abyde vntill þat deth entre in to hym; for in truth, dere brother or sistre, I tell the soth—leve<sup>21</sup> me therof—þat whan deth or gret seknesse fallith vpon the, *deuocion* passith owt from the, & þe more nere þat [þei taken] þe & gripen þe, the ferther sleyth *deuocion* from the. Therfor yf þou wilt not be disseyued ne erre, if þou wilt be sure, do besily what þou maiste while þou art here in hele & hast the vse & fredam of þi wittis & reason well disposed, &

<sup>1</sup> H holy.    <sup>2</sup> Ms. it.    <sup>3</sup> H submytte.    <sup>4</sup> H *withoute* s. other.    <sup>5</sup> H lyche or *verreysimile*.  
<sup>6</sup> H nor semeth.    <sup>7</sup> Ms. þat.    <sup>8</sup> Ms. he.    <sup>9</sup> Ms. *perillis*.    <sup>10</sup> om; H and to dwelle  
lyke; R and to do welle like, expunged; Lat. immo diabolicum.    <sup>11</sup> Ms. he be.    <sup>12</sup> om  
in H.    <sup>13</sup> H dissimulacion.    <sup>14</sup> Ms. *diologis*.    <sup>15</sup> H some other.    <sup>16</sup> H hym.    <sup>17</sup> H  
directe.    <sup>18</sup> H *with*.    <sup>19</sup> Ms. of.    <sup>20</sup> Ms. craftis; H his craftes.    <sup>21</sup> H beleue.

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while þou maist be maister of þi-selfe & of þi [dedis]<sup>1</sup>. O lord god, how many [ze]<sup>2</sup> with-oute nombre þat hane abyden soo vnto her last ende hane forslouthed & deceyued hem-silfe enerlastingly. Take heed, broþer & suster, & be ware if þou list, lest it happen þe [þe] same wise. But lett no man wondre ne þinke þat it is inconuenient þat so grette charge & diligence & wise disposicion & prouidence & besy exortacion shuld be had & mynstred to hem þat bene in poynt of deþe & in her last ende as it is above seyð: for þei be in such perill & so grete nede at þat tyme þat, & it were possible, all a cite schuld com to-geder with all the haste to a man þat is in dyng; as þe maner ys in som religieuse, in which it is ordeyned þat whan a seke man ys nyze þe deth þan euery of the breþerne schall when þei here þe table ysmyte, what oure þat euer it be & where þat euer þei be, all þinge I-lefte hastily to<sup>3</sup> com to hym þat is dying<sup>4</sup>; & þerfor it is redde þat religieuse people, & women<sup>5</sup>, for þe honeste of hir astate schall not ren, but to a man þat is a-dyng, [&] for fere<sup>6</sup>.

The sixte Chapter conteyneth praiers þat shullen be seid vpon hem þat bene a-dyng of som man þat is abowt him. *Capitulum viim*.

LAST of all it is to be knowe þat þe praiers þat followen mow<sup>7</sup> be conueniently seyð vpon a seke man þat laborith to his ende. & if it be a religieuse person, þan whan þe couent is gadrid to-gidre with þe smytynge of the table as þe maner is, þan shall be seyð first the letanye with the psalms & orisons þat ben vsed þer-with; afterward, if he leue yet<sup>8</sup>, let som man þat is aboute hym sey the orisons that followen after as the<sup>9</sup> tyme & oportunyte will suffre, & þei mowen be oft rehersid ayene to excite þe<sup>10</sup> deuocion of the seke man if he haue reason & vnderstondynge with hym; but<sup>11</sup> netheles þis ought not to be do of necessite, as þouze he myzt not be saued but ite were do, but for þe<sup>12</sup> profett & deuocion of the seke þat laboreth to his endeward it may, and it is well doo þat it be so doo. But amonge seculers þat be seke, lett þes praiers be seyð as deuocion & disposicion & þe profett of hem & oþer þat ben aboutz hem askyn & requiren, &<sup>13</sup> as the tyme woll suffre. But alas þer ben full<sup>14</sup> few not only amonge seculers but also in dyuerse religieuse, þat hane þe kunnyng of þis craft & will be nyzh and assist to hem þat ben in poynt of dethe &<sup>15</sup> departynge out of this world, askyng hem & exortyng & enformyng & prayyng for hem as it is above seid, namly whan þei þat ben in dyng wolden not or hopyn not to dye yet, & [so]<sup>16</sup> þe seke mennys soules stonden<sup>17</sup> in gret perell.

*Oracio:* For þat loue þat made þe to be wounded & dey for þe hele & saluacion of mankynde, þat were most worþi & delicate loue of god þi blessed fader of heuen & for oure sake made man, swete lord Ihesu full of mercy, foryeve þi seruaunte all þat he haþe trespased in þouzt, word & dede, in all his affections, desires, mocions, strengthis & wittis of his soule & of his body, & in verrye remission of hem all yeve hym þat most sufficient amendement bi the which þou wyssh away þe<sup>18</sup> synnes of all þe world, & in supplecion of all his negligencis adde & put to hym þat holy conuersacion þat þou haddist from þe oure of þi concepcon vnto þe oure of þi deþe, & forthermore þe frute of all good dedis þe which han pleased & shullen [please] þe in all þi chosen people fro þe begynnyng of the world vnto þe<sup>19</sup> ende therof, swete lord Ihesu þat leuest & regnest with þi fader & þe holy gost, o verri god withowten ende amen.

*[Oracio:]* For þe vnyon of þe most feruent loue þat stered & made þe, life of all þingis þat is levyng, to be incarnate of oure lady, & with gret anguysshis of þe spirit to dey for cherite & þe love of vs, we crye to þe rote of þi<sup>20</sup> moste benigne herte þat þou foryeve þe soule of þi seruaunte (me)<sup>21</sup> all his (my)<sup>22</sup> synnes, & with þi most holy conuersacion & [þe] most worthi merite of thi passion fulfill<sup>23</sup> all his (my)<sup>24</sup> negligence & omysions, & make hym (me)<sup>25</sup> to fele by experience þe

<sup>1</sup> Ms. þis goodis; H thy dedys.    <sup>2</sup> Ms. many be.    <sup>3</sup> om in H.    <sup>4</sup> H a-d.    <sup>5</sup> H the w.  
<sup>6</sup> H fyre; Lat. et ad ignem.    <sup>7</sup> H now.    <sup>8</sup> H but.    <sup>9</sup> H & in.    <sup>10</sup> Ms. for.    <sup>11</sup> H mannes  
soule standeth.    <sup>12</sup> H alle the.    <sup>13</sup> Ms. þis.    <sup>14</sup> Ms. þe.    <sup>15</sup> Ms. me þi s.    <sup>16</sup> Ms. all my.  
<sup>17</sup> H foryeue.    <sup>18</sup> Ms. me.



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most *superhabundaunt* gretnes of þi mercies, and us all & specially þis (my) person oure broþer þe which þou hast disposed hastily for to be called before þi gloriouse mageste in þe most plesaunt maner to þe & most profitable to hym (me) & vs all make hym (me) to be presentid to you *with* swete pacience, verry repentaunce & full remission, *with* ryztfull feiþe, stable hope & *parfite* charite, þat he may dye blissedlye in *parfite* state be-twene þi moste swetestt [clipping & moste swetestt] kyssynge, vnto þin euerlastynge worshiþe & *preysynge*, amen.

*Oracio*: IN to the handis of þin endelesse & vnquencheable mercy, holy fader, ryghtfull & moste beloued fader, we *commaunde*<sup>1</sup> the spirit of oure broder þi *seruaunt* after the gretnes of loue þat þe holy soule of thi blessed sonn *commendid* hir-selfe to the in the crosse, prayinge<sup>2</sup> interly [þat] for þilke inestimable charite þat þi holy godhed & faderhed drow fully to þi-selfe þat blissed soule of þi sonn, þat now in his last oure þou receyue swety þe spirit of oure broþer þi *seruaunt* in þe same love. Amen.

*Oracio*: SEynt Michael þe archangell of oure lord Ihesu Crist, helpe us at oure hyze Iugement<sup>3</sup>. O þou most worþi gyaunte & *protectour* þat neuer maist [be] *ouercom*, be nyzt to oure broþer (me) þi *seruaunt* laborynge now sore in his (myn) ende, & defende hym (me) myztfully from þe dragon of hell & from all maner of gile of wicked spiritis. Forthermore, we *praie* þe þat art so clere & so worþi a mynyster of god, þat in þis last ende or<sup>4</sup> houre of þe life of oure broþer (me) þou will receyve þe soule of hym esly & benignly into þin holy bosom, & brynge her into a place of refresshyng & of pes & rest. Amen.

*Oracio*: Euer clene & blessed mayde Marye, synguler helpe & socoure in euery anguyssh & necessite, helpe us swety & shew to oure broþer (me) þi *seruaunt* þi *gracious* visage now in his (my) last ende, and voyde all his (my) eniemyes for hym (me) thorow þe *vertu* of þi dere beloued son oure lord Ihesu Crist & of þe holy crosse, & delyuer hym (me) from all maner of desese of body & soule, þat he (I) may þanke & worship god *without* ende. Amen.

*Oracio*: My moste swete redemptore, most *mercyable* Ihesu & most benigne lord, for þat sorrowfull voyce þat þou haddist in þi manhed when þou shulddest dye for vs & were so consumed *with* sorowes & trauellys of þi gret<sup>5</sup> passyon þat þou cridest þe for-sake<sup>6</sup> of þi fader, be not fer fro oure brother (me) þi *seruaunt* but yve hym (me) [þe helpe of] þi *mercy* in þe houre of his (my) deþe, & haue mynde of [þe] greuous affliccion & payne of hys (my) soule the which in his last houre of passynge for faylinge<sup>8</sup> & *consumynge* of hys spiritis haþe no myzt to call vpon þe of helpe; but by þe<sup>5</sup> victory of the crosse & by þe<sup>5</sup> *vertu* of þi holy passion & þin amorous<sup>9</sup> deþe þinke vpon her þouztis of pes, & not of affliccion but of *mercy*, & *comforte* & delyuer hyr fully from all maner of anguysshis; *with* þe same handis þat þou suffrest<sup>10</sup> to be nayled vpon þe crosse for hir sake *with* sharpe nayles, good Ihesu swete fader & lord, delyuer hir fro þe turmentis ordeyned for her, & bryng her into euerlastinge reste *with* a voyce of exultacion & knowlechyng of þi *mercy*, amen.

*Oracio*: MOst *merciabile* lord Ihesu Crist goddis sonn, for þe vnyon of þat *recomendacion* þat þou *commendid* þine holy soule to þin heuenly fader dyinge in the cros, we *commende* vnto þin vnnombrable pyte þe soule of oure broþer (me) þi *seruaunte*, *prayinge* þi most *merciabile* goodnesse þat for all þe worship & meritis of þi most holy soule by þe which all soules be saued & delyuerde from þe dett<sup>11</sup> of deþe, þou haue *mercy* vpon þe soule of oure dere broþer þi *seruaunte*, delyuerynge hir *mercyably* for all myseries & peynes, and for þe loue & *medicacion*<sup>12</sup> of þi swete moder brynge her to þe *contemplacion* of þe ioy [of þi most] swete<sup>13</sup> & mery syght euerlastynge, amen.

*Oracio*: MERcifull<sup>14</sup> & benigne god, þat for þe<sup>15</sup> michellnes of þi mercies doyst aweye þe synnes of hem þat be verry<sup>16</sup> repentaunte, & voydist þe blame of synnes

<sup>1</sup> H commendyn. <sup>2</sup> Ms. pr. to þe. <sup>3</sup> H iuge; Lat. apud altissimum iudicem. <sup>4</sup> e. or om in H. <sup>5</sup> om in H. <sup>6</sup> Ms. for þe sake. <sup>7</sup> Ms. þi hope &. <sup>8</sup> Ms. saylinge. <sup>9</sup> r. amorous. <sup>10</sup> H suffred. <sup>11</sup> H darte. <sup>12</sup> Ms. meditacion. <sup>13</sup> so H; Ms. & swete <sup>14</sup> H Merciable. <sup>15</sup> Ms. þi. <sup>16</sup> H verraryly.

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þat ben passed & done before þorow grace [of]<sup>1</sup> foryevenesse, we be-sech þat þou loke mercyably vpon oure broþer (me) þi seruaunte, & grac[i]ously here hym (me) askynge with all confession of his (my) hert remission of all his (my) synnes. Renu<sup>2</sup> in hym (me), most mercyable fader, all þingis þat is corrupt in hym be bodily freelte or defouled with þe fraude of the deuell, & geder hym in<sup>3</sup> to þe vnite of the body of holy chirch & make hym a membre of þi redempcion; haue mercy, lord, vpon his wirkyng<sup>4</sup>, haue mercye vpon his teris, & admytte hym to the sacraments of þi reconsiliacion, þat hath no truste but vpon þi mercye, by oure lord Ihesu Crist. Amen.

*Oracio*: DERE broþer, I commende þe to almyzti god, & commyt the to hyme whoes creature þou art, [þat]<sup>5</sup> whan þi manhed hath payd his det by the mene of deth, þat þou turne a-yene to god þi creature þat made þe of the slyme of the erth. When thi soule passith oute of thi body, gloriouse companies of angellys com ayenst the, [the] victoriouse oste worthie Iuges and senatourys of holy apostyls met with þe, the fayre shynnyng company of holy confessoures, with þe victoriouse nombre of gloriouse martires com abowte the, & þe worthi felowship<sup>6</sup> þe Ioyfull companye of holy uirgynes receyve þe, & þe worþi felowship of holy patriarchis open to the [the] place of her ioye & rest & deme þe to be amonge hem þat þei be amonge euerlastyngly. Know þou neuer þat is horrible in derknes, þat gryntiþe & flameþe<sup>7</sup> fyre, þat ponyssheþe in tormentis; yeue place to þe & greve þe not þat foule sathanas with all his seruauntis; in his commyng<sup>8</sup> a-yence [þe], agast hym<sup>9</sup> the presence of holy angels, & flee [he] vnto the derkenes of euerlastyng nyzt, vnto þe grete troublous see of hell. Oure lord aryse & his enemyes be dispartlyd aboute, & fle þei [þat hatin hym fro his visage, faile þei] as þe smoke fayleth, as þe waxe meltiþe at the fyre so perissh synners fro the visage of god; & lett ryztfull men entre<sup>9</sup> & reioyce in þe syght of god. All þe contrarie [legions] and mynystres of sathanas be not so<sup>10</sup> hardy to lett þi iornaye. Crist delyuer þe from turment, þat vouches-safe to deye for the; Crist goddis sonn bryng<sup>11</sup> þe to Ioyes of mery<sup>11</sup> paradyse, & þe verry shipperd know þe amonge his shepe; he assoyle þe from all synnes & put þe in his ryzt syd in þe [sorte]<sup>12</sup> of his chosen children, þat þou may see thi redemptour visage to visage & presencial[i] assistyng<sup>13</sup> to him [se wiþe]<sup>13</sup> þine Ie I-blessid euerlastyng<sup>14</sup> truþe openly; & amonge þe blissid companye of the children of god haue þou & reioice þe ioye of þe<sup>15</sup> contemplacion of god withoute ende, amen.

*Oracio*: GO, Cristen soule, out of þis world, in þe name of þe almyzty fader þat made þe of nouzt, in þe name of Ihesu Criste his sone þat suffred his passion for þe, [& in þe name of þe] holy gost þat was infounde into þe; holy angels [&] archangels, trones & dominaciones, princehodes, potestates & vertuis, cherubyh & seraphin met with þe; patriarches & prophetis, apostiles & euangelistis, martires & confessoures, monkis & heremytis, maydyns & wedowes, childrene & Innocentis helpe þe; [þe] prayer of all prestis & dekens & all þe degrees of holy chirch helpe þe; þat in pes be þi place, & þi dwellyng<sup>14</sup> in heuenly Ierusalem euerlastyngly<sup>14</sup>, by the mediacion<sup>15</sup> of oure lord Ihesu crist<sup>15</sup> þat is most hyzest mediatoure be-twixt god and man. Amen.

<sup>1</sup> Ms. & ; H of thy.    <sup>2</sup> Ms. Reñ, H Renewe.    <sup>3</sup> om in H.    <sup>4</sup> H waylyngis; Lat. gemituum.  
<sup>5</sup> Ms. &.    <sup>6</sup> &-fel. om in H.    <sup>7</sup> H in flammyng.    <sup>8</sup> Ms. a-yence hym to agast hym of.  
<sup>9</sup> r. ete; Lat. epulatur.    <sup>10</sup> Ms. &.    <sup>11</sup> H to the mercy & ioyes of.    <sup>12</sup> Ms. store, H sorte.  
<sup>13</sup> Ms. schewiþe.    <sup>14</sup> H euerlastyng.    <sup>15</sup> Ms. meditacion.

## 8. A trefyse of gostly batayle.

Ms. Harl. 1706, fol. 36b.

(Cf. Pits and Tanner. Other Mss.: Douce 322, Rawl. C 894, Reg. 17 C xviii, C.C.C. Oxf. 220. The treatise is made up from a chapter ('Hors eþer armor of henene') of the Pore Caitif, the tract Of þre arowes on domesday (Ms. Univ. Coll. 97, ed. p. 444), and other ill-connected ingredients, and is a poor composition, which it is surprising to find attributed to R. Rolle. Another treatise

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on the same subject, 'Milicia Christi', with genuine passages from R. Rolle, is extant in Ms. Arund. 286.

Here . . . begynneþ a tretyse of gostly batayle.

**B**rother or suster that desyrest to come to the endeles blysse that mankynde was ordeyned to in hys fyrst creacion, whyche <sup>1</sup>oure fadere Adame lost<sup>2</sup> thorow brekyng off [the]<sup>3</sup> commaundement off oure lorde gode, and commytted<sup>4</sup> to endeles trauayle, woo and payne, and alle mankynde in hym, that neuer shulde haue hade ende, ne hade oure lorde off hys endeles mercy becomyne mane; in the whyche manhode he suffrede grete peynes, trybulacions and<sup>5</sup> sclauders, reprocus and shamefulle dethe vpon the rode-tree, the whyche was for pure lofe and compassyone that he hade in<sup>6</sup> mannes soule, and made asecth to the fader in heuene for the gylt off mankynde. Also oure gracyous [lord] Cryste Ihesu, that ys bothe gode and mane, haþ graunted to alle tho that kepe hys commaundementis, <sup>7</sup>louene vertew<sup>8</sup> and hatyne syne<sup>9</sup>, the pardone off hys mercyfulle redempcion, and there-ayens [to] alle tho that brekyne hys commaundementis and wolle nat restreyn hem fro synne and wyckydnes but enforse hem to lyfe in lustis and lyknyngis and<sup>5</sup> to fulfillle the apetytis off her<sup>10</sup> fleysshly desyres, endeles peyne: and therefore, yeff thou wolt come to endeles blesse and awoyde frome endeles peyne, the be-houeth to haue in mynde that<sup>\*</sup> oure lorde seyth by holy Iob: *Milicia est vita hominis super terram, Iob 8<sup>o</sup>*, that ys: Alle mannes lyfe vpon erthe ys but fygthyng and knyghthode ayenst gostly enemyes. These enemyes bene the fende, the worlde, and the flessch. And therefore the holy gost tetheth vs in [the] booke of Wysdome, seyng to eche mane thus: 'Son, when thou be-gynnest to serue gode, loke thou stande styfly in rygthwysnes and drede, and make redy thy soule to with-stande the dysceytis off the fende'. Also *seynt Powle* byddeth you to clothe yow in trewe armoures<sup>11</sup> of gode, that ye mowe myghtly with-stande the temptacions of oure enemyes. For mannes body ys [as] a clothe in the whyche the soule ys clothed<sup>12</sup>.

*Horse\*\**. Also hit ys lykenede to an horse; for lyke as ane horse welle-taughte<sup>13</sup> beryth hys mastere ouer many peryllis and saueth hym fro perysshing, so the body welle-rewled bereth the soule ouer many peryllis off thys wrecched worlde. And lyke as ther longeth<sup>14</sup> many thyngis to the<sup>15</sup> horse thorow the whych hys mastere may sytte sadly and nat falle, and as there may noo mane fyzte<sup>16</sup> ayenst hys enemy but yef hys horse be meke and mylde, ryght so the soule may nat fyghte ayenst the deceytis<sup>17</sup> off the fende but yef the body by meke and mylde; ffor yeff the body lyfe in lustis and lyknyngis at hys oune wyll, hit ys lyke<sup>18</sup> to peryssh the soule in the fyre off helle, for holy wrytte seyth: 'he that noryssheth hys body delycatly and lustyly, shalle fynde hym rebelle whene he leste weneth'. For assone as a mane wolle lyfe wysely<sup>19</sup> after the lawes<sup>20</sup> of gode and to fle the false lustes off thys<sup>21</sup> worlde and to with-stande flesschely desyres and to bowe<sup>22</sup> hym vnder the yooke off goddys lawe, than begynneþ hys enemyes to compassse hym with wyles and wrenches,<sup>23</sup> to make hyme ouerthrowe frome the blysse that he ys ordeynede to, in to the horryble pytte off helle; wherfore hit ys behouefulle that the body be buxome and mylde to the soule in thys gostly batayle, yeff he shalle haue victory off hys enemyes. For yeff the body and the soule be welle accordede to-gydere and eche helpe othere in thys gostly batayle, thane shalle the enemyes soone flee, ffor holy wrytte seyeth: 'Withstande the fende and he shall flee fro the'. But hit were grete ffoly for any mane to fyghte apone ane horse vnbrydelyde: ffor yeff he be wyld and off euylle condicions<sup>24</sup>, he ys lyke<sup>25</sup> to be hys masters confusyone and to cast hym in to the handes off hys enemyes, and therefore hit ys nedeffulle that he be brydelyde. And yeff he be

\* The following is taken from the chapter of the Pore Catif.

\*\* These titles have been added in H.

<sup>1</sup> Ms. of oure.    <sup>2</sup> Ms. bost.    <sup>3</sup> Ms. hys.    <sup>4</sup> R commyt.    <sup>5</sup> om in R.    <sup>6</sup> R to.  
<sup>7</sup> R & l.    <sup>8</sup> R vertus.    <sup>9</sup> R vyce.    <sup>10</sup> Ms. hey.    <sup>11</sup> R armoure.    <sup>12</sup> R closid.    <sup>13</sup> R  
techid.    <sup>14</sup> R longyn.    <sup>15</sup> R ane.    <sup>16</sup> Ms. sytte.    <sup>17</sup> R fendes disc.    <sup>18</sup> R likly.  
<sup>19</sup> Ms. wyfully and w.    <sup>20</sup> R lawe.    <sup>21</sup> R the.    <sup>22</sup> R lowe.    <sup>23</sup> Ms. and to.    <sup>24</sup> R &  
eville disposid or eville condecionyd.    <sup>25</sup> R likly.

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wylde and off euylle condicions, than nedetfi the brydelle to be heuy and sumdele sharpe, to restrayne hyme from hys wyckyde lustys; and yef he be buxome and mylde, thane nedetfi the brydelle to be soft and smothe.

*Brydylle.* Thys brydylle ys clepede Abstinence, with<sup>1</sup> the whyche the fflessh shall be refraynede<sup>2</sup> from flesshly desires and worldely affeccious to the loue off gode and heuynly desyres: for he ys wylde and wyllfulle, and lothe to bowe to goodnes, and therefore with<sup>3</sup> thys brydelle thou must refreyne<sup>2</sup> hyme tyll he be meke and mylde to the sowle. And yeff<sup>3</sup> [he] be wylde in flesshly lustis [and in<sup>3</sup> worldely worschypys, thane brydelle hym with sharpe abstynence, bothe with fastyng and<sup>2</sup> wakyng and with honest occupacion doyng; for yeff thow on hym wolle fyghte and late hym lyfe after hys desyre, truste sekryly that thow shalt be ouercome. And ther[to]<sup>4</sup> refreyne hyme discretely with abstynence, so that the kynde be kepte in strengthe; for ellys he xalle fayle the att nede and [make þe] lese the victory off thys glorious batayle.

*Reynes.* The two reynes off thys brydelle shullene<sup>5</sup> be two partyes off temperance: that ys to say, neythere to moche nere to lytelle, <sup>6</sup>knytte to-gedyr by the knot off discrecion. And holde the reynes euene to-gedyre by the knotte that none passe othere<sup>6</sup>; for yeff any of hem be owte off mesure, hit wylle make thy horse to glyde a-syde, and so to lese the rygth waye of that glorious blysse whyche mankynde was ordeyned in hys furst creacion.

*That oone Reyene.* That one reyne ys to large whane thow suffrest thy flessh to haue to moche hys wyll in etyng and drynkyng, in slepyng, in spekyng, in veyne talys tellyng other<sup>7</sup> in rebaudy, in lesyngis, in sweryng or any other vn-profitable talkyng. Also hit ys to large yeff thow noryssh hit delycately in ouer-moche ease off softe lying, goyng, other<sup>8</sup> syttyng, or in any othere thyng<sup>9</sup> doyng that thow dost to fulfille the [vn]leful desyres off thy flessh, and nat rewlede in mesure as reason asketfi. For euery thoughte and<sup>3</sup> euery worde and euery dede that a<sup>3</sup> mane dotfi whyche ys nat pryncypally done in the worschyp off gode and to helpe and furtheryng off hys euy[n]crystene dewly and rygthfully as charyte asketfi, hyt ys veyne, and synne, other venyalle or dedely synne<sup>10</sup>, off whyche thow shalt yeue a fulle streyte rekenyng at the dredeffulle day off dome, but yeff hit be amendyde in thys lyff here with sorow off herte and<sup>3</sup> with<sup>3</sup> confessyone and satisfaction makyng.

*That other Reyne.* That other ys to streyte whene thow art to sterne ayenst thyne oune fleyssh, in with-drawyng that reason wolde that he hadde bothe in mete and drynke &<sup>11</sup> slepe, or [by] any other vnreasonable abstynence, where-thorow hit ys so ffebylle that hit may nat serue gode durably with feruent herte, with myghty desyre and with parfyte loue, but hit ys so ffebylle that hit may neythere pray ne werke ner<sup>12</sup> speke<sup>13</sup> as hit oughte, but lyetfi styll as a<sup>3</sup> vnreasonable beste with grete fantasyes and vnclene thoughtis be cause off ydelnes off the hede or for febylnes off the body; and so yeff thow be ouersterne agayne thy fflessh, hit may lette the in [this] gostly batayle. And therefore susteyne thy body dyscretely, so that he be neyther to wylde ne<sup>14</sup> to febylle, but of euene strengthe. For yeff thow suffre hyme to haue alle hys fulle lykyngis and desyres<sup>15</sup>, thane he that shulde be thy beste ffrende wolle be thy fulle enemy; and yeff thow with-drawe from hyme that he oughtfi for to haue in susteynyng hys kynde by reason, than thow dystroyest hys mygth, where-throwe he may nat helpe the to haue the victorie off thyne enemyes, but [is] rather lykely to be thy confusyone.

*A Sadylle.* Also thy horse be-houetfi to haue a sadyll, that thow may<sup>16</sup> sytte the more sadly and semely to othere mennes sygth. Thys sadyll ys Pacience and Mekenesse; that ys to say, thow muste be pacient in aduersyte, both in sclauders and reproues, in sekenes, in temptacion<sup>17</sup>, in tribulacions, and in<sup>3</sup> alle aduersytees, and so mekely resceue heme with dewe<sup>18</sup> thankyngis to gode off thy grete graciously vysytacions<sup>19</sup>, thynkyng that thow were moche more worthy for thy grete offensus and trespases<sup>20</sup> that thow hast doone ayenst hyme. Also what-so-euer

<sup>1</sup> R thorow.    <sup>2</sup> R restreynded.    <sup>3</sup> om in R.    <sup>4</sup> Ms. therefore.    <sup>5</sup> R shulde.    <sup>6,6</sup> R neyther to mych knytt together by the knot, that non pas othir.    <sup>7</sup> R outhir.    <sup>8</sup> R or.    <sup>9</sup> R thynges.    <sup>10</sup> Ms. synnes; R othir venially or dethly.    <sup>11</sup> Ms. in.    <sup>12</sup> R ne.    <sup>13</sup> R sp. duely.    <sup>14</sup> R nethir.    <sup>15</sup> E likyng & desyre.    <sup>16</sup> R maist.    <sup>17</sup> R and temptacions.    <sup>18</sup> R ofte.    <sup>19</sup> R visitacion.    <sup>20</sup> R offence & trespas.

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thow doo, thynke or speke, that hit be do *with* goodde avysement, [&] wysely to thynke on the begynnynge and on the endyng; and that hit be doo swetely, benygnely and *with* mylde chere, and greue the nat in no wyse. And [poff]<sup>1</sup> thy flessli be grogyng<sup>2</sup> thorow freelte off hys oune corrupcion that he hatli in hys oune kynde, yet kepe mekenes in herte, and late hit nat owte *with* wykkede wordes, but mekely resceue heme, and thynke that they bene grete matyers off mede in the blysse off heuene, and grete peyne to heme that doone so to the, wherfore thou owest to pray for heme *with* pure herte to almygthy gode, that they may haue grace off foryeuenes. And yeff thow do thus, thow shalt be gladde<sup>3</sup>, for the prophete seyth that 'the meke and the mylde suffryng trybulacions in rygth-wysnes for goddys loue, shullene ioye'. Therefore meke<sup>4</sup> the *with* alle thy mygth, bothe inwarde *with* herte thynkyng, and owtewarde *with* goodde dedis werkyng<sup>5</sup>, so that other mowe<sup>6</sup> be conuertede by thy goodde example yeuyng, and thane shalt thow haue grace, off synnes forgyfnes and to encrese in vertew, and so to come to endeles blysse that mane was ordeynede to in hys furst creacion.

*Stirop.* The styropes of hys sadyllle shall<sup>7</sup> be lownes and sadnes; lownes ayenst pryde, and sadnes ayenst worldly conetyse and flesshly lustis; so that thow be nat [to] sory for no wo, ne to glad for no wele ne welfare. Now syt sadly in thys sadyllle and kepe welle thy styroppys, that for no pryde off strengthe, off byrthe, off fayrnes, off kunnyng, or<sup>8</sup> ryches, or<sup>9</sup> any vertew that gode hatli sent the other bodyly or gostly, thow be not cast owte off thy styroppes off lownes and sadnes. Also [for]<sup>10</sup> noo wrathe nere vnpacience for sekene, or for<sup>11</sup> losse off gode, ne losse of name, ne for no vvytyacion that gode sendeth the, other sufferyng<sup>12</sup> the fende to vexe the by<sup>13</sup> temptacions, or by vexacion<sup>14</sup> off thy euene-crystene, late nat thy horse caste the owte of thy<sup>15</sup> sadyllle off pacience; but sytte sadly and streyne thy ffeete in thy styroppys by the vertew [of]<sup>16</sup> gostely strengthe, and doo as Cryste byddeth in the gospelle where he seyeth thus: *In paciencia uestra possidebitis animas uestras*, that ys: Ye shullene kepe your soulys in youre pacience. And thane lyke as the sadyllle maketh the horse semely and lusty to the eye off mane, so pacience and mekenesse makis the soule louely and amyable in goddys sygth, semely and gracuous in manns sygth, enylye and confusously in the fendys sygth. And there-ayenst wratthe and<sup>17</sup> impacience, hastynesse and hyghfulnes in herte makyne a mane vngracuous ande hatefulle in goddys sygth, sporte and gladnes to alle the deuylls in helle, and increasyn<sup>18</sup> the peynes that neuer shall haue ende. Off thys sadyllle oure lorde spake to Cayne whane he was wroth *with* hys brothere Abelle: 'Why, seyde oure lorde, art thow wroth, and why ys thy face and thy chere so fallene?' — for he was fallene owte of the sadyllle of pacience in to the foule pytt of wretthe; 'for yeff thow doo welle, thow shalt resceue off me goodde mede, and yeff thou do euylle, anone thy synne cometh to the<sup>17</sup> yate, to be ponysshede; but the desyre off synne shall be vnder the and thy powere, [as]<sup>19</sup> the horse vnder hys master, ande thow shalt be lorde theroff yff thou wyll', *Genes.* 4<sup>o</sup>. And so Cayn be mys gouernaunce off hys horse felle owte off the sadyllle off pacience in to manslaughtere off hys brothere, be-cause he consentede to the wykkede desyres off hys flessli and wolde nat restreine hym by the knotte off dyscrecion. But sytte sadly as Iob dyde, and sey as he seyde whane he had lost alle hys goodde<sup>20</sup>, and alle hys chyldrene were slayne and hym-self smytene *with* grete sekene ful horryble; than he seyde: 'Yeff we hane<sup>17</sup> take goodde thynghis off goddis sonde, why shulle nat we suffre paynfulle thynghis off hys vvytyacion? Gode gaff and gode hatli takene away; as gode wolle so be itt doone, blessyde by oure lordis name, *Iob* 1<sup>o</sup> & 2<sup>o</sup> capit.

\* The master off kynde telletli *libro* 4<sup>o</sup> de qualitate elementorum, that there ys a byrde callede a barnake. Thys byrde vexeth owte off a tree [ouer the watir, and

\* The foll. fable has nothing to do with the theme. The whole passage to *Sporys* (p. 425) has been inserted into the chapter of the Pore Caitif.

1 Ms. yeff. 2 PC greued 3 R gladid. 4 Ms. make. 5 R doynge. 6 R men.  
7 R shuld. 8 R of. 9 R or of. 10 Ms. that. 11 R for no l. of no g. 12 R to suffice.  
13 R in. 14 R vexacions. 15 R the. 16 Ms. and. 17 om in R. 18 Ms. increasyng.  
19 Ms. and. 20 R godes.

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als longe as it hongith one the tre]<sup>1</sup> hit ys dede, but assone as hit loseth frome the tree and fallet<sup>2</sup> into the water, anone hit ys quycke and swymmeth forth. Thys byrde hath lytylle fflessh and lasse blood. By thys tree I vnderstande mankynde that came off Adam ande Eue; by thys<sup>3</sup> byrde I vnderstande euery crystene mane and womane; the whyche whane they be furst borne off here modere, he dede by orygnalle synne and nat able to the lyff off grace ne to blysse, for seynt Powle se[i]th: 'we be alle borne chyldrene off wrathe': but assone as we falle in to<sup>2</sup> the fonte-stone and in watere off bapteme bene baptyzede, anone we resceyne the lyff off grace and bene able to the blysse that<sup>4</sup> mane was ordeynede to in hys furst creacion, yeff we kepe vs fro the floode off syne. Seynt Petyr byddeth vs in thysse wordes: *Abstinate vos a carnalibus desideriis etc.*, 1<sup>o</sup> Petri 2<sup>o</sup>: 'Absteyne yow frome flesshly desyres that fyghtene ayenst the soule'. Sythene thane that alle mannys lyff ys but fyghtyng ayenst gostly enemyes: therfore hit [ys] nedefulle to euery crystene mane nat only to gouerne welle hys horse, but also to<sup>5</sup> be suerly armede for to withstande the strokys of hys enemyes. Ryghte so hit ys nat Inowh to rewle thy body, but also thow must arme the with gostly armure to withstande the dyntis off the dartis off the deuylis<sup>6</sup> foundyng<sup>7</sup>, for seynt Powle seyth *Ad Eph. 6*: Alle oure fyghtynges ys ayenst wyckede spyrytes off derkenes, that ben prynces and gouernours off synfulle mene. 'And therfore, he byddeth, arme yow in gostly armure<sup>8</sup> off gode, so that ye mowe withstande the busshementis and the sleightis off the fende, and to stande stedefastly and parfytely in alle thyngis off ryghtwysnes. Stondeth, he seyth, in trowthe, and gyrdye you with the gyrdelle off chastyete, and doth one the habergeone off ryghtwysnes, and keuer youre feete in dyghtyng (or makyng redy)<sup>9</sup> of the gospelle off peese; and in alle thyngis take to you the shelde of feyth, with the whyche ye may quenche alle the dartis off youre enemyes. And taketh to you the basnet off helthe, and the swerde off the holy gost, that ys goddes worde; for, as he seyth in a nothere place, hit ys sharper thes any two-egede swerde, *Ad Hebre. 4*. Thus Seynt Powle by lykenes off bodyly armoure techyth vs gostely armure. He byddyth yow arme yowre body by the vertew off trouthe that ys called the Habergeoun off Ryghtwysnes; he byddeth you do ryghte to alle and yelde<sup>10</sup> to gode that longeth to hym, to youre eynocrystene that longeth to hem, bothe to youre sufferaynes and to youre felawes and<sup>2</sup> to youre subgettis, and to hem that be passede owte off thys worlde with almesdede doyng and yeldyng off dettis, and to hem that bene to come in sauynng off her ryghte inherytaunce. Thus armeth you with the habergeone of ryghtwysnes, bothe be-fore and be-hynde and on eyther<sup>11</sup> syde. And as in the habergeone euery ryng accordeth with othere and ys knytte in othere, so shulde alle trouthe accorde and be knytte to-gedere in ryghtwysnes; for yef ye fauoure othere lorde or lady spiritualle or temporalle, souereyne or subgette, kyne or frende, or any<sup>12</sup> creature hygh or lowe, so moche that [it] ys hynderyng to a nothers ryghte, than<sup>2</sup> youre<sup>3</sup> ryngis in youre<sup>13</sup> habergeone accordyne nat ne be nat welle knytte to-gedere, but there ys ane hole where-thorow the fende may sle youre<sup>14</sup> soule. And he byddeth that<sup>2</sup> ye shalle arme youre leggis with gostly pouerte, so that youre hertis, and<sup>2</sup> youre affeccions and<sup>2</sup> youre desyres bene drawene frome erthely thyngis, and nat to sette youre loue to moche in worldly goodes<sup>14</sup> ne<sup>15</sup> flesshly lustis, neyther to stryue ne<sup>15</sup> to plete for no worldly goode, but the more nede compelle, seeke to lyue in pease with alle mene yef ye mowene. And thus arme yow with gostly pouerte bothe leggis and feete, that ys to sey youre loue and youre affeccions<sup>18</sup>, ayenst temptacions<sup>17</sup> off false couetyse. And therfore he byddyth you shoo youre feet in makyng redy off the gospelle of peese; for euery crystene mane or womane oughte to haue gostly pouerte, whyche Cryste taughte in the gospelle where he seyeth thus<sup>18</sup>: *Beati pauperes spiritu quoniam ipsorum est regnum celorum*. Also thow owest<sup>19</sup> to forther the gospelle and susteyne bothe in worde, <sup>20</sup>wylle and deede vn-to<sup>21</sup> thy powere; yef thow be a preste, than<sup>18</sup> preche hit and teche hit dewly and trewly, reuerently and charytably,

<sup>1</sup> om. <sup>2</sup> om in R. <sup>3</sup> R the. <sup>4</sup> Ms. thade. <sup>5</sup> R forto. <sup>6</sup> Ms. deuylle. <sup>7</sup> R fondynges. <sup>8</sup> R adds that is the armour. <sup>9</sup> or—redy om in R. <sup>10</sup> Ms. yeldeth. <sup>11</sup> R euery. <sup>12</sup> R eny othir. <sup>13</sup> R oure. <sup>14</sup> R thyngis ne godis. <sup>15</sup> R nethir. <sup>16</sup> R affeccion. <sup>17</sup> R temptacion. <sup>18</sup> om in R. <sup>19</sup> R oughliste. <sup>20</sup> R and w. <sup>21</sup> R vpon.

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with meke herte and parfyte luyng, where-thorowgh synpelle mene that be nat letterede and<sup>1</sup> hane noo power of prechyng and techyng as thow hast, may be stabelede in trewe feyth off goddis lawe to encrease in vertewe and to hate synne<sup>2</sup>; and yef thow be a lay-mane, the behoueth to helpe ande susteyne heme that hane powere ande trewly techyne hit. Also the be-houeth to here and to be-leue trewly one hit and in alle the sacramentis of holy churche, and nat [to] dyspute and ymagyne howe they<sup>3</sup> myghte be so, but fully be-leve in heme, and so to conforme the in the lawes of gode and the ordynaunce off holy churche.

*Shelde.* And<sup>4</sup> taketh to yow the shelde off feythe; for as a shelde ys a tryangle and hath thre corners, in whyche tryangle yef frome the myddes be drawen thre lynes in to [the] thre corners, ther shulle be thre tryangles, whyche thre be but<sup>5</sup> oone tryangle and yet noone off heme ys othere; and therefore the feyth off the holy trynity ys lykenede to a shelde, for there be III persones ande oo gode, the fader the sone the<sup>6</sup> holy gost, and yche of heme ys gode ande none of heme ys othere, ande yet they be alle thre but oo gode in mageste: Thys shelde off feyth of the holy trynity ye muste take to yow in gostly fyghte, and so to sett alle youre feyghte<sup>7</sup> and alle youre truste in o gode in trynity, and prayeth to the fader almyghty that ye may haue myghte and powere, to the sone alle-wythy that ye mowe haue wytte and wysdome, ande to the holy gost that ye mowe haue grace and mercy, and so to haue myghte, wytte, and grace, to *with-sonde* alle gostly enemyes. Also ye muste take to yow the basnett of helthe, that ys hope off foryeuenes off alle the trespas that ye hane done ayenst gode, and to come to the endeles blysse off heuene thorow the endeles mercy that he schewyde in hys bytter passyone; and so to haue vycory off<sup>8</sup> [your]<sup>9</sup> enemyes thorow hys gloryous vysytacions. And lyke as hitt ys clene, bryght and smothe, that shote<sup>10</sup> ande strokes mowe sone glyde off: so muste youre herte<sup>11</sup> be clene, bryght and smothe ffrom wyckede thowgthys, wyckede desyres and wyckede wylles. Ande lyke as a basnet ys hyghest off alle armour, goyng and gaderyng vpwarde in to a lytyle coppe: so muste youre hope ande youre truste pryncypally go vp to gode, and not to sette hitt<sup>12</sup> to moche in mannys myght ne in erthely goodys that ys but rust wastyng the basnett off helthe. And therefore the prophete seyeth: 'Acursyde be he that setteth hys truste in mane ande in flesshly myght, and letyth hys herte goo away fro gode; and blessyde be he that settyth hys hope ande [truste] in oure lorde gode', *Jeremi. 17.* Also seynt Powle byddeth you take vambrace and<sup>13</sup> rerebrace and gloves of plate, that ys gooode occupacions and besynes in gostly werkes eyther<sup>14</sup> bodyly whyche be in helpyng and sayyng thy soule ffrom synne and wyckednes. And therefore he byddeth you labour ande wake in honest werkes ande in kepyng goddis commaund[m]ente. For the wysemane seyth *Ecclesiast. 33*: 'Idylnes ande slouthe ys cause off mochyll wyckydnys'. For an Idyl mane ande lustles ys lykenede to a mane lustles ande<sup>15</sup> handeles and wepynles amonge hys enemyes, or lyke a mane naked in bateylle, that for defaute off armure leseth bothe arme ande hande<sup>16</sup>. So mane beyng Idylle in<sup>17</sup> sufferyng hys wyttis to wandyr aboute in wordely desyres and<sup>18</sup> flesshly lustis and vnclene ymagynacions, ys lykely<sup>19</sup> to lese the soule *with-outene* ende.

Also ye muste gyrdle you *with* a<sup>20</sup> gyrdelle off chastyte: for lyke as a gyrdylle fast gyrte to a mane beryth vp the haberioune and sauetth the body<sup>21</sup> from akyng ande werynesse, so the gyrdelle off chastyte wele festenede in the loue off gode *with* clene thowghtis ande heunly desyres, bereth vp the soule ffrom the foule pytte off synne and strengtheth hym in vertew and goodnesse. Also ye muste haue the Iakke off fence that ys Charyte: ffor as the Iakke thorough the nesshenes and softenes that ys in hitt, feynteth ande wasteth alle the dyntes off thy enemyes that cometh ayenst hit, so charyte feynteth and wasteth alle the dyntes off thy enemyes; ande therefore *Seynte Powle seyth Ad Cor. 14: Caritas omnia suffert, omnia sustinet*, that ys: 'charyte suffreth alle thynges paciently, and maketh euery trauayle soft, and beryth alle thyng esyly'. Also the glose seyth there that

<sup>1</sup> ne.    <sup>2</sup> R vices & synnys.    <sup>3</sup> R it.    <sup>4</sup> R Also.    <sup>5</sup> om in R.    <sup>6</sup> R & the.    <sup>7</sup> al. feith.  
<sup>8</sup> R ouer.    <sup>9</sup> Ms. hys.    <sup>10</sup> R shottis.    <sup>11</sup> R hertis.    <sup>12</sup> R hom.    <sup>13</sup> R or.    <sup>14</sup> R handis  
& armys.    <sup>15</sup> R in.    <sup>16</sup> R like.    <sup>17</sup> R the.    <sup>18</sup> R adds and the shuldris.

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charyte, pacience and benignite, *with* compassyone-hauyng off othere mennys myscheff, bene the pryncypalle armoure that longeth to Crystis peple. Thys lacke off charyte ys betokenede<sup>1</sup> by the clothe off Cryste *withoutene* seme alle wouene aboue in to oone, [which] in<sup>2</sup> tyme off hys passyone the knyghtys wolde not kytte hit<sup>3</sup> but kepte hit hole and castyde lott therfore<sup>4</sup>, in tokyne that *euery* goode knyght off gode besyly shulde arme hyme *with* the cloth off charyte<sup>5</sup> to saue pease ande vnyte among alle mankynde to hys power. For the ende off *euery* batayle shulde be peese, and to that ende ant to no other shulde *euery* mane fygth, as seyth seynt Powle thus: leue ffrendes, I pray yow to arme yow in gostly armoure as goddys knyghtis; for though ye be natt able to bodily fygth, yet be ye able to gostly fygth, and in that ye be crystenede ye Crystis knyghtis bene to fygth in gostly batayle, yeff we wylle come to the blysse off heuene.

*Swerd.* Also taketh *with* yow the swerde off goddis worde *with* the heych ye shulle defende yow from youre enemies. For as the swerde *peryssheth*<sup>6</sup>, kutteth and maketh separacion, so goddys worde be prechyng, redyng or heryng cutteth and maketh separacion be-twene the soule and synne, frome fleshly desyres and from<sup>7</sup> wordly couetyse. And therfor Cryst seyde he came nat to make synfull peese, but to sende the swerde off separacion in erthe to dystroye wyckede peese that mene hane in theyr hertis *with* synne. Therefore, goode<sup>7</sup> frendys, as goode knyghtis haueth *with* youe the swerde of goddis worde bothe be heryng, redyng, and by dede werkyng.

*Spere.* And thane taketh *with* youe the speare of Crystis passyone. Furst taketh hede how hys hede<sup>8</sup> was crownede *with* a croune<sup>9</sup> off thorne<sup>10</sup> that went in to hys brayne, & the bloode brestyng oute one euery syde, to dystroye the hygh synne off pryde. For<sup>11</sup> lyke as the hede ys hyghest<sup>12</sup> and most worthy of the vtter partes<sup>13</sup> off mane, so pryde ys worst off alle synnes and most vnworthy in the syght off gode. Take hede how hys armes were spredde abrode and drawene ffulle straye in<sup>14</sup> the tre tyllle alle the synewes and veynes brestyne a-sondre, and hys hondys smytene thorowe *with* raggede nayles to the tre, and how grete stremes off bloode ranne owte, to dystroye the synne of wyckede werkes that mane doth *with* hys wykede<sup>3</sup> handes. Take hede how hys syde was openede ande hys herte clovyn a-two *with* a sharpe spere, and how he shadde owte both bloode and water, the whyche [shewed] that yef he had hade more bloode, more he wolde hane yeuene for manns soule to the fader of heuene; and water, to wasshe vs frome oure synne. Also he suffrede thys to dystroye pryde, couetyse, enuye, hate, wratthe and malyce, that renneth<sup>15</sup> most in mannes herte and womans. Take hede how hys feete were naylede to the tree streynyng<sup>16</sup> oute bloode, to dystroye the synne of<sup>17</sup> slouthe in goddys seruyce and in the VII dedys of mercy doyng. Take hede how hys body was alle for-rente and alle to-tore *with* scharpe scourgis that frome the sole off the fote to the top off the hede there was noone hoolle place, and that was to dystroye the synne<sup>18</sup> of lust and lechery that reygneth in mannes body & womans. Take hede how nakede and pore he hynge vpon the tree, to dystroye the<sup>3</sup> synne of couetyse and<sup>19</sup> wordely worschyppe. Take heede how he dranke eyselle and galle, to dystroye<sup>3</sup> the synne of glotonye. And so he suffrede payne in alle partyes of hys glorious body, to dystroye alle synne[s] in manns [body] and womans. Thys spere of Crystis passyone ys the best and sykerest wepyne ayenst oure enemies. [More]ouer<sup>20</sup> ye schalle vnderstande that a wyse mane off armes wolle chese hym a goode grounde and a playne to fygth in, for itt ys perlyous to fygth in mory grounde or in stobely grounde or in pytty grounde. And therfore seynt Powle techeth<sup>21</sup> yow stonde [fast] in trowthe and equyte, that in alle youre doyng ye loke that youre grounde and youre cause be god and<sup>22</sup> trewe, ryghtfulle, clere and clene fro couetyse. And<sup>23</sup> a wyse knyght wylle hane *with* hym the hylle and the sonne and the wynde. One the same wyse must ye in thys gostly fyght take *with* you the hylle of good luyng, that ye may sey *with* the apostyille:

<sup>1</sup> Ms. to be tokenede. <sup>2</sup> Ms. *with*-in. <sup>3</sup> om in R. <sup>4</sup> R & castyn itt in lote. <sup>5</sup> Ms. and to. <sup>6</sup> = perceth. <sup>7</sup> R leue. <sup>8</sup> R he. <sup>9</sup> R garlonde. <sup>10</sup> R thornys. <sup>11</sup> R and. <sup>12</sup> R moste hieste. <sup>13</sup> R parte. <sup>14</sup> R vnto. <sup>15</sup> R regnith. <sup>16</sup> r. stremyng. <sup>17</sup> the s. of om in R. <sup>18</sup> Ms. synnes. <sup>19</sup> R in. <sup>20</sup> Ms. axereouere. <sup>21</sup> R biddith. <sup>22</sup> R om god and. <sup>23</sup> R Also.



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*Nostra conuersacio in celis est*, that ys: 'oure conuersacione' ys in heuyns and in heuynly thyngis', and therfor seynt Powle byddeth you stonde *parfytely* in these thyngys. Also ye must haue the sonne and the lyght of goddis *grace*, and the wynde off holy *prayer*, the whyche ys a specyalle remedy to gete *grace* to with-stande temptacions of oure enemies.

*Sporys*. Also ye muste haue a peyre of sporys, the whyche muste be sharpe to pryke with youre horse yef nede be, that he stynte nat in hys weye, for many horsys<sup>2</sup> be dulle and slowe in theyre iorney but they be pryked. These sporys shalle be loue and drede of gode, whyche among al othere vertues displeysne most the fende and sonnest bryngeth a<sup>3</sup> mane or woman to heuyn-blysse.

*Ryght spore*. The ryght spore ys loue that mane oweth to god for the grete and excellent goodnesse that he [hath] shewed and sheweth at alle tymes. Furst how he made man off noughte to hys gloryous lykenes, and made hyme lorde of alle erthely thyngys; and<sup>4</sup> for that excellent loue þat he schewed to mankynde in hys *mercyfull* redempcion; and for the vysytacions<sup>5</sup> that he sheweth to you cotydyally<sup>6</sup> bothe in sparyng yow fro endeles peynes off helle, and yeveth<sup>7</sup> yow space and<sup>8</sup> *grace* and tyme to amende yeff ye wolle, for Cryst seyth; *Nolo mortem peccatoris sed ut magis conuertatur et uiuat*, that ys: 'I wylle nat the dethe of a synner but rather more that he turne therfro and lyue'. Also he yeveth goodys plenteously that bene necessary and *profytably*<sup>8</sup> to yow, yef they be gouernede dyscretely; and so sheweth yow alle-wey grete tokenes off loue and mercy.

*Lefte spore*. The lefte spore ys dreede off paynes of helle and of purgatory that be Innumerable eyther to be thought or seyd or tolde. Now with thysse II sporys pryke youre horse yeff he be dulle and euylle-wylde to goodnes-ward. Furst with the ryghte spore that ys loue; and yeff he wolle nat haste hym in hys iorney, than pryke hyme with the lefte spore, that wylle make hym to sprynge yef he be in the wey off *grace*. In thys manere, lyfe frendis, arme yow in thys gostly armure and myghteth yow in thys gostly batayle, and gouerne youre horse, that ys youre body<sup>9</sup>, dyscretly, so that hit be nat ouer<sup>10</sup>-feble by ouermeche abstynence and trauallye, ne to wyld by ouermoche ease and fulfylling of hys appetyte as in glotony or in<sup>11</sup> lechery or in any other vngoodly desyres, for in case wykede lustes and desyres mowene be dedely synne, as thus: yeff thow luste to medle with womane or mane ayenst the lawe off gode and thow dost alle that lyeth<sup>12</sup> in the to performe hitt in dede yeff thow myghtest, than hit ys dedely synne. *Dauid* seyth that 'god knoweth and praueth mannes herte and hys leendys', that ys to sey, god knoweth mannes wylle and hys lustys, for there ys no thyng so pryuey neyther<sup>13</sup> in thoughte ne in dede but that ys opyn in goddis syghte. Therfor suche as a mane ys in herte and in wylle, suche he ys by-fore gode.

Also a wyseman<sup>14</sup>, or he goo to batayle, wol knowe<sup>15</sup> for what cause he shalle fyghte and whether<sup>16</sup> that hit be trewe, and what shalle be hys rewarde<sup>17</sup>; and yef hit be sygnede in two thyngis hym to chese, thane he wolle sende hys most belouede and trusty frende to see and enquere whyche ys best and most confortable. In the same wyse muste ye in thys gostly batayle. Ye muste fyghte to saue the soule that gode bought so dere with hys *precyous* bloode vpon the rode-tree.

Also hit ys ryghtfull, <sup>18</sup>sythene god made the of noughte vn-to hys gloryous lykenesse and therto made the fflaw with aungelys in blys that neuer shall haue ende, that thow be fyghtyng ayenst thy gostly enemies, and neuer to haue pease with heme—for yeff thow doo, thou art traytoure to gode and lykely to lese thy heriyage the whyche thow mayst haue by *grace*. Also thy rewarde ys assygnede<sup>19</sup> in two thyngis, to chese the best as longe as thou trauallyng arte<sup>20</sup> in thys batayle, but he thow onys hynnes went, thow mayst<sup>21</sup> not do soo, for [to]<sup>22</sup> whether so thow furst comest, lyke hit the welle or euylle, there the be-houeth to dwelle for euermore; shalt thow neuer after thys dwelling change, syt itt neuer so euylle with the. *Heuene* and *helle* ben these two thyngis whyche thow mayst chese as

For  
what  
cause  
he  
shalle  
fyghte

<sup>1</sup> Ms. conuersacions. <sup>2</sup> R hors. <sup>3</sup> om in R. <sup>4</sup> R Also. <sup>5</sup> R visitacion. <sup>6</sup> R co tidianly. <sup>7</sup> r. yeuyng. <sup>8</sup> R profitable. <sup>9</sup> Ms. bodyly. <sup>10</sup> R to. <sup>11</sup> R and. <sup>12</sup> R in theis. <sup>13</sup> R ne. <sup>14</sup> R adds of armys. <sup>15</sup> R wytte. <sup>16</sup> R where. <sup>17</sup> R & where he shall haue h. r. <sup>18</sup> Ms. for sythene. <sup>19</sup> R signed. <sup>20</sup> R art tr. <sup>21</sup> R maiste pou. <sup>22</sup> R to wh.

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long as thou arte<sup>1</sup> luyng, but [be]<sup>2</sup> the soule onys departyde fro the body, than, whether thou lyke welle or euylle, nedys thou must kepe hit, and neuer after to be chaungyde; for thane, lyke as thou hast trauayled in the keypyng off goddis commaundementis and in the fullyllyng off þe dedys of mercy, so shall thou be rewarded, that ys for to say: yeff thou hast kepte goddys commaundementis and fullyllyde the dedys off mercy and with-stande thy enemyes myghtfully<sup>3</sup>, than shalt thou haue the blysse of heuene and be ffelaw with aungellys euerlastyng; and yeff thou breke goddys commaundementis and wylle nat withstande the temptacions off thy enemyes but consentest to theme and performest in dede, ande wylle natt amende the by sorow in herte, by confessyone of mouthe, and by satisfaccion in dede, than shall the thy rewarde be endeles payne in helle withowtene ende. Wherfor my counselle ys that thou departe thy soule<sup>4</sup> frome thy body by inwarde thought; and to sende thy herte, whyche ys [thy] most louyde and trusty frende, before, to wete off that<sup>5</sup> two thyngis whyche ys moste profytable to abyde in. Sende thyne herte in to helle and ther shalt thou fynde [all]<sup>6</sup> that that thou ha[te]st<sup>7</sup> here, that ys a<sup>8</sup> fawte off alle goodys, and plente off alle euylles: hote ffyre brynyng with-outyne lyghte, with brymstone moste stynkyng; foule stormes and tempestis; gredy denylls as wode lyones wyde yellyng<sup>9</sup>; hunger ande thyrst<sup>10</sup> that neuer shall be quenchede; adders, toodys ande alle venemos wormes<sup>11</sup> [þat] one the synfulle shullene gnawe<sup>12</sup>; wepyng, gronyng ande gryntyng<sup>13</sup> off tethe; fulle off<sup>14</sup> derkenes; smoke and smother, þat shall make hem to wepe mo teerys glowyng<sup>15</sup> thane ys water in the see; eueriche hatyng<sup>16</sup> other as the deuyll most horryble, and euer cursyng the tyme that<sup>17</sup> they were borne<sup>18</sup>, and euer desyryng dethe. And so they be euer dyng but neuer fulle dede, but shul lyue euer in payne, woo and turment. They hatedene dethe whane they lyuedene in lustis ande lykyngis of this worlde and fulfillede here flesshly appetytys and wolde not restreyne hym by the brydylle off abstynence, in<sup>19</sup> holdyng the reynes of temperance by the knotte off dyscrecion. Also the<sup>20</sup> soules that shall be there must<sup>21</sup> be dyrke ande dymme, hydously stynkyng and lothsome to see; for the bodyes off heme shulle be so febylle and so chargede with synne that they ne shall [mow]<sup>22</sup> remeve the lest worme frome no party off theyre body, but<sup>23</sup> must suffre alle here malyce, and yet<sup>8</sup> nat only heme, but alle the paynes, woo ande tormentis that herte may nat thynke ne tonge may nat telle, for they shal haue noo mynde off no goode to theyre comfote, but euer in<sup>24</sup> payne lyche newe. Ther ys ane olde prouerbe that, ne<sup>25</sup> hope were, herte wolde<sup>26</sup> breste; and<sup>27</sup> ther shall be neyther herte<sup>28</sup>-breste ne hope off releuyng.

O thou delicate creature tha[t] lyuest in wordely worschypes and flesshly lustis in<sup>8</sup> consentyng to the wykede intysyngis of thy enemyes: haue mynde how they shulle passe as the shadow, for thy body, be hit neuer so beauteuous and myghty, ande though thou kept<sup>29</sup> hit neuer so welle with delicate metys and drynkes, with ryche clothes or eny other maner restorytyfys, yet hit shall dye and turne ayene to erthe and wormes mete. Also haue mynde off thy[s] place that ys so horryble and so paynfulle, and forsake syne whyles gode suffreth the to lyue ande hast helthe ande thy wyttes at wylle; for Salomone seyth: 'In alle thy werkes thynke one thy ende, ande thou shalt neuer doo syne'. Thynke that<sup>8</sup> thou shalt dye ande thou wottest<sup>30</sup> neuer where ne whene ne what dethe, ne in what state ne in what daye ne what<sup>8</sup> tyme; ande therefore seyth seynt Austyn that euer shulde oure last day be in oure mynde, for whene þou rysest thow arte nat sykere to [line to euen, ne when thou gost to thi bed thou art nat syker to] ryse with thy lyfe. Also haue mynde howe the sowle shall departe frome the body with grete drede: for the fendys shulle be present and goode aungellis for to dyspute thy lyff fro the begynnyng to the ende, ande the goode aungellis shall sey to<sup>8</sup> the goode, ande the ffendys the wyckede, that noughte shall be forgete to the leste thought that euer thou thoughtest other consentest to, ande alle the wordys that

<sup>1</sup> R haste. <sup>2</sup> om; so R. <sup>3</sup> R myghtili. <sup>4</sup> thy s. om in R. <sup>5</sup> R the. <sup>6</sup> Ms. off.  
<sup>7</sup> R hatiste, on eras. <sup>8</sup> om in R. <sup>9</sup> PC zanyng. <sup>10</sup> Ms, hungry and thyrsty. <sup>11</sup> R bestis.  
<sup>12</sup> PC gnawyng. <sup>13</sup> R grunchyng; PC gryndyng. <sup>14</sup> PC & so picke derknesse þat men may  
it grope. <sup>15</sup> expunged in R. <sup>16</sup> PC haten. <sup>17</sup> R that euir. <sup>18</sup> R adds or euir synne  
wrought, & so. <sup>19</sup> R not. <sup>20</sup> R tho. <sup>21</sup> R shullen. <sup>22</sup> om; R mowe to. <sup>23</sup> R &. <sup>24</sup> R hir.  
<sup>25</sup> R nere. <sup>26</sup> R shulde. <sup>27</sup> R alas. <sup>28</sup> R that nethir h. shall b. <sup>29</sup> R kepe. <sup>30</sup> R woste.

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euer thow speke shullen be examynede, and alle thy dedys shewede. And thane many<sup>1</sup> synnes that thow may nat now<sup>2</sup> see nor thynke, shalle thane come be-fore the opynly ande peraventure more to drede ande more grysele thane thoo that thow may now see, and many thyngis [that] thow wenyst be now welle done shalle schew than fowle synne. \*Moreouer haue mynde off<sup>3</sup> the dredefulle day off dome:

[Domes-day]

for thane shalle oure lorde come and deme alle mankynde, as wytnesseff the prophete saying thus: *Egredietur dominus de loco sancto suo ut uisitet iniquitatem habitatorum terre*, 'Oure lorde shalle wende oute of hys place for to vvyt the wykednes of hem that inhabytene the erthe'. Certes, thys day<sup>2</sup> owetfi sore to be dredde, for as moche mercy as oure<sup>4</sup> lorde shewetfi nowe to mankynde, so moche shalle thane be shewede streyte<sup>2</sup> vengeable ryghtwysnes; for oure lorde seytfi by hys prophete Moyes: *Congregabo super eos mala et sagittas meas complebo in eis*, 'I shal hepe vpon hem theyre euylles, and I shalle spende alle my arrowes vpon heme'. Thre sharpe arrowes shalle be shotte off oure lorde in that day vpon

[The 1<sup>st</sup> arrowe]

hem that shullen be dampned. The furst arrowe shalle be off clepyng to the dome, wheroff Cryst seytfi<sup>5</sup> in the gospelle: *Venit hora ut omnes qui in monumentis<sup>6</sup> sunt audient uocem filii dei, & procedent hii qui bona egerunt in resurrectionem uite, qui uero mala egerunt in resurrectionem iudicii*, that ys: 'the oure cometfi in the whyche alle mene that bene ded in beryelles shulle here [the] voyce off goddys sone, and they that hane done goode thyngis shullene gone in to ayenrysyng off lyff, but they that hane doo euylle thyngis in to ayene-rysyng off dome', that ys to say, to be demede. Than the dampnable soule shalle come to the body and sey to hit: 'Aryse, thou cursyde caytyff [careyne]<sup>7</sup>, from thys tyme forwarde to be felaw with the horryble fendis in helle and enemy to almyghty gode. Nowe thy ioye shalle be turnede in to woo, thy delyte in to bytternesse, and thy laughing in to wepyng; now thy wrechde lust shalle passe in to<sup>8</sup> euerlasting sorowe and payne; nowe ys falle to the alle that thow hatedest, and nowe ys passyde fro the alle that thow loue[de]st<sup>9</sup>. Cursyde be thow wrechde careyne, for in payne for thy synnes and thy delytes and thy wykednes from the tyme that<sup>2</sup> I passyde from the I haue brenned in helle; so cursyde be thow helle-bronde, ordeynede for thy synnes to the fyre off helle that neuer shalle be quenchede. Cursed be the tyme that I was coupelede to the, for now I may nat forsake the nor thy cursyde company I may nat eschewe, for wylle I nylle I am constreynede to be knytte ayene to the. Goo we therfor to-gyder before the dredefulle and ryghtful iuge to here the sentence of oure dampnacion'. Thane shullene alle wykede mene se the iust cause of theyre dampnacion wretyne with theyre owyne handes in the booke of theyre consyence, whyche booke botfi lernede and lewde shullene kunne rede. Than they shalle see the domys-mane syttyng vpon the reyne-bowe with [his]<sup>10</sup> voundys bledyng, and with sterne lokene hem lokyng as he were wode for wretthe. Of thys wodnes [& wretthe] spekytfi the profyte Dauyd where as<sup>2</sup> he prayetfi to be delueryde<sup>11</sup> of bothe, seyng thus: *Domine ne in furore tuo arguas me*, that ys: 'Lorde, in thy wodnesse<sup>12</sup> ouercome me nat with skyles, and chastyge me nat in thy wrathe'. Nomane thynke that wodenes or wrathe or any suche troblede passyons of mannys kynde be in gode; but they be sette in scrypture for the werkes of gode in punysshing and vengyng synne in hem that be worthy to take suche passyons off punysshing as bene wrothe and wodnes in alle synners, that ys eyther they muste be chastysede by paynes that shalle haue an ende as purgatory, that ys clepyde in scrypture<sup>13</sup> the wrathe of gode, or ellys they shalle be punysshede in the payne off helle that neuer shalle haue ende, that ys callyde the wodnes of gode. Alle thys the prophete Dauyd sawe in spyryte, and therefore in þe persone off alle suche synners he, felyng hym-selfe vnmyghty to bere euer eythere, furst asketfi to be delueryd frome helle, and [sithen from] purgatorye, seyng thus: *Miserere mei domine quoniam infirmus sum*, 'Lorde haue mercy one me, for I ame vnmyghty to bere euereyther, that ys to sey, þin<sup>14</sup> arguyng in thy

\* The foll. is taken from the tract Of three arrowes, ed. p. 444.

<sup>1</sup> Ms. my.    <sup>2</sup> om in R.    <sup>3</sup> R one.    <sup>4</sup> Ms. as oure as oure.    <sup>5</sup> R spekith .. seyinge.  
<sup>6</sup> Ms. monumento.    <sup>7</sup> om; so R.    <sup>8</sup> R shalbe turnyd into wo &.    <sup>9</sup> R louediste.    <sup>10</sup> Ms. the.  
<sup>11</sup> Ms. deluueyryde.    <sup>12</sup> Ms. w. or wretthe.    <sup>13</sup> in sc. om in R; U here..    <sup>14</sup> Ms. in.

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dome, eyther thy chastyment in purgatory, but hit so be that I be vpborne or supportede by thy mercy<sup>3</sup>. That dredeffulle day off oure lorde! thane shalle wykede mene seene hem<sup>1</sup> sytte in dome with Cryste whome they haddene [here] in despyte, and in thys syghte they shalle be troblede with ane horryble drede, saying thus<sup>2</sup>: *Hii sunt quos habuimus aliquando in derisum et similitudinem improperia; nos insensati uitam eorum* &c<sup>3</sup>, that ys to say: 'Thyse beene tho the whyche [sumtyme] we haddyne in scorne and in to lykenesse [of]<sup>4</sup> shenshypp. We vnwytty wrecches heldyne ther lyffe wodenes, ande here ende with-owtene honoure: but loo now thys beene amonge the sonnes off gode countede, and amonge the seyntis of gode ys the lote off theme. Therefore we hane errede frome the wey off trewthe, and the lyghte off ryghtwysnes hath not shynede to vs, [and the son of vnderstandyng is not spronge to vs]<sup>5</sup>; we be made wery in the wey off wykednes and of perdycion, and we hane goone harde weyes, for the wey off gode we knewe nat. What hat[h] pryde profyfte<sup>6</sup> vs? or the boste off rychesse what hath hitt brought to vs? but [they] bene passyde as the shadowe. And nowe we may shewe no tokyn off holynesse, for we bene wastyde in wykednesse<sup>7</sup>. And<sup>7</sup> amonge alle the multydude off seyntis they shullene fynde nat oone that shalle haue compassyone of hem, but [þei] shullene be gladd and consent with gode in hys ryghte Iugement<sup>8</sup> off here dampnacion. Thys<sup>9</sup> wytnesseth the profete *Dauid*, saying thus: *Letabitur iustus cum uiderit* &c, that ys to sey: 'The ryghtwys mane shalle be glade whene he shalle se vengeance'. For the fadere that shalle be sauide shalle ioye the dampnacion off hys sonne, the modere off the dowghter, the sone shalle ioye the dampnacion of hys modere, [the] dough-ter of the fadere. For Cryst seyth they shulle seche for to entre in to creues of stonys and in to swolowes of the see, for fere off the syghte of the dredeffulle face of Cryste; thane they [shul] prey<sup>10</sup> mounteyns to falle opone theme, and hylles to hyde theyme. So woo they shulle be one euery syde, for nothyng shalle res[e]ue<sup>11</sup> theyme but only helle. And thys ys the vounde of the furst arowe.

The secunde arowe shal be sharpe reprovyng of alle false crystene mene and womene, whene oure lorde shalle seye to hem thus: 'I was hungry ande ye gaff me no mete, I was thyrsty and ye gawe [me] noo drynke, I was nakede and ye gawe me noo clothes, I was herborowles and ye herborowede me nat<sup>12</sup>, I was seke [&] in presone ande ye vysyde me nat ne dyd me no comforte'. O what thys voyce shalle be dredeffulle, for as ofte as they dyden nat thysse dedis off mercy to the leste off hys that had nede, so oftyne they dyde hit<sup>2</sup> nat to hyme. And noo wonder [þoff]<sup>13</sup> thys voyce be dredeffulle in the day off dome, sythene we redyne in the gospelle that whane Cryste came in the forme of a seruaunt to be demede off false Iewes, he sayde to hem<sup>14</sup> that came to take hyme: 'I am he', [&] anone they yedyne abak and fellene to the erthe. Thene, yeff he<sup>15</sup> whene he was dedly and cam to be demyde had so ferefulla a voyce that att one worde dyde throwe<sup>16</sup> to grounde so many mene of Iewes, how moche [more] fereffulle thane shalle be the voyce of hyme whene [he] shalle come vndedely with hys oste off aungellys and off seyntys to deme the qwykke ande the dede lyke as they hane deseruede. Wherefore Iob seyth: *Cum vix paruam sintillam*<sup>17</sup> *sermonum eius audire non possunt, tonitruum magnitudinis eius quis poterit intueri*, 'Sythe mane vnnethes may here a lytylle drope of hys wordes suffre eyther beholde(!), how<sup>18</sup> thane shulde<sup>19</sup> they beholde the thunders<sup>20</sup> of hys domes whene he shalle sytte as a ryghtfull<sup>21</sup> domes-mane?' as who seyth, noon. And therefore seyth seynt *Bernarde*: 'When the synfull wreche shal be accusede and hys owne consyence shal bere wytnesse ayenst hym [& euery creature of god shal rise ayenst hym]<sup>22</sup> in vengeance, thane greuous as ane arowe shalle be þe voyce off gode to suffre'. And therfore the profete *Jeremye* seyth: *Sagitta vulnerans*<sup>23</sup> *lingua eius*, that ys: the tunge of hym shalle be as a arowe woundyng. And thys ys the wounde of the secunde arowe.

The 11<sup>de</sup>  
arowe

<sup>1</sup> Ms. hym.    <sup>2</sup> om in R.    <sup>3</sup> Sap. 5, 4.    <sup>4</sup> Ms. ande.    <sup>5</sup> om; so R.    <sup>6</sup> R profited to.  
<sup>7</sup> And than.    <sup>8</sup> R rightwysnes.    <sup>9</sup> R thus.    <sup>10</sup> Ms. preyene.    <sup>11</sup> Ms. reserue.    <sup>12</sup> R ye  
yafe me no harborow.    <sup>13</sup> Ms. yeff.    <sup>14</sup> Ms. hym.    <sup>15</sup> Ms. we.    <sup>16</sup> R threwe.    <sup>17</sup> r.  
*stillam*.    <sup>18</sup> U who; they om.    <sup>19</sup> R shullen.    <sup>20</sup> R thondre.    <sup>21</sup> R rightwis.    <sup>22</sup> om in  
Mss.    <sup>23</sup> Ms. vulneratus.

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The thrydde arowe shall be the sentence of endeles dampnacion of alle wykede mene, whene he shall sey to heme thus: *Discedite a me maledicti in ignem eternum qui preparatus [est] diabolo et angelis eius*, that ys to sey<sup>1</sup>: 'Depart ye frome me, cursyde and wrecchede<sup>2</sup>, in to euerlastyng fyre, the whyche ys made redy to the deuyll and hys<sup>3</sup> angelys'. Thys arowe shall wounde heme so greuously that alle the leches ne alle þe creatures in erthe neyther in heuene shulle mowe hele the wounde of hit. Than shal the erthe opyne hys mowthe and swalowe<sup>4</sup> hem doune in to helle, where they shall be tormentyde with ffeendes withoutyne ende. But allas, ther be<sup>5</sup>, I drede, fulle many that wolle natt beleue thys thyngis, tylle they felene heme<sup>6</sup>; of whome seyth *seynt Euseby: Ve ue quibus datum erit prius sentire quam credere*, that is: 'Woo [woo] be to hem to whom hit shall be youyn rather to fele thys thyngis than to beleue heme'. Thys ys the wounde off the thrydde arowe.

More-ouer sende thynne herte in to *purgatory*, that ys the free prysone off oure lorde gode to punyssh heme that were<sup>7</sup> clen-shryvene off alle here synnes or they passyne owte off thys worlde, and hane nat performede here penaunce here in thys lyff ne were nat fully clenysd as hem behouyth<sup>8</sup> for to be. In the whyche purgatory they shall be purede with<sup>9</sup> bytter peynes, and that paynes<sup>10</sup> ys more harde to suffre eyther<sup>11</sup> to fele than alle the<sup>12</sup> paynes that euere martyres suffredene, ande more payne thane tunge cane reherse or telle<sup>13</sup>. Ther shall thy<sup>14</sup> soule be turment thorow ane hole<sup>15</sup> yere for the penaunce that myght haue be done here in o<sup>16</sup> day—here-fore<sup>17</sup> oure lorde seyth: *Diem pro anno dedi tibi*, that ys: 'I haue yeuene [the] a day for a yere'. And trusteth for certeyne that that<sup>18</sup> payne dotli nat ellys but clenseth the soule frome syne; for the more ioye in heuene shall he neuere purchase therby<sup>19</sup> for that payne sufferyng, though he were there from the begynnyng off thys worlde in to the day of dome. But the payne that thou suffrest here with meke herte, thynkyng that thou art worthy hit and moche more for the grete trespasses and vnkyndenes that thou euery day dost ayenst oure lorde gode, shall bothe helpe to clense thy soule, and to encrease thy blysse in heuene.

Also haue mynde of<sup>20</sup> .vii. paynes that thy<sup>21</sup> soule shall haue.\* The furst shall be whane thy body ande thy soule shall parte<sup>22</sup>; for thane shullene the fendys appere in theyr lykenesse to ranyssh the soule in to helle with gryselly chere, with chalangis<sup>23</sup> ande thretenyngis<sup>24</sup> as hit were theyre ryghte to haue hit, and so to brynge hit in to dyspeyre yeff they mowene.

The seconde payne ys thys<sup>25</sup>: the grete drede that the soule shall haue tylle the Iugement be endyde be-twene the aungelles ande the ffeendis; for lyke as a mane beyng in grete tempestis on the see hath grete drede of drenchyng, so the soule heryng the grete and horryble synnes that he hath done rehersyde be the fende, stondeth<sup>26</sup> in grete fere for<sup>27</sup> to be dronchede<sup>28</sup> in the fyre of helle; for though the soule haue ryghte be-leue ande ryghte trusty hope to be sauude, yet oure lorde suffreth hit to haue the drede, for to clense hit frome synne.

The iii<sup>de</sup> ys exylyng; for the soule ys exylyde oute off thys lyfe, from hys frendis, and from hys herytage—whyche ys paradise—thorowgh synne; the whyche they shullene neuere be restorede<sup>29</sup> to, vn-to the tyme that hit be purede and claryfyede as clene as hit was att the day off bapteme; for seynt *Austyne* seyth: 'lyke as golde ys purede and claryfyede be fyre here, ryghte so shall the soule be purede ande claryfyede by the fyre<sup>30</sup> there'. And loke, howe mocke here the fyre<sup>31</sup> ys hotere thane the sone-beame, so moche ys the fyre off purgatory more hote thane the fyre here; and loke, what payne hit were to suffre any parte<sup>32</sup> off the body to bryne in the fyre here, so moche payne ande more hit ys to the soule to be in [the] fyre there; for seynt *Anselme* seyth that the fyre off purgatory ys

\* Cf. Prick of Consc. v 2892.

<sup>1</sup> R om to sey.    <sup>2</sup> R cursid wrechis.    <sup>3</sup> R alle his.    <sup>4</sup> E swolow.    <sup>5</sup> R om ther be.  
<sup>6</sup> R itt.    <sup>7</sup> R bene.    <sup>8</sup> R behoued.    <sup>9</sup> R in.    <sup>10</sup> R payne.    <sup>11</sup> R and.    <sup>12</sup> om in R.  
<sup>13</sup> R telle or reherce.    <sup>14</sup> R the.    <sup>15</sup> R hale.    <sup>16</sup> R a.    <sup>17</sup> R Therefore.    <sup>18</sup> R thilke.  
<sup>19</sup> R hym.    <sup>20</sup> R one.    <sup>21</sup> R the.    <sup>22</sup> R departe.    <sup>23</sup> R chalengingis.    <sup>24</sup> R thretyngis.  
<sup>25</sup> R stont.    <sup>26</sup> R drenchid.    <sup>27</sup> R rekeuere tylle þey, o. m. (om in text).    <sup>28</sup> R om by the  
fyre.    <sup>29</sup> R the f. here.    <sup>30</sup> R party.

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off so moche<sup>1</sup> myghte and so kene, that as longe as hit ffyndetli aughte in the soule that toucheth [to] synne, hit styn<sup>2</sup>etli<sup>2</sup> neuer.

The fourthe payne ys that the soule ys boundyne with bondys off synne, that hit may nat helpe hit-selfe but nedys muste suffre, to the bondys be wasted; for lyke as a mane boundene muste suffre the malyce off hys enemyes, ryghte so the soule muste suffre the peynes tyll hit be purede.

The fyfte payne ys the sekensse that the soule shalle<sup>3</sup> be greuede with; for [lyke] as the body ys peynede and greuede with dyuerse sekens [here], so the soule shalle be peynede and greuede [in purgatori] with dyuerse peynes in dyuers partyes or powers off the soule in whyche he synnede in thys lyfe. Som shalle be as they were in a<sup>4</sup> dropesye, for myscountyse<sup>5</sup> off erthely thyngis; som as they were in the feuers, for wratth; som as they were in the iaundys, for enuy; som as they were in the menyson<sup>6</sup> or in the flyxe, for lecherye; som as they were in the<sup>7</sup> meselry, for pryde; off the whyche synnes they were shryvene, but they had nat doone theyre penaunce parfytely or they passyde hennes.

[The sixt payne is that the soules bene there as in dissert, where defaute is off alle gode, and plenty of alle eville.]<sup>7</sup>

The seuenth payne ys the grete colde that they shullene be caste in after the feruent hete, for sodaynly oute off the brynyng fyre they shalle be caste in a lycoure that ys caldere thane any Ise or snowe; and oute of that colde sodaynly they [shal] be caste ayen in to feruent hete; ande so to be paynede with paynes innumerable<sup>8</sup>, tyll oure lorde off hys endeles mercy wylle graunte heme grace off deluyeraunce, and so to come to the endeles blysse that mane was ordeynede to in hys furst creacion.

Now whane thou hast welle examynede what peyne ys in purgatory for penaunce that ys nat done in thys lyfe, and for venyalle synnes that he was natt shryvene off neyther made [a]sythe for heme in noone other waye: be ware thane that thou delay nat from day to day to do penaunce, neyther be recheles in doying, ne<sup>9</sup> sory to do hit, but do hit with grete mekenesse and gladnesse off herte, haung mynde what peyne thou were worthy to suffre for thy trespasse that thou dost custumablye ayenst thy makere, thyne ayenebeyere, and thy mercyfuller sparerer, and [pat] therto foryeueth the thy<sup>10</sup> peynes of purgatory for so lytelle penaunce doying with meke herte. More-ouer be ware off venyalle synnes: for hit ffareth therby as hit doth<sup>11</sup> by a shyppe that hath a lytelle hole in the botome, in the whyche hole yeff the water entere, though hit be but lytelle and lytelle<sup>12</sup>, yet by processe off tyme<sup>13</sup> hit may drenche the shyppe, but hit be caste owte. So, venyalle synnes so many there mowene be that yeff they be nat caste [oute] by sorowe of herte, by prayere and by almos-dede doying, [they] may drenche the soule in to endeles paynes of helle as a<sup>14</sup> dedely synne may doo. Sythyne than that<sup>3</sup> almyghty gode ys dyspleasede and dyshonowrede by venyalle synnes, that be called smale synnes, how moche more thane ys he dyshonoured and dyspleysde with dedely synnes? and sythyne euery<sup>15</sup> venyalle syne ys so grete in goddys syghte, how meche more than ys dedely synne? Therfore haue mynde on thy<sup>16</sup> trespas that thou hast done ayenst gode bothe in worde and<sup>3</sup> in thought, in delytyng and<sup>17</sup> consentyng, in desyryng and in dede-doying, and euer with meke herte and with conpunction of teeres aske foryeuenes; and therto make satisfaccion to thyne euynecrestene off alle the trespasses that thou hast done ayenst hym<sup>18</sup> as ferforth as thy goodys wolle strecche; ande yeff thy goode wolle nat suffice, thane behoueth the to aske foryenenesse; and yeff thou may not come to the partyes<sup>19</sup> eyther<sup>20</sup> for febylnes or ellys that they be dede, thane be in wylle to aske foryenenes, and pray for heme; so that<sup>21</sup> thou mayst<sup>22</sup> escape thys<sup>23</sup> peynes off helle, and the sonner be deluyeryd owte off the peynes off purgatory thorowe the endeles mercy off oure lorde gode. For alle tho that bene quykenyde with the gracuous illumination of the holy gost, dredyne thysse two placys, that ys, helle and purgatory,

<sup>1</sup> R such a. <sup>2</sup> Ms. styndetli. <sup>3</sup> om in R. <sup>4</sup> R the. <sup>5</sup> R mys-couatyng. <sup>6</sup> R menions. <sup>7</sup> om. <sup>8</sup> R vnresonable and vnn. <sup>9</sup> R nethir. <sup>10</sup> R the. <sup>11</sup> R farith. <sup>12</sup> R om and l. <sup>13</sup> R adds be litill and litill. <sup>14</sup> R o. <sup>15</sup> R ech. <sup>16</sup> R of the. <sup>17</sup> R in. <sup>18</sup> R ham. <sup>19</sup> R partyse. <sup>20</sup> aither, expunged. <sup>21</sup> R that so. <sup>22</sup> R mow. <sup>23</sup> R the.

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and so kepe[n]<sup>1</sup> hem *with* alle theyre mygth from alle maner off synnes. [But]<sup>2</sup> for the kynde off mannys flessli ys so freelle ande<sup>3</sup> so inclynnyng to synne that no day passyth *withowtene* synne eyther more or lesse: therfor oure forme<sup>4</sup>-ffaders that werene in *grace* and knewene the[r]<sup>5</sup> freelnes, lyuedene in mornyng, and ofte for-thynkyng in herte *with* ffastyng and almes-dedys, *with* prayere ande grete wepyngys<sup>6</sup>, sorowdene<sup>7</sup> for her synnes, thorow the whych they were clenysde and caste oute off the soule. Also som mene that hane bene before, sore<sup>8</sup> defouled *with* dedely synnes and *with*<sup>8</sup> venyalle Innumerable, oftyne-tymes for drede to offende god more, and also to haue [grace &]<sup>9</sup> foryeuenesse of the<sup>10</sup> [synnes] before-doone, and to fle frome thysse two places that bene so paynefulle, hane<sup>11</sup> forsake alle the worlde, bothe the[r] goodis<sup>12</sup> and also the presence off people<sup>13</sup>—for the ey<sup>14</sup> off mane ys a grete occasyone to<sup>15</sup> synne and thane cometli speche off mowthe, and so ofte-sythes fulfyllede in dede; wherfor they seing ther freelnes, fleddene in to deserte places, to lerne to loue oure lorde Ihesu Cryste, and there they wayledene<sup>16</sup> theyre synnes before-done and therto continually lyfedene in *prayer* and in abstynence *with* bodily werkes, in chastysyng the body from wykydnes<sup>17</sup>; and also haunyng compassyone off theyre euene-crystene, seyng the grete torment that they were yne bothe in getyng off worldely goodes and<sup>18</sup> worldely worschypys and flesshly lustys and so lyuedene as vnresonable bestis haunyng noo mynde that they shulle dyene neyther that they shalle come ande be demede in the dredefulle day off dome, but contynuede in theyre malyce ande in<sup>8</sup> wykydnes as they shulde neuer dye, or ellys wenyng that [god] ys so mercyfulle that he wylle natt punyssli synners.

Now sende thy herte in to *heuyne*, to wyte how it ys there. And ther shalt thou fynde plente off alle goodys<sup>19</sup>, for there ys no maner off payne but euer-[ich]<sup>20</sup> in ioye and<sup>21</sup> lykynge in helthe, and so euer fyllede *with* alle maner off ioye and swetnesse. For there ys al maner off<sup>8</sup> melody *with* songe of angelles brygthi, and therto sekernesse of cuerlastyng blisse that neuer shalle haue ende. Also manys body shalle be brytere thene the sonne whene hit shyneth<sup>22</sup> brygthest, and shalle haue more swiftnesse<sup>23</sup> than alle erthely creatures mow deuyse<sup>24</sup>, and her thoughtis, her wylles and her desyres shal be fulfyllde in the twynkelyng of ane eye. No thyng shal be there but alle goodnes and comferte; nouthur no thyng shalle *with*-stande heme, for they shalle be so myghty that they shalle mowe passe al<sup>25</sup> hylles and valeys, and so to be frome the one ende off the worlde to the othere in as breeff tyme as hit may be thoughte. For though they were so<sup>26</sup> febylle here, there they shullene be so lyghte, so lusty, so beauteouse, and so fulfyllede *with* ioye, that nothyng shalle *with*stande theyme<sup>27</sup> that ys contrary to theyre wylle<sup>28</sup>. For they shulle haue fullle knowyng of alle thyngis that euer were doone or shalle be doone, for they shulle haue fullle knowyng of the trynyte, the myghte of the fadere, the wysedome of the sone, the goodnes of the holy gost; for in the syght of the glorious<sup>8</sup> face of oure lorde gode they shullene [se]<sup>29</sup> alle that may be seene<sup>30</sup> off any creature; for as<sup>8</sup> seynt Austyn seyth, they shulle see hyme both gode and mane, and they shalle see hem-self in hym, and alle<sup>8</sup> other thyngis more and lesse—for alle thyngis that nowe be hidde, shulle thene be opyne both in syghte ande knowyng. And so they shalle be fulfyllede in theyre .v. wyttes *with* alle maner off ioye; for lyke as a vesselle that ys<sup>31</sup> dyppe in the water ys wete bothe *with*-inne & *with*-oute, aboue ande benethe ande on euery syde, and nomore lykore may receyue for fulnesse, ryghte so shulle they that shalle be sanyde be fulfyllede *with* ioye and blis *with*-outen ende. Also they shullene haue endeles lyffe in the syghte of the holy trinite, and thys ioye shalle passe alle other ioyes, for they shalle be in ful sekynes that they shullene neuer fayle off that excellent ioye. Also they shullene haue parfytte loue to-geder, for eche off heme shalle accorde to odyr wylle; that he that ys in the leste ioye shalbe as ioyfulle of hyme that ys in the hyghest ioye,

<sup>1</sup> so R; Ms. to kepe.<sup>2</sup> om; so R.<sup>3</sup> so f. ande om in R.<sup>4</sup> Ms. former. R fore.<sup>5</sup> R hir owyne.<sup>6</sup> R wepyng.<sup>7</sup> R in sorowynge, for om.<sup>8</sup> om in R.<sup>9</sup> Ms. grete.<sup>10</sup> R tho; s. om.<sup>11</sup> R han.<sup>12</sup> Ms. goode.<sup>13</sup> R poeples.<sup>14</sup> R ioy, on eras.<sup>15</sup> R to-<sup>16</sup> R be-waylydyn in.<sup>17</sup> R wildnes.<sup>18</sup> R of.<sup>19</sup> R godenes.<sup>20</sup> om.<sup>21</sup> R in.<sup>22</sup> R shewith.<sup>23</sup> Ms. swetnesse.<sup>24</sup> R deuyne.<sup>25</sup> Ms. as.<sup>26</sup> R nevir so.<sup>27</sup> R adds: for thei shulle haue to grete freedom that nothyng shalle withstonde hem.<sup>28</sup> R likynge.<sup>29</sup> R know.<sup>30</sup> R done (corr.).<sup>31</sup> R om that ys.

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as though he were there in the same ioye. And so the ioyes<sup>1</sup> of that glorious blysse may noo herte<sup>2</sup> thynke nor tonge reherse; for though alle the ioyes that alle erthely creatures couthe deuysse myghte be comprehendyde in oo ioye, yet were hit nat<sup>3</sup> in comparysone to the lest ioye that ys in that glorious blysse. For the ioyes that bene there be so delicate, so comfortable and so fulle off swetnesse that they myghte dey for ioye, but þat god preseruyth hem fro detli; as<sup>4</sup> thoo that be in [the] horryble pytte off helle & stynkyng paynes<sup>5</sup> myghtene dyene for payne and tormentis the whyche [they] musten suffre, but that gode preseruetli theym fro dethe. For oure lorde wolle that thoo þat hane<sup>6</sup> kepte hys commaundementis and hane submyttyde<sup>7</sup> hem to hys lawes, to lyue in blysse with-outene ende; and there-ayens tho that wyll nat obeye to hys lawes neyther kepe hys commaundementis, that they shalle<sup>8</sup> lyue in payne with-outyne ende. — Thys ys the ryghte spore that shalle haste hem to loue oure lorde in vertewe [of]<sup>9</sup> goodnes, ande to hate synne for fere of peyne (!)<sup>10</sup>. For yeff a creature myghte fele the lest drope off the leste ioye whyche<sup>11</sup> ys in that blysse, [he] shulde fele lytlylle payne or ellys noone though alle the peynes that euer were in erthe or shullene be, myghte be putte to hyme; for the grete loue [þat] suche a soule shulde hane to gode, and þe grete desyre that hit shulde haue to that endeles blysse, shulde so rauyssch the soule<sup>12</sup> that hit [shuld] fele noo paynes<sup>13</sup> that myghte be putte therto; neyther hit shulde haue no ioye of noone erthely goodys neyther off worldely worshyppys, but rather noying thane plesyng therto. Thys loue steryth a mane more be a thowsandefolde thane done the peynes of helle eyther<sup>14</sup> of purgatory, to lyue vertuosly; for loue perysshyth<sup>15</sup> and putteth oute drede, and clenseth the soule fro synne, and maketh hit to see gode thorough gostly thoughtis, thorow gostly<sup>16</sup> redyngis of holy wrytte, and thorow gostly and holy<sup>17</sup> prayers, and to sty<sup>18</sup> to heuynly desyres. But I drede ther be many [þat] farene as<sup>19</sup> a chylde that ys borne in a depe prysonne whyche ys bothe stynkyng and horryble to see. The moder, knowyng the wellfare that she hadde owte of prysonne, ys in moche sorowe and care ande heuynesse, desyryng with alle her myghte to be oute of prysonne ayene in hyr welfare: but the chylde borne in myscheff of the prysonne, ande neuer hadde better knowyng of welfare<sup>20</sup>. yeueth lytelle taylor to that<sup>21</sup> myscheff in the prysonne, for as longe as he hath hys moder with hyme and hys sustenance though hit be but febylle, he maketh neyther sorowe<sup>22</sup> ne<sup>23</sup> care, for he longeth after no better fare, for he knoweth no better; for though hys moder telle hyme off the ioye ande off the wellfare that ys oute off prysonne, off the sone ande off the mone eyther<sup>24</sup> off the sterres, or<sup>25</sup> off the fayre floures spryngyng opone the erthe, or<sup>26</sup> of the byrdys syngyng, off myrthe, of melody, or<sup>27</sup> of ryche aray of lordys, of<sup>28</sup> ladies, and of welthes owte of prysonne the whyche she was wonte to haue, yet alle hyr tale ys but a drede to the chylde, for he leueth<sup>29</sup> hit nat and therfor he longeth nat ther-after, and wyll nat for alle that blysse and welfare that she spekyth of forsake hys moder ne hys<sup>30</sup> febylle fare that he hath with hyr; and that ys for he leneth hit nat. Ande yet hit ys as þe modere seyth. But were the chylde onys owte off prysonne, and se the myrthe, welthe ande welfare that she spake<sup>31</sup> off, he wolde be fulle sory to go<sup>32</sup> ayene in to prysonne there to lyfe<sup>33</sup> with hys modere; for alle hys lyf in prysonne, whyche was first lykynge Inowgh to hyme, shalle<sup>34</sup> thane be to hyme fulle bytter and paynfulle, and therto he shulde neuer haue ioye ne reste in herte tyll he were ageyn in that wellfare whyche he sawe oute of prysonne. Ryghte so this<sup>35</sup> folk of thys worlde borne and browgth forth in sorowe and care and moche tranayle in thys wrecchede worlde<sup>36</sup> that ys foule and stynkyng as a prysonne; for they hane so moche loue and lykynge one theyre erthely moder ande<sup>37</sup> of theyre company, that ys to say one erthely thyngis, that they hane no lykynge in heuynly thyngis ne longyn<sup>38</sup> nat ther-after; for though

<sup>1</sup> R ioy. <sup>2</sup> R man. <sup>3</sup> R nocht. <sup>4</sup> R and. <sup>5</sup> R horribill & stynkyng p. of helle.  
<sup>6</sup> R han. <sup>7</sup> R & submitten. <sup>8</sup> om in R. <sup>9</sup> Ms. ande. <sup>10</sup> PC & haste in heuenli weic.  
<sup>11</sup> R that. <sup>12</sup> Ms. soules. <sup>13</sup> R peyne. <sup>14</sup> R or. <sup>15</sup> R partith. <sup>16</sup> thoughtis—gostly.  
om in R. <sup>17</sup> and holy om in R. <sup>18</sup> Ms. sey; PC & ofte to fle to heuen by desire. <sup>19</sup> R as  
it doth by. <sup>20</sup> R bettir faire. <sup>21</sup> R of the m. of. <sup>22</sup> R om neyther s. <sup>23</sup> R no.  
<sup>24</sup> R and. <sup>25</sup> R sawe, on eras. <sup>26</sup> R the. <sup>27</sup> R sho spekieth. <sup>28</sup> R wend. <sup>29</sup> R lye.  
<sup>30</sup> R shuld. <sup>31</sup> R thus; so om. <sup>32</sup> R liffe. <sup>33</sup> Ms. longyng!



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her gostly moder, holy chyrche, ande her gostely<sup>1</sup> fader gode<sup>2</sup> hym-self, fader off alle, telle hem the blysse ande the wellfare whyche ys in the blysse off heuynē, hit ys to theyme but a dreme as the tale off the moder ys to the chyldē in prysonē,<sup>3</sup> that they haue noo sader feytlī therynē. And tryste itt fully, though<sup>4</sup> they beleue nat that hit ys so<sup>5</sup> as oure moder holy chyrche tellytlī, howe ther ys in this worlde but stynke ande horrybylyte and a foule dongeonē in comparysonē of that henyly blysse, yet hit ys so as her gostly fader seytlī, ande nat the lese for her mysbelcūe. Neuer-the-lese take hit for certeyne that they shall neuer haue parte neyther ffelyng of that blysse<sup>6</sup>, but they wol belene ande trust fully that hit ys so as theyr moder holy chyrche tellytlī. Wherefore withdrawe youre hertis from erthely thyngis and sette [not] youre loue to<sup>7</sup> moche onē youre erthely moder, ne<sup>8</sup> truste her nat, for though<sup>9</sup> she speke neuer so fayre and behote yow neuer so welle, she ys false ande wolle dysceyue yow at the last. For she fareth as the nykarē<sup>9</sup> or<sup>10</sup> meremaydene, that cast<sup>11</sup> oponē the water syde dyuerse thyngis whyche semene fayre<sup>12</sup> ande gloryous to mane, but anone<sup>13</sup> as he taketlī hit ande wenetlī to be sure theroff, anone she taketlī hyme ande deuouretlī hym. Ryghte so thynē erthely moder castetlī oute fayre ande gloryous thyngis to thy syghte, she castetlī oute grete rychesse ande worldely goodys ande<sup>14</sup> worshyppes ande flesshly lustis, whyche bene fastnede to<sup>15</sup> the rope off hope of longe lyff, and<sup>16</sup> assone as thow towchest heme, that ys to say as sone as thow desyrest heme ande laborest with alle thy myghte, with alle thynē herte and with alle thynē thoughtis<sup>16</sup> to haue heme, anone she drawetlī the rope off longe lyfe, that ys, she seytlī 'thow<sup>17</sup> arte yonge and may lyue longe, ande therfor laboure to haue goodys ande gete the worschyp, that thow mayst lyue esly in thynē age. And thow<sup>18</sup> lyue in lechery, in glotony, in pryde, in extorsyone or in any wrongfullē takynge, whene thou comest to age than shalt thow mowe doo grete almes, and so by prayers<sup>19</sup> off pore men shalt thow haue foryeuenesse<sup>2</sup>; and so thorow hope off longe lyfe ande of other mennes prayers<sup>19</sup> thow<sup>20</sup> thou lyue styllē in synne, [she] wyll take ande deuoure the in the fyre off helle. And therfor trust her nat; but set thy trust, thynē hope, thynē loue in thy gostly moder that ys to beauteouse and trust[i]<sup>21</sup> to be-leue oponē hyr. for she seytlī nowthere behotytlī but that<sup>22</sup> shall be performede, yeff thou wolt obey to<sup>23</sup> here byddyngis<sup>24</sup>. For yeff thou haddest felt ore seynē the lest blysse that ys in henyne, thene alle the ioyes ande lykyngis that thow hast in this worlde of erthely thyngis, shall thane<sup>4</sup> be to the grete bytternes, sorowe ande care. Example haue we off seynt Petyr whom Cryst ladde oponē the hyllē off Thabor with lohne ande lames, and ther he schewed but a lytyllē off [the]<sup>25</sup> blysse of hys manhode, whyche was hys face shynynge as the sonne, hys clothys were whyte as snowe, ande Moyses ande Helyas appered with hyme in grete blysse ande in grete<sup>26</sup> mageste. Than Petyr seyde vnto oure lorde Iheru: Lorde, hit ys good to vs to be here, and make we thre tabernacles, on to the, another to Moyses, and<sup>4</sup> another to Hely, and late us allwey dwelle here<sup>7</sup>, and so anone in the syghte of that lytelle blys in comparysonē off the blys that ys in heuynē, he forgatte alle the blysse off this worlde, for he carede neythere for mete ne<sup>27</sup> drynke ne<sup>28</sup> for clothyng; <sup>29</sup> hym thoughte he myghte haue lyuede there<sup>4</sup> withoutynē ende by that blyssfulle syghte, *Luc. 9<sup>o</sup>*. Also seynt Powle was rauysshedē in to heuene ande hade seene the vysyons ande the pryuytees off gode; afterwarde alle hys lyfe in this worlde was to hyme a peyne, so moche he longede agayne to that blysse: wherefore he seyde: *Infelix ego homo sum, quis me liberabit de corpore [mortis] huius*. that ys: [I] vnsely mane, who shall delyuere me from the body [of this deth? I covett to be departid the soule from the body] and to be with Cryste withoutynē ende?<sup>7</sup> Moyses was with gode in the mount of Synay forty dayes ande forty nyghtes meteles ande drynkles, fedde<sup>30</sup> be the presēce ande the speche of gode; and yet sawe he but lytelle off hys blysse. Sythene than Petyr, Powle,

1 R holy g. 2 Ms. (and R) ande gode. 3 R for overl. 4 om in R. 5 R it is not so.  
6 R glorious bl. 7 R ouer. 8 R and. 9 R nekir. 10 R or the. 11 R will cast.  
12 R golde feir. 13 R als sone. 14 R & worldely w. 15 R bi. 16 R thocht. 17 R jat  
hou. 18 thogh thou. 19 R prayer. 20 R if. 21 R caste je. 22 R jat at. 23 R till.  
24 R byddyngē. 25 Ms. hys. 26 R om in grete. 27 R ne for. 28 R nethir. 29 R for  
hym. 30 R full.

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and Moyses werene fulfillede and myght haue lyfede withoutene ende in<sup>1</sup> the syghte off that lytelle blysse, moche more theñe after the day of dome alle tho that shullene be sauýde and go<sup>2</sup> to blysse bothe body and soule, shullene be fulfillede with ioye, blysse and comforte whyche neuer shalle haue ende.

Now, brother or syster that heryst or redest<sup>3</sup> thys sympylle wrytyng, take hede off thy horse, whyche ys thy body, that he be made buxome and mylde vnto the soule whyche ys hys master. Also take hede that the soule be welle armede with gostly armour, whyche beene vertewes, and that the spere, [the] swerde, and the shelde be nat lefte be-hynde; and haue mynde off thyne rewarde whyche ys putte in thyne eleccione. Thyñke what blysse thow mayst haue, yeff thow wolt traunlaye and quyte the as a trewe knyghte in thys gostly batayle; and ther-ayens what payne, woo and tormentys thow shalt haue in fyre off helle, yeff thow be a coward and wyll nat fyghte ayenst thy gostly enemyes but consentest to there wykede counsellys and wyll nat obey to goddys commaundementis and to hys lawe. Also be ware off thy erthely moder that she dysseue the nat; but trust in thy gostly moder, for she ys trew ande trusty to trustee vpon and to be-leue vpon; and yeff thou doo thus, thane shalle thow come to endeles blysse whyche man was ordeynede to in hys furst creacione, amen.

Explicit tractatus de bello spirituali et Armatura pertinente.

<sup>1</sup> R by.    <sup>2</sup> R com.    <sup>3</sup> R seiste.

#### Treatises of Ms. Univ. Coll. Oxf. 97.

The following 5 pieces are given from Ms. Univ. Coll. Oxf. 97, written at the end of the 14<sup>th</sup> century; they are also all extant in Ms. Addit. 22283 (Simeon Ms.), which, though mainly a copy of Ms. Vernon, in these pieces copies the Univ. Coll. Ms.; all except the 2<sup>nd</sup> are found in Ms. Laud 174, the 1<sup>st</sup> and 5<sup>th</sup> in Mss. Harl. 1706 (2<sup>nd</sup> half of the Ms.), Ff V. 45, Ff VI. 55, Tanner 336, Douce 13; the 5<sup>th</sup> in Ff II. 38 f. 6. The 1<sup>st</sup> and 5<sup>th</sup> have been ascribed either to R. Rolle or to Wicliffe (cf. Tanner s. v.), but belong probably to neither, being — with the rest of the tracts — the works of a southern author of the end of the century. Ms. Univ. Coll. is the leading Ms.

### 9. (The myrror of synneres).

Ms. Univ. Coll. 97, p. 253.

(An abridged, free translation of the *Speculum peccatoris*, ascribed to St. Augustine (Opp. Migne VI, 983), St. Bernard, and R. Rolle<sup>1</sup>).

Heere bigynneth a sentence ful good and profitable to rede, which is i.-cleped 'the myrour of synneres'.

For þat we been in the wey of this failyng lyf ande oure dayes passen as a schadewe, þerfore it nedeth ful ofte to recorde in oure mynde that<sup>2</sup> oure freelte and oure deedly seeknesse maketh vs so ofte to forzete. But what thyng is þat? Certis, it is þat highe sentence of hooly writ þe whyche al-myzt god, wilyng oure profit þorough his grace, hath zeuen to vs by þat blessed Moyses his prophete, seienge thus: *Vtinam saperent & intelligent, ac nouissima prouiderent*<sup>3</sup>, that is: Wolde god þat men sauouredyn and vnderstoden, and purueiden for the laste thynges! O þat noble and þat profitable sentence, not oones but ofte-tymes needful to be rehersed, that is: Wolde god þat men sauouredyn and vnderstoden and purueiden for the laste thynges! ¶ My deere brother, i. prey þee vnderstond wel what þow redist. For þe bisy vnderstondyng of this sentence is distruction of pruyde, quenchyng of enuye, medicyne of malice, dryuyng away of licherie, voidyng of boost and of vanytee, informacion of leernyng, perfeccion of hoolynesse,

<sup>1</sup> The Mss. (Vesp. E 1, Reg. 17 B xvii, &c.) mostly contain an abridgment of the original Latin tract, and it is perhaps this abridgment which is owing to R. Rolle.

<sup>2</sup> *al.* þat þing þat.    <sup>3</sup> Deut. 32. 29.

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and reparalyng of euerlastyng heelte, and þerfore the prophete pleinyng oure greet blyndenesse, preieth with pitee sciynge thus: Wolde god þat men sauouredyn and vnderstoden and purueidyn for the laste þinges! But allas, allas! for al to fewe han this vertew, fful fewe þeer been þat sauouren þis heelful sentence: fful fewe there been þat setten bifore þe eizen of here mynde þe knowyng of here owen infirmyte, here bodily corrupcion, þe mynde of here synnes, þe day of here deeth, and the horrible paynes of helle. Be-hold now, freend, how profitable a myroure it is for synneres, the inwardly biholding of this highe sentence, that is: Wolde god þat men sauouredyn and vnderstoden<sup>1</sup>, and purueiden for the laste thynges! For zef þow ofte biholde thi-self in this myroure, and zef þow bisily studye to sette thus þi-self bifore thy-self, douteles, thow schalt be strengere þan Sampson, moore waar þan Dauyd, and wiser than Salomon. These men, for þei weren recheles in biholding of hem-self in this myroure of for[e]sight, thei fallen in to here lusty desires, and to blyndenesse of here flesh. And sithe þise men fallen in to so horrible synne, in the whiche theer was so greet strengthe, so heigh wisdom, and so greet waarnesse: with how muche studye mooten we þanne awake in biholding on this myroure, in the whiche is soo muche freelte, so greet vnkunnyng, and so muche recheleeshede. And for this skyle been þise þre men i.-red and i.-spoken of in hooly church, that þei schulden be to vs a myroure of for[e]seyng, and not to þe ensaumple of fallynge; so þat noon of vs truste in his owene strenzthe, ne presume in his owene wisdom, but euermoore to be bisy for the helthe of oure soule, and neuere to forzete oure deedly corrupcion. For alle þei þat been recheles in suche maner of lokyng in this myroure, neither thei sauouren, ne thei vnderstodyn, ne þei bysen hem to purneye for the laste þinges. And for þat we schulden euere be bisy aboute this studye of bifore-waarnesse, the sentence of god moeyth vs, seiynge thus: The men that been withouten counseil and purueaunce, wolde god þat thei sauouredyn, and vnderstoden, and purueiden hem for þe laste thynges!

¶ To this heelful sentence loke þat þow biholde, and that nouzt-passyngly, but with greet studye & ryzt good auysement: ffor ryzt as encens smelleth not but zef it be put in to the fuyr, so no sentence of hooly scripture may sauoure to the redere ne to þe herere þeerof but zef it be i.-boyled in<sup>2</sup> herte with bisy and brennyng studye of it. And therefore, wolde god þat men sauouredyn, and vnderstoden, and purueiden for the laste thynges. Biholde, brother, thre thynges been set bifore þe in this myroure: Sauoury knowyng, vnderstondyng, and purueaunce. For god wole that þow sauoure þat þou knowest; that þow vnderstonde; and þat [þow] be of good purueaunce. ¶ As for the firste, god wole þat þow knowe þat this lyf is passyng, al bilapped in wreechednesse, soiet to alle maner of vanytee, defouled with filthes of synne, corrupt with couctise, and þat it schal prisshe with-ynne schort tyme; so þat in as muche as this world is knowen to bee moore vil, in so muche it may the litzloker be dispised for loue of þat lif that euer schal laste. ¶ For the secounde, god wole þat þow vnderstonde þat þow koome naked in to this world, and naked þow schalt goon hennes<sup>3</sup>; ffor of eerthe þow weere i.-maad, and in to eerthe þow schalt turne. Wepynge þow koome in to this wreechednesse, with teene and traueil þow hast endured thi dayes, and with sorwe & woo þow schalt passe hennes. Vnderstond þerfore how wooful is þin entree, how changeable is thy luyng heere, & how feerful is thy passyng away. And passyng al this vnderstonde, i. prey þee, that in this vaale of weepynge þow art bothe seeke and an outlawe, ful poore in vertues, fful vnstable in thy luyng, and happily thow schalt not abide til to-morwe. Oo brother, ful wel schal þee bee zef þowe sauoure & vnderstonde these thynges þat i. telle þee, and zef þow wolt write hem in thyn herte as in a book; & namely zef thow bisye the to keepe in thy mynde these two versis<sup>4</sup> next folwyng: *Viue deo gratus, mundo toto<sup>5</sup> tumultatus, Crimine mundatus, semper transire paratus*, that is: 'Lyue thankful to thi god, buried al to the world, Maad al cleene of synne, & reedy euere to goon henne'. Lo nowe, my deere brother, now hast þow i.-seye in this myroure what þow schalt sauoure, and what thow schalt vnderstonde. ¶ But now as for the thridde, lat

<sup>1</sup> Ms. vnderstonden.<sup>2</sup> al. in the.<sup>3</sup> Job 1. 21.<sup>4</sup> Sim. vers.<sup>5</sup> r. toti.

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see what þow schalt purueye: preynge thus with the prophete: *Notum fac michi domine finem meum, et numerum dierum meorum quis est. ut sciam quid desit michi*<sup>1</sup>, that is: 'Lord, make myn eende i.-knowe to me, & which is the noubre of my dayes, that i. may knowe what me fayleth'. O þat profitable preyer, þat heelful contemplacioun, and þat necessarie askynge of god; nouzt for to coueite to knowe bifore tymes & momentis, the whiche the fader of heuene hath sette in his owen power, büt þat þow knowe and vnderstonde that þow art but an outlawe, a gest, and a pilgrym heer in this wrecchide lyf, a freel man and a feble, and luytel while abydyng vpon þis eerthe. For zef þow biholde wel to the schortnesse of this lyf, and seest how the lakketh sufficeaunt tyme to fulfille inne penaunce for thy synnes in trew keepyng of the heestis of god and in encresyng of thi perfeccion, þow schuldest bothe sauoure and vnderstonde; and zef þow wolt sette the sodehynte of deeth bifore þe eizen of þi mynde, douteles þow schuldest þanne withouten lette dispise al þe boost of þis lyf, þe bisynesse of worldly vanytee, & alle þe lustes þat longen to the flesch, and sette wise & waar kepyng of thi wittes, and bisily purueye þee for the laste thynges. For alle wise men awaiten as bisily to the eende of euery thyng, as to the bigynnyng, and rather moore; & verreily he is proeued for wise, that so wel þenketh of rekenyng bifore rekenyng, þat he may after in tyme of rekenyng eschewe peril of rekenyng. ¶ But now perauenture þow seist to me thus: 'Sire, i am al reedy to doo after the counsel of god, þat i. may sauoure & vnderstonde & purueye for the laste thynges: but whiche been my laste thynges that þow spekest of?' Soothly thi been thoo the whiche þe holy goost spekith of to þee by Salomon, seiynge thus: *Fili, in omnibus memorare nouissima, et in eternum non peccabis*, þat is: 'Sone, in alle thynges haue in mynde thy laste thynges and þow schalt not synne with-oute eende'. He synneth with-oute eende, that deserueth peyne withouten eende; the which synne and peyne a man may redilokest eschewe by contynuel thenkynges of his laste thynges, as it is schewed by thise verses<sup>2</sup> that folwen: *Non melius poterit caro luxuriosa domari, Mortua qualis erit quam semper premeditari*, that is: 'A lecherous flesch may no better be temed, than euere to thanke bifore what it schal be after þat it is ded'. And therfore ful blessed schalt þow be zef þou holde with contynuaunce this holy bithenkyng of thi laste thynges.

But whiche been þise laste thynges for the whiche men schulden purueie? Sykerly thei been tho thynges that schullen falle to þee in that feerful hour of thi deeth, whan þi wrecchede soule schal passe out of thi careful body dredyng and quakyng. For trust it wel þat in þat dreedful hour þee were leuer to haue the frendschip of god<sup>3</sup>, þan alle the lordschipes of the world. For whiche of thi frendis þouz thei comen with swerdis & armes, with oostis of peopel or with mylions of goold, mowe in þat laste grisly and dreedful hour doo þee eny comfort or help? Sothly, þeer schal noon mowe comforte the of alle þat þow now loneste cleerly without a cleene conscience of thyn owene, þough þow loke to be holpyn of men; for refut schal þeer noon bee þanne, but at god al-one. Think þefore by the self, i. prey þee, with what dread he schulde be dred, with what loue he schulde be loued, and with what honour he schulde be worschipped, oure lord & oure god verrey Crist Ihesu, the whiche oonly by hym-self is myzty to do vs refut after oure deth. And þefore bryng it ofte to<sup>4</sup> thi mynde, that dreedful day of thy passynge, and eer thi wrecched soule departe fro the prison of thi flesch, let it purueye whider it may goo. Worche þefore nowe suche thynges that mowen bothe helpe & spede þee in þat way, and leene þilke thynges þat mowen lette þee. ¶ In this maner of thenkyng the soule conceyneth forthenkyng, forthenkyng bryngeth forth confessioun, and confession norissceth amendyng and ful asseth makyng<sup>5</sup>, and alle thise togidere engendryn in a man verrey hope strechyng in to god, and parfit meeknesse in a man self. For what thyng is in eny mannes wit þat sonner meeuyth a man to mekenesse, to kepyng of hym-self fro vanytee, to voydyng of vnrihtwisnesse, & to perfeccioun of holynesse, than

<sup>1</sup> Ps. 38. 5.    <sup>2</sup> S vers.    <sup>3</sup> Lat. crede mihi, ad huius rei tremende consideracionem maluisse debueras providenciam possidere, quam totius mundi dominationem.    <sup>4</sup> S in.    <sup>5</sup> al. Lat.

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doth the consideracioun of a mannes corrupcioun and hys freelte, of his deedlynesse, and of the dreedful day of his deeth? For whan a man bigynneth to wex seek & his seeknesse groweth, þe conscience dreedith, þe herte quaketh, the heed stoupeth, the wyttes waasten, his strengthe faileth, the visage wexeth paale, the tunge englymeth, the teeth stynkyn, the speche wexeth thynne, the breeth gooth away, the body croketh, the flesch widerith, and alle the beaute is turned in to filthe and corrupcioun; whan the body is buried, it falleth in to powdir, & is turned alle in to wormes. Bihold now, brother, this is an horrible sizt; but it is a [ful] profitable myroure. O ful happy is he þat bisily biholdeth hym-self in this myroure: for þer is no craft, medicyne, ne techyng, þat so soone destruyeth vice, & plaunteth vertewes, as doth þe inwardly biholding thus of a mannes laste thynges. And þerfore, wolde god þat men sauouredyn & vnderstoden, and purciedynd for the laste thynges! ¶ For what thyng, after þat it is deed, waxeth so vyl as a man? For the flesch of a man is moore vyl than the skyn of a schepe<sup>1</sup>. For though a schepe dye, sum profit cometh þerof: the skyn is take fro the flesch, and on it men writen in both sydes; and whan a man dieth, alle dieth with hym the flesch, þe skyn & þe boones. Be a-schamed, þow proude man, bee aschamed! thow þat hast moore likyng to lerne & to reede on the bokes of vanytees than on the bookes of holy writ! Zit be a-schamed, & heere what the prophete seith to þee and to alle suche in his psalme: *Apprehendite disciplinam, ne quando irascatur dominus et pereatis de via iusta*, that is: 'Take ze techyng of amendement of maneres, lest oure lord bee agreued and ze perissche fro the rizte way'.

O how fearful a sentence is this, and howe muche to be drad! ffor it is openly schewed be this sentence, that alle þoo schullen perissche that taakyn not this heelful techyng of amendement. And therefore oure lord seith þus by Moyses his prophete: *Omnis anima que non fuerit afflicta die hac, peribit de populo meo*, that is: 'Every soule schal perissche þat chastiseth not it-self by hertly forthynkyng and laweful amendement of his maneres, 'this day', that is to seye: in this present lyf, whan the lizt of grace & of mercy schynyth openly, take it who take wole; ffor who so wol not now taake tyme of forthynkyng, schal after hys deeth haue no place of forzeuyng. And þerfore be soore a-dred þow wrecched chaityf synner, þow proude flesch, thow vile careyne, bee soore a-dred! þow wrecche, bee a-dred! Cast away thi pruyde, flee fro vanytee, and taak to the this heelful techyng of amendement, lest þow perissche. Be-hold in this myroure and see what þow hast been, what þou art, and what thow schalt bee. ¶ Think of how vile a mater þow woxe vp in thy modris wombe, how vyl al thyng is whan it passeth fro thee, be it neuer so deynteous whan thow receyuest it; and last of alle, bihold how vile wormes mete þow schalt be lyggyng in thy graue. Bihold now, þow wrecche, what mateer þow hast of sorwe moore than of ioye, what mater of meeknesse moore þan of pruyde. And what so euer þat foolles doon, loke euer þat þou be munyng<sup>2</sup> of thy-self: Let the world wexe vil to þee, eer thou be vil to hit. And ouer al þis bihold in this myroure how þat in the laste horrible & dreedful houre, whan thi wrecchide soule schalle passe fro thi body, anon þer schullen be reedy & present a greet & an horrible multitude of wykked spirites, mynistres of the foule feend of helle, rizt as it weeren as meny lyouns rorynge for to chase thy soule as for here pray. ¶ Thanne sodeynly þeere schullen appeere ful horrible plases of peyne and of derkenesse, Places of drede and of quakyng, Places of grydyng of teeth & of wepyng. Theer schal bee fretyng of wormes, and the hidous noyse of punysschede soules cryengge: 'Woo! Woo! Woo be to vs, þe synful wrecchede sones of Eue! And whan alle these thynges and oother moo lyk to þise, zee and a þowsand-foold worse thynges þen mowen be spoken, [ben]<sup>3</sup> i-herd, i-seye and felt of the wrecchid soule passyng out of the caareful body: how grysely and how muche dreed, feerdnesse & tremblyng schal thanne be in it, the whiche tunge may not telle. ¶ But no[w] i. aske of thee, seyng thus: ¶ What schal it thanne profite to þe al thy boost of kunnyng,

<sup>1</sup> Cf. I p. 428 v 364.

<sup>2</sup> S mungyng (H myndful).

<sup>3</sup> om in Mss.

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þe pompe of the poeple<sup>1</sup>, the vanytee of the world<sup>2</sup>, and al the dignytee of worldly couetise?<sup>3</sup> Sothly, it schalle but encrece thi peyne & thi woo, and after the quantite of thi lusty luyng heere, schal stoonde the quantite of thi peyne þeere. And therefore amende þee now, whiles tyme is of mercy, so þat þow be not dampned in the dreedful day of goddes greete vengeance. And learne wel, eer þow go hennes, to sauoure, to vnderstonde, and wisely to purueye þee for the laste þinges; so þat þow bee euere-moore reedy, what tyme þat oure lord cometh to clepe thee, for to entre with hym in to the blisse þat euer schal laste. To þe whiche blisse god brynge vs, that boughte vs with his precious blood. AmeN.

## IO.

### A meditacion of þe fyue woundes of Ihesu Crist.

Ms. Univ. Coll. 97, p. 262<sup>a</sup>.

Byhold specialy in þe fyue mooste notable woundes, two in his blessed hoondys, & two in his blessed feet, and þe mooste opene wounde in his rizt syde. In to thise woundys of Cristes blessed hoondys & feet, with Thomas of Ynde put In thyne fyngres, that is to seye thyne mooste sotyle þouztes & desires. And in the wounde of Cristes blessed syde, sytthen it is the largeste and deppest, put in alle þin hoond, that is to seye al þi lyf and alle þine werkes, and þeere feel Cristes herte so hoote lonyng þee; ande also þeere feel Cristis blessed herte-blood sched for thee and to rauusome thi soule, also þeere feel the watir of Cristis syde stremynge out as of a welle of lyf, for to wassche þe and alle mankynde of synne. And þanne cleече vp watir of euerelastyng lyf withouten ende of þise fyue mooste opene woundis of Crist as out of fyue welle-sprynges. And vnderstond, see & bihoolde & learne þat þe wounde in Cristes rizt hoond is the welle of wysdom. The wounde in Cristis lyft hoond is the welle of mercy. The wounde in Cristis rizt foot is the welle of grace. The wounde in Cristis lyft foot is the welle of goostly comfort. The largeste and the deppeste wounde þe whiche is in Cristis rizt syde, is the welle of euerlastyng lyf. ¶ Out of þe welle of wysdom in Cristis rizt hoond, cleech vp þe holsum watir of trewe leryng and techyng; learne þeere how muche Crist god and man louede mannes soule, and how precious is mannes soule, ffor by-cause of the greete lone of mannes soule Crist Ihesu, þat is the wysdom of the fadir of heuene, schulde and wolde by þe ordynauce of the blessedde trynytee suffre his riztwys rizt hoond so dispitously to be nayled to þe cros. ¶ Out of þe welle of mercy in Cristis lyft hoond, cleech vp deuoutly the swete watir of remission and forzeueneesse of oure synnes, and learne bisyly heere for thy sauacion this lessun of mercy; for not-withstondyng þat the while mankynde was enemy to god, and eer that man hadde deserued it of god, zet oure blessed fadir of heuene spared not his owen sone but suffrede hym to be streyned on the harde cros, moore dispitously & grenously þan euer was schepys skyn streyned on the wal or vp-on þe parchemyn-makeris harowe azens þe sonne to drye, ffor it is likly þat þe blessedde armes of Ihesu Crist weren so soore i-strayned and sprad abroad on þe cros for oure loue, þat þe veynes to-broston. Learne heer þanne in this welle of mercy in Cristis lyft hoond, in whos lyft hoond hongyng and weldyng be been alle riches in heuene and in eerthe, how muche is his loue & how greet is þat flood euer flowyng and also spryngyng of his mercy frely profered to man, þat suffrede so grisly and greuously his blessedde armes to be sprad and nayled to þe cros, to profre his mercy and hym-self to vs his vnkynde enemyes. Therefore sithen euerlastyng goode god hath it of kynde, of custome & of myzt to do mercy, þat neuer may ceese ne faille but zet god loste his kynde, or loste<sup>5</sup> his vertue, or loste his myzt; but sitthe this may neuer faille in goode god al myzty, al connyng & al welwillyng: þerfore tristily and stedefastly out of þis welle of the wounde of Cristys lyft

S world.    <sup>2</sup> S people.    <sup>3</sup> Lat. terrene cupiditas dignitatis.    <sup>4</sup> In Ms. Simeon, this piece is found fol. 61<sup>b</sup>.    <sup>5</sup> Ms. lefte.

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hoond cleech vp þe watir of euerlastyng mercy of Ihesu Crist. ¶ Out of þe welle of grace in Cristys rizt foot, cleech vp þe watir of goostly refresschyng, by bithenkyng þe inwardly what grace of sauacion was profred to vs alle in þat þat Crist hym-self wolde suffre his rizt foot so grisly to bee wounded of the whiche foot holy wryt speketh þat the foorme þat it tredith vp-on is worschipful for it is holy; and so hard to be nayled to the cros þat he wolde neuer parte fro thee but zef þow wolt alweies forsake hym. Heere þou myzt listly cleche vp watir of greet grace profred to vs alle. ¶ Out of þe welle of goostly comfort in Cristys lyft foot, cleech vp þe Ioyeful watir of spiritual comfort & gladnesse, þat þe kyng of blisse louede so hertly oure soules þat for sauacion of vs he wolde suffre so soore a wounde with þat hydous nayl þorugh his lift foot þat was so tender—ffor þeer koomen to-gidere þe veynes fro Cristys herte; and þus suffrede oure blessed Ihesu for helpyng of vs. Heer we mowen cleche vp of þis blessed welle watir of goostly comfort and ioyeful gladnesse of oure soules with-ouen eende. ¶ Out of þe largeste and deppeste welle of euere-lasting lif in þe moste opene wounde in Cristys blessed syde, cleech vp deppest and hertyliest watir of ioye and blisse withouten eende, biholdyng þeere Inwardly how Crist Ihesu god and man, to bryng þee to euerlastyng lyf, suffrede þat harde and hydous deeth on þe cros and suffrede his syde to be opened and hym-self to be stongyn to þe herte with þat grisly spere, and so with þat deeful strook of þe spere þeere gulchide out of Cristys syde þat blysfyl floode of watir and blood to rauñsone vs, watir of his syde to washe vs, and blood of his herte to bugge vs. For loue of þise blessed woundes creep in to þis hoot baaþ of Cristys herte-blood, and þeer bathe þee; ffor þeer was neuer synne of man ne of womman þouzt ne wrouzt þat was laft with louely sorowe and hertly repentauce, þat þeer ne ys in þis welle fully remysson to buggen it, and watir of lyf fully to clenzen it and wasshen it. Therefore reste þee heere, counforte þee heere, lyue in Cristys herte with-ouen eende AmeN.

(Follows E. Rolle's Form of living.)

## I I.

Heere bigynneth a ful good meditation for oon to seie by him-self al-oone.

Ms. Univ. Coll. 97, p. 305.

Zef þou coueite to be maad cleene in soule as it may be heere, of al þe stathel of synne the which wol alweies leeu in þee after þi confession be þow neuer so besy, so þat þow mowe by þat clenness be maad able to receyue þe special grace of god in encresyng of þi perfection: thanne bihoueth þe a certeyn tyme nyzt by nyzt or day by day contynuyng, as longe as þe þinketh it doth<sup>1</sup> þe good, in sum pryue place [be] by þi-self, and þeere gedere to-gidere þe myztes of þi soule, & specially þi mynde, in biholdyng of þi wrecchide lyuyng, seiynge þus with herte or with mowth, or with bothe to-gedere, zef þe bothe leste, & zef þe þenketh þat it doth þe good to do so: 'Lord Ihesu Crist', and eft-soones rehersed þise thre wordes 'lord Ihesu Crist', til þe tyme þat þe þenke & þat þow feele verreyly þin herte acorde with þi mouth, and þanne passe forth & not erst, pough þow schuldest seie it neuer so ofte til þat it so bee. And whan þat it is so, seie þanne þus forth as i. telle þee, with þat saame acordaunce of herte and with mowth: 'Lord Ihesu Crist, i am þat wrecche, þe mooste wykkede synnere & þe mooste wlatsum of alle, þe whiche so wondirfullye haue wratthed þin highe maieste & so ofte. þat my wyt may not suffice<sup>2</sup> to telle it; for my synnes been as þe soond of þe see, þe whiche for multitude mowen not be nombred'. In þis biholdyng & heere, þow schalt sighe and sorwe as deeply and as hertly as þow maist; ffor, þat þat smythes<sup>3</sup> file dooth to þe rusty iren, þe saame goostly doth a sorweful

<sup>1</sup> S do.    <sup>2</sup> S suffre.    <sup>3</sup> S þe s.

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and a deep-fet sighyng to a synful herte. After þis biholdyng thus of þi wrecchide luyng in general, þow schalt haue mynde and<sup>1</sup> biholdyng of þe kyndenesse of þi lord god; and seie þus, bothe with herte & with mouth as it is seid bifore: 'Lord god al-myȝty, sum tyme whan i. hadde no beyng and was nouȝt, þow brouȝtest me forth to þin ymage and to þi liknesse in to so noble a beeyng aboute alle oother creatures, þorugh þe whiche, hadde i. not synned, i. myȝte haue had þee by grace in þis lif, and in þat oother hane seie þee face to face in blisse. And i, þis wrecchide erthely worm, þe mooste vyleste synnere of alle, haue in so muche deserued þe streitnesse of þi riztws doom, þat but zef þow helpe me zeuyng me þi mercy, it weere bettere to me neuere to haue been bore'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of þe kyndenesse of his incarnation, seiynge þus, bothe with herte & with mouth zef þe bothe luste: 'Lord Ihesu Crist, art þow not he þat highe kyng of aungelis, so lowely mekyng þee and so wilfully for me takynge vpon þee alle þe charges & þe wrecchednesses of mankynde as hunger, þurst, and coold, with al þe remanant saue synne & ignorance; and i. lord, this wrecchide erthely worm, not mekyng me but highyng me in so muche þat i haue displeysd þin highe maieste, chaungynge þee þat art þe welle of euerlastyng goodnesse for a fewe foule stynkyng fleschly delytes<sup>2</sup> of þis wrecchide lif? A deere Ihesu, whider may i flee? hyude me may i. not, and schew me dar i. not'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of the kyndenesse of his passion, and seye þus: 'Was it not Inough to þe, my swete lord Ihesu, þus to bicome man for þe loue of man, but zef þow ouer þat for þe releeyng of so meny deedly wrecches tokest vpon þee to suffre so harde betynges, so innumerable woundes, þat fro þe sole of þi feet to þe coroune of þine heed was no lyme ne skyn of þi blessedde body þat it ne fomedde ful of þi precious blode? A, i. wikkede curside wrecche, what may i doo? i am cause of þi deeth. Wheer may i wone? for by riztwis doom of resun alle the creatures þat been bitweene heuene & helle schulden fizte aȝen my oonly body. Nowe trewely, lord, i. am wel apaied þat þei so doo: Let hem ryse, lord, as þin owene seruauȝt of þin owene houshold, and venge with maistrie her lord & here makere of me þis straunche fremde wrecche, þat so traytourly haue been cause of my lordes turment'. Here þow schalt sighe & sorwe as þow dedist bifore, hauynge goostly mynde of his precious passion, wounde by wounde, to þe holugh of his herte. But by-cause þat thise three kyndenesses bifore nempned, þat is to seye: thy makynge, his mankynd takynge, and his precious passion, haan bee do generally to alle oother as wel as to þee: þerfore schalt þow after þis haue special mynde of sum special kyndenesse doon to þin oonly body bifore meny oother, and seye þus: 'A goode swete lord Ihesu Crist, how meny as worthi and by a þousand-foold moore worthy þan i, han be suffred of þee, swete lord, for to dye, summe in here modres wombes, and summe soone after here burthe bifore eny baptem, and so to bee dampned to eendeles derknesse; and summe to lyue in here hethenesse to here [deth]-day, and so to be dampned to eendeles peyne? And i., swete lord Ihesu, of þin ouerhabdaunt goodnesse & þorugh þe grace of baptem am brouȝt in to þi foold, þe whiche is holy churche, to be a scheep of þi flokke pasturyng in þi lawe, þere be kept and saued fro þat apert dampnacion of alle mysbyleuyng. Here schalt þow þanke þi lord god as hertly as þow maist; & after þow schalt þenke þus and seye with þi mouth: 'How meny moore worthy and fer moore able to grace þanne i. am, by-cause of meny moo goode dedes doon after here baptem þan i. haue doon after myn, been riztfully suffred of þee, swete lord, summe to been honged or heded, styked or drenched or sodeynly, deed in sum deedly synne, and so to be dampned to eendeles fury? ze sikerly, lord, it may be þat a þowsand moore worthy þanne

<sup>1</sup> m. a. erased in S.    <sup>2</sup> S dilices.



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i. am haan bee lawefully dampned to þe boillynge put of helle, þeere for to wone as longe as þou schalt be in heuene, for fewere synnes þan i. haue doon myn oonly body. And zet hast þow, my swete Ihesu, cleped me azen to þe grace of repentaunce in þis lif, þorough þe whiche i. may be kept & saued fro al apert vengeaunee in þis lif, and after þis lif fro þat horrible dampnacion of alle fals cristene men in þe day of doom'. Heere schalt þow þanke þi lord as hertly as þow maist; and afterward þenk þus & seye with þi mouth: 'Lord god fadir of mercy and of comfort, what schal i. doo? for i may not make amendis of myne innumerable synnes þat i. haue wrechedly wrouzt azens þi wil, I may not þanke þee of þe ouerhaboundant goodnesse & kyndenesse þat þow hast graciously doon to me, and zet i., þis<sup>1</sup> stynkyngge wrecche, vnnetes kan see þise greete kyndenesse doon to me. Now trewely, lord, i. weere worthy to be deed, slayn other hanged as an hound. But for i. may not sle me my-self, & also i. shulde not, þefore i. biseche þee, lord god al-myzi, þat þow wolt sle me þi-self, þat so wrechedly haue doon to þee. And zet it so bee þat þi greete pitee and þi greete goodnesse so bynde-In þi ritzwisenne þat þow like not to slee me thy-self, þanne i. biseche þee þat þow wolt sende þin aungel of ritzwisenne with his brennyngge swerd, to taake vengeaunce vpon me. And zet þi muchel meeknesse & þi grete mercy wol not suffre þee to fulfille þe vengeaunee þat i. haue deserued, and me ouzte not by þi lawe lord for to slee my-self for þanne dampned i. my soule, þanne wol i. do þat in me is, and alle þat i. may doo: Heere i. zelde me to þe as þi boonde-man and þi prisoner, & þi perpetual seruaunt, and<sup>2</sup> alle þe dayes of my lif neuer to departe fro þi seruyce. And þis, lord, wol i. do as mannes freelte wol suffre & specially myn, þe whiche freelte i. biseche þee to strengthe with þi grace for þi muchel mercy AmeN'. Heere shalt þow falle to þe grounde & zelde þee to him as meekly and as hertly as þow maist; and after þat sitte vp and reste þee, þenkyngge thus: How gode þat god is in him-self, and how fair þat he is in his aungelis, and how lordly þat he gouerneth alle hise creatures; and after þat, how swete he is in his loueres; and last of alle, how mercyful he is in<sup>3</sup> synneres. And þanne seye þus bothe with herte and with<sup>4</sup> mowth, withouten eny feynyngge: 'My goode Ihesu, haue mercy on me. My faire Ihesu, haue mercy on me. My lord Ihesu, haue mercy on me. My swete Ihesu, haue mercy on me. My mercyful Ihesu, haue mercy on me. And not oonly on me Ihesu þough i. haue most neede, but in alle þe creatures quyke and deede whiche þow hast bouzt with thy precious blood AmeN.'<sup>5</sup>

## I 2.

Heere is a good meditation, the which seynt Anselme maade.

(A translation of St. Anselmi Meditationum II, (Migne 158, col. 722).

Ms. Univ. Coll. 97, p. 310.

My lif fereth me soore, ffor whan i. bisyli enserche it it semeth to me outhere synne, or withouten fruyt wel-nygh al my lif, and zet eny tyme þeer be seyn eny fruyt þeer-Inne, zet it is þanne but as it weere feyned, or imparfit, or in sum manere corrupt, so þat outhere it may not plesse god as it schulde do, or ellys it fully displesith him. Therefore now þow synful wrecche, þi lif not wel-neigh al, but fullliche al, outhere it is in synne & dampnable, or it is vnfruytful & despisable. But wharto make i. departesun bitwene vfruytful and dampnable?...<sup>4</sup> ffor it is certeyn & trewe þat Treuthe seyde him-self in þe gospel: *Omnis arbor que<sup>5</sup> non facit fructum bonum, excidetur et in ignem mittetur*, that is to seyn:

<sup>1</sup> om. in S.  
dampnabilis.

<sup>2</sup> r. in?  
<sup>5</sup> Ms. qui.

<sup>3</sup> S in his.

<sup>4</sup> Lat. adds: Utique, si est infructuosa, est et

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'Every tree þat bereth not good fruyt schal be kut down and cast in to þe fuyr'. And verreiliche, what profitable þing þat i do, outrely i. acounte it nouzt for to answer<sup>1</sup> to þe sustynauce of body þat i. mysuse. But who fedith eny beest þe whiche profiteth not as muche as it wasteth? and zet neuertheles, mercyful god, þow norisschest, fedist, and abidist þin vnprofitable worm, and stynkyng in synne. And wel i. may seie 'stynkyng in synne': for withoute comparisun moore suffrable is a roten hound to men, þan is a synful soule to god; and muche moore wlatsum is such a soule to god, þan is such an hound to men. Allas allas, now may i. clepe þe no man, but schame & repreue of al men, moore vile þan a beste, and worse þan a careyne. My soule is soore anoyed of my lif; I am soore a-schamed for to lyue, and dye dar i. not. Therefore what schalt þou now doo, a<sup>2</sup> þow synnere? Certes nouzt, but þat al þi lyf þow wepe al þi lif, so þat it al weepe it al. But zet in þis also is þi synful soule wrecchidly wondirful and wonderfully wrecchede, by-cause þat it sorweth not so muche as it knoweth þat hit schulde; but þus it slepeth siker in slouthe, rizt as it knewe not what it were worthy to suffre. What dost þow, þou bareyne soule? whi art þou so slough, þow synful soule? Þe day of þi doom cometh, It is rizt neiz and swift in his comyng. A day of wrath is þat day. A day of trouble & of anguyssch. A day of caare and of wrecchednesse. A day of myst and of derkenesse. A day of cloude and of whirlewynd. A day of trumpe & of clarionyng<sup>3</sup>. A þat bitter voys of þe dreedful day of oure lord! Whi slepist þou, þow synful soule and worthy to be wlated; whi slepist þow? For who so waketh not, & who so quaketh not at so greet a þunder, certes he slepeth not, but he is deed. Thow vnfruytful tree, wheer been þi fruytes? Thow tree þat art worthy an ax & a fuyr, worthy to be kut and brent, wheere been þi fruytes? Sothly þow hast nouzt but prikkyng þornes and bitter synnes; þe whiche wolde god þat þei prikkeden þee so soore by forthenkyng þat þei weren broke, and so schulden þei waxe to þe so bittre þat þei schulden vanyssche away. Perauenture þow wenest þat eny synne be luytel: but wolde god þat þe streyte doomesman heelde eny synne luytel. But allas, is it not so þat alle synne by brekyng of goddes heestes vnworschipeth god? Zus sikerly, zus. What synne þanne dar eny synnere seie þat is luytel? forto vnworschipe god whanne is þat luytel? A þow druye and vnprofitable tree worthy to euerlastyng fuyr, what schalt þou answer in þilke day, whan it schal been asked of þee to be twynclyng of an ee alle þe tyme of luyng zeuen to þe how þou hast dispended it? Thanne it schal be dampned in þe what so ener may be founden of werk or of slouthe, of woord or of sylence, to þe<sup>4</sup> leeste þouzt, ze and of alle þat þow hast i-lyued, zet it haue not be dressed to þe wil of god. Allas! how meny synnes schullen breste vp þeere without warnyng as it were enemyes liggyng in a wait, þe whiche þow seest not now? Certes fer moo, & happily moore grysly, þan been þilke þat þou seest now. How meny þow wenest now been not yuele, how meny þow wenest now been gode, with open visage schullen þanne schewen hem to þe alther-derkest synnes? Theere withouten doute þou schalt receyue as þow hast wrouzt heere with þi body. Thanne, as now, schal not be tyme of mercy: Thanne, as now, schal no forthenkyng be receyued ne eny amendement suffred. Think þefore heere what þow art worthy to receyue þeere, and what þow hast doo. Zef þei been meny goodes and fewe yueles, make muche ioie; zef þei been [meny] yueles and fewe goodes, make muche sorwe. A thow vnprofitable synnere, whethir þise thynges suffice not to þee for to make in þe hidous and greet gronyng in sorwe? whether þise þinges suffice not to þee for to drawe out of þee mergh and blood in wepynges? Cursed be þat wrecchede hardnesse, þe whiche þus heuy hameres been to lizte for to breke! A þat ouer-dulled slouthe, þe whiche þus scharpe prikkes been to blunte for to stire! Allas for sorwe of þat deede slepe, þe which so grysly a þunder is to hoos for to wakene! A þow

<sup>1</sup> Lat. nullatenus illud compenso alimentis.

<sup>2</sup> Ms. And.

<sup>3</sup> L. clangoris.

<sup>4</sup> Ms. þee.

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vnp<sup>ro</sup>fitable synnere, ynouz þise thynges schulden bee to þee enere<sup>1</sup> for to contynewe in waymentynge: thise þinges oughten to suffice þee euermore to sobbe bisyly in wepynges. But wharto schal i. feynnyngly be stille, and stele eny þing fro þe eyen of my soule, of þe heuynesse and þe gretnesse of my wrecchede zouth: In pyne of þe whiche þeer schal þanne aryse withoute eny auysement so hastif sorwes & so wonderful woes, þat sodeynly of hem þere schal growe an vnsuffrable tempest? Ceertes, þow wykkede synnere, al þis spedeth not to þee. And nathelecs, þouz i. seie al þat i. may þenke, zet may it not be lykned to þat þat þe þing is in it-self. And þerfore let þin eyen weep by day & by nyzt, and neuere to be stille. Put-to weizte vp-on weizte, & sorwe vpon sorwe, sferdnesse vpon feerdnesse, and woo vpon woo: ffor he schal deeme þee to whom it falleth to punysche what þat eny trespassour or inobedient to god synneth; þe whiche hath zolde me good for euelle, and to whom i zelde yuel for good; the whiche is now þe mooste suffrynge, and þanne schal be þe mooste vengynge; now þe mooste merciful, þanne þe mooste riztful. Allas allas, to whom haue i. synned? God i. haue vnworschiped. The<sup>2</sup> al-myzyty i. haue wratthed. O i. wrecchede synnere, what haue i. doo? to whom haue i doo? how yuele haue i doo? Allas þow wratthe of þe al-myzyty, falle þow not vpon me. Thow wratthe of þe al-myzyty, where maist þow be taken in me? Ceertes þeer is no þing in al me þat may suffre þee. O þe anguyssches and þe annuyes þat schullen þanne bee: For on þat oo syde schullen bee synnes accusynge, on þat oother syde streit riztfulnesse soore afferynge; bynethe, þe opene derkenesse of helle, aboue, þe wrathful domesman; withinne, a smertynge concience, and withoute, þe brennyng world. Vnnethes þe rizt wys shal bee saued; a synnere þus biseged, where schal he holde hym? Thus constreynd, where schal i. hyde me? how schal i. appere? For to hyde me it schal be impossible, and for to appere it schal bee vnsuffrable. I schal seeche where to hyde me, but nowhere fynde it; me schal agrise to appere, and euere i. schal be present. A who is he þat schal delyuere me fro þe hoondis of wratthed god? where<sup>3</sup> schal i. haue helthe? where schal i. haue counsey? Who is he þat is cleped þe angel of greet conseil, þe whiche is cleped sauour, þat i may crye on his naame? Ceertes, it is Ihesu, he him-self is þe inge whom i. dreede so soore. Looke vp þerfore azen now, þow synnere, bee of good hope and dispeire not. Hope in him whom þow dreddest. Fle to him fro whom þow fleddest. Crie vpon him meekly for mercy, whom þou hast soore agreued by pruyde. Ihesu, Ihesu, for þin naame Ihesu, do to me after þi naame Ihesu. Forzet now Ihesu þis proude trespassour, and bihold with mercy þis wrecche clepyng þi naame, Thy sweete naame, Thy delitable naame, Naame of comfort to synneres and of blessedde hope. For what is Ihesu to seie but 'sauour'? Therefore Ihesu, for þin owene self be to me Ihesus. Thow þat maadest me, lat me nouzt perisschen. Thow þat bouztest me, lat me not be dampned. Thow þat maadest me þorwe þi goodnesse, lat me not perisschen þoru, my wykkednesse. And as þow art þe mooste mereyful, suffre not my wykkednesse to leese þat þin al-myzyty goodnesse hath maade. Merciful Ihesu, i. biseche þee know þat þin is, and wipe it a-wey þat is ootheres. Ihesu, Ihesu, haue mercy whiles tyme is of mercy, þat þow dampne not in tyme of þi doom. For what profit schalle be to þee in my bloode, zet i. schal descende in to enerlastynge corrupcion? For dampned men schullen noone preise þee, ne eny of þoo þat goon down in to helle<sup>4</sup>. Zef þow wolt suffre me lord entre in to þe broode bosum of þi mercy, it schal neuere bee þe streiter for me. Receyue me þerfore, moost desirable Ihesu, Receyue me with-inne þe noumbre of þin chosyn; so þat i. bee fed in þee with hem, and preise þee with hem, and þat i. withouten eend ioye in þee, with alle þoo þat louen þi name. Amen.

<sup>1</sup> Ms. euere euere.    <sup>2</sup> Ms. Thee.    <sup>3</sup> Ms. Wheree.    <sup>4</sup> Ps. 113. 17.

## 13. (Of three arrows on Doomsday).

Ms. Univ. Coll. 97, p. 316.

(This piece is an imitation of that ed. I, p. 112, and which is undoubtedly R. Rolle's).

Of þree arwes þat schullen bee schot on domesday.

Who so wol hane in mynde þe dreedful day of doom so þat he mowe be mouessed with dreede to flee fro synne, as þe wise man biddeth his sone—*Memorare nouissima et in eternum non peccabis*, þat is: 'Haue mynde on þe laste þinges, þat is day of doom, and it schal kepe þe fro synne': heere ze mowen fynde sumwhat writen þeerof, how oure lord speketh by Ysaie þe prophete scienge þus: *Egredietur dominus de loco suo ut visitet iniquitatem habitatorum terre*, þat is: 'Oure lord schal weende out of his place for to visite þe wikkednesse of hem þat enhabiten þe eerthe'. Ceertes þis doom schulde souereynly be drad; ffor, as muche as he now doth mercy, so muche schal be þanne doo streit vengeable riztwisnesse. For it is of god in liknesse, as it is of þe sonne. The sonne holdynge his cours passeth out of þe signe of þe lyoun in to þe signe of þe virgyne, and out of þe signe of þe virgyne in to þe signe of þe balannce. The lyoun is a strong beest and a fel, & in þis signe was Crist þe sonne of riztwisnesse bifore þe incarnacioun; ffor þat tyme he was so fel þat what man þat braake hise biddynge, anon he schulde bee deed—ffor, as it is seid, a man was doon to death for he gederede stikkes on þe sabat-day. But out of þis signe of þe lyoun he passide in to þe signe of þe virgyne, whan he took mankynde & was borne of þe virgyne Marie: and þanne was he maade moore redy to doo mercy, þan euere he was to doo vengeaunce. Thanne it bigan, & zet it lasteth, þat he, þat seide whanne he was in þe signe of þe lyoun: *Anima que peccauerit cito morietur*, þat is: 'The soule þat synneth, anon it schal dye'; now, whanne he is in þe signe of þe virgyne, seith þus: *Nolo mortem peccatoris, sed magis ut conuertatur et uiuat*, þat is: 'I wol not þe death of a synnere, but moore þat he be turned þeer-fro and lyue'<sup>1</sup>. But, certes, out of þis signe þus of þe virgyne, he schal passe in to þe signe of þe balannce, at þe day of doom, where he schal weye alle oure þouztes, oure woordes, and oure werkes in euene peys of his riztwisnesse, þat he may zelde to euery man after þe trouthe of his desert. And what he schal þanne doo? heere þow what he seith now by þe prophete: *Congregabo super eos mala, et sagittas meas complebo in eis*, þat is: 'I schal heepen vpon hem here eueles, and i schal dispende alle myne arwes vpon hem'. Three scharpe arwes schullen bee schot of oure lord in þat day vpon hem þat þeere schullen be dampned. The firste arwe schal be of clepyng to þe doom, whan as him-self seith: *Venit hora ut omnes qui in monumentis sunt, audient vocem filii dei, et procedent qui bona egerunt in resurrectionem vite, qui vero mala, in resurrectionem iudicii*, þat is: 'Tyme schal come þat alle þoo þat been in graues, schullen heere þe voys of þe sone of god, and so passe forth to þe doom'. Thanne þe wrecched dampned soule schal come to þe body, and seye to hit: 'Aryse þow curside caityf careyne, fro þis tyme forth withouten eny eende to be felow to þe deuel, and enemy to al-myztly god. Now þi ioye schal be turned in to woo, þi delit in to bitterness, and þi lauhtre in to wepyng. Now þi wrecchide schort lust schalle passe in to euerlastynge sorwe. Now it is fullliche fallen fro the, what so þow desiredest; now it is comen to þee alle þat þow dreeddest. Now it is agoo al þat þow louedest; and now it is comen al þat þow hatedest. Cursid be þow, þow wrecched careyne; for in pyne of þi synnes, þi delices, and þi wykkednesses, sith i. passide fro þee i. haue besyly brend in helle. Cursed be þow helle-broñde, ordeyned to þe fuyr of helle þat neuere schal be quenched. Cursed be þe tyme in þe whiche i. first was coupled

<sup>1</sup> Ms. lyuen.

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to þee, for now i. may not leue þee, thi cursed companye i. may not eschewe; wol i. or nyl i., I am constreyned to be knyht azen to þee. Goo we þerfore to-gidre bifore þe dreedful domesman, þeere for to heere oure euerlastyng dampnacion'. Thanne shullen alle þe wykkede men see þe iuste cause of here owene dampnacion writen with here owene hoondes in þe book of here consciences, boothe leerid and lewed, and reedyn it hem-self. And zef þou seie þat lewede men kunne not reede, .i. seye þat þeer is noon so lewede þat he ne kan reede þe lettre of hys owene wrytyng. Thanne þei schullen see þe domesman as he weere wood, forwrathed azens hem. Of þis woodnesse & þis wratthe speketh þe prophete in þe firste psalme of penaunce, where he preieth to be deluyered of hem boothe, seienge þus: *Domine ne in furore tuo arguas me, neque in ira tua corripias me*, That is: 'Lord, in þi woodnesse ouercome me not with skiles, and chastise me not in þi wratthe'. Noman þenke þat wratthe or woodnesse or eny suche troubled mannes passion may be in god; but herfore þei been set in scripture, for þe werkes of god in punysschyng and vengyng of synne schullen taake effect of suche passions as been wratthe and woodnesse in al synneres, þat outhr schullen be chastised by pyne þat schal haue eende as is purgatorie, þe whiche pyne is cleped heere þe wratthe of god, or elles þat schullen be pynd by vengeaunce in þe horrible peyne of helle þat neuer schal haue eende, þe whiche is cleped heere þe woodnesse of god. Al þis þe prophete David sauz in spirit, and þerfore he in persoon of alle synneres, felyng him vnmzyty to bere euer either, first asketh to be deluyered of helle, and sitthen of purgatorie, seienge þus *Domine ne in furore &c.*, as zef he seide þus to oure vnderstondyng: 'Lord, i. biseche þee þat in þe dreedful day of doom, where þow schalt haue þe to synneres as a man þat weere wood, spaaryng no þing, þat þow ouercome me not with skiles in fynal.conclusion, so þat i. be not convict for euere and be ateynt in a schameful inconuenient of euerlastyng reprocue; & herfore i. seye Argue me not, ffor arguyng, as clerkes knowen wel, is to ouercome an oothere with skiles. But zef me grace, goode lorde, so to argue and forto ouercome with skiles of þi lawe þe erroours of my blynde conscience heere in þis lif, whiles tyme is of mercy, þat i. may hertly forthenke hem, and cleerly confesse hem, and lawefully amende hem, by ensauple of newe cleene luyng to men, feruent preier to god, and by discreet chastisement of my-self heere whiles i. lyue, so þat þou haue no wil to chastise me in þi wratthe after þis lif in purgatorie. And þat it be þus, *Miserere mei domine quoniam infirmus sum*, þat is: Haue mercy on me lord; for i. am vnmzyty to bere euereyther, that is þin arguyng in þe doom, ne þi chastyement in purgatorie, but it so be þat i. be vp born with þi mercy'. O that dreedful day of oure lord! Þanne schullen alle wykked men see hem sitte in þe doom with Crist, whom þei haue heere dispised; and in þis sight been troubled with an horrible dreede, seyenge þe woorde of þe wise man: *Hii sunt quos aliquando habuimus in derisum &c. Nos insensati &c.*<sup>1</sup>, þat is: 'These been þoo þe whiche sum tyme we hadden in scorn and despit. We vnwitty wrecches heelden here lif woodnesse, and here eende withouten honour: but lo now how þei been accounted amonges þe sones of god'. Thanne amonges al þat multitude þei schullen not fynde oon þat schal haue compassion of hem, but alle schullen bee glaade & consent with god in here iuste dampnacion, after þe woordes of þe psalme seienge þus: *Letabitur iustus cum viderit vindictam*, þat is: 'The ryztwis man schal be gladed whan he schal see þe vengeaunce'. Thanne, as Crist seith in þe gospel: thei schullen seche for to entre in to þe creuys of stones, and in to þe swelwys of þe eerthe, fro þe dreedful face of oure lord. Thanne schullen þei preie monteynes to falle vpon hem, and hulles to huyden hem, so woo þei schullen be on enery syde. And þis is þe wounde of þe firste arwe. The secounde arwe schal be an arwe of scharp reprenyng of alle fals cristene men, whan he schal seie to hem þus: 'I was an-hungred, and ze zeue me noo mete; I was a-þurst and ze zeue me no drynke; I was naked and ze zeue me<sup>2</sup> noon herbere; I was seek and in prison

<sup>1</sup> Sap. 5. 3.    <sup>2</sup> H adds no clothes; I was a geste and ze zeue me.

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and ze visyted me not ne dede me no. comfort<sup>2</sup>. O what þis voys schal bee dreedful whan it schal be seid to hem þat as ofte as þei deden not þise þinges to eny þat neede hadde in his naame, so ofte þei deden hem not to him. And no wonder þouȝ þis voys schal bee dreedfulle in þe day of doom, sithe we reden in þe gospel þat Crist, whan he koom in fourme of a seruauȝt for to bee deemed of þe false Iewes, seide to hem þat souȝten for to take hym: 'I am he': and anon þei zeeden abak and fellen to þe eerthe. Zef he<sup>1</sup> þat whan he was deedly and koom to be demed, hadde so feerdful a voys, þat with his oo woord þrewȝ to þe grounde so meny steerne men of þe Iewys, a fer moore feerdful voys schal he haue whan he schal come vndeedly with his oost of aungelis & of seyntes for to deeme þe quyke and þe deede, every man after þat he hath deserued. And þerfore seith Iob: *Cum vix paruum stillam sermonum eius audire non possunt, tonitruum magnitudinis eius quis potest sustinere?* þat is: 'Sithe man may vnneethes heere a luytel drope of his woordes, þe greete þunder of his doom who schalle mowe suffre?' As who seith noone. And þerfore seith seynt Bernard þus: *Cum peccator accusatus fuerit & consciencia propria contra eum testimonium perhibuerit et omnis creatura dei insurrexerit contra eum in vindictam, grauis vt sagitta erit vox domini ad sustinendum,* þat is: 'Whanne þe synful kaityf schal be accused, & his owene conscience schal bere witnesse aȝens him, and every creature of god schal ryse aȝens him in vengeance: greuouus as an arwe schal þanne be þe voys of god to suffre'. And þe prophete Ieremie seith: *Sagitta vulnerans lingua eius,* þat is: 'The tunge of him schal be as an arwe woundynge'. And þis is þe secoude arwe. The þridde arwe schal bee an arwe of cendelees dampnyng of alle wykkede men, whan he schal seie to hem: *Ite maledicti in ignem eternum qui preparatus est diabolo & angelis eius,* þat is: 'Goo ze cursede wȝtes in to euerlastynge fuyre, þe whiche is ordeyned to þe feend and to þe aungelis of him'. This arwe schal wounde hem þat it falleth on so greuouusly, þat alle þe lechis, phisiciens & surgiens, ne zet alle þe creatures in heuene & in eerthe, schullen not mowe heele þe wounde of it. Thanne schal þe opene eerthe swelwe hem down in to helle, where þei schullen be turmented with feendis euermore withouten eende. But alas! þeer been, i dreede, ful meny þat neuere wollen bileue þise þinges eer þei feelen hem. Of whom seith seynt Euseby þus: *Ve ve<sup>2</sup> quibus est datum hoc prius sentire quam credere,* þat is: 'Woo, woo be to hem to whom it is zeuen rather to feele þise þinges þan to bileue hem'. & þus eendeth þe þridde arwe. But þanne schal Crist turne to hem þat been on his rizt half, and seie þus: *Venite benedicti patris mei, percipite vobis regnum quod vobis paratum est a patre meo ab origine mundi,* þat is: 'Cometh to me ze þat been þe blesside children of my fadir, and beeth parteneris of my ioye in þe kyngdom þat was ordeyned for zow by my fadir fro þe bigynnyng of þis world'. To þe whiche kyngdom and ioye he brynge vs þat bouȝte vs with his precious blood. AmeN.<sup>3</sup>

<sup>1</sup> Ms. he þat.    <sup>2</sup> Ms. de.

<sup>3</sup> In the Ms. follows: Sermo per Iohannem Gregory, Fratrem Augustinensem de Neuport: Be his awne propre blode he entred in, Hebr. 9; and then the following will:

#### Copia testamenti Roberti Folkyngham.

In þe name of almyghty Ihesu I, Robart F., beyng in hool and cleere mynde, þe vi day of Iuyll þe zeere of our lorde a thousand þre hundredthi fourre-score & nynetene, make my testament and my laste wylle in þis manere. First I by-take my soule in to þe hondes of al-myȝty god, bysechyng to oure lady seynte Marye and to alle þe hoole compayngne of heuen to preye for mercy and grace for me. Also I by-qwethe my wrecchyd synfulle body to beeñ heere in erthe, abydyng þe dreedful doom of god, in suche place and manere as yt lyketh to his wyse endeles purueaunce. Also I wylle þat at myn enterement þere be a-bowte my body bot twey tapres of wex and foure torches of wex, þe whiche torches I wille be zeueñ to brenne atte þe leuacioun of þe sacrament whil þei wil dure, in þe same chirche þat I schall be beryed Inne. Also I wille þat in alle þe haste þat

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The same Ms. Univ. Coll. 97 in the beginning contains an Exposition of the 10 Commandments (which I here omit) and the following 2 pieces; all these are also extant in Ms. Laud 210 (beginning of 14. wanting), and N. 14 besides in Ms. Bodl. 938, Harl. 2398, Cajus Coll. 209 (a shorter text, from Ms. St. John's Coll. Oxf. 117, is ed. in Maskell Monum. Ritual. III p. 413).

14. (Visitatio infirmorum)<sup>1</sup>.

Here begynneth how men þat been in heele schulde visite seeke folke.

My deere sone or doughter in god, it semeth þat þou hiest the faste in þe way fro this lyf to godward. Ther þou schalt see alle þi forme-fadres, apostles, martirs, confessours, virgines, and alle men and women þat been sauýd; and for gladnesse of suche felaschipe be þou of good confort in god. And þenk howe þou most after this lyf legge a stoon in þe walle of þe citee of heuen slichliche with-owte eny noyse or stryf. And therfore eer þou wende out of this worlde, þou most polissche thi stoon and make it redy, zef þou wolt not ther be letted. This stoon is þi sowle, which þou most make stronge thorough rizt byleue, and faire þou most it clense þorgh the hope of goddis mercy and þarfit charyte, the whiche heelyn<sup>2</sup> the multitude of synnes. The noyse þat þou most make heere in worchyng of this stoon, is ofte for-thynkyng<sup>3</sup> of þi synne, whiche þou most knowleche to god knowing the gilty, and ther-after it is profitable

yt may be doo after my deth þere be sayde a thousande massez for my soule & for alle Cristeñ soules. Also I be-quethe to be dooñ in almesse after dyscrecioun of myñ Executours in alle þe hast for my soule, for þe soules of my fadre, modre and of alle hem þat I am endebted to by way of kynde, by way of ffrendshipe, or by way of restitucioun, for þe gode I haue hade of heres by any way, fourty pounde of golde, and ouer þat, þat þei haue part of alle þe preyours, goode dedes and almesse þat I haue do or ordeyned to be doo, as wel in þis testament as to-fore in alle my lyf. Sythene I zeue to William Flete my Cosyn fourty marke of golde, and alle myn horses, a blew bed of Arras werke, twey payre schetes, my best haberioun, my pysañ, my ketylle-hat, and myn armyng sworde of Burdeux. Also I be-quetth to Iohan of Brugge an haberioun, a basynet, a longe dagger of Burdeux harneyside with syluer in manere of a sword. ¶ Also I zeue to Thomas Salman an haberioun and a basynet. ¶ Also I by-quetth to William Flete my Cosyn alle þe remanent of myne armeure. ¶ Also I by-quetth to sir William Countour a longe sangwyn gowne furred with Calabir. Also I by-quetth to Thomas Heighelme a gowne of blak worstede furred with beuere. ¶ Also I wylle þat alle þe debtez þat any man cane resonably axe, þat þei been payed. And þe remanent of alle my goode, where so it be in þe handes of my debtours or elles, I be-qweeth it to Ionet my wyfe, to gouerne and susteyne with hir and Elianore my doughtre, ande eke to doon in almesse for me, and for here, and for alle hem þat we been endebted to dooñ for by any way as sche may resonably, nouzt amensynge gretely here lyfode ne here poure stat. The executioun of whiche thynges above-sayd after my laste wille to be doon and fulfillide, I make myn Executours Ionet my wyfe, William Wenloke Squiere, Sire William Countour, Preste Thomas Heighelme, Thomas Salman, William Flete my Cosyn; preyinge to hem for goddes sake for charitable dede of almesse, and for þe souereyn trust I haue in hem þat þei wille take þis charge on hem and refuse it by no maner way. Writen þe day and zere to-fore nempned with myñ owen honde in witness of my laste wille, and enscaled with my seal. | *Probatum fuit hoc testamentum coram nobis Iohanne Lyntoñ, Reuerendi patris domini Thome dei gracia Cantuariensis Archiepiscopi Commissario generali, XII Kalend. Decembris, Anno domini Millesimo CCCmo Nonogesimo Nono. Et commissa est administracio Iohanne relicte & executoribus Reseruatis.*

<sup>1</sup> This piece is a combination of extracts from St. Augustine's Visit. Infirmorum, and Anselm. <sup>2</sup> B couereþ. <sup>3</sup> B biþenking þee.

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to þe to haue conseil of trewe preestes the whiche owen to blesse the poeple, tellynge hem that been sorwful for here synnes that þei schullen thorough goddis mercy been asoylid of hem. The stroke<sup>1</sup> wherwith þou slykest<sup>2</sup> this stoon, is verrey repentaunce þat þou schalt haue in thyn herte sorwyng of þi synne, smy-tyng thy-self on þe brest with greete sighyng<sup>4</sup> of sorwe and stedefast wil to turne no moore azeine to synne. And whan þou hast maad redy þus thi stoon, þat is thi sowle, thanne myght þou go the redy wey to god, and legge þi ston sykerliche with-owten noyful noyse in þe citee of heuene. And therfore i. conseile þe in þis lyf þat þou schryue the cleene to god and make þe redy; ffor grisely deuelys, the whiche han tempted men to synne in this lyf, wollen in the laste hour been ful besy to begile hem, and nameliche with wanhope<sup>5</sup> of goddys mercy. And this is not oonliche to telle<sup>6</sup> to syke men, but eke to hoole men, ffor euery day a man neigheth his deeth neer and neer, ffor the moore a man in this lyf wexith in dayes and zeres, the moore he vnwexith. For, as seyntes seyn: þe firste day in the whiche a man is born is þe firste day of his deth, ffor euery day he is dyngne while he is in this lyf. And therfore seith þe gospelle: 'Awake<sup>7</sup>, for þou worst neuere whiche hour god is to come, in thi zouthre or in thi myddel age or in thi laste dayes, or preuyliche or openliche<sup>8</sup>. And therfore [loke] þat þou be alwey redy! For it is semliche þat þe seruau<sup>nt</sup> abyde þe lord, and not the lord his seruau<sup>nt</sup>. And nameliche whan greet haste is, he is worthi blame þat is vnredy. But grettere haste no man redith of, than schalle be in þe comyng of Crist. And therfore<sup>9</sup> waketh in vertues; ffor whan the zate is schet, it is neuere aftir openyd. And þerfore, brother or suster in god, wete þow þat god visiteth men for here synnes diuersliche: summe been visitid with scharp prisonyng, summe with sclaudre and bachytyng, summe with ontrowthe of fals men, and<sup>10</sup> summe with diuerse seeknesse; and zef þat synne were clene away, thanne seeknesse schulde slake. Here-of bereth þe gospel witnessse where Criste seide to ten myselis whanne thei weren heelyd of here lepre: 'Goth, he seith, and nyle ze<sup>11</sup> synne moore, lest ze fallen werse', als who seith: for zoure synne ze hadde this seeknesse. And þerfore þe lawe wolde by ryght iustice þat no leche schulde zeue bodyliche medicyne to a seek man, but zef he were in wille to take goostliche medicyne and to leue þe synne þat woundeth his<sup>12</sup> sowle, schryuyng hym trewliche with good wille to don no moore euyl. For so<sup>13</sup> he resceyuethe god, dwellynge in parfit charite. And who þat is treweliche thus i-schryuen and dwellith in verrey repentaunce, I drede not that<sup>14</sup> the seeknesse ne schalle slake whiche he hadde for his synne. Or elles his peyne<sup>15</sup> suffred with meekenesse, schal turne hym to mu<sup>ch</sup>e merit in blisse after þis lyf. Perfore zef thi peynes slake not, comforte the in god in this manere.

How a man schulde comforte a nother þat he grucche not whanne he is seeke.

Brother or suster, louest þou god thi lorde? he or sche, zef thei mowe speke, wol seye ze<sup>16</sup>; or peraventure, zif they mowe not speke, thei wole thanke ze. Thanne thus: Zef thou louest god, þow louest alle þat he doth; and he scor-geþ the for thi profit and not for his; and þerfore þou schuldest gladliche suffren hym and loue hym, ffor he wol not punyssche twyes hem þat meekeliche suffren hym. And þat his chastisyng in this lyf is alle for loue, scheweth Salomon wher<sup>17</sup> he seith: 'Sone, grucche not a-zeins the chastisyng of thi fader': ffor it is no sone whom the fader chastiseth not. And this acordeth with resou<sup>er</sup>, and eke with comun manere of speche; ffor zef a man see a nother manny's childe do euele in his faders p<sup>r</sup>esence, and his fader chastiseth<sup>18</sup> him nought, thanne wol þat other man say that it is not his childe, or ellis that he loneth hym nouzt; ffor zef he were his childe, or ellis þat he<sup>19</sup> louede hym, he wolde chastise hym. And therfore be nonght euele paied of thi fadres chastisyng of heuene, ffor he

<sup>1</sup> BH stroke. <sup>2</sup> B strikest, H smytest. <sup>3</sup> B for. <sup>4</sup> B sighingis. <sup>5</sup> BH dispeire. <sup>6</sup> B sey. <sup>7</sup> B wake. <sup>8</sup> BH apertliche. <sup>9</sup> B forþi. <sup>10</sup> om in B. <sup>11</sup> n. ze om in B. <sup>12</sup> B the. <sup>13</sup> Ms. se. <sup>14</sup> B þat ne. <sup>15</sup> BH peynes. <sup>16</sup> B zea. <sup>17</sup> B ther. <sup>18</sup> B chastise. <sup>19</sup> þat he om in B.



Ms. Univ. Coll. 97] seith hym-self: 'Whom i loue I chastise'. Also seeknesse of body, meekliche suffrid, maketh helthe of sowle<sup>1</sup>, and soule-helthe is not but oonliche of god. Therefore despise not goddis scorgynge, but whanne god chastiseth the, þanke hym and loue hym, þat he amendeth the, <sup>2</sup>vndirnemeth þe, and blameth the; ffor alle this is token of loue ande scheweth<sup>3</sup> that he wol not punyssche the<sup>4</sup> in his wrathe ne in his woodnesse, but of his greet goodnesse he wole haue mercy on þe zef þou wolt<sup>5</sup> leuee thi synne. And þerfore þank thi god, and specialliche that he hath largid to synful men his mercy aboute his wrathe. Drede this lord as sone &<sup>6</sup> not as seruauant: ffor he is thi iuge þat wol not dampne the but zef þow wolt not for lust and coueitise leuee thi synne, but he wol haue mercy on the, and therefore mercifulliche he chastiseth the, and ther þow hast deseruyd euerelastynghiche<sup>7</sup> his wrathe and to be dampned for euere, he putteth-ouer his vengeance and of grete mercy he suffreth vs to amende owre defautes, and punysscheth vs but a while. And<sup>8</sup> þerfore dispise not his zerde of mercy, ne grucche not therazeyns, but suffre it gladliche, ffor alle þe domes of god been rightfulle. Now þanne<sup>9</sup>, sitthe seeknesse of body is helthe of soule, and wole or nyle þou þow schalt haue it er þou dye, and zef þou grucche azeyns god, with þi grucchyng þou makest thi sowle moore feble and so þou harmest thi-selfe with thi grucchyng ffor nothyng is wers to a seeek man þan to be malencolious, and eke<sup>10</sup> þou greuest thi fadir þe whiche coueiteth to be thi leche, and þus as a fool<sup>11</sup> þou harmest thi-self in<sup>12</sup> double manere: oon is þat þou greuest thi god, another is<sup>13</sup> þou lesist thi meede þat þou schuldest haue zef þou suffredest alle maner diseses<sup>14</sup> pacientliche to þe deth; and þogh a man sum-tyme may not kepe pacience in sekeneesse for greet accesse<sup>15</sup> of diuerse passions, neuertheles he schulde, byfore thei koomen and after þe passynge of hem, purpose in his sowle to suffre alle anoyes pacientliche, and whan his hors grucchith, þat is his flesch, his spirit schulde be redy to suffre, and aske mercy for þe grucchyng of his flesch, knowynge þat alle bodiliche anoyes couffrid meekliche in this lyf maketh þe sowle fayre and stronge and rightliche<sup>16</sup> to passe from purgatorie to heuene: wherfore we schulden with good wille herie<sup>17</sup> god, and with glad herte take<sup>18</sup> diseses. Think þat zef þou haddest be traytour to the kyng wherfore þou haddest deseruyd hangynge and drawynge, and he hadde forzene the thi deth and punyssched the but a lytul while in an esy prisoun: how moche were þou holden to hym. Muchel moore þou schuldest bythenke the how<sup>19</sup> thow hast be traytour to god and therefore deseruyd euerlastynge payne, and zet this merciful lord forzeueth vs heere eendeles deeth þe whiche we<sup>20</sup> deseruyd, and punysscheth vs here but<sup>21</sup> a lytel with bodiliche seeknesse, zef we wollen meekly take his chastysynge.

Zef deeth goo faste on a man, speke to hym thus.

**B**rother or suster in god, zif þou sawe or bithoughtest in thyn herte þe meschiefs of this wrecchid world and þe ioyes of heuene, þou schuldest desire to be with god þough þou were lord of alle this world, and zef þou stode in grace, thow schuldest desire to forsake it to come to heuene; ffor hooly writ seith: 'Blessede be þei þat dyen in god'. Loke þe bigynnyng of this lif is care and sorwe; luyng ther-Inne, what is it but muchel traual withoute fruyt, tene and disese, where-þorough many men been ouer-comen with diuers temptacions and forzetyn here god, and so þei comen to an euyl ende? Loke now whethir it is better to dye wel or to lyue euele. Zef þou stonde in verryay repentance and laste ther-Inne, stedefastlyche byleuyng in the mercy of god, thow maist dye wel. But harde it is to lyue wel fulliche in this wrecchede worlde, ffor þe holy prophete seith þat 'eueriche man is a lyere', þat is to seye, for his firste forfeiture euerich man synneth whiles he lyueth in this wrecchide lyf outhur for luyng of seruyng god after his comaundment, or ellis for þat he serueth hym not after his worthynesse; ffor hooly writte seith þat seuen sithes in the day falleth the ritzwyse man, and seynt Poul seith that no man lyueth in this lyf with-

<sup>1</sup> B soule hele. <sup>2</sup> B & v. <sup>3</sup> ande sch. om in BH. <sup>4</sup> om in B. <sup>5</sup> B endelesly.  
<sup>6</sup> B folily. <sup>7</sup> BH on. <sup>8</sup> BH þat þou. <sup>9</sup> BH of disese. <sup>10</sup> BH axes. <sup>11</sup> B litlier.  
<sup>12</sup> B sch. deuoutly þank. <sup>13</sup> B resseyue. <sup>14</sup> B hou þat. <sup>15</sup> B haue d. <sup>16</sup> B wip a l. b. s.

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owte defaute. Ther-fore we schulden prey to god with greet desir, zif it were his wille, þat we weren deede and lyueden with hym. For þe wrecchidnesse of this world may no man telle. For heere is hunger of goddis lawe and fewe þat desiren ther-astir, and þei þat thristen þer-astir, been ofte-tymes slaked with bittere venym; and therefore þe charite of meny<sup>1</sup> wexith coold thorough þe heete of wykked couetise, ffor long trauaille and greet þat men han affir worldliche bisynesse, and lustes maken meny men so weery þat þei suffisen not to come to a good ende. For this lyf is ful of enyve, <sup>2</sup>wrathe, glotonye, <sup>2</sup>lecherye, <sup>2</sup>prude, <sup>2</sup>slouth, couetise, <sup>2</sup>flashed, manslaughtre, and thefte, and of manye othere wykkednesse þat spryngen of thise, and ther nys no man þat he<sup>1</sup> ne hath summe of thise, ffor no man in this lyf lyueth with-owte synne; and manye men been acombrid<sup>3</sup> with alle thise, and zet thei kunne not ne wollen not dischargen hem. Ande therefore þise filosofres þe whiche knewen the wrecchidnesse of this lyf, maaden greet sorwe whan here children weren bore, and greet ioye whan thei dyeden and passeden from þe wo of this fals worlde; and as men fynden write, seynt Austyn whan he schulde be deed, spak to deeth in this manere: 'Welcome Deeth, end of alle wykkednesses; ffor þou art ende of trauaille to hem þat han heere wel trauaillyd; ffor thanne and no rathere<sup>4</sup> bygynneth parfittliche<sup>1</sup> goode mennes eese in endeles blisse<sup>5</sup>. What man may by-thenke þe profit and þe blisse þat thou bryngest with þe? Therefore þou art desirful to me. For a trewe cristene man may not euele dien, ffor affir this lyf he schalle lyue with Criste.

Whan thowe hast tolde hym alle this, or ellys zef þou myght not for hast of death: bygynne heere eer his mynde goo from hym:

**B**rother or suster, art þou glad þat þou schalt dyen in cristene feith? *Y* ze<sup>6</sup>. Knowlechist þou to god þat þou hast not lyued affir his comaundementz? *Y* ze. Art þou soory þat þou lyuedest not as þou schuldest? *Y* ze. Art þou in<sup>7</sup> good wille to amende alle trespassis<sup>8</sup> doon azens god and thyn euencristene, zef þou haddest space to lyue? *Y* ze. Truste[st]<sup>9</sup> þou stedefastliche that god may forzeue the and alle men here synnes, though þou ne noon othere make heere fulliche<sup>10</sup> asseth for hem? *Y* ze. Leuyt þou in god fadir alle-mygthy, makere of heuene and of erthe and of alle þat been in hem? *Y* ze. Leuyt þou þat the fadir and the sone and the holy goost been zre persons and oo god? *Y* ze. Leuyt thou that oure lord Ihesu Crist goddis sone of heuene was y-conceyued oonliche<sup>10</sup> of the hooly goost and tooke flesshe and blood of oure lady seynte Marie, and sche mayden ande moder affir his burthe? *Y* ze. <sup>11</sup>Leuyt thou þat oure lorde<sup>1</sup> Ihesu Crist suffrede harde peyne and death for oure trespassis and<sup>1</sup> not for his gylt? *Y* ze. <sup>11</sup>Leuyt þou þat he was affir his death buryed, nad roos the thridde day in flesch, and steygh to heuene, and sente þe holy goost, ande schal come to deeme boothe wikkede and goode, zeldyng hem affir here trauaille? *Y* ze. Thankest thou hym of al thyn herte for these greete goodnesses<sup>12</sup> þat he hath doon wilfullyche to mankynde? *Y* ze. <sup>11</sup>Leuyt þou þat þou ne no man may be sayd but thorough his passioun and his mercy? *Y* ze. While thi sowle is in thi body, put hoolliche<sup>1</sup> alle thi trust in his mercy, preynge hym for his moder loue to<sup>13</sup> sette his greete passioun by-twixe his doome and thi synnes, ande trust troweliche þat he wol of his goodnesse doo to the bettre þan þou kanst desiren. And haue þou<sup>1</sup> therefore stedefastliche to thyn ende his passioun and his greete mercy in thi mynde, ffor there-through oonliche been alle enemyes ouercomen. Therefore medle thi þought with his passioun, & wrappe<sup>14</sup> þe as in a cloth in his mercy, and trust stedefastliche ther-Inne; nouzt thenkyng on thi wyf, ne on thyne children, ne on thi richesse<sup>15</sup>, but oonliche<sup>16</sup> and stedefastliche on the passioun of oure lord Ihesu Crist, hauyng the hard passioun þat oure lord Ihesu Crist suffrede on the cros lastyngliche in thi mynde. <sup>17</sup>And zef þou byholde any cros or ymage

<sup>1</sup> om in B.    <sup>2</sup> B &.    <sup>3</sup> B combrid.    <sup>4</sup> B soner.    <sup>5</sup> B ioy.    <sup>6</sup> B he answerib zea.  
<sup>7</sup> B Hauest þou.    <sup>8</sup> B defaultis.    <sup>9</sup> Ms. Trusteth.    <sup>10</sup> B ful.    <sup>11</sup> B beleuyt.    <sup>12</sup> BH goodnes.  
<sup>13</sup> BH þat he wol.    <sup>14</sup> B wlappe.    <sup>15</sup> From here extant in Ms. Laud 210, fol. 98.    <sup>16</sup> L specialiche.  
<sup>17</sup> Cf. St. Aug. Vis. inf.

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y-maad with mannys hondys, wite þou wel þat it<sup>1</sup> is not god, and therefore sey or thenk in thyn herte: I woot wel þou art nought god<sup>2</sup> but ymaad<sup>3</sup> affir hym, to make men haue þe<sup>4</sup> moore mynde of hym after whom þou art ymagid. Therefore, lord fadir þat art in heuene, mercy I aske the of alle þat I haue trespassid, and þe wilful passioun of oure lord Ihesu Crist the whiche he suffrede for mankynde, mercyful fadir of thi goodnesse be it bitwyxe me and myne enele dedys, and the greete merite of oure lord Ihesu Crist queeme it to þe for al þat I schulde haue disseruyd and doñ and dede not; and also, mercyful lord fader of heuene, zef it be thi wille, i byseche þe that alle þe beenfetis [þat]<sup>6</sup> oure lord Ihesu Crist<sup>7</sup> affir thi biddynge dede heere in erthe for saluacioun of mankynde<sup>8</sup>, stoonde bitwixe me and thi wratthe. And blisful lady moodir of mercy seynte Marie, qwene of heuene, lady of alle<sup>9</sup> this worlde, and emperise of helle, as þou disseruedest byfore alle wommen þorugh the goodnesse of god to beren with-owten wem of thi maydenhood Ihesu Crist saueour of mankynde, soo<sup>10</sup> þou biseche thi blessed<sup>11</sup> sone for me that alle<sup>12</sup> myne synnes be<sup>13</sup> forzeuen<sup>14</sup>. And lord al myghty<sup>15</sup> Ihesu Crist, sitthe thyn hooly gospel witnesseth þat þou wolt nought the deeth of synful man but that he bee turnyd from synne and lyue, haue mercy of me synful wrecche<sup>16</sup>, after thi woord, and as þou blamedest Symount for he hadde indignacioun þat Marie magdeleyne<sup>17</sup> for hire synnes schulde neighe the, haue mercy of me moost synful, and lord Ihesu<sup>18</sup> as þou clepedist Zachee and Poul and oother diuerse from here<sup>19</sup> synnes, dispise nought me þat come to the wilfulliche wyth-owten suche clepyng; and though i haue longe leyn in my synne, thenk lord<sup>20</sup> on the greete mercy þat þou haddest and schewedest to mankynde that he schulde not schame ne despeire<sup>21</sup> of thi mercy alle-though he hadde longe leyn in synne, whan þou haddest no desdayn to reere Lazar alle-though<sup>22</sup> he hadde leyn in his graue foure dayes stynkyng<sup>23</sup>. And herfore i. truste to þe, lord<sup>24</sup>, for þou art fadir al-myghty in whos mercy i. truste, to whos refuyt i. fle. With greet desire I come to þe hyenge: lord, dispise me not<sup>25</sup>, though i. be wrecched and synful<sup>26</sup>, ffor i. truste fulliche<sup>27</sup> to thyn help in alle my greete neede. For i. knowleche þat<sup>28</sup> i. may not helpe my-self ne azeyn-bugge me with my dedys: but stedefastliche i. truste in thi passioun, that it suffiseth to make ful<sup>29</sup> asseth to þe fadir of heuene for my synnes. Therefore, lord, bryng me out of care and haue mercy on me; <sup>30</sup>I trust not to my dedys but i. despise to trusten in hem, ffyllyche trustynge to thi greete mercy, dispisyng my wikkide dedys. For þou art my god in whom i. trowe stedefastlyche is alle myght and<sup>31</sup> mercy and good wyl<sup>32</sup>, wherethourgh i. hoope to be sauyd. And therefore to the, þat art ful of mercy, i. knowleche my synne þe whiche i. haue doon though<sup>33</sup> myn owene defaute. I knowleche my gilt: haue mercy of me, ffor i. trowe treweliche þat þou denyest thy mercy to noone þat treweliche trusten therto. And in trust ther-of i. forsake wyth alle myn herte this lyf, to lyue with the. In thyne hondis, lord alle-myghty and mercyful, I bitake my soule; For fro the bygynnyng of this worlde hath thi mercy be reedy to synful men, and so i. truste it schal be to me in myn ende. Therefore, god my lorde ful of trewth, take my sowl, for it is thyn; <sup>34</sup>doe therto as the lyketh; ffor i. woot wel<sup>35</sup> of thy goodnesse it schalle fare bettere than it hath disseruyd. Receyue it, and help it: for in thyne mercyful hondys I putte it. Amen.<sup>36</sup>

<sup>1</sup> L þat.    <sup>2</sup> L my god.    <sup>3</sup> L ymagid, BH ymage.    <sup>4</sup> om in B.    <sup>5</sup> om in L.    <sup>6</sup> Ms. (& LH) of.    <sup>7</sup> L whiche a.    <sup>8</sup> om in LBH.    <sup>9</sup> L & l.    <sup>10</sup> LB be alle.    <sup>11</sup> LBH f. me.    <sup>12</sup> om in LB.    <sup>13</sup> lord Ihesu om in LBH.    <sup>14</sup> B hed.    <sup>15</sup> Ms. disespere.    <sup>16</sup> BH bouz-al.    <sup>17</sup> B stynkand.    <sup>18</sup> LBH not me.    <sup>19</sup> L s. & wr.    <sup>20</sup> om in BH.    <sup>21</sup> LH a ful.    <sup>22</sup> L for i.    <sup>23</sup> L & alle.    <sup>24</sup> B goodnes.    <sup>25</sup> B in.    <sup>26</sup> L to do.    <sup>27</sup> LB wel i woot.    <sup>28</sup> L Explicit visitatio infirmorum.

Diliges dominum deum tuum ex toto corde tuo, ex tota anima tua, et ex tota mente tua &c., Luce decimo.

Thou schalt loue thi lord thi god of al thyn herte, of al thy lyf, of al thi mynde, and of al thi strengthes or myghtes; and thyn neighebor as thi-self<sup>s</sup>. In these two comaundementz hangeth alle the lawe and prophētis. ¶ Thanne þou louest god of al thyn herte, that is to seye of al thyn vnderstondyng: whanne þou schapist alle thyn vnderstondyng pryncipalliche to knowe the endeles myght and right-wysnesse, the endeles wysdom and charite & mercy of thi god: howe god is redy & wylly & kunnyng to venge synne and punysshche wykkide men þat wylle not leue here synne, and how god is merciful and kunnyng & myghty to forzeue synnes to hem þat han verray repentaunce of there wykkide synnes; and for this vnderstondyng of thi god þou most fle and destruye synne bothe in the & in other men vp thi power and wit, and kepe and teche the comaundementz of god, and mayntene rightfulnessse and good luyngge, verray pees & charite; and þan þou louest wel god of alle thyn herte, þat is of al thyne vnderstondyng. ¶ Also þou louest god of alle thi lyf: whanne þou schapest alle thi lyf bothe in zouthen and in age, and in prosperite and aduersite, to [þe] worschip of god in clennessse and holynesse, herieng and thankyng thi god for al his grace and goodness and mercy, and for alle diseses and tribulacions þat he sendeth to þe in this lyf. ¶ Also þou louest god of alle thi mynde: whanne thou schapest al thi mynde to thenke on þe goodness of god, how he maade alle thynges of nouzt, not for his owne neede ne auantage but for his owne goodness and [þe] profit of his trewe seruantz, as been goode angelis and goode men; and to haue mynde on Cristes wylful and peynful passioun and deth, not for his owne synne but for oure greete synnes; and to haue mynde on þe dredful day of doome, and on the endeles blisse in heuene to goode men, and on the endeles stronge peynes in helle to cursede men that wol neuere amende wel ther foule lyf. ¶ Also þou louest god of al thi strengthes or myghtes: whanne þou spendist alle þi myghtes bothe of soule and body in seruise of god, and algates that thi wille be sugget to resoun, and in alle thynges y-confourmed to the wylle of god; and þat þou waaste nouzt the strengthe of thi body in vanytees and ydelnesse and synne, but kepe it in good mesure to do goode dedis to worschip of god and help of othere cristene men, ¶ and þat þou spende wel thi fyue wyttes, as Sight, Heryng, Smellyng, Tastyng, and Touchyng, and also spekyng; also to despise synne and to do good, and mayntene trouthe of godis lawe vp al thi power and kunnyngge, and greet desire of rightwisnesse; and thanne louest þou god wel of thi strengthes. Thou louest thi neighebor as thi-self: whan þou willist hym good bothe in body & soule as þou schuldest by charite; as, zef thi neighebor be in goode lyf toward god, be þou glad and ioyful therof, and norissche hym, conforte hym, and help hym ther-Inne, and zef he be in synful lyf, haue greete compassion & sorwe therefore, and vp al thi kunnyngge & myzt bryng hym out therof by deuout preyer, by holy consellyng and techyng, and by ensample zeuyng of thi good lyf, by dreede of greete peynes bothe in this world and purgatorie & in helle, and by confort of the greete mercy of god, and by confort of the endeles blisse of heuene how soone he may gete that by godes mercy and verray repentaunce & amendyng of his wykkide lyf. Zef he be at welfare of body and prosperite of worldly goodis with trewe lyf kepyng godis hestis, be glad therof and help hym ther-Inne, and apeyre hym not for no maner good of this world; zef he be at malese of body or ful nedy of worldlys catel, help hym and socour hym as þou woldest he hulpe þe zef þou were in the same disese, and algates as þou schuldist wilne to be releuyd by godis lawe of other myghty men. ¶ And not oonly loue thus thi neighebor at hoom, þat is thi frend, but a straunge man and thyn encmy, ze

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though he be hethen or sondon; for alle ben bretheryn in kynde of o fadir & o modir, and so neighebers, & we ben i.-holde by charite to brynge men to good luf vp oure kunnyng and myght.<sup>1</sup> *Explicit.*

<sup>1</sup> The same Ms. Univ. Coll. 97 contains a sermon on Redde rationem villicacionis tue Luc. 16 (which sermon in Ms. Harl. 2398 f. 140 has the title: Sermo Magistri Thome Wymyldoñ apud crucem in cimiterio S. Pauli London, and is a translation of a Latin sermon auctore R. Wimbledon in Ms. Cajus Coll. 334), a treatise made by Sir John Clanewowe knight 'the laste viage that he maade ouer the grette see, in whiche he dyede' (also in Ms. Simeon), Exposition of the Pater noster, and of the 12 articles of the faith (from Dan Michel), Bonus sermo per Joh. Gregory, Fratrem Augustin. de Neuport.

Some northern poems.

16. (Nine points).

Ms. Harl. 2409.

(Other Mss.: Cambr. Ff I. 14 (Novem virtutes) and Ji IV. 9; Ff, northern dialect, adds Latin quotations after each point; Ji introduces southern forms. The poem, written in the North, is a metrical paraphrase of a Latin text (Novem virtutes) ascribed to R. Rolle, extant in Ms. Cajus Coll. 140 f. 132, of which other versions have been given I. p. 110; it is perhaps by the author of the Speculum Christiani.)

f. 75<sup>b</sup>.

**H**ere ere neghen poyntes of gret vertu,  
 Pat oure lorde talde, swet Ihesu,  
 Til a creature, als ze shal here,  
 Pat askyde hym on þis manere:  
 5 How he myzt, and in what þinge,  
 Plesse god mast to his likyng.  
 Oure lorde answerde and þus sayde:  
 »Of neghen þinges I am best payde.

The fyrst, he sayde, is almous-dede,  
 10 For whils þou lyfes, it may þe spede  
 Out of þi synne þat þou art inne,  
 To helpe þi saule heuen to wyne;  
 Til alle þe pouere þat nede has.  
 For me is wele leuere in þis cas

15 Ane almous-dede whils þou here lyues,  
 Pan alle þe remenant þat þou gyues  
 When þou art dede and layde on molde,  
 Pan alle þe hylles we[r] brynnand golde  
 And stafful were stoppyde of syluer iuz  
 horde.

20 Pis warne I þe trewly with worde:  
 It serues þe nozt þat þou gyues þare;  
 For when dede commys, þou may na  
 mare.

A nother poynt þan is þis  
 To helpe þi saule to heuen-blys:  
 To wepe for my passyon, 25  
 And sythen make redempcion  
 Alle for þi synnes þat þou haues wrought,  
 And þinke how dere I haue þe boght.  
 And þat is me leuere þat it so be,  
 Pan þou wepe for oþer þan for me 30  
 Als mykelle water as is þe see wiþ-inne;  
 For zit a tere titter myzt wyne  
 Vntil þat loye þat ay salle be,  
 To wonne wiþ me in trinite.

The þridde is, to suffre a worde 35  
 for me;

For me is wellle leuere þat þou be  
 Buȝsom & meke in worde and dede—  
 For þat helpys mare þi saule at nede—  
 Pan þou ilke day þi body dange,  
 Baþe þi sydis and þi swange. 40

The ferþe is, to breke þi slepe, waken  
 þe  
 And say an oryson in þe honore of me.  
 Pat is me leuere þat þou do,  
 Pan þou þe haly land sent vnto

V x J bethē. 6 J as his. 7 F l. god. 13 F To þe pure. 14 F om wele. FJ þat.  
 15 FJ om dede. F om here. 16 F remnand. 17 FJ in m. 18 F om alle. F war birnand.  
 J were brennyng. 19 J styfly. 23 J is thane. 25 F grete. 26 F syene J sene. 27 F has.  
 29 J om þat. F swa. 30 FJ grete. 31 F als. 32 F teyr. J the tyter. F ma. 33 F Vnto.  
 J the. 35 J a w. to s. 36 F es. J om wele. 38 F helpsmore. J þat schulde mar at be.  
 39 J ylke a. 40 F om þiz. 41 J f. resone. F & wakyn, J & wakyng be. 44 F to þe.  
 J s. to.

- 45 Twelfe men of þi costage,  
To fynde þaim ylk a day þair wage.  
The fyfte is, to haue *compassion* &  
hert sare  
When þou sees any febely fare.  
Pe pore þat ere als gode als þou,  
50 Pat of þe worlde haues no prow,  
Pat ilk a day feles gret myschefe,  
Pa men are to me dere and lefe;  
Als dere I bozt þaim wiþ my blode  
Als þaim þat haues þe worldes gode,  
55 And þai schal nerrer wiþ me be  
Pan þe ryche þat for ryches forsakes me;  
For þai may nozt wele, þe soþe to say,  
Baþe þe worlde & me sereue to pay.  
Bot of þi compassion mare me payes,  
60 Pan þou fastyd fourty dayes  
Til brede and watyr for þe lufe of me,  
And mare alowyd schal it be.  
The sexte is, to say noure-whare of  
*bakbityng*;  
For þat is [a ful] *perylous* þing.  
65 For þai þat sais one before, anoþer be-  
hynde,  
Pat manere þaire saules shal bitter fynde  
When þaire bodis er *grayede* to bere,  
Þaire saules be put to paynes sere.  
Me ware leuere þou stode stille,  
70 Pan þou spake of any man ille;  
It schoulde do þi soule mare gode,  
Pan þou ilk day barfote zode,  
Pat men myzt folow þe *trace* of þe  
Of blode þat þou wold blede for me.  
75 The seuent: lufe ay wele þine euen-  
cristen;  
And þan wil I þi prayer lysten.  
For bot þou haue lufe and charite,  
Grace ellys getys þou nane of me.  
If þou wil do þus als I say,  
Pan may þou full welle me pay; 80  
For me is leuere þat þou do so;  
Pan þou in spiret walde ilk day go  
Til heuen, þat ioy þar to se,  
And na lufe haue ne charite.  
The eghetende: if þou couet any 85  
þinge,  
Aske of me at þe bygynnyng  
Pe þinge þat is of ryztwisnes,  
Be it mare or be it les,  
And ask ay fyrste þe blis of heuen  
Or þou any oþir þinge neuen, 90  
For þe ioy of heuen lastys ay  
And erþely þinge wytes away.  
Of couetes men I am nozt payde,  
Pat on þis worlde þair hertis haue layde,  
And þair statis lastis bot a whyle; 95  
Bot þai be ware dede wil þam gyle.  
For-þi luke fyrst þi-selfe aske me  
Pe þinge þat is best for þe.  
And þat is me leuere, whyls þou lyfes  
here,  
Pan þou made my modyr messangere, 100  
And alle þe halows of ilka degre,  
Forto pray [to me] for þe.  
The neghent is: loue me anly our  
al þinge;  
Pan bes þou sykir at þine endyng  
In ioy and blis euere-mare to be, 105  
Pat na ere may here ne eghe se  
Ne hert þinke ne tunge telle;  
Pan thare þe nozt drede peynis of helle.  
And þat is me leuere þan þou zode  
Opon a tre þat tille heuen stode 110  
Pat ware druyne ful of scharpe rasours,  
And louede oþir þinge paramours,  
Pat is erþely þinge, mare þan me  
Pat become man and dyde for þe.  
A. M. E. N.  
45 J costages. 46 J wages. F om a. 47 F f. vertu. J fyrst resone. F es, om in J.  
Ff in h. 48 J any of ylle f. 49 F as þou. 50 F wald. F has. J haue. 51 F ilke day.  
52 J That. 53 F þam. 54 J As they. F werlde. J wordys. 55 J derer. F to. 57 J om  
wele. J sothely. 58 F warlede & mo. 59 F For of. 61 F w. & br. J om þe. 62 F sal,  
J schulde. 63 J om to. F nower whare, J no worde. 64 J om ful. 65 FJ a worde. J &  
anoþer. 66 J That makyth, F Pais men. 67 F bodes. F grathed; J gone to berye. 68 F  
beys. 69 J they st. 70 J ze sp. J om of. 71 F sulde. J ther sowlys. 72 J thay i. d.  
73 F trays. 74 J of þe. 75 F s. es. 76 FJ om And. 79 J om þus; J the s. 81 F so do.  
82 J vpryght ylke a d. wolde. 83 J for inst. of þar. 84 J And had. F nor no, J ner.  
85 FJ e. is. J of þou. 86 J Aske it. 87 FJ Pat. 90 F om oþir. 91 F þat. 92 J Whane  
other thynges wastes a. 93 J am I. 94 F has, J are. 95 F state, J lyfe. 96 F Bot þat.  
FJ begyle. 97 J loue. 101 FJ ilke. FJ me, to om. 105 F ioyand. 106 F no nere, J no  
hert. F no ee. 107 J No. F no, J nor no. 108 F þe pyen. 109 J om þat. 112 F  
thynges. 113 F Pat is here hartly, J That is hertyly; þinge om.

## 17. Poems of Ms. Galba E ix.

The following poems are found in Ms. Galba E ix, the same Ms. which contains the best text of R. Rolle's Prick of Conscience, besides the northern translation of the Evangelium Nicodemi in verse (ed. in the Archiv), and parts of the Cursor Mundi (ed. Morris).

fol. 48b.

## I.

Vos qui transitis: si crimina flere velitis,  
Per me transitite: quoniam sum ianua uite.

Bides a while and haldes zoure pais,  
and heres what god him-seluen sais  
hingand on þe rode:

Man and woman þat by me gase,  
5 luke up to me and stint þi pase,  
for þe I sched my blude.

bihald mi body, or þou gang,  
and think opon my paynes strang,  
and still als stane þou stand.  
10 bihald þi-self þe suth, and se  
how I am hanged here on þis tre  
and nailed fute and hand.

Bihald mi heuid, bihald my fete,  
and of þi misdedes luke þou lete;  
15 bihald mi grisely face.  
Of þi sins ask aledgance,  
and in my mercy haue affiance,  
and þou sall get my grace.

## II.

In cruce sum pro te: qui peccas desine  
pro me;  
Desine: do ueniam; dic culpam, corrige  
uitam.

Man, þus on rode I hing for þe:  
forsake þi sin for luf of me,  
sen I swilk luf þe bede.  
Man, I lufe þe ouer all thing,  
5 and for þi luf þus wald I hing  
my blisced blude to blede.

Man, ful dere I haue þe boght:  
how es it so þou lufes me noght?  
vnkindly dose þou þare.  
10 if þou will luf vnto me schaw,  
for my broþer I will þe know—  
what may I do þe mare?

If þat þou be most sinful man  
þat euer in werld on erth ran,  
15 and þou will know þi state  
and sadly seke to my mercy,  
þe to resaiue I am redy  
euer arly and late.

Of all þi misdedes luke þou blin;  
20 more es my mercy þan þi sin:  
þou call mercy with hert;  
ask mercy and þou sall [it] haue,  
and fro þe fende I sall þe saue,  
and fro his paines smert.

In my mercy despaire þou noght  
sen I þe so dere haue boght,  
and ensaumpill þou take  
of sinfull Mari Mawdelayne,  
þat with sin was gastly slayne  
and seþin gan it forsake.

Also ensauple may þou luke  
of saint Peter, þat me forsoke  
and seþin rewed it sare.  
mercy had þai sone of me;  
man, þe same I will do þe;  
þarfore lete at my lare.

## III.

fol. 46.

Al es bot a fantum þat [we] with ffare:  
Vs be-houes ilka day heþen make us  
zare,  
Forto wend fra þis werld naked & bare,  
Bot our wyndyng-clathe with-ouen any  
gare.

Litel while sal we hald þat we so fast  
spare;  
Other men sal it wast þat we about care.  
He þat maste hordes sal rew it ful sare;  
Saeu þat we do for godes loue, haue  
we na mare.

Al es bot a fantum þat we with dele:  
Many has hap, and many vnsele;  
Be ye neuer so hate zit may it kele;  
Lat noght þe pouer by þat þe es ouer-  
wele.

Do þow il do þow wil, bathe sal þow  
fele,  
When bathe liges in-lik hegh þi hed &  
ty hele.

Al es bot a fantum þat we so fast hald: 15  
Litel gode can þe zong, & les can þald;  
Him-self sal hald him a fole þat most  
has in wald,  
When he sal on domesday his Iustis by-  
hald;

Pan sal he sik & sorow many fald  
Pat he had [noght] wrought in þis werld 20  
as god wald.

Help þe pouer in hunger & in cald:  
Pan may þow be for an of his tald.

Al es bot a fantum þat mast es our  
thought,  
Pat es þe welþe of þis werld, þat es  
noght.  
Par we sal haue our dome als we haue 25  
wrought,

Of al our misdedeȝ forthe sal be soght,  
Of manikyn folis þat we littel roght.  
Prai we to godes son þat dere has us  
boght,  
Til þe ioy þar he wones þat we may  
be boght<sup>1</sup>.

30 **Z**it es þar a fantom lest forto praies:  
Pou rekes *noght* of þi brother bot þou  
be at ais.

When þou lyes bonden als hering dos  
in maies,  
In payne for þi misdedeȝ, wha sal þe  
raies?

Of al þas þat befor wald þe so fast  
praies,

35 **F**indes þou þan na frende þat þe wil  
up laies.

**L**itel pite men thinkes of þi mikel care:  
Pou ne rekes in þi lif how þi saul fare;  
To gif to þe pouer nothing mightow  
spare,

To hald þi caitif saul fra sorow & care.

40 **E**s þar noman þe menes þe les no þe  
mare,

Pou ert wilet *wiþ* þe werld & tan in  
þe snare.

Pou ert tan *wiþ* a snare to put in hel-  
pitt—

Blam þarfor þe naman bot þi awen witt.

Be-side mani sare sal þou þare sitt,

45 **O**f god & of heyn-bliis ertow ful quitt;

Gerrard<sup>2</sup> him<sup>3</sup>-self sal gif þe a smitt,  
Als blak as him-self makes he þe lik.

**A**l es bot a fantom þat we with daile:

Al þe gode þat þou has getin it sal  
*noght* þe availe;

50 **W**hen þou ert put in þi pit þi frendeȝ  
þe faille,

þi sekturs þi gode skift has made þe  
ataile.

Mikel ferly me think þat men in þare lyfe

Al þe gode þat þai haue geten, þai  
leuit *wiþ* þare wife;

When he es at his langham, scho eges  
hire be-lyfe

55 **T**o take hire a zong swayn þat wil mai  
hire swyfe.

<sup>1</sup> Hereafter, the first 5 vv. of the st. are  
repeated:

Al es bot a fantom þat most es oure thought,  
Pat es þe welth opis werld þat saul helpes nt,  
When we sal here our dome als we haue wrought,  
Of al our misdede forth sal be soght,  
Of manikyn folis þat us littel roght.

<sup>2</sup> = devil; cf. Curs. Mundi 22307.    <sup>3</sup> Ms.  
hem.

I hald him a grete fole & kan litel skile,  
When he seeȝ þat he sitȝ opon þe pit-hil,  
To take him any sektur gode or il  
Forto dele his gode inwot whartil;  
60 **P**ai wil dele nothing bot þaim wile list,  
þam thought it fulitel þai fand in his kist;  
þai nerek of þe dale how lang it es mist,  
þai wil sai þai haue delt if naman it wist.  
He þat kan in his hert wile vndrestand,  
He sal dele at his dore *wiþ* his awen 65  
hand,

Whils he mai on his fete in þe wai stand;  
Els sal he [be] begiled when he mai  
*noght* gang.

**A**l es bot a fantom þat we about ga,  
Pat es þe welth o þis werld<sup>1</sup> þat wirkes  
many wa.

When þou lys in þi bed opon þi dedestra, 70  
Pou wenes to gif it þi frende, & leues  
it þi fa.

When dede has þe begiled as he dos  
many ma,

Of al þi gode ertow quitt þat tow ferd  
fra.

þis weld es bot a fantom, sothe forto  
sai;

Now mai þou se a man here, & sone 75  
es he awai.

Think on þi saule & gif whils þou mai;

He þat hordes most sal rew it for ay.  
He thinkes more on his hord þat in  
kist lay,

þan of god him-self be nyght ore be  
day.

**P**rai we to þat iusticz þat al thing 80  
wate—

Of al þe dedes þat we haue done he  
knawes ore state,

þat we haue wrought in oure lyue arly  
& late:

To þe ioy þare he wones he lede vs  
þe gate,

Grant til vs his Iritage to enter at his  
zate,

To folow vs, oure charite of þe lang date. 85

He þat þis sang made, Ihesu mirthe  
he hade

þat we þat stede noght se þare sauleȝ  
ay grate;

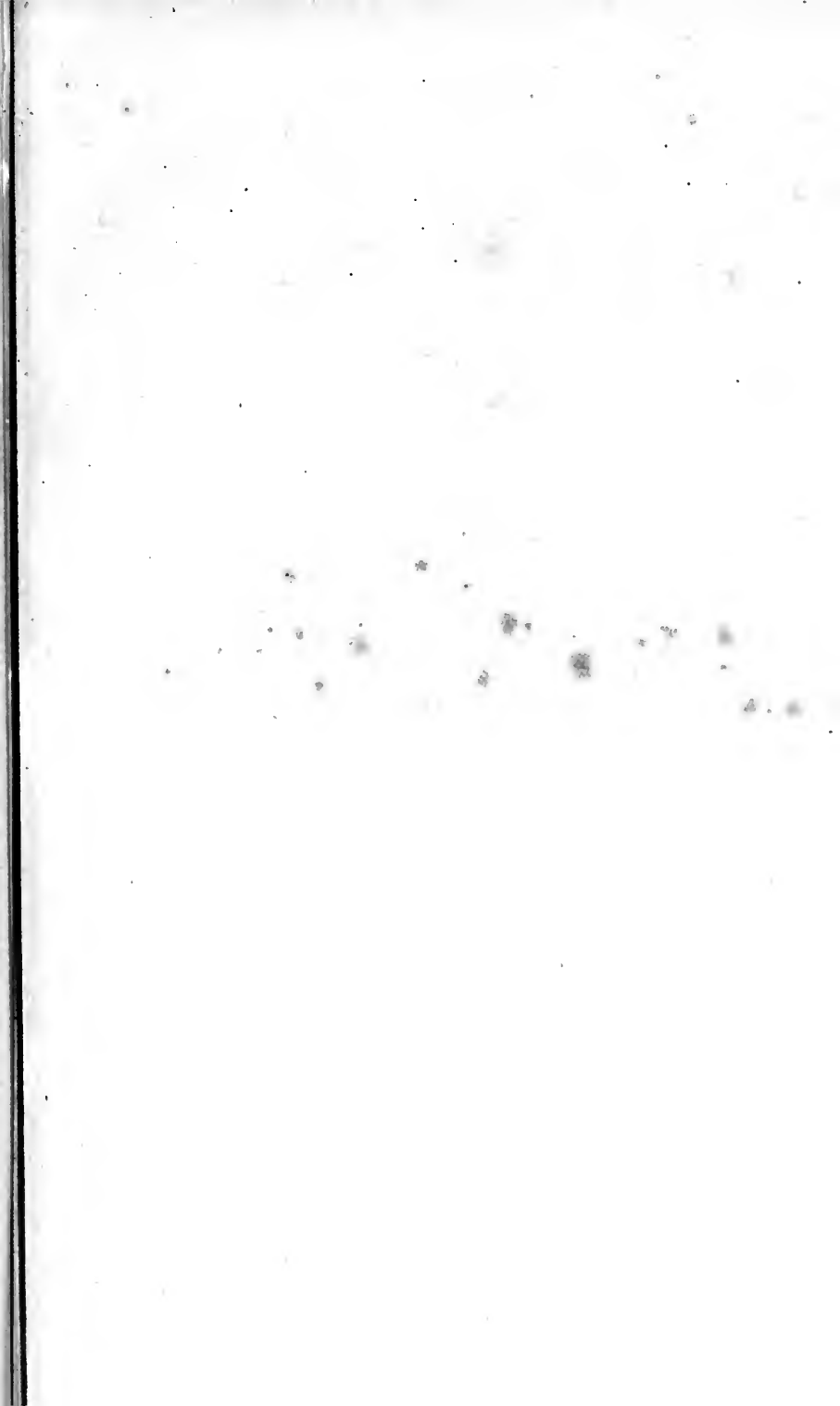
Zit sais Ihesu mery als he saide are.

Al es bot a fantom þat we about fare.

Follows: Prophecies of Merlin, beg.  
Herkenes speches of manikyn thinges).

<sup>1</sup> r overl.







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