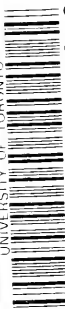
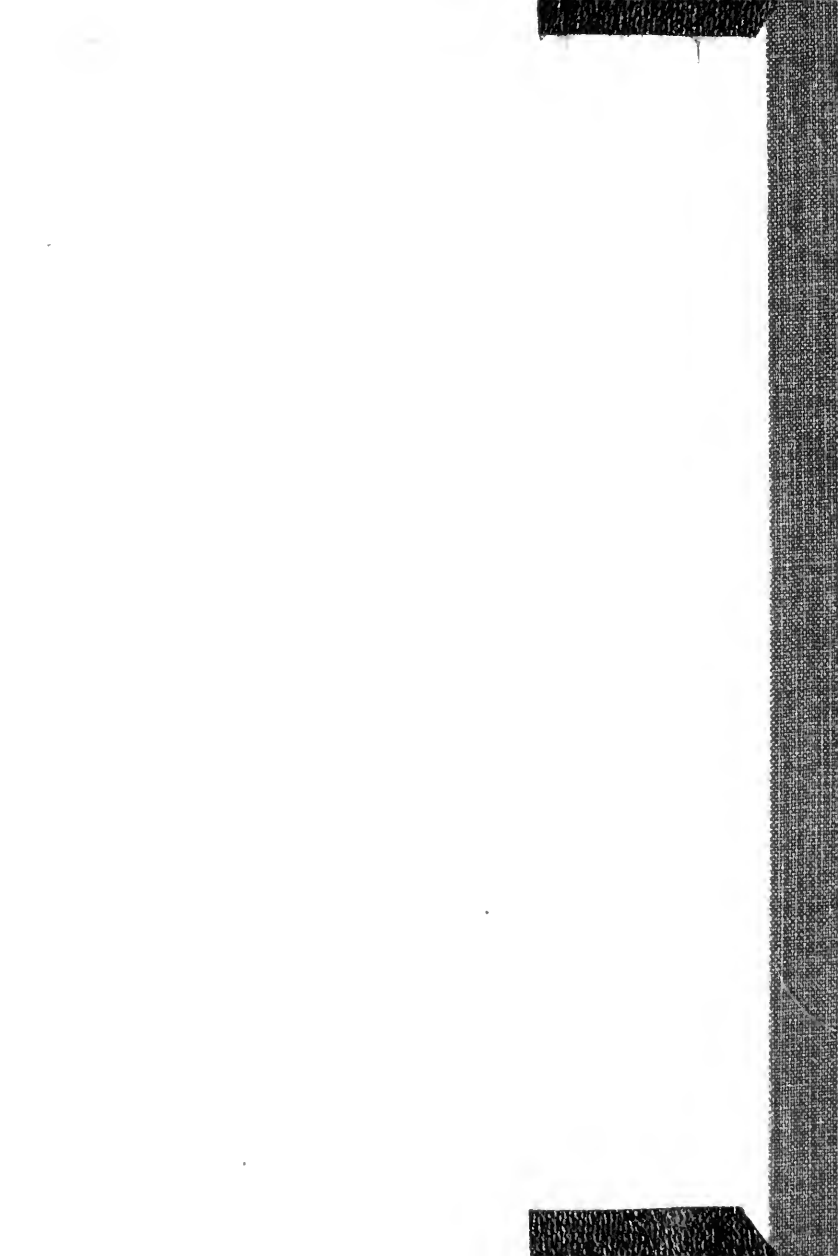
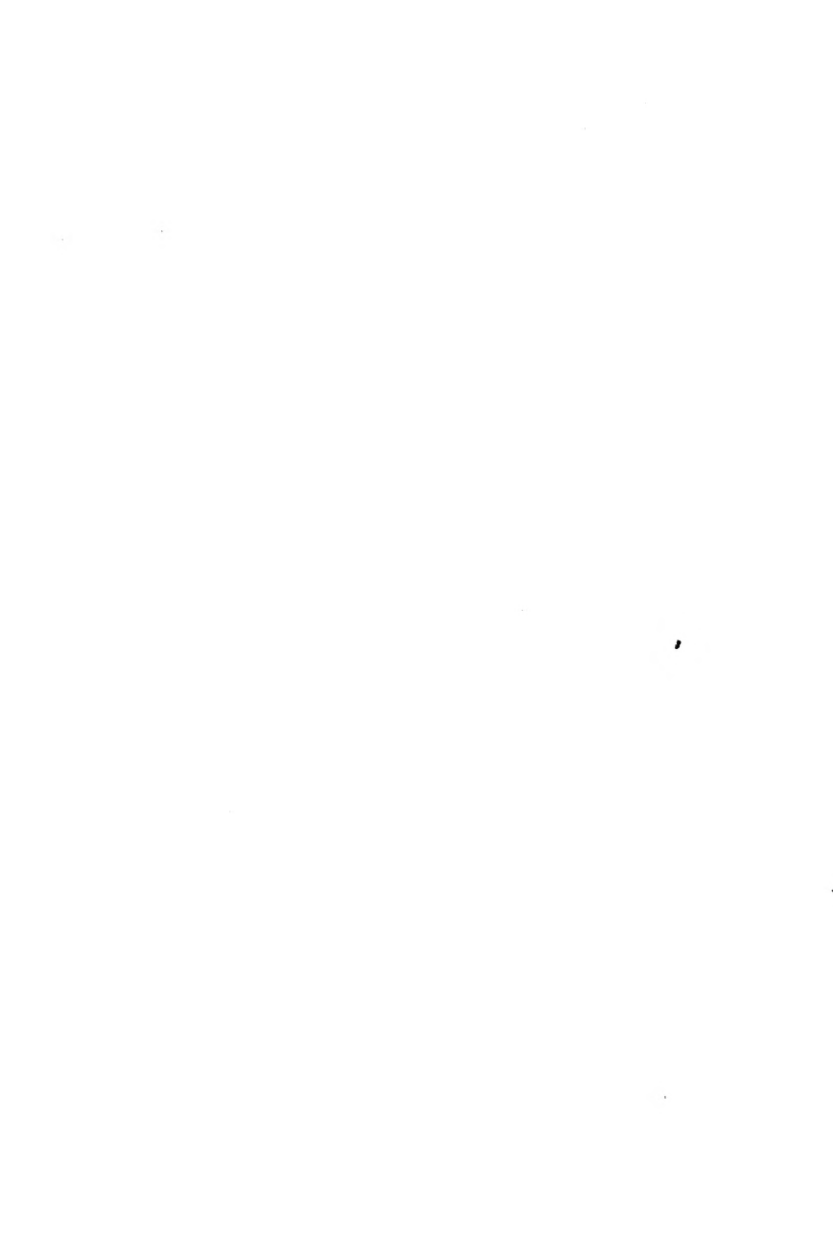


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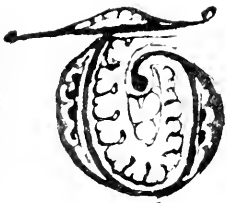




John Capgrave's Lives of
St. Augustine
and
St. Gilbert of Sempringham,
And a Sermon.

OXFORD : HORACE HART
PRINTER TO THE UNIVERSITY

Original Series
No. 140.



D my vbel beloned in our lord god *ay. nicholas*
maystur of ye order of *simpvyngha* *Reyssby-*
Wherch ordre is entytled on to ye
name of seynt gilbert *Isfred* *John*
a mouy^r doctoure left sende re *Capgrave.*

uerens as to s^{ch}erch dignyte. desiring clenesse
to your soule and helth to your body Now
with mee felbe dyes was notified on
to me w^{it} ye luf of our fader seynt augus-
tyn wherch yat I traw^salat in to our tynge
at instance of a c^{er}eyn woman was brobt
to your presens wherch lyk^e you vbel as it
is told saue ze vbold I schul adde y^eto alle
you relygyous w^{it} hinc vndyr his renle
but to yis I answer yat it was not my char-
ge but if men like for to knowe yis mater
diffusely yei may lerne it in a sm^o w^{it} ferd
at cambrige ye zed be for myn opposition
wherch smon vmp^hap I vbel sette in englysh
in ye list ende of yis vberf. Than aftur ze
gid red yis luf of seynt am^osty ze sayde
to on of my frendes yat ze desired gretly
ye luf of seynt gilbert schuld he traw^salat
in the same forme Thus mad he instance
to me and I printed both your petycon for *Elia*
I vbold not frustate hym of his mediacoun
eo ye honom^o of god and of all seyntis yat
vbel be le gyne yis trefis nymelich for the
solitaryo home of your religion wherch un-

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and
St. Gilbert of Sempringham,
And a Sermon.

EDITED BY

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EDITOR OF 'ROMEUS AND JULIET,' 'THE
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DR. FURNIVALL OF 'SHAKESPEARE: LIFE AND WORK.'

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TO

DR. HENRY BRADLEY

OF THE OXFORD DICTIONARY

THIS BOOK IS DEDICATED
IN ADMIRATION FOR HIS LEARNING
AND GRATITUDE FOR HIS ENCOURAGEMENT

INTRODUCTION

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John Capgrave. In his Introduction to Capgrave's *Chronicle of England* the Rev. Francis Hingeston-Randolph expresses his approval of 'the singular honesty and straightforwardness of character, which must have belonged to the writer,'—on the model, may be, of Barham—'Thomas Ingoldsby, Esq., of Tappington Everard'—who speaks in a note to his *Blasphemer's Warning* of 'Honest John Capgrave, the veracious biographer of "English Saints".' To this eulogy, enounced under the authority of Bale, who writes of Capgrave's 'thunder against the wanton and arbitrary acts of prelates'—inaudible thunder to us in these after days—to all of this, Dr. Furnivall, with scripture authentic, in his Forewords to Capgrave's *Katharine* (xv, xxii), protests in fervent opposition. 'Capgrave, being an Englishman, was of course by race and nature a flunkey, and had an inordinate reverence for kings and rank,' says this Edwardian Elizabethan in his whole-hearted way. For the Augustinian friar had meted out unstinted praise to Henry IV, who 'gained the crown, by the providence, as we believe, of God'; had registered his encomium of that felicitous slatterer of heretics, as he termed Henry V, the victor of Agincourt; and had declared himself the devoted servant of his lord, that weak and pious youth, Henry VI; but as Pope says:—

Manners with fortunes, humours turn with climes,

Tenets with books, and principles with times,

and so, when Edward IV of York is crowned, the virtues of Lancaster are forgotten; he, in his turn, enters 'by Goddis pro-

vision', to redress the evils begun by Henry IV; and Prior and Provincial Capgrave dedicates his *Chronicle* to him. Like the nameless foe of Browning's Brother Lawrence,¹ Capgrave hated with an intensity almost ferocious, but reserved his hatred for the heretic. To his virulent attack on Wyclif, 'the organ of the devil, the enemy of the church, the confusion of men, the idol of heresy, the mirror of hypocrisy,' he turns again in our own text with libidinous insinuation (31/15). He approved of the torture and destruction, even at the stake and the gallows, of those whose nice tenets were not his own. Throughout his *Chronicle* we may see exhibited an intense love of the marvellous, and an amazing credulity in accepting legendary material, nowadays mostly relegated to the realm of myth and wonder.

But let us not forget that in many of these things he was but of his time. Long generations of controversy, turmoil, and bloodshed were yet to pass before man could allow his neighbour freedom to think, to speak, to live. We are yet but emerging, in Capgrave's day, from the long middle ages, when the roseate dawn of the Renaissance is only discernible on the horizon; and little indeed of its light steals into our Lynn scriptorium, and falls upon our black-lettered page. Round about us are war, rebellion, executions, the fall of a dynasty, heresy, hunger, drought, pestilence, and angry thunder. Wonders are and have long been in the air, and find record in our books of history; the heavens fulminate, and stars fall. Some time before 1361, the storm beats down men, beasts, trees, and housing, and the devil appears in man's likeness; in 1361 itself, the sun is eclipsed, rain like blood falls, and a cross of blood moves in the air, and finally falls in the sea at Boulogne; while at the same time in France, England, and elsewhere, two mysterious castles appear, black and white hosts issue therefrom and fight; and all at last, castles and hosts, melt into thin air, and vanish.² These things are in our histories.

Small wonder then that this first among the lettered men of his day abuses Oldcastle and vilifies Wyclif; looks out somewhat severely on this strifeful England, and labors in saintly legend; sees much of the marvellous and supernatural in history, and

¹ *Soliloquy of the Spanish Cloister*.

² *The Brut or The Chronicles of England*, ed. Brie, 1908, vol. ii, pp. 313, 314.

changes in these changeful times from the old patron to the new. Yet he loved England, too; rejoiced in the beauty of her green and fertile lands, in the grandeur of her cities, in the 'wonderful and angelic splendor', both in countenance and in costume, in courage and vigor of mind, of her people.

Capgrave's biography has already been briefly sketched by Hingeston-Randolph in the *Chronicle*, and told at greater length by Dr. Furnivall in the *Katharine*, and is given in the *Dictionary of National Biography*. Our volume can add very little to the information given in these three productions. *The Life of St. Augustine* is not dated, but must have been finished little prior to the *Life of St. Gilbert*, from the fact that Nicholas Reysby's notice of the former led him to request the latter (61/6), and the *Gilbert* is dated at its conclusion, 1451. The Sermon is dated 1422, and Capgrave tells us he preached it the year before his opposition at Cambridge. His Latin *Concordia*, written for the Abbot of St. James's in Northampton and perhaps identical with the *De Sequacibus Augustini* mentioned by Bale,¹ is referred to in the Sermon, as is also the English *Augustine* and the *Gilbert* (146/5, 6, 34, 147/27). *The Life of St. Norbert*, composed for Abbot John Wyngale of West Dereham, was written in 1440 (*Introduction*, p. xi), and is also mentioned in the Sermon (147/34). The Sermon itself was written down at the end of the *Gilbert*, according to a promise made at the beginning to do so, in 1451 (61/13). It mentions, moreover, the appropriation of Peterston to Walsingham, which took place in 1449.

The Life of St. Augustine. This life was written by Capgrave at the request of an unnamed gentlewoman born on St. Augustine's Day. The writer tells us it was translated 'treuly oute of Latyn'; in the *Gilbert* he speaks of it as 'translat in-to oure tunge'; and in the Sermon he refers to it as 'þe booke whiche I mad to a gentil woman in English'.

It looks at first sight as though Capgrave had merely translated an older Latin text, as he did in the *Life of Gilbert*; but no Latin life corresponding to our text has been discovered, and as Capgrave never refers to 'myn auctour', and always alludes to himself as handling the material, I incline to conclude that he is himself the

¹ *Chronicle*, pp. 323, note 3, 326.

original composer, and that his reference to translation from Latin signifies his use of Augustine's books, from which he translates whole passages. He speaks, in the first person, of knowing an old copy of the pseudo-Aristotelian *Predicaments* (4/3), and refers once more to his knowledge of the book (11/28). He cites his own supposition regarding *De Beata Vita*, speaks in the first person concerning the name of Augustine's sister, and refers to himself, all in one half-page (5/2, 9, 16). He decides to limit his description of the contents of *De Beata Vita*, and of Augustine's complaint at the death of Monica (24/15, 33/33). He refers to his reading in Augustine's books, and to his opinion regarding regular and secular Augustinian canons (34/6, 44/17), and he makes insinuations against the followers of Wyclif. While it is still possible that a Latin life may have been used, I incline, for these reasons, to the opinion that Capgrave is the composer.

The first twenty-four chapters of the life are based on the *Confessions*, and xx, xxi to some extent on Sermons. The remainder of the life, except the conclusion, is based on Augustine's Sermons and on *De Civitate Dei*, and others of his books; or is an account of the composition of the Saint's writings, *De Immortalitate Animae*, *De Quantitate Animae*, &c., and of the invasion of northern Africa by the Vandals, and the Saint's death. Some of the material to be found in the *Confessions* is not used. Of Augustine's youthful studies of classical poets, and thefts from his parents' table, we hear nothing (Book I). Of his consultation of astrologers (Book II), of Monica's desire to see Augustine wed (Book VI), of Vindicianus and Firminus, of almost the whole of the beautiful seventh Book, no mention is made. The attention given to Augustine's writings and to the frustration of heretics is greatly due, if the work is original, to Capgrave's theological propensities and extreme orthodoxy.

Hermes, in the text (12/19), is Capgrave's misreading of the original Hierius. References to the Augustinian text are given in the Notes.

Capgrave himself wrote a Latin *Vita S. Augustini*¹; it is improbable, as he does not mention the fact, that this could have been his original for the English text.

¹ *Katharine*, xv.

Life of St. Gilbert. This life was written for the nuns of Sempringham, who could read little Latin, for their perusal in vacant times. It is founded on the Latin life of the Saint written at the direction of Roger, Gilbert's successor, and dedicated to Hubert, Archbishop of Canterbury. This life exists in two manuscripts in the British Museum, Cotton Cleopatra B. I, and Harley 468; and in one Bodleian MS., Digby 36. Of these MSS., the Cotton, of the thirteenth century, is the oldest, and from it Dugdale printed long passages in the *Monasticon*, vi. II. pp. v*–xxix*, after p. 945, suppressing the detailed account of the miracles, and the fuller account of the insurrection of the lay brothers. Passages from the Cotton MS., printed by Dugdale, are given in the Notes, to show how literally Capgrave followed it in the main. He reserved to himself the right to add, however, anything he learnt from the Gilbertine monks, or anything pertinent to the matter which occurred to him (62/26). An instance of this 'pertinent' addition occurs in p. 63, in which Capgrave recounts the merits and fusion of Norman and Saxon, and his acquaintance with John, Lord Beaumont. He breaks in again later, p. 91, l. 23, and p. 103, l. 19.

The Sermon. Capgrave's text can only be regarded as an abstract of his original sermon, preached in Cambridge, the year before his opposition, 1422. He refers in it to other works written since that date, *The Life of St. Augustine*, *Concordia*, *The Life of St. Gilbert*, *The Life of St. Norbert*, and to the appropriation of Peterston to Walsingham, 1449. He also alludes to two famous theologians, Hugo and Richard de St. Victor.

The contents of this sermon were known from an account of it given in Harley MS. 980, p. 231 (see notes, p. 159). The Harley account describes the abstract as from 'vii sermon.'

Manuscripts.

1. *Additional MS.* 36704. This manuscript is in Capgrave's own hand, with his characteristic orthography, and contains the author's corrections in the text. It appears to be holograph. It does not, however, contain Capgrave's peculiar monogram, &C, which Dr. Furnivall discusses in his Introduction to *The Life of St. Katharine* (p. xiv), and which occurs at the end of *The Life of*

St. Norbert in the Phillipps Collection at Cheltenham. Nor does it contain the characteristic 'Feliciter', which also occurs at the conclusion of the *Norbert*, and of the *Exodus*, and of the Corpus MS. of the *Liber de Illustribus Henricis*. The monogram itself is not infallible, nor is the 'Feliciter', for both of these were liable to be copied by scribes.¹

Additional MS. 36704 is $8\frac{1}{4} \times 5\frac{3}{4}$ inches, and contains 123 folios of paper. It is bound in oak boards covered with vellum, and is fastened, when shut, by two leather straps and clasps. It was formerly impressed on its front with a coat of arms, evidently a shield quartered, which it is now impossible to identify.

The fly-leaves 1-4 *b* and 122-123 *b* are from an early fifteenth-century MS. of the Digest, containing Lib. xlvi, tit. 1.

On the fly-leaf, fol. 2, is a cypher: 'Cpnstbbbt sfmfl sprfl Thpmf', which reads: 'Constabat semel sorel Thome' (*Brit. Mus. Cat.*, 1900-5, p. 192).

On the fly-leaf, fol. 3, is written: 'Magister Johannes Capgrauē conventus Linn fecit istum librum ex præcepto vnius generose.'

On the fly-leaf, fol. 4 *b*, in a late hand is written: 'John Capgrave A Monke of Bury translated this Booke out of Latin into English. N^o. 25.'

Folio 120 is signed: 'Andrew Fountaine, Sep^r 25 1817.'

Fly-leaf, fol. 121 *b*, is inscribed: 'Reyduñ Joh̄ Kewe & Matildis uxor Joh̄. Payn. Tunsted pro anima Alicie Curteys Willelmus Pays & quibus tenetur (?)' (*Brit. Mus. Cat.*, p. 192).

Fly-leaf, fol. 122 *b*, is signed: 'R. Barn.'

From fly-leaf, fol. 123, has been erased: 'Liber sancte . . .'

The capitals are illuminated in red, and the numbers of the chapters and initial capitals are also in red. Evidently the text was first written in black, and small letters were sometimes put to indicate the chapter capitals, and small Arabic figures were put in the margin to indicate the chapter numbers. Then the illumination in red was done, and as the writer read through his text he made corrections in his red ink. Sometimes he missed a page in illuminating.

¹ The monogram, apparently, was so copied in All Souls MS. 17, the *Guide to the Antiquities of Rome*. See *Katharine*, xxiv-v. The monogram might, of course, be affixed by an author to a scribe's copy, as a warrant of authorization.

The manuscript was purchased for the British Museum at the Fountaine Sale at Sotheby's, June 11-14, 1902, where it was numbered Lot 167.

2. *Cotton Vitellius*, D. XV. Of this manuscript only seven small fragments were saved from the Cotton fire of 1731. These are now mounted on paper and constitute folios 29-35. I have been able to identify all of them, and find them somewhat disarranged. They run as follows:—

<i>Cotton.</i>	<i>Additional.</i>	<i>Our Text.</i>
29	48 <i>b</i>	p. 64
29 <i>b</i>	49	p. 65
30	49 <i>b</i>	p. 65
30 <i>b</i>	50	p. 66
31 } misplaced	59 <i>b</i> -60	p. 78
31 <i>b</i>)	60 <i>b</i> -61	p. 78
32	56-56 <i>b</i>	p. 73
32 <i>b</i>	56 <i>b</i> -57	pp. 73-4
33 } reversed	89	pp. 111-12
33 <i>b</i>)	88 <i>b</i>	p. 111
34 } reversed	90	p. 113
34 <i>b</i>)	89 <i>b</i>	p. 112
35 } misplaced	50 <i>b</i>	p. 66
35 <i>b</i>)	?	? (illegible)

From this it will be seen that two fragments are reversed and two misplaced.

The Cotton MS. was inferior, of course, to our original. In monosyllabic words, so far as we can tell, it has the Capgravian avoidance of *gh* spellings for O.E. *h* before *t*, gives *myth* for our *myth* on 32 *b* and 33 *b* (our 73/33, 111/14), *nyth* for our *nyth*, and *poute* for our *poute*, 33 *b*; but has *taucht* for our *taute*, 29, and *ryghtfull* for our *rithful*, fol. 31.

The Life of St. Norbert. On p. 147 of our text, Capgrave remarks of the Premonstratensians that they 'be-gan in Fraunce vndir a holy man þei cleped Norbertus, . . . and be-cause þat I mad his lyf in Englisch to þe abbot of Derham þat deyid last perfor as now I wil no lenger tarie in þat fundacion.' Capgrave's own MS., dated 1440, with his characteristic orthography and avoidance of the *gh* spelling, and with his monogram, is in the

Phillipps Collection at Cheltenham, having been purchased at Sotheby's in 1861 at the Savile Sale for £150. To my friend, Dr. H. N. MacCracken, who was at Cheltenham working on his valuable Lydgate Canon, I am indebted for the following account of it.

The MS. is a quarto in vellum, in oak boards covered with vellum; it has 58 folios,¹ with xxxvii chapters, and 5 stanzas to a page. The numbers of chapters are marked in the margins, and the chapters are separated by capitals in color.

The first folio is illuminated. In the letter 'J' (see below) is a monk in black, kneeling, presenting his book to a monk (abbot?) in white, seated.

On fol. 1 is written: Newington. fadbrooke.

12: Richard Clarke est verus possessor huius libri.

13 *b*: [a note of Sums.]

26: Rev. Ai. Hubbard.

27 *b*: france barnard.

44: Epping Essex. ffordman Newington his booke 1670.

50 *b*: Indenture made yere. . Edw. sent Jan 23. [year not stated.] There are other scribblings.

The following are the first four stanzas of *Norbert*:—

Joye, grace, *in* pees, loue, feith, & charite,
 Euyr rest up-on *3our* goodly religious breest,
 To whom þat I, with moost humylite,
 Euyr recomende lowly as *3oūr* preest.
 And þouȝ I be of rymeris now þe leest,
 Ȝet wil I now, obeying *3oūr* comaundment,
 Put me in daungēr *in* þis werk present.

Who schal þese dayis make now ony þing,
 But it schal be tosed & pulled as wolle?
 Summe schul sey all þis is flateryng;
 Summe of charite schul preise it at þe fulle.
 Now lete *hem* rende, lete *hem* hale & pulle,
 Swech maner puple, for I haue myn entent,
 So I plesse him þat *3aue* me comaundment,

¹ Sotheby's Catalogue says a folio and 59 leaves. See Dr. Furnivall's Forewords to *Katharine*, xlv.

To make þis werk of þat noble with,
 Norbert called, wich, with ful hye grace,
 Made a ord̄r þat schewith now very lith
 Of good ensauple to men in euery place.
 Ȝe noble men, if þat Ȝe list to race,
 Or rende my leuys þat I to ȝou write,
 Ȝe may wecl doo it; I schal ȝou neuer wite.

In ȝoūr correcciōn put I þis mater̄,
 ffor I wil sewe & translate þis story.
 And wele I wote ȝoūr hertis be so cl̄r
 So ful of charite with-outen trechery;
 Ȝe will not put on me no vyleny
 But I deserue it, and þat schal I nowt,
 As I hope, neythir in speche ne þowt.

These are the last two stanzas:—

Go litel book, to hem þat wil ye rede
 Sey you were made to þe abbot of Derham¹:
 Fast be Stoke it stant, witzouten drede;
 It is to lordes and gentylis all in sam,
 And eke to for men a very Iulianes ham.
 The abbotes name was called at þat tyde,
 The good Ion Wynnale, þat neuer wold him hide

ffor no gestis, but rather he wold hem seke.
 The freris name þat translate þis story
 Thei called Ion Capgrauē, which *in assumpcion* weke
 Made a ende of all his rymyng cry,
 The ȝer of Crist our Lord, witzouten ly,
 A thousand four hundred & forty euene.
 Aftyr þis lyf I pray God send us heuene.
 ffeliciter.



¹ 'This is, of course, not Durham, but West Dereham, on the Stoke or Wissey, three miles from Stoke Ferry in Norfolk, where an abbey of Premonstratensians from Welbeck had been founded in 1188. East Dereham, famous for Borrow, Cowper, &c., is some distance from Stoke, and on another stream. There was a monastery there too. H. N. M. ffeliciter!'

Other characteristic lines written down by Dr. MacCracken are :

- Fol. 3. On-to our Lord rith þus men may suppose, etc.
 On-to my counceles witz3 which I enspired þe, etc.
 Turne azen lest þat þou be schent.
9. Was wrouzt3 in þat cuntre rith for heṛ sake.

In all this we have the genuine Capgravian manner and orthography: the plural and genitive in *is*, *ys*, and *es*; the avoidance of *gh* spellings for O.E. *h*, *with*, *wight*, *lith*, *light*; the forms *puple*, *ordṛ*, *witz3*, *wrouzt3*; the curled final *r*; the final *e* for *ie* or *y* in *hunylite*, *charite*, &c.; the only unusual form being the *wich* of l. 16. For the 'ffrē I. C. amongis doctouris lest' of the *Gilbert*, 61/3, we have the author, 'of rymeris now the leest,' l. 5, and the same care in giving the book's date, and the name of its receiver and 'commander'. Above all there is the monogram, with the 'feliciter'.

The unusual import of the opening stanzas calls for some remark. The author puts himself in danger in his work: for no work is done at this time, 'but it schal be tosed and pulled as wolle.' Some will say his book is flattery. But he does not mind, so long as he pleases him who commanded it. And if certain 'noble men' list to raze or rend his leaves, they may do it; he will never blame them. He leaves it to them, and thinks their hearts are charitable enough, and lacking in treachery enough, not to do him any villainy unless he deserves it; and that, he hopes, he shall not, either in speech or thought.

All this looks as though Capgrave's book was not certain of a very favourable audience whither it was going. Possibly those 'noble men', the good monks of Dereham, were not inclined to welcome the life of their Norbertus by an Austin friar of Lynn, and had rather that the 'litel book' had been composed in their own scriptorium.

The Language of the MS.

The value of our MS. is that it is holograph, definitely dated, and definitely located as to its origin in Lynn, Norfolk. In these respects it is as decisive a record of Middle English as the

Ormulum (Bodl. Junius MS. I). It was written when the vernacular was appreciably making headway in supplanting Latin as the language of the erudite and official—a process, nevertheless, not to be accomplished for many a day,—when standard English was developing from the East Midland speech. It precedes the establishment of the Caxton Press at Westminster—the chief instrument of standardization—by some twenty-five years, and it was written by the most learned prose-writer of the time.

By Capgrave's time the breakdown of the Old English inflexional system was complete, and its office was filled by numerous prepositions, &c. The nouns, with a few minor exceptions, were reduced to a single declension based on the O.E. strong masculines. The old dative singular in *e* had disappeared, only two regular forms remaining in the singular, the nominative, and the genitive in *is* (*ys, es*). One general form alone remained for the plural, *is* (*ys, es*). The breakdown of the inflexional system with the disappearance of unstressed final *e* had annihilated all trace of grammatical gender. Several nouns, specified hereafter, remained uninflected in the genitive singular, some few had no ending in the plural, and a few form the plural by mutation or by the addition of *n*. Proper names were sometimes uninflected.

Capgrave never uses *ȝ* for O.E. *h* before *t*, as in *knizt*, no trace of this sound remaining in his speech. *ȝ* is used initially for *y*, as in *ȝe, ȝeȝ, ȝet, ȝaf*; for a sibilant replacing the *thorn* in the third person singular present of some verbs, *hatȝ, vsetȝ, and tellȝ*, with syncopation of *e*, and for the *thorn* sound in *with*—*witȝ*; and for *z* in *ȝel*, &c. Its use in *ȝouȝ* is probably to distinguish the word from *ȝou*.

The *thorn*, *þ*, is written with an open top like *y*, *th* being used generally after a stop, for capitalization, and at the end of words.

For the guttural stop Capgrave uses *g*—*gestis, gessed, gilty*, where modern spelling has *gu*. *g* also serves for the *j* sound, *gelous, gayleȝ, gendres*, &c.

For O.E. *cw*, French *qu*, and rarely for O.E. *hw*, Capgrave uses *qw*. For O.E. *hw* in *who* (*hwa*), &c., we have generally *wh*, as in modern English. Modern *how* (O.E. *hu*) is spelt *who*.

th is used for the *thorn* where an initial capital is required; often for the *thorn* also at the end of words, *vnneth, both*, and

sometimes in the middle, *anothir*. *th* also replaces *ht* at the end of words in which the O.E. *h* is lost, as *lith*, *rith*, the spelling alternating with *lite*, *rite*.

This latter use of the *th* does not indicate that any trace of the old pronunciation remained in Capgrave's speech. Firstly, the *th* spelling alternates in the old *ht* words with *t* or *te*, as noted above; secondly, it so alternates in words, which had no *h*, *profith*, *profite*, *parfith*, *parfite*, *parfit*.¹ The device of employing the *th* for the *ht* spelling is found also in the Northeast Midland *Havelok* (Oxford Laud MS. 108). Here such forms as *brouth*, *nouth*, *douther*, *rith*, *nith*, *lith*, *knith* are common. *cht* and *ct* forms are also abundant; but *th* is used for final *t* in such words as *leth*, *woth*, *neth* (let, wot, neat). For the *te* ending to old *ht*, we have *aute* ryming with *laute* (*aute* possessed, *laute* caught, received). This looks to me as though the O.E. *h* sound tended to disappear fairly early in Northeast Midland. (Laud MS. 108 sometimes suffers from its editors in connexion with these spellings. Emerson, for instance, *Middle English Reader*, 1909, consistently transposes *h* and *t*, and reads *riht*, *niht*, *mouht* in his text, and makes *auhte* and *lauhte*. He also destroys the *th* ending where it is used for *t*, printing *let*, *wot*, *net*. Kluge, *Mittelenglisches Lesebuch*, 1904, consistently retains the *th* forms, but has *au[ch]te*, *lau[ch]te*.) Other instances of the early disappearance of O.E. *h* spellings are given by Dr. Furnivall in the Forewords to *Katharine*, and are found elsewhere in the Midland dialect, *nyt* ryming with *syt* (night, sight) in *The Debate of the Body and the Soul*; *lyt*, *lythe*, *rythe* (light, right, Emerson, 117, 118) occur in *Gild of St. William of Norwich*; and compare the *broute* of the Digby MS. of *The Harrowing of Hell* ryming with *bipoute*, ll. 5, 6.

An intermediate form to the *th* and *te* endings of the old *ht* words is seen in the *sizth*, *untizth*, &c., of the *Debate*, the *knicth*, *knict*, *ricth*, *nicth* of *Havelok*, the *houzth*, *brizth*, &c., of *Adam Davy's Five Dreams about Edward II*, and in other texts. That the *gh* and *ȝ* forms were sometimes wrongly used is seen in the *yghe*, *lyghe*, *dyghe*, *syghe*, &c. (eye, lie, die, saw) of the *Pearl*;

¹ 'These two words,' says Dr. Bradley, 'are poor evidence, for *-fȝt* represented a French intermediate stage between *-fect* and *-feit*.'

in the *clouȝt*, *ouȝt* (clout, out) of the *Debate*; and in the *whyȝte* (white) of the *West Midland Prose Psalter*, &c.

ec is used for *tch* in *cacch*, *fecch*, *wicches*, *wecch*, *wrecched*.

Nouns.—The genitive singular is formed in *is* (*ys*, *es*), the plural in *is* (*ys*, *es*).

To these forms there are common exceptions:—

(a) In the case of O.E. neuters, with unchanged plural forms, *schep*, *vuch* (from O.E. *ynce*), *þing*, *wepun*, *ȝere*, *god* (goods).

(b) In the case of words retaining the plural in *n* from O.E. weak declension: *eyne*, *hosyn*, *schon*, *childyrn* (also *childyr*, O.E. *cildru*).

(c) Those forming the plural by mutation: *toth*, *teth*; *man*, gen. *mannes*, pl. and gen. pl. *wennys*; *foot*, *feet*.

(d) Certain words from the French, ending in a sibilant and unchanged in the plural: *sciens*, *vers*, *passe*, *insolens* (126/8); or ending in a vowel, *vertu* (67/6).

(e) A few words unchanged in the genitive singular: *fader*, *moder*, though we find also *faderis*, *moderis*. Proper names are sometimes uninflected.

(f) Anomalous: *peticyon*, plural (61/17).

The infinitive present of the verb is sometimes used as a noun, as *tary* (113/16). A number of Anglicized Latin words in the text come from Capgrave's originals: *fluctuation*, *vomite*, *retractationes*, *transumpciones*, *disceptation*, &c. *Statua*, *subucula*, *acrisia*, and *orarium* are quoted as Latin words. *Idus* and *nonas* (see the word in note, p. 158, and glossary) retain their Latin forms.

Verbs.—The verbs in Capgrave are rather irregular in their forms. The present and past indicative are as follows:—

	Present.	Past.	
	Weak and Strong.	Weak.	Strong.
S. 1.	—	<i>id</i> (<i>ed</i>)	—
2.	<i>ist</i> (<i>est</i>)	[<i>idest</i>]	—
3.	<i>iþ</i> (<i>ith</i> , <i>eth</i>), <i>th</i> , <i>etȝ</i> , <i>ȝ</i>	<i>id</i> , <i>t</i>	—
Pl. 1, 2, 3.	— <i>en</i> (<i>in</i> , <i>yn</i>)	<i>id</i> (<i>ed</i>)	[— <i>e</i>]

The third person singular contains the greatest variety of forms. The commonest ending, *ith*, is often found as *eth*, and these, with

syncopation of the vowel, appear as *th*, as in *comth* and *lith*. In such forms as *vsetz* and *tellz* we have the supplanting of the thorn by the *z*, mentioned above. *Tell* provides the whole variety, and one form in which the thorn is represented by a dental: *tellith*, *telletz*, *tellz*, and *tellit*. Other interesting spellings are *hatz*, *makitz*, and *þoutz* (used, however, for the past, with *þout*, for the singular and plural). The *en* ending for the plural forms in the present tense are common: for the first person we have *lakkyn*; for the third, *defenden*, *obeyen*, *proferen*, *beren*, &c.

For the imperative of the second person singular we have the *here*, *forgif*, *cntyre*, *lete*, &c. of p. 33. The ordinary *eb* ending for imperative of the second person plural is seen in the *beth* of 16/3 and 52/10; but *praisen*, 77/22, gives the unusual *en* ending.

In the third person of the past tense of weak verbs the *id* is weakened to *t* after the liquids: *delt*, *dwelt*, *filt*, *sempt*, &c. The past participle was sometimes likewise clipt, *girt*, *filt*. *Teld* and *seld* appear for *told* and *sold* in the singular third person.

Infinitives in *en* (*in*, *yn*) are very common in Capgrave, as *aretten*, *asken*, *crien*, *fytyr*, *girdin*, *hydyn*, *pletten*, *heyne*, &c.

The present participle is formed in *ing* (*yng*), with numerous examples of *and*, generally characteristic of more northern texts. Examples are *brennaund*, *folowand*, *comand*, *kepand*, *herand*, *stodiand*, and other words all of O.E. origin.

The past participle of weak verbs is formed in *id* (*ed*); or exists in shortened forms, such as *alienat*, *implicat*, *infect*, *interrupt* (adoptions of Latin participles), *wasch* (representing the strong form), *rest* (wrested). In the strong verbs the past participle is formed by mutation, and sometimes the addition of the *en* ending, liable to loss of *n* (as *falle*). Relics of the O.E. *ge* prefix are seen in the *i-* of *i-schake*, *i-qwenchid*, *i-knowe*, and *i-goo*.

In the hands of Capgrave past participles, due to occasional weakening and use of similar vowels, assume a variety of forms. *Written* assumes *wretyn*, *writin*, *writyn*, *wrytin*; *wound* has *wounde*, *wounden*, *woundyn*; *found* has likewise *found*, *founde*, *founden*; *held* has *hald*, *halden*, *hold*, *holden*; and *done* has *do*, *don*, *doo*, &c.

Pronouns.—As the inflexion of adjectives has disappeared in Capgrave, the adjectival pronoun is not distinguished in the plural from its singular form. There is no example of the weakening of *þu* into *tu* by assimilation, but *of hem* seems in one case to be com-

pounded into *ou* (7/7). The personal pronouns are inflected thus:—

	First Person.		Second Person.	
	S.	Pl.	S.	Pl.
N.	<i>I</i>	<i>we</i>	<i>þou</i>	<i>þe</i>
Ac. and Dat.	<i>me</i>	<i>us</i>	<i>þe</i>	<i>þou, þow</i>
Gen.	<i>my, myn (myñ)</i>	<i>our (ouř)</i>	<i>þi, þin (þiñ)</i>	<i>þour (þouř)</i>

my is sometimes used before a vowel-beginning word, as *my auctoř* (125/30). *þin* is used before vowels, *þin entente*.

The third personal pronoun is as follows:—

	M.	Neut.	F.	Plural.
N.	<i>he</i>	<i>it (he)</i>	<i>sche</i>	<i>þei</i>
Ac.	<i>him</i>	<i>it</i>	<i>hīr (hīř), hire</i>	<i>hem (once þem)</i>
Dat.	<i>him</i>	<i>him</i>	<i>hīr (hīř), hire</i>	<i>hem</i>
Gen.	<i>his, hise</i>	<i>his</i>	<i>hīr (hīř), hire</i>	<i>her (heř), here</i>

This pronoun in Capgrave is quite regular except for occasional use of *he* for *it*, and the occurrence once of *þem* for the accusative *hem*. Reflexive forms with *self* are common. *himself* occurs for *itself* (97/30). The substantival possessive *ouř* is given (18/20).

The relative pronouns are *þat* and *wech* (*qwech*), and very rarely *who* (*Katharine*, 24/116). The genitive *whos* and dative *whom* (*quome*) are commoner. Combination of *wech þat* is also common.

The interrogative pronouns are *who* (rare) with accusative *whom* for masculine and feminine, and a neuter *what*, nominative and accusative. The genitive and dative forms are *whos* and *whome* (*quome*). *epir*, *nepir*, *swech*, *all*, *many*, *on*, &c., are common indefinite pronouns.

The demonstrative pronouns are *þe*, undeclined, and singular forms *þat* and *þis* with plurals *þo* and *þese*.

Adverbs.—The commonest form is given in those based on adjectives, *besily*, *boystously*, *dirkly*, &c. These assume *ly*, from O.E. *lice* and identical with the *ly* ending of adjectives from O.E. *lic*. In one case, *namelych* (61/19), however, we have *lych*.

Of the genitival adverb we have several examples: *nedis*, *onys*, *twyes*, *þries*, *eft-sones*.

Of the datival adverb *seldom* is an example. *seld*, like *rith*, *scharp*, *soř*, and *stille*, are flat adverbs.

The pronominal adverbs are represented by *who* (how), *whan* (*whanne*), *þo*, and *þan*, *þanne* (then), and *who*. Other adverbs of place are *þidir* and *ʒondir*, *þenne* (thence), *whens*; and of time, *whilt*, *sonne*, *sith*, *til*, and *afore*. Compound adverbs are *sumtyme*, *vndir-fote*, *ouyr-nyth*, *ferforth*, and *often-tyme*.

Adjectives.—No distinction is made between strong and weak adjectives, nor between singular and plural.

(a) A number of adjectives are formed from the verb, as past participles like *onlerned*, *croked*, or present participles like *chater-yng*, *grucching*, *folowand*, and *comand*.

The commonest class are those distinguished by formatives.

(b) Saxon formatives provide:—

(-ful) *schalful*—for *schandful* or *schendful*; *wilful*.

(-fast) *stedfast*.

(ward) *homeward*—used, however, adverbially, but adjectival in form.

(sum) *buxum*, *holson*.

(ly from lig) *bodely*, *dedly*, *goostly*, *fremauly*.

(w) *zelow*.

(en) *hethen*, *wollen*.

(ir) *bittir*, *fayr*.

(isch from ise) *lyuysch*.

(y from iy) *besi*, *heuy*, *redy*.

(c) French formatives provide:—

(ous, ious) *licorous*, *greuous*, *obliuious*, *ambicius*.

(al, il) *gentilt*, *simpil*, *sotil*.

(able) *merciable*, *mesurable*, *delectable*.

(ik) *autentik*.

(ant) *poynant*. Noun provided by this adjectival form: *seruaunt*.

(ain) *sodeyn*, *souereyn*.

(d) Latin formatives provide:—

(if, ive) *commendatyf*.

(er from aris) *seculer*, *reguler*.

(ary) *exemplary* (noun in text).

(al) *accidental*, *conuentual*, *matrimonial*.

(ate) *desolate*, *approximate*.

The comparative of the adjective was formed in *er*: *hyer, redyer*; the superlative in *est*: *hattest*. Otherwise *mor* or *moost* is prefixed.

While Capgrave's vocabulary marks the tendency of the time in its incorporation of new words, obsolescent words are numerous. For the *progenitouris* of *Augustine* we have the *forth-bringer* of the *Katharine*. *Morer* and *moring* in our text are used with *encreser* and *encresing*. *buxum* is not yet entirely displaced by *obedient*, nor *heyne* by *exalt*, nor *clepe* or *hite* by *call*. *lowed* and *meked* are both used for *humbled*. Capgrave also gives a number of interesting dual forms: *schone* or *ellis schyned* (83/19), *cloystir* or *clauser* (83/28), *witnesses* or *witnesseres* (110/9), *wasch . . .* or *ellis water* (112/27), *grauē* or *elles þe sepultur* (119/3), *lendes* or *buttokes* (120/2), *preisable* or *praysid* (136/18), and *signes* or *ellis myracles* (138/9).

Capgrave has a habit of losing the dentals at the end of his monosyllabics: *and* appears as *an*; *saint* as *sain*; *but* as *be*. *ragyn* and *euyr-lestyn* lose final *g*. *of hem* appears to be compressed into *on* and *aught* to be reduced to *or*.

And lastly a word of thanks. When the Globe editors dedicated their *Chaucer*, and Robert Steele his *Huon of Bordeaux*, and others at home and abroad, too numerous to mention, their books, to Dr. Furnivall, they made some expression of the debt we all owe to this friend and guide and pioneer. I am grateful to him for advice and help on many difficult points in this book. To Dr. Bradley I am also grateful for instruction on various grammatical points where I should otherwise have gone wrong.

J. J. M.

SEVEN-KINGS,

February, 1910.

LIVES OF
ST. AUGUSTINE AND ST. GILBERT

LIFE OF ST. AUGUSTINE

[CAPGRAVE'S PROLOG.]

A GRETE reule to all lerned men was sette be Seint Paule in
pe first capitle Ad Romanos, where he saide þat he was
dettoūr on-to wise men and onwise. Wise men clepid he men
4 gretly lerned, and onwise, simple ydiotis, to whom longith þe
blisse of heuene, and of whom oūr Lord Ihesu spak in þe gospell,
and seid þat hēr aungellis see euyr þe face of þe Fadir which is in
heuene. To þese both þe holy apostell saide he was dettoūr, to
8 paye ech of hem aftir þat he sauoured. And þouȝ I þat write now
þis be a man sumwhat endewid in lettirū̄, ȝet dār I not take
up-on me for to be dettoūr on-to hem þat be endewid in sciens
mōr þan I, but I dār sauely seye þat I am detoūr to oþir simpl
12 creatures þat be not lerned so mech as I. Wheifor my dettis wil
I pay of swech tresoūr as I haue in possessionū̄, with mōr esy
laboūr þan euyr I receyued hem. The cause of þis writyng which
meued me moost now will I telle. A noble creatūr, a gentil
16 woman, desired of me with ful grete instauns to write on-to hīr,
þat is to sey, to translate hir treuly oute of Latyn, þe lif of Seynt
Augustyn, grete doctoūr of þe cherch. Sche desired þis þing of me
rather þan of a-noþer man be-cause þat I am of his profession, for
20 sche supposed veryly þat I wold do it with þe bettir wil. Sche
desired eke þis lif of þis Seynt more þānd of ony oþir¹ for sche was
browt forth in-to þis world in his solempne feste. Than wil I, in
þe name of oūr Lord Ihesu, beginne þis werk, to þe worchip of þis
24 glorious doctoūr, and to þe plesauns and consolatiō² of þis gentil
woman þat hath so willed me with sundry [r]etribucione[s] || þat
I coude not disobeye hir desīr. This glorious name Augustinus is
mad comendable a-mongis oūr auctouris for iij þingis. On is for
28 þe excellens of þe man. The secound for þe brennyng loue of
charite with which his hert was fyred. The þird for þe noble

St. Paul said he was debtor to all men, wise and unwise,

but Capgrave, included with learning, dares only say he is debtor to unlearned men.

This book was written at the request of a gentle woman

who persuaded the writer with sundry retributions.

Leaf 5, back.

The virtues of Augustine.

¹ MS. part of a word commencing b crossed out.

² corner of leaf faded.

The excellence of Augustine and of his name.

ethimilogie which longeth to þe name. Ethimilogie is cleped in gramer þe trewe exposicioñ of a word. As touching þe first, þat is to sey, þe excellens of þis Seint, it acordith ful wel on-to his name, for þis word Augustus was first 3oue on-to þe emperouñ 4 Octauiane, as to þe moost honorable and excellent prince þat eyr regned in þe empiñ. For it soundith in ouñ langage as a morer of þe lordchip, and þis same Octauiane engrosed neñ al þe lordchip of þe world on-to þe empiñ of Rome. So sey we of þis glorious doctouñ þat he berith þis¹ name for excellens aboue all opir. Therfor þe opir doctouris be likned² on-to þe sterres and he on-to þe sunne, as it is pleynly conteyned in the epistil red in his feest, wher he seith þat lich as þe sunne schynyth in heuene, so schynyth 12 he in þe temple of ouñ Lord. As touching þe secund diuision, þat is to seye, his feruent loue which he had on-to ouñ Lord, þis acordeth eke on-to his name. For Augustus is þat month in heruest which is þe hattest month and moost ripening of frutes 16 þorw-oute all þe 3ere. So þis man, brennyng in charite, wrote on-to þe cristen puple swech swete exhortaciones of loue þat he is cause³ next God, dar I sey, þat many a soule hath ripeñ frutes of deuocioñ be-cause of his labour. Off þis brennyng charite which 20 þis noble clerk || had is spoken be his owne mouth in þe ix book of his Confessiones, where he seith þus of him & his felawis neuely conuerted on-to God: Thou Lord, he saide, hast hitte ouñ hertis with þe hote arowys⁴ of charite, and eke we receyued þi wordis 24 in-to ouñ hertis as þou3 þei had be scharp arowys. Eke touching þe ethimologie of his name, it berith witnessse of his grete excellens, for þis name, as auctouris sey, is compownyd of augeo auges, þat is as mech to sey as to make þing moñ þan it was; it is eke 28 compowned of ana, þat is as mech to sey as a-boue; it is eke compowned of astim, which is as mech to sey as a cite. So for to putte all pese parties to-gidir⁵, þe name of þis glorious Seynt is þus browt on-to þis reson, a morer of þe cite a-boue, a gret 32 enereser of þe blis of heuene, for he was cause whil he lyued with his tonge and aftir his deth with his bokis þat many a soule is ledde þe rith weye to heuene.

¹ h crossed through.

² kilned in text crossed out and likned written in margin.

³ corner of leaf faded.

⁴ MS. harowys, h dotted underneath in red.

⁵ ast in MS. crossed through.

His book of
Confessiones.
Leaf 6.

The etymological significance of the name
Augustine.

[CHAPTER I.]

Of þe cunt̄ & þe towu where he was bore. *capitulum* I.
cap. 1.

4 **A**T oūr beginnyng 3e schul undirstand þat þis world is departed The three divisions of the world are
 in-to iij parties, and it was þus departed as oūr auctouris seye be oūr fader̄ Noe. For in þe flood were sauē¹ he and his iij sones, and to þese iij sones was all þe world departed. Thei þat cam of Sem were sette in þe est side of þe world, cleped
 8 now Asia. Thei [þat] cam of Iaphet were sette in þat partye of 1. Asia ; 2. Europe ; 3. Africa.
 þe world cleped now Europa. And þei þat cam of Cam were sette to dwelle² in þat partie wech is cleped Affrica, where || þis **Leaf 6,**
 glorious man was bore. Asia is in þe est side of þe world, and it **back.**
 12 conteyneth as mech in space as do þe othir too parties. In þis The countries of Asia ;
 Asia stant Ynde and Pers, Mede, Mesopothamia, Surry, Araby, Capadoce, Comagene, Palestine, Iude, Galile, & many mo *pro-*
uynces. Europe conteyneth Scithie, Nussie³, Hungarye, Achay, of Europe ;
 16 Macedony, Dalmacy, Ytaile, and all þe Duché tonge, with France, Ynglond, Spayn, & many moo. Affrica hath *principali* þe
 prouynce of ʒeugis where grete Cartage stant. It hath eke and of Africa.
 anopir prouynce clepid Tripolitane, Getuly, Byzance, Numedye,
 20 Mauritania. In þis Numedie stant þat eite where Seynt Austyn was bischop, cleped Ypone, and in þis same Numedie stant þat At Hippo in Numidia Augustine was bishop ; at Tagaste he was born,
 same cyte cleped Tagatenses, where þis doctoūr was bore, sum-
 what upward mōr on-to Cartage. Thus haue I schewid ʒou in
 24 what partie of þe world⁴ he was bore,⁴—nowt in þe Greke tonge ne in þe Latyn tonge, but in þe Barbār tonge. Neuyrpelasse we rede of hym þat whā he cam to lerne dyuers sciens, wech were þan most in Greke tonge, þat he hated þe Greke letteris
 28 and loued weel þe Latyn, be wech inclynaciō̄n we vndirstand þat þat same langage in wech he was bore was mōr *approximat* where the language was more akin to Latin than Greek.
 on-to þe Latyn tonge þan on-to þe Grek tonge. For, in very treuth, he had so grete knowlech of both tongis þat all his bokys

¹ final d inserted above.² corner of leaf faded.³ So in MS.⁴ In margin.

Augustine wrote in Latin and translated Aristotle's 'Categories,' and the

he mad in Latyn, and oute of¹ þe Greke tonge he hym-selue translate in-to Latyn a grete book wech Aristotle mad, cleped his Categories, for I wot who hath þis book of ful eld hand. This is seid² to my entent to proue þat he was bore a-mongis⁴

Leaf 7.

author knows of a copy in an old hand.

|| hem þat speke þe Barbañ tonge. The Barbañ tonge is euery tonge in þe world wech is fer fro þe iij principafl tongis, Hebrew, Grek, & Latyn.

[CHAPTER II.]

Off þe progenitouris and þe kynrod of þis man. c^m ij. 8

Augustine's parents were noble and rich,

OF his progenitoures þus we rede þat þei were not of þe despect laboureres in þe puple, but born of good and rich kynrod aftir þe fame of þe world, for þis man aftir heñ deth had sufficient possessioñ for to lyue by. And he him-self seith in his

and sent him to school in Carthage.

Confessiones þat whan he was sent to skole to Cartage, because þei herd sey þat heñ child had a grete corage to lernyng, þat he was³ founde as wel and with as grete cost as ony⁴ lordis son þat went to skole. This myth not be do with-uten þat þei had

His father's name was Patrick, a heathen till near death.

substauns of possessioñ. The name of his fader was clepid Patrik, wech was a hethen man on-to þe tyme þat he schuld deye, for þan, be labouñ of his modir, he was mad cristen man, and so deyed newly baptized. His modir hith Monica; sche was a

His mother was Monica, a Christian, who had other children besides him.

20 cristen woman fro hir childhold, and norchid in þe best condiciones and moost plesaunt to God and to man. Sche had moo childyrn þan him, as it semeth be his writing in his Confessiones.

In his book 'De Beata Vita' he tells of his brother. He was born on St. Brice's Day.

And þouȝ þat he telle not heñ names þere, we haue sout hem

Leaf 7, back.

24 oute of opir of his bokis. For in þat book wech is cleped De Beata Vita, þere tellith he of his broþir wech at pat festfull day was⁵ with him and with his modir in an hothous wech þei clepe a stewe, þe day of his birth. Fore he was bore on Seynt Brices⁶ 28 day, as þat || same book makith mencion, and custumably he used whil he was paynem to make a gret fest on þat day, but aftir

¹ a character crossed out.

² corner of leaf faded.

³ þei crossed out and he was written in margin.

⁴ n crossed out.

⁵ in margin.

⁶ corner of leaf faded.

he was mad bischop he turned þis bodely fest¹ in-to spiritual talkyng, and as I suppose þis bok was mad þat first day þat he mad þis chaunge or he was bischop, for his moder was at þis fest
 4 and sche deyid befō þat he was preest. This mannes name of whom we talk of hēr, wech, as we saide, was his broþir, was cleped Nauigius. He spekith here eke in þis same book of too
 8 Thei both were at his feest, of whom he seith þat þei were trewe cristen but not lettered. He had a sistir, but I haue not herd hir name, and to hir he wrote a book wech he cleped þe book of
 12 rubrich be-fō þe bok is writyn þus : The book of Seynt Augustin, þe bischop, on-to his sistir, a widow. Eke he had a-noþir cosyn þat hith Patrícus, as his fader hith, and þis man was on of þe
 16 bischop. In þe þird monasterie, seid I, for be-cause þat he mad iij,—on or he was preest, a-noþir whil he was preest vndir bischop Valerie. And who long he dwelt þēr, and who dwelt þere with him, schal be touchid aftir whan it comth in his place.

Augustine must have written this book before he became bishop. His brother's name was Navigius and he had two cousins, Latridianus and Rusticus. The author does not know his sister's name, but he dedicated a book to her. His cousin Patricius was a canon in his third monastery.

[CHAPTER III.]

20 Of þe condiciones of his fader̄ and || his modir. *capitulum* Leaf 8. *tercium.*

OF þis mater spekith þis glorious man in þe ix book of his Confessiones, whēr he seith of his fader þat he was of nature
 24 ful frendly and goodly and redy eke on-to ire as many men be, kynde and fre of hert and sone meued to malencolie. This holi woman weddid on-to hym, whan sche had aspied his hasti con-
 28 diciōn, sche had swech *gouernauns* in hir dedis and swech moderacion in hir wordes þat he coude neytr cacch no hold to be wroth with
 hir in all his lyf. Sche wold, if he exceedid, as Augustinus tellith, abide til his ir̄ were goo; þan wold sche reherse on-to him þe euel
 a-vised wordes wech he had spoke, or þe onresonable werkis
 32 wech he had do. Sumtyme it happed þat sche sat a-mong opir

The character of Augustine's father,

and of his mother. How gently she rebuked her husband, reproved other wives, and by her example

¹ MS. estyn with yn crossed out.

taught them
to lead better
lives.

Leaf 8,
back.

Monica's
mother-in-
law lived with
her, and yet
there was
peace in the
household.

Augustine
tells of his
mother's
virtues in the
orison he

Leaf 9.
made at her
death;

matrones of hir knowlech, of which women summe had merkys in her face which heȝ husbandis had mad only for þei wold speke a-geyn whaȝ heȝ husbandis weȝ wroth, and þan wold þese women say on-to Monicha: We haue grete wondir of þe and þin husband 4 þat þou bringgist neuȝr no merk of his strokys, ne non of us haue herd þat euȝr þeȝ was ony strif be-twix ȝou too, not-withstand þat he is an irous man and hasty as ony dwellith amongis us. Sche wold answeȝ on-to hem on þis maneȝr: Iff ȝe haue mynde¹ of ȝouȝ 8 tables matrimonial þat weȝ mad be-twix ȝou and ȝouȝ husbandis at ȝouȝ weddyng, ¶ ȝe wold not þan haue meruayle whi þat I suffir my husband, þouȝ þat I haue wrong. For þere is it writyn þat þouȝ wyuys² and husbandis be o flesch and o blood, ȝeȝ ar wyuys³ put 12 in swech maneȝr of subieccioȝ þat þei be bounde to do dew seruyse on-to men; wherfor, as me þinkith, þe best seruyse þat þei may doo is to kepe pes in houshold and suffir wrong rather þan pes schuld be broke. For hir wordis many of þese women were stered to moȝr 16 paciens and leued in more rest þan þei dede be-foȝr. Theȝr was with hir þe modir of hir husband dwellyng in houshold, and as often is sene þei make sumtyme debate betwyx wif and husband, namely wheȝr ȝong damesellis be with chateryng tongis. Swech 20 seruauztis were in Patrik hous, but for no tales of hem ne no suspicioȝ of þe elde modir, Monicha was neuȝr put in no blame, so redy was hir paciens, so besi was hir plesauȝs. The elde moder, seing þe good disposicioȝ of hir doutir, was compelled be consciens 24 to compleyne of hir seruauztis on-to hir son, desiryng of him þat he schuld snybbe þe maydenes þat þei schuld not be redy to telle swech tales with wech pes with be broke⁴ in Patrik hous. Many mo noble condicionis rehersith þis man of his modir wech 28 as now schul not be touched, for in þe orisoȝ, or ellis, þe compleynt, wech he mad aftir hir deth, it schal be talked moȝr largely aftir þe form of his Confessiones. ¶ O þing he touchith heȝ gretly longyng to hiȝr comendacioȝ in norching of hir childyrn; he seith 32 þat sche⁵ trauayled⁶ for hem neuȝly a-geyn as often as sche say hem do ony þing wech was a-geyn þe plesauȝs of our Lord; þat

¹ inserted above.

² wyuys written in margin; wifis in text.

³ wyuys written in margin; wifys in text.

⁴ MS. bebroke.

⁵ inserted in small writing above.

⁶ d added afterwards.

is to sey it greued hir as mech whan sche say hir childyrn trespas on-to our¹ Lord as euyr it greued whan ſche bare hem bodyly.

she was hurt when her children sinned.

[CHAPTER IV.]

Of þe age of Seint Augustin which is clepid Infancia. iiij.

INfancia is on of þe vij. ages, as ou^r auctores say, which lestith fro þe birth on-to þe tyme þat þe child² is come to þe age of vij zere, and þouȝ it be soo þat we sey comounly þat childyrn synne not in þis age, þat is to sey, dedly, zet in sum on or to haue be seyn þe reuers, as Seint³ Gregorie telletȝ in his Dialoges li. 4, þat a child of þis age was sodeynly be þe deuele rawt from his faderes armes. Not-wythstanding þis or oþir which myth be rehersed, as we said, comounly childyrn of þis age be clepid innocentis, for þei lak vse of resoū for to discerne vice fro vertu. But of þis age, and of synnes do in þis age, Seynt Augustyn makitȝ open confession in þe first book of þat mater, wher he seith þat sum childyr þat can not speke, þei can loke angrily on hem þat greue hem⁴, and with handes and teth proferen *in maner* of a veniauns. Nowt had þis doctour mynde þat he ded soo, but for he say oþir childyrn do þus, þerfor supposed he þat he ded soo. || Mech more þing he rehersith of þis mater in his first book of his Confessiones, which is now not gretly nedful to be writyn.

We usually say that there is no sin in infancy, but St. Gregory tells of a child torn by the devil from its father's arms, and Augustine says he too must have sinned in his childhood.

Leaf 9, back.

[CHAPTER V.]

¶ Of þat age of him which þei clepe Puericia. v.

Puericia also is þe secund age, and þat lestith fro seune zere to xiiij zere. It is as mech to say in Englisch as þe age of clenness, for þis age is not mech defiled with dedis of lecherie or oncleanness. What defautes þat be in þis age of which ou^r maystir had ful grete consciens, is writin in þe same book. At þis age, he saith, he was put to skole, and whad he schuld be bete,

Boyhood is the age of cleanness. Augustine in his 'Confessions' tells of his sins done then.

¹ inserted in small writing above.

² a character crossed out.

³ a single g crossed out.

⁴ hem inserted above.

At school he prayed to escape punishment, but did not. He hated study and liked games.

he prayed God þat he myth skape it, but oūr Lord herd him nowt, and þat displeasid him, for he knew not þat tyme who profitable it was to his soule to be bete for lernyng. With sad men and eld men wechch mad a game whan he was laschid, he was in partie 4 wroth. He lerned lesse þat he schuld or myth a lerne. He loued bettir veyn games þan skole. The smale elementis of lernyng receyued he first in þe same cite where he was bore. His gramer

He lerned grammar at Madaura.

lerned he in a cite be-side, which is cleped Mandauris. He loued 8 bettir, as we sayde be-fore, þe Latyn letteris þan þe Grek, notwithstanding þat he lerned first þe Grek letteres. In þis age he had

When he was sick his mother wanted him

grete¹ sekenesse in his stomake, and euyr was his modir bisi þat he schuld be baptizid, but þe fader wold not suffir it. And þis was 12

Leaf 10. baptizid, but his father would not agree.

þe cause, as men ¶ suppose, whi oūr Lord wold not suffir him to be baptizid, for it was lesse greuauis to his soule² þat þe filth of heresie schuld be in him rather be-fōr his baptem þan affir his baptem. Thus lerned he þe smale scienses, as spellyng, redyng and 16 constryng in his 3ong age.

[CHAPTER VI.]

¶ Who he was sent to Cartage to lerne gretter sciens. vj.

At sixteen years of age he went to Carthage and studied Tullius Cicero, and led a wanton life, at which his father laughed but his mother was grieved.

VHanne he was fully xvj 3ēr old his frendis sent him to Cartage, a grete cite wechch helde batayle with Rome & alle 20 Itaile many 3eres. There lerned he rethorik and eloquens oute of Tullius bokes, and opir rethoricianes wechch wēr be-fore him. But in þis first 3ere þat he cam to Cartage, he a-bod litil at his study, but rood to and fro, now to his fader, now to Cartage, for what for 24 euē felauchip þat he was falle in, what for insolens of his wauntown age, he used taernes and stewis and swech sory gouernauns as þei vse wechch haue no men to vndirtake hēr defautes. For his fader̄ low at his gouernauns & rebuked him of no defaute. But his 28 mod̄r, with ful sad countenauns, forbade him³ aff suspecious cumpany, and he took ful litil heed at hīr wordis. In þis same tyme⁴ was his fader̄ conuerted on-to þe feith, and mad a cathe-

At this time his father was converted

¹ sike crossed through.

² in margin.

³ written in red in small writing above.

⁴ written in red in small writing above.

cume; a cathecume is as mech to seye as a newe receyuour of þe and became a
 feith, for in elde tyme men had certeyn dayes assined be-twix her catechumen.
 conuercion and here baptem þat þei myth lerne wel þe articules of
 4 oūr feith or þei wēr bounde þerto. And so schuld men do¹ now,
 as I suppose, if þei schuld be bap~~ti~~zid at þat age. He schryueth **Leaf 10,**
 him² also þat in þis age he ded many insolens, more for vanite **back.**
 þan for nede, and in special of an appil-tre³ þat stood fast by his
 8 faderes vyne on a-nopir mannes lond, of which he makith grete
 consciens, be-cause þat he myth haue had bettir appillis in his **Augustine**
 faderes possession, and eke for when he had þese appelles, he ete **robbed an**
 hem nawt, but þrew hem on-to hoggis. In all þis vanyte of his **apple-trec.**
 12 lif he happed to fynde a book þat Tullius Cicero mad, þe grete
 rhetorician of Rome, which book þe maker elepid Hortencius,
 be-cause it⁴ exhorted men gretly to fle þe vanite of þe world, and
 to folow þe noble study of philosophie. This book chaunged his
 16 hert gretly, & mad him þat he had not so gret ioye in þoo vanites
 as he had be-fore. But for al þat þe book plesed him not fully, for **but liked no**
 he fond not þe name of Crist in al þis book. This name was **book without**
 couchid in his hert fro his moder tete, þat what book he red, wēr⁵ **Christ's name**
 20 it neuyr so wys ne so wel i-spoke, wēr it neuyr so trew, he was not **in it.**
 fully plesed with it but if Cristis name wēr þere. Than purposed he
 for to rede holy scriptūr, but be-cause þat, as Scint Paule seith, **He began**
 cunnyng with-oute charite makith a man proude, and þis sciens **to read**
 24 requirith meke disciplens, þerfor þe⁶ eye of his mynde was **Scripture,**
 I-qwenchid with þe grete lith of sotil vnderstanding which is **but turned**
 conteyned in scriptūr, and þus left he þis holy study. Tho felle **from it and**
 he in-to þe grete erroũr of þe Maniches, for þei saide þat Goddis **followed the**
 28 son of heuene was not bore of a may || de, ne he had not very flesch **Manichean**
 and blood as opir men haue, but rather a fantastical body mad of þe **heresy, and**
 eyr, in which he semed for [to] deye, but deth was þere non, for very **abode in it**
 body was þere non. In þis fals heresie, which avoideth þe most **nine years.**
 32 substauns of oūr feith,⁷ fell he⁷. Many mo heresies held þei which
 were ful perilous to be rehersed, specialy in oūr tonge. In þis

¹ written in red in small writing above.² written in small writing above.³ tre written in margin and mark of insertion made. ⁴ h crossed through.⁵ it written in margin.⁶ þ written again and crossed through.⁷⁻⁷ in margin.

heresie abood Augustin ny ix 3ere, inqwiring and sekyng groundes and treuthis, or ellis resones, for to defende þis heresie, but he fond non.

[CHAPTER VII.]

¶ Of the sorow þat his modir had for his¹ errour. ca^m. vij. 4

Monica was greatly grieved at Augustine's heresy, but God comforted her by a vision,

HIS modir, whan sche herd þat he was falle on-to þis heresie, sche wept and sorowid more hertly þan women do þat folow her childyrm to þe graue, and witz many menes and many exhortaciones was bisi nyth and day to bring him fro þis mischef. In 8 all þis tribulacioñ and weping, ou^r Lord² wold not suffer hir to go fully desolat, but schewed hir a consolacioñ be an aungel in hir sleep. Sche pout3 þat sche stood on a fair tre, planed al rith lich a reule, and a fair 3ong man stood be-side hi^r with rich clopis and 12 a mery chere, wech inqwired of hi^r what was þe cause of hir weping. Sche answered on-to him with ful heuy cher³: The losse of my son Augustin, I wepe. Tho þe 3ong man bad hir be of good counfort, and loke wel a-boute hir, for þere þat sche was hir 16 son schuld be, as he seide. Tho loked sche, and say Augustin hir son stand in þe same reule || where-as sche stood. The wise woman, and vsed to swech reuelaciones, took of þis a gret counfort, vndir- 20 standing herby þat sumtyme sche schuld se him standing in þe same feith where þat sche stood. Afir þis not longe sche comound þis visioñ with hir son, and seyde⁴ on-to him þat sche hoped for to se him a trewe cristen man or sche deyd, for þis consolacion had sche fro heuene, and þis voys proporcioned to hir ioye, wher þat 24 pou art þere schal he be. Nay, quod Augustin to his modir, 3e vndyrstand þe wordis a-mys; he seide, þere þat I am þere schulde⁵ 3e be⁵. Nay, son, nay, quod sche, I vndirstod ful and noted his wordes; he seid not, þere þat he is þere schal pou be, but, þere 28 þat pou art þer schal he be. Thus was þe woman in her consolacioñ stabil⁶ and coude not be led oute fro hir trewe beleue with no sophisticacion þat hir son coude make. Sche receuyed a-nopir

Leaf 11,
back.

which she imparted to her son, who tried unsuccessfully to convince her that she misconstrued it.

¹ a character crossed through.

² c added afterwards.

³⁻⁵ in margin.

² in margin.

¹ out crossed through.

⁶ added in margin.

consolacioⁿ be an holy bischop þat was gretly lerned in holy scriptu^r and gretly excersised to lede men fro errou^r. To þis man went sche, oft desiring of him þat he wold speke with hir son and comoun with him in þat heresie, and schew ¹þe fals ¹and þe onresonable doctrine whеч þat heresie susteyned. The bischop answerd to hir a-geyn and seide: For soth, þi son as zet is not disposed for to be led any bettir weye, for he is neuly come on-to þis doctrine, and mech redyer for to purpos questiones þaⁿ to receyue ony doctrine. Wherfore, be my councel, suffir him for a tyme & pray to God for him with-oute ony letting, and þou schal ²se þat he in his redyng and in his stodie schal asprie ful wel in what errou^r he is falle, and who many horrible þingis þat it techith. For I was sumtyme deceyued with þe same doctrine and had ful grete corage to lerne þe noueltes þerof, but þorw þe mercy of ou^r Lord, with long redyng of he^r bokes, I aspried þat it was a secte rather to be fled þan ³folowid. This answe^r myth not suffise to þe woman, so grete desire was in hir hert þat he schuld speke with hir son, so þat þe bischop was compelled to voyde hir with swech wordys: Go fro me, woman, go fro me with þis sikyrnesse. It is impossible that a child whеч hath so many teres wept for him schuld perisch. These wordis ⁴of þe bischop impreuded sche in hir mynde as þouz an aungell had spoke hem from heuene.

Monica asked a bishop to lead Augustine in the right way, but he refused, knowing Augustine would not be led, and dismissed her with words of comfort.

Leaf 12.

[CHAPTER VIII.]

¶ What þat he ded fro þe tyme þat he was xx 3er on-to xxix. ca^m. viij.

AT þe age of xx 3ere he dwelt stille at Cartage, and þe maystires þat were redde him, þe book of Aristotle cleped his Catheries, we clepe hem at pese dayes þe Predicamentis. Augustinus gat þis book of his maystir, and hom to his chambir he went, red it, vnderstood it, with-oute ony teche^r. For in the iij book of his Confessiones he is a-knowe þat alle þe bokes of philosophie, or gemetrie, or arsmetrik, or any of þe vij sciens whеч he myth

Augustine studied and understood Aristotle and the seven sciences without a teacher.

¹ MS. schewid þe falshed; id and hed crossed through in red.

² a not clear and afterwards written above in red.

³ MS. þat.

⁴ MS. This wordis; is added in red.

Leaf 12,
back.

He taught
grammar at
Tagaste, but
returned to
Carthage
and wrote
'De Pulchro
et Apto' to
Hermes.

At the age
of twenty-
nine he
argued with
Faustus the
Manichæan,

Leaf 13.

and quickly
saw that he
was eloquent
but not
profound.

haue at leyseñ, he vnderstood hem, with-outen maystir, ¶ or with-
oute ony techeñ. Aftir he was þus lerned in philosophie and opir
dyuers sciens, he cam first hom in-to þe cite where he was bore,
and þeñ taute he gramerñ, meruelyng all þe cuntre of þe noble 4
reules þat he¹ had founde to redinesse of childirn þat schuld lerne.
Whan he had kept þis exersise longe in his owne cite, tho he
resorted a-geyn² on-to Cartage, and þere taute he retorik³ on the
moost excellent wise. In þe xxvj zere of his age he wrote iij 8
bokes on-to a rethorician of Rome; þei cleped him Hermes⁴: þese
bokes be intituled De Pulcro & Apto, þat is to sey in Englisch, of þing
wech is fayre and able; þei are not in hand now. I coude neuyr
speke with man þat sey hem, for his bokes which he mad aftir he 12
was cristen be more in deynte þan þoo wech he mad be-fore. In
þe xxix zere of his age spak he with Faustus, a grete snare of þe
deuele, for þis man was þe moost famous heretik of all þe Manicheis,
but he was ful famous in fayre endytyng. For he mad a ful cursed 16
book a-geyn oure feith, to qwech book þis same Augustin mad
notable answeres in⁵ a grete volume wech *conteynyth* xxxiiij⁶
bokes. The cause whi Faustus was desired for to cum speke with
Augustin is þis: Augustin had many questiones with þe Manicheis 20
of her feith and of here lawe⁷, and aspied so many notable errouris
in heñ bokes þat he, ne non of hem, coude make no answeñ to his
resones. Tho seid þei whan þei were concluded with argumentis
on all sides þat Faustus schuld come and he schuld make ¶ answe 24
on-to all þese motyues. For Faustus was in swech opinion
amongis hem þat who-so⁸-euer folowid him and was *conuersaunt*
with him, þei saide þat he folowid no man, but rather the Holy
Goost. So Faustus is come to Cartage; a-non as he was come 28
Augustin with certeyn of his felawschip went on-to him. Ther
had þei too grete comunicaciõ of þoo questiones for wech þei
were in trouble be-fore. And with-inne fewe dayes Augustin
aspied wel what Faustus was, a mery man and a iocunde, a fayr- 32
spoke man eke, but not gretly grounded⁹ in sciens. Tho be-gan

¹ he inserted in small writing above. ² a word or part of a word erased.

³ gramer crossed through and dotted underneath, and retorik written in margin with insertion mark. ⁴ Hermes inserted in margin.

⁵ inserted in small writing above.

⁶ iij inserted above.

⁷ lawe inserted in small writing above.

⁸ MS. sc.

⁹ groundes crossed through in red and dotted underneath.

Augustin to reherse on-to him þe doutes and þe articles comound
 afore & writyn in billis a-geyn Manicheis lawe. Faustus, when
 he had aspied þe grete cunningg of Augustin and þe sotil inuec- Faustus,
 seeing his
 own
 inferiority,
 submitted.
 4 ciones which he mad he durst not dispute with him, but be-fō
 hem alle he was fayn to sey þat he coude not answeere to þo
 motiues. Fro þis day forward had Augustin no deyste in hē Augustine
 was then free
 from sects.
 8 not¹ satisfie his resones. Thus lyued he² with suspense mynde, in
 grete doute what secte he schuld hold or what wey he schuld take.
 Al þis is touched in þe v. book of his *Confessiones*.

[CHAPTER IX.]

¶ Who Augustin aftir þis went to Rome. c^m. ix.

12 **C**Erteyn frendis þat he had at þat tyme, seing þe grete desī of His friends,
 knowing of
 his revels at
 Carthage,
 sent him to
 Rome.
 lernyng in him, ʒoue him councel þat he schulde go to
 Rome, and þis was hē cause. For at Cartage both he and his
 disciples were lettid gretly with felauchip and reuel, and as þei
 16 herd sey, and summe ¶ of hem knew it be experiens, at Rome was Leaf 13,
 back.
 more liberte ʒoue on-to skoleres and more quiete þan was at
 Cartage. This same desire þat was in his hert was the dispen-
 sacion of oū Lord. For oū Lord³ knew ful⁴ wel where he schuld
 20 be conuerted and what tyme, and had ordeyned be-fore þe menes
 and þe ministres and þe places, as he wold dispoze. Thus he dis-
 posed him fully for to saile to Rome. His modir folowid him to
 þe se-side, for sikirly sche wil go with him. And he disseyued Monica
 wanted to go
 with him,
 but he
 deceived her,
 and sailed
 without her.
 24 hir in þis manē. He feyned first þat þei had no wynd ne likly
 non for to haue many day, wherfō he desired þat sche schuld goo
 to hir in a-geyn, and whan tyme cam he wold clepe hir. To þis
 wold not sche consent, for fro hiȝ presens wold sche not. Tho with
 28 grete businesse he councelled hire for to a-bide as for þat nyth in a
 oratorie þat was consecrat in þe name of *Seint Cipriane*, for it
 was ny þe schip, and sikirly, he told hī, þat þe next day þei wold
 saile. Thus deceyued he his modir, for þat same nyth þei pulled

¹ not inserted in small writing above.

² he written in red in margin.

³ lord inserted in margin in red.

⁴ wl crossed through.

up sail & stale þe schip from hir. All þat nyth lay sche praying and sobbing, desiring of oūr Lord¹ þat þei schulde no wynd haue til þat sche cam. In þe morow whan sche cam to þe brynk and say þe schip goo, than wept sche intollerably², and fild þe eres of 4 God with grete compleintis, and ȝet wist sche not what ioye God wold cause hīr of his absens. Thus went sche hom a-geyn and prayed for him deuly, and he went forth to Rome. Whan he was com pidir he fell || in greuous seknesse & his moder knew not þat, 8 but þouȝ³ he were absent sche prayed for him deuly þat oūr Lord schuld send her ioye of hir son, for in þis mater sche had mō sorow for him þan euyr sche had to bryng him forth on-to þe world. Every day sche offered for him at þe auter; every day sche gaf 12 elmesse. Twyes on þe day went she to chereh, not for to telle veyn tales, but for to here tydyngis of oūr Lord of heuene in deuoute sermons, or elles for hēr diuine seruyse that God schuld accept hir prayeres, which wēr *principali* for þe goostly helth of 16 hir son *Augustin*. Be hir prayeres Austyn is now rered fro his seknesse and hath begunne for to do þing for which he was come, þat is to seye, to tech rethorik; many disciples be gadered on-to his skole, and his fame be-gan fast to springe. 20

Leaf 14.
Augustine
fell ill,

but through
the devotion
and prayers
of his mother
he was made
well, and
taught
rhetoric.

[CHAPTER X.]

¶ Who Austin eke was sent to Melan to lerne hem rethorik. x.

Soon,
however.
Symachus
sent him to
Milan to
teach rhetoric
there, and
there he met
St. Ambrose.

AT þis tyme þe cyte of Melan, wher Seynt Ambrose was bischop, sent on-to þe meyr̄ of Rome, which hith Symachus, praying him þat he wold sende on-to hem a weel 24 lerned man for to teche hēr inuent rethorik. And he, with ful good a-vise, sent hem Austyn, a proued maystir, as he wrote, and a man of grete cumnyng. Thus be þe prouidens of God cam Austyn to Melan, and pere felt in knowlech of Seynt Ambrose þe 28 bischop⁴, a noble man and a holy, knowyn þorw all þe world. Ambrose receyned *Augustin* ful faderly, and cherished him in þe best maner. *Augustin* went oft on-to chereh for to hēr Ambrose

¹ lord added in margin.

² r inserted above.

³ þouȝ in margin.

⁴ MS. and with nd crossed out in red and dotted underneath.

preche, not for [to] lerne || treuthes of ouȝ feith, ne nowt to amende **Leaf 14,**
 pe errores of his soule, but only to asprie wheithir his fame and his **back.**
 speche acorded. For he was noted þorw-oute Itaile a fayȝ-spoke **Augustine**
 4 man, and gretly roted in rethorik. Thus went ouȝ Augustin day **Ambrose's**
 be day, only to reporte þe wordis; for þe senteins had he smal **rhetoric,**
 delite; and yet, as he is a-know in his Confessiones, þe wordes of
 Seynt Ambrose abiden in his soule magȝ his hed, and were dayly
 8 grucching a-geyn swech lif as he had. Happed on a day ouȝ fadeȝ
 Ambrose pȝechid of þe incarnaciõ of ouȝ Lord Ihesu Crist, who
 þat for þe special loue wech he had to mankynde he disdeyned
 not to take þe flesh and blood of man with all þe infirmities, saue
 12 synne. Augustin stood in þe puple and sodeyn fere felt up-on
 him, so þat þe þoutes wech weȝ pryuy with-inne him mad his face **and one day**
 pale and his body for to tremel þat all þe puple myth asprie it. **his words**
 Aftir þe sermon was ended he went on-to Ambrose, and told him **turned him to**
 16 of his new chaunge, and who longe he had ben in þe Manicheis **the true faith,**
 heresie, and who sith þat tyme þat he spak with Faustus þat secte
 was ferre fro his plesauȝs. Whan Ambrose herd þat he had no
 trost ne no confidens in¹ þe heresie of þese Manicheis, he þankid
 20 God heyly, and be-cause he knew wel be inspiracion of þe Holy
 Gost² what Augustin schuld be, he treted him ful fadirly with
 swete exhortaciones, þinking with swech menes to brynge him to
 þe trew be-lene. Tho Augustin cast in his hert fully to || despise þe **Leaf 15.**
 24 Manicheis heresi, for eyȝr þe feith of Crist he purposed for to take, **but he would**
 but baptizid wold he not be on-to þe tyme þat he myth know þe **not yet be**
 treuthis of Cristis feith. **baptized.**

[CHAPTER XI.]

¶³ In what maner his moder sowt him.³ **cap. xi.**

28 **I**N þis same tyme Monicha, his modir, took þe se, and put hir- **Monica took**
 selue to grete perel for to se hir son. Hir grete feith and **ship after**
 hope þat sche had in God, hiȝ grete charite þat sche had to **her son.**
 conuerciõ of hir son, mad þe womannes hert bold, and in maner

¹ in inserted above in small writing.² gost written in red in margin replacing God in text, and a mark of insertion made.²⁻³ Inserted in margin.

She calmed the frightened shipmen, and met her son, who told her he had left the Manichæan sect.

She continued to pray for his soul,

Leaf 15, back.

and made offerings at the altars where saints were buried, as she had in Africa, but ceased on the advice of Ambrose. Augustine says she fasted on Saturdays, as was the custom in Rome.

turned it to a mannes hert, þat not only sche wanted ¹ feer or dred in þe se, but þe schipmen which weṛ aferd sche coumforted in þe best maner, saying on-to hem in þis maner: Beth of good coumfort, seres, for treuly I had a visioṇ fro heuene þat we schul skape 4 þis iornay ful weel. Sche is come to lond and to þe speche of hir son, and after longe daliauns he told hiṛ pleyṇly þat out of Manicheis skole was he go for euyr, but on-to Cristis skole, which sche desired him to come, was he not *parfithly* entred. ȝet whan 8 sche herd him sey þis sche hopped with ful mery chere ² þat sche had o part of ³ hiṛ desire, for too þingis desired sche, on þat he weṛ delyuered fro þat fals heresie of þe Manichees, and þat was fulfilled, þe opir þat sche schuld se him a trew Cristen man, and þis 12 sche hoped. With a grete spirith and a merie chere sche cried and seide: Now beleue I in my Lord God, þat or my soule passe out of þis world I schal se him a trew Cristen man. Than sent sche praieres on-to heuene ⁴ with gretter bisnesse þan euyr sche ded 16 þat ouṛ Lord schuld hast þis mater, || & make brith þe þirknesse of Augustines soule. Sche loued Ambrose as an auṅgel of God, for he him sche wist weel þat hir son was brout þus to swech fluctuacioṇ. Fluctuacioṇ calle we heṛ whan a man is broute fro 20 an euel entent, and ȝet þe same man stand in study wheithir he schal to þe good wey or nowt. In þis plith stood ouṛ Austyn. The custom of his moder and eke of þe cuntṛ whilles sche dwelt in Affrik, was ⁵ to offer bred and potage and wyne at the aucteris 24 where martires were byried. And þis custom was for-bode hiṛ be þe kepeṛ of þe chereh at Melane, seying on-to hir þat it was þe bischoppis wil, Ambrose, þat swech mete and drynk sche schuld ȝeue to pore men, and to þe memories of the martires sche schuld 28 brynge, he seid, a deuoute soule ful of holy prayeres. Whan sche herd þis deuoutely sche chauṅged hir vse aftir þat informa- cioṇ. Seynt Augustin, hir son, tellith of hire þat sche used to fast þe Satirday, as deuoute folk ded þan at Rome, and þo persones þat 32 ete and dronk with hiṛ *continuely* at Melane saide þat it was not þe vsage *pere* at Melane, wher-for hir dyuersite was in maner of a slaundir to þe cumpany. In þis mater sche took counceit of

¹ feṛ crossed through.

² chere inserted above in red.

³ MS. o part of part of with second part crossed through.

⁴ *fiuul* we inserted in red above.

⁵ inserted in margin in red.

Seyn Ambrose, and he sette hir¹ pis reule, þat wheṛ-so-euyr sche cam sche schuld do aftir þe custom of þe felauchip whech sche dwelt in. In þis same tyme come too of Augustin grete frendis
 4 on-to him², Alipius and Nebridius. This Alipius was bore in þe same town wheṛ Augustin was bore, and Nebridius bore fast be Cartage, || where he had fair possession, but it likid him bettir
 to forsake aḥ þat he had and com to dwell with Augustin. Augustine's friends, Alipius and Nebridius, Leaf 16.

8 These iij men to-gidir at Melane had grete counceḥ and grete study what maner secte þei schuld chese, and what lyf þei schuld hold. At þese dayes was Augustin xxx 3eṛ of age. So aḥ iij were acorded first to chese hem wyues, and all sex dwell in on
 12 hous, and þei for to study swech bokes as þei wold haue and do non opir businesse. Than was alleggid a-mongis hem what sorrow þere schuld be if þei acorded not, ³ & specialy for h[er] wyuys, who þe[i] schuld lyue, if dista[uns] fel betwix³. God ouṛ Lord had
 16 ordeyned a-nopir wey, and for þat cause he put a delay in þat mateṛ, for he suffered þe hert of Augustin to be sette on swech a mayde, and of so 3ong age, that he must nede abyde tyl sche were able. seek with him what sect they should follow, propose to take wives, and study, and dwell together. Augustine's maid.

[CHAPTER XII.]

20 ¶ On what maner ouṛ Lord suffered Alipius to be appechid of theft. xij.

THIS processe telly Augustin in þe vj book of his Confessiones in þis maner. Alipius, he seith, was at Cartage, studyng
 24 in rethorik. It was þe vsage at þoo dayes þa[t] þe rethoricianes schuld pleten in court for euery cause whech was litigious. This Alipius, a litil be-foṛ þe court schuld be hold, walkyd a-lone with his reporting tables in his hand, studyng ful bysily, for it was his
 28 cours þat day for to plete. Be-neth þat hous where he walked was housyng be þe ground, in whech dwelt coynoures of siluyr, and wroute þere ful bisily. Owt of þe strete comth a 3ong child, a thief, with an ex in his hand, and went on-to a certeyn roof
 32 whech was cured with leed, and euene ouyr þe coynouris hous he be-gan for to hewe. || The coynouris herd þe noyse and sent up too or thre of heṛ felauchip to loke what thief was so bold
Alipius studied rhetoric at Carthage, and, on a day before he should have pleaded, passed a colner's house where a boy was stealing lead. Leaf 16, back.

¹ MS. his *with r written above in red.*

² MS. hinn.

³⁻³ *written in margin and part of end words cut away at edge of leaf.*

The boy heard a noise and ran away, and men coming, Alipius was arrested.

pat tyme of þe day and so ny þe dome-place to stele þe metalf of þe houses. The boy herd men com with grete noyse; he left his exe þere, and ran hom in grete hast. Thus com þe men and se no persone þere but Alipius alone; þei¹ se þe led broke, þei fynde þe 4 ex by, and on him þei go all and areste him for þis dede. Alipius, þat was innocent, and be-cause of his study took non hed at þe boy, neythir whan he cam ne whan he went, is þus led forth as a thief on-to þe iuge. Happed a man þat knew him and knew 8 what vertue he was of for to mete him with þese tormentouris. He pulled him o side and inqwired of him who þis myth be. A man of swech birth and swech kunnyng þat he schuld be take in swech defaute, he seid, it was grete merueile. Alipius answerd 12 on-to him and told him þat he was ongilty in þis mateṛ, but he had mynde þat he say a boy renne fro þe place and leue þere his ex. The man caused² þat þei turned all a-geyn in-to þe same strete, and as it happed, þe same boy stood in þe dore þat had doo 16 þe dede. This man whech 3aue³ so grete fauour on-to Alipius took þe ex in hand; rith þus he seide on-to þe boy: Heṛ haue we founde an exe; knowest þou owt to whom it schuld longe? 3a, forsoth, seṛ, seide he, þat same ex is ouṛ. Thus was Allipius 20 wrongfully attached and meruelously delyuered. God Almyty suffered þis, as Augustin writith || in his Confessiones, for to lerne him whech schuld be aftirward a iuge of mennes soules in þe cherch þat he schuld not deme ouyr sone of signes owtward. 24

But a friend tricked the boy into confessing the abandoned axe was his,

and so was Alipius saved.

Leaf 17.

[CHAPTER XIII.]

¶ Who he went to Simpliciane. **xiiij.**

Augustine finally consents to become a Christian,

NOW is Augustin dryuyn so ferṛ þat he is fully consentid to go be þe wey of Crist, but be-cause of þe hardnesse of it, he was ful loth þerto. But ouṛ merciable Lord put a new coumfort 28 in his hert þat he schuld go to an hermyte in þe desert fast by Melan, whech hermyte hith Simpliciane. Augustin had herd mech ping of him þat he had serued God in ful vertuous lyf, and þe fame was trewe in-dede. This man Simpliciane lyued in 32 a monastery fast by Melan with othir heremites of holy lyf

and goes to Simplician, the hermit, who dwelt by Milan,

¹ final i added in red.

² final d inserted above.

³ to crossed through.

at þe costis & expens of Seynt Ambrose. For Seint Ambrose at the exp-
ense of
Ambrose. had Simpliciane in so grete reuerens pat he worchipid him as his fader, and aftir his deth asined on-to his clerkis and his
4 puple to be chose bischop successour on-to him, and so it was in-dede. To þis Simpliciane told Augustin þe besinesse of Augustine
told him his
history, his hert, in who many errouris he had falle an[d] what dowte he stood in to what lyf he schuld drawe. The good fader
8 Simpliciane gaf him exhortacion to folow þe meknesse of our Lord Ihesu and despise þe fals delectacionis of þis world. He and was
advised, rehersed on-to him eke a grete exa¹mp^{le} of þe *conuercion* of on, Victorine, a worthi man, a grete rethorician, a famous philisoph^r, and told of
the example
of Victorine,
12 which man for grete sciens had a statua rered to his liknesse in þe markette at Rome. This same man cam to Simpliciane oftentyme and inqwired of him many þingis, and oft-tyme wold say || on-to Sympliciane: Knowe now wel þat I wil be a cristen
16 man. Simplician wold say a-gayn on-to him: I wil not be-leue it til þat I se þe withinne þe kirk. And Victorine wold þanne in scorne *conclude* be maner of an argument: Ergo, þe wallis of þe cherch make a cristen man. This iteration of wordis was oft-
20 tyme vsed be-twix þese too men, but at þe last our Lord enspired soo Victorines hert þat soleyndly he seid to Simpliciane: Go we to þe cherch, for in very treuth, I wil be a cristen man. Thus was þis worthi man *conuerted* to þe feith; and al þis told Simpliciane
24 to Augustin þat he schulde folow his steppis. Be þis holy fader Simpliciane was Augustin brovt on-to þis desire, þat al maner worldly delectaciō displede him, for þe loue of his hert is now only sette to serue God. He say many men in þe cherch lyuyng
28 in sundry maner, summe þus & summe þus, wherfor he hatz not chose as zet þe lyf which he wil lede. Leaf 17,
back.

how he was
converted to
real Christ-
ianity.

Augustine
came thus to
despise the
world, but
had not yet
chosen his
way of life.

[CHAPTER XIV.]

¶ Off þe comyng of Poncian on-to Augustin and of what þingis þei talked of. *capitulum xiiii.*

32 I N þis tyme was Augustin & Alipius dwellyng to-gidyr, for Nebridius was not with hem at þat tyme. So happed it þat a man of court which was dwellyng in þe paleys at Rome whos Augustine
and Alypius
dwelt to-
gether,

¹ inserted above in red.

and Ponciane, name was Ponciane, be-cause he was bore in Affrica, rith as þei
 their fellow countryman, were, cam on-to hem to se her welfar, as þe maner of men is which
 came to them, be bore in straunge cuntre & dwelle fer fro hom. He fonde hem
 sitting in a hous and be-for hem a bord on which þei vsed to 4

Leaf 18. pleye certeyn games || to refresch with þe sadnesse of her study.
 Vpon þis bord lay a book which book Ponciane supposed had be of
 sum seculer sciens which as þei vsed. Poncian vnspere þe bok
 and say wel þat it was a bok longing to cristen feith, which bok 8

and found the 'Epistles' of St. Paul before them.
 we clepe þe Epistles of Seynt Paule. This Ponciane with myr-
 cher mad in maner of a þaukyng to God þat Augustin his cuntre-
 man was falle in-to studye of swech holy bokes, for þis same
 Ponciane had neuely take cristendham and was a stedfast and 12
 a trewe cristen man. Augustin sayde on-to him þan þat al þe
 felicite of his study was only 3oue to rede swech bokes. Tho
 be-gunne þei to speke of þe dyuers companyes of holy heremites
 which dwelled in wildyrnesse, both in Itale and in Egipt, and in 16
 special of grete Antonie whos name was ful famous to all þe
 seruauntes of God, but to Augustin and his felawes it was
 on-knowyn on-to þat houir. For which cause he satte ful stille
 and herd Ponciane with grete silens. Ponciane told him who he 20
 & opir thre felawis þat dwelt with þe emperour went on a day
 in-to þe wodis to her disport, and lapped Ponciane and his felaw
 to walk in þe o side of þe wode, and þe opir too felawes in þe
 othir side. On of þese too with which Poncian was not cam in-to 24

and Ponciane told how a friend had discovered the 'Life of St. Anthony' in a cave and was converted to hermit-life by it.
 a caue where a heremyte dwelled, which heremite was up-hap
 in-to þe cite for to fecch him mete, and foud þere a book with
 Seynt Antonies lyf; he sat down and red it, and in þe redyng was
 sodeynly compunct to forsake þe world. Thus saide he þan || on-to 28

Leaf 18, back. his felaw: Here in þis same place I purpose me for euyr to serue
 God, and þis same houir I wil be-gynne. If þou list not to do as
 I wil, I pray þe, grucch not my dede. His felaw answered a-gayn
 on þis maner, þat he wold not part company, but swech lif as he 32
 hath chose he wil folow, to forsake al þis world and leue þere in
 solitarie lif. Ponciane and his felaw sey þe sunne draw fast to
 inclinacion, sout þese opir too felawis, fonde hem and hasted hem
 homward, for þe day was ny at a ende, as þei saide. Tho told þei 36
 her holy purpos on-to hem, what a-vow þei had mad which þei
 wold not breke. Ponciane and his felaw praised her entent, and

þankyng God of her holy *conuercion*, went a-geyn on-to þe paleys. Thus dwelt þese men stille þere in þat caue, *perseuering* in holy lif, and to *zong* women which schuld be weddid on-to hem, be heȝ 4 exhortacion avowid heȝ maydenhed to God.

[CHAPTER XV.]

¶ What sorow Augustin mad aftir þis exhortacion. xv.

GRETE sorow and horribil ran in Augustin mynde þanð
 8 whan he had herd þese holy exaumples of þe *seruauntis* of
 God, wech *seruauntis* ouȝ Lord God had brout¹ fro þe grete
 blaknesse of synne on-to þe fair white *vertuous* lyuynge. For all
 þese exaumples had Augustin gadered in-to þe bosom of his hert,
 wech brent him ful sore and mad him a-schamed þat he was not
 12 þus disposed. And whan Ponciane had take his leue & was go,
 thoo Augustine with a troubled mynde be-gan || to loke up-on his
 felaw Alipius, and with a sobir voys þus he cried: What suffir
 we? What are þese þingis þat we here? These onlernd men
 16 rise and sodeynly wyne heuene, and we with all ouȝ doctryne are
 drenchid euene in helle. Be-cause þei went be-fore us þerfor
 schul we be a-schamed to folow hem? Whil Augustin saide þese
 wordes Alipius besily loked up-on him, for he pronounsed not his
 20 wordis as he was wone to doo. For nowt only weȝ þese wordes
 expressed with labour² of his tunge², but his forhed, chekis, his
 eyne and all his membres in maner laboured in pronounsyng of
 þese wordes. Sodeynly þanð he stirt fro þat hous in which he
 24 had herd þese þingis, and in-to a gardeyn which was annexid to
 þat hous he stert; Alipius folowid him foot be foot, merueling soȝ
 of þe sodeyn *compunccion* þus neuely com. Thus þei sat in þe
 gardeyn as feȝ fro þe hous as þei myth sitte, and Augustin be-gan to
 28 accuse him-self soȝ in þe sith of ouȝ Lord of þe slauth of his returne
 to God, and þe grete hepes of synne which he had vsed he gadered
 on-to mynde, wech mad him for to wepe plenteuously, and þat he
 schul haue þe moȝ leysȝ to wepe, he roos fro his felaw Alipius and
 32 went on-to a figge-tre. Þere he þrew him-selue down vndyr þe tre,

Augustine was deeply moved by the tale of Ponciane's friend,

Leaf 19.

and, with a trembling voice, addressed Alipius.

Then he went into the garden; his conscience smote him and he wept.

He threw himself on the earth by a fig-tree

¹ broȝd crossed through.

²⁻² written in red in margin.

and called
on God.

Leaf 19,
back.

Suddenly he
heard a voice
saying 'Take
up and
read!' He
opened his
book, and
he read
'Romans'
xiii. 13.

He showed
this passage
to Alipius,
who read
what follows.

Leaf 20.

Then they
both went to
tell Monica
the news,
who was
glad and
grateful to
God.

and swech lamentable voyces he prew on-to heuene: O blissed Lord, who longe, who longe? Who longe wilt pou suffir, Lord, þat I go so ferre fro þi seruyse and differre my *conuercion* fro day to day? To-morow, schal it be to-morow? Why not now, Lord, whi schal 4 not þis same houre || make an end of all my filth? Whil he lay þus with grete contricion of hert and with ful sobbyng voys uttirryng all þese wordes, al sodeynly he herd a voys, as þouȝ it had ben at þe next hous, sounalyng þese same wordes: Tak and 8 rede, take and rede! Tho be-gan he for þink with-inne him-selue if childyrm with ony game þat þei vse had ony swech wordes in her playing, and he coude not þink þat he had herd ony swech. He þout þan þat þis voys cam fro heuene, ȝeuyng him a warnyng þat 12 he schuld ope þe bok wech he brout with him fro þe hous on-to þe gardeyn, and þe first letter þat his eye felle up-on he schuld rede. Thus ded he, and þese same wordis red he: Non in comessacionibus & ebrietatibus, non in cubilibus & impudiciis, 16 non in contencione & emulacione, sed induimini dominum ihesum christum et carnis curam ne feceritis in desideriis¹. The sentens of þis texte may be englisched in þis wise: Not in grete festis ne in dronknesse, not in soft couchis and in schalful dedis, not in 20 strif a[n]d² enyve, but be clad with ou^r Lord Ihesu, & fulfille not þe businesse of þe flesch in his desires. He sperd the bok whan he had red þis and leyd at þe same reson a merk be wech he myth rydily turne þerto, for þis same texte put in his³ hert a lite of 24 swech a grace þat alle þe derk errouris wech he had hold we^r passed a-wey fro him. Tho toke he þe book on-to his felaw Alipius, and with his fynger or sum othir tokne schewid him þe clause be-fo^r red. Alipius red ferpe^r wech Augustin had 28 not red, and schewid to Augustin what it was þat⁴ folowid. Þus folowith in þe texte: That man þat is feynt in þe feith, loke ȝe be || redy for to receyue. In-to þe hous þei go both; þere þei fynde þe blessed woman Monicha, þe modir of Augustin; þei 32 told hir al þis processe þat sche wech had be in so mech sorow for hir son schuld haue part of his new ioye. Sche þankid God with ful humbil hert þat oure Lord had graunted hir hir long desi^r, & mech more þat sche desired, for not only He had brout 36

¹ In margin Ad Romanos 13.

² s inserted above.

³ MS. ad.

⁴ t inserted above.

him¹ to purpos to be a cristen man, but He had stered his hert to despise al þis worldly plesauis.

[CHAPTER XVI.]

¶ Who he left his skole of rethorik only to haue his hert
4 fre to God. **xvj.**

NOW be-gan his hert to be sette stedfastly in oūr Lord², for
þoo vanytees and þoo opinyones in wech he had be-for
ful grete ioye, now ar̄ þei falle clene fro him, and þat skole wech
8 was a peyne to him þat he schuld leue it, now for to leue it,
it is to him ioye. But 3et him þout for to leue his skole sodeynly
and his skoleris desolat, þat it was not best. For þe heruest
dayes wēr ny whan skole is wone to cese; so longe he þout for
12 to suffir hem, þat þei schuld solemply goo fro him. Whan xx
dayes were go, for þan entred þe cessacion, wech dayes wēr
on-to him longe for þe grete desir̄ þat he had to serue God with
mōr solitarie lif, than was he dysmittid of his grete labour̄ wech
16 he had in teching of rethorik. And because þat al his desire
was for to prey and study solitarie, he left þe cite of Melan,
and forth in-to þe cunt̄r he went, in-to a feld þei³ cleped Cassiate,
to a place longing to a worchipful man cleped Verecundus. This
20 Verecundus graunted him to dwelle þere || on-to þe tyme þat he
schuld be baptizid. So in þis same place abood he and Alipius,
and opir frendis of his, with his modir, all in o desire to forsake
þe delectable onstabilnesse of þis world. And in þis same place mad
24 Augustin dyuers bokes, þat is to sey a book De Achademicis, wech
soundeth in oūr tonge of on-certeyn opiniones. For Achademia
1 was a town where Plato tawt and all þoo disciples of þat skole
held þis opinion, þat no þing is sette in certeyn. This book of
28 Augustin serueth not mech, for he was fayn aftir to make a book
a-geyn þis secte, and þat is cleped *Contra Achademicos*. Aftir
þis he mad a-nopir book in þat same place, wech he clepith
De Ordine, in wech book, as me semyth, he tretith be what
32 order or what forme a man schuld studie. The þird book mad

In order to
be free to
serve God
Augustine
gave up his
school of
rhetoric,

and retired
to a field of
Verecundus,
where he
wrote

Leaf 20,
back.

De Achademicis⁴

(afterwards
annulled by
'Contra Aca-
demicos'),
'De Ordine,'

¹ inserted above.

² inserted in red above.

³ i added in red.

and 'De
Beata Vita.'

Why he
wrote the
latter book,
and what it
contains.

Leaf 21.

he in þat same place which he clepith *De Beata Vita*; þat is to sey, of þe blessed lyf. The cause whi he mad þis book is þis. Many men in þis world, *specialy* þe hethen men, mad a gret feest þat day þat þei were bore. Augustin had vsed þis al his 4 lyf on-to þat tyme. So happed þat day to falle þe same tyme þat he dwelt in þat possession of the forsaid man *Verecundus*. And be-cause he wold chaunge þat fleschly fedyng in-to goostly talking, þerfor with his moder and certeyn of his frendis, he mad 8 þat day þat book wher he disputeth what we schuld calle þe blissed lyf. All þe company saue his moder saide it is a blessed lyf a man for to haue all þat he desirith. His modir put moo wordis on-to þis diffunciō. Sche saide || he hath a blessed lif 12 which hath al þat he desirith, and eke þat he desire no-þing but good þing. Mech moþ þing is touchid in þis book, *speciali* of þe knowlech of God, which þing as now we may not declar̄.

[CHAPTER XVII.]

¶ Who bisily he red holy scriptur̄ and *speciali* þe Psalmes of 16 Dauid,¹ & of his baptem¹. xvij.

Augustine
became a
constant
reader of
Scripture,

and particu-
larly of the
fourth Psalm.

NOW is þe delectaciō of Augustyn only sette in redyng of holy Scriptur̄; grete swetnesse hath he now in þoo lessones which kyndeled þe fyre of his hert and mad him to encrease sere 20 in þe loue of God. He mad ful grete sorow þat he had be so bold to berke a-geyn þese holy letteris, which be swete as hony to þoo soules þat desir̄ heuene, for þei wer̄ dewid fro heuene be þe holy vesseles of þe prophetis, and most *specialy* be our̄ 24 Lord² Ihesu and his aposteles. Tho cam Augustin on-to þe Psalmis of Dauid, which he red *with* ful ryp deuocyiō, and *specialy* in iiij Psalme; þere mad he grete taryng, redyng euery 28 vers by and by with gret sobbyng of hert, with wepyng and lamentable voys. And whan he cam to þat vers: In pace, in idipsum dormiam & requiescam, þan wold he crye: A þou pes, a Lord, þou art þe very pes in which we schal both slepe and

¹⁻¹ added in margin.

² added in red above.

rest! A-mongis all pese swete consolaciones our Lord sent him sum bittirnesse, þat he schuld tast þe loue of our Lord both in bittyr & in swete. For þat same tyme in which he was come 4 to þis grete deuocion, he fel in greuous seknesse of þe heed, most special of þe teth, which peyne encreased so þat he myth not speke. Tho ran it in his mynde for to pray þo men which wer about him to make a || supplicacion on-to our Lord, þat he 8 schuld of his mercy relese sum of þis peyne. And be-cause he myth not speke þis for peyne, þerfor he took a peyre tables, and wroot in þe wax al his desir, þat þei of pite schuld pray for him. And sodeynly, as þei alle sette hem down on knees to pray for 12 him, þe peyne went a-vey. Of which chaunge he was gretly astoynd, for he had neuyr non experiens of so¹ sodeyn helth in al his lyf. Tho sent he letteris to Seynt Ambrose, in which letteris he renounsid for euyr all his elde errouris, and in þe same 16 letteris he desired of Ambrose þat he schuld assigne him what book of holy Scriptur was most necessarie for him to rede, be which redyng he myth be mor able and more redy to receyue þe cristen feith. Ambrose wrote on-to him a-geyn þat he þout 20 best he schuld rede þe book of Ysaie, þe prophete, be-cause þat þis book tretith most openly of callyng of hethen men to þe feith. Augustin red þis book, and þe begynnyng was passyng straunge on-to him, for he had not mech vsed þat² maner stile, wherfor 24 he leyd þis book a-side as for a tyme, tyll he were mor vsed in study of scriptur. Sone aftir þis he went to Melan a-gay[n], only for he cast him þere to be baptized, and zet or he was baptized he mad þere a book which is entituled, De Immortalitate 28 *Anime*. This book tretith who þat a mannes soule is not dedly but hath lif for euer. Aftir þe makyng of þis book he was baptized of Seynt Ambrose, þe 3er of his age xxxij, in þe pase-tyme, in || þe baptisterie which is halowid to þe name of Seynt Ion 32 Baptist, all þe cite of Melan standyng aboute, meruelyng and praysyng God. And pese too men in þe time of baptising, whan þe principal sacramental wordes wer said, mad þis ympne which þe cherech vsith now, cleped *Te Deum*. Ambrose be-gan þe first 36 vers, and Augustin þe secund, and þus þei said it to an ende.

Augustine was smitten with grievous sickness in the head and teeth,

Leaf 21, back.

and by the prayers of his friends was cured. He asked Ambrose what part of Scripture he should read, and was told to read Isaiah; and did so;

but being unused to the style, laid the book aside for a time. He went to Milan for baptism and wrote there 'De Immortalitate Animae.'

Leaf 22.

He was afterwards baptized by Ambrose and then these two composed 'Te Deum.'

¹ inserted above.

² þe with at written over it.

All this is told in the 'Chronicle' of Dacius,

This witnesseth a seynt clepid Dacius, bischop aftir of þe same cherch of Melan, in his Cronycle which he mad, þe x. book, þe first capitule.

[CHAPTER XVIII.]

¶ Of his son Adeodate which was baptizyd with hym, and of 4 othir also. **Capitulum xviiij.**

Augustine had a son, called Adeodatus, by a single woman to whom he was true.

AUGUSTIN had a son be a sengil woman which folowid up-on him wher̄ he went as long as he was hethen, on-to pat¹ tyme pat¹ he and his felawis wer̄ sette in þat purpos for to 8 wedde wyues of good birth, for² aftir þat tyme þe woman sewid him no mōr. These be his wordis in his Confessiones, wher̄ he seith eke þat he had neuer no woman but hīr, ne sche no man but him. O child was bōr be-twix hem too, whom þei cleped 12 Adeodatus, þat is to seye, ʒone of God, a mal child, a child ful of witte and of vertu, but oūr Lord took him some oute of þis world aftir he was cristenen with his fader̄. His witte was so gret and so sotill, as Augustin tellit, þat it passed in conyng 16 many³ men of grete age and grete experiens. Augustin his fader had gret merueyl of him þat a ʒong þing of xvj ʒer̄ age schuld so meruelously asken questionis, so sotilly⁴ argew. His fader had mōr bisynesse for to || take heed at his questiones þan̄ at þe 20 answeris which schuld be ʒone þerto. This child, with ful grete bisynesse, laboured to knowe þe trewe wey of God, both in study of sotill sciens and eke folowing with vertuous lyf. But sone aftir his baptem oūr Lord took him oute of erde, & sette him⁵ 24 in swech place wher̄ he is sikir of euyrlasting ioye. This same Adeodatus caused his fader̄ to write þat book which tretith of þe quantite of þe soule, for it is a dialoge be-twix to, wher̄ on makith interogaciones and⁶ þe opir ʒeuth þe answers. Thus 28 aftir her baptem Augustinus, with his felauchip⁷, leued in ful grete ioye þat þei had receyued so clene a lif, which lyf was more dere on-to hem þan gold or precious stones.

Adeodatus was a child of remarkable intellect, who, at the age of sixteen, surprised his father by his subtlety.

Leaf 22, back.

Soon after his baptism the son died.

Adeodatus caused his father to write 'De Quantitate Animæ.'

¹⁻¹ added in red in margin.

² added in red above.

³ a character crossed through.

⁴ ag crossed through.

⁵ MS. hin.

⁶ a crossed through.

⁷ ip written in margin.

[CHAPTER XIX.]

¶ Who Augustin had grete delite in þe song and ympnis songen in þe cherch of Melan. ca^m. xix.

4 **T**HUS whan he was confermed in þe feith of holy kirk, al þe Augustine, thus converted, used church a great deal,
 ioye and þe hope which he had in þis world he forsok, and in þis tyme myth neuyr his soule be sachat or fulfillid of good desires, most special¹ consideryng who þat ou^r Lord of His hie councefl had refreschid mankynde with His presens. He²
 8 be-gan at þese dayes for to vse þe cherch mech, wher he herd redyng and syngyng of delectable materes and swete melodies, where he sang the hymns of Ambrose.
 which melody was on-to him a ful grete solace. Ambrose had þat time mad neuely many ympnys, for all þe temporal ympnys
 12 ar ny of his making, as *Primo dierum*³ *omnium*⁴, & þoo þat folow, and þis same bisschop Ambrose mad hem to be sunge delectably with consent of dyuers tewnyns which || had not be **Leaf 23.**
 used þere be-fo^r. The cause whi þat þese newe songis were
 16 be-garne þus in Ambroses tyme is þis. The emperesse cleped Iustina was infect with þe venemous heresie of þe Arianes, which held þat þe Fader and þe Son and þe Holy Gost be not of o substauis, for þe Son calle þei a creatur mad of þe Fader,
 20 and þe Holy Gost clepe þei a creatur mad of a creatur, þat is to sey of þe Son. Thei sey ferpermor, þat Crist took flesch and blod with-uten ony soule. This woman, þus infecte, at instauns
 of certeyn prestis which taute hir þat heresie, hated Ambrose, and persecuted the church of Ambrose, forcing him and his people to remain in the church night and day.
 24 for he prechid mech a-geyn hem. This persecucion was so gret þat Ambrose was constreynd to kepe þe cherch both nyth and day, and mech of his puple abod stift with him in tucioⁿ of his person, redy for to deye with her fader. So for to make
 28 hem mo^r lith in her wech, þis same bischop ded ordeyn swete songis and delectable, affir þe vse of þe cherchis in þe est side of þe world, þat þe puple þus occupied with swech swete songis schuld forgete þe heuyesse and þe peret in which þei stood. Eke

¹ who *crossed through*.² he *crossed through*.³ conditor *crossed through*.⁴ in margin.

which are
sung yet in
the church.

They made
Augustine
think of the
songs of
angels.

Leaf 23,
back.

whan þis persecuciōn was ended zet þe good custom of þese songis
abood stille. For on-to þis day þe vse of þe cherech is for to
singe his ymuis with mery notes, wech is plesauns to God
and a grete ences of mannes deuocyoñ, specially whan þei be 4
songe deuoutly. For in þese songis had Augustin so grete delite
þat he herd hem with ful bisy eres, for þei mad him to þink
on þo songis wech aungelles syng in heuene, and in þis same
deuocion be alle ¶ his felawes now wech ar newly baptizēd. Thus 8
can oure Lord make dyuers bodies lyue in on hous with o soule
and on entent in þe seruyse of God.

[CHAPTER XX.]

¶ Who Augustyn aftir þis took an habite of Sympliciane wech
his heremytes used. xx.

12

Simplician,
who had
helped
convert
Augustine,
gave him a
habit after
his baptism,
black, and
shaped like
a cross,
and girded
with a
girdle.

BE-cause þat Simpliciane with his holy exhortaciones had
brount Augustin on-to þe feith, þerfor had Augustin grete
recors on-to him, most special aftir his baptem. For of þis same
Simpliciane took he þe forme of an habite wech his heremytes 16
vsed aftirward, and he eke. And nowt only þe habite but þe
maner̄ of holy conuersaciōn lerned he of þe same Simpliciane rith
as he sey with his eyne. The forme of þis habite is touched in his
bokes, whēr is seid þat þe habite was schape lich a crosse, and girt 20
about with a girdil wech had no barres, and aff̄ was of blak colour̄
þat he schuld neuyr forgete who þat he was hethen sumtyme and
lyued in þe blaknesse of synne. Off þis informaciōn wech he
receyued of Sympliciane spekith him-selue in a *sermone* þat he 24
mad and it begynnyth: In *omnibus operibus vestris* &c. Thus
he wrytith pere on-to þe prestis wech were gadered be him in þe
monasterye at Ypone, he dwellyng in desert as for a tyme with his
hermytes: What is þe cause þat 3e grucch for I abood stille with 28
myr heremites aff̄ þese estern halidayes? It plesed me as for
þis tyme to departe fro 3ou and dwelle with hem, whom, as
I haue said often, I haue founden swech as I desire. Whi are 3e
troubled? Be not þei very pore men in Crist, and for his loue 32
haue for ¶ sakyn al þis world? Be not þei very buxum on-to aff̄
my comaundmentis? And in þe forme of good lyf þei ar fer be-for

This he
mentions
in one of his
sermons.

He writes to
the priests of
Hippon about
his staying
with his
hermits, and
of their
excellence.

Leaf 24.

30w. For be her good examplis was I turned on-to þe rith feith. He has
 Euyr haue I loued hem, and euyr haue I desired for to folow her always loved
 holy *conuersaciõ*. Be þat goodman Simplician, wech is amongis them, and by
 4 hem as a foundour, was I broute on-to cristendam and lerned in þe one of their
 feith. Wherfor be 3e not heuy of myn absens. Do thoo þingis founders,
 wech are plesaunt on-to me, and I schal be with 3ou all dayes Simplician,
 on-to þe worldes ende. he was
 brought to
 the faith.

[CHAPTER XXI.]

8 ¶ Who Augustin went on-to *Simpliciane*, and *Simpliciane*
 graunted him xij heremites wech went with him to Affrik. xxj.

AFTIR pis his moder *Monicha* desired þat he and sche schuld Monica now
 wished to
 leave Italy.
 12 go hom a-geyn on-to her owne cuntre and leue *Melan* and
 all *Itale*, for sche had all hir desire wech sche desired in pis
 world whan sche wist þat he was a trewe cristen man. Tho went
 he to *Simpliciane* and prayed him in most *special* maner to graunt Then
 Augustine
 went to
 Simplician
 and asked
 for men
 with whom
 to found a
 fellowship,
 and was given
 twelve of
 Simplician's
 holiest men.
 16 certeyn *persones* of his *felauchip* wech he wold lede on-to his
 cuntre, as he saide, and leue þere with hem in holy *conuersaciõ*.
 20 *Simpliciane* was ful glad of his desir and graunted him xij þe
 moost proued men in *parfithnesse* of all þat college. So he and
 his moder and þese xij, with four of his frendis, *Nebrius*, *Euodius*,
 24 *Alipius* & *Poncianus*, mad hem redy to go to þe see, wher þei schuld
 schippe. Off pis mater spekith pis same glorious doctour in a
 sermon wech he mad of iij gendres of munkys; þus begynnith These, with
 his four
 friends, went
 with him to
 Africa. Of
 this he tells
 in one of his
 sermons,
 28 þe *parfite* men to whom I drow mech in tyme of myn *erroure*,
 ¶ be whom eke I receyued þe lith of my feith, & for þe fame of Leaf 24,
 back.
 her holinesse was I baptized in Crist. For at þe comaundment
 of my moder and desire of my frendis I went on-to þat god fader
 32 *Simpliciane*, and desired of him certeyn *persones* of his *felauchip*,
 þat we schuld leue to-gidyr in þe boundes of charite at hom in my
 cuntre. And he, ful faderly, whan he sey me wepe for swem þat
 I had whan I schuld depart fro him, graunted me þe same men
 36 wech I desired. But whi, hope 3e, þat he graunted on-to me pis
felauchip so redyly? For he knew wel þat my desir was to edifie
 a monasterie in Affrik in wech we schuld dwelle, folowyng þe saying that
 Simplician
 granted his
 request so
 readily
 because he
 knew that
 he wanted
 to found a
 monastery in
 Africa.

steppis of þe apostoles, *specialy* in forsaking of worldly richesse and in chois of wilful pouerte. Of þe men wech I led with me fro Simpliciane in-to Affrik, þese be þe names: Anastasius, Fabianus, Seuerus, Nicholaus, Dorotheus, Ysaac, Nichostratus, 4 Paulus, Arillus, Stephanus, Iacobus & Vitalis. Off þis Vitalis speketh he *specialy* in a book cleped, *De Verbis Domini & Apostoli*, in þe *sermone* lxxxiiij wech *beginnyth* þus: Beati apostoli *epistola*, where he tellith þat þis Vitalis was an huscher 8 of gramer in Melan or þat tyme wech he cam to þe skole of Simpliciane. So happed him to fynde a grete bagg of gold þat a marchaunt had lost. And a-non, as he had found it, he sette up scrowes¹ on certeyn gates in Melan, þat what man cowde telle 12 very toknes schuld haue his gold a-geyn. The man cam þat had rith þerto and told him þe very toknes, & he delyuered him his gold with[-oute] ony delay. Tho þat || man þat had lost þis mony sey þe treuth of þe fynder, profered him for his labour xxs; 16 Vitalis wold non receyue. He profered him xs, and þan vs, & enyr he refused it. He þat had lost þe mony was in partye wroth with þe fynder for he wold not take for his labour, þrew down þe bagge, saying on þis maner: I lost nowt, take þou al. 20 So was þis Vitalis compelled in partie to receyue þis vs as for his labour, and he a-non gaue it to pore men, kepand to him-selue no part. For þis good dede praiseth *Seint Augustin* þis man, and for þis dede writith he here a comoun *proposicion* mech used in þe 24 decrees: *Quicquid inuenisti & non reddisti rapuisti*. This is to sey in our̄ tonge: What-so-euer þou fyndist and gyuyst not a-geyn, þou stelist.

The names of Augustine's first monks.

Of Vitalis he speaks in 'De Verbis Domini et Apostoli.'

how he found a bag of gold, and set up scrolls to find the owner,

Leaf 25.

and refused to take reward,

but was forced to, and gave it to poor men.

Of this Augustine writes.

[CHAPTER XXII.]

¶ Who *Augustin* with all þis meny went to Rome to take þe se 28 in Hostia fast by Rome & whi he taried þer. **xxij.**

Monica was as a mother not only to Augustine but to all his friends,

TO all þis felauchip þus gadered in fer̄ was *Monicha* a very moder, as goodly and as frendly to hem all as þouȝ sche had be moder̄ to hem alle, and eke as *seruyseable* on-to hem as 32

¹ sel crossed through.

pouȝ; sche had be doutir on-to hem. Fro Melan he went to Rome and served
 be Tussie, wher̄ he fond many heremites dwellyng in wodes and in them as
 feldis, euene sette in þe same purpos in which he was sette. Alle though she
 4 þese men for þe moost partie he visite with swete exhortaciōn of had been
 our̄ Lord, with which both he and þei wer̄ ful vertuously refreschid. their
 Than cam he to Rome, and þere herd he mech noyse of þe Manichees daughter.
 which wer̄ in Rome at þat tyme, teching here errouris ful prynyly, When
 8 be nyth specialy, || for aspyng. There at þe prayer̄ of cristen Augustine
 men be mad too bokys. On hith De Moribus Manicheorum, the reached
 opir hith De Moribus Ecclesie Catholice. This is to sey in Englisch, Rome he
 of þe maneris of Manicheis, and of þe maneris of hem þat be in þe wrote 'De
 12 cristen feith. In on of þese bokes tellith he þat þe Manicheis held Moribus
 her̄ skoles be nyth, and þedir cam both men and women, and all Leaf 25,
 sodeynly aftir þe lesson, þe lith schuld be blow out and þan schuld back.
 þei pley, as Wiclif disciples played, Sistir me nedith. In þis cyte Manichaeo-
 16 eke, or he went ouyr þe se, mad he þe book of which we spoke rum' and 'De
 be-fore; it is cleped þe book of þe quantite of þe soule, which is Moribus
 mad¹ be maner of a dialoge be-twix him and his son Adeodatus, in Ecclesiae
 which book many sotil þinggis ar touchid which long not to þis Catholice,'
 20 maner̄ of wryting þat is cleped narratyf. In þis same cite and in one of
 þis same tyme eke mad he a notable book þat is cleped De Libero which books
 Arbitrio, þat is to sey, of þe fre choys þat a man hath to good or he tells how
 to euele. This book was mad in maner a-geyn þe Manicheis, for the Mani-
 24 her̄ he determineth a-gayn hem þat all euele spryngith of þis fre chaeans held
 choys, for þei seid þat euele was coeterne with God; so þei put their schools
 þingis coeterne, on called þei good, þe opir euele. All þis þing by night
 witnesseth him-selue in his first book of his Retractaciones. and played
 'Sister me
 needeth,'
 like Wyclif's
 disciples.

Here also he
 wrote 'De
 Quantitate
 Animae' and
 'De Libero
 Arbitrio,' also
 against the
 Mani-
 chaeans.

[CHAPTER XXIII.]

28 ¶ Who þei went all in fere fro Rome in-to Hostie. cap. xxiiij.

THUS all þing sped at Rome for which cristen men had
 required him in defens of our̄ feith, with all his felaulchp
 || he went forth to Hostie. Hostie is a fayr̄ town xvj myle fro
 32 Rome where þat Tibir rennyth in-to þe se, for Hostium in þe
 Latyn tonge is a doȝ, and þat is clepid so as a doȝ of þe se. Ther̄

Then all his
 party went to
 Ostia, the
 port of Rome.

Leaf 26.

¹ be mad *crossed through in red.*

One day he and Monica, leaning out of a window, lifted up their hearts in contemplation and fell into spiritual communion.

pei abood þe wynd and mad hem redy for to sayle. So up-on a day, as his moder and he stood lenyng out at a wyndown and lokyng in a gardeyn which longid on-to her, in fer fro pres of puple þus a-lone, þei too talked ful sobirly of þe euyr-lestyn lif⁴ which is ordeyned for blessid soules. Thei talked so long þerof and lyft¹ up her hertis in contemplacion of þat holy place, þat þei had for-gete in maner þis world and all erdly þing, so weī þei rauyschid with² her³ holy wordis. Thei stood stille both a grete 8 while and þout swech þingis as þei conde not vttyr, and eke ageyn in³ her holy comunicacion þei feñ. Tho saide sche on-to hir son swech maner wordis: Son, as to my part, I telle I haue no delectacion in no maner þing þat is in þis world. What I schal do in þis 12 world, or why þat I am here so longe, I wote not veryly. Sumtyme I desired to abyde þat I schuld se þe a trew cristen man or I deyd. God hath graunted me þat and mech moī, for I se þe now nowt 16 only a cristen man, but I se þe⁴ a special seruauñt of God, for þou hast despised all worldly felicite. This saide sche to hir son with ful sobir chere, and with-inne v. dayes aftir sche fel in a feuer, which feuer encrested so sore up-on hir þat in maner as for a tyme it had a-wey hir wittis. And whan sche was restored a-geyn to hir 20 wittis sche lokid on hir son, and þus sayd on-to him: Wher was I? Thei þat || stood a-bout were al astoynd, and answered not. Than spak sche a-gayn in þis maner: Ley þis body whan I am ded in what place 3e wil; haue no besynesse in no maner wher it schal be²⁴ byryed. O þing I pray 3ou of specialte, wher-euer 3e be, at ony aucter wher 3e schal ministir þe holy sacrament, in þat place haue of me sum special mynd. Sche had forgetyn, as Augustin tellith, al her cuntī and þe byryng of hir husbond which was mad ful 28 costly and a space left for hir wher sche schuld ly. For a litil be-for her seknesse þei þat weī aboute hir, aftir grete communicaciō of þe contempte of þe world and⁵ of desire of good deth, þei inqwyrid of hir if sche was not aferd for to deye so fer fro hir 32 cuntī; sche answered to hem rith þus: No-þing is fer fro God. I am no-þing a-ferd þat God schuld not knowe fro whens he schuld

Soon afterwards a fever took her, and she lost consciousness, but recovered for a time, and gave those about her instructions as to her burial and their remembrance of her.

Leaf 26, back.

tions as to her burial and their remembrance of her.

She was not afraid to die,

¹ MS. left with y written over in red.

² MS. with with, the first crossed through in red.

³ MS. in heli her; heli dotted underneath.

⁴ inserted in red above.

⁵ MS. and and; the first crossed through in red.

reise me. So þe ix day aftir þe seknesse took hiȝ, þat religious and her soul
soule, þat meke soule, was losed fro þe body, þe ʒere of hir age lvi, was released
þe ʒere of Augustyn age xxxiiij. And many noble men and religious in the fifty-
4 women cam to hir exequies, as hir son tellith [in] þe ix book of his sixth year of
Confessiones. Thus was sche biried at Hostie and lay þere a m^t ʒe^r her age, as we
and mo^r or sche was translate to Rome. ^{'Confessions'. She was buried at Ostia.}

[CHAPTER XXIV.]

¶ The comendacioⁿ & þe orison of Augustin for his moder.
8 xxiiij.

IN þe nynt book of his Confessiones, in þe last ende, þere In his
touchith he þe deth of his modir and þe grete compleynt 'Confes-
mad for hiȝ both be opir men and be him. Thus aftir oper sions' he
12 þingis he seith of hir: Thi seruau^t, Lord, whom || þou hast now tells of the
take on-to þi mercy, as þou knowist & as I be-leue, aftir þat complaint
tyme þat sche had take þi feith and þi baptem, sche defouled **Leaf 27.**
neuer hir lippis with no vnclennesse wech schuld be offense made at her
16 on-to þi lordchip; no lesingis weȝ founde in hir tonge, no slaunder, death.
no vice wech longith on-to þat membir. Thou saide, Lord, þat Augustine
what man with angri hert said on-to his broþir euele, or cleped says her
him fool, was gilty on-to þe peyne of helle. Here me, Lord, now words were
20 clepyng on-to þi grace for my moder wech stant in þi grace. pure,
Heȝ me for þe medycyne of þoo woundis wech þi son souered and asks
in his body for þe helth of ouȝ soules. Forgif hir aȝ þe trespas God to give
with wech sche offendid þe in þout, word, or werk. Entyr not her grace
24 with hir in-to þi dom. Lete þi mercy flete aboue þi dom. and forgive
I hope verly þat þou hast doo now al þat I pray þe, but ʒet her.
alowe my good wil wech i offer on-to þe for hir as a deute of
hir child. Sche bond hir soule on-to þe prys of thi blod whil
28 sche lyued, for þere was no day left but sche wold be present She was
where þe sacrificise and þe memory of þi holy blod schuld be had pious whil
in mynde. Inspire, Lord, aȝ þe rederes of þis book þat, in presens she lived,
of þe sacrament of þe aucter, þei may haue of þe soules of Patrik, and her son
32 my fader, and Monicha, my moder, deuoute mynde, be whos asks all
flesch I was brout forth on-to þis wor[ld]¹. Many opir holy readers to
conceytes hath Augustin heȝ if we had tyme to reherse hem. think of her
at sacra-
ment.

¹ MS. word.

[CHAPTER XXV.]

¶ Affir deth of his moder who he went in-to Cartage with his felauchip. **cap. xxv.**

After his mother's death Au-

Leaf 27, back.

gustine went to Carthage, a great port, and lived in the house of Innocent, who, through Augustine, was healed of a sore,

Whandū his moder was ded and byried at Hostie, as we seid be-fōr, with þe next wynd he and his felauchip sailed stieit 4
 ¶ on-to Cartage, which was a grete cite and strong, and mech named in þe world, *specialy amongis marchaundis*. I haue mynd þat I haue red in Augustin bokes, I wot not now whēr, þat all marchaundise and al maner makyng of schippis be-gan þēr. Ther̄ 8
 wēr þei herborowid in a worthi mannes hous; þei cleped him Innocent. This same Innocent, swech tyme as Augustin was þere, had a greuous sōr, which sōr myth not be hol, as þe lech said, with-oūten þat it wēr slitte. The man was weyk and dred 12
 mech þe knyf. So Augustin, meued of very compassion, prayed deuoutly to God for helth of his hoost, and sodeynly he was hool. Ther̄ was gret merueyle of hem þat dwelt aboute, but þei all with grete deuocion þankid¹ God of his werkis. Of þis same 16
 myracle don at Cartage spekith Augustin in þe xxij book of þe Cite of God, ²so fēr² as þouȝ a-noþir man had do þe same. Fro Cartage went þei hom to þe houses and³ feldis þat longid on-to Augustin of herytage. Thus leued þei alle of þo godis which 20
 wēr left him be his frendis, not vsyng husbandry but seld, now o part now an-opir, for þei leued all be þat possession ny iij ȝere.⁴ Augustin had take ȝet non ordres, but brout with him certeyn prestis a-mongis þoo heremites which he had of Simpliciane, and 24
 þei all folowyng þe steppes of þe apostoles, dwelt to-gidir in on hous with o soule in prayer̄ and fasting, ¶ and he him-selue, swech þingis as God had schewid to him, vttered it to oþir men in writyng and teching, to her gret lernyng. 28

as we read in 'De Civitate Dei'. From Carthage, Augustine and his folk went to Tagaste, where all dwelt with their priests under his instruction.

Leaf 28.

[CHAPTER XXVI.]

¶ What bokes he mad whil he leued þus in his owne possession in þe town of Tagatenses. **cap. xxvj.**

At Tagaste he wrote 'De Genesi'

DWELLYNG þus in his owne possession he wrot too bokes ageyn þe Manicheis, & þese cleped he De Genesi, for þere 32
 tretith he mech of þe werkis of oūr Lord which he wrot in þe

¹ o and a stroke crossed through.

²⁻² in margin.

³ ad in text; and in margin.

⁴ Thus crossed through.

begynnyng of þe world. Ther̄ al-so mad he an ende of vj bokes and 'De Musica', five books of which are rare; in the sixth he treats of earthly things as symbolical of heavenly,

of Musik wech he be-gan at Melan. The first v. bokes ar not redyly founde, þe sexte is had wher̄ he tretith who we may ascende in owr̄ 4 vnderstanding fro bodely and chaungable noumbres on-to goostly and permanent, wech permanent noumbres be in þat treuth which is God. So he concludeth þat þoo inuisibil þingis wech be¹ in heuene ar vnderstand þe bettir for knowlech of bodely þingis wech God 8 mad in erde. He seith ferþer-mōr̄ þat þonȝ þer be certeyn men her̄ in erde þat haue so dul wit þat þei can-not vnderstand þis mater̄, ȝet if þei kepe treuly þe cristen feith, þei schul sumtyme se all þese þingis, & fele hem in swech sikirnesse þat þei may not 12 fayle. He seith eke þat summe men þat haue sotil wittis and vnderstand þis wel I-now, if it be so þat þei despise Crist, for al her² sotil kunnyng, þei schal be da[m]pned in hell. In þat same tyme eke, mad he a-noþir book þat is entituled þe³ bok Of þe 16 Maistir. Þis bok is⁴ ¶ in maner of a dialoge be-twix him and his son, for sone aftir þe bok was mad his son deyid. In þis book he seith þat þere is no very mayster to tech men þe treuth but God alone. That same tyme eke he mad a-noþir book wech 20 he nameth De Vera Religione, wher̄ he tretith þat þere is no trewe ne very religion in al þe world but in þe cristen feith.

knowledge of which cannot save despisers of Christ.

Leaf 28, back.

He wrote also 'De Vera Religione'.

[CHAPTER XXVII.]

¶ What was þe cause whi he went first to Ypone. **xxvij.**

THUS lyued oūr maystir in holy study and contemplacion so þat his fame be-gan to sprede, what lyf he held and 24 what doctrine he comuned to hem þat cam on-to hym,⁵ so þat þe lith of his doctrine myth not be hid but raper spred him-selue þorw þe cunt̄r. Of him herd a certeyn rych man þat dwelt þat tyme at Ypone⁶ swech meruelous tydyngis þat þe man was gretly 28 stered to se him a[n]d⁷ speke with him. For wech cause he sent messengeris and letteris on-to Augustin, in wech letteris he comendid gretly his cumnyng and special his deuociōn, þat he

So he lived at Tagaste,

till a rich man who had heard of his fame desired to see him,

¹ inserted above.

² r afterwards inserted.

³ a letter crossed through.

⁴ MS. is is.

⁵ MS. hem with y written above.

⁶ part of swech written and crossed through.

⁷ MS. ad.

and asked
Augustine to
go to Hippo,
for he was
ready to
follow him.
Augustine
went,

was only *zou* to *lernyng* and good *lyf*, for which *exercise* he had despised al *pis* worldly felicitye. This man wrote *ferþermo* þat if he wold com to Ypone he was redy to forsake al þe couetyse of worldly possession and folow his steppes in þe wey of God. 4 For þis cause Augustyn consented on-to þe man, hauyng¹ a grete desire to wyne swech a soule to Goddis sernyse which was so defouled in worldly vanyte. A-noþir cause was þere eke, for Augustyn þoutz he schuld lyue þere in mo^r quiete *contemplacion* 8

Leaf 29.

having the
purpose also
of building
a monastery,
and met the
man, who,
however, was
not then
converted.

þan at hom amongis his kynrod and aqueyntauns. ¶ For he is in very purpos to edife a monastery and to lyue þerin with his brether aftir þe forme and þe ordinauns of þe aposteles. Thus is he come to Ypone, and þe man þat sent aftir him receyued 12 him ful worchipfully, but þe *principal* cause which Augustin supposed to spede, þat failed. For þe man herd deuoutly all hise wordes but to þe very *contempt* of richesse coude he not bring him as *zet*. Summe men suppose þat he cam to þat ende 16 aftirward, for, as þei sey, it myth not renne in veyn, þe labour þat ou^r Lord purveyid in so swete a vessel. That þese to þingis w^er þe cause why þat Augustin went on-to Ypone, he witnessith him-selue in a sermone intituled Of þe Comon Lif of Clerkis, wher 20 he seith þus: I, þat with þe grete *mercy* of God, ze se now *zou^r* bischop, I cam *zong* on-to þis cite, and many of *zow* knowe. I soute þat tyme a *conuenient* place where I schuld make a monasterie, to lyue þere with my bretherin. I cam eke on-to 24 þis cite for to wyne my frend on-to God, þat he schuld lyue with us eke in þe monasterie. Me-þout at þat tyme a sikir *comyng* on-to þis cite, be-cause þei had a bischop. For þat place which had non I refused as suspecte, þat I schuld not 28 be chose.

Of this
Augustine
speaks in
one of his
sermons,

made after
he was a
bishop.

[CHAPTER XXVIII.]

¶ Who he edified a monastery in desert for him and *certeyn* heremites. **xxviij.**

At Hippo
he made the
acquaintance
of Bishop
Valerius,

HE had not longe dwelt at Ypone or he fel in² *aqweyntauns* 32 of Valery, bischop þan of þat cite. This Valerie was a ful goodly man, fre-hertet and namely on-to *strawigeris*. So

¹ MS. haue, *e* crossed and yng written over in red. ² *q* crossed through.

Augustin, not fer fro þe cite þorw his fauoūr, edified a monasterie
 in desert, ¶ and sowt all þe wodes aboute, for all þe heremites **Leaf 29,**
 wech he myth fynde he gadered in-to o congregacion, as he **back.**
 4 witnessith in a *sermon* writyn on-to þe prestes of Ypone and through whose fauour he edified a monastery in the desert and near the city, as he tells in a sermon.
 þis cyte with my welbeloued frendis Euodio, Simplicio, Alipio,
 Nebridio & Anastasio. I cam hidir with a *maner* of a sikirnesse,
 8 for I wist wel þat þe good fader Valerius was bischop hēr. I cam He went to Hippo for humility and not for dignity,
 hidyr, not for to haue powere ouyr 3ou in dignite, but for to
 dwelle as an outcast in þe hous of oūr Lord all þe dayes of my lyf.
 I cam hidir, not for to receyue *seruyse* of oþer men, but for to
 12 lyue¹ pesibly in desert with my breþerin. I brout no richesse
 with me, but fauoured with þe grace of our Lord and with þe and in his monastery were gathered the hermits from the woods,
 good help of þe old man Valerie, I mad a monasterie here in
 desert with grete laboūr and bisnesse, wech monasterie stant
 16 alone fer fro þe puple, and with grete þout I haue gadered þere
seruauntes of God wech dwelt alone, disparplied be þe wodes,
 and þere begunne we for to lyue after þe *maner* and þe forme
 of þe aposteles lif, þat all oūr godis schul go in comon̄ and no
 20 man haue no *maner* þing *propir* to him-selue. Thus lyue þei²
 in prayer, and wech, and fasting, & many oþer vertues mōr þan who passed their time in watching and fasting.
 we may now expresse. That þis good old bischop gaue fauour
 and god on-to edifiyng³ of þis first monasterie witnessith Augustin
 24 eke in þe forsaid *sermone*, Vt nobis per litteras, weh he seith
 þus on-to þo same heremites: 3e be my vyne, chosen of me, sette
 in þe myddis of þe cherech, as þou3 it ¶ were in þe myddis of In his sermon he speaks of the help of Valerius,
 paradys. This vyne haue I, in þe vertu of God, gadered to-gydyr, **Leaf 30.**
 28 and werkmen haue I sette⁴ þere þat þei schuld trauayle and
 bryng forth frute in hēr tyme. To þis vyne I haue chose 3ou,
 to þis heritage I haue gadered 3ou, with þe fauour of þe holy
 man Valery, wech of þe cherech godis 3aue me grete plente to who gave him goods of the church,
 32 þe edificacion of my monastery, for my patrimonie myth not
 suffice to þe⁵ grete expense and he had not holpe me.

¹ word wrongly written and altered in red.

² in margin in red.

³ MS. edifieng with y written over.

⁴ hidir crossed through.

⁵ added in red in margin.

[CHAPTER XXIX.]

¶ Of þe noumyr of þo heremytes wech he gadered, and of her holy conuersacion. **capitulum xxix.**

The hermits thus gathered together were the beginning of the order of the Hermits of St. Augustine.

From anchorites they became cenobites,

and followed more nearly the apostolic ideal than any of their predecessors.

Leaf 30, back.

The habit of this order was a black cope.

Augustine contrasted his gaudy priests with his simple hermits, for whom he made a book of rules called the 'Margarites of Paradise'.

IN þis same monastery Augustin, or he were prest, gadered a grete noumyr of heremites wech lyued, as we sayde 4 be-fōr, aftir þe forme and þe ordinauns of þe apostoles, and he hē¹ began þat ord̄r wech we clepe at þis day, and þe cherch of Rome clepith hem þe same in all þe bullis of hē¹ preuylegis, þe ordre of þe heremites of Seynt Augustyn. First dwelt þei 8 in dyuers wodes, hē¹ on and þere anoþer, and euerych of hem lyued as hym lyked tyl þat oūr auctoūr gadered hem to-gidyr & mad of anachorites cenobites. He spekith him-selue ² of hem ² in þe *sermone often* rehersed, þus: I cam in-to Affrik, my good 12 modyr ded, & edified, as ȝe se, a monastery in desert fer̄ fro dwelling of men. And blessed be God, I haue gadered þere a noumyr of breþerin whos hertis are so inspired with gostly lith þat not only þei be foloweris of holy faderis wech lyued in solitarie 16 lif, but now þei folow þe noble steppes of þe aposteles, for al þing is comoūd on-to hem. Many faderis wēr be-fōr me whom for to folow is ful profitable, but non of hem went nyher þe apostoles lif þan I. Therfōr ¶ may I sey þat I am fader and hed 20 of ȝou all. The habite of þis ord̄r was a blak cope girt with a girdil of ledir with-outen ony barr̄, as he witnessith in þe forsaid *sermone*, hauyng þese wordes on-to þe prestis þat dwelt in þe monasterie: Go to myn heremites and lerne of hem to be 24 meke of hert, pore of spirit, and childyrm of obediens. Loke if ȝe be swech as þei be. Wold God ȝe were swech as I fynde hem. ȝe be renneres a-boute þe cyte; and þei fle þe sith of men. ȝe be arayed with dyuers colouris and dyuers furris; þei 28 are content with a blak cloth. ȝe haue girdilis lich knyty; and þei with þongis of chamel skynnys, as Hely and Ion, go³ girt in hē¹ lendes. To þese same heremites mad he a book of certeyn reules, who þei schuld lyue, wech reules he cleped þe Margarites of 32 Paradise, and þei be comprehendid in þe first *sermone* þat he

¹ in red in margin.

²⁻² added above in red.

³ 1 crossed through.

mad to hem¹ wech sermone beginnyth, *Fratres mei & leticia cordis mei.* Many of þo same put he aftirward in his reule wech he called a *Merour* as² a man may sone *perseyue*.

compre-
hended in
his first
sermon to
them.

[CHAPTER XXX.]

4 ¶ Who Augustin was chose prest of þe monasterie vndir Valery þe bischop, to haue þe reule of þe chereh. **xxx.**

IN pis same tyme þe prest of þe chereh at Ypone was ded, and þis Valerius gadered þe puple and þe clergie to ordeyn a new successou^r wech schuld be^r al þe charge of þe chereh, for þe bischop was old and myth not labour^r; he was also a Grek of birth³ and coude not *parfithly* þe langage of þat cuntre. A-mongis a^{ll} oþir Valery sent for Augustin, and before a^{ll} þe puple sayde it was þe custom ¶ þat þei schuld haue þe chois, but *neuer-þe-lasse*⁴, þe puple knew wel be certeyn toknes þat he wold *preferre* Augustin to pis dignite. Augustin be-cause he had take *zet non ordres* stood a-mongis þe puple in a *maner* of a sikyrnesse, as he þout þat no man schuld chese him be-cause he was not in ord^r. Thus as he stood, sodeynly a^{ll} þe puple chase him with o voys, leyd handis upon hym, and as þe *maner* was, presented him on-to þe bischop. He wepte, and with-drow him merueyling sore þat þei we^r þus set on him, allegging þe *perel* of þat dignite to haue *gouernauns* of so grete a puple; but þe mo^r he refused it þe mo^r þei desired him, and cryed fo^r þat Augustin schuld be her prest. Thus was he bro^{ut} on-to þe bischop, and he, with ful grete *reuerens* and deuocion⁵, gaf him his ordres. Aftir he was þus mad prest of þe chereh he dwelled stille with his *heremites* whos *felauchip* he had euer desired, but þe bischop say wel þat it was ouyr fer^r fro þe cite euyr for to go to and fro, and þe occupacion⁶ of þe chereh was grete, þe desir^r eke of Augustin euer for to be with his *heremites*, of grete discrecion⁶ ordeyned pis mene wech fulfillid⁵ both þingis, þat is to seye, þat⁶ þe chereh schuld be wel *seruyd* with þe *presens* of

The priest of
the church
at Hippo
being dead,

Valerius
asked the
Leaf 31.

people to
choose a
successor,

and they all
cried out for
Augustine.

He wept and
refused,

but they
insisted, and
he was
invested by
Valerius.
Yet when he
was priest he
dwelt still
with his
hermits.

¹ MS. to hem to hem, *the first crossed through in red.*

² and *crossed through and as written over in red.* ³ h added in red.

⁴ *pe-lasse added above in red.* ⁵ fulfill in text, lliid in red in margin.

⁶ t added in red.

So that the church might be served, therefore, Valerius had a new place made near the monastery, where some of the hermits from

Leaf 31, back.

the first place, and others, might dwell with Augustin.

This is told in two of his sermons.

Augustin, and eke he schuld not be fer fro his welbeloued heremites. The mene was þis, þat a fayr place schuld be mad fast be þe monasterie and certeyn¹ heremites schuld be chose fro þe first place and dwell in þe secund with which oūr Augustin myth⁴ 4 speke whan he list. This was fulfillid in-dede, and summe of þe best of þis first² monasterie³ wēr drawe to þis secund, and Augustin gadered to hēr noumbir mo ow̄t of || þe world, not lewid men but clerkys and lerned men, and þere sette he hem in þe same reule 8 þat þe first monastery had, þat þei schuld lyue in comon̄, and no man to haue noping propir to him-self. This same processe writith þis doctour ful pleynly in a sermone De *Communi Vita Clericorum*, allegged be-fore, and in a-nopir sermōn to þe prestis of 12 Ypone begyanyng, In omnibus operibus uestris.

[CHAPTER XXXI.]

¶ Who Augustin lerned þese men of þe secund monasterie, & who he prechid eke in presens of his bischop. **Capitulum xxxj.**

Augustine taught the fellows of this second monastery divinity, that they might preach to the people.

THESSE men þus chosen to þe secund monasterie studied in 16 dyuy[ni]te⁴ and in morali bokes at þe comaundment of her maystir, for he lerned hem so þat þei schuld come to þe cite to preche þe puple & edifye hem with Goddis word. The bischop Valery, seyng þe grete cunnyng of Augustin, and eke þe grete 20 desir̄ þat he had to preche þe word of God, þankid God often sithe þat he had sent him in his age so good a vikēr. For, as he seid to þe puple, his prayer was herd which he had long prayed, þat God schuld send him swech a man þat myth edifie his puple both with 24 exauple and doctryne. For he him-self was not rith redy to swech þingis, for he was not gretly letteryd, and eke born he was of þe Grek tonge and coude not mech skil on Latyn bokes which wēr vsed most in þe prouynce of Cartage. Wherfor̄ he graunted 28 Augustin leue a-geyn þe custom of þe cherchis of Affrik to prech in þe cherch in his presens. For which þing many opir bischoppis grucchid a-geyn þis new custom, be he rowt not, ne sette no piyse

Valerius, who was of the Greek tongue and did not much understand Latin, allowed Augustine to preach in his presence,—a practice against custom,

¹ MS. her *crossed through*.

² added in red at margin.

³ wat *crossed through*.

⁴ MS. dyuyte with contraction mark over first y.

be swech grucching tongis þe whilis pat Augustin supplied ¹ swech good || werkis wech he coude not do him-seluc. For be þe prechyng of Augustin many soules were gotten to God. He ferd lich a gret Leaf 32. and by this means many were brought to God, Throughout Africa this example was followed.

4 lith sette aft on hy, þat aft men in þe grete hous of our Lord ² had direccion in her werkys be his schynyng. This ensauple ran oute þorw þe lond of Affrik, þat þo prestis wech weþ wel-learned men had leue to preche in presens of her bishoppis. And as we saide

8 be-fore, Augustin gat leue of Valery þat ³ þese heremites wech dwelt in þe secund monastery were admitted to preche and schryue, not alle, but þoo wech were learned in diuinite and custumably vsed in good lyf. This witnessith he in þat sermone

12 often alleggid, Vt bene nostis, where he seith þus: Tho bretherin sette in þe monasterie wech ouþ good fader Valery endewid, þouþ it be so þat þei dwelle not in þe cite, be-cause heþ fame was ⁴ mech boþ a-mongis þe puple, þerfor haue I ordeyned þat þei ⁵ schul preche

16 þe word of lif on-to þe puple, and bryng trew soules be heþ gode ensauples to Him þat mad al of nowt. Behold who þai deme þe erde and bynde it & lose swech as þei wil euer with þe fauouþ of God.

Augustine speaks of the preaching of the brethren in the monastery endowed by Valerius, in one of his sermons.

[CHAPTER XXXII.]

20 ¶ Who he disputed with a grete heretik clepid Fortunatus and conuicte him of heresie. **xxxij.**

IN pat same tyme þe heresie of þe Manicheis encresid in þe cite of Ypone, þorw labour and doctrine of a grete capteyn

24 of hem cleped Fortunate, wech had peruerted many soules fro þe trewe feith. For wech cause þe best citeceynes requyred heþ prest, Augustin, to speke with þis Fortunat, & refelle, if he myth, þe heresie with wech he had deseyued many soules. Augustyn,

28 wech was redy || to answeere euery man and for to talk of þe feith, hope and ⁶ charite wech weþ plenteuously with-inne him, forsok not þis conflicte, but obeied rydily heþ peticioñ, inqwyryng of hem if Fortunate wold consente to þis dede. Tho went þei to Fortunate,

32 and reqwyrid him with swech instauns þat he myth not denye heþ

At that time the Manichean heresy was advanced in Hippo by Fortunatus, and the people asked Augustine to contest him.

Leaf 32, back.

¹ a character crossed through.

² in red in margin.

³ þ and a stroke crossed through.

⁴ w crossed through.

⁵ added above in red.

⁶ w crossed through.

Augustine met him and had notaries to record his words.

The controversy lasted two days, and was on the origin of evil.

Fortunatus was vanquished by Augustine and fled. This is all recorded in a book.

At this time, too, he made a book on

Leaf 33.

the Sermon on the Mount.

desiꝛ. Thus is þe day come of þis comunicaciō; grete puple is gadered and notaries sette on both sides wech schuld report treuly þe wordis þat wē saide. For þis was euyr þe practik of Augustin whan he schuld dispute with ony heretik, to write heꝛ wordes, þat 4 þei schuld not denye o tyme wech þei graunted anoper tyme. Too dayes lested þis disceptaciō. The question disputed amongis hem was þis, Fro whens þat euel comth. Augustin held þis opinion, þat euel be-gyꝛnyth in a man rith of his fre choys, for 8 þere schuld no euel be in him but he wold. Fortunate held þat euel was a natuꝛ coeterne with God, þat is to sey, euene as God hath be, euyr so hath þat natuꝛ euele¹ euyr be. In þis disputaciō þis Fortunat coude not hurt Augustin with² non argument, ne his 12 owne opinione coude he not defende, so faylyng in his answeres & foule aschamed, he fled oute of þe cuntre, and þat heresie wech³ he held³ fel fro euery mannes hert. This act sette Seynt Augustin in a book, þat men aftirward schuld knowe þe conflict be-twix hem. 16 In þis same tyme mad he anopir book wech he clepith Of þe⁴ Sermon of Crist saide in þe hiff, where he hath a notable exposicion up-on þe Pater-Noster, || for þat same is a grete part of þat sermon wech Crist sayde in þe hiff. Thus prechid þat nobil prest, Augustin, 20 with grete auctorite destroyed heresie and planted new religiō, so þat his name⁵ was spred þorw þe lond.

[CHAPTER XXXIII.]

¶ Who Augustyn was chose bischop Vale[r]y lyuyng in þat see. cap. xxxiiij. 24

All this time Valerius feared that Augustine might be appointed bishop in another city, and therefore wrote to the bishop of Carthage,

AMongis all þe ioye þat þis bischop Valery had for ouꝛ Lord had sent him swech a preest, he caute with þat a gret feꝛ, and in partye a gelosie, þat Augustyn schuld not go fro hym, and be chose a bischop in a-noper cyte. For þat same had he do or 28 þis tyme had not Valery sent him owt of þe weye, wenyng to many men þat he schuld not sone come a-geyn. For þis cause he sent priuy letterys to þe bischop of Cartage, primate of þat lond,

¹ u crossed through.

²⁻³ in margin in red.

² o crossed through.

⁴ er crossed through.

⁵ added above in red.

þat Augustyn schuld be promoted to þis dignite, in wech *lettres* asking for his
appointment
in Hippo.
 he alleggid his age, his febilnesse, and eke who he was not redy in
 langage to erudicioñ of þe puple and destruccioñ of heresie as
 4 Augustin was. The bischop of Cartage þat knew Augustin wel
 sent down letteris of confirmacion þat aff þat Valery had reqwyrid
 him he held ferme and stable. This bischop of Cartage was He gathered
the primates
of Africa at
Hippo,
 8 al Numidie, and for him sent Valery, and eke for a-nopir worthi
 man, þei clepid him Megasie, bischop of a cite clepid Orilamense ;
 mo bischoppis sent he for and clerkys to Ypone, and whan þei were
 gadered to-gidyr, be-fore þe puple sodeynly he vtter his desire þat
 12 Augustin schuld be bischop and þei both schuld lyue to-gidyr in
 comoñ of þe || ¹ cherchis good. The puple, whan þei herd þis, þei
 þankid God heily and with o uoys þei cryed þat Augustyn schuld
 be bischop. He mad grete allegaunce ageyn þis eleccion and seide
 16 it was not *conuenient* þat þei schuld chese a-new, þe old lyuyng, but
 for aff þat he coude say, Valerie is desir was fulfillid, and Augustyn
 consecrate, and þe cure leyd only in him. And a-geyn þis maner
 of eleccion wrot Seynt Augustyn affirward to þe count of Rome, þat
 20 he schuld be excused of his errour, for þere was mad a statute of
 holy cherch in þe counceill at Antioche, þat þere schuld no bischop
 make a-noper whil he lyued, as it is pleyñly *conteyned* in þe decrees²,
capitulum viij, quaestione 1., episcopo non licet. So Seynt Augustin
 24 wold not þat þing do, in him not rithfully schuld not be drawe to
 opir men in³ ensauple. Thus whan he was bischop with gretter
 auctorite and more feruent loue, he prechid þe word of God, nowt
 only in his owne diosise, but wheṛ-euyr he was reqwyred, most
 28 specialy wheṛ heresie regned, þidir went he to defende þe feith.

[CHAPTER XXXIV.]

¶ Off þe þird monasterie wech he gadered of chanones with-
 inne þe paleys. **cap. xxxiiij.**

32 **W**HANÐ he was mad bischop he say weel þat for þe grete Augustine
saw that, as
a bishop, he
must keep a
household,
 multitude of causes & þe grete prees of straungeris þat
 daily cam on-to him, he must hold a houshold, and he myth not go

¹ cherchis *wrongly written and crossed through.*² þe secunde *crossed through.*³ *written small above.*

and therefore
he chose
certain good

Leaf 34.

priests to
dwell with
him aus-
terely in a
'college',
whence come
the Canons
called now
Augustinian,

and concern-
ing whom
there is
moved a
question as to
the rule.

This third
monastery is
mentioned in
Augustine's
sermon, and
also the
reason for its
establish-
ment.

**Leaf 34,
back.**

to his refeccion euery day to nepir of pese to monasteries of which we spoke, þerfor he chase certeyn prestis of good lyf and gret lettirur̄ to leue with him in þat college, and || þo same men bonde to leue vnder obediens, chastite and fro propirte of temporal richesse, 4 as þo heremites lyued in þe to monasteries saide be-fore. And owt of þis colege cam pese chanones þat ar called at þis day of ord̄r of Seint Augustin, þouȝ it be so þat þei be distincte in oper habite þan¹ þei þat weȝ with Seint Augustin, for þei went in dyuers 8 colouris a[n]d² furris, as chanones do now in cathedral cherchis. But be-cause þat pese chanones in blak habite kepe moȝ streytly þe reule of Seynt Augustin, as touching þat poynt to lyue in comon, þerfor, I suppose, þat þei be nyher Seynt Augustin þan þe 12 othir.³ And þerfor is þere meued a question in þe lawe whepir þe chanones of cathedral cherchis be bounde þerw-oute þe world for to kepe þe reule of þis doctour which he⁴ mad on-to hem, & it is cleped *De Vita Clericorum*, or nowt, and þei sey nay þerto, for 16 be-cause he myth bynde⁵ no cherch but his owne. Wherfor me semeth þat þo chanouis which be clepid reguler̄ ar moȝ ny Seint Augustin þan þoo þat be clepid seculer̄. This same glorious doctour̄ in a famous sermone which he mad of þe comon lif of 20 clerkyis, and it beginnyth *Propter quod nolui & rogavi*, makyth mynde of þis þirde monasterie in swech maner̄ wordes: It plesid God for to sey on-to me þat I schuld ascende to hier degre, for aftir þe tyme þat my fame was bore in þe puple, I be-gan to 24 drawe me fro euery place which wanted a bischop. But a seruaunt may not sey nay to his lord. Wherfor, when I was mad bischop, I aspied wel þat I must chere men þat cam on-to me with mete and drynk, for if I ded not, I schuld || be hald on-gentil, and if I led 28 my gestis on-to þo monasteries which I haue mad, þe custom schuld not be good, for þe most part of þo heremites desire not mech to haue grete conuersacion̄ with þe puple. This was þe cause whi þat I gadered pese clerkyis in o colege with-inne þe hous 32 or þe place which longith principaly to the bischoprich. These same wordes hath he in a sermone to þe same prestis of Ypone which be-gynnyth: *In omnibus operibus vestris*. Many þingis

¹ written wrongly and n written above.

² MS. ad.

³ þer crossed through.

⁴ written small above.

⁵ written small above.

myth we plant in here, who þat he loued bettyr þe felauchip of þe heremites þan of þe prestis in þe cathedral chereh, and¹ what grucching þe same prestis made a-geyn þis affeccioñ, but all þis
 4 I ley be-side and wil procede to þe oþir part of his lif.

The priests were jealous of the hermits.

[CHAPTER XXXV.]

¶ Who þese heremites wef founde be þe possession of þe chereh and what worthy men grew of his college. **XXXV.**

NOWT only þe prestis of þe colege were founde and fedde with
 8 þe possession of þe chereh, but eke þe heremites had part, pou3 hef part wef not so² plenteuous as was þe oþir. In a
 sermone þat he mad on-to þe same heremites, entitled, Of prayer, he makith mynde of þis mater, and þus he seith: Be not very of
 12 3ouf prayer, for 3e haue bettir leyser to pray þan summe oþir haue. 3e be not ordeyned for to gouerne oþir men, but³ for to leue in solitary lyf and deuoute prayer to God. And þat 3e schuld pray þe more hertly, and not be lettyd with no cold which
 16 schuld withdrawe 3ouf deuocioñ, for þis cause, of swech godes as longe to þe chereh of Ypone, I haue || do mad 3ou clothis & hosyn
 and schon þerto an hundred and xl, which I wil þat þei be kept in a comoñ vestiary, þat euery man may haue part as him nedith. **Leaf 35.**
 20 Thus norchid þis noble man þese pore creatures, and on þe oþir side þoo persones þat dwelt with him in þe chereh he lerned hem dyuynyte, for at euery mel⁴ had þei notable comunicacioñ of holy scriptur, and euer alle þe answeres must fynaly come fro Augustin.
 24 Owt of his hous, as we rede, him lyuyng, were chose x bischoppes⁵, men of gret lettirur and of parfith lyf. For many famous men at þoo dayes, seing þe grete perfeccioñ and holy conuersacioñ of þat felauchip which Augustyn had drawe on-to him, forsok all þe
 28 pomp of þe world, com and lyued with him in ful gret perfeccioñ, summe a-mongis þe heremites, summe a-mongis þe prestis, euery man aftir þat he sauored. And many of hem, whaif þei had be with him 3eres and were roted in religioñ, with his leue went fro

In one of his sermons, 'Of prayer,' he speaks of the blessedness of hermit-life, and how he cared for the hermits.

Leaf 35.

Others who dwelt with him he taught divinity.

Out of his house ten bishops were chosen, and many famous men joined him;

¹ of crossed through in red.

² written in red above.

³ written in red above.

⁴ written in red in margin.

⁵ s added in red.

and some of his men founded monasteries in other lands.

him in-to opir cuntres, mad monasteries, gadered felauchip and so encredid his ordie, not only in Ypone, but þorw þe lond, him lyuyng.

[CHAPTER XXXVI.]

¶ Of þe maneres and þe habite of Seynt Augustin affir he was 4
bischop. **xxxvj.**

In all things Augustine was sober and serious, exhorting religious people, and cheerful to secular.
Leaf 35, back.

THIS same glorious doctour, fader and norcher of clerkys, in his habite, in goyng, in sittyng, in his wordes, *contenauus* and maneres, was of swech sadnesse þat every man which cam to 8 his presens was edified be him. To religious men and women he was in his exhortaciones sad and sobir, ȝeuyng hem grete ensauple who þei schuld do. To othir ¶ seculer men þat were occupied in þe world he was familiar, and in his talkyng had on-to hem in 12 maner of mery langage with stedfast cheer of sadnesse. The o puple comforted he with sad talking to conferme hem in heer holinesse. The opir puple gadered he on-to a *perfeccioñ* with goostly myrth and deuoute iocundnesse. Transgressiones a-geyn Cristis law or 16 his holy *preceptis* he correctid not boystously, but fadirly and in fayre maner, þat many euele men, seing his swete correccioñ, weer þe rather turned fro synne. His clopis which he wered dayly, & his clopis þat serued to his bed, þei weer not ouyr costful, ne 20 ouyr wrecched¹, but in þe most mesurable maner, he ordeyned þei schuld be. In summe men we lakkyn þe grete cost of aray, and with summe ar we wroth with heer sluttynesse. Þerfor went þis man þe myd weye, þat he schuld ȝeue ensauple in cloping to hem 24 þat weer² his foloweris, and opir men which weer not of his skole schuld haue no mater of detraccioñ. Thus spekith he in a famous sermon þat begynnyth: *Caritati vestre*. I wil þat no man ȝyue to me so precious clopis which þat I, as of a *specialte* a-boue opir, 28 schuld weer. Ensauple he puttith. I sette case þat *sum man* ȝyue me an amyse moer precious þan I am wone to were, þat I schuld haue swech a singuler þing passyng all my breþerin. Vphap it semeth a bischop for to were swech on, þouȝ it semeth 32 not Augustyn a pore man, born of mene men. For if I receyed

He corrected wrong-doers gently.

His clothes were neither costly nor wretched,

but made in the mid-way.

He desired no man to give him costly clothes, which would distinguish him from his brethren.

¹ d added above.

² her crossed through.

swech a þing and wered it, || men schuld sey þat I haue founde¹ Leaf 36.
 moꝛ precious garmentis in þe chere þan I myth haue had in my
 faderes hous. Lete men gyue me swech cloþis þat in nede my
 4 breþerin, be þei prestis, dekenes or subdeknes, may were þe same. He required
 I am a-knowe be-for God and þou þat of a precious cloth I am only clothing
 a-schamed, for it is non pertinent to ouꝛ profession, ne conuenient such as any
 to my white herys. of his
 brethren
 might wear.

[CHAPTER XXXVII.]

8 ¶ Of his diete and seruys at his table. cap. xxxvij.

LYTIL mete for þe most partye vsed he at his table, for he
 had more delectacioꝛ in þe heryng of holy lessones and He ate little
 talking aftir up-on þe same þaũ in bodely mete. Flesch ete he at table,
 12 but seldom, and þat was whaũ he had gestis; wortes and letuse and lived
 and swech herbis ete he most. I trowe þat he had þe vse of Itaile mostly on
 whilles he studied þere, and coude not litly out of þe same vse, for roots and
 16 and þat medeled with watyr, for þe wyn of þat cuntꝛ is hoot. lettuce.
 Swech mete and drynk² as he had in vse was not warned to no He drank
 man þat wold ask it, weꝛ þei dwelleris of þe cite, weꝛ þei little wine,
 20 straungeis. A-mongis all opir vices he hatyd gretly detraccion, and that
 specially at mel, for a-geyn þat vis had he writyn at his table þese diluted. All
 too vers: Quisquis amat dictis absentem rodere vitam, Hanc mensam were free to
 vetitam nouerit esse sibi. Þis is to sey in Englisch: What man his table.
 24 forbodyn it is with blame. Sumtyme þei þat sat þeꝛ wold speke He hated
 largely of hem þat weꝛ absent, & þaũ || wold Augustyn say on-to detraction,
 hem þat, but þei wold leue her detraccioꝛ, he must rase oute þo and had two
 vers. Eke sumtyme whan þei wold not leue lithly, he wold rise lines against
 28 and go fio hem fastyng. Grete wast was not in his hous of sotil it engraved
 metes. For on a tyme certeyn gestis schuld dyne with him, and on the
 a licorous felaw a-mongis hem stert in-to þe kechyn to loke what common
 mete was þere in araying, and fond þe hous cold. Tho cam he board.
 32 on-to þe bischop and inqwyrid of him what mete he had ordeyned Leaf 36,
 for his gestis, and Augustin answered him þat he knew no moꝛ back.
 þan he. Deuoute puple cam meꝛ to him for goostly communica-

¹ p crossed through.² written above in red.

Upon the
poor he had
compassion
and gave
them of the
church's
goods.

He gave
little to his
kindred,

saying that
the goods of
the church
were for the
poor,

Leaf 37.

and there-
fore he had
never en-
riched his
own people.
Poor men
were nearer
his heart
than rich
men.

cion̄ þan bodely mete. Vp-on pore men had he grete compassion, and gaf hem largely of þe cherchis good. For sumtyme made þe vesseles of syluyr which longed on-to þe cherch to be molten, and þe weggis þerof be sold and departed to pōr men. And whān he 4 was in grete nede þat he myth not¹ gyue hem which wēr in myschef, þān wold he openly denoūs þis to þe puple, and þei² wold brynge him sufficiens to his entent. To his kynrod also he wold gyue part of þat same cherchis good, but in no grete plente, 8 for he wold help hem with þat good, but not make hem rich. Thus spekith he in þis mater̄ in þat same sermon þat beginnith, Vt nobis per litteras: We bischoppis may not haue þese temporal godes of þe cherch as oūr possession̄, ne I þat am a bischop haue 12 not þese godes to non opir entent but for to dispense & departe hem on-to pore men, for þe godes of þe cherch || þei be þe patri- monie of pōr men. And þerfor I must be ful war þat I take not þe godes of my cherch fro pōr men and gyue it rich men, and God 16 be þankid, I haue in þis mater̄ do wel on-to þis tyme. For I haue mech folk of my kynrod, and summe of hem rich and wel at ese, and summetye come þai to me with þretis, sumtyme with faȳr wordis, and þus þei sey: Fader, we be þi flesch & þi blood; gyue 20 us sum of þat good þat þou hast in dispensaciōn. And for āll hēr crying, þankid be God and þoūr gode prayeres, I haue no mynde þat eūr I mad with þe cherchis godes ony of my kynrod rych. Pore men be mōr ny myn hert þan rych men, for we³ þat be 24 cleped in-to þe parfite lif in þe cherch, if we haue cloth and mete, we schuld be content with-al, and in tokne þerof be oūr hedes schauē al bā, þat euene as þe her is bā þēr, so schuld oūr hertis be voyd fro couetise. 28

[CHAPTER XXXVIII.]

¶ Off his *conuersacion* and opir *blessid condiciones* which he had and vsed. **Capitulum xxxviij.**

He was
kind to
orphans,
widows, and
sick men.

FADERLES childyrn and widowes⁴ whān þei wēr in ony tribulaciōn he wold visite, and seke men eke with his owne 32 handis wold he lefte and counfort, and sumtyme þo which he

¹ *written in red above.*

² *written in red above.*

³ *written above.*

⁴ *þ crossed through.*

visite weŕ made hool and sound. Theŕ weŕ certeyn men which weŕ vexid with wikkid spiritis and he prayed for hem, and pei were hool. In þe xxij book of þe Cyte of God he tellith too 4 myracules of him-selue in swech maner as þow a-nopir man had do hem. I knew, he seith, a virgine at Ypone which virgine receyued¹ oyle of a prest, and which tyme² sche had anoynted hir with þe same oyle and þe prest with bittir teris prayed || for 8 hir, sche was hol. A-nopir tale he tellith þere; he seyth he knew a bischop þat prayed for a ʒong man in whom þe deuele had entered, and a-non, aftir his prayeŕ, þe ʒong man was hool.

He cast out spirits;

he healed a virgin at Hippo

Leaf 37, back.

through his prayers; and he cast out a devil.

To elde men was þis fader a very noryce and supported hem 12 with ful grete reuerens, as men may rede in a sermon which he mad a-geyn ydilnesse, and it beginnyth: Apostolus Petrus, wher he seith þus: If it be so þat þere be a-mongis ʒou in ʒouŕ monasterie eld men þat passe iij score ʒere, which haue lyued in 16 clenness of body and soule many ʒeres, and endewred in holy exercise, þat is to seyn, fastyng, wakyng, and opir bodyly penauns, These men fro þat age forward schul beŕ non office ne no charge of þe monastery, for þei ded whil þei myth. Grucch ʒe not þat be 20 ʒonger, þouʒ þei do not now as þei ded sumtyme, for þei³ may not. If þei rest whan ʒe labouŕ, merueyle not. If þei be worchippid of me as elde faderes schuld be, lete no heuynesse take ʒou, for þei be wel worthi to receyue swech worchip. Therfor we wil, and in þe name 24 of Crist here we ordeyn, þat þei þat drawe to þe age of a hundred ʒere, þei schal sitte stille in her beddis and sey her Pater-noster, and ʒe with-outen grucching schul serue hem. This seruyse schul ʒe do with þe bettir wil, for I wil þat ʒe knowe who þe conuersa- 28 cion of hem is now in heuene, and ʒe schal þe sonneŕ com þidir be-cause of heŕ prayer. A-nopir condicioŕ had þis glorious Seynt þat he wold neuyr occupie him-selue with non || worldly occupacioŕ, 32 for hous ne feld wold he neuyr bye, and many heritages þat men wold lene on-to him he forsook hem; he seid it was moŕ conuenient þat her childyrn schuld haue hem þan þe chersch. The charge of his houshold, both in receyuyng and in paying, he committed on-to þe best a-vised clerkis which dwellid with him; on had þe 36 gouernauns o ʒere, a-noper a-noper ʒere, and at þe ʒeris ende he

He cared for old men, and in a sermon he tells his young monks to nurture the aged and work for them,

and ordains that men nearing the age of 100 should be allowed to rest.

Augustine Leaf 38.

himself never meddled with affairs, but appointed yearly stewards,

¹ d inserted above in red.

² word not distinct in text and rewritten above in red.

³ i added in red.

who handed
n accounts.

He com-
missioned
others to do
new works.

He allowed
no woman
within his
house, not
even his own
relatives;

he was never
alone with
a woman,
which is an
example to

Leaf 38,
back.

all, for he
knew the
power of
temptation.

þat went fro þe office 3aue clere accountis both of þe receytis and
eke of þe expenses. He him-selue wold neuer be¹ keye of non
office, ne no treso^r, but eyr was he 3oue to study and goostly
occupacioⁿ. To þese swete ocupaciones inclined he his cntent, 4
labourand in þe law of God day and nyth. Newe werkis, whan
þei schuld be mad, he comitted to opir men, for he wold not haue
his soule implicat with swech bysynesse, but kept it fre to holy
meditacioⁿ and deuoute lesson. He despised not hem þat wold 8
haue þis ocupacion, ne seid not a-geyn hem, lesse þan þe werkis
were ouyr costful, þaⁿ wold he grucch. The^r dwelt no woman
with-inne his hous, nout his owne sistir ne þe douteres of his
bropir, and 3et we^r þei weddid to God in holy religioⁿ. He wold 12
sey þus: With my sistir or my necys is þere no suspicioⁿ, but þere
schuld come many women to hem, and eke þou3 I be of her kyn, al
myn household is not so. He wold neuer speke with no woman
alone, þou3 it were rith grete counce^f. If he schuld speke with 16
hem, clerkys and seruauntis schuld stande aboute, and þou3 þei
herd not what was sayd, þei myth se what was doo. This cautele
of so wyis || a man schuld be to² us all a grete lernyng. We rede
þat he wold sey sumtyme to hem þat were aboute him: Leue me, 20
in þat I wil sey as a man þat hath in þis mater^e gret experiens.
Be-fo^r God, þat I sey, I lye not. The grete ced^r trees of Lyban,
þe grete lederes of þe cristen flok, haue I-knowe þat þei haue falle
be þe pestilens of lecherye, of whos fal I had no mo^r suspicioⁿ 24
þan I had of Ambrose or Ierom.

[CHAPTER XXXIX.]

Of opir meruelous condicionis of þis man. **xxxix.**

He entered
no convent
of nuns
except upon
great
necessity,
and he learnt
three wise
principles
from
St. Ambrose.

THE monasteries wher^e nunnes dwelled wold he neuyr entyr
with-oute a grete and a notable cause. Thre þinggis he 23
seyde he lerned of Seynt Ambrose. The first þat he schuld neuyr
procu^r no wyf to no man; þe secund þat he schuld neuer counce^f
man to go to werre; þe þird þat he schuld go to no feest. The
cause of þe first is þat if þe husbond and þe wyf acorde not weel, 32

¹ be in text with r added in red and ber in margin.

² a man crossed through and us all written above.

pei schuld curs hym þat mad þe mariage. And also it is not seemly The reasons for these three wise principles. þat he which is a religious man and boundyn to chastite schuld excite opir folk to fleschly lykyng. The cause of þe secund is, if it
 4 be soo þat he which schal fytyng make ony fals chalange, þan schul men wite it on him þat 3aue him counceff. The cause of þe þird is, if a man go often to festis he schal ete or drynk sum-tyme oute of mesur and speke sumtyme þat myth be left.

8 Othis hated he gretylly and most special in religious men, for at his bord was mad þis statute, þat what man rehersid ony oth þere, He hated oaths, and his monks he schuld lese o disch of his seruyse; ¶ for it was assigned of grete **Leaf 39.** discrecion who mech mete a man schuld haue at his bord, and eke were punished for them.
 12 who mech drynk, and all were þei serued equaly vudir o proporcion. He praised mech þoo men þat haue desire to deye, and to þis conclusion he wold often rehearse exaumples of thre bischoppis. Seynt Ambrose, whan he lay at his last ende and schuld deye, his
 16 disciples þere prayed him þat he schuld ask of oure Lord lenger lyf, and he answered þus to hem: I haue not lyued so a-mongis 3ou þat I am a-schamed for to lyue lenger, ne eke I am non aferd to deye, for we haue a good Lord. This answeere of Ambrose, Augustin
 20 praised mech.

Anopir bischop, he seid, lay on deyng, and þei þat weere aboute The words of a bishop on deyng, him desired gretylly his lyf, for he was, as þei said, ful neccerarie to þe cherch. He answered þus a-geyn in schoort sentens: Neuyr wel,
 24 but if euyr schal it be wel, why not now? He ment as long as a man lyueth he is neuyr in parfith goodnesse, and if euyr schuld he com to rest and parfith pes it schal be at his deth, specialy if he deye weel. Of þe þird bischop seith he þat Seynt Cypriane
 28 told þat¹ whan þis bischop cam to his last ende and schuld deye, at instauns of hem þat were aboute him, he prayed God to make him hool agayn. And þan, as he tellith, a fayre zong man stood be his bed-side and loked angryly vpon him for þat desire, and rith
 32 þus he saide on-to him: To suffir tribulacion and miseries of þis² world, 3e be euyr aferd, and for to go oute of þese tribulaciones whan messengeris com for 3ou, 3e haue no wiff. What schal I ¶ do on-to 3ou? Seldom wold he write for ony causes to lordes or
 36 astates with-outen grete informacion of treuth, and whan he wrote he tempered so his wordes þat he schuld haue þe grete part of his **Leaf 39, back.** When he wrote to lordes he was careful to be right.

¹ t added in red.

² world commenced wrongly and crossed through.

He was readier to make peace between strangers than friends; his reason.

peticioñ. He was mōr redy to make acord be-twix hem þat wēr not gretly of his aqweyntauns það be-twix his frendis, for he wold sey if he mad acord be-twix to þat wēr not of his knowlech, he myth *perauentur* fauour þe o partye which had mōr treuth, and 4 þanne schuld he wyne on of hem to his frenchip. And be-twyx his frendis it myth falle þe reuers, for þat man þat had not his desīr wold þe rather falle fro his frenchip.

[CHAPTER XL.]

¶ Who he hatid heretikes and pursewed hem. *Capitulum xl.* 8

He hated heretics

HERETIKES, hated þis man with an holy angir, as þe Psalme seith: Beth angry and syune not. He was an hard hambyr, enyr knobkyng up-on hem, and þei were so aferd of his argumentes þat þei desired his deth, in so mech þat þei prechid a-mong's hem 12 to hem þat wēr of hēr secte, þat for to kylle Augustyn it was no synne but an holy dede and a meritory, and what man þat durst do þis dede, þei durst vndirtake all his synnes schuld be forjoue of God for þat dede doyng. Thei layde grete wayte up-on him oftin- 16 tyme, but oūr Lord enyr defended his knyth which was ful *nececarie* on-to þe cherch. For whan he was oute in þe cunt̄r sumtyme to preche þe word of God and to lerne cristen soules þe trewe bylene, þei leyd men of armes pryuyly in þe weye to kille him homward. 20 But ¶ by þe grace of God he was stered to take a-nothir weye, and so was he saf fro his enmyes. And whan he knew what perel he was in and who *meruelously* God had delyuered him, him on-wetyng, það þankid he God with ful deuoute hert. But for all pese perelles 24 he cesed neuyr fro edificacion of þe puple and destruccioñ of þoo enmyes which berk a-geyn þe feith. Many heresies were in his cunt̄r at þat tyme, both of þe Donatistes and eke of þe Manicheis, and both, with þe myty grace of God which was plenteuously 28 with-inne him, he *conmicte* and ny destroyed. The Donatistes were þei þat he cleped Rebaptizatores, for þei wold admitte no man to hēr secte but if he wēr baptized newly with hc̄r baptem. Thei lyued in *continent* lif, þat is to sey in chastite as fer̄ as 32 myth¹ be aspiē¹. Þei had eke a secte with-inne hem which þei

and they desired his death,

and attempted to kill him,

Leaf 40. but God saved him.

For all this he ever attacked heretics, especially the Donatists and Manichaeans.

The Donatists were apparently chaste,

¹⁻¹ *in margin.*

clepid Circumcelliones; þis meny runne a-boute on nytes with wepyn and armur and compelled¹ men with strokis to her heresie.

bnt some of them, armed, attacked men.

The Manycheis had many oper fals opiniones, for þei said þat Crist was no very man, but lich a man, and þat he took no flesch ne blood of þe mayde as we beleue, but he took, I wot not veryly what þei mene, a body, þei sey, of þe eyr, in which he ded all þoo myracles and in which he suffered passioñ. These folk with sly termes deceyued many men.

The false opinions of the Manichaeans.

There were also in his tyme opir heretikes cleped Pelagianes, and þei held þis opynyõ, þat a child be-goten of a cristen man and a cristen woman schuld² not be baptized, ne nedith nowt, and all þis secte oū Augustin destroyed. These be þe names of heretikes

The Pelagian heresy.

which wrote a-geyn hym, and to whom he gaf answer ful substancial: Felix, Maximinus, Felicianus, Faustus, Pasceuous, Secundinus, Petilianus, Permenianus, Fortunatus, Orestonius, Gaudencius, Julianus, and many opir. A-geyn all þese þis souereyn maystyr of þe cherch stood as a strong geaunt, wrestiling with argumentis for þe clenness of þe feith, and enforsyng of þe cherch and confirmacioñ of parfite soules.

The heretics with whom he disputed.

Many a man eke þat was in errour, þorw his preching and disputyng, was brout to þe trew wey of oū Lord and on-to cristen feith. Sumtyme in his prechyng wold he make a grete digression fro þe mater þat he spak of on-to an-opir desperat mater, and það wold he sey þat þis was þe dispensacion

Leaf 40, back.

of oū Lord, for þer was sum man in þe audiens þat had nede to hēr þat mater. On a tyme he happid in a sermone to go fro his mater and speke a-geyn þe errour of þese Manicheis, and a rich marchaunt þat was of þat heresie was sodeynly conuerted þer-by.

He brought many men from error to truth.

Whand he was cleped to ony councelles of bishoppis or of princes he wold gladly³ go to hem and eyr in þoo councelles peysed he mō þe causes þat long on-to God þan þoo þat long on-to men.

Sometimes he made digressions in his preaching.

and thus he converted a rich man from Manichaeism.

[CHAPTER XLI.]

¶ Of many bokes þat he mad aftir he was bishop. cap. xlj.

32 **A**L þat tyme whil he was bishop he was gretly occupied in studying and wryting and makyng of bokis. On of þe first booke he mad is entiteld to Symplian. This Simplician, aftir

He wrote many books when a bishop, and one to Simplician,

¹ MS. comphelled, first l dotted beneath.

² be crossed through.

³ gably in text, gladly in margin.

who was
chosen
Archbishop
of Milan,

Leaf 41.
and who
brought
Augustine to
the faith,

Simplician
sent
Augustine
questions

and was
answered
in two books,

At this time
Augustine
wrote his
'Confessions'

—books
which will
move the
hardest
hearts.

He wrote also
'De Opere
Monachorum'

Leaf 41,
back.
The institu-
tion of
St. Benet.

Seynt Ambrose was ded, was ¹ chose archbischop of Melan. For whan Ambrose lay in deying, þe clerkis of þe cherch comound a-mongis hem who schuld be bischop aftir, and he assigned hem þat þei schuld chese Simpliane. This same was þe man, as we 4
 ¶ saide befoꝛ, þat with holy lif and deuonte exhortaciones broūt Augustin to þe feith. And whanne he herd sey þat Augustin was bischop at Ypoue and famed þow þe world as for þe grettest labourer in study and þe grettest enmye to heretikes, eke þe grettest 8
 dissoluer of qwestiones þat was leuand,—heryng al þis he sent to him certeyn questiones, praying him to dissolue hem and declare on-to him þe doutis þat þei conteyned. And Augustyn wrote on-to him a-geyn with ful grete reuerens to notable bokes in wech 12
 he declareth his questiones with swech wordes þat þei be ful delectable to studious men. ²This book beginnyth *Gratissimam* ³ plane. In þis same tyme wrote he xiiij bokes of his Confessiones, in wech bokes he schryuyth him ful deuoutly of his euel dedis 16
 and of his good dedis; he prayisith ouꝛ Lord both merciful and rithful. Be þese bokes he his-selue was excited to ful holy lif & þe makyng of hem inflawmed his hert to gret loue of ouꝛ Lord. I dar sauely sey þere is not so hard-hertid man in þe world þat redith 20
 þese bokes and vnderstand hem, but þei wil steꝛ his hert to swech deuocion þat, *perauentuꝛ*, he hath not had experiens of swech deuocion be-foꝛ. For all þe processe of þese bokes and all þe wordes are steryng on-to þe loue of God, and þo ar spoken with so swete 24
 langage þat þei ⁴ sounde no-þing but deuocion. He mad þat tyme eke a book wech he clepith *Of þe Werkis of Munkis*, for in his cuntꝛ at þoo dayes were encreased many monasteries of munkis and mech noumbir of religious men, for all þoo heremites wech lyued 28
 in desert, to whom he was first fader and norcher, weꝛ cleped at þat tyme munkis, for *monnos* in þe opir tonge is as mech to sey as solitari, ¶ and so *monachus*, þat is ⁵ to sey, ⁶ a munk, is swech a man þat lyueth in solitary lyf. But whan *Seynt Benet* cam, þaꝛ mad be 32
 þe ordꝛ of þo men wech be clepid now munkys *propirly*, for ⁷ oþer orderes ar now distincte in her *propir* names, and at þat tyme þat

¹ chop *crossed through*.

³ sane *crossed through*.

⁵ MS. it.

⁷ a character *crossed through*.

² In þis same tyme *crossed through*.

⁴ i added in red.

⁶ y added afterwards.

- Augustin was, þis *monachus* was a comoun name to all religious. For not only Seint Benet mad þese Cenobites, wech is as mech to sey as many men lyuyng to-gidir in on hous and vndir o reule, but
- 4 Seynt Augustin mad swech eke, for his principaʃ labouʃ, as we rede, was þis whan̄ he cam first to Affrik, to gadere ¹ swech solitari men and bryng hem to o lyf and o reule. For Augustyn was befor̄ Benet, as ferforth as I haue red, vp-on a hundred 3eʃ and fifty.
- 8 So þis book, *De Opere Monachorum*, of munkys werkys, mad he to þis intent. Summe of þese religious men saide þat it was not nedful ² on-to hem ³ to praye ³, but þei weʃ bounde ⁴ to labouʃ with heʃ handes. Thei weʃ meuyd to þis opynyōn be a texte of Seint
- 12 Poule, wech seith þat he wech wil not labouʃ schal not etc. And in a-noþir place he seith þus: Be nyth and eke be day hane we laboured þat we schuld greue non of 3ou aʃ. Summe held þe reuers opynyōn and enforced hem with þe gosp ʃ wher̄ he seith:
- 16 Take hed at þe birdis of þe eyr, þei sowe neythir ne repe, and 3et 3ouʃ Fader̄ of heuene fedith hem. And in þat same place he seith: Take hed at þe lylyis of þe feld, þei spyne not ne carde, and 3et Salamon was not clad so freschly in al his ioye. This *contenciōn*
- 20 roos on-to so grete partye þat aʃ þe cherch was set o rore with þis mater, so ferforth þat þe bischop of Cartage, wech hith Aurelius at þat tyme, wrote down on-to ʃ Augustyn letteris in wech he prayed *him* and reqwyrid him, in Cristis name, þat he schuld
- 24 ordeyn sum remedye in þis mater̄. And for þis cause ouʃ fader̄ Augustin wrot þis book in wech he schewith þat certeyn houres it is ⁵ most *conuenient* to religious men to syng, rede or pray. And whan þo orisones aʃ do wech aʃ ordeyned be *constituciones*
- 28 of þe cherch, þaīd is it ful *nececarie* to do sum labouʃ with hand, þat ydilnesse, wech is ⁶ step-modir̄ of aʃ vertu, schul non entʃ haue in hem.

'De Opere Monachorum' was written to settle the question of the labour of monks, who were at dissension over two texts.

Through Aurelius, Leaf 42. bishop of Carthage,

Augustine wrote this book.

¹ MS. gadered, final d dotted.

² MS. not only leful; only le- crossed through and ned written above.

³⁻³ written in margin twice and once crossed through.

⁴ þerto crossed through.

⁵ written above in red.

⁶ stp. crossed through.

[CHAPTER XLII.]

¶ Of opir bokes which he wrote at þat same tyme. cap. xliij.

He then wrote 'De Trinitate', the fountain-head of the study of Divinity.

IN þo same dayes he wrote eke þe bokys Of þe Trynyte, xv, of grete and hy sentens, oute of which bokes all þe dyuynes þat haue writyn siþe, specialy in skole matē, haue þe reulys 4 of all dyuynyte. For Hugo de *Sacramentis*, and þe maister of sentens, Seynt Thomas Alqwyn, and all opir, haue heṛ special groundes þeṛ.

He also wrote 'De Civitate' against the heathen gods, Jupiter, &c.,

He made eke a-noþir solempne werk clepid Of þe Cyte, and þe 8 cause why he mad þis book is þis: Which tyme þat Rome was take of hethen men, þe same hethen men scorned cristen men and blasphemed Crist in þis maner: Thei saide as long as Rome seruyd his goddis Iubiter, Iuno, Appollo, Minerue and swech oþir, so long 12 was it kept be permission of þoo immortal goddis, þat þere myth non of her ennyes ouer-com hem. But aftyr þat tyme þat Petir and Paule had brout in þe feith of Crist, a-non all her ennyes had þe bettyr of hem, of which ymaginacioṁ¹ þei added to her 16 blaspheme þat Crist had neuyr so mech power to defende his puple as had Iubiter which stood in heṛ capitoṁ. A-geyn þese grete blasphemes Seynt Augustin answered in þese xxij bokes.

and to controvert those who supported them.

Leaf 42, back.

He proves that heathen gods are damned spirits,

In þe first v. bokes he repreuyth þe errour of hem || þat seyde alle 20 þe richesse of þis world and all þe prosperite is ȝouen on-to men be þoo immortal goddis, for he schewith heṛ pleyully þat þoo ydoles which þei clepe goddis ar dampned spiritēs, and þoo² men þat ded worchip on-to hem regned in as gret myschef as euyr ded ony 24 men. In þe opir v. bokes he laboureth a-geyn þe errour of hem þat seide good and euel in þis world haue her variauns aftir place & tyme and persones, þat sum place & sum tyme and sum persone schal haue ioye euer and sum noṁ. In þe opir xij bokes he spekith 28 of too citees, Ierusalem and Babilome; Ierusalem, as he seith, longith to God, Babilome to the deuele. These too citees spryngin of too loues. The loue of ouṛ-selve, þat causeth þe cite of þe deuel, which growith in heith tyl he comth on þat abusioṁ þat he despiseth God. 32 The loue of God, he makith þe opir cite, and he may growe so hy to

and he speaks of Jerusalem and Babylon as symbolical of two different loves.

¹ þai crossed through.

² þat crossed through and þoo written over in red.

Goddis plesauns þat he schal, for Goddis loue, despise all worldly felicite. Be-side þese werkys he mad many a book, tretys, epistles, sermons, omelies, þat a man schal not fynde a clerk at þese dayes þat may sey he haue red all, for þe noubir of hem ar gessid on-to a þousand. Of his werkis spekith a gret clerk in a vers rith þus. *Mentitur quem se¹ te totum legisse fatetur.* Thus it meneth in Englisch: He lyeth þat seith he hath red al þi bokes.

He also wrote many other works, all of which no man has read.

[CHAPTER XLIII.]

8 ¶ Who Augustyn red ouyr all his bokes a litil be-fōr his deth & corrected hem. ¶ **Cap. xliij.**

Leaf 43.

AFTIR tyme he had mad all þese bokes he ouyr-lokid hem a-geyn, þat þe schul no-þing be þerin but trewe. This þing ded he for many causes, on was for he mad many bokes or þe tyme þat he was gretly vsed or exercised in holy scriptūr. A-nopir cause was for certeyn materis which² he had wrytin, þei wēr dirkly seid, wherfor he declared þoo materes in þis secund wrytyng. The þird cause was þat he was not a-schamed³ to be a-knowe þat he had wrytin mech þing which myth a be bettir, and for þis cause he mad þat book which he clepith his *Retractaciones*. And þat he schuld haue þe mōr leyser to study and write, specialy for in too counsellis all þe bischoppis of þe loud had reqwyrid him þat he schuld entend on-to exposiciōn of holy scriptūr, for þis cause certeyn ȝeres be-fōr his deth he prayed ful mekely þe clergy and þe puple þat fyue dayes in þe weke he myth haue pesibly to his study in scriptūr, and þe opir too dayes wold he ȝeue attendauns on-to hēr causes, to sette rest and pes be-twix hem⁴. But for al þis graunt oft-tyme was his studie interrupt for hēr causes, to his grete vexaciōn, but special coumfort of his puple. For þis skil⁵ he ordeyned a-nopir remedye: he say wel þat he felt fast in age, and deth, þat no man may escape, was ful ny, be-cause he felt himselue so febil; he dred eke þat aftir his deth sum ambitious man schuld be mad bischop, which schuld distroye al þat eyr he had

After he had written all these books, he re-read them,

and having reasons for changes,

he wrote his 'Retractions'.

He gave five days a week to study and two days to his people, but his work was interrupted;

and therefore, feeling also that he was getting feebler,

¹ in margin.

² ch added in red above.

³ d added above in red.

⁴ I crossed through.

⁵ cause crossed through and skil written over in red.

he asked the
Leaf 43,
back.

people to
choose some
man to attend
to them and
afterwards
take his see.

Thus he and
they chose
Hieracius one
of his clerks.

After his
'Retracta-
tions' he
wrote other
books.

edified; þerfor laboured he on-to þe puple þat þei schuld chese
sum good man and iuste þat || myth occupie þat se affir his deth,
wech man schuld deteimyn þe causes of þe puple, lest þat þei
were grete causes, þo wold he kepe to him-self. To his desir 4
þei consented all and mad *compromisse* on-to his persone þat
whom he wold name þei schul consent on-to him. Vp-on þis
Augustin named on of his clerkis, þei clepid him Eraclius, a man
wel-named in þe puple whom Augustin had enformed in þe weye 8
of Crist in þe best maner. And to þis man comitted Augustin all
þe charge of þat diosise, lest þan þere com ony grete causes, þat he
schul haue þe moir leisir to study and wrytyng. Thus er he deyd
he ouer-say all his bokes and mad þese *Retractaciones*. But aftir 12
making of þat werk he mad many oþir bokes wech be not touchid
þerin, as a man may se in þe redyng.

[CHAPTER XLIV.]

¶ Who his cyte was be-segid of dyuers naciones. xliiij. 16

At this time
Hippo was
besieged by
the Alans,
Goths, and
Vandals.
The home of
the Alans.

IN þis same tyme iij sundry naciones beseged þe cite of
Ypone; þei ar¹ cleped² þus, Alani, Gothi and Wandali.
These Alani dwelle in a gret cuntre her in þis part of þe world
cleped Europe, wech cuntre þei calle Sithia; it is hens northest 20
toward Constantinople.

The home of
the Goths.

Gothi dwelled² fast by hem, for þese cuntres occupied ny fro þe
grete flod cleped Danubius³ un-to þat cuntre wech we clepe
Denmark, for of þese Gothis cam þese Danes. 24

The home of
the Vandals.

After scourg-
ing Europe,
these people
invaded

Leaf 44.

Africa and
besieged
Hippo.

They spared
nobody,

Vnder þis sumtyme in þe same place wher Lumbardes
dwelle now a-boute Melan and Paue. All þese puple þus gadered
to-gidyr ded mech harm her in Europe a-boute Rome and in Ytale,
and þau went þei ouer þe se in-to Affrik, and þere distroyed þe 28
cuntre, and || at þe last ende of Augustin lyf, þei beseged þe cite of
Ypone. Vnder þis tribulacion Augustin had ful heuy dayes and
wept both day & nyth for þe myschef þat he say wech þese men
ded, for þei spared no cherchis, ne prestis, ne nunnes, ne non ordre. 32
And whan Augustin say sum deye in captiuite, sum in prison,

¹ inserted above.

² d written above.

³ us crossed through.

summe of þe swerd, and þat þe *scruyse*, þe messis, þe ympnis of þe and the
 chersch cesed, and many cherschis weþ brent in þe cunti, and þe services of the church
 clerkis fled, so þat sacramentis weþ not ȝouen, and þouȝ a man ceased.
 4 wold haue hem, þere was no man to gyue hem, he seing¹ al þis,
 had ful grete sorow, so þat he felt in-to greuous seknesse. But
 ȝet, amongis al þis sorow he had þat consolaciõ of þe wise man
 8 whch saide þus: He hath no grete wisdam þat sorowith whan
 stones falle, and whan þei deye þat must nedis deye. In þis Augustine
 tribulaciõ he cleped his breþerin to-gidyr and þus he saide on-to prayed to
 hem: Behold now, in what mischef we stand in, and I se no God
 remedye; God wil punissh us in þis wyse for ouþ synnes. Wherfor,
 12 I haue prayed my Lord þat he schuld delyueþ us of þese perelles, for one of
 or elles send us paciens þat we may suffyr hem mekely, or elles, if three things,
 he se þat we be worþi for to haue hem lenger, I haue prayed God
 þat he schal take me oute of þis lyf. This same prayeþ þat he
 16 prayed, þei prayed all, and so on of þese iij peticionis was graunted and in the
 him, for in þe þird month aftir þei had be-segid þe cyte, þe feuerys third month
 took him so sorþ þat² he was fayn to kepe his bed. he fell ill.

[CHAPTER XLV.]

¶ In what maner || Augustyn deyd, and what occupaciõ he Leaf 44,
 20 had in his last sekenesse. **Capitulum xlv.** back.

IN þis same seknesse of whch he deyd þere cam on-to hym Before he
 a certeyn man, praying him in þe name of ouþ Lord þat he came asking
 wold touche him with his hand, for he seide if he wold ley hand to be made
 24 up-on him, he schuld make him hool of þat seknesse whch he had whole;
 longe boþ. Augustyn answered to hym a-geyn and seide he was Augustine
 not wys in his desire, for if he had swech power to make men hool demurred,
 he wold rather exercise it on him-self þaũ on opir men. The man
 28 replied on-to Augustyn in þis maner: He saide þat he had in but the man
 maner of a goostly consolaciõ, in whch he was warned þat he insisted, and
 he schuld go to Augustyn þe bischop, and with touching of his hand
 he schuld be mad hool. Augustyn, seing þe grete feith of þis man,
 32 leyd his hand up-on him & blessed him in þe name of God, and Augustine
 þus was he mad hool. Thus eneresid þe seknesse up-on him þat cured him.

¹ seying *crossed through*; seing *in margin*. ² *part of w crossed through*.

Augustine
knew he was
dying,

and made his
notary write
the seven
Psalms of the
Litany for
him to read.

Leaf 45.

On the fifth
kalend of
September,
he passed
away,

leaving the
church the
treasure of
his books, in
which he is
immortal.

He lived
seventy-six
years.

The Author
hopes the
gentle woman
for whom he
wrote will do
the Saint
honour.

he vnderstood wel he schuld sone deye, and be-cause he had prechid ofte sithe þat þere schuld no cristen man passe owt of þe world with-outen mornynge and compleint for defautes in which he hath falle, þerfor he mad his notari for to write him þe vij Psalmes, þoo 4 same which we rede with þe Letanye, in a fayr parchemyn skyn, and þis was sette on þe wal a-geyn his beddis hed. Þese red he with ful gret deuocion and grete wepyng be-fōr his deth. And þat þere schuld no man interrupte him of þis deuocion, ten dayes 8 be-fōr his deth he ordeyned þat þēr schuld no man com with¹-inne þe chaumbyr whēr he || lay but his leche and þei þat brout him mete and drynk, and all þis tyme with ful grete deuocion and mech wepyng he comended his soule to God. And þus þe v. kalende 12 of September, with hool mynde and all þe membris of his body not hurt but hool, standyng his breþerin a-boute him, and comendyng hys soule to God, he ȝald þe goost on-to þe Fader of heuene. Thus bath he left in erde his holy foot-steppis, many men & women 16 of his religiōn taute be his doctrine. He hath left eke grete instrucciōn to þe cherech in tresour of his bokes, þat þouȝ his body be drawe from vs, ȝet his spirit abideth with us, as þe poete wrot ful wel of all hem which leue emolliment of wryting be-hinde hem; 20 rith þus he wrot in Latin: *Viuerē post obitum vatem vis nosce viator, Quod legis ecce loquor vox tua nempe mea est.* Thus mene þei in Englisch: Thou man þat passist by, if þou wilt knowe þat a clerk lyueth after his deth, That þou redist I speke, þi voys eke 24 is myn. Augustyn lyued clerk and bischop ny xl. ȝere, alle þe dayes of his lyf, or seuenety and sex. Thus endith þe lyf of þis glorious doctoūr whom all cristen men ar bounde to do worchyp, most specialy clerkys and lerned men þat haue grete stuf oute of 28 his bokes to her lernyng. And as I hope, ȝe gentyl woman, ȝe schuld plese wel þis Seint if ȝe wold se his place onys in a ȝer, and þouȝ ȝe left a day in heruest of ȝoūr laboūr, he coude make retribuciōn in oþer party. Thus I comende ȝou to God and me to ȝoūr prayeris, þat we both may com sumtyme whēr oūr Fader is, we schal prey both **Amen.**

¹ inne wrongly written and crossed through.

LIFE OF ST. GILBERT

[CAPGRAVE'S PROLOG.]

TO my wel-beloued in oūr Lord God maystir¹ of þe order **Leaf 46.**
 of Sempyngham², which ordre is entytled on-to þe name For the
 of Seynt Gilbert, I, fr̄er I. C.³, amongis doctouris lest, send master of
 4 reuerens as to swech dignyte, desiring clenness to 3oūr soule and Sempring-
 helth to 3oūr body. Now with-inne fewe dayes was notyfyed ham,
 on-to me þat þe lyf of oūr fader Seynt Augustyn, which þat who had seen
 I translāt⁴ in-to oūr tunge at instauns of a certeyn woman, 'Life of
 8 was browt to 3oūr presens, which lykyl 3ow wel, as it is told, St. Augus-
 saue 3e wold I schul adde þerto alle þoo relygyous þat lyue vndyr tine'.
 his reule. But to þis I answer̄ þat it was not my charge, but if men Capgrave
 like for to knowe þis mater̄ diffusely þei may lerne it in a sermon writes
 12 þat I⁵ seid at Cambrig þe 3er̄ be-for̄ myn opposiciōn, which his sermon
 sermon vnphap I wil sette in Englisch in þe last ende of þis preach-d at
 werk. Than aftir 3e had red þis lyf of Seynt Augustyn 3e sayde Cambridge.
 to on of my frendes þat 3e desired gretly þe lyf of Seynt Gilbert
 16 schuld be translāt in þe same forme. Thus mad he instaunce
 to me, and I graunted both 3our petyciōn, this⁶ for I wold not
 frustrate him of his mediaciōn. To þe honoūr of God and of
 all seyntis þan, wil we begynne þis tretys, namelych for the This book is
 20 solitarie women of 3our religiōn which vn̄neth can vnderstande for the
 Latyn, þat þei may at vacaunt tymes red in þis book þe grete **Leaf 46,**
 vertues of hēr maystyr. For hēr may þei loke as in a glasse, who **back.**
 þei schal transfigure hēr soules lych on-to þat exemplary in which maidens who
 24 þei schul loke. Of þe interpretaciōn of his name, what it schuld know little
 mene in Englisch, for we haue it not redily in oūr bokes of Latin.
 The meaning
 of the name
 'Gilbertus'

¹ *In the margin*, M. Nicholas Reysby.

² *simpyngham with e written over.*

³ *In margin, in a later hand*, John Capgrave.

⁴ MS. translāt, a dotted underneath.

⁵ *inserted above.*

⁶ *in margin.*

'Gilbertus'
contains two
Hebrew
words and a
Latin word;

interpretaciones, we wil speke in swech maner as auctouris which
dynyde names in partes. Gyla, þei sey, is a word of Hebrew,
as mech to sey as he þat passeth fro o cunt̄r to a-nothir. And
ber is a welle, or a pitte, eke deruyed fro þe Ebrewe tunge. Tus¹ 4
is a Lateyn word, in Englisch a swete gumme, which we þrowe
in oūr encenseris whan we schal doo a special honoūr to God.
Thand̄ soundith his name þus on-to oūr heryng: This holy man
was a walkēr hēr in erde þat passed fro þe welle on-to² þe swete 8
sauour. The welle clepe I þe holy baptem in which he was
wasch fro Adam his synne. The swete sauour name I þe holy
opynōid of this man which sauoured so swetely in þis land
þat it mad many men to selle al þat þei³ had and folow þe steppes 12
of pouerte. Of this sauour spak þe blissed apostel⁴ whan he
saide: We be þe good odour of oūr Lord Crist in euery place,
both to hem þat schul be saued || and eke to hem þat schul
perisch. To summe be we sauoūr of lyf and to summe sauoūr 16
of deth. So semyth it þat þe clene lyf of Seynt Poule, and þe
deuoute preching of hym, was on-to hem which wēr chose to be
saued a sauoūr of euyr-lasting lyf, & to hem þat wēr reprobat
a sauour of euerlastyng peyne. All þis is seid to acording of 20
Seynt Gilbertis name þat al his lyf from his baptem on-to his
deth ran in swech a swete sauoūr þat zet at þese dayes þe deuoute
virgines of his ordre beren witnessse þat of þe rote of his doctrine
sprange all þese fayre flouris of virginite. This is þe preamble 24
or elles þe prologe of Seynt Gilbertis lif, which lyf I haue take
on hand to translate out of Latyn rith as I fynde be-fore me, saue 17.
sum addicionis wil I put þertoo which men of þat ordre haue
told me, and eke othir þingis þat schul falle to my mynde in þe 28
wrytyng which be pertinent to þe matēr.

and is descrip-
tive of the
Saint's life.

Leaf 47.

This 'Life' is
translated
from the
Latin, and
contains
besides
matter which
the author
has learnt
from his
fellows.

[CHAPTER I.]

capitulum p^m.

Gilbert's
birth-place.
His parents.

THIS man was bore in þat same place cleped Sempingham.
His fader was bore in Normandye, his modyr lady of þis 32
place be-fōr seide. His fader̄, as þei sey, was a knyte of Normanne

¹ Thus *in text*; tus *in red in margin*. ² added above *in red*.

³ i added above.

⁴ *In margin in red*, 2 Cor. 2.

4 whech cam in-to þis lond with Kyng William at ʃ þe Conqwest and weddyd þe lady of þis place, so þat he heritage Seint Gilbert was very eyer of þis possession & of many othir. That þis is
 8 likly to be soth, I a-legge a testimonie whech I haue be informacion of my Lord Beamound, Ion, þat now lyuyth. He seide þat his
 12 kynrod cam first out of Frauns with þis same Kyng William, and on of hem, a notable knyte, weddid þe lady of Folkingham
 16 at þat tyme, and so of heṛ issewe cam aff þe Beamound's þat haue be siþe. Swech many othir myth we reherse & make þe boke
 20 ouer longe and tedious to þe redeṛ. Than was þis man medeled with too blodis, Norman of þe fader side, Englisch of þe moderis
 24 side. What auctoris write of þese too naciones & what comendacion þei reherse of hem is *pertinent* to sette heṛ in magnyfyng of þis
 28 man. The Normannes, þei sey, þei cam fro Norweye &¹ conqwered þe lond wher þei dwelle, a puple gentyll of condicion, wise and
 32 redy in batayle & grete tilleres of corn. The descripcioṇ eke of þis nacioṇ must mech a-corde her-to, be-cause þei conqwered us
 and at þis day heṛ succession dwellith with us. So semeth it þat þis man was not bore of² no wrecchid nacioṇ, ne of no seruage,
 but of puple gentil & fremanly & large, both on þe fadir side and ʃ þe moder. He was in his ʒong age, and in his simplinesse
 ful gracious lich on-to Iacob, whom for his clenness & innocens þe modir Rebecca, þorw inspiracioṇ of God, preferred to be lord
 of aff his breþerⁱⁿ, lich as þis man is preferred to be maystir of al þis religion. And also, as it is seid in þe bok of Iob³:
 The lampe which was despised in þe þoutes of rich men was arayed agayn a-nopir tyme; in whech ʒe schal vndirstond þat
 þoo vertues whech grew with þis child in ʒong age, þaṇ despised of þe world, were ordeyned for to be hald in moṛ reuerens in
 tyme comand. He was at þat age set to skole and lerned groundly in þoo scienses whech þei clepe liberal, as gramer, retorik, logik
 and swech opir. But his corage at þat tyme was moṛ enclnyed to lerne good maneris þan sotil conclusiones, eke be-cause aftirward
 þat he was ordeyned to be a tceher of vertuous lyuyng, it was conuenient þat he schuld first be a disciple in þat in scole of

Leaf 47,
back.

As the Lords
Beaumont
came of two
bloods,
Norman and
English,

so did
Gilbert.

Character-
istics of the
Normans.

Leaf 48.

In his youth
Gilbert was
gentle,

destined to
lead men.

When young
he went to
school and
learned the
sciences.

¹ written above.

² part of w crossed through.

³ In the margin in red, Iob 12.

He was free from the common vices of children.

honestie. In al his 3ong age was he clene fro swech vices as childyrn vse, as lying, wauntown ragyn, and oþir stynkyng condicionen. Euene þanð be-gan he to be lich a religious man, to whech lyf he was applied be God. For in all his lyf, as þei 4 here witnessen þat sey his *conuersaciõn*, touched he neuer woman.

Leaf 48, back.

Touchyng ð clepe I vicious handelyng in þe selue or ellis swech *maner circumstauns* of bodely aproximaciõn be whech ony man myth deme euele. 8

[CHAPTER II.]

cap. ij.

In his young age he followed the rules of religious life.

IN þat same seculer lyf and in þat tendyr age, he folowyd, as he coude and myth, þe reules of religious lyf, and to hem all of whech he had ony power he ful benyngly gaf example 12 þe same reules to folow. For first was he a maystir of lernyng to þe smale petites, swech as lerne to rede, spelle and syng. Tho childyrn þat were vnder his disciplyne he taute not only her lessones on þe book, but be-side þis, he tawt for to pley¹ 16 in dew tyme, and here playes taute he þat þei schuld be honest and mery with-outen clamour or grete noyse. For þouȝ he had not at þat tyme experiens of þe good customes whech be used a-mongis religious men in monasteriis, ȝet had our Lord God 20 at þat age put in his brest þese holy exercises, for he taute² þoo disciples þat he had to kepe silens in þe cherch³; all an on our to go to bedde & eke to ryse⁴ to her⁵ lessones; all wente þei to-gidyrt to her pley or ony oþir þing. His moost labour and grettest 24 desir⁶ was to wynne soules to God with word and eke ensauple, for þe best sacrificise on-to God is þe gelous loue of soules. Lich on-to þis man was þe holy Athanas in his 3ong dayes,⁷ ð þat same Athanas whech mad *Quicunque Vult*. We rede of him þat in his 28 childhod he wold gader to-gydyr many childyr of his aqweyntauns, and lede hem to þe watirside, and þis was at grete Alisaundr. Than wolde he enqwyre of hem wheythir þei were cristen or nowt, and if þei wer not cristen, he made his felawis, as in game, 32 to make þe child naked & so dippe him þries in þe cold watyr,

He taught children spelling, &c.,

and playing.

He was like

Leaf 49.

Athanasius, who, in his childhood,

baptized heathen children.

¹ C. 29 play.

⁵ C. there.

² C. tawht.

⁶ C. desyere.

³ C. chirch.

⁴ C. rysse.

⁷ þat crossed through.

he standing sadly and saying þe very sacramental wordis of baptem. This noyse cam to þe bischoppis ere, wech at þat tyme hite Petyr; he sent aftir þe childyrn and enqwyred of hem what
 4 Athanas saide on-to hem, what þei answered, vnder what forme he wasched hem, and ¹whan he sei þat ¹all þing was doo rith as þe cherch vseth, he determyned þat þo childyrn weŕ baptized, notwithstanding þat it was doo in pley, comaundyng his prestes
 8 to take þe childyrn and sey ouyr hem ²þe opir orisones wech þe cherch vseth. Al þis is seid for ouŕ Gilberd, þat in so ʒong age had so sad condicionnes and so grete ʒel to lede soules to heuene. Whan he was promoted to þe ordre of presthod and had
 12 soules in gouernauns ³and eke had receyued power to make ministracion of þe goostly giftis wech be vertue of oure Lordes || blod ar left in þe cherch, þan, as a trewe steward of his Lordes tresouŕ, he departed his Lordes whete to hem þat dwelle in þe
 16 houshold of ouŕ feith, to ech of hem as it neded. Þat is to seyn, þe word of good exhortacion was not hid in him, but he delt it oute frely to hem þat wold lerne. For his auditorye was so endewyd with lernyng þat it sempt in all heŕ gouernauns þei had
 20 be norchid in monasterye amongis þe seruauantis of God. Thei vsed non insolent drynkyngis ⁴, ne no longe sitting þere, ne ⁵vsed not to renne to wrastillingis, beŕ-baytingis and swech opir onthrifty occupaciones, wech summe men now on dayes preferŕ be-for dyuyne
 24 seruyse; this used þei nout, but þei used to pray deuoutly in þe cherch, to pay treuly heŕ tythes, to walk a-boute and visite pore men, to spend heŕ good in swech weye as is plesauns of God and coumfort to pore. Who-so had seyn hem ⁶with-inne þe cherch
 28 he myth sone discerne whepir þei weŕ Gilberd parischonnes or nowt, he had tawt hem so wel to bowe heŕ bakkes and heŕ knes to God and so deuoutly to bid heŕ bedes.

When he became priest,

Leaf 49, back.

he was a true steward of his Lord's wealth.

His people went to no vain wrestlings and bear-batings,

but paid their tithes,

and behaved devoutly.

[CHAPTER III.]

cap. tercium.

Gilbert was first in the household of

32 **I**N his first promocioñ he was in houshold of þe bishop of Lincolñ, cleped Robert Bloet. Thidir was he || drawe first
 Leaf 50.

the Bishop of Lincoln,

¹⁻¹ C. 29 b. what he sayde þat þus : in our MS. a d has been erased after sei.

² added above in red.

³ C. governans.

⁴ MS. drynkyns, with gis written over last syllable. ⁵ inserted above.

⁶ C. 30. them.

& mad a chapeleyn half ageyn his wil, for he was special with þe lord, & to him was comitted to ransake all þe greuous crimes or synnes þorw-oute þe diosise, he to correcte aftir his discreciõn. For he was a general iuge, as it semeth, to make his remissiones 4 and *cominaciones* rith as he list. In all þis astate he was not prouwd of beryng, ne founde in no costly aray, but þe heyer he was in dignite þe lower was his soule¹, for in all his mevyngis noþing seculer, but lych a chanoñ reguler or a cloystireñ, semed he eyr. 8 In so mech þat whil he was in þis seruyse in court he fastid gretly, he wook² as to opir mennys wakyng importably, prayed eyr, and eke opir goostly³ exercises weñ neuyr left behynde. He was so wel occupied in þat administracion þat he wold compleyne of him- 12 selue aftirward⁴ whan he had begunne þis religion, þat he was moñ parfitt in lyf be-for þat conuercion to religion þañ he was aftyr, notwithstanding þat aftir tyme he had take þis holy habite he was enmye grete I-now on-to his owne body. But þat he dyle lesse 16 penauns to his body aftyr he had take þe religion, it is not to aretten to slauth and necligense, but rather on-to charyte, wech entendith moñ to opir mennys profith þan his owne. ¶ So rede we þat Seynt Martyn had lesse vertue 3oue on-to him after his 20 promociõn to þe bischoprych þañ he had be-fore. This man wech we talk of now, be-for all vertues loued pouerte, for a grete and a good archideconry profered to hym be þe same bischop Robert, he fully refused. For he wold sey sum-tyme þat þese benefices of 24 grete expense be often-tyme a redy wey to losse of a mannes soule. For wech cause all þe goodes wech left of his benefises be-side his necessarie lyuyng, he gaue it frely on-to þe profite of pore men. Whañ he was oute of his owne possessiõn he receyued eyr Crist 28 as his gest in faderles childyrn, in widowis, in elde folk, in seke and feble, whom he susteyned with his propir goodis, and eke with þe cherchis prouentis, clad hem & fed hem. And þat he schuld go⁵ on-to þe grettest summe of perfecciõn, all þat he had he gaf 32 to pore men swech as he, þorw þe inspiraciõn of our Lord, had chose and made to lyue in wilful pouerte, wech⁶ her-aftir for his temporal goodys þat he spent in worchip of our Lord, schuld

where he was a judge of crime.

Here he led an austere life,

even more so than after his conversion.

This was due to his charity,
Leaf 50,
back.

as with St. Martin.

Gilbert refused an archdeaconry,

and helped the afflicted.

¹ sole in text; soule in margin.

² exercise, dotted beneath.

³ adited above in red.

⁴ C. 30 b. woke.

⁵ he crossed through.

⁶ schuld crossed through in red.

receyue him¹ in-to euyr-lastyng tabernacles, as þe gospel berith witnessse. Thus, of trewe dispensyng of worldly goodes and grete loue which he had to soules, he was worthi || of oūr Lord to receyue Leaf 51.
4 a dobyl reward.

[CHAPTER IV.]

cap. quartum.

THIO he þoutz a-mong opir þingis þat virginite was a grete
astate, on of þe grettest vertu þat may plese God,
8 whеч frute bōr be hem is most alowed in heuene, for þis cause
he ordeyned first seueue maydenes whеч, be his teching, wēr He took seven
maidens and
shut them up
from the
world,
inflaumed² with þe loue of God, þat þei schuld be sperd up fro
þe vanytes of þe world and serue oūr Lord in qwete contem-
12 placyōn. So vndyr þe wal of þe cherch of Seynt Andrew he mad
hem celles whēr þei myte prey and haue parte eke of āll dyuyne giving them
cells by
St. Andrew's
church, and
appointing
women and
religious men
to tender
them.
seruyse, both in seyng and in eryng. Aftir þat he ioyned on-to
hēr seruyse opir certeyn women þat wēr not letteryd, and men
16 eke þat wēr conuerted to religiōn, but no clerkys; þese alle wēr
ordeyned to þe seruyse of þe forsaid virgines. Aftir þis don he
ordeyned certeyn clerkis, letterid men and boundyn to streyt
reules, þat þei schuld haue þe gouernaunce of āll þis puple forseyd.
20 On-to þese alle ordeyned he mete, drynk, cloth, and opir necessaries
of his rentys and of opir good lefully goten. To hēr soules eke
ordeyned he goostly mete, on-to þe nunnes þe reule of Seynt Then he
appointed
clerks to
govern them.
Benedict, on-to þe clerkys þe reule of Seynt Augustyn, be-side
24 þese certeyn institucionen he ordeyned, as þe holy ālmoyn tyng
taut him, whеч be þe Holy Gost is sent fro heuene. Thus he
sette hem lawes medeled with swech attemperauns þat a-mongis The nuns
were under
St. Benedict's
dyuers kyndes, dyuers habites, dyuers degrees, he exorted hem in Leaf 51,
back.
rule; the
monks under
St. Augus-
tine's.
28 oūr Lord þei āll schuld haue but o soule and on hert fixid in God.
What schal we sey mōr of his congregacionen? Be-side þo clmesse-
houses whеч he mad for pore men, for seke men and women in
languōr, for misellis, for wydowes, for faderles & modirles, whеч
32 houses he sette in dyuers degres and in dyuers disposiciōn, be-side
āll þese, he edyfyed in his lyue þirtene conuental cherchis with āll
opir houses pertinent, foūr of chanons dwellyng be hem-selfe, nyne He made
alms-houses,

and built
thirteen
conuental
churches.
of nunnes with hēr breþerin and clerkys, & persones þat wēr

¹ added above in red.² MS. infalaumed; a dotted beneath.

oulnered ordeyned to seruyse of þe nunnes, as we seid be-fōr.

At his death he left nearly 2,200 religious folk, and might have made more monasteries had his conscience let him.

And verily, as we suppose, he left at his deth swech persones dedicate to God vp-on too þousand too hundred, be-side hem þat wēr dede er þat tyme he passed from vs. And many moo monas-⁴ teries myth he a mad, ne had be þe streyt consciens which he had in receyuyng of worldly good, for with ful gret dreed and mech heuynesse receuyed he worldly rychesse which was profered him; sum-tyme was he compelled || for to take þo ziftis; summe-tyme he⁸ refused hem, so was honest pouert roted in his hert and so wel beloued. Thus semeth it þat he was sette in þe mene weye, as was Salamon þat sayd on-to God¹: Gyue me, Lord, neythir rychesse ne pouerte, but graunt me swech þing which is nedful on-to me. So¹² þis man had desire to þe mene, neþir to be rich, ne for to want, but to haue swech þing as was neccessarie to þe² grete noumbyr newly gadered be him, þat þei schuld not fayle of hēr dayly prouysion. His purpos was euyr to dwelle a-mongis hem þat wēr meke, þerfor¹⁶ it plesed oūr Lord for to heyne him þat him-self so lowed.

Leaf 52.

God exalted him for his meekness.

[CHAPTER V.]

cap. v.

His fatherliness is known throughout England.

WHO þat he be-had in his prelacye and who faderly he was at al tymes on-to his subiectis, I suppose, verly, þat it is²⁰ now not onknowe on-to al þe kyngdom of Ynglond, in so mech þat his childyrn be so encesed and growen to swech a noumbyr as we may se at³ eye, þat rithfully we may applie þoo wordis of scriptūr to him which wēr said to Iob⁴: Thi seed, he said, schal be²⁴ multiplied and þi kynred encesed as herbes on þe erde. This multiplying of his religion, þe wise men þat lyue now suppose verly it be⁵ þe myracle of his good lyf. || The man stood in a maner̄ of merveile to all þat knew hym for þe grete prerogatif²⁸ of good dedys with which he was endewed, eke for þe new plantes of mercy and charite which he had griffid in þe gardeyn of Cristis

His seed has increased, by reason of his virtuous life.

Leaf 52, back.⁶

¹ *In margin in red, Prouer. 30.*

² *inserted above.*

³ *þe crossed through.*

⁴ *In margin in red, Iob 5.*

⁵ *þe verly crossed through in red.*

⁶ *The embellishment of capitals in red is omitted from this and the following page.*

cherch, more-ouyr for þe grete multiplying and wise gouernauns of þe same. For He þat pored wisdam in his breest for to pinke and to begynne swech þingis, He gaf him vertue in þe administracion & conseruacion of þe same. It is open at þis day what cunning Seynt Gilbert hadde & what holynesse, for and þese giftes had not com fro God, þer schuld neuyr a risen on-to so parfite an ende, for þe man tawt no-þing but þat he ded, for in al his lyf his doctrine was accordyng to his werkys; his holy doctrine expressid his clene lyf and his holy lyf brout his doctrine on-to effecte, þat is to se, a parfith ende. Aftir tyme þat he was preferred to haue gouernauns in dispensyng of Goddis giftes, he ded þe part þat longed on-to his office, he left rith nowt þat longid on-to his goostly helth or elles to þe charge þat longed to gouernauns of his breþerin. The man was plesaunt and mery, wys in wordis and of vsed eloquens fulfillid, hauyng no-þing in his wordes þat was likly to be lakkid, wherfor̄ || with grete reuerens was he be-loued both of his owne familiar puple and eke of straungeres. In all his behauyng owtward he was conformed on-to his breþerin; he was, if I schuld not lye, þe forme & þe example in which þei myth loke for to transfigūr her lyf to þat exemplarye. Meke he was a-mongis hem as on of hem, as it is seyð in Salamon: A prince haue þei mad þe be with hem as on of hem;¹ for al þat euer he comaunded his subiectis to do he fulfillid him-self; his cloþis wer̄ not whiter þan̄ opir of his felawes; his mete was not dite mō deliciously þan² it was for couent; he had no special chambir for to slepe in, but in þe dormytori he took his rest; his bord was not owt of þe refectory, lest þat gestis caused it. In his ridyng had he no costful hors, no wastful aray, not many hors, ne many seruantis, but on of þe on-learned of his ordre and too of þe clerkis which schuld be pryuy and se al his conuersacion, at all tyme þei went with him. In his rydyng he spent not³ þe tyme with veyn tales or flying tydyngis, but with Psalmis and orisones sewe he at þe weye, euyr hauyng a purs redy to gyue elmes to pore men which þat he mette. His In to which he schuld come was stuffid with || habundauns of vitaille ful discretly⁴,

His holines
is known
openly;

he did all
that he
taught.

He was a
pleasant man,

Leaf 53.

the perfect
example for
his followers,

not different
from them in
clothes or
food.

When he
rode he told
no vain tales
by the way.

Leaf 53,
back.

¹ a crossed through.

² MS. þat.

³ inserted above.

⁴ 1 written above.

His inn was free to all.

nowt only for him-selue but for hem þat wold ask it and had nede þerof. At mete was he myri; he talked moꝛ þan ete, and with solacious countenauns wold he glade his gestis.

[CHAPTER VI.]

Cap. vj. 4

He accused himself of over-eating, when he had eaten little.

HE wold compleyne sumtyme whan he roos fro þe bord þat he had synned in vnmesurable etyng or drinckkyng, whan þei þat weꝛ conuersaunt with him ¹ had merueil ¹ who þat a man myth lyue with soo litil mete or drink; whaḁ he schuld sitte to ete ⁸ often-tyme he wold wepe for be-cause, he seyde, þat oure nature every day is compelled of very nede to receyue mete and drynk þat he fayle not. Fro flesch and all þat longith to flesch abstined he eyr, lest þat he weꝛ sek, þaḁ þorw counsell of his frendis he ¹² wold ete sum. Fysch ete he þorw þe ʒere, saue in Lentoḁ and in Aduent, þan wold he non ete; his mete was þaḁ wortys, letuse and oper herbes, wech he ete as þei had be delicasises; whan he was febil þei weꝛ fayn to dite him fisch in swech maner þat he ¹⁶ knew it nowt. This did his seruauantis for pite of his febilnesse and whan his mete cam be-fore him þe first part wold he gyue to God, wech was boꝛ to sum poꝛ man; ny al þe opir del departed he on-to hem wech ʒoten a-boute him. In his refeccioḁ he took ²⁰ moꝛ || heed þat his soule schuld be fed with holy scriptuꝛ þaḁ his body with delicat metis. Aftir mel wold he haue sum bodely labour, and þaḁ rede and pray, and so occupie his tyme. Thorw-oute þe ʒere was he clad equally; he wered no mo clothis in Wyntir þaḁ ²⁴ in Somyr; with o cote ² he went ² and no more, for fures wered he neyr. Thou schuld had merueyle if þou had seyn þe membres of þat eld body, who þe bones and þe skyn myth vnneth hange to-gidir, his schulderis coked, his teth oute of þe mouth, who þat swech an ²⁸ eld body myth lyue whan alle hete was drawe fro him, both natural and accidental, þat for discourmfort sumtyme his body was ny contract. Be-twix þe lynand and þe hayir he chase þe mydwey, and al for he wold haue a conformite be-twix his subiectis and him, ³² and eke for he wold fle þe veynglorie of þe world wech make men

He abstained from meat, but ate fish, except in Lent and Advent.

He gave the first part of his food to his poor.

Leaf 54.

He worked after eating, and read.

He wore the same clothes, Winter and Summer.

It was wonderful how his old body lived.

¹⁻¹ in margin.

²⁻² written above in red.

- ofte to lose hēr mede. This myd wey clepe we, þat he vsed, wollen cloth next his body, for hayir wered he non, ne lynand wold he non were. Whan he was compelled¹ be þe prouocaciō of natūr
- 4 to go to bed and² to rest he wold sey first certeyn Psalmes which he knew of³ vse, first for him-self and for his breþerin, þaū for kyngis and bischoppis, and all⁴ cristen folk. This was his || vsage, at seuene of klok he wold go to rest; seldom wold he ly on his bed,
- 8 but he sat⁵ þeron comounly. His clopis which he wered on day he put hem not fro hym at eue, but lay with hem al nyth; ne vndir his hed wold he no pilow haue, so þat whan he slept his bed hing down with-uten sustentacle and touchid sumtyme his brest.
- 12 We rede in þe elde faderes lyues of Egipt þat þei cleped slep hēr enmy be-cause at þat tyme, as þei þoute, þei sesed fro þe seruyse of God. So ded oūr Gilbert, as I suppose; he wold not ly soft þat he schuld not slepe longe, for þei þat haue mech mete must
- 16 haue mech slep. And þerfor þat on-mesurable diete & þat diurne slepe was forbodyn be Crist whan he saide to his apostles⁶: Be-wār, he said, þat þoūr hertes be not greued with ouer mech mete, or drynk, or slep. On his bed had oūr maystir Gilbert no clopis but
- 20 of wolle and no bolstering but strawe. Whan he was sette þere onys schuld⁷ no man hēr him speke a word tyl in þe morownyng.

He wore
woollen cloth
next his body.

He said
Psalms before
resting.

Leaf 54,
back.

He wore his
day-clothes
at night, and
had no pillow.

Christ
forbade
much sleep.

[CHAPTER VII.]

cap. vij.

- 24 **A**FTYR þat laudes wēr said in the cherech þan wold he reherse certeyn seyntis lyues; þan wold he sey certeyn orisones⁸ for hem þat ār ded and assoyle hem; after þis wold he mak a meke and || a long confessiō, not only for him-self but for all his, asking of his breþerin of all his defautes forgyuenesse, and he
- 28 assoiling hem all and gyuyng hem all his blessing lich as Seynt Iob ded þat euery day offered on-to God for helth of his childyrn.⁹

After Lauds
Gilbert
reherseed
saints' lives,
and made his
confession.

Leaf 55.

¹ d written above.

² not clear in text and re-written above.

³ a character crossed through.

⁴ his breþerin crossed through.

⁵ sad in text; sat in red in margin.

⁶ In margin in red, Luc 21.

⁷ d added in red.

⁸ s added in red.

⁹ In margin in red, Iob i.

He was never
idle.

This maystir Gilbert was neuyr ydil, but al þe day occupied, eythir in redyng, or in orison, or in lesson, or in contemplaciōn, or in opir holy werkys, now and now chaungyng fro on to a-noþir, aftir tyme and leysyr þat he had. And pouȝ he had mech to do ȝet went he 4 fro no mater til it hadde a parfith ende, ne he letted neuyr no circumstauns of his perfecciōn for ony straunge mater, þat is to sey, for no temporal profith he putte not Goddis seruyse behinde¹, ne þe holy obseruaunces which longed to þe cloyster weī not lettid 8 with besinesse which was oute-ward. In compassiōn he was² a fadyr to all men, in contemplaciōn moī suspense þan opir men. Offten wold he wepe in ympnis & Psalmys redyng, and in þe swete songis of þe cherch whan he herd þe melodye, so was his soule 12 repleschid with swetnesse, but ȝet had he moī delectaciōn in þe wordis þaīn in þe notes. And a-geyn þese veyn þoutes þat come sodeynly on us, avoyding þe swete deuocion þat we wold haue, a || meruelous vsage had he. For in-as-mech he knew wel þeī 16 myth no man want hem, he sette certeyn merkys of his fingeris and his ioyntis in what place of þe Psalme he was, þat sone aftyr þe temptacion was voyded he myth retorne a-geyn on-to þe same place of his orison. And ȝet moī-ouyr, þat he schuld fulfil al rith- 20 wysnesse, he chase on³ of his subiectis whom he knewe be þe Holy Goost þat he schuld succede in his office aftir his deth. This man chase he specialy, and to him he mad his profession and permitted his stabilnesse on-to þe hous of Sempingham, and so 24 of⁴ þis same mannes handes took Gilbert þe habite of professiōn. What constans and manhod was in þis mannes hert is ful manifest in too maner þingis. On is þat þe grete causes he went a-boute he sped hem wyth-outen ony vexaciōn or perturbyng of soule. A-noþir 28 is þat alle þe wrongis which were⁵ do to him or his at þat tyme, he bare hem so patiently þat he was neuyr mevid for hem. Be-side all þis vexacion þat he had owtward, þere was a-noþer þing which stood nyher his hert, þe grete besinesse in spirith, for þo houses 32 which he had rered, for þe soules which he had gadered, for þe grete fere þat he hadde þat he schuld heī || no euel tytandis of hem. And whan it happed þat ony euel report was mad he wold

He wept in
the singing
of P'salms.

Leaf 55,
back.

He chose one
of his people
to succed
him.

He forgave
all wrongs.

Leaf 56.

¹ written above.

² MS. a a fadyr; perhaps as a fadyr.

³ MS. of his of his, the first two words crossed through in red.

⁴ MS. þis þis, the first crossed through.

⁵ written above.

blisse God, and speke sum mery wordis and turne aft in-to solace. He brushed
 He loued treuth and rithwisenesse so wel þat whan he was vexed aside evil
 with ony materis, eythir with-oute þe religion or with-Inne, he report,
 4 wold sey sumtyme he had leuer chese to be exiled, or elles his
 prote to be cutte, þan he schuld suffir in his tyme þe lawes of þe
 cherch & þe good customes of religion schuld fayle. and insisted
 ever on the
 laws of the
 Church.

[CHAPTER VIII.]

cap. viij.

8 **I**N þe last ende of his age, not-with-stande þat he was blynd, Though he
 3et þe grete strength of his soule was not apepyred, for as was blind in
 grete 3el and as grete bysynesse had he at þis age to encrease of his old age,
 religion and snybbyng of vices as euyr had he in his 3ong dayes.
 12 His witte as fresch, his vnderstanding as redy, his mynde as tow, yet he
 his reson as clene were at þat oūr, and aft opir þingis þat longe to possessed all
 þe soule as euyr þei were, wech was merueyle to se¹, specialy in his other
 a man þat hadde a hundred wyntyre in age². He myth hēr with þe faculties.
 16 best. His tonge fayled not of his office. His hand qwaked not
 with no palesye. His feet wēr stabil to bēr his body, and his³ opir
 membris. Non of hem denyed his seruyse || to þe body; lych **Leaf 56,**
 he was on-to Caleph or Moyses, wech too at grete age had þe vse **back.**
 20 of aft hēr membris, saue þis differens is pere, þat þis man had lost
 his sith. It is worthi⁴, as summe men þink, þat þei wech serue
 God with dew obediens schuld haue hēr membres obedient to hem⁵.
 For in þe mynde of þis man of wech we speke now was ful grete
 24 hete⁶ of charite, both on-to God and to aft men, for in his hert Crist
 wanted neuyr, men myth know be his mouth wech was euyr
 spekyng of Crist. Eke his tonge and his handis wēr euer redy to
 help of his neybouris. This was þe cours of his lyf; þis was þe
 28 maner of his lyuyng; þese be þe experiment of his vertues; þese
 be þe good aray of his tecches with wech he was magnified with
 grete men; for in vertu he was gretter þan þei, and nowt only was
 he folowēr of þe blissed lyf of religious men, but he had a lif in
 32 him-self wech religious men may folow: let se what man at þoo
 dayes was so commendable of good⁷ werkis þat he myth be set as
 He was ever
 ready to
 help his
 neighbours.
 He was a
 paradigm to
 his followers.

¹ C. 32. for to se.² C. wynteyr of age.³ C. for to bere his body and all his.⁴ C. wordy.⁵ C. them.⁶ C. hete omitted, and grete appears greme.⁷ we crossed through.

He was
better than
other men,

equal to þis man; what man coude now gader so grete richesse with swech¹ pouerte, zet² most merueyl of all, a seculer man, dwellyng in court, seruyng in court, and newly drawe oute of þe world, which
Leaf 57. || lerned neuyr of no man þe reules swech as³ longe to þe monasterie, 4 þat he schuld⁴ be parfite so sone and so sone knowe þoo reules⁵. Moŕ-ouyr þat he schuld⁶ make reules in which so many persones⁷ schuld⁸ rise to parfitesse, of þis had men wondyr. Wherfor þis man for his holynesse was beloued⁹, and for his magnificens stood⁸ in merueyl¹⁰ to men, but both to God and man he stood in grete worship. Kyngis and princes þei honoured him, bischoppes and prelates þei receyued him ful deuoutly.

and he was
honoured
by all,

þei þat weŕ ny him and eke þat dwelt fer fro him, þei loued¹² him, and schortly to sey, al þe puple held him in grete reuerens. Eke þe vertu of ouŕ Lord which gaue him al þis grace added þertoo ful grete ioye, for he þat sette all þese good werkis in him mad þe same werkys to schyne with vertues. 16

[CHAPTER IX.]

cap. ix.

Though these
are not the
days of
miracles,

AND þouȝ¹¹ it be so þat þese dayes be not vsed with myracles as þe former dayes were, in¹² which weŕ doo many myracles, for as þe¹³ Psalme saith, we se now no toknes, now is þere no²⁰ profete for to telle us what schal befall; and þouȝ it be so þat Seynt Gilbert be moŕ worthi to be in worchep for his merytory¹⁴ dedes þan for doying of myracles, zet on-to þe wytnesse of his good
Leaf 57, || werkys, be-side þe grete bysynesse he had in wynnyng of soules, 24
back. which is of moŕ vertu það curyng of bodies, zet were þere, þorw þe grete merit of his holy lyf, doo many toknes þorw which his doctrine was commended and his holynesse confermed. And euene as þorw his wordis and his dedes þe rudenesse of many a soule was reformed, 28
 rith soo be þe touchyng of his clopis, his hosen, or his girdyl, or swech opir¹⁵ þingis which¹⁶ he touched his lyue, many a body was

yet many
deeds were
done through
his holy life,

and by his
vestments.

¹ C 32 b. such.² C. zet þe.³ C. as omitted.⁴ C. chulte.⁵ C. reules þer-of.⁶ C. chulte.⁷ final s added above.⁸ C. schulde.⁹ C. belowd.¹⁰ C. grett [mer]ueyl.¹¹ MS. þow dotted under and þouȝ written above.¹² inserted above.¹³ spl crossed through in red.¹⁴ first y inserted above.¹⁵ MS. opir, s crossed through and r written over in red.¹⁶ in margin.

restored to helth aftir þe feith which þei put in him. The^r was bred kept sextene ȝere aftir his deth, on-corupte, on-mouled, which he blessed and sent to a¹ deuoute woman which asked þat
 4 in Goddis name, of which bred many men haue ete and be hold of dyueris seknesse. Thus aftir he had fulfillid þe grete merites of his perfeccion and² sette in a parfite stabilnesse all his congregaciones, eke whaⁿ ou^r Lord had disposed to rewarde his laboures
 8 with euerlastyng ioye and þe tyme of his clepyng was ny, he be-gan to wax more feble þanⁿ he was wone to be and sayde on-to his bretherin he schuld not long lyue with hem, for þat þe membris of his body be-gan to fayle, and nature, which is propicius to helth,
 12 had withdrawe sum-what³ || hir fauou^r. Thus, seknes growyng, and **Leaf 58.**
 age of an hundred ȝere touching, he was in party compelled for to passe fro þis lif in which he was gretly broken for penauns which he had polyd in Goddis seruyse, but ȝet were all his⁴ membres
 16 hool as we saide be-fore, saue his sith. Tho sent he letteris on-to all þe cherchis of his order, in which he notyfyed on-to hem þat his day was come in which he schul leue his body here and goo to Goddis mercy, praying hem deuoutly in þoo same letteris þat þei
 20 schuld recomende his soule⁵ with he^r prayeris to God, most specialy at þat tyme whan it schuld forsake þe body. Eke in þoo same letteris he gauē Goddis blessing and his⁶ to alle⁶ þat aftir his decese⁷ schuld loue þe ordre and kepe þoo congregacionis in parfith loue and
 24 charite, and defende þe same ordre fro he^r enmyes. More-ouyr to alle þat þis⁸ comaundment fulfillid he sent plene^r absolucioⁿ of all þoo defautes in which þei had trespased eythir a-geyn þe reule or his instituciones. And in þoo same letteris he wrot on-to all þoo
 28 þat in þe order schuld make ony discord or ony scisme þat þis present absolucioⁿ schul neuyr fauou^r hem, but þat þei schuld knowe hem-self, but if þei ded penauns þat þei we^r reprobat of God. ||

Some of his bread was kept sixteen years, and many were healed by it.

Finding himself growing feeble,

he sent letters to the Churches of his order, saying that he was near death,

and giving absolution.

¹ written above in red. ² St sent crossed through. ³ what in margin.

⁴ þoo crossed through in red and his written above.

⁵ inserted above in red.

⁶⁻⁸ inserted above in red.

⁷ MS. dicese, e written over in red.

⁸ inserted above in red.

[CHAPTER X.]

cap. x.

Leaf 58,
back.

When near
death he was
at Cadney,

and was
removed
secretly to
Semping-
ham, lest his
body were
arrested.

All the
leaders of his
order went
to him,

Leaf 59.

and were
blessed.

His successor
was with him.

What he said.

THUS whan þe tyme was come in which þat holy soule schuld
leue þe In of his body¹; in þe nyth in which our Lord² Ihesu
was born, it happed him to be at a hous of his in a ylde, which 4
hous þei clepe Cadney, for in þat same hous at þe beginning of his
seknesse he receyued þe sacramentis of penauns and of hosiff, and
þus many dayes aftir þat abode þe tyme assigned be oūr Lord in
which his soule schuld passe fro his body with gre[te] auysement 8
and ful ryp deuociōn. Thoo þei þat wē̄r with him, his chapeleyne
and breþerin, þoutz þei wold remeve him fro þat place, for if it so
happed þat he had dyed þē̄r, þei wē̄r a-ferd þat sum man of gret
myth wold a-reste þe body be þe weye in his caryage and take here 12
tresoūr from hem. Therfor þei caried him whil he was on lyue be
othir weyes þan þe comown weye, and browt him to Sempyngham,
for it was conuenient, as hem þoutz, þat his body schuld ly þē̄r
which he had sette a place, hed of all his monasteries. And in 16
þis space fro Cristmasse tyl þat day whech he dyed³ oūr Lord
graunted him swech a space þat all þe souereynis of his ord̄r and
all þe prouostis of his cherchis myth come and visite him, for so
þei dede come on-to him and eke many a || disciple of his, for þere 20
had þei his blessing and noble exhortaciones of pes & vnite of þe
rigoūr eke and þe hardnesse of þe ord̄r, who it schuld be kept
aftir his daies, and þus instruct þei went hom fro him. The last
day of his temporal lyf, whan all were owt of þe hous, he sat be his 24
beddes side, he þat was successoūr in his office, takyng heed at
him what he wold comaunde. And aftyr he had long be stille in
silens as man þat schuld sone passe, he, no man seand, no man
herand, but with þe Holy Gost replet, þus spak in þe goost. For 28
þouz his bodyly⁴ sith were rest fro him, zet vnderstood he in his
soule þat his successoūr was ny him, wherfōr þese wordes of þe⁵
Psalme, distinctly, openly, and wyth sad auysement he sayde in þis
wise: He departed, he gaf to pore men. And þanne he rehersed: 32
He departed to many men. He gaf, and not seld, to pore men, not

¹ MS. soule, with body written over in red.

² inserted above in red.

³ h crossed through.

⁴ ly in margin.

⁵ s crossed through.

to rich men. And þan last he seid þus: To þe schal þis longe
 heŕ-afterward. Thoo spak he oper þingis to þat same man which
 we can-not reherse. These wordes, as I suppose, wē ful *conuenient* His words
were
appropriate
 4 on-to ouŕ maystir, which departed all his goodis to many folk which
 he had called to þe seruyse of ouŕ Lord, & gaf all þese goodes
 for pure charite, for he seld hem nowt, hopyng to haue of hem ony in him who
gave his goods
 worldly profit. || To pore men gaf he þese goodys, non to rych, for Leaf 59,
back.
 8 þoo giftis ȝoue to pore men,¹ þei þat lyue in wilfull pouert for þe
 loue of God, schuld receyue him in-to euyrlastyng tabernacles.
 To rich men he gaf it nowt, for þei nede not, and eke for it is ful
 hard on-to hem to enter in-to þe kyngdam of heuene. For þese For his deeds
he is in
heaven.
 12 þingis þat he ded heŕ, now is he in ioye and þis þat schuld be his
 successour, he lerned for to do lich as he saide.

[CHAPTER XI.]

Cap. xj.

THE last day of Seynt Gilbert lif was a Sattirday; we schuld He died on
Saturday, the
Sabbath-day,
 16 clepe it a Sabat-day be þe moŕ congrue name. Sabat is as
 mech to sey þat day whan men rest of heŕ werkys. This day was
conuenient to his deth, for þanū rested he of all his labour which
 he had in þis mortal body. He myth sey at his deth: Nite is
 20 I-goo and day schal come; þe dirknes schal not take me ne trede
 me. The ouŕ of his deth was whil þe couent was ² at laudes ², at when Lauds
were being
said, on the
4th of Feb-
ruary, 1189,
 24 Februarij, þe ȝere of þe Incarnaciō of ouŕ Lord, a þousand,
 a hundred, eyty and nyne, swech tyme as nyte chaunged in-to
 day, whilys þat þe laudes were sayde in þe couent, þis man passid
 fro þe þirknesse of þis lyf, fro þe || laboures of þis world, ful of age Leaf 60.
 28 moŕ þan a hundred ȝere. Whidir þat he went ȝe schal here, for to
 dwelle in þe hous of God, for to prayse God þere for euer, whē he
 is sette in his ordre, þat is to sey, a-mongis þ^e sercle and þe dauns
 of virgines, as we hope, and as ³ reuelacion was mad to sum folk over 100 years
old.
 32 afterward, þer hath ouŕ Lord graunted him his sete. Aftir his He is now
with the
virgins of
heaven.

¹ MS. to pore men or eil; or eil *crossed through and pore men again
written oer it.*

²⁻² *inserted above.*

³ *in margin.*

Distant
people knew
of his death
by visions,
and knew he
had joined
the heavenly
virgins.

deth wē certeyn visiones & reuelaciones mad to persones of grete credens, þow which visiones þei þat wē dwelling fer fro him had very knowlech of þat oure and very certificaciō þat he was ioyned on-to þe felaulhip of aungelles in heuene. For þouȝ it be so, as we⁴ beleue, þat euery man receyueth mede aftir his werkys, and as treuth sayth, þoo frendis þat be þe god of richesse, receyue þe makeris in-to enyr-lastyng tabernacles, of grete rith-wisnesse þis man is for to beleued þat he is ioyned to virgynes, for as mech as⁸ he mayde both body & soule & mayde in feith perseuered enyr, and eke all his erdly goodes ȝaue on-to virgines, and for þe virginite of many folk laboured at his lyf. For euene as he þat receyueth a rith-ful¹ man in þe name of a rithful man schal take þe mede of¹² a rithful man, euene so he þat² receyueth many virgines in þe name || of virgines schal receyue þe mede of virgines. Eke for as mech as þis man was prelate and begynnur of mech noumbyr, both of men and women which schuld avowe chastite, and be-cause þe¹⁶ noumbir centenarie is applied as for a special reward both to prelates and to maydenes, þerfor hath þis man for þoo too þis special reward.

In that he
had his
reward.

Leaf 60,
back.

He has a
centenary.

[CHAPTER XII.]

capitulum xij. 20

His body was
kept four
days, and all
his priors
came to the
burying.

THUS was þe soule of this blessed man translate on-to heuene and þe ded body kept up-on þe ground fouȝr dayes with exequiis and missis after þe good customes of þe cherch. In þat same tyme all þe priouris and souereynes of þe ordre wē sent²⁴ aftir to be at þe byryng of her maystir. Whan þei wē gadered to-gidir and anoumbered, þe summe of his progenie cam on-to⁸ too þousand and too hundred. The fourt day aftir his deth, þat is to sey on þe Tewysday, were gadered to-gidir many prelatis,²⁸ both of his ordre and eke of opir religious, with mech folk of þe cuntre⁴ þat came þedir for reuerens of þe man, and aftir tyme þe masse was sayde, þei wasched þe body with watir, which watir þe masse was sayde, þei wasched þe body with watir, which watir was kept, for þei þat drank þerof wē restored to bodely || helth.³² Aftir his wasching þei arayed him lych a prest, and þoo þei byried him betwix too auteres, on of ouȝr Lady, Seyn Mary, þe opir of

His progeny
numbered
2,200.

On Tuesday

they washed
the body,

Leaf 61.
arrayed it,
and buried it,

¹ C. 31 ryghtfull.

² h crossed through.

³ MS. on-to a þou, with þou crossed through.

⁴ C. contre.

Seynt Andrew þe apostel. He was so layd at þat tyme þat þe between two altars,
 women myth com to þe graue on þe o side and men on þe opir
 side. The ston a-boue was not layd on-to þe tyme þat all men
 4 where, as it
 say, all might
 touch it.
 4 which weþ present, as for heþ last leue, myth come an touche
 þe body with what þing þei wold, and kisse it for reuerens of his
 holynesse. Childyrn, maydenes, ne no degre, had no feþ, no horrouþ
 in cyssyng of þat ded body, for feith gaf hem boldnesse to touch
 8 it and loue sent hem boldnes to kisse it. What mornyng þer was There was
 great
 mourning.
 of all folk, what lamentation of clerkis, what wepyng of maydenes,
 for as mech as þei haue lost¹ heþ hed and heþ principal, heþ fader
 and her schippard, and for þei schuld no moþ haue him to her
 12 consolacion, weþ long to telle. But ouþ Lord God þat wrout all
 pese werkys in his seruauant, be whom þis same seruauant Gilbert
 had grete prosperite in all his werkis, this same Lord wold neythir
 defraude his werkman of his mede ne þe good werkys of heþ
 16 parfith ende, as it schal be schewid in þis next declaraciõ.
 Be-side þoo myracles Many
 miracles which weþ do þe day of his byryng, and
 be-side þe myracle || do in substitucioþ of his successouþ, Leaf 61,
 back. þer fell
 many opir grete, of blynde men, def men, bedred, dropesie, ffeyrues,
 20 wodnesse, and opir grete seknesse, which weþ cured, summe be þe
 watyr in which he was waschid, summe be opir relikes of him,
 sum be dremes and visiones, summe in þe same place of his
 byryng, summe in opir places. It is no doute þat his werkes weþ
 24 ful plesauant on-to ouþ Lord, wherfor þat he schuld stand in þe
 moþ worchip a-mongis men, ouþ Lord mad his werkis to be
 magnified aftyr his deces, in so mech þat, be þe comaundment of
 Innocent Pope þe þird, Hubert bischop of Cauntirbyry and²
 28 a-noþer bischop of Hely, eke þe abbot of Borow, with many opir,
 mad diligent inquisioþ and redact all þis in a forme and sent it
 vp to þe court.

Hubert of
 Canterbury,
 the bishop of
 Ely, and the
 abbot of
 Borow
 inquired into
 these
 miracles.

[CHAPTER XIII.]

cap. xiiij.

32 **A**ND whan ouþ holy fader þe Pope had receyued þis infor- Pope
 Innocent III
 canonized
 Gilbert,
 macion with³ councel of his breþerin, þe cardinales, he
 mad þis man, þis Seynt Gilbert, to be a-noumbred and ascribed

¹ he crossed through.
² bi crossed through. ³ his dotted underneath.

and com-
manded his
feast to be
held

Leaf 62.

and his body
to be trans-
lated.

Let the
Church joy in
the joy of her
son!

in þe cathaloge of seyntes. A cathaloge is a schort wrytyng of seyntes, in which wrytyng is conteyned of what cunt̄ þe seynt was & eke his holy lif. The Pope comaunded eke þat same tyme his feest to be solempnyzed in þe cherech and made collectes to 4
be seyd in his *commemoracion*. He collmaunded eke his body to be translat, as it was fulfillid aftirward. For þese causes þis faderis day schuld be solempnyzed with þe mō deuociōn and with more besinesse, because his lyf was holyer, his doctrine 8 mō holsom, his laboūr mō feruent, his frute mō plenteuous, his deth mō prouable, his myracles mō euydent þān summe opir, and þerfor he, be liklynesse, hath be-for God mō ioye and be-for men mō worship. Ioye be mad be oū moder þe cherech 12 of þe ioye to wech hir son is now newly browt, and to hir worship and profith of hir childyrn synge sche¹ þe praysyng of God and hir owne, þat þorw þe prayer̄ of hir meritis sche myth make pes with vices, put away aduersities, brynge in þe strength of vertues, 16 þe profite and ences of very religiōn, owre londes and cuntres, God oū makē grauntyng, dispose in euylastyng pes, confermyng þat oū Lord Ihesu Crist, to whom with þe Fadēr and Holy Gost euer be worship and ioye &c. Amen. 20

[CHAPTER XIV.]

Her̄ is þe secund part of Seint Gilbert lyf, þe capitulo 14.

Leaf 62,
back.

Gilbert
worked for
the increasing
of religion.

BE-cause þat a gret part of iustise is for to do non euil and þe profite of þe same iustise is for to do good, and eke 24 for it is not i-now to oū helth þat we take not oper mennes good wrongfully or desire it wrongfully, but we be bounde for to zeue owne goodes for þe loue of God frely. For þis cause þis very prest Gilbert stodied euery day to bere schidis to þe 28 holy fȳr wech brent in þe tabernacle, both nyth and day, for þe fire of charite þat was in the tabernacle of his brecst brent him-selue, a ful delectable offering to oū Lord. And þat he schuld not renne in blynd presumpciōn, ne vse maneres with-oute 32 consideracion, but þat he schuld renne and take þe summe of his

¹ 1 crossed through.

merites, the best maner of perfeccion and þe trewest way to perfeccion with grete bysynesse, he both soute and took. The first ground of his werk he sette in heith of mekenesse, which
 4 veru dispisith in euery man his owne excellens, for þe veri place of mekenesse is in heuene. Therfor he put a-wey þe mater of al erdly goodes fro him-self, for þoo same goodis sette a man
 in fals excellens and þrowe a man al vnder-fote. He þrew fro
 8 him all pride which schuld ryse¹ of vertues þat weþ with-inne him. He took ful gret heed to þe voys of ouþ Lord þat seith: If þou wilt be parfith, go selle all þat euyr þou hast and folow me. This man ded þus. He gaf his goodes to pore men, not for
 12 vanyte but for charite, and for þat gift þe mynde of his rith-wisnesse schal dwelle with-outen ende. Whað || he had determyned
 in his hert þat all his goodes schuld be departed on-to poþ men, það chase he swech pore whos pouerte was honest, knyht² with
 16 þe dred and eke þe loue of God, for his desire was to sowe his sedes in þe blessingis of God, þat he myht reþe in þoo same blessingis. In þat same tyme, þat is to seye, in þe regne of
 King Herry þe secunde, as he writith in þe book mad of the
 20 construccioþ of monasteriis, in þat same time³ were in þe town of Sempyngham certeyn maydenes seculer, whos soules þe seed of Goddis word, sowyn be þis same Gilbert, had so touchid þat þei were rype on-to religioþ lich as corn is white to heruest.
 24 These same maydenes, desyring to be victouris of heþ kynde & eke of þe world, euery day entendyd to no⁴ opir þing but to plesse and to be kynt to þat⁵ spouse which is in heuene. This, aspied be Seynt Gilbert, specialy whað he had in his avow mad a promisse
 28 þat his possession of Sempyngham and of Tyrington schuld be 3one to God, ferþer moþ þat he wold 3eue þis to pore, and eke he fonde no men at þat tyme wold lyue so strey[t]ly as þese women were disposed, for þis cause, he determyned to gyue þese
 32 goodes to swech pore which were poþ in spirit & myht || chalange þe kyngdam of Heuene⁶ for hem & for opir. This man Gilbert mad him frendes with swech rychesse as he had, which frendis schuld receyue him in-to euerlasting tabernacles. The first frendes

He despised worldly worth,

and gave all to the poor,

Leaf 63.

who were honest.

In the reign of Henry II, as is said in his book on monasteries,

certain maidens at Sempringham had been led by him to forsake the world.

He gave his possessions to God.

Leaf 63, back.

¹ rise *crossed through in red.*

² þe *crossed through.*

³ *inserted above in red.*

⁴ MS. no no, *the first crossed through in red.*

⁵ MS. þat þat.

⁶ w *crossed through.*

His first friends in religion were women,

pat he made wē not of men but of women. Women chace he first for þe similitude which oūr Lord rehersed in þe gospell¹ of a womman þat had lost a dramme and found it, who sche cleped hir frendes to ioie with hir² for hir dramme þat was⁴ found. So þese maydenes first chosen were cause þat many oþer schuld be cleped aftirward. A dramme is a certeyn mony of gold weying þe viij part of an vnce. Oure Gilbert be-gan his perfeccioið at þe febiller kende, for to þe febiller kynde nature⁸ techeth þat we schuld do oūr benefetes. Þe counceel of God is swech also³ to help þat þing which is moost febil, eke þe mede for þis help is þe grettēr, ferþer mō⁴ oure Lord in þe gospel to þe febelest kynde applied þe grettest reward, þe hundredfold frute¹² to virginite. Gilbert norehid þis astate, and þerfor hath he part of her reward. Be-side al þis, oūr Gilbert, aftir þe rith ordre in elmesse-geuyng, gaf his goodes to hem þat were rithful, aftir þe counceel of Salamon wher he saith: Gyue þi goodes on-to good¹⁶ men and receyue not || þese synneres to þin elmesse.

for it is noble to benefit the feebler kind.

Gilbert has the reward of virginity.

Leaf 64.

[CHAPTER XV.]

Capitulum xv.

Seven maidens were the beginning of the Gilbertine order.

SEUENE maydenes, as we saide be-fore, fulfillid with heuently desires in worchip of þat noumbir of seuene giftis longing²⁰ on-to þe Holy Goost, þese were beginneres of þis holy religioið vnder oūr fadir Gilbert. These seuene bodily virgines, offered to þe noumbyr of þese seuene giftis, mad hēr virginite the mōr merytorye be-cause þei wē arayed with vertues.⁵ What profitith a laumpe²⁴ þat hath non oyle? What profitith elene flesch whan þe soule is corrupt? What profitith a body elene and a hert defouled? Be þis weye schuld þese hethen men be vertuuous whos lyf is al synne. Therefor, þat þese maydenes schuld be elene in soule & body, to hēr²⁸ soules lie ordeyned elene instrumentis, hēr bodies with which þei schuld werk hēr owne helth⁶. And be-cause þat no man which seruyth God may serue wel God and be occupied with temporal

They were clean in body and in mind.

¹ *In margin in red, Luc. xv.*

³ *inserted above in red.*

⁵ *O crossed through.*

² *inserted above in red.*

⁴ *in black and red in margin.*

⁶ *E crossed through.*

besinesse,¹ eke be-cause virginite is a tendir þing & may sone be
 tempted of þe sotil deceytes of þe serpent, þe Deuele, which is ful
 eld of tyme and ful sotil of kynde & sone deceyueth virginite,
 4 namely, whanð it is sette so open þat it is schewid to þe world,—
 for tresouþ openly bore is put in gret perel, ||—for þis cause he sperd **Leaf 64,**
 þese virgines fro þe noyse of þe world, fro þe sith of men, þat þei **back.**
 which schuld² entyr in-to þe priuy chaumbyr of þe spouse þei **They were**
 8 schuld only entende on-to þe swete halsyng of þe same spouse. **shut in from**
 He wold not þat þei schuld walk to se vanytes, as ded Dina, but **the world,**
 þat þei schuld hide hem in heþ tabernaþe, as dede Sarra, or in
 heþ conclaue, as ded Our Lady. And for it is not I-now for to³ **and they lived**
 12 absteyne fro enel but if we doo good, þerfor he mad to hem a lawe **according to**
 of holynesse & tawte hem þat same with which þei schuld plese to **the law which**
 þe heuently spouse & cleue enyr to his chast halsyngis in all maner **Gilbert made**
 clenness. Thus gaf he hem a lawe of lyf and of loue,⁴ of chastite, **for them.**
 16 of meknesse, of obediens, a[n]d charite, and all opir vertues which
 lede to euyrlasting lif, he comaunded hem to kepe. Thei, as good
 disciples, ioyfully receyued hem & deuoutly fulfillid hem. Theþ
 schone, or ellis schyned, in þe soule of þese women, a fayþ beute of
 20 *precious perles*, of swech goostly richesse as ouþ Lord tellith in þe
 gospell, þat a man schuld selle all þat he hath for to welde þis.
 And þouþ þei lyued in flesch and not aftyr þe flesch, zet wost he wel **They were**
 as longe as þei were in flesch, be-side swech necessaries as longe to **supplied with**
 24 þe flesch, þei myth not lyue, || þerfor al þing þat is nedful to ouþ **all things**
 fleschly febilnesse, as mete, or drynk, or cloþing, or houses, all þese **Leaf 65.**
 ordeyned he to þese maydenes and heþ seruauantis in best maner, **necessary to**
 in mesuþ and discreciõ, þat is to seyn, swech houses as long to **life,**
 28 religiõ, with a cloystir, or a clauerþ, wallid abowte, and in þoo
 houses he sperd þe handmaydenes of ouþ Lord, euyr for to dwelle
 þeþ in solitarie lyf; and þis werk was undyr þe wal of þe cherk **an^d dwelt in**
 of Seyut Andrew, in þe strete or town of Sempyngham, on þe north **a cloister by**
 32 side, first axid and had þe counsel and þe help of Alexaunder, þan **the church,**
 bischop of Lincoln. Dore was þere non mad in þe wal⁵ but on, & **built with the**
 þat was not open but swech tyme as schal be touchid afterward; **help of**
Alexander,
bishop of
Lincoln.

¹ *In margin in red, 2 Thi 2.*² *et crossed through.*³ *do good crossed through.*⁴ *MS. lore.*⁵⁻⁵ *added in margin; the added passage continues on the next page.*

In the wall was a window through which they received necessities;

for the rest, they were cut off from the world.

Leaf 65, back.

pere mad he⁵ ¹a wyndowid þorw wech þei myth receyue swech necessities as longe to her lif, for þouȝ þei weŕ in the world he wold put hem oute of þe world, fro her lond, from heŕ kynrod, from heŕ fadir hous, þat þus exiled fro aŕt þese, lich a cherch, and ⁴ þei a cherch, þat is to seye, a congregacioñ in o feith and o charite, forgetting heŕ puple and heŕ fader hous, fro aŕt curiosite and aŕt couetyse, or *concupiscence*, fro aŕt pride, þus elene I-schake to þe hy kyng, schuld make a complacens in desiryng of her beute.² ⁸ Thus bonde he heŕ bodies with-inne þoo walles at þat same place

Sempingham. ||

[CHAPTER XVI.]

ca^m. xvj.³

Gilbert appointed maids to wait upon them.

The hole in the wall, or window, was not always open;

and the door was only for Gilbert to enter by.

He alone kept the key of it.

Leaf 66.

BVT he wold not, þouȝ he prisoned heŕ bodyes, bynde heŕ soules ¹² fro God, but þis was his entent to close hem, be-cause þat *conuersacion* in þe world is wone to ¹departe many men fro þat familiarite wech þei schuld haue with God. Eke be-cause þat þei myth no-where go oute, þerfor he ordeyned on-to heŕ seruyse ¹⁶ certeyn maydenes not lerned, in a pore seculer habite, wech schuld brynge on-to þat wyndowne mad in þe wal aŕt þing þat was necessary for hem, and receyue of hem at þat same hole swech þingis as was *conuenient* to bere out. That same hole left he ope, ²⁰ but not euyr ope, for it was opened but at certeyn tymes wech weŕ assigned, for he wold a sperd it for euyr if it had be so þat men or women myth a leued with-oute mete or drynk or oper necessities. For a dore was mad beside, but neuyr open ²⁴ with-oute⁵ his special comaundment, not for þe maydenes to go owt, but for him to entyr on-to hem for goostly coumfort, or teehyng of religioñ,⁶ or visiting of þe seke, or swech oþir necessary causes; eke of þat dore was he gayler him-self; no ²⁸ man bare þat keye but he. Whidir þat he went, wher-euyr he dwelt, þe key of þat dore was with hym, so was he gelous loucer of here clenness. Aftir þis he stodyed soŕ þat þere schuld || no þing owtward breke þat pes wech pese solitarye folk had in heŕ ³²

¹ but *crossed through*.

² *In margin in red*, Ps. 4 4 (Psalm 4 v. 4 ?)

³ *In margin*, 16.

⁴ p *crossed through*.

⁵ oute *in red above*.

⁶ o *and a stroke crossed through*.

clause. He lerned eke of religious men and wise men þat it was not *conuenient*, ne sykir, þat *seculer* maydenes rennyng a-boute þe world schuld serue swech solitarie persones, for euel speche often
 4 tyme appeyreth ful good maneres, and eke þei þat runne so a-boute schuld bryng elatering tydingis, which myth apeyre þe soules of þe nunnes, for þis cause þoo same *seculer* maydenes, with þe good counsel of heȝ fader Gilbert and party with heȝ owne deuociōn,
 8 desired¹ to haue a religious habite and so dwell with þe nunnes; and, as þei desired, so had þei. For þei, whan þei weȝ clad in a ful pore lyf, þei serued þe nunnes and lyued in ful honest *conuersaciōn*. Thus of o kyrnel which ouȝ foundouȝ² þrew in þe erde grewe now
 12 a-noþer ere be-side þe first spryng which was þe nunnes. Þan whan *Saint* Gilbert say þe good zel of þese *seculer* maydenes þus chaunged on-to God, he was ful mery for deuociōn of heȝ feith, but be-cause þei weȝ *inexpert*, not vsed in swech, and simpil and lewed
 16 as touching lettirure, for swech ydiotes al day be-hest moȝ þing þan þei may fulfill, þerfor wold not he, ouȝ fadir Gilbert, gyue hem no hard *preceptis* ne ley no greuous birden on heȝ schulderis which þei schuld þrowe away aftirward and repent, || to grete schame of
 20 hem-self and grete vylony to religion. Therfor þese neophites ar for to proue, þat Sathanas transfiguȝ not him-self in-to an aungell of lith; þat þe wolf do not on his bak a schepis wolle; þat þe ostrich tak not þe wengis of an hauke; þat þe asse haue not þe leones
 24 membris. All þis is seid be þe auctouȝ of þis lif which is of þis Seynt, þat he calleth hem neophites þat he newly *conuerted* to religion; for neophites weȝ cleped in eld tyme folk newly *conuerted* to þe feith, and all þese *transumpcion*es folowing rehersith ouȝ
 28 auctouȝ to þis entent, þat men of religion schuld not haue fair *condicion*es owtward and euel inward, as malys in soule lich a wolf and *innocens* in wordis lich schepis wolle, and soo may men expoune all þe othir *transumpcion*es. For þis same cause þat
 32 þese folk schuld³ vnderstand what þei ded, and eke þat þei schuld proue, as heȝ age grew, what þei schuld answer, þis noble mayster told hem be-for all þese perelles and lerned hem all þe scharpnesse of religion, all þat euer þei had lerned be experiens or be tellyng of

It was not safe that secular maids should wait upon the nuns,

so these, too, took a habit;

but being simple and unused to hard life, they were just as incapable of fulfilling the difficult precepts of religion

Leaf 66, back.

as Satan is of transfiguring himself into an angel, &c.

Examples for men of religious life.

¹ final d above in red.

² MS. founder, with cr crossed through and ouȝ in red in margin.

³ vnd crossed through.

Gilbert
taught his
sisters to
follow the
ascetic life.

Leaf 67.

Their living
was harsh
and they were
enclosed as in
a prison.

Their poverty
drove them
to holiness;

and making
a virtue of
necessity,
they came to
good.

Gilbert gave
all one year's
consideration.

oper men. To his sisters he prechid þat þei schuld despise þe world & cast fro hē hertis all maner of *propirte*, þat is to seyne, þei schuld þink no-þing was hē, but al comoun, as religious folk must doo: he taute hem þe maner who þai schuld chastise¹ hē² 4 flesch to trauayle || and to occupye hem fro ydilnesse, and neuyr to sitte qwiete fro labour̄ in prayer̄ or occupaciōn. He taute hem for to wake & not to slepe mech, to fast longe & not to vse metes oute of tyme. Wrecchid mete, scharp cloth, þis wold he³ þei schuld 8 haue; no gay aray, but sperd in cloystir as in prison, þat þei schuld do no euele; to kepe silens, þat þei schuld no euele speke, but be occupied with orisones and meditaciones to avoyde euel þoutes. Thei answered on-to him at þat tyme þat all þese preceptis plesed 12 hem weel, to take hardnesse for softnesse, labour̄ for ese, heuynesse for swetnesse, all þese þingis wold þei gladly suffer, so þei myth come wher þei desired. The nede of pouerte *constreyned* hem, and labour̄ in begging, for to desire to bē hy þingis, to þat entent þat 16 þei myth be sykir of euyrlastyng reward. The loue of God, eke, þat drowe hem to þis same entent, and helth of her soules þorw which þei myth deserue euyrlastyng rest. So of nede þei mad vertue, and þouȝ in summe of hem wē not þe very entent of 20 *perfecciōn*, zet it lettid not but it gat hem þe ende of good werk. But þis holy man wold not bynde hem sodeynly to þis *perfecciōn*, but lete hem haue a ȝere of a-visedment, þat of þat grete dilaciōn 24 schuld growe þe desire of religiōn.

24

[CHAPTER XVII.]

Leaf 67,
back.

cap. xvij. ||

But seeing
that woman's
business
profits little
without men,
Gilbert chose
certain men
to govern his
women.

THAN say oūr fadēr in his inwardly consideraciōn þat, with-
outen mennys solace and puryaunce, womennes besinesse
profitith but lytl; þerfor chase he certeyn men which schuld 23
ouyr-se hēr possessiones and haue gouernauns of all þo grete
materes which longed on-to hem. Summe of þese chase he of
his plowmen and of his seruauentes, summe of pore mennes childyru
and beggeres which he had norched fro her childhod. He was lich 32

¹ MS. chastite, with *se orer in red*.

² flech crossed through.

³ MS. hei, i dotted beneath.

þe seruauant of whech þe gospel¹ spekith, þat at þe comaundment of oūr Lord went in-to þe lanes & stretes of þe cite, & swech as he fonde pore or febil, brout &² compelled hem to enter þat his lordis 4 hous schuld be ful. To þese men, þus newly gadered, which he say wē inflawmed with þe [loue]³ of euerlastyng lyf, to þese same, at hēr peticiōn, he ordeyned a tokne of meknesse, an habite which signified to hem þat þei schuld despise þis world and for-gete þe 8 vanite þat longith þerto. And þoo same preceptis, ful hard and not esy, of which we spoke be-fore, he wrote on-to hem, and taute hem þat þei schuld not fall fro mynde. He taute hem ferþer mōr opir vertues þat longe propirly to þe soule, as meknesse, obediens, 12 paciens, and swech oþer, whos exercise is hard and mede gret, & þei, as deuoute disciples, took þese preceptis gladly and mad her avow to fulfill hem for euyr. Thus is þe tresoūr, or elles þe talent, doblid, þat oūr Lord took him⁴, for oūr Lord put first in 16 his mynde to make a congregacion of women, and now newly he hath doblid þis ȝift whan he gadered þese men. Thus is þe iunctūr of women and men ioyned as broches for þe crowne of þe spouse, þus mad be þe handis of þe hye werkman. Now is 20 þe tyme come þat þe welbeloued masculyne with þe welbeloued feminine schuld go oute in-to þe feld of þis world, for to dwelle in þe villages and in þe cytees of puple. Now was þe day come þat þe vyne which oūr Lord planted⁵ schuld fulfill þe erde with his 24 rotes, and sprede his palmes to þe se, and his braunches to þe opir flodes; þat is to say, þat þe membris of þis ordre schuld sprede þe braunchis of good exauple, þat it schuld be know wyde. Thus be processe of tyme, be þe wil of oūr Lord God, þe seed which he 28 had sowen be þe first faderes of þis weye, many rich men, noblemen of Ynglond, þat is to seye, Erles, Barones, and oþir, seyng and approuyng þis werk which God had be-gunne, and seyng be-fōr what goodnesse was disposed aftir⁶, þei offered many 32 possessiones to oūr fader̄ Gilbert, & monasteries, in many prouynces, vndyr his reule and gouernauns, þei be-gunne || to edifie, of which helpes Alisaund̄r bischop of Lincoln̄ was first, and Kyng Herry

To these men he ordained a habit which taught them to despise the world,

and he taught them virtue and hard exercises,

Leaf 68.

So is his treasure doubled,

for unto the women of his order are joined men.

Many noblemen of England, seeing his good work, helped him, and founded monasteries under his rule.

Leaf 68, back.

¹ *In margin in red, Luc 14.*

² *added in red.*

³ MS. with þe of everlastyng, etc., of commencing a new line.

⁴ *In margin in red, M^t 25. (Matthew xxv.)*

⁵ with his rotes crossed through in red.

⁶ *added in margin.*

Some gifts Gilbert received, and some he refused, for he wanted his people to live poor.

þe secunde, he confermed all. Our fadir Gylbert receyued þese possessiones with ful gret dred; and summe was he in *maner* coact to receyue; summe refused he and wold not haue hem, be-cause his desir was fro þe begynnyng of his ordre þat his progenie schuld lyue in honest pouerte. Honest pouerte clepe we þat a man is not in myschef for his dayly nede, ne he hath neythir no gret superfluite of good. This was þe cause þat he wold not haue ouyr mech when it was 3oue him, for often-tyme it is seyn þat a-mong gret multitude of puple and gret plente of richesse rise ful gret spottis of pride, as it is said be þe wise man¹: In þe multitude of þe puple² ioye of þe kyng. For his first purpos at his beginnyng was for to a kept no moo but þoo seuene whech he had sperd up, þat as long as þei lyued þere schuld be no moo. But he sey be þe wil of our Lord þat rich men had multiplied many monasteries to encre of þis ordre; he wold not be contrarie to Goddis wil, ne lette þe deuocion of þe 3eueres, ne be rekles of þe sustentacioñ to þe seruauantis of 16 God, knowing wel þat þis was Goddis uertu, and not his; wherfor, he comitted al þis disposicioñ || to þe profund counceit of our Lord 16 whech vsetþ þe seruyse both of good & euel after his plesauis.

His first intention was to keep only his seven maidens, but when great gifts were given him

Leaf 69.

he acceded in allowing the order to grow.

On the growth of his people, however, Gilbert thought himself unworthy to rule so many;

and decided to give his order to abler governors.

WHAN our maystir Gilbert say þus þe chilydrn of God grow sco vndir his tucioñ and say hem profiten day be day in þe weye of God on-to þe tyme in which þei were gretly magnified, he demed of him-self, as it longith to good soules to haue hem-self in 24 litil reputacioñ, so demeth he him-self on-worþi for to be in swech heith þat he schuld haue gouernauns ouyr so many *parfit* persones. He poutþ, þerfor, þat he wold put þis byrden and þis honour fro him, and comitte his flok to on or elles many whech weþ abiler and 28 mytier þan he, þat þei schuld haue it in gouernauns. He was in þis cas a folower of Moyses whech seid on-to our Lord: I pray þe Lord sende him þat þou schal sende⁴, menyng herby that he was not able to be sent. And in a-nopir place Moyses saide to God: 32

[CHAPTER XVIII.]

cap^m. xvij.³ 20

¹ In margin in red, Prouer 14.

² added in margin.

³ In margin, 18.

⁴ In margin in red and black, Exo. 3.

Whom schal þou gyue, Lord, for to be Governour and principal
ouyr þis multitude, wech multitude þou hast mad growe in-to
a grete puple? Thou knowist þat fro þat tyme þat þou spak to
4 me, þi seruaunt, þat I schuld take up-on me to be president ouyr
þis puple, sith þat tyme I am a man of lower lyf, þat is to seye
a man of seculer̄ || *conuersacioñ*, wech schuld be holier þan othir,
and am not. I knowe ful¹ wel þat þe dom schal be ful greuous to
8 hem wech ar *prelates*, for þei must answer̄ for hem-self and eke
for hēr subiectis, and I am ful eucl aferd þat if I be not bettir þan
my flok, I schal be turned fro þe first to þe last. Swech maner̄
wordes had he often and swech desires to leue his *prelacye*. In al
12 þis besynesse he herd telle þat þere schuld be a gret congregacioñ
of þe ordre of Cystewys, wech was neuely be-guzne þat tyme be
Seynt Bernard. Whēr it was hold, i rede not, but þe Pope Eugenie
was *pere*, wech was sumtyme disciple to Seynt Bernard. To þis
16 congregacioñ went oūr Gilbert,² purposing for to comitte þe cure
of his childyrn to þe kepyng of pese monkis. For pese mennes
conuersacion knewe he best be grete familiarite wech he had with
hem, for often þei come and wēr loggid with him, and to pese only
20 told he his counsell, for þei wēr newēr and of harder reule þan þe
blake munkis be. Werfor he³ supposid þat his ord̄r schul be in
most sikirnesse if it wēr *committed* to hem, for hēr new fundacioñ
and hēr streytnesse was mōr accordyng to his *conceyt*. His answer̄
24 had he of þe Pope and of þe abbotis wech wēr *present*: || þei
saide it was not *conuenient* þat *prelatis* of her order schuld be
preferred to þe *gouernauns* of an-opir ordre, *specialy* whēr *wommen*
were. Thus frustrat of his purpos, he took his leue, and, be þe
28 comaundment of þe Pope and counsel of þe *prelates* þere present,
he was mad maystir and *principall* ouyr þat congregacioñ wech
he had begunne. Oūr Lord wold not þat þe congregacioñ at
Sempingham schuld wante hēr owne kepēr wech was bettyr on-to
32 hem þan ten opir, as Helchana sayd to Anna.⁴ For oūr Lord had
disposed þat same congregacioñ to rise to þe moost parfith noumyr
wech was at þat tyme of an-othir *condicion*. This religion, wech
we clepe oūr *sistir*, was but *ʒong* at þis tyme, for sche had no tetes
36 as *ʒet*, of *prelates* and *souereynes*, to gyue soke on-to þe tendyr age

Gilbert said
he was of
lower life
since he
became
governor of
his people.

Leaf 69,
back.

He heard of
a Cistercian
congress,
which the
Pope
attended;
and to this he
went, pro-
posing to give
these monks
charge of his
people.

The Pope
and the
Leaf 70.
abbots, how-
ever, would
not agree,

and made
him principal
of his order,

which was
young then.

¹ þa crossed through.

² pp. crossed through.

³ s and a stroke crossed through.

⁴ In margin in red, 1 Reg. 1.

of heſſe ſubiectis, ne for to gyue mete of ſubſtauns to hem which were growe in-to more perfeccioñ, which eke ſchuld diſpoſe all þe flok with¹ proteccioñ owtward and inwardly² conferment.

[CHAPTER XIX.]

ca^m. xix. 4

Gilbert was given authority because there was none

Leaf 70, back.

more fit to have it.

He thought himself unworthy.

and knew his contemplation would be interrupted;

but the Pope gave him the charge.

When Gilbert knew God's will he no

Leaf 71.

longer resisted,

THUS, be ouſſe holy fader Eugeny was comitted all auctorite to our mayſtir Gilbert in³ þe keynyng of þis holy flok, for þere was not fownde a bettir ne more ſewireſſe kepeſſe það þat ſame man which was gaderer of þat puple, & eke || ſo gelous a loueſſe of hem 8 and þe firſt labourer in þat holy vyne. Neuyſſelasse, he held him-ſelf onworþi to þe birdeñ of ſwech a wyte; he alegged þe importunyte of his age, þe onworthþinneſſe of him-ſelf to ſwech dignyte, þe ſimpilneſſe to þat mayſtirhod, his lowneſſe eke to 12 hye a prelacye. All þis drede⁴ had he in his ſoule þat he was not worþi to be preferred to ſwech dignite; he dred eke to leſe þe ſolitarie reſt of his contemplacion, for weel he wiſt þat þoo ſecret councellis which he was uſed too, and þe byſſy ſweteneſſe of contem- 16 placion, ſchuld often be interrupt with worldly occupacion and byſſy oure which longeth on-to prelates. Alle þeſe excuſaciones of mekneſſe were not amitted of þe Pope, but þe 3ok of all þis birdeñ was leid in his nek, for þe Pope comitted all þis cure on-to him, 20 be-cause he ſay þat he had no grete appetite ne deſir þertoo. The purpoſe of ouſſe fader Gilbert was eyr to dwelle a-mongis hem þat be meke, and þe wil of ouſſe Lord God is eyr of cuſtom to exalte hem þat moost meke hem-ſelf. Thus, whan þis Goddis owne man 24 knew wel þat þe dome of God had ordeyned he ſchuld take þis charge, he was no moſſe hardy to ma||ke ony reſiſtens a-geyn þe diſpoſicion of God which had choſen him to þat werk. Thus wold he not leſe þe grete habundauns of vertues which were 28 with-inne him with obſtinacye, wherfor he mekly receyued þis obediens of God and þe comaundment of Goddis vyker, þe Pope, troſtand for þis obediens to receyue ſumtyme þe moſſe mede, be-cause he had no grete delectacion to be preferred to ſwech an office. He 32

¹ profi crossed through.

³ inserted above.

² ly added in margin.

⁴ final e added in red.

put his owne wil, his owne profit be-hinde, only for þe welfare and helth of many othir. He was ful weel lerned be-fore in þe stody of *contemplaciō*, and now be-gan he to lerne who he schuld profitli
 4 in *ministraciō* of actiue lyf, for he wold haue þe frute of both lyues, and tried to get the profit of both liues, the active and contemplative.
 þat is to sey, both actyf & *contemplatif*. He myth ek moꝛ lefully be a dispenser of þoo worldly goodis rather þan a-noþir man, be-cause þe same goodis weꝛ his suntyme. For he gaf hem to poꝛ
 8 men with which he dwelled as a poꝛ man, nowt as a *gouernouꝛ* of his owne, but as a *procuratour* and a *scruaunt* of *oper meunes* ricchesse. For þis cause and many *oper* holy toknes & many good
 reportes which weꝛ said of him, þe Pope Eugenie had in maneꝛ of
 12 an heynesse¹ þat he knewe neuyr ouꝛ || fader Gilbert or þat Pope Eugenius sorrowed that **Leaf 71, back.**
 tyme, for if he had knowe him, as he seyde, he wold a promoted
 him to þe archibischoprych² of zork, which stood voyd at þat
 tyme. Thus cam oure fader hom in felanship long tyme with
 16 Seynt Malachie, archibischop of Yrland, and Seynt Bernard, abbot of Clareualle, to which too men he was so familiar in þat viage
 þat in her presens, þorw his deuoute prayer, a certeyn man was
 mad hool of seknesse which he had. He receyued eke toknes of
 20 loue both of þe bischop and þe abbot, þe stanes of heꝛ croses with
 which aftirward weꝛ doo many myrales; and in *special* Seynt
 Bernard gaue him a kerchy, and þerin a *certeyn* relik, as summe
 sey; but I vndirstand þat þis kerchy was goodly bordred on þe
 24 endes, for *orarium* soundith soo in *gramer*. Thus is he com hom
 a-geyn to Sempyngham, frustrat, as we saide, of his purpos, in
 which, of very meknesse, he had þout to a leyde a-wey þe zok fro his
 nek, and a put þis office on sum notable man of þe religion of þese
 28 Cistewys; but ouꝛ Lord þus with heuenly warnyng, as we suppose,
 kept him in þis office as moost *parfith* & abillest.

[CHAPTER XX.]

cap. xx.³

32 **W**HAN he was þus *constreyned* þat he must kepe þis offise He chose men
 him-self, || þan chase he owt of his owne religion certeyn **Leaf 72.**
 me[n] to beꝛ þe birden of *gouernauns* with him lich as Moyses to govern his order,

¹ see inserted above.² archi added in margin.³ In margin, 20.

ded as we rede be þe counceſſ of Iethro, preſt of þe hethen lawe,¹ he assigned *certeyn* men to haue *gouernauns* vndyr him and alle þe grete causes he wold redresse him-self. Thus ded oūr maystir; he chase men of sufficient lettirrū, of holy *conuersacion*, ordered⁴ affir þe custom of þe cherk, wech schuld haue vndyr him þis *gouernauns*. Men wēr chose for þis cause, for it is mōr *conuenient* þat men be preferred in *gouernauns* þan̄ women. Letteryd men wēr chose and no lewed men, þat þei schuld haue *cunnyng* to⁸ tech oþir. Ordred were þei for þis skil, for þei myth not elles hauc cure of soules² lest þan þei wēr in holy ordre.³ Than chase he men for to gouerne women; letteryd men for to teche þe weye of Heuene both to men and women; clerkis eke, þat þei myth¹² be þe bettyr keperes of þoo scheep wech Crist bowt with his blood. All þis ded þis man be holy inspiraciō of oūr Lord God, and be good counceſſ of holy men and wise men; for, as þe decres of oūr form-faderes bēr witness, þe monasteries of¹⁶ maydenes may not stand with-outen help and socoūr of munkys, or clerkys, ¶ wech must be *spiritual* faderes to swech tendyr soules, to gouerne hem in þe swete ȝok of oūr Lord. But for as mech as þe lawes of holy cherk defenden þat no monkys²⁰ ne clerkys schul dwell with women, but þei schul be fer̄ remeyd, ech of hem fro oþir, so ferforth þat women schuld not come nyher þe monasterye þan to þe porche of þe same, þis same prohibiciō folowyd þis man in þe moost streytest wise, in so²⁴ mech þat he sette þe dwelling of þe clerkis fer̄ fro þe dwelling of þe nunnes, as a man schuld sette in o cyte or in o town too dyuers places of dyuers religiō. So wēr þese chanones fer̄ sette fro þe nunnes, þat þei schuld not come with-inne þe nunnes in²⁸ no maner̄ but only for ministracion of þe sacramentis. In þis mater̄ may be seyð þat habitaciō of men and women in o place was forfended in eld tyme for grete *peress* þat fell, moost *specialy* for feyned folk þat used her̄ synne vndyr coloūr of³² holynesse, as a man may rede in dyuerse places of Seynt Ierom Epistoles. Thus oūr Lord ful *mercyably* and *meruelously* can make his seyntes to schyne with grete ioye of consciens in þis

but attended to important matters himself.

These men were learned.

Maidens must have succour of monks.

Leaf 72, back.

But as no monk may dwell with women,

Gilbert set the men's dwelling far from the nuns, and the canons only entered the nunnery to administer the sacrament.

¹ In margin in red, Exod.

² ules added at margin.

³ added in margin.

erde, for þem þat he iustifieth he maketh ful gret; for he is not wone to lyte a lanterne and hide it vnder a buscheff, but to sette it vp in heith on a¹ chaundelet, þat all men which
 4 schul || entre in-to þe hous of oure Lord may se lith. Our Lord² Leaf 73.
 wil schew often to þe world what þe men be which he louyth; for þe grete dignyte which þei schal reioyse aftirward, oure Lord²
 8 schewith be-fore be grace of myracles, þat þei which se all þis and shows by
 8 þing may knowe þe bettyr be very weye of trewth and with miracles who
 sikyrnesse of hope come to þe lif þat eyr schal lest. Swech shall after-
 pite on his seruaunt, Gilbert, hath þe grace of God vsed, first wards be
 gyuyng him good werkys with which he schuld schyne, and blessed.
 12 aftirward grauntyng vertue of myracles to make his werkes
 open.

[CHAPTER XXI.]

cap. xxj.³

16 **H**YS paciens a-mong all opir vertues was to hym a very Gilbert's
 crowne, for þat was graunted him of God þat he schuld patience was
 want no vertu but þat he schuld be kept of all vertues. God crown of his
 wold þat þe onyment of vertue which was with-inne him schuld virtue.
 be stered & rolled with many tribulaciones, þat aftyr þat rolling
 20 it schuld haue⁴ þe more odour. He wold⁵ eke þat þe smal seed
 of mustard schuld be al to-broken which schuld be þe more
 poynaunt aftir þat grinding. Al þis is seyde for oure fader Gilbert, He was
 which was accused to þe kyng Herry þe secunde þat he gaf accused of
 24 fauour to Seynt Thomas of Cauntirbyry in his exile and sent a Becket in
 him in-to || Fraunce grete plente of mony. For which cause Leaf 73,
 Gilbert was endyted and many of his felauchip for fauouryng back.
 of þe kyngis traytour, and writtes were sent oute þat Gilbert and
 28 all þe prioures of his ordre schuld be exiled. And in þis cause writs were
 oure fader was not gilty, þat is to sey, to send mony oure þe issued for his
 see; but be-fore Seynt Thomas exile, whil þat he was hid in priuete exile, though
 in Ynglond, Gilbert gaf him good and sent him to his sustenauns. he had only
 32 For, as we rede in þe lyf of Seynt Thomas, a chanon of Sempyngham aided the
 A canon of his order

¹ candel crossed through.² in margin.³ In margin, 21.⁴ inserted above.⁵ wold twice, the first crossed through.

led St. Thomas
to the sea by
privy ways.

ordr̄ led Seynt Thomas fro Northampton to þe se, þorw many
pr̄iuy weyis and fennys onknowe to many men. In þis same
mater̄, be-cause S.¹ Gilbert was of swech reputaciōn as touching
holynesse, he was reqwyred to come be-fore þe iuges & make 4
þēr a bodely oth wheythir he was gilty in þis mater̄ or nowt.
But þis refused he, for he saide he had leuē be exiled þan swere,
for he wold not leue a bad exaample to hem þat schuld come
aftir him. Lich on-to þis mater̄ rede we in þe book of Machabees 8
of þe good old man cleped Eleazurus which wold not ete swynys
flesch forboden be þe lawe of Moyses. He saide he wold rather
dye, and whan he was counceled of his frendes þat he schuld
feyne him to ete it he wold not, neythir for fēr of lesyng of 12
his lyf, ne for counceñ of his || frendes; he seide þat 3ong men
schuld not take exaample of elde Eleazar to breke þe lawe of
Moyses for fēr of deth. So was oūr old man eke disposed þat
he wold not leue þe chirch on-defensed whil he myth leue it, 16
ne he wold not feyne for to leue it; for if he had do soo, he schuld
a be holde a-mong's men hertles; he schuld ha be causeeke þat
opir men schuld a be mōr feynt, and mōr-ouyr, be-fore God he had
ruane in grete offens.

Gilbert
refused to
swear inno-
cence before
the judges.

Leaf 74.

Gilbert was
firm in his
purpose.

20

[CHAPTER XXII.]

cap. xxij.

Then the
king's heart
changed,

and the
writs were
annulled.

Fear turned
into joy.

IN þis same tyme whiff oūr fader stood in þis perplexite, oūr
Lord chaunged þe kingis hert which was þan in Normannye,
and letteris wēr sent fro him ouyr þe se to þe iuges of þis lond, 24
þat þis cause which touched Gilbert & his bretherin schuld be
differred fro hem to þe kyngis audiens. Mery & glad was oūr
fader in all þis abydyng, and whan þei alle tremuled for fēr, as
no wondyr was whan þei had mad hem redy to forsake kynrod 28
and cuntre and neuyr to come a-geyn. His hert in al þis tyme
was trosting in God, for he þout as Seint Iame seith, a ful grete
ioye was com to him whan he was assayed with dyuers tempta-
cionēs.² A-noþir vexaciōn had oūr mayster which was not lytyl. 32
Certeyn bretheren of his which he had conuerted fro þe world ||

¹ inserted above.

² In margin in red, Iacob 1.

and norchid fro her childhod turned in-to malice, were very of her order and of her profession, turnyng all her goostly conuersion to lust of etyng and drynkyng and lecherye, so ferforth 4 þat þei diffamed our maystir & his selauchip of grete vigour, and moir-ouyr wrytyn and sent on-to þe Pope, compleynyng and allegging many þingis which weir not soth. Vp-on þis come certeyn bullis fro Rome þat þis mater be indifferent persones schuld haue 8 his examinacion. Thus was our Gilbert cleped to apper in-to þe ferpest parties of þis¹ londe, and to answer to þese accusaciones, not-withstand his grete age and febilnesse. But þis man, ful of constauns, was not aferd of peyne, ne labour, ne cost, ne þretyng 12 of þe iuges, ne fayre suasiones of opir; all þese myth not make him to consent for to goo oute of þe parfith weye which he had be-gonne, for he wold sey often he had leuer his þrote weir cut þan any þing schuld be left of þe first profession and þe first 16 institucion which he had mad. But whan þis mater was discussed, it was founde þat his accuseres weir fals, and þus was þe blessid man proued as metal in þe fornays, and pes sent fro heuene on-to þe cherch and his religion. For whan his || aduersaries 20 fayled of her proues & conde with no craft haue þat þei desired, þei were compelled be God and schame in her consciens to pray him of forgifnesse, in which prayer þei desired þat he schuld somewhat tempir þe gret hardnesse of religioñ and suffir hem 24 not to be kept so streith as þei weir be-foir. The good old man with-outen ony difficulte receyued hem to grace, and in tokne of enter loue, he kissed hem all; eke, in þat temperauns which þei desired of all scharpnesse² of religioñ, partye with auctorite 28 of þe Pope, partye with wise counceit of religious men, he promised hem to fulfitt mech of her desiir. In þe last ende of his age, lich a-nopir Iob which was smet in his flesch with ful greuous woundes, he was smet with blyndnesse, for he lost þe 32 site of his body. But þis strok was not smet of God as an enemye, but as a frend prouokying a man to batayle a[n]d³ behestyng victorie to him. For of þat defaute of blyndnesse in his body grewe on-to him a grete perfeccion of vnderstanding

Leaf 74,
back.

Some of
Gilbert's
monks
rebelled, and
fell into lust,
and wrote to
the Pope in
complaint.

The Pope
ordered an
examination;

and Gilbert's
accusers were
proved false.

Leaf 75.

They prayed
him for
forgiveness,
and asked
him to
temper the
hardness of
his rule.

He forgave
them and
kissed them,

and fulfilled
their desire.
Like Job in
his age he was
smitten, and
lost his sight.

¹ *Inserted above in red.*

² MS. schrapnesse, *with as over in red.*

³ MS. ad.

His blindness brought greater holiness, in his soule, and he was aftir þat tyme replet with grace of the Holy Goost mōr habundauntly. For now wex he absent to seculer þingis and more present to euerlasting desires, as a man þat aftir grete laboures had grete delices of *contempla-* 4
cion ||.

[CHAPTER XXIII.]

Leaf 75,
back.His daily
occupation
was prayer
and virtuous
talk;but he spoke
seldomremembering
the words of
David;for, as
Solomon said,
in much
speech sin
wanteth not.

Leaf 76.

Gilbert
lamented the
distance of
death.When he had
talked long he
burst out in to
his confession.cap. xxiiij.¹

HIS occupacion be þe day was² in prayer, or in heryng of good lessones, or in goostly comfort of his breþerin, eyr talking 8 of uertu; of swech occupacion sedes he neuyr, saue swech tymes as nature requyreth his inclinacion; for, saue þo tymes, eyr his mouth or his mynde was not ydil. If ony man had interferred wordes which wēr not plesauus to God, ne soundyng to uertuous lif, þei 12 schuld grety displese him. He him-self spak but fewe wordes; he had mōr delite to hēr þān to speke, for all þat he spak was soundyng on-to grete profit of vertuous gouernauns. He þoute often of þat verse of þe prophete Dauid, wher he seith³: *Obmutui,* 16 *et humiliatus sum et silui a bonis.* He was down, he seyth, and meked him-self, and kept silens, þat he schuld not speke good. It was þe condicion of Dauid, and soo hath be of many holy men, to speke but fewe wordes, and but seldom, for þei were eyr aferd of 20 þat Salamon seith,⁴ þat in mech speche synne wanteth nowt. This caused oūr maystir to sey but fewe wordes þat he schuld vse hem wel. Eyr was his mynde on-to heuene and eyr bidding soft bedes, often wold he a-mong his orisones say, Who long Lord schalt 24 þou⁵ || for-gete me? And wco is me þat my good dwellyngplace is kept so long fro me! Sum-tyme, whan we supposed he had be a-slepe, his handis wēr cured with his mantel, but his eyne sey we lift up to heuene, and eyr softe wordes herd we of his mouth. 28 Sumtyme eke whan he sat in talkyng with othir men, if þe talking were long, he, as in partye aferd þat þēr was do sum excesse of speche, sodeynly wold brest oute and say his confession, mekly askyng absoluciōn, and þān aftir wold he asoile deuoutly þem 32

¹ In margin, 23.² was twice, the first crossed through.³ In margin in red, Ps. 38.⁴ In margin in red, Prouer 10.⁵ in margin.

4 wech were a-boute him þat tyme. Be nyte tyme he was ocupied
 moost with orisones and ful pryuyly wold he goo to his rest, first
 knelyng longe be-for his bed. And whaū his cubiculeres wold
 8 loke if he ¹ lay wel, þan wold he blame hem þat þei mad his bed no
 bettir ouyr-nyth. Þese wordes were in maner of excusacioū, for
 he was loth þat ony man schuld se in what maneŕ he rested; for to
 þat pryuyte he desyred ² no moo secretaries but God and seyntis
 12 with whom he wold talk þe moost part of þe nyth. What schuld
 we speke of his diete, with what scarsnesse of mete & drynk he
 was fed? He loued so wel þe comon refeccion þat whaū he was in
 grete languor, as it kindly folowith age, he wold not, for no prayer
 16 of his breþerin, ete in þe dortour; he wold neuyr be absent fro þe
 same hous wher þei ³ alle had her refeccion, not-withstand þat
 þe refectorie was fer and many greces þer-too, wech was grete
 difficulte to an old man for to clyme. Whaū he was prayed of his
 20 disciples þat he schuld spare his grete age and his seknesse, he
 wold in a maneŕ of a holy ire answer & sey: Gilbert schal not be
 exaample to his successoures for to ete delicacies in his chambyr.
 For þis cause were þei fayn for to bere him, on on þe o side,
 24 a-noþer on þe othir; and with grete labour þus cam he to þe
 bord, to wech, whaū he was come, he pyned his body with hungir
 rather þan fild it, euyr pinkyng of þe vesselis longyng to ouŕ Lord
 and euyr hauyng mynde of his congregacioū. Whan he was bore
 28 fro þe bord a-geyn to his couch, alle þe othir part of þe day he
 spent in þe same vse, þat is to say, prayed or herd holy ⁴ lessones,
 or comowned in deuocion. And þat he schuld haue þe uery ende
 of all perfeccioū, be-cause he had ascended fro o uertue to a-noþir,
 32 and eke be-cause he was gretter in uertue þan he supposed || him-
 self, for he knew weel þat a vertu is neuyr þe lasse pouz it defende
 not him-self, for þis cause he purueyed pees a-geyns all perelles
 wech myth falle to þoo congregaciones mad be him; eke þat
 36 debate wech was a-mong þe lay puple of his ordre for dyuersite
 of metis, þis same debate with consent of all his chapetŕ and in
 presens of Hewe, þan biscop of Lyncolū, he sette in rest and pes,
 and ofir menes of pes ordeyned he, ⁵ and mad hem to be write and
 kept in his Congregaciones, ⁶ with-oute ende to endewre.

He desired only God and the saints for his night-companions.

He would
Leaf 76, back.
never eat in private,

but was led .
to the common refectory.

He spent his days in prayer.

Leaf 77.

He settled the debate among his lay-people on diversity of foods and had it written in his 'Congregaciones'.

¹ in margin.

² MS. desered, y over in red.

³ i added in red.

⁴ s crossed through.

⁵ above in red.

⁶ in margin in red.

[CHAPTER XXIV.]

capitulum xxiiij.¹

A canon of
Gilbert's fell
sick with
fever,

to whom

Leaf 77,
back.

Gilbert sent
a messenger,

commanding
him to come
and the fevers
to leave him.

When the
fevers
reappeared
the canon
commanded
them to go,

and they
went from
him.

These be þe myracles which oure Lord wrouȝt be his seruauȝt
 Gilbert whil he leued in þis bodely lyff. A chanon of his
 þat had be & was cuyr in his selauchip whan he went fro o place 4
 to a-noþir, wech mannes name was cleped Albyne, aftir a grete
 febilnesse þat he had take of labouȝr in his iornay, fel in a greuouȝ
 fevouȝr, in so greuouȝ þat he myte not goo with his maystir as he
 was wone to doo, so þat ouȝr maystir was fayn to abyde at a place 8
 wech þei clepe þe ylde; þere abode he, abydyng þis mannes
 recuryng, and went no ferther. And whan ouȝr good fader had loy
 þere longe and wex wery, desiring to fulfille || his iornay, he sent
 a messanger on-to þis man,² comaundyng him in vertue of obediens 12
 þat he schuld no moȝr suffir þe fevyr to come on-to him, but þat he
 schuld with-oute ony lettyng³ come on-to his maystir in all hast.
 Be þe same messanger, eke, he commaunded on-to þe feueres þat
 þei schuld no⁴ moȝr be bold to vexe his seruauȝt. Whaȝn þis 16
 message was doo, þis same Albyne inclyned his hed to þat precept,
 as religious man schuld do, saying þat he was redy to obeye his
 maystir in all þing. The next day cam, and eke⁵ þe ouȝr in wech
 þe fevyrues were wont to take him, and all þe toknes weȝr come, as 20
 schakyng, akying of þe hed and swech oþir; þan spak þis Albyne
 on-to þis seknesse as to a lyuysch creatuȝr, in swech maneȝr: What
 mynest þou þat þou wilt now vexe me a-geyn? Hast þou no
 mynde who þat my maystir forbad þe þat þou schuld no moȝr vexe 24
 me? But now I commaunde þe in my maysteris name þat þou
 obeye to his precept and besy þe no moȝr to my vexaciouȝ. A-non,
 as he had said þese wordes, he blessed him with þe signe of þe holy
 crosse, and sone aftir he felle in a swete slep, and aftir he wook he 28
 was delyuered of þat seknesse, ne many ȝeres after was not he
 vexed with þe feuerys.

¹ In margin, 24.

² in red in margin.

³ MS. letty, corrected in red.

⁴ in margin.

⁵ wech crossed through.

[CHAPTER XXV.]

cap. xxv.¹|| Leaf 78.

- A**N-opir chanon was pere of þe place cleped Sixelenses which had in his feet a violent and intollerable peyne. This man, 4 trostyng in þe grete vertue which oūr Lord had put in his maystir, made menes to þe mynister of oūr maystir þat he schuld kepe him þe watyr in which oure maystir schuld wasche his feet at eue. For þat was his custom, as þei sey, to wasch his feet euery nyth.
- 8 As þe man desired, þe water was kept, and he, with grete deuocion, wasched þerin his feet and þerby was mad hool. The grete feith of þe o man and þe clene lyuung of þe opir, þorw þe myth of God, browt pis myracle to ende.
- 12 ¶ Ther was eke a knyht dwellyng a-boute Oxenford, þat, for helth² of his soule, was mad a chanon in þe place at Osney. This man sone aftyr his profession was mad celerer̄ of þat hous, and not long duryng in þat same office, he felle in þat seknesse which þei clepe 16 podagra, which is a seknesse, as þei sei, of hem þat haue led her̄ lyf in grete delicacye; and it causeth swech peyne in þe feet þat it priuyth a man of his walkyng. This man þus hurt, herd telle of þe grete myracles wrout be oūr fader Gilbert, an who many places 20 and what noumbir of persones wēr edified || be his doctrine. Of pis fame he coniected in his soule þe veri soth, þat swech pingis myte not be do witz-uten vertuous lyuung. Wherfor, with grete trost of his soule, he conuerted him to God and to pis Seynt, and 24 mad menes on-to hem þat were dwellyng with Gilbert, þat he myte haue a peyre of old sokkys, or pinsones, which oūr maystir had often wered. He had swech as he desired, and a-non, as he had vsed hem a-while, his feet were hole. A long tyme aftir pis þe 28 same peyne þat was in his feet fel to his handis, and more peyne it was to him þere þan it was in his feet. Thoo took he þe same sokkys and wered hem on his handes, and fro þat day forth both his handis & his feet wēr hool.

A canon of Sixhills(?) was cured of pain in his feet by washing them in water so used by Gilbert.

A cellarer of Osney suffered from gout in his feet.

Leaf 78, back.

He was cured by wearing Gilbert's sokks.

His handis were likewise cured.

¹ In margin, 25.² fo crossed through.

[CHAPTER XXVI.]

Cap. xxvj.¹

A goldsmith
in burning
fever was
cured by
drinking from
Gilbert's cup.

OWre maystir had a cuppe of which he drank often, and, as it semeth, it was of tre bounden with siluyr, lich as religious in pis lond vse mech. This cuppe was broke with sum fal and 4 sent on-to Beuyrle, on-to a goldsmyth, for to repayr it. This goldsmyth, whan þe cuppe cam, lay in þe brennyng fevyr, for so happed it þat þat same tyme was þe houf of his seknesse. And whan he herd þat þis was || ouf maysteris cuppe, and þat of custom 8 he drank often in þe same, he desired gretly to drynk of þis cuppe. So was þe cuppe fult with drynk, and of þat same drynk this man had his helth.²

Leaf 79.

Another man
was cured of
fistula by
Gilbert
washing his
feet on
Maundy
Thursday.

¶ A-nopir man, of þe noumbyr of hem þat were no clerkis in þe 12 same ordre, had in his foot a soor which þei clepe þe fistula. And so happed on Maunde þursday whan alf þe breperin schuld be waschid, he desired gretly þat ouf mayster schuld wasch him. So was it ordeyned þat he was sette where ouf denoute fader schuld 16 in his cours wasch alf þe rowe, þat, be his touching, as he be-leued, veryly þe man myth be hool. The good old man in his cours of wasching cam to þis sek man, and with both his handys con- streyned his sore foot, be-cause he þout it was not clene. ³ Thus he ³ 20 constreyned it ⁴ with wasching, but in þat same handelyng, corrupt blood ran oute of þe woundys and opir mater swech as sores haue, and alf þis waschid oure fader ful clene with þat same watir of þat holy mynystery. What schal we telle long tale? Be þan he had 24 waschid a-wey þis blood and þis opir onclene mater, alf þe foot was hool.

A prioress
was saved
from death
through
Leaf 79,
back.

Gilbert's
mediation.

¶ There was eke a prioresse of his nunnes þat lay so seek þat every man loked ⁴ whan sche schuld deye. He herd telle of hir || 28 þat sche was so ny þe deth, and be a messager comaunderd deth þat he schuld not take hir at þis tyme, for sche was ful necessarie on-to þe religiof. Sone aftyr þis he visite þis woman him-self, and his bak was but turned fro hir in his goyng þat sche was coumforted 32 a-non, for alf þe noyhous humoures went oute fro hir sodeynly be a swet, and eke þe grete constrictiof of hir wombe was resolved meruelously.

¹ In margin, 26.

² in margin.

³⁻³ in margin.

⁴ inserted above.

[CHAPTER XXVII.]

ca^m xxvij.¹

IN þat same tyme was a grete debate be-twyx Steuene, kyng of
 Ynglond, and Herry, duk of Normanne, aftirward kyng. The land was desolate in King Stephen's days,

4 This debate was so grete and þe parties so strong þat al þis lond
 at þat tyme was ny lost. For þe feldes lay with-oute tilth, þe
 smale townes had no dwelleres, þe wallis weŕ falle down and stretes
 destroyed. Grete townes weŕ ny desolat; pere wat not elles² but
 8 pray and³ þeft and brennyng, euery man a-geyn opir. This mad
 oure mastiris hert gretly affrayed be-cause he say þe lond ny
 distroyed, and in special for þe newe religion which he had be-
 gonne was ful likly to renne in desolacion. Vp-on þis sorow and
 12 heynesse þe good man prayed nyte and day þat ouŕ Lord schuld
 haue mercy on his puple || and sende an ende of þis desolacion. **Leaf 80.**

Sodeynly, as he lay and prayed, was schewid on-to him a book in
 which look was writyn þe noumyr of þoo ȝeres in which þis but he was shown a book telling the duration of the trouble,

16 desolacion schuld lest. Whan he had red þis scripture he fel down
 plat and mad grete sorow, for he supposed veryly þat all þese ȝeres
 were for to come. For if it so were þat þis persecucion schuld last
 so longe, all þis lond schuld, be possibilite, be destroyed. Tho he
 20 þat schewid him þis book gaf him counfort and notified on-to him
 þat þese were þe ȝeres which he say of þat hool persecucion; of
 which, summe were passed and summe for to come. There he lete
 him haue knowlech who many were passed and who many to come;
 24 and as þis vision schewid, so folowid þe dede, for þat same ȝere
 merked in þe book cesed þat debate and þat desolacion. This which com-
 forted him.

reuelacion was a grete counfort⁴ on-to ouŕ fader and on-to opir
 men to which he opened his counceff.

28 ¶ We knew also in þat same tyme a noble woman⁵ of grete
 ricchesse, which, as often as sche conceyued, þe childyr þat sche
 baŕ weŕ bore ded. A-noþir woman dwellyng be-side had a⁶ girdyl
 with which oure fader || Gilbert had often be girt next his flesch. **Leaf 80,
 back.**

32 This girdil was take be þis woman to þe opir woman which myth
 not bryng forth childern o-lyue, and sche used it continuely next
 and was helped by Gilbert's girdle.

¹ *In margin, 27.*³ *d added above.*⁵ *in margin.*² *a stroke crossed through.*⁴ *t added in red.*⁶ *gil crossed through.*

hir flesch. Sone aftyr sche conceyued a child, and það a-nopir, wech childyrn leued on-to mannes age and weŕ worþi men both in honouŕ and rychesse.

[CHAPTER XXVIII.]

Capitulum xxviiij.¹ 4

THer was a man, eke, of Staunford, at þat tyme had a wyf þat baŕ no childyrn. So happed ouŕ maystir in a iornay to chese his hostel at þis mannes hous. Whan he was com pidir, þe woman herd gret report of his holynesse, and þout² þat be his merites sche 8 myth conceyue, lych as þe woman Sunamite conceyued be þe presens of Helise. Trostyng þus on þis mannes goodnesse, sche mad ouŕ fader Gilbert bed in þat same place wheŕ hir husband³ and sche³ were wone to ly. Gilbert went forth on his iornay; þe goodman 12 of þe hin cam hom, and in⁴ þat same bed, as þe woman be-leued, be meritis of ouŕ fader Gilbert, sche conceyued⁵ a son, and cleped hym, whað he was boŕ, aftir þe name of þe good old man Gilbert. And whan ouŕ fader herd sey of þis || chaunce, with grete merthe 16 he sent a cow to þe woman, praying hir to norche wel his child.

¶ It happed on a tyme, eke, ouŕ maystir to ly at London; happed soo, þat a place next þe In wheŕ he lay was sodeynly on fyre. So whan it cam ny his chambir, þei þat were a-boute him cryed up-on 20 him to go þenne and fle swech grete peref. He wold not him-self remeve ne suffir no þing in þe hous to be caried oute, but comaunded hem þat þei schuld lede him and sette him at þe wyndowid wech he myth best se þe fir. Whan he was sette þere he⁶ be-gan to 24 pray, sumtyme loud, sumtyme soft, sumtyme saying, sumtyme singing. So þe fir cam so ny þat aŕ opir fled, but he sat stille and meued not, and sodeynly þe flaume of þe fir, as þouȝ he had dred þe presens of ouŕ maystir, left þat coost and went to opir 28 place, sparing þat hous wheŕ he sat and alle þe houses wech longed to þat In. He þat was lord of þat In and keper þankid God ofte siþe, saying with grete feith þat þorw þe merytes of Gilbert his place was saued. 32

A woman caused Gilbert to sleep in her bed that she might have children.

Her son was called after the Saint, who sent her a cow.

A place next Gilbert's inn in London caught fire.

Gilbert refused to leave the inn, and the flames spared it.

¹ In margin, 28.³⁻³ in margin.² Jout twice, the second crossed through.⁴ inserted above.⁵ d added above.⁶ in margin.

[CHAPTER XXIX.]

cap. xxix.

EUene as be þe inobediens of þe first man, Adam, mankynd Adam's lost
 lost þe dew *dominaciōn* ¶ of hym-self and of oþir þingis Leaf 81,
 4 þat be vndyr him, rith so be þe meknesse of þe secunde man Crist, back.
 þei þat folow his steppis recure swech rite þat þei may haue al domination
 þing in subieccioñ. Treuth saith þus to us in þe gospell: If 3e is regained
 haue feith as grete as a mustard seed, or ellis, If 3oūr feith be as through
 8 a mustard seed, 3e schal sei on-to þis hill, go fro þis place and falle Christ.
 in-to þe se, and it schal be soo. And in a-noþir place he saith:
 I say 3ou treuly, what-so-euy[r]¹ 3e aske in 3oūr prayēr, be-leue,
 for 3e schal take it. In oūr fader Gilbert haue we þe exibicioñ of As Gilbert
 12 þis precept. Be-cause he was obedient to Him þat mad him, whom was obedient
 wynde and water obeyen, þerfor oūr Lord graunted to him for to to the Lord of
 werk many þingis, and to haue comaundment ouyr þese elementis. the elements
 For to his preceptis were þese elementis *buxum*, wynde, se and he had power
 16 fire, and alle þei bowed to þe strength of his uertue. O special over them.
 cronycle wil we allegge in þis mater̄. Oūr fader schuld ones saile Once when
 ouyr þe watir of Humbir for visitacioñ of his flok þat was in þe he should
 prouince of ² 3ork, ³ or elles he cam fro 3ork in-to þis cuntre, have sailed
 20 & þat is ⁴ moost likly.³ The wynd blew oute of the south with across the
 swech impetuosnesse and mad þe wawe so for to rise, þere durst Humber,
 no man goo. He was compelled to a-byde at a grange which þei there was
 cle||pe ⁵ Heseleschop, a-bidyng þe ende of þe storm and counfort a storm.
 24 of fayr wedyr. He lay þere long and was wery of þat lyf, and He awaited
 mech mōr wery for he had grete hast to see þoo persones which he its end,
 went to visite. He asked of hem þat schuld lede him what wynde Leaf 82.
 was best to lede him ouyr þe watyr. Thei saide þe north wynd but grew
 28 wast best, if it wold blowe. He answered þat he supposed þe wery,
 northest schuld be mōr gracious, but he comaunded hem in oūr and asking
 Lordis name, in whom was āll his trost, þat þei alle schuld with his people to,
 a good deuocioñ sei a Pater-noster to oūr Lord. This made he pray.
 32 hem to do þat no man schuld deme þat he trusted on his owne
 merites, and þat he schuld fle þe praying of men, which was eyr
 his appetite. Aftyr þei had sayde þis orison he comaunded his

¹ MS. euy. ² god *crossed through*. ³⁻³ or elles . . . likly, *in margin*.⁴ MS. it.⁵ hel *crossed through*.

set out for
the shore.

The sailors
put to sea;

the storm
ceased, and
Leaf 82,
back.

they had the
wind they
desired.
When they
arrived at
their port the
tempest rose
again.

hors to be saded and all his meny to make hem redy. Thus þei hast to-ward þe brynk of þe watyr, and þe tempest began sumwhat to cese. The schipmen sayde ech to oþir, lete us take þe watyr in Mary name; we ar likly to haue a good freyte. This saide þei of 4 grete sikyrnesse, for þei trostid mech vp-on þis mannes vertue. Thus make þei redy heþ schippis, and þe same wynde whech ouþ maystir desired, þei had; þei goo in-to || þe vesseles, drawe up her sailes, and with a fauourable wynde þei londe wher þei desire. 8 The most merueile in þis mater was as þei told þat ¹ wher present, þat whad ouþ maystir was londyd þe same tempest roos a-geyn & þat same wynd in þat place where he took his schip, þat all men myth knowe þat þe face of heuene was noth chaunged at þat 12 tyme but be his merytes.

[CHAPTER XXX.]

capitulum xxx.²

AFtyr þat tyme þat ouþ maystir was passed oute of this world,¹ certeyn dremes were schewid to certeyn vertuous 16 persones, in which dremes þe tyme and þe houþ of his deth was notified and oppenly declared þat þis man was ioyned on-to þo seyntis in heuene. For þat nyte in which he passed fro þe world swech a vision was schewid on-to a prioresse of nunnes, not of his 20 ordre, but of a-nopir, in þe prouynce of ȝork. The woman say in hir vision a grete cherch standyng in a fayþ place, and on þe west side of þe cherch a gret hous, in which hous many men wot bysi to aray all swech pingis as longe to byryng of a man, þat is to sey, 24 a bere arayed with clopis of silk, with candeles and a crosse and mech opir ping, as longith to þat solempnyte. And in þis || drem þis same persone, þis prioresse, had gret merueyle, for sche had neuyr in all hir lyf seyn no swech solempnyte³ a-boute no ded 28 man. A-mongis þe puple, whech was gret, as sche ponte,⁴ sche spak on-to on and prayed him to telle hir what maner man þis was þer ded for whom all þis aray was mad. That same persone 32 3aue hir þis answeze, þat maystir Gilbert of Sempingham was

The night
Gilbert died,
a prioress of
York saw
a vision,

of prepara-
tion for the
burial of
a man.

Leaf 83.

It seemed to
her that she
asked what
man was
dead, and
was told that
it was Gilbert.

¹ inserted in red above.

³ part of the word over in red.

² In margin, 30.

⁴ 1 crossed through.

passed fro þe world, and oūr Lord wold þat he schuld be byried
 with swech solempnyte. Aftyr þis answeꝛe he þat lay on þe bere
 rose up, as sche þoute, and took a crose in his hand and be-gan to
 4 syng a song in Latyn with a note of swech melodye þat sche had
 neuyr herd no swech. The letter to þat same note was þis: Pure
 mentis gaudia ostendamus eia in vocis melodia. The Englisch is
 þis, as I suppose: The ioye of oūr clene mynde lete us schewe now
 8 all in fere with voys ful of melodye. Whað he had songe þis vers
 all þe puple folowyng sang þe same, and soo went þei foith on
 procession in-to þat same cherch. Whan þis womað say þis
 12 hir þat Gilbert was ded: Wenest þou þat I knowe || not maystir
 Gilbert? I knowe him ful weel, and he is not ded, for þou saide
 he was ded, and he is zondir in þe procession. Than þe man
 saide to hir agayn: Knowist þou nowt what fell to Seint Ion þe
 16 Euangelist? Euene as he had þe moder of oūr Lord in kepyng,
 so had þis man in governauns many persones which folowid hir
 virginite. Tho spak þe nunne to him a-geyn: I knowe wel what
 fell¹ to Seyn Ion, for he is þe aduocat of oūr place, and I can his
 20 lyf ny be hert. And það said þe man to hir²: Rith as oūr Lord
 hath do with Seynt Ion, rith so wil He do with þis man. In þis
 mene-while þe procession went fro þe hous, and sche inqwired of
 him whidir it schuld goo. He saide þat all þe processiones of þe
 24 world schuld mete with þat procession. Thus talkyng, þei³ entred
 þe cherch, and þat procession stood stille be-fore þe grete crosse.
 A-non sche say many processiones entre in-to þe cherch, mo þan
 sche coude noumbyr, of which sche knew many, and þan sche dred
 28 hir for þe grete noumbyr þat sche schuld be trode vndir fote. In
 þis dred sche wok, and felt so swete a sauoūr in hir⁴ nase þat sche
 had neuyr felt non swech, for al þat day || and many dayes aftir
 þat swetnesse a-bood, with which swetnesse sche was gretly
 32 refrecchid. In þis tyme of her wakyng hir sistir rang to mateyns
 & sche roos, gadered all hēr sisteres, and told hem pleynly þat sche
 wist be hir dem þat maystir Gilbert was ded. Not long aftir be
 a messenger þat was sent to telle hem of his passing, þei knew
 36 veryly þat þis was þe hoūr in which he passed. It is ful likly

Then she thought that Gilbert arose and began to sing in Latin,

and that she interrogated a man about it,

Leaf 83, back.

who told her Gilbert was like St. John the Evangelist. The nun said she knew St. John's life nigh by heart.

She entered the church,

and saw many processions meet St. Gilbert's.

Leaf 84.

When she awoke her sisters were going to matins, and she told them her dream, which was soon corroborated by a messenger.

¹ I crossed through.

² ir written more plainly above in red.

³ i added in red.

⁴ MS. his.

Such visions occurred at other times.

þat þis visioñ was soth, for we rede þat þe deth of Martyn was knowe to many sundry persones which dwelt fer, in þat same houër of his passing, as to Seynt Seuēr, bischop of Coleyn, and to Seynt Ambrose, bischop of Meian. Eke Seynt Benet say his sistiris soule ⁴ boër on-to heuene þe houër of hir deth. And Seynt Ierom also appered on-to Seynt Augustyn in þat same houër.

[CHAPTER XXXI.]

capl. xxxj.¹

Another woman thought she saw a flock of angels,

Lich on-to þis vision was schewid a-noþir to a noble woman ⁸ of vertuous condicions & wif on-to a man lich in vertu on-to hire. Sche þoute in hir slep þat sche say a grete multitude of aungellis, with grete noyse of praysing and ful swete song, flye up in-to heuene. And aftyr þei were go sche say too grete cumpanies ¹² || of blissed spiritis³ wech were so ordeyned þat ech of hem had face to face, lich as þei haue þat stand in a qweer. Thei held a-mongis hem a fayre white schete, and in þis schete were thre naked childirn. On of hem sche myth see fro þe nowle vpward; ¹⁶ he was balled, and 3et had he a childis face; þe opir too say sche but þe schulderis and þe face. Sche inqwired of on in þe cumpany what maner þing þis myth be, & it was answered to hir þat he in þe myddis was maystir Gilbert of Sempingham, which was ded to ²⁰ þe world and þus born to God. Sche inqwired eke if þese to were chanones of his ordre, and it was answered, nay. Thei [are] not of his ordre, he said, but good and holy men which were take oute of þe world and þus led to heër Lord. This same vision say þis ²⁴ woman⁴ þe same nyte oure maystir deyd, and whan sche wook sche⁵ told þis visioñ to hir husbond; þei both noted þat day and founde aftir þat it was þe same in which ouër mayster went fro þe world: whidir he was born or wher he was sette, was schewid aftir ²⁸ in visioñ to on of his chanones. For a grete tyme aftir þat ouër mayster was ded a chanon of his ordër say in his sleep || on of his breperin þat was ded long be-fore. He þoute þat he inqwired of

Leaf 84, back.²

and a choir of angels holding a sheet, in which were three children.

She learnt that one of them was Gilbert of Sempingham, new-born to God.

This she saw the night that the Saint died, and told her husband.

A canon of Gilbert's

Leaf 85.

order saw in his sleep one of his dead brethren,

¹ In margin, 31.

² The embellishment of capitals in red omitted from this page.

³ Soules crossed through and spiritis written above.

⁴ n crossed through.

⁵ l crossed through.

him many sundry þingis, and had answer^e ful *conuenient* on-to his questions. Tho inquired he of þe astate of he^r maystir, what he dede or whe^r he was, & his broþir answerd in þis maner: He is not with us; a hyer place holdeth him. For fro þat tyme in which he was take fro þe world, a-non was he set a-mongis þe dauns of virgynes.

whom he asked concerning Gilbert, and who said that the Saint sat high in Heaven with the virgins.

[CHAPTER XXXII.]

cap. xxxij.

8 **O**Vre blessed Lord, as he magnified Seynt Gilbert in his lif with grete *meruelous* werkis, rith euene soo wold he schewe þe ioye of him aftir his deth with grete & manifest tokenes. And alle þese tokenes, who þat þei cam to þe lite of
12 ou^r knowlech, þat þei þat lyue now and eke þei þat schal come aftir us haue no doute in þis matere, schortly, as þei were doo, we wil reherse here. Whan þis man, wel be-loued with God, was passed fro þe world, þat men schuld know wel his lyf and
16 his merites we^r acceptable to God, in þe first 3ere of his deposicion and so forth opir 3eres,¹ we^r many myracles doo at his graue.² But at þat tyme þei which he had left at Sempingham || were men drawn in-to secret³ *contemplacion* and had ful lytyl deynte
20 with grete aqweyntauns of þe world, &⁴ were necligent, if I schuld say so, to dyuulge þese grete myracles which were dayly wrount a-mongis hem. Thus poute þei, of very humilite, be-cause þei we^r his childyr, if þei we^r þe first þat schuld puplysch þese grete
24 myracles of he^r mayster, men myth sey of hem, as Crist ded of þe Pharisees,⁵ þat þei⁶ magnified he^r owne hemmys. For þis cause, xj 3e^r aftir his deth was no gret pupplicacion mad, not-with-stand þat in many sundry place⁷ were wroute many sundry
28 myracles; and þan þe breþerin at Sempingham poute þat þe hidyng of þese glorious werkis was displeasauns to ou^r Lord, deregacion on-to seyntis, and wrong a-geyn þe worchip of þe cherch; þei as wise men and gouerned be þe counceit of wise

As during his life, so after his death, Gilbert was magnified,

and miracles were done at his grave.

Leaf 85, back.

But those of his order were reticent,

so that till eleven years after his death no publication of his miracles was made.

¹ MS. 3es, with s crossed through and res over in red.

² MS. gra with ue over in red.

⁴ added above in red.

⁶ a added in red.

³ c added above in red.

⁵ In margin in red, M^l 23.

⁷ ce added in red.

Hubert, archbishop of Canterbury, was then told.

men, went up to þe archbischof of Cauntyrbyry, cleped þat tyme Hubbert, and told him all þis þing. When þe man herd all þis he wept for very ioye, and þankid God with ful grete deuccion þat he wold schewe swech myracles in his dayes. And þouȝ it were 4

Leaf 86.

so þat he had no doute of þe holynesse of þis Seint Gilbert, || be-cause he had know þe man & herd gret reporte of his holynesse, zet for to satisfiye þe opynyon of oþir men, he þoute best to put þis mater in dilacion and tary a-while, in wech he 8 myth heȝ more to confermacion of his entent. Vp-on þis poynt þis same archbischof sent down on-to certeyn abbotes of þis same prouynce, comaundyng hem be his letteres þat in þis mater þei schuld make bysy inqyysicioñ, and here inqwisicioñ, 12

He commanded certain abbots to hold inquiry,

and write the results,

that he might get Gilbert canonised.

in what forme it was mad, he wold þei schuld write it on-to him, þat he, þus instruct be her informacioñ, myth write þe more sikirly¹ on-to ouȝ fader þe Pope to haue leue of him for to² puplysch þe canonizacioñ of þis Seynt, aftir þe Pope had 16 doo his part. These abbotes deuoutly receyued þis comaundment, and ioynend on-to hem for moȝ auctoryte many oþir persones

These abbots and others went to Sempringham on January 9, 1201, when King John was there. There they held inquiry.

Leaf 86, back.

Hubert sent their letters to the Pope,

of þe cherch, both regulē and seculē. Thus came þei all to þe place of Sempingham, þe ix day of Ianuary, þe ȝere of ouȝ²⁰ Lord a Meej, and þat same day þe kyng of Ynglond, Ion, with many of his lordis, visited³ þe same place. There þei dede rede þe myracles and discussed hem with grete diligens and streyt examinacioñ; þei wrote hem þanne || in her letterys, both 24 on-to þe seid archbischof and to þe Pope. Alle þese letteris sent þe seid Hubbert on-to þe Pope with his owne epistles,⁴ in wech he comended þe grete dedes wroute be þis man, and prayed þe Pope to graunt leue þat he schuld be lyfte fro þe 28 erde and leyde in more honourable place. Eke, be exhortacioñ of þis same man, many notable persones of Ynglond and prelates wrytyn comendatyf letterys on-to þe court, besekyng þe Pope of þe same. The kyng eke wrote on his side and many of his 32 lordes þat þe Pope schuld þe soner performe here entent.

to whom many wrote also asking for Gilbert's canonisation.

¹ ly added in red.

² MS. vsited.

³ canoni crossed through.

⁴ 1 crossed through.

[CHAPTER XXXIII.]

Capitulum xxxiiij.¹

TO of þe lettered men of þis ordre þoo weŕ sent with all þese letteris to þe court, to whom fel a grete myracle, þat
 4 not-witstand þei went in þe hoot someŕ in ful grete distemper
 wedir, in which mech folk deyid of pestilens caused be þat same
 hete, for al þis þese men went and cam heyl and sound, not
 hurt with þat pestilens. A-nopir þing fel eke in þat iornay, þat
 8 þei went þorw a buschment of malandrynes, and not aspied, for
 ouŕ² Lord sperd þe sith of þoo þeues with a seknesse cleped
 acrisia,³ wech is a febilnesse þat a þing schal ly be-foŕ || a mannes
 eye and not be seyn. Þus weŕ þei saued be meryte of Seynt
 12 Gilbert. Thus serued ouŕ Lord⁴ þe kyngis men of Surre þat
 be-seged Dotaim to kyll Helise, and he appered on-to hem, & þei
 knew him nowt.⁵ Thus ar þei come hom in good prosperite fro
 þe court, brynging with hem þe bulle of ouŕ holy fader þe Pope,
 16 with his comaundment to þe archbisshop of Cauntyrbyry, to þe
 bisshop of Hely, to þe abbot of Borow, and þe abbot of Wardon,
 in weche bulle was enioyned on-to hem þat þei schuld goo to
 þe place of his sepultuŕ and þere schuld þei comaunde to þat
 20 college of his ordre to faste iij dayes solemply, and in all þoo
 dayes þei schuld pray deuoutely to God þat he schuld open in
 þis mater to hem þe weye of treuth, and more-ouyer, þat þese
 bischoppes with þe abbotes schuld ransake streytly þe witnesses
 24 and þe fame opene in þe cuntŕ, & ⁶ summe scriptuŕ autentik of
 þe vertue of þe maneres of þis man and of þe vertue of þe myracles
 doo in his name, all þis schuld þei inqwire bysyly, treuly write it,
 and aftir send it up to þe court seled with her seles,⁷ be wise men
 28 and trewe, wech men must swere in þe presens of ouŕ fader
 þe Pope þat all þis || informacioŕ was trewe. All þis comaundment
 of þe Pope was fulfillid in-dede.

Two Gilbertine clerks were sent to Rome with the letters,

and passed safely through pestilence and ambush.

Leaf 87.

The Pope commanded the archbishop and others

to go to Sempringham, where, after three days' fast,

all witnesses should be examined and a record made of Gilbert's life, &c., and all this should be taken to Rome and sworn to.

Leaf 87, back.

¹ *In margin*, .3.

² *ha crossed through.*

³ *in margin.*

⁴ *above in red.*

⁵ *In margin in red*, 4 Reg. 6.

⁶ *þe crossed through.*

⁷ *I crossed through.*

[CHAPTER XXXIV.]

Capl. xxxiiij.¹

On St. Cy-
prian's day
the arch-
bishop and
many others

went to Sem-
pringham

and called all
the witnesses.

All their testi-
monies were
sent to
Rome.

At the same
time a young
man whose
head was
turned with

Leaf 88.

pain, was
cured there,
and went to
Rome with
five priests
and others,

who testified
to the truth
of the letters.

THe sexte kalend of Octoibr, þat is to sey þe day of Seint
Cipriane and Iustine, þis same archbischoþ, with þe bischoþis
of Bathe, of² Hely, and of Bangore, with many abbotes & prioures, 4
with summe archdeknes, chanones and officeres of þe cherch of
Lyncoln, with many famous maysteres and grete puple, came
to þe hous of Sempingham; and aftir þei had fastid iij dayes, 8
þei cleped first þe Holy Goost, as men doo at elecciones; þoo
cleped þei þe witnesses, or witnesseres, religious and seculeres,
clerkis and lewed men and women, mad hem to swere þat þei
schuld say soth in þat mater in which inqwisicion schuld be
mad. And all her testimonies þei writyn ful treuly in a dewe 12
forme, and sent hem to þe Pope closed vnder her seles. Ferþermoð,
þei writyn certeyn proues of his holy lyf and *conuersacioñ* and
of þe fame of þe cunt̄. And whilis þei taried þere iij dayes
þe treuth was opened of þe mater which þei soute, be a grete 16
myracle do at his graue, of a 3ong man whos heed with seknesse
turned round, of which turnyng he was oute of hys mynde, and,
for uery || peyne, loked euery hoūr to be ded. Thēr was he mad
hool in here p̄sens, and with þe messengeres went in good helth 20
to Rome, and in good helth cam hom a-geyn. For þei sent in
þis ambassiat to Rome v. of þe same ordre, prestes, sex simple
on-lernd, of which noumb̄r summe wēr holed fro certeyn seknesse
be þe merites of þis Seynt, summe were p̄sent whan certeyn men 24
wēr holed. For þis cause wēr þei in special sent, þat þe Pope
schuld knowe be þe men which wēr þē³ þat þe suggestion of
þe letteres sent was soth. The messengeres go forth with gret⁴
ioye, trostyng on oūr Lordes help and þe Seyntes prayer for whom 28
þei goo, mech more with þe betir chere, for þei hadde mery
dremes be-fore her iornay, and in her iornay grete prosperite
in þe weye, & many opir good tokenes. And þus, with no grete
difficulte, þouz it wēr so þat Sathanas wold a letted her wey, 32
3et, as we saide, with-outen any grete difficulte, þei come to Rome

¹ In margin, 34.

³ in margin.

² inserted above.

⁴ MS. gr̄t.

on Newzere euen, and aftir þat þe secund day of Ianuari þei come to Anagniam, wher þe Pope dwelt þat tyme. Our Lord gaue hem so grete grace in þe site of our holy fader and of þe cardinales, 4 þat þe x day aftir þei wer come þei were sikyr of all þat euer þei desired. || For our fader þe Pope had his deliberacion of þis mater a-mongis þe cardinales, and say þe wytnesse and þe iurates what þei wer, apposed hem a-sundyr, and fond gret acord 8 betwix hem; and þouz, as be mannes reson,¹ þe Pope and þe cardinales poutz þis mater myth be performed a-non, zit plesed it to þe counceff of our Lord þat it schuld be dilayed, for he wold þat his counceff and his help schuld be cleped to þis mater.

From Rome the messengers went to Anagnia, where the Pope was.

Leaf 88, back.

The Pope and cardinals consented to the canonisation, but delayed it.

[CHAPTER XXXV.]

12

cap. xxxv.²

O nyth with-inne þese³ ten dayes lay our fader þe Pope stodiand on⁴ þis mater and myth not slepe. He þoute mech⁵ of þis man Gilbert, & was gretly in doute what he schuld do in þe mater. 16 Thoo prayed he God⁶ þat he wold schewe him sum tokne be which⁷ he myte haue knowlech of Goddis wil. In þis þoute slep fel up-on him, and in þat same slep swech a vision was schewid on-to him. He þoute he say be-fore him⁸ a grete and a hy touer, to which 20 touer he had gret appetite to goo,⁹ and þedyr he went with many folk aboute him, as he was wone. Whan he was come with-inne þe touer, he say a bed ful of stre and arayed at þe best; a-boute þe bed a curteyn of silk, precious I-now, he say hanging, and 24 þis curteyn, as he þoute, was embrowded with || many ymages of seyntes. He stood and merueiled longe on þe beute of þis curteyn, for he had no swech a-boute his bed, and for þat cause he gan to pulle þe curteyn to him, for he þoute he wold sowe 28 it new and make mete to his bed. And in al þis besynesse he sey a-nopir chambir mo^r inward and mech folk þere. Whan he was com pidir he inqwyred what he schuld do in þe cause, for which þe chanones of Sempingham were come and in þe 32 canonizing of þis Seynt. Tho al sodeynly he herd a voys crying þus: Michael þe archangel, he schal be þi help in þis businesse.

One night the Pope

dreant he saw a high tower,

where he found a bed with a rich

Leaf 89.

curtain embroidered with saints' images.

He asked men in another chamber what he should do for St. Gilbert.

The answer.

¹ b crossed through.² In margin, 5.³ C. 33 b. thesse.⁴ C. studeant of.⁵ C. much.⁶ C. good.⁷ C. wiche.⁸ above in red.⁹ C. for to go.

The Pope
then awoke,

and made a
special orison
on Gilbert to
be said in his
commemora-
tion.

He asked an
abbot to in-

Leaf 89,
back.

terpret his
dream,

who ex-
pounded it,
like Daniel
and Joseph,
telling the
Pope that he,
unlike others
before him,
was Pope by
true election.

Leaf 90.

The figures
on the cur-
tain were the
saints, who
screened men
from tempta-
tion.

Whan þe Pope had seyn al þis in his slep, soðeynly he wook,¹
gretely coumforted of þis reuelacioñ, for he vnderstood² be þis
þat oū Lordis³ comaundment and plesauns was þat þis mater̄
schuld be broute to parfite ende. And a-non, with-oute letting,⁴
he mad a special orison of oū fader Gilbert with a secrete and
postcomun aftir þe forme of þe missale, and whañ he had mad
hem he comaunded þat þei schuld be seyð openly in his com-
memoracioñ. Ferþermō, þe Pope, as a wise man⁵ desiring⁴ for 8
to haue þe very certeyn of þis mater̄, cleped on-to him a ful
wise man and holy, an abbot, þei cleped hym Reyner, and
commaunded him, be vertue of obediens, þat he schuld || be-þink
him of his dreem and telle him þe coniectū of þat same. The 12
cause why þat þe Pope uttered his vision to þis man rather
þan to a-nopir, was for he led a solitary lif in þe mountes, and
was in gret opinion both to þe Pope & þe court. Tho answered
þe abbot a-gayn on-to þe Pope, and sayde þat þis mater̄ neded 16
non auysement, for both þe drem and his interpretacion was
open i-now. So as a-nothir Daniel on-to Nabugodonosor, or lich
a-nopir Ioseph on-to Pharao, he expounded it³ in swech declaracioñ:
The fayre toūr he seid and þe hye, wech þou say, Ser Pope, 20
is þe grete excellens of þi dignite, to wech þou aspirest; not as
ded many bi-fore þe, but⁵ be trew eleccion þou enterest in-to
þe same, and þat is ment in þi drem wher þou þoutist þat þou
wē led in-to þis place witz⁶ þe handis of many men. The bed 24
so wel arayed is a clene consciens, in wech a man restith as in
his bed, lich⁷ as þe prophete Dauid said in þe Psalme: I schal
wasch, he seith, or ellis, water⁸ my bed with my teres. For euene
as cloþis in wech we rest be mad clene witz watyr, so is oū 28
consciens clenſed with repentauns of oū synnes. The curteynes
a-boute þis bed in wech be impressed || þe fair figures of seyntes
are þe commemoraciones of holy seyntis used in þe cherch, be
whech we be schadowyd fro wyndes of temptaciones. These 32
corteynes aray ful wel oū consciens whan we, both with hert
and with werk, fulfille hēr desir, epir to honoūr hem in God or
elles to folow her steppes. Thou fader Pope be-gan to sowe þis
curteyn whan þou þout first to sette þis man Gilbert in þe 36

¹ C. 33. woke. ² C. vnderstode. ³ inserted above. ⁴ C. desieryng.

⁵ t. *abiled* above.

⁶ C. 34 b. w^t.

⁷ C. lech.

⁸ C. I shall wech the fech or ellis water.

kalender of seyntes, and I suppose, veryly, he is ful worpi to be annoted a-mongis hem. Eke swech þing as þou desyred waking, þou asked in þi slep, and þin answeere was goue, þat Mychael schuld be þi help. Noþing a-geyn reson. Michael is þe prouost of Paradyss and prince ordeyned be God to receyue poo soules which schul be offered to God. This same Michael hatz receyued þis manne soule and led it to the hye court of blessed spirites, and in þat same court it is determyned þan þis man Gilbert, fro þis tyme forward, schal be halden in honour¹ and reuerens as a Seynt. Sowe him In, þerfor, with þi nedel, with þis power no man hath þat in hand but þou. Ioyne him on-to þe felauchip of seyntis, for it is conuenient þat þe cherch in erde folow þe || cherch a-boue in heuene.

Leaf 90,
back.

[CHAPTER XXXVI.]

Capitulum xxxvj.²

THIS interpretacion of þis drem, whað it was þus expressid be þe abbot, plesed þe Pope gretly, for he, with-oute ony tary, mad calle all þe court of Rome, which was grete at þat tyme,—and in special þe archbishop of Reymes was þere present at þat tyme and bare witnessse of þe holy lyf of Seynt Gilbert, for in his 3ong age he had be in Yngland and knew both þe persone and þe fame. In þis gret congregacion, whan all men wer sette saue pese messageres of Sempingham, þe Pope sayde a grete and solempne sermon of þe holynesse and þe myraclis of Seynt Gilbert, rehersing þe witnes þere present, and aftir certeyn wordis which be pertinent to þis offise, þere he solemply & openly canonized Seynt Gilbert with þe comoun assent of all þe cherch, and þer eke he mad a³ decre þat þe fest of Seynt Gilbert schuld be seid and songe in þe cherch lich as þe festis of opir seyntis be. Thus whan þe Pope in his sete had þus openly schewid on-to puple þis canonizacioð of þis holy man, aftir-ward he comaunded þat letteris schuld be mad of þe same sentens to þe archbischoppis of Ynglond & to þe chapetir of Sempingham, in which || letteris he rehersed all þe mater fro þe

The Pope called his court, and the archbishop of Rheims testified to Gilbert's holy life.

The Pope then delivered a sermon, and canonised Gilbert,

and sent word of all this to England,

Leaf 91.⁴

¹ C. 34 halden in honor. ² In margin, 6. ³ de crossed through.

⁴ The embellishment of capitals omitted from this page.

beginnyng on-to þe ende ; with all þe inquisicion of his lif and his myracles he rehersed eke who discretly, who sadly, with what circumstauns, þis mater had be ¹ treded, wher-for he comaunded in þe ende of þe bulle þat swech þing as þe Pope with solempnite and ⁴ with auyse had ordeyned to be kept, þei, as good subiectis, mekly schuld fulfille and comaunde þe fest of þis holy man to be solempnyzed be all her prouinces. A special comaundment sent he eke on-to þe archbischop of Cauntyrbyry, be-cause þe place of ⁸ Sempingham stant in his prouince, þat whan-so-euer þe breþerin or chanones of Sempingham required him, þat he schuld goo þidyr and left up fro þe ground þe body of þis holy confessouȝ, and with dew reuerens ley it þere wher as þe same breþerin had ordeyned ¹² it schuld be leyd. This comaundment of þe Pope was receyued of þe archbischop and of þe seid chanones as þouȝ it had come fro heuene ; wherfore þei, desiring as good chilydrn to fulfill her faderes comaundment, all þing þat was necessarie to swech solempnyte ¹⁶ þei purueyed in all hast. And þouȝ þe mynde of þis Seynt, as haue be of many opir, was mech oute of remembrauns, epir for age or elles, || for necligens of men, or vnkunynge, or sum opir cause ; ȝet, as we hope, it was sufficient to us for to be-gynne þis ²⁰ werk, be-cause we had reuelacioȝ first fro God and comaundment fro ouȝ holy fader þe Pope, to whos comaundment we be bounde to obeye as þouȝ it had come fro God. Eke for þe man ² in his lyf comaunded us to do þis þing and we eke desired it schuld be do ²⁴ whil we lyue, þis was þe grete ³ hast in þis mater. For þei þat weȝ sent for þis mater þoute it conuenient to fulfill þe Popes precept whil he was on lyue and þei eke.

and ordered his feast to be kept.

He also comanded the archbischop to perform the ceremony,

and as the Saint was passing out of Leaf 91, back.

remembrance, all haste was made.

[CHAPTER XXXVII.]

cap. xxxviij.⁴ 28

In the vigil of the Holy Cross, 1202, the men of Sempingham ask the archbischop to be

THe ȝere of ouȝ Lord Crist a M. cc. ij., þe forseyd breþerin of Sempyngham, in þe vigil of þe holy crosse, with þe moost famous men of all þat religion came on-to þe said archbischop with her maystir, making grete instauns þat þe next Sunday aftir ³²

¹ tred *crossed through*.

³ of *crossed through*.

² *in margin*.

⁴ *In margin, 7.*

þe feest of *Seint Denys*, he wold vouchsaf of his faderhod to be at
 þe translacioñ of þis holy confessour *Gilbert*. The archbischop
 receyued hem not but in þe best maner, and saide he was glad of
 4 þese tydannes and redy to fulfille¹ þat solempnyte which þei all
 desired, and up-on þis he wrote to þe bischoppes of his prouynce
 þat if þei myth haue leysen þei schuld² come to him and || honou^r
 þis holy day. Ferþer mor, he desired of hem þat þis schuld be
 8 notified þorw-oute her diocise, þat all men which had deuocion to
 þis Seynt myth come to þis fest if þei wold. Thus in þe same day
 prefixid, þat is to seyn, þe iij ide of October, all þis mater is put in
 execucion. And be-side all þe myracles rehersed be-fo^r in þe Popes
 12 presens, eke be-side reuelaciones had fro heuene, and be-side þe seid
 witnesses, newe þingis fel þat same day. The nyth of his transla-
 cioñ, þat is to sey, þe nyth be-twix þe Saturday and þe Sunday, þe
 noble man, þe archbischop with oþir bischoppes and ministres came
 16 on-to þe graue wher þe holy membres of *Gilbertes* body was hid,
 and with grete worchep þei lifte up þat holy uessel of God, þat, so
 waschid and arayed þe next day aftirward, he myte with lesse
 tariing be laid in his schrine. Whilis þat þis seruise was do to þe
 20 body with swete ympnis and songis, summe religious men þere
 present, and eke summe seculeres, seyn a grete knot of fy^r al
 round, as þou³ many candeles had be ioyned to-gidyr, or ellis lich
 a grete schinyng sterre ones, twyes, þryes, com down fro heuene
 24 and eft-sones goyng up to heuene aboue þe roof of þe cherch,
 euene || ouyr þe sepultu^r. And at þe þird comyng it semed as
 þou³ it had þirled þe rof & falle in-to þe cherch. Thei þat sey
 þis site with-uten told it hem with-inne, þat þei myth goo owte
 28 and se þe same, þat is to sey, þe lite of ou^r Lord aboue þe cherch.
 Lich þing sey oþir men which had waked at þe graue certeyn
 nytes in her prayeres a litil be-fo^r þis translacioñ, þat is to sey,
 a grete lite entr þorw þe rof and thries entre in-to þe graue wher
 32 þe holy body was layd. Swete sauour eke felt þei þere whan þe
 stonnes were remeued be masones for to make space wher the newe
 scryne schuld be sette.

at the trans-
 lition of
 Gilbert.

He invited
 his bishops to
 attend.

Leaf 92.

So it all hap-
 pened, and

wonderful
 miracles were
 done at the
 time.

Leaf 92,
 back.

¹ MS. fulfull.

² d added afterwards.

[CHAPTER XXXVIII.]

cap. xxxviii.¹

More miracles
were done at
the transla-
tion,

NOwt only þese myracles rehersed wē doo at þis tyme but many opir testimonies wē had in which men myth know þat þis translacion was plesauz to God. Thus whan þei had lifte 4 þe ston fro þe graue þere was founde fayre red poudre of his flesch,² swech as þei sey as virgines³ haue whan þei ā ded. The chesible eke in which þe body was woundyn, of silk, was found hool with-oute corrupcion. Whan all þese relikes were lift fro þe 8 ground and waschid þe⁴ archbisshop went a-gayn || to chambyr for to take a rest, for it was fer fro day. Whan he had leyn a litil tyme on his bed sodeynly fel up-on him a greuou⁵ seknesse, and þe peyne vexed him so sore þat he stood in grete dowe, and in maner 12 dispeyr, þat he myth not fulfill þat office for which he was come, and to which he had cleped so many persones in special of swech reuerens. For þis secund cause was he mō sory þan for his bodely seknesse. He leyd medicynes to his body, swech⁶ as þei⁵ tawt 16 him, but al þoo profited nowt. Tho turned he his trost and his deuocion to God and to Seynt Gilbert, þat oū Lord⁶ at mediacion of þat good Seynt wold send him myte and strength to performe þis office for which he was come and many opir persones. A-non 20 as þis prayer was fulfilled so sone left him all þis peyne, for aftir þat same peyne was goo he felt his body mō myty and strong þād it was be-fore. At þis same chaunge cam þe hoū in which þe couent rang to mateyns. A-non as þe archbisshop herd þe belle 24 he roos him-self and cleped all his clerkys, and all in fere þei go on[-to] þe chanones mateynis, wech, for þe worchip and loue of þat Seynt for whom þai || were gadered, were ful solemply songe. In þe morownyng þe archbisshop⁷ roos heyl and sound, and all þat 28 eyr God and Seynt Gilbert had schewid on-to him þat same nyth, with grete ioye he told hem, praysing þe vertue of oū Lord and of þis holy Seynt, wech vertue he felt notably fulfillid in him. The hoū is come of þe day þat þis solempnite schal be doo; the 32

Leaf 93.
and the arch-
bisshop be-
came sud-
denly ill,

but was cured
through
devotion to
St. Gilbert.

Leaf 93,
back.

¹ In margin, 8.

² s added afterwards.

³⁻⁵ inserted above.

² wh crossed through.

⁴ pope crossed through.

⁶ inserted above.

⁷ MS. pope crossed through and archbishop written over in red.

bischop is arayed with his mynystres; þe watir is halowed þat schal serue in þe office; þe schrine eke is halowed and born a-boute on þe schulderis of princes and lordis which be þere present: a solempne procession is ordeyned, in which procession first go þe clergie, nexte princes, lordis and opir, many beryng þis halowid uessel in which þei wil ley him; last of all folow þe bischoppis. Certeyn seke men þat wē ny and touchid þese relikes 8 wē mad hol þat same houē, as was veryly proued. Ther saide þe archbischop a ful notable *sermone* grounded al up-on þe holynesse and þe myracles of þis holy man Gilbert, and þere mad he rehersaile of all þe processe, who it¹ was sent on-to þe court of Rome, what 12 answer þei had fro þe Pope & mech opir þing. Tho be-gunne þei a messe of þis same Seynt with ful swe||te *concent*, and in þe last ende¹ of þat masse, aftir þe bischop had receyued þe holy sacrament, er þat þei song þe postcomoun, þe seide relikes were wounde 16 in fayē silk and þan in a cloth of silk precious I-now which ouē fader archbischop had 3oue to þat same entent, and all þese² þus wounden wē layde in þat same vessel mad for þe same cause. Thei layde eke with him a grete chartouē in which was wretyn al 20 his lif, his canonizacion eke, and his translacion seled with þe seles of þe bischoppis & abbotes which wē þere present. Ther was put in with him eke a plate of led, in which plate was wrytyn al þis þing more *compendiously*, as I suppose, þat þe rememberauns of al 24 þis werk schuld last euyr. Thus was þat uessel sperd and sette up-on a wal of marbil in þe same place where þe seint lay be-foē. Tho mad þei an ende of þe masse, and aftir þei had refreschid her bodies euery man with ful gret ioye turned a-gayn on-to his owne 28 place. Ouē maystir is layd now in his rest; lete us folow þerfor þe steppes of his good lyf þat we may be translate fro wrecchidnesse to ioye and þorw his ledyng come || to þat cuntē wher we schul haue ioye euyr.

Everything is ready for the ceremony,

more miracles are performed; the Archbishop preaches;

mass is said; Leaf 94.

the relics are wound in silk

and laid in their vessel, with a charter of the Saint's life, duly sealed.

The vessel is closed, and mounted on marble.

And so the Saint is at rest.

Leaf 94, back.

¹ inserted above in red.

² þis crossed through and þese written aboue.

[CHAPTER XXXIX.]

cap. xxxix.¹Gilbert's
miracles
attest his
greatness.

NOW of our fader Gilbert, who holy was his lyf, who holson was his doctrine, who grete rewardes weſ sent fro God on-to his blessed merites, witnessse þe grete myracles wech aftir his deth 4 wer wroute be our Lord God. And of þese myracles now wil we telle all þe maner lich as þei felt and lych as our wel be-loued fader in God, þe² said archbisshop of Cauntyrbyry, at þe comaunderment of þe Pope Innocent þe þird with his suffraganes ransaked 8 and inquired. Lich þat inqysicioñ in sentens & in termes, wech inqwysicioñ þei sent þat tyme to Rome,—þorw wech sond þis canonizacioñ was performed,—lich þat forme wil we write here.

Of these we
will tell as the
Archbishop
inquired and
discovered.How a clerk,
going to
school in
another
town, lay
down and
slept, and
woke with a
withered leg,

There was a clerk whos name ne place is now on-knowe þat used to 12 go to skole fro o town to a-noþir as in þis lond is grete custom. This clerk in his weye to skoleward felt in grete heynesse, so þat he must nedis slepe. He layd him down and slept, and aftir slep whan he wook he felt al his rith legge, foot and all, so sered and 16 dried þat he myth not goo þeron in no maner. So with his staf and his opir legge he hipped forth as he myte tyl he cam to þe nexte || town. Fro þeus was he caryed to a mouasterye wech þei clepe Hauyrholm, for þer dwelled he iij monthes, euyr vexid with 20 þe same infirmite. That legge, in al þat tyme, down to þe foot was soo insensible and all þe myth þerof go, þat if men had prikkid him with a nedyl or ony opir scharp þing, he felt no mor þerof þan a man had put þis scharpnesse on-to a stoon or a tre. Eke þe vse 24 of þat legge was as lost, for whan he schuld walk he schuld drawe it after him as þou; it had be a braunch of a sere tree, for he was more greued with þe birden þan esed with þe offise. Be-cause he myth not lyft þat foot fro þe ground, but draw it euyr fro þe erde, 28 þe toos were flayn and bloddy to grete peyn of him & gret pite to all þat seyn him. The prouost of þat place ded make him a hose al of ledir, and þat was wered a-non, in special at þe ferpest ende wech trayled so on þe ground. Aftir þis he ordeyned him a-noþer 32 remedy, for he teyhid his legge fro þe ground with a roop on-to his schulderis, and þus bare he þe legge wech schuld a born him.

Leaf 95.

which was
without feel-
ing;¹ In margin, 9.² MS. þei, with i dotted underneath.

To þis same clerk slepyng on a nyte appered a persone of grete worchþip, as he þoute, and saide þus on-to him: If þou wilt be hool þis same day, loke ¶ þou visite þe graue, or elles þe sepultuþ, of þis maystir Gilbert at Sempyngham. At þat same houþ þe man gat him a cart and with on¹ of þe breþerín of þat same hous he was brout to þis sepulture, and sodeynly, as he prayed, he fel on slep. In his slep, as he þout, þe same persone whceh appered to him be-fore appered a-gayn and sayde on-to him swech wordes: For what cause liggist þou here so longe? Be-hold þou art mad hool. With þis visioñ he swette meruelously and be-gan to wayle fyue sithes, þoo wook he and roos be him-self, loked on his foot and trad with it on þe ground for to asay wheþir he myth go with þat or nowt. Be-cause of þe sodeyn chaunge whceh was come so newly, he stood in grete dowte what he schuld doo. The sexten þat stood by and þerauentuþ knew not of þis sodeyn chaunge mad 16 tokenes on-to him þat he schuld rest a-gayn. He lay down eftsones, and aftir a litil slep wook a-gayn, and þanne he roos and felt both feet, thy and legge al hool; þus he þrew a-way þis staf and forsook his cart, and with ful grete lithnesse¹ went wher he 20 wold. And in tokne þat þis helth cam to him be myracle, in þat place whceh he myth not fele a ¶ nedel prikkid be-fore, now, whañ þe natural hete is come a-gayn, he felt sumwhat a peyne in þat same place wher þat þe wounde was. A-mongis all opir þat boþ witnesse 24 of þe myracles do be Seint Gilbert þis man was on, for he went to Rome & ² confessed al þis be-foþ þe Pope, and aftir, whan he cam hom, was mad chanon and prest in þis same ordre, þankyng God all his lyf and Seint Gilbert of his gracious cure.

how the clerk was told in a dream to go to St. Gilbert.

Leaf 95, back.

He went to the Saint's grave and slept; had a vision;

and awoke whole.

Leaf 96.

This man went to Rome and gave his evidence to the Pope.

[CHAPTER XL.]

28

Capitulum xi.³

A Mayde was þere eke in þe strete at Sempyngham þat in both leggis, in þat part whceh is be-hinde þe knees, was so contract þat sche myth not stand ne goo, for in-stede of hir feet

The legs of a maid were contracted,

¹ in margin.

² inserted above in red.

³ In margin, 4, another figure having been cut away at edge of leaf perhaps.

and her left
foot dis-
torted,

like her left
arm.

Leaf 96,
back.

She also went
to the sepul-
chre, and lay
there seven
days.

In a dream
she saw Gil-
bert, who
gave her a
host;

Leaf 97.

and she
awoke, and
stood up.

whan sche wold remeue hir body fro o place to a-nopir, sche crap with hir handys and with hir lendes, or buttockes. Eke with grete rankou^r of þe soor hir left foot was meruelously disfigured, for iij grete peces of flesch grew up-on hir foot, ech of hem 4 departed fro opir, wech semed as þouȝ it had be cut. More-ouyr hir left arme¹ had lost þe vertue of felyng and þe hand of þat arme¹ was lych þe left foot with swech þre cuttyngis of flesch as we sayde be-fore. Thus hyng it as a² onprofitable || byrden fro þe 8 schuldyr downward. This woman herd telle who þat þis clerk³ of whom we told last was cured and so cured þat he was strong to take his iornay to Rome. So mad sche grete instauns to þem þat dwelled⁴ in þat strete þat þei schuld lede hir to þis sepultu^r of 12 Seynt Gilbert and leue hir þere. Ther lay sche seuene days continuely perseueraunt in hir prayeris, and as sche slept on a nyth sche þout þat þe ston vudir wech Seynt Gilbert was closed claf a-sundyr, and he roos up and sat þerupon with ful 16 grete lite. Sche þoute eke þat he had in his hand many hostes and þoo multiplied fast, as to hir site so fast and to so grete noumyr þat he myth vnneth hold hem. Too of þoo same hostes he put in hir mouth, as sche þoute, and aftir þat gaf hir his 20 blessing. Aftir þis sche a-wook sodeynly and fonde hir body al on a swet so habundaunt þat it dropped fro hir body and mad þe payment weet; sche felt euene at þat tyme a new chaunge in hir body, for þat wech was heuy and contract be-fore now sche felith 24 it of swech disposicion þat, as it semeth to hir, sche myth flye for litenesse. In þis same chaunge sche say who þe lites þat stood a-boute þe sepultu^r of Seint Gilbert || and brent felle down sodeynly, and þo sche gan to crepe as hir vse was for to amende þoo lites. 28 In hir creping þe senewes wech were contract be-fore in hir⁵ lendes, þei brak and streyned oute to swech largenesse þat sche roos and stood on hir feet and myth walk and in þat brekyng sche herd a grete noyse, who þei craked and had ful grete meruayle 32 who þat þe senewes craked whan þei be-gunne to extende hem-self. In þis same tyme þat þis woman standith þus merueylyng, þe

¹ MS. harme. h crossed through in red.

² inserted above.

³ h crossed through.

⁴ Word blotted in text and re-written in margin.

⁵ but crossed through.

nunne, þe sextenese, rang to mateyns; þe susteres be come down
 and se þis woman standyng be þe sepultur: first þei¹ be a-ferd
 be-cause many of hem wist not þat sche was þere, for sche was not
 4 þere at euen whan þei went to bedde, as it semeth; þei walk on-to
 hir and sche confessith al þe circumstauns of þe myracle euene as
 it fel. Þere þank þei God and Seynt Gilbert all with o consent
 for þe grete cur̄r which now² is don. The woman was kept with
 8 hem a certeyn tyme for declaraciō of þe myracle and on-tyl³ hir
 arme⁴ and legge had parfitly here use; aftyr þat tyme sche went
 hom to þe strete and leued þer̄ with hir frendis in good helth of
 body, þankyng our̄ Lord of þat sodeyn chaung. ||

The nuns
going to
matins saw
her standing,

and heard her
story.

[CHAPTER XLI.]

12

cap. xlj. Leaf 97,
back.

A Knytys wyf þere be-side, a lady of ful noble fame, had swech
 seknesse and peyne in special duryng in hir lyft⁵ arme þat
 sche myth not meue þat arme ne do with-al no maner werk. This
 16 peyn lastid up-on hir fro þe feest of Seynt Petyr, which þei clepe
 in Latyn, 'ad vinculam,' in Englisch, 'Lammesse,' on-to þe natiuite
 of our̄ Lady. Be-side þis had sche opir sores which we name not
 now. With al þis infirmyte sche is come on-to þe sepultur of þis
 20 holy man and aftyr sche had wecchid in deuoute prayeres al a nyte
 sche went hom hol fro both sores, euyr-mōr hauyng grete trost in
 þis holy Seint.

A Knight's
wife could
not use her
arm,

and had
sores.

She watched
a night by the
sepulchre and
was cured.

¶ A-nopir woman was þere be-side contract & croked which myt
 24 not go, ne sitte, ne stand, with-oute help of hem þat wer̄ waytyng
 up-on hir. The fader̄ and þe moder̄ of hir, hauyng gret sorow for
 þat desese, brout hir on-to þe sepultur of our̄ maystir. The first
 nyte sche was þere, at instauns of hir̄ frendes, þe chanones put
 28 up-on hir̄ þe scapulary of Seynt⁶ Gilbert, and þe woman confessed
 þere be-fōr hem all þat in doing on of þat cloth sche felt gret
 alleuuauns of hir sore. The nyte folowand appeared on-to hir
 a fayre old man with gray hēr, as sche þoute in hir sleep, and

Another
woman was
deformed and
helpless.

She wore
Gilbert's
scapulary and
was eased.

¹ i added above.² her crossed through and now in margin.³ to crossed through and tyl written above.⁴ MS. harme, h crossed through in red.⁵ b crossed through.⁶ a stroke crossed through.

Leaf 98.
Gilbert ap-
pears in a
dream and
tells her to
walk.

She awoke
whole.

in his hand he had a staf, as men walk for age. Thus || he saide on-to hir: Wilt þou be hool? Sche answered þat gladly sche wold. Tho he blessed hir and said, Thou schal be hool. Sche inqwyred of him what man he was & he answered þat he was maystir Gilbert ⁴ of Sempyngham. Aftir pis dreem sche a-wook and felt hir-self hool in euery part and þus in helth lyued many 3eres.

[CHAPTER XLII.]

cap. xlij.

A clerk had
a great
swelling,

A clerk was *pere* eke in þat cunt̄r þat in his breest and in his 8 wombe had a meruelous risyng which bolned soo with-inne his breest þat he fered gretly it schuld drawe on-to ydropesy. Thus al in dispeyr̄ of helth he lay in his bed ¹ up-on fiftene dayes with-oute hope of ony recūr. Certeyn men which cam to visite ¹² hym told him of þe grete myracles which oūr Lord wroute at Sempyngham þorw þe merites of oūr fader Gilbert. Whan þe seek man herd of þese noueltes he mad a-vow openly þat þat place schuld ² he visite ² whan oūr Lord wold sende him disposicion and ¹⁶ leyser. Sone aftyr þis avow was mad þe man felt him sumwhat amended, þat he myth ryse and walk. For wech cause in grete hast he took his iornay on-to Sempyngham, and *pere* in grete deuocion̄ he lened up-on þe graue and sayde swech deuocion̄es ²⁰ as he coude, praying with bittyr teres þat God schuld send him sum reles of his peyne. In þis tyme of prayer̄ he felt þat all þe boweles of his body wēr gretly meued and turned, as þei had drawe on-to a-noþer kynde þan þei ³ wēr be-fore. Tho rose he ²⁴ fro þe graue and felt him-self in oþir plite, for all þe bolnyng and eke þe peyne is a-voyled. Thus walkith he in þe cherech, assaying him-self if ⁴ al be weel, and whan he say veryly þat he was hool he took leue and walkith on-to his wonyng. 28

and went to
Semping-

Leaf 98,
back.

ham, where
he lay on the
grave and
said devo-
tions.

And when he
arose the pain
was gone.

Another
priest became
ill after
bathing;

¶ A-noþer prest was waschid in a batth up-on a Fryday and on þe Saturday folowand he fel in so greuous seknesse which continued a hool 3er̄ and more, þat all þe membr̄is of his body had lost her offise; he myte not etc but if he wēr fed, not goo but ³² if he wēr led. Thus as a man all contract with a manēr of a

¹, ²⁻² in margin.

³ i added in red.

⁴ MS. it, with f written on the t.

palesie, he kept his bed, neuer remeuyng pens but with help. he too went to the sepulchre,
 Thus was he fed and norchid lich a child with his seruaunt ordeyned
 to his seruyse, for he myth nowt do him-self. This man was brout
 4 with grete besinesse on[-to] þe cherech of Sempyngham in a cart,
 be-twyx þe myd-day and euensong. Ther̄ at þe grane he mad his
 deuoute prayer þat oū Lord || be þe merites of Seint Gilbert schuld **Leaf 99.**
 releue him. That same day was he so hool þat with-uten cart or and was cured.
 8 hors he went hom to his owne place.

[CHAPTER XLIII.]

*Capitulum xliij.*¹

In þat same cunt̄² and in þat same place at Sempyngham was a A nun going to the kitchen, stumbled,
 12 þe kychyn, and be-cause sche went with grete hast and took no gret
 consideracion what þing lay in hir weye, sche stombeled at a blok
 which was hid with straw, and þus fel sodeynly. In which fal sche
 was so greuously hurt þat hir foot was fro þe ioynt, and þus⁴ sche and injured her foot.
 16 lay crying and waylyng for grete peyne þat sche felt. Hir cry
 was herd þorw þe place and a-non hir sisteres cam on-to hir,
 counforted hir, lyft hir up with many handis and grete heuynesse,
 and bā hir on-to þe infirmarie. Thus bolned þe foot and ranked,
 20 þat þei wēr compelled to kit hir schoo, elles had þei not gote it of.
 Many remedies wēr ordeyned to þis foot; it was drawn with
 grete peyne to bryng it in ioynt ageyn, but it a-vayled not. Thei All remedies failed to cure her.
 layde eke to it playsteres of dyuers herbis, but it profited not, for
 24 euyr þe peyne grew mō and mō. Thus lay þe nunne in þat
 peyne || ā þat 3ē and þe next, on-to þe day which we clepe þe **Leaf 99,**
 annyuersarie of Seint Gilbert. Than was sche so febyl þat þei **back.**
 poute best to gyuc hir þe holy anoyntyng which is last of ā þe
 28 sacramentis. Tho sche reqwyred hem to make a kandel of wax⁵
 aftir hyr length, and þat same kandel and hir-self eke sche desired She was taken to the sepulchre,
 þei schuld bere on-to þe sepultūr of Seynt Gilbert. This was doo
 in dede, for whan sche was broute þedyr þe prioressse took þe same
 32 lynand cloth in hande which lay up-on þe brest of þis holy con-

¹ In margin, 4 and part of 3 at edge of leaf.

² was crossed through.

⁴ s written above.

³ to above in red.

⁵ in margin.

and her foot
was wound in
Gilbert's
linen cloth.

fessour swech hoūr as he schuld dey. In þis same cloth wonde
þe prioresse þe soor foot of hir sister often rehersed. Thus lay
sche wakyng þere be þe sepultūr all pat anniuersary day, þe nyte
folowand, and þe next day tyl it was noon, for þan fel sche in sleep. 4
And in þat same sleep sche þoute þat sche say many men, clad al
in white, comand in-to þe monasterye and bysy to araye þe autēr
as þou; a preest schuld go to masse. Be-hynde hem al came Seynt
Gilbert, as sche þoute, arayed lich a prest, and his chesibile was al 8
red. He turned him to þat woman which lay þus seek; he blessed
hir þryes, and at every blessing he mad a tokne on-to hir þat sche
schuld ryse. || Sche þout in hir slep þat sche roos and wold haue
hold him be þe clothis, but hir hold fayled and sche fel down gruf 12
up¹-on þe ground. As sche þoute in hir slep so fond sche whan
sche a-wook, for sche lay þus stiff on þe paupment sōr astoynd.
In þis mene-tyme come þe prioresse and hir sisteres fro mete with
hēr grace, and a-non þis same woman told hem who sche was 16
mad hool be þe help of Seynt Gilbert, eke² of al hir dreme and
appering of þe Seynt sche mad at þat tyme open declaracion.
Tho þe prioresse took hir be þe hand and felt wel þat sche was
hool, for hir-self, with-uten ony ledēr, sche went agayn to þe 20
infirmarie, and eyr aftyr was þat foot as faȳr and as hool as ony
foot myth be.

Gilbert in a
dream b'nds
her rise,
Leaf 100.

and she is
made whole.

[CHAPTER XLIV.]

cap. xliiij.³

Virtue of the
water in
which Gil-
bert's dead
body was
washed.

WE rede eke þat, be touchyng of þe clothis of oūr fader 24
Gilbert, and eke be drynkyng of þat water in which his
ded body was waschid, þat many vertues wēr wroute þerby and
many sores holed. For þere was a prioresse of þat same ordre
which was vexed with seknesse xv dayes and þat greuours maledy. 28
Remedye cowde sche non haue of no bodely medycynes, wherfōr
sche turned hir trost to þe help of God and þis Seynt, and with
a gret feyth drank of þat water || in which his body was waschid,
and sone aftyr was sche hool, for þe cuppe was not so sone fro hir 32
mouth þat hir body was hool, as many of hir sisteres bore witness
which were þere present.

How a
prioress was
Leaf 100,
back.
cured by
drinking it;

¹ MS. ut.² in margin.³ In margin, 44.

¶ A-nopir woman eke was þere fast by which trauayled in byrth and a woman in child-birth; of a child too dayes, so greuously vexed with peyne þat euery man had pite of hir. Sche drank eke of þat¹ watyr in which þe tonsure 4 of his berd was wette, and sche was mad hool.

¶ Eke þe same 3ere þat oure fader deyid, on of þe nunnes, as sche sat in þe² refectory and ete fysch with hir sisteris, þe bon of a fisch left in hir þrote and stood so fast þat sche myth be no weye 8 remeve it, not-withstand þat sche myte touch it with hir fynger. Sche drank often sithes be þe counceff of hir sisteres, but it a-mended nowt, for þe penauns was so grete in hir drynkyng þat sche cast þe likouȝ, but þe boon a-bode stille. Hir felawes ded aff 12 heȝ craft to drawe it owt, and al a-vayled not. This cuȝ, as myn auctouȝ seith, was reserued to a-nopir maner drynk and an-opir werk. Thus lay sche, hir peyne euȝ encresing fro myd-day tyl euen. Hir sisteres það, takyng a sadder counceff, ledde hir in-to 16 þe cherch, ¶ broute hir on-to þe auter and þere alle þei felt down **Leaf 101.** on knees, deuoutly praying to God and to Seynt Gilbert for helth of hir.² Tho mad þei hiȝ to drynk of þat water in which þe body of þat holy confessouȝ was wasch in. A-non, as sche had dronk 20 þat watyr, sodeynly sche was delyuered of þat peyne, but sche coude nevyȝ haue knowlech wheȝ þis bon be-cam.

[CHAPTER XLV.]

cap. xlv.³

24 **O**F þat same ordre eke a chanon had swech peyne in his nek A canon wraps his sore head and þe aftir part of his hed þat he myte not suffir þat place be touched, not with his owne handes. This peyne lastid eyte dayes, þat he myth neuȝ turne his hed but if he turned al his body. On of his breþerin, which was his keper,⁴ gaf him þis 28 counsel, þat he schuld wynde his hed with a certeyn cloth of in a linen cloth of Gilbert's, lynand which Seynt Gilbert wered. I suppose veryly it was his awbe, for my auctouȝ heȝ setteth a word 'subucula' which is both an awbe and a schert, and in þe first part of þis lyf þe same 32 auctouȝ seith þat þis holy man wered next his skyn non hayer, as for þe hardest, ne lynand, as for þe softest, but he went with

¹ was crossed through in red.² in margin in red.³ In margin, 45.⁴ r added in red.

Leaf 101,
back.
and suddenly
became
whole,

wolle, as with þe mene. Whan þis man had wounde þus þis cloth a-boute his hed,¹ which cloth Seint || Gilbert had used at solempnite of messe, as we seid, a-non and sodeynly þis man was hool. This was at euen, for on þe morow he was purposed to entr⁴ þe infirmary þat he schuld not inqwyet his breþerin with² clamour which he mad for peyne. For þis cloth was not so sone put a-boute his hed, and he þat wond it a-boute his hed was not go fro him thre or fou^r passe, or he cleped him a-geyn, saying þat 8 al his peyne was goo and he felt no maner greuauns. He leyd his hand to þe place which was sore, groped it, and touchid it with sad felyng, and he felt no sor. His hed myte he turne on what side he wold, not mevyng his body; flesch, skyn and nek, al was hool. 12

The same nyte he slept quyetely, and, to merueyle of all his felawchip, roos to mateyns, þere fulfillid all his office³ in redyng and synging as he of vsage was wone to doo. In þe morownyng and non er he told his breþerin al þis myracle, who he was mad 16 hool be þe³ lynand cote of Seynt Gilbert.

and followed
his usual
course of
life.

[CHAPTER XLVI.]

cap. xlvj.

A woman
with a swollen
knee

EKe a woman of good report dwelled þere be-side, which in hir kne and legge had swech a passiō þat a month hool sche 20 myte not goo on þe rite foot, so bolned and rankyd was hir || kne. Thus with grete bysynesse of hir seruantes sche was horsed, for in sykynesse þis is hir desire, þat sche wol be caried to Sempyngham, trosting in þe merites of þis holy confessou^r þorw which sche 24 schal be hool. Whan sche was come on-to Sempyngham aftir hir desire, þei bronte hir þe hose of Seynt Gilbert; sche put hir legge in þat same hose and sodeynly sche was hol, so parthly cured þat sche went þat same day a myle on hir feet hom to her owne 28 hous.

goes to Sem-
pringham,
wears Gil-
bert's hose,
and is cured.

A woman was
sick after
childbirth;

¶ A-noþir woman eke aftir delyuerauns of a child had a greuou seknesse fourty wekys and too. For hir womb was bolned to swech quantite men supposed sche schuld deye. Many holy places visited 32

¹ in *crossed through in red*.

² *ch crossed through*.

³ *inserted above*.

sche for hir helth and was not hool. So was sche inspired at þe last to visite þe sepultu^r of ou^r fader Gilbert, and þe^r was sche mad hool. For sche was cured þere sone aftir sche was com, euene 4 in þe fest of Seynt Cruce, þe ix hou^r of þe day. And þan with ful glad hert sche went hom, schewing to hir frendis hir body whe^r þei myth parceyue þat al þat swellyng was goo.

she visited Sempringham and was cured.

[CHAPTER XLVII.]

capl. xlvij.

8 **T**He þrote and eke the hed of a-nopir man þere be-syde was so risyn and bolned with seknesse wech þei || clepe þe swynesye, and eke so greuously knottid, þat viij dayes he was compelled for very peyne with-outen mete or sustenauⁿs to 12 kepe his bed and suffyr þe maledye. The last too dayes was his drynk secluded fro him, so closed we^r his pipes with violens of þat so^r. Than fel on-to him mo^r greuauns, for in þe myd hou^r of þat last nyth of þoo viij days he lost his spech, wech priuacion lastyd 16 on-to þe eyn of þat day folowand. Thaⁿ supposed þei all wech we^r aboute hym þat he schuld dye. For to he^r counfourt and consolaciōⁿ he myte in no wyse gyue non answe^r. The small issewes of his þrote myte ful euel receyue wynd in-to his body. 20 Than, at grete instauns of his wyf, þe girdil^f of Seynt Gilbert was broute, and water eke, wech he halowyd. With þe girdil^f þei girt his nek ful deuoutly, and þe watyr þei pored in-to his mouth. Eke þei waschid þe bolnyng of his þrote with þat same watyr, and 24 þan be-gan þe man fele sumwhat reles, for wyth þat wasching he voyded wynd, and aftyr þe wynd o grete bloddy drope went oute fro his mouth. Thus be-gan he to releue in so mech þat or euen he spak and ete, and || wyth-inne iij dayes he receyued parfite hele, so 28 sodeynly cesed his peyne.

Another Leaf 102, back. man's throat and head were swollen,

and he had to fast.

The girdle of Gilbert was brought, and water which he hallowed ;

and through these he was healed.

Leaf 103.

[CHAPTER XLVIII.]

Cap. xlvij.

ON of þe nunnes of þat same ord^r xxx. 3ere continually twyes¹ or thries in þe 3ere had meruelous seknesse with-inne 32 hir body, for a-bowte hir hert and in hir left syde was swech

A Gilbertine nun was frequently sick,

¹ ones *crossed through*, and twyes *written above*.

and at such
times went
out of her
mind.

pressu^r þat whan it cam, þe woman, ny ded for ivery peyn, lost
hir mynde. And in þis peyne sche had swech strength þat many
of hi^r susteres myth not at þat tyme hold hi^r ne kepe hir in
rest. Thus on a day whan þe seknesse had caute hir þus violently 4
þei sent affir prestes of þe same ordre for to be a-boute hi^r in
tyme of hir deth, for all loke þei whan sche schal passe.

The Master of
Semping-
ham goes to
her;

A-mongis þese prestis cam in þe maystir of Sempingham, þat
same mayster which was next successou^r affir Seynt Gilbert. 8
The^r fond he þe woman bownden and holden as a furiose person
is wone to be seruyd. Tho he inqwyred of hem þat we^r þere¹
if any part of Seynt Gilbertis watyr we^r in þat hous. Thei
had it redyly, and at þe comaundment of he^r prelat, þei pored 12
of þe same watyr in-to hir mouth. A grete merueyl was seyn
þere, for þat watyr was not so sone entered in-to hir þrote but
sche be-gan to chaunge all þat wode rage, and hir veyl, which

she is given
the water of
St. Gilbert,

Leaf 103,
back.

and is made
whole.

was pulld down to hir schulderis, in ful religious mane^r sche 16
redressid, and hid hir face and hir eyne as sche was wone to
doo. And þoo in þe presens of þe maystir & many folk which
stood with him, sche cryed in þis mane^r: O moder of mercy,—What
schuld we tell long tale?—As þou³ sche had be in a trauns 20
sche be-gan to knowe hir-self, and be processe of tyme sche was
restored to parfite helth, for aftyr þat tyme had sche neuyr more
þat seknesse.

Another
woman had
dysentery and
gout,

¶ A-nopir woman was þere with dyuers seknesse vexed, þat 24
is to seyn dissentyrie, govte, and vomyte dayly folowand. Dis-
sentyrye þe Grekys clepe þis sekenesse whan a mannes guttys
be hurt so þat þei be slitte or cutte. Othir sekenesse had þis
woman dyuers, which sche was a-schamed to confesse and for 28
which sche was compelled be debylite to kepe hir bed fro þe
fest of All Seyntis on-to iij dayes be-fo^r Candell-masse. Than
was told hir þat too of hir neybouris, women bothe, on def,
a-nopir bedred, infect with a maner of palesie, þat þei we^r led 32
on-to þe tounbe of Seint Gilbert and þere we^r þei mad parfityl
hool. Of þese tydanes sche caute a coumfort, and a-non sche let²
make a candel affir hir mesu^r, and in a cart with þat same was

and hearing
of her neigh-
bours being
cured,

¹ inserted above.

² led crossed through in red, and let in black in margin.

sche caried on-to þe sepultūr of oūr fader̄. || Thēr wook sche **Leaf 104.**
 in prayer al þat nyte, & þe next day a-boute nyne of clok was went to the
 sche mad hool of all þoo maledies rehersed be-fore. sepulchre and
was cured.

[CHAPTER XLIX.]

4

Capitulum xlix.

A noþir woman was þere whos kne was soo contract þat too Another
 monthis sche myth not goo. Sche was brout eke in a cart woman had
 on-to þe toumbe of Seynt Gilbert wher̄ sche wook to nytes in a contracted
 8 ful devoute prayeres. The secund nyte sche þoute in hir drem knee, went to
 þat oute of a ymage mouth which stood be þe graue, mad in Sempring-
 worchip of oūr Lady, fell a fayr red flour̄, and eke þat same ham,
 flour̄, as sche þoute, fell up-on hir soþ kne. Sche a-wook and had a dream
 12 felt hir kne hool, for þis sodeyn helth, as sche vnderstood weel, of Our Lady,
 was goue hir be þe mediacion of oūr Lady and þe merites of Seint and was
 Gilbert. Than with ful grete deuocioñ sche kissid þe feet of healed.
 þat same ymage, and þus in parfite helth sche is goo hoom.
 16 ¶ Thēr was a-noþir woman eke in þat cunt̄r whos rite eye A woman
 be-gan to wax seek, þat is to sey, al red of colour̄ with peyne with bad eyes
 folowand. Sone aftir þe lift eye was in þat same plite, for þat prayed by the
 eye in special bolned soo þat iij dayes sche myth se no lite. toub,
 20 In all þis peyne sche cam to þe toumbe of oūr fader̄ Gilbert, Leaf 104,
 with a candeff brennaund and a petous hert. Thēr || a-bode back.
 sche stedfastly in prayer̄ whilis þat þe prioūr of þat same place
 sayde masse þere. Aftir sche had herd þat masse sche went
 24 hom in hope of helth, and þere fell sche on sleep. Aftir hir
 sleep sche felt neythir passioñ in eye ne hed, and or þe sunne
 went to rest þat bolnyng was voyded and hir site restored. Day
 be day aftyr þis hir site wex bettyr and bettir tyl it cam to þe and was
 28 same perfeccioñ which it had be-fōr. healed.

[CHAPTER L.]

Capitulum l.

A conuerse of þat same ord̄r, in þe vigile of Seynt Mathie On a Saint's
 þe apostell, which was a weuer̄ of cloth, aftyr þe euensang vigil a weaver
 32 sayd of þe same apostel, sat stille in his craft weuyng. Othir of continued
weaving,

and his right
arm was
smitten.

Leaf 105.

He went to
the sepulchre
of Gilbert,
and at first
became worse.

He then con-
fessed his sins.

and after-
wards watch-

Leaf 105,
back.

ed by the
grave, and
fell asleep.
He awoke
healed.

his felauchip warned him þat at reuerens of þat feest he schuld
sese, but he wold not. The same nyte, aftir his first slep, he
felt þat al þe myte of his rite arme was lost fro þe cubyte on-to
þe hand; eke þe same rite hand was turned wrong, and myte 4
in no maner haue recors on-to his natural office. This peyne
lastid iij wekys and iij dayes. So in þe feste of Seynt Benet
he asked lene of þe priour of þat place in which he was conuerse
þat he myte goo visite, with oþir too felawes ioyned on-to him, 8
þe sepultur of oūr fader Gilbert. Thidir he cam with a hand || of
wax, and mad his offering; þere abod he certeyn tyme in prayer
& wakyng, lyuand euyr in hope þat he schuld haue reles of his
peyne. The fyrst nyte folowand his hand was rather apeyred þan 12
amended, so was þe hand of oūr Lord agreued up-on him. The
man be-poute him and remembred þat þe sōr of his soule, per-
auentur̄, as often is sene, was cause of his bodely seknesse;
wherfor he poute best to þrowe a-wey his synnes, þat he myte 16
þe sonc̄ purchase grace of his desire. Vp-on þis he went to
a prest, & with good remembrauns he confessid his synnes fro
his 3ong age on-to þat same day, took his penaunce mekely and
ful-fillid it deuoutely. So aftir þis up-on þe nyte next þe anun- 20
ciacion of oūr Lady he set his hope only in him¹ þat wold þat
same day be incarnate for oūr helth, and in hir eke, þat blessed
virgine, of whom he took both flesh and blood; mō-ouyr he
put his trost in his fader Gilbert, which in his lyf exercised þe 24
weyis both of chastite & of mekenesse: in al þis trost he desired
with certeyn lite for to wake al a-lone at þe sepultur of his fader
Gilbert. Ther lay he & sayde his seruise swech as is assigned
on-to || conuerses of þat order. He prayed instantly for helth 28
on-to his fader and many oþir seyntes, and in his prayer as he
lened up-on a ston þat lay ouyr þe graue, he fel on slepe, and
so rested a tyme. Whan he a-wook he felt certeyn prykkingis
in his arme ny his cubite; he drow his hand on-to him, and say 32
wel þat þe cokednes þerof was a-mendid, for he myte stretch it
oute as he wolde. All þe senewis & all þe fyngeres wē so restored
on-to helth þat he myte meue hem; eke in his arme felt he no
mōr peyne.

¹ MS. þat wold þat wold, the first two words crossed through in red.

[CHAPTER LI.]

cap. lj.

- T**here was a woman eke þat for seknesse fel in a frenesie, or ellis in swech maner passioñ which was lich frenesie. A woman belived as if mad.
- 4 For as a¹ wod creatur sche spak, gnacching with hir teth, and voydyng hir spatil in opir mennes faces & women. So was sche vexed in swech wilde rage þat þei bownde hir fast, and þus lay sche bownde fully a monthe. Sche was broute þus bownde in
- 8 a carte be labour of hir husband and hir frendis on-to þe tounge of Seynt Gilbert, and þere abood in prayeres iij dayes and nytes; þoo complet sche went hom heyl and sound, euer þankyd be God. She was brought to the sepulchre, and was cured.
- 12 ¶ Lich on-to þis myracle fel on-to a-noper woman þat too monthis and a half was || distraut, and whan sche was broute on-to þe graue and lay þere too dayes and nytes, þe þird day a-boute þe þird oūr sche was mad hool. A similar miracle. Leaf 106.
- 16 ¶ Eke at a monastery cleped Wathone a pore man, kept in þe hous mad for pōr men, had swech a seknesse too monthis þat he fel in-to a maner of frenesy so was his mynde alienat. The seruauntis of þat infirmarie had ful grete pite and compassion
- 20 up-on him and leyd him² in an old hors bere in which oūr fader Gilbert was caried sumtyme whan he myte not wel walk for grete age and febilnesse. Many seke men had be layde in þat same bere, and caut hēr helth be þe merites of þis man which
- 24 used it sumtyme. The man was layd þer-in, and be-cause he was wilde þei bond him to þe bere; so lay he too dayes and too nytes, and on þe þird day was he mad hool and turned on-to helth a-geyn. and so was cured.

[CHAPTER LII.]

28

cap. lij.

Eke a noble woman, as þei sey, dwelled not fer þens, and sche had a greuou passioñ³ in hir eyne, so greuou þat sche myte se but litil or ellis nowt, speciali on day lite. Be-side

¹ inserted above in red.² inserted in red above.³ s crossed through.

pis had sche opir seknesse, so þat sche was compelled to kepe hir
Leaf 106, bed. There had sche a vision, þat if sche wold goo on-to || þe
back. tumber of þis holy fader, sche schuld be releued of þat peyne.
 Sche mad a candell be þe mesur̄ of hir body, and to þe graue 4
 sche is come, wher̄ sche drank of þat same watir in which þe
 holy confessour̄ body was wasched; sone aftir þat drynk sche was
 mad sodeynly hool.

Her son was ¶ The sun of þis same woman eke receyued helth of his eye,¹ 8
also cured. which was ny ouyrsprede with a webbe, be drynkyng of þat
 same watyr.

Another ¶ Eke a-nopir woman þat myte not heȝ no maner þing, not
woman was þe sound of grete bellis, aftir sche had wakid in deuocion̄ at 12
cured of deaf- þis sepultur̄ o nyte, first receyued coumfort þat sche myte heȝ
ness. þe noyse of bellis, and aftyr, þe speche of men.

Harry Biset, ¶ A-nopir man of ful grete fame, cleped Herry Biset, a ful long
too, had a tyme was seek, and aftir þat seknesse had a grete & greuouse 16
great swell- bolnyng of his wombe. This same peyne lastid him too 3eȝ or
ling; moȝ. The bolned womb roos on-to so grete quantite þat whan
 he was sette he myte not se passing too vuch of his thy. Thus

his family in dispeyre of all helth, for medeynes myte not help, he sent 20
went to Sem- his wif and his douteres to Sempingham, to dwelle þere and
pringham, haue a-qweyntauns, for he supposed not elles but || for to deye.

Leaf 107. The wif cam hom a-geyn to se hir husband and broute with
 hir a lynand² girdil with which ouȝ fader Gilbert was sum-tyme 24
 girt; sche broute eke of þat same watir in a crowet in which
 þe holy confessour̄ body was wasched. And whan þe man had
 drinkyn of þat watyr and was girt with þat girdil, a-non he
 bo-gan to quake & gnach with teth, but he wex no þing hoot. 28
 Thoo fel he in a sleep, and in þat same sleep, merueyl to here,
 he fel on a swete, for he had no swete of al þe tyme in which
 he was seek. But now swetith he horribly. His wif, þat sat
 by, sey þe ȝelow dropes who þei³ stilled fro him and þoo were 32
 grete and had ful euel sauour̄. Whan he wook he aspied þis
 him-selue, and felt þe same sauour̄. He loked up-on his wombe
 and say wel þat al þis bolnyng was fled downward fro þe girdil
 ny half a fote. For þe skyn which was be-form his sleep so 36

his family
 went to Sem-
 pringham,

whence his
 wife brought
 Gilbert's
 girdle, and
 some of the
 water,

which re-
 duced his
 size.

¹ wa and part of s crossed through.

² gil crossed through.

³ i added afterwards.

pressed oute þat he was aferd it wold brest, now is it voyde as a empty bagge. Aftir al þis not long tyme þe man recured aft þis seknesse and cam to parfite helth, myte ryde and goo as man ^{and finally cured him.} of armes, for as it semeth be myn auctour he was a knyte.||

[CHAPTER LIII.]

Cap. liij. Leaf 107, back.

A Woman eke was in þat cuntre which had a greuouus seknesse with-inne hir boweles aft a hool ȝere. Hir wombe bolned 8 not, ne no maner risyng had sche of skyn ne flesch, but fretyng and prikkyng, speciali a-boute hir hert and sum-tyme in hir sides, þat sche supposed verly for to deye. Wherfor¹ sche was schryue and hoseled and took aft maner obseruauunces which long to men 12 whan þei schal passe, and be-cause sche abode stiff in lyf aftir aft þis do, þerfor hir husband, of grete deuocion, caried hir in a cart on-to þe hous of Sempyngham, trostyng in þe merites of þis holy confessour. Whan sche was come on-to þat place sche 16 receyued þe sacrament newly a-geyn, and þan þei mad hir to drynk of þat watir in which þe body was waschid of þis holy confessour, Gilbert. Thus a-bode sche stille praying at þe graue of þis Seynt iij dayes; in þe þird day sche had a great vomyte 20 of corupte blood, and with þis corrupcion cam oute a grete long worme. Thus iij dayes & ij nytes had sche þis purgacion. Aftir þis went sche hom, and þus day be day þe vomyte sumwhat cesed, and þe grete peyne was fully releued.

Another woman cured of an internal complaint

by means of the water.

Leaf 108.

[CHAPTER LIV.]

24

capl. liiij.

In þat same hous of Sempyngham was a nunne² which our fader Gilbert had receyued him-self. This woman was infect with leprosite, which encreased in hir so horibily þat aft hir body 28 was infect. The her fled fro hir hed, hir browes and hir eyne wer so infect þat sche myte not lift hir ey-ledes for to loke.³

A nun at Sempringham had leprosy.

¹ I crossed through.² non crossed through and nunne in margin.³ his crossed through.

She lay years
without use of
her limbs,

and was
isolated.

She sleeps by
the sepulchre,

Leaf 108,
back.

has a dream,

awakes as the
matins are
rung,

and is subse-
quently cured.

Hir handes eke so sore þat sche myte in no maner put mete or drink on-to hir mouth. Thus lay sche in þe infirmarie xij 3ere, euyr serued be a woman which was hir bodely sistir, which woman ofte tyme wold¹ sey² þat sche sey² neuyr man ne woman 4 so horribly infect. Be-cause þat þis same woman was so conuersaunt with hir and had often tymes vsed to a-noynt hir naked body with certeyn medycynes, þat þe soñ schuld be moñ tollerable, for þis cause, þe nunnes of þat hous fled þe comunicacion of þis 8 same woman, so weñ þei aferd for to be infect. To þis woman þat ley þus greuously hurt with þis horrible seknesse appered in sleep a worchipful lady, comaundyng hir þat sche schuld be caried to þe sepultur of Seynt Gilbert, for þere schuld sche 12 receyue helth. Thus is sche brout on-to þe graue and þere, aftir deuoute prayeres, sche fel in a slep, in wech slep þe same honourable lady appered to hir and saide þese wordes: A-rise, for pou art hool; and be-for þese wordes þe lady, as sche þoute, sprad 16 a fayre mantell of purpill a-boute þe graue, with³ wech mantel sche cam in, and eft-sones sche sayde on-to þe sek woman: A-rise, for pou art hool. Than in þat same dreem semed it to þat seek woman þat sche was hool, and sche herd þe couent syng *Te Deum* 20 *Laudamus* for hir helth. Thus lay sche dremyng on-to þat tyme whan þe couent rang to mateyns; þan sche awook and returned a-gayn to þe infirmarie. In hir rising sche voyded gret humores and in grete quantite, but with-inne iij dayes sche was parfityly 24 hool, for al a weke aftir, þe swames fell fro hir body as þei had be scalis of a fisch, & þus with-inne fewe dayes aftir, hir flesch was restored lik þe flesch of a 3ong child.

[CHAPTER LV.]

Capitulum lv. 23

Some men
crossing the
Channel were
becalmed,

Leaf 109.

Certeyn men of þis lond sayled ouer þe see wech is be-twix Ingland and Normandy. In her sayling ros a grete tempest wech þei skaped with ouñ Lordes mercy. Whan þe tempest 32 was sesed and down, þan had þei no wynd for to sayle, but likly 32

¹ inserted above.

² MS. say with a dotted underneath and e written above.

³ in margin.

wēr þei al þat nyte for to trauase þe se. Many þat wēr þēr drede
 mech þe perel of þe se, *specialy* be nyte cared mech, but remedy
 coude þei non. A man was a-mongis þem¹ þei cleped Ion, con-
 4 stable of Chestir, a man of noble birth & grete fame; he cleped
 a prest on-to him whos name was Ancelme, wech was his
 chapeleyn, and prayed him þat he schuld bryng forth þe scapularie
 of Seynt Gilbert wech þe successour of Seynt Gilbert had² 3oue
 8 him,² and wech he kept for a gret relik. This Ancelme ful
 deuoutly arayed him in holy nestimentis lich a prest, waschid
 his handes, and oute of his lordes cophre took oute þis scapulary,
 lyft it up in þe eyre, and þus he prayed þat þei all myte here:
 12 Lord God omnipotent, Lord Almyty, if it be so þat þe lif and
 þe *conuersacion* of Seint Gilbert wēr wroute on-to þi plesauzs,
 schewe now þat þorw his merites we may come to sum hauene
 in³ wech we may be saf fro perel. A-non, as þese wordes wēr
 16 said, a fayre soft wynd blew in þe scapulary, and fro þe scapulari
 it ascendid on-to þe sayl and enyr multiplied, þat in þat same
 day⁴ þei ouy[r]took schippes || þat sailed with hem and onyrsailed
 hem, were eke in Normaznye long or þei; for summe schippis
 20 þat were in þat viage cam not to Normandie neythir þat day ne
 þe next day. Many opir tokenes were do be þe myracles of oūr
 fader Gilbert wech be not touchid in þis present werk, for summe
 of necligens ar forgotin, summe were not approued be swech
 24 notable witnesse as þese were, summe wēr eke wroute aftir tyme
 þat þis book was mad, wherfor þei be not zet browte in-to þis
 forme. And be-cause þat we be in no dowte þat þese wēr do
 in þe same forme, þerfor haue we wrytin hem in swech langage
 28 as we coude, to þe praying and ioye of oūr Lord God in whos
 name þei were wroute, to þe worship of holy cherch and profite
 of hem þat schul rede or here þis lif, for whom þese notable þingis
 wēr do, to þe worship eke of þis holy man be whom þese myracles
 32 wēr doo, wech man with his merites and pray[er]es schal com-
 mende us to þat Lord wech is hiest of all Lordes, and bryng
 us eke on-to þoo ioyes þat be eterne, whēr we may rest fro all
 labour with-outen ende, Amen.

and many
dreaded the
peril of the
sea.

Anselm
brings out
Gilbert's
scapulary,

and, holding
it aloft,
prays for
wind.

A wind arises,
and they
'oversail'
other ships.
Leaf 109,
back.

Many other
miracles are
forgotten, and
some are not
attested.

¹ inserted above.

² in margin.

³ ne in inserted above.

⁴ h crossed through.

[CHAPTER LVI.]

Capitulum lvj.||

Leaf 110. **O**Wre holy fader, þe Pope Innocent þe þird, ordeyned þat þe canonizacioun of þis same fader Gilbert schuld be solempnized in þe cherch, and eke his translacion, of which canonizacioun he 4 him-self at Rome, be-for al þe clergie and þe puple, mad a ful solempne sermoñ, which sermoñ he comaunded it schuld be wretyn and sent on-to þe archbischoppis and bischoppis of Englond in bullis, and eke on-to þe chapiter of þe hous of 8 Sempingham, of which sermoñ þis is þe sentens: For-as-mech as treuth seith in þe gospeff þat no man litith a lanterne & hidith it vndyr a buschel mette, but settith it up-on heith, þat all þat dwelle in þat hous may haue coumfort of þat lite, for þis cause, 12 we þink þat it is a dede of grete pite and of equyte þat þoo men whom oure Lord God hath crowned for her merites & goue to hem honour in heuene, þat we in erde schuld worchep hem, prayse hem & make ioie of her exaltacioun, specialy whan oure Lord, for 16 swech worchip as we do hem, is þe more magnified of us, be-cause þat scriptur seith: Our Lord is preisable, or praysid, and glorious in seyntys. To þe grete vertue of pite longith || þe grete behest, **Leaf 110,** nowt only of þis present lyf but of þe lyf eke þat is eterne, as oure 20 Lord saith be þe prophete on-to hem þat deye in holy lyf: I schal make þou þat þe schal stand in swech opinioun of þe puple þat þei schal gyue to þou praysyng & honour, þe ioie þat þe haue schal I gyue þou. And in a-nopir place of scriptur þus is seide of¹ 24 seyntis: Ritefulmen schul schyne as þe Sunne in þe kyngdam of her Fader. For oure Lord oft-tyme, þat he schuld schewe² meruelously þe myte of his uertu, and þat he schuld werk merci- ably þe cause of oure helth, þoo same trewe seruauantis which 28 he rewardith in heuene often-tyme he honourith in þis world, and at þe places where heire bodies rest þere reysith he grete tokenes and myracles be whech³ þe wikkidnesse of heresies is confundid and þe trew cristen feith confermed. 32

¹ MS. seide of seynt of seyntis; *only seynt crossed through in red.*² MS. schewe þe uertue meruelously; *only uertue crossed through.*³ *a character crossed through.*

[CHAPTER LVII.]

capl. lvij.

THerfor we, as we may not as we schuld, sende pankinggis The Pope's sermon on Gilbert.
 on-to Almyty God þat in oure dayes to þe confirmacion of
 4 cristen feith and confusion of wikkid heresie hath mad now his
 tokenes newe and chaunged hem meruelously, makyng þe seyntis
 now in oure dayes to schyne with myracles, wech seyntis as is
 now sene kept þe trewe cristen || feith, not only with mouth but Leaf 111.
 8 with werk. A-mongis wech seyntis maystir Gilbert, fundoūr and
 be-gynnē of þe ord̄r of Semyngham, wech in þis world was myty
 in grete merites, now liuand in heuene, schynyth with grete
 miracles, for it is ful conuenient þat his holynesse schuld be
 12 approued with open & manifest tokenes. And þouȝ it be soo þat
 fynal perseuerauns is sufficient i-now to proue þat he or ony opir
 þat deyith in goodnesse schuld be a seynt be-for God in þat chereh
 a-boue wech hath ouyr-come her ennyes, witnessse of treuth þat
 16 seith: He þat is perseueraunt in goodnesse, in-to þe last ende schal
 be saf. And in þe Apocalipse whēr he seith þus: Be trew on-to
 þe last ende, and I schal gyue þe þe crowne of lyf; ȝet þat a man
 schuld be hold holy in þe opinion of men, and here in þis chereh
 20 wech lyueth in continuel batayle with hir enmies, too þingis to
 þis mater̄ be ful necessarie: Vertue of good maneris, & vertue of
 tokenes, þat is to sey, good werkys and myracules, þat ech of hem
 schuld bere witnessse to opir. For good werkis be not sufficient
 24 with-oute myracules, ne myracules sufficient with-oute good werkys
 to bere very witnessse of ony || mannes holynesse; for as we rede, Leaf 111,
back.
 sumtyme þe deuele, wech is cleped þe aungel of Sathan, may
 transfigūr him-self lich to aungel of lite, and summe men as we
 28 rede all hēr good werkis wech þei do, þei do hem for þis entent
 þat þei schuld be knowe a-mongis men as for holy leueres. Eke
 of þe wicchis þat dwelled with Pharao rede we, þat þei wroute
 meruelous tokenes; and Anticriste whān he comth schal werk so
 32 meruelous þingis þat, if it myte be, þoo soules þat be chosen to
 heuene schuld be meued and led in-to errour be þe same tokenes.
 Werfor we conclude þat þe testimonie of good werkis be him-self
 a-lone is sumtyme fals and deceyuable, as may be sen openly in
 36 þese ypocrites, eke þe testimonie of myracles be him-self sumtyme

is deceyuable, as is sene in þese wicchis þat dwellid with Pharao. But whann̄ good werkis go be-fōr in ony persone, and aftir þoo folowyn glorious miracles, þan haue we¹ a very certificacion of mennes holynesse, þat þoo too þingis schuld lede us þe rite wey to 4 honoūr þat persone whom þat oūr Lord hath offered on-to us to be worchiped, with good werkis going be-fōr and miracles folowand.

Leaf 112. These to ar notabely touchid in þe || Euangelist Mark wher̄ he writith þus of þe aposteles: Thei walkid forth in þe world and s prechid, oūr Lord werkyng and helpyng her sermones and signes or ellis myracles folowid aftir þat.

[CHAPTER LVIII.]

Capl. lvij.

Continuation
of the sermon.

And þouz it be soo þat oure weel be-loued childyrn in God, þe 12 prioūr and þe couent of Sempingham, haue instauntly mad her̄ postulacion on-to us þat we schuld graunt þat maystir Gilbert schuld be wrytyn in þe cathaloge of seyntis and be a-noumbered a-mong seyntes, wech Gilbert was be-gyner of her ordre,² and 16 wech man, as þei sey, be-fōr his deth had exercise of good werkys, and aftir his deth wroute many grete myracles, zet wold we not

The Pope will
inquire into
Gilbert's life;

graunt her̄ peticiōn but we wil be fully enformed of³ his lyf and of his myracles, not-with-stande⁴ þat oūr noble & worchipful son 20 in Crist, Ion, kyng of Yngland, with his lordes, and oūr broþir,⁵ archbisshop of Cauntybyry, Hubert, with his suffraganis, eke þe prioūr of þe seid couent, with oþir abbotes and prioures, wrote on-to us in þis mater̄ of þe vertuous lif of þis man and of þe 24 tokenes do at his graue. Wherfor we wil in þis mater do grete

**Leaf 112,
back.**

and has
written to
various clerics
to proclaim
three days'
fast at Sem-
pringham,

diligens to haue þe very treuth, || and for þis cause we haue wrytyn and comaunded be oure letteris to oūr welbeloued breþerin, arch- 28 bisshop of Cauntirbyri, þe bisshop of Hely, and to oūr welbeloued sones, abbot of Borow & abbot of Wardon, þat be oūr auctorite þei schal go to þat place of Sempyngham and, in vertu of obediens, comaunde al þat college of men and women þat þei schul fast 32 iij dayes and crien on oūr Lord God wech is weye, treuth and lyf,

¹ inserted above in red.

² inserted above in red.

³ MS. of of.

⁴ a character crossed through.

⁵ er crossed through.

þat he wil open þe treuth of þis mater̄ on-to þe knowlech of his
 seruauntis. Ferþermore we wil þat þei ransake þe wytnesse and and to gather
and examine
evidence,
 þe fame spred in þe cunt̄, and make al þis to be writyn be scriptū
 4 autentik of þe¹ vertue of þe maneris, of þe vertue of þe myracules
 of þis man, and al þis þing þus writyn, seled with her̄ sealis, send
 up on-to us be feythful and trewe men wech may swere in oūr and send it
with witnesses
to Rome.
 presens þat al þis þing be trewe, þat we, þus pleylny informed,
 8 may þe mō sikirly procede in þis mater̄,—wech is to moring of
 þe ioye of oure Lordis name and a grete confirmacion of cristen
 feith. And if it be so þat alle þese men assigned may not be at
 þis examinacion, we wil at þe lest þat iij of hem schul fulfille þis
 12 dede.

[CHAPTER LIX.]

Capitulum lix. ¶²

Thus þese same men fulfillid oūr comaundment ful treuly, and **Leaf 113.**
 be-cause on of hem myte not be þēr for a grete and a The clerics
did as they
were bidden,
 16 neccessarie cause, þerfor iij of hem had þis examinacion in oūr
 name, þat is to seyn, þe forseid archbischof, and þe bischof of Hely,
 with þe abbot of Borow; þese iij went on-to þat place and fulfillid
 al þat was conteyned in oūr comaundment, for with gret diligens
 20 þei examined all þe wytnesse and mad hem for to swere þat þei
 schuld non informacion make but soth; þei mad clepe religious called wit-
nesses, and
examined
them,
 men, seculer̄ men, clerkis, lay men, men and women *generali*, whos
 attestaciones and wytnesse þei wrytyn treuly, and vndyr her seles
 24 closed, sent al þis þing to us, wech sondes þouȝ þei were eydent
 and certeyn, be-cause þei wery many and dyuers, we wil not at þis
 tyme sette hem in oure wrytyng. Thei mad eke grete inqwysicion and recorded
their evi-
dence.
 of his *conuersacion* and of his maneres, wech was open on-to alle They inquired
into Gilbert's
life,
and learnt of
his virtues.
 28 men; þei cleped in dyueres religious men, wech were famylar
 with him at dyuers tymes, and wech knew of his pryuy *conuersa-
cion*: all þese men with on acord bore wytnesse þat his lyf was ||
 ondefyled and holy. For he was a meruelous man in abstynens,
 32 a clene man in chastite, a deuoute man in orison, mech vsed to
 wakyng; ouyr þat flok of his congregacion with grete prouision **Leaf 113,
back.**

¹ MS. þe þe, the first dotted underneath in red.² Leaf 113 has heading. Item lix.

and discrecion euer bysy; certeyn houris when he myte haue ony
 How he lived, leysur in contemplacion, quiete. So as it semeth, whil he was in
 erde he departed treuly his lyf, sumtyme in good werkis of actyf
 lyf, sum in holy rest of *contemplatif*, lich on-to þe patriarch Iacob 4
 þat sey aungelles in þe ladder goyng up and goyng down. And
 whan he had ony collocoiōn with his breperin or sisters, it myte
 be seid of him, as it was seid of Samuel, þere felt not a word of his
 on-to þe erde. For aftir þe doctrine of þe holy apostel, ydil wordes 8
 were ful seldom in his mouth, but þoo wordes which he spak were
 to edificaciōn of oūr feith, for he was good in þat same, and þerfor
 his wordes wēr ful of grace on-to þe hereres. And þouȝ many opir
 þingis mad his lyf to be in grete comendacion, þis was ȝet a principal 12
 þing longyng to his perfeccion, þat he wold chese wilful pouerte, and
 all his possessiones which wēr left him be herytage, he wolde assigne
 Leaf 114. for euyr || to meyn̄teyn þe breperin and þe sistryn¹ which he had
 and what came of his goodness. institute and set vudyr a vertuous reule of religion. For his 16
 succession in processe of tyme grewe, be þe goodnesse of oūr Lord,
 to so gret a noumbyr þat he byled nyne monasteries of women and
 foūr of chanones regulēr, in which monasteriis þat tyme þat he
 deyid he left, be-side þe religious men, a þousand and fyue hundred 20
 sisters þat seruyd God oūr Lord with-oute vylouye.

[CHAPTER LX.]

Capitulum lx.

Five
 Gilbertine
 brethren
 went to
 Rome,

and there
 gave
 evidenc.

Leaf 114,
 back.

More-ouyr, to strength of þis mater and to a gretter cautel,
 fyue of þoo breperin of þat forseid order which wēr sent 24
 on-to oūr *presens*, we haue charged hem with grete opis þat þei
 schuld informe us with þe soth, & þei haue told us mech mōr, both
 of his meke werkys and of his glorious myracules. Wherfor we,
 of þis mannes lyf and myracules be sufficient witnessse þus informe 28
 and set in a maner of sikirnesse, aftir þe testimonie of þe aungel
 þat seid to Tobie, it is good to hydyn þe sacrament of þe hy kyng,
 but þe werkis of God to open and confesse is gret worchip,—eke
 for þe Psalme seith² þat God schuld be praysed in his seyntis,—for 32
 þese causes || haue we ascribed and anoumbyred Seynt Gilbert in-to

¹ whom *crossed through*.

² *inserted above and written again in margin*.

þe cathaloge of seyntes, and ordeyned þat his memory schal be
 songyn a-mongis oþir seyntes. All þese be þe Popes wordes; now
 folowith þe autoūr. Thus aftir þe comaundment of oūr fader þe
 4 Pope, whān þe translaciōn of Seynt Gilbert was broute to an ende,
 and þe holy relikes wēr layd in þe vessel arayed for hem, but or it
 was closed þe bischoppes and þe abbotes þat wēr *principal* fuilleres
 of þis werk, layde a chartour up-on his breest, in which chartōr
 8 was *conteyned* all þe manēr of his translaciōn, of þe myracles and
 of þe canonizaciōn; eke þei layde þere a plate of led, in which led
 was wrytyn certeyn þing wech schuld neuyr be oute of mynde.
 The scripture of þat plate was þis: Her lith Seynt Gilbert, þe first
 12 fader and foundōr of þe order of Sempyngham, wech was translate
 in-to þis schrine¹ be oūr fader & lord, Hubert, archbisshop of
 Cauntyrbury, be þe comaundment of oūr holy fader, Pope Innocent,
 2 þe þirde yde of October, the 3ere of oūr Lord, a þousand, too
 16 hundred and on. This is þe wryting of þe chartōr layde be him
 in his schryne: In þis schryne ar *conteyned* þe relikes of || Seynt
 Gilbert, prest and confessoūr, þe first fader and begynnēr of þe ord̄r
 of Sempyngham, whos lyf, þouȝ it be so þat many þingis mad it
 20 comendable & honourable, þis was þe *principal* and moost excellent
 cause whi he schuld be *in* mynde, þat wilfully he chase honest
 pouerte and all his temporal goodes þat God had sent him he freely
 relesid to þe necessite and sustentacion of þoo breþerin and sisteres
 24 whom he sette vndyr regular discipline and kept hem ful bysily.
 And to þis same Gilbert in *processe* of tyme oūr Lord God graunted
 swech grace and uertue þat he mad foūr houses of chanones and
 nyne monasteries of nunnes, in wech houses þat tyme þat he
 28 deyid and went to oūr Lord, be-side al þoo þat were ded be-fore,
 he left of religious men on-to a vij hundred, of sisteres a þousand
 and fyue hundred, wech ful bysily ded *seruyse* to God. He deyid
 in his best age,³ more þan a hundred 3ere old, þe 3ere of þe incarna-
 32 ciōn of oūr Lord Ihesu, a þousand, a hundred⁴, eyty and nyne, þe
 day be-fōr þe nonas of Februari, þe tyme of þe worchipful kyng
 Herry þe Secu[n]d. And þus, be-cause of his owne merites and be
 || testimonie of many myracles folowand, and reuelaciones eke, þat

So Gilbert is
canonised.

The clerics
put a charter
with his body,
and a plate
describing
him.

Leaf 115.

The charter
tells of his
life,

his work,

his death

his miracles,
Leaf 115,
back.

¹ *in margin in red.*

² MS. þe þird þe þirde; þe þird *crossed through in red.*

³ *a stroke crossed through.*

⁴ *final d added in red above.*

and his
canonization,

cam fro God, he was canonized and wryten in þe cathaloge of
seyntes of oūr holy fader Pope Innocent þe þirde, be þe general
cort of Rome at Anagniam, be-for þe clergy and þe puple. þe 3ere¹
of þe incarnaciōn of oūr Lord a þousand too hundred and too, þe 4
þirde idus of Ianuari, þe 3er̄ of þe kyngdam of þat² worþi man,
Ion, kyng of Ynglond, þe þirde, president to þe see of Cauntirbury
þe worchipful archbischoþ Hubert, wech aftir þe comaundment of
þe said Pope, with his felawis as in³ þat act, bischoþ of Hely, 8
Eustace, & abbot of Borow, Acarius, had mad diligent inqwisicion
up-on þe miracles wroute be þis man, and wrytyn alle þis matēr
treuly, and sent it up to þe court. Be wech examinaciōn oūr
fader þe Pope receyued þe very treuth, both of þe holynesse of þis 12
man Gilbert and eke of his tokenes, and for þis cause he anoumbered
him a-mongis seyntis, þe 3ere of his papate, þe fourte. ⁴ And þat
same 3ere, be þe comaundment of þe seide Pope, he was translate of
þe seid archbischoþ in-to þis schryne, þe þirde ide of Octobir, 16
standyng by, þese worchipful men, bischoþ of Norwich, bischoþ of
Leaf 116. Hereforth, bischoþ of Landaue, and opir abbotes and prelates and
and who offi- nobel-men of Ynglond, with mech prese of⁵ clergy and puple.
ciated at it. And to perpetuel memory of þis þing þus don, þe seid archbischoþ 20
and þe opir bischoppis & abbotes sette her seles on-to þis chartōr,
and in þis schrine þei put it, to þe praisyng of oūr Lord God
Almyty, wech schal enforme us with þe examles of þis man, and
reise us fro synnes to grace with help of þe prayeres of þis man; 24
and eke þe same Lord schal lede us fro peyne to ioye whēr he
lyuyth and regnyth eyr mōr. Amen. Thus endith þe lif of
So ends this book, translated in A. D. 1451. **Seint Gilbert, translat in-to oūr moder tonge, þe 3ere of þe
incarnaciōn of oūr Lord a M cccc lj.**

28

¹ re added above.² MS. þat þat, the first crossed through.³ inserted above.⁴ E crossed through.⁵ MS. of of.

A Treatise of the Orders under the
Rule of St. Augustine

FROM A SERMON PREACHED BY

JOHN CAPGRAVE

AT CAMBRIDGE IN 1422.

And here begynnyth a tretis of tho¹ orderes pat be vndyr þe reule of oure fader Seynt Augustin, drawe oute of a sermoñ seyð be frer̄ Ion Capgraue at Cambrige, þe 3ere of oūr Lord a M cccc xxij.

WE may likne oūr fader Seynt Augustyn on-to þe holy patriark Iacob for many causes. On is for interpretation of his name, for Iacob is || as mech to say as a supplanter or a deceyuour, for he, at þe comaundment of God, supplanted his broþir, bying his fader blessing for a mese of potage and aftirward apperyng to his fader in Esaues cote. So may oūr blessid fader Augustyn be cleped a supplanter of þe Deuel, for whan þe same Deuel ha hold him in his seruyse xxx 3ere, það̄ ran he fro þe Deuel and took up-one him þe swete 3ok of oūr Lord Ihesu Crist. For xxj 3ere was he in paganite, and ix 3ere in þe heresie of þe Manychees. He may² be cleped Iacob also, for euene as Iacob sey oūr Lord God fas to³ fas, so oūr maystir, with secret contempcion, was as ny God as ony erdely man myte be, as may be wel perceyued be þe labour which he had in inuestigacion of þe godhed in þe bokes which he mad of þe Trynyte. This Iacob had xij sones, to whom all þe lond of byhest was distribute and departed be Moyses & Iosue. And þis Augustin bath xij religious cumpanies, be which xij all holy chersch hēr in erde is replecchid. We wil at þis tyme on-to 3oūr deuoute eres open þese Hebrew names of þese xij tribus, and refer̄ hem to dyuers religions || which lyue vndir Seynt Austyn reule.

Augustine is like Jacob.

Leaf 116, back.

He founded twelve religious bodies like the twelve sons.

Leaf 117.

¶ The first be-goten child hite Iudas. ⁴For Iudas is as mech to sey as a preyser̄, and þese men preise God nyte & day in holy songis & ympnis which þei continually be vsed too.⁴ And þis

¹ MS. who crossed through and tho written above.

² b and part of l crossed through.

³ inserted above.

⁴⁻⁴ passage written at top of page and marks of insertion made.

Judas like the Heremits. Iudas eke¹ may be referred on-to þoo heremites þat Seynt Augustin mad ny iij 3ere be-for þat he was bischop² at Ypone, and mad þere chanones. This mater̄ is proued with grete euydens in þe booke which I mad to a gentil woman in Englisch, and in þe booke which I mad to þe abbot of Seynt Iames at Norhampton in Latin, which boke I named Concordia, be-cause it is mad to reforme charite be-twix Seynt Augustines heremites and his chanones. In þese same bokes may men se þe names of þe first faderes of þis order of 8 heremites, which heremites Simplician sent witz Augustin on-to Affrik.

Reuben like the Canons. ¶ The second child of þis Iacob, he hite Ruben, and þis Ruben is referred on-to chanones secular swech as be in cathedral cherchis. 12 For Ruben is as mech to sey as seing in þe myddis, or seing be þe myddis. What schal we calle bettir þe myddis þaī þis present lif? What was be-for þis lif ordeyned for us is on-knowe. What we schal haue aftir þis lif it is in doute, saue we hope veryly, be þe 16 good menes of þis myd lif, to come suntyme to Goddis mercy.

Leaf 117, back. But ¶ men wil merueyle perauentuī whi þat I sette secular chanones be-for reguler, and þis [is] my cause. Thoo chanones þat dwelled with Seynt Augustin whan he was bischop went in clopis of dyuers 20 colouris and in precious fures and with girdel³ & barres of³ syluer and gilt, as is manifestly writyn in his sermones,⁴ Ad fratres in heremo, and þis aray long not to reguler chanones.

Gad like the Secular. ¶ The þird son of Iacob he hite Gad, and his name is as mech to 24 sey as a man þat is⁵ wel girt. Girdyng in holy scriptuī is take for restreynyng of ouī body fro uices, and þis may be applied in þe best maner to chanones reguler, which, with holy obseruauces girdyn heī bodies fro sinful werkis & here soules fro foule desires. 28 If þese men be-gunne with Augustin in his cherch in þe same degre as þei stand now, sum men haue doute; but I wyl not stryue. I be-leue wel þat þere had þei heī beginnyng but þe hardeī distincion̄ fro þe first ordī was mad sithe be opir holy 32 faderes,⁶ as þe munkis of Chartreuous cam oute of þe blake ordī.⁷ Many euydens haue I mad⁸ in my booke Concordia⁸ þat

¹ inserted above.²⁻³ in margin.⁶ s added above.² MS. preest crossed through and bischop written over.⁴ wri crossed through.⁷ in margin.⁵ inserted above.^{ε-8} in margin.

Seint Ruffus not be-gan þis ord̄, but þat he reformed þis ordre.
So may I wel be-leue þat her first fundacion cam fro Augustin.

¶ The iiij son of Iacob, he hite Aser. Aser is as mech to || sei **Leaf 118.**
4 as blessed, and þis blessing is referred to þe grete noumbir of þat Asker like the
holy congregacion which Seynt Dominice gadered and ordeyned, Dominicans.
to þis entent, þat þei schuld labour̄ in þe world and with here
preching distroy synne in þe puple and plant vertue. This ordre
8 be-gan Seyn Dominice þe 3er̄ of oure Lord a M cc xvj.

¶ The v. son of Iacob hite Neptalim, as mech for to sey as Naphtali
gret brede; be þis v̄dirstund we þe knytes of Seynt Ion which like the
begunne first at Ierusalem, and now ar þei spred þorw-oute āff þis Knights of
12 world. Her institucion is to defende Cristen feith a-geyn Turkes St. John.
and Sarsines. And āff þoo possessiones which þei haue in londis
of pees pay tribute to þe hous of Rodes.

¶ The sext son hite Manasse, and he is for [to]¹ sey as obliuius. Manasse like
16 This son be-tokneth þe heres of Puce which wē institute to þe the Knights
same entent to defense of þe bordures of cristen men a-geyn þe of Prussia.
enmyes of þe crosse. Obliuius be þei cleped be-cause þei must
forȝete þe delectable lyf of þis world and put² hēr bodies in grete
20 perel for þe honour of Crist. The differens of þe habite of þese
too knytes is þis, þat þei of Seynt Iones haue blak mantell with
a crosse, and þei of Puce white mantell with a crosse.

¶ The viij son of Iacob, he hite³ Simeon, which || soundith in oūr **Leaf 118,**
24 tonge heuynesse or pencifnesse, and þis may be applied with grete **back.**
conueniens on-to þat ordre þat was founded at Sempyngham be Simeon like
þe solitudine of Seynt Gilbert, of which Seynt, be-cause I mad the Gil-
a special tretis on-to þe maystir of þat ord̄, þerfor in þis place bertines.
28 I touch no mōr of him.

¶ The viij son of Iacob, he hite Leui, þat soundeth in owre Levi like the
langage a morung or a multipliung of þing þat was be-gunne, Premonstran-
and be þis name we v̄dirstande þe ord̄ of tensians.
32 which be-gan in Fraunce v̄dir a holy man þei cleped Norbertus,
þe 3er̄ of oūr Lord a M and a hundred, and be-cause þat I mad
his lyf in Englisch to þe abbot of Derham þat deyid last, þerfor as
now I wil no lenger̄ tarie in þat fundacion.

36 ¶ The ix son of Iacob, he hite Ysacar; he soundeth in oūr Issachar

¹ MS. a *crossed through*.

² MS. but.

³ se *crossed through*.

like the
Brothers of
the Cross.

langage grete mede for labour; þis wil we applie to þat ordre
whch þei clepe þe Freres of þe Crosse,¹ for þis cause, for þat
crosse on her breest schul make hem so to labour in þe weye of
Crist þat þei schuld come aftir her labour to eyrlasting mede. 4
Off þis ordre haue I as zet no certeyn knowlech, who was her
foundor, or vndir what Pope, or kyng, þei be-ganne.

Leaf 119.
Zebulun like
the order of
St. Bridget.

¶ The x son of Iacob, he hite Zebulun, and in our langage it
may be cleped a dwelling-place of strength. || Ful wel longith þis 8
interpretacion on-to þe ord̄ of Seynt Bryde; þei haue a mansion
of strength, for þei be sperd fro vanites of þe world, whch vanytes
ar ouyr open to many men. This holy woman Bryde be-gan þis
order and went to Rome for confirmaciō; who wil se hir lyf and 12
hir reuelaciones he may diffusely se it in hir book, as now I haue
no tyme to tary lenger in þat mater̄.

Joseph like
the order of
St. Victor.

¶ The xj son hite Ioseph, and he is to sey² a moring or augmen-
taciō; þis is applied to certeyn chanones of þat hous whch be³ 16
of þe ord̄ of Seynt Victor. This hous of Seynt Victour is in
Paris, to whch I trowe þei longe. We haue in our libraries many
sundry bookes þat to chanones of þat hous mad; on of hem hite
Hewe, þe oþir hite Richard, notabel clerkis þei wē and men of 20
holy lyf.

Benjamin like
the order at
Peterston in
Norfolk.

¶ The xij son hite Benjamin; he is þe son þat longith to þe rite
hand, as every religious man with þe merey of God doth. This
son, be-cause he is zongest of age, is likned on-to an ordre whch 24
is not in þe world, as þei sey, but in Northfolk. Four houses had
þei and on of hem is fall on-to þe⁴ kyngis hand, & he gaue it to
Walsingham; þe hous hite Petirston: oþer informaciō of hem
haue I not at þis tyme. 28

¹ O crossed through.

² y in red above.

³ inserted above in red.

⁴ inserted above in red and written in margin.

NOTES

p. 3, l. 14. *Comagene*, the region north of Syria and Cyrthastica between the Euphrates and the Taurus Mountains.

p. 3, l. 15. *Nussie*, perhaps Tuscany or Russia. Achay is Achaia, properly the northernmost part of the Grecian peninsula; Macedonia, north of Thessalia and Epirus; Dalmatia in Illyricum on the Adriatic seaboard.

p. 3, l. 18. *Zengis*, i. e. Zengitana, the northern part of modern Tunis, and east of ancient Numidia. Tripolitane is Tripolitana, modern Tripoli, minus Fezzan; Getuly is Gaetuli, south of Numidia; Gaetuli Darae was on the Atlantic coast south of the Atlas mountains, and part of Mauritania.

p. 3, l. 27. *hated þe Greke letteris and loued weel þe Latyn. Confessionum*, ed. P. Knöll, Lipsiae in aedibus B. G. Teubneri, 1909, Book i, p. 14, l. 21: 'Quid autem erat causae, cur graecas litteras oderam, quibus puerulus imbuebar, ne nunc quidem mihi satis exploratum est. Adamaveram enim latinas, non quas primi magistri, sed quas docent qui grammatici vocantur.'

p. 4, l. 3. *Cathegories*, or 'Predicamentes', see 11/28; not by Aristotle. Augustine says he understood the book freely and without master. *Confessionum* iv, p. 70, l. 29.

p. 4, l. 10. *gool and rich kyurod*.—Not so; in the *Confessions*, ii, p. 26, l. 13, Augustine describes his father as a poor freeman of Tagaste: 'municips Thagatensis admodum tenuis.'

p. 4, l. 18. Conversion of Patrick, *Conf.* viiii, p. 182, l. 27.

p. 4, l. 23. A brother is mentioned in *Conf.* viiii, p. 185, l. 25.

p. 5, l. 25. *redy eke on-to ire. Conf.* viiii, p. 181, l. 6: 'erat vero ille praeterea sicut benevolentia praecipuus, ita ira fervidus. Sed noverat haec non resistere irato viro, non tantum facto, sed ne verbo quidem. Iam vero refractum et quietum cum opportunum viderat, rationem facti sui reddebat, s forte ille inconsideratius commotus fuerat,' etc.

p. 6, l. 18. The mother-in-law, *Conf.* viiii, p. 181, l. 28.

p. 6, l. 29. The orison, *Conf.* viiii, p. 190, l. 19.

p. 7, l. 8. *Seint Gregorie talletz in his Dialoges:—Dialogues*, Book iv, ch. xix. The tale is told by Robert of Brunne, *Handlyng Synne*, p. 161, from William of Wadington's *Manuel des Pechiez*, which follows St. Gregory. The child in this tale was torn away from his father's bosom and carried to hell, when five years old, for cursing.

p. 7, l. 17. Childhood's sin, *Conf.* i, p. 5, l. 23, p. 6, l. 10, p. 8, l. 1, p. 8, l. 17.

p. 7, l. 27. *put to skole, Conf.* i, p. 10, l. 22.

p. 8, l. 5. *lerned lesse þat he schuld or myth a lerne*, *Conf.* i, p. 11, l. 20 : 'et peccabamus tamen minus scribendo aut legendo aut cogitando de litteris, quam exigebatur a nobis . . . delectabat ludere et vindicabatur in nos ab eis qui talia utique agebant.'

p. 8, l. 8. *Mandauris*, i. e. Madaura, *Conf.* ii, p. 26, l. 9.

p. 8, l. 11. *sekenesse in his stomake*, *Conf.* i, p. 12, l. 29.

p. 8, l. 12. *þe fader wold not suffer it*, *Conf.* i, p. 13, l. 11—p. 14, l. 2.

p. 8, l. 20. Goes to Carthage, *Conf.* ii, p. 26, l. 11 ; iii, p. 35, l. 1.

p. 8, l. 22. Tullius Cicero, &c., *Conf.* iii, p. 38, l. 26. Cicero is mentioned only in connexion with *Hortensius*. See note to 9/13.

p. 8, l. 26. *tauernes and stewis*. Capgrave's interpretation of Augustine's reference to the 'cauldron of shameful loves'—'*sartago flagitiosorum*' (iii, p. 35, l. 15)—and to the stage-shows—'*spectacula theatrica*' (iii, p. 36, l. 12) ; and to his joys of passion (iii, p. 36, l. 8).

p. 9, l. 7. *an appil-tre*, *Conf.* ii, p. 29, l. 12.

p. 9, l. 13. *Hortencius*, *Conf.* iii, p. 39, l. 21 : 'liber ille ipsius [Cicero] exhortationem continet ad philosophiam et vocatur Hortensius.'

p. 9, l. 18. *name of Crist*, *Conf.* iii, p. 40, l. 24.

p. 9, l. 22. *holy scriptur*, *Conf.* iii, p. 41, l. 1. The reference to St. Paul is not in *Confessions*.

p. 9, l. 27. *þe Maniches*, *Conf.* iii, p. 41, l. 14 : 'Itaque incidi in homines superbe delirantes, carnales, nimis et loquaces,' &c.

p. 10, l. 1. *ix zere*, *Conf.* iii, p. 51, l. 2.

p. 10, l. 11. *a faiþ tre*, *Conf.* iii, p. 50, l. 4.

p. 11, l. 1. *consolucioñ be an holy bishop*. The bishop is not named. *Conf.* iii, p. 51, l. 11.

p. 11, l. 22. *impreuded sche*. 'The Latin is, *Conf.* iii, p. 52, l. 5 : 'quod illa ita se accepisse inter conloquia sua mecum saepe recordabatur, ac si de caelo sonnisset.' This ends Book iii.

p. 11, l. 28. *Predicamentis*. See note to 4/3.

p. 11, l. 31. *bokes of philosophie*, &c. In *Conf.* iii, p. 72, l. 30, Augustine speaks only of the 'so-called liberal arts'.

p. 12, l. 3. *he cam first hom*. The chief dates of Augustine's life are as follows : born, Tagaste, 354 ; lived at Carthage, 371-373 ; went to Rome, 383, and taught rhetoric for a short time ; went to Milan and met St. Ambrose, who baptized him in 387. In 388 he returned to Tagaste, and lived in quietude for awhile. He became bishop of Hippo in 395. The date of the *Confessions* is 397. He died in August, 430, at Hippo.

p. 12, l. 7. *resortel a-geyn to Cartage*. *Conf.* v, p. 82, l. 15 ; p. 83, l. 7.

p. 12, l. 9. *Hermes*. Capgrave's misreading of Hierius, *Conf.* iii, p. 66, l. 23 : 'Quid est autem, quod me movit, domine deus meus, ut ad Hierium, Romanae urbis oratorem, scriberem illos libros ?' [*De Pulchro et Apto*].

p. 12, l. 11. *þei are not in hand now*. Cf. *Conf.* iii, p. 66, l. 21 : 'non enim habemus eos [libros de P. et A.], sed aberraverunt a nobis nescio quomodo.'

p. 12, l. 14. *Faus'us, a grete suare of þe deucle*. *Conf.* v, p. 74, l. 7 :

'Iam venerat Carthaginem quidam Manichaeorum episcopus, Faustus nomine, *magnus laqueus diaboli*.' The latter phrase is one of St. Paul's, 1 Timothy iii. 7, and 2 Timothy ii. 26. It is also used by Augustine elsewhere in the *Conf.* concerning the *Manichees*, iii, p. 41, l. 15, '*laquei diaboli*.'

p. 12, l. 18. *Contra Faustum*.

p. 12, l. 20. *Conf.* v, p. 79, l. 26.

p. 12, ll. 32-33. *a fayr-spoke mun eke, but not gretly grounded in sciens*, *Conf.* v, p. 8, ll. 26-31; p. 81, l. 5; p. 81, l. 18.

p. 13, l. 2. Defeat of Faustus. *Conf.* v, p. 81, l. 29: 'Quae tamen consideranda et discutienda protuli, modeste sane ille nec ausus est subire ipsam sarcinam. Noverat enim se ista non nosse nec eum puduit confiteri.'

p. 13, l. 6. *no deyate in her bokes*, *Conf.* v, p. 82, l. 11.

p. 13, l. 11. Augustine goes to Rome, *Conf.* v, p. 83, l. 5.

p. 13, l. 17. *more liberte zoue un-to skoleres*, *Conf.* v, p. 83, l. 14.

p. 13, l. 22. *His modir folowid him*, *Conf.* v, p. 84, l. 12.

p. 14, l. 8. *greuous seknesse*, *Conf.* v, p. 85, l. 13.

p. 14, l. 11. *bryuy him forth*, &c., *Conf.* v, p. 86, l. 9.

p. 14, l. 13. *not for to telle veyn tales*, *Conf.* v, p. 86, l. 20.

p. 14, l. 14. *sche prayed for him*, *Conf.* v, p. 86, l. 13.

p. 14, l. 17. Augustine whole again, *Conf.* v, p. 87, l. 3.

p. 14, l. 21. Goes to Milan, *Conf.* v, p. 91, l. 7.

p. 14, l. 23. *meyr of Rome*, *Conf.* v, p. 91, l. 8: 'ad praefectum urbis.'

p. 14, l. 28. Ambrose. *Conf.* v, p. 91, l. 13: 'et veni Mediolanium [Milan] ad Ambrosium episcopum, in optimis notum orbi terrae, piuum cultorem tuum,' &c.

p. 14, l. 31. Augustine hears Ambrose preach, *Conf.* v, p. 91, l. 24.

p. 15, l. 9. *pe incarnacioŋ*. Cf. *Conf.* vi, p. 97, l. 24.

p. 15, l. 24. *pe feith of Crist*, *Conf.* v, p. 93, l. 18.

p. 15, l. 27. *his moder sowl him*, *Conf.* vi, p. 94, l. 2.

p. 16, l. 3. *Beth of good counfort*, &c. Capgrave's embellishment of the incident. *Conf.* vi, p. 94, l. 2: 'Iam venerat ad me mater pietate fortis, terra marique me sequens et in periculis omnibus de te secura. Nam et per marina discrimina ipsos nautas consolabatur, a quibus rudes abyssi viatores, cum perturbantur, consolari solent, pollicens eis perventionem cum salute, quia hoc ei tu per visum pollicitus eras.'

p. 16, l. 9. *sche hopped*, i. e. leapt. But Augustine says distinctly that she was not unduly excited. *Conf.* vi, p. 94, l. 17: 'Nulla ergo turbulenta exultatione trepidavit cor eius,' &c. Later on, after the *Tolle lege* passage, she does 'leap for joy'. *Conf.* viii, p. 166, l. 2: 'exultat et triumphat et benedicebat tibi.'

p. 16, l. 18. *Sche loved Ambrose*, &c., *Conf.* vi, p. 94, l. 30.

p. 16, l. 20. *fluctuacioŋ*. Direct from the Latin, *Conf.* vi, p. 95, l. 2.

p. 16, l. 25. *for-bode hiŋ be pe keperŋ*. In the Latin, *Conf.* vi, p. 95, l. 8, 'ab ostiario,' by the door-keeper.

p. 17, l. 4. Alipius and Nebridius, *Conf.* vi, p. 103, l. 21; p. 110, l. 1.

p. 17, l. 11. *wyues*. The idea was to form a society of about ten. Some

however, already had wives; and some, including Augustine, intended to have: hence the difficulty. *Conf.* vi, p. 115, l. 14.

p. 17, l. 17. Augustine's maid. *Conf.* vi, p. 114, l. 26.

p. 17, l. 23. Alypius arrested. The story appears somewhat mutilated in Capgrave's text. Alypius was studying under Augustine at the time, and was repeating, as he walked in the market-place, some rhetorical exercise. The thief was a youth, not the boy who recognized the axe. The friend who intervened was an architect (p. 108, l. 4).

p. 18, Chapter xiii. In this chapter Capgrave goes on with Book viii, making practically no use at all of Book vii.

p. 18, l. 30. Simpliciane, *Conf.* viii, p. 144, l. 18.

p. 19, l. 11. Victorinus, *Conf.* viii, p. 144, l. 22.

p. 19, l. 12. *a statua*. From the Latin. *Conf.* viii, p. 145, l. 7.

p. 19, l. 27. *sette to serue God*, *Conf.* viii, p. 150, l. 15.

p. 19, l. 30. Pontitianus, *Conf.* viii, p. 153, l. 13.

p. 20, l. 17. *grete Antonie*, *Conf.* viii, p. 153, l. 28. The story of Anthony's conversion, as told by Capgrave, follows.

p. 21, l. 5. Augustine's sorrow, *Conf.* viii, p. 155, l. 26.

p. 21, l. 14. 'What suffir we?' &c. *Conf.* viii, p. 157, l. 17: 'Quid patimur? Quid est hoc, quod audisti? Surgunt indocti et cælum rapiunt, et nos cum doctrinis nostris ecce ubi volutamur in carne et sanguine! An quia præcesserunt, pudet sequi et non pudet nec saltem sequi?'

p. 21, l. 21. *labour of his tunge*, *Conf.* viii, p. 157, l. 24.

p. 21, l. 32. *a jigge-tre*, *Conf.* viii, p. 164, l. 16.

p. 22, l. 1. *O blisshed Lord, who longe?* *Conf.* viii, p. 164, l. 20: 'et tu, domine, usquequo? Usquequo, domine, irasceris in finem? . . . Iactabam voces miserabiles: "Quamdiu, quamdiu, 'cras' et 'cras'? Quare non modo? Quare non hac hora finis turpitudinis mee?'" The italicized portion is from Psalm vi. 3 (4 in Vulgate).

p. 22, l. 5. *whil he lay þus*, *Conf.* viii, p. 164, l. 26.

p. 22, l. 8. *Tak and rede*. *Conf.* viii, p. 164, l. 29: 'Tolle lege, tolle lege!'

p. 22, l. 15. *Non in comessacionibus*, &c. *Conf.* viii, p. 165, l. 13. Capgrave's text does not exactly follow the Augustinian. The passage is from Romans xiii. 13.

p. 22, l. 20. *schalful dedis*, 'wantonness' in authorized version, 'non in impudiciis' in *Conf.*

p. 22, l. 32. Monica. *Conf.* viii, p. 166, l. 1. This ends Book viii.

p. 23, l. 3. Leaving the rhetoric school, *Conf.* viiii, p. 167, l. 15.

p. 23, l. 10. *heruest dayes*. *Conf.*, vintage vacation, viiii, p. 167, l. 21: 'ad vindemiales ferias.'

p. 23, l. 18. *a feld þei cleped Cassiate*. *Conf.* viiii, p. 169, l. 29, a country-seat called Cassiciacum, or villa (*Conf.* viiii, p. 171, l. 27).

p. 23, l. 26. Plato. This expression of Capgrave is based on a statement made by Augustine concerning the 'Academics, as they are considered, doubting everything and fluctuating between all.' *Conf.* v, p. 93, l. 9: 'Itaque Academicorum more, sicut existimantur, dubitans de omnibus atque inter omnia fluctuans . . .'

- p. 24, l. 26. *Psalms of David*. *Conf.* viiii, p. 171, l. 24.
- p. 24, l. 29. *In pace, in idipsum, &c.* *Conf.* viiii, p. 174, l. 20, from Psalm iv. 8.
- p. 25, l. 4. *scnesse . . . of þe teth.* *Conf.* viiii, p. 175, l. 6: 'dolore dentium,' &c.
- p. 25, l. 14. Letters to St. Ambrose, *Conf.* viiii, p. 175, l. 23.
- p. 25, l. 20. *Ysaie*, *Conf.* viiii, p. 175, l. 27.
- p. 25, l. 25. Goes to Milan. *Conf.* viiii, p. 175, l. 19, then ending his rhetoric teaching.
- p. 25, l. 26. Baptism, *Conf.* viiii, p. 176, l. 3.
- p. 25, l. 35. *Te Deum*. This story of the making of *Te Deum* is, of course, quite apocryphal.
- p. 26, l. 4. Adeodatus, *Conf.* viiii, p. 176, l. 7.
- p. 26, l. 11. *he had neuer no woman but hi?*. Not so; in Book vi Augustine relates how when his concubine left him for Africa, he turned to another woman; p. 115, l. 30: 'et illa in Africam redierat uovens tibi alium se virum nescituram relicto apud me naturali ex illa filio meo. At ego infelix nec feminae imitator, dilationis impatiens, tanquam post biennium accepturus eam quam petebam, quia non amator coniugii sed libidinis servus eram, procurari aliam, non utique coniugem.'
- p. 26, l. 27. *De Quantitate Animae*. The book mentioned in this connexion by Augustine is *De Magistro*, *Conf.* viiii, p. 176, l. 16.
- p. 27, l. 1. Songs of St. Ambrose and Justina. *Conf.* viiii, p. 177, l. 1. The remarks concerning the hymnology of Ambrose, ll. 11-12, are apparently a specimen of Capgrave's 'pertinent' ideas. Augustine himself quotes from one of Ambrose's hymns in this same Book viiii, p. 89, l. 6: 'Deus, creator omnium,' &c. Augustine describes, in connexion with Justina, the discovery of the bodies of Gervasius and Protasius, and the consequent miracles. This Capgrave leaves unmentioned.
- p. 29, l. 10. Monica desires to go home. Augustine says, *Conf.* viiii, p. 178, l. 20, that he and Euodius and others desired to go where they might best serve God, and so started to return to Africa; and that on the way, at Ostia Tiberina (Ostia), Monica died. In Chapter xx, p. 28, our text is first made up by systematic use of the Sermons, which henceforward continues to the end of the narrative, except for Chapters xxii-xxvi.
- p. 30, l. 31. Monica, 'a very moder,' &c. *Conf.* viiii, p. 183, l. 3.
- p. 31, l. 2. *Tussie*, i. e. Tuscany.
- p. 31, l. 15. Wyclif. 'Was there ever,' writes Mr. G. M. Trevelyan on a card to me, 'a persecuted sect of whom that was *not* said?' 'Be thou as chaste as ice,' &c.: it is an old story.
- p. 31, l. 29. Ostia. *Conf.* viiii, p. 183, l. 15.
- p. 32, l. 2. The window. *Conf.* viiii, p. 183, l. 13. The garden did not belong to Monica, as Capgrave says, but to the house where Augustine and his party rested.
- p. 32, l. 11. *Son, as to my part, &c.* *Conf.* viiii, p. 185, l. 11: 'fili, quantum ad me adinet, nulla re iam delector in hac vita. Quid hic faciam

adhuc et cur hic sim, nescio, iam consumpta spe huius saeculi. Unum erat, propter quod in hac vita aliquantum inmorari cupiebam, ut te Christianum catholicum viderem, priusquam morerer. Cumulatus hoc mihi deus praestitit, ut te etiam contenta felicitate terrena servum eius videam. Quid hic facio?'

p. 32, l. 18. Fever. *Conf.* viiii, p. 185, l. 20.

p. 32, l. 33. *No-þing is fer fro God.* *Conf.* viiii, p. 186, l. 29.

p. 33, l. 1. *reise me, i. e. resurrect me.* *Conf.* resuscito.

p. 33, l. 12. *Thi seruaunt, Lord.* *Conf.* viiii, p. 190, l. 1: 'famula tua,' l. 3.

p. 33, l. 23. *Entyr not with hir in-to þi dom. Lete þi mercy flete above þi dom.* *Conf.* viiii, p. 190, l. 28: 'ne intres cum ea in iudicium. Superexultet misericordia iudicio.' From Psalm cxliii. 2, and James ii. 13.

p. 33, l. 30. *Inspire, Lord, &c.* *Conf.* viiii, p. 191, l. 29. Here ends the debt of our text to the *Confessions*.

p. 35, l. 15. *De Magistro.* See note to 26/27.

p. 37, l. 6. *Euodio, &c.* Notice the retention of the Latin case-ending.

p. 46, l. 33. Cf. note to 4/10.

p. 52, l. 27. Donatists, called from Donatus, one of their leaders. These men rebaptized converts from the Catholic Church, hence the 'Rebaptizatores' of l. 30.

p. 53, l. 2. *wepun.* Note the plural without the plural ending, a survival of O.E. neuter *wæpen*.

p. 54, l. 9. *leuand.* The early Midland form of the present participle ending was *eude*, later *inge*. *eude* was characteristically Northern, but was fairly common in Midland.

p. 54, l. 30. *þe oþer tonge, i. e. Greek.*

p. 56, l. 6. St. Thomas Alqwyn, i. e. St. Thomas Aquinas.

p. 61, l. 1. This 'maystir of þe order' was Nicholas Resby, or, as Capgrave spells it, Reysby, known to be master in 1445, and receiver in that year of Henry VI's exemption of the houses of the order from aids, subsidies, and tallages, &c. See Rose Graham's *St. Gilbert of Sempringham & the Gilbertines*, 1903, p. 155.

p. 61, l. 7. See before, p. 1/15.

p. 61, l. 12. See after, p. 145.

p. 62, l. 31. Gilbert's father was Joceline, a wealthy Lincolnshire land-owner; his mother, a Saxon woman of inferior position,—*inferioris conditionis*; the 'non' prefixed to this in Cotton Cleop, BI f. 37, being an interpolation. Dugdale retains the *non*, vi, pt. II, p. vi*. (See Graham, 3.)

p. 63, l. 28. *það despised of þe world.* Gilbert was afflicted with some sort of deformity, which rendered him repulsive, and was despised even by the serving-men.

p. 63, l. 30. Gilbert was not a very willing pupil in his young years; and he left England for France to study letters—a fact which Capgrave omits to mention.

p. 64, l. 28. It may not be amiss to refer the reader to what Dean Stauley had to say concerning this 'Athanasian' *Quicumque Vult, Eastern Church*,

p. 247, Everyman edition: 'the ancient hymn, "Quicumque vult," . . . throughout the middle ages and by our own Reformers, was believed to be the Creed of S. Athanasius. The learned world is now fully aware that it is of French or Spanish origin. It not only contains words and phrases which to Athanasius were unknown, but it distinctly and from the first asserted the doctrine of the Double Procession of the Spirit, which never occurs in the writings of Athanasius.'

p. 65, l. 33. Of Robert Bloet, Miss Graham says, *S. Gilbert*, 7, 8:—'Like many of the bishops of that age, Robert Bloet was a royal official who had received a bishopric as a reward, and he continued to serve the King rather than the Church. He was a chaplain of William the Conqueror, and was with him when he died at Rouen. Immediately afterwards he set out for England with William Rufus, to carry the letter sent by the Conqueror to Lanfranc, bidding him crown Rufus king. Until 1092 Robert served Rufus as chancellor. In the first week of Lent in that year the king lay sick unto death at Gloucester; his bishops and nobles came to him and implored him to repent of his evil deeds. In terror of death, Rufus gave the archbishopric of Canterbury to the unwilling Anselm, Abbot of Bec, and the see of Lincoln to Robert Bloet. Robert resigned the chancellorship, but under Henry I he held the more important office of justiciar. He was famed for the splendour of his household. "When I beheld the glory of our Bishop," wrote Henry of Huntingdon, one of his archdeacons, "honourable knights, noble youths, costly horses, gold and gilded vessels, the number of dishes, the splendour of his servants, the purple raiment and the torches, I could think of nothing more happy." In the last year of his life he was twice impleaded by King Henry on the charge of an inferior justice; he was disgraced and condemned to pay a heavy fine in both instances. He retired to his palace at Lincoln overwhelmed with grief. "As I reclined by his side at dinner," said Henry of Huntingdon, "I saw him shedding tears, and asked him the reason. 'Once,' he said, 'those who stood around me wore costly raiment; now the fines of the king, whom I ever sought to please, have compelled them to put on lambs' wool.'" Robert Bloet died on January 10, 1123. "The King was riding in his deerfold at Woodstock, and the Bishop Roger of Salisbury on one side of him, and the Bishop Robert Bloet of Lincoln on the other side of him; and they were there riding and talking. Then the Bishop of Lincoln sank down, and said to the King, 'Lord King, I am dying.' And the King alighted down from his horse, and lifted him betwixt his arms, and caused him to be borne to his inn; and he was then forthwith dead; and he was conveyed to Lincoln with great worship, and buried before S. Mary's altar. And the Bishop of Chester, named Robert Pecceth, buried him.'"

p. 66, l. 1. *Mad a chapeleyn*. Not so, at first. A chaplain, Geoffrey, was appointed by Bloet, as Gilbert was not ordained. It was Alexander, Bloet's successor, who made Gilbert a priest, against his will, and subsequently offered him the archdeaconry. See l. 23.

p. 67, l. 6. This is what the worthy Fuller, *more suo*, has to say of Gilbert and his order:—'*Gilbertine Monks*, may be the third, a *mongrel Order*,

observing some *Select Rules* partly of *S. Bennet*, partly of *S. Augustine*. So named from *Gilbert* (son to *Joceline* a Knight) Lord of *Sempringham* in *Lincoln-shire*, where 1148, first they were planted. Whereupon, this Order may boast, that it alone is a *native* and *Inlegena*, (whereas *Benedictines* are by original *Italians* . . .) pure *English* by the *extraction* thereof. This *Gilbert*, *unhandsome* but not *unlearned*, erected this order, (contrary to *Justinians* constitution, who forbade *double Monasteries*) wherein men and women lived together, (though secluded under one roof. He survived to see *thirteen Houses* of this his own Order, and in them *Seventeen hundred Gilbertine Brothers and Sisters*. Yet I finde no *Writer* of this Order, conceiving them so well busied with their *Company* in their Convent, they had little leisure for the *writing of Books*,' pp. 268-9, Book vi. Fuller's *Church History of Great Britain*, fol. 1655. Not very generous this.

p. 67, l. 9. Of these maidens, one was the daughter of a poor parishioner of *Sempringham*, in whose house *Gilbert*, and *Geoffrey*, the chaplain, dwelt. (Graham, 6.)

p. 67, l. 12. *St. Andrew's Church* is the last relic of *Gilbert's Sempringham*. The picture of the south doorway forms the frontispiece to *Miss Graham's S. Gilbert*. The maiden's dwelling was by the north wall.

p. 69, l. 32. No 'veyn tales' by the way. Unlike *Harry Baily*, we presume, and his motley wayfarers.

p. 72, l. 21. This was *Roger*, Prior of *Malton*, one of *Gilbert's* first canons, at whose hands, as *Capgrave* remarks, l. 25, *Gilbert* received the canon's habit.

p. 73, l. 17. *Gilbert* suffered, however, from ague.

p. 76, l. 5. *Cadney*. This was on Christmas night, 1188. *Miss Graham*, quoting *Monasticon*, vol. vi, pt. II, p. xxii*, says *Gilbert* received extreme unction at the monastery of *Newstead-on-Ancholme*.

p. 76, l. 11. *sum man of gret myth*. The real danger feared was lest some other church or monastery should become the resting-place of *Gilbert's* remains.

p. 77, l. 21. *at laudes, at mateyns*, the phrase *at laudes* being added above. As *at mateyns* is not cancelled by *Capgrave*, we let it stand. See l. 26.

p. 78, l. 34. This was in the priory church of *St. Mary*.

p. 81, l. 20. *De Constructione Monasteriorum*, now lost.

p. 81, l. 28. *Tyrington*, i. e. *West Torrington*.

p. 82, l. 1. See note to 67/9.

p. 83, l. 32. *Alexander*, successor to *Bloet*, and nephew to *Roger*, Archbishop of *Salisbury*.

p. 85, l. 24. *þe auctour of þis lif*, i. e. the canon of *Sempringham* who wrote of *Gilbert's* life and miracles at the command of *Roger*, *Gilbert's* successor.

p. 89, l. 13. *Cystewys*, the *Cistercians*, meeting in congress at *Citeaux*, in 1147.

p. 90, l. 5—p. 91, l. 24. The Latin text is as follows, *Dugdale's Monasticon*, vol. vi, Pt. II, pp. viii*-ix*, from MS. Cot. Cleop. B1:—

'Quod commissum est ei a Domino Papa Regimen Ordinis sui.

'Data est igitur et iniuncta beato Gileberto a sancto Papa Eugenio collecti

gregis custodia, quia non inveniebatur, nec inveniri poterat melior conservator, quam is qui fuerat conquisitor, nec fortior esse poterat boni status zelator; quam qui primus et summus fuerat ad statuendum laborator. Verumtamen vir sanctus, ad tanti pondus regiminis virgentis aetatis causabatur importunitatem, ad honorem; indignitatem, ad magisterium; imperitiam ad praelationem suam praetendit humilitatem. Timuit namque suam, quibus praefendus erat imparitatem; timuit placide mentis suae soliditatem dissipandam; timuit delecti sui secreti et assiduae contemplationis dulcedinem debellaturam occupationem: quae omnia devotae humilitatis apologetica intellexit, ut erat vir prudens dominus apostolicus, et eo proclivius et securius pastoris ei deputavit officium, quo nullum vidit illi inesse praelationis appetitum: propositum enim eius erat semper humilibus adhaerere (vel humilia appetere) et Domini fuit voluntas, illum se semper humiliantem amplius exaltare.

‘Cognoscens autem beatus Gilebertus divinum circa se exactum iudicium, non est ausus diu supernae reuerti dispositioni, quae illud ad hoc opus asciverat; sed ne caeteris, quibus pollebat, se privaret virtutibus, si pertinaciter obsumeret, amplexatus est devote obedientiam Dei, eiusque vicarii papae, ampliorem inde sperans mercedem, quia nullam ex hoc habuit delectationem; suique, solius postposuit utilitatem, ut multorum adipisceretur salutem. Contemplationis studiis iamdudum eruditus, pie actionis nunc consensus inservire operibus, ut utriusque vitae meteret fructus: Porro licite poterat earum rerum fieri dispensator, quarum pristinus fuerat possessor, quoniam pauperibus ea conferens, et ipse pauper effectus, ut minister sibi credita, non ut dominus propria gubernavit. Propter haec et huiusmodi sanctitatis signa, et multorum consona testimonia, doluisse fertur Papa Eugenius, quoniam virum antea non novisset, eo quod voluisset, ut dixit, illum sullimasse in archiepiscopum Eboracensem, cuius sedes tunc vacabat, si fama meritorum eius illi prius innotuisset. Beatis quoque Malachiae, Hyberniensi archiepiscopo et Bernardo Clarevallensi abbati, in illo itinere adeo factus est familiaris, ut illis solis praesentibus, ipse quoque praesens adesset, ubi per orationem eorum fertur sanitas collata cuidam aegroto. Insignia etiam amoris, baculum scilicet tam praesulis, quam abbatis, accepit ab utroque; in quibus quaedam factae sunt virtutes; et orarium cum manipulo ei dedit abbas in monumentum sui.’

p. 91, l. 17. *Clareualle*, i. e. Clairvaux. See the Latin passage above for the origin of Capgrave's form.

p. 93, l. 24. This was in 1164. For a full account of the incident see Miss Graham's *S. Gilbert*, pp. 16-19.

p. 97, l. 32. The debate among the lay-people. The leaders were Ogger and Gerard, who spread defamation throughout the neighbourhood, and demanded less labour and better food. They then left England, and journeyed to Alexander III, whom they convinced of the justice of their case. Henry II, Hugh the papal legate, William, Bishop of Norwich, however, and other influential men, stood by Gilbert in his adversity. Ogger and Gerard were seen to be false, finally returned to Gilbert, asking forgiveness and the mitigation of the harshness of the order. Gilbert received and forgave them. See MS. Cot. Cleop. BL. f. 896, &c., and Graham's *S. Gilbert*, p. 21.

p. 98, l. 5. *Albyne*. This was Albinus, Gilbert's chaplain.

p. 99, l. 13. *Oseney Abbey*. See the *English Register* of the place, edited by Dr. Andrew Clark, pt. I, E. E. T. S., 1907. I find no mention of this particular cellarer.

p. 100, l. 5. *Beuyle*, i. e. Beverley, in Yorkshire, $7\frac{1}{2}$ miles north-west of Hull.

p. 101, l. 7. *wat* = was. The same form occurs in *Cursor Mundi*, ed. Morris, p. 1576, l. 29185 :

‘*Par* was a woman hight *mari*,
pat sum time *wat* wit me-*selri*,’—

again followed by a monosyllabic ending in the dental.

p. 106, l. 13. The dream of angels carrying the soul to heaven is not infrequently met with in mediæval monkish books. Compare the story of how the Oxford student died, and of his friends watching the bier, and,

‘*As* hi slepe, hem þošte boþe : *pat* hi angles menice iseþe
 Here felawes soule þat þer lai ded : to heuene lede heþe
 Oure leuede as to teche þe weye : hire silne ȝeode bifore
 And openede þe dore of heuene : þat þe soule were in ibore.’

Early English Poems and Lives of Saints, ed. Dr. Furnivall, 1862, p. 41.

p. 118, l. 20. *Hauyrholm*, i. e. Haverholm, given to Gilbert in 1139 by Alexander of Lincoln.

p. 141, l. 16. The Latin text is as follows, Dugdale's *Monasticon*, vol. vi, pt. II, p. xix* :—

‘*Rescriptum Cartae, in Fetro positae, hoc est.*

‘*In hac capsâ continentur reliquiae beati Gileberti presbyteri et confessoris, primi patris et institutoris ordinis de Sempringham; cuius vitam, licet multa praeclarum reddiderint et commendabilem: hoc tamen praecepit eum insigniuit, quod spontaneam eligens paupertatem, omnia temporalia, sibi a Deo praestita, fratrum et sororum, quos sub regulari disciplina prudenter instituit et sollicitè custodivit, necessitatibus deputavit: cui processu temporis tantam Deus adauxit gratiam et virtutem, quod quatuor canonicas regulares, et ix. monasteria sanctimonialium construit: in quibus eo tempore, quo migravit ad Dominum, praeter innumeros antea defunctos, circiter septingentos viros religiosos, mille et quingentas sorores iugiter Deo famulantes reliquit. Obiit autem in senectute plusquam centenaria; anno incarnationis Domini MC. lxxxix, pridie nonas Februarii, tempore incliti regis Anglorum Henrici secundi. Exigentibus vero propriis meritis, attestantibus miraculis multis, et suadentibus revelationibus divinis canonizatus, cathalogo sanctorum est ascriptus a domino papa Innocentio tertio, per generalem curiam Romanam, apud Anagninam, coram clero et populo, anno Verbi incarnati MCC. ii, tertio idus Ianuarii, anno regni illustris regis Iohannis tertio. praesidente sedi Cantuariæ venerabili archiepiscopo Huberto; qui de mandato memorati summi pontificis Innocentii tertii, cum collegis suis Heliensi episcopo Eustachio, et abbate de Burgo, Achario, diligentem super miraculis per eum divinitus patratâ fecerat inquisitionem, et ipsi eorum attestaciones fideliter in scripturam redactas, sub sigillis suis, clausas, ad sedem apostolicam transmiserunt; unde*

certioratus dominus papa de sanctitate eius, et signis, ipsum sanctis Domini decrevit annumerandum, anno pontificatus sui quarto. Et eodem anno per mandatum praefati papae, a praedicto archiepiscopo Huberto translatus est in hunc loculum tertio idus Octobris, assistentibus viris sibi venerabilibus Norwicensi, Herefordensi, et Landavensi episcopis; et abbatibus, aliisque ecclesiarum praelatis plurimis, cum maioribus et nobilioribus Angliae, magno ibi praesente coetu cleri et populi: ad cuius rei perpetuandam memoriam, iam dictus archiepiscopus, et coepiscopi sui, et abbates, sua signa huic scripto appenderunt, et in hoc loculo reposuerunt.'

p. 142, l. 9. *Acarius*. This is Acharius, Prior of St. Alban's, called Zacharias by Hoveden; he became abbot in 1200 and died on the 2nd of the ides of March, 1210. See *Monasticon*, I, p. 354.

p. 145, l. 1. The following is the account of this sermon in Tho. Gibbon's *Historical Collections*, Harley MS., 980; fol. 120:—

'Gilbert (the son of a Norman knight that came in with the conquerour and of the Lady of Sempringham) was the first founder of the Gilbertines of the order of Sempringham. He builded nine monasteries of women & fower of chanous regular in which monasteries he left at the time of his death of religious women 1500 and of men 700. He died ann. 1189 And was translated by the command of Innocent 3 Ann. 1201. Vid, Joh. Capgrave in Vit. Sti Gilberti manuscript ex Museo Rbt Kemp Milit. Gissing.

The religious which lived vnder the rules of St Augustine wer in number 12.

The first of Hermites made by St. Aug before his being bishop of Hippo.

The second of Cannons secular when he was bishop.

The Third Canons regular which were begun by him but a distinction hath been made since by others (as by St Ruffus) and so the monks of Charterhouse came out of the black order.

The 4th The Dominicans begun Ann. 1216.

The 5 Knights of St Johns of Jerusalem.

The 6 Heres of pruce, the same with St John but that they of St John haue black mantles with a cross and they of Puce white with a cross.

The 7 the Gilbertines of Sempringham order.

The 8 Premonstratenses begun in France by Norbertus ann. 1100.

The 9 the friers of the cross ther foundat incertan.

The 10 The order of St Bridget.

The 11 the canons of St Victor in Paris.

The 12 An order onely in Norff which had 4 house[s] one of them is faln into the Kings hand and he gaue it to Walsingham hite Peterston.

- Joh. Capgrave in vii sermon at Cambridg Ann. 1422 et ex museo supra-dicto.'

p. 148, l. 20. Hugues and Richard de St. Victor, two of the most famous theologians of the middle ages. Richard was a Scotchman.

p. 148, l. 27. This appropriation of Peterston to Walsingham took place in 1449.

GLOSSARY

ABBREVIATIONS USED

adj., adjective.
adv., adverb.
comp., comparative.
gen., genitive.
imper., imperative.
inter., interjection.
n., noun.
np., noun plural.
pl., plural.
pp., past participle.

A

a, *inter.* ah! 24/30.
a, *v. t. inf.* have 8/5, 57/17, 68/5, 69/6, 84/22, 23. *See* have.
abiden, *v. i. 3 pl. pres.* abide 15/6.
abod, *abood*, *v. i. 3 s. p.* abode 8/23, 10/1, 28/2; *abod*, *abood*, *v. i. 3 pl. p.* 23/21, 27/26, 28/28; *abood*, *v. t. 3 pl. p.* awaited 32/1.
a-boue, *adj.* above 2/29.
absens, *n.* absence 29/4.
absolucioñ, *n.* 75/25.
abstined, *v. i. 3 s. p.* abstained 70/11.
Achay, *n.* Achaia, Greece 3/15.
acordith, *v. i. 3 s. pres.* accordeth 2/3; *acorded*, *v. i. 3 pl. concl.* accorded, agreed 17/14.
acrisia, *n.* 109/10.
Aduent, *n.* Advent 70/14.
aferd, *a-ferd*, *adj.* afraid 16/2, 32/34.
afore, *adv.* before 13/2.
aftr, *adj.* hinder, back 125/24.
aftr, *prep.* after 1/8.
a-gayn, *a-geyn*, *adv.* again 6/33, 19/16.
ageyn, *prep.* against 12/17.
a-knowe, *pp.* made known 47/5, 57/16. *See also* I-knowe.
akyng, *n.* aching 98/21.
al, *n.* all 19/23.
Alani, *np.* Alans 58/18 (Latin *Alani*).
a-legge, *v. t. 1 s. pres.* allege 63/4; *alleggid*, *pp.* 37/5.

prep., preposition.
pres. p., present participle.
s., singular.
subj., subjunctive.
sup., superlative.
v. i., verb intransitive.
v. t., verb transitive.
1, first person.
2, second person.
3, third person.

alienat, *pp.* alienated 131/18.
Alisaundr, *n.* Alexandria 64/30.
allegaunce, *n.* 43/15.
alleuyauns, *n.* alleviance 121/30.
ambassiat, *n.* embassy 110/22.
ambicius, *adj.* ambitious 57/30.
amitted, *pp.* admitted 90/19.
a-mongis, *prep.* amongst 1/27.
a-mys, *adv.* amiss 10/26.
amyse, *n.* amice 46/30.
an, *conj.* and 19/4.
an, *prep.* on, at 64/22.
anachorites, *np.* anchorites 38/10.
and, *conj.* if 37/33, 69/5.
annexid, *pp.* annexed 21/24.
annoted, *pp.* recorded 113/2.
apeyred, *pp.* impaired 73/9.
aposteff, *n.* apostle 1/7; *apostoles*, *np.* 30/1.
appechid, *pp.* appeached 17/20.
appelles, *appillis*, *np.* apples 9/9, 10.
appil-tre, *n.* apple-tree 9/7.
apposed, *v. t. 3 s. p.* opposed 111/7.
approximat, *adj.* approximate 3/29.
aproximacioñ, *n.* 64/7.
aqueyнтаuns, *aqweyнтаuns*, *n.* acquaintance, friends, 36/9, 52/2.
arrayed, *pp.* arrayed 38/28.
archibischoprych, *n.* archbishopric 91/14.
aretten, *v. t. inf.* ascribe, reckon 66/18.
argew, *v. i. inf.* argue 26/19.
armur, *n.* armour 53/2.

arowys, *np.* arrows 2/24.
 arsmetrik, *n.* arithmetic 11/31.
 articules, *np.* articles 9/3.
 a-schamed, *adj.* ashamed 21/11.
 a-sikir, *adj.* safe 36/26.
 asined, *v. t.* 3 *s. p.* assigned 19/3;
 assigned, *pp.* assigned 9/2.
 asken, *v. t. inf.* ask 26/19.
 aspīe, *v. t. inf.* aspy, perceive 11/11;
 aspīed, *v. t.* 1 *s. p.* 11/15.
 aspying, *n.* 31/8.
 assoyle, *v. t. inf.* assoil 71/25; as-
 soiling, *pres. p.* 71/28.
 astate, *n.* estate, authority 66/5.
 astates, *np.* estates 51/36.
 astoyned, *pp.* astonished 25/13,
 124/14.
 attached, *pp.* apprehended 18/21.
 aucter, auctē, auctēr, *n.* altar 14/12,
 32/26, 124/6; aucteris, *np.* 16/24.
 auctorite, *n.* authority 95/27.
 auctour, *n.* author 38/10; auctoris,
np. authors, 1/27, 2/27.
 audiens, *n.* audience 53/24.
 auditorye, *n.* auditory. pupils, hear-
 ers 65/18.
 aungellis, *np.* angels 1/6.
 autentik, *adj.* authentic 109/24.
 auysement, *n.* advisement 76/8.
 a-vised, *adj.* advised 49/35.
 a-vow, *n.* vow 20/37.
 avowe, *v. t. inf.* 78/16.
 avowid, *v. t.* 3 *pl. p.* dedicated 21/4.
 awbe, *n.* alb 125/30.
 axid, *pp.* asked 83/32.

B

bagg, *n.* bag 30/10.
 bakkes, *np.* backs, 65/29.
 balled, *adj.* bald 106/17.
 baptem, *n.* baptism 8/15, 24/17.
 baptisterie, *n.* baptistery 25/31.
 bar, *adj.* bare 48/27.
 barbaŕ, *adj.* barbarian, foreign, 3/25.
 barres, *np.* bars 28/21.
 batayle, *n.* battle 8/20, 63/16.
 be, *conj.* but, 40/31.
 be, *prep.* by 4/19, 19/18.
 be, *v. i.* 2 *pl. pres.* be 38/26; ar, ar̄,
 be, *v. i.* 3 *pl. pres.* are 2/10, 14/9,
 23/7, 28/34; beth, *v. i.* 2 *pl. imper.*
 be 16/3, 52/10; was, wast, wat,
v. i. 3 *s. p.* was 19/19, 101/7,
 103/28; be, ben, *pp.* been 7/8,
 15/16, 20/6, 27/4.
 Beamoundis, *np.* Beaumonts 63/8.

bedred, *adj.* bedridden 79/19, 128/31.
 be-forn, *prep.* before 132/36.
 beginne, be-gynne, *v. t. inf.* begin
 1/23, 20/30; begynnyth *v. t.* 3 *s.*
pres. 5/11; be-gunne, *v. t.* 3 *pl. p.*
 12/15.
 be-had, *v. i.* 3 *s. p.* behaved 68/19.
 be-hest, *v. t. inf.* promise 85/16; be-
 hestyng, *pres. p.* 95/34.
 beleue, *n.* belief 10/30.
 bellis, *np.* bells 132/14.
 benyngly, *adv.* benignly 64/12.
 beŕ, *v. t. inf.* bear 39/8; berith, *v. t.*
 3 *s. pres.* 67/1; beren, *v. t.* 3 *pl.*
pres. 62/23; bare, *v. t.* 3 *s. p.*
 bore 72/30, 84/29; bare, *v. t.*
 3 *s. p.* 7/2; boŕ, bore, *pp.* born
 3/2, 20/1, 26/12; boŕ, *pp.* borne
 67/8.
 beŕ-baytingis, *nv.* bear-baitings
 65/22.
 berke, *v. i. inf.* bark 24/22; berk,
v. i. 3 *pl. pres.* 52/26.
 beryng, *n.* bearing, behaviour 66/6.
 besekyng, *pres. p.* beseeching 108/31.
 besi, bisi, *adj.* busy 6/23, 10/8.
 besily, bisily, *adv.* busily 21/19,
 24/16.
 besinesse, bisinesse, *n.* business
 13/28, 19/5.
 bete, *pp.* beaten 7/27.
 bettir, *adj.* better 1/20.
 be-twix, *prep.* between 6/6.
 beute, *n.* beauty 83/19.
 Beuyrle, *n.* Beverley 100/5.
 bittirnesse, *n.* bitterness 25/2.
 blak, *adj.* black 28/21.
 blasphemēs, *np.* blasphemies 56/19.
 blisse, *v. t. inf.* bless 73/1; blessed,
v. t. 3 *s. p.* 75/3.
 blodis, *np.* bloods 63/11.
 blow, *pp.* blown 31/14.
 bodely, *adj.* bodily 5/1.
 bok, book, *n.* 5/2, 20/6, 8, 23/24;
 booke, bokes, bokis, bokys, *np.*
 2/34, 3/31, 20/4, 53/33.
 bolstering, *n.* bolstering (of bed)
 71/20.
 bon, boon, *n.* bone 125/6, 11.
 bond, *v. t.* 3 *s. p.* bound 33/27;
 bounde, bounden, boundyn,
 bownde, *pp.* bound 6/13, 51/2,
 100/2, 131/7.
 bord, *n.* board 20/4, 47/23.
 bordred, *pp.* bordered 91/23.
 bordures, *np.* borders 147/17.
 Borow, *n.* Peterborough, 79/28,
 142/9.

bowt, *v. t.* 3 *s. p.* bought 92/13.
 boystously, *adv.* boisterously 46/17.
 breke, *v. t. inf.* break 20/38; brak,
r. t. i. 3 *pl. p.* 120/30; broke, *pp.*
 6/16.
 brent, *v. t.* 3 *s. p.* burnt 21/11;
 brennyng, *pres. p.* 2/17; brenn-
 aund, brennyng, *adj.* burning,
 1/28, 100/6, 129/21.
 brest, *v. i.* 3 *s. p.* burst 96/31.
 bringgist, *v. t.* 2 *s. pres.* bringest 5/5.
 brith, *adj.* bright 16/17.
 broches, *np.* 87/18.
 bropir, *n.* brother 4/26.
 brout, *v. t.* 1 *s. p.* brought 37/12;
 brout, brovt, browt, *pp.* 1/22,
 16/19, 19/25, 21/8, 28/14.
 brynk, *n.* brink, shore 14/3.
 bullis, *np.* bulls (papal) 38/7, 95/7.
 buscheff, *n.* bushel 93/2.
 buschel mette, *n.* bushel measure,
 136/11.
 buschment, *n.* ambush 109/8.
 buttokes, *np.* buttocks, 120/2.
 buxum, *adj.* obedient 28/33, 103/15.
 bye, *v. t. inf.* buy 49/31.
 byled, *v. t.* 3 *s. p.* built 140/18.
 byleue, *n.* belief 52/19.
 biried, byried, byryed, *pp.* buried
 16/25, 32/25.
 byrying, byryng, *n.* burying 32/28,
 79/23.
 Byzance, *n.* Byzantium 3/19.

C

cacch, *v. t. inf.* catch 5/28.
 Cam, *n.* Ham 3/9.
 cam, *see* cum.
 can, *v. t.* 1 *s. pres.* know 105/19;
 coude, *v. t.* 3 *s. p.* 39/10; coude,
v. i. 1 *s. p.* could 1/26; cowde,
v. i. 3 *s. p.* 30/12.
 cap, *n.* capitulum, chapter 3/3.
 capitle, capitule, *n.* chapter 1/2,
 26/3.
 capitoft, *n.* the Capitol at Rome
 56/18.
 carde, *v. i.* 3 *pl. pres.* card 55/18.
 caryage, *n.* carriage, journey 76/12.
 cast, *v. t.* 3 *s. p.* purposed 15/23,
 25/26.
 cathaloge, *n.* catalogue 80/1.
 cathecume, *n.* catechumen 9/1.
 caue, *n.* cave 20/25.
 cautel, cautele, *n.* precaution 50/18,
 140/23.
 cedr, *n.* cedar 50/22.

celerer, *n.* cellarer 99/14.
 celles, *np.* cells 67/13.
 cenobites, *np.* 38/10.
 cese, *v. i. inf.* cease 23/11.
 cessacion, *n.* 23/13.
 chalange, *n.* challenge 51/4.
 chamel skynnys, *np.* camel skins
 38/30.
 chanones, *np.* canons, 5/15.
 chapetir, *n.* chapter 113/31.
 charite, *n.* charity 1/29.
 chartor, chartour, *n.* charter 141/7,
 16.
 chast, *adj.* chaste 83/14.
 chateryg, *adj.* chattering 6/20.
 chaundeler, *n.* chandelier 93/3.
 chekis, *np.* cheeks 21/21.
 cher, chere, *n.* cheer, 10/13, 10/14.
 chere, *v. t. inf.* cheer, entertain 44/27.
 cherch, chirch, kirk, *n.* church 19/17,
 19, 94/16; cherchis, *np.* 67/33.
 chese, *v. t. inf.* choose 17/9, 39/16;
 chase, *v. t.* 3 *s. p.* 70/31; chase,
v. t. 3 *pl. p.* 39/17; chose, *pp.*
 chosen 19/29.
 chesibile, chesible, *n.* chasuble 116/7,
 124/8.
 childhold, *n.* childhood 4/21.
 childyr, childyrn, *n.* children 4/23,
 7/15.
 chois, *n.* choice 30/2.
 cite, cyte, *n.* city 2/30, 20/26, 31/15;
 cite, *n.* city, people 25/32; cytees,
np. 87/22.
 citeceynes, *np.* citizens 41/25.
 clad, *pp.* 55/19.
 claf, *v. i.* 3 *s. p.* cleft 120/16.
 clamour, *n.* 64/18.
 Clareualle, *n.* Clairvaux 91/17.
 clatering, *adj.* 85/5.
 clauser, *n.* cloister 88/28.
 clenness, *n.* cleanliness 7/24.
 clepe, *v. t.* 1 *pl. pres.* call 38/6; clepe,
v. t. 2 *pl. pres.* 20/9; clepith, *v. t.*
 3 *s. pres.* 23/30, 38/7; clepe, *v. t.*
 3 *pl. pres.* 4/27; clepid, *v. t.* 3 *s. p.*
 1/3; cleped, *v. t.* 3 *pl. p.* 12/9;
 clepyng, *pres. p.* calling 33/20;
 cleped, *pp.* called 3/7.
 clepyng, *n.* calling 75/8.
 clerkis, *np.* clerks, monks 36/20.
 clopiss, *np.* clothes 10/12.
 cloystire, *n.* cloister 66/8.
 clyme, *v. t. inf.* climb 97/15.
 coeterne, *adj.* coeternal 31/25.
 cold, *n.* coldness 45/15.
 collectes, *np.* collects 80/4.
 college, *n.* brotherhood 29/18.

collocucioñ, *n.* conversation 140/6.
 comendatyf, *adj.* commendatory
 108/31.
 comminaciones, *np.* commination
 66/5.
 comoun, *v. t. inf.* commune 11/4;
 comound, *pp.* 13/1.
 compendiously, *adv.* 117/23.
 complacens, *n.* 84/8.
 compleynt, *n.* complaint 6/29.
 compowned, compownyd, *pp.* com-
 pounded 2/27, 2/28.
 comprehendid, *pp.* comprehended,
 contained 38/33.
 compromise, *n.* promise 58/5.
 compunct, *adj.* constrained 20/28.
 comyng, *n.* coming 19/30.
 conceytes, *np.* conceits, ideas 33/34.
 conclaue, *n.* 83/11.
 condicioñ, *n.* behaviour, demeanour
 5/26.
 conformite, *n.* 70/32.
 confundid, *pp.* confounded 136/31.
 congrue, *adj.* congruous 77/16.
 coniected, *v. t. 3 s. p.* conjectured
 99/21.
 consciens, *n.* conscience 9/8.
 consent, *n.* accompaniment (of tunes
 to words) 27/14.
 conservacion, *n.* conservation 69/4.
 constrewyng, *n.* construing, grammar
 8/17.
 constriccioñ, *n.* constriction 100/34.
 conuential, *adj.* 67/33.
 conuersion, *n.* conversion 21/1.
 conuerse, *n.* convert 129/30.
 conuicte, *v. t. 3 s. p.* convicted 41/21.
 conyng, *n.* cunning 26/16.
 coost, *n.* side, part 102/28.
 cophre, *n.* coffer 135/10.
 corage, *n.* courage, disposition 63/32.
 corteynes, *np.* curtains 112/33.
 cosyn, *n.* kinsman 5/13; cosynes,
np. 5/7.
 cote, *n.* coat 70/25.
 couetyse, *n.* covetousness 36/3.
 counceit, *v. t. inf.* counsel 50/30.
 coynours, *np.* coiners 17/29; coyn-
 ouris, *np. gen.* coiners' 17/32.
 craft, *n.* ability 125/12.
 craked, *v. i. 3 pl. p.* cracked 120/32.
 crap, *v. i. 3 s. p.* crept 120/1.
 credens, *n.* credence 78/2.
 crien, *v. i. inf.* cry 138/32.
 cristen, *adj.* Christian 2/18, 5/9,
 29/13.
 cristendham, cristendham, *n.* Chris-
 tianity 20/12, 29/4.

croked, *adj.* crooked 70/28.
 crokednes, *n.* crookedness 130/33.
 crowet, *n.* cruet, phial 132/25.
 cubiculeres, *np.* cubiculars 97/3.
 cubyte, *n.* elbow 130/3.
 cum, *v. i. inf.* come 12/19; comth,
v. i. 3 s. pres. 5/19, 17/30, 42/7,
 56/32; cam, *v. i. 3 s. p.* came 3/26,
 13/36, 20/2; cam, *v. i. 3 pl. p.* 3/7;
 comand, *pres. p.* 63/30, 124/6.
 cumpany, *n.* 24/10.
 cunnyng, *n.* ability 13/3.
 cuntre, cuntre, *n.* country 3/2, 12/4,
 23/18.
 cuntre-man, *n.* countryman 20/10.
 cure, *n.* care, charge 43/18, 89/16.
 cured, *pp.* covered 17/32, 96/27.
 curs, *v. t. inf.* curse 51/1.
 curyng, *n.* 74/25.
 custumablely, *adv.* by custom, usu-
 ally 4/29, 41/11.
 cyssyng, *n.* kissing 79/7.
 Cystewys, *np.* Cistercians 89/13.

D

daliauns, *n.* daliance 16/6.
 dañ, *v. t. 1 s. pres.* dare 1/9; durst,
v. t. 3 s. p. dared 13/4.
 dauns, *n.* dance 77/30.
 debate, *n.* strife 6/19.
 debylite, *n.* debility 128/29.
 deces, *n.* decease 79/26.
 deceyued, *v. 3 s. p.* 13/31.
 dedis, *np.* deeds 5/27.
 dedly, *adj.* mortal, subject to death
 25/28.
 defautes, *np.* defaults 7/25, 75/26.
 defenden, *v. t. 3 pl. pres.* forbid
 92/20.
 defouled, *pp.* defiled 36/7.
 defraude, *v. t. inf.* 79/15.
 del, *n.* part 70/19.
 delectably, *adv.* delectably 27/14.
 delectable, *adj.* 23/23.
 delectacionis, *np.* delectations, de-
 lights 19/9.
 delicasises, *np.* delicacies 70/15.
 delices, *np.* delights 96/4.
 delite, *n.* delight 15/6.
 delt, *v. t. 3 s. p.* dealt 65/17.
 deme, *v. t. 3 pl. pres.* judge 41/17.
 denours, *v. t. inf.* announce 48/6.
 departed, *pp.* divided 3/3.
 dere, *adj.* dear 26/31.
 deregacioñ, *n.* derogation 107/30.

desolat, *adj.* 23/10.
 despect, *adj.* despised 4/9.
 determyñ, *v. t. inf.* determine, settle 58/3.
 detouř, *dettouř*, *n.* debtor 1/3, 1/11.
 dettis, *np.* debts 1/12.
 deuele, *n.* devil 7/9, 56/30.
 deuocyõñ, *n.* devotion 24/26.
 deute, *n.* duty 38/26.
 dew, *adj.* due 6/13, 103/3.
 dewid, *pp.* dewed 24/23.
 deye, *v. i. inf.* die 4/18, 27/27.
 deyid, *v. i. 1 s. p. and 3 s. p.* died 5/4, 32/14, 35/17.
 deynthe, *n.* esteem 12/13, 13/6.
 deynthe, *n.* regard 107/19.
 dialoge, *n.* dialogue 26/27.
 diffunciõñ, *n.* conclusion 24/12.
 diffusely, *adv.* 61/11.
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 gentill, *adj.* gentle 1/15.
 gessid, *pp.* guessed 57/4.
 gest, *n.* guest 66/29; gestis, *np.* 44/29.
 gilty, *adj.* guilty 33/19.
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 glade, *v. t. inf.* make glad, gladden 70/3.
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 heŕ, *adv.* here 5/5.
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 lederes, *np.* leaders 50/23.
 ledir, *n.* leather 38/22.
 leed, *n.* lead 17/32.
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 lest, *v. i. inf.* last 93/9.
 lestith, *v. i.* 3 *s. pres.* 7/22; *lestid*, *v. i.* 3 *s. p.* lasted 42/6.
 lest, *adj.* least 61/3.
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 leuer, *adv.* liefer 73/4.
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 leyseŕ, *n.* leisure 12/1, 21/31.
 lich, *adv.* like 2/12, 28/20.
 licorous, *adj.* voluptuous, gluttonous 47/30.
 lif, lyue, *n.* life 1/17, 20/32, 62/33;
 lyues, *np.* 71/24.
 lift, *see* leftē.
 likly, *adv.* likely 13/24.
 likne, *v. t. inf.* liken 145/heading;
 likned, *pp.* likened 2/10.
 liknesse, *n.* likeness 19/12.
 likouŕ, *n.* liquor 125/11.
 lippis, *np.* lips 33/15.
 list, *v. i. 2 s. pres.* listest 28/30; list,
v. i. 3 s. p. listed 66/5.
 lith, *adj.* light, easy 27/28.
 lith, *n.* light 9/25.
 lithnesse, *n.* lightness 119/19.
 litigious, *adj.* 17/25.
 litil, *adv.* little 8/23.
 litil, *n.* little (time) 32/29.
 litly, *adv.* lightly 47/14.
 liuand. *See* leue.
 loggid, *pp.* lodged 89/19.
 loke, *v. t. inf.* look 7/15, 17/34,
 47/30; loke, *v. i. 2 pl. imper.*
 38/25; lokid, *v. i. 3 s. p.* looked
 32/21.
 lond, *n.* land 16/5, 41/6.
 londyd, *pp.* landed 104/10.
 longith, *v. i. 3 s. pres.* belongeth 1/4;
 longid, *v. i. 3 pl. p.* belonged 34/19;
 longing, *pres. p.* belonging 6/32,
 20/8.
 lordchip, lordschip, *n.* lordship 2/7,
 33/16.
 lordis, *n. gen.* lord's 4/15.
 losed, *pp.* loosed 33/2.
 loth, *adj.* 18/28.
 loue, *n.* love 1/28.
 low, *v. i. 3 s. p.* laughed 8/28.
 lowed, *v. t. 3 s. p.* humbled 68/17.
 loy, *see* ly.
 ly, *v. i. inf.* lie down 32/29, 71/7;
 liggest, *v. i. 2 s. pres.* 119/9; lith,
v. i. 3 s. pres. 141/11; lay, loy, *v. i.*
3 s. p. 20/6, 51/15, 98/10.
 Lyban, *n.* Lebanon 50/22.
 lyft, *see* leftē.
 lylyis, *np.* lilies 55/18.
 lynand, *n.* linen 70/31, 123/32.
 lyue, lyuand, *see* leue, lif,
 lyuysch, *adj.* living 98/22.

M

magŕ, *prep.* maugre, *malgré*, in spite
 of, 15/7.
 makit3, *v. t. 3 s. pres.* maketh 7/13;
 mad, *pp.* 1/27, 20/37.
 mal, *adj.* male 26/13.
 malandrynes, *np.* highwaymen 109/8.
 malencolie, *n.* melancholy 5/25.
 Mandauris, *n.* Madaura 8/8.
 maneŕ, *n.* manner 6/8.
 manhod, *n.* manhood 72/26.
 Manicheis, Maniches, *np.* Mani-
 chaeans 9/27, 31/11.
 mannes, *n. gen.* man's 5/4; mennys,
np. gen. men's 66/19.
 marchaunt, *n.* merchant 30/11.
 marteres, *np.* martyrs 16/24.
 masse, *n.* mass 117/14; messis,
np. 59/1.
 matrimonial, *adj.* 6/9.
 maydenes, *np.* maidens 6/26.
 maydenhed, *n.* maidenhood 21/4.
 maystires, *np.* masters, great authors
 11/25.
 mech, *adj.* much 18/31.
 mede, *n.* reward 71/1.
 medeled, *pp.* mingled, mixed 47/10,
 63/10.
 mediacion, *n.* 61/18.
 medycyne, *n.* 33/21.
 meked, *v. t. 3 s. p.* humbled 96/18.
 meknesse, *n.* meekness 19/8.
 mel, *n.* meal 47/20.
 membres, *np.* members (of the body)
 21/22.
 mene, *adj.* mean, poor 46/33.
 mene, *n.* mean, compromise 39/29;
 menes, *np.* means 10/7.
 meny, *n.* company 30/28.
 merciable, *adj.* capable of mercy
 18/28.
 merie, mery, myri, *adj.* merry 16/9,
 13, 70/2.
 merk, *n.* mark 6/5; merkys, *np.*
 marks 6/1.
 merour, *n.* mirror 39/3.
 meruayle, merveile, *n.* marvel 6/10,
 68/28.
 merueling, *pres. p.* marvelling 21/26;
 meruelyng, *pres. p.* marvelling,
 causing to marvel 12/4.
 messengeris, *np.* messengers 51/34.
 messis, *see* masse.
 mesurable, *adj.* measurable, mode-
 rate 46/21.
 mette, *n.* measure 136/11.

meued, *v. t.* 3 *s. p.* moved, induced 1/15; **meued**, **meuid**, *pp.* moved 34/13, 44/13, 72/30.
 mevnyngis, *np.* movements 66/7.
 meynteyn, *v. t. inf.* maintain 140/15.
 meyȝ, *n.* mayor 14/23.
 misellis, *np.* lepers 67/31.
 moder, *modir*, **modyr**, *n.* mother 4/20, 5/3, 62/32; **moderis**, *n. gen.* 63/11.
 molten, *pp.* molten, melted 48/3.
 monasteriis, *np.* monasteries 64/20.
 mony, *n.* money, coin 82/6.
 moo, *adj.* more 24/11.
 moost, *adv.* most 1/15.
 moȝ, *adv.* more 1/11, 26/10.
 morer, *n.* increaser, one who increases 1/6, 2/32.
 moring, *n.* increasing 139/8.
 mornyng, *n.* mourning 79/8.
 morow, *adj.* morrow 77/22.
 morownyng, *n.* morning 71/21.
 motiues, **motyues**, *np.* motives 12/25, 13/6.
 mountes, *np.* mountains 112/14.
 munkys, *np.* monks 29/22.
 myddis, *n.* midst 37/26.
 mydwey, *n.* midway 70/31.
 myschef, *n.* trouble, harm 48/6.
 myth, *v. i.* 3 *s. p.* might 4/16; **myte**, **myth**, *v. i.* 3 *pl. p.* 21/27, 67/13.
 myte, *n.* might 116/19.

N

Nabugodonosor, *n.* Nebuchadnezzar 112/18.
 namely, **namelych**, *adv.* specially 6/20, 36/34, 61/19.
 narratyf, *n.* narrative, a form of writing 31/20.
 nase, *n.* nose 105/29.
 nawt, **nowt**, *adv.* not, naught 7/17, 9/11, 21/20.
 ne, *conj.* nor 3/25.
 necligence, *n.* negligence 66/18.
 necys, *np.* nieces 50/13.
 nedis, *adv.* needs 118/15.
 neophites, *np.* 85/20.
 neȝ, *adv.* nearly 2/7.
 neuer-pe-lasse, **neuyȝelasse**, *conj.* nevertheless 3/25, 39/12.
 neuly, *adv.* newly 20/12.
 neuyr, *adv.* never 5/28.
 nite, **nyth**, *n.* night 10/8, 27/25, 77/19.
 nobil, *adj.* noble 42/20.

Noe, *n.* Noah, 3/5.
 non, *pron.* none 6/5.
 nonas, *np.* nones 141/33.
 norche, *v. t. inf.* nourish 102/17; **norchid**, *pp.* 4/21.
 norcher, *n.* nourisher 46/6.
 norching, *n.* nourishing 6/32.
 notwithstanding, *conj.* notwithstanding, 6/6.
 notyfyed, *pp.* 61/5.
 noueltes, *np.* novelties, 11/14; **noueltes**, *np.* news, new things 122/15.
 nowle, *n.* navel 106/16.
 nowt, *see* nawt.
 noyhous, *adj.* hurtful 100/33.
 Numedie, **Numedye**, *n.* Numidia 3/20.
 Nussie, *n.* ?Russie or Tussie, for Russia or Tuscany 3/15
 ny, *adv.* nearly 20/36, 52/29; **ny**, *adv.* nigh 10/1; **ny**, *prep.* nigh 18/1.
 nyher, *adv. comp.* nigher 38/19, 44/12.

O

o, *adj.* one 6/12, 20/23.
 o, *prep.* on 55/20.
 obeyen, *v. t.* 3 *pl. pres.* 103/13.
 obliuious, *adj.* oblivious 147/15.
 off, *prep.* of 4/8, 19/30.
 offense, *n.* 33/15.
 oft-tyme, **often-tyme**, *adv.* 19/13, 14.
 omelies, *np.* homilies 57/3.
 on, *pron.* one 1/27, 19/10.
 on = of them? 7/7.
 on-certeyn, *adj.* uncertain 23/25.
 onclennesse, *n.* uncleanness 7/25.
 on-corupte, *adj.* uncorrupted 75/2.
 on-defensed, *adj.* undefended 94/16.
 ondirstood, *v. t.* 3 *s. p.* understood 11/30.
 ongilty, *adj.* unguilty, innocent 18/13.
 onknowe, **on-knowyn**, *adj.* unknown 20/19, 68/21.
 onlerned, *adj.* unlearned 21/15, 68/1.
 on-mouled, *adj.* unmmouldered 75/2.
 onresonable, *adj.* unreasonable 5/31.
 onstabilnesse, *n.* unsteadiness 23/23.
 onthrifty, *adj.* unthrifty 65/22.
 on-to, *prep.* unto 13/17.
 on-wetyng, *adj.* unknowing 52/23.
 on-wise, *adj.* unwise 1/3.
 ony, *adj.* any 1/21.
 onyment, *n.* ointment 93/18.
 onys, *adv.* once 60/30.
 ope, *adj.* open 84/20.
 opinyones, *np.* opinions 23/6.

opposicioñ, *n.* opposition 61/12.
 or, *adv.* ere 16/14, 141/5.
 or, *v. i. 3 pl. pres.* ought 7/7.
 orarium, *n.* border (Latin). *See note,*
p. 157) 91/24.
 oratorie, *n.* oratory 13/29.
 ordeyn, *v. t. inf.* ordain 27/28.
 ordres, *np.* orders (religious) 34/23.
 oth, *n.* oath 51/9; *othis, np.* 51/8.
 opir, *adj.* other 1/11, 20/23.
 ouer-say, *v. t. 3 s. p.* revised 58/12.
 ouř, *poss. pron.* ours 18/20.
 ouř, *n.* hour 64/22.
 ouyr-lokid, *v. t. 3 s. p.* revised 57/10.
 ouyr-nyth, *adv.* overnight 97/5.
 ouyrsailed, *v. t. 3 pl. p.* oversailed,
passed at sea 135/18.
 ouyrspred, *pp.* overspread 132/9.
 owt, *n.* aught 18/19.
 owt, *adv.* out 17/30, 40/7.
 Oxenford, *n.* Oxford 99/12.
 oyle, *n.* oil 82/25.

P

paciens, *n.* patience 6/17.
 paganite, *n.* paganism 145/6.
 palesye, *n.* palsy 73/17.
 paleys, *n.* palace 19/34.
 papate, *n.* papacy 142/14.
 parceyue, *v. t. inf.* perceive 127/6.
 parchemyn, *n.* parchment 60/5.
 parfit, parfite, parfith, *adj.* perfect
 29/24, 45/25, 66/14.
 parfithly, *adv.* perfectly 16/8.
 parfithnesse, *n.* perfection 29/18.
 parischones, *np.* parishioners 65/28.
 partie, partye, *n.* part 3/8, 31/4;
 parties, *np.* 2/31.
 partye, *adv.* partly 95/27.
 pase-tyme, *n.* Easter 25/30.
 passe, *np.* paces 126/8.
 passyng, *adj.* 25/22.
 patrimonie, *n.* 37/32.
 payment, *n.* pavement 120/23.
 paynem, *adj.* pagan 4/30.
 pencifnesse, *n.* pensiveness 147/24.
 Pers, *n.* Persia, 3/13.
 perseuering, *pres. p.* persevering
 21/2.
 perseyue, *v. t. inf.* perceive 39/3.
 pertinent, *adj.* 62/29.
 pes, *n.* peace 6/15, 24/30.
 pesibily, *adv.* 37/12.
 petites, *np.* little children 64/14.
 petous, *adj.* piteous 129/21.
 petycioñ, *np.* petitions 61/17.
 peyre, *n.* pair 25/9.
 peysed, *v. t. 3 s. p.* poised 53/29.
 philisophř, *n.* philosopher 19/11.
 pinsones, *np.* sort of thin shoes
 99/25.
 pipes, *np.* pipes, the trachea and gul-
 let, 127/13.
 pite, *n.* pity 125/3.
 pitte, *n.* pit 62/4.
 plat, *adv.* flat 101/17.
 playes, *np.* games 64/17.
 pleasauns, *n.* pleasure, 1/24.
 pleneř, *adj.* plenary 75/25.
 plente, *n.* plenty 37/31.
 plenteuously, *adv.* plenteously 21/30.
 plete, pleten, *v. i. inf.* plead 17/25,
 28.
 play, playe, *v. i. inf.* play 20/5,
 31/15; *played, v. i. 3 pl. p.*
 31/15.
 plite, plith, *n.* plight 16/22, 122/25.
 plowmen, *np.* 86/31.
 podagra, *n.* podagra, gout 99/16.
 Poncian, *n.* Pontitianus 19/30.
 pored, *v. t. 3 s. p.* poured 69/2.
 postcomun, *n.* post-communion 112/6.
 postulacion, *n.* postulation, sollicita-
 tion 138/14.
 pouert, pouerte, *n.* poverty 30/2,
 68/9, 77/8.
 poynaunt, *adj.* poignant 93/22.
 praktik, *n.* practice 42/3.
 praisen, *v. t. 2 pl. imper.* praise
 77/22.
 preamble, *n.* 62/24.
 prechid, *v. i. 3 s. p.* preached 27/24.
 prees, pres, *n.* press, crowd 32/3,
 43/32.
 preest, *n.* priest 5/4; *prestis, np.*
 34/24.
 preisable, *adj.* to be praised, praise-
 worthy 136/18.
 prerogatif, *n.* prerogative 68/28.
 presens, *n.* presence 27/7.
 pressur, *n.* 128/1.
 presthod, *n.* priesthood 65/11.
 presumpcioñ, *n.* 80/32.
 preuylegis, *np.* privileges 38/7.
 prey, *v. i. inf.* pray 23/17.
 prikkid, *pp.* pricked 118/22.
 priuyth, *v. t. 3 s. pres.* depriveth
 99/18.
 proferen, *v. t. 3 pl. pres.* proffer
 7/16; *profered, v. t. 3 s. p.* 30/16:
 profete, *n.* prophet 74/21.
 profiten, *v. i. inf.* 88/22.
 profith, *n.* profit 66/19.
 progenie, *n.* 78/26.

progenitouris, *np.* progenitors 4/8.
 propicius, *adj.* propitious 75/11.
 properly, *adv.* 54/33.
 proportioned, *v. i.* 3 s. p. 10/24.
 prouentis, *np.* revenues 66/31.
 proues, *np.* proofs 95/20.
 prouost, *n.* 113/5; prouostis, *np.* 76/19.
 prouynces, *np.* provinces 3/14.
 prys, *n.* price 33/27.
 pryse, *n.* price, value 40/31.
 pryuy, *adj.* privy 15/13.
 pryuyly, *adv.* privily 31/7.
 psalmys, *np. gen.* 72/11.
 puericia, *n.* boyhood 7/21, 22.
 puple, *n.* people 2/18.
 puplysch, *v. t. inf.* publish 107/23.
 pupplicacion, *n.* publication 107/26.
 purpos, *n.* purpose 20/37.
 purpos, *v. t. inf.* propose 11/8; purpose, *v. i.* 1 s. *pres.* purpose 20/29.
 pursewed, *v. t.* 3 s. p. 52/8.
 purveyid, *v. t.* 3 s. p. purveyed 36/18.
 purueyed, *v. t.* 3 pl. p. 114/17.
 puruyauce, *n.* purveyance 86/27.
 putte, *v. t. inf.* put 2/31.
 pyned, *v. t.* 3 s. p. pined, wasted 97/21.

Q

qwaked, *v. i.* 3 s. p. quaked 73/16.
 qwech, *pron.* which 12/17.
 qweer, *n.* choir 106/14.
 I-qwenchid, *pp.* quenched 9/25.
 quod, *v. t.* 3 s. p. quoth, said 10/27.

R

ragyn, *n.* raging 64/2.
 rankouf, *n.* rancour 120/3.
 rankyd, *pp.* became rank 126/21.
 ransake, *v. t. inf.* ransack 66/2.
 rase, *v. t. inf.* raze 47/26.
 rauschid, *pp.* ravished 32/8.
 rawt, *see* rowt.
 Rebaptizatores, *np.* Rebaptizers 52/30.
 receyue, *v. t. inf.* receive 11/9; receyued, *v. t.* 1 s. p. received 1/14; receyued, *v. t.* 2 pl. p. 2/24.
 receynour, *n.* receiver 9/1.
 receytis, *np.* receipts 50/1.
 recors, *n.* recourse 28/15.
 recure, *v. t.* 3 pl. p. recover 103/5.
 recuryng, *n.* recovery 93/10.
 red, *v. t. inf.* read 61/21; rede, *v. t.* 1 s. *pres.* 89/14; rede, *v. t.* 2 pl. *pres.* 3/26; redith, *v. t.* 3 s. *pres.* 54/20; red, *v. t.* 3 s. p. 11/29,

24/26; red, redde, *pp.* read 2/11, 11/27, 61/14.
 redact, *v. t.* 3 pl. p. arranged in writing 79/29.
 rederes, *np.* readers 33/30.
 redyer, *adj.* readier 11/8.
 redyly, *adv.* readily 29/33.
 redyng, *n.* reading 11/11, 20/27.
 refelle, *v. t.* 3 s. p. refel, refute 41/26.
 refresch, *v. t. inf.* 20/5; refreschid, *pp.* 31/5.
 reherse, *v. t. inf.* 33/24.
 reise, *v. t. inf.* 33/1.
 reles, *n.* release 122/22.
 remissiones, *n.* remissions 66/4.
 renne, *v. i. inf.* run 18/14, 36/17; rennyth, *v. i.* 3 s. *pres.* 31/32; ran, *v. i.* 3 s. p. 41/5; runne, *v. i.* 3 pl. p. 53/1; rennyng, *pres.* p. 85/2.
 renneres, *np.* runners 38/27.
 renounsid, *v. t.* 3 s. p. renounced 25/15.
 repayf, *v. t. inf.* 100/5.
 repe, *v. t. inf.* reap 81/17; repe, *v. i.* 3 pl. *pres.* 55/16.
 replecchid, repleschid, *pp.* replenished 72/13, 145/18.
 replet, *adj.* replete 76/28.
 repreuyth, *v. t.* 3 s. *pres.* reproveth 56/20.
 reprobat, *adj.* reprobate 62/19.
 rered, *pp.* reared 19/17.
 reson, reson, *n.* reason 2/32, 7/12.
 rest, *pp.* wrested 76/29.
 rethorician, *n.* rhetorician 19/11.
 rethorik, *n.* rhetoric 8/21.
 retorne, *v. i. inf.* return 72/19.
 Retractaciones, *np.* Retractations (by Augustine) 31/27.
 retribuciones, *np.* rewards 1/25.
 reuel, *n.* revel 13/15.
 reuers, *n.* reverse 7/8, 52/6.
 reule, *n.* rule 1/1; reule, *n.* rule, level board 10/18.
 richesse, rychesse, *n.* riches 30/1, 68/11.
 ripening, *adj.* 2/16.
 risyn, *see* roos.
 ritefulmen, *np.* rightful men 136/25.
 rith, *adj.* level, flat 10/11; rith, *adj.* right 2/35, 29/1.
 rith, *adv.* right, just 20/1.
 rithwysnesse, *n.* righteousness 72/21.
 rof, *n.* roof 115/26.
 rood, *v. i.* 3 s. p. rode 8/24.
 roop, *n.* rope 118/33.
 roos, *v. i.* 3 s. p. rose 21/31; risyn, *pp.* risen 127/9.

rote, *n.* root 62/23.
 roted, *pp.* grounded, learned 45/31.
 roted, *pp.* rooted 68/9.
 rotes, *np.* roots 87/24.
 rowt, *v. i. 3 s. p.* raught 40/31; rawt, *pp.* 7/9.
 rubrich, *n.* rubric; dedication of a book 5/12.
 rudenesse, *n.* 74/28.
 ryp, *adj.* ripe 24/26, 76/9.

S

Sabat-day, *n.* Sabbath-day 77/16.
 saciat, *adj.* satiate 27/5.
 sacramental, *adj.* 25/34.
 sadeled, *pp.* saddled 104/1.
 saf, *adj.* safe 52/22.
 Sarsines, *np.* Saracens 147/13.
 Sattirday, *n.* Saturday 77/15.
 saue, *prep.* save, except 15/11, 24/10.
 sauely, *adv.* safely 1/11.
 saunoured, *v. i. 3 s. p.* savoured, cared 1/8.
 say, sey, seyn, seyne, *v. t. inf.* say 1/17, 7/1, 49/16, 65/8, 86/2, 87/25; seith, *seyth*, *v. t. 3 s. pres.* saith 2/12, 35/8, 49/8; sey, *v. t. 2 pl. pres.* 7/7; sei, sey, seye, *v. t. 3 pl. pres.* say 2/28, 3/5, 99/16; seid, *v. t. 1 s. p.* 5/16; saide, seid, *v. t. 3 s. p.* 1/6, 2/23, 19/21; saide, *v. t. 1 pl. p.* 5/5; sayde, *v. t. 2 pl. p.* 61/14; saide, *v. t. 3 pl. p.* 9/27.
 sayle, *v. i. inf.* sail 32/1.
 scalis, *np.* scales, 134/26.
 I-schake, *pp.* roused, moved 84/7.
 schal, *v. aux. 2 s. pres.* shalt 11/11; schul, 2 *pl. pres.* shall 3/3; schal, schul, 3 *pl. pres.* 5/19, 6/29; schul, 1 *pl. pres.* 16/4; schulde, 3 *s. p.* should 19/24.
 schalful, *adj.* 22/20. See note p. 152.
 schape, *pp.* shapen 28/20.
 scharp, *adv.* sharp 2/25.
 schauē, *pp.* shaven 48/27.
 sche, *pron.* she 1/20, 10/27.
 schepis, *n. gen.* sheep's 85/22.
 schew, *v. t. inf.* show 11/4; schewid, *pp.* 3/23.
 schidis, *np.* strips of wood 80/28.
 schipmen, *np.* sailors 16/2.
 schippard, *n.* shepherd 79/11.
 schippe, *v. i. inf.* ship 29/21.
 schippis, *np.* 34/8.
 schon, *np.* shoes 45/18.

schortly, *adv.* 74/13.
 schrine, scryne, *n.* shrine 115/19, 34.
 schryue, *v. i. inf.* shrive 41/10; schryuyth, *v. t. 3 s. pres.* shriveth 9/5, 54/16; schryue, *pp.* shriven 133/10.
 schyne, *v. i. inf.* shine 74/16; schyn-
 yth, *v. i. 3 s. pres.* shineth 2/12;
 schone, schyned, *v. i. 3 s. p.* shon 83/19.
 sciens, *n.* science, learning 1/10, 19/12; sciens, *np.* 3/26.
 scisme, *n.* schism 75/28.
 scorne, *n.* 19/18.
 scrowes, *np.* scrolls 30/12.
 se, see, *n.* sea 15/28, 29/20, 30/28.
 se, *n.* see 58/2.
 se, *v. t. inf.* see 11/11, 15/29; se, *v. 1 s. pres.* 19/17; se, *v. t. 3 pl. pres.* 18/3; say, sey, *v. t. 3 s. p.* 6/33, 12/12, 19/27, 29/30; sey, *v. t. 2 pl. p.* 96/27; sey, *v. t. 3 pl. p.* 20/34; seand, *pres. p.* seeing 76/27; sen, sene, seyn, *pp.* seen 6/19, 65/27, 137/35, 138/1.
 sealis, *np.* seals 139/5.
 secretaries, *np.* 97/7.
 secrete, *n.* secret, a prayer 112/5.
 seculer, *adj.* secular 20/7.
 sedes, *np.* seeds 81/17.
 seid, seyn, *pp.* 7/8, 28/20; seying, *pres. p.* saying 16/26.
 seke, *n.* sick 66/29.
 sekensse, *n.* sickness 8/11; sek-
 nesse, *np.* 75/5.
 sekyng, *pres. p.* seeking 10/1.
 seld, seldom, *adv.* 34/21, 47/12.
 selle, *v. t. inf.* sell 81/10; seid, *v. i. 3 s. p.* sold 76/33, 77/6.
 selue, *n.* self 64/6.
 semeth, *v. i. 3 s. pres.* seems 4/23;
 sempt, *v. i. 3 s. p.* seemed 65/19.
 semly, *adv.* seemly 51/1.
 sengil, *adj.* single, unmarried 26/6.
 ser, *n.* sir 112/20; seres, *np.* 16/4.
 sercle, *n.* circle 77/30.
 sere, *adj.* sere 118/26.
 sered, *pp.* sered 118/16.
 seruage, *n.* servitude 63/19.
 seruauantis, *np.* servants 6/21.
 seruyse, *n.* service 6/14.
 seruyse, *n.* dinner 51/10.
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